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## A Socio-Pragmatic Analysis of Arabic Formulaic Expressions in Literary Texts with Reference to the Difficulties in Translating them into English

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### ABSTRACT

Formulaic expressions are strings of words commonly co-occur in natural discourse, they are typically characterized by their high expressivity in holding out intents and their highlighted effects in verbalizing targets. Most formulaic expressions in Arabic have variance interpretations that deliberately assume the intents of the text or the context in which they are accompanied, this is because, they are utilized in combinations with other texts which put them into practice. This, however, constitutes a problem pertaining to their interpretations as the same language formula can be relatedly vitalized and verbalized in terms of the interchangeable accompanied texts which are stemmed in a context. This problem also arguably raises a debatable issue: what would happen in the interpretation when two opposite texts; namely formulaic text and non–formulaic text are met together successively in one textual framework/ setting? Another problem majorly encounters Arabic translators who are non–native to the English language as formulaic expressions are conventionalized sequences of words that belong to a specific language community; whereof achieving a formulaic knowledge via translation would be unattainable for those who belong to another discourse community. Therefore, this study is an attempt to: 1) identify the intent of the formulaic structure in relation to the accompanied text and the role of the formulaic structure in constructing both of the texts' significations. 2) outlining the role of

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pragma-societal factors in shaping the designation of the texts under the analysis .3) Explicating the challenges faced by Arabic translators in their renditions of formulaic expressions into English; how they deal with these socio-cultural words; and to what extent, they succeed in achieving socio-pragmatic equivalency in replicating these formulaic statuses into English. 4) proposing appropriate pragma-translational neutral procedures for neutralizing these formulas preserving their formulaic statuses into English. Procedurally (6) texts from Arabic drama ( قابل للقتل ) are chosen to be the data of the study. Participants of this study are (4) Arabic translators who are non-natives to English live in the U.S.A. The study sums up that most of the Arabic formulaic expressions realized inaccurate renditions by socio-pragmatic breakdown, deviation, formulaic loss, nonsenses in English due to socio-pragmatic and cultural incompetency of the translators.

**Key words:** - Formulaic expressions, socio-pragmatics, translation

تحليل اجتماعي-تداولي للصيغ النحوية العربية في النصوص الأدبية مع الإشارة إلى صعوبات  
ترجمتها إلى اللغة الإنجليزية

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### المستخلص

الصيغ التعبيرية الجاهزة وهي سلسلة متصاحبة من الكلمات التي يتردد وقوعها بشكل شائع في الخطاب الاعتيادي. تتميز هذه التعابير بقوتها التعبيرية في احتواء المقاصد وتأثيراتها البارزة في تحويل الالفاظ الى اهداف. للصيغ التعبيرية العربية الجاهزة تأويلات ودلالات متعددة تتبع بذلك دلالات ومقاصد النصوص والسياقات المصاحبة لها. حيث تستخدم هذه الصيغ مصاحبة للنصوص الاعتيادية الاخرى التي تضع استخدامها. وهذا ما يشكل مشكلة في تأويلها, اذ ان نفس الصيغة التعبيرية بشكلها الثابتة يمكن تحويلها الى دلالات حسب امكانية تغير النصوص المصاحبة لها. زيادة على ذلك تتأصل هذه الصيغ التعبيرية في سياق. كما تثير هذه المشكلة التساؤل الاتي: ماذا سيكون التأويل في سياق عندما يجتمع نسان متضادان الاول صيغي والثاني اعتيادي او سياقي سوياً وتتابعياً في نفس الاطار النصي. كما ان هناك مشكلة اخرى تواجه المترجمين العرب الاجانب للغة الانكليزية و العرب غير المتحدثين الاصليين للغة الانكليزية, إذ ان هذه الصيغ التعبيرية هي سلسلة كلمات عرفية تقليدية واجتماعية تنتمي الى مجتمع لغوي معين دون الاخر. لذلك فإن من الصعب تحقيق تراكيب صيغ جاهزة في لغة اخرى عن طريق الترجمة خصوصاً اذا كان المترجمون ينتمون الى

مجتمع لغوي مختلف. لذلك فقد الدراسة بهدف 1) تحديد الدوافع والمقاصد لهذه الصيغ التعبيرية ربطاً بعلاقتها بالنصوص الأخرى المصاحبة لها وتأثيرها عليها. 2) عرض وشرح دور العوامل التداولية- الاجتماعية في تشكيل وتخصيص معاني كلا نصوص الصيغ التعبيرية الجاهزة والنصوص الاعتيادية المصاحبة. 3) شرح المعضلات التي تواجه المترجمين العرب في ترجمتهم للصيغ التعبيرية الى اللغة الانكليزية، كيفية تعاملهم مع هذه التعابير والكلمات الاجتماعية - الثقافية، والى اي مدى استطاع المترجمون النجاح في تحقيق تكافؤ تداولي- اجتماعي لهذه التعبيرات وايجاد تطابق صيغ تعبيرية مماثل في اللغة الانكليزية. 4) افتراض استراتيجيات تداولية ترجمية محايدة من اجل موازنة هذه الصيغ في اللغة الانكليزية. اجرائياً فقد تم اختيار 6) نصوص لصيغ تعبيرية جاهزة من المسرحية العربية ( قابل للقتل) كبيانات للدراسة الحالية. المشتركون في هذه الدراسة هم 4) مترجمون عرب الاصل متحدثي الانكليزية كلغة ثانية واجنبية. يقيمون في الولايات المتحدة الامريكية , حيث صرح هؤلاء المترجمون بأن هذه النصوص هي نصوص اجتماعية وثقافية وتحتاج الى تعامل خاصة لخصوصيتها واهميتها مضيفين بذلك انهم ليسوا متأكدين تماماً من ترجماتهم، كما اوصوا باللجوء الى اليات اخرى للتعامل مع معاني هذه النصوص غير الترجمة البشرية. تستنتج الدراسة بأن معظم الصيغ التعبيرية العربية الجاهزة قد حققت ترجمات غير دقيقة متمثلة بـ انحلال تداولي اجتماعي، خرق تداولي، خسارة لصيغ التعبيرية، و تعابير لا قيمة ولا معنى لها في اللغة الانكليزية ويرجع ذلك الى عدم الكفاية الثقافية والتداولية للمترجمين في اللغة الانكليزية.

## 1. INTRODUCTION

Language is the basic tool of communication through which people express their needs, desires, feelings, attitudes, perform actions...etc. Besides, people use language to satisfy specific social needs. However, people in different societies or cultures speak differently, because understanding the appropriate socio-pragmatic behavior depends on language community as meaning varies from one place to another from community to community.

Each language has the power of words through those words language relates its linguistic affectivity to the societal representation. This effective representation is purposefully found through formulaic expression which serves variance facilitative functions and contributes to fluency in social interaction. They depend on society to have their own intents; playing an important role in identifying membership in different communities, negotiating social identity, and sharing sociality.

Within, the socio-pragmatics field, the corpus of formulaic expressions is relatedly exercised within non-formulaic ordinary texts and may depend on the contexts, the accompanied

texts, linguistic representation, or their societal formulation to build up their significations and have their actions and attributes in natural language communication.

Such types of formulas are intimately categorized based either on their verbal, referential, or societal typologies as well as on the qualities exhibited by them. The focus of the existing literature on formulaic expressions is basically on the way of experiencing and processing formulaic expressions for probing socio-pragmatic interpretation and engaging socio-pragmatic bases in relation to issues faced in translation.

From the socio-pragmatic standpoint, formulaic structures and expressions are highly favored by the interactants due to their succinctness, affectivity, multifaceted, flavored status, and acceptability by the speech community. Whereby, participants are persuasively gotten by formulaic expressions than by non-formulaic ones.

The manifestation of formulaic expressions can be virtually tackled by various means ranging from idiomatic formulas, proverbial clauses, metonymic structures, and ritualistic formulas based on situations. Accordingly, they are perceptively grasped via variance cues such as society, shared beliefs, conventions, culture...etc. Wherewithal constitutes problematic issues and even challenging tasks for unfully versed and incompetent translators.

This paper, therefore, comes as an attempt to delve into the socio-pragmatics of these functional words in the communication between two exotic and diverse societies; namely, Arabic and English. The choice of this topic is sprung from many personal experiences including the research of socio-pragmatic mismatching committed by Arab non-native translators of English pertaining to those structures. Participants of this study are (4) Arabic translators who are non-natives to English live in the U.S.A., the translators profess that those texts are societal and cultural ones that need special processing due to their specificity and they add that they are not fully satisfied with their renditions recommending that they should rely on other processing to handle those significations other than human translation. Even though those translators confidently receive a great deal of information in the two language implications. They are profoundly impeded by formulaic structures in virtually executing successfully socio-pragmatic and cross-cultural communication. They could not behave and respond appropriately to socio-pragmatic and cross-cultural communication of this formulaic impeded language expressions. But they deal with these formulas for transitory purposes. They always render these formulae superficially where literalness and metaphase are the dominant strategies in those translators' renditions which are almost untrue as those expressions broadly denote societal merits and conventional customs of their speech communities. Thus, this paper comes with the main purpose of testing these expressions socio-pragmatically to reach a secure translational compromise.

## **2. LITERATURE REVIEW**

### **2.1 Socio-pragmatics**

It is in the Anglo-American view that the notion of sociopragmatics can be traced back, and most clearly to the work of Geoffrey Leech (1983) in his triadic classification of pragmatics into :

- General pragmatics: “the general conditions of the communicative use of language” (1983,p. 10);
- Sociopragmatics: “more specific local conditions on language use” (1983,p.10); and
- Pragmalinguistics: “the particular resources which a given language provides for conveying particular illocutions” (1983,p.11).

The notion of sociopragmatics is primitively based on the view of pragmatics and falls within both the perspectives of pragmatics and social approaches to language studies, specifically sociolinguistics and critical discourse analysis.

Socio-pragmatics is the property of language use concerning social practices or society. The term 'sociopragmatics' was originally derived by Leech (1983) to intrinsically describe how pragmatics meanings relatively reflect specific “local” conditions on language use. It increasingly focuses on language use with certain cultural and societal contexts, frames, and systems ( Rahardi,2009).

According to the Continental European view, sociopragmatics is a subordinate field, within the disciplines of linguistics, sociology, and psychology which are relatively subsumed under the umbrella of the broad superordinate field "pragmatics". Sociopragmatics is a sub-field of pragmatics, a general cognitive, social, and cultural perspective on linguistic phenomena concerning their usage in forms of behavior ( Verschueren).

Leech (1983) defines sociopragmatics as the use of linguistic properties concerning social contexts; that is, using utterances with regard to social factors such as power, distance, imposition, etc. in a particular context.

In the view of pragmatics, from a societal vein, pragmatics is already a social enterprise and itself societally oriented and societally bounded. Sociopragmatics is vibrantly this part of pragmatics which is even more social in orientation that sufficiently pursues and qualifies social designation ( Mey,1998).

From an operational perspective, socio-pragmatics is predominantly the sociological interface of pragmatics. It entirely tackles areas within pragmatics and pertinently deemed with the exploration of cooperative principles and politeness principles and operate directly and variably in different cultures and language communities, in diverse social situations, among varied social classes in which the pragmatic descriptions ultimately have to be relative to specific social conditions (Thomas 1983). Socio-pragmatics identifiably stems from the interaction between languages and cultures that is specific to social context and concern itself with any aspect of social norms ( Holems, 1996).

Due to the generalization of norms and social patterns, socio-pragmatics entirely focuses on how speakers optimally exploit such social norms for generating intents, taking up social positioning, representing the world, operating contextual norms, performing identities, interacting purposes, influencing behaviors relatively via the social system/ frame ( Fairclough, 1992).

### **3. FORMULAIC EXPRESSIONS IN ENGLISH**

#### **3.1 The Notion of Formulaic Expressions**

Formulaic expressions are a linguistic term used for referring to verbal expressions that are fixed in form, often non-literal in meaning typically refers to a phenomenon that includes using various types of word strings previously stored in the mind and readily retrieved whole from memory ( Wary and Perkins, 2000).

In everyday social interaction, formulaic expressions are interestingly defined as highly conventionalized prepatterned expressions whose occurrence is conditionally based on more or less standardized communicative situations ( Coulmas, 1981).

Formulaic expressions are standardly a sequence of continuous or discontinuous words and other meaning elements that are principally prefabricated in that they are stored and operationally retrieved from the memory at the time of use.

Formulaic expressions are combinations of words that are comprehensibly consociated in individuals' minds and are repeatedly produced in sequence (Tannen and Ozek, 1981).

From a socio-pragmatic perspective, formulaic expressions are lexical items that are socially sanctioned independent units that convey fixed social or pragmatic motives within a given community ( Lewis, 1997).

Sag et al., (2002) define formulaic expressions as standard multi-word phrases which intrinsically have a sole meaning and varied functions which quasi-typically dominate any syntactic construction or semantic domain introducing a linguistic as well as statistical idiomaticity.

#### **3.2 Characteristics of Formulaic Expressions**

- 1- **Sociality**: formulaic expressions typically carry out a strong sense of social contract and crucially play a significant role in conventionally performing and communally associating certain pragmatic purposeful motives and forces separated from literal meaning possessed by their specific morpho- syntactic structures ((Bardovi-Harlig, 2012).
- 2- **Multiplicity**:- formulaic language expressions are virtually multi-faceted in nature, that is they are evidently varied in terms of their relationship with language and in terms of the communicative functions that they carry out, the pragmatic motives that they achieve, the communicative situation in which they are put forth forward; the social motives that they satisfy; thereby, their semantic, syntactic, and lexical properties are formulated accordingly ( Wary and Perkins, 2000).
- 3- **Specificity and Popularity**:- formulaic expressions are closely confined to certain speech communities and particularly reveal the sociocultural and sociopragmatic texture of these language communities. They constantly exhibit the values, norms, and beliefs of these speech communities. They capture certain illocutionary forces just because they are tacitly agreed on their form, meaning, and use by their speech communities. Thus, their use is not obligatory but failure to exercise them in the appropriate context results in socially negative implicatures. They are prevalent in everyday social interaction and tactical use of them is evenly honored in some language communities (Bardovi-Harlig, 2012).

- 4- **Fixity**:- formulaic language expressions are inherently characterized as having stereotyped routinized, unchanged, fixed forms and conventionalized meanings that constantly evolve attitudinal and affective connotations; besides specialized social usage conditions (Hallin and Van Lancker Sidtis 2017).
- 5- **Familiarity**: formulaic expressions are widely well-known by the language societal community. They are typically part of society's heritage and the speakers' competence which has been readily acquired from the environment. They are constantly agreed on their form, meaning, and use by the speech community in which they are habituated and are shared by all the society members in their everyday communicative behaviors (Coulmas, 1994).
- 6- **Contextualization**:- formulaic expressions are agreeably situational-bounded utterances. Standardly, they have been chosen to have specific meaning and use in a specific context, beyond which they cannot be materialized validly. Thus, the occurrence of a formula and specifying its task is naturally predetermined by a specific context that is communally agreed upon and is exercised.
- 7- **Arbitrariness**:- formulaic expressions theoretically have no particular linguistic reason which is why particular expressions should be preferred among semantically equivalent expressions to fulfill certain functions (Hallin and Van Lancker Sidtis 2017).
- 8- **Irregularity**:- formulaic expressions can neither be governed by syntactic rules nor semantic composition. Their structures do not follow any specific rules and even violate syntactic rules and exemplify absolute rules which have become unproductive in nature. Thereof, syntactic patterns and semantic compositions are not widely matched. They even would lose their formulaic status if they are treated regularly where some formulaic expressions are impossible to pluralize, passivize, or occur in transitive cases. They are grammatically considered conspicuous (Coulmas, 1994).

### **3.3 Functions of Formulaic Expressions**

Formulaic expressions are manifestly subserved to socialize variance intelligible socio-communicative functions, thereby becoming a formulaic means of pursuing social-based pragmatics requirements and motives; the following are some of their targets:

- 1- **Reduction**:- formulaic expressions are purposively utilized to reduce the lengthy of absorbing linguistic expressions that attribute difficulty in social situations in speech by succinctly briefing utterances and granting the speakers linguistic means that effectively enable them to go on with the situation properly in cases where they do not have time to create original utterances. Duly, formulaic expressions are convincingly processed more precipitately and more precisely than creatively generated language expressions (Dogancy, 1989)
- 2- **Regulating behaviors**: formulaic expressions are markedly excellent devices for regulating behaviors in public place interaction actively operate as standardized ways for organizing interpersonal encounters and guiding behavior upon which successful interaction depends (Dogancy, 1989).
- 3- **Expressing fidelity**:- one of the main pragmatic functions of formulaic language that is ultimately emphasized through customs and practices where some expressions become socially obligatory behaviors on certain occasions e.g. congratulation, greetings, condolence...etc. Which can only be satisfied formulaically (Wray, 2008).

- 4- ***Establishing social interaction***: formulaic expressions majorly serve as tools for invitingly effect otherness and bring them for social interaction; wherein the communicator simultaneously communicates his goal briefly with a formulaic depiction associated with pragmatic force by viably allocating certain words or phrases whereby the respondent overall gets a clear message effects of the communicator's goal. Besides, they stridently serve to establish and maintain social relationships and negotiate roles, peer solidarity...etc. (Tannen and Oztek, 1981) &( Brown and Yule, 1983).
- 5- ***Institutionalizing Cultures***:- formulaic expressions are parts of the cultures in which they function. They significantly approach the institutions and the attitudes of those cultures and behaviorally perform their cultural social functions. Therefore, they are entirely cultural specifics. (Tannen and Oztek, 1981)
- 6- ***Societal Negotiation***: formulaic expressions are substantially cognized as ways of interaction in society, wherefore they are part of this society's native speakers' shared background. They societally act as tools for preventing communication breakdowns and misunderstandings. They remarkably sack social group membership. They require no negotiation they are part of everyone's repertoire ( Dogancy, 1989).

### **3.4 Categorization of Language Formulas**

Formulaic expression is an umbrella term that conceptually refers to varied types of multi-constructions that ultimately constitute a large part of everyday language and have an impacted role in the development of language application (Fellbaum, 1998), including the following types:-

- 1- ***Fixed phrases***: are daily used expressions that prototypically involve idioms, phrasal verbs, standard metaphors, binominals, paired items, collocation...etc.( Coulmas,2001).
- 2- ***Ritualistic formulas***:- are those formulas that are interactionally exercised in religious practices comprising blessings, absolutions, vows, and contract formulas encompassing governmental oaths, public announcements, and diplomatic invitations ( Coulmas, 2001).
- 3- ***Restricted collocations***: are fully developed and highly framed complex expressions. They are especially used in academic prose. Collocations seem to be entirely detached from normal meanings or converse to the normal rules of grammar e.g. "pay a compliment, meet the demand" ( Wray, 2008).
- 4- ***Lexical phrases***: are a special type of formulaic expressions that can be used routinely to perform certain pragmatic functions e.g., how do you do?; Glad to meet you.
- 5- ***Routine formulas***: - are conventionalized linguistic formulas triggered by specific communicative settings where their use is deemed appropriate communicative atmosphere ( Coulmas, 1994). They are those formulaic expressions whose occurrence and functions are closely tied to the type of recurrent social situations. They are highly predictable in a communicative course of events in compatibility with the situations. Their meaning is socio-pragmatically conditioned and their usage is largely motivated by the relevant characteristics of the specified social occasion (Coulmas, 1979). Additionally, such expressions have a highly formulaic nature commonly used by all members of the same speech community and habitually exercised as polite formulas in everyday communication such as salutations, greetings, goodwill, courtesy, thanks, compliments frames, collocational frameworks, and recurrent phrases, idioms, metonyms ..etc.



#### **4. FORMULAIC EXPRESSIONS IN ARABIC**

##### **4.1 The Notion of Formulaic Expressions: An Overview**

According to Alghamdi and Atwell (Alghamdi, 2019,p.209), varied difficulties faced by researchers in their attempts to define Arabic formulaic expressions which are mainly attributed to the heterogeneous phenomenal nature of these expressions in human languages, the complexity of their linguistic properties, and the richness of Arabic language morpho-syntactically.

However, researchers demonstratively imply their attempts to give comprehensively their suggested definitions for this phenomenon fundamentally depending upon their dealing with it at different levels.

Socio-pragmatically, formulaic expressions are ready-made linguistic patterns imposingly negotiated in textual frames for the interactional conveyance of certain intents. Such language formulas are customarily exercised, communally conferred and socially popularized along with the consistency in experiencing as their fixed propriety should be preserved, because any revision in the expression would attributably lose these patterns and their formulaic nature ( Al- Trabulsi, 318).

Socially, formulaic expression is a term used to refer to those conversed stereotypical social linguistic patterns aptly evinced purposeful matters where the meaning of the formula's partitions unequally mismatch the meaning of its overall structure. They are unified socio-semantic patterns that cannot be textually or literary sorted, duly, that they would unappealingly lose their purported intents. Whereof, these intents are unanimously agreed on and communalized by the users of their linguistic group ( Mudhir, 49).

In their social practice, formulaic expressions are ready-made forms of utterances simultaneously handled by certain conceptual senses their forms and their senses are connectively intermingled to the societal and cultural frames. Therefrom, they vitally occupy some speech units that are pervasively negotiated by this society and traditionally inherited by its generations ( OKasha, 2005).

Formulaic expressions are those readymade expressions and forms that are typically utilized for conferring certain expressive intents. They are ultimately brought into existence and dominantly adopted by people in their speech and writing but without any effectuation in their typical status or structures (Al Abid, 1988).

Formulaic expressions are those expressions that potentially mean something other than what their conceptual propositional contents themselves really mean. As a result, their literal interpretations do not always verbally share in the perception of the intended meaning of most formulaic language expressions (Nazzal et al., 2014).

Formulaic expressions are multiple–word strings of automatic patterns virtually structured in the conversational interaction and behave as single units. These automatic patterns are communally produced by different speakers and conspicuously satisfy different value systems considerably reflected in language speech acts (Yousefvand, 2010). Formulaic expressions ideally violate the common rules of grammar and benefit expressing thoughts and emotions deliberately (Tayib and Simo, 2018)

#### **4.2 Characteristics of Formulaic Expressions in Arabic**

Formulaic expressions are linguistic phenomena that play a substantial role in Arabic vernaculars and societies (Mustafa,1993), such expressive language formulas are featured with the following:

- 1- **Cultural Specificity:** formulaic expressions are that knowledge that increasingly enhanced through the knowledge of culture and the social views of a language community. These formulas cannot be significantly held by the grammatical structures and the overt meaning of the individual lexicon of the expressions due to the fact that these features are not intrinsically enough conditions to conceive them and experience them properly ( Mustafa, 1993). In addition, cultural concepts and beliefs essentially vitalized their formulaic communication and set forth the functions they perform in the linguistic community ( Mustafa, 1993).
- 2- **Richness:-** formulaic expressions are viably rich. They are ultimately the focal points for the total sociological and psychological structure of people at certain times and places; besides their accumulated beliefs, assumptions, and customs (Mustafa, 1993). Furthermore, they are abundantly generalized to a larger extent to involve the Glorious Quran, Prophetic Hadith, proverbs, poetry, daily routinized expressions...etc. (Al- Trabulsi,1981).
- 3- **Religious Integration:-** Arabic formulaic expressions are particularly featured with their communicative effects along with the usage of ritualized religious - formulaic expressions which are principally part of Arab discourse conventions such as: ما شاء الله (, (AL- Mighty Allah wills) ان شاء الله , سلمك الله ( AL-Mighty Allah Protects you), etc. However, such religious formulaic expressions are multifaceted. This phenomenon of religious integration is unique and restrictedly related to the Arabic language only (Alharbi and Alhajmi, 2008 and Anssari, 2011).  
3- **Sociality:-** formulaic expressions are manifestly tackled and emitted via societal customs and traditions of a society or a social group. Such formulaic expressions are originally endangered and arise by the community and thereby are agreeably emplaced, super-emphasized, and overweighed by the social group of the community. Besides, they predominantly originated from society and inherently derive their purposeful indications from the society; whereof, these indications are formerly predetermined by the social group and genuinely subsumed from societal customs ( Al-Jurjani, 1991).
- 4- **Customariness:** formulaic language expressions are typically featured with a customary nature which is unanimously based on situations and customs of the society whereby such merit would tactically shorten the process of ratiocination, interpretation, and recognition in inducing purports and significations. Therefore, recipients will be tactically upheld via their linguistic and informative proficiency along with familiarity with societal customs, rules, and traditions utilizing which the formulaic objective is directly obtained. However, language formulaic expressions are principally bounded to certain societies other than otherness and eminently confined to specific eras (Al-Khatib, 2001).
- 5- **Retrievability:** language expressive formulas are extensively recurrent. They are freely called back in time of use. They are confessedly stored in people's minds as part of their inherited competence acquisition from language culture (Samoaee, 2007).

- 6- **Double Functionality:** formulaic expressions generally bring about two interrelated but different functions simultaneously; wherefore, the formulaic utterance assumes two functions, namely: intentional function and conventional function. In the first place, there is the intentional function wherewithal the formulaic expressions ultimately assume the role of targeted intent enunciated by the speaker/ writer in accordantly they underlie the level of stylistic procession with which they assumedly presume expressive role. In such a role, they refer to the sort of issue with which they are concerningly nominated. From this vein, the formulaic statutes are grounded in the newly engaged contexts. In the second place, there is the conventional function; whereby, they chiefly work out as expressive objectives set forth to refer to external reality separated from the issuer's intent. In such vein, formulaic expressions are relatively conducted in another status wherewithal depicted a conventional role in processing customarily targeted issues of calling out a social necessity ( Fadil, 1998).
- 7- **Contextuality:-** formulaic expressions cannot be virtually accessed out of their contexts. Besides, great attention should be paid to the formulaic nature of the expression which may be properly a contextual expression rather than a formulaic one. In addition, the degree of expressivity held via the formulaic statement should be compromised with the nature and the context of the formula, as in :
- ضرب في الارض. ( travel)

There is an area of overlap between the social signification and the contextual one regarding the status of the language formula; thereof, the crossroads and verses between societal and contextual meanings of the formulaic expressions will be fairly inter-conditioned by the circumstances in which the formula is emitted along with state, issuers, recipients... etc. ( Zaki, 1985).

- 8- **Conventionality:** formulaic expressions are submissive to the expression traditions and customariness. Such expressions are, however, mutual and conventional means for harmonious interaction between members of certain language groups. For their popularity, such language formulas are customarily overturned within time into social and conventional structures and expressive tools for that language society. Wherefore, they are spontaneously inherited from one generation to the next generation, and in accordance which, they are emphatically deemed to be this society's heritage and one of its axiom (Al-Qasimi, 1979); such as:

- الفتنة نائمة لعن الله من يقظها. ( Let sleeping dogs lie).
- داو جرحك لا يتسع. - ( A stitch in time save nine).

- 9- **Consistency:-** formulaic expressions are not identifiably regularized according to certain structural norms or rules. They are treated unitedly, any attempt to divide or even in changing one of their parts would break down their nature and turn them into non–formulaic (Fiad, 1992). In each case, every formula consistently and conservatively maintains its own original essence. They are close units, blocked linguistic structures, and categorically locked up to their own nature wherewith it is impossible to provoke intervention to change their syntactic or semantic structuring; even though, they are assembled in any text type. They preserve their original picture and renew their prominence and effectuation in isolation and amalgamation within any text (Al-Salafi, 2013).

### 4.3. Forms of Formulaic Expressions

Formally, formulaic expressions, clauses, and phrases are varied in Arabic mainly based on their semantic constituents in the legitimization of socio-pragmatic phenomena into the following:-

**1- Verbal sentence:-** is a sentence constitutionally built on two basic primes; namely verb and subject as a formulaic structure. This formulation is the formulaic structure of the most predominant form of formulaic expressions prototypically subsumed under the taxonomy of metonymic categorization, as in:

- سكب ماء وجهك . ( He threatened your face). ( Al- Salafi, 2013).

**2- Nominal Sentence:-** is this type of sentence that is principally underlies two basic entities; they are: subject and predicate. Such formulaic formulation is the most commonly used in structuring rituals and ceremonial phrases and proverbial clauses; as in:

- الطيب هو الله . ( Allah is the Creator and Grantor of health).

**3- Incomplete Sentence / Imperfect sentences:-** refers to any linguistic construction that does not conduce a complete signification. Such formulaic materialization eminently encompasses prepositional phrases, genitive structure, adjectival phrases, and some colloquial and slang phrases which are the most imposingly used type in structuring clichés and structural formulas (Al-Salafi, 2013).

### 4.4. Functions and Roles of Formulaic Expressions

**1-Societal Exchange:** - formulaic expressions are fairly configured as a linguistic medium for communicating and interacting in social substances which are conclusively dominated and overpowered by societal norms, rules, traditions, and restrictions from which societal connotations overweight their contextual materialization ( Jabal, 1997).

**2- Reservation:-** formulaic expressions are unanimously deemed as one of the vital strategies that are reliantly appealing on for protecting language itself from sudden changes stridently forced via life progression; wherein, formulaic expressions strikingly derive themselves through language overtime along with overuse and abundance (Al- Salafi,2013).

**3- Highlighting Profound Issues:** implicitness in formulaic expressions intrinsically plays a vital role in tactically influencing and impacting profound issues of intents underlined the text's implicit structures. They are deeply processed as a corner axis where utterances and significations are legitimately cohered into form and content. (Al Abid,1988).

**4- Reduction:-** formulaic expressions are generally a type of reduction in which significations are succinctly sorted out and reasonably condensed in pivotal words. Such merit profitably served as a tool for processing meaning and intents briefly and achieving economy in vocabularies. Whereof, intents are more expressively ventilated and symbols are more concisely shorthanded (Al-Abid,1988)

**5- Hospitality:-** formulaic expressions are exploited to communicate hospitality which is considered an inherent and hallowed ritualized tradition of Arabic society e.g. اهلا وسهلا

(welcome) and نورت (glad to meet you). They eminently reflect the permanence and endurance of the ritual in society (Shryock 2004). Hospitality formulas are central to the habitus of local culture and their assumptions about the society's obligations ( Bourdieu, 1991).

#### **4.5. Categorization of Arabic formulae**

This

language formula cannot be legitimately measured/ assessed in terms of utterances but in terms of the evidences, significations, purposes, and motives that are wholly procured from the speech formula (Al- jurjani, 444). Accordingly, speech formulas are unanimously grouped in objective bases into the following types:-

**1-Proverbial clauses:-** are mainly built around common proverbs, they are reprehensively assumed by certain clauses whose interpretation is wholly sacked from the total meaning of the words of the clause altogether not from each word in isolation.

**2- Ready-made utterances:-** are ultimately ready-made multi-word strings designated expressions e.g. اهلا وسهلا (Hello) (Al-Tarabulsi,1998).

**3- Invocatory clauses:** are certain clauses that are built on common invocations, e.g. لا فوضك ( well- Say) ( Al- Tarabulsi, 1998).

**4- Clichés:** a term borrowed from French into Arabic definitely from the French word " cliché". The term per se is not an Arabic one, but it is loaned. Clichés denote the main idea or mode of status. Many scholars consistently refer to clichés in comparison with other formulas, under the umbrella of ready-made expressions, deed expressions, deed metaphors, and caricature (Al-Trabulsi, 1998). Clichés are popular phrases, and due to their commonness and publicity, they probably possess a weak formulaic value. They are viably the most commonly utilized formulaic routines in daily interaction (Samoaeel,2007).

**5- Metaphorical Formulaic expressions:-** they are certain expressions that are fundamentally assumed on the linguistic style formularization. In structure, they substantially possess rhetorical textual aspectual attributes that eminently trigger individuals' linguistic creativity. In their formulation, metaphorical formulas are informatively coded in a poetic figurative style, e.g.

- يرقم على الماء ( someone who performs impossible task) (Al-Abid,1988).

**6- Idiomatic phrases/ Clauses:-** are ready-made linguistic phrasemes that are generally connoted variance of purposes. They typically serve as sportive manifestations upon which the speaker/ writer appeals in circumlocution senses ( Fadil,1998).

**7- God related formulas:** are originally religious expressions but have undergone a pragmatic transformation and acquire discourse societal functions in everyday speech. They are varied religious expressions invoking Almighty Allah's Glorious name. They have iconic statues e.g. ان شاء الله "if Almighty Allah wills" and ما شاء الله. "May/will God protect you (Migdadi et al. 2010).

**8- Body parts related formulas:-** they are used in reference to parts of the body in colloquial Arabic e.g. بعد قلبي (my beloved) and بعد عيني (my dearest) (Kotab 2002).

9- **Collocations**:- are multi-morphemic utterances whose components include at least one that is selectively constrained or restricted by linguistic conventions of another, such that they are not freely chosen, are constrained by language conventions, and barring no grammatical structure. Collocations are a series of words or terms that co-occur more often. Besides, they are relatively based on the speaker's wishes to express certain intents or the message wishes to be communicated (Al-Abid, 1998).

9- **Ritualistic or Ceremonial phrases**:- are those routinely formulaic expressions that are said in certain customs, occasions, and ceremonies including invocatory sayings, congratulating expressions, praising, dispraising phrasemes, and otherness; as in:

- الله يرحمه. ( May Allah praise him).
- في امان الله. ( Goodbye)

10- **Rhetorical Phrases and clauses**:- are certain linguistic expressive phrasemes that are dependently built around stylistic depiction. Those phrasemes hold out a rhetorical status and poetic effects that are artistically materialized their expressive aesthetic values are creatively emerged individual's abilities.

11- **Structural clauses**: are fixed expressions dependably held via specific structural components. Those textual structures are validly extracted as substances from be-known textual structures and designedly abstracted from social and public traditions. They are inter-conditioned by grammatical and morph-syntactic elements such as:

- كيل الصاع بالصاع. (Fifty-fifty). (ibid).

12- **Metonymic phrases**: these are those phrases and expressions that are conceptually based on common metonymies. Metonymic formulaic expressions are definitely rhetorical depictions or poeticized speech telologically codified for signifying intents in indirect speech acts (Al-Salafi, 2013).

## **5. TRANSLATION OF FORMULAIC EXPRESSIONS**

The difficulties in translating formulaic expressions realistically reveal how diverse the linguistic forms are in human communication. Formulaic expressions are typically means with which people virtually put into effect their implemental cultural specific actions which attributively make these formulas language-specific despite the possibility of finding their equivalents in other languages (Nazzal, 2014).

Due to their specificity, certain formulaic expressions in certain languages may or may not have an equivalent in others. English language, for instance, is replete with formulaic expressions that are identical, semi-identical, different, or semi-different than those in Arabic (Nazzal, 2014).

From a socio-pragmatic point of view, Sequeiros (2004) explores that formulaic expressions are linguistic forms that are radically diverse from language to language; therefore literal linguistic translation in most cases is unfruitful. Consequently, they cannot be interactionally rendered via the available equivalence approach in another language. Alternatively, a special treatment of their conceptual nature derived from general pragmatic processes should be considerably admitted.

Translation of Arabic formula is a challenging task as there is not an equivalent expression in English or English formula for every occasion. Awwad (1991) pinpoints that English formulaic expressions largely constitute problematic areas for translators due to their variance types, context of utterance, and cultural constraints. Resultantly, many Arab

translators prominently have a great tendency to manifestly transfer formulaic expressions from Arabic to English because they possess no adequate level of language proficiency that enables them equably to use and communicate English formulaic expressions legitimately (Baker, 1992, Magmoud, 2002; Kharma & Hajjaj, 1997). Another primary difficulty that feasibly causes the mistranslation of formulaic expressions is the unadulterated absence of a complete or partial equivalent of such expressions in the translator's native language ( Kharma and Hajjaj, 1997). Thence, it is highly recommended that those engaged in the field of language-specific terms should be adequately conversant in the cultural doctrines and societal systems of those languages nations ( Alian, 2015).

Thereof, the current study is an attempt to locate vital tools that strategically expedite and facilitate active verbalization to sort out the materialization of such versatile expressions in otherness languages.

### **5.1 Translation Strategies for Translating Formulaic Expressions and Cultural Words**

Significantly, two prominent frameworks are unanimously circumvented for translation strategies of formulaic expressions and cultural words proposed by Baker (2018) and Newmark (1988).

Baker (2018) who was chosen to be the model of the current study formulated six strategies that can be tactically benefited for the rendition of formulaic structures and cultural words; these are the following:-

- 1- ***Literal Translation***: the SL grammatical constructs and lexical items of language formulas are literally rendered to approximately the nearest TL literal equivalents (word-for-word).
- 2- ***Paraphrasing***: it is the strategy that can be stereotypically employed in situations when the TL has no equivalent formulaic expression that can precisely replace the SL formulaic expressions. As such, the meaning of the formulaic structure is typically explained by experiencing TL words that are not built up formulaically.
- 3- ***Omission***: is constantly used when a translator decides to leave the formulaic expression untranslated as there is no equivalent in the TL and explicating the meaning might be lengthy or astray.
- 4- ***Exhibiting TL formulaic expressions with similar form and meaning***:- whereby the translator considerably appeals to bring the TLs' formulaic counterpart that identically shares the same connotation, meaning, lexicality, societal influence, and cultural status as the SL. Thenceforth, the translator notably poses no issue in their transaction.
- 5- ***Exhibiting a formulaic expression with similar meaning and Dissimilar form***:- a strategy where the translator fairly encountered with SL formulaic structure that transparently has different structural construction and lexical items; but satisfactorily meets the same connotative, denotative, societal, and cultural statuses/equivalents in the TLs' formulaic area. Wherewith, the translator vitally processes this issue by pivotally achieving a functional correspondence equivalent regardless of form dissimilarity.
- 6- ***Modulation***:- where a cultural-bound formulaic expression of SL has no formulaic equivalent in TL, then the meaning of the SL formulaic expressions is duly changed as a whole according to the different viewpoints of the culture of the TL.

## 6. DATA ANALYSIS

The data of this study is represented by (6) formulaic texts in combination and in isolation with other ordinarily texts. These (6) texts are randomly opted from the Arabic Drama (قابل للقتل) (2022) which is approximately written in a language style that is relatively stemmed from the conventional norms of communication in Arabic daily exchanges nowadays with their four renditions in English language. The participants of this study are six non-native and foreign translators to English language who live in United States of America. The research is qualitative in nature. This study represents the pragma- translation amalgamation wherein two models are simultaneously emerged for preserving the aims of the current study; namely: a sociopragmatics model that is postulated by Leech (1983) and translational model that is proposed by Mona Baker (2018) in his adopted strategies for translating formulaic expressions and cultural words.

SLT(1) - "يا مروان لن يصيبنا الا ما كتب الله لنا. و يا صالح يجب ان تتمالك أعصابك." (Mosi,2022,p. 14)

### *Interpretation*

Judge Al-Nuaman gently approaches Marwan, the son of Imam Salih and his father Imam Salih when the king and his warden and regent judge to sentence Marwan to punishment in return for the opposes that he reactively responds to and the quarrels that he has offensively committed with Burjuan's (the regent's) fellows as they undeservedly enforce unfair taxes and oblige the traders and buyers with force to repay tribute.

- 1- O Marwan, nothing will happen to us what God has decreed for us. And, Saleh, you must control yourself.
- 2- Marwan, nothing will happen to us except what Allah has written for us. And Salih you have to relax.
- 3- O' Marwan, nothing will happen to us except what God has decreed for us. And, Saleh, you must control your nerves.
- 4- O Marwan, nothing will come upon us except whatever Allah has decreed for us we will not miss.

### *Socio-pragmatic discussion*

The first part of the text is the Quranic Ayah " لن يصيبنا الا ما كتب الله لنا. " that is idealistically elicited a formulaic structure namely the Quranic proverbial formula. Whereupon, this Quranic proverbial clause is utilized in accordance with societal and contextual basis to expressively communicate/interact a condolence feeling in situations with bad circumstances such expression is socially and customarily ritualized as mitigation to soften the effect of negative situations in urgent occasions and giving hope impressions in pressing circumstances as the Arabic community is emphatically intermingled with societal and ritualized cultural bonds that religiously and conventionally requires and obligatorily impose the members of the society to stand side by side and support one another in pressing circumstances. This proverbial formulaic clause highly holds out a religious status which is typically because religious expressions are part of Arabic discourse convention. Besides,



society is highly integrated in its religious obligations; wherefore, this Quranic formula is highly flavored and persuasively supportive in depicting the text's motivation within its context than if the text would be taken non-formulaically. Besides; members of the society are gotten persuaded by religious terms than non-religious ordinarily expressions because religious expressions are part of the Arabic discourse convention. This religious formulaic expression aspectually serves as a polite mechanism in Arabic society.

However, another formulaic part is exploited within the same text besides the Quranic Ayah, which is the collocation formulaic expression "يجب ان تتمالك اعصابك" that is deliberately utilized along with the Quranic formula to advisably communicate directive along with getting the addressee to surrender angrily and behave discretionally.

Such multifaceted formulaic structures idealistically afford/ grant the context with a powerful pragma-societal multisite functionality; wherewithal the pragmatic motives have been reasonably pictured in correspondence with the societal demands.

### ***Translation Analysis:***

When comparing the first formula of the text, the Quranic proverb " لن يصيبنا الا ما كتب " لنا "الله لنا" within its four renditions, it is found that all the translators adopt literal strategy for rendering the text's Quranic formula faithfully preserving in this the exact wordings and structuring altering the formulaic pattern into non- formulaic one and turning the text motive from mitigation into predication. Wherewithal, the text's societal, pragmatic, and religious formulations are wholly and jointly annulled turning the formula into another issue.

However, the Quranic proverbial formulaic expression found in the current text is unique in nature and relates only to the Arabic language and especially to Islamic communities and is not shared with another language community, as it is significantly considered as an aspect of speech confined to this language culture. This phenomenon (use of religious formulaic expression) is part of the Arabic discourse convention.

Thereof, the translation of this Quranic proverbial formulae needs special treatment. These are Quranic sacred words, and there is by all means no equivalent, expression, formula, socio-pragmatic expression, religious term, or courtesy means that neutrally equalizes these Quranic words neither in Arabic nor in English to aid the addressee in pressing occasion. As such, the rendition of this holy Quranic proverb should be deemed cautiously due to the Holiness and Sanctity of Ayahs. One can only dependently resort to the adopted translations of the meaning of the holly Quran to interpretatively bring forth the value of the message of this formulaic proverb substantiated in this holy Ayah; one may attempt the translation of the holy Quranic proverbial Ayah from the adopted translation of the holy Quran by Hilali and Khan:-

"Nothing shall ever happen to us except what Allah has ordained for us."

( Hilali & Khan, 1984.H,p.252).

The second formulaic part of the text that is represented with the collocation clause " يجب ان تتمالك اعصابك " is completely absented and disconsidered from translation in subject (4), where the translator chooses omission strategy to completely leave a missing part of the text and gap that need to be filled. The other three translation subjects apparently appeal to paraphrasing strategy for rendering the collocation clause in which they recreate it non-

formulaically. However, all three translators could informatively conduct the collocation clause signification, but they completely canceled its collocation status; wherewith, its socio-pragmatic formulaic essence is attributively lost. Such translational shortage is relatively aroused due to the translators' ignorance/insensibility to the unified complementary core components of meaning.

However, one can opt for "exhibiting TL formulaic expressions with similar form and meaning strategy" and modulation strategy for holding out the text formulaic socio-pragmatically with its English socio-cultural idiomatic or collocation counterpart clause, as in the following postulated renditions:

- Keep your shirt on.
- Calm down, everything will be ok.
- Get hold of yourself together, man.

**SLT(2)** (Mosi,2022,p.16) – "ابن ابيك حقاً يا صالح لقد قلبت السوق رأس على عقب"

### *Interpretation*

Al-Sheik Al Malaki loud praises Marwan for his supportive stand attitude in advocating for buyers and traders and disallowing Burjuan's (the regent's) fellows from forcing the people to pay illegalized taxes

- 1- Truly your father's son, Saleh. You have turned the market upside down.
- 2- Salih, you are your father's son, you have turned the market upside down.
- 3- You are really Your father's son, Saleh, You have turned the market upside down.
- 4- O Salih, you are truly brave. You have changed the laws of the market completely.

### *Socio-pragmatic Discussion*

The current text holds out via two parts jointly: the formulaic part and the non-formulaic part. The formulaic part of the text is ultimately typified via metonymical formulaic phrase *ابن ابيك حقاً* that is employed with the non-formulaic clause *لقد قلبت السوق رأس على عقب* for expressively communicating praising for braveness along with grateful attitude towards the addressee for disallowing the soldiers from imposing taxes upon the traders. Whereof, the phrase *ابن ابيك حقاً*, according to socio-formulaic texture of Arabic society is metonymically evolved for liking the son to his father. Wherewith this metonymic formulaic phrase, the greatest effectuation of praising is realistically built the text motive; This is duly attributed to the socio-cultural nature of Arabic society that customarily judges that it is very complimented when a son is likened to his father. It reasonably designated the intent of the text more powerfully to the extent that it annulled the role of its accompanied non-formulaic part. Besides, this formulaic metonymy is profoundly expressed on the part of the speaker the approval and grateful attitude towards the addressee's deed in beneficiary for the public. Persuading in this, the politeness part is the part of the addressee's needs who is seeking to be deemed by society.

### *Translation Analysis*

In the case of the metonymic formulaic expression in the present text, the first three translated subjects process the metonymic formula similarly in which the three subjects mistakenly sort out to literal strategy to rephrase the metonymic formula word by word. However, the propositional wordings of the metonymic formula and the corpus materialization of the formula's signification are exceedingly mismatched. Thusly, the metonymic phrase loses its essence. The three translators have failed to preserve not only an equivalent metonymic formula in another language for the metonymic expression, but they even get bad in importing its connotation explicatively indicating a case of nonsense in translation. Thereupon, the three subjects decidedly prove a case of socio-pragmatic breakdown in ideally processing the metonymic formula cross-culturally.

Inasmuch as, those translators are not fully versed in the English societal culture and are prone to misconstruing a metonymic particular message.

The fourth subject; however, tackles another direction in translation in which the translator ideally handles his rendition explicatory by means of paraphrasing strategy upon which the translator reasonably has successfully attributed in preserving the connotative pragmatic signification and contextual meaning of the metonymic formula non-formulaically. Which is evidently informed the contextual meaning over and absented the societal meaning. He conceivably replaces the formulaic metonymic expression with a non-formulaic connotative expression. Though the translator has supportively supplied the formula pragmatically, it still lost its socio-formulaic status.

It is noteworthy that the socio-cultural propositions in the present text determinably outweigh language propositions; besides, there is a wide and conspicuous disparity between the metonymic formulaic designation and its wordings. Whereof, greater importance is granted for societal connotation rather than contextual one. Herein, great support is lent to the sociocultural and sociopragmatic perspective over the language perspective. That is to say, the sociopragmatic perspective should be cuttingly advanced pertain to the translation process. Therewith, exhibiting a formulaic expression with similar meaning and dissimilar form strategy is considerably necessitated for legitimately replicating the metonymy societally in the English community. The following metaphorical formula would idealistically compromise the case:

- Like the son, Like the father, You have changed the laws of the market completely.

**SLT (3)** (Mosi,2022,p.16) – "بارك الله فيك يا شيخ وفي عمرك, ذكرتنا بأيام شبابنا."

### ***Interpretation***

Salih appraises and upholds Sheik Al-Malaki's when Sheik Al-Malaki completely changes their attitudes towards the hopeless and miserable situation by reminding them of their overwhelming victory in their late incident with the king hopefully promising them that they are united and everything will get better.

### ***TL Texts***

- 1- My God bless you, Sheik, and your age. You remind us of the days of youth.
- 2- O Shaikh, May Allah bless you and your life, you reminded us of our youth life.

- 3- May God bless you and your age, Sheikh, You remind us of the days of our youth.
- 4- May Allah bless you and prolong your age. Shiek, you reminded us of our lovely youth. ( lovely days).

### ***Socio-pragmatic discussion***

The above text is initialized and dominated by the formulaic invocatory clause that is verbally built up on the God related formula "بارك الله فيك يا شيخ وفي عمرك" that is eminently resembled as clichés formulaic expression in which the name of the Almighty Allah is invoked. It is also adhered to with a non-formulaic text in the same structure. Such clichés formula is ritualistically served as a courtesy expression which is commonly used in the Arabic world to compliment someone (the addressee) in responding to well said. Where invocation doubles faceted indebtedness for issuing supplication of good health and wishing happy days for the addressee in return to a well-said issued by the addressee to the addressor. Such cliché's courteous expression is a socially required behavior duty in Arab societies in occasions of doing someone a favor. It is also prototypically a polite device traditionally derived from religious dictum oriented toward the addressee's positive face specifically his social need to be appreciated and regarded by the public. Wherefore, this social requisite is religiously sprung, bounded by Almighty Allah's name from the Islamic doctrine and the cultural norms for repaying favor is a duty by each Muslim. Therefore, it is responded to this favor formulaically via clichés communicating a courteous attitude on the part of the speaker by a means of supplicating with the invocatory clause of expressing good health. Although such God related formula is religiously oriented, it is socially bound to satisfy varied societal and pragmatic motives.

### ***Translation Analysis***

Apart from socio-pragmatic aspects and cross-cultural disparities, there exist some formulaic expressions that are typically used and shared with almost the same meaning and societal usage in the two languages. Courtesy God related formulaic expressions are also found in the English world. There is a social equivalent expression in English and courtesy formula to compliment in God related invocatory clause in such occasion. There is a sociopragmatic cross-cultural correspondence/ matching between the two languages pertaining to this issue. Then translating this courtesy God related formula is an unchallenging task.

When the courtesy God-related formula is compared to its renditions, it is noticed that all the translation subjects are replaced via literal strategy. Although the literal strategy can only express word-for-word meaning and cannot express real meaning; however, it could adequately preserve the exact wordings and structuring; the translators are fully attended not only to the socio-cultural equivalent counterpart; but also succeed in preserving the literal, connotative, pragmatic, and contextual significations jointly of the text. This is attributively results to the matching between the propositions of the formula and its pragmatic and social significations on one hand; and the cross-cultural pragmatic correspondence between English and Arabic pertaining to compliment via God related courtesy formula in another hand.

***SLT(4)***                      (Mosi,2022,p.23) "رب اخ لك لم تلده أمك. حقاً فأنا أشعر بأنك صديقي واخي."

### ***Interpretation***

Salih talks frankly to Hussain Al Sakali who hides him away from Burguan's (the reagent) guards and the command guards when they look him everywhere and aids him to escape out of the city.

### ***TL Texts***

- 1- I have a brother whom your mother did not give birth to. Truly, I feel that you are my friend.
- 2- A brother I never had. I feel that you are my friend and brother.
- 3- You might have a brother whom your mother did not give birth to. Truly, I feel that you are my friend and brother.
- 4- You are my true friend.

### ***Socio-pragmatic Discussion***

The text is intrinsically formed of a combination of two different but interrelated and interdependent texts simultaneously; namely formulaic text and formulaic ordinary text. The formulaic structure is typified by the idiomatic formulaic clause *رب اخ لك لم تلده امك*. Which effectively epitomizes a high degree of expressivity in depicting a close friendship and intimacy and closeness in friendship. In Arabic society, a true friend is likened to a brother in belongingness and loyalty due to the solidarity in conventions. The idiomatic formula would concisely condense the intent of the text designator and strengthen the expressivity of the issuer's attitude. Whereof, much more attention is grasped by the idiomatic formulaic structure *حقاً فأنا أشعر بأنك رب اخ لك لم تلده امك* than by its accompanied the non-formulaic text *حقيقاً فأنا أشعر بأنك رب اخ لك لم تلده امك* though they hold out the same meaning. It is the idiomatic formula that fully handles the text's purpose aesthetically. Such idiomatic formulaic expressions are customized for highly valuating and highlighting the standards of true friendship and fellowship in Arabic assumptions and negotiated for expressively communicating wholeheartedly emotions of belongingness and associatively share intimacy attitude with the addressee.

### ***Translational Analysis***

The idiomatic formula in this text has been rendered nonsensically into English by the three first subjects in which the translators reliantly opt for literal translation strategy to futilely retrieve the formulaic structure. However, the idiomatic formula realizes meaningless, nonsenses and insignificant equivalents in English renditions. It weighs non meaning non sense in English. Literal translation of idiomatic formulas is a mess up. It is fruitless yield no sense as there is not an equivalent formula in English that equalizes this idiomatic formulaic expressions. These rendition would respond to misleadingly.

Unlike English communities, Arabic countries are a collectivist community in nature in which individuals operate with considerations towards society and culture. Besides, language is part of culture and closely relate to the society; whereof translation cannot be virtually conducted apart from social and cultural contexts considerations. Whence, the act of translation should be conceptually deemed to the beliefs and values of each speech

community, and therefore respond with the corresponding socio-pragmatic and cultural code. The friendship relations values would weigh differently in these language societies, whence these values would be weighed accordingly.

To rebuilt the current idiomatic expressions in English balancing out its societal and cultural weights legitimately, one may reckon to modulation strategy to cull out the following proverbial formulaic rendering in the light of the societal and cultural viewpoints of English world:

- Friend indeed is Friend in Need. You are really a true friend.

**SLT (5)**

"- لا فضل الله فالك. يا ابا تميم."

**Interpretation:** The saleswoman appreciatively respond/ replay to Salih's ( the son of Al Nuamman judge) speech when he persuasively speak to the people ensuring advisably them that they should not be enforced to pay the taxes.

- 1- Well said.
- 2- May Allah bless your mouth.
- 3- Do not despair.
- 4- Well done, May Allah bless you.

***Socio-pragmatic Discussion***

The formulaic structure in the text is markedly constructed via the invocatory clause which is formulaically deemed as a God related formula which invokes Almighty Allah's name in responding to a situation of well said deed that changes the situation of the market wholly. It is attitudinally emanated to communicate complete agreement and high degree of content with what the addressee has said and emotively adhere the attitude of praising and compliment which have a direct influence on the addressee in negotiating positive face and influence the addressee desired to be regarded by the public. Such shorthanded formulaic invocatory clause is precisely and satisfactorily briefing and condense the gist of both societal and pragmatic motives simultaneously. The use of this reduced formulaic invocatory clauses significantly outweigh lengthy non – formulaic ordinarily language style and even other types of language formulas; whereof, in their own right, the Arabic societies highly overvalue religious especially God related formulas that invite Almighty Allah's name in their own interactional exchanges over those that evoke other patterns. Duly, to the sincerity of expressivity that they hold out and the flavored status that they tackle and the tantamount integration between societal norms and religious doctrines. They are highly gotten affected by God related formulas than any other language formula or style and this preference is attributed to the blessing and mercy that hold out via invocatory formulas. However, such invocatory formulaic expressions are only confined to Arab and Islamic societies and not to any other society.

***Translational Analysis***

The translation subjects show conspicuous disparity between the translators pertaining to the renditions of the invocatory clause of God related formula from the observation of the renditions subjects. Translation subject (1) idealistically opts out to

modulation strategy wherewith, the translator interchangeably replaces the invocatory clause with a formulaic phrase with non-invocatory nature but suitably and succinctly signify the attribution of the invocatory clause with a different formula that considerably and agreeably accords with the target language's sociocultural and pragmatic points of view of speech community. The first rendition subject is fully withdrawn the formulaic expression in its English counterpart.

Translation subject (2) is relatively reformulated by means of literal translation whereby the translator faithfully rephrases the invocatory clause with the exact wordings and structuring. Which attributively induce mistranslation/misuse of the formula in other language. This is attributively accounted to the fact that literal translation is unviable in materializing real meanings. This, would resultantly induce a case of socio-pragmatic failure in English rendition.

The translation subject (3) indicates a case null strategy whereby the translator resultantly attributes a rendition that belongs neither to the language propositions nor to the socio-pragmatic propositions which resultantly turns the invocatory formula into a nonsensical expression in the target English language. Such nonsensical rendition would causally bring forth a case of failure in realizing not only the formula but also the sociopragmatic and the cross-cultural language components. Wherefrom, triggering a socio-pragmatic breakdown/ violation/ loss/ miss absent/ deviation.

In translation subject (4), the translator resorts to retrieving the God-related invocatory formula by putting forward two different formulaic expressions jointly in which he ideally ties clichés ritualistic formulaic expression with a God-related invocatory formula to naturalize neutralize, compensate, countervail/ the Arabic formulaic structure in English version. In both renditions of the Arabic invocatory formulaic expression the translator handles the formulaic via exhibiting formulaic expressions with similar meaning and dissimilar form strategy and in each case he brings forth two different but complementary formulaic status; whereof a clichés formula "well said" would societally and pragmatically compensate the Arabic formula in English publicity. In the same vein, with the same effect, the God-related formula " May Allah bless you" legitimately replicates the God-related formulaic invocatory clause to equalize and balance the socio-pragmatic status of it in the English speech community.

**SLT (8)**

(Mosi,2022,p.31) "لا احد يستطيع ركوبك الا اذا انحنيت".

***Interpretation:***

The princess (sit Al Malik, sister of the king) advisably reproaches and reprovably moralizes her brother king when he complainingly protests against Burjuan the regent of the throne claiming that he deliberately insulted him and unjustly exploited him and his property.

***TL Texts:-***

- 1- No one can ride you unless you bend over.
- 2- No one can control you unless you want.
- 3- No one can ride you unless you bend over.

- 4- No one can defeat you unless you surrender to him.

### ***Socio-pragmatic Discussion***

The current formulaic structure is built around the rhetorical clause لا احد يستطيع ركوبك الا اذا انحنيت. This rhetorical formula is not an Arabic formulaic expression in its origin. Rather, it is borrowed from the famous quoted speech of Martin Luther King and derived/ brought into the Arabic language. Due to its prevalence, prominence, and acceptance by the public, it is newly turned to be materialized and put into practice and used as a formulaic expression in the Arabic language and widely vitalized in effect on many sides. Such Arabic–English borrowed formula attitudinally emphasizes on the part of the addressed person the emotion of rejection of weakness state along with aesthetically directs with advisable intent on the part of the addressee to get him not to be so victimized. Such borrowed rhetorical formula is naturalized in Arabic societal and cultural context to the extent that it outweighs other original rooted ordinarily expressions. Therefore, it would be more powerful and potent in getting communicators into effect and changing their victimized attitude attributively.

### ***Translational Analysis***

This quoted rhetorical formulaic expression in afore text intestinally depicted/ embodied three translation subjects in the metaphrastic statute. The translation subjects (1,2, and 3) are generally termed with the literal strategy to restate and retell with the same word-for-word wordings and construction. The translations alternatively shape the rhetorical clause in English wordings but in Arabic traditional norms and Arabic customary conventions stylization. It is perceived as it would be Arabic version with English wordings. Wherefrom this, the formulaic clause loses its intent, rhetorical merit, and aesthetic value which weighs nothing in the English social community.

Due to this fact, the translators are insufficiently versed in socio-cultural and cross-cultural pragmatic boundaries and limits of the English world.

The translation subject (4) is relatively stereotyped/ processed explicatively via paraphrasing strategy; wherewithal the translator mutually turned the formulaic expression into a non-formulaic expression. However, the translator (translation subject could) intrinsically connote the contextual and pragmatic significations simultaneously. He appropriately could typify the formula pragmatically. This rendition is significantly the closet to the sociocultural and socio-pragmatic of English, but what is lost in this rendition is the formulaic depiction of locution aphorism.

However, the translator is more competent in the sociopragmatic component English language and world than the other translators; but he opts for the non-formulaic rendition of this formularization.

To retrieve the rhetorical clause into its formulaic status, it is best to be regarded by re-backing this formula in its own original English version preserving in this its sayer authoritative and its socio-pragmatic formulaicity:-



- A man can't ride your back unless it's bent.

## **7. CONCLUSIONS**

- 1- Whatever their type, formulaic expressions are vitally powerful stimulators for getting communicators' intents and getting them into interaction attaining aims more powerfully than non-formulaic ones.
- 2- The societal meaning is generally overpowered by propositional meaning and contextual meaning in locating Arabic formulaic expressions in their significations, essence, message, and picture. So, formulaic structures are built out societally rather than propositionally or contextually except in cases where societal meaning and contextual meaning coincide.
- 3- The adoption of formulaic expression within another non formulaic text in the same textual frame and setting would eventually supervene and renew the recurrence of the formula in the text as well as in the part of the text fairly because of the prominence of the formula in the text over the ordinarily part of it. This causally provokes a clashing collision gap between the texts which are the formulaic text and ordinarily text.
- 4- A clear cut absence of formulaic level equivalency and failure in picturing precise formulaic level in English renditions by all the translators which is duly attributed to their incompetency in socio-pragmatics and culture of the language.
- 5- Quranic formulaic expressions are not inherently untranslatable, but they could be difficult to translate because they are uniquely confined to the Arabic language and Islamic societies and allude to specific things and occasions.
- 6- All the translators prove cases of socio-pragmatic breakdown, violations, loss, and failure in renditions of God-related formulas, collocation formulas, metonymic formulas, idiomatic formulas in the texts under the analysis except one translator. Inasmuch as they are less fully versed in societal, pragmatic, and cultural issues of the target language.
- 7- Although the literalness strategy is unreal/unproductive, forms cannot be kept, and words with the same meaning cannot be always true, the literalness strategy prodictively shows a case of socio-pragmatic gain rather than a loss in a rendition of God-related formula. This is resultantly referred to the socio-pragmatic compatibility regarding this issue.

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