Difficulties in Translating Cultural Bound Idioms

Case study: 1st year Master Translation Studies

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Dedication

To my beloved parents for their continuous encouragement and endless support for them I ask God to bless.

To my lovely husband who pushed me to carry on my studies and for his patience and continuous support.

To my dear sister who was always with my side for whom I always ask God to grant her success in her studies.

To all my uncles, aunts and their families.

To all my family in law.

To my beloved friend and partner Khaoula.

Thank you all.

Imene
Dedication

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

My beloved parents.

To my unique dear brother Mohamed

To my eldest sister and her husband,

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

To Mr. Messaoud for his special support

To all my family.

To my friends Raja, Hayet

And to my dear partner Imene

This work is dedicated.

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Abstract

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

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

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

SL: Source Language

TL: Target Language

ST: Source Text

TT: Target Text

SC: Source Culture

TC: Target Culture
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General Introduction
1. Introduction

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

2. Aim of the Study

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

3. Statement of the Problem

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

4. Hypothesis

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

5. Research Questions

Our research work is based on the following questions:

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

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

7. **Methodology**

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

8. **Structure of the Study**

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

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

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

Language and Culture
Introduction

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

I.1. Definition of culture

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

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

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

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

Newmark (1988:95) defines culture as the way of life and its manifestations peculiar to a society. Bloch (1991) defines culture as what needs to be known to operate efficiently in a specific environment.
Culture is a framework to our lives. It affects our values, attitudes and behaviours. We are actors in our culture and affect it. According to Levo-Henriksson (1994), culture covers the everyday way of life as well as myths and value systems of society. The values we have are based on our culture. Attitudes express values and get us to act or react in a certain way toward something. There is no action without attitudes. The behavior of individuals and groups influences the culture of the society. There is no culture in the society without people’s behaviour. Every culture has distinct characteristics that make it different from every other culture. This manifests through people’s distinctive system of behaviour patterns including the way of life, feelings, attitudes, material artifacts, etc. Culture is learned and transmitted from one generation to another.

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

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

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

Expressive symbols are connotative because they evoke associations that are diffuse and open-ended rather than specific and limited. For instance, the word “mother” means the female parent of a human being or an animal. That is denotation, but the word carries associations with: warmth, security, tenderness, comfort, love, origins etc. That is why; the word is used in connection with other things about which we are expected to
experience strong feelings, for instance, “motherland”. “Cross” denotes a physical shape; the plus sign, but it connotes Christ’s death. Anything in the shape of a cross may be interpreted as a symbol of the Christian religion.

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

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

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

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

**I.2. The Relationship between Language and Culture**

It is generally known that members of the same speech community, who use the same language, tend to share the same attitudes on life. The shared experiences shape the way they understand the world. that is why language is viewed as a cultural practice by anthropological linguists because it represents culture, namely, words refer to culture, as the beliefs and practices of a society, as Sapir’s mentioned that ‘language is a guide to social reality’ and that human beings are at the mercy of the language that has
become the medium of expression for their society (cited in Bassnett, 2002:22). Language serves for the expression of people’s experiences, preoccupations and needs. Moreover, language is considered as an essential part that constitutes one’s culture. It is as the Longman dictionary describes it “the heart within the body of culture” (cited in Bassnett, 2002:22). So, any linguistic community has its particular universe which determines its particular culture and activities including linguistic ones. Each culture has its specificities which make it different from other cultures. When a language is spoken, a reference is made to what makes up that culture. Lexical distinctions express sociocultural characteristics of a linguistic group. Culture influences both behaviour and psychological processes on which it rests. People’s culture is reflected by the language they use.

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

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

Culture has a great impact on the process of translation in the sense that the degree of integration of the source text (ST) in the target culture (TC) may vary, and may cause serious problems for the translator. In this respect, culture may lead to different types of translation. Translation may, sometimes, result in a “shift towards the target culture, and the translated text may or may not merge completely in the target culture” (Yowelly and Lataiwish, 2000:107). This is called “integration”. Translation may preserve only the
source culture (SC), and in this case it is termed “source translation”. It may also preserve neither the source nor the target culture, and here, it is called “alienation” (Yowelly and Lataiwish, 2000:106).

I.3. Cultural Gaps

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

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

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

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

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

Words that are culturally loaded create problems for the translator especially if the target culture and the source culture are distant and differ greatly. Words that might be thought to be equivalents may not mean the same thing in two languages, for instance, the word “dowry” means the property and money that a woman brings to
her husband in marriage (Longman Dictionary of English Language and Culture), but “مهر” [mahr] in Arabic means what the husband gives to his wife in marriage (ال quàم العاجل). Such differences are due to people's life styles, beliefs, customs and religions. If the translator opts for a target language culture oriented translation, that is, adapting the source cultural norms to the target cultural norms, the reader of the translated text will understand the word with reference to his culture which is quite different from the meaning of the word in the source culture, namely, he will not see the situation as the source language audience sees it.

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

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

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

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

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

I.4. Cultural Interference

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

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

We do always think of the four skills when talking about learning or teaching a given language however we often forget about the fifth skill that makes language itself becomes a language that is "culture".
Here is an attempt to establish a basis on which translation students can rely to produce a text that is culturally English or Arabic free of interference. (A test made by Mr. Belarbi to the 3rd year LMD students).

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

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

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

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

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

As practice shows, the interaction between the source culture (SC) and target culture (TC) in the process of translation results in a creation of a “hybrid” text where the basic cultural features of the (SC) tend to appear adopted or at least adapted in the TC. Consequently, this amalgam does belong to neither cultures and hence it’s neither Arabic nor English.
Mr. Belarbi asked the students to render a short passage into English putting into their account both linguistic and cultural aspects the possible they can.

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

We can read in Arabic:
كان يا ما كان في قديم الزمان و سالف العصر و الأولان رجل حباه الله بولدین، بنت من زوجه الأولى و ولد من الثانية.

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

There was once upon a time
 كان يا ما كان في قديم الزمان و سالف العصر و الأولان
A man whom God gave two children
رجل حباه الله بولدین
A daughter from the first wife
بنت من زوجه الأولى
And a boy from the second
ولد من الثانية

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

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

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

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

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

الله يهديك...!!الله يهابنا mesa ale. إن شاء الله يهديك يا نروحو.الله غالب و عليكم السلام و رحمة الله يرحمك الله...
Then he asked them to find their equivalence into English in their daily use and see to what extent the word “Allah” will be kept as frequently as it is in Arabic.

Let's go!

و يا نروح

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

God bless You! يرحمك الله

It's beyond my ability!! الله غالب

You should apologise!! الله يهديك

Wow!! Nice!! ماشاء الله

Ok! It will be then!! إن شاء الله

Mama Mia!!! الله الله

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

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

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

Hence; the word "Allah" is not recommended to be used always as an equivalent to the very word in Arabic. The English and the Arabic culture here do not share the same shadows of the word. Then he asked them to re-translate the second sentence: حباه الله بيولددين
They all told him that it would be better if we omit the word "GOD" from the English passage and substitute it with anything that denotes the same meaning or to say it as it is said in the English daily practice. They suggested a lot of equivalences such as:

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

The second thing that is culturally related is: the expression "زوجة الأولى- الزوجة الثانية". When he asked students about this expression they all answered that this man got married to the two simultaneously. This, of course, true and legal in our cultural judicial religious context, while it is not in the English context.

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

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

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

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

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

**Conclusion**

Language interacts with society because it expresses its speakers' culture and environment. Being aware of the social aspects of language contributes to a better use of it. Very often, the lack of knowledge of the culture of the speakers of a particular
language results in miscommunication. Being aware of the relations between language forms and social context helps understand language use to fulfill social functions. Social influences on language use cannot be ignored. Extra-linguistic dimension of language is of great value since using acceptable forms of language depends on the situation context. Language occurs in situations and the choice of language should fit the situations in which a person may find himself.
Chapter Two:

The Translation of Idioms
Introduction

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

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

Part One: Translation

II.1.1. Definition of Translation

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

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

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

(2) The structure of the SL will be preserved as closely as possible but not so closely that the TL structure will be seriously distorted”. In her definition, Susan based on using
translation as a means of demonstrating the understanding of the syntax of the language being studied.

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

II.1.2. Types of Translation

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

II.1.2.1. Literal and Informative Translation

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

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

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

The translator of a belles-lettres text is expected to make a careful study of the literary trend the text belongs to, the other works of the same author, the peculiarities of his
individual style and manner and so on. This involves both linguistic considerations and skill in literary criticism. A good literary translator must be a versatile scholar and a talented writer or poet.

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

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

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

II.1.2.2. Free and Literal Translation

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

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

A literal translation maybe defined as a translation “made on a lower level than sufficient to convey the content unchanged while observing target language norms” (Barkhudarov, 1969 cited in Shuttleworth and Cowie, 1997:95). Catford (1965)
states that literal translation takes word for word translation as its starting point, respecting structural and grammatical parallels, and thus the final product may also display group-group or clause-clause equivalence. Therefore, the translator does as if the target reader reads the source text in terms of form. This approach equates translation with the replacement of the linguistic units of the source text with equivalent target units without any consideration of such factors as context and cultural connotation.

As a translation strategy (Hocket, 1945:313) claims that “a literal translation clearly has its uses; a fairy literal approach is, for example generally appropriate for translating many types of technical texts, while in a different context the technique can also provide language learners with useful insights into target language structures”. In literary translation, too, the approach has its fervent defenders. However, amongst modern literary translators there are few who would consider literal translation to be a suitable vehicle for their work. The founders of this approach make of form their main concern so that the translation remains as close to source text as possible. Concerning Biblical translation and other sacred text, “Only literal translation can be considered faithful” (Nida and Taber1983:203). Although literal translation has its utility, in Casagrande’s opinion, it may lead to a kind of false translation which “can be misleading” (Shuttleworth and Cowie 1997:185).

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

II.1.2.3. Intralingual, Interlingual, and Intersemiotic Translation

Other types of translation were distinguished by Roman Jacobson (1959:234) (cited in Basnett 2002). He distinguishes three types of translation in his article ‘On Linguistic Aspects of Translation’: intralingual translation, interlingual translation and intersemiotic translation. The first one is also called rewording translation, in which the interpreter interprets the verbal signs by means of other signs in the same language. While the second is a proper translation,
it is defined as an interpretation of verbal signs by means of some other language. The third type is known as transmutation translation, it is an interpretation of verbal signs by means of signs of non-verbal sign systems.

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

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

II.2.1. Definition of Idioms

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

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

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

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

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

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

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

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

II.2.2. Types of Idioms

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

II.2.2.1. Idioms which Violate Truth Conditions

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

II.2.2.2. Phrasal Verbs

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

II.2.2.3. Simile- Idioms

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

II.2.2.4. Metaphorical Idioms

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

Our choice of these kinds is based on the common features that characterize idioms such as being multi-lexical units, figurative expressions and fixed patterns (though some idioms accept a specific variation). The idiomatic meaning, as such, is like a scale along which
II.2.3. Idioms and Culture

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

The Difference between Arabic and English in terms of their origin, cultural features, customs, beliefs and so forth, can clearly be seen in the nature of their idioms. According to Awwad (1990), the English idiom *the fox is not taken in the same snare twice* is equivalent to the Arabic one لا يفل الحدي لا الحدي. 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 للمؤمن والمؤمن. Ghazala (2004) also considers that the English idiom *Abusman’s holiday* has no Arabic equivalent. He suggests that in the absence of this kind of idiomaticity in the TL, the only expression which can hold a close meaning is 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, an English idiom such as *to go to the bar to bury one’s sorrows* has no equivalent in Arabic. Likewise, English has a preference for *diamond* in the idiom *Diamond cuts diamond*, whereas Arabic has a preference to iron لا يفل الحدي إلا الحدي. Ghazala (ibid.) also comments that an Arabic counterpart for the English idiom *to collapse like a house of cards* is not available since playing cards is not a part of the Arabic culture or social activities, and that only in recent times this game started to be known by the Arab people.

On the other hand, English and Arabic can share a common metaphorical concept. For example, both English and Arabic show generosity of human being in idioms such as *milk of human kindness* and أجر من حاهم. The English idiom originates from Shakespeare’s play
Macbeth (cited in Baker, 1992), and the Arabic one is related to an Arabic traditional story about a very generous man called حاتم الطائي. Both Languages express the notion of taking risks in the idioms to play with fire and يلعب بالنار. Usually these expressions are used as advice to warn someone from taking risks especially in Arabic لا تلعب بالنار. Both languages also express the same metaphorical concept in both idioms white lie and الكذبة البيضاء. In the two cultures, such expressions are usually used to avoid hurting someone’s feeling. The lexical system of each language is affected by the cultural background of that language and the way its people look and organize their ideas about their environment.

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

II.2.4. Difficulties in Translating Idioms

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

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

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

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

The same for Davies (2004) who sees that “any attempt of having a faithful equivalence of an idiom or fixed expression may have a similar counterpart in the TL, but its
context of use may be different; the two expressions may have different connotations, for instance, or they may not be pragmatically transferable” (Baker, 1992:69).

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

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

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

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

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

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

A lot of theorists did try to find some strategies that may help translators finding their way in the obscurity of such complicated space of idioms.
II.2.5. Strategies for Translating Idioms

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

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

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

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

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

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

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

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

A literal translation of blind as a bat might sound really strange in a language where the comparison between a blind person and a bat has never been used as a figure of speech. In Algeria for instance it would be more natural to say blind as a hen. In our country, most of us do have hens, through experience, we did see that the hens cannot see but with the presence of light.
Baker (1992) gives us many suggestions to be put into consideration when dealing with idioms:

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

Like father like son = الولد سر أبيه

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

Father = الأب Son = الولد

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

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

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

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

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

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

It is raining cats and dogs = إنها تمرّر كأفواه القريب

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

1- **Using an idiom of similar meaning and form**: Trying to find an equivalence of the idiom with the same meaning and form in the target language. This is not always possible, however in some cases it can be done successfully when the two languages sometimes share the same experience: for example, we do say in English Does not know his knee from his elbow and in Arabic we say with the same words and the same form: لا يعرف كوعه من نوعه.
2- Using an idiom of similar meaning but dissimilar form: This happens of course when the idioms tends not to have a possible form in the target language; or the main word we have is expressed differently or may it have some shadow that does not exist in the target language: Diamonds cut Diamonds لا يفل الحديد إلا الحديد
The meaning is roughly the same in use, style and tenor however the word Diamond is not used by the Arabs, the Arabs do make their hammers and swords of iron and they do not use diamonds the same as the Western do.

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

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

Conclusion:

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

The translation of the students
The Test

III.1. Introduction

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

III.2. The Sample

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

III.3. Research Tools

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

III.4. Description of the Test

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

The test aims to investigate the hypothesis if with practice students produce accurate translation.
III.5. Data Analysis

The percentages of the students’ translations are as follows:

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Correct answer</th>
<th>Wrong answer</th>
<th>No answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sentence 1</td>
<td>81%</td>
<td>5%</td>
<td>14%</td>
</tr>
<tr>
<td>Sentence 2</td>
<td>54%</td>
<td>18%</td>
<td>27%</td>
</tr>
<tr>
<td>Sentence 3</td>
<td>54,54%</td>
<td>0%</td>
<td>45,45%</td>
</tr>
<tr>
<td>Sentence 4</td>
<td>72,72%</td>
<td>27,27%</td>
<td>50%</td>
</tr>
<tr>
<td>Sentence 5</td>
<td>13,63%</td>
<td>36,36%</td>
<td>50%</td>
</tr>
<tr>
<td>Sentence 6</td>
<td>9,09%</td>
<td>4,54%</td>
<td>95,36%</td>
</tr>
<tr>
<td>Sentence 7</td>
<td>36,36%</td>
<td>9,09%</td>
<td>54%</td>
</tr>
<tr>
<td>Sentence 8</td>
<td>31,81%</td>
<td>40,90%</td>
<td>27,27%</td>
</tr>
<tr>
<td>Sentence 9</td>
<td>68,18%</td>
<td>22,72%</td>
<td>9.09</td>
</tr>
<tr>
<td>Sentence 10</td>
<td>0%</td>
<td>18,18%</td>
<td>81,81%</td>
</tr>
<tr>
<td>Total</td>
<td>42,13%</td>
<td>18,20%</td>
<td>45,39%</td>
</tr>
</tbody>
</table>

Table 1: Percentage of student’s translation.

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

Suggested translations by the students:

لا يلدغ المؤمن من نفس الجحر مرتين.
لا يلدغ المسلم من الجحر مرتين.
عصفور في الشجرة خير من 10 في الشجرة.

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Correct answer</th>
<th>Wrong answer</th>
<th>No answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sentence N° 1</td>
<td>81%</td>
<td>5%</td>
<td>14%</td>
</tr>
</tbody>
</table>

Table 2: Percentage of student’s translation of the sentence N°1
As shown in the above table 18 out of 22 students (81%) have rendered the idiom correctly and 03 out of 22 students (14%) have left out the idiom without any translation and only 1 out of 22 students (5%) whose answer was out of context.

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

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

**Sentence 2: Diamonds cut Diamonds**

Suggested translations by the students:

<table>
<thead>
<tr>
<th>Correct answer</th>
<th>Wrong answer</th>
<th>No answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>54%</td>
<td>18%</td>
<td>27%</td>
</tr>
</tbody>
</table>

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

The above table shows that 12 out of 22 (54%) students have succeeded in translating the English idiom into *لا يقتل الحديد إلا الحديد*, while 4 out of 22 students (18%) misinterpreted the idiom out of its real context as *الفتجار يكسر* or paraphrased it as *العين بالعين و الاسم بالاسم أو البادي أظلم*، or paraphrased it as *عَينَ السَّمَوَّم* and the rest of the students 27% have left it out without translation.

English has a preference for diamond, whereas Arabic has chosen iron, because the Arabs were known by wars and they used iron to make weapons like sword and arrows as a sign of power, while the English/Europeans were trades and they looked for another material stronger than iron they found in the diamonds; so they use diamond as a specific sign of strength.
Sentence 3: His father kicked the bucket yesterday

Suggested translations by the students:

توفى والده البارحة.
وافت المنية أبا البارحة

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Correct answer</th>
<th>Wrong answer</th>
<th>No answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sentence N° 3</td>
<td>54.54%</td>
<td>/</td>
<td>45.45%</td>
</tr>
</tbody>
</table>

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

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

Sentence 4: It’s raining cats and dogs.

Suggested translations by the students:

إنه تمطر بغزارة.
إنه تمطر كأفواه القرب.

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Correct answer</th>
<th>Wrong answer</th>
<th>No answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sentence N° 4</td>
<td>72.72%</td>
<td>27.27%</td>
<td>50%</td>
</tr>
</tbody>
</table>

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

This idiom has been translated by the majority of the students 16 out of 22 students (72, 72%) have succeeded in translating this sentence as إنا تمطر كأفوان القرب. The rest of them 6
out of 22 participants (27, 27%) have translated it as comunicative translation. So, we may notice that the majority of participants did understand the figurative and the semantic meaning of this English idiom.

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

Suggested translations by students:

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Correct answer</th>
<th>Wrong answer</th>
<th>No answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sentence № 5</td>
<td>13,63 %</td>
<td>36,36%</td>
<td>50%</td>
</tr>
</tbody>
</table>

Table 6: Percentage of student translation of the sentence №5

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

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

Suggested translations by the students:

اشتريت حذاءا عصريا و تناسيت كل شيء.
خاطرت و قمت بشراء الحذاء.
تجري الرياح بما لا تستهي السفن.
Table 7: Percentage of student translation of the sentence N°6

As shown in the above table, only 02 out of 22 students who answered on this sentence (9.09%), and only one answer was out of context. And the rest of participants 19 out of 22 (90.36%) were unable to translate this sentence. So, we may notice that the majority of students have failed in translating this idiom because they are not familiar with it.

Sentence 7: A penny saved is a penny gained.
Suggested translations by the students:

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

Table 8 shows that only 8 out of 22 students 36.36% of students have succeeded in translating the idiomatic meaning in this sentence, and 12 out of 22 students (54%) misinterpreted it, and the rest of students (9.09) did not answered correctly. Most of participants here failed in rendering this idiom.

Sentence 8: they make up a story
Suggested translations by the students:
Table 9: Percentage of student translation of the sentence N°8

As shown in table 8, 09 out of 22 students (40.90%) did not succeed in translating this sentence. While, only 7 of them rendered it correctly. And the rest of participants left out the sentence without translation.

Sentence 9: like a bull in china shop

Suggested translations by the students:

Table 10: Percentage of student translation of the sentence 9

This table shows that the majority of students 15 out of 22 students (68.18%) have translated this idiom correctly, in which they transmit the same function and the same cultural value. While 5 of them (22.72%) failed in translating it and the rest of participants (9.09%) did not answer on this sentence at all. Although this idiom is a little bit ambiguous, but the majority of students have grasped the idiomatic meaning. May be because they have already seen it; they are familiar with it.
Sentence 10: my aunt is a dog in the manager

Suggested translations by the students:

<table>
<thead>
<tr>
<th>Arabic Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>خالتني مدة ممتازة.</td>
</tr>
<tr>
<td>خالتني هي المسؤول الأولى.</td>
</tr>
<tr>
<td>عملت صعبة المراس.</td>
</tr>
<tr>
<td>عملت مزاجها حاد.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Correct answer</th>
<th>Wrong answer</th>
<th>No answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sentence N° 10</td>
<td>0%</td>
<td>18,18%</td>
<td>81,81%</td>
</tr>
</tbody>
</table>

Table 11: Percentage of student translation of the sentence 10

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

III.6. Findings

1. Most of the students who succeeded in rendering the meaning of the idioms using a coordinate idiom in Arabic and this due to the familiarity of the students with such type of idioms, may be because they have already know it or they have read about it or they have learned it in the classroom.

2. Idioms have been rendered only on the semantically. Those who were translated idiom for meaning instead of idiom for idiom such translation by the students is done when they do not have a direct present equivalent in Arabic to the idiom that they are going to translate.

3. Idioms that are translated neither formally nor semantically are not familiar to the students or maybe they have never been acquitted with them.

III.7. Conclusion

The translation of idioms is more than a literal process. It is meaning reproducing activity which demands a deep analytic process with reference to the cultural background of the source language and considerable efforts on the part of translators/students.
This chapter has tried to highlight the main difficulty, which is the lack of practice; most of the participants are suffering from. A translation task especially made for the purpose of this study. It has also attempted to show how culture moulds these fixed expressions and influences their forms and how the insufficient knowledge of the cultural patterns of the languages involved in translation hinders significantly their translation process and leads to unacceptable target versions.
General Conclusion
General conclusion and recommendations

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

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

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

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

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

Recommendations

What may help the students developing their translation is practicing translating idioms as much as they can because they are in need to be aware of the figurative language meaning. Since idioms are ones of the most common problems in translation. So, it is so important for
the teachers to spot the light on this problem and try to avoid it basing on practicing the translation of idioms in order to understand the connotative meaning within each idiom.

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


КузенкоГ.М. “*The world of interpreting and translating*” PDF (2008:6)

Web Site:

http://www.businessdictionary.com/definition/culture-gap.html#ixzz2yCzNn9AYretrived in April 16th, 2014
Appendix

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

Sentence 01
A Fox Is Not Taken Twice In The Same Snare.

Sentence 02
DiamondsCutDiamonds.

Sentence 03
His father kicked the bucket yesterday.

Sentence 04
It is raining cats and dogs.

Sentence 05
This book is as dry as dust; I'm going to stop reading it.

Sentence 06
I threw caution to the wind and bought the fashionable shoes.

Sentence 07
A penny saved is a penny gained.

Sentence 08
They make up a story.

Sentence 09
Like a bull in china shop.

Sentence 10
My aunt is a dog in the manger.
ملخص العمل

مقدمة

تم اختيار هذا الموضوع نظراً لأهمية التعابير الإصطلاحية التي تعتبر أحد أهم الجوانب التي تمثل ثقافة اللغة. إذ تعتبر مشكلة عمياء في ميدان الترجمة فغالباً ما تحمل هذه التعابير المعاني التي يمكن تفسيرها من خلال تراكيبها، إلا يمكن ترجمتها حرفيًا لاحتوائها على معنى مجازي وارتباطها ثقافيًا باللغة المنسوبة إليها.

الهدف العام من هذه الدراسة هو البحث عن الصعوبات الرئيسية التي يواجهها طالب السنة الأولى ماستر في ترجمة التعابير الثقافية المزمنة.

إشكالية البحث:

عند التعامل مع الترجمة يواجه معظم الطلاب صعوبات في ترجمة التعابير وخاصة تلك التي ترتبط بالجوانب الثقافية للغة.

و التي لا يمكن تفسيرها أو ترجمتها حرفيًا نظراً لمعناها المجازي.

فرضية البحث:

كلما زادت ممارسة الطلبة لترجمة التعابير الإصطلاحية، كلما تحسن مستواهم في إنتاج ترجمة أكثر دقة.

يصبح هذا البحث على الإجابة على الأسئلة التالية:

• ما هي الصعوبات التي تواجه طالب الأولي ماستر عند التعامل مع التعابير الإصطلاحية؟
• ماهي الاستراتيجيات المناسبة التي يمكن أن تساعد في إنتاج ترجمة موثوقة للعبارات الإصطلاحية؟
• ماهي الفائدة من ممارسة الترجمة التي تتكمن على إنتاج ترجمة صحيحة و دقيقة للعبارات الإصطلاحية؟
وسائل البحث:

في هذه الدراسة اعتمدنا على وسائل مختلفة لجمع المعلومات فمنها الكترونية (مواقع و مراجع على الشبكة العنكبوتية ) و أخرى ملموسة (مراجع كتب و مذكرات). كما دعنا دراستنا باختبار موجه لطليعة سنة أولى ماستر، كان الاختبار عبارة عن عشرة جمل انجليزية للترجمة إلى العربية.

تتكون هذه الدراسة من ثلاثة فصول، فصولين نظريين وفصل تطبيقي.

الفصل الأول: اللغة و الثقافة

يحتوي هذا الفصل على تعريف مختلف للثقافة اقتبست لمختلف الكتب وعلماء اللسانيات، كما تناول علاقة اللغة واهتميتها في تجميع الثقافة. إذ تعتبر الثقافة جزء لا يتجزأ من اللغة. كذلك سلطة الضوء على واحدة من أهم معوقات الترجمة من ثقافة إلى أخرى و هذا ما يسمى بالفروق الثقافي (cultural gaps). كذلك تطرقنا إلى ما يسمى بالتبادل الثقافي بين اللغات (cultural interference).

1. تعريف الثقافة

الثقافة هي جزء لا يتجزأ من كل مجتمع، إذ تخلق العمل الجماعي و الشعور بالانتماء بين أبناء ذلك المجتمع. كما تشمل الثقافة مختلف جوانب التواصل، الأدب و السلوك و القيم و العادات و الاعتقاد والمعتقدات، وحتى نمط اللباس و أنواع الغذاء، فكل مجتمع ثقافة خاصة تميزه عن غيره. عرف العديد من العلماء مصطلح الثقافة وطرق مختلفة مثل تعريف كلوهوفن (Klochohen), آدلر (Adler), (Levo-hynrecson) ونيومارك (Newmark).

ومن أهم هذته التعريفات نذكر: (Newmark (1995))

بما أن الثقافة هي جزء مهم من كل لغة، فعلي المترجم اكتساب خليفة ثقافية للغة الهدف. لهذا يشكل نقص الثقافية الثقافية عائقا في مجال الترجمة.

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

لأجل فهم الثقافة ينبغي التمييز بين نوعين من الرموز: الرموز المرجعية والرموز التعبيرية. الرموز المرجعية هي رموز دلائية وهي الكلمات أو الكائنات التي لها معنى محدد؛ فعلى سبيل المثال، "الماء" هو رمز مرجعي لأنه يشير إلى شيء ضروري في الحياة والجميع يعرف ذلك.

بينما الرموز التعبيرية هي رموز تمثيلية لأنها تثير عدة معاني بدلاً من معنى واحد. فعلى سبيل المثال، كلمة "الأم" تعني الوالدة الدائمة للإنسان أو الحيوان. هذا معناها الدلالي، لكن الكلمة تحمل معاني أخرى لها علاقة مع: النافذ، الأمان، الحنان، الراحة، الحب، الأصول... الخ. فالرموز التعبيرية أهمية خاصة في كل ثقافة.

2. العلاقة بين اللغة و الثقافة:

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

3. الفساغ الثقافي:

المقصود بالفُساغ الثقافي عموما هو الاختلافات التي تمكن بين ثقافتين مختلفتين. يمكن أن تتمثل هذه الاختلافات في العادات والتقاليد، وكذلك في قيم كل ثقافة. كما يمكن أن تعني به الاختلافات الدينية و الاختلافات الاجتماعية. ففي مجال الترجمة نجد هذه الاختلافات عند عدم توفر المكافئ على مستوى الكلمة أو المعنى. أحيانا عند ترجمة بعض المعاني من لغة إلى أخرى، وبالتالي من ثقافة إلى أخرى نواجه صعوبة في إيجاد المكافئ الدقيق للمعنى. مثلاً كلمة "كوخ" في العربية لا تكافئ كلمة "cottage" في الإنجليزية. كذلك كلمة "راغيف" ليس له مكافئ يتوفر على نفس الشروط في اللغة الإنجليزية، لأن "الراغيف" منسوب إلى العرب لا غيرهم.
4. التداخل الثقافي:

يحتوي هذا المنصرع علي أهم المشاكل التي تواجه المترجمين عند تجاهل ثقافة اللغة الهدف. في هذا الصدد، قام الاستاذ بالعربي بدراسة حول التداخل الثقافي. حرصت هذه الدراسة على نحو سنا ثلاثة اختصاص انجلزية. حيث طلب الاستاذ من الطلبة ترجمة بعض الجمل من الانجليزية إلى العربية تحتوي الجمل على أفكار تعود للثقافة العربية بينما لا توفر هذه الافكار لدى الانجليز مثال على ذلك:

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

God bless You ! يرحملك الله

It's beyond my ability!! غالب الله

You should apologise!! يهديك الله

Wow!! Nice!! مشاء الله

Ok ! It will then!! إن شاء الله

Mama Mia !!! الله

كما نلاحظ هنا أن الترجمة ليست حرفية كلّمة ‘الله’ بالنسبة للعربية أو المسلمين كلمة متناولة في حياتهم اليومية و هذا راجع لقوة إيمانهم و تسكمهم الله، بينما تختلف بالنسبة للثقافة الانجليزية.

الفصل الثاني: ترجمة العبارات الاصطلاحية

تستلزم ترجمة العبارات الاصطلاحية إدراكاً و فهماً ثقافياً لغة الهدف. فعلى المترجم اكتساب خلفية ثقافية لتجنب الوقوع في ترجمة تخاطر من المعنى المشود.
الترجمة: الجزء الأول

1.1.2: ترجمة تعريف ترجمة

تحضي مفاهيم الترجمة، حيث يختلف مع بعض التصوُّرات المختلفة. من أهم التصوِّرات المتاحة في هذا الفصل ترجمة متعدد من العلماء، حيث يختلف مع بعض التصوُّرات المتاحة. في هذا الفصل ترجمة: كاتفارد، نيدا، باستند (Bassnett)، نيدا (Catford)، باستند...

التَّرجمة هي عملية استبدال الألفاظ اللغوية من اللغة المصدر بمكافئ لغوي في اللغة الهدف.

2.1.2: أنواع الترجمة

1.2.1: التَّرجمة التعليمية

التَّرجمة التعليمية: هذا النوع من التَّرجمة تتعامل مع النصوص الأدبية ك أعمال الشعر والرواية. التَّرجمة التعليمية: هذا النوع من التَّرجمة لا يخص النصوص الأدبية بينما الهدف الأساسي منه هو محاولة توصيل نفس الفكرة. إن تركز هذا النوع على المضمون لا على الشكل.

2.1.3: التَّرجمة على مستوى اللغة وميزة جاكوبسون

بين ثلاث أنواع من التَّرجمة، حيث ينتمي بالترجمة على مستوى اللغة، بينما النوع الثاني التَّرجمة على مستوى اللغة، وهي إعادة صياغة الرموز السفهية برموز السفهية الأخرى في نفس اللغة.
فعني بها ترجمة الرموز الشفهية إلى رموز شفهية أخرى في لغة مختلفة. أما النوع الثالث والمعروف بالترجمة التحويلية، وهي ترجمة رموز شفهية بواسطة رموز غير شفهية.

الجزء الثاني: العبارات الاصطلاحية

1.2. تعريف التعبير الاصطلاحية:

التعامل مع ترجمة التعبير الاصطلاحية يتطلب أولاً الاتفاق على ماهيتها.

وتجدر الإشارة إلى أن نوع هذه التعبير تبعاً لتعدد الدارسين من لغويين و نحاة و مؤلفي المنهج ومريدين. لتأخذ عدداً قليلاً منها إذ تعرف التعبيرات الاصطلاحية بأنها: "نمط تجريد اللغة التي تسمح باختلاف بيض في الشكل، وغالباً ما تحمل المعاني التي لا يمكن استنتاجها من مكوناتها الفردية" (بيكر، 1992: 63).

2.2. أنواع التعبير الاصطلاحية:

التعبير الاصطلاحية هي من أنواع مختلفة. بعضها محمولة أكثر من غيرها، وأنواع أخرى أكثر مرونة بالإضافة إلى تلك المتعلقة بمنطقة اجتماعية معينة أو حقل دلالي، على أساس مثل هذه السمات، وقد صنفت من قبل اللغويين التعبير بطرق مختلفة.

1.2.1. التعبير التي تتغير حسب الظروف:

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

2.2.2.1. أشباه الجمل الفعلية

وفقًا لـ بالمر (1976)، أشباه الجمل الفعلية هي الأنواع الشائعة جداً من التعبير في اللغة الإنجليزية. فهي مزيج من: واحد في الفعل و ظرف أو لفعل و حرف الجر. معنى هذا الجمع يمكن بأي حال أن يستقل من الفعل الفردية، ظرف أو حرف الجر، في كثير من الحالات هناك أفعال تشبه معنى أشباه الجمل الفعلية.
3.2.2. التشبيه

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

3.2.2.1. التعبير الإصطلحية المجازية


3.2.2.2. التعبير الإصطلحية والثقافة

عرف قاموس أكسفورد (oxford) (لغة الإنجليزية موجزة أصل الكلمة (1996) التعبير الإصطلحية كعبارات مخصصة للغة معينة. مفهوم الخصوصية يعني أن التعبير الإصطلحية يمكن أن تكون ذات صلة بشكل خاص للغة واحدة بدلاً من أخرى. إذا كانت اللغة نظام أساسي اجتماعيا، فمن ثم يمكن اعتبار التعبير الإصطلحية ميزات تمثل طبيعة الخلفية الثقافية.

التعابير الإصطلحية ترمز إلى المعتقدات والمواعف الاجتماعية. إلخ. وبالتالي، فإنها تأتي من مختلف المجالات.

4.2.2. الصعوبات في ترجمة التعبير الإصطلحية:


5.2.2 الاستراتيجيات في ترجمة التعبير الإصطناعية:

حاول العديد إيجاد حل مشاكل ترجمة التعبير الإصطناعية ، فقد اقتراح بيكر هذه الاستراتيجيات في ترجمة التعبير الإصطناعية:

1 - استخدام عبارات إصطناعية من معنى وشكل مماثل.
2 - استخدام عبارات إصطناعية من معنى مماثل وشكل مختلف.
3 - الترجمة بإعادة الصياغ.
4 - الترجمة بالحذف.

الاستنتاج:

في المناقشة المذكورة أعلاه من خلال هذا الفصل، حاولنا التطبيق إلى الصعوبات والمشاكل التي يمكن أن تنشأ أثناء ترجمة التعبير الإصطناعية عبر اللغات. في بعض الأحيان مهنة تنقل عبارات من لغة إلى أخرى قد تبدو سهلة، ولكن في أوقات أخرى يصبح من الصعب العثور على ما يكافئ في المعنى.

الفصل الثالث:

يمثل هذا الفصل الجزء التجريبي لهذه الدراسة ، إذ يحتوي على دراسة حالة لطلبة السنة الأولى ماستر تخصص ترجمة وعلوم الترجمة. فضلاً في هذا الجانب بوضع اختيار لهذه الفئة من الطلبة و ذلك لتقييم مستوى في ترجمة العبارات الإصطناعية . يمثل هذا الاختيار في ترجمة عشري جمل تتضمن عبارات إصطناعية إلى اللغة العربية.

بعد إجابة الطلبة على الاختبار قمنا بتحليل وتقدير النتائج، والتي أظهرت كالتالي:
نسبة 42% مثلت نسبة الطلبة الذين تمكنوا من الإجابة بطريقة صحيحة. بينما 18% مثلت نسبة الإجابات الخاطئة للطلبة. في حين 46% مثلت نسبة الطلبة الذين لم يجيبوا على الاختبار.

النتائج التي توصلنا إليها:

1- معظم الطلبة الذين نجحوا في ترجمة معنى التعابير الإصطلاحية استخدموا معنى مكافئ في اللغة العربية، وذلك بسبب إمامهم بمثال هذا النوع من التعابير.

2- التعابير الإصطلاحية ترجمت على مستوى المعنى عوضاً عن تعبيير مجاز بمجاز.

3- التعبيرات التي لم يتم ترجمتها لا لغويةً ولا ضمنياً نظرًا لكونها ليست مألوفة لدى الطلاب.

المحصلة:

تتطلب ترجمة التعابير الإصطلاحية دراسة تحليلية معمقة ورصد ثقافي في كلا اللغتين المصدر و الهدف.

حاولنا من خلال هذا الفصل تسليط الضوء على الصعوبات الرئيسية، والتي تمكن في افتقار الطلبة إلى ممارسة ترجمة العبارات الإصطلاحية.

توصيات:

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

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

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