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Difficulties in Translating Cultural Bound Idioms

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Dedication

- ✓ *To my beloved parents for their continuous encouragement and endless support for them I ask god to bless.*
- ✓ *To my lovely husband who pushed me to carry on my studies and for his patience and continuous support.*
- ✓ *To my dear sister who was always with my side for whom I always ask God to grant her success in her studies.*
 - ✓ *To all my uncles, aunts and their families.*
 - ✓ *To all my family in law.*
 - ✓ *To my beloved friend and partner Khaoula.*

Thank you all.

Imene

Dedication

To my sights to my lights to the two stars that are so bright

My beloved parents.

To my unique dear brother Mohamed

To my eldest sister and her husband,

*And to my sweet sisters who were always with my side for whom I
always ask God to grant success in their studies.*

To Mr. Messaoud for his special support

To all my family.

To my friends Raja, Hayet

And to my dear partner Imene

This work is dedicated.

Khaoula

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Abstract

This research attempts to investigate the difficulties in translating cultural bound idioms. Cultural differences constitute areas of potential difficulties in English/Arabic translation of such fixed expressions. These difficulties arise when one form of behaviour in one culture is practically non-existent in another, or when the same cultural concept is conceived and interpreted differently by both cultures.

The aim of this study is to examine the difficulties students of first year Master Translation and Translation studies at University of Kasdi Merbah Ouargla, face while translating idioms and try to suggest solutions and identify strategies that may help to limit or avoid these difficulties. In this respect, a test made up of ten sentences which contains idiomatic expressions is given to 1st year master students to be translated. The results of the study show that there are potential problems in the process of translating idioms from English into Arabic. Furthermore, the findings show that students lack of practice translating idioms lead student to misinterpret the idioms and to guess the appropriate meaning of them. They also confirm our hypothesis and reveal that, the more they practice, the more they will produce accurate translation.

Key words: difficulties, translation, cultural bound idioms, first year master students.

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List of Abbreviations

SL: Source Language

TL: Target Language

ST: Source Text

TT: Target Text

SC: Source Culture

TC: Target Culture

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General Introduction

1. Introduction

This topic is chosen because idioms are one of the cultural aspects of language. They are fixed and frozen patterns of language and often carry meanings which cannot be interpreted from their individual items. Idioms cannot be translated literally since they have a metaphorical meaning and are related to the culture of language; idioms are culturally bounded.

2. Aim of the Study

The main objective of this research is to find out the main difficulties encountered by 1st year master students in translating cultural bound idioms.

3. Statement of the Problem

When dealing with translation most students face difficulties in translating idioms especially those which are related to the cultural aspects of language. They cannot be interpreted or translated literally due to their metaphorical meaning.

4. Hypothesis

We do hypothesise that: the more 1st year master students practice translation the better they will produce accurate translation of the idiomatic expression and they would not provide wrong Arabic equivalents.

5. Research Questions

Our research work is based on the following questions:

1. What are the difficulties encountered by 1st year master students when dealing with idiomatic expressions?
2. Could we have strategies that really help in producing reliable translations of idiomatic expressions?
3. What is the use of practice in reflecting accurate good translation of idiomatic expressions?

6. Tools of Research

Concerning data collection, we have used one main tool directed to 1st year master students. Learners are asked to translate sentences into Arabic. After collecting the required data, we would analyze them to see whether students could render the right meaning of idiomatic expression into Arabic or not.

7. Methodology

Investigating the difficulties of translating idioms can be better realized through a descriptive analytic method. This method helps to identify the errors students commit in translating idioms with a view to improve outcomes. In this respect, a test consisting of ten sentences, which contains idiomatic expressions is given to students of a Master degree to be translated into Arabic. The data collected were analyzed quantitatively and qualitatively, the analysis of our test relies mainly on the comments inferred from the numbers of percentages and tables in the practical part.

8. Structure of the Study

This research is made up of three chapters. The first chapter is about language and culture; it tackles definition of culture, the relationship between language and culture, cultural gaps and cultural interference.

The second chapter is about the translation of idioms. It is divided into two parts; the first one deals with translation and its types. The second one deals with idioms, its definition, types, idioms and culture, difficulties in translating them and the strategies used in translating them.

The third chapter is practical. It is concerned with the analysis of the results of the test oriented to the students. The test targets first year Master students of Translation and Translation studies to test their ability to translate idiomatic expressions. Thus, this chapter is concerned with the findings of the test.

Chapter One:
Language and Culture

Introduction

Culture is an important part of language and for this reason translation. It is so important for the translator to have a cultural background of the target language. Thus, culture is considered a dilemma in translation field. This chapter tackles definition of culture and then keeps an eye on the relationship between language and culture. Also, it tries to introduce the cultural gaps and cultural interference between languages.

I.1. Definition of culture

Culture is a learned pattern of behavior, and is a way in which a person lives his life. It is an integral part of every society, and creates a feeling of belonging and togetherness among the people of that society. Culture encompasses various aspects of communication, attitude, etiquette, beliefs, values, customs, norms, food, art, jewelry, clothing styles, etc. Every society has a different culture, which gives it an identity and uniqueness.

Culture has been studied and defined in many ways by different scholars representing various disciplines. One of the clearest definitions of culture is provided by Newmark in Ghazala (2004:172): “*I define culture as the way of life and its manifestations that are peculiar to community that uses a particular language as its means of expression*”.

Kluckhohn.C (1949) states that: “culture comprises all those historically created designs for living, explicit, implicit, rational, irrational and non-rational” (cited in. Taylor, 1954), he expresses the same thought when he says: “*culture is that complex whole which includes knowledge beliefs, art, morals, customs, and any other capacities and habits acquired by man as a member of society*”.

Adler (1997:15) has synthesized many definitions of culture. She says: “*Culture is something that is shared by all or almost all members of some social group. Something that the older members of the group try to pass on to the young members.*” Something (as in the case of moral, laws and customs) that shapes behaviour, or structures one’s perception of the world.

Newmark (1988:95) defines culture as the way of life and its manifestations peculiar to a society. Bloch (1991) defines culture as what needs to be known to operate efficiently in a specific environment.

Culture is a framework to our lives. It affects our values, attitudes and behaviours. We are actors in our culture and affect it. According to Levo-Henriksson (1994), culture covers the everyday way of life as well as myths and value systems of society. The values we have are based on our culture. Attitudes express values and get us to act or react in a certain way toward something. There is no action without attitudes. The behavior of individuals and groups influences the culture of the society. There is no culture in the society without people's behaviour. Every culture has distinct characteristics that make it different from every other culture. This manifests through people's distinctive system of behaviour patterns including the way of life, feelings, attitudes, material artifacts, etc. Culture is learned and transmitted from one generation to another.

Unlike animals, man has culture because he is the only creature capable of making symbols. These symbols represent different concepts and serve the communication of higher ideas. The word "scales" is a symbol which is used to refer to justice. That is why, the picture of scales may be put on the door of court. Animals may be used to stand for different concepts depending on people's culture and social conventions. A "lamb" may stand for innocence in one culture, but in another culture it may not symbolize the same concept. In the Eskimos' culture, the "seal" is used to refer to innocence.

Beliefs and feelings change from culture to another. The "white" color may represent purity and "black" evil in one culture, but they may not connote the same thing in another culture. The meaning of a symbol is social in origin: meaning is given to a symbol by those who use it. Thus, symbols are always man-made.

For the purpose of understanding culture, two kinds of symbols should be distinguished; the referential and the expressive symbols. Referential symbols are denotative; they are words or objects that have a specific reference; they are instrumental. For example, "water" is a referential symbol because it refers to something essential for life that everybody knows.

Expressive symbols are connotative because they evoke associations that are diffuse and open-ended rather than specific and limited. For instance, the word "mother" means the female parent of a human being or an animal. That is denotation, but the word carries associations with: warmth, security, tenderness, comfort, love, origins etc. That is why; the word is used in connection with other things about which we are expected to

experience strong feelings, for instance, “motherland”. “Cross” denotes a physical shape; the plus sign, but it connotes Christ’s death. Anything in the shape of a cross may be interpreted as a symbol of the Christian religion.

Expressive symbols have a special importance for culture. A symbol invested with connotation evokes responses that are personally meaningful, that is, the connotations are experienced by the person with pleasure or disgust. Thus, “home” is a more expressive symbol than “house”. “Home” refers to inside to connote coziness and comfort. The word “boss” may express more authority than “employer”. Expressive symbolism expresses people’s belongingness and identity through sharing attitudes, concepts and outlook. Any human act, any object, however, simple or complex, can have expressive meaning. A meal, a form of dress or haircut, a dwelling- any of these may be rich in connotation. All cultural elements embodying material artifacts exhibit a symbolic character.

Cultural elements as symbols assume their meanings in relation to other symbols within a broader context of a meaning system. The interrelatedness of elements form larger patterns and a cultural whole. That is why, culture traits cannot be understood in isolation. Thus, culture includes everything that is produced, and capable of sustaining shared symbolic experience (cited in AGT867.pdf- Foxit- Reader, 2005).

Culture is a representation of the world, a way of making sense of reality by objectifying it in stories, myths, proverbs, artistic products and performances.

To understand that culture is communication, a person has only to be aware of the fact that every sign expresses people’s conception of the world. However, people tend to conceive the world differently; as a result, breakdowns in communication may occur. We communicate better with people with whom we share meanings and frames of reference because whenever they are different, difficulties in communication emerge.

I.2. The Relationship between Language and Culture

It is generally known that members of the same speech community, who use the same language, tend to share the same attitudes on life. The shared experiences shape the way they understand the world. that is why language is viewed as a cultural practice by anthropological linguists because it represents culture, namely, words refer to culture, as the beliefs and practices of a society, as Sapir’s mentioned that ‘language is a guide to social reality’ and that human beings are at the mercy of the language that has

become the medium of expression for their society (cited in Bassnett, 2002:22). Language serves for the expression of people's experiences, preoccupations and needs. Moreover, language is considered as an essential part that constitutes one's culture. It is as the Longman dictionary describes it "*the heart within the body of culture*" (cited in Bassnett, 2002:22). So, any linguistic community has its particular universe which determines its particular culture and activities including linguistic ones. Each culture has its specificities which make it different from other cultures. When a language is spoken, a reference is made to what makes up that culture. Lexical distinctions express sociocultural characteristics of a linguistic group. Culture influences both behaviour and psychological processes on which it rests. People's culture is reflected by the language they use.

Sapir's thesis, endorsed later by Benjamin Lee Whorf, is related to the more recent view advanced by the Soviet semiotician, Jurí-Lotman, which language is a modeling system. Lotman describes literature and art in general as secondary modeling systems, as an indication of the fact that they are derived from the primary modeling system of language, and declares as firmly as Sapir or Whorf that 'No language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its center, the structure of natural language.'

The way people behave linguistically in a particular situation is affected by their culture. For example, in English there are different expressions to reply to thanks showing willingness to be helpful such as: not at all, don't mention it, that's all right, it's a pleasure, you're welcome (American), etc, but in standard Arabic thanks are replied to by saying "لا شكر على واجب" [laashukra 3alaa waajib] (no thanks for a duty) or "عفوا" [3afwan] (willingly and spontaneously) depending on the situation. This example illustrates the fact that different languages do not have equivalent linguistic structures to respond to a given situation.

Culture has a great impact on the process of translation in the sense that the degree of integration of the source text (ST) in the target culture (TC) may vary, and may cause serious problems for the translator. In this respect, culture may lead to different types of translation. Translation may, sometimes, result in a "shift towards the target culture, and the translated text may or may not merge completely in the target culture" (Yowell and Lataiwish, 2000:107). This is called "integration". Translation may preserve only the

source culture (SC), and in this case it is termed “source translation”. It may also preserve neither the source nor the target culture, and here, it is called “alienation” (Yowelly and Lataiwish, 2000:106).

I.3. Cultural Gaps

The meaning of Cultural gap in general is the Differences between two cultures that prevent mutual understanding. Some differences may customs, behaviors and values of each culture (cited in Thomas Murcko, businessdictionary.com).

Culture gaps can relate to religion, ethnicity, age, or social class. Examples of cultural differences that may lead to gaps include social norms and gender roles. The term can also be used to refer to misunderstandings within a society, such as between different scientific specialties.

If language is viewed not as a mere collection of words and grammar rules but rather as an expression of a culture, it will be important to link it to the way a particular speech community conceptualizes and interprets the world. That is why languages can be interpreted and learned with reference to a particular cultural context.

Understanding differences between concepts in different languages will help the person gain insights into the cultures behind other languages. A person who considers two concepts in two languages to be exactly the same is depriving himself of information about other people's way of looking at the world. The words “cottage” and “كوخ” [kuukh] (a small house made of canes) cannot be exact equivalents. Likewise, the word “loaf” cannot be an exact equivalent for the Arabic word “رغيف” [raghiif] (a piece of pastry that is prepared to be baked). There should be differences in some respects (shape, content, etc.).

While one language has one word to denote a variety of meanings, another may have separate words for these meanings. Arabic has “مقعد” [maq3ad] and “كرسي” [kursi] whereas in English , we have “chair ”, “ stool ”, “seat”, “ bench ” and “ form ”. If “bench ” and “ stool ” are translated by “مقعد” [maq3ad], the difference between “bench” and “ stool” will not be clear for the target language reader.

Words that are culturally loaded create problems for the translator especially if the target culture and the source culture are distant and differ greatly. Words that might be thought to be equivalents may not mean the same thing in two languages, for instance, the word “ dowry ”means the property and money that a woman brings to

her husband in marriage (Longman Dictionary of English Language and Culture), but “مهر” [mahr] in Arabic means what the husband gives to his wife in marriage (alqamuus al-jadiid).Such differences are due to people's life styles, beliefs, customs and religions. If the translator opts for a target language culture oriented translation, that is, adapting the source cultural norms to the target cultural norms, the reader of the translated text will understand the word with reference to his culture which is quite different from the meaning of the word in the source culture, namely , he will not see the situation as the source language audience sees it.

Cultural gaps maybe linked to connotation of words. A word in one language may connote something different from what its equivalent in another language, connotes. For example, “ravens” are birds to which English people do not feel any repugnance. Some ravens live outside the tower of London and it is said that something terrible will happen to England if they leave. These birds “غربان”[ghirbaan] in Arabic used to be regarded as birds of ill omen by the Arabs. This illustrates the fact that the interpretation of words depends on the culture for which they are symbols. Nida(1964: 91)argues that “Words are fundamentally symbols for features of the culture”.

If the role of the translator in the translation process is to bridge the differences between cultures and languages which are symbols of that specific cultural identity , he should make use of a method where dynamic equivalence takes place in order to produce a message that the target audience would understand in a similar manner as the audience of the source text. The translator has to translate specific cultural terms with equivalent words that have the same cultural load. In one culture a word or term may not be culturally loaded but in another culture the opposite could be true. For instance, the flower “chrysanthème” in French is for the dead and it may not be presented as a gift. It is put on tombs. This reality does not exist in English and Arabic when we talk about “ chrysanthemum” or “اقحوان” [oqhuwaan]. Thus, the translator is supposed to be knowledgeable about the two cultures in order to reduce the gap between the two cultures. If the two cultures are quite different, recreating the same situations in the target culture will be difficult if not impossible. This viewpoint is supported by Snell-Hornby (1988: 41)who says that “ *The extent to which a text is translatable varies with the degree to which it is embedded in its own specific culture,*

also with the distance that separates the cultural background of source text and target audience in time and place ”.

However, Nida (1982: 9) states:“*Human experience is so much alike throughout the world. In fact, what people of various cultures have in common is far greater than what separates them from one another.*”

Even if we assume that people’s experiences are alike and their cultural differences would not pose problems for the translator this cannot be applied to all cases because some words are culturally loaded and when they are translated, they may lose their cultural value. In addition, breakdowns in communication are likely to occur because cultural differences provide people with distinct ways of thinking, ways of seeing, and interpreting the world. Thus, the same words can mean different things to people from different cultures.

He (ibid) Cognates that initially seem equivalents may have different connotations calling up different ideas within people speaking different languages. This may present an essentially important issue when translating passages. English has many cognate forms originally borrowed from French. English speakers use the French word “régime” to refer to a government in a negative way, but it is a neutral term in French. Cultural connotations make it difficult for the translator to render the meaning intended by the author of the original text. A word translated into another language may not bring to mind the same image and idea as the ones evoked in the original text.

I.4. Cultural Interference

There has been much ado about linguistic interference, and a lot have said a lot about what is called ‘translationese’, i.e., a non-standard version of the target language that is to a greater or lesser extent affected by the source language.

There has also been fewer ado about cultural interference, and a few have said something about this difficult area where a lot may not find their way in.

We do always think of the four skills when talking about learning or teaching a given language however we often forget about the fifth skill that makes language itself becomes a language that is "culture".

Here is an attempt to establish a basis on which translation students can rely to produce a text that is culturally English or Arabic free of interference. (A test made by Mr. Belarbi to the 3rd year LMD students).

Needless to say that culture and language are co-related; they are for each other as soul to body as Bassnett (2002:23) declares that: “*Language is the heart within the body of culture, and it is the interaction between the two that results in the continuation of life-energy*”. Body cannot live without soul and soul has no physical existence without body. Culture cannot be expressed effectively via any other means other than language and language cannot be lived outside a cultural space. Artificial languages only can be used inside labs for they cannot reflect the human customs, traditions, views, beliefs and way of life. The Esperanto, though lived for a while sooner died for a simple reason: It's not natural; this means: A language that does not exist in two edges: Linguistically and worldly.

We do try to understand the influence of cultural interference on understanding a language and the means we may rely upon to reduce as possible as we can this –negative impact in our view- and hence overcome to an extent the translationese that most of Arabic native speakers fall in.

Needless to say what translation is for “a translation is a translation, because it is equivalent to its source text” (Kenny, 1998:77; Pym, 1992:37-40). This equivalence in all its colors and aspects is not always possible but through a real investigation of the so called cultural dimension.

Jacobson (1959:235) sees the act of translation as “**substituting**” messages in one language for messages in another language. This message being substituted should be as possible as the same in the source, in all aspects: flavor, taste, impact and sometimes form. This unfortunately is not always possible especially when culture is the major element being dealt with.

Translation in this respect is an act of cultural communication via at least two languages. Toury (1978:200) defines translation in this spirit as “*a kind of activity which inevitably involves at least two languages and two cultures*”. Initially, the translator is the first reader of the culture the source text (ST) belongs to, and first writer, therefore, of the target text (TT) being equivalently rendered.

As practice shows, the interaction between the source culture (SC) and target culture (TC) in the process of translation results in a creation of a “**hybrid**” text where the basic cultural features of the (SC) tend to appear adopted or at least adapted in the TC. Consequently, this amalgam does belong to neither cultures and hence it's neither Arabic nor English.

Mr. Belarbi asked the students to render a short passage into English putting into their account both linguistic and cultural aspects the possible they can.

The below passage was –according to the students- easy and accessible .No word was complicated or semantically may imply double meanings.

We can read in Arabic:

كان يا ما كان في قديم الزمان و سالف العصر و الأوان رجل حباه الله بولدين، بنت من زوجه الأولى و ولد من الثانية.

What we have noticed is that both master and license students translated the above passage correctly with no mistake for the majority. No trouble was encountered in the linguistic level. We did also notice that most of their translations were literal and sometimes respect the functional equivalence conveyed in the original text.

كان يا ما كان في قديم الزمان و سالف العصر و الأوان

A man whom God gave two children رجل حباه الله بولدين

A daughter from the first wife بنت من زوجه الأولى

And a boy from the second و ولد من الثانية

As we have seen here, the students' translation is correct and faithfully respects the original in the linguistic level. Most of the back translations suggested by the students do only focus on the linguistic level too and reflect the same view and vision "The linguistic level is always targeted".

He did ask them some questions so that to shake and check their cultural background about both Arabic and English cultures.

He started with some words used in the Arabic version; I did underline the word and ask them to check the frequency of use in the daily practice of the parole in the two languages.

The word " الله " 'God' is widely and frequently used and always associated to our daily use of habitual expressions in all its aspects in various contexts.

The students tried to mention as possible as they can the expressions with the very word. We found the following :

الله . يهديك!!! الله الله ماشاء الله. إن شاء الله. الله يهديك يا نروحو. الله غالب. و عليكم السلام و رحمة الله. يرحمك الله

Then he asked them to find their equivalence into English in their daily use and see to what extent the word "Allah" will be kept as frequently as it is in Arabic.

Let's go ! يا نروحو

Hello ! I'm fine. و عليكم السلام و رحمة الله

God bless You ! يرحمك الله

It's beyond my ability!! الله غالب

You should apologise!! الله يهديك

Wow!! Nice!! ماشاء الله

Ok ! It will be then !! إن شاء الله

Mama Mia !!! الله الله

In the above mentioned expressions, the Word " Allah" is associated to all the Arabic expression while it is only used once in the English version according to the daily use of the Word.

What is noticed here, that it is culturally associated in the Arabic parole and it is a feature that characterizes the Arabs because of their faith and their reliance in God.

In the Arabic culture, everything around us is made and planned by God and nothing can move by itself that is why we do link the word "Allah" to all our expressions to prove our reliance on Allah and to say that we do believe in the unseen. In the contrary, the English culture is much more associated to what we call it "individualism" i.e.: everything happens because of us and that we assume our own responsibility.

Hence; the word "Allah" is not recommended to be used always as an equivalent to the very word in Arabic. The English and the Arabic culture here do not share the same shadows of the word. Then he asked them to re-translate the second sentence: حباه الله بولدين

They all told him that it would be better if we omit the word "GOD" from the English passage and substitute it with anything that denotes the same meaning or to say it as it is said in the English daily practice. They suggested a lot of equivalences such as:

He had two children. This sentence seems to be the most convenient because it reflects what we have already called "English individualism"

The second thing that is culturally related is: the expression "زوجه الأولى-الثانية زوجته"

When he asked students about this expression they all answered that this man got married to the two simultaneously. This, of course, true and legal in our cultural judicial religious context, while it is not in the English context.

Hence when we translate the expression "from the first wife and the second wife" we may not have the same thoughts!! For the Arab takes it and sees it as simultaneously possible!! While the English sees it simultaneously impossible.

The translator should reflect here the English culture since it is the English boy who is targeted here. That does mean we should use the English values and the English cultural background and should never be interfered. All the students then suggested that we should add something to the passage in the English version to show that the man had two wives but not in the same time!

One of the suggested translations was: A daughter from the first wife who passed away and a boy from the second.

It is important here to underline that even if we add nothing, the English would understand because his English cultural mind might of course omit the idea of having two simultaneously!

From the above examples we understand that students may easily be duped with their views about the culture of the second language. They do translate literally their culture and overlap it on the second one without any justifications because what matters more for them is the linguistic level. The cultural one is most of the time ignored or not known.

Conclusion

Language interacts with society because it expresses its speakers' culture and environment. Being aware of the social aspects of language contributes to a better use of it. Very often, the lack of knowledge of the culture of the speakers of a particular

language results in miscommunication. Being aware of the relations between language forms and social context helps understand language use to fulfill social functions. Social influences on language use cannot be ignored. Extra-linguistic dimension of language is of great value since using acceptable forms of language depends on the situation context. Language occurs in situations and the choice of language should fit the situations in which a person may find himself.

Chapter Two:
The Translation of Idioms

Introduction

The translation of idioms requires a cultural recognition and understanding in order to avoid a meaningless rendering.

This chapter is divided into two parts. The first one holds some definitions which concern translation and its types. The second part introduces idioms, their different types, the difficulties that we face when translating them and the strategies used to translate them.

Part One: Translation

II.1.1. Definition of Translation

The field of translation has been recently given a major concern to applied linguistics, and this many definitions of translation have been identified. According to Catford (1965:20) translation is “*The replacement of textual material in one language (ST), by equivalent textual material in another language (TL)*”. He distinguishes between total translation which is the replacement of SL grammar and lexis by equivalent TL grammar and lexis, and restricted translation that is based on the replacement of SL textual material at only one level. Zagy (2000) considers the translation aim as transferring the meaning to the target language (TL) rather than converting the words and grammatical forms of the original language.

For Nida and Taber (1982:12), “*Translation consists in reproducing in the receptor language the closest natural equivalence of the source language (SL) message firstly, in terms of meaning and secondly, in terms of style*”. Nida and Taber’s definition highlights the major bases of translation. It involves two languages, the source language and the target one, and it can be oral or written. It is highly dependent on the context, and equivalence is one of its essential elements. In brief, Jacobson (1959) defines translation as: “*two equivalent messages in two different cods*”. Moreover, Munday (2001) said that translation is simply the rendering of an original written text (the source text) in the source language into a written text (the target text) in the target language. While Bassnet (2002:12) mentioned that: “*what is generally understood as translation involves the rendering of a SL text into the TL so as to ensure that:*

(1) *The surface meaning of the two will approximately similar*

(2) *The structure of the SL will be preserved as closely as possible but not so closely that the TL structure will be seriously distorted*”. In her definition, Susan based on using

translation as a means of demonstrating the understanding of the syntax of the language being studied.

Notably, that all the previous definitions are based on reproducing new linguistic material (the target text) on the basis of an original linguistic version (the source text) without any external considerations. However, Toury (1995) sees translation as *“taken to be any target –language utterance which is presented or regarded as such within the target culture, on whatever grounds”*. In his definition, Toury adds a very important significant that plays a crucial role in the process of translation which is the significance of ‘culture’. This concept emphasises on the importance of cultural context background in the target text functions.

II.1.2. Types of Translation

Кузенько Г.М. (Khozinko Genade Mekailovitch) in his book “the world of interpreting and translating” (2008:6) mentioned that different types of translation can be selected depending on the main communicative function of the source text or the form of speech involved in the translation process. Therefore he can distinguish between literary and informative translation.

II.1.2.1. Literal and Informative Translation

Кузенько Г.М (2008:8) says that literary translation deals with literary texts, i.e. works of fiction or poetry which aims to make an emotional or aesthetic impression upon the reader.

Generally, their communicative value depends on their artistic quality and the translator’s primary task is to reproduce this quality in translation.

Literary translations may be subdivided into a number of genres the same way as literary works. Each genre calls for a specific arrangement and makes use of specific artistic means to impress the reader. Translators of prose, poetry or plays have their own problems. Each of these forms of literary activities comprises a number of subgenres and the translator may specialize in one or some of them in accordance with his talents and experience. The particular tasks inherent in the translation of literary works of each genre are more literary than linguistic. The great challenge to the translator is to combine the maximum equivalence and the high literary merit.

The translator of a belles-lettres text is expected to make a careful study of the literary trend the text belongs to, the other works of the same author, the peculiarities of his

individual style and manner and so on. This involves both linguistic considerations and skill in literary criticism. A good literary translator must be a versatile scholar and a talented writer or poet.

He (ibid) noticed that informative translations is the rendering into the target language non-literary texts, its main purpose is to convey a certain amount of ideas, to inform the reader. However, if the source text is of some length, its translation can be listed as literary or informative only as an approximation.

Although the principles of classification in informative translations are somewhat different, A number of subdivisions can be also suggested for it. Here we may choose translations of scientific and technical texts, of newspaper materials, of official papers and some other types of texts such as public speeches, political and propaganda materials, advertisements, etc., which are, so to speak, intermediate, in that there is a certain balance between the expressive and referential functions, between reasoning and emotional appeal.

Actually, a literary text may include some parts of purely informative character. On the contrary, informative translation may include some elements aimed at achieving an aesthetic effect.

II.1.2.2. Free and Literal Translation

Another distinction is made by Schleiermacher (1838). he distinguishes between two types of translation which he calls free and literal translation (cited in Shuttleworth and Cowie, 1997:97). The free / literal dichotomy is probably the most frequently encountered in traditional accounts of translation.

On the one hand, literal translation is a concept which has for many centuries been at the heart of the most translation controversies, where it has been either completely defended, or severely attacked and criticised in favour of its rival, free translation. For all that, there is a certain variation in the way this term is applied. It is sometimes understood as including the related notion word for word translation (Shuttleworth and Cowie, 1997).

A literal translation maybe defined as a translation “*made on a lower level than sufficient to convey the content unchanged while observing target language norms*” (Barkhudarov, 1969 cited in Shuttleworth and Cowie, 1997:95). Catford (1965)

states that literal translation takes word for word translation as its starting point, respecting structural and grammatical parallels, and thus the final product may also display group-group or clause-clause equivalence. Therefore, the translator does as if the target reader reads the source text in terms of form. This approach equates translation with the replacement of the linguistic units of the source text with equivalent target units without any consideration of such factors as context and cultural connotation.

As a translation strategy (Hockett, 1945:313) claims that “*a literal translation clearly has its uses; a fairly literal approach is, for example generally appropriate for translating many types of technical texts, while in a different context the technique can also provide language learners with useful insights into target language structures*”. In literary translation, too, the approach has its fervent defenders. However, amongst modern literary translators there are few who would consider literal translation to be a suitable vehicle for their work. The founders of this approach make of form their main concern so that the translation remains as close to source text as possible. Concerning Biblical translation and other sacred text, “Only literal translation can be considered faithful” (Nida and Taber 1983: 203). Although literal translation has its utility, in Casagrande’s opinion, it may lead to a kind of false translation which “can be misleading” (Shuttleworth and Cowie 1997:185).

On the other hand, free translation is a type of translation which gives more importance to meaning rather than form, and aims at producing a naturally reading target text. It is also known as sense for sense translation (Shuttleworth and Cowie, 1997). It may be defined as a translation “made on a level higher than is necessary to convey the content unchanged while observing target language norms” (Barkhudarov, 1969 cited in Shuttleworth and Cowie, 1997:62). Hence it is a translation above word or sentence level. It pays close attention to the need to make explicit for target readers information which, for example, was generally available to the source audience and thus only implicitly contained in the source text (Shuttleworth and Cowie, 1997).

II.1.2.3. Intralingual, Interlingual, and Intersemiotic Translation

Other types of translation were distinguished by Roman Jakobson (1959:234) (cited in Basnett 2002). He distinguishes three types of translation in his article ‘On Linguistic Aspects of Translation’: intralingual translation, interlingual translation and intersemiotic translation. The first one is also called rewording translation, in which the interpreter interprets the verbal signs by means of other signs in the same language. While the second is a proper translation,

it is defined as an interpretation of verbal signs by means of some other language. The third type is known as transmutation translation, it is an interpretation of verbal signs by means of signs of non-verbal sign systems.

Jacobson established these three types of translation, in which he focuses on pointing the central problem in all types. The problem is that usually, there is not an exact equivalence of messages or code units through translation. The same thing in using apparent synonymy, this later does not yield the accurate equivalence. So that, Jacobson shows how intralingual translation often has to resort to a combination of code units in order to fully interpret the meaning of a single unit. Hence a dictionary of so-called synonyms may give perfectas a synonym for idealor vehicleas a synonym for conveyance but in both cases there cannot be a complete equivalence, since each unit contains withinitself a set of non-transferable associations and connotations. , Jacobson declares that all poetic art is therefore technically untranslatable, because complete equivalence in the sense of *synonymy* or sameness cannot take place in any of his categories. He indicates that only creative transposition is possible to make the equivalence. This includes intralingual transposition may be from one poetic shape into another, or from one language into another, and finally intersemiotic transposition from one system of signs into another, for example: from verbal art into music, dance, cinema or painting (cited in Basnett: 2002).

What Jacobson is saying here is taken up again by Georges Mounin, the French theorist, who perceives translation as a series of operations of which the startingpoint and the end product are significationsand function within a given culture. So, for example, the English word pastry, if translated into Italian without regard for its signification, will not be able to perform its function of meaning within a sentence, even though there may be a dictionary 'equivalent'; for pasta has a completely different associative field. In this case the translator has to resort to a combination of units in order to find an approximate equivalent.

Part Two: Idioms

II.2.1. Definition of Idioms

Dealing with the translation of idioms requires agreeing first on what an idiom is. Idioms, which are frequently used in a wide variety of situations, from friendly conversations and business meetings to more formal and written contexts, have been defined in various ways by English linguists, grammarians, lexicographers and pedagogues. To take just a few of these definitions, Idioms are considered as “*frozen pattern of language which allow little variation in form and, often carry meanings which cannot be deduced from their individual components*”(Baker, 1992:63). An idiom is a group of words which has, as a whole, a different meaning from the meaning of its constituents (The Longman Pocket Dictionary: 2001).

According to Langacher (1968:79), “*an idiom is a kind of complex lexical item. It is a phrase whose meaning cannot be predicted from the meanings of the morphemes it comprises*”. This definition shows two basic characteristics of the idiom; it is a complex lexical item and its meaning cannot be inferred from its parts.

Moreover, Palmer (1976: 98) defines idioms as collocations of a special kind whose meaning is often opaque. He (ibid. 98) also claims that idioms have plenty of syntactic, semantic and grammatical restrictions. Accordingly, idioms can be said to be semantically single units. They should not be analyzed into their individual words.

In *A Dictionary of Linguistics and Phonetics*, Crystal defines idiom as: “*A term used in grammar and lexicology to refer to a sequence of words which is semantically and often syntactically restricted, so that they function as a single unit. From a semantic viewpoint, the meanings of the individual words cannot be summed to produce the meaning of the idiomatic expression as a whole. From a syntactic viewpoint, the words often do not permit the usual variability they display in other contexts, e.g. it’s raining cats and dogs does not permit it’s raining a cat and a dog/dogs and cats, etc.* (Crystal 2008:236).

Further, Fraser (1976) considers an idiom as “*a single constituent or series of constituents, whose semantic interpretation is independent of the formatives which compose it*”.

In addition, in *the Longman Dictionary of Language Teaching and Applied Linguistics*, Richards. Richard Schmidt (2002) define an idiom as “*an expression which*

functions as a single unit and whose meaning cannot be worked out from its separate parts” (245). Idioms, according to Bolinger (1975), are “*groups of words with set meanings that cannot be calculated by adding up the separate meanings of the parts*” (as cited in Lattey 1986, 219)

Having pointed out all the above definitions of idioms, it would be possible to identify the following main idiom characteristics:

1. Idioms are fixed (frozen) in form and order.
2. They carry meaning that cannot be understood literally in that they do not normally mean what we expect them to mean. (Al-Sha’lan, 2007:46).
3. They are culture-based expressions.

II.2.2. Types of Idioms

Idioms are of different types. Some are more frozen than others, and other types are more flexible in additions to those related to a particular social area or semantic field. Based on such features, idioms have been classified by linguists in different ways.

II.2.2.1. Idioms which Violate Truth Conditions

According to Baker (1992), these idioms are one of the most recognizable types. For example, *it’s raining cats and dogs*, *throw caution to the wind*, *storm in a tea cup* and *food for thought* are easily recognized as irrational expressions at their superficial structure; they attract the person to see the connotative meaning of it. This type of idioms includes ill-formed expressions which do not follow the grammatical rules of language such as: *The world and his friend*, *by and large* and *blow someone to kingdom come*, *the powers that be*.

II.2.2.2. Phrasal Verbs

According to Palmer (1976), phrasal verbs are very common types of idioms in English. They are a combination of: -a verb and an adverb such as *make up*, *put down* or -a verb and an adverb and a preposition such as *be on with*, *put up with*. The meaning of this word combination can by no means be inferred from the individual verb, adverb or preposition; only the phrasal verb as a whole makes an idiomatic sense. In many cases, there are single verbs with the same or close meaning of phrasal verbs; for example, the verb *to invent* is very close to the meaning of *makeup*. However, not all sequences of this kind are idiomatic phrases. For example an idiomatic expression such as *put on* can have a literal meaning rather than an idiomatic one in a sentence like *put on the book on the table* (*put your*

coat on is an idiomatic expression). Furthermore, there are even degrees of idiomaticity; for instance, *makeup* a story is more idiomatic than *make up a fire* or *make up* someone's face.

II.2.2.3. Simile- Idioms

This type of idioms can either take like-structure (like/or+ noun) such as: *like a bat out of hell* and *likewater off a duck's back*, or have the structure of as+adjective+as such as *dry as a bone* and *as free as a bird*. According to Baker (1992), this kind of idioms should not be interpreted literally. It has a form of a specific structure of comparison, irregularity in word combination and fixedness in use. Consider the idiomatic expression *like a bat out of hell* (meaning very fast), the choice of *bat* and *hell* is unpredictable to describe the speed of someone or something. Choosing the word *bone* to describe something as being very dry is more predictable than the first one. This difference in the choice of word combination draws attention to the fact that there are degrees of idiomaticity; some simile expressions are more idiomatic than others.

II.2.2.4. Metaphorical Idioms

Opacity is an extreme quality of this type. Words are deviated from their logical and ordinary meaning to carry a figurative meaning. Metaphorical idioms are produced by quite large conceptual metaphors. For example, the idiomatic unit *be in the teacher's good books* describes a good relationship, *dog's life* describes hard times in someone's life, *a basket case* refers to someone very nervous. Ghazala (1995) calls them indirect idioms. According to him (ibid.), the common meanings of the individual elements have totally nothing to do with the idiomatic meaning. Consider the idiom in the sentence: *my aunt is a dog in the manger*; it would be rather unacceptable and abusive to interpret it literally; the meaning here refers to an extreme selfish aunt. Putz, Niemeier and Dirven (2001) claim that this is due to the connotative aspect of idioms; for instance, *spit fire* to refer to someone out of control because of an extreme anger in that s/he is dangerous for him/herself and people as well. Thus, the meaning of metaphorical idioms goes beyond the surface meaning of the words. This type originates from metaphors; it carries out a kind of image such as: anger, power, happiness and success.

Our choice of these kinds is based on the common features that characterize idioms such as being multi-lexical units, figurative expressions and fixed patterns (though some idioms accept a specific variation). The idiomatic meaning, as such, is like a scale along which

some idioms tend to be more idiomatic because they are more restricted to these features than others.

II.2.3. Idioms and Culture

The concise Oxford Dictionary of English Etymology (1996) defines idioms as expressions peculiar to a given language. The notion of peculiarity implies that idioms can be particularly related to one language rather than another. If a language is a socially established system, then idioms can be regarded as representative features of the nature of its cultural background. Idioms encode customs, norms, beliefs and social attitudes. Therefore, they originate from various fields; for instance, the English idiom *naked truth* has been firstly used in ancient fables and *to the matter born* is derived from Shakespeare's famous play Hamlet (cited in Baker, 1992).

The Difference between Arabic and English in terms of their origin, cultural features, customs, beliefs and so forth, can clearly be seen in the nature of their idioms. According to Awwad (1990), the English idiom *the fox is not taken in the same snare twice* is equivalent to the Arabic one لا يلدغ المؤمن من الجحر مرتين. However, both languages differ in their choice of the items which make up the idiom; while English uses a name of an animal *fox*, Arabic prefers the religious term المؤمن. Ghazala (2004) also considers that the English idiom *Abusman's holiday* has no Arabic equivalent. He suggests that in the absence of this kind of idiomaticity in the TL, the only expression which can hold a close meaning is اجازة عمل.

In Islam, places like bars and pubs and alcoholic drinks and wine are religiously forbidden, whereas they are part of the English culture. For that reason, an English idiom such as *to go to the bar to bury one's sorrows* has no equivalent in Arabic. Likewise, English has a preference for *diamond* in the idiom *Diamond cuts diamond*, whereas Arabic has a preference to iron لا يفلى الحديد إلا الحديد. Ghazala (ibid.) also comments that an Arabic counterpart for the English idiom *to collapse like a house of cards* is not available since playing cards is not a part of the Arabic culture or social activities, and that only in recent times this game started to be known by the Arab people.

On the other hand, English and Arabic can share a common metaphorical concept. For example, both English and Arabic show generosity of human being in idioms such as *milk of human kindness* and أجود من حاتم. The English idiom originates from Shakespeare's play

Macbeth (cited in Baker, 1992), and the Arabic one is related to an Arabic traditional story about a very generous man called *حاتم الطائي*. Both Languages express the notion of taking risks in the idioms *to play with fire* and *يلعب بالنار*. Usually these expressions are used as advice to warn someone from taking risks especially in Arabic *لا تلعب بالنار*. Both languages also express the same metaphorical concept in both idioms *white lie* and *الكذبة البيضاء*. In the two cultures, such expressions are usually used to avoid hurting someone's feeling. The lexical system of each language is affected by the cultural background of that language and the way its people look and organize their ideas about their environment.

Differences among cultures can be seen in various lexical items such as: Words, idioms, collocations, proverbs and so forth. Speaking of these differences does not ignore the fact that in one way or another languages still share universals concepts, notions and so on.

II.2.4. Difficulties in Translating Idioms

Newmark (1988:28) sees that “*In translating idiomatic into idiomatic language, it is particularly difficult to match equivalence of meaning with equivalence of frequency*”. This means that an idiom does not at any case represent a grammatical difficulty but rather a lexical and semantic one.

According to Baker (1992:65) the main problems that idiomatic expressions pose in translation relate to two main areas: the ability to recognize and interpret an idiom correctly and the difficulties in rendering various aspects of meaning that an idiom or a fixed expression conveys into the target language, most students cannot recognize whether what they are translating is idiomatic or not and whether -if it is- the concept is the meant one. And this of course may lead the students to commit a lot of errors.

The problems we may face as students while translating idioms according to Baker are:

- ✓ Some idioms may have no equivalent idiomatic expressions in the TL.
- ✓ Different languages may express the same meaning through a single word, an opaque

The same for Davies (2004) who sees that “*any attempt of having a faithful equivalence of an idiom or fixed expression may have a similar counterpart in the TL, but its*

context of use may be different; the two expressions may have different connotations, for instance, or they may not be pragmatically transferable” (Baker, 1992:69).

An idiomatic expression in a given language should follow imperatively these steps:

- ✓ Sometimes an idiom in the SL refers to both its literal and idiomatic sense. “Unless the TL idiom corresponds to the SL idiom both in form and in meaning, the play on idiom cannot be successfully reproduced in the TL” (Baker, 1992, 69).
- ✓ Identifying first the idiom for the problem is in not recognising it is an idiom
- ✓ Recognizing that it does not have any equivalent in the TL because this is the main trouble that we may fall in as students when we deal with something that has no counterpart in the language we try to translate into.
- ✓ May have an equivalent but a fake one that does only fit in a different context. A lot of us may adopt it as an equivalent while actually it is not, so we have to pay attention to that.

Some idioms may have their exclusive use , frequency of use time and occasion that is why it is not always easy to find the suitable fitting one in the language in question. (2004, 193)

The very convention of using idioms in written discourse, the contexts in which they can be used, and their frequency of use may be different in the SL and TL” (Baker, 1992, 70).

We –as students of translation- try always not to check dictionaries may be for a reason or another and keep in mind that idiomatic expressions may be rendered literally which is something completely wrong as stated by Nolan“ *The most common pitfall to be avoided is not recognizing figurative or idiomatic language and translating it literally”* (2005:67).

Since the issue is so, it is legitimate to ask the question: Is there any reliable technique on which we may rely –we as students- to overcome this difficulty and lead us to the closest equivalence to the idiom in question?

A lot of theorists did try to find some strategies that may help translators finding their way in the obscurity of such complicated space of idioms.

II.2.5. Strategies for Translating Idioms

One of the many who tried to find a solution for what we have mentioned above was Catford who said that “The most typical example of translating on the level of the combination of words is the translation of idiomatic or phraseological units” (Catford 1995, 44). The constituents of the expressions or their direct components do not reflect the very meaning of the expression because an idiomatic expression does use words to denote something may be totally different from the combination of the words. Catford considers the expression to be considered as a unit of translation but we need to pay attention for it is a free combination of words whose source language meaning is built up out of the meaning of its separate components (ibid).

The same may be found in Arabic, when for instance Imro-Alkays says: “وقد أقتدي بالطير وكنايتها wa kadaktadiwatayro fi wokonatiha” This cannot be of course rendered literally or taken from the very structure of the words in total.

So we should in this case ask the Arab native speaker about the meaning expressed her by the poet.

Baker (1992) argues that a person's competence for using idioms of a foreign language is not comparable with that of a native speaker. She suggests that most of the translators working into a foreign language cannot hope to achieve the same sensitivity of the native speakers of a language in judging when and how an idiom can be manipulated.

This of course is our case when we use a given idiom to express something with a different nuance even though slightly.

Newmark (1988) says that a translator who deals with such expressions should at first:

1. Make sure the translation makes sense in the L2.
2. It is read naturally, written in the same ordinary language as the source with the most common grammar used in the language we translate from.

Larson (1984, p.49) argues that “Translators who are dealing with idioms and want to render them the most accurately they can may find some forms of idioms as challenging as doing something impossible”.

A literal translation of *blind as a bat* might sound really strange in a language where the comparison between *a blind person* and *a bat* has never been used as a figure of speech. In Algeria for instance it would be more natural to say blind as a hen. In our country, most of us do have hens, through experience, we did see that the hens cannot see but with the presence of light.

Baker (1992) gives us many suggestions to be put into consideration when dealing with idioms:

- 1- Availability of an idiomatic expression with a similar meaning in the TL.

Like father like son = الولد سر أبيه

- 2- the significance of the specific lexical items constituting the idiom

Father = أب Son = الولد

- 3- The appropriateness or inappropriateness of using idiomatic language in a given register in the TL.

In this case, culture-specific idioms may be possibly always translated if we take into our account: the similar meaning + the significance of lexical item + the appropriateness.

We can here ask a question that we try to seek an answer for: Do we lose the idiom when we translate it? Semantic, formal or /and pragmatic use?

Sometimes as Nida and Tabersaid, the idiom may be gained and not always lost (Nida and Taber as cited in Mustonen, 2010, 44).

Mousson sees that “The most recommended translation strategy for idioms is translating them with a natural target language idiom which has the same meaning as the original source language idiom”.

So, what we have to focus on according to him is the meaning and not the form. To simplify it, we try to understand its meaning idiomatically as expressed in the target language.

It is raining cats and dogs = إنها تمطر كأفواه القرب

To sum up we may take here what is proposed by Baker (1992, pp. 72-77) as strategies to translate idioms:

- 1- **Using an idiom of similar meaning and form:** Trying to find an equivalence of the idiom with the same meaning and form in the target language. This is not always possible, however in some cases it can be done successfully when the two languages sometimes share the same experience: for example, we do say in English Does not know his knee from his elbow and in Arabic we say with the same words and the same form: لا يعرف كوعه من بوعه:

2- **Using an idiom of similar meaning but dissimilar form:** This happens of course when the idiom tends not to have a possible form in the target language ; or the main word we have is expressed differently or may it have some shadow that does not exist in the target language: Diamonds cut Diamonds لا يفل الحديد إلا الحديد

The meaning is roughly the same in use, style and tenor however the word Diamond is not used by the Arabs, the Arabs do make their hammers and swords of iron and they do not use diamonds the same as the Western do.

3- **Translation by Paraphrase:** This is the most used strategy by students of translation, and it is adopted whenever there is no possible equivalence either in form or meaning to the idiom being translated. In English, Do not put the eggs in the same basket. We do render it literally into Arabic saying : لا تضع البيض في سلة واحدة :

4- **Translation by Omission:** We do so when it is impossible to find an equivalent to the idiom in question and that when we translate it this may hurt the meaning we want to convey either literally or semantically! In this case, it is recommended to omit it totally.

Conclusion:

In the above discussion through this chapter, we have tried to show the difficulties and problems which can arise while translating idioms across languages. Sometimes the task of transferring an idiom from one language to another may seem easy, but at other times it becomes hard to find a close equivalent. Semantically speaking, idioms are non-literal expressions. Since they are agreed on by native speakers of language to whom idioms culturally make sense.

Chapter Three:

The translation of the students

The Test

III.1. Introduction

In this chapter, we will deal with the test that we have used to collect data as well as the sample tested and the research procedure followed. We will also be concerned with the analytical framework of the data to check out our hypothesis. Our aim in this study is to find out if with practice, students of 1st year Master Translation studies English department at University of Kasdi Merbah Ouargla will succeed in producing accurate translation as we have hypothesized or not.

III.2. The Sample

The participants of the present study are twenty two (22) 1st year Master Translation studies students from English department at University of Kasdi Merbah Ouargla. The participants have been chosen randomly, we have chosen those participants because they are concerned with the translation field.

III.3. Research Tools

A test is the main tool used to collect data and to test the hypothesis. The participants have been asked to translate sentences from English into Arabic (contains idiomatic expressions).

III.4. Description of the Test

The test consists of ten sentences each one includes an English idiomatic expression to be translated into Arabic. The idioms have been chosen carefully from the Longman-pocket-idioms-Dictionary 2001, A dictionary of English idioms and their Arabic counterparts 2011, English idioms and according to the types of idioms mentioned in the second chapter.

The test aims to investigate the hypothesis if with practice students produce accurate translation.

III.5. Data Analysis

The percentages of the students' translations are as follows:

Sentence	Correct answer	Wrong answer	No answer
Sentence 1	81%	5%	14%
Sentence 2	54%	18%	27%
Sentence 3	54,54%	0%	45,45%
Sentence 4	72,72%	27,27%	50%
Sentence 5	13,63	36,36	50%
Sentence 6	9,09%	4,54%	95,36%
Sentence 7	36,36%	9,09%	54%
Sentence 8	31,81%	40,90%	27,27%
Sentence 9	68,18%	22,72%	9,09
Sentence 10	0%	18,18%	81,81%
Total	42,13%	18,20%	45,39%

Table 1: Percentage of student's translation.

Sentence 1: A fox is not taken twice by the same snare:

Suggested translations by the students:

لا يلدغ المؤمن من نفس الجحر مرتين.

لا يلدغ المسلم من الجحر مرتين.

عصفور في الشجرة خير من 10 في الشجرة.

Sentence	Correct answer	Wrong answer	No answer
Sentence N° 1	81%	5%	14%

Table 2: Percentage of student's translation of the sentence N°1

As shown in the above table 18 out of 22 students (81%) have rendered the idiom correctly and 03 out of 22 students (14%) have left out the idiom without any translation and only 1 out of 22 students (5%) whose answer was out of context.

We notice that most of the students have translated the idiom correctly because they have already been familiar with it.

In fact, the Arabic equivalent of this idiom is a saying referred to prophet Mohamed (Peace be upon him). So, here the Arabic equivalent of this idiom submitting religious influence. Both languages differ in their choice of the items which make up the idiom; the English uses a name of an animal *fox*, while Arabic prefers the religious term *المؤمن*.

Sentence 2: Diamonds cut Diamonds

Suggested translations by the students:

لا يفل الحديد إلا الحديد.

الألماس يقطع الألماس .

العين بالعين و السن بالسن و البادي أظلم.

Sentence	Correct answer	Wrong answer	No answer
Sentence N° 2	54%	18%	27%

Table 3: Percentage of student translation of sentence N° 2

The above table shows that 12 out of 22 (54%) students have succeeded in translating the English idiom into لا يفل الحديد إلا الحديد, while 4 out of 22 students (18%) misinterpreted the idiom out of its real context as العين بالعين و السن بالسن و البادي أظلم, or paraphrased it as الفخار يكسر بعضه. The rest of the students 27% have left it out without translation.

English has a preference for diamond, whereas Arabic has chosen iron, because the Arabs were known by wars and they used iron to make weapons like sword and arrows as a sign of power, while the English/Europeans were trades and they looked for another material stronger than iron they found in the diamonds; so they use diamond as a specific sign of strength.

Sentence 3: His father kicked the bucket yesterday

Suggested translations by the students:

توفي والده البارحة .

وافت المنية أباه البارحة

Sentence	Correct answer	Wrong answer	No answer
Sentence N° 3	54,54%	/	45,45%

Table 4: Percentage of student translation of the sentence N° 3

The above table shows that the sentence was left out without any translation by 12 out of 22 students (54%) and the rest of the students answers were translated literally as: وافت اباه _ المنية البارحة . توفي والده البارحة . This translation does not give the same function of the English idiom. The successful Arabic translation of this sentence should contain the same semantic meaning as much as possible in English like the Egyptian expression تفكروا ربنا and the Algerian one ملكه ربي في الدايم . For this idiom, we may say that although the students gave an acceptable literal answer but they failed in transmitting the same cultural value.

Sentence 4: It's raining cats and dogs.

Suggested translations by the students:

إنها تمطر بغزارة.

إنها تمطر كأفواه القرب.

Sentence	Correct answer	Wrong answer	No answer
Sentence N° 4	72,72%	27,27%	50%

Table 5: Percentage of student translation of the sentence N° 4

This idiom has been translated by the majority of the students 16 out of 22 students (72, 72%) have succeeded in translating this sentence as انها تمطر كأفواه القرب . The rest of them 6

out of 22 participants (27, 27%) have translated it as إنها تمطر بغزارة (communicative translation). So, we may notice that the majority of participants did understand the figurative and the semantic meaning of this English idiom.

Sentence 5: This book is as dry as dust; I'm going to stop reading it.

Suggested translations by students:

هذا الكتاب غير مشوق.

هذا الكتاب ممل.

هذا الكتاب قديم.

هذا الكتاب لم ينفعني سأتوقف عن قراءته.

الكتاب يعرف من عنوانه.

خير صديق في الانام كتاب.

Sentence	Correct answer	Wrong answer	No answer
Sentence N° 5	13,63 %	36,36%	50%

Table 6: Percentage of student translation of the sentence N°5

Most of the students failed to grasp the idiom's meaning in sentence 5. 11 out of 22 participants (50%) left out the sentence without any translation. And 8 of them (36.36%) misinterpreted the idiomatic expression "as dry as dust" have gone out of context. Only 3 participants (13.63%) who get the meaning and transmitted it meaning appropriately into Arabic. The reason behind that is that most of the students have not met such expression, as it is rarely used.

Sentence 6: I threw caution to the wind and bought the fashionable shoes.

Suggested translations by the students:

اشتريت حذاء عصريا و تناسيت كل شيء.

خاطرت و قمت بشراء الحذاء.

تجري الرياح بما لا تشتهي السفن.

Sentence	Correct answer	Wrong answer	No answer
Sentence N° 6	9,09%	4,54%	95,36%

Table 7: Percentage of student translation of the sentence N°6

As shown in the above table, only 02 out of 22 students who answered on this sentence (9, 09%), and only one answer was out of context. And the rest of participants 19 out of 22 (90, 36%) were unable to translate this sentence. So, we may notice that the majority of students have failed in translating this idiom because they are not familiar with it.

Sentence 7: A penny saved is a penny gained.

Suggested translations by the students:

احتفظ بقرشك الابيض ليومك الاسود.
احتفظ بدينارك الابيض ليومك الاسود.
عصفور في اليد خير من عشرة في الشجرة.

Sentence	Correct answer	Wrong answer	No answer
Sentence N° 7	36,36%	9,09%	54,%

Table 8: Percentage of student translation of the sentence N°7

Table 8 shows that only 8 out of 22 students 36, 36% of students have succeeded in translating the idiomatic meaning in this sentence, and 12 out of 22 students (54%) misinterpreted it, and the rest of students (9,09) did not answered correctly. Most of participants here failed in rendering this idiom.

Sentence 8: they make up a story

Suggested translations by the students:

اختلقوا حكاية.
ألفوا قصة.
من حبة دار قبة.

Sentence	Correct answer	Wrong answer	No answer
Sentence N° 8	31,81%	40,90%	27,27%

Table 9: Percentage of student translation of the sentence N°8

As shown in table 8, 09 out of 22 students (40,90%) did not succeed in translating this sentence. While, only 7 of them rendered it correctly. And the rest of participants left out the sentence without translation.

Sentence 9: like a bull in china shop

Suggested translations by the students:

كالبعير في سوق الحرير.
زي الاطرش في الزفة.
كالإبرة في كومة قش.

Sentence	Correct answer	Wrong answer	No answer
Sentence N° 9	68,18%	22,72%	9,09%

Table 10: Percentage of student translation of the sentence 9

This table shows that the majority of students 15 out of 22 students (68,18%) have translated this idiom correctly, in which they transmit the same function and the same cultural value. While 5 of them (22, 72%) failed in translating it and the rest of participants (9, 09%) did not answer on this sentence at all. Although this idiom is a little bit ambiguous, but the majority of students have grasped the idiomatic meaning. May be because they have already seen it; they are familiar with it.

Sentence 10: my aunt is a dog in the manager

Suggested translations by the students:

خالتي مديرة ممتازة.
خالتي هي المسؤول الاولى.
عمتي صعبة المراس.
عمتي مزاجها حاد.

Sentence	Correct answer	Wrong answer	No answer
Sentence N° 10	0%	18,18%	81,81%

Table 11: Percentage of student translation of the sentence 10

As shown in the table 11, the participants did not understand the connotative meaning of this sentence, thus, 18 out 22 students (81,81%) left out the sentence without any translation. And the rest of the student's answers (18,18%) were out of context.

III.6. Findings

1. Most of the students who succeeded in rendering the meaning of the idioms using a coordinate idiom in Arabic and this due to the familiarity of the students with such type of idioms, may be because they have already know it or they have read about it or they have learned it in the classroom.
2. Idioms have been rendered only on the semantically. Those who were translated idiom for meaning instead of idiom for idiom such translation by the students is done when they do not have a direct present equivalent in Arabic to the idiom that they are going to translate.
3. Idioms that are translated neither formally nor semantically are not familiar to the students or maybe they have never been acquitted with them.

III.7. Conclusion

The translation of idioms is more than a literal process. It is meaning reproducing activity which demands a deep analytic process with reference to the cultural background of the source language and considerable efforts on the part of translators/students .

This chapter has tried to highlight the main difficulty, which is the lack of practice; most of the participants are suffering from. A translation task especially made for the purpose of this study. It has also attempted to show how culture moulds these fixed expressions and influences their forms and how the insufficient knowledge of the cultural patterns of the languages involved in translation hinders significantly their translation process and leads to unacceptable target versions.

General Conclusion

General conclusion and recommendations

This work attempted to discuss the difficulties faced by 1st year Master Translation and Translation Studies students in the English Department, at Kasdi Merbah University in the translation of idioms.

The first chapter dealt with various definitions stated by different scholars, in which we introduce culture as an effective element in language learning. Also we keep an eye on the co-related features language and culture and the gaps which hinder a saint bridge between them. Moreover, the chapter tackles the cultural interference which occurs between two languages; we supported this element with many examples.

The translation of idioms has been discussed in the second chapter through giving a collection of definitions of translation and idioms. Then, introducing their types and the strategies used in translating idioms. We have seen that this type of figurative language can be rendered through many forms of adaptation.

The third chapter is practical. It is concerned with the analysis of the results of the test oriented to the students. The test targets first year master students of translation and translation studies to test their ability to translate idiomatic expressions. Thus, this chapter is concerned with the findings of the test.

The test confirmed the research hypothesis. What was noticed is that the majority of the respondents' translations were expressed in non-idiomatic language and that the expressions intended messages were not culturally transmitted into the target language. The students' incapability and/or incompetence reflected clearly in their responses was due to their insufficient of the English cultural knowledge in the first place. Furthermore, their lack of practice-in some cases-which can be justified by the fact that even when the students were lucky in inferring the expressions connotations, they failed in producing acceptable target versions.

Recommendations

What may help the students developing their translation is practicing translating idioms as much as they can because they are in need to be aware of the figurative language meaning. Since idioms are ones of the most common problems in translation. So, it is so important for

the teachers to spot the light on this problem and try to avoid it basing on practicing the translation of idioms in order to understand the connotative meaning within each idiom.

Also, the students should develop their cultural competence as much as they can, because the more the students are aware of the target culture, the better they will be to recognise its meanings.

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Appendix

These sentences are English idioms; they were carefully chosen to hold the different types of idioms mentioned in the second chapter. These idioms were raising to 1st year master students in order to test their competence in translating such type of figurative language, and to evaluate their cultural backgrounds. This test question was: Translate the following sentences into Arabic.

Sentece01

A Fox Is Not Taken Twice In The Same Snare.

.....

Sentence 02

DiamondsCutDiamonds.

.....

Sentence 03

His father kicked the bucket yesterday.

.....

Sentence 04

It is raining cats and dogs.

.....

Sentence 05

This book is as dry as dust; I'm going to stop reading it.

.....

Sentence 06

I threw caution to the wind and bought the fashionable shoes.

.....

Sentence 07

A penny saved is a penny gained.

.....

Sentence 08

They make up a story.

.....

Sentence 09

Like a bull in china shop.

.....

Sentence 10

My aunt is a dog in the manger.

.....

ملخص العمل

مقدمة

تم اختيار هذا الموضوع نظرا لأهمية التعبيرات الاصطلاحية التي تعتبر احد اهم الجوانب التي تمثل ثقافة ايلغة. إذ تعتبر مشكلا عويصا في ميدان الترجمة، فغالبا ما تحمل هذه التعبيرات المعاني التي يمكن تفسيرها منخلال تراكيبيها، فلا يمكن ترجمتها حرفيا لاحتوائها على معان مجازية و ارتباطها ثقافيا باللغة المنسوبة اليها. الهدف العام من هذه الدراسة هو البحث عن الصعوبات الرئيسية التي يواجهها طلاب السنة الاولى ماستر في ترجمة التعبيرات الثقافية الملزمة.

إشكالية البحث:

عند التعامل مع الترجمة يواجه معظم الطلاب صعوبات في ترجمة التعبيرات وخاصة تلك التي ترتبط بالجوانب الثقافية للغة. و التي لا يمكن تفسيرها أو ترجمتها حرفيا نظرا لمعناها المجازي.

فرضية البحث:

كلما زادت ممارسة الطلبة لترجمة التعبيرات الاصطلاحية، كلما تحسن مستواهم في إنتاج ترجمة أكثر دقة.

يصبو هذا البحث على الإجابة على الأسئلة التالية:

- ما هي الصعوبات التي تواجه طلاب الاولى ماستر عند التعامل مع التعبيرات الاصطلاحية ؟
- ماهي الاستراتيجيات المناسبة التي يمكن ان تساعد في إنتاج ترجمة موثوقة للعبارات الاصطلاحية ؟
- ماهي الفائدة من ممارسة الترجمة التي تنعكس على إنتاج ترجمة صحيحة و دقيقة للعبارات الاصطلاحية ؟

وسائل البحث:

في هذه الدراسة اعتمدنا على وسائل مختلفة لجمع المعلومات فمنها الكترونية (مواقع و مراجع على الشبكة العنكبوتية) و اخرى ملموسة (مراجع ,كتب و مذكرات). كما دعمنا دراستنا باختبار موجه لطلبة سنة اولى ماستر, كان الاختبار عبارة عن عشرة جمل انجليزية للترجمة الى العربية.

تتكون هذه الدراسة من ثلاثة فصول, فصلين نظريين وفصل تطبيقي.

الفصل الاول: اللغة و الثقافة

يحتوي هذا الفصل على تعريف مختلفة للثقافة اقتبست لمختلف الكتاب و علماء اللسانيات, كما تناول علاقة اللغة واهميتها في تجسيد الثقافة. اذ تعتبر الثقافة جزء لا يتجزأ من اللغة. كذلك سلطنا الضوء على واحدة من اهم معوقات الترجمة من ثقافة الى اخرى و هذا ما يسمى بالفراغ الثقافي (cultural gaps). كذلك تطرقنا الى ما يسمى بالتداخل الثقافي بين اللغات (cultural interference).

1. تعريف الثقافة

الثقافة هي جزء لا يتجزأ من كل مجتمع. اذ تخلق العمل الجماعي و الشعور بالانتماء بين ابناء ذلك المجتمع, كما تشمل الثقافة مختلف جوانب التواصل, الآداب و السلوك و القيم و العادات و الاعراف والمعتقدات. و حتى نمط اللباس و انواع الغذاء. فلكل مجتمع ثقافة خاصة تميزه عن غيره.

عرّف العديد من العلماء مصطلح الثقافة ويطرق مختلفة مثل تعريف كلوكهوهن (Klochohen) , أدلر (Adler), ليفوهينريكسون (Levo-hynrecson) و نيومارك (Newmark) ومن أهم هذالتعريفات نذكر:

بما ان الثقافة هي جزء مهم من كل لغة , فعلى المترجم اكتساب خلفية ثقافية للغة الهدف. لهذا يشكل نقص الخلفية الثقافية عائقا في مجال الترجمة.

ذكر نيومارك (1995)(Newmark) في تعريفه للثقافة انه يمكن تحديدها بوصفها طريقة او نمط عيش الشخص لحياته ومظاهر هذه الحياة التي تعتبر غريبة على مجتمع يستخدم لغة معينة باعتبارها وسيلة للتعبير.

المعتقدات والمشاعر تتغير من ثقافة إلى أخرى. فقد يمثل الابيض " الأبيض " لون النقاء و " السوداء" الشر في ثقافتهم، ولكنها قد لا تدل على نفس الشيء في ثقافة أخرى.

لأجل فهم الثقافة ،ينبغي التمييز بين نوعين من الرموز؛ الرموز المرجعية و الرموز التعبيرية . الرموز المرجعية هي رموز دلالية ؛ وهي الكلمات أو الكائنات التي لها معنمحدد ؛ فعلى سبيل المثال، " الماء " هو رمزمرجعي لأنه يشير إلى شيء ضروري في الحياة و الجميع يعرف ذلك.

بينماالرموز التعبيرية هي رموزتلميحيه لأنها تثير عدة معاني بدلا من معنى واحد. فعلى سبيل المثال، كلمة " الأم" تعني الوالدةالانثى للإنسان أو الحيوان .هذا معناهاالدلالي ، لكن الكلمة تحمل معاني اخرى لها علاقة مع : الدفاء ،الأمان ، الحنان ، الراحة ، الحب، الأصول...الخ. فللرموز التعبيرية أهمية خاصة في كل ثقافة.

2.العلاقة بين اللغة و الثقافة:

تناولنا في هذا العنصر مدى ارتباط الثقافة باللغة و العكس صحيح. اذ تعتبر اللغة وسيلة لتجسيد اي ثقافة معينة، كما تعتبر الجزء الاساسي في تشكيل ثقافة ما . استشهدنا هذا في مقولة سابير(Sapir)الذي ذكر (اللغة هي دليل على وجود واقع اجتماعي معين). كذلك كما هو مذكور في قاموس(Longman–dictionary) "اللغة هي القلب النابض في جسم الثقافة".فلا يمكن التكلم عن ثقافة مجتمع معين دون ان تكون هناك لغة تنسب لهذا المجتمع. اذ تنعكس ثقافة الناس من خلال اللغة التي يستخدمونها.

3. الفراغ الثقافي:

المقصودبالفراغ الثقافي عموما هو الاختلافات التي تكمن بين ثقافتين مختلفتين. يمكن ان تتمثل هذه الاختلافات في العادات و التقاليد ، كذلك في قيم كل ثقافة. كما يمكن ان نعني به الاختلاف الديني و اختلاف المعايير الاجتماعية. ففي مجال الترجمة نجد هذه الاختلافات عند عدم توفر المكافئ على مستوى الكلمة او المعنى. فأحيانا عند ترجمة بعض المعاني من لغة الى اخرى و بالتالي من ثقافة الى اخرى نواجه صعوبة فيايجاد المكافئ الدقيق للمعنى. مثلا كلمة "كوخ" في العربية لا تكافئ كلمة « cottage » في الانجليزية. كذلك كلمة "رغيف" ليس له مكافئ يتوفر على نفس الشروط في اللغة الانجليزية، لان "الرغيف" منسوب الى العرب لا غيرهم.

4. التداخل الثقافي:

يحتوي هذا العنصر علي اهم المشاكل التي تواجه المترجمين عند تجاهل ثقافة اللغة الهدف . في هذا الصدد , قام الاستاذ بالعربي بدراسة حول التداخل الثقافي خصت هذه الدراسة طلبة السنة الثالثة اختصاص انجليزية. حيث طلب الاستاذ من الطلبة ترجمة بعض الجمل من الانجليزية الى العربية تحتوي الجمل على افكار تعود للثقافة العربية بينما لا تتوفر هذه الافكار لدى الانجليز مثال على ذلك:

و عليكم السلام و رحمة الله . Hello ! I'm fine.

يرحمك الله ! Godbless You

الله غالب !! It's beyond my ability!!

الله يهديك !! You should apologise!!

ماشاء الله !! Wow!! Nice!!

إن شاء الله!! Ok ! It will be then !!

الله !!! Mama Mia

كما نلاحظ هنا ان الترجمة ليست حرفية فكلمة "الله" بالنسبة للعرب او المسلمين كلمة متداولة في حياتهم اليومية و هذا راجع لقوة ايمانهم و تمسكهم بالله , بينما تختلف بالنسبة لثقافة الانجليز .

الفصل الثاني: ترجمة العبارات الاصطلاحية

تستلزم ترجمة العبارات الاصطلاحية إدراكا و فهما ثقافي للغة الهدف. فعلى المترجم اكتساب خلفية ثقافية لتجنب الوقوع في ترجمة تخلو من المعنى المنشود.

ينقسم هذا الفصل إلى جزأين، إذ يحتوي الجزء الأول على أهم مفاهيم الترجمة كما يفصل أهم أنواعها. ويحتوي الجزء الثاني على ماهية التعبيرات الاصطلاحية و أنواعها. كما يتطرق إلى علاقة التعبيرات الاصطلاحية بالثقافة و إلى الصعوبات المرفقة في ترجمة العبارات الاصطلاحية ويقترح أهم الاستراتيجيات لترجمة هذا النوع من الجمل.

الجزء الأول: الترجمة

1.1.1. تعريف الترجمة:

حضيت الترجمة باهتمام العديد من العلماء، بحيث اختلف تعريف الترجمة من عالم إلى آخر، ومن أهم التعريفات المتناولة في هذا الفصل تعريفات: كاتفورد (Catford)، نايدا (Nida)، باسنت (Bassnett)،... إلخ. الترجمة هي عملية استبدال الألفاظ اللغوية من اللغة المصدر بمكافئ لغوي في اللغة الهدف.

2.1.1. أنواع الترجمة:

1.2.1.1. الترجمة الحرفية و الترجمة التعليمية:

الترجمة الحرفية بالنسبة إلى (Khozinko) هذا النوع من الترجمة يتعامل مع النصوص الادبية كأعمال الشعر و الرواية التي تهدف إلى جلب إنتباه القارئ.

الترجمة التعليمية: هذا النوع من الترجمة لا يخص النصوص الادبية بينما الهدف الاساسي منه هو محاولة توصيل نفس الفكرة إذ يركز هذا النوع على المضمون لا على الشكل.

ومن جهة أخرى تولي الترجمة الحرة إهتماماً أكثر على المضمون لا على الشكل، كما يهدف هذا النوع من الترجمة إلى إنتاج نص هدف بمقام نص مصدر بالنسبة للقارئ.

3.2.1.1. الترجمة على مستوى اللسان، على مستوى اللغات و على مستوى المعنى:

ميز جاكوبسون (Jacobson) بين ثلاث أنواع من الترجمة، حيث عني بالترجمة على مستوى اللسان او الترجمة الشفهية هي إعادة صياغة الرموز الشفهية برموز الشفهية أخرى في نفس اللغة. بينما النوع الثاني الترجمة على مستوى اللغات

فغنى بها ترجمة الرموز الشفهية الى رموز شفوية اخرى في لغة مختلفة. اما النوع الثالث و المعروف بالترجمة التحويلية، وهي ترجمة رموز شفوية بواسطة رموز غير شفوية.

الجزء الثاني: العبارات الاصطلاحية

1. 2. II. تعريف التعابير الاصطلاحية:

التعامل مع ترجمة التعابير الاصطلاحية يتطلب أولا الاتفاق على ماهيتها. وتجدر الإشارة إلى تنوع هذه التعابير تبعا لتعدد الدارسين من لغويين و نحاة ومؤلفيمعاجم ومربين. لناخذ عددا قليلا منها إذ تعرف التعابير الاصطلاحية بأنها: "نمط تجميد اللغة التي تسمح باختلاف بسيط في الشكل، وغالبا ما تحمل المعاني التي لا يمكن استنتاجها من مكوناتها الفردية" (بيكر (Baker)، 1992:63).

2. 2. II. أنواع التعابير الاصطلاحية:

التعابير الاصطلاحية هي من أنواع مختلفة. بعضها مجمدة أكثر من غيرها، وأنواع أخرى أكثر مرونة بالإضافات إلى تلك المتعلقة بمنطقة اجتماعية معينة أو حقل الدلالي. على أساس مثل هذه السمات، وقد صنفت من قبل اللغويين التعابير بطرق مختلفة.

1. 2. II. التعابير التي تتغير حسب الظروف :

وفقا لبيكر (Baker) (1992)، هذه التعابير هي واحدة من أكثر الأنواع المعترف بها. نتعرف عليها بسهولة كتعبيرات غير عقلانية في بنيتها السطحية؛ فتجذب الشخص لمعرفة المعنى التلمحي لها. هذا النوع من التعابير لا يتبع القواعد النحوية للغة.

2. 2. 2. II. أشباه الجمل الفعلية

وفقا لبالمر (Palmer) (1976)، أشباه الجمل الفعلية هي الأنواع الشائعة جدا من التعابير في اللغة الإنجليزية. فهي مزيج من: واحد في الفعل وظرف أو لفعل وظرف وحرف الجر. معنى هذا الجمع يمكن بأي حال من الأحوال أن يستدل من الفعل الفردية، ظرف أو حرف الجر؛ في كثير من الحالات هناك أفعال تشبه معنى أشباه الجمل الفعلية.

3.2.2.11. التشبيه

هذا النوع من التعابير وفقا لبيكر (Baker) (1992)، لا يجب أن يترجم حرفيا لأنه يحتوي على بنية المقارنة ، عدم الانتظام في الجمع بين الكلمات. هذا الاختلاف في اختيار الجمع في الكلمات يلفت الانتباه إلى حقيقة أن هناك درجة في التشبيهات؛ بعض التشبيهات هي أكثر اصطلاحية من غيرها.

4.2.2.11. التعابير الاصطلاحية المجازية

الغموض هو من أهم مميزات هذا النوع. تتحرف الكلمات عن معانيها المنطقية والعادية لحمل معانٍ مجازيا. يسمى غزالة (1995) هذا النوع التعابير غير المباشرة، وفقا له فمعاني أجزاء الجملة لا علاقة لها في المعنى المجازي للجملة. وبالتالي، فإن معنى التعابير المجازية يتجاوز المعنى السطحي للكلمات. هذا النوع تتبع من الاستعارات؛ التي تقوم بها نوع من الصور مثل: الغضب، والطاقة والسعادة والنجاح.

3.2.11. التعابير الإصطلاحية والثقافة

عرف قاموس أكسفورد (oxford) للغة الإنجليزية موجزة أصل الكلمة (1996) التعابير الاصطلاحية كعبارات مخصصة للغة معينة. مفهوم الخصوصية يعني أن التعابير الاصطلاحية يمكن أن تكون ذات صلة بشكل خاص للغة واحدة بدلا من اخرى. فإذا كانت اللغة نظام أنشئ اجتماعيا، فمن ثم يمكن اعتبار التعابير الاصطلاحية ميزات تمثل طبيعة الخلفية الثقافية.

التعابير الاصطلاحية ترمز إلى المعتقدات والمواقف الاجتماعية... إلخ. وبالتالي، فإنها تأتي من مختلف المجالات.

4.2.11. الصعوبات في ترجمة التعابير الاصطلاحية:

يرى نيومارك (Newmark) (1988) أنه "في ترجمة الاصطلاحية إلى لغة اصطلاحية، فإنه من الصعب ان تتناسب بشكل خاص مع معنى معادلة التكافؤ من التردد" (ص 28). هذا يعني أن المصطلح لا يمثل في أي حال صعوبة نحوية وإنما هي صعوبة معجمية ودلالية.

وفقا لبيكر (bycer) (1992) المشاكل الرئيسية التي تتشكل في ترجمة العبارات الاصطلاحية تتعلق بمجالين رئيسيين هما: القدرة على التعرف وتفسير العبارات بشكل صحيح والصعوبات في تقديم مختلف جوانب معنا المصطلح أو التعبير في اللغة الهدف (ص 65). معظم الطلاب لا يتعرف على ما إذا كان ما يقومون بترجمته عبارات اصطلاحية أو لا، وسواء إذا كان هو، هذا المفهوم هو المقصود، وهذا بطبيعة الحال قد يؤدي بالطلاب على ارتكاب الكثير من الأخطاء.

5.2.11. الاستراتيجيات في ترجمة التعابير الاصطلاحية:

حاول العديد إيجاد حلول لمشاكل ترجمة التعابير الاصطلاحية . فقد إقترحتبايكر هذه الاستراتيجيات في ترجمة التعابير الاصطلاحية:

1 - استخدام عبارات اصطلاحية من معنى وشكل مماثل.

2 - استخدام عبارات اصطلاحية من معنى مماثل وشكل مختلف.

3 - الترجمة بإعادة الصياغ.

4 - الترجمة بالحذف.

الاستنتاج:

في المناقشة المذكورة أعلاه من خلال هذا الفصل، حاولنا التطرق إلى الصعوبات والمشاكل التي يمكن أن تنشأ أثناء ترجمة التعابير الاصطلاحية عبر اللغات. في بعض الأحيان مهمة نقل عبارات من لغة إلى أخرى قد تبدو سهلة، ولكن في أوقات أخرى يصبح من الصعب العثور على ما يكافئ في المعنى.

الفصل الثالث:

يمثل هذا الفصل الجزء التطبيقي لهذه الدراسة ، اذ يحتوي على دراسة حالة لطلبة السنة الاولى ماستر تخصص ترجمة و علوم الترجمة. قمنا في هذا الجانب بوضع اختبار لهذه الفئة من الطلبة و ذلك لتقييم مستواهم في ترجمة العبارات الاصطلاحية . يتمثل هذا الاختبار في ترجمة عشرة جمل تتضمن عبارات اصطلاحية إلى اللغة العربية.

بعد إجابة الطلبة على الاختبار قمنا بتحليل وتقييم النتائج. والتي أظهرت كالتالي:

نسبة 42% مثلت نسبة الطلبة الذين تمكنوا من الإجابة بطريقة صحيحة. بينما 18% مثلت نسبة الاجابات الخاطئة للطلبة, في حين 46% مثلت نسبة الطلبة الذين لم يجيبوا على الاختبار.

النتائج التي توصلنا إليها:

- 1- معظم الطلبة الذين نجحوا في ترجمة معنى التعابير الاصطلاحية استخدموا معنى مكافئ في اللغة العربية، وذلك بسبب إلمامهم بمثل هذا النوع من التعابير.
- 2- التعابير الاصطلاحية ترجمت على مستوى المعنى عوضاً عن تعبير مجاز بمجاز.
- 3- التعبيرات التي لم يتم ترجمتها لا لغوياً ولا ضمناً نظراً لكونها ليست مألوفاً لدى الطلاب.

المحصلة :

تتطلب ترجمة التعابير الاصطلاحية دراسة تحليلية معمقة و رصد ثقافي في كلتا اللغتين المصدر و الهدف. حاولنا من خلال هذا الفصل تسليط الضوء على الصعوبات الرئيسية، والتي تكمن في افتقار الطلبة إلى ممارسة ترجمة العبارات الاصطلاحية.

توصيات:

ما يمكننا قوله من خلال هذه الدراسة ان من المهم جداً تطوير المعرفة و الكفاءة الثقافية بالنسبة للطلبة من خلال الممارسة على هذا النوع من العبارات . كما هو ضروري كذلك على الاساتذة التركيز على ممارسة الترجمة على مستوى مختلف معاني اللغة.

Abstract

This research attempts to investigate the difficulties in translating cultural bound idioms. Cultural differences constitute areas of potential difficulties in English/Arabic translation of such fixed expressions. These difficulties arise when one form of behaviour in one culture is practically non-existent in another, or when the same cultural concept is conceived and interpreted differently by both cultures. The aim of this study is to examine the difficulties students of first year master Translation and Translation studies at University of Kasdi Merbah Ouargla, face while translating idioms and try to suggest solutions and identify strategies that may help to limit or avoid these difficulties. In this respect, a test made up of ten sentences which contains idiomatic expressions is given to 1st year master students to be translated. The results of the study show that there are potential problems in the process of translating idioms from English into Arabic. Furthermore, the findings show that students lack of practice translating idioms lead student to misinterpret the idioms and to guess the appropriate meaning of them. They also confirm our hypothesis and reveal that, the more they practice, the more they will produce accurate translation.

Key words: difficulties, translation, cultural bound idioms, first year master students.

ملخص

يحاول هذا البحث تقصي الصعوبات التي نواجهها في ترجمة المصطلحات ذات الطابع الثقافي. حيث يشكل تعدد و اختلاف الثقافات صعوبات جمة في ترجمة العديد من العبارات الثابتة من الإنجليزية إلى العربية التي تبرز من خلال اقتصار سلوك معين على ثقافة دون الأخرى. أو من خلال ترجمة و تفسير نفس المفهوم الثقافي بشكل مختلف من الثقافتين. كما تهدف هذه الدراسة لاختبار الصعوبات التي يواجهها طلبة السنة أولى ماستر اختصاص ترجمة و علوم الترجمة بجامعة قاصدي مرباح ورقلة في ترجمة العبارات الاصطلاحية، كما تقترح هذه الدراسة حولا و تقديم استراتيجيات و التي بدورها تساعد على تجنب الوقوع في هذه الصعوبات، في هذا الصدد قمنا بوضع اختبار للطلبة و الذي يتمثل في ترجمة عشرة جمل اصطلاحية من الإنجليزية إلى العربية، حيث أظهرت نتائج الدراسة تلقي الطلبة صعوبة في ترجمة العبارات الاصطلاحية من الإنجليزية إلى العربية. علاوة على ذلك، استنتجنا ان عدم ممارسة الطلاب لترجمة التعابير الاصطلاحية يؤدي بهم إلى سوء تفسير التعابير وتخمينا المعنى المناسب لها و بالتالي اثبت هذا الأخير فرضية هذه الدراسة و المتمثلة فيما يلي: كلما زادت ممارسة الطلبة لترجمة العبارات الاصطلاحية، كلما حققوا ترجمة دقيقة للعبارات المنشودة ترجمتها.

الكلمات المفتاحية: الصعوبات، الترجمة، العبارات الاصطلاحية المقيدة ثقافيا.