

UNIVERSITY KASDI MERBAH OUARGLA
Faculty of Letters and Foreign Languages
Department of English Language



Dissertation:

ACADEMIC MASTER

Domain: Letters and Foreign Languages

Field: Translation and Translation Studies

Prepared by: Maadh HENKA

Title:

**Translating Collocations in Legal Text From
Arabic into English:
Case study: Algerian Constitution**

Publically defended

On:04 / 07 /2014

Before the jury

Ms MASLOUB Dalila
D^r KOUDAD Med
M^{er} BELARBI Norelddin

President
Supervisor
Examiner

UKM-Ouargla
UKM-Ouargla
UKM-Ouargla

Academic Year: 2013 /2014

جامعة قاصدي مرباح- ورقلة
كلية الآداب واللغات
قسم اللغة الإنجليزية



مذكرة:

ماستر أكاديمي

ميدان: الآداب واللغات الأجنبية

مجال: اللغة الإنجليزية

اختصاص: الترجمة وعلم دراسات الترجمة

من إعداد: معاذ حنكه

بعنوان:

ترجمة المتلازمات اللفظية في النص القانوني من العربية إلى
الإنجليزية:

الدستور الجزائري أنموذجا

تمت مناقشتها علنيا

بتاريخ: 2014 / 07 / 04

أمام اللجنة المكونة من:

جامعة قاصدي مرباح - ورقلة	رئيس اللجنة	أ.مسلوب دليلة
جامعة قاصدي مرباح - ورقلة	المشرف	د. كوداد محمد
جامعة قاصدي مرباح - ورقلة	المناقش	أ.بالعربي نور الدين

بعنوان السنة الجامعية: 2014/2013

ACKNOWLEDGMENTS

First, I would like to express our fabulous gratitude to our supervisor, Dr. **KOUDAD Mohammad**, who helped me achieving this work through providing me with valuable advice, and devoting much of his time to guide me. I am extremely thankful to NAME for accepting to read my work and to examine it. I am also so thankful for her/his advice as a teacher throughout my studies. S/he has been supportive each time we needed encouragement.

To D. **GOUI Jamel**, who had been my source of motivation to work on this topic directly and indirectly, I express our infinite gratitude and respect.

We would like to express special thanks to my colleagues **Naoufel, Tarek, Lazhar** and **Khaireddine** for their direct and indirect encouragement and support.

We are also grateful to Mr. **BELARBI** for everything he helped me with as a teacher and as the vice head of the Department of Foreign Languages; and to my colleague **Youcef** and **Asma** for the reference he provided me with.

Words fail to express my gratitude to **Fatma ZOUARI FARHAT** and **Sara KHELEF**, who have been good listeners, helpers and supporters for me to implement my study.

DEDICATION

This work is dedicated specially to my mother Nadjet and my father Atmen, who have shown me what nobody else would ever have, and have provided me with their encouragement, love and understanding.

This work is also dedicated to my brothers Moustafa and Housameddine and to my sisters Messouad, Noussiaba, Takwa and Bariet El-khair for their whole-hearted support;

To all my extended family,

To all my friends and teachers at the University of Ouargla,

To all who were there for me, thank you for ignoring our faults and encouraging my virtues

To all those who have been supportive, caring and patient, sometimes beyond their strength, I dedicate this simple work

List of Tables

Number	Table	page
1	List of targeted articles	22
2	List of collocations	23

List of abbreviation

ST.....source text .

TT..... target text.

SL..... source language.

TL.....Target language.

Adj.....adjective .

Table of Content

Acknowledgment	I
List of abbreviations	II
List of tables	III
Introduction	1
Chapter I: Entrance to collocational translation	3
I.1 Introduction.....	3
I.2 Overview translation.....	3
I.3. Ttranslation as process.....	3
I.4.Translation constraints.	4
I.4.1.Cultural	5
I.4.2.Lixecal.....	5
I.4.2.1.Literal translation	6
I.4.2.2.polosemy	6
I.4.2.3 Collocations.....	6
I.4 .3.Equivalence	7
I.4.4.untranlatability	8
I.4.4.1.Linguistic.....	8
I.4.4.2Cultural.....	8
I.4.4.3.Adaptation.....	9.
I.4.4.4.Borrowing	9
I.4.4.5.Calque	9
I.4.4.6.Compensation.....	9
I.4.4.7.Paraphrase.....	9
I.5.Translation and collocation	9
I.5.1.Definition of collocation	9

I.5.2.Type of collocation	10
I.5.3.collocation and language	16
I.5.4.Importance of collocation in language.....	16
I.5.5.Collocation and register.....	17
I.5.6.collocation and culture.....	18
I.6. Conclusion.....	19
Chapter II: Translating collocation in Algerian constitution.....	20
II.1 Introduction.....	21
II.2 Definition of the corpus	21
II.3 Methodology.....	22
II.4 List of collocation.....	23
II.5.Analysis of collocational translation.....	24
II.5.1 Lexical factors.....	24
II.5.2 Cultural factors.....	28
II.6. Conclusion.....	28
Conclusion.....	29

Introduction:

The undeniable fact is that translation is means of transferring language to another, and then its role is not limited only languages but cultures as well. Who contemplates the cultural aspect and problems of translation, notices that the problem of translating collocations has a great field and considerable part of these problems.

Inasmuch these problem are not only restricted to culture, lexis of any language contribute by a clearly effect on the translation. Therefore the translator faces many problems related to this topic as much as his knowledge about the exact translation of the collocation.

The researcher in this piece of study sheds light on most common and most widespread problems that may face the translation in rendering collocation.

There were many reasons behind investigating this matter, among them the researcher desires to draw clear guidelines that help reducing mistakes when translating collocations. This research seeks to reduce the gravity of translation of collocation which comes as a result of the huge gap between both Arabic and English language whether on lexical or semantic level, as well as great diversity between Western and Arabic cultures.

This piece of research is not only limited on identifying the problems and difficulties of translation of collocation, but also it suggests solutions to reduce those gaps between languages and to decrease making these problems or at least to avoid committing them.

This research is bent to answer some questions among them:

- What are the most common problems that may face translators in translating collocations in the legal texts?
- Do these difficulties back to cultural or lexical factors? And which of these factors is more spreading?
- How does literal translation effect the translation of collocation?
- How does the translator give importance to translation of collocations?

The translator who depends on literal translation in rendering collocations specifically in legal texts, does not give the exacted meaning that is wanted by the originator in the source text.

Investigating the effect of some problems of translating of collocation mainly those who come as result for literal translation can be realized through qualitative descriptive method which helps to analysis the translation of collocation and identify the most appropriate translation of both literal translation and communicative translation. On this light the researcher analysed some articles of the Algerian constitution comparing between the official translation of the constitution that is intentional by the Algerian authorities form one side and in the other side the dictionary of collocations that published by Hassan Ghazala.

This research comprises theoretical and practical parts, the first chapter starts with an overview of translation then identifies the translation constrains, and equivalent which had an independent part, then the researcher points out to the untranslatability of some expressions.

The second part of this chapter is devoted to a deep study for collocation by overview and its relationship with language and registers, as well as he pointed out to the cultural problems in translation of collocations.

The second chapter was devoted to show that difficulties of translation of collocation which the translator faces in the Algerian constitution, then the researcher linked it some aspects of the theoretical part of this research.

I.1.Introduction

The translation of collocations is difficult for non-native speakers in the collocation patterning of the source and target create potential pitfalls and can make appear various problems in translation. The difficulty for the learner is not to recognize a source language collocation but to find an acceptable target language equivalent in form and content.

In this chapter, an overview of translation, translation process and the main constrains that make the translator's tasks difficult are pointed out. Then different definitions of collocations, their types, collocations and language, the importance of collocation in language, registers and collocations and cultural collocations are approached.

I.2.Overview of translation

Translation existed since early history for communicate between people who did not speak the same language. In spite of this, the discipline which studies translation is relatively recent. According to Hleil (1990,p.16) "translation is the process to transfer written or spoken source language (SL) texts to equivalent written or spoken target language (TL) texts". The purpose of translation is to reproduce various types of texts, comprising literary, religious, scientific, and philosophical texts in another language and thus making them available to wider readers, to a greater number of target audiences and to ensure perfect understanding in the world.

I.3.Translation as a process

Translation as a product is a written text in a target language as the end result of a translation process for a source-language text.

The translator is mainly a "message conveyor." Thus a translation may be understood as the process whereby a message which is expressed in a particular source language is linguistically transformed in order to be understood by readers of the target language. Actually, the translator is conveying the meaning expressed by

the original writer so the end reader gets a translated text that is faithful to the source text in meaning.

Sometimes the translator finds it necessary to reconsider the original wording for better understanding of the source text in order to render it in the target language.

When dealing with translation, one of the processes included in the work is the analysis of the ST. This analysis, called TOSTA (Translation Oriented Source Text Analysis), helps us discover the function of the text, the target readers (with different levels of knowledge and different ages), as well as “ST elements that need to be preserved or adapted in translation” (Nord 1991,p. 21).

The translation process is of twofold:

1-The translator needs to detect possible modifications and flaws in the original text and understand the meaning they intend to convey. To do this, the translator often needs to be familiar with the contents of the text in order to clarify the ambiguities he has come across.

2-The translator will unwrap the syntactic structure of the original text and then formulate the corresponding message in the target language, thus giving the original text added value in terms of both wording and impact.

Nord, C. (1991). Text analysis in translation: Theory, methodology and didactic application of a model for translation-oriented text analysis.

I.4.Translation constraints

The translators face serious problems in translating. There could be a loss in meaning due to a number of factors such as social and cultural differences and lexical and grammatical in varieties of two different languages. these factors make the translation task difficult.

I.4.1 Cultural

According to Rubel and Rosman, “translation is central to write about culture, that all cultures are different, and that cultural translation is difficult if not an impossible task” (2003,p.08). Translation is viewed as a cultural practice. Therefore, we can argue that the translation difficulties inherent in it are due very largely to some differences between the source language and culture and that of the target language and target culture. The more differences between the source language culture and target language culture, the more difficulties translation.

In the case of English and Arabic, it should be clear that the problems in the English Arabic translation stem from the fact that they have different cultures; English culture is strictly different from Arabic culture because they are from origins. While English belongs to the Indo European language family group, Arabic pertains to a group Semitic language family.

Each language contains elements which are derived from its culture (such as greeting, fixed expressions ...). Those cultural elements are considered the most difficult items in translation.

According to Shuttelmortls and Cowie (1997,p.34), " it is well known that translating words denoting elements of the source culture presents particularly several problems for the translator comments since their cultural significance in source language can never be fully reproduced in target language ".for example, the expression “fine “which is translated as “ الحمد لله “ in Arabic and which literally means “praise to God ”. They are not totally equivalent because the first one contains a religious implication, while the last one does not. Therefore, an awareness of such issues can at times make it more appropriate to think of translation as a process which occurs between cultures rather than simply between languages.

I.4.2 Lexical

According to Ghazala, “the greatest number of problems posed to the students of translation” (1995,p.80). Translators generally give the prime importance to words in

translation; more dangerously, they understand translation as individual words, and thus, they make mistakes.

I.4.2.1.Literal translation

There are different kinds of literal translation, but Catford argues that literal translation takes word for word translation as its starting points (1955, p.25). Those kinds are word for word literal translation, one to one literal translation and literal translation of meaning (direct translation).

I.4.2.2 Polysemy

Polysemy is the case where the same word may have a set of different meanings; such a word is polysomic. A polysomic word may create many problems in translation, because it is only the surrounding words or the context that determines the intended meaning. For example, the word ‘‘head’’ have several meanings:

- Part of human body
- Top of match stick
- Person in charge

I.4.2.3.Collocations

Collocations are two or more words that often co-occur in different environments. They create many difficulties in translation because the meaning of the word changes when it combines with other words. Thus, they cannot be translated on word for word basis.

So, lexical problems of translation are therefore critical to any SL and TL text without solving them; one cannot translate effectively. However, they are not enough to cover problem of translation. For example, a herd of cows, a flock of sheep....etc.

I.4.3.Equivalence

It is argued that equivalence is viewed as a procedure in which the same situation is replicated as in the original but different wording is used (Vinay and Darbelnet, 1995, p. 32). Through this procedure, it is claimed that the stylistic impact of the source-language (henceforth SL) text can be maintained in the target-language (henceforth TL) text. Hence, when dealing with proverbs, idioms and clichés, equivalence for them is sought at the level of sense and not image.

Nearly all types of translation are based on equivalence between the source and the target text. Yet, there is no unanimous agreement on the nature of translation equivalence. Nida and Taber (1982) have devoted a great deal of their book *The Theory and Practice of Translation* where they dealt at length with this issue. They wrote, “Translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style”, i.e., whether the target text has the same effect on TT readers as that of the ST on its readers or not.

On the basis of this definition, they put forward their famous notions of dynamic equivalence and formal correspondence which, more or less, can be equated with the so-called free and literal translation, respectively. Formal correspondence, which is usually adopted in Biblical and sacred texts translation, consists in translating the message form of the ST into the TT one and retaining the original wording and the grammatical structure as much as possible (Leonardi, 2003).

Formal correspondence and dynamic equivalence, para.1&2). This old focus of translation, which favours the form rather than the function of the message, is seen as the symbol of correctness in translation since it provides the TT audience with more accurate and faithful translation. Hence, misunderstanding the message is by no means possible to occur (Nida &Taber, 1982).

Nida and Taber argue that this kind of procedure application is not legitimate for it is done at the expense of the original meaning. Translating the original linguistic

units, the punctuation arrangement and transferring the whole grammatical structure to the receptor language results in violating and distorting the original message as a whole.

This is, in fact, what surely happens when treating two different languages as similar or rather as identical ones. That is to say, each language has its own specific linguistic and grammatical patterns that should be adhered to most of the time; otherwise, a big miscomprehension will face the TT audience.

I.4.4.Untranslatability

Untranslatability is a property of a text or of any utterance, in one language, for which no equivalent text or utterance can be found in another language when translated. It is considered to be "untranslatable" is actually a lacuna, or lexical gap. That is, there is no one-to-one equivalence between the word, expression or turn of phrase in the source language and another word, expression or turn of phrase in the target language.

Untranslatability, the translator's greatest nightmare and the translation scholar's chief interest, is usually seen as existing in two forms.

I.4.4.1.Linguistic: when the target language has no corresponding words, tenses, phonetic or grammatical entities that occur in the source language.

I.4.4.2.Cultural: when the target language and its culture lack a relevant situational feature for the source language text (allusions, symbols, puns).

However, some scholars deny the existence of untranslatability, e.g. pointing to the thousands years of translation practice. Others, mostly deconstructionists, deny the possibility of translating anything - and no wonder, since they also deny the possibility of understanding in communication in one language.

Translators deal with untranslatability by employing a number of procedures these include:

I.4.4.3.Adaptation: when social or cultural reality of the source text with reality taken from the culture of the target language.

I.4.4.4.Borrowing: when the translator uses the word or phrase of the original, usually in italics.

I.4.4.5.Calque: when the translation of an expression is rendered word-for-word.

I.4.4.6Compensation: when the translator adds elements to the target texts to make up for their absence in the target language.

I.4.4.7Paraphrase: when a word of the source text is replaced, in the target text, by a whole group of words that explain a non-existent notion in the target language.

I.5.Translation and collocations

I.5.1.Definition

The notion of collocation has several definitions; however, all linguistics agree that a collocation is the existence of two or more words that usually occur together in an arbitrary way. According to Ghazala (1995, p.108) collocation is “a combination of two or more words that always occur together consistently in different contexts in language”. So, Ghazala emphasizes the importance of context of surrounding words for the collocation to be understood. to exemplify this point, Manning and Schutz (1999, p.142) use Halliday’s example of “ strong tea ” VS. “ powerful tea ”. “ strong ” and “ powerful” are synonyms, but in English it is a convention to speak about “strong tea” not “ powerful tea ”, even though any speaker of English would understand the latter unconventional expression.

Moreover, collocation patterning differs from one language to another. For example, the word “ strong “ in English and “ قوي ” in Arabic collocate with the same equivalent in some combinations as in “ strong man “, “ رجل قوي ”, “ strong influence “, “ تأثير قوي ”. However, they are different in other combinations as in “strong tea “; we cannot say “ شاي قوي ” in Arabic but “ شاي مركز ”(Mehdi Ali, 2008 , p.30).

Finally, it is essential to mention that not all combinations are collocations. According to Manning and Schutz (1999, p.173), translation is the best way to distinguish a collocation and a free combination; if the literal translation or word for word translation does not work, then it is evidence that this is a collocation.

I.5.2.Types of collocations

The translation of collocations can be discussed through the discussion of their commonest types in English. In principle, fixed phrases and expression of all types come under the general umbrella of collocations. According to Benson (1985), there are several types of collocations. However, the concentration is on the most important types only, which are extremely recurrent and interest the most. The classification of these types is purely grammatical, depending on the grammatical groupings of word classes according to their co-occurrence in language use. The adoption of grammatical description makes the structure of collocations easier to follow, understand, and hence, easy to translate.

Adjective+ noun collocation

- “Hard labor” أشغال شاقة
“Net weight” الوزن الصافي
“Warm reception” استقبال حار

Many examples can be found in both English and Arabic for this most popular type of collocation. Usually, these collocations are translated into identical Arabic collocations (Noun+ adjective) as the examples show. This is possible in most cases, and translators should be encouraged to do their best to find the equivalent collocation in Arabic. However, there are collocations in English which do not have identical ones in Arabic.

- “Peaceful death” موت هادئ
“Good day” يوم سعيد
“Bad news” اخبار سيئة

The Arabic versions are not widely recognized collocations; they can be called semi- collocations, or just translations.

The main problem for translators is to find the proper Arabic equivalent collocations. At least, they just translate the collocation at hand correctly and suitably into Arabic. In order to appreciate these and other collocations, the student can draw a comparison between proper collocations and ordinary different collocations as the following examples show:

أشغال مضنية to أشغال شاقة
استقبال ساخن to استقبال حار
سوق داكنة to سوق سوداء

The comparison between each pair of these examples indicates that the group on the left is more familiar, comprehensive and formal than the second one on the right. Special adjective-noun collocations are used to describe bad, inedible food.

E.g.: “addled eggs بيض فاسد
“Bad milk حليب فاسد
“Putrid meat/fish” لحم/سمك فاسد
“Rancid butter” زبدة زنخة
“Rotten fruit” فاكهة فاسدة

These collocations pose some problems to translators of translation into Arabic, because it is difficult to find Arabic equivalents for the English adjectives. The problem, here, is easy to overcome. The solution is simply to use the adjective ((فاسدة/فاسد) with all kinds of bad food.

Verb + Noun Collocations

e.g. “Pass a law” يسن قانونا
“Win confidence” يكسب الثقة
“Pay attention” يلفت الانتباه
“Exert an effort” يبذل جهدا

The central point, here, is to match a certain verb with a certain noun in Arabic (as the examples show). We usually say (يسن قانونا يقدم جهدا) not (يبذل جهدا) not (يصنع قانونا).

The problem for translators with these collocations is to spot the suitable verb in Arabic; they can translate them into their meanings.

As for the grammatical structure of these collocations in Arabic, it is mostly a verb + noun (or a verb + an adjective). Yet, few exceptions can exist:

Recognize a state يعترف بدولة

Shake hands يصافح

Noun + Noun Collocations

Brain drain هجرة الادمغة

Nerve cell خلية أعصاب

These collocations usually have equivalents in Arabic, but with different grammatical structures. Two dominant structures are available in Arabic: (a) “noun + adjective” e.g. “State university”

(جامعة حكومية)

Noun + Noun (the of - genitive) Collocations

E.g. “Loss of memory” فقدان الذاكرة

“The heart of the matter” جوهر الأشياء

“Association of ideas” تداعي الأفكار

“The hour of decision” ساعة الحسم

All these collocations are translated into equivalent Arabic collocations of identical grammatical structures: “of genitive”. Although direct translation applies to such collocations, the translators must be careful that some of them have different words in Arabic i.e تنفس الصعداء not تنهد الراحة and ساعة الحسم not ساعة القرار. On the other hand, most of these collocations are translated into collocations in Arabic. Yet, a number of them can be translated into meaning only e.g. “the depths of despair” (أعمال اليأس).

Noun + and + Noun (addition) Collocations

“Means and ends” الوسائل والغايات

“Food and drink” الطعام والشراب

“Good and evil” الخير والشر

“Heart and soul” قلبا وقلبا

These collocations are easy to translate directly into “noun + and + noun” collocations in Arabic. The case is so, but not always, as some of these collocations

can be different in use. The last example is used in the position of an adverb, as in: “He is with us heart and soul” (هو معنا قلبا وقالبا) this is equal to: “He is with us wholeheartedly”.

Other English collocations of addition are not collocations in Arabic such as “terms and conditions” (بنود وشروط). On the other hand, the following collocation “goods and chatter” (أموال منقولة وغير منقولة) is a well-known collocation both in English and Arabic laws, and should be rendered in Arabic only in this form.

Concerning the collocation “vice and virtue”.

(الفضيلة والرذيلة), the word order in Arabic is the opposite of that in English. That is (الفضيلة) is first and then (الرذيلة) whereas in English “vice” (الرذيلة) is before “virtue”.

Therefore, literal translation of the English word order does not work.

Adjective+ Adjective Collocations

E.g. 1- “Healthy and well” بصحة وعافية

2- “Right and proper” في أحسن حال

3- “Alive and kicking” حي يرزق

The problem in translating such everyday collocations into Arabic is that first, the grammatical structure is different and quite unpredictable, that is example 1 and 2 can be translated into “preposition + noun + noun”; whereas example 3 is: noun + verb “hale and hearty” (بصحة جيدة) and “right and proper” (في احسن حال) can be translated into one and the same collocation: either (بصحة جيدة), (على خير ما يرام), or (في (أحسن حال). Besides, one word can be enough to translate them (معافى), (سليم) or (صحيح). Yet, it is not a collocation, but regarded as weaker than the former versions; they can also be translated into two words (adj + adj) (صحيح معافى).

Adverb + Adverb Collocations

E.g. “wholly and heartedly“ بالتمام والكمال

“Secretly and publicly“ في السر والعلن / سرا وعلانية

“willy nilly“ شاء أم أبى / رغم أنفه

The three Arabic translations are collocations but have different grammatical structures. They are grammatically different from the English collocations.

Noun + Verb Collocations (names of sounds)

E.g. “Bees buzz”	دوي النحل
“Bells ring/ toll”	رنين الجرس
“Cats mew”	مواء القطط

These collocations are not difficult to translate into Arabic collocations; the problem for the translator is to be able to recognize the sound of the animal, insect or thing required in Arabic. The solution is to know the name of the sound in question in the target language which is possible for translators. For example, using the word “الصوت” as a general word to describe the sound of anything is poor and unadvisable (صوت الجرس) (صوت القطط).

On the other hand, the grammatical structure in Arabic is “a noun + a noun” (i.e. genitive), not “noun + a verb” as in English. Yet, a noun and a verb construction are possible in Arabic if the context requires that. E.g.: ‘I heard the dogs bark last night’ (سمعت الكلاب تنبح ليلة أمس).

Noun+ Preposition Collocations

E.g.: “A claim for”	ادعاء بـ
“A protest against”	احتجاج على

The translators should beware of the direct translation of the preposition. We do not say in Arabic (تلاعب على الالفاظ) but (تلاعب بالالفاظ) (تفاخر في) but (تفاخر بـ). The problem is to spot the suitable preposition after the noun in Arabic. This needs to be done regardless of the preposition in English. The solution is the translators increasing interest in Arabic prepositions, and their unusual use in context.

Preposition + Noun Collocations

“By accident”	بمحض الصدفة
“In advance”	مقـدما
“By surprise”	على حين غرة

These English collocations are fixed phrases and cannot be translated directly. Although many of them are translated into identical Arabic prepositional phrases (i.e. preposition + noun), others are quite unpredictable. Some of the translations in Arabic

are well-known collocations such as “by accident” (مصادفة); “on the alert” (على أهبة الاستعداد), “by surprise” (على حين غرة).

The problem for translators with these collocations is to understand them rightly as fixed expressions in Arabic. The solution is to exert some efforts to get the appropriate translation in Arabic, bearing in mind the risks of direct translation. Usually, good dictionaries include such collocations.

Adjective + Preposition Collocations

E.g.:

"Full of	مليء بـ
“Fond of”	مغرم بـ
“Angry at”	غاضب من

The problem is the meaning of the preposition which should be translated with extra care by the translators. Literal translation is again destructive, here. The solution is to be on the alert that some of these collocations can be fixed phrases with fixed meanings. The grammatical construction in Arabic is the same as in English (i.e. “adjective + preposition”).

Verb + Preposition Collocations (prepositional verbs)

E.g :

“ Long for”	يشتاق الى
“Call at”	ينادي على

Prepositional verbs like these resist direct translation. We cannot say (يشتاق لأجل); (يشتاق لأجل); (ينادي على); (يتج ضد); (يحل من) respectively. A back translation of the correct versions illustrates the point further:

“Long to”	يشتاق الى
“Wait for somebody”	ينتظر فلانا

These collocations are not acceptable in English. Equally, the Arabic direct translations are unacceptable, too. By comparing these English and Arabic versions, the translators may reach a solution of some kind.

I.5.3. Collocation and language

Word patterns differ from one language to another. Thus, the SL may express an idea in one lexical item, while the TL may express the same idea in two or three lexical items. Therefore, total equivalence in the number of words that form a collocation between the SL and TL does not exist.

As Baker states (1992, p. 68), “A language may express a given meaning by means a signal word, another may express it by means of transparent fixed expression and the third may expressed by means of idiom”, therefore, the same lexical item may be expressed differently from one language to another because of difference of their collocational patterning. For example, the English collocation “mother-in-law” consists of three words, while its equivalent in Arabic “الحماة” consists of only one lexical item. Similarly, the collocation “to shake hands” consists of two words, while its equivalent in Arabic “يصافح” is only one word. Arabs do not usually say “يصافح بالأيدي” but only “يصافح” since this word already expresses the use of hands and people have a hand-shake مصافحة only by hands (Ghazala, 1995, p.08).

This example illustrates quite clearly the difference in combinations patterns across the two languages. Furthermore, not only a concept may be expressed differently in TL, it may not exist at all in TL as well. Thus, not all SL collocation can be rendered as TL collocations. For example the collocation it rains cats and dogs; it equivalent in Arabic السماء تمطر بغزارة but not السماء تمطر قططا وكلابا because it does not exist at all in Arabic (Ghazala, 1993, p.28). Therefore translators should not insist on translating any SL collocation into TL collocation because they may end in something wrong or unnatural in TL.

I.5.4. The Importance of collocation in language:

Collocation plays a vital role in language. According to Maning and Schutz (1999, p.42), collocations are important for member of expression, but the most important role of collocations is the generation of natural language. Thus, people

make sure that their output sound natural and try to avoid mistakes such as "powerful tea" because it sounds unnatural sound for native speakers of English. Oxford collocations dictionary maintains: 'collocations is the way words combine in a language to natural sounding speech and writing. (2002, p.07). For example "smoking is strictly forbidden" is more natural than "smoking is strongly forbidden". So, collocations give the most natural way of saying something. Collocations have many functions. One function is noted in precise. The precise meaning in any context is determined by the context, by the words that surround and combine with the core words, by collocations" (2002,p.9). So, collocations make language more precise, rich and appealing.

Another function of collocation is that with them people are able to talk about any subject and communicative effectively. Also knowing which nouns are used with which verbs, which adjectives are used with. Which nouns improve one's linguistic competence (Saricas, 2006,p.36). For example, instead of saying "big meal", it is better to say "substantial meal", and instead of saying "poverty causes crime" one should say, "poverty beads crime" (McCarthy, 2005,p.03).

In the case of word sense disambiguation, collocations help to distinguish between different senses of polysemous words. This is because a polysemous word has many senses, but it has only one sense in a given collocation (Seratan, 2009,p.01). For example, the polysemous word "run", which has many senses, has only one sense in the collocation to "run a company" which is "to manage it". According to Seratan, "collocational knowledge is crucial for insuring native like selection, i.e., the choice of appropriate or preferred way to convey a given meaning"(2009,p.01). That is to say, knowing the language vocabulary is paramount. But it is not sufficient to speak a native life language.

I.5.5.Collocation and register

According to Amstrong (2005,p.73), "register refers to the dimension of linguistic variation that responds to subject matter, in other words, the technical vocabulary or jargon ". That is to say register is a specific language that shared by a group of people within the same area.

Register specific collocations, according to Baker (1992,p.52), “are not simply the set of terms that go with a discipline, they extend far beyond the list of terms that one normally finds in specialized dictionaries and glossaries”. So, there is no rule to be followed to get a collocation. Baker exemplified this point by the collocations “biased error “and “ tolerable error “ that are common and acceptable in statistics. They seem untypical to someone who is unfamiliar with this field although they are very common in the statistics register.

Mc Carthy (2005, p.11) agrees with Baker and says: “often, collocations rather than individual words suggest a particular register”. That is to say, each field of science and technology has specific collocations. For example, the collocation “forensic medicine “ “الطب الشرعي” is specific for the medical field.

I.5.6 Collocation and culture

Baker (1992 ,p.59) defines culture-specific collocations as “ some collocations that reflect the cultural setting in which they occur ”. Culture-specific collocations may refer to a concrete concept that bears some cultural specificity which may carry a connotative meaning “ ارتدت حجاب “ is a culture-specific collocation which refers to a kind of clothes that Muslim women wear ; it has a cultural and religious background. So, it has no equivalent in English ; although it can be referred to “ الحجاب “ as “ veil “, it does not have the same meaning, because “الحجاب” in Arabic does not mean “ veil “ that covers the head but it covers the whole body and it has specific properties. Similarly, the English culture-specific collocation.

Culture-specific collocations may also denote abstract concepts such as wisdom, optimism and pessimism. For example, the English word “ owl “ and the Arabic word “ بوم “ are linguistically equivalents but culturally not. In the English culture “ owl “ refers to wisdom while in the Arabic society it refers to pessimism. So, if someone translates the combination “ هو كالبوم “ into “ he is like an owl “he may confuse the target reader because “هو كالبوم” means a pessimistic person while ”he is like an owl” means a wise person. Therefore, if translator wants to translate it into

English he should look for another word that suggests pessimism in order to preserve the same meaning.

I.6.Conclusion

The interest in the translation of collocations comes from their great importance in language; they play a vital role in the coherence of the structure of language and thanks people can speak a native-like language. However, collocations illustrate considerable difficulties that foreign language translators face when translating them because of their largely arbitrary nature i.e. they are not governed by semantic or syntactic rules. The difficulties can be related to the linguistic and cultural differences between English and Arabic-two sharply different cultures. The overuse of literal translation is also a responsible factor for these problems. Translators therefore, should not ignore the varieties of collocations and should be aware of cultural differences between English and Arabic. They are required to be extra sensitive to collocations, to give the Arabic version the same beauty of the English text. This means that ignoring the concern with the translation of English collocations in the Arabic results in a poor and odd text.

Chapter two

II.1.Introduction:

This chapter is devoted for the application of some aspects that have been mentioned in the theoretical part of this piece of research. The researcher tends to analysis about ten cases of collocation in legal text. The study depended on the Algerian constitution dated on 1996. Because those problem of collocation, the researcher wanted to clarify its types, and its translation whether by an authentic translation or by using of collocation dictionary. As well as he tried to show the problems of translating collocation and causes of the diversity between the literal translation, and collocational translation.

II.2.Definition of the corpus: The Algerian Constitution

Linguistically speaking, the constitution is a body of fundamental principles or established precedents according to which a state or organization is governed. As far as our study shall be concerned to the Algerian constitution, the researcher preferred to submit a brief historical periods that the Algerian constitution have passed.

The Algerian constitution was adopted in 1963 by a referendum made by FLN, the party who led the Algerian War of Independence against the French Army. But this constitution had been suspended by a military coup in 1965 By Houari Boumedienne. Another period that the constitution witnessed by the 1986, whereas Chadli Ben Jedid modified many aspects of the Algerian state. By 1992 military coup introduced a state of emergency, which suspended parts of the new constitution, later in 2007 the Algerian people vote for the new Algerian constitution.

The researcher focus in this study on the constitution of 1996, this constitution who involves of four parts: the first parts contains of five chapters that legislate laws about: Algeria, the people ,the state, rights and liberties and lastly the duties. While the second part is devoted to enact other themes such as: The Executive

Power , the Legislative powers, the Judicial Power. While the third part studies legislation of control and legislative power. However the last part is concerned with Constitutional Revision Transitional Provisions. It is important to say that the researcher only focus on the first and second parts of the Algerian constitution.

II.3.Methodology:

This study shall be concerned with the Algerian constitution of 1996 that comes out from November,28th, referendum. This constitution translated the service of direction of documentation of the constitutional council. The present study focuses on the analysis of collocations that have been existed in some articles of this constitution. The next table shows the targeted articles.

Part	The article	The chapter
I	/	Introduction
I	7	2
I	12	3
I	27	3
I	34	4
I	28	3
II	77	2

The researcher tends to identify the translated collocations that are presented in the original text, then comparing them with their equivalents in the dictionary of collocations; this dictionary was coined by Professor Hassan Ghazala, and published by El-Ilm Elmalayeen in 2007.

It is worth to mention that the researcher depends on his own translation for those collocations that do not exist in the previous dictionary.

Methodologically speaking, data were elicited through the analysis of translated collocations which categorized according to some sides of the theoretical part of this research. In the analysis of collocation, the researcher adopts qualitative method in the analysing process.

II.4.List of collocation

In the next table tries to count the targeted articles that include of translation of collocation, putting into account that this translation (source text) is authentic and reliable in Algeria.

N :	Collocation	Translation
01	Long resistance	مقاومة ضروس
02	Recovred freedom	كنف الحرية
03	Racial discrimination	التمييز العنصري
04	Human entity	انتهاك حرمة الانسان
05	The expression of people	ارادة الشعب
06	Pass a Law	سن قانونا
07	establishment of peace	إقامة سلام
08	Make a public a dress/ speech	يلقي خطابا
09	Islamic epic	الفتح الاسلامي

Table 02: list of the targeted collocations in this research

II.5. Analysis of collocational translation

II.5.1. Lexical factors

The sample: 01

Collocation: long resistance

الترجمة: مقاومة ضروس

Type: adj+noun

If someone translates the collocation “ long resistance” into Arabic, his translation will be “مقاومة طويلة” but translator does not mean that the resistance take a long time, but it was strong resistance, so he translated it into Arabic “مقاومة ضروس” and this backs to the nature of Arabic language.

The main problem for translator is to find the proper Arabic equivalent collocations. At least, they just translate the collocation at hand correctly and suitably into Arabic. In order to appreciate these and other collocations, the translators can draw a comparison between proper collocations and ordinary different collocations.

The sample: 02

Collocation: recovered freedom

الترجمة: كنف الحرية

Type: adj+noun

The translator uses the adaptation technique to render the collocation “recovered freedom”, so he translates it into “ كنف الحرية ” because he passes on the literal translation that gives tow non-equivalent words. so, in this case, he should not keep the literal translation which may deviate the reader on the original text. and thus will make he fails to convey the message because he used the word “ كنف ” instead of “ مستردة”.

The sample: 03

Collocation: Racial discrimination

الترجمة: التمييز العنصري

Type :noun+ noun

In this case, the translators translate this collocation “racial discrimination” by equivalence technique ; the word “racial” translate into Arabic "عرقي" and discrimination التمييز , when he collected them the result “ التمييز العرقي ” , it is non-equivalent the translator uses in Arabic “ التمييز العنصري ” .

The translators keep structure of the phrase (noun + noun) but he disrupts in content, because he wants to achieve the equivalent in Arabic “ التمييز العنصري ”.

It is important to say that the utter "العرقي" usually uses for “التطهير العرقي” “ethnic cleansing”, that have completely different connotation. So that his translation is not complete and does not fit the target reader whom will feel that those two words do not come together in this case.

The sample : 04

Collocation: Human entity

الترجمة: انتهاك حرمة الانسان

Type: noun+ adj

The translator did not keep the structure that exists in source text because this collocation cannot find the equivalent in Arabic (two words in ST, three words in TT) . When he translated this collocation literally translation into Arabic, the result “ كينونة ” instead of “ انتهاك حرمة الانسان ”. (see on the type of collocation).

The major problem for translators here is to find the proper equivalent collocation in Arabic, especially for such difficult English collocation. The only solution is to avoid literal translation as much as possible, and at the same time

students should do their best to understand the English collocation properly and translate it into its Arabic equivalent.

The sample: 05

Collocation: The expression of people

الترجمة : إرادة الشعب

Type: noun +noun.

When someone translates this collocation individually, the result “مصطلح الشعب”, here, there is no link with the source text. The collocation is translated into equivalent Arabic collocation of identical grammatical structure “of genitive”. Although direct translation applies to such collocation, the translator must be careful that some of them have different words in Arabic i.e. “إرادة الشعب” instead of “مصطلح الشعب”.

The sample: 06

Collocation: Pass a Law

الترجمة : سن قانونا

Type: verb + noun

The most important view, here, is to match a certain verb with a certain noun in Arabic (as the examples show). We usually say (يسن قانونا) not ((يصنع قانونا).

It is noticeable that even in the Arabic language the utterance ‘يسن’ is only connected to laws, but the problem for translators with these collocations is to spot the suitable verb in Arabic, They can translate them into their meanings.

The sample: 07

Collocation: establishment of peace

الترجمة: إقامة سلام

Type :Noun + noun

in this case, the translator translated “establishment” as “إقامة” so the individual translation for each pattern of this collocation. But in fact, « establishment » can be translated into “تأسيس” .

This expression does not convey the same meaning of “إقامة سلام”. Here we can deduce that one utterance has a specific meaning, and it can be used in a specific context, then if we use it in another context, the expression will not be rendered as it has to be.

The sample: 08

Collocation: Make a public address / speech

الترجمة : يلقي خطابا

Type: verb + noun

Translators renders this collocation into Arabic “يلقي خطابا ”, that it does not exist in structure (three words in source text in contrast with target text two words), because the noun is central point in this collocation which leads to achieve the correct meaning in target text. whereas that to translate it literally translation “ يصنع خطابا ” it has a strange in meaning, Therefore, such translation should be avoided to allow for the good translation of “يلقي خطابا”.

Let us look to the utter “يلقي” if it was translated literally and individually will be “throw” and this completely unacceptable. Here we deduce that these word has a connotation only if it was translation together and as collocation.

II.5.2 Cultural factors

The sample: 09

Collocation: Islamic epic

الترجمة : الفتح الإسلامي

Type: noun +adj

The translator in this case, replaced the “conquest” by “epic”, “ملحمة” can be translated to a “battle” معركة ” which completely differs from ‘فتح’.

If someone translates both of this collocation individually, the meaning will be lost. Specifically in religious and cultural matters, because they are so allergic to be translated in most cases.

II.6. Conclusion

One can deduce that lexical problems are mostly take place in the translation of collocation of legal texts, while cultural problems are less existed. And the analysis of this cases lead to identify many problem in translating different collocation in legal text from English into Arabic.

It is noticeable that the structure of collocation effects directly the translation, but it is not restricted to the same structure of the source text.

Conclusion

Translators have attempted to achieve the ultimate objective of spotting the most important problems of translation faced by translators rendering collocations in legal text from English into Arabic.

The translation of English collocations into Arabic poses three main general problems. First, the difficulty of generalization: some English words collocate with one and the same word, but they are not necessarily so in Arabic. Translators cannot generalize the meaning of a word which collocates with different words. It can be different from one collocation to another. The second problem is the variability of collocations. Different collocations for the same meaning can be existed in English, but they have one collocation and one single meaning in Arabic. The cultural idiomatic collocations form the third problem that encounters the translators. Such collocations are specific to English culture and people.

The following is a summary of the suggested possible solutions for the translation of English collocations into Arabic.

1- Tracing the identical collocation in Arabic, when available. Usually most English collocations have equivalent ones in Arabic.

2- In case that an identical collocation is not found in Arabic, a close collocation can be suggested.

3- A direct meaning should be translated into a direct meaning, and an indirect meaning into an indirect meaning in Arabic (especially the collocations of similes).

4- If the English collocation is formal, the Arabic equivalent should also be formal (as the collocations of the current test). It is not advisable at all to translate it into colloquial Arabic collocations.

5- When unable to find a better solution, and as the last resort, students may go to a blind direct translation. However, it is the poorest translation. It can also be quite risky because it may result in a wrong, funny Arabic version.

Nevertheless, some collocations can be translated, as some collocations of the current test prove. After all, researcher should be cautious and refuse to surrender from the first attempt to the direct translation of any collocation, or else they would commit serious mistakes at times, as explained throughout the discussion of the translation of collocations.

Bibliography

- Amstrong ,N (2005) *translation , linguistic , culture :French-English Handbook*.UK:University of Surry.
- Baker. M (1992) *In other words : A course Book of translation* . London Rutledge.
- Ghazala , H (1995). *Translation as problems and solution* . Malta : Elga Publications .
- Ghazala . H (1993).'' *The translation of collocation : English-Arabic* '' (in Arabic).
- Hleil (1990) ''*collocation and translation* '' proceeding of professional Arabic translation and New technologies : A Round Table ,pp.31.50.
- Manning , C & Hinrich , H (1999). *Collocations* .Retrieved March 15,2010 from Fslnp/promo/ colloc.pdf.
- Mc carthy , M . (2005) . *Collocations in Use* . Cambridge :Cambridge university Press.
- Mehdi Ali, A (2008). *A dictionary of translation and interpreting* (English-Arabic) University Bookshop : Itra.
- Palmer , F.R. (1976) *semantics* .Cambridge University : London.
- Rubll ,P & Rosman , A .(2003) .*translating cultures* . Oxford : New York.
- Shuttleworth ,M . and Cowie , M .(1997) .*Dictionary of translation studies* . Book land Manchester : STJE Rome .

- Venay and Derbelnet ,(1995) *comparative stylistics of French and English*
:methodology for translation by:J.C.SEGAR and M.J.Hamel

ملخص بحث

ترجمة المتلازمات اللفظية في النص القانوني من اللغة العربية إلى الإنجليزية

الدستور الجزائري أنموذجاً

مقدمة عامة

تحديد الإشكالية

يتعرض المترجم خلال ممارسة مهمة نقل النص من لغة إلى أخرى إلى العديد من المشاكل وخاصة في ترجمة المتلازمات اللفظية، وسنسلط في هذا البحث الضوء على أهم المشاكل الأكثر شيوعا وانتشارا في ترجمة المتلازمات اللفظية.

الفرضيات

يوجد العديد من الأسباب وراء دراسة هذه المسألة، بالتالي بدورنا سنحاول الحد الأخطاء في ترجمة المتلازمات اللفظية التي تنتج عن الفجوة الكبيرة بين اللغتين الإنجليزية و العربية على المستويين المعجمي والثقافي. وهذا البحث لا يبرز المشاكل فقط بل يحاول تقديم حلول للحد من الفجوة أو تجنبها على الأقل.

الإشكاليات الفرعية

- ما هي الصعوبات الأكثر شيوعا التي يواجهها المترجم في ترجمة المتلازمات اللفظية في النص القانوني.
- هل هذه الصعوبات تعود إلى عوامل ثقافية أم عوامل معجمية؟
- أيهما أكثر انتشارا في النصوص القانونية؟

المنهجية

إن بعض مشاكل ترجمة المتلازمات اللفظية يعود أساسا إلى الترجمة الحرفية التي يمكن أن تدرك من خلال منهج نوعي وصفي، التي تساعد في تحليل هذه المتلازمات، وعلى هذا الضوء سنقوم بتحليل بعض مواد الدستور المترجمة والمعتمدة من طرف السلطات الجزائرية من جهة وقاموس المتلازمات اللفظية للدكتور حسن غزالة من جهة أخرى.

بنية البحث

يتضمن هذا البحث جزءا نظريا وآخر تطبيقيا، يعالج الفصل الأول نظرة عامة حول الترجمة مع تحديد بعض المشاكل ، ثم ثانيا بدراسة عميقة للمشاكل التي تواجه المترجم خلال ترجمة المتلازمات اللفظية في النص القانوني وعلاقتها باللغة، وفي الأخير نحدد المشاكل الثقافية والمعجمية التي تنتج عن ترجمة المتلازمات اللفظية.

أما الجانب التطبيقي فيعالج أهم المشاكل الواردة في ترجمة الدستور الجزائري وربطها بالجانب النظري.

الفصل الأول

مقدمة

ان ترجمة المتلازمات اللفظية من الإنجليزية الى العربية يخلق نوعا من الصعوبة وذلك لإيجاد مكافئ صحيح في الشكل والمحتوى . في هذا الفصل سنقدم نظرة عامة حول الترجمة ثم نقدم مجموعة من التعاريف للمتلازمات اللفظية , انواعها , أهمية المتلازمات اللفظية في اللغة وأخيرا علاقتها بالثقافة .

نظرة عامة حول الترجمة

إن ظهور الترجمة يعود الى زمن قديم وذلك بسبب اختلاف ألسنة البشر وتهدف الى وجود تواصل بينهم, والترجمة هي نقل النص من اللغة الاصل الى اللغة الهدف مع مراعاة الحفاظ على المعنى والشكل والمضمون . والمترجم هو عبارة عن وسيلة نقل لهاته الرسالة ويجب ان تكون صحيحة لكي يفهمها قارئ النص الهدف. ولكن هناك حالات لا بد للمترجم فيها أن يغير في التعبير الاصيل للحصول على المعنى الامثل في النص الهدف والتقليل من الغموض الموجود في النص الاصيل .

وحسب نورد (1991) فان الترجمة هي تحليل علمي وتطبيقي لتحليل النص الاصل .

مشاكل الترجمة

يواجه المترجم اثناء قيامه بعملية الترجمة عدة مشاكل منها معجمية ومنها ثقافية. وذلك ما يسبب خسارة في المعنى , وتعود هاته المشاكل الى الاختلافات الثقافية والاجتماعية والمعجمية والقواعدية الموجودة بين اللغتين الإنجليزية والعربية و هذا ما يصعب عمل المترجم في عملية الترجمة .

المشكل الثقافي

طبقا لرومان (2003) ان الترجمة من لغة الى لغة اخرى ومختلفة الثقافات تعد صعبة ان لم نقل مستحيلة , واذا اخذنا الترجمة من منظور ثقافي فان صعوبات الترجمة متأصلة فيها بشكل كبير جدا ويعود ذلك الى الاختلافات الكبيرة بين لغة المصدر ولغة الهدف .

وعندنا دراستنا لحالة اللغتين العربية والإنجليزية فنلاحظ الصعوبات التي تتجم في عملية الترجمة وذلك لاختلاف الثقافات فاللغة الإنجليزية تعود اصولها الى مجموعة اللغة الهندو أوروبية بينما تعود أصول اللغة العربية الى مجموعة اللغة السامية .

المشكل المعجمي

حسب الدكتور حسن غزالة فان المشكل المعجمي في الترجمة يعود اساسا اعطاء المترجمة اهمية بالغة لترجمة الكلمات ترجمة فردية, وهذا ما يقودنا الى مشكل الترجمة الحرفية التي لا تكون مؤدية للمعني في الكثير من الحالات .

تعدد المعاني

وهي عبارة عن تعدد معاني لكلمة واحدة , وهذا ما يخلق مشكل في الترجمة لان فقط الكلمات المحيطة او السياق هو الذي يؤدي الى المعنى الصحيح .

المتلازمات اللفظية

هي عبارة عن مجموعة من الكلمات الاصطلاحية في الحقل الدلالي العادي او الاصطلاحي بحيث يتعذر علينا فهم معنى كلمة الا بعد معرفة الكلمة المصاحبة لها . وكمثال على ذلك نقول: قطيع غنم ولا نقول قطيع بشر ...الخ .

التكافؤ

هي ايجاد مكافئ لكلمة في النص الهدف حين القيام بعملية الترجمة ونلاحظ تقريبا ان كل انواع الترجمة مستندة أساسا على المكافئ بين نص المصدر والنص الهدف حسب يوجين نايدا (Nida). ويعرف ويلس على ان التكافؤ هو استبدال وضعية في اللغة المتن بوضعية ثانية مشابهة في اللغة المستهدفة . ونذكر مثالا اطلبوا العلم من المهد الى اللحد, في طرفة عين...الخ

تعذر الترجمة

هو عدم ايجاد مكافئ لكلمة في النص الهدف اثناء عملية الترجمة ويتعذر علينا ترجمتها وتاتي على شكلين ثقافي ولغوي .

ولقد توصل الباحثون الى وجود بدائل للتعامل مع تعذر الترجمة وهي كالتالي :

التكيف

ويعرفه Vinay and Derbelnet على انه الحد الاقصى للترجمة وهو يتجلى في حالات تكون فيها الوضعية المشار اليها في الرسالة غير موجودة في اللغة المستهدفة . ولكن يرى البعض غير ذلك لانعدام الواقع لمشار اليه في الرسالة الاصلية في ثقافة اللغة المستهدفة .

الاقتراض

وهي استعارة كلمة أو مصطلح نقلا صوتيا من اللغة المتن الى اللغة الهدف ,حيث يطلق عليه بيتر نيومارك اسم الكتابة الصوتية وهو يعبر عن افتقار اللغة الهدف للمقابلات التي تدل على تقنيات جديدة أو مفاهيم غير معروفة .

المحاكاة

تعرف المحاكاة على أنه نوع من الاقتراض ,غير أن المحاكاة هي نقل حرفي لصيغة أو عبارة من النص اللغة المتن الى اللغة الهدف .

التعويض

وهي اضافة المترجم لعناصر في النص الهدف بسبب غيابها في النص الاصل .

اعادة الصياغة

وهي اعادة صياغة الفكرة الموجودة في النص الاصل بأسلوب المترجم .

المتلازمات اللفظية والترجمة

هناك العديد من التعاريف للمتلازمات اللفظية , فحسب حسن محمد غزالة "هي مجموعة كلمتين او اكثر تأتي دائما سوية في سياقات مختلفة في اللغة " .ولذا أكد اهمية سياق المتلازمات اللفظية .

واستعمل مثال strong tea في اللغة الإنجليزية فعند ترجمتها الى العربية لا نقول شاي قوي ولكن نقول نقول شاي مركز .

وأخيرا وطبقا لـ مينينق Meaning(1973) هو ان افضل طريقة لترجمة المتلازمات اللفظية هي تحرير الكلمات من بعضها البعض اي استعمال الترجمة الحرفية .

انواع المتلازمات اللفظية

يعود تصنيف المتلازمات اللفظية أساسا الى التجمعات القواعدية لفئات الكلمات طبقا لحدوثهم سوية في استعمال اللغة وذلك من اجل فهم اسهل لعملية ترجمة المتلازمات اللفظية وهي كالتالي :

- صفة + اسم وكمثال على ذلك اشغال شاقة ,استقبال حار ,الوزن الصافي ..الخ .
- فعل + اسم وكمثال على ذلك يسن قانونا , يكسب الثقةالخ .
- اسم + اسم وكمثال على ذلك هجرة أدمغة ,خلية أعصاب ...الخ.
- اسم + اسم (مضاف اليه) وكمثال على ذلك فقدان الذاكرة , ساعة الحسم , تداعي الافكار ..الخ

- اسم + و + اسم (اضافة) وكمثال على ذلك الطعام والشراب , الوسائل والغايات , الخير والشر... الخ .

- صفة + نعت وكمثال على ذلك بصحة وعافية , في أحسن حال , حي يرزق ...الخ

- ظرف + تلازم ظرف وكمثال على ذلك بالتمام والكمال , في السر وعلائية , رغم أنه ..الخ

- اسم + تلازم حرف جر وكمثال على ذلك ادعاء ب , احتجاج على , تفاخر ب...الخ

- حرف جر + تلازم اسمي وكمثال على ذلك بالصدفة , على حين غرة ...الخ

- صفة + تلازم حرف جر وكمثال على ذلك مغرم ب و غاضب من ..الخ

المتلازمات اللفظية واللغة

ان الاختلاف في انماط الكلمة من لغة الى اخرى الى الاختلاف في معنى لفظة واحدة فتكون كلمة واحدة في النص الاصل وكلمتين او ثلاث في النص الهدف وكمثال على ذلك كلمة مصافحة في اللغة العربية تعني المصافحة بالأيدي مباشرة بينما في اللغة الإنجليزية تكون كلمتين handshake . وليس كل المتلازمات اللفظية يمكن أن تتكافئ بين النص الاصل والنص الهدف .

المتلازمات اللفظية والثقافة

حسب بيكر Baker (1992) ان ترجمة المتلازمات اللفظية تخضع للعامل الثقافي وذلك لاختلاف الثقافات بين اللغتين لغة النص الاصل والنص الهدف . وكمثال نقول كلمة حجاب فتختلف معناها من الإنجليزية الى العربية .

الفصل الثاني

مقدمة

يعالج هذا الفصل بعض النقاط التي ذكرناها في الجانب النظري وسنقوم بتحليل حوالي 10 متلازمات لفظية في الدستور الجزائري المعتمد في نوفمبر 1996، وسنحاول توضيح المعنى الحقيقي ونوع المتلازمات اللفظية وتجنب المشاكل التي قد تنتج عن ترجمتها.

لمحة حول الدستور الجزائري

إن الدستور الجزائري هو الوثيقة الرسمية التي تنظم عمل الحكومة والشعب ولقد تأسس هذا الأخير سنة 1963 عن طريق استفتاء شعبي المنظم من طرف جبهة التحرير الوطني. وقد تم تعليق هذا الدستور نتيجة لانقلاب عسكري سنة 1965 من طرف هواري بومدين، وبحلول سنة 1986 تم تعديل الكثير من مواد الدستور بواسطة الشاذلي بن جديد الرئيس الأسبق للجمهورية الجزائرية، لتأتي حالة الطوارئ في التسعينات لقتوم بتعليق العديد من مواد الدستور مجدداً، و أخير استفتاء 1996 الذي سنركز البحث عليه في هذه الدراسة.

يتكون الدستور من أربعة أبواب، يعالج الباب الأول قوانين وتشريعات حول الجزائر، الشعب، الحقوق والحريات وغيرها...

خاتمة

بعد تحليلنا للحالات الموجودة من متلازمات لفظية في الدستور الجزائري استنتجنا او اغلبية المشاكل التي يقع فيها المترجم اثناء ممارسته لعملية ترجمة النصوص القانونية من اللغة العربية الى اللغة الإنجليزية تكون معجمية بعكس المشاكل الثقافية .

خاتمة عامة

لقد حاول المترجم الوصول إلى الهدف المسطر في هذا البحث وهو اكتشاف المشاكل التي تواجه المترجم اثناء ترجمته للمتلازمات اللفظية من اللغة العربية الى اللغة الإنجليزية ووقفنا على مشاكل عامة يقع فيها المترجم أثناء ممارسته عملية الترجمة وهي كالتالي :

- الاعتماد على الترجمة الحرفية التي لا تؤدي الى المعنى الصحيح في أغلب الاحيان .
- مشكل اختلاف الثقافات بين اللغة الإنجليزية واللغة العربية فكل من اللغتين لهما خصائص ومميزات تختلف عن الاخرى .
- مشكل تعميم المعنى في اللغة الهدف .
- وقد اقترحت بعض الحلول لحل هاته المشاكل ونذكر منها :
- ايجاد متلازمات لفظية مماثلة في اللغة الهدف (اللغة العربية) لأنه عادة ما يكون كل متلازم لفظي في اللغة العربية له مماثل واحد فقط في اللغة الإنجليزية .

- محاولة اقتراح مماثلات أخرى في اللغة الهدف عند تعذر ترجمة المتلازمات اللفظية .

- عدم ترجمة المتلازمات اللفظية ترجمة عامية من اللغة العربية الى اللغة الإنجليزية.

وفي الاخير نقول أن المترجم عليه أن لا ييأس عندما لا يوفق في الترجمة الأولى بل يحاول مرة

ومرة أخرى حتى يصل الى المعنى الأقرب ولا يقع في المشاكل التي ذكرت في الجانب النظري .

Abstract

This study aims to show most of the difficulties and problems that face the translator of legal text in translating collocation; analysing these problems and the factors that push the translator to choose one style of translation, thus the literal translation usually does not give the exact meaning of source text, but collocational translation does so. This research was conducted to analysis of collocational translations that took place in the Algerian constitution dated on 1996, and comparing them with their peers in the dictionary of collocations. The researcher arrived at the translator should have enough expertise to translate the collocation so that the translator should have expertise about lexical and cultural factors who govern the translation of collocation.

Key words : collocation ,translation ,lexical , culture , legal text

ملخص

تهدف هذه الدراسة لعرض معظم الصعوبات و المشاكل التي غالبا ما يواجهها مترجم النصوص القانونية خلال ترجمته للمتلازمات اللفظية، كما تعنى بتحليل هذه الصعوبات و العوامل التي تدفع المترجم القانوني لاختيار أسلوب معين في الترجمة، و عليه فإن الترجمة الحرفية غالبا ما تحرف المعنى الحقيقي للنص الأصلي وتتقصه على عكس ترجمة المتلازمات اللفظية. وقد تناول هذا البحث دراسة المتلازمات اللفظية الواردة في الدستور الجزائري لسنة 1996، ومقارنة هذه التراجم مع نظيراتها الواردة في قاموس المتلازمات اللفظية. وتوصل الباحث إلى أنه على المترجم أن يكون ذو خبرة كافية ليميز العوامل اللسانية و العوامل الثقافية التي تتحكم في عملية ترجمة المتلازمات اللفظية

الكلمات المفتاحية : المتلازمات اللفظية , الترجمة, المعجمية . الثقافة , النص القانوني