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## **A Pragmatic Study of Oath Acts in English With Reference to Arabic Oath | A Contrastive Study**

### **A B S T R A C T**

Oath is a speech act with typically intensive expressive mode. It is intentionally issued to emphasize and scrutinize certain statements. Constitutionally, oaths are subsumed under two unrelated pragmatic genres jointly: constative and performative.

In fact, the major problem lies in the fact in determining a judgment accurately on whether the oath expression is a performative or constative. As a performative act, oath is ultimately typified under the umbrella of commissive speech acts. The performative act virtually indicates an execution of other illocutionary acts simultaneously such as assertive, expressive, and declarative.

This reciprocally offers overlapping that permanently entails maintainable consistent pragmatic parameters and highly regarded interpretive supplements. Besides, oaths may be overtly realized via other acts such as apologizing, promising, or even threatening leading to covertly implicated oaths.

Additionally, the pragmatic propositional and socio- cultural constraints of English - Arabic oath may be realized differently due to cultural divergences. Thence, this study aimed at proposing valid pragmatic parameters for genuinely indicating the nature and type of act performed via uttering oath expression, as well as clarifying how the expressions of oath are realized in both languages.

In conclusion, performative oaths are intently marked via the obtained illocutionary act that they felicitously hold. In addition, there is no formal correlation between the proposition of oaths and their performative achievement. Finally, there is no one- to one correspondence between English oath speech acts and their Arabic counterparts.

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## **1. Introduction:**

The study dealt with the speech act of oath in both English and Arabic. Its main concern is to explain the differences as well as the similarities between English and Arabic oaths with references to their realizations in both languages. Besides, it is aimed at establishing a valid area of convergence. Data objectively consisted of four text to be analyzed due to time limitation. They were selected to be translated by one translator and then to be compared.

Data analysis was based on pragmatic parameters, pragmatic characteristics of oath, functions of oath, and set of felicity conditions. Semantic rules for the successful performance were also highly considered. Additionally, translational analysis was employed for establishing the statues of oath in terms of the validity of theoretical pragmatic part. The study could be valuable for pragmatists interested in translation as well as students of pragmatics in that it presents helpful rules for determining whether the specified acts represent genuine speech acts of oath and in which category. This act poses difficulties in recognition and realization. Consequently, this study hypothesized that the speech act of oath is not formally reflected as there is no correspondence between the oath form and its communicative function. Accordingly, the most accurate and appropriate judgment of the oath speech act performance relies on the direct correlation between contextual meaning and intentional aim with reference to oath purpose.

### **1.1 The Notion of Oath in English:**

Oath is the act that the speaker makes in an attempt to make the hearer believing that what s/he is saying is true. Oath is noticeably carried out by calling something scared to the hearer demonstrating the truthfulness of oath utterance, such as calling upon deity or some scared names, namely, God and Almighty Allah or by ancestors' soul, which is typically considered as part of social norms and behavior of people (Searle & Vanderveken, 1985: 192; Smith, 1991:14).

Canfield (1989: 58) indicates that oath is a verbal commitment under which the utterer is word bound. It has obviously wide cultural implications of state, family, and all types of social relations.

Kreidler (1998: 193) views oath as a solemn typically made in public in order to emphatically certify commitment taking a semi – religious vows.

Thus, oath is an utterance basically intended to emphasize certain illocutionary acts. To explain types of illocutionary acts of oath utterance, oath may be represented in terms of assertive, promise, commissive, expressive, directives or none.

### **1.2. Characteristic Features of English Speech Act of Oath:**

- 1- In performative form, oaths in English are words uttered legitimately in correspondence with contextual conditions that cause the speaker



utters them to be obliged to exactly perform the acts specified in the speech course (Rousseau, 2001: 511- 541).

2- Oaths are either factive or about some future course of action (Habib, 2006: 31).

### **1.3. Purposes of Issuing English Speech Act of Oath:**

- 1- Confirming an utterance, statement, or act by emphasizing it deeply with glorification.
- 2- Ascertaining noticeably certain points through distinctions and manifestation.
- 3- Serving permeably for the executions of other speech acts reciprocally.  
(Searle: 1969, 19).

### **1.4. The Pragmatic Functions of Oath in English:**

Oaths are significantly non- perishable functions related to the performance of one's duty properly because they virtually reflect the usual functions in performance. These functions can be illustrated as follows:

- 1- Oath plays a vital role as an identifying marker and regulator for future course of action.
- 2- Oath typically marks the person uttering oath to be obliged to carry out the actions vowed upon in oath utterance and even making the person owning certain capacities, ranks, or activities.
- 3- Oath connectively promotes a performance of another act or a series of acts other than the act vowed upon it (Searle, 1969: 57- 70).

### **1.5. Appropriateness Conditions for The Successful Performance of English Oath:**

There are certain conditions that must be successfully met for the speech act of oath to be appropriately performed. These conditions are also used to test the validity of oath speech act under analysis; they include:

**1- Propositional Content Conditions:** refer to that the speaker must markedly imply the requirements for conducting oath in his utterance in a way that makes the hearer constitutionally understands what is implied in oath utterance.

**2- Preparatory Conditions:** indicate that oath expressions must be regularly embedded in the context or conventionally recognized via the speaker's social behavior.

**3- Sincerity Conditions:** imply that the speaker must genuinely speak when uttering the oath and there must be correlation between what he says by oath and what he intends by oath.

**4- Essential Conditions:** denote that the hearers have to believe that what the speaker swearing is true (Searle, 1979 :7).

### **1.6. Taxonomy of Oath Speech Act in English:**

Oath expressions are notoriously set out for performing basic illocutionary functions. Such illocutionary functions are plentifully varied in relation to the context, need for oath, speaker's intention ... etc. Thence,



oaths expressions are classified in terms of these illocutionary functions into six basic kinds including:

- 1- Cathartic Oath:** is an expression of swearing typically with an emotional or burst used along with emotion of angry and pain.
- 2- Abusive Oath:** is an oath expression naturally directed for getting a desired specific target whether this target is a person or thing. Such type have harmful effects.
- 3- Social Oath:** is possibly admitted for maintaining good relations, strengthening social bonds, or for joking. Such type of oath promotes social affection which is turned to be acceptable mode of speaking in the norm of group or society using it (Wajnry, 2004: 26).
- 4- Expletive Oath:** swear expressions that are used to express one's emotion without being directed to others.
- 5- Emphatic Oath:** is the type of oath that intently designated as a means for emphasizing the speaker's feelings or to make the hearer believing that what the speaker says is true. ""
- 6- Aggressive Oath:** is the type of swearing that aggressively issued for insulting, ridiculing, or even threatening the hearer. It is deliberately intended for harming (Trudgill & Andersson, 1990: 61).

#### **1.7. The Notion of Speech Act of Oath in Arabic:**

In Arabic oath is a typical expression denoting swear by Allah, the sun, moon, day, night, light and darkness. Many Quranic Chapters begin with such oath expressions. Hussain (1971: 246) views oath as a term referring to prohibiting and preventing the inner self from performing prohibitive deed by means of glorified faithful and factual commitment. Al – Zarkashi (1992: 3-4) defines oath as an utterance that is implemented for confirming a statement with emphasis.

Farahi in Al Suyuti (1995: 2, 130) views oath in terms of intention (al – qasd) scrutinizing it as utterance that implies the achievement of intention and confirming its purpose through including emphasis upon it by means of vow. Oath is a indicative style that carries out glorification swear predicatively issued with the aim of confirming another positive or negative predicative sentence by employing vowed utterance like: حلفت بالله، أمانة الله، لعمرك، (Ateek, 2000: 54).

Abdel – Jawad (2000: 218) opines that oath is a speech act that a person deliberately holds himself to do or abstains from doing particular physical, social, juridical act by referring to the Name of AL- Mighty Allah, any other scared power or family member.

#### **1.8. Types of Speech Act of Oath in Arabic:**

Pragmatically, oath is mainly grouped into two kinds; namely:

- 1- Explicit Oath (AL dhahir): is overtly identified by referring to the name of Al-Mighty Allah or any other scared name or object: as in والله by Allah.
- 2- Implicit Oath (AL – dhamir): is indirectly issued with no explicit identification to some kind of glorification and covertly sworn as in "



" لا أقسم بيوم القيامة " which means " I do swear by Resurrection Day (Haroon, 2011: 166).

Oath virtually serves to confirm the statement sworn upon. However, confirmation is not the only motivation for swearing or issuing an oath. Oath may be issued to satisfactorily explain phenomenon and share forces. In such basis. oaths are subdivided into the following categories:

**A. Phenomenal Oath:** refers to individuals or multiple phenomena of nature that are sworn by.

**B. Historical Oath:** refers to that one or more historical events happened in the past are emphatically invoked and sworn by.

**C. Experiential Oath:** refers to certain human experience that is being adduced to be the material sworn by.

**D. Conjugate Oath:** refers to better swear words in which certain entity or object is cited to be a member of a pair and the existence of other members present the evidence.

Formally, oaths on the basis of their social and cultural necessities are classified into three kinds; they are:

- 1- Judiciary oaths: are those oaths or pledges which are institutionally adopted in courts and loyalties.
- 2- Constitutional Oaths: are those oaths that are typically taken by officials in the course of joining an institution or office.
- 3- Extra judiciary / Conversational Oaths: they are those sworn routinely uttered by people in their daily interaction and social dealing (Abdel Jawad, 2000: 218).

### **1.9. The Appropriate Conditions for The Successful Performance of Arabic Oaths:**

For the speech act of oath to be recognized intently, there must be some points got emphasized with glorification, distinction, or excellence upon which the object of oath is established. Since oath is a kind of affirmation, that juror must deliberately remove the doubtfulness upon what he has said and evince it designedly (Ateek, 1992: 54).

Oaths in Arabic are often highly accompanied with religious wording, holy expressions and scared names simply to show the jurors' truthfulness and to maintain trust in interaction. This is due to that holy and scared oaths culturally hold an emphaser that show the validity of one's saying (Aliakbari & Mahjub, 2013: 45-46).

### **1.10. Functions of Speech Act of Oath in Arabic:**

In addition to the emphasizing functions, oath expressions substantially append the following pragmatic functions:

**1- Prediction:** is the major function whereby oath is cited. It is essentially performed for confirming or negating the propositional content of the utterance and removing doubtfulness on the part of the addressee, as in: والله ما رأيت علياً in the course of asking about some person; therefor, attaching



an answer with oath will be relatively more forceful and effective (AL – Zarkashi, 2004).

**2- Request:** it is a question, suitably enfolded an oath; as in: أقسمت عليك بالله ان تترك ما في يدك I swear upon you by Allah to leave the work.

**3- Propitiation:** denotes that the speaker attempts to get the hearer's emotion to make him doing a desired thing or to incite him willingly to some good deeds. Such type of oath is not exercised randomly; but it is contextualized in accordance with the nature of topic, the addressee, the object of issued oath, as in بالله عليك هلا ساعدت زيداً I ask you by Allah to help Zaid (Nahir, 1987: 238).

**4- Commitment:** is a commission under which the speaker plausibly puts himself under obligation to execute some future deeds of action; as in: والله لأنصرن المظلوم واعاقين الظالم : By Allah I shall hereby prevail for the wronged and punish oppressor (Ibin – Jini, 2006: 77).

### 1.11. Categories of Achieving Oath in Arabic:

Oath expressions vary and can be commonly represented along various conceptual forms and expressionistic styles in texts and discourses; these oath expressions and style may be eclectically marginalized as follows:

#### 1- The Name of Al- Mighty Allah:

as in; والله and بالله by Allah, or by Al – Mighty Allah's Excellent Names e.g. العزيز (Al – Aziz) the Exalted in Might, الجبار (Al – Jabar) The Irresistible , الرحمن ( Al – Rahman ) The Most Merciful. as in; والله إني لمتعب . By Allah , I am tired.

Or by the witness of Allah, as in

الله شاهد علي اني لست القاتل By the witness of Allah, I am not the killer.

**2- Swearing by Holly Qur'an:** as in : - القرآن By Qur'an, by attaching the term Qur'an to panegyric adjective or name e.g. القرآن العظيم By the greatest Qur'an, by the truth of Qur'an e.g. وحق القرآن. or by component of Qur'an e.g. وحق سورة ياسين by the truth of Yassin.

**3- The Prophet:** in spite of the existence of 124000 prophets, most of Arab speaker swear by the last Prophet Mohammed (peace be upon him) e.g. وحق النبي by the truth of the prophet or وروح الرسول by the Soul of Messenger of Allah.

**4- Family Member:** it can be noticed that the love feelings and affections among family members lead individual to sincerely swear by life, death , head or honor of one another even though the sworn person may be absent or departed e.g. بروح عمتي الطاهرة by the pure soul of my aunt and وحياة أبي by the life of my father.

**5- Holly Places:** due to the religious orientation that oaths occasionally admitted, Arab speakers may swear by holy places as in Al-Mighty Allah's Holly House e.g. والكعبة سأنقذه. By Ka'abe, I shall save him.

#### 6- Moral Values:

e.g. بشرفي لن أتترك وحيد by my honor I will not leave alone.



### 1.12. Cultural Perspective of English and Arabic Oath Speech Act:

Oath speech acts in English are socially forbidden phenomenon under most conditions. They are only quite frequent in specific situations. The most common purpose for swearing in English societies is the expression of negative feelings.

Moreover, oath is markedly a tabooed language expression. Conversationally, it is used for expressing the speaker's emotional states to virtually communicate them to the listeners as it is taken connotatively to be superficially understood as masking deeper purpose and covertly intentioned. it is the most rarely used act in contrast to most other acts (Jay, 1992: 200).

In Arabic societies oath speech act commonly has wide variety of applications. The corpus of oaths is readily exchanged by interlocutors in real life contexts exhibiting exclusive degrees in form, usage, and function which turned out to work routinely to satisfy wide range of communicative acts and social necessities.

Nowadays, oath is common place phenomena in Arab societies to some extent in that people may swear quite frequently without much attention is being paid to the fact that what they utter is an oath.

### 1.13. Data Analysis:

#### English Texts:

**SL Text (1):** Gregory, on my word, we will not carry coals (Shakespeare, 20).

أقسم يا غريغوي بشرفي لن نحمل الفحم. (Ennani, 2000: 21).

**Context:** Sampson and Gregory are soldiers of the Capulet family, trying to establish quarrel with two soldiers of the Montague's household after they have been attacked and beaten by Montague's men. Sampson intently utters the mentioned oath words for reminding his friend Gregory that the shame and dishonor must not be attached to them (not carry coals); therefore, they must regain their dignity

#### Pragmatic and Translational Analysis:

The subject of oath speech act in the text is indicated by the expression "on my words we will not carry coals". The performative nature of the act is implicit in which the oath act is admittedly represented by expression "on my words" by means of which the speech act is inevitably pursued and of the moral values category. Oath expression of " **on my words**" is valuably being sworn by and consequently underpins the speaker's intent emphatically. As for the subject sworn upon "**we will not carry coals**" It is metaphorically used. Coals naturally hold black color which penetrates here to connotatively refer to denigrate honor, discredit or hold infamy. Thus, it means " **we will not carry dishonor and infamy anymore**". Consequently, the type of oath exercised in this utterance can be suitably stylized as abusive oath as the speaker markedly seeks to get a desired thing "regaining his missed honor"; and as aggressive oath whereby



oath relatively stems from harmful ridiculing effects. As for the obtained felicity conditions; one can notice the following appropriate conditions:

**1- Propositional content condition:** Sampson implies oath in his utterance in which he swears by his words and gets Gregory to realize his intent through calling him vocatively.

**2- Preparatory condition:** in his utterance Sampson implies that he must not carry out shame any longer in which he systematically puts himself under some future course of action "will not carry coals" which is regularly pertinent to the context.

**3- Sincerity Condition:** Sampson genuinely intends not to let shame and dishonor attributed to him and insists robustly by his swearing to get back his honor.

**4- Essential condition:** Sampson remains Gregory continually that he intently means to quarrel again with Montague's and not let them impede his honor regain, encouraging and reminding him to revenge.

Concerning the state of oath acts it is appeared that the swearing is not factive but it is about future course of actions. This can be validated along with the modal auxiliary verb of futurity "**will**". On the basis of the above execution conditions and pragmatic parameters, it is worthy to say that the current oath utterance ultimately embodied neither a constative act that tests the speaker's trueness and falsity nor the performative act of oath; but inferentially implicated the commissive speech act of threatening.

Regarding translation, it can be seen that the translator has translated the text implying speech act of oath under analysis faithfully. Since, he has kept the tense and content precisely rather than the contextual force. As such he succeeded to convey the propositional meaning. In spite of the fact that he implies the oath speech act in his translation, he fails to admit the object of oath intentional meaning appropriately. One may suggest the following rendering:

أقسم بشرفي إني لن أحمل العار مطلقاً.

**Text (2):** I swear it is the only alternative I can think of.

أقسم بأن ذلك البديل الوحيد الذي أستطيع ان أفكر فيه.

**Context:** Amanda uttered this oath for her sister Laura when she blamed her nervously for getting marriage. Amanda hopelessly justified her marriage that her father leaves her dependently without a career to satisfy her live. Moreover, unmarried woman is not chiefly prepared to occupy social position. She intensely does not want to be tolerated under pitiful condition grudgingly of sister's husband or brother's wife.

**Pragmatic and Translational Analysis:**

A close review of the text reveals that the performative act of oath expression is markedly carried out by the expression "**I swear**" in which the performative verb "**swear**" is systematically considered the marker of the explicit nature of the act under analysis. Consequently, the speech act of oath in this text is an explicit act. By means of the explicit verb "**swear**", it is inevitably the category of oath that is being sworn by is Name of Al-



Almighty Allah. Additionally, two types of oath are jointly exercised in this text namely; cathartic oath whereby Amanda swears with emotional expression of pain and sorrow; and emphatic oath along with Amanda truly expresses her feelings. Concerning the subject being swore upon " **it is the only alternative I can think of**" she emphatically justifies her reasons of marriage to her sister Laura by promptly invoking swearing "I swear" for getting her fairly believes of her reasons and for propitiating her simultaneously. Furthermore, one can test the validity of the following execution conditions:

**1-Prepositional content condition:** Amanda precisely implies a justification for her marriage towards what her sister Laura nervously blamed, reproaching and marking it emphatically with oath.

**2-Preparatory condition:** Amanda's oath is legitimately induced as a reaction of Laura's blaming in a context that highly entails justification, mitigation and propitiation based on present deed of action.

**3-Sincerity condition:** Amanda's oath comes out sincerely to express her justification and to intensely mitigate Laura respectively.

**4-Essential Conditions:** Amanda's oath is legitimately opted for expressing her truthfulness and getting Laura's mitigation.

Accordingly, all the conditions of oath speech act are not successfully met. The speech act under analysis is not a true act of oath; but it is covertly intended to execute the expressive speech act of apologizing and the swearing expression "I swear" comes out naturally to express the apologizer's feelings sincerely and to ensure the offender's forgiveness sausively. Furthermore, the oath act under analysis is neither a factive nor about future course of action; alternatively, it is about present deed of action, while oath keeps on future course of action. Thence, the tense of act and the execution conditions as well as the contextual pertinence of utterance support the validity of speech act of apologizing rather than oath speech act.

As for the subject of translation of the text, it is apparently revealed that the translator have translated the speech act under analysis faithfully by keeping the same present tense, structure and the proposition content of the original text which may be considered as the strength point to be mentioned in his translation. Although, his translation to some extent could convey some intentional aspect; but he could not catch the exact contextual meaning fully. The following translation can be proposed:

انا اسفة أقسم بأن هذا البديل الوحيد الذي أستطيع ان أفكر فيه.

#### Arabic Texts:

**Text (1):** قال الرسول محمد صلى الله عليه وسلم والذي نفسي بيده لتأمرن بالمعروف ولتنهون عن المنكر (AL-Bukhari, 1997:681).  
المكر او ليوشكن الله ان يبعث عليكم عقاباً ثم تدعونه فلا يستجاب لكم

"Messenger of Allah (peace be upon him ) said " By him in whose Hand my Soul is ! you either enjoin good and forbid evil, or Allah will



certainly soon send His punishment to you then you will make supplication and it will be not accepted (Khan, 2009: 612)".

### **Pragmatic and Translational Analysis:**

In the text above the Prophet Mohammed (peace be upon him) addresses his oath marvelously via the glorified expression " والذي نفسي بيده " which connotatively carries out the swearing expression and by means of which the Name of Al-Mighty Allah is being sworn by. Such splendid type of oath is intensely expresses glorification. The oath expression in the prophetic Hadith undoubtedly comes not to get the interlocutors to believe on what is implied for the Prophet Mohammed is the Sincere and the Honest and needs not to swear. Consequently, two types of oath are successfully met in this Prophetic Hadith; the first of which is the Arabic requested oath in which the Prophet Mohammed intensely (peace be upon him) intensely requests the Muslim people through the construction " لتأمرن " بالمعروف ولتتهون عن المنكر continually order for committing righteous deeds and robustly prohibits from committing faults and sins. Whereas, the second type of oath is English aggressive designated along with the expression " ليوشكن الله ان يبعث عليكم عقابا ثم تدعونه فلا يستجاب لكم " by means of which the prophet Mohammed (peace be upon him) threatens the Muslim people that they will be severely punished by Al-Mighty Allah, if they do not order for righteous and prohibit sins. Accordingly, the act conveyed here is prominently conditioned act inducing two classes of acts jointly each of which is subsequent to another. These classes of acts are directive speech which in turn comprises two acts simultaneously, namely, the direction act and prohibition act. Whereas, the second class is the commissive class which contains the act of threatening. Thence, it is triple faced act establishing two classes correspondingly. The appropriate conditions for the successful performance of the oath act include the following:

- 1- Propositional content condition:** The Prophet Mohammed (peace be upon him) utilizes the content of oath emphatically through a glorified expression to get the Muslim people intently recognize the content of Hadith.
- 2- Preparatory condition:** The act is regularly about future course of action based on present commitments.
- 3- Sincerity condition:** The Prophet intensely directs the Muslim people for ordering to do the righteous deeds and prohibiting them from committing sins.
- 4- Essential condition:** The Muslim people are ordered to do the righteous deeds and prohibited from committing faults; otherwise they will put themselves under severe punishment and their supplication will be rejected.

Based on the above pragmatic indicator parameters and the embodied felicity conditions, oath expression comes not to get the Muslim



people to believe; but it directs them emphatically and warns them intensively from severe punishment.

Regarding translation, it is obviously clear that the translator has translated the text semantically since he replaced the oath expression "والذي نفسي بيده" by the English expression 'By him in whose Hand my Soul is' whereby he succeeded to render the text creatively. Concerning the classes of acts, both classes of acts considered in the original texts are faithfully implemented. As for the tenses of rendering, they are markedly the same present and future tenses. They are orderly kept in the rendering. Accordingly, it is true to say that the translator is informatively able to reproduce both of the propositional meaning and communicative intent due to the correlation between the content and context.

### Text 2:

ولعمرك ما ضاقت بلاد بأهلها  
ولكن اخلاق الرجال تضيق  
(Al- Mankari, 1942: 125).

By your Life, the lands are not narrowed by their people; the men's moral values are narrowed.

**Context:** this poetic verse is issued in a course of discourse talking about generosity and liberality as the poet intensely objects to his wife's blame for profusion indicating that nobleness is the outmost moral value that men should exceedingly pay.

### Pragmatic and Translational Analysis:

The utterance in this poetic verse is an oath in its form. It is explicitly expressed via the expression "ولعمرك" in which one's life is being sworn by. The formal type oath expressed here is direct (dahir) as it is expressed overtly. The functional objective purpose of oath in this verse arouses two functions jointly: the first is propitiation function by means of which the poet highly attempts to get his wife emotion for directing her towards committing good deeds of generosity and nobleness; whereas the second is the cathartic oath in which the poet ultimately expresses his rejection along with the emotion of disapproval and discontent towards what is his wife implied. Furthermore, this oath expression has the following felicity conditions:

- 1- **Propositional content condition:** The poet overtly expresses the propositional content of oath via the swearing expression "ولعمرك" in which the life of his wife is being sworn by.
- 2- **Preparatory condition:** The poet attempts to direct his wife convincingly towards generosity and liberality via his utterance.
- 3- **Sincerity condition:** The poet indicates his rejection and objection along with the emotion of disapproval towards his wife's blame.
- 4- **Essential conditions:** The poet's oath is counted as rejection to his wife's blame and at the same time an attempt to get her to do good deeds.

In this regard, the felicity conditions for oath are not appropriately obtained; As for the pragmatic aspects the oath expression renders



evincently stylize the performance of the directive speech act of directing along with emotion of disapproval which in turn reciprocally sustains the performance of expressive speech act connectedly. Thence, this oath expression is neither factive nor about future course of action; conversely, it is suitably negotiated for emphatically expressing the poet's objection intent and promoting his directing substantially.

Concerning translational analysis, it is markedly demonstrated that the translator employed sematic rendering whereby he replaces all the propositional content of text faithfully. Although, he was able to reproduce the oath expression effectively; his translation to the object of oath was not suitably presented.

The following rendering may be considered:

**By your life, the lands never piqued unless the men morals are grouchy reflected.**

### **Conclusions:**

The most important conclusions found in this study are:

- 1- In spite of the fact that the act of oath is formally issued with the pragmatic function for emphasizing the validity of one's utterance by making the hearer's believing the speaker's utterance; it is rarely satisfying such function. Instead, it goes out beyond testifying limitation to innovatively redesign various pragmatic acts.
- 2- Both of English and Arabic theories and rules of speech oath can be reciprocally applicable for both texts in both languages. This proper application confirms the validity of rules in these two languages. (Consider Arabic texts 1 and 2).
- 3- The speech act of oath in English is socially forbidden and pragmatically tabooed in most conditions. It is only permitted under certain phenomena such as expressing negative feelings or threatening forward effects. Conversely, oath speech act in Arabic is widely spread in extent that a person may swear without being consciously recognizing what he says.
- 4- Most of the speech act of oath renderings occasionally reflect low degrees of translatability in setting out the appropriate equivalent.
- 5- The proposed translation of oath speech act should naturally be based on the compatibility between the contextual intent and pragmatic aspects with reference to oath expression.
- 6- The speech act of oath interplays legitimately in the performance of other acts including expressive, directive, and commissive speech acts.



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