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Prepared by: ARAR Riahana

GHERBAL Djabra

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Translating Time Idioms from English into Arabic

In *"The Green Mile"* novel

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Before the Jury:

President	Dr.Mohammed Seghir Halimi	UKM-Ouargla
Supervisor:	Dr. Mohammed KOUDED	UKM-Ouargla
Examiner:	Ms. Leila YAHIAOUI	UKM-Ouargla

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Dedication

In the name of Allah, Most Gracious, Most Merciful

All the praise due to God alone the sustainers of all the worlds

This work is dedicated to:

My dear parents for their patience, help and support
during all the years of my study

**"Without your prayer, I would have neither the
confidence nor the will to complete this work."**

My perfect brothers and sisters' hind for their support,
encouragement and love,

My charming sisters' and brothers' children,

My sympathetic friend Riahana to whom I enjoyed this
work,

All my teachers who taught me from the primary school
until the university thanks a lot for your efforts,

All my best friends and colleagues without exception ,

This work is dedicated with respect and love

"Djabra Gherbal"

Dedication

I dedicate this work:

For the memory of my dear father AMMER May Allah has mercy upon his blessed soul,

To my tender heart, to the candle who enlight my life with her love, mercy and guidance my mother Nadjia,

To my sisters AL FERDAOUS, IMAN, ROMAISSA, MARIA and RADJA,

To my brothers NOUH and YAKOUB,

Without forgetting my dear grandfathers, grandmothers, aunts, uncles and cousins for their assistance, support and love,

To the twine of my soul WIDAD,

To my dear friends DJABRA, AICHA, AMEL, FATIMA,HOUDA and MASOUDA thank you for being patient with me and for all lovely days we spent together,

Special thank is due to my fiancé BILAL for his patience and care,

To my close brother MOHAMMED, I wish all the best for you,

Last but not least, to all my teachers in middle and secondary school who teach me how to love English,

Thanks going to ALLAH for your being part of my life.

"Riahana Arar"

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Abstract

This research attempts to investigate the problems of translating time idioms from English into Arabic. Expressing time per se poses problems. Cultural differences constitute an area of potential difficulties in English /Arabic translation of such expressions. These difficulties arise due to different connotations of time idioms from one language to another. The main aim behind conducting this research is to highlight these difficulties as well as propose solutions. Furthermore, identify strategies that may help the translator to be aware of the meanings of time idioms in order to produce a target version seems natural to the TR. In this respect. By applying the findings of the first two chapters an analytical, comparative and contrastive study is made up to fifteen (15) sentences which contain time idioms taken from Stephen King's novel *"The Green Mile"* and its translated Arabic version "اللحظة الأخيرة". Consequently; the findings reveal that translator betrayals to the source text in most patterns which confirms the hypothesis of this research.

Keywords: *Translation, strategies, difficulties, Time idioms.*

الملخص

تهدف الدراسة الحالية إلى تقصي الصعوبات التي تواجه المترجم خلال القيام بترجمة الوقت في التعبيرات الاصطلاحية من اللغة الإنجليزية إلى اللغة العربية. حيث يطرح التعبير عن الوقت في حد ذاته مشاكل. تشكل الثقافة عاملا هاما في تحديد الترجمة الصحيحة لهذا النوع من العبارات ويرجع سبب هذه الصعوبات إلى اختلاف مفاهيم المعبرة عن الوقت من لغة إلى أخرى. كذلك يسعى هذا البحث إلى تذليل الصعوبات مقترحا حلولا ويقدم استراتيجيات التي تساعد بدورها على إلمام المترجم بمعاني التعبيرات الاصطلاحية للوقت بغية الحصول على ترجمة مقبولة تحمل معاني العبارات الأصلة وتتناسب مع قراء النص الهدف. في هذا الصدد تم إجراء دراسة تحليلية مقارنة لمجموعة من الأمثلة و المتضمنة للتعبيرات الاصطلاحية للوقت مستخرجة من رواية "غرين ميل" للكاتب ستيفن كينغ وترجمتها بالعربية "اللحظة الأخيرة" من خلال إسقاط نتائج الفصل الأول والثاني حيث أظهرت نتائج الدراسة بعد الكاتب عن النص الأصلي في معظم الأوقات.

كلمات مفتاحية: الترجمة, استراتيجيات, صعوبات ,التعبيرات الإصطلاحية المتعلقة بالوقت.

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List of Abbreviations

e.g: Example

SC: Source Culture

SL: Source language

SR: Source reader

ST: Source text

TC: Target Culture

TL: Target language

TR: Target reader

TT: Target text

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ملخص الدراسة باللغة العربية

Introduction

For a long time humans connect with each other's through language which represents the vehicle that make people interact , speak and do their works. However, these peoples belong to different societies and have different backgrounds i.e. they speak a different languages which make them in need of being able to understand themeselves by setting a new discipline concerned with expressing words in another language which is mostly known as translation, this activity covers every aspect of language.

Translation is a hard task because translators and trainees students may face problems while translating particularly; the case of idioms because they still pose a serious challenge in the process of translation mainly from English into Arabic and vice versa because of the huge cultural differences between these two languages which also comprise another area of difficulty for translators and interpreters. However, while translating them they get really hard to grasp what is the meaning of specific idioms which results to incoherent translation. Further, this later does not convey the appropriate meaning. This study is focused on a group of time idioms samples extracted from "The Green Mile" novel by Stephen King translated by Arab Scientific Publishers, Inc, S.A.L in 2010.

Statement of the problem

Time Idioms are problematic in translation since they are related to the cultural aspects of language. They often carry meaning which cannot be deduced through the interpretation of individual items due to their metaphorical meaning .Idioms mostly cannot be translated literally.

Rationale

The major reason behind working on this topic is that many studies seek to compare idiomatic expressions as Tang's (2007) study covering English and Chinese idiomatic expressions involving food names, and other studies about English and Arabic idiomatic expressions involving color, numerical and cultural bound expressions, but no study about time idioms was conducted between English and Arabic from a translation perspective.

the second reason is to evaluate and assess the idiomatic time expressions used in "The Green Mile" that has been translated into Arabic which suffers considerable amount of literal

translation and endeavors to draw clear guidelines that help reducing errors and to encounter the main difficulties as a results of the huge gap between both Arabic and English languages.

Literature Review

One of the matters that cause a challenge for pioneering anthropologists is to find a term that covers the sum of human customs, they all agreed upon the term "Culture". Newmark (1988) defines culture as the way of life and manifestations peculiar to a society. Moreover, Herskovits (1949) defines culture as that part of the environment that is made by man.

Since each culture has to be expressed by the means as language, non verbal communication, behavioral traits and so forth. It is agreed that language is the mirror that reflects the interests, customs, values and other cultural aspects of a community. One of the components of language which is related to culture is "idioms".

Referring to the notion of peculiarity sited in Newmark's definition of culture (1988), one can say that: since culture is peculiar to society, language and idioms are peculiar too, each language has its particular and proper idioms that are different from other languages, the same thing between English and Arabic language.

Idioms are part of the ordinary everyday language .Many linguists, grammarians and lexicographers interest in idioms .They also agreed that idioms are a fixed group of words have a particular meaning which is different from the meaning of the individual words; through idioms peoples can express their attitude, their feeling and the like. In addition, persons use them in daily life conversation, in business meetings and many other situation.

Respecting the above idea, idioms are part of language. Therefore, they related to a particular cultures these cultures are totally different from one community to another and every community has a particular concepts and language so these differences among languages lead to different concepts .This later will help persons gain insights into the cultures behind other languages .Thus, a man who considers two concepts in two languages to be exactly the same is depriving of information about other people's way of looking at the world for example the word « *cottage* » and « كوخ » kuukh (a small house made of canes) cannot be an exact equivalent. There should be differences in some respects (shape, etc.).

The differences between English and Arabic societies in terms of their origin lead to the differences in customs, beliefs and so forth. This can clearly be seen in the nature of their culture .Thus ,the Arabic cultural background is quite different from the English one ,the first

one is based on the Islamic religion ,Arab desert Bedouin and a hot weather whereas the later is based on the Greek and Roman heritage ,Christianity and its cold weather. English belongs to the Indo-European language family, while Arabic pertains to a Semitic language family. These cultural differences between the two languages resulted in major differences between expressions like idioms and proverbs in both languages (Nadjb.2001).

In this regard, idioms differ due to the culture because people's are belonging to specific culture have their special expressions and connotations which distinguish them from others .For example, the animal field provides numerous examples of these differences. e.g. suppose the English term *owl* in any idiomatic expressions which is to be translated into Arabic or the opposite. The term *owl* refers to a bird in English it stands for or carries a positive connotations (wisdom or grace), but in Arabic *an owl* is a women of doom and gloom. Whereas, there are other cases when the two cultures express something with the same connotations such as the English idiomatic expression *as poor as church mouse* and the Arabic idiom   إنـي أشكو إليك قلة الفئران في بيتـي which reflect the same meaning is poverty.

Idioms are many kinds one of them are time idioms which represent an important part of vocabulary in every language system. Speaking of Time idioms requires first to know what time means, and how it is expressed in the two languages.

Hence this concept is important to both cultures, it expresses differently. In the one hand, for the Arab before the Islam they divide the day and the night into 24 hours and each hour have its name. Some of them has been named and mentioned in the holy Koran and Sunna and other in the classical Arabic poetry before and after Islam.

In his dictionary "*Kamous El Mohitte*" Al Fairoozi said: day hours are 12 they are as follows:

 El-Shorouk (*Sunshine*), El-bokor *(Prematurity)* ,*El Ghadiwa* , *El-Dhoha* ,*El-Thahira*(midday), *El-Hadjira*, *El- Rawah*, *Al-Assar*, *Al-Kassar*, *Al-Assil*(evening), *El-Ashii*, *ElGhorob* ,and night hours are 12 they are :*El-Shafak, El-Ghasak, El-Atma, El-Sadfa, El-Fahma, El-Zala, El-Zalfa, El-Bahra, El-Sahar, El-Fadjre,El-Sobh* and *El-Sabah*. English peoples also interest in time and they express it by four (4) divisions of a day as follows: morning, afternoon, evening and night, in the other hand. Due to these differences in expressing time, idioms of time are differentiating also.

Time idioms are one of the most common used mainly in English; in the same time they are ones of the most difficult to have equivalences in Arabic because of the above different perspectives and points of view at looking time. Although, there are several studies have tackled the expression of time in both languages as in the dictionary of "Kamous El Mohitte" by El-Fairouzi which tackled the day hours and their names in Arabic and different exercises of time expressions in English. However, not all of them have focused on idiomatic uses of time from translation perspective and this is our focus. English and Arabic languages have their idiomatic expressions of time they may agreed in some expressions which means that they have a common expressions of time idioms due to the similar point of view .For example, the English idiomatic expression *the man of hour* is the equivalent idiomatic expression رجل الساعة in Arabic and so forth. Whereas, they may express idioms of time differently by different items such as: "*to turn back the hands of time*" in Arabic has يعود بالزمن "إلى الوراء" and "*to be behind times*" and "أكل عليه الدهر و شرب".

Many theorist and scholars have covered the area of idioms by suggesting strategies, procedures and techniques (Newmark, 1991), (Taber & Nida, 1969), (Baker, 1992), (Ghazala) in order to translating them from one language to another.

Research questions

Our research work is directed to answer the following questions:

The main question

To what extent time idioms can be naturalized in the translated novel?

Secondary questions

1. What are the problems that translators face while translating time idioms?

2. What are the strategies adopted?

3. What are the translators' solutions?

Research Hypothesis

This research hypothesized the following:

Literality in time idioms in Arabic doesn't guarantee the exhaustive and entire success of the translation process.

The aims of the study

The main objective of this research is to shed light on the importance of conveying time idioms meanings. In addition, we try to figure out the main problems encountered by translators when dealing with time idioms and trying to identify the strategies that overcome these difficulties in order to produce a target version has the meaning of the SL and draw the same impact in TR as SR.

Methodology

Concerning data collection fifteen (15) patterns comprise time idioms where taken from Stephen King's novel "The Green Mile" and its Arabic translation "اللحظة الأخيرة" by The Arab Scientific Publishers .The analysis of the problems facing translators while translating these patterns can be solved through using a critical, comparative and contrastive approach between English and Arabic which enable us to comment the analysis of data by using a descriptive method.

Structure of the study

The present study is made up of two frameworks, the first is the theoretical framework consists of two chapters; the first chapter is about the nature of idioms. And the second chapter is about idioms in relation to translation: problems and strategies.

The second is the practical framework devoted to the analysis of data by applying the findings of the first and second chapters. In order to test the hypothesis, by analyzing some translated patterns then comparing them with the source text which is "the Green Mile" by Stephen King in order to find out to what extent the translator succeed in rendering the characteristics of ST in TT. Mainly, the focus will be on extracting the sameness meanings with the TT and concluding this dissertation with a conclusion to sum up all the discussed points in the three chapters.

Theoretical Framework

Chapter I
Nature of Idioms

II.1.Introduction

In language, idiomatic expressions are used to express attitudes, feelings, and experiences in different situations such as: daily life conversation, business meeting and in formal context as literary texts and novels and the like. Indeed, these idioms distinguish from one language to another as English and Arabic. They comprise a specific meaning .So dealing with translating of idioms require to know what is meant by idiom per se.

II.2. Definition of Idioms

The term idiom is generally used in variety of different sense and they have been defined in various ways by linguists, grammarians and others.

The word "idiom" and "idiomatic" come from Greek and mean peculiar or individual idiomatic expression conform to no basic principles in their formation and are indeed laws into themselves" (Shaw, 1975, p.24).

"Idioms are a fixed group of words with a special meaning which is different from the meanings of the individual words" (Saddik, 2014, p.79).

An idiom is "an expression which functions as a single unit and whose meaning cannot be worked out from its separate parts" (Richard &Schmidt, 2002, p.246).

"Idioms are frozen patterns of language which allow little or no variation in form and they often carry meaning which cannot be deduced from their individual components" (Baker, 1992, p.63).

"Idioms are a number of words which taken together, mean something different from the individual words of the idiom when they stand alone" (McMordiew, 1988, p.4).

In A Dictionary of Linguistics and Phonetics, Crystal defines idioms 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 meaning of 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 not permit it's raining a cat and a dog...etc*"(Crystal, 2008,p.236).

From all the above definitions we have noticed that idioms are successions of words whose meaning must not be pieced together from the meaning of their individual constituents.

Table 1: *Samples of English idioms and their Arabic translation*

English idioms	Arabic translation
To rain cats and dogs	مطر كأفواه القرب
To smell a rat	يستشعر مكروها
To pay through the nose	يدفع مبالغ طائلة
Charity begins at home	الأقربون أولى بالمعروف
To have no stomach	ليست لديه الرغبة

II.3. Types and Characteristics of idioms

II.3.1. Types of Idioms

Idioms are different types. Some are frozen and others are more flexible while other types are more easily to recognize. Therefore, idioms have been classified in different ways.

II.3.1.1. Idioms which Violate Truth Conditions

Baker (1992) claimed that this type of idioms is easily recognizable. Such as, *it's raining cats and dogs, throw caution to the wind*, storm *in tea cup* and *food for thought* (p.65)*.* They are easily recognizable as irrational expressions at their surface structure because they stimulate the readers to search for the connotative meaning .Moreover, this type includes ill-formed expressions which do not follow the grammatical rules of the language such as: *trip the light fantastic, blow someone to kingdom come, put paid to, the power that be, by and large* and *the word and his friend.*

II.3.1.2 Simile -Idioms

According to Baker (1992) these idiomatic expressions should not be translated literally. They can be either like- structure (like + noun) for example *like a bat out of a hell* and *like water off a duck's* back ,or have the structure of as + adjective + as such as : *as dry as a bone* and *as free as a bird.* These types of idioms are characterized with a form of a specific structure of comparison, irregularity in word combination. Concerning the idiomatic expression *like a bat out of hell* (meaning very fast) the choice of bat and a hell unpredictable to describe the speech of someone or something. While, choosing of the word bone to describe something as being very dry is more predictable to the first one. Based on these

differences in the choice of word combination draws attention to the fact that idiomaticity is a degree that is, some simile expressions are more idiomatic than others.

II.3.1.3. Metaphorical Idioms

These types of idioms are characterized by the opaque which represents an extreme quality so that words are deviated from their logical and ordinary meaning in order to carry a figurative meaning. Metaphorical idioms have a metaphorical meaning. Thus, they are saying something to mean something else. For example, the idiomatic unit be in *dog's life* describes hard times in someone's life and *a basket case* refers to someone very nervous and so forth.

Ghazala (2008) calls this type of idioms indirect idioms which cannot be understood from the literal or the common meaning of the words. For example, the idiom in the sentence: *my aunt is a dog in the manager* the meaning here refers to an extreme selfish aunt if the idiom interpreted literally, it would be unacceptable and abusive. Indeed, the meaning of the metaphorical idioms goes beyond the surface meaning of the words because they produce metaphors and they carry out a kind of image as happiness, anger, success, fail, powers, weakness, and so forth.

II.3.1.4. Phrasal Verbs

According to Ghazala (2008) "phrasal verbs are well-established extremely popular idioms. They are a combination of a verb +an adverb/preposition , or both an adverb and a preposition(such as :up ,down , on ,off, in, out, over, etc).This type of idioms has a special idiomatic meaning that cannot be understood from the individual meaning of verb and the adverb/preposition taken*"* (p.133) .In many cases, there are single verbs with the same or close meaning of phrasal verbs. For instance, 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 expressions such as : *put on* can have a literal meaning rather than an idiomatic one as in a sentence like *put on the book on the table,* but put your coat on is idiomatic rather than literal.

II.3.2.Characteristics of idioms

In the introduction of his dictionary .M. El-Batal (2000) says there is an agreement on the common features shared by the main bulk of idioms these characteristics are:

1-Compositeness: idioms are commonly accepted as a type of multiword expressions thus most but not all of these expressions are phrases of two or more words.

2- Institutionalization: idioms are conventionalizes expressions. They are cultural based expressions because they refer to specific community and represent their cultural mirror, their intellectual direction and their views of life.

3- Semantic capacity: idioms carry meaning that cannot be understood literally in that they do not normally mean what we expect them to mean.

For example the English expression "kicked the bucket" a person knowing just the meaning of the words "kick" and "bucket" could not be able to deduce the real meaning of the whole expression, namely, to die.

4- Idioms are fixed frozen in form and order .Thus, they cannot be changed or varied in the way literal expression are normally varied whether in speech or writing. In this respect, Baker (1992) stated that one cannot add a word to the idiom. (p.63) and she added that (ibid) one cannot change the order of words in an idiom. In addition, she said (ibid) one cannot delete a word from the idiom. Furthermore, Urdong (1979) maintains that "*one cannot replace noun by pronoun without losing the idiomatic meaning"* (p.8).

Keeping above mentioned example ***it's raining cats and dogs*** here one cannot change the form of this expression by writing ***it's raining dogs and cats*** because as Ghazala (2008) elucidates that "*an idiom is a fixed phrase whose form is usually unchangeable*"(p.134).

II.4.Idioms and culture

Understanding the nature of the relationship between language and culture is central to the process of learning another language. In actual language use, it is not the case that it is only the forms of language that conveys the meaning, it is language in its cultural context that creates meaning: creating and interpreting meaning is done within a cultural framework.

In this regard, Edward Sapir, in his studies with Benjamin Lee Whorf, recognizes the close relationship between language and culture, concluding that "it was not possible to understand or appreciate one without knowledge of the othe*r*" (cited in Wardhaugh, 2002, p.220).

According to Sapir (1970) "Language does not exist apart from culture that is; from the socially inherited assemblage of practices and beliefs that determines the texture of our lives"(p.207). In a sense, it is "a key to the cultural past of a society" (Salzmann, 1929, p.41), "a guide to social reality*"* (Sapir, 1998, p.41). In other word, language and culture are inseparable and they affect each other.

One important elements of language are idioms; they are affected by culture as well. Both English and Arabic have a huge number of idioms and ways to express things idiomatically. The differences between them in terms of their origins, 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 مؤمن.Ghazala (2008) also considered 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 إجازة 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, English idiom such as *to go to the bar to bury one's sorrow* 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 يفل الحديد إلا الحديد.Ghazala (ibid).

Further, the environment in which the source or target culture exists affects the idiom for example, *warmed my heart* is an equivalent to the Arabic expression أثلج صدري , and the expression *he interrupts my train of thought* and قطع حبل أفكاري

On the other hand, English and Arabic ca 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* (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 an 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 كذبة بيضاء and *yellow smile* and ضحكة صفراء.In the two cultures the first expression is usually used to avoid hurting someone's feeling, and the second one is usually used to express peoples with black hearts and who show

things different from what is in their hearts. 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.

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

The translator knowledge of a particular culture can help in many cases to recognize the meaning of the idioms, particularly the one that has non-literal meaning because that idiom demands more than any other feature of language that the translator is not only accurate but highly sensitive to the rhetorical hints of the language.

II.5. Idioms in English

English cultures as most of the western cultures have their origins in the Geek and Latin heritage; and Christianity as their cultural background. English language is full of idiomatic expressions because they are originated from literary masterpieces, the Bible, Greek and Roman mythologies, historic events, customs, daily life …etc. that is why idioms are hard to understand. Speaking about idioms is just like speaking about culture that is why idioms are particular to a language, group of peoples, area or region.

According to Langlotz (2006) "*idiomatic constructions can be described as complex symbols with specific formal, semantic, pragmatic and sociolinguistic characteristics*" (p.3) He also explained that a phrase can be defined as idiomatic by exploring its "*degree of idiomaticity i.e. its degree of belonging to the class of idiomatic constructions*" (p.5).

In English idiomatic statements are limited to: idioms, idiomatic expressions, fixed expressions, turns of expressions and so. Thus, idioms are not meant to be interpreted literally.

II.6.Idioms in Arabic

Arabic language like English language is rich of idiomatic expressions because the Arab peoples as well use idioms to express images such as: happiness, richness, poverty and so forth. The idioms in the other hand represent their wise, genuineness and the development of their community.

Abu Sa'ad (1987) states that "There are two reasons why peoples use idiomatic expressions in Arabic the first one is to beautify their language and distinguish it through this stylistic phenomenon for example, he agrees to every things this person says .the second reason is to avoid mentioning a word that may cause embarrassment or annoyance". (p.7-8). He (ibid) distinguishes two types of expressions in Arabic are:

   Contextual expressions: are those which acquire new meanings through their context or structure such as the verb ضرب (***deraba***) "to hit" or "to throw something" at acquire their meanings through its structure and use as in "*he blew the horn" ,"he set the tent up"* and *"he mixed them"*.

        Idiomatic expressions: are those which acquire their meanings through the image they portray for instance "*to pull the fire towards his loaf"* means selfishness, *"the war showed its legs"* means it become fierce and bloody.

         The Arabic idiomatic expression are more found in Arabic dialects than in Modern Standard Arabic because Syria, Morocco, Jordan, Algeria for example are countries belonging to Arab community so their official language is the Arabic language but it may find for each one an idiom expresses condolence which signify someone's death .In many cases, idiomatic expressions in Arabic are easy to grasp because their meanings are not far from the sum total of their respective components. Whereas, others idioms are as in English difficult to understand simply because their meanings are far from the sum of their components. Moreover, "*some of them are really difficult because they are very culture-specific*" (Kharma and Hajjaj, 1989, p.74).

I.7.conclusion

        Idioms are non-literal expressions. Since they are agreed on by native speakers of language to whom idioms culturally make sense; this leads us to predict that they may rarely have identical form or meaning in other languages. Therefore, idioms can create a difficulty for translators.

chapter II
Idioms in Relation to Translation: Problems and Strategies

II.1.Introduction

Centuries ago, translation emerged as a practice from the Antiquity but as a theoretical field in the 2nd half of the 20th century.

The term translation per se has several meanings: it can refer to the field sometimes it refers to the product which means the text that has been translated. Otherwise, it refers to the process which means the act of producing the translation as translating.

The field of translation has been recently given several concerns to applied linguistics a cause of that many researchers and theorists became interested in that field. This chapter shall give some definitions of translation and its types.

II.2.Definitions of translation

According to Catford (1965) translation is "the replacement of textual material in one language(SL),by equivalent textual material in another language(TL)".(p.20).He distinguishes between total translation which is the replacement of SL grammar and lexis by equivalent TL grammar and lexis, and restricted translation which is based on the replacement of SL textual at only one level; 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) "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".(p.12). Nida and Taber's definition highlights the major bases of translation. It involves two languages, the source language and the target language and it can be oral or written. It is highly dependent on the context and equivalence which represents the corner stone of translation.

Jacobson (1959) states that translation is: two equivalent messages of two different codes. In addition, Munday (2001) mentioned 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 .Otherwise, Bassnet (2002) said that: "what is generally understood as translation involves the rendering of a SL text into the TL text 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 no so closely that the TL structure will be seriously distorted". (p.12)

While Susan's definition of translation based on using translation as a means of demonstrating the understanding of the syntax of the language being studied. Notably, the above definitions are focused on reproducing new linguistic material (the target text) on the basis of an original linguistic version (the source text) without any external consideration.

Toury(1995) said that "Taken to be any target language utterance which is presented or regarded as such within the target culture on whatever grounds" Here Toury adds a very important significant that plays a crucial role in the process of translation which is the significance of 'culture' .This concept emphasizes the importance of cultural context background in the text functions.

II.3. Problems in Translating Idioms

Translation per se is not an easy task and translating of idioms in particular makes it rather a more difficult. In respecting this idea, Pederson (1997) argues that "translation of idiom is a difficult as it is central" (p.109)

Idioms are linguistic devices which exist in all human languages .These languages may share the same meanings of idioms. However, many of them have different associative meanings due to differences of culture, religious and social associations between the SL and TL. Hence, the bigger the gap between the SL and TL, the more difficult the transfer of message from the former to the later will be.

II.3.1. semantic difficulties

Figurative and connotative meanings pose a great difficulty to the translators and idioms are an example of this kind of meanings.

Nida & Taber (1969) also point out that idioms and other figurative expressions usually suffer a great deal of semantic adjustment in translation since an idiom in one language rarely has the same meaning and function in other language as such the figurative meanings of the phrase.(p.106)

In the same vein, "*idioms and proverbs may be defined as certain fixed expressions which stretch their semantic values beyond meaning sometimes even native speakers are not*

always able to comprehend the figurative meaning of such expressions in their own language" (Al-Ali, 2004). The translator must therefore look beyond the primary meaning and be able to recognize the figurative meaning of the phrase since it is not possible to understand the meaning of these expressions by adding up the meanings of the individual words.

II.3.2.Linguistic and cultural differences between languages

Idioms and other figurative expressions are deeply rooted in the structure of the language and are deeply immersed in the culture of particular people. They are a part of the cultural elements.

The differences between the SL and TL as well as the variation in their culture make the process of translating idioms really hard .In this regard , Awwad (1990) asserts that "*cultural differences among languages are another serious problems and difficulties for the translator*"(p.58). So by having a solid foundation of culture of the target language, the translator can catch the implied meaning it therefore requires enhancing cross-cultural awareness and needs open-mined understanding of the culture of the second language from different aspects.

Moreover, Baker (1992) argues that" *an idiom which contains a culture specific item can be untranslatable or difficult to be translated into TL not because of the specific item but rather due to the meaning which this item conveys and its association with culture –specific contexts*" (p.65). For example, the English expression *to carry Coals to Newcastle, means* to supply something to someone who already has plenty of it, contains culture -specific words Newcastle and coal which are used as measure of abundance

Linguistic and cultural aspects are the most problems and difficulties that face the translator while translating because, in fact, language and culture are connected to each other.

One cannot translate without culture because the language itself is a part of culture.

II.3.3.Religious differences between languages

The qualified translator must have a good knowledge about religious concepts.

For example, the Arab world is dominated by Islam culture and religion while English speaking world is dominated by Christian culture and religion. This difference in culture has

its effect on the language. Consequently; idioms used in Arabic and English will be affected according to the principles of culture and religion in these two languages .Thus, religious idioms are used to express feelings and normal tradition that manifest the socio-religious system of the Arab and English culture.Religious idioms are usually difficult to translate. Larson (1984) states that :

> "*terms which deal with the religious aspects of culture are usually the most difficult, both in analysis of the source vocabulary and in finding the best receptor language equivalence .The reason in that these words are intangible and many of the practices are so automatic that the speakers of the language are not as conscious of the various aspects of meaning involved*" (p.180).

Therefore, the translator will encounter much difficulties in translating terms and expressions which are not used or practiced in the TL (target language) .To illustrate this point, these are some idioms that are peculiar to Arabic and English religious culture such as:

"رمضان كريم"is an idiom which is peculiar to Arab culture it is used in a situation where someone comes to visit someone else during the day through the Holy fasting month(Ramadan). Usually used to apologize to the guest for not offering him something to drink or eat because throughout this month all adult Muslims must fast every day from the dawn to the sunset.

"Lift horn" is an idiom from the Bible which means defies God (يتحدى الله). This idiom is peculiar to English religious culture.

II.3.4.Social differences between languages

The wide differences between social cultures have a prevailing impact on the expression used in languages. For example, the social factors of the Arabic and English cultures have their influence on the Arabic and English. They have a clear impact on their perception of social experience that includes every aspect of life: customs, morals, feelings, emotions, beliefs, interpersonal relationship, family life, marriage and economics. The following are an examples of a social idioms that are peculiar to Arab social culture and English speakers will not understand the idiomatic meaning if they are translated into English " ظهره مسنود' and " مقطوع من شجرة '' the first above idiom illustrates that Arabs preferring big family with many sons and brothers since they believe that it supports social rank and

influence in their society. Therefore, the Arab feel proud to be a member of a big family while the second, is used in an opposite situation where all the family members of someone are dead. Thus, the person needs help and sympathy from others around him especially when his family has no longer been source of help and assistance.

Human cultures are all alike in providing answers to the universal problems of human existence, but the answer are all different and each culture is therefore unique .English as well has its social idioms such as the idiom "*to break the bank*" this expression is used in a situation where a gambler wins so much money that the banker suspends the play.

When the translators deal with idioms, they may face not a single problem, but many problems .Baker (1992) sees that the main problems that idiomatic expressions pose in translation relate to two main areas:

    -The ability to recognize and interpret an idiom correctly.

   -The difficulties involved in rendering the various aspects of meaning that an idiom or fixed expression convey into the target language. Most of students cannot recognize whether what they are translating is idiomatic or not whether –if it is – the concept is the meant one. She (1992) classifies some problems or difficulties may face the translator while translating idioms are:

   -Some idioms may have no equivalent idiomatic expression in the TL.

   -Different languages may express the same meaning through a single word, an opaque.

   -An idiom or fixed expression may have a similar counterpart in the Target language but, its context of use may be different: the two expressions may have different connotations.

   -An idiom be used in the source text in both its literal and idiomatic senses at the same time, unless the target-language idiom.

-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 source and target languages. It is quite common to see idioms in English advertisements, promotional materials and in the tabloid press. Using idioms in English is very much a matter of style but languages such as Arabic which make a sharp distinction between written and spoken discourse and where the

written mode is associated with a high level of formality tend to avoid using idioms in written text.

Due to the different mentioned difficulties of translating idioms many linguists suggest various strategies and procedures based on different problems of interpreting and translating idioms as well as.

II.4.Strategies and procedures of Translating Idioms

As mentioned above, the social and religious cultures are among the problematic factors that make the translation of idioms a hard task. The following are some strategies and procedures that can help the translator to overcome the obstacles while translating. Regarding the translator competences and their own style of writing, translation strategies are not the same they differ from one translator to another. The following theorists suggest strategies and procedures of translating idioms.

II.4.1.Nida & Taber's strategies

They suggest three types of strategies they are as follows:

1. Translating Idioms with non-idioms

This strategy refers to the situation in which the translator uses a non idiomatic equivalent of the original language to the target language.

2. Translating idioms with idioms

This strategy refers to the situation in which the translator uses an idiomatic equivalent of the original language to the target language.

3. Translating non-idioms with idioms

They claim that the most frequently SL idioms are shifted to TL non-idioms although the ideal is to find a TL idiom which has the same meaning as the original SL idiom.

II.4.2.Peter Newmark's strategies

Newmark (1988) saw that "*in translating idiomatic into idiomatic language, it is particularly difficult to match equivalence of meaning with equivalence of frequency*" (p. 28).

This means that an idiom does not at any case represent a grammatical difficulty but rather a lexical and semantic one.

According to Newmark (1988) strategies of translating idioms are:

1. Translate an idiom with a counter identical target language-equivalence.

2. Translate an idiom with a non-identical target language idiom that conveys the same sense.

3. Paraphrase the idiom: This could risk losing the stylistic impact of the idiom.

4. Provide a literal translation: which may risk losing the semantic impact. (This strategy has been excluded by Nida & Taber).

5. Delete the idiom: which risks losing both stylistic and semantic impact.

II.4.3. Baker's strategies

Baker (1992) says that :

> "the way in which an idiom or a fixed expression can be translated into another language depends on many factors. It is not only a question of whether an idiom with a similar meaning available in the target language, other factors include, for example, the significance of the specific lexical items which constitute the idiom .i.e. whether they are manipulated elsewhere in the ST, as well as the appropriateness or inappropriateness of using idiomatic language in a given register in TL" (P.71-72).

She then lists six translation strategies which can be used in translating idioms as follows:

1. Using an idiom of similar meaning and form

This strategy involves using an idiom in the TL which conveys roughly the same meaning as that of the SL idiom and, in addition, consists of equivalent lexical items. This kind of match can only occasionally be achieved.

2. Using an idiom of similar meaning but dissimilar form

It is often possible to find an idiom or fixed expression in TL which has a meaning similar to that of source idiom or expression, but which consists of different lexical items, for

example, the English expression "*one good turn deserve another*" and the French expression "*a beau jeu, beau retour*" (a handsome action deserve a handsome return) use different lexical items to express more or less the same idea (Fernando & Flavell, 1981).

3. Translation by paraphrasing

This is by far the most common way of translating idioms when a match cannot be found in the TL or when it seems inappropriate to use idiomatic language in TT because of differences in stylistic preferences of the source and target language. You may or may not find the paraphrases accurate.

4. Translation by omission

As with single words, an idiom may sometimes be omitted altogether in the TT. This may be because it has no close match in the TL, its meaning cannot be easily paraphrased, or for stylistic reasons.

5. Compensation

This means that one may either omit or play down a feature such as idiomaticity at the point where it occurs in ST and introduce it elsewhere in the TT. This strategy is not restricted to idiomaticity or fixed expressions and may be used to make up for any loss of meaning, emotional force, or stylistic effect which may not be possible to produce directly at a given point in the TT.

6. Translation by cultural substitution

This strategy involves replacing a cultural specific expression or items with a target language expression or item which does not have the same propositional meaning but is likely to have a similar impact on target reader.

II.4.Ghazala's procedures of translating idiomaticity

Ghazala(ND) argues that two major procedures are overwhelmingly dominant in the translation of idioms.

1. **Evasion of idiomaticity**: means the elimination of the idiomaticity for reasons of the translator's incompetence or simplification of the message for the TL readers.

2. **Invasion of idiomaticity**: means translating the idiomaticity unabashedly in a challenging spirit in an attempt not only to match it but also sometimes to supercede the idiomaticity.

II.5.Conclusion

This chapter tackles various definitions of idioms, their types and characteristics also the difficulties and different problems face translator while translating idioms. Some difficulties are related to the nature of idiom itself and others are concerned with the cultural differences between languages since idioms are part of the language and they are agreed on by a native speakers of a particular community. Moreover, the chapter shows the different strategies and procedures which the translator can resort to overcome the difficulties.

Practical Framework

Chapter III
Translated Time Idioms in the "Green Mile"

III.1. Introduction

This chapter presents the practical study of the dissertation where an attempt to investigate the fact and the efficiency of time idioms translation from English into Arabic. Through discussing and analyzing certain patterns of the published translation of Stephen King's novel "*The Green Mile*".

By using the findings of the two previous chapters, an evaluation and critical analysis will be held in this chapter via comparing a number of patterns which were chosen. In addition, investigating the strategies adopted so emphasizing the accurate translations and extracting the weaknesses also the possible difficulties that may encountered along with suggesting alternative translations to improve it.

A comparative analysis between the ST and the TT is held in this chapter in order to determine to what extent the translator succeed in re-expressing the meaning of the ST.

III.2. The Arabic Translation of the novel

The Arabic version of "The Green Mile" was translated by The Arabic Scientific Publishers, published in 2010. The title of the novel is "The Green Mile" أي الميل الأخضر while in Arabic it is translated into "اللحظة الأخيرة" because it was the last mile or the last step for the prisoners destined to sit in the lap of Old Sparky and leaving life.

III.3.The Adopted Translation Strategies and Techniques

This section of the study is focusing on determining the translation strategies and techniques that the translator adopted during translating the novel. By analyzing the collected data, two translation strategies has been identified which are:

1- Translating idioms with non idioms

2- Omission

Two translation techniques which are:

1-Literal translation

2-Modulation

III. 3.1.Translating idiom with non-idiom

The following patterns present samples of using the strategy of translating "idiom with non-idiom":

III.3.1.1.Pattern 01

I dreaded that day and hope for it, both *at the same time* (Stephen, K.1996, p.15).

كانت مشاعر الرغبة و الرهبة من حدوث ذلك تعتريني في نفس اللحظة.(الدار العربية للعلوم ناشرون,2010 , ص.32).

In the sample above, at the first glance it seems literal translation but it is a partial literal translation. So the translator here uses modulation as a technique to render the meaning of the idiom, in which he substitutes the whole for the part. Thus, the word "اللحظة" is a part of the whole which is "time". Due to the different perspectives and points of view English and Arab express the same thing differently. Although, "at the same" is translated literally into "في نفس" but when the word "time" is translated into "اللحظة" it does not became literal translation, so it is modulation. The translator may say " في الوقت نفسه " as an alternative translation for the idiom "at the same time" rather than saying "في نفس اللحظة".

III.3.1.2.Pattern 02

Percy cursing at the top of voice unlocked the door and hauled all that shit out again it was funny and scary *at the same time* (Stephen, K. 1996, p.29).

كان المشهد مضحكا و مخيفا في ذات الوقت.(الدار العربية للعلوم ناشرون,2010 ص63).

This pattern was translated literally; it is appropriate translation because the idiom "at the same time" denotes the same meaning in both English and Arabic. But if we compare it with the aforementioned sample we can see that the same idiom was translated differently in the two samples, and the same word "time" was translated once into "الوقت" and other into "اللحظة" here a crucial question may arise: why did the translator translate it differently in the two samples? or what is his intention through translating the word "time" by using different equivalents in both examples?

III.3.1.3.Pattern 03

I know their families most of them had sent Sparky a meal *from time to time* (Stephen, K. 1996, p.15).

عرفت أفراد عائلاتهم كان معظمهم يرسلون وجبة طعام إلى سباركي من وقت لأخر   .(الدار العربية للعلوم ناشرون.2010.ص33).

"From time to time" was translated literally, but it is not 100% literal translation. The time idiom from time to time in English denotes sometimes, now and then also in Arabic denotes not always. The translator uses a literal translation as a technique because in the English idiom "from time to time" the word time used twice but in Arabic من وقت لأخر the word time is used only once and it is used in Arabic in order to avoid the repetition of the same word so the focus here is on the rhetoric meaning. Since the translator looks for the appropriate and nearest equivalence to ST idioms in TT and the Arabic language prefers short and meaningful expressions. Thus, he can say أحيانا rather than من وقت لأخر.

III.3.1.4.Pattern 04

Something Brad said the other day struck me as actually smart, but I don't give him a lot of credit for it *"even a stopped clock is right twice a day"* the proverb has it, "you're lucky you don't have that Alzheimer's disease, Paulie was what he said.(Stephen, K. 1996, p.32).

قال لي براد شيئا قبل أياما وجدت فيه ضربا من الذكاء في الحقيقة لكنني لا ارجع إليه الكثير من الفضل فيما قاله و حسب المثل حتى الساعة المعطلة تعطيك الوقت الصحيح مرتين في اليوم . "أنت محظوظ انك لم تصب بالالزهيمر " بولي كان هذا ما قاله لي. (الدار العربية للعلوم ناشرون.2010 , ص74).

The sentence above was translated literally, it is inappropriate translation because the English idiomatic expression "Even a stopped clock is right twice a day" which said by Stephen Hunt implying that even cranks, denialists or conspiracy theorists can theoretically be correct once in a while generally just by chance . It expresses when people get lucky but don't deserve it so rendering the text literally is not accurate due to the different connotations in both cultures. The translator may opt for an idiom in TL which comprises the same meaning of SL text. Since the writer here used slang and standard language. In other word, formal and informal register so the translator can keep the same register and says: يعطي اللحم للي ما عندوش حتى الساعة المعطلة تعطيك الوقت الصحيح مرتين في اليوم   rather than: سنين

III.3.1.5. pattern 05

 I sprang out of the cell *just in time* to catch him as he fell, and that was how Dell and I introduced (Stephen, K. 1996, p.49).

فهرعت خارجا من الزنزانة في اللحظة المناسبة.(الدار العربية للعلوم ناشرون.2010, ص111).

In the example above the idiom "just in time" means that you get somewhere or finish something just before it is too late, in other words at the last possible moment in SL, .whereas, in Arabic finishing something before it is too late expresses by," في الوقت المناسب" but it is translated into Arabic to"اللحظة المناسبة", here the translator uses modulation to convey the nearest equivalent of "just in time", he substitutes the whole for the part. He can opt for literal translation and say "في الوقت المناسب" or uses another kind of modulation (positive for negative) and say "قبل فوات الأوان" rather than to say "في اللحظة المناسبة".

III.3.1.6. pattern 06

I went over there with my rifle and shot him, but haven't been over there since .I can't bring myself to I suppose I will, *in time* (K .Stephen, 1996, p.81).

ولم اقترب من المكان منذ حينها , لم استطع ربما مع الوقت فأزيل ه ذا البيت وأنظف المكان .(الدار العربية للعلوم ناشرون,2010, ص181).

In English the idiom "in time" means later, at some time in the future. The translator tries to convey the same meaning by using an expression with similar structure to the source one. Although, the prepositions " مع" and "in" are not the same but both express time. Since in Arabic also we use "مع" to indicate time like when we say "مع الفجر"and"مع ساعات الصبح الأولى" and the like. The translator uses the strategy of "translating idiom with non idiom" to render the same meaning of SL by using a preposition that can preserve the same effect for the TR.

III.3.1.7. pattern 07

But the little Cajun took no notice of his friend at least *for the time being* (Stephen, K. 1996, p.71).

إلا أن الفرنسي الصغير الجسد لم يلتفت إليه هذه المرة على الأقل.(الدار العربية للعلوم ناشرون.2010, ص161).

III.3.1.8. pattern 08

The almost ceaseless trick of tears from the courier of his eyes had ceased at least *for the time being* (Stephen, K. 1996, p.72).

توقفت دموعه التي كانت تنهمر الآن على الأقل.(الدار العربية للعلوم ناشرون.2010, ص162).

III.3.1.9. pattern 09

I'm on own here *for the time being* and out weight me by just about a ton and half (Stephen, K. 1996, p.72).

أنت تعلم انه بمقدوري أن أفعل هدا ليس في هذه اللحظة على الأقل فانا وحدي هنا وأنت مني بفارق طن   .(الدار العربية للعلوم ناشرون.2010, ص162).

The three above patterns (7, 8, 9), the translator translates the idiom "for the time being" in the SL with non idiom, it is appropriate translation; it renders the same meaning of the SL idiom. The English time idiom "for the time being" denotes that an action will continue into the future but it is temporary expressed in Arabic by "هذه المرة" و "الآن على الأقل" "على الأقل " و "هذه اللحظة على الأقل " we notice that this idiom is translated differently . In other words, the word time translated once "الآن" another "المرة"then "اللحظة"   all this words indicate time the translator here tends to translate the word time in ST differently in TT in order to avoid repetition because it weakens the aesthetic value of the text.

III.3.1.10.pattern 10

"Good thing you guys don't have to put him in Sparky" Bill said, interested in spite of himself "you'd *have a hell of a time* getting the clamps and the cap on". (Stephen, K .1996, p.34).

إنه لشيء حسن يا شباب ألا تكونوا بحاجة أن تضعوه في أحضان سباركي ,هناك متسع من الوقت لوضع الكلابات واعتمار القبعة.(الدار العربية للعلوم ناشرون.2010, ص78).

In the sample above "hell of a time" the translator uses the strategy of "translating idiom with non-idiom"; it is an appropriate translation because "hell of a time" does not have exactly the meaning of "متسع من الوقت". Here the translator fails in rendering the meaning of source idiom because "hell of a time" is used as an informal language, but he uses an Arabic expression used in formal language. So by doing that the translator loses the register. Indeed The idiom "hell of a time" is particularly used when the person is angry which this impact does not appear in the TT, this means that he loses rendering the same impact and the formal correspondence. The translator opts only for the meaning he neither translates the formal nor the function. In this case, an alternative translation may be "دون وضع الكلابات واعتمار القبعة و دوننا" "خر القتات"is very formal Arabic, خر القتات. Even in this case he will lose the register because "خر القتات" but "hell of a time" is slang.

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III.3.1.11.pattern 11

Has rambled all over the state for the last year or so, and has hit *the big time* at last. (Stephen, K. p.21)

أثار الفزع في جميع أنحاء الولاية طيلة السنة الأخيرة إلا أن نجحوا في الإمساك به   .(الدار العربية للعلوم ناشرون,2010 ص46).

In the sentence above, the translator chose to "translate idiom with non-idiom" as an appropriate translation strategy, because the idiomatic expression "the big time" denotes to become successfully in the SL, the translator here tends to explain the same meaning by using a non idiomatic expression that conveys the same effect on the TR. He may say an Arabic slang "ضرب ضربتو" as an equivalence of the idiom "to hit the big time".

III.3.1.12. pattern12

I've got an extra pill that I've been keeping *for a rainy day* …or night (Stephen, K. 1996, p. 67).

لدي قرص إضافي احتفظ به لظروف كهذا.....سأتناول منه.(الدار العربية للعلوم ناشرون.2010, ص.153).

In the above sentence, the translator uses the strategy of translating "an idiom with a non-idiom" which is not suitable in this context, because the idiom "a rainy day" has the meaning of a time of misfortune and trouble. Thus, it has a negative connotation for English people while for Arab it has a positive connotation which means a day of good luck and welfare. The translator tries to render the same meaning of the SL in the TL by saying لظرف كهذا, but it would be better to say يوم أسود to have the same effect on the TR according to the context, because it expresses time of misfortune.

III.3.1.13. pattern13

Dean came down the corridor after him, deliberately walking slow in order to get his emotions under control. Part of him wanted to laugh at Percy, he told me, but part of him wanted to grab the man, whirl him around, Pin him against the restrain-room door and whale the *living day lights* out of him. (Stephen, K. 1996, p.35).

ويطيح به يمينا ويسارا ٍ , ويلصقه بباب غرفة الحبس الانفرادي ويوسعه ضربا حتى يغيب عن الوعي .(الدار العربية للعلوم ناشرون.2010, ص80).

In the pattern above, the translator prefers to use the strategy of translating "idiom with non idiom". By doing so the translation is not suitable because the idiom "the living daylights" means to give a good beating to someone until he cannot see in SL. to give a nearest equivalent of SL idiom the translator may put a TL idiom similar to SL idiom which renders the same meaning of "the living day lights" by "يرى النجوم في عزّ الظهيرة."

III.3.1.14. pattern14

I know he was found and it's hard to jibe that with what I see, *day in day out*, on the block. (Stephen, K.p.81).

أعرف تماما كيف وجدوه ولكم يصعب الجمع بين ه   ذا وبين ما أراه منه كل يوم في السجن   (الدار العربية للعلوم ناشرون2010.ص.180).

In the above sentence, the translator opts for translating "idiom with non idiom" which considered as an appropriate translation strategy used in this context because the idiom "day in day out" expresses the idea of doing something every day or for a long time in the TL. So here the translator tends to explain the meaning by using different words.

III.3.2.Omission

The following pattern presents sample of using omission:

III.3.2.1. pattern15

I do not except it I said and I did not … but I had hopes Bill Dodge wasn't the sort to let a man just stand around and do the heavy looking .on I'm more interested in big boy. *For the time being* are we going to have trouble with him? (Stephen, K. 1996, p.11).

"لا أتوقع ذلك" ولم أكن ذلك ولكنني كنت آمل حصوله فلم يكن بيل دودج من النوع الذي يقف مشرفا ليتابع الأمر من موقع السلطة إنني أكثر اهتماما برجلنا الكبير هل تضنونه سيكون مصدرا للمشاكل؟   (الدار العربية للعلوم ناشرون.2010,ص24.).

In the above example there is unjustified omission. The idiom "for the time being" was deleted in the TT but this sort of omission is intolerable since the idiom has a great impact in the ST. By doing so, the translator does not render the meaning of the ST which is very important. the deletion should not be here because it distorts the meaning of the idiom which denotes or indicates an action or state will continue in the future but it is temporary and the same meaning in the TL, so the translation lacks something and the deprives the readers

for a useful information. So in this case the translator should add the omitted components and

say: هل تضنونه سيكون مصدرا للمشاكل في هذا الوقت على الأقل؟

Table 3: *Strategies Used in Translating Time Idiom and Translation Assessment.*

Strategies	Number of sentences	Translation according to S T value	Translation according to TT value
Translating "idiom with non- idiom"	**14**	**42.86%**	**57.14%**
Omission	**1**	**0 %**	**100 %**
Total	**15**	**100%**	

Table 2 shows the total number of the collected time idioms and their percentages, as well as, how many time idioms were translated by two translation strategies. The results indicate that the strategy of translating "idiom with non idiom" proposed by Nida & Taber was the most frequently applied strategy by the translator comes later omission with one sentence. It is clear that the translator used 42.86**%** appropriate translation by using the strategy of translating "idiom with non idiom" but he fails in the use of omission with 0**%** appropriate translation.

According to the statistics, the investigation shows that the translator follows two translation strategies in translating time idioms and is not restrict himself to one strategy which helps him to achieve 42.86 **%** appropriate translation and 57.14**%** inappropriate translation.

The results of the analysis show 57.14% of inappropriate translations. Many errors in the acceptable target version were committed which denotes that the translator fails in rendering the meanings of time idioms to the TL. The idiomatic expressions of patterns 3, 4 and 10 were wrongly transferred by the overuse of literal and partial literal translation as a technique. Time idiom in pattern 03, the meaning is the same in both ST and TT but it should be expressed differently, in the original version is "from time to time" .whereas, in the target version should be "أحيانا" which substitutes "من وقت لأخر" because it is a matter of rhetoric aspect in Arabic language, by doing so the translator kept the same expression formally not semantically.

Furthermore, in pattern 04 the expression of "even a stopped clock is right twice a day" do not even exist in the TT this later revealed that the translator does not have sufficient culture background and characteristics of both languages which leads him forgets that the writer used both register formal and informal language whereas he restricted to only the formal language. That makes him ignoring the use of an accurate strategy consequently does not achieving the same effect on the TR. In the pattern 10, the translator translates the idiom "hell of a time" in ST to "متسع من الوقت" we do not know for any reason he is doing so because the idiom "hell of a time" in SL differs in the meaning of "متسع من الوقت" in TL, this leads to a deviation to the original version.

The following time idioms of pattern 01, 05, 10, were wrongly translated by also the use of literal translation but not merely literal translation. In other words, partial literal translation in patterns 01, 05 the idiom expresses from different points of view in ST is "same time" whereas, the TT is"نفس اللحظة" so the same thing with different words and the meaning of time in English is not the exact equivalent of "اللحظة" in Arabic, so there is a substitution of a whole which is time with the part which is "اللحظة" so there is a kind of modulation.

In addition, in patterns 11, 12 and 13 the idioms are translated with non idioms which indicate that the translator lacks the cultural packages of the TT. Whereas, the idiom in the pattern 14 translated by using idiom with non idiom the translator opt here was appropriate. The idiom of pattern 15 was omitted because it is not mentioned in the TT and this is unjustified omission because the idiom has a very important meaning in ST. Even the translator fails in rendering the meaning of the ST, he achieves 42.86% appropriate translations, the reason behind this success is the common point of view of time idioms meaning features of both English and Arabic "at the same time" and "في الوقت ذاته" in pattern 02,which facilitates the translator's task of using a merely literal translation. Pattern 06, indicates that the translator is aware of the meaning of time idioms in both culture, furthermore, the patterns 07,08 and 09 indicate that the translator intends from this translation to keep the aesthetic values that suits the TC and produce a translated version which has a same effect on TR. We notice that all the above techniques that the translator used comes under one strategy which is translating "idiom with non idiom "; he used this strategy in order to reflect the same meaning for the other readers (TR). Literary work always presents in two things: meaning and form but the translator here does not at all think to reflect the same forms which should be highly respected by the translator, almost the above idioms refer to a given atmosphere which indicates in English an atmosphere of a prison, bad people and a

non-educated people but in Arabic the atmosphere is normal so translating " idiom with non idiom" leads to such things or results; no balance in register which represented in using formal and informal language in ST while in the TT the translator restricts to use only a formal language also no balance in tone , which represented in the atmosphere is full of anger in English but in Arabic the atmosphere seems natural. In other words, most of idioms are translated to non idioms in TT. The focus was on simplification the meanings which are comprise in the idioms because they are a dead idiom.

Eventually, since time idioms and their denotations differ from SL to TL, between SC and TC. The translator's task became extremely difficult in a way how to be faithful to the ST. he is obliged not only to have almost complete mastery of both SL and TL linguistic but also a deep understanding and awareness of the SL and TL culture which holds the meanings of time idioms with using a various strategies in order to facilitate interpreting the original text in a way that harmony with the target readers and make the translation comprehensible for them.

III.6.Conclusion

Relay on analytical, comparative and contrastive analysis. The data indicate that time idioms are peculiar to a given language as time is peculiar too and is loaded with culture background. Although, all cultures share the same deep structure (signifier) of time but they differentiate in expressing it (different signified). In other words, time idioms can have different connotative meaning in different cultures. Furthermore, the study shows that the translator uses two translation strategies: translating "idiom with non idiom "and "omission" including two different techniques to translate time idioms expressions in particularly. Consequently; the misunderstanding of general situations and features in which time idioms expressions are used can leads to render unclear and incorrect time expressions. In other words, produce a translation which is unfaithful. Further, lacking the capacity to mediate between both SC and TC leads the translator to produce inaccurate literal translation that can be difficult to be understood. That is to say, blindly opt for literal translation with ignoring the original version context will undoubtedly result in unacceptable target version. Thus, the translator should hold a proficiency and smartness when translating and do not steak to one strategy.

Finally, translator faithfulness requires mastering both SC and TC, preserving ST meaning and choosing accurate translation strategy that helps him overcome the difficulties which obstacle the translating process.

Conclusion

This work is an attempt to investigate the phenomena of translating time idioms from English into Arabic. In short the main problems that time idioms pose in translating related to two main areas: the differences between the SL and TL make the process of translating time idioms a real challenge and the ability to recognize and interpret time idioms correctly. This dissertation is divided to two frameworks; the theoretical framework consists two chapters which are devoted to investigate about the studied information while the practical framework is devoted to the analysis of data and applying the collected information from the theoretical chapters.

The first chapter reveals that idioms are fixed patterns of language that cannot be translated literally, idioms in general have big importance in languages and cultures. They differ in expressions from one language to another as between English and Arabic.

The second chapter shows that translation of idioms suffers many difficulties that have been listed in this chapter along with proposed strategies and procedures that help of facilitating the translator's task. Furthermore, highlighting the importance of culture in this process because it plays a central role in understanding and interpreting of both Arabic and English idioms.

The third chapter is the practical aims at comparing and analyzing patterns of time idioms in Stephen King's novel ''The Green Mile'' that translated into Arabic by the Arab Scientific Publisher. The results of the analysis show that the translator has made many errors and choices inappropriate strategies that lead him in producing inappropriate translation, so the translator did not succeed in rendering the meanings of some idioms of time to the target language because of the luck knowledge of the target text cultural background and characteristics of language which considered as a fail in producing a translated version or TT reflecting the world of the original version or ST which proves the hypothesis of research.

Finally, all translators face a main obstacle that is a variety of languages in which represents in the cultural and linguistic differences these two features have a great effect on translation. Since time idioms are a part of vocabulary of ordinary language and language is one of the means by which peoples can express culture and one culture is differ from another time idioms too expressed differently .In other word, the expressions of time idioms is one

language are not the same in another this impose the translator to not used a merely pure literal translation during translation process.

To answer the research question and confirm the hypothesis of this research one can say that the translator should be aware of the culture and the characteristics of language of both the SL and the TL because his deep knowledge, experience, capacities and awareness of both cultures play an essential role in carrying out and recognizing the meanings of a particular time idioms. If he recognizes the exact meaning, he will fill up the gap between the SL and TT and successes in the choice of the suitable strategy so the result is producing an appropriate translation of time idioms.

Appendix

Appendix

I. The author's biography

Stephen King is a New York Times-bestselling novelist; he was born in September 21st, 1947, in Portland, Maine. He graduated from the University of Maine and later worked as a teacher while establishing himself as a writer, having also published work under the pseudonym Richard Bachman. King's first novel Carrie, was a huge success over the years, King has become known for titles that are both commercially successful and sometime critically acclaimed. He made his name in the horror and fantasy genres with books like "the shining and it" his books have sold more than 350millions copies worldwide and been adapted into numerous successful films.

II. The novel's summary

Stephen King's "the Green Mile" is a wonderful read .set in 1932 it is told in form of a memoire written by Paul Edgcombe, the former super intending of Cold Mountain Penitentiary's E block "the block" was the last stop for prisoners destined to sit in the lap of Old Sparky and have a little juice .the floor in the corridor that ran between their cells and the hot seat was covered in the green Linoleum ,and so what was known as the last Mile at other prisons was known as the Green Mile at Cold Mountain.

The story dose goes back and forth between Cold Mountain and Mr. Edgecombe's present abode, but for the main part it concentrates on 1932 a lot happened that year. Paul had a urinary infection, Percy Wetmore came to Work on the block, and bringing a bad attitude with him and a very unusual mouse named Mr. Jingles appeared on the block and befriended Edward Delacriox for a little while before Delacroix's particularly terrible death in the chair. Wild Bill and 1932 was the year of John Coffey, he was a big, quite, and gentle man and he cries a lot .not at all in many ways, the kind of man you might expect to walk the mile for the murder of two little girls.

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قاعدة بيانات التعبيرات الاصطلاحية كلما سوفت-

الملخص :

مقدمة

تم اختيار هذا الموضوع نظرا لأهمية العبارات الاصطلاحية التي تعد أحد أهم الجوانب التي تمثل ثقافة أي لغة زيادة

على ذلك أهمية الوقت الذي يعتبر مفهوما هاما في كل ثقافة.

تعد العبارات الاصطلاحية مشكلا عويصا في ميدان الترجمة نظرا لارتباطها الوثيق بلغة و ثقافة معينة تختلف عن ثقافة ولغة

أخرى و تحمل هذه التعابير معاني لا يمكن ترجمتها أو تأويلها من خلال الترجمة الحرفية للعناصر المكونة لها كل على انفراد إذ يأخذ

معنى هذه العبارات جملة واحدة و كوحدة واحدة زيادة على ذلك احتوائها لمعاني مجازية تزيد من صعوبة ترجمتها.

نهدف من خلال هذه الدراسة إلى البحث عن الصعوبات التي تواجه المترجم خلال ترجمة التعبيرات الاصطلاحية المتعلقة

بالوقت و الاستراتيجيات التي اتبعها بالإضافة إلى اقتراح حلول .

إشكالية البحث

تعد التعبيرات الاصطلاحية المتعلقة بالوقت مشكلا في الترجمة باعتبارها مرتبطة بالمظاهر الثقافية للغة .غالبا ما تحمل هذه

العبارات معاني مجازية يجعل تأويلها و ترجمتها حرفيا غير ممكن إن لم يكن مستحيلا.

فرضية البحث

لا تضمن الترجمة الحرفية للعبارات الاصطلاحية المتعلقة بالوقت إلى العربية النجاح الكلي لعملية الترجمة.

يصبو هذا البحث إلى الإجابة عن الأسئلة التالية:

سؤال رئيسي

إلى أي مدى يمكن للعبارات الاصطلاحية المتعلقة بالوقت أن تكون طبيعية في النص المترجم؟

أسئلة فرعية

ما هي الصعوبات التي تواجه المترجم أثناء ترجمة العبارات الاصطلاحية المتعلقة بالوقت؟

ما هي الإستراتيجيات المتبعة في الترجمة؟

ما هي الحلول المتاحة للمترجم؟

وسائل البحث

في هذه الدراسة قمنا بجمع خمسة عشر (15) أنموذجا يحتوي على عبارات اصطلاحية متعلقة بالوقت مستخرجة من رواية "غرين ميل" للكاتب ستيفن كينغ و النسخة المترجمة لها بالعربية "اللحظة الأخيرة" التي ترجمتها الدار العربية للعلوم ناشرون. يمكن حل المشاكل والصعوبات التي تواجه المترجم خلال ترجمة هذه النماذج من خلال القيام بدراسة تحليلية ونقدية مقارنة بين الإنجليزية والعربية والتي تمكننا من التعليق على نتائج التحليلو ذلك بإجراء المنهج الوصفي.

الفصل الأول: طبيعة التعبيرات الإصطلاحية

1.تعريف التعبيرات الاصطلاحية

التعامل مع التعبيرات الاصطلاحية يتطلب أولا الاتفاق على ماهيتها, وتجدر الإشارة إلى تنوع هذه التعبيرات لتعدد الدارسين من لغويين ونحاة ومؤلفي معاجم ومربين, ولنأخذ عدد قليلا منها.

مصطلح "تعبير اصطلاحي" أو "الاصطلاحية" هو من أصل يوناني يعني "المميز" أو " الفردي" حيث عرفت مونا بيكر(1992) التعبيرات الاصطلاحية على أنها "نمط جامد للغة التي تسمح باختلاف بسيط في الشكل, وغالبا تحمل المعاني التي لا يمكن استنتاجها من مكوناتها الفردية"(ص.63).

2.خصائص التعبيرات الاصطلاحية

في مقدمة معجمه قال البطال إن هناك توافق على الخصائص العامة المشتركة بين تكتل أو مجموعة من التعبيرات الاصطلاحية وهي كالآتي:

أ.التركيبية أو المركبة

ب.تنظيمية

ج.القدرة المعنوية

د.التعبيرات الاصطلاحية ثابتة و جامدة في الشكل والترتيب.

3. أنواع التعبيرات الاصطلاحية

هناك أنواع مختلفة من العبارات الاصطلاحية بعضها جامد و البعض الأخر أكثر مرونة و بعض الأنواع هي سهلة الإدراك. صنف العديد من اللسانيين التعبيرات الاصطلاحية بطرق مختلفة .

1.3.التعابير التي تتغير حسب الظروف

وفقا لبيكر(1992) هذه التعابير هي من أكثر الأنواع المتعارف عليها. نتعرف عليها بسهولة كتعبيرات غير عقلانية في بنيتها السطحية, فتجذب الشخص لمعرفة المعنى التلميحي لها. هذا النوع من التعابير لا يخضع للقواعد النحوية للغة.

2.3.أشباه الجمل الفعلية

وفقا لغزالة (2008) أشباه الجمل الفعلية هي من أنواع التعبيرات الاصطلاحية الأكثر شيوعا والمعترف بها, تتكون من فعل وظرف أو حرف جر أو ظرف وحرف جر معا(مثل: فوق, تحت, خارج....الخ). هذا النوع من التعبيرات لها معنى اصطلاحي خاص لا يمكن أن يستدل عليه من خلال المعنى الفردي للظرف أو حرف الجر المكون له. في عديد الحالات هناك فعل يشبه معنى أشباه الجمل الفعلية.

3.3.التشبيه

وفقا لبيكر(1992) لا يمكن أن يترجم هذا النوع من التعبيرات حرفيا لأنه يحتوي على بنية مقارنة, وعدم الانتظام في الجمع بين الكلمات. بناءا على هذه الاختلافات في اختيار الكلمات المكونة يلفت الانتباه إلى حقيقة أن الاصطلاحية درجات وهذا يعني أن بعض التشبيهات هي أكثر اصطلاحية من غيرها.

3.4. التعبيرات الاصطلاحية المجازية

يتميز هذا النوع من التعبيرات بالغموض, تنحرف كلماته عن معانيها المنطقية والعادية لتحمل معاني مجازية. يسمي

غزالة(2008) هذا النوع من التعبيرات بالتعبيرات الغير مباشرة التي لا يمكن أن تفهم من خلال الحرفية أو المعنى العام للكلمات.

وهذا ما يعني أن معنى التعبيرات الاصطلاحية المجازية يتعدى المعنى السطحي للكلمات لأنها تنتج تعبيرات مجازية وتحمل نوعا من

الصور كالسعادة و النجاح و الحزن والفشل.....الخ.

4.التعبيرات الاصطلاحية والثقافة

يعد فهم العلاقة بين اللغة والثقافة بغاية الأهمية والمركزية لتعلم أي لغة, في ايطار الاستعمال الحلي للغة ليست أشكال

اللغة فقط من تؤدي المعنى بل هي اللغة سياقها الثقافي التي تخلق المعنى. في هذا السياق يرى سابير(1970) "أن اللغة لا توجد في

معزل عن الثقافة", وبما أن التعبيرات الاصطلاحية جزء لا يتجزأ من أي لغة فإنها بكل تأكيد خضع لسلطة الثقافة هذا هو الحال

بين الانجليزية والعربية وحيث أنهما غنيتان بالتعبيرات الاصطلاحية فان حتما الاختلاف بينهما على صعيد الأصل الخصائص

الثقافية العادات المعتقدات...الخ فان هذا ينعكس على طبيعة التعبيرات الاصطلاحية فقد يتشابهان في بعض التعبيرات

الاصطلاحية كتعبير " يلعب بالنار"و مقابله"play with fire" وقد ينعدم المكافئ في اللغة الهدف كعبارة

"Abusman's holiday" التي لا تملك مكافئ في العربية فيمكن قول "إجازة عمل" كما تعد الطبيعة التي تلعب دورا

كبيرا في تشكل الثقافة عاملا مؤثرا على تركيبة التعبير الاصطلاحي مثل: "أثلج صدري" ومقابلها "warmed my heart"

وهذا يتطلب وعي كبيرا من المترجم وتمكن من كل من الثقافة الأصل والهدف لتحديد معنى التعبيرات الاصطلاحية ونقلها بشكل

صحيح إلى اللغة الهدف.

5.التعبيرات الاصطلاحية في اللغة العربية

تتميز اللغة العربية بثراء كبير في العبارات الاصطلاحية لأنها تستخدم لرسم صور مثل الفقر الغنى السعادة.كما أنها من

ناحية أخرى ترمز إلى حكمتهم ,ذكائهم وتطور مجتمعهم.

كما يقول أبو سعد(1987) "هناك سببان لاستعمال العرب للعبارات الاصطلاحية الأول لتجميل لغتهم والثاني

لتجنب استعمال الكلمات التي قد تسبب الإزعاج أو الإحراج للناس".

الفصل الثاني: علاقة العبارات الاصطلاحية بالترجمة: المشاكل و الاستراتيجيات

1.تعريف الترجمة

عرف كاتفورد(Catford) الترجمة على أنها "تعويض مواد نصية في لغة ما (اللغة المصدر) بمواد نصية مكافئة في لغة أخرى(اللغة الهدف), كما ميز بين الترجمة الكلية والترجمة المحدودة.

يعتمد تعريف سوسان (Susan) للترجمة على استعمال الترجمة كوسيلة لتحديد فهم تركيب الجملة للغة المدروسة على نحو وجيه, يركز التعريف السابق على إنتاج مواد لسانية (نص هدف) قائم علة قواعد النسخة اللسانية الأصلية (نص أصلي) دون الأخذ بالاعتبار الاعتبارات الخارجية.

2.صعوبات ترجمة التعبيرات الاصطلاحية

تعد الترجمة أمر صعبا بالنسبة للمترجم وترجمة التعبيرات الاصطلاحية على وجه الخصوص, في هذا السياق يقول بيدرسون (1997) "إن ترجمة العبارات الاصطلاحية صعبة بقدر ما هي مركزية". تنشا هذه الصعوبات حسب نيومارك (1988) من حقيقة أن الكلمات المكونة للتعبير الاصطلاحي لا يمكن أن تترجم حرفيا.

يمكن تصنيف هذه الصعوبات إلى:

1.صعوبات دلالية: تطرح المعاني المجازية والضمنية صعوبة كبيرة للمترجم والتعبيرات الاصطلاحية وباعتبارها نوع من هذه المعاني فإنها تطرح نفس الإشكال. يشير نايدا وتايبر(1969) إلى "أن التعبيرات الاصطلاحية وبعض التعبيرات المجازية الأخرى دائما ما تلاقي تعديلات دلالية كثيرة في الترجمة لان التعبيرات الاصطلاحية في لغة واحدة نادرا ما تملك نفس المعنى والوظيفة في لغة أخرى مثل المعنى المجازي للعبارة" وهو ما يستوجب على المترجم النظر خلف المعنى الأولي والقدرة على التعرف على المعنى المجازي للعبارة.

2.الصعوبات اللغوية و الثقافية بين اللغات: تجعل الاختلافات اللغوية و الثقافي بين اللغة الأصل والهدف ترجمة العبارات الاصطلاحية أكثر صعوبة, كما يؤكد عواد (1990) "إن الاختلافات الثقافية بين اللغات هي مشكل عويص أخر وصعوبة للمترجم".

إذا امتلاك قاعدة ثقافية صلبة للغة الهدف يمكن المترجم من فهم المعنى الضمني وهو أيضا ما يتطلب تطوير الوعي البين ثقافي ويستوجب فهم واسع لثقافة اللغة الثانية من جوانب مختلفة.

تبقى المظاهر اللغوية والثقافية من أهم المشاكل والصعوبات في الترجمة لان اللغة والثقافة مرتبطين ببعضهما.ولا يمكن

لأحد أن يترجم من غير الرجوع إلى الثقافة لان اللغة هي بحد ذاتها جزء من الثقافة.

3.الصعوبات الدينية بين اللغات: يجب على المترجم المؤهل امتلاك معرفة جيدة بالمفاهيم الدينية للإسلام والمسيحية وغيرها.

التعبيرات الاصطلاحية المتعلقة بالدين دائما تكون صعبة الترجمة كما يقول لارسون(1984) "دائما ما تكون المصطلحات

المتعلقة بالمظاهر الدينية أكثر صعوبة في كل من تحليل المعجم الأصلي وإيجاد المكافئ الأحسن في اللغة المستقبلة ,ويعود السبب

إلى أن هذه الكلمات غامضة وعديد الممارسات تكون   تلقائية حيث أن متكلمين اللغة غير واعيين بالجوانب المختلفة للمعنى

المتضمن.

4.الصعوبات الاجتماعية بين اللغات: للثقافة الاجتماعية تأثيرا كبيرا على التعابير اللغوية المستعملة في كل لغة, على سبيل المثال

العوامل الاجتماعية للثقافة الانجليزية والعربية لها تأثير على اللغة الانجليزية والعربية والتي بدورها لها تأثير على مفهوم الممارسات

الاجتماعية التي تتضمن كل مجالات الحياة كالعادات والمشاعر والمعتقدات والزواج والاقتصاد...الخ.

عندما يتعامل المترجم مع العبارات الاصطلاحية فانه لا يواجه مشكلا واحدا فقط بل عدة مشاكل كما تر بايكر(1992) أن

أهم المشاكل التي تطرحها العبارات الاصطلاحية تتعلق بأمرين مهمين هما:

–القدرة على معرفة وتفسير التعبير بشكل صحيح.

–الصعوبات المتدخلة في نقل المظاهر المختلفة للمعنى الذي يؤديه التعبير الاصطلاحي أو العبارات الجامدة إلى اللغة الهدف.

وقد صنفت بايكر(1992) بعض الصعوبات التي يواجهها المترجم إلى:

–بعض التعبيرات الاصطلاحية لا تملك مكافئ في اللغة الهدف .

–التعبير بلغات مختلفة عن نفس المعنى بكلمة مفردة واحدة.

–قد يملك التعبير الاصطلاحي مكافئ في اللغة الهدف لكن السياق الذي يستعمل فيه مختلف.

–استعمال التعبير الاصطلاحي بمعنييه الحرفي والاصطلاحي في اللغة الأصل.

3.استراتيجيات ترجمة العبارات الاصطلاحية

حاول العديد إيجاد حلول لمشاكل ترجمة العبارات الاصطلاحية وسنذكر بعضا منها:

استراتيجيات مونا بيكر:

1.استخدام عبارات اصطلاحية من معنى وشكل مماثل .

2.استخدام عبارات اصطلاحية من معنى مماثل وشكل مختلف.

3.الترجمة بإعادة الصياغة.

4. الترجمة بالحذف.

استراتيجيات نايدا وتايبر:

1.ترجمة عبارة اصطلاحية بعبارة غير اصطلاحية في اللغة الهدف.

2.ترجمة عبارة اصطلاحية بعبارة اصطلاحية في اللغة الهدف.

3.ترجمة عبارة غير اصطلاحية بعبارة اصطلاحية في اللغة الهدف.

استراتجيات نيومارك :

1.ترجمة عبارة اصطلاحية بمكافئ مماثل في لغة الهدف.

2.ترجمة عبارة اصطلاحية بمكافئ غير مماثل في لغة الهدف الذي يؤدي نفس المعنى.

3.إعادة صياغة التعبير الاصطلاحي.

4.ترجمة التعبير الاصطلاحي ترجمة حرفية.

5.حذف التعبير الاصطلاحي.

إجراءات حسن غزالة:

1.تجنب الاصطلاحية وتعنى إزالة التعبير الاصطلاحي لسببين: الأول عدم كفاءة المترجم و الثاني بغرض تبسيط الرسالة للقارئ الهدف

2.انتهاك الاصطلاحية.

4.الاستنتاج:

ناقش هذا الفصل عدة تعار يف للعبارات الاصطلاحية وأنواعها وخصائصها أيضا المشاكل والصعوبات التي تواجه المترجم خلال ترجمة التعبيرات الاصطلاحية التي يرجع بعضها إلى طبيعة التعبير الاصطلاحي والبعض الأخر إلى الاختلافات الثقافية بين اللغات.

كما يعرض هذا الفصل مختلف الاستراتيجيات التي يمكن للمترجم استخدامها لتذليل هذه الصعوبات.

الفصل الثالث

يمثل هذا الفصل الجزء التطبيقي لهذه الدراسة, إذ يحتوي على دراسة حالة لعينات مستخرجة من رواية "الميل الأخضر" للكاتب ستيفن كينغ وترجمتها إلى العربي "اللحظة الأخيرة" التي ترجمتها الدار العربية للعلوم ناشرون. قمنا بإجراء دراسة تحليلية نقدية مقارنة لهذه العينات وذلك لتقييم ومعرفة إلى أي مدى نجح المترجم في إنتاج ترجمة صحيحة للعبارات الاصطلاحية المتعلقة بالوقت.

بعد التحليل وتقييم الترجمة أظهرت النتائج نسبة 42.86% مثلت نسبة الترجمات الصحيحة التي طبقت فيها إستراتيجية نيومارك "ترجمة عبارة اصطلاحية بعبارة غير اصطلاحية في اللغة الهدف" . بينما 57.14% مثلت نسبة الترجمات الغير صحيحة التي طبقت فيها إستراتيجية "ترجمت عبارة اصطلاحية بعبارة غير اصطلاحية في اللغة الهدف" وأيضا 0% نسبة الترجمات الغير الصحيحة لعبارة واحدة استخدمت فيها إستراتيجية مونا بيكر "الترجمة بالحذف" .

النتائج التي توصلنا إليها:

1.تعتبر التعبيرات الاصطلاحية المتعلقة بالوقت حالها حال أي تعبيرات اصطلاحية أخرى خاصة للغة معينة وخصوصية الوقت والتعبئة بالخلفية الثقافية.

2.تمللك العبارات الاصطلاحية المتعلقة بالوقت دلالات معنوية مختلفة في ثقافات مختلفة بسبب الاختلاف في البنى السطحية المعبرة عنها رغم التشابه في البني العميقة لها.

3.تم تطبيق إستراتجيتين لترجمة العبارات الاصطلاحية على مستوى هذه الرواية والتي عرفت سيطرة لإستراتيجية بيتر نيومارك" ترجمة عبارة اصطلاحية بعبارة غير اصطلاحية في اللغة الهدف".

4.يؤدي سوء الفهم للوضعيات والخصائص التي تستعمل فيها العبارات الاصطلاحية المتعلقة بالوقت إلى إنتاج عبارات غير صحيحة وغير واضحة.

5. تتطلب أمانة المترجم التمكن من كل من ثقافة اللغة الأصل والهدف, الحفاظ على معنى النص الأصل واختيار إستراتيجية المناسبة للترجمة التي تساعد على تذليل الصعوبات التي تواجه المترجم.

المحصلة

تتطلب ترجمة التعبيرات الاصطلاحية دراسة تحليلية معقدة ورصيد ثقافي في كل من اللغة المصدر والهدف . حاولنا من

خلال هذه الدراسة تسليط الضوء على الصعوبات الرئيسية والتي تتمثل في عدم تمكن المترجم وافتقاره إلى المعرفة التامة بالثقافة

الهدف ما جعله ينتج تعبيرات اصطلاحية تفتقر إلى الدقة و الصحة.

Abstract

This research attempts to investigate the difficulties in translating time idiomatic expressions from English into Arabic. Expressing time per se poses problems. Cultural differences constitute an area of potential difficulties in English /Arabic translation of such fixed expressions. These difficulties arise due to the different connotations of time idioms from one language to another. The main aim beyond conducting this research is to limit these difficulties and propose solutions. Furthermore, identify strategies and procedures that may help the translator to be aware of the meanings of time idioms in order to produce a target version seems natural to the TR. In this respect ,by applying the findings of the first two chapters an analytical, comparative and contrastive study is made up to fifteen (15) sentences which contain time idioms taken from Stephen King's novel "*The Green Mile*" and its translated Arabic version *"اللحظة الأخيرة"*. Consequently, the findings reveal that translator betrayals to the source text in most patterns which confirms the hypothesis of this research.

Keywords: *Translation, strategies, difficulties, Time idioms*.

Résumé:

Cette recherche essaie d'étudier les problèmes de traduire des idiomes de temps de l'anglais vers l'arabe. Exprimer le temps pose intrinsèquement des problèmes. Les différences culturelles constituent un secteur des difficultés potentielles dans traduction anglaise/arabe de telles expressions. Ces difficultés surgissent en raison de différentes connotations des idiomes de temps d'une langue à l'autre. Le but principal derrière conduire cette recherche est d'accentuer ces difficultés aussi bien que proposent des solutions. En outre, identifier les stratégies qui peuvent aider le traducteur à se rendre compte des significations des idiomes de temps afin de produire une version de cible semble normal au TR. À cet égard. En appliquant les résultats des deux premiers chapitres une étude analytique, comparative et contrastive se compose à quinze (15) phrases qui contiennent des idiomes de temps pris du roman du roi de Stephen " *The Green Mile* " et à sa version arabe traduite *"اللحظة الأخيرة"*. En conséquence ;les résultats indiquent que des trahisons de traducteur au texte source dans la plupart des modèles qui confirme l'hypothèse de cette recherche.

Mots-clés : *Traduction, stratégies, difficultés, idiomes de temps*.

الملخص

تهدف الدراسة الحالية إلى تقصي الصعوبات التي تواجه المترجم خلال القيام بترجمة الوقت في التعبيرات الاصطلاحية من اللغة الإنجليزية إلى اللغة العربية. حيث يطرح التعبير عن الوقت في حد ذاته مشاكل.تشكل الثقافة عاملا هاما في تحديد الترجمة الصحيحة لهذا النوع من العبارات ويرجع سبب هذه الصعوبات إلى اختلاف مفاهيم المعبرة عن الوقت من لغة إلى أخرى.

كذلك يسعى هذا البحث إلى تذليل الصعوبات مقترحا حلولا ويقدم استراتيجيات التي تساعد بدورها على إلمام المترجم بمعاني التعبيرات الاصطلاحية للوقت بغية الحصول على ترجمة مقبولة تحمل معاني العبارات الأصلة وتتناسب مع قراء النص الهدف. في هذا الصدد تم إجراء دراسة تحليلية مقارنة لمجموعة من الأمثلة و المتضمنة للتعبيرات الاصطلاحية للوقت مستخرجة من رواية "غرين ميل" للكاتب ستيفن كينغ وترجمتها بالعربية "اللحظة الأخيرة" من خلال إسقاط نتائج الفصل الأول والثاني حيث أظهرت نتائج الدراسة بعد الكاتب عن النص الأصلي في معظم الأوقات وهو ما يثبت صحة الفرضية.

كلمات مفتاحية: الترجمة, استراتيجيات, صعوبات, العبيرات الاصطلاحية المتعلقة بالوقت

جامعة قاصدي مرباح –ورقلة–

كلية الآداب واللغات الأجنبية

قسم الآداب واللغة الإنجليزية

مذكرة: ماستر أكاديمي

ميدان:الآداب واللغات الأجنبية

اختصاص: ترجمة وعلم الترجمة

من إعداد: عرعار ريحانة

غربال جبرة

<u>بعنوان:</u>

ترجمة العبارات الاصطلاحية المتعلقة بالوقت من اللغة الإنجليزية إلى اللغة العربية في رواية*"اللحظة الأخيرة"* أنموذجا

تمت مناقشتها علنيا بتاريخ

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أمام اللجنة المكونة من:

د. حليمي محمد الصغير	جامعة قاصدي مرباح–ورقلة	الرئيس
د. كوداد محمد	جامعة قاصدي مرباح–ورقلة	المشرف والمؤطر
أ. ليلى يحياوي	جامعة قاصدي مرباح–ورقلة	المناقش

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