

بسم الله الرحمن الرحيم

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تم عمل المسح الضوئي لهذة الرسالة بواسطة / سامية زكى يوسف

بقسم التوثيق الإلكتروني بمركز الشبكات وتكنولوجيا المعلومات دون أدنى مسئولية عن محتوى هذه الرسالة.

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On Translating Discourse Markers: The Case of Discourse Markers from Spoken Syrian Arabic into Spoken English

An M. A. Thesis

Submitted to

The English Department

Faculty of Arts

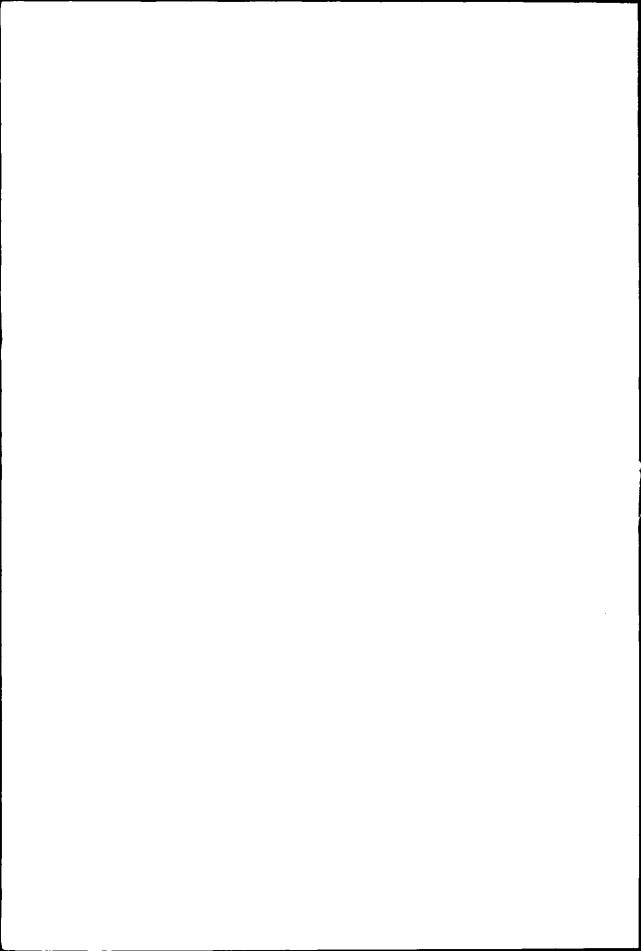
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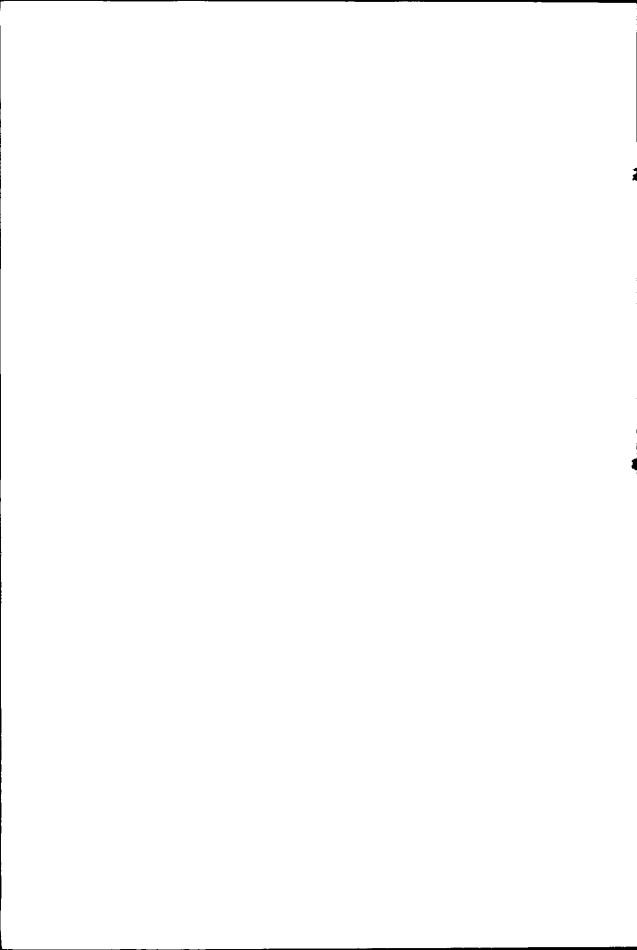
Under the Supervision of

Dr. Ola Hafez



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Topic: On Translating Discourse Markers: The Case of Discourse

Markers from Spoken Syrian Arabic into Spoken English

Abstract:

This study aims at translating discourse markers from spoken Syrian into spoken English. Discourse markers are "those expressions whose function is not to contribute to the truth-conditional content of their utterances [but] rather to indicate how the interpretation of one utterance contributes to the interpretation of the other" (Dallie, 1992 : iv).

To fulfill the purpose of the study, naturally-occurring conversations have been collected, transcribed and translated into English. These conversations are diversified in topic, participant and context. Different topics are discussed in the data, ranging from the general to the personal. Participants also differ in age, sex, jobs and level of intimacy as well as level of education. Different contexts are included. Among these are family conversations, telephone conversations, service encounters and radio/television interviews.

Next, a set of discourse markers have been identified from the data, depending on the following criteria. First, discourse markers cannot stand alone or constitute a full utterance because they are part of the tone group of the utterance containing them. Second, discourse markers add nothing to the semantic meaning of their utterances but they do add to their pragmatic meaning, modulating the speaker's attitude towards topic or hearer or both.

Following the identification of discourse markers, these items were analyzed in accordance with Brown and Levinson's (1987) framework. Brown and Levinson assume that every adult member of a society has "face", a concept derived from Goffman (1967) and means the public self-image that a member wants to claim for her/himself. In the data, speakers have been shown to try to achieve two contrasting goals at one time. They try to say something unfavourable but they try to say it in a way which appears to be polite. So, they defend not only their own face but also each others' face. To avoid face-threatening acts, speakers use certain strategies. "Boosting" and "attenuating" have been identified as two of the strategies used to achieve politeness. While "boosting" is used to increase the force of the speech act, "attenuating" decreases that force.

After that, discourse markers have been translated in terms of Widdowson's (1979) "pragmatic equivalence" which deals with the illocutionary effect of utterances (105). To render discourse markers, it was found that it is necessary to aim at equivalence of pragmatic meaning, which considers context the most important factor in utterance interpretation. This is so because discourse markers are context-sensitive elements and their meaning cannot be accounted for unless considering the context in which they occur.

Finally, two questionnaires have been devised and administered to a group of referees. Their responses have also been analyzed and compared to the researcher's own findings to see whether these findings are plausible or not.

This study fills a gap in discourse analysis since it seems to be the first to examine Syrian discourse markers as politeness devices. It also fills a gap in the field of translation as nearly no study has yet attempted the translation of discourse markers from one language into another.

ما الشر

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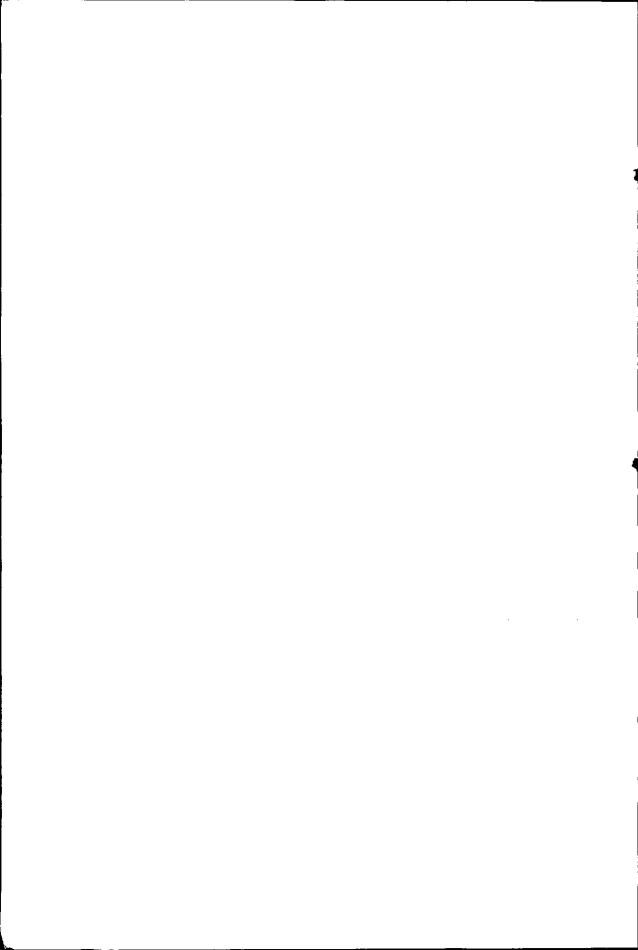
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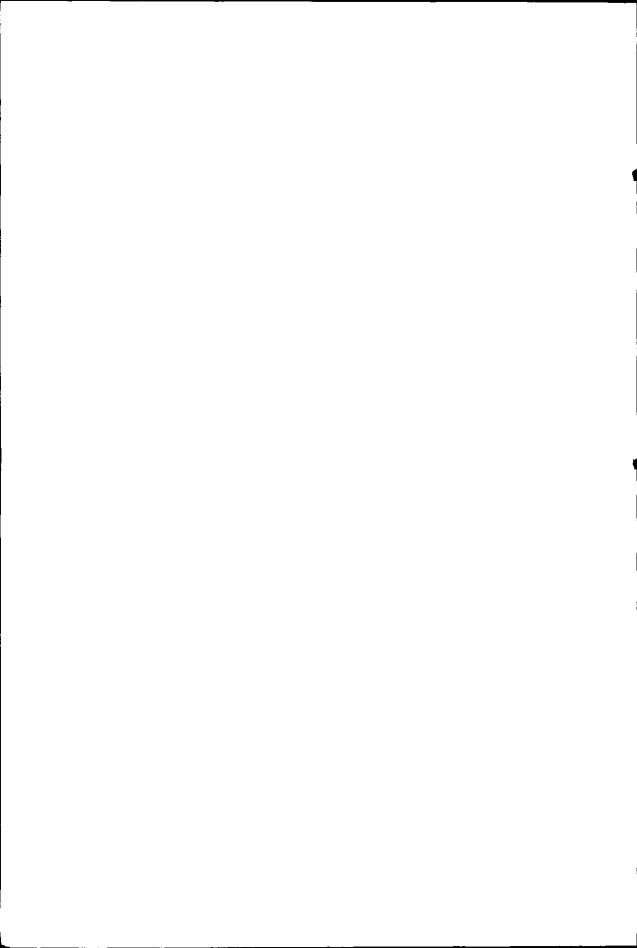


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