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**Translation of Arabic Idiomatic and Proverbial Expressions into
French in Tahar Wattar's Novels: The Fisherman and the Palace,
The Ace and The Earthquake**

Thesis Submitted to the Department of English Language and Literature in Candidacy for the
Degree of 'Doctorat Sciences' in Linguistic Science and Translation

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DEDICATION

This work is dedicated to:

My wife and children

My late parents, may Allah rest their souls in peace!

Those who believe in this proverb:

A good deed is never lost.

Un bienfait n'est jamais perdu.

فلا يضيع جميلا أينما زرع

ازرع جميلا ولو في غير موضعه

Cultivate a beautiful albeit misplaced

do not miss beautiful wherever planted

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ABSTRACT

The present study focuses mainly on the investigation of the translation of Arabic idioms and proverbs into French to provide insight into the cross-cultural and cognitive linguistic processes of translation and the strategies used in the translation of idioms and proverbs extracted from the novels of Tahar Wattar: *The Fisherman and the Palace*, *The Ace*, *The Earthquake* and *A Mule's Wedding*. The study aims at shedding light on some aspects of idioms and proverbs that may pose problems while translating from one language culture into another. Idioms and proverbs are identified in the original Arabic text, and put into the cultural categories suggested by Eugene Nida (1964: 91). Next, they are compared with their French counterparts and analysed from sociolinguistic, cognitive and rhetorical points of view. An attempt is made to identify the translation strategies most probably selected by the translators. Their effectiveness is then dealt with in terms of producing equivalent idioms and proverbs, carrying the same cultural values, message and preserving stylistic features as the source language idioms and proverbs. The findings reveal that most of the translators encounter difficulties when translating idioms and proverbs with reference to their cultural values, metaphorical aspects and stylistic features. The most frequent strategy used to deal with idioms and proverbs is literal translation. Translation by equivalence occupies the second position. The third strategy is translation by paraphrasing. The last position is occupied by combination strategy (literal translation and paraphrasing). On the basis of the findings of this study, related to the fact that it is this culture specific, metaphorical and stylistic nature of idioms and proverbs that makes them unmanageable for translators, it is recommended that, in addition to having enough knowledge related to translation theory and translation strategies, a translator needs to

have intercultural competence to manage to handle the challenging task of transferring idioms and proverbs from one culture into another.

Arabic Alphabet Transliteration System

The following Arabic alphabet transliteration system is used to transliterate into Latin script Arabic words and expressions used throughout this work.

Arabic alphabet	Transliteration	Sounds as in	Arabic alphabet	Transliteration	Sounds as in	Arabic alphabet	Transliteration	Sounds as in
alif ا	a	ram	zi ز	z	zeal	qaf ق	q	Qatar
ba ب	b	bat	siin س	s	sing	kaf ك	k	Kent
ta ت	t	tab	shiin ش	sh	shall	laam ل	l	lamb
tha ث	th	thanks	Saad ص	S	Salt	miim م	m	mark
jiim ج	j	jet	Daad ض	D	dart	nuun ن	n	nasty
ha ح	h	harsh	Ta ط	T	tore	waaw و	w	word
kh خ	kh	loch	THa ظ	TH	those	ha ه	h	hand
daal د	d	dad	ayn ع	3, 3a, 3i, 3u	Eel	ya ي	y	yet
thaal ذ	dh	that	ghayn غ	gh	Ghana	hamza ء	a, i, u 'a,'i,'u, '	
ra ر	r	ran	fa ف	f	Far	-		

List of Abbreviations

L1: First Language

L.M.D: Licence Master Doctorat

SC: Source Culture

SL: Source Language

SLC: Source Language Culture

ST: Source Text

TC: Target Culture

TL: Target Language

TLC: Target Language Culture

TR: Target Reader

TT: Target Text

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General Introduction

Translation is an important tool of communication that enables people with different languages to share ideas, culture and sciences among others. Nevertheless, it is not as an easy task. Translation practice requires knowledge of both languages, their cultures and knowledge of translation strategies. Translating idioms and proverbs is a challenge for translators as they are language and culture specific expressions.

Every language differs from other languages by its cultural specificities and stylistic features of expression, mirroring a particular world view and way of thinking. Each language has particular expressions to express certain phenomena and situations which may seem alien if they are translated literally without conforming to the cultural norms of the TL. Norms are models of correct or appropriate behaviour (Schäffner, 1999:5). For example, the English idiom “ It rains cats and dogs ” may seem strange to a French or an Arab if it is translated into “ Il pleut des chats et des chiens ” ou “ إنها ” [innaha tumTiru qiTaTan wakilaaban]. The equivalent expressions in both languages French and Arabic are “ Il pleut des cordes ” and “ (إنها تمطر كأفواه) ” [innaha tumTiru k'afwaahi al qirabi] (bighazaaratin)]. Idioms and proverbs show that people belonging to different cultures perceive and represent reality in different ways, using different expressions. For instance, the English proverb “ One man’s meat is another man’s poison ” is rendered into French and Arabic by “ Ce qui guérit l’un tue l’autre” and “ مصائب قوم عند قوم فوائد ” [maSaa'ibu qawmin 3inda qawmin fawaa'idu] ‘the misfortunes of some people are advantages to others’.

Translating idioms and proverbs from one language into another entails not only linguistic knowledge but extra-linguistic knowledge as well. In other words, the translator needs to be familiar with the cultures in question. Every culture breaks free

from other cultures by its own idioms and proverbs and this makes its comprehension and rendition into another language culture difficult, especially in the absence of cultural equivalents. A translator may transpose an idiom or a proverb from one language into another, but he may not convey the culture of this idiom or proverb in an effective way, re-expressing the same conception in the TL, especially if idioms and proverbs are viewed in terms of products of conceptual systems as in the translation of the English proverb “ Don’t count your chickens before they are hatched ” into both French and Arabic “ Il ne faut pas vendre la peau de l’ours avant de l’avoir tué ” and “ لا تبع سمكا في البحر ” [laa tabi3 samakan fii al bahri] (don’t sell fish in the sea). The three proverbs mean that a person should not rely on his gains until he has them in his possession. This shows how cultures conceptualise human experience differently. The fact that idioms and proverbs are frozen expressions whose meaning is difficult to determine by someone from a different culture renders their translation delicate.

If idioms and proverbs express the different processes of conceptualising the world, it is necessary for the translator to understand the different cognitive mechanisms involved. This is related to the fact that idioms and proverbs carry vivid images expressed through metaphors which are associated with indirectness, using figurative language. They are a special kind of indirect speech act. This allows the speaker to disagree or give advice in a way that may be less offensive. Idioms and proverbs carry a metaphorical sense that makes their comprehension difficult. Conceptual metaphors have psychological reality and they motivate idioms and proverbs. Therefore, the translator needs to be aware of the metaphors that idioms and proverbs use to make sense of reality. Idioms and proverbs are a reflection of a particular way of thinking, behaving and conceptualising reality.

Idioms and proverbs are characterised by stylistic features. They pack aesthetic punch. This effect can be traced to their frequent use of poetic devices. The poetic aspects of idioms and proverbs are difficult to preserve in translation. That's why, Robert frost said that “ Poetry is what is lost in translation ”. However, it remains important to maintain the stylistic impact of idioms and proverbs in translation. Phonological harmony is often used in idioms and proverbs to achieve the purpose of catchy, easy to remember and understand. For example, alliteration, assonance, end rhyme and repetition techniques are used to increase language phonetic beauty and rhetorical effect in many idioms and proverbs. The use of such kind of phonostylistic features serves as a means of persuasion and attraction and increases the aesthetic feeling. In spite of the fact that these prosodic features of idioms and proverbs pose an extremely difficult problem of translation, the translator should do his best to preserve them in translation.

1.1. Aims of the Study

The main aim of the present work is to illustrate the problems that may be posed by the translation of idioms and proverbs to the translator in terms of comprehension and rendition. The study is an attempt to reveal to what extent idioms and proverbs can be translated faithfully in order to achieve the maximum equivalent meaning, estheticity, connotation and effect in the TL text. The study intends to show how idioms and proverbs reflect cultural and cognitive human experiences encoded in a particular way and how culture models and constrains this cognition. It would also give us a chance to see how the members of a particular culture structure or map their experience of the world and record it into their language.

It aims at dealing with the sociocultural, psychological and linguistic aspects of idioms and proverbs. In other words, the study attempts to show that idioms and proverbs are culture-specific, metaphorical in nature and speech ornaments. This contrastive cultural, cognitive and linguistic analysis between Arabic and French idioms and proverbs aims at clarifying how they reflect different cultural beliefs, mental mechanisms and shared common schema of cognition related to processing experience, thinking and conceptualising the world that underlie them in translation. In other words, idioms and proverbs are approached from different points of view: cultural, cognitive and rhetorical. In this sense, the study is interested in translation as a process and product. Dealing with translation as a process aims at understanding what goes on in the translators' minds when carrying out the activity of translation. In other words, the study concerns the processes that are involved in idioms and proverbs translation with reference to the cultural, psychological and linguistic aspects. It is also important to understand the mechanisms that govern these processes and the degree to which translators consciously choose certain strategies. The study examines the strategies used by the translators during the process of translation and the significance of their frequency. Focusing on translation as a product aims at describing and evaluating idioms and proverbs translation and its relation to the SL text, attempting to understand how translation balances between the wish to be faithful to the original text and the wish to fit into the new cultural context of the TL. On the basis of the fact that idioms and proverbs are metaphorical figures, it would be interesting to investigate how figurative meaning is treated when handling idioms and proverbs. It's the figurative language, that characterises idioms and proverbs, that renders the activity of translation difficult in terms of comprehension. Idioms and proverbs are metaphors

that say something to mean something else. Both idioms and proverbs involve the figurative use of language and this constitutes an area of great challenge for the translator. It is an area of language which McEldowney (1981:5) calls “ An abstract and most sophisticated area of language...”. Idioms and proverbs play an important role in language, in terms of giving expressiveness to the speech. They have linguistic features that make them differ from ordinary expressions. They are image bearing. Idioms and proverbs are figures of speech. They have a rhythmic organisation in poetic style. Poetic devices which are features of proverbs and idioms have an aesthetic value. These poetic features which give the text its effect are difficult to preserve in translation. Idioms and proverbs are characterised by their form which is of vital importance. They are culture-specific aspects of a particular language, i.e., the non-existence of a direct one to one correspondence in the TL of a particular idiom or proverb in the SL is the result of culture-specific metaphors. People refer to idioms and proverbs, based on cognitive processes to express things.

The main reason for the choice of this topic is to understand what makes idioms and proverbs difficult to handle in translation in terms of cultural phenomena, metaphorical constructs and linguistic or rhetorical entities. The usefulness of the study consists in the fact of extracting similarities and differences from a corpus of Arabic and French idioms and proverbs, in order to arrive to some conclusions that show how idioms and proverbs function culturally, cognitively and linguistically, reflecting social values, cognitive mechanisms and rhetorical features and give insights into the multidisciplinary nature of translation, involving different types of communication, and being governed by a variety of cultural, psychological and linguistic factors. This is expressed through the fact that:

Language is the most important component of culture.

Language reflects our cognitive appraisal of the world, categorisation of experience and use of metaphor.

Language reflects poetic structure in terms of aesthetic values.

1.2. Statement of the Problem

Most of the translators find it difficult to translate idioms and proverbs. So, the main question addressed by the study is based on the fact that idioms and proverbs are considered to be a cultural, cognitive and linguistic tool in language.

Are the difficulties of translating idioms and proverbs due to the cultural values, underlying them, understanding their figurative meaning as they do not mean exactly what they say and rendering their various rhetorical aspects into the TL?

1.3. Hypothesis

It is hypothesised that:

The difficulties of translating idioms and proverbs are due to the cultural values, underlying them, understanding their figurative meaning as they do not mean exactly what they say and rendering their various rhetorical aspects into the TL.

Idioms and proverbs are often major barriers in inter-cultural translation, because they are rich in cultural values, unpredictable in meaning, and poetic in structure.

The difficulty of idioms and proverbs translation is due to the diversity of cultural conceptualisation of the world, metaphorical structure, our mental schemas with which we build up our representation of reality, and literary aspects.

1.4. Research Questions

- How do culture, figurative meaning and stylistic features constitute obstacles in idioms and proverbs translation ?

- What kind of strategies do translators use to render idioms and proverbs from one language into another?
- If translation is based on the principle of establishing a relationship of equivalence between the ST and the target one, is it possible to achieve equivalence concerning the translation of idioms and proverbs which are culture specific, metaphorical and whose formal features are essential elements?

1.5 . Assumptions

We assume that idioms and proverbs are a cultural object.

People tend to structure or map their experience of the world metaphorically.

Images are used to enhance understanding in interaction.

The more experience is conceptualised in a dissimilar way, the more the task of translation will be difficult.

The difficulty of idioms and proverbs rendition lies in the fact that they lack counterpart idioms and proverbs related to the same conceptual area.

Idioms and proverbs are instances of linguistic devices.

1.6 . Definitions of Variables

The variables that a hypothesis contains may be given a general definition and an operational one.

1.6.1. General Definition

The difficulty of translating idioms and proverbs is attributed to the fact that these expressions are culture-bound and this is what makes them difficult to grasp. Understanding implies not only knowledge of the language, but also world knowledge. Recognising these expressions at the linguistic level may not be enough to ensure their cultural background comprehension. Besides, idioms and proverbs are characterised

by their figurative meaning which cannot be deduced with reference to the words of the expressions. Perhaps, the rhetorical aspects of idioms and proverbs are the most complex part to handle in translation. It is not easy to reproduce these figures of speech in the TL, especially when there is no equivalence in the TL.

1.6.2. Operational Definition

Transferring the cultural values, underlying idioms and proverbs, understanding their figurative meaning and transposing their various rhetorical aspects to the TL may be defined operationally by analysing how the translators in their French translations deal with idioms and proverbs included in Tahar Wattar's novels in question. Idioms and proverbs extracted from the ST are contrasted with their equivalents in the TT. The analysis of idioms and proverbs translation in relation to the choice of translation procedures or equivalences provides useful information in terms of attributing the difficulty of translating idioms and proverbs to the fact that they are culture tied, metaphorical and have various rhetorical aspects.

1.7. Definition of Terms

Some terms are defined in relation to the field of inquiry to facilitate their understanding for the general reader.

1.7.1. Cultural values

Idioms and proverbs are culture specific expressions in the sense that they are well-rooted in a particular socio-cultural context and this makes their understanding challenging for a translator who has a different cultural background and is less acquainted with the SC. Cultural values of idioms and proverbs refer to people's experience and way of conceptualising the world. Each culture has idioms and proverbs that are unique to it. Schwarz (2003:1) confirms that " Although more and

more concepts are shared and understood between different cultures, there are still many terms and expressions which reflect the morals and values of a particular culture and have no true equivalent in the TL”. The metaphorical concepts that we use and that structure our conceptual system are founded in our culture. The images that we use to talk about certain aspects of the world are based on cultural facts.

1.7.2. Figurativeness

Idioms and proverbs are characterised by their metaphorical meaning, i.e., they are not intended to be understood literally. In metaphorical expressions what the speaker means differs from what he says. Non-literal or figurative language refers to words or groups of words that alter the usual meanings of the component words.

Figurative use of language is the use of words or phrases in a manner where the literal meaning of the words does not make sense, but “ implies a non-literal meaning which does make sense ”. Figurativeness refers to a particular use of language in which what is communicated is not what the words mean literally. It is, therefore, a way of speaking of something by talking about something else. It is an inherent feature of speech, because of the accuracy of expression and it goes beyond tangible meanings to abstract ones. It is the best way to expand language and get rid of verbal narrowness, giving way to imagination.

1.7.3. Rhetorical Aspects

Rhetoric is, as stated in the Collins Cobuild English Dictionary, “ The skill or art of using language effectively ” (Sinclair, 2000:1427). Rhetorical aspects are related to making use of figures of speech. They reinforce the expressiveness. They are employed to create vivid and emphatic effects and evoke profound thoughts. Rhetorical aspects are also used to evoke an emotional response in the audience.

These rhetorical features contribute to idioms and proverbs' being concise, vivid, and memorable and this is what keeps them handed down from generation to generation. According to Odlin (1986:130) “ One of the most important factors in determining the universal characteristics of human language is the need for the language to be comprehensible and memorable- that is, learnable ”. Nida and Taber (1969: 12) state that “ Translation consists in reproducing in the receptor language the closest natural equivalent of the SL message, first in terms of meaning and secondly in terms of style ”. In the same context, the definition of translation of Bell (1991: 15) runs as follows: The transformation of a text originally in one language into an equivalent text in a different language retaining, as far as possible, the content of the message and the formal features and functional roles of the original text. The translator needs to attempt to preserve not just what the ST says, but also how it says it.

1.8. Significance of the Study

Idioms and proverbs are an important part of any language. So, they should be well understood in the SL to be reproduced properly in the TL. Different processes are involved in either their comprehension or reproduction. The translator should be aware of these processes in order to manage to deal with them in translation. As idioms and proverbs are culture-bound elements, figurative expressions and rhetorical entities, their rendering from one language into another is a challenging task. The present study will be an endeavor to investigate idioms and proverbs translation from a socio-cultural, cognitive and linguistic perspective. This study tends to have pedagogical value in the area of idioms and proverbs translation and the findings may reveal the appropriate ways to deal with them. As a result, translation learners can use the effective procedures to enhance their ability as far as idioms and proverbs translation

is concerned. In addition, they can overcome the problems they may encounter concerning understanding and reproducing them in the TL.

1.9. Limitations and Delimitations of the Study

Four novels of Tahar WATTAR have been chosen as a corpus for this study. The idioms and proverbs included in the ST are limited to Algerian people's culture. This expresses a particular world view. The results of the study may change when dealing with a different culture. Generalisability of the results is another limitation of the study, as the study is limited to a particular culture. It must be noted that only the mentioned aspects are investigated in the study. Other variables or factors that are likely to affect the results of the study are not taken into account in the present study.

1.10. Research Methodology

The present study is concerned with the difficulties of translating idioms and proverbs in relation to cultural, conceptual-metaphoric and linguistic aspects and the strategies which may be used by the translators to treat them. The study is based on a corpus of 36 idioms and proverbs (4 idioms and 32 proverbs) extracted from the following four novels by Tahar Wattar translated into French: *The Fisherman and the Palace* translated by Amar ABADA, *The Ace* translated by Bouzid KOUZA with the collaboration of Idris BOUKHARI and Jamel Eddine BENCHEIKH, *The Earthquake* translated by Macel BOIS and *A Mule's Wedding* translated by Macel BOIS and B. GUICHOU. The choice of Tahar Wattar's novels and their translation into French is due to the fact that he attempted to reflect the Algerian people's socio-cultural background through his writings. That's why, the essence of his project was to liberate Algerian identity to make it Arab-Berber-Islamic. As the number of the Algerian writers' novels in Arabic translated into English is very limited and the translation

tends to be inadequate as far as the cultural dimension is concerned. This is due to the fact that Arabic and English are distant languages as Arabic is a Semitic language and English is an Indo-European language. Therefore, the choice of the French translation of the Algerian writer's novels in Arabic is more appropriate and adequate because of historical considerations.

As this study is mainly interested in investigating the issue of the translation of idioms and proverbs, the descriptive-comparative method that is socio-cognitive and linguistic seems to be the most appropriate to analyse and interpret the way they are handled by the translators of the aforementioned novels. Idioms and proverbs are extracted from the original Arabic text and put into the cultural categories suggested by Eugene Nida (1964: 91). Next, they are compared with their French counterparts and analysed from sociolinguistic, cognitive and rhetorical points of view. An attempt is made to explore the strategies which are applied in translating idioms and proverbs in the corpus of the study, trying to highlight the factors which motivate the translators in the choices of one translation procedure at the expense of another during the process of translation, identify the most frequently used strategies and see whether the translation of idioms and proverbs is idiomatic and faithful, recreating the same cultural values, message and stylistic features in the TL.

If translation is regarded as a multidisciplinary process, the best approach to idioms and proverbs translation would be an approach that is based on many disciplines, like sociology, cognitive science, contrastive linguistics, etc, to understand how it occurs and works. The analysis may not be limited only to internal relations linked to language but other external elements should be taken into account,

that is, all the analysis dimensions are to be integrated and this is what an interdisciplinary descriptive method requires.

The pairing of idioms and proverbs used in the SL and their equivalents in the TL is a way to highlight the process involved in the activity of translation. A parallel corpus is a good source of data in order to illustrate cultural similarities and differences between the source and TTs with reference to idioms and proverbs. The data are analysed within a descriptive-comparative method which provides an interesting framework for the investigation of idioms and proverbs translation from a socio-cultural, cognitive and linguistic perspective.

1.11. Structure of the Study

This thesis contains eight chapters divided into two parts. The first six chapters are devoted to literature review which consists in the theoretical framework of idioms and proverbs translation from Arabic into French. The second part consists of two chapters which are devoted to the practical part related to the analysis of idioms and proverbs translation and the study conclusions and recommendations. Finally, the study ends with a general conclusion.

The first chapter deals with translation throughout history to show that translation had been practiced by people and it was viewed as something necessary for bridging the gap between cultures and spreading knowledge. The second chapter is devoted to the use of translation in language teaching throughout history to show its position in different language teaching methods which oscillates between acceptance and rejection and how it may be used as a means to an end and an end in itself. Translation in the educational context may be viewed not solely as a language learning tool but as a useful and practical skill in itself. The integration of translation into the

English bachelor's degree programme in Algeria offers language learners the opportunity to develop language competences, gain insight into the way languages function and acquire translation skills. Chapter three is about providing information about translation to pave the way for understanding the process of translation as far as idioms and proverbs are concerned. The fourth chapter tackles the importance of context and meaning to the process of translation. Getting the meaning of idioms and proverbs involves taking into account the context. The fifth chapter deals with language as a type of social behaviour. When language is dealt with in relation to society and culture, this enables us to have a thorough understanding of how it socially works. The sixth chapter is about giving an overview of idioms and proverbs so as to have a thorough understanding of their nature, functions and aspects. The seventh chapter is devoted to the analysis of idioms and proverbs translation and the discussion of the results. The eighth chapter deals with suggestion and recommendations related to pedagogical implications which may be useful for both teachers and students of translation as far as idioms and proverbs translation is concerned. Finally, the study ends with a general conclusion.

Chapter I. A Short Historical Survey of Translation

Introduction

Translation holds an important place in Arabic thought and culture. Translators played a great role in the transfer of knowledge from one culture to another (from Greek and Persian into Arabic). Translation has been practised for thousands of years to facilitate contact and communication between people. Ideas and forms of one culture have constantly moved and got assimilated into other cultures through the works of translators. The history of translation is related to the history of the cross-cultural interactions of the world. Many of the philosophical and scientific works of ancient Greece were rendered into Arabic as early as ninth century. This knowledge spread to Europe via Spain which was a predominantly a Muslim country then. The works of scholars and great thinkers from all over the world have been translated. These translations have permitted the spread of ideas and values across the world because of their availability in other languages. It is as old as history.

We take it for granted that the appearance and the existence of translation was the result of the diversification of languages and the need of people to communicate. Its importance must have been felt from the beginning of the human civilisation. For it was and still is an important factor in establishing contact among people of diverse languages and cultures. People have the tendency to relate the diversity of languages to the story of the tower of Babel.

I.1. Translation and the Story of the Tower of Babel

For centuries, people believed in the relation between translation and the story of the tower of Babel in the Book of Genesis. According to the Bible, the descendants of Noah decided, after the great flood, to settle down in a plain at Babel in the land of

Shinar. There, they committed a great sin. Instead of setting up a society that fits God's will, they decided to challenge His authority and built a tower that could reach Heaven. However, this plan was not completed, as God, recognising their wish, regained control over them through a linguistic stratagem. He caused them to speak different languages so as not to understand each other and their speech sounded like babble to one another. Then, he scattered them all over the earth. After that incident, the number of languages increased through diversion, and people started to look for ways to communicate, hence the birth of translation took place.

In order to meet the need of communication between different people; and cultures, centres of translation were established. Almost each state had its own translators and interpreters.

Throughout history, humanity witnessed many translation movements. However, the two main movements which had a great influence on the development of human civilisation were : the wide scale movement of Arabic translation during the Abbasid period (750-1258), and the Toledo centre of translation.

I.2. Early Arab Translators and their Methods

The Arabs practised translation, or at least interpreting well before the advent of Islam. At all times, they were in contact with other nations and cultures through trade and travel. With the advent of Islam, the Arabs knew a great scientific and cultural development. They developed existing sciences and created new ones, thanks to translations from Greek, Persian, and Indian. In its turn their contribution to human civilisation and the advancement of science was transmitted, in the Middle Ages, to Europe through Spain. However, the greatest translation movement the Arabs knew was during the Abbasid era (8th - 13th century). As a result of the establishment of a

great Islamic empire, the Arabs were in permanent contact with other advanced civilisations such as the Persians, the Indians, and the Byzantines.

During Abu Ja3far al ManSour's rule (8th Century), translation was undertaken under the auspices of the state, and the first books to be translated were scientific.

Al Ma'amuun (813-833), son of Haaruun Al-Rashiid founded 'Bayt Al Hikma' (The House of wisdom) (from the 9th to 13th centuries) a library, translation institute and research center in Abbasid-era Baghdad, Iraq, employing translators in scientific and philosophical fields. It is said that he rewarded the translator by the weight of gold of his book. Greek scientific and philosophical works were translated. At the beginning, most translators in 'Bayt Al Hikma' were Nestorians whose mother tongue, Syriac, was used as an intermediary language between Greek and Arabic to translate Greek logic. Bayt Al-Hikma attracted scholars from all over the world, from many cultures and religions. They studied the works of Aristotle, Plato, Hippocrates, Euclid, and Pythagoras. The House of Wisdom was home to, among others, the most famous mathematician of the time: Al-Khawaarizmi, the "Father" of Algebra (which is named after his book "Kitaab al-Jabr"), Al JaahiTH and Al Kindii.

The Abbasid translators worked in groups. Their method and organisation was based on 'the division of labour' taking into account the aptitudes of each translator.

Their method of work was as follows:

- 1- Study and analysis of the original text
- 2- Translating the text.
- 3- Intervention of an editor (working on the style of the TL text)
- 4- Revision of the translated version (usually done by a 'reviser' who is a translator himself).

The Abbasid translators, not only translated works of great scientific importance but carried out research on terminology and compiled specialised glossaries. This marginal, but nonetheless important, activity emerged as a result of the difficulties naturally encountered while translating Greek scientific works. With regard to the problem of terminology, the Arab translators resorted to two main techniques : (a) word-for-word translation, and (b) the use of derivation which usually takes the form of semantic extension. However, when they could not find equivalent terms or expressions, they usually transliterated the Greek terms and left the task of finding Arabic equivalents to future translators.

During the Abbasid dynasty, Baghdad became a melting pot of the cultures of the time. Its school of translation 'Daar Al Hikma' was led by Abu Zayd Hunayn 'Ibn 'Ishaaq Al Abbaadi (810-873), and assisted by his son 'Ishaaq.

The school made accessible to the Arab Islamic world masterworks of science and philosophy. It also encouraged the development of a technical vocabulary in Arabic. It should be pointed out also that Hunayn not only translated directly from Greek into Arabic but corrected existing translations and commented on them as well. Other translators contributed actively, thanks to their translation works, to the flourishing of a lot of sciences. 'Ibn Al Muqaffa³ was inspired by the Persian books to write "Kaliila Wa Dimna".

In the case of translation in general, two methods were used by the Arab translators of the time : "literal" and "free" translation

1 - Literal translation was practised by Yuhanna 'Ibn Al BaTriiq and 'Ibn Naima Al HimSii. Their method consists in finding to each SL word its Arabic equivalent and keeping the same structure of the SL text in the TL. As many SL words did not have

equivalents in Arabic, this led to a heavy use of loan words which made the translated versions sometimes incomprehensible. Another drawback of this method is related to the fact that it deals with syntactic specificities of languages as if they were identical.

2 - The second method, which we may call “free translation”, was practised by Hunayn 'Ibn 'Ishaq and his team of translators. Hunayn 'Ibn 'Ishaaq was a famous and influential scholar, physician, and scientist, known for his work in translating Greek scientific and medical works into Arabic and Syriac during the heyday of the Islamic Abbasid Caliphate. Hunayn 'Ibn 'Ishaaq was the most productive translator of Greek medical and scientific treatises in his day. He studied Greek and became known among the Arabs as the “ Sheikh of the translators ”. He mastered four languages: Arabic, Syriac, Greek and Persian. His translations did not require corrections. Hunayn’s method was widely followed by later translators. He was originally from southern Iraq but he spent his working life in Baghdad. His method of translation consists in rendering the meaning of the SL sentence into Arabic. The emphasis must be on the content, the idea and meaning of the sentence rather than on SL words or structure. According to this method, the translator should analyse the SL text, bring out its meaning and reformulate it in Arabic whether the syntactic structures correspond or not.

In fact, a third method combining literal and free translation was mentioned by Salah Addin Al Safadi in the fourteenth century. This method, he believed, was the most adequate, especially for non-scientific works. Unfortunately, we do not have full details of this method, but this suggests that throughout the history of translation, people have always tried to narrow the gap between the two tendencies in translation, namely free and literal translations.

The Arab history of translation is also characterised by the name of Al Jaahith (868-577), one of the greatest theorists in translation. His theories and writings in the domain of translation are still used today by many professional Arab translators. According to Al Jaahith (1969), “ The translator should know the structure of the speech, habits of the people and their ways of understanding each other ”. In addition to his insistence on the knowledge of the structure of the language and the culture of its people, Al Jaahith talked too much about the importance of revision after translation. In brief, Al Jaahith put a wide range of theories in his two books Al Hayawaan (1969) and Al Bayaan Wa Attabyiin (1968).

In his ‘Kitaab Al Hayawaan’ (Book of animals), Al Jaahith expressed some general remarks on translation which can be summarised as follows:

- 1- The translator should be at the same intellectual level as the author he translates.
- 2- The translator should be fluent in both the SL and the TL.
- 3- There is no perfect correspondence between languages. Each language is sui-generis.
- 4- Through translation, languages influence each other.
- 5- There are difficulties in translating scientific texts but it is more difficult, if not impossible, to translate religious texts. Al Jaahith ’s main point was that translation is impossible since there is no perfect structural and semantic equivalence between two languages. The classic example in this case concerns the Quran which, for the Muslims, is considered to be untranslatable. All these ideas and remarks made by Al Jaahith are still topical.

I.3. The Toledo Translation Movement

The school of translators of Toledo (during the 12th and 13th centuries) in Spain was responsible for translations, from Arabic into Latin and then into Spanish, of scientific and technological works which later led to the European Renaissance. The Arabs were very interested into translation. Having conquered the Greek world, they made Arabic versions of its philosophical and scientific works. During the Middle Ages, translations of some of these Arabic versions were made into Latin, chiefly at Cordoba in Spain. Latin translations of Greek and original Arab works of scholarship and science helped advance European Scholasticism, and thus European science and culture. In the ninth century, cultural contact was established between Europe and the Islamic world mainly through Spain. The difference in the quality of culture and civilisation between the Christian Europeans and the Muslims gave birth to a great translation movement, the Muslims, through their translations of Greek and other scientific works of Antiquity, not only developed many branches of science but they also ensured the transmission of knowledge to the western world. Gailal (1979,52) reports that: “ From the 12th century to the renaissance, via translation and copying activities in Spain, Sicily, and Syria, the bulk of Arabic writings in all fields was made available in Latin. Despite the poor quality of translation and scholarship that prevailed in the West at that time, these Latin versions revived the spirit of learning in western Europe during the Middle Ages ”.

From the eleventh to the thirteenth century, translation flourished in Sicily, Toledo and Catalonia. Toledo, which was taken by the Muslims in AD 715 and retaken by Alfonso VI in 1085, was a great cultural and religious centre. Alfonso X, ‘King of the three religions’ as he was called, was always looking for translators to

render Arabic works - on medicine, mathematics, astronomy, etc - into Latin or Castilian. Khan (1983,77) suggests that: “ Alfonso’s establishment of a bureau of translation and a house of science was perhaps a conscious imitation of the ‘Bayt Al Hikma’ established by the great Abbasid caliph al-Ma'muun in AD 830. The patronage of science and literature by Alfonso X the wise followed such patronage by Muslim caliphs and rulers ”.

We do not have exact information on the method used by the Toledo translators. However, it seems that translation from Arabic was difficult because many translators lacked the linguistic competence in the SL, Arabic. It was reported by Werrie (1969:215) that these translators were usually assisted by ‘experts’ in Arabic. The Arabic ‘expert’ would translate the Arabic words literally in the colloquial speech of Spain, then the translator would render the colloquial speech into Latin. For instance, Jean de Seville translated Arabic texts into colloquial Spanish then Gonsalve translated word-for-word in Latin what his colleague dictated to him.

As it is suggested, the Toledo translators used an intermediary language - usually Hebrew or colloquial Spanish, when translating from Arabic into Latin. Some Arabic works were first translated into Hebrew then into Spanish and ultimately through Latin to other European languages. Despite the poor quality of translation at that time, the Latin versions ensured the transmission of scientific knowledge from the Muslims to the Christians.

I.4. Religious Texts

Translators have enabled Holy Scriptures like the Bible written in esoteric languages like Latin to be understood by ordinary people by translating them into more common languages without depending on a few elite priests or the members of

clergy to explain what they contained. Some translators even had to pay with their life for doing it like the famous Bible translators Willaim Tyndale who was arrested and executed in Holland by the king for translating the Bible from its original languages into the common vernacular of English.

Religious texts have played a great role in the history of translation. One of the first recorded instances of translation in the West was the rendering of the Old Testament into Greek in the 3rd century BC. A task carried out by 70 scholars this translation itself became the basis for translations into other languages. Saint Jerome produced a Latin Bible in the 4th century AD that was the preferred text for the Roman Catholic Church for many years to come. Translations of the Bible, though, were to controversially re-emerge when the Protestant Reformation saw the translation of the Bible into local European languages - eventually this led to Christianity's split into Roman Catholicism and Protestantism due to disparities between versions of crucial words and passages. Martin Luther himself is credited with being the first European to propose that one translates satisfactorily only toward his own language: a statement that is just as true in modern translation theory.

I.5. Renaissance Period

The Renaissance represents another important period in which translation exerted a shaping force. As George Steiner underlines “ Translation was, in a full sense of the term, the *matière première* of the imagination. Moreover, it established a logic of relation between past and present, and between different tongues and traditions which were splitting apart under the stress of nationalism and religious conflict ” . Beginning with the 19th century, a clear distinction has started to be made

between translating technical and institutional texts (which focus on information transfer) and translating literary texts.

At the beginning of the 20th century, statistics show that more than one half of the published translations in the world belong to the field of literature. However, in the 2nd half of the 20th century, the greatest part of translations was represented not by literary texts, but by technical, medical, legal and administrative texts, focus being given to the transfer of scientific and technical information.

Conclusion

Translation has played and plays a key role in the development of world culture. A history of world culture from the perspective of translation reveals a constant movement of ideas and cultures constantly absorbing new influences because of the work of translators. It dispels the assumption that everything started in the West and undermines the idea of rigid boundaries between East and West. India, China, Iraq and Spain have in different ways shaped European culture. India created ties with the Mediterranean and medical theories found in Greek thinkers like Plato and Galen originated from India. In ninth and tenth century, the scientific and philosophical works of Ancient Greece were translated into Arabic and this learning spread to Europe via Spain which was virtually a Muslim country from the early eighth century for four hundred years. The transmission reached its peak through the School of Toledo where translations were made from Arabic into Latin and later into Spanish and helped the scientific and technological development for the European Renaissance. Thus, translators have made important contributions over the centuries in dissemination of ideas and information to a larger audience, in shaping of cultures and in a sense helped unite the world.

Chapter II. History of Translation in Language Teaching

Introduction

As the first chapter highlights the vital role performed by translation throughout history in human culture and interaction, it is important to map the development of translation as an integral part of language teaching and pedagogy from its early history until today. This will be a way of examining the position of translation in various methods of language teaching to understand the reasons behind its acceptance or rejection. Bilingual methods of language teaching make use of it, whereas monolingual ones more or less ban it. Translation in the language classroom has been used in various forms for many centuries and, needless to say, classroom language teaching started with translation.

II.1. Grammar-Translation Method

The grammar-translation method is a method of teaching foreign languages derived from the classical (sometimes called traditional) method of teaching Greek and Latin. In grammar-translation classes, students are required to carry out word-for-word translations and memorise extensive vocabulary lists. They learn grammatical rules by rote and then apply those rules by translating sentences between the TL and the native language. This method focuses on reading and writing and has developed techniques which facilitate more or less the learning of reading and writing only. As a result, speaking and listening are overlooked. Advanced students may be required to translate whole texts word-for-word. Tests often consist of the translation of classical texts. The method has two main goals: to enable students to read and translate literature written in the SL, and to further students' general intellectual development. It originated from the practice of teaching Latin; in the early

1500s. When teachers started teaching other foreign languages in the 19th century, they used the same translation-based approach as had been used for teaching Latin.

The grammar-translation has been rejected as a legitimate language teaching method by modern scholars:

Though it may be true to say that the Grammar-Translation Method is still widely practiced, it has no advocates. It is a method for which there is no theory. There is no literature that offers a rationale or justification for it or that attempts to relate it to issues in linguistics, psychology, or educational theory. Later, theorists such as Passy, Berlitz, and Jespersen began to talk about what a new kind of foreign language instruction needed, shedding light on what the grammar-translation was missing. They supported teaching the language, not about the language, and teaching in the TL. Through grammar-translation, students lacked an active role in the classroom, often correcting their own work and strictly following the textbook.

Grammar-translation method does not, however, comply with modern views on language instruction as represented by communicative language teaching. The needs of language learners are nowadays distinctly different from the needs of learners instructed by means of grammar-translation several centuries ago. The grammar translation method is undoubtedly out of fashion now, yet a time has come for translation to be employed within the communicative framework. New research has led to question purely monolingual approaches to language teaching. It is nonetheless argued that a large part of language teaching around the world takes part in bi- or multilingual classrooms, where the cross-lingual mode of instruction is the norm.

II.2. The Reform Movement

The first voices against Grammar Translation, however, came from the reform movement towards the end of the nineteenth century. Grammar translation was criticised for ignoring the spoken language, for encouraging false notions of equivalence, and for presenting isolated sentences rather than connected texts (Howatt 1984 :173). According to Randaccio, the Reform Movement was based on three fundamental principles - the primacy of speech, the importance of connected text in language learning, and the priority of oral classroom methodology (2012:78). Vermees considers these criteria and maintains that the use of isolated, out-of-context sentences that are used in written translation tasks hinder foreign language acquisition, as such exercises do not provide a contextualised or situationalised use of language in communication. The Reform Movement consisted of linguists and phoneticians, and it is thus little wonder that they based their claims on the new science of phonetics and on the primacy of speech (G. Cook, 2010:04). Among the notable members of the reform movement were for example Otto Jespersen and Henry Sweet, who were influential in Denmark and England respectively. Translation, however, is a rather complex phenomenon and the attitudes of its detractors were far from unanimous. Howatt and Widdowson see the essential role of translation in language learning as twofold. Firstly, it is the use of the mother tongue for grammar explanation and also for the so-called glossing, i.e. as a tool enhancing comprehension of the foreign language text by provision of meanings of unknown words. Most of the members of the reform movement considered glossing a useful technique which secured more time for other activities and sped lessons up. Guy Cook depicts the reformers as not excessive or fanatical in their attitude to translation, acknowledging a role for it, and

allowing for its judicial use. Henry Sweet, one of the key figures of the reform movement, explicitly advocated the use of translation for glossing: We translate the foreign words and phrases into our language simply because this is the most convenient and at the same time the most effective guide to their meaning. Others were more careful in their judgement of translation and admitted its use as - a necessary last resort (G. Cook, 1998:118). The second role of translation seen by Howatt and Widdowson is the conversion of texts in the mother tongue into foreign-language texts with the same meaning. In this case, the reformers were unanimous in their position. Such learning through translation was educationally indefensible (Howatt and Widdowson, 2004:191); this view attacked the practice of translating sentences found in most textbooks of that time, a practice which is still popular among teachers, learners and publishers today. Guy Cook assumes that the arguments presented by the reform movement were largely based on academic and pedagogic reasons and that their chief concerns were aimed at the education of secondary school learners. Meanwhile, the harshest attack on the use of translation in language teaching came from the commercial sector dominated by private language schools and publishers. Probably the most notable was the network of language schools established by Maximilian Berlitz in the USA and later in Europe. It was in the so-called Berlitz Method, G. Cook claims, that the first true hard-line rejection of translation could be found. Berlitz's schools allowed no translation under any circumstances (Howatt and Widdowson *ibid.*:224), focused on speaking, and employed only teachers who were native speakers of the language they taught. The Berlitz Method still thrives today and is proudly presented on the company webpage as the most efficient form of language learning yet discovered. One of the advantages of the total immersion and natural

approach of the method is, as the Berlitz websites boast, that you learn faster and your learning progress is significantly greater than in bilingual teaching sessions. A bold claim in the light of the evidence presented by this thesis. Although far from new, the monolingual principle of the Berlitz Schools came to be accepted as the model to follow by later methodologies. A typical classroom consisted of learners who were speakers of different languages; teachers were exclusively native speakers, and so the typical learning situation appeared to disregard bilingual instruction completely. Such a situation reflected vested interests of the publishing companies which were mostly based in English-speaking countries and whose agenda was to produce monolingual materials which could be marketed globally without any alterations and additional information derived from speakers of other languages (Hall and Cook 2012:275). The emphasis in language teaching was shifting from the written towards the spoken language with a complete exclusion of translation. Guy Cook ascribes the term Direct Method to describe – any and all teaching which excludes use of the students’ own language from the classroom, whether for translation or for explanation and commentary. This interpretation is used throughout the present thesis. The no translational rule is characteristic of almost all approaches and methods following the Berlitz Method well until late twentieth century. The Berlitz Method thus can be seen as the beginning of the Direct Method era. Guy Cook asserts that this movement away from the use of learners’ own languages represents the first revolution in English language teaching theory. Despite the fact that the language of instruction is now the new language, other characteristic traits of the grammar-translation method remain in place. Teaching of language is still conceived as a set of grammar rules to be learnt, instruction is carefully graded and presented to students gradually, and great emphasis

is monolingual instruction was known even in medieval times. The Direct Method thus can be seen as form-focused.

By the late 19th century, there was strong changes to the way language was taught. The focus of learning a language was on the spoken language. This was a shift away from reading and writing. The focus on spoken language also led to recommending the use of proper pronunciation and the use of conversation in the classroom. The International Phonetic Alphabet also encouraged the teaching of grammar inductively. This means to teach grammatical concepts through the use of examples or applications of the rules. From these examples, students would extract the rule for themselves. Another reform idea was a focus on reading the language before seeing it in writing. This is in contrast to the focus on text by the Grammar-Translation method. Lastly, learning should happen in context. A focus on context became a major topic of controversy in education in general in the 20th century. One last major reform that brought an end to the Grammar-Translation Method was the belief that translation should be avoided. Translation was at the heart of language teaching up until this point. Such a stance as this may have been highly shocking for its time as it was a pushing against a tradition that dated back to the 16th century.

Change is a part of life. The reforms brought about in language teaching at the end of the 19th century were for the purpose of improving language teaching. The primary desire was not to throw away what had been done before. Rather, the goal was to further help in the improvement of language teaching.

II.3. Direct Method

The direct method was developed as a reaction against Grammar-translation method. In the late 19th century, Europe experienced a wave of increasing

opportunities of communication, due to industrialisation and international trade and travel. A need was felt to develop oral proficiency in foreign languages. Language teachers had already found Grammar-translation method inadequate and ineffective in developing communicative ability in learners. The Direct Method is named “direct” because meaning should be connected directly with the TL without translation into the native language.

It was proposed by Charles Berlitz, in the last two decades of the 19th century.

Carter, R (1993:21) defines the direct method as follows:

“ In this method only the TL should be used in class and the learner should be at all times actively involved in using the language in realistic everyday situation. Students are encouraged to think in the foreign language and not translate in and out of it. Reading and writing are only taught after extensive speaking skills have been developed meanings are taught “ directly ” through concrete vocabulary, and demonstration by the teacher using gestures, mimes, direct actions and pictures.”

According to this method, second language learning is similar to first language learning. In this light, there should be lots of oral interaction, spontaneous use of the TL, no translation is allowed, and little, if any, analysis of grammatical rules and syntactic rules. The Direct Method is not new, most recently it was revived as a method that has as the most important goal how to use a foreign language to communicate. This method’s name comes from the fact that meaning is to be conveyed directly in the TL through the use of demonstrations and visual aids, without using the student’s native language. Its main features are: only the use of TL is

allowed in class, the learner should be actively involved in using the language in realistic everyday situation, students are encouraged to think in the TL, first speaking is taught and then reading and writing, the teacher should demonstrate not explain or translate. This method uses some techniques like: Reading Aloud, Question and Answers Exercises, Getting Students to self Correct, Conversation Practice, Dictations, Map Drawing, and Paragraph Writing.

The proponents of the Direct Method were directly responsible for discouraging and eventually banning the use of translation as a pedagogical device in language teaching. They were influenced in this by Montaigne; a 16th century theorist who had himself learned Latin entirely by conversing in the language with his school master. It was believed that second language learning would best proceed if treated like first language acquisition. It was also felt that as first language acquisition proceeds without reference to any other language so second language learning should proceed without reference to the first. Any use of knowledge contained in the first language was thought to have a negative effect. Consequently it was argued that translating by making use of the first language would interfere in the natural acquisition of a second language. The argument was based on the view that as translating was about semantic transposition it would inevitably lead to the interference of the first language semantic system with that of the second language. The idea that translating could be concerned with pragmatic features of language was not accepted. In addition, the current psychological theory of cross association supported the theory that translating, or any reference to the mother tongue would create confusion in the minds of the learners by superimposing inappropriate semantic and syntactic associations from the first language onto the second. In order to avoid such dangerous cross associations

reference to the mother tongue it had to be avoided at all costs. Thus to promote the growth of direct associations between objects and concepts in the external world with second language lexis, teachers of this method employed a technique known as the object lesson. In such an object lesson a teacher would make reference to concrete objects in the real world and then chain these together with qualifying phrases and related sentences eg. This is a book. The book is red. The book is on the table. In an example such as this the teacher would make use of an actual red book situated in front of the learners on a table. In this way it was hoped that concrete direct associations would be created in the minds of the learners between objects and the foreign language without cross associations being encouraged in the mother tongue.

Sweet argued against this theory pointing out that however strong the association created between the foreign language and the object taught it could never hope to efface the strength of the same association with the native language. It might therefore be just as well to make use of this association rather than vainly attempting to obliterate it. The advocates of the Direct Method took a much more inflexible position to translation and banned its use in the classroom altogether. The effects of this ban have been surprisingly pervasive and it is still felt to some extent today. The Direct Method is reasonably adequate for the elementary stages of the language but unfortunately tends to peter out around intermediate level. The introduction of the monolingual principle into language teaching brings with it the difficulty of enforcing it in practice particularly in the areas of explaining grammar or new lexis and in classroom organisation. There are two major problems which teachers constantly face when employing the Direct Method, one is how to convey meaning without using translation, and the other is how to safeguard against serious misunderstanding without

any reference to the mother tongue of the learners. A further problem mentioned above is how to extend the method beyond the elementary stage as one cannot use object lessons with advanced learners.

II.4. Bilingual Method

Often referred to as the traditional method, the grammar-translation method is derived from the classical approach to teaching Latin and ancient Greek. This method places a strong emphasis on the grammatical structure of language. Lessons are undertaken in the students' native language and involve extensive translation to and from the students' TL. Dr. C.J. Dadson developed the Bilingual Method in the 1960s and 1970s. . This method needs mother tongue and the TL. The method begins from bilingual and becomes monolingual at the end. The teacher uses both mother tongue and the TL in the classroom. This may be considered as a combination of the Direct Method and the Grammar Translation Method. The method sets as objectives the following:

1. To make the learners of a second/foreign language fluent and accurate in the spoken word.
2. To make the learners accurate in the written word.
3. To prepare the learners in such a manner that he may be able to achieve through bilingualism.

The bilingual method is based on a number of principles. When a child learns the mother tongue, he forms the concept and grasps the situation and learns the meaning of words simultaneously. The advocates of the Bilingual Method believe that it is a waste of time to recreate the situation while teaching a foreign language. Their argument is that teaching-learning process is facilitated if only the mother tongue

equivalents are given to the learner without duplicating the situation. The Bilingual Method, therefore, makes use of the mother tongue in this restricted manner. It differs from the Grammar Translation Method in ten ways:

1. In the Bilingual Method, it is the teacher who always makes use of the mother tongue to explain meanings and not the students.
2. The learner is sufficiently subjected to sentence pattern drills, which are not provided in the Grammar Translation Method. Moreover, in the Bilingual Method reading and writing are introduced early in the course of language teaching and there is an integration of the speaking and writing skills.
3. Any Foreign Language or Second language can be learned with the help of the native language.
4. Mother tongue is not used as Translation.
5. Teacher only uses the native language in the class room.
6. Students are not allowed to use their mother tongue.
7. Sentence is the unit of teaching.
8. L1 is used by the teacher to achieve his communication or explanation.
9. Teacher gives meanings in L1 for meaningful parts or sentences.
10. When the students achieve sufficient communicative proficiency, native language is withdrawn by the teacher.

The Bilingual Method proceeds as the following:

1. First the teacher reads out a dialogue to the class. The students listen to the teacher with their books closed.
2. The students repeat the lines with the teacher with their books opened in the second reading.

3. The teacher gives sentence meaningful parts in first language equivalents

(meanings)

4. The teacher says each sentence of the dialogue twice with the mother tongue version

(meanings).

Some of the advantages of the Bilingual Method are the following:

1. The teacher is saved the botheration of maneuvering situations in order to convey the meanings in English only instead he gives the meaning in the mother tongue of the student.

2. The time thus saved is utilised in giving pattern practice to the learner.

3. Even an average teacher of English can teach through this method without any elaborate preparation.

4. The Bilingual Method promotes both fluency and accuracy. It promotes theory as it lays emphasis on speech and pattern practice. It promotes accuracy as the meanings of new words are given in the mother tongue of the learner.

5. It does not require any teaching aids and is suited to all kinds of school-rural and urban.

6. Unlike the Direct Method, which ignores the linguistic habits already acquired by the learner in the process of learning the first language, the Bilingual Method makes use of them.

What is bad about the Bilingual Method is that:

1. The focus is on the grammatical structures not on the day-to-day conversation

2. The teacher must be proficient (fluent) in the native language and the TL.

3. It does not follow any set theory.

4. Students become dependent on their mother tongue.

5. The methods and procedures are not different.
6. A possible disadvantage of the method is that if the teacher is not imaginative enough, this method may degenerate into the Grammar Translation Method with all the attendant drawbacks.
7. Secondly, whereas, the Bilingual Method is useful at the secondary stage, the Direct Method is more useful than the Bilingual Method at the primary stage.

II.5. Audio-Lingual Method

The audio-lingual method is a style of teaching used in teaching foreign languages which was widely used in the 1950s and 1960s. Based on Skinner's Behaviorism theory, it assumed that a human being can be trained using a system of reinforcement. Correct behaviour receives positive feedback, while errors receive negative feedback.

This approach to language learning was similar to another, earlier method called the direct method. Like the direct method, the audio-lingual method advised that students should be taught a language directly, without using the students' native language to explain new words or grammar in the TL. However, unlike the direct method, the audio-lingual method did not focus on teaching vocabulary. Rather, the teacher drilled students in the use of grammar. The instructor would present the correct model of a sentence and the students would have to repeat it. The teacher would then continue by presenting new words for the students to sample in the same structure. In audio-lingualism, there is no explicit grammar instruction: everything is simply memorised in form.

The idea is for the students to practice the particular construct until they can use it spontaneously. The lessons are built on static drills in which the students have little

or no control on their own output; the teacher is expecting a particular response and not providing the desired response will result in a student receiving negative feedback. This type of activity, for the foundation of language learning, is in direct opposition with communicative language teaching.

II.6. Natural Approach

The natural approach is a method of language teaching developed by Stephen Krashen and Tracy Terrell in the late 1970s and early 1980s. It aims to foster naturalistic language acquisition in a classroom setting, and to this end it emphasises communication, and places decreased importance on conscious grammar study and explicit correction of student errors. In class, the teacher should try not to use the students' mother tongue at all. Efforts are also made to make the learning environment as stress-free as possible. In the natural approach, language output is not forced, but allowed to emerge spontaneously after students have attended to large amounts of comprehensible language input.

The natural approach has become closely associated with Krashen's monitor model, and it is often seen as an application of the theory to language teaching. Despite this perception, there are some differences, particularly Terrell's view that some degree of conscious grammar study can be beneficial. The syllabus focuses on activities which Terrell sees as promoting subconscious language acquisition. He divides these activities into four main areas: content activities, such as learning a new subject in the TL; activities which focus on personalising language, such as students sharing their favorite music; games; and problem-solving activities.

The natural approach was strikingly different from the mainstream approach in the United States in the 1970s and early 1980s, the audio-lingual method. While the

audio-lingual method prized drilling and error correction, these things disappeared almost entirely from the natural approach. Terrell and Krashen themselves characterised the natural approach as a “traditional” method and contrasted it with grammar-based approaches, which they characterized as new inventions that had “misled” teachers.

The natural approach shares many features with the direct method (itself also known as the “natural method”), which was formulated around 1900 and was also a reaction to grammar-translation. Both the natural approach and the direct method are based on the idea of enabling naturalistic language acquisition in the language classroom; they differ in that the natural approach puts less emphasis on practice and more on exposure to language input and on reducing learners' anxiety.

The aim of the natural approach is to develop communicative skills, and it is primarily intended to be used with beginning learners. It is presented as a set of principles that can apply to a wide range of learners and teaching situations, and concrete objectives depend on the specific context in which it is used. Terrell outlines three basic principles of the approach:

- “Focus of instruction is on communication rather than its form.”
- “Speech production comes slowly and is never forced.”
- “Early speech goes through natural stages (yes or no response, one- word answers, lists of words, short phrases, complete sentences.)”

These principles result in classrooms where the teacher emphasises interesting, comprehensible input and low-anxiety situations. Lessons in the natural approach focus on understanding messages in the foreign language, and place little or no importance on error correction, drilling or on conscious learning of grammar

rules. They also emphasise learning of a wide vocabulary base over learning new grammatical structures. In addition, teachers using the natural approach aim to create situations in the classroom that are intrinsically motivating for students.

Terrell sees learners going through three stages in their acquisition of speech: comprehension, early speech, and speech emergence. In the comprehension stage Terrell focuses on students' vocabulary knowledge. His aim is to make the vocabulary stick in students' long term memory, a process which he calls binding. Terrell sees some techniques as more binding than others; for example, the use of gestures or actions, such as in Total Physical Response, is seen to be more binding than the use of translation.

According to Terrell, students' speech will only emerge after enough language has been bound through communicative input. When this occurs, the learners enter the early speech stage. In this stage, students answer simple questions, use single words and set phrases, and fill in simple charts in the foreign language. In the speech emergence stage, students take part in activities requiring more advanced language, such as role-plays and problem-solving activities.

Despite its basis in Krashen's theory, the natural approach does not adhere to the theory strictly. In particular, Terrell perceives a greater role for the conscious learning of grammar than Krashen. Krashen's monitor hypothesis contends that conscious learning has no effect on learners' ability to generate novel language, whereas Terrell is of the opinion that some conscious learning of grammar rules can be beneficial.

The natural approach enjoyed much popularity with language teachers, particularly with Spanish teachers in the United States. Markee (1997) puts forward

four reasons for the success of the method. First, he says that the method was simple to understand, despite the complex nature of the research involved. Second, it was also compatible with the knowledge about second-language acquisition at the time. Third, Krashen stressed that teachers should be free to try the method, and that it could go alongside their existing classroom practices. Finally, Krashen demonstrated the method to many teachers' groups, so that they could see how it would work in practice.

II.7. Situational Approach

In spite of the controversies on language learning processes, there is the underlying fact that the main practical objective of teaching a language is to enable the learners to use it. That is, to know to what real-life situations each particular form of the TL corresponds.

Acquiring linguistic data is not sufficient because the scene is not a linguistic one, as it has to do with people, objects and events which are present at the moment of communication. In this respect Halliday (1964 : 179) remarks that “ When we acquire our primary language, we do so by learning how to behave in situations, not by learning rules about what to say ”.

There is considerable debate among linguists and psychologists as to the nature of language. Language learning, in particular, is characterised by vicissitude; in the 1930's, for example, it meant accurate translation of readings, but in the 1950's it meant facile ability in aural comprehension and oral production. The origin of this vicissitude is rather to be found in the theoretical concepts which in turn cause corresponding shifts in notions of what it means to acquire, teach, or learn a language.

This leads us to the term “approach” which according to Edward M Anthony is “a set of correlative assumptions dealing with the nature of language teaching and

learning.” According to this definition, any approach is basically a collection of intrinsic beliefs which serve as a framework to a specific outlook on language. At this point, we often realise that approaches are in and out of style; that is, because some attempts prove to be more effective than others during a given period. An approach is when widely used methods and techniques are made up according to its principles; and, accordingly, the impact may be traced in current classroom practices.

Developed by British applied linguists in the 1930s, the Situational Approach has survived, so far, by completing later approaches and methodologies such as Audio-Lingual Method, Communicative Language Teaching, Total Physical Response, The Silent Way, Community Language Learning, The Natural Approach, Suggestopedia., etc.

According to the Situational Approach, and to insure that the language that is being taught is realistic, all the words and sentences must grow out of some real situation or imagined real situation. Thus, the meanings of words are tied up with the situations in which they are used. The learners know the meaning of the word “blackboard”, not because they have looked it up in a dictionary, but because they have learned the word in situations; by hearing commands such as: “Look at the blackboard!”, “Clean the blackboard!”, “Write on the blackboard!”. This example stresses the association between the word “blackboard” and the action of “looking at it”, “cleaning it”, or “writing on it. Even if the classroom environment is limited, the teacher’s inventiveness should be put into practice in the pretence of a situation picked up from outside the classroom. The teacher is aware of the importance of the principle of exposure to language. That’s why he minimises the use of the learners’ mother

tongue in the classroom to give them maximum exposure to the language they are learning.

Since the purpose of teaching a foreign language is to enable the learners to use it, then it must be heard, spoken, read, and written in suitable realistic situations. Neither translation nor mechanical drills can help if they are not connected to practical life. Drilling words and structures or making a maximum of sentences out of substitution tables would, inevitably, lead to the unreality, boredom, and remoteness of the language process. The difference between American structuralists, such as Fries and the British applied linguists such as Firth and Halliday, lies in the fact that structures must be presented in situations in which they could be used.

The situational environment should be presented in such a way that even the slowest learner gets involved in what the teacher or the other learners do and say in the classroom. The idea of making the learners cooperate with one another underlines the social touch of this approach. Learners are always eager to take part in make-believe situations, especially when they assume roles and enact a situation before the rest of the class.

The theory backing up the Situational Approach includes the following principles:

- language learning is habit-formation
- mistakes are bad and should be avoided, as they make bad habits
- language skills are learned more effectively if they are presented orally first, then in written form
- analogy is a better foundation for language learning than analysis
- the meanings of words can be learned only in a linguistic and cultural context.

Since it is an approach, the tenets of Situational Language Teaching can be carried out by several methods: i.e. the Audio-lingual Method, the Direct Method, Community Language Learning, etc.

II.8. Communicative Teaching Method

The “communicative approach to the teaching of foreign languages” also known as communicative language teaching or the “communicative approach” emphasises learning a language through genuine communication. Learning a new language is easier and more enjoyable when it is truly meaningful. With the arrival of the communicative approach, which focuses on communicative competence, the role of translation has apparently become even more unstable.

Communicative teaching is based on the work of sociolinguists who theorised that an effective knowledge of a language is more than merely knowing vocabulary and rules of grammar and pronunciation. Learners need to be able to use the language appropriately in any business or social context.

Over the last three decades, theorists have discussed (and continue to discuss) the exact definition of communicative competence. They do agree, however, that meaningful communication supports language learning and that classroom activities must focus on the learner’s authentic needs to communicate information and ideas.

Grammar, pronunciation, and vocabulary are, of course, necessary parts of effective communication. With the communicative method two primary approaches may be taken. Some teachers prefer to teach a rule, then follow it with practice. Most, though, feel grammar will be naturally discovered through meaningful communicative interaction.

The communicative approach is a flexible method rather than a rigorously defined set of teaching practices. It can best be defined with a list of general principles. In *communicative language teaching* (1991), expert David Nunan lists these five basic characteristics:

1. An emphasis on learning to communicate through interaction in the TL.
2. The introduction of authentic texts into the learning situation.
3. The provision of opportunities for learners to focus, not only on language but also on the learning process itself.
4. An enhancement of the learner's own personal experiences as important contributing elements to classroom learning
5. An attempt to link classroom language learning with language activities outside the classroom.

As these features show, the communicative approach is concerned with the unique individual needs of each learner. By making the language relevant to the world rather than the classroom, learners can acquire the desired skills rapidly and agreeably.

Conclusion

Various activities have been used across time to promote and enhance the learning of foreign languages. Among these, translation has been cherished or dismissed depending on the preferred teaching method at each period. Despite the fact that translation had been used for centuries as a method to learn classical languages, it has not enjoyed the same popularity when it comes to the learning of modern languages. It was generally rejected. However, it has been in recent times that it has experienced a revival. During the 1990s, Duff (1989) or Hurtado Albir (1994), among others, argued in favour of the use of translation in the language teaching classroom.

In the light of this controversial situation, translation remains an important valid didactic tool in learning foreign languages, if it is properly used. Pedagogical translation needs to be reviewed so that the object of study will be clearly defined and placed in the field of language teaching. Then, an account of the role of translation in the most widely known teaching methods will be provided, along with a discussion about the advantages and disadvantages of the use of translation and the mother tongue.

It remains important to stress the fact that translation may be understood as an end in itself, according to which textual material in one language is replaced with equivalent material in a different language (Catford 1974: 20), or a means to an end. When translation is viewed as a means to an end, it will be dealt with as a potential tool for language learning and translation that is used to train translators will be left aside. If pedagogical translation has a linguistic function, the professional translation has a communicative function because it is supposed to convey a given message. This is a performance that aims to show the skill of the translator in the TL. The main objective of pedagogical translation is to consolidate progress in language. Pedagogical translation is perceived as an intensive support of language description. This may be achieved in a comparative perspective of linguistic and cultural learning. To show the difference between the two types of translation, pedagogical and professional, (Lavault 1998 : 19) states that « La traduction explicative s'exerce sur des éléments isolés du langage et [...] elle se réduit le plus souvent à une traduction littérale, mot à mot [...] ; un autre facteur intervient dans cette forme de traduction, ce qu'on appelle le métalangage, la langue type du professeur, qui parle sur le langage pour l'expliquer et l'enseigner ». Delisle (1984: 41) points out that “ La traduction

scolaire, aussi appelée traduction pédagogique, est une méthode destinée à faciliter l'acquisition d'une langue, ou, pratiquée à un niveau supérieur, à perfectionner le style. Elle n'est jamais une fin en soi, mais toujours un moyen ". Both translations in translator training courses and translation as a general activity in language teaching and learning serve two things at a time leaning language and getting knowledge related to the field of translation. It is also worth mentioning that teaching translation has been strongly related to the methods of language teaching and learning. Integrating translation into LMD " Licence " English syllabus enables the language learners to consolidate their linguistic and cultural knowledge through comparing languages to be aware of the similarities and differences that may exist between them. It provides equivalents to help them learn syntax and lexis of the TL. It is viewed as a model of language teaching which can be used as a convenient shortcut especially concerning grammar and vocabulary teaching. Perhaps, this is what makes a lot people who are interested in learning foreign languages opt for bilingual books intended for teaching foreign languages. On the other hand, they will be in a position to transpose information from one language to another. A lot of language learners think of becoming translators in the future. It is important to note that teachers of translation in a department of language need to take into account the needs and interests of language learners when teaching translation in order to make it contribute to the mastery of the language they are learning. They are required to have knowledge in linguistics, civilisation, literature, etc to be able to deal with things from translation perspective. The present topic of this research related to idioms and proverbs in Arabic and French pertains to translation as an end in itself and translation as a means to an end. The topic is dealt with from didactic and translational perspective.

Pedagogical translation is basically instrumental in so far as the translated text is a mere tool to improve students' foreign language proficiency. Put simply, The principal role of translation in the language classroom is to serve as a tool for language acquisition. Hence, it is not an end in itself, but a means to an end. Conversely, in real translation the translated text is the ultimate goal of the translation process. Thus, it is an end in itself. There are two types of pedagogical translation: on the one hand, translation used as a way to teach and learn a foreign language; on the other, translation used in translator training courses. Each pursues a different goal, though, i.e. obtaining information about foreign language proficiency and obtaining information about translational proficiency. Hence, whatever it may be said about translation in the language classroom whether it is a means to an end or an end in itself, the language learner is doing two things at a time: he is learning language through translation and acquiring knowledge related to the field of translation.

In a nutshell, the use of translation has always been a constant matter of contention, even in the present day. In spite of the varying attitudes towards it across history due to the existence of several methods (some of which banned it, while others praised it), each of which represented a reaction to the former, it is still a valuable didactic tool in language teaching. In other words, it is still used for pedagogical purposes. The presence of translation in the language classroom enables students to obtain more benefits from translation-related activities, which are linked to language mastery. Translation is seen as a means to infer the rules underlying languages by comparing and contrasting them.

Chapter III: Perspectives on Translation

Introduction

It is important to have some kind of translation background knowledge in terms of definition, theory, procedures and history. As the translator needs to have enough practice in translation to improve his translation skills and abilities (practical know-how), he needs to have theoretical knowledge about translation to perform better when carrying out the activity of translation (theoretical know-how). Having translation theoretical knowledge enables the translator to be good at practising translation.

III.1. Definition of Translation

Nida and Taber (1969:12) defined the phenomenon of translation in these terms: “ Translating consists in reproducing in the receptor language the closest natural equivalent of the SL message, first in terms of meaning and secondly in terms of style ”. This definition reveals a notion of equivalence in translation at the semantic and stylistic levels. It views translation as a reproduction of a similar response of the TL reader by reproducing equivalent meaning and style. This task of reproducing the message entails seeking equivalence rather than identity which would include preservation of the forms of utterance. The translator seeks natural equivalents. The best translation does not sound like a translation nor should there be any trace of awkwardness in its grammatical and stylistic forms. Thus the natural equivalent chosen must be the closest one. The definition gives priority to meaning i.e. the content of the message. This often necessitates radical restructuring of the formal structures. However, style is also important. While it is often quite impossible to represent some of the stylistic subtleties of the original (e.g. puns, acrostic poems,

rhythmic units), marginal notes can be helpful, and are in fact essential in the case of plays on words.

Translation is viewed generally as rendering of SL text into TL text, so as to ensure that the surface meaning of the SL text and the TL texts will be approximately similar, the structures of the SL text will be preserved as closely as possible but not so closely that the TL structures will be seriously distorted (basically syntax-oriented). Mounin (1976), for example, suggests that to translate is not only to respect the structural or linguistic meaning of a text but also the global meaning of the message including the environment, the period, the culture, etc. It is functional equivalence that must be sought on the level of style as well as on the level of content. Bell (1991: 15) provides a definition of translation, which runs as follows: “ The transformation of a text originally in one language into an equivalent text in a different the message and the formal features and functional roles of the original text ”. One of the most prominent definitions of translation is stated by Newmark (1988: 5) who defines translation as “Rendering the meaning of a text into another language in the way that the author intended the text”. This definition stresses on rendering meaning of the SL text into the TL text as what is intended by the author.

Hatim and Munday (2004: 6) define translation as “ The process of transferring a written text from SL to TL ”. In this definition, the emphasis is put on translation as a process as far as the message is concerned. From the definitions given above, it is emphasised that translation is a process which is intended to find meaning equivalence in the TT. Rochayah Machali (2001) and Mona Baker (1992) underline the term meaning equivalence because it is the meaning which is transferred in the TL. In this

case, the translator is faced with text as unit of meaning in the form of sets of words or sentences.

So, the main problem in the process of translation is about meaning which will occur when the process is in progress, not translation as a product. Hatim and Munday (2004: 34) also suggest that “ One of the key problems for the analyst was in actually determining whether the ST meaning had been transferred into the TT”. It is clear here that meaning is the key problem: whether meaning of the SL text is accurately transferred into the TL text.

III.2. Translation Units

Determining translation units is difficult, yet necessary, in order to recreate a concept or a message in a written form that is different from that of the original text. Just as a house is built from materials, so the linguistic structure that constitutes the written form of a language is built from the elements that compose it. Therefore, a crucial step in the translation process is the identification of the units that represent the message in both the ST and the TT. In identifying such units, the translator needs not to differentiate between a unit of thought, a lexicological unit and a unit of translation as *Pour nous ces termes expriment la même réalité considérée d’un point de vue différent. Nos unités de traduction sont des unités lexicologiques dans lesquelles les éléments du lexique concourent à l’expression d’un seul élément de pensée. (Vinay and Darbelnet 37)* [For us, these terms convey the same reality, but with emphasis on different points of view. The units of translation we postulate here are lexicological units within which lexical elements are grouped together to form a single element of thought. (Vinay and Darbelnet 21).] Translation units are often words which are

related in a certain way and form a group that is easily recognisable, whatever its length may be.

Thus, the translator simply needs to form the notion of a translation unit based on the concept of a unit of meaning. Accordingly, on pourrait encore dire que l'unité de traduction est le plus petit segment de l'énoncé dont la cohésion des signes est telle qu'ils ne doivent pas être traduits séparément. On touche ici très nettement à ce qui sépare notre analyse stylistique de l'analyse structurale. Etant donné que le traducteur doit se préoccuper davantage de sémantique que de structure, il nous a semblé préférable d'avoir une unité définie à partir du sens plutôt qu'à partir de la fonction. (Vinay and Darbelnet 37) [We could define the unit of translation as the smallest segment of the utterance whose signs are linked in such a way that they should not be translated individually. With such a definition we clearly touch upon what separates the stylistic analysis proposed in the following chapters from structural analysis. Given that translators have to be concerned more with semantics than structure, it is obviously preferable to have a unit whose definition originates in a distinction of meaning rather than in syntactic functions. (Vinay and Darbelnet 21)]. Formal structures, style and implicit connotations may be relied on in order to formulate units of thought which can be labeled linguistic units. While these linguistic units generally vary between languages, they may, at times, be similar. The translator is primarily concerned with communicating the overall meaning of a stretch of a language. To achieve this, he needs to start by decoding the units and structures which carry that meaning.

III.3. Equivalence

Translation equivalence is a principal concept in translation theory. It is a

constitutive feature and the guiding principle of translation. As Catford (21: 1965) points out, “ The central problem of translation-practice is that of finding TL equivalents. A central task of translation theory is that of defining the nature and conditions of translation equivalence ”.

Translation as a kind of communication aims at establishing equivalence between the ST and the TT. In other words, any translation involves a kind of equivalence between the ST and the TT; without equivalence of certain degrees or certain aspects, the translated text cannot be regarded as translation of the original text. There is normally no full equivalence through translation. There must be some loss of information. The translator cannot reproduce an exact copy of the original text. There should be some associations or connotations that are non-transferable. This is what makes translation approximate. All meanings create associations of some kind or another. Associations, however, are the result of certain specific situations that frame interactions in real social settings. The interpreting ability of the reader (and the hearer), hence, depends on his conceptualisation of the world around as well as his social and cultural background knowledge which encapsulates different beliefs, attitudes, experience, values, etc. of both source and TLs. Lack of knowledge about these facts poses actual problems in communication if not drawbacks or total failure, including translation. The pragmatic aspects of the language, as well as the context in which idioms and proverbs are used, reveal different associative meanings of idioms and proverbs. The main sources of difficulty in translating idioms and proverbs, stem from the complexity of the concepts they carry (or are intended to carry); the more difficult the concepts, the more culture dependent the idioms and proverbs become and vice versa. What makes proverbs useful and attractive is their fertility in moral and

educational lessons. The three main pillars on which proverbs are set up are truth, advice and wisdom; these are usually presented in “expressive and picturesque language” (Coles, 1978). Moreover, these components are related, in essence, to everyday experience and as such they could widely be understood and applied by all people regardless of their class, education, etc. The translator has his own assumptions about the needs, expectations, previous knowledge of the TL receivers (obviously different from those for SL receivers). Therefore, the translator cannot offer the same amount and kind of information to the TL receivers as the ST producer. He offers them another kind of information in another form and in another setting, but basically it remains the same to a certain extent and this is what realises a relationship between the SL text and the TL text which can be designated as translational equivalence. The more varied the translator's background knowledge is, the greater is his ability to comprehend and then render idioms and proverbs into a TL. The translator should try his best to convey all the contents of the ST into the TT, otherwise, translation as a kind of communication would end in failure.

As far as languages are concerned, there are no two absolute synonyms within one language. Quite naturally, no two words in any two languages are completely identical in meaning. As translation involves at least two languages and since each language has its own peculiarities in phonology, grammar, vocabulary, ways of denoting experiences and reflects different cultures, any translation involves a certain degree of loss or distortion of meaning of the ST. That is to say, it is impossible to establish absolute identity between the ST and the TT. Therefore, we can say that equivalence in translation should not be approached as a search for sameness, but only

as a kind of similarity or approximation, and this naturally indicates that it is possible to establish equivalence between the ST and the TT.

As the translator deals with languages that have different cultures which make people have different perceptions of the world and various ways of life and thinking, this makes it difficult to achieve equivalence. Basically, 'equivalence' is " A term used by many writers to describe the nature and the extent of the relationships which exist between ST and TT texts [...] " (Shuttleworth & Cowie 1997: 49); usually, the relationship " [...] allows the TT to be considered as a translation of the ST in the first place " (Kenny, in Baker 1998: 77). Equivalence is defined in the Collins Dictionary of the English Language (1991: 526) as the state of being "equal or interchangeable in value, quantity, significance, etc." or " having the same or a similar effect or meaning ". Similarly, Webster's Ninth New Collegiate Dictionary (1991: 421) defines the concept as the state of being "equal in force, amount or value ". It becomes immediately clear, when considering these two definitions, that there are three main components to both: a pair (at least) between which the relationship exists, a concept of likeness/sameness/ similarity/equality, and a set of qualities. Thus, equivalence is defined as a relationship existing between two (or more) entities, and the relationship is described as one of likeness/sameness/similarity/equality in terms of any of a number of potential qualities. Furthermore, each of the three components outlined here can be the focus of a discussion of the equivalence relationship. The first, the specification of the entities between which the relationship pertains, is by no means unproblematic. Establishment of such a relationship requires that the two entities involved be, in same way, comparable. The notion of 'equivalence' has definitely

represented a key issue in translation studies. A central concept in the activity of translation. Equivalence is the fundamental principle of translation.

The procedure of equivalence leads to a replacement of the entire message by completely different lexical, stylistic, and structural means, as is e.g. necessary for the translation of idioms and proverbs. Similarly, this procedure can be applied when the ST contains an allusion to a literary work or historical event that might be lost to a recipient with a different cultural background.

As Nida (2001) views, “ In general it is best to speak of ‘functional equivalence’ in terms of a range of adequacy, since no translation is ever completely equivalent. A number of different translations can in fact represent varying degrees of equivalence”. Formal correspondence sometimes distorts the grammatical and stylistic patterns of the TL, and hence distorts the message, only to cause the translation to be ambiguous or awkward. However, functional equivalence sometimes changes the form of the ST, but preserves the message of the SL, because it transforms the message in the receptor language. Of the two, Nida undoubtedly favours the latter. “ If a more or less literal correspondence is functionally equivalent in both designative and associative meaning, then obviously no adjustments in form are necessary. But if this is not the case, the translators should make some adjustments in order to achieve the closest natural equivalence”. This implicates that functional equivalence is actually supplementary to formal correspondence. The concepts of formal correspondence and functional equivalence also have attracted many other translation theorists’ interests. According to functional equivalence: the translation should be formulated in such a way that it evokes a receptor response that is substantially the same as that of the original receptors. This aim can be achieved by “complete naturalness of expression”

(Nida 1964: 159), i.e. the translation should ideally read like an original of the TL. Nida gives this equivalence of receptor response precedence over any equivalence of form, which entails that it is necessary for the translator to apply certain “ techniques of adjustment” (Nida 1964: 226) during the translation process. Peter Newmark puts forward his famous theory about semantic translation and communicative translation. Newmark, (2001) states that

Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original. Semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original. Admittedly, all translation must be in some degree both communicative and semantic...

TAN Zai-xi is a follower of Nida’s functional equivalence theory. He says that translation consists in reproducing the SL message from meaning to style by rendering the closest natural equivalent in the receptor’s language. The translators are confronted, all the way through translating, with the conflicts of form and content, meaning and style, equivalent and identity, and so on, but the most important point in translation is the content of the message of the SL, therefore, the transference of form should give priority to the transference of message. Functional equivalence in translation is a great contribution to translation theory in the 20th century. The translators should achieve “ faithfulness, smoothness, and elegance”. Nida’s theory on functional equivalence is an important guidance to the practice of translation.

III.4. Translation Activity

Translation can be seen as a cognitive process involving a considerable amount of problem-solving and decision-making (Wilss, 1994). This process leads strictly from ST analysis to the production of the TL text. The strategies the translator uses and the decisions he makes are oriented to the totality of the TT and thus influenced by a great variety of factors, of which the most important is the intended purpose of the TT in the TC (Reiss & Vermeer, 1984; Nord, 1991). Nevertheless, behind the translation process, lies the problem of the genuine reconstruction of utterance meanings (Neubert, 1991: 19). Translation is a complex process which involves a host of activities related to language, writing, linguistics and culture. In this process of translation, the translator establishes equivalences between units of translation in the source and the TLs. The process is achieved in two steps: decoding the meaning of the ST and re-encoding this meaning in the TL. Behind this simple procedure, there is a complex cognitive operation. To decode the meaning of the ST, the translator interprets and analyses all the features of the ST, a process which requires deep knowledge of grammar, semantics, syntax, idiomatic aspects, etc. It also entails deep knowledge related to the culture of the SL and comprehension of the subject. The translator needs the same knowledge to re-encode the meaning in the TL. As the goal of translation is to establish a relationship of equivalence between the source and TTs, a successful translation is assessed on the basis of its faithfulness in the sense of rendering accurately the meaning of the ST and conforming to the TL's grammatical, syntactic and idiomatic conventions.

Translation is a process that requires skill and training. The Translator needs to be competent at working with written language. He needs to have a good

understanding of the material he is translating. The Translator has a serious responsibility to reproduce accurately and faithfully the meaning of the original text, ensuring that no information is omitted or altered. While doing this he needs to produce a TT that sounds natural and clear and is easily understood. This is not simply a matter of substituting words and expressions in one language with direct equivalents from another language. Often direct equivalents for terms and expressions cannot be found. This is especially so when the cultural backgrounds of the people who speak the languages are very different.

III.5. Translation Nature

It is important to have an idea about what characterises translation in terms of science, art and skill.

III.5.1. Translation as a Science

If translation is regarded as science, this is based on the fact that it needs to follow principles and rules of syntax and grammar. Vinay and Darbelnet (1958) state that “La traduction est une discipline exacte, possédant ses techniques et ses problèmes particuliers”. (Translation is an exact discipline, having its techniques and its particular problems). As language is rule governed, the translator has to respect the conventions of language use in terms of syntax, semantics, morphology and phonology in both steps of translation process: decoding and encoding. It is a science in the sense that it necessitates complete knowledge of the structure and make-up of the two languages concerned. It is commonplace to say that translation is ‘an art based on a science.’ Translation requires applying both scientific rigor and artistic flexibility. The major difficulty is ‘What science?’ Translation is a use of language whose theory can only arise from an interdisciplinary appeal to all the sciences that deal with

language. For no adequate theory of translation can exist until one passes from consideration of sentences to consideration of texts, supplements description of translation aspirations by examination of techniques, and elucidates formal criteria by functional. We still have a long way to go.

III.5.2. Translation as an Art

The translator's role is not a passive, mechanical one, and for such reason has been compared to that of an artist. It is said that translators are born not made. The translator's role in relation to a text has been compared to that of an artist, e.g., a musician or actor, who interprets a work of art. Translation, like other arts, inescapably involves choice, and choice implies interpretation. The translator may consider his work to be art because it contains a touch of creativity. According to Nida and Taber (1974, 7), "Translation is far more than a science. It is also a skill, and in the ultimate analysis, fully satisfactory translation is always an art". It is an art since it requires artistic talent to reconstruct the original text in the form of a product that is presentable to the reader who is not supposed to be familiar with the original. Translation remains an art based on the translator's intuition and practical experience. Chukovskii (1984:93) confirms that, " Translation is not only an art, but a high art ". Producing a linguistic and cultural intelligible text in the TL is a work of art. Some scholars may argue that translation is a process of creative thinking; consequently, it is subjective and cannot be systematized by laws. Nonetheless Azizinezhad (2004:3) points out:

Translation has a lot in common with arts as well as sciences. It sometimes becomes highly dependent on the idiosyncrasies and intuition of the translator. Like composers and painters, translators often find their own moods and personalities reflected

in their work. The major factor that prevents translation from being considered an art is that, unlike translators who have to solve a range of different problems, the defining factor of an artist's work is esthetics.

III.5.3. Translation as a Skill

The argument that translation is a skill can also be made. It is certain that translation is more than just intuition and a sixth sense. Practical translation methods or processes can be taught and learned. Furthermore, this skill can be improved with experience. Robinson (1997:49) puts forward that “ Translation is an intelligent activity involving complex processes of conscious and unconscious learning ”. He maintains that, “ Translation is an intelligent activity, requiring creative problem-solving in novel, textual, social, and cultural conditions ”. It is also a skill because it entails the ability to smooth over any difficulty in the translation, and the ability to provide the translation of something that has no equal in the TL.

III.6. The Translator's Competences

Competence is usually referred to, in linguistics, as a speaker's linguistic knowledge. As far as translation is concerned, this linguistic knowledge constitutes one of the translator's competences. In translation, all the translator's competences are interrelated. The term competence here is used to refer to any type of knowledge either linguistic or non-linguistic. According to Miller (1957), this type of knowledge is organised on five levels: phonological, syntactic, lexical, conceptual knowledge, and system of beliefs.

a- Phonological knowledge: this type of knowledge is related to the sounds of the language a person uses.

b- Syntactic knowledge: it refers to the formation of sentences and how they are structured. The language user is supposed to be aware of a finite set of grammatical rules that govern the use of language.

c- Lexical knowledge: information about the meaning of words and their combination.

d- Conceptual knowledge: it refers to world knowledge.

e- System of beliefs: it pertains to knowledge a person needs to evaluate what he hears or reads.

It must be noted that the following major competences of the translator are essential to translation.

III.6.1. Linguistic Competence

Generally speaking, the translator's linguistic competence is related to the mastery of both SL and TL. The translator's linguistic competence is related to decoding skills of reading and encoding skills of writing. Linguistic competence refers to the ability to read a SL and write in a TL. Reading and writing are in fact the main tasks of a translator. The translator should be familiar with different strategies of reading and styles of writing.

“As translation is a kind of linguistic activity, language competence is no doubt a prerequisite for a translator's work (Snell-Hornby 1992: 10). To be able to translate, a high level of proficiency in the receptive and productive skills in both languages is required”. (329-330). Roca-Pons (1982: 404-405) points out that “a good translation consists of expressing, according to the requirements and use of a second language, what has been uttered or written in a SL”. Linguistic competence is the basic competence a translator must have. The translator is demanded to have a good understanding of language aspects of SL and TL.

III.6.2. Cultural Competence

As the translator acts as a mediator between various cultural backgrounds, he needs to have cultural knowledge. Having a good cultural background enables the translator to grasp the true meaning behind both idioms and proverbs and render them adequately into the TL. As language is an integral part of culture, the translator is supposed to have cultural competence of both SL and TL in order to be able to deal with social conventions in using language. Some of the expressions in SL may be expressed differently in TL, or they may have no equivalents. Cultural competence is important in terms of being able to deal with culture bound elements choosing the appropriate translation procedure. Snell-Hornby (1992:11) states that “Thus translation is primarily a sociocultural activity which presupposes not only language competence but also extensive factual and encyclopaedic knowledge as well as familiarity with the everyday norms and conventions of both source and TC”. Cultural knowledge remains an important component in the process of translation. (Kaiser-Cooke 1994 : 138) states that “ Translation is therefore a process of conceptual restructuring within the conventions of the TC. Cultural knowledge in this broad sense is the very essence of translatorial expertise and it is this that translators base their decisions on”. Cultural competence makes the translator sensitive cultural differences and thus, he manages to deal with the problems of intercultural communication and translation.

III.6.3. Comprehension Competence

The translator’s comprehension competence refers to the ability to analyse the text in all its aspects to understand its meaning before reexpressing this meaning into the TL. The translator must be able to extract information from the text, understand

and interpret it. However, much of the information required in understanding a text is drawn from the language the translator's general knowledge. As Van Dijk and Kintsch (1983,42) put it: " During comprehension readers pull out from their general store of knowledge some particular packet of knowledge and use it to provide a framework for the text they are reading".

III.6.4. Reexpression Competence

Reexpression competence refers to the ability to render what is understood into the TL. For having reexpression competence, the translator needs to have linguistic and non-linguistic knowledge. Reexpression competence encompasses the strategies and procedures that allow transferring the text from SL to TL. Possessing comprehension competence is not sufficient to translate. The translator should be able to reexpress the SL message into the TL and this requires the skill of writing. A translator who is not good at writing may not be expected to achieve a good translation. The translator must have the ability to produce a translation that is comprehensible in the sense of being natural and it does not sound translation. The reexpression competence, thus, represents the translator's ability to reformulate the SL messages into the TL in accordance with the TL conventions and rules. Reexpression competence is related to the translator's innate translation ability that gives him self-competence

III.6.5. Translation Competence

Translation competence is related to the underlying system of knowledge, abilities, skills and attitudes required to be good at translation. Bell (1991: 43) states referring to translation competence " The knowledge and skills the translator must possess in order to carry out a translation". Translation competence includes

knowledge about how translation functions: translation units, processes required, methods and procedures used and finding solutions to translation problems. For Hurtado Albir (1996: 48) translation competence is “ The ability to know how to translate”. Translation competence may not be achieved unless the translator already possesses good knowledge of both the SL and SL In the same respect, Schäffner (1998: 125) states that “ Translation competence, then, involves an awareness of and conscious reflection on all the relevant factors for the production of a TT that appropriately fulfills its intended function. Such a competence requires more than a sound knowledge of the linguistic systems of language1 and language 2. In addition, it involves at least knowledge of communicative and text-typological conventions in the source and TLC...” As translation involves variable skills and abilities, we share the viewpoint of MacKenzie (1998 : 15) when he says “ Even an excellent knowledge of two languages and cultures does not make a professional translator. The translator also needs knowledge of text types and communication strategies in the languages and cultures concerned, and must be able to make decisions about what is needed in a particular situation and how to produce it”.

III.6.6. Encyclopedic Competence

By encyclopedic competence, we do not mean that the translator should know absolutely everything about anything. However, due to the variety of subject matters with which the translator deals, a certain encyclopedic knowledge or general culture is needed. Encyclopedic knowledge refers to subject knowledge in a specific area. When dealing with a specific text, for instance a literary text, the translator has to acquaint himself with the cultural, political, and historical circumstances in which the text was produced. That is, in short, he must have some kind of background

knowledge concerning the text he sets to translate. Obtaining background information about the text to be translated is of great importance to its comprehension, and in the long term, it enhances the translator's encyclopedic competence. A full understanding of a SL text depends on the translator's comprehension competence and his encyclopedic competence. It is the interaction between the SL text and the translator's comprehension and encyclopedic competence which determines the understanding and interpretation of the text. In other words, as De Beaugrande and Dressler (1981,6) suggest: "A text does not make sense by itself, but rather by the interaction of text-presented knowledge with people's stored knowledge of the world".

In fact, the translator's competences are inter-independent and interact with each other to enable the translator to carry out the activity of translation successfully. A deficient linguistic competence may lead to errors of comprehension which in turn influences the reexpression competence of the translator. Likewise, a deficient subject knowledge may hinder comprehension and therefore affects reexpression. Whenever the translator embarks on the activity of translation, he activates all his competences which are complementary. There is a certain relationship between the different phases of the process of translation and the different translator's competences. These competences are interwoven.

III.6.7. Textual Competence

Textual competence is knowledge of regularities and convention of texts, genres and text types. It is important to distinguish texts; this is closely related to how a text is translated. For instance, translating a literary text is different from translating a scientific text, because the structures of those texts are different. Having competence to distinguish texts is very crucial for a translator.

However, working with text translation is not only about distinguishing texts, but also knowing the convention of those texts. For several languages, different expressions referring to the same situation may be used, this phenomenon is really about social convention of the language users. A translator must know how a particular expression related to a particular type of text in the SL is reproduced into the TL because failure on this regard may create misunderstanding when reading the translated text produced. Word and expression selection in translating texts based on the genre or the text type becomes very important for the translator. Recognizing text genre entails focusing on the text itself. Identifying text convention enables the translator to achieve a translation that preserves this convention and becomes more communicative. Textual competence enables a translator to see how certain text genre functions in certain culture. If a translator is not qualified in this regard, it is possible that there will be some kind of dysfunction of the translated text. The function of textual competence is to enable the translator to keep the original genre of the text and its function and avoid misunderstanding on the part of the TT reader.

III.7. Reading the Text

Translation is not a simple substitution process, but rather the result of a complex text-processing activity. It consists of studying the lexicon, grammatical structure, communication situation, and cultural context of the SL text, analyzing it in order to determine its meaning, and then reconstructing this same meaning using the lexicon and grammatical structure which are appropriate in the receptor language and its cultural context. The translator begins the job by reading the original for two purposes: first, to understand what it is about; second, to analyse it from a translator's point of view, which is not the same as a linguist's or a literary critic's. He has to

determine its intention and the way it is written for the purpose of selecting a suitable translation method and identifying particular and recurrent problems. Text linguistics, which is concerned with the way the parts of text are organized and related to one another in order to form a meaningful whole, is useful for the analysis of the translation process and the transfer of meaning from one language to another. Understanding the text requires both general and close reading. General reading to get the gist; to understand the subject and the concepts, always bearing in mind that for the translator the function precedes the description. Close reading is required, in any challenging text, of the words both out of and in context. In principle, everything has to be looked up that does not make good sense in its context; common words like serpent, to ensure they are not being used musically or figuratively (sly, deceitful, unscrupulous).

In reading, the translator searches for the intention of the text, he cannot isolate this from understanding it, they go together and the title may be remote from the content as well as the intention. The intention of the text represents the SL writer's attitude to the subject matter. He has to consider the quality of the writing of the text, two critical factors in the choice of translation method. The quality of the writing has to be judged in relation to the author's intention and the requirements of the subject-matter. If the text is well written, i.e. the manner is as important as the matter, the right words are in the right places, with a minimum of redundancy, he has to regard every nuance of the author's meaning (particularly if it is subtle and difficult) as having precedence over the reader's response - assuming they are not required to act or react promptly; on the contrary, assuming hopefully that they will read your translation at least twice. If a text is well written, the syntax will reflect the writer's personality -

complex syntax will reflect subtlety (Proust, Mann) - plain syntax, simplicity. Words will be freshly used with unusual connotations. A badly written text will be cluttered with stereotyped phrases, recently fashionable general words and probably poorly structured. Note that language rules and prescriptions have nothing much to do with good writing. What matters is a fresh reflection of the reality outside language or of the writer's mind.

The authority of the text is derived from good writing; but also independently, unconnectedly, from the status of the SL writer. If the SL writer is recognised as important in his field, and he is making an official statement, the text is also authoritative. The point is that expressive texts, i.e. serious imaginative literature and authoritative and personal statements, have to be translated closely, matching the writing, good or bad, of the original. Informative texts that relate primarily to the truth, to the real facts of the matter, have to be translated in the best style that the translator can reconcile with the style of the original. Bear in mind that whilst all texts have connotations, an aura of ideas and feelings suggested by lexical words ('run' may suggest 'haste', 'sofa may suggest 'comfort'), and all texts have an 'under life' (viz. as much of the personal qualities and private life of the writer as can be derived from an intuitive/analytical reading of a text), in a non-literary text the denotations of a word normally come before its connotations. But in a literary text, you have to give precedence to its connotations, since, if it is any good, it is an allegory, a comment on society, at the time and now, as well as on its strict setting.

Finally, the translator should note the cultural aspect of the SL text; he should underline all neologisms, metaphors, cultural words and institutional terms peculiar to the SL, or third language, proper names, technical terms and untranslatable words.

Untranslatable words are the ones that have no ready one-to-one equivalent in the TL. The translator is not supposed to carry out this analysis on every part of the text; much of it may be intuitive or unnecessary in the case of a particular text. He underlines only the items where he sees a translation problem, and bears in mind that it is often helpful to study such an item first in context, then in isolation, as though it were a dictionary or an encyclopedia entry only, and finally in context again.

In principle, a translational analysis of the SL text based on its comprehension is the first stage of translation and the basis of the useful discipline of translation criticism. In fact, such an analysis is an appropriate training for the translator, since by underlining the appropriate words he will show he is aware of difficulties he might otherwise have missed. Thus he relates translation theory to its practice. A professional translator would not usually make such an analysis explicitly, since he would need to take only a sample in order to establish the properties of a text. A translation critic, however, after determining the general properties - first of the text and secondly of the translation (both these tasks would centre in the respective intentions of translator and critic) - would use the underlined words as a basis for a detailed comparison of the two texts.

To summarise, he has to study the text not for itself but as something that may have to be reconstituted for a different readership in a different culture. Translation, then, consists of studying the lexicon, grammatical structure, communication situation, and cultural context of the SL text, analysing it in order to determine its meaning, and then reconstructing this same meaning using the lexicon and grammatical structure which are appropriate in the receptor language and its cultural context.

III.8. Translation as a Multidisciplinary Process

A multidisciplinary viewpoint is necessary for the understanding of the translation process. The diversity of premises included in this thesis offer insight into various aspects of translation. Translation is a cognitive activity, involving multiple processes that are sequential, simultaneous and interdependent. Therefore, the translation model is composed of two levels, how translation occurs and what occurs, as the processes and methods are two different, yet simultaneous, aspects of the translation model. Idioms and proverbs are chosen as the corpus and focus of this thesis due to their intensively cultural and metaphoric nature.

III.9. Translation Studies

Translation Studies - discipline concerned with 'the problems raised by the production and description of translation'. Translation studies is a serious discipline investigating the process of translation, attempting to clarify the question of equivalence and to examine what constitutes meaning within that process. Translation studies aims at establishing general principles by means of which translating and translation are explained. Translation studies rely so heavily on the concept of meaning, that one may claim that there is no translation studies without any reference to meanings. The Routledge Encyclopedia of Translation Studies (Baker 1998) defines ' Translation Studies ' as " [...] the academic discipline which concerns itself with the study of translation". Emerging in the 1970s, developing in the 1980s, and flourishing in the 1990s (Bassnett 1999: 214), translation Studies has evolved enormously and is now in the process of consolidating. The term 'Translation Studies' was coined by the scholar J.S. Holmes, an Amsterdam-based lecturer and literary translator, in his well known paper, " The Name and Nature of Translation Studies ". As Baker points out,

although initially focusing on literary translation, translation studies “[...] is now understood to refer to the academic discipline concerned with the study of translation at large, including literary and nonliterary translation” (1998: 277). As Snell-Hornby affirmed at the end of the Eighties, translation studies must embrace “[...] the whole spectrum of language, whether literary, ‘ordinary’ or ‘general language’, or language for special purposes” (Snell-Hornby 1988: 3). Hatim defines translation studies as the discipline “ [...] which concerns itself with the theory and practice of translation” (Hatim 2001: 3).

III.10. Translation Theories

Translation theory is concerned with the translation method appropriately used for a certain type of text, and it is therefore dependent on a functional theory of language. However, in a wider sense, translation theory is the body of knowledge that we have about translating, extending from general principles to guidelines, suggestions and hints. For Newmark (1982 : 19), translation theory constitutes “ The body of knowledge that we have and have still to have about the process of translating [...]. Further, it provides a framework of principles, restricted rules and hints for translating texts and criticising translations, a background for problem-solving ”.

The most important step in translation theory is to go beyond the comparison of different textual versions and linguistic systems towards an understanding of how translation operates in totality of all communicative interaction, how communication can take place when different codes are involved, and what the mediating translator does to bring about communication in the TL. What translation theory does is, first, to identify and define a translation problem (no problem - no translation theory!); second,

to indicate all the factors that have to be taken into account in solving the problem; third, to list all the possible translation procedures; finally, to recommend the most suitable translation procedure, plus the appropriate translation. Translation theory is pointless and sterile if it does not arise from the problems of translation practice, from the need to stand back and reflect, to consider all the factors, within the text and outside it, before coming to a decision. In translation, the translator deals with both theory and practice. “ We firmly believe in the interconnections between theory and practice: the practice of translation without a theoretical background tends toward a purely subjective exercise, and a theory of translation without a link to practice is simply an abstraction ”. As C. Yallop reminds us (1987: 347).

According to Newmark (1981: 19), translation theory is concerned mainly with determining appropriate translation methods for the widest possible range of texts or text-categories. It also provides a frame work of principles, restricted rules and hints for translating texts and criticizing translations, a background for problem solving. Any theory should also be concerned with translation strategies adopted to deal with difficulties and problems in certain complicated texts. The main focus of translation theory is meaning, equivalence and shift. Likewise, Graham (in Ross,1981: 23-24 and 26) asserts that any substantial theory of translation assumes some formal inquiry concerning the general principles of accomplishment, the very principles which define an object and specify a method of study. A rigorous theory of translation would also include something like a practical evaluation procedure with specific criteria. A good survey of the theories of translation is perhaps best furnished by E. Nida (1976:66-79) who avers that due to the fact that translation is an activity involving language there is a sense in which any and all theories of translation are linguistic (ibid:66). He

classifies these theories into three: philological theories, linguistic theories and socio-linguistic theories, the sequel of three diverse perspectives and different approaches to principles and procedures of translation. If the emphasis is on the literary texts, the underlying theories of translation are best deemed philological; if it is on structural differences between SL and TL, the theories may be considered linguistic; and finally if it is on a part of communication process, the theories are best described as sociolinguistic. However, a more comprehensive survey subsumes far more than Nida's three sets of theories as elaborated below.

III.10.1. Linguistic-Based Theories of Translation

Linguistic theories of translation, according to Nida (1976: 69), are based on a comparison of the linguistic structures of the STs and TTs. Their development is due to two factors: first, the application of the rapidly expanding linguistics, the scientific study of language, to several fields such as cognitive anthropology, semiotics, pragmatics, and teaching translation skills; and second, the emergence of Machine Translation which has provided a significant motivation for basing translation procedures on linguistic analysis as well as for a rigorous description of SL and TL (Nida, 1976: 70). These theories are perhaps best represented by proponent figures, such as Vinay and Darbelnet, Jakobson, Nida and Taber, Catford, House, and Baker. Catford opens his well-known book 'A Linguistic Theory of Translation' with the words: "Clearly, then, any theory of translation must draw upon a theory of language – a general linguistic theory" (165:1). Accordingly, 'Linguistic Translation' is a product of these theories which view translation as simply a question of replacing the linguistic units of the ST with "equivalent" TL units without reference to factors such as context or connotation. Catford (1965:20) defines translation as a mere replacement

of textual material in SL by equivalent textual material in the TL. 'Equivalence' is a milestone in the linguistic theories.

Vinay and Darbelnet view equivalence-oriented translation as a procedure which 'replicates the same situation as in the original, whilst using completely different wording' (ibid.:342). They also suggest that, if this procedure is applied during the translation process, it can maintain the stylistic impact of the SL text in the TL text. According to them, translation that is linguistic-based is therefore the ideal method when the translator has to deal with proverbs, idioms. With regard to equivalent expressions between language pairs, Vinay and Darbelnet claim that they are acceptable as long as they are listed in a bilingual dictionary as 'full equivalents' (ibid.:255). However, later they note that glossaries and collections of idiomatic expressions 'can never be exhaustive' (ibid.:256). They conclude by saying that 'the need for creating equivalences arises from the situation, and it is in the situation of the SL text that translators have to look for a solution' (ibid.: 255). Indeed, they argue that even if the semantic equivalent of an expression in the SL text is quoted in a dictionary or a glossary, it is not enough, and it does not guarantee a successful translation. They provide a number of examples to prove their theory, and the following expression appears in their list: 'Take one' is a fixed expression which would have as an equivalent French translation *Prenez-en un*. However, if the expression appeared as a notice next to a basket of free samples in a large store, the translator would have to look for an equivalent term in a similar situation and use the expression *Échantillon gratuit* (ibid.:256).

Roman Jakobson's study of equivalence gave new impetus to the theoretical analysis of translation since he introduced the notion of 'equivalence in difference'.

On the basis of his semiotic approach to language and his aphorism ‘there is no signatum without signum’ (1959:232), he suggests three kinds of translation:

- Intralingual (within one language, i.e. rewording or paraphrase)
- Interlingual (between two languages)
- Intersemiotic (between sign systems)

Jakobson claims that, in the case of interlingual translation, the translator makes use of synonyms in order to get the ST message across. This means that in interlingual translations there is no full equivalence between code units. According to his theory, ‘translation involves two equivalent messages in two different codes’ (ibid.:233). Jakobson goes on to say that from a grammatical point of view languages may differ from one another to a greater or lesser degree, but this does not mean that a translation cannot be possible, in other words, that the translator may face the problem of not finding a translation equivalent. He acknowledges that ‘whenever there is deficiency, terminology may be qualified and amplified by loanwords or loan-translations, neologisms or semantic shifts, and finally, by circumlocutions’ (ibid.:234). Jakobson provides a number of examples by comparing English and Russian language structures and explains that in such cases where there is no a literal equivalent for a particular ST word or sentence, then it is up to the translator to choose the most suitable way to render it in the TT. There seems to be some similarity between Vinay and Darbelnet's theory of translation procedures and Jakobson's theory of translation. Both theories stress the fact that, whenever a linguistic approach is no longer suitable to carry out a translation, the translator can rely on other procedures such as loan-translations, neologisms and the like. Both theories recognise the limitations of a linguistic theory and argue that a translation can never be impossible since there are several methods

that the translator can choose. The role of the translator as the person who decides how to carry out the translation is emphasised in both theories. Both Vinay and Darbelnet as well as Jakobson conceive the translation task as something which can always be carried out from one language to another, regardless of the cultural or grammatical differences between ST and TT. It can be concluded that Jakobson's theory is essentially based on his semiotic approach to translation according to which the translator has to recode the ST message first and then he has to transmit it into an equivalent message for the TC.

Pertinent to linguistic theories is Newmark's binary classification of translation into semantic and communicative, which somehow resembles Nida's formal and dynamic equivalence. "Communicative translation", Newmark (1981:39) states, "Attempts to produce on its readers an effect as close as possible to that obtained on the original. Semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original".

Communicative translation is an attempt to communicate the author's attitudes and feelings to the reader by putting them into equivalent terms and expressions in the TL; that is to say, the ultimate aim is to produce in the TL a piece of writing that will have an effect on its readers equivalent to that produced by the SL on its readership. Communicative translation emphasises the force of the message, notices certainly require Communicative translation to be effective. The French "Chien méchant" could be rendered in English as Dog that bites or Biting dog, but this will never have the impact of Beware of the dog!, which has a warning effect in English. Similarly, a literal statement of fact like Recently painted would not have the imperative tone of

Wet paint! for the English-speaking public and, whereas “ Do not tread on the grass ” might be taken as a request, but the words “Keep off the grass! ” give the message the force of authority. Semantic translation is more literal. ST can be used in the translation of some scientific texts, in which the author's words are more important than perfect idiomaticity in the TL. It is also appropriate in the translation of legal documents for the same reason. Sometimes different bits of text need to be handled in different ways, so communicative translation and semantic translation often overlap. To have a suitable impact in the receptor language, the translation must aim at equivalence rather than identity. Formal fidelity will result in a language that is unnatural and sounds as if it is the result of direct translation.

The contribution of linguistics to translation is twofold: to apply the findings of linguistics to the practice of translation, and to have a linguistic theory of translation, as opposed to other theories such as the literary theory of translation. There are, however, differences among linguistic theories, the principal of which, Nida (Ibid) maintains, lies in the extent to which the focus is on surface structures or corresponding deep structures. Theories based on surface-structures comparisons involve the use of elaborate sets of rules for matching corresponding structures, whereas those based on deep-structures involve transformational analyses employed in teaching the methods of translation.

Catford's approach to translation is a linguistic-based approach which is based on the linguistic work of Firth and Halliday. His main contribution in the field of translation theory is the introduction of the concepts of shifts of translation. As far as translation shifts are concerned, Catford defines them as ‘departures from formal correspondence in the process of going from the SL to the TL’ (ibid.:73).

Catford argues that there are two main types of translation shifts, namely level shifts, where the SL item at one linguistic level (e.g. grammar) has a TL equivalent at a different level (e.g. lexis), and category shifts which are divided into four types:

1. Structure-shifts, which involve a grammatical change between the structure of the ST and that of the TT;
2. Class-shifts, when a SL item is translated with a TL item which belongs to a different grammatical class, i.e. a verb may be translated with a noun;
3. Unit-shifts, which involve changes in rank;
4. Intra-system shifts, which occur when ‘ SL and TL possess systems which approximately correspond formally as to their constitution, but when translation involves selection of a non-corresponding term in the TL system’ (ibid.:80). For instance, when the SL singular becomes a TL plural.

Catford was very much criticised for his linguistic theory of translation. One of the most scathing criticisms came from Snell-Hornby (1988), who argued that Catford’s definition of textual equivalence is ‘circular’, his theory’s reliance on bilingual informants ‘hopelessly inadequate’, and his example sentences ‘isolated and even absurdly simplistic’ (ibid.:19-20). She considers the concept of equivalence in translation as being an illusion. She asserts that the translation process cannot simply be reduced to a linguistic exercise, as claimed by Catford for instance, since there are also other factors, such as textual, cultural and situational aspects, which should be taken into consideration when translating. In other words, she does not believe that linguistics is the only discipline which enables people to carry out a translation, since translating involves different cultures and different situations at the same time and they do not always match from one language to another. Linguistic approach to translation

is a product of these theories which view translation as simply a question of replacing the linguistic units of the ST with “ equivalent ” TL units without reference to factors such as context or connotation. Catford (1965:20) defines translation as a mere replacement of textual material in SL by equivalent textual material in the TL.

According to Nida and Taber (1969:134) it is only a linguistic translation that can be considered ‘faithful’, because it “is one which only contains elements which can be directly derived from the ST wording, avoiding any kind of explanatory interpolation or cultural adjustment which can be justified on this basis.” Nida (1976:75) suggests a three-stage model of the translation process. In this model, ST surface elements (grammar, meaning, connotations) are analysed as linguistic kernel structures that can be transferred to the TL and restructured to form TL surface elements. His linguistic approach basically bears similarity with Chomsky’s theory of syntax and transformational generative grammar. Nida bases his dynamic equivalence theory on some linguistic achievements made by Jakobson and Chomsky who claims that a dynamic dimension can be added to language structure through the use of transformation.

Nida argued that there are two different types of equivalence, namely formal equivalence—which in the second edition by Nida and Taber (1982) is referred to as formal correspondence—and dynamic equivalence. Formal correspondence ‘focuses attention on the message itself, in both form and content’, unlike dynamic equivalence which is based upon ‘the principle of equivalent effect’ (1964:159). In the second edition (1982) or their work, the two theorists provide a more detailed explanation of each type of equivalence. Formal correspondence consists of a TL item which represents the closest equivalent of a SL word or phrase. Nida and Taber make it clear

that there are not always formal equivalents between language pairs. They therefore suggest that these formal equivalents should be used wherever possible if the translation aims at achieving formal rather than dynamic equivalence. The use of formal equivalents might at times have serious implications in the TT since the translation will not be easily understood by the target audience (Fawcett, 1997). Nida and Taber themselves assert that “ Typically, formal correspondence distorts the grammatical and stylistic patterns of the receptor language, and hence distorts the message, so as to cause the receptor to misunderstand or to labour unduly hard”(ibid.:201).

Dynamic equivalence is defined as a translation principle according to which a translator seeks to translate the meaning of the original in such a way that the TL wording will trigger the same impact on the TC audience as the original wording did upon the ST audience. They argue that ‘Frequently, the form of the original text is changed; but as long as the change follows the rules of back transformation in the SL, of contextual consistency in the transfer, and of transformation in the receptor language, the message is preserved and the translation is faithful’ (Nida and Taber,

1982:200). One can easily see that Nida is in favour of the application of dynamic equivalence, as a more effective translation procedure. This is perfectly understandable if we take into account the context of the situation in which Nida was dealing with the translation phenomenon, that is to say, his translation of the Bible. Thus, the product of the translation process, that is the text in the TL, must have the same impact on the different readers it was addressing. Only in Nida and Taber's edition is it clearly stated that ‘dynamic equivalence in translation is far more than mere correct communication of information’(ibid:25). Despite using a linguistic

approach to translation, Nida is much more interested in the message of the text or, in other words, in its semantic quality. He therefore strives to make sure that this message remains clear in the TT.

Later on, these theorists began to realize that language is not just about structure it is also about the way language is used in a given social context. In fact, when a message is transferred from the SL to the TL, the translator is also dealing with two different cultures at the same time. This particular aspect seems to have been taken into consideration by the theorists who deal with translation theory as being essentially a transfer of the message from the SC to the TC. If the act of translating takes place in a socio-cultural context, it is important to deal with translating activity within a social context. Cultural context is the most difficult to describe and the most difficult to deal with in theory and in translation practice because it refers to the environment in which we live and form the framework for our thought. We all know that people's practices and life styles differ greatly from one culture to another and this shows how culture defines their thought. Language interpretation depends on the environment where people live. It influences their way of using language in a particular way and that's why they tend to understand things with reference to their own home environment because they may not know other environments. The environment people live in is made up of things, and they are constantly confronted with them, obliged to communicate about them and use language with reference them, and define themselves in relation to them. This is a characteristic of all human societies, and due to this fact various language systems are not easily translatable. Therefore, because different cultures conceptualise the world in different ways, metaphorical meaning is characterised as being culture-specific. A text may be unintelligible to someone who

does not know the environment and the culture in which it was produced because there is so much situational meaning. When translating into another language the original situational meaning may need to be expressed in a more overt form if the same total meaning is to be communicated to the TT readers. It is essential to recognise that every expression has meaning in the context in which it occurs and only in that context. Therefore, where context is not shared between the writer and the reader, there can be no true communication, no mutual understanding.

III.10.2. Functionally Oriented Theories of Translation

The 1970s and 1980s witnessed a shift from the static linguistic typologies of translation and the emergence, in Germany, of a functionalist and communicative approach to the analysis of translation. These theories subsume the early work on text type and language function, the theory of translational action, skopos theory (Baker, 2005: 235- 238; and Shuttleworth and Cowie, 2007:156-157) and text analysis model.

III.10.3. Text- Type Theory

Built on the concept of equivalence, which is the milestone in linguistic theories, the text, rather than the word or sentence, is deemed the appropriate level at which communication is achieved and at which equivalence must be sought (Reiss , 1977: 113-14). Reiss links the functional characteristics of text types to translation methods. The main characteristics of each text type can be summarised as follows (pp.108-9):

III.10.3.1. Informative

It is concerned with ‘plain communication of facts’: information, knowledge, opinions, etc. The language dimension used to transmit the information is logical or referential; the content or ‘topic’ is the main focus of the communication.

III.10.3.2. Expressive

It denotes the ‘creative composition’ wherein the author uses the aesthetic dimension of the language.

III.10.3.3. Operative

The purpose is to induce behavioural responses, i.e., to appeal to or persuade the reader or ‘receiver’ of the text to act in a certain way.

III.10.3.4. Audiomedial

It refers to films and visual or spoken advertisements which supplement the other three functions with visual images, music, etc. Reiss proposes (ibid, 20) ‘specific translation methods according to text type’. These methods can be described as follows:

1. The TT of an informative text should transmit the full referential or conceptual content of the ST. The translation should be ‘plain prose’ without redundancy, but with the use of explication when required.
2. The TT of an expressive text should transmit the aesthetic and artistic form of the SL. The translation should use the ‘identifying’ method, with the translator adopting the stand point of ST author.
3. The TT of an operative text should produce the desired response in the TT receiver. The translation should create an equivalent effect among TT readers.
4. Audiomedial texts require the ‘supplementary’ method, written words with visual images and music. The text type approach moves translation theory beyond a consideration of lower linguistic levels, the mere words beyond even the effect they create, towards a consideration of the communicative purpose of translation (Munday, 2001:76).

III.10.4. Skopos Theory

Skopos theory gives priority to the purpose to be fulfilled by the translation instead of prioritising equivalence. It stresses the interactional, pragmatic aspects of translation, arguing that the shape of the TT should be determined by the function or 'skopos' (the Greek word for 'aim' or 'purpose') that it is intended to fulfill in the target context, and it may vary according to the recipient. The corollary is that the translator should use the translation strategies which are most appropriate to achieve the purpose for which TT is intended, irrespective of whether they are deemed to be the 'standard' way to produce in a particular translation context; in short, when producing a TT, 'the end justifies the means.' It is worth noting that an awareness of the requirements of the skopos "expands the possibilities of translation, increases the range of possible translation strategies, and releases the translator from the corset of an enforced – and often meaningless – literalness (Vermeer, 1989:42), It is the TRs who will prompt the translator to translate, to paraphrase or even re-edit the TT as the most appropriate strategy to be adopted in a given situation. The skopos theory is criticised by the linguistically oriented approaches on the ground of the oversimplification that is inherent in functionalism, the focus on the message at the expense of richness of meaning and to the detriment of the authority of SL text (Newmark, 1991; in Baker, 2005:237). Another criticism of this theory is that even though a translation may indeed fulfill its intended skopos perfectly well, it may nevertheless be assessed as inadequate on other counts, particularly as far as lexical, syntactic, or stylistic decisions on the microlevel are concerned. (Baker, 237).

House (1977) is in favour of semantic and pragmatic equivalence and argues that ST and TT should match one another in function. House suggests that it is

possible to characterise the function of a text by determining the situational dimensions of the ST. In fact, according to her theory, every text is in itself placed within a particular situation which has to be correctly identified and taken into account by the translator. After the ST analysis, House is in a position to evaluate a translation; if the ST and the TT differ substantially on situational features, then they are not functionally equivalent, and the translation is not of a high quality. In fact, she acknowledges that ‘a translation text should not only match its ST in function, but employ equivalent situational-dimensional means to achieve that function’(ibid.:49). Central to House’s discussion is the concept of overt and covert translations. In an overt translation the TT audience is not directly addressed and there is therefore no need at all to attempt to recreate a ‘second original’ since an overt translation ‘must overtly be a translation’ (ibid.:189). By covert translation, on the other hand, is meant the production of a text which is functionally equivalent to the ST. House also argues that in this type of translation the ST ‘is not specifically addressed to a TC audience’ (ibid.:194).

House (ibid.:203) sets out the types of ST that would probably yield translations of the two categories. An academic article, for instance, is unlikely to exhibit any features specific to the SC; the article has the same argumentative or expository force that it would if it had originated in the TL, and the fact that it is a translation at all need not be made known to the readers. A political speech in the SC, on the other hand, is addressed to a particular cultural or national group which the speaker sets out to move to action or otherwise influence, whereas the TT merely informs outsiders what the speaker is saying to his or her constituency. It is clear that in this latter case, which is an instance of overt translation, functional equivalence cannot be maintained, and it is

therefore intended that the ST and the TT function differently. House's theory of equivalence in translation seems to be much more flexible than Catford's. In fact, she gives authentic examples, uses complete texts and, more importantly, she relates linguistic features to the context of both source and TT.

III.10.5. Linguistic and Communicative Theory of Translation

An extremely interesting discussion of the notion of equivalence can be found in Baker (1992) who seems to offer a more detailed list of conditions upon which the concept of equivalence can be defined. She explores the notion of equivalence at different levels, in relation to the translation process, including all different aspects of translation and hence putting together the linguistic and the communicative approach. She distinguishes between:

- Equivalence that can appear at word level and above word level, when translating from one language into another. Baker acknowledges that, in a bottom-up approach to translation, equivalence at word level is the first element to be taken into consideration by the translator. In fact, when the translator starts analyzing the ST he looks at the words as single units in order to find a direct 'equivalent' term in the TL. Baker gives a definition of the term word since it should be remembered that a single word can sometimes be assigned different meanings in different languages and might be regarded as being a more complex unit or morpheme. This means that the translator should pay attention to a number of factors when considering a single word, such as number, gender and tense (ibid.:11-12).
- Grammatical equivalence, when referring to the diversity of grammatical categories across languages. She notes that grammatical rules may vary across

languages and this may pose some problems in terms of finding a direct correspondence in the TL. In fact, she claims that different grammatical structures in the SL and TL may cause remarkable changes in the way the information or message is carried across. These changes may induce the translator either to add or to omit information in the TT because of the lack of particular grammatical devices in the TL itself. Amongst these grammatical devices which might cause problems in translation Baker focuses on number, tense and aspects, voice, person and gender.

- Textual equivalence, when referring to the equivalence between a SL text and a TL text in terms of information and cohesion. Texture is a very important feature in translation since it provides useful guidelines for the comprehension and analysis of the ST which can help the translator in his or her attempt to produce a cohesive and coherent text for the TC audience in a specific context. It is up to the translator to decide whether or not to maintain the cohesive ties as well as the coherence of the SL text. His or her decision will be guided by three main factors, that is, the target audience, the purpose of the translation and the text type.
- Pragmatic equivalence, when referring to implicatures and strategies of avoidance during the translation process. Implicature is not about what is explicitly said but what is implied. Therefore, the translator needs to work out implied meanings in translation in order to get the ST message across. The role of the translator is to recreate the author's intention in another culture in such a way that enables the TC reader to understand it clearly.

III.10.6. Communicative Theory of Translation

Communicative translation is “ a communicative process which takes place within a social context” (Hatim & Mason, 1990 quoted in Shuttleworth & Cowie, 1999:21). Shuttleworth and Cowie (1999) argue that in order for a text or a sentence to have a communicative function, this sentence or text has to be treated as a message not as a series of linguistic units only. Also the translator who is translating communicatively has to keep the same function or effect of the SL and to reproduce its effects on the new readers. Also they argue that communicative translation is that which contrasts with interlinear translation, literal translation or word -for- word translation, because it treats the words of the ST as one of the factors which are needed to be borne in the mind of the translator. Therefore, the translation which adheres too closely to the words of the original, does not often achieve the same communicative function of the TT, but ends up with distorting its message.

III.10.7. Translational Action Theory

This theory views translation as purpose-driven, product-oriented or outcome-oriented human interaction with special emphasis on the process of translation as message-transmission or a ‘translational action from a ST, and as a communicative process involving a series of roles and players the most important of whom are the ST producer or the original author, the TT producer or the translator and the TT receiver, the final recipient of the TT. The theory stresses the production of the TT as functionally communicative for the reader, i.e., the form and the genre of the TT, for instance, must be guided by what is functionally suitable in the TT culture, which is determined by the translator who is the expert in the translational action and whose role is to make sure that the intercultural transfer takes place satisfactorily. Nord

(2007:18) elucidates that translating (i.e., translation process) is essentially a purposeful activity or behavior. Translation is viewed as a form of mediated intercultural communication.

III.10.8. Sociolinguistic Theories

These theories endeavour to link translation to communicative theory and information theory, with special emphasis on the receptor's role in the translation process. They do not completely overlook language structures, instead they deal with it at a higher level in accordance to their functions in the communicative process. These structures may involve rhetorical devices or figures of speech such as simile, metaphor, irony, hyperbole, etc., in both literary and non-literary texts. These theories require the translator exhibit language competence as well as language performance.

III.10.9. Interpretative Theory (or Theory of Sense)

The interpretative theory of translation, also known as the theory of sense translation. This theory, originally designed to reflect the processes which are involved in conference interpreting. It is associated with a group of scholars known as the Paris School like Danica Seleskovitch and Marianne Lederer. The interpretative theory implies that the totality of the sense of the ST is understood and transmitted. It is a reaction against some of the restricted views of linguistics of the time. The proponents of this theory argue that interpreters do not work merely with linguistic meaning, but also need to take into account such factors as the cognitive context of what has already been said, the setting in which the interpreting is taking place and the interpreter's own world knowledge (Lavault, 1996:97; in Shuttleworth and Cowie:2007: 85). The corollary is that the focus should be on the intended meaning or the sense rather than the words of the ST.

III.10.10 Systems Theories

III.10.10.1. Polysystem Theory

This theory attempted to view translation from a more comprehensive perspective, by locating it within the context of the literature of the receptor language. This theory could analyse the position of translated literature in a given literary system. The polysystem theory views the translated literature as a sub-system of the receiving or target literary system. Even-Zohar introduced the term to refer to literature in a specific culture/society as a set of literature systems, or polysystem, comprising both what are traditionally considered canonise such as epic poetry) and non-canonised forms (“low” forms such as children’s literature, thrillers, popular fiction, all translated literature, etc.). Baker (2005:176) maintains a general model for understanding, analysis and describing the functioning and evolution of literary systems, but focuses particularly on specific application to the study of translated literature. Polysystem theory also offers three insights into translation (Baker, 2005: 178):

1. It is more profitable to view translation as one specific instance of the more general phenomena of inter-systemic transfer.
- 2 . Instead of limiting the discussion to the nature of the equivalence between ST and TT, the translation scholar is free to focus on the TT as an entity existing in the target polysystem. The approach to translation would accordingly be target-oriented, aiming at investigating the nature of the TT in terms of the features which distinguish it from other texts originating within a particular system. Furthermore, TTs cease to be viewed as isolated phenomena, but are rather thought of as manifestations of general translation procedures which are currently prevalent in the target polysystem.

3. The TT is not simply the product of selections from sets of ready-made linguistic options, instead shaped by systemic constraints of a variety of types of language structure in addition to genre and literary taste.

III.10.10.2. Theory of Norms in Translation

Polysystem theory resulted in the development of Gideon Toury's Descriptive Translation Studies; a branch of translation studies which has been "crucial in the past twenty years and which aims at identifying norms and laws of translation." (Munday:109). Gideon Toury bases his theory on the need to consider translations "facts of the TC" for the purposes of research. The concepts of "manipulation" and "patronage" have also been developed in relation to literary translations. Hermans states, "From the point of view of the target literature, all translation implies a degree of manipulation of the ST for a certain purpose". "Translation is seen as a text type in its own right, as an integral part of the TC and not merely as the reproduction of another text". (Snell-Hornby: 24)

III.10.11. Manipulation Theory

This theory is adopted by a group of scholars associated with a particular approach to the translation of literature, and to what is known as 'Manipulation School' and also as the 'Descriptive, Empirical or Systemic School (Hermans, 1995: - 217 in Shuttleworth: (101-102). According to this theory, translation implies a degree of manipulation of the ST for a certain purpose, because the translation process brings the TT into line with a particular model which should secure social acceptance in the TC. "The approach to literary translation," Hermans (in Shuttleworth, *ibid*) asserts, "is descriptive, target-oriented, functional and systemic". Explicitly, the theory is in sharp contrast with linguistic theories because from the start it approaches translation

not as science, but as an art which permits manipulation rather than equivalence, thus it is concerned with literary not technical translation. Accordingly, translation process is deemed a rewriting process and the translator is a re-writer who can alter or manipulate the ST in such a way as to be acceptable in the TL and culture.

III.10.12. Aesthetic Communication Theory

The above theory, we propound, is creativity-oriented specifically for literary translation, which is essentially an aesthetic communication between the translator and the TR. It is also based on the nature of literature be it original or translated. It is perhaps conspicuously indisputable that literary translation, just like literary original composition, is not only informative, i.e., conveys lexical meanings, but also expressive or emotive. It performs a semantic and aesthetic binary function. In point of fact, information in literary texts is aesthetically framed, which distinguishes such texts from non-literary ones. Literary composition, be it original or translated, is a dynamic texture of vivid stylistic variations, it has no room for monotony, dullness and stagnation. It caters to arouse the receptors' suspense, please them and/or invite their interest. To this end, it employs a foregrounded structure, highly elevated style and literary diction. (As-Safi, 2006:10). Likewise, literary translation which should ideally be a work of literature is dynamic rather than static: it should be more like an original rather than the original work of art. Accordingly an aesthetically communicative, dynamic translation must:

- (1) Be dynamic rather than static (As-Saafii, 1994) ;
- (2) Be creative and aesthetically informative/ communicative;
- (3) Comply with the target linguistic system;
- (4) Be appropriate, i.e., fit the context of the message;

- (5) Be natural and free from translationese (As- Saafii,1996);
- (6) Be acceptable to the target audience or literary readership and;
- (7) Aspire to occupy a position in the target literature as any other original works of art.

Due to the above requirements, in addition to the intricate, hybrid and aesthetic nature of literary translation, one may well concur with Adams (1973: 92-101) in asserting that literary works are harder to translate than they were to compose, “for the original composition is the art of choosing the exactly right word or expression, and includes the option of changing and modification as deemed appropriate whereas the art of literary/ belletristic translation is the art of choosing among a set of possible compromises. Translation is essentially a communicatively manipulated act. What has been said previously illustrates the multiple task of the translator as a decoder, appreciator, critic, encoder and creator who maintains an equilibrium to transfer the SL text semantically as well as stylistically. By necessity, he reads each word and each sentence in the ST as carefully as a critic before he transfers and finally composes it in the TL. Such a transference and composition can never be achieved through literal, i.e., word-for-word translation which, Nida and Reybum (1981) rightly maintain, will inevitably tend to distort the meaning of the SL message or as Andre Lefevere (cited in Bassnett, 1996: 81) puts it, distorts the sense and the syntax of the original. Such a translation impedes the translator's work and stifles his creativity which is a manifestation of his competence and intelligence. It is, as Dryden (cited in Lefevere, 1992:102) puts it : Like dancing on ropes with fettered legs; a man may shun a fall by using caution, but gracefulness of motion is not to be expected: and when we have said the best of it, it's but a foolish task. There is nothing new in repudiating literalism in

translation, on which there is now almost a general consensus. Lefevere quotes Horace as antedating such an attitude:

Word-for-word translations do not find mercy in our eyes, not because they are against the law of translation (as an act of communication) but simply because two languages are never identical in their vocabulary. Ideas are common to the understanding of all men but words and manners of speech are particular to different nations. (Bracketing is Lefevere's). (ibid)

III.10.13. Relevance Theory

In 1986, Sperber and Wilson (1986: 12) advanced Relevance Theory, viewing language communication as a cognitive process. Relevance Theory seems to offer a feasible and convincing approach to translation on the grounds that it views translation as a dynamic inferential process and focuses on the cognitive property of translation, with the emphasis upon the translator's communicative competence— translation competence— that the translator is capable of producing more than one translation, and of choosing the best one in the light of the principle of relevance.

Relevance theory is associated with pragmatics, which is primarily concerned conveyed and manipulated by the participants in a communicative situation. In other words, pragmatics deals with 'speaker's meaning' and the way it is interpreted by the hearer(s), in what is known as 'implicature'. (Palumbo. 2009: 89) In translation, implicature can be seen as one kind or level of equivalence between a ST and TT at which can be established. The theory, according to Gutt, is developed by Sperber and Wilson who emphasise the 'interpretive use ' of language' as distinct from the 'descriptive use. The former use is explicated by Gutt (2000:210) as follows: The fundamental characteristic of the interpretive use of language is not just the fact that

two utterances interpretively resemble one another, but that one of them is intended to be relevant in virtue of its resemblance with the other utterance. In general terms, in ‘reported speech’ interpretively used utterances “ achieve relevance by informing the hearer of the fact that so-and-so has said something or thinks something ”. (The quotation is Sperder and Wilson’s Baker (2005:182) points out that Gutt tries to describe translation in terms of a general theory of human communication based on the premise that the ability of human beings to infer what is meant may be accounted for in terms of observing the principle of relevance defined as achieving maximum benefit at minimum processing cost. In other words, relevance theory endeavours to give an explicit account of how the information-processing faculties of the mind enable us to communicate with one another. Its domain is therefore mental faculties rather than texts or processes of text production (Gutt: 21). The theory then represents a shift from description to explanation, as elucidated below. Relevance theory is not a descriptive-classificatory approach. It does not try to give an orderly description of complex phenomena by grouping them into classes, but tries instead to understand the complexities of communication in terms of cause-effect relationship (Gutt, 2000: 21-22).

Gutt regards language as being a very weak representation of meaning, no more than a set of “communicative clues” that receivers have to interpret. The basic idea is that we do not communicate by language alone, but by the relation between language and context.

Consider the following example used by Gutt:

(1) ST: Mary: “The back door is open”.

(2) Source context: If the back door is open, thieves can get in.

(3) Intended implicature: We should close the back door.

If we know about the context, we realise that the ST is a suggestion or instruction, not just an observation. What is being said (the actual words of the ST) is not what is being meant (the implicature produced by these words interacting with a specific context). If we know about the context, we can reach the implicature. If we do not, we will not understand what is being said. Meaning is produced by the relation between language and context. Implicatures are everywhere. The translator may translate the words of the text, producing something like formal equivalence. He may also translate the implicature, rendering the “function”, what the words apparently mean. The equivalence paradigm is quite different from the comparing of languages. The application of relevance theory shows equivalence to be something that operates more on the level of thought process. It is thus something that can have consequences for the way the translator makes decisions.

III.11. Readability of the Translated Text

As contact between cultures is increasing, the demand for translation is felt to be more urgent than ever before. Translation plays a decisive part in promoting the flow of ideas and spread of culture. The translator’s work as an inter-cultural mediator gives people the opportunity to have access to knowledge and cultures expressed through languages they don’t know. Translation provides the means of communication between cultures functioning in different linguistic frameworks. It is to be seen as a tool of communication enabling the exchange of ideas and knowledge.

Since the translator’s task consists in facilitating human contacts through the transfer of message from one language into another, he has to provide a translation that is worded in such a way to be understood by the TRs. This can be achieved through

observing the conventions and norms of the TL culture. The translator as inter-cultural mediator has to bear in mind that translation is much more related to speech than language and it involves a translation of cultures. Differences in communication styles, which may be due to different conceptualisations of the reality of the outside world, impose on the translator a certain translational behaviour in order to fulfil a specific communicative function. The translator is expected to behave in a certain way to understand not only the obvious meaning of the text, but also the subtleties of meaning including the significant emotive values of words. Translation cannot be considered as a purely linguistic practice because there are some other factors that interfere with the process of translation, such as textual, cultural, and situational aspects which should be taken into account when translating. The role of the translator is to recreate TL equivalent situations so as to produce a message that will be well understood and clearly presented. Being aware of the rules of communication of every culture helps the translator to bridge the gap between different cultures.

The translator has a clear moral responsibility to the TL readers in the sense of expressing the meaning intended by the original text author in such a way to be understood fully and precisely using the conventions of which the TL culture is composed. Without strict observance of these conventions, the translation would soon cease to function as an act of communication. Conformity to the TL conventions is essential to complete comprehension. A good Translation is the one that results in an effective communication but a bad translation is a matter of failure in the communication of meaning, and this may be ascribed to the ignorance or mis-use of TL conventions. As translation is a particular case of contact between languages, the translator has to respect the norms of the TL. The translator who serves as a guide

through cultures and attempts to create bridges between peoples with different modes of thinking has to carry out the process of translation with the communicative function of translation in mind. A defective translation affects negatively communication. Inter-cultural communication requires an appreciation of the nature of communication. Mediating between cultures implies the necessity of creating a communicative bridge adapting the TT norms. This, of course, would not exclude some of the difficulties that complicate the translation process and may render inter-cultural communication more difficult.

Attempting to impose the norms system of the SL culture on the TL culture is dangerous because of the risk of ending up with an ill-formed translated text that would sound strange to the TL readership. The TT that is modelled on the source one tends to result in translation breakdowns. Translated texts reflect specific textual features (vocabulary, syntax, style, etc.) which may clash with TL conventions. This is what is referred to as 'interference' which results from the importation into the TT of lexical, syntactic, cultural or structural items of a different system. This includes the importation of literal words and phrases (lexical interference), forms (syntactic interference), and specific cultural items (cultural interference, proper nouns included). The limited communicative function of the translated texts may influence their reception in the TC. That's why sense for sense as opposed to word for word translation may thus be understood as a rejection of interference because it hampers fluency and naturalness. Newmark (1988: 47) believes that for most texts, the translator has to make sure that 1) his/her translation makes sense and 2) it reads naturally, written in ordinary language, using the common grammar, idioms and vocabulary that meet the situation. "It is often said that a translation should not read

like a translation ” (Newmark 1991:105). Besides, publishers are not usually prepared to accept the financial costs involved in promoting this kind of literal translation. Thus, translation that is communicative is the usual and expected mode nowadays. There is a majority of advocates of reducing formal interference to a minimum in order to guarantee idiomaticity and the achievement of the communicative purpose of the translated text. Everybody seems to agree to a lesser or greater extent that idiomatic translation is a very good thing and interference is essentially evil, but it is constantly present in translation. Maybe, this is what makes translated texts hybrid texts (texts displaying features somehow seem strange for the receiving culture) resulting from the translation process rather than from properties of the languages involved.

Languages in contact may influence each other in many ways: lexically, syntactically, semantically, etc. Some words and expressions are transferred directly from one language into another. Such expressions and words may be easily recognisable as non- native. The use of calques is a language-in-contact phenomenon. That's why, it is difficult to speak about a language purity. The use of calques is often criticised for being a kind of linguistic pollution in the sense that foreign expressions are not in accordance with the native way of thinking. But languages, and cultures at large, interfere. Translation is one of the channels for cultural contacts that may generate interference.

The translated text remains foreign in some of its aspects because the original text is intended for a particular audience with special life views. This text may not have the same effect when it is translated to be read by people for whom it is not intended. The exotic flavour will be preserved.

The translation product cannot be completely domesticated imposing TC norms but some sort of compromise between domestication and foreignisation should be reached. Thinking of a translation being either domesticated or foreignised is untenable, since the translator tends to oscillate between the two strategies. The translator as an inter-cultural mediator is supposed to achieve some kind of compromise between the SC and the TC in order to produce an intelligible translation for the TR. He does his best to understand the intention of the original text writer, the way in which the TR perceives the world and structures his experience and predict his response and reaction to the translated text. Practically speaking, what renders translation a possible activity is cross-cultural links even between very different cultures such as English and Arabic. The existence of relationships between cultures is proved by the availability of equivalence or correspondence when translating. Strong ties among cultures are undeniable and translation is a manifestation of inter-cultural relations.

III.12. Redundancy in Translation

If translation is supposed to be natural, this can be achieved by having recourse to redundancy which refers to what is conventional. When we think in terms of observing conventions when communicating, this indicates that communication does not occur in the absence of redundancy. The more the degree of redundancy increases in translation, the more the bulk of communication increases, i.e., the more a message is redundant, the more it is intelligible. Perhaps the clumsiness of a message is due to the entropic use of language. Thanks to redundancy, we manage to check the accuracy of a message referring to our experience of convention and usage. Convention is the major source of redundancy and thus of easy decoding. A translator who does not

respect language conventions may not be easily understood. Translators who are willing to achieve easy communication with the TR use appropriate conventions. Redundancy is a means of improving communication. Performing translation according to shared patterns, or conventions, is a way of decreasing entropy and increasing redundancy. In fact languages are characterised by their fixity in terms of the presence of rules, i.e., fixed elements. These rules are related morphology, syntax, semantics, phonology and pragmatics. Fixity which is a specificity of languages is related to all the language aspects. This fixity may be more important in syntax because we stick to the rules, but lexis tends to change. Therefore, there is not a rigid fixity concerning the use of lexis. Fixity refers to what is idiomatic in language. We may say that a translator who builds redundancy into his translation is TR- centred. He cares about communicating. Redundancy is concerned primarily with the efficacy of communication and overcoming communication problems. Differences in communication styles impose on the translator a certain translational behaviour in order to fulfil a specific communicative function. That's why, it is said that translation is a normative behaviour.

Conclusion

It seems that there is no unanimity on the role played by theory in translation practice. Peter Emery (2000:105) cites Klein- Braley (1996:26) among others who maintain that 'theory' has no place in most university translation programmes and go so far as to declare that it should be discarded in favour of more practical work. There are some translators who deny that they have any theory of translation- they just translate. They are like those who manage to drive a car without knowing how the engine works. This scientifically and empirically unfounded view is easily refuted by the general consensus that any translation programme needs some sort of principled theoretical

background, let alone a rigorous theory, to guide practice. We strongly concur with Bahumaid (1996:99) who characterises the lack of theoretical component as a serious drawback in most Arab university translation programmes. Larson (1991:01) writes “Good theory is based on information gained from good practice. Good practice is based on carefully worked out theory. The two are interdependent. ” At the didactic level, theory and practice of translation are complementary. They are the two sides of the same coin. The translator, while practising his translation, is aware of certain theoretical strategies which can help him in solving problems. In fact, theory provides him with alternatives enabling him to make decisions. Telling the translator how to translate is not the task of translation theory, as Kommissarov (1985: 208-9) asserts

Translation theory is not supposed to provide the translator with ready-made solutions of his problems. Theory is no substitute for proper thinking or decision- making. It may narrow the choice or provide a point of departure for the translator's consideration, but it cannot guarantee the successful outcome of the translating process. Theoretical recommendations are always of a more general nature. They are formulated to assist the translator in his work, but final success depends on whether they are properly and successfully applied by the translator in each particular case.

Whatever may be said about translation theory, its contributions to translating cannot be denied. We cannot say whether a translation is good or bade without unless we have a clear idea about what equivalence is. The usefulness of translation theory lies in the fact that it provides the global and fundamental reflection to understand better the process of translation. It permits to understand the specificity of translation. Translation theory also furnishes principles which serve as guidelines in the activity of translation.

Chapter IV. Context, Meaning and Translation

Introduction

Understanding is the first phase of the translation process. But what does the act of understanding entail? To understand is to extract meaning, contextual meaning (signification) not virtual meaning. Meaning provides the basis for fidelity in translation. Extracting meaning involves analysing the context. To achieve this, the translator cannot confine himself to language per se, but must concern himself with language in use. A translation that is based on the semantic structure of the language takes into consideration the communication situation: historical setting, cultural setting, intention of the author, as well as the different kinds of meaning contained in the explicit and implicit information of the text. Besides referential and structural meaning, situational meaning is presented as an important element that would help the translator interpret the author's culture or the cultural information given in the text. There is a difference between literal and idiomatic translation. A good translator should try to translate idiomatically, that is, his translation will not sound like a translation, it shall sound natural in the TL, taking care not to fall into “ unduly free translations ”.

IV.I. What is Context?

Context refers to the part of a text or statement that surrounds a particular word or passage and determines its meaning. It is related to the circumstances in which an event occurs; a setting. In linguistics, context carries tremendous importance in disambiguation of meanings as well as in understanding the actual meaning of words. Therefore, understanding the context becomes an important task in the area of applied linguistics, computational linguistics, lexical semantics, cognitive linguistics, as well

as in other areas of linguistics as context triggers variation of meaning and supplies valuable information to understand why and how a particular word varies in meaning when used in a piece of text. Context plays an important role in the act of meaning disambiguation of words used in a language. A word, when used in a piece of text, usually denotes only one meaning out of multiple meanings it inherently carries. It is the context that determines which meaning of the word should be considered. Words do not stand on their own, their meaning is mainly derived from the context in which they occur. Translation concerns not only words, but also the background information. The more we know about the context, the more accurate the translation will be. Meaning in translation is clarified through contextualisation. Contextualisation is not exclusively linguistic as Sun refers to it and says that “ Using context to determine linguistic meaning is simply a special case of a general cognitive ability”. Contextualisation has been defined as the use of context to determine meaning and to resolve potential ambiguities. The identification of context depends heavily on the ability of a language user. The term context is used to refer to an immediate linguistic environment in which a particular word occurs with reference to the preceding and succeeding words. Since it is not always explicit, it may be hidden within the neighboring members of a word used in a piece of text. If we cannot extract the information relevant to the meaning of a word from its immediate linguistic environment, we need to take into account the topic of discussion as a sphere of necessary information and this will be beyond sentence level. Sometimes, understanding the actual contextual meaning of a word entails acquiring information from the global context, referring to the extralinguistic world. Words are not isolated entities. They are actually interlinked with other words as well as with the

extralinguistic reality (Verschueren 1981: 337). The verb forms of a language, for instance, usually evoke a scene of action constituting an agent, a patient, an item, a place, and a time— all coordinated in a particular discourse (Fillmore 1977: 82). This signifies that understanding the meaning of a verb form, we need to consider all the elements in a cognitive interface to realise its denotative, connotative and figurative meaning. For instance, consider the following sentence:

He is indeed a bookworm, eating books whole day is his work.

To understand the actual meaning of ‘eating’, we need information from the global context, since information available from other contexts is not sufficient for understanding the actual meaning of ‘eating’. Since ‘eating’ is used in the sense of “reading books”, we can understand it only when we are able to know the literal and metaphoric meanings of ‘bookworm’. The literal meaning of ‘bookworm’ is “a larva of a moth or beetle which feeds on the paper and glue used in books” and metaphoric meaning is “ a person devoted to reading ”. Once we are able to understand that a human being is metaphorically referred to as bookworm, we realise that the bookworm is used here not in literal meaning but in metaphoric meaning. Thus, understanding the contextual meaning of a word depends on the general use of language, metaphoric use of words, and pragmatic knowledge of the users.

Generally, a huge chunk of information of the global context is available from the external world, that supplies vital cues of place, time, situation, interpretation, pragmatics, discourse, demography, geography, society, culture, ethnology, and various other things (Allan 2001: 20). Since the global context builds up a cognitive interface between language and reality, we often refer to it to understand: who says, what is said, to whom it is said, when it is said, where it is said, why it is said, and how

it is said. Thus, the global context becomes a valuable source of information for meaning disambiguation of words.

In linguistics a word is a bundle of information related to phonology, morphology, lexicology, semantics, syntax, morphosyntax, text, grammar, etymology, metaphor, discourse, pragmatics and the world knowledge (Pinker 1995: 344). It is not easy to capture all the information of a word just by looking at its surface form or to its orthography. We require a versatile system along with our native language intuition to decipher all the possible explicit and implicit meanings of a word used in a piece of text. Meaning variation of a word is a valuable feature in a natural language, which leaves things in a state of incompleteness out of which some productive devices generate literal and metaphoric new alternatives to cope up with the novel experiences.

IV.2. Types of Context

IV.2.I. Linguistic Context

Linguistic context cites the linguistic factors influencing the meaning of the text. Any word in the text is not present in isolation but interacts with other words in the text and with the whole text at large. This interaction among words determines their meaning rather than its isolated meaning. It is generally agreed that when translating, context is essential. An individual word cannot be translated in isolation, for example see the use of word 'press' in these sentences. A). press my shirt. B). I work in a press. C). press the button. Linguistic context too can either be immediate or remote. Immediate context refers to the words or sentences that make the context evident then and there through the whole text. Remote context pertains to existence of word or sentence somewhere else. It may refer to author using the word somewhere else or there may be special reasons to use that word or phrase. The meaning of an

expression is connected to the co-text, i.e. to the expressions that precede and follow it in a text.

IV.2.2. Context of Situation and Culture

Context of situation and culture refers to the fact of situationalising the text by relating it to its environment, both verbal and non-verbal. Malinowski referred to this as the context of situation, including the totality of the culture surrounding the act of text production and reception. He believes the cultural context to be crucial in the interpretation of the message.

Each type of communication will have a specific context. Communication context can be thought of as the environment, in which communication takes place. Determining the context of a particular type of communication involves considering the cultural, historical, psychological and social factors at play.

Situational context refers to the factors of situation and circumstances influencing the meaning of a text. These factors are little harder to be recognized than linguistic ones. The situational factors may pertain to the facial expressions, gestures and stances at micro level and the social, political and economical milieu and the culture at large. Conventions and the whole value system differ from one culture and society to another. What is 'right' and what is 'wrong' differs. Ideologies may also be a factor to refer to the context. Language therefore should be considered a part of culture and understood in its context. Translator must be giving over the top stress to understand the context so as to produce a good contextualised translation.

IV.2.3. Psychological context

The psychological context refers to the mood and emotions of the audience, as well as the speaker. How the audience is feeling will have an impact on how the speaker's message will be received, and how it should be delivered.

IV.3. Definition of Meaning

Meaning is communicated in many different forms. There is a direct and indirect meaning, implied and inferred meaning, figurative and literal meaning, subjective and objective meaning of words, idioms and expressions. All meaning, however, is communicated in some form of context. Words take on many different meanings in context and the only way to understand them is in context. Understanding the cultural context of words, idioms and expressions is the most effective way to get real meaning and translate competently. In fact, all linguistic choices are influenced by the participants, social context, topic and function. Therefore, all of these components influence meaning. Cultural context facilitates the understanding of meaning because it takes into consideration all of these components.

IV.4. Kinds of Meaning

IV.4.1. Denotative Meaning

Denotative meaning refers to the literal meaning of a word, the “dictionary definition.” The denotation of a word is its primary signification or reference. The denotation of a term is its exact and literal meaning. Consider the word home. Its denotation, or precise meaning, is residence or fixed dwelling place.

IV.4.2. Connotative Meaning

Connotative meaning refers to the emotive value of a word. “ A connotation is the subjective, personal, even poetic interpretation of a word ”.

(Chrysti M. Smith, *Verbivore's Feast: A Banquet of Word & Phrase Origins*. Farcountry Press, 2004). The word 'home' connotes intimacy and coziness which are associated meanings. The emotional suggestions related to the word snake could include evil or danger. Understanding meaning of a word is not merely based on the referred object of the word. Sometimes, a translator also needs to give emotional reaction to the word. The reaction might be strong, weak, positive or negative. this kind of meaning is closely related to individual emotional reaction which, then, is named as connotative meaning. In other words, giving the meaning of a word is not merely from its concrete or abstract dimension, but it also involves the sender's emotional condition.

IV.4.3.Referential Meaning

Referential meaning is word as symbol which refers to an object, process, abstract thing, and relation. Zaky (2005) mentions that referential meaning is also known as 'the meaning of reference, the "lexical" meaning, or the "conceptual" meaning.

IV.4.4. Figurative Meaning

Figurative meaning is not the literal that the reader is most likely to assign to a word or phrase. Figurative language refers to words or expressions, called "figures of speech," that have a different intended meaning from their literal interpretation. Figurative Language is used to make writing more creative, heighten the effect and allow a reader to visualise a scene, whereas literal language expresses thoughts and ideas in a clear and specific manner. They do not deviate from the accepted meaning. Thus, it is easy to understand literal language. This type of

language is often used to deliver important information and is used in writing scientific, technical and legal documents.

IV.4.5. Implicit Meaning

Implicit meaning refers to something that is not expressed clearly, thus not clearly stated. Implicit meaning is understood without being expressed. Explicit meaning refers to something that is easily understood or told directly and clearly.

Translation is basically a process of conveying meaning or meaning of a given-linguistic discourse of a language into other language, more than just transferring words or grammatical structure of the SL. The meaning of a word or set of words can be well understood because of its role in the whole linguistic expression in which they occur. For this reason, the meaning of a word is not only determined by the referred object or idea, but it is also governed by the use of the words or phrases in a certain way, context, and effects.

When we try to find the equivalence, we are faced with text as unit of meaning, even in the form of sets of words or sentences. It is important to note that language is used as a communication means, so in translating a text we should remember the principle of “A text is a whole entity, to be translated as a whole”. A language is way to see and understand the world. It serves for the expression of our experience of the real world, including the inner world of our own consciousness. It is the vehicle of our ideas, thoughts and perspectives of our world. However since human being is essentially a social animal, we perpetually interact with our environment. This interaction with environment is a factor of time and space. When and where we are interacting determines what actually we are mean. For example ‘March’ is an act as well as month. The meaning depends on when, where and how.

Conclusion

Translation is understood as an act of carrying the meaning of a text from one language to another. This process involves interpretation of meaning of the ST and producing the same meaning in another language. A text however cannot exist out of context. Context refers to the entire environment in which the word or sentence is expressed or stated. So, a translator has to go into the background of the text to understand it. Thus translator first de-contextualises the original text and re-contextualises it in the TL. This forms a good contextualised translation. The meaning of the text is influenced by both the linguistic factors in relation to the interaction among words which determines their meaning and situational factors which may pertain to a particular social and political milieu.

Chapter V. Language, Culture and Translation

Introduction

Translation is a complex process, involving linguistic and cultural factors which constitute the main source of translation difficulties. Translators as bilinguals are concerned with two languages which belong to different cultures. Translation always involves both language and culture simply because the two cannot really be separated. Linguistic phenomena are cultural phenomena. Language is a representation of culture. It is the result of social practices respecting cultural conventions. Therefore, it can be said that each language can translate a specific cultural phenomenon. This is one of the reasons why culture is thought to be a very important condition of manners and habits of expression but hardly the rules and function of language. It is important to take into account the socio-cultural dimension of any communication situation. Translation is not limited to the transfer of vocabulary from the SL to target language because that does not lead to a perfect translation as any language cannot express the real meaning of another language if attention is focused on the translation of the vocabulary only. There are differences between meanings in language and meanings to be deduced and translated into another language. In other words, there is a distinction between the meanings built in and the meanings that must be captured and expressed. In this sense, different languages predispose their speakers to think differently, i.e., direct their attention to different aspects of the environment. Different languages give different ways to look at the world but translation provides us the opportunity to explore and interact with these different views of the world. Translation refers to carrying the meaning of a text from one language to another. This process involves interpretation of meaning of the text and producing the same meaning in another language. Translation is a complex cultural, cognitive and linguistic act. If language is

a part of culture, it is through language that culture is transmitted from one generation to another. Culture and language are interdependent. They influence each other.

V.1. Language in Society

In fact, language has a social function. It is a tool of social communication and an effective factor of socialisation. To be used properly, a person needs to be aware of the ethics of communication. Edward Sapir (1921) states that “ Language is a guide to social reality ”. Saussure insists on the social character of language. He regards it as a social fact. The way people talk is determined by social context in which their speaking takes place. People select language which is suitable for the situation in which they are talking. Language and society are closely related; they cannot be separated. It is a social institution it both shapes and is shaped by society in which it plays an important role. Lexical and grammatical categories of a language have been assumed to determine how its speakers conceptualise the world around them. We can think of the case of metaphors, “ which have been analysed as providing conceptual schemata through which we understand the world” (Duranti 1997: 64).

There is a relationship between language, society and culture. To understand how language works, it is important to relate it to both society and culture. Studying language in terms of its relation to society reveals its social features. That is why, using language properly requires being conscious of social norms that govern its use. It is not enough to master language rules to communicate appropriately. Social norms influence the choice of linguistic forms. The social and the linguistic are interwoven. Language use reflects people’s patterns of thought and behaviour. This illuminates the close relationship between language and culture.

The links between language and society are very close. It is difficult to imagine one without the other. Language is the main vehicle of the culture of a society. Thus, through language, society shapes the thinking, the mentality and the culture of the individual. Language is a social creation and it is socially determined. It encodes people's common experience of the real world and reflects their beliefs and ideologies. It does not exist isolated from social environment. It is rooted deeply in ethnic culture. According to Sapir (1956: 69) "Language is a social reality". Language is not only a code but a behavior and the social context of language behavior is the situation in which meanings are exchanged (Halliday 1984 : 8). Among linguists who believe in the social function of language is Firth (1957: 255), "The most important thing about language is its social function". He furthermore was more interested in social and expressive functions of language (Ibid: 8). Language is both the manifestation and component part of culture. It's main function is to communicate our everyday needs. The study of language in relation to society helps to discover the social factors that affect people's use of language. It also deals with the processes of producing and interpreting texts and with the way these cognitive processes are socially shaped. The use of a particular term or structure may involve cultural values. For this reason, language should be regarded, not only as a set of linguistic forms, but also as a social product that constructs world knowledge and reflects that knowledge. What makes a language different from other languages is not the way it expresses ideas but the way it analyses experience. Culler (1976:21-2) believes that languages are not nomenclatures and the concepts of one language may differ radically from those of another, since each language articulates or organises the world differently, and languages do not simply name categories; they articulate their own. One of the

troublesome problems of translation is the disparity among languages. The bigger the gap between the SL and the TL, the more difficult the transfer of message from the former to the latter will be. Understanding and producing language is not only limited to language forms. Other factors such as social situations, cultural presuppositions and personal relationships influence the choice of these forms.

Language must be appropriate to the context in which it is used. It is seen as a tool to describe and express the culture to which it belongs. A person needs to know social norms that govern the use of language in order to be communicatively competent in a speech community. Language as a social phenomenon makes it possible for individuals to interact with each other in a society. The interaction would not be effective unless language is used in an appropriate way, on the basis of social norms. Hymes (1971: 10) states that “ There are rules of use without which the rules of grammar are useless ”. When the linguistic behaviour is observed in the various contexts in which it takes place, differences are noticed in the type of language used. Thus, the situational context determines the type of vocabulary items to be used. People who speak the same language tend to share the same language conventions and any violation of these conventions would result in communication breakdowns. The language people use is an integral part of the environment and social structure. The world appears differently in different people’s eyes. For example, what may have a negative connotation in one language may have a positive one in another language. People tend to have different conceptual systems related to the world created by different languages. Language reflects all aspects of life of a particular speech community including beliefs, customs, activities, objects, etc. This is what makes languages differ from each other in what they express and represent. As people belong

to different speech communities, languages they use express different attitudes, patterns of thought, behaviours and objects. Such differences make people understand things differently with reference to their social background. Linguistic practices cannot be accounted for without taking into account social aspects of language. Lévi-Strauss in Alessandro (1997: 337) says: “ To say language is to say society ”. This is illustrated through the function of language as a means of social interaction.

The study of language from a sociolinguistic point of view provides a deeper description of how language works in society. It is not enough to describe the linguistic rules that govern the use of language without extending these rules to cover sociolinguistic rules or social conventions of language use. Investigating the social aspects of language helps to understand better the social conventions of its use in concrete social situations.

V.2. Definition of Culture

One of the oldest definitions of culture, which is used by the Encyclopedia Britannica (1983, vol. 4:657) is “ That complex whole, which includes knowledge, belief, art, morals, law, customs, and other capabilities and habits acquired by the man as a member of society” . Culture means the total way of life of a people. The well-known translation theorist, Eugene A. Nida (1993:105) believes that culture is “ The totality of beliefs and practices of a society ”. According to the anthropologist, Sir Edward Tylor, in *Primitive Cultures* (1871) culture is “ That complex whole which includes knowledge, belief, arts, laws, morals, customs, and any other capabilities and habits acquired by man as a member of society ” (quot. in Bock 1979: 13-14). Culture is characterised by the following features:

1- Culture is socially acquired instead of biologically transmitted;

2- Culture is shared among the members of a community rather than being unique to an individual;

3- Culture is symbolic. Symbolising means assigning to entities and events meanings which are external to them and which cannot be grasped alone. Language is the most typical symbolic system within culture;

4- Culture is integrated. Each aspect of culture is tied in with all other aspects. Goodenough (1964) defines culture as “A society’s culture consists of whatever one has to know or believe in order to operate in a manner acceptable to its members, and do so in any role that they accept for one of themselves. Culture is not a material phenomenon; it does not consist of things, people, behaviour, or emotions. It is rather an organisation of these things. It is the forms of things that people have in mind, the models of perceiving, relating, and otherwise interpreting them”. In this context (Vermeer 1987) states that “ The entire setting of norms and conventions an individual as a member of his society must know in order to be like ”. He also believes that “ Culture consists of everything one needs to know, master and feel, in order to assess where members of a society are behaving acceptably or deviantly in their various roles” (As quoted in Katan, 2009: 82). The concept of culture was defined by the American ethnologist Ward H. Goodenough (1964: 39-40) as follows:

As I see it, a society’s culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and do so in any role that they accept for any one of themselves. Culture, being what people have to learn as distinct from their biological heritage, must consist of the end product of learning: knowledge, in a most general, if relative, sense of the

term. By this definition, we should note that culture is not a material phenomenon; it does not consist of things, people, behavior, or emotions. It is rather an organizing of these things. It is the forms of things that people have in mind, their models for perceiving, relating, and otherwise interpreting them. As such, the things people say and do, their social arrangement and events, are products or by-products of their culture as they apply it to the task of perceiving and dealing with their circumstances. To one who knows their culture, these things and events are also signs signifying the cultural forms or models of which they are material representations.

“ Culture is the integrated pattern of human knowledge, beliefs, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations ”. (Merriam Webster online). Nida (1994: 157) defines culture as: “ the total beliefs and practices of a society ”. The term culture refers to a social heritage, that is, all the knowledge, beliefs, customs, and skills that are available to the members of a society. The social heritage is the product of a specific history of a particular society; it is the distinctive way of life of a group of people, their complete way of living. Culture refers to the way of life of a people, whatever that might be. It affects their feelings, thoughts, attitudes and behaviours. This what makes Damen (1987: 82) state that “Culture refers to what people share in the same environment and what sets them apart from people from another social environment”. Culture is not restricted to certain special fields of knowledge; it includes ways of behaving stemming from the whole human activity. Language is a carrier of culture, and culture is the soil that

nourishes language, “ the impact of culture upon a given language is something intrinsic and indispensable ” (Hu Zhuanglin, 2001: 223). The UNESCO’s definition of culture(2002): is that “ Culture should be regarded as the set of distinctive spiritual , material , intellectual and emotional features of society or a social group and that it encompasses, in addition to art and literature , life style, ways of living together, values systems, traditions and beliefs ”. (Wikipedia)

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 (1995:194):

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.

Adler (1997:15) has synthesised 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.

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 behaviour 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. It is the social reality which gives shape to our thoughts. A "lamb" may stand for innocence in one culture, but in another culture it may not symbolise the same concept. In the Eskimos' culture, the "seal" is used to refer to innocence. 'Time', for instance, is conceptualised differently within the English culture and the Arabic one "time is money", " الوقت كالسيف إن لم تقطعه قطعك " [alwaqtu kal assayfi 'in lam taqTa3hu QaTa3aka] (Time is just like a sword; if you don't cut it, it will cut you). The metaphor within the Arabic culture conceptualises 'time' as a sharp sword which cuts. Here the translator needs to activate his knowledge about the culture of the SL. In this way the translator needs not only to be bilingual but also bi-cultural. (Schwarz: 2008). Translating metaphoric concepts from one language into another, would definitely create problems related to intercultural communications. On his part, the translator needs to familiarise himself with the social reality of the language into which he translates. This is what enables him to produce at least an image in the TL that is as closer as possible to the one produced in the source one. It can be said that

one basic step to decipher the meaning of the mental image in the SL so that to be translated into the TL is to have an idea about its origin within its cultural context. This is to show how people conceptualise things as a result of interacting with their environment. Most idioms and proverbs are products of people's conceptual system and not simply matters of language. Idioms and proverbs are not just expressions that have a particular meaning in relation to the meanings of its constituting parts, but this meaning is related to people's general knowledge of the world, embodied in their mentality and in their conceptual system. In other words, idioms and proverbs are conceptual and not linguistic in nature. From this point of view, the meaning of idioms and proverbs can be seen as motivated and not as arbitrary. Idioms and proverbs can be thought of as a cognitive mechanism that links domains of knowledge to idiomatic meanings. For example, the English expression " a dead letter " means a letter which lies in the post office because the address cannot be found. A law which is no longer enforced. It is rendered into Arabic by " حبر على ورق " [hibrun 3alaa waraq].

Good translations of idioms and proverbs may be the result of pre-existing notional equivalences, of the so-called common thinking patterns. There are idioms and proverbs that tend to be common to several languages which are part of larger linguistic community. Culture may be thought of as providing a pool of available metaphors for making sense of reality. When the translator is dealing with particular experiences for which there are no equivalent expressions in the TL, he can explore the cognitive mechanisms, which motivate idioms and proverbs in a SL. This may significantly help him find the closest equivalents in a TL by applying the same method.

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. Communication becomes easier between people from the same culture, sharing similar experiences and it is more troublesome between people from different cultures. Hall (1997:2) argues that

To say that two people belong to the same culture is to say that they interpret the world in roughly the same ways and can express themselves, their thoughts and feelings about the world, in ways which will be understood by each other. Thus culture depends on its participants interpreting meaningfully what is happening around them, and "making sense" of the world, in broadly similar ways.

So, intercultural awareness becomes especially important to the translator because the lack of cultural knowledge affects his comprehension negatively. Intercultural awareness grows with language acquisition. Children learning their native language are learning their own culture; learning a second language also involves learning a second culture to varying degrees. The child's acquisition of linguistic competence goes hand in hand with the acquisition of cultural competence. For example, when a child grown up in the American cultural world, learns the word

dog, he learns at the same time the cultural meaning of the word: dog is man's best friend and it stands for loyalty and intimacy, while a child brought up in a different cultural world may be taught that the dog is associated with dirt, insult and despise. Thus, the child becomes aware of the cultural representations associated with language he learns. Language is not only a system of words; each language implies a particular mentality, which is that of the society that speaks it, in which its own temperament is expressed, and it is this mentality which forms the basis of the individual mentality. Language is the main vehicle of the culture of a society since the learning of a language implies the assimilation and reproduction of the culture conveyed by that language. People are naturally inclined to interpret things with reference to their own culture. So, it must be born in mind that a language is not solely composed of words interacting with one another; it has a close connection to the culture that produced it. Thus, learning a language is also getting to know the particular aspects of the culture behind it.

V.3. Relatedness of Language and Culture

Since language is part of culture, it is inevitably influenced by socio-cultural factors such as traditions, beliefs, etc. Language is not seen as “ an isolated phenomenon suspended in a vacuum but as an integral part of culture” (Snell-Hornby 1988 :39). Language and culture are inseparable and constitute “ a single universe or domain of experience ” (Kramsch, 1991: 217). Language and culture are inseparable twins and understanding the culture can be the gateway to understanding the language and vice versa. Good knowledge of the language is inseparable from a good knowledge of its culture. Language is the carrier of culture. It must be emphasised that language is not a simple tool of expression; it carries with it a whole universe of

representations, ways of thinking, symbols and values. These elements are always difficult to transpose from one language to another. In fact, we cannot not draw a border line between language and culture and separate them exclusively. Knowing language regardless of understanding the culture of those who speak that language leads to misunderstanding and misconception. Brown (1994) states that “ A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”. In a word, culture and language are inseparable. Language is deeply embedded in a culture and they are not separable, and we cannot teach a language without teaching a culture. Language is a vehicle of cultural transmission. Different languages may reflect different cultures; different cultures entail different language expressions. Idioms and proverbs in different languages derived from different origins, also demonstrate cultural differences. Different languages may have different idioms and proverbs owing to different living environments, social conventions and traditions, etc. Thus, language learners cannot truly master the language until they have also mastered the cultural contexts in which the language occurs. It is quite true that members of the same speech community, who use the same language, tend to share the same outlook on life and have the same cultural model. The shared experiences shape the way they understand the world. People of a given culture use language to reflect their attitudes towards the world in general and the life of the community they live in particular. Language serves for the expression of people’s experiences, preoccupations and needs. Expressions people use refer to common experience. They express facts, ideas, attitudes, beliefs, viewpoints and events that refer to a stock of knowledge about the world shared by all the members of the same

speech community. In a nutshell, language expresses cultural reality. That's why, the success or failure of translation is determined by the translator's knowledge of the culture in question. Culture as Lado (1996: 64) defines it " A structured system of pattern behaviour ". Nevertheless, whatever the translator's knowledge of the TC, may not be like a native speaker's knowledge of his culture especially concerning idioms and proverbs. Mona Baker (1994:35) says " A person's competence in actively using the idioms and fixed expressions of a foreign language hardly ever matches that of a native speaker ". Perhaps, this is what makes translating idioms and proverbs a difficult task. Viewing language as a social reality supports the argument that idioms and proverbs as metaphorical expressions are the product of a certain cultural context.

If idioms and proverbs are based on images, their perception will be conditioned by the social environment within which the language is used and the experiences people within certain cultural context. If people use language to express their experience, they also create experience through language. They give meaning to it through the medium they choose to communicate with one another. Using interesting proverbs is a very positive way to present a view of a particular culture. For example, 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. Homeidi points out that culture determines language: Words only have meaning in terms of the culture in which they are used|| (2004:14). No word can be understood without its cultural context. Translating idioms and proverbs as metaphoric expressions would naturally entail

looking into the conception of culture and culture context that produced them and it should be admitted that metaphoric expressions are used not simply as figures of speech but as concepts that everyday interactions and exchanges are permeated with. Expressions distinctions express sociocultural characteristics of a linguistic group. The Arabic idiom “ يثلج الصدر ” [yuthliju al Sadra] (cool the chest), is translated into French and English by “réchauffer le Coeur ”, “warm the cockles of (one's) heart ” which means making one feel happy. This shows how language is influenced by the environment where it is used. The use of (snow) in the Arabic expression may be explained by the fact that for an Arab who lives in a hot environment anything that is cool is desired. However, for a French or an English to express the same emotion, he may use the expression “ réchauffer le coeur- warm the cockles of (one's) heart ” , e.g., لقد أثلج هذا الخبر صدري - cette nouvelle m'a réchauffé le coeur , this news warmed the cockles of my heart. The expression in Arabic is related to cold, whereas the two expressions in French and English are associated with warmth. Thus, different environments may impose the use of different linguistic means to express the same experience. The meaning of any expression is determined by the social and cultural environment. The process of thinking that enables people to conceptualise reality by means of certain concepts (concept is something conceived in the mind) that differ from one language to another is reflected by certain images (an image is a mental picture or impression of something). It can be assumed that the cultural context can be understood through examining the relation between thought, behavior, and language. Examining the relation of the individual with his social environment, Whorf states there are two levels of contact, the perceptual and the conceptual or cognitive (Fearing 1967: 61). He argues that in perception the contact is immediate. In cognition (or

conceptualisation) there is relatively greater opportunity for the operation of interpretive or inferential factors. (Kramsch 1993:43) Kramsch share's Halliday's view of language being " at the same time a part of reality, a shaper of reality and a metaphor for reality ". Any linguistic system contains an analysis of the external world which differs from the ones of other languages. Culture influences both behaviour and psychological processes on which it rests. People's culture is reflected by the language they use.

The way people behave linguistically in a particular situation is affected by their culture. For example, the French say *il a été pris la main dans le sac*, the English say he was caught red handed whereas the Arabs say *قبض عليه وهو متلبس بالجريمة* [qubiDa 3alayhi wahuwa mutalabisun bilaljariimati].

Language is viewed as a cultural practice by anthropological linguists because it represents culture, namely, idioms and proverbs refer to culture, as the beliefs and practices of a society. Language is a reflection of culture and culture shapes language. Different languages classify reality in different ways. Leech (1974: 28) states that " Languages differ in the way they classify experience ". Language determines thought as well as the vision upon the universe. Any linguistic system comprises within itself an analysis of the exterior world, an analysis which is different from that of the other languages. It is a utopia to imagine that two expressions from two different languages in a bilingual dictionary refer exactly to the same thing. Every language is formed within a definite landscape and depends on a distinct experience. What makes a language different from the others is not the way it expresses ideas but the way it analyses experience. However, there are many things that are similar in several

languages and this what makes communication possible. As Chitoran (1973:69-70) puts it,

The differences in environment, climate, cultural development, etc., among various communities may be extremely significant, but basically, human societies are linked by a common biological history. The objective reality in which they live is definitely not identical but it is by and large similar.

The fact that different cultures conceptualise reality in varying ways leads to idioms and proverbs to be characterised by culture specificity. Every language bears the mark of a particular vision upon the world, of a different mentality and of a certain way of feeling. Linguistic expressions are representations of an external reality; and hence, a society's language is an aspect of its culture. Language represents culture because expressions refer to culture including the beliefs and practices of a society. Idioms and proverbs express cultural features. A language is always a part of a culture and the meaning of any text refers directly or indirectly to the corresponding culture. Idioms and proverbs only have meaning in terms of the corresponding culture. It is true that one could not really understand another culture without having direct access to its language. A knowledge of a language serves as an important means to a full understanding of the customs and beliefs of the people who speak that language.

The ways in which the world is divided up by different speech communities are often culturally specific. Fowler in Evelyn and Brown (1985: 116) states that “ The vocabulary of a language could be considered a kind of lexical map of the preoccupations of a culture ”. That is to say that language is tied to cultural notions that only the members of the same linguistic group can make sense out of them. At the

same time, there exist many concepts that could be called universals because they are shared by all people regardless of their different cultural backgrounds. The significant problem faced by a translator attempting to translate cross-culturally lies not in the universal concepts but in culture-specific expressions. We cannot expect the occurrence of problems in the translation of concepts such as water, sun, etc. Language expressions are conditioned by non-linguistic elements. Since the social worlds in which people live differ, we would expect to find differences in expressions for certain concepts.

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.

V.4. Relation between Culture and Translation

Because of the close relationship between language and culture, translation cannot be regarded as a pure linguistic operation. It is rather a cross-cultural practice involving re-contextualisation. Translation as an intercultural communicative activity as well as an interlinguistic activity plays an important role in bridging the gap among cultures. It deals with dual barriers of linguistic and cultural level. Translation is not only word-to-word process, but also the culture-to-culture process. Knowledge of

languages alone does not guarantee translation success. It is believed that the success of translation depends more on the translator's familiarity with the two cultures than on his good command of two languages, because words could only work under their own cultural backgrounds. It remains important to emphasise the fact that awareness of the related cultures and languages is of the same importance to translator. Both translation and culture move in the same path in parallel to each other, based on the fact that translation process means a transfer not only between two languages but also between two cultures because both original language and TL are rooted in communicative situations in their respective cultures.

On the interaction between translation and culture, House (2009: 11) states that “ Translation is not only a linguistic act; it is also a cultural one, an act of communication across cultures. Translation always involves both language and culture simply because the two cannot really be separated ”. She (2009: 12) also believes that “ In the process of translation, therefore, not only the two languages but also the two cultures come into contact. In this sense, it can be said that translating is a form of intercultural communication”. People who practised translation know well that knowledge of the languages alone does not guarantee success in translation. Regarding the close relationship between translation and culture Leppihalme (1997) states that “ Culturally oriented translation studies, then, do not see the ST and the TT simply as samples of linguistic material. The texts occur in a given situation in a given culture in the world, and each has a specific function and an audience of its own ”. Toury (2000: 207) states that “ Translation is a kind of activity which inevitably involves at least two languages and two cultural traditions, i.e., at least two sets of norm-systems on each level ”. Palusziewicz- Misiaczek (2005: 243-244) states that:

Apart from an excellent knowledge of both the source and the TL, which comprises vocabulary and word formation, grammar, spelling and pronunciation, the translator also has to possess so-called socio-linguistic competence, which helps him to understand the text within its context, to determine its functions and predict who is going to receive it.

The American translator, E.A Nida holds that “ Translation is the communication of two cultures ”. Snell-Hornby has defined translation as a “ Cross-cultural event” (1987), H.J. Vermeer has claimed that a translator should be ‘pluricultural’ (see Snell-Hornby 1988: 46), while (V. Ivir 1987: 35) has gone so far as to state that “ Translating means translating cultures, not languages ”. Nevertheless, we would argue that taking account of culture does not necessarily mean having to dismiss any kind of linguistic approach to translation. As we have seen, even from a linguistic point of view, language and culture are inextricably connected (see James 1996; Kramsch 1998, among others). Toury (2000:207) states that “ Translation is a kind of activity which inevitably involves at least two languages and two cultural traditions, i.e., at least two sets of norm-systems on each level”. Also Armstrong (2005: 3) is among those who believed that just a bilingual and bicultural translator is able to carry out a complete translation. Translation and culture move in the same path in parallel to each other. House (2009 : 11) remarks that:

Translation is not only a linguistic act, it is also a cultural one, an act of communication across cultures. Translation always involves both language and culture simply because the two cannot really be separated. Language is culturally embedded: it

both expresses and shapes cultural reality, and the meanings of linguistic items, be they words or larger segments of text, can only be understood when considered together with the cultural context in which these linguistic items are used.

She (2009: 12) also states that “ In the process of translation, therefore, not only the two languages but also the two cultures come into contact. In this sense, translating is a form of intercultural communication”. Moreover, as J. House clearly states (2002: 92-93), if we opt for contextually-oriented linguistic approaches – which see language as a social phenomenon embedded in culture and view the properly understood meaning of any linguistic item as requiring reference to the cultural context - we can tackle translation from a linguistic and cultural perspective. We totally share House’s view that it is possible, [...] while considering translation to be a particular type of culturally determined practice, [to] also hold that it is, at its core, a predominantly linguistic procedure (ibid.: 93). Thus, as suggested by Garzone (2005: 66-67), in order to enhance the role of culture when translating, it is not at all necessary to reject the fact that translation is primarily a linguistic activity. On the contrary, if we aim at a cultural goal, we will best do so through linguistic procedures. And we feel that a systematic functional linguistics approach makes a worthwhile contribution towards just this purpose. Translation, involving the transposition of thoughts expressed in one language by one social group into the appropriate expression of another group, entails a process of cultural decoding and encoding. When translating, the translator is not just dealing with words or expressions written in a certain time, space and social situation; but the “ cultural ” aspect of the text that he should take into account. The differences in geographic locations, customs, religious beliefs, etc., render the task of translation

difficult. That is why, translation from culture-oriented perspective requires extra-linguistic knowledge. In other words, translation involves not only the translator's linguistic competence but also being acquainted with the respective cultures. It should be pointed out that translation process should be focused not merely on language transfer but also on cultural transposition. Translation is no longer considered to be a mere cross-linguistic activity but it significantly is cross-cultural communication.

Conclusion

It is necessary to emphasise the importance of both linguistic and cultural factors of the process of translation. Language is the carrier of culture. Translation involves the transfer between two different cultures carried by two different languages. The translator needs to know about the linguistic mechanics of translation. Language and culture are closely related and it is essential to consider both in the process of translation. Translation consists of language and culture. The translator needs to have a specific linguistic education. He should master not only the languages he works with, but also the skills of translation. Translation is not limited to linguistics. It also requires cultural competence. Caught between the need to capture the local colour and the need to be understood by the TR, the translator must be aware of both cultures and able to select the appropriate translation procedures to achieve success in the intercultural communication.

Chapter VI. Idioms and Proverbs

Introduction

Language is a social phenomenon and each language has its own culture. Idioms and proverbs are embedded in the culture of a language. Their roots are in culture, customs, history, religion and cultural background. Every language has its own collection of idioms and proverbs. They transfer some underlying ideas, principles and values of a given society. They are expressions which are commonly used in everyday conversation. Idioms and proverbs are the most precious part of the culture heritage, they not only carry the information people want to express, but also the special language pleasant impression. They often give rise to endless association of ideas, let the readers think deeply in the spirit they contain. Idioms and proverbs are often metaphorical and make the language more colourful. People use them to express something more vividly and often more briefly. They serve as an image or mental picture. There are a number of factors which should be considered in order to translate idioms and proverbs correctly. The most important of such factors include cultural aspects, cognitive features and stylistic considerations. The process of translating idioms and proverbs from one language into another obliges the translator to have a good knowledge of both languages and cultures. The fact that idioms and proverbs are culture-bound expressions, part of figurative language and characterised by specific stylistic features, this makes their translation a challenging task.

VI.1. Idioms and Proverbs as Cultural Fixed Expressions

Idioms and proverbs are referred to as cultural ‘fixed expressions’. They are “frozen” because in many cases the users should not make linguistic changes such as adding or dropping words, replacing a word with another, or changing the order of

words and in certain cases are unknown or absent in another culture. To be considered as an idiom or a proverb an expression should be recognisable and identifiable as such, i.e., it should have a certain degree of fixity. For example, the idiom “a wet blanket”

شخص نكد أو ثقیل الظل. شخص محضره نكد [shakhSun nakid 'aw thaqiilu al THili. shakhSun mahDaruhu nakid] which refers to a person, who is not good at interpersonal relationships belongs to the “frozen”. Idioms and proverbs are those expressions that bear a certain degree of fixation and whose meanings need to be deciphered in terms of cognitive operations, such as metaphor, to a greater or lesser extent. Metaphor plays a constitutive role in framing a concept, it is a basic technique of reasoning. The fact that idioms and proverb are based on images pinpoints how people often metaphorically conceptualise things. Idioms and proverbs can be said to be similar as they both make use of figurative language and are tightly related to human cognition. They constitute a challenging area of language for the translator. That’s why McEldwny (1982:15) calls this area of language “ An abstract and more sophisticated area of language”. Understanding mental operations that are involved in idioms and proverbs in terms of meaning perception and conceptual systems is of substantial importance in the process of translation. Idioms and proverbs are related to complex conceptualisation of things, using image schemas which are related to metaphorical mappings. They are products of our conceptual system not simply a matter of language (i.e., a matter of the lexicon). Idioms and proverbs are not just expressions with special meaning which cannot be deduced from their constituent parts, but it arises from our general knowledge of the world embodied in our conceptual system. In other words, the majority of idioms and proverbs are conceptual and not linguistic in nature. They make use of mental pictures in order to provide an image of what is being said. A

conceptual metaphor refers to conceiving a more abstract domain through a more physical domain. A conceptual metaphor is not a mere linguistic expression but a way through which we perceive things. In other words, it is much more related to the human conceptual system. It is based neither on rhetoric nor on poetic language, but on the processes of human thought. It belongs to the level of thought and constitutes mental schema. It is important to understand the links between different domains. Instead of understanding a conceptual metaphor as a mere figure of speech, traditionally a part of rhetorical style, it is perceived as a matter of thinking, involving socio-cultural values in their mapping and interpretation. A conceptual metaphor is often described as being influenced by culture and linked to the culturally-based background knowledge that we need in order to understand metaphorical meaning. Being aware of cognitive mechanisms that underlie idioms and proverbs, enables us to understand that the meaning of idioms and proverbs is not arbitrary but motivated.

Idioms and proverbs of different languages are both influenced by cultural characteristics. As an essential part of the language and culture of a society, they are involving geography, history, religious belief, living conventions and so on. It is believed that idioms and proverbs are the most culturally loaded elements in any language. Because of the difference in custom, lives, geography, history, religious belief, etc, translation of idioms and proverbs bears the task of conveying a particular speech community's characteristics and culture information. Idioms and proverbs serve as a very powerful communicative tool. They are used in language to give maximum meaning with a minimum of words, allow us to understand a relatively abstract or inherently unstructured subject matter in terms of a more concrete or at least more highly structured subject matter.

In order to understand a language, it is important to know what the idioms and proverbs in that language mean. If we try to figure out the meaning of an idiom or a proverb literally, we will get befuddled. We have to know its hidden meaning. Because of idioms and proverbs, learning a language can be complicated. It's through being exposed to the TC that language learners can learn more about idioms and proverbs. Being aware of idioms and proverbs is part of their mastery of the language they learn. Understanding the lexicon of a language demands more than being familiar with isolated words, but words in larger groups or 'chunks' of language. The learners need to have a large repertory of idioms and proverbs, understanding their meaning and using them appropriately. This would enable them to communicate effectively either in speaking or writing. Awareness of figurative language particularly idioms and proverbs will improve teaching and assist learners to have better communication strategies. Otherwise, accurate and appropriate TL use and understanding will be at risk and the learners will tend to transfer their native language conceptual structure which will most probably be inappropriate. Language chunks like idioms and proverbs help attaining automaticity and fluency in language, making the language use sound natural. When it comes to language learning, idioms and proverbs play a role in the teaching as a part of cultural and metaphorical learning. As idioms and proverbs are universal, there are analogous idioms and proverbs in different nations that have related cultural patterns. Idioms and proverbs are therefore useful in the students' discussions of cultural ideas and patterns of conception and thought when they compare the idioms and proverbs equivalents in different languages. The suitability of idioms and proverbs in teaching is due to their form. Both the structure and the content of idioms and proverbs are useful in language teaching especially when it

comes to teaching and understanding of culture, as idioms and proverbs convey the values and metaphors shared by a culture. In sum, language learners need to acquire competence, including linguistic and extra-linguistic knowledge, in using idioms and proverbs. Linguistic knowledge is not enough for successful intercultural communication, it must be supported by an awareness of sociocultural context, conventions, and norms in which the communication takes place. Alptekin (2002:58) states that “Learners are not only expected to acquire accurate forms of the TL, but also to learn how to use these forms in given social situations in the TL setting to convey appropriate, coherent and strategically-effective meanings for the native speaker. Thus learning a new language becomes a kind of enculturation, where one acquires new cultural frames of reference and a new world view, reflecting those of the TL culture and its speakers.” Idioms and proverbs are important conventional metaphors that can be used to encourage figurative thinking and to enhance language learners’ metaphoric competence. As far as foreign language learning is concerned, idioms and proverbs play an important role in teaching as a part of cultural, metaphorical and stylistic learning. To be efficient users of a foreign language, learners should not only be able to receive and produce messages, but they must also possess cultural awareness of the language. Idioms and proverbs are important in understanding cultural differences and similarities. They contribute to the learners’ development of cultural and intercultural competence because they give them chance to see how people conceptualise experiences, things and events in their languages, making use of figurative language and realising the images that idioms and proverbs are based on. Both students’ and teachers’ awareness about idioms and proverbs teaching should be raised. Knowing idioms and proverbs enables foreign language

learners to communicate effectively. Foreign language learning is a process of cross-cultural communication, and successful cross-cultural communication includes not only linguistic competence, but also cultural competence.

Language is influenced and shaped by culture; it reflects culture. A foreign language learner or a translation student cannot be competent in the language if he does not understand the culture that has shaped it. He cannot learn a foreign language if he does not have an awareness of that culture. It is essential to have cultural awareness and cross-cultural awareness. Cross-cultural communicative competence is an attempt to raise the learner's awareness of his own culture and other cultures. Cross-cultural learning aims at increasing cross-cultural tolerance and understanding.

In the field of language of teaching - learning, translation can have positive effects. It takes into account, first of all, the fact that the learner is conditioned by the contrastive relationship between the mother tongue and the TL, hence a dynamic acquisition of the foreign language, made up of analogies and differences, metacognitive analyses between two languages. Translation which is an important part of the communicative approach allows the learner to acquire and memorise easily the structures and the lexicon necessary for certain situations of communication. By translating, he also learns to understand the meaning of idioms and proverbs that reflect certain ways of living and thinking of the native speakers. Understanding is not merely a passive reception activity, it is a matter of actively understanding the meaning of a discourse in a foreign language, and of identifying its communicative purpose.

VI.1.1. Idioms

An idiom is a group of words which, as a whole, has a different meaning from the meaning of the individual words it contains. J. Seidl McMordiew (1983:3) provides a definition for the idiom: “ We can say that an idiom is a number of words which, taken together, mean something different from the individual words of the idiom when they stand alone ”. Idioms are linguistic expressions whose overall meaning cannot be predicted from the meanings of the constituent parts. Although we agree with the traditional view that there is no complete predictability, we suggest that there is a great deal of systematic conceptual motivation for the meaning of most idioms. Since most idioms are based on conceptual metaphors, systematic motivation arises from sets of ‘conceptual mappings or correspondences’ that obtain between a source and a target domain in the sense of Lakoff and Koiecses (1987). We distinguish among three aspects of idiomatic meaning. First, the general meaning of idioms appears to be determined by the particular ‘source domains’ that apply to a particular target domain. Second, more specific aspects of idiomatic meaning are provided by the ‘ontological mapping’ that applies to a given idiomatic expression. Third, connotative aspects of idiomatic meaning can be accounted for by ‘epistemic correspondences’. Idioms are usually regarded as a part of culture. Since culture is localised, idioms may lose their value beyond their local context. Nevertheless, some idioms can be more universal than others. This makes them easy to handle and the metaphoric meaning can be easily deduced. Therefore, the research into idioms gives the possibility not only for improving language competence but also for obtaining deeper insight into culture. Idioms make the language more colourful. People use them to express something more vividly and often more briefly. They serve as an image or mental picture. Moreover,

idioms give the speech charm and beauty and teach conciseness, eloquence, and rhetoric. Fernando (1996: 25) states that “ Idioms not only ensure that our communication is coherent and cohesive, but they also produce discourse that is socially acceptable as well as precise, lively and interesting ”.

According to Mona Baker (1992: 63), idioms are “ frozen patterns of language which allow little or no variation in form and often carry meanings which cannot be deduced from their individual components”. It is easy to realise that most idioms are fixed expressions. There are no changes in structure, word order and lexicology. An idiom is traditionally defined as “An expression whose meaning cannot be worked out from the meanings of its constituent words” (Trask 1999: 119). Newmark (1988: 104), who considers idiom as an “extended” metaphor, claims, that it has two main functions: pragmatic and referential. The pragmatic function is to appeal to the senses, to delight. According to Newmark, the first function is called cognitive, while the other is aesthetic. The referential function is ‘to describe a mental process or state, a concept, an object, a quality or an action more comprehensively and concisely than is possible in literal or physical language’ (Newmark 1988: 104). An idiom does not always mean what it literally says. Way (1991: 10) states “ Idioms, like metaphors, do not always mean what they literally say. But with idioms we have a strong bias to perceive only the nonliteral meaning and ignore the literal one”. Hence, the meaning of the idiom is not the sum total of the words taken individually. Accordingly, an idiom is used as a single unit of language; it should not be analysed into its constituent elements. (see e.g. Cowie and Mackin, 1975; Seidl and McMordie, 1992; Shalati and Huda, 2000). Another feature related to meaning is that idioms can range from positive, neutral to negative meaning. Some idioms have positive meanings such as a

willing horse (a keen worker), to get it into one's head (to deeply understand), or to warm the cockles of one's heart (to make someone feel pleased or happy). Some have neutral meanings as to watch the world go by (to observe the others while doing nothing oneself), etc. And many other idioms are negative. For instance, crocodile tears means insincere tears, to waste one's breath means to talk or give advice without having any effects, or to wash one's dirty linen in public means to discuss or argue about one's personal affairs in public, etc. Most idioms are products of our conceptual system and not simply matters of language. Idioms are not just expressions that have a meaning that is somehow special in relation to the meanings of their constituting parts, but it arises from our more general knowledge of the world, embodied in our mentality and in our conceptual system. In other words, idioms are conceptual and have a metaphorical character. Kövecses and Szabó (1996:330) compare the traditional view of idioms with the cognitive view. They say that according to the traditional view, idioms are something special in a language, and only a matter of language, divorced from any conceptual system people have, as well as expressions whose meanings are unpredictable from their constituent parts and which have special syntactic properties. On the contrary, cognitive view holds:

Many, or perhaps most, idioms are products of our conceptual system, and not simply a matter of language (i.e. a matter of lexicon). An idiom is not just an expression that has meaning that is somehow special in relation to the meanings of its constituent parts, but it arises from our more general knowledge of the world (embodied in our conceptual system). In other words, idioms (or, at least, the majority of them) are conceptual,

and not linguistic, in nature.

Cognitive linguistics has proved that metaphor is a mapping between two cognitive domains. Mappings or conceptual correspondences are related to comparing items from different domains. A conceptual metaphor is a linking of two different concepts. In the cognitive linguistic view, metaphor is defined as understanding one conceptual domain in terms of another conceptual domain (Kövecses, 2002:4). The two domains that participate in conceptual metaphor have special names. The conceptual domain from which we draw metaphorical expressions to understand another conceptual domain is called source domain, while the conceptual domain that is understood this way is the target domain. The target domain is the domain that we try to understand through the use of the source domain.

Conceptual metaphors usually function as the connecting element between an abstract domain and a more physical domain. For example, the meaning of the idiom 'to spit fire', which is "be very angry", depends on the conceptual mapping "intensity of fire is intensity of anger" between the source domain fire and the target domain anger. The meaning of the idiom 'to make one's flesh creep' is "to be frightened" depends on the conceptual mapping between the source domain of fear and the target domains of chilliness.

The meaning of many idioms depends on and of view, the meaning of idioms can be seen as motivated and not as arbitrary. If idioms have a figurative meaning that cannot be guessed from the words that they consist of and that is known only through conventional use, they are not completely arbitrary. They can be explained and dealt with in systematic ways. When idioms are presented as non-arbitrary features of

language, it will be easier to understand them. For example, the English idiom it is raining cats and dogs means it is raining heavily, but long ago when it rained too much in England, people found many cats and dogs laying dead in the streets, so they thought that it was raining cats and dogs. The expression to show you the ropes means to teach you how to do a certain job, but you would understand it better if you knew that the expression was originally used in the context of sailing, where an experienced sailor had to show a novice how to handle the ropes on a boat. Some idioms tend to violate truth conditions, such as “It’s raining cats and dogs, throw caution to the winds, jump down someone’s throat, food for thought and storm in a tea cup”. Some others seem ill-formed because they do not follow the grammatical forms of the language, for example, “The powers that be”, “to be broke” (to have no money) and “Like breeds like”, “trip the light fantastic”, “blow someone to kingdom come”, “put paid to, the powers that be”, “by and large”, and “the world and his friend”. Idioms, thus, are “peculiarities of language whose rightness is based on usage, not on logic or etymology” (Eckersley and Eckersley, 1960:277). Idioms are interesting and attractive since they invoke various sense relations and rhetorical images. They depend heavily on figures of speech summarising in that the hearer’s experience about the world as they see it. The examples below confirm this point: - Add fuel to the flame. (= To make a bad matter worse by adding to its cause) (Makkai, 1984:2) - Come back to earth. (Turn to the real world) (Ibid: 61) - To be born under a lucky star. (= To be continually lucky) (Seidl and McMordi, 1978: 168) - The black sheep of the family. (= The one who disgraces the group) (Tregidgo, 1962: 277). Baker (1992:65) states “The more difficult an expression is to understand and the less sense it makes in a given context, the more likely a translator will recognize it as an idiom”. So, in every language, there

are conventions of expression (manners to describe and say things) that are not dictated by grammatical rules. As there are idioms that may not be justified logically because they have a meaning that is not indicated by their words such as “ To blow the gaff ” (ينفخ عمودا خشيبيا) [yanfakhu 3amuudan khashabiyān] which means (to reveal the secret) and “ To kick the bucket ” (يركل السطل (الدلو) [yarkulu al ssaTla (al ddalwa)] “Donner un coup de pied dans le seau”, which means to die, there are idioms which contain words whose meanings contribute to the figurative meaning of the whole like “ To spill the beans ” and “ To let the cat out of the bag ” (يخرج القطة من الكيس) [yukhriju al qiTTa mina al kiisi] (ينثر الفاصوليا على الأرض) [yanthuru al faaSuulyaa 'alaa al 'arDi] (renverser les haricots), which mean (To reveal the secret). The same thing for the idiom “Let off steam” literally (Laisser partir la vapeur). Speakers establish a relation between steam and the concept of anger, because anger is understood metaphorically in terms of internal heat and pressure. Idioms do show the influence of the cultural values of society on language. Idiomatic expressions are a reflection of the way of thinking, behaving and conceptualising reality not just of the individual but also of the whole community. This is part of the characteristics of such community supported by its historical and cultural heritage. Idioms are generally used to add more effect to the text, attracting the reader. They are also used for their aesthetic aspect and cultural sense. According to V. Komissarov (1985: 208–212), Ideas expressed by idioms produce a strong impression on the reader ... They appeal to his emotions, his aesthetic perception, his background.” If idioms are used properly, they will add life as well as vividness to one’s expression or illustration. Idioms are the most precious part of the culture heritage, they not only carry the information they want to express, but

also the special language pleasant impression. A good idiom, often gives rise to endless association of ideas and lets the readers think deeply in the spirit it contains.

Idioms have a particular aspect that simple words do not have: because they are motivated signs and contribute significantly to giving a text local color. And “ They give information about conceptions of the world considered by linguistic communities”(Carine: 2005:495). Conveying such local color to a TL is one of the main challenging aspects in translation. As Lennon (1998) maintains idioms are used to give life and richness to language by taking the existing words, combining them in a new sense and creating new meanings, just like a work of art. From what has been said about idioms so far, it is important to know idioms and their value in language. Ghaffari (2001:2) believed that “ Without using idioms, the language becomes harsh and unattractive, so it can be said the words are like a skeleton of the language and the idioms are like its soul. Therefore, wrong translation of idioms may damage the soul of the language ”. The translator needs to understand the process involved in their comprehension and the factors that influence their understanding and use in both SL and TL.

The main difficulties involved in translating idioms are summarised by Baker (1992: 68-71) as follows:

- a- An idiom or fixed expression may have no equivalent in the TL.
- b- 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 or they may not be pragmatically transferable.

c- An idiom may be used in the ST in both its literal and idiomatic senses at the same time. 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 TT.

d- The very convention of using idioms in written discourse, the contexts in which they can be used and their frequency of use may be different in the source and TLs.

Baker proposes the following strategies for translating idiom (1992: 72-78):

- Using an idiom of similar meaning and form.

Storm in a tea cup which can be translated as زوبعة في فنجان [zawba3atun fii finjaanin] (translation by another idiom of similar form).

- Using an idiom of similar meaning but dissimilar form.

In the bag- في الجيب [fii al jayb]

- Paraphrasing, where the expression is often reduced to sense and translation loss occurs.

Throw caution to the winds, which can be translated as لم يعد يكثرث لأي شيء [lam ya3ud yaktarithu li'ayi shay'in] (translation by paraphrase)

- Omission, if the idiom has no close match and paraphrase is either difficult or results in clumsy style.

VI.1.2. Proverbs

A proverb is defined by (Freyha, 1974) as, “A short pithy saying in general use”. Oxford’s basic definition for a proverb, “ A short, traditional, and pithy saying; a concise sentence, typically metaphorical or alliterative in form, stating a general truth or piece of advice; an adage or maxim ”. According to Webster’s New Universal Unabridged Dictionary (1972), a proverb is a “ short saying in common use expressing a well-known truth or common fact ascertained by experience ”. Bakalla (1984: 248)

states that a proverb is “ Often used colloquially and set forth in the guise of a metaphor and in the form of a rhyme, and is sometimes alliterative. ” Meider (1985: 119) has defined the proverb as “A short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorisable form and which is handed down from generation to generation ”. A proverb expresses a dense meaning through a few words, for example “love is blind” “ l’amour est aveugle ” “ الحب أعمى ” [al hubbu 'a3maa] is a proverb which denotes the fact that the lover doesn’t care about the defects of the person he loves. His love covers his defects. All this notion is expressed in a brief and figurative way. It has been defined by (Trask, 1997) as “ A short and memorable saying which expresses a piece of experience, often in a vivid language ”. A proverb is characterised by its brevity, vivid images, and memorisation through the use of alliteration, rhyme, and rhythm. It is an economic mental picture because many other situations can be understood from particular one. A proverb reflects the experience of the members of a particular speech community. It deals with a shared truth. It is a situational phrase that serves to characterise a particular situation. It conveys cultural heritage of a nation. It may be based on historical stories and tales which are rooted in people's shared background knowledge. Mieder (2004: 3) defines the proverb as “ A short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorisable form and which is handed down from generation to generation ”. A proverb is different from an idiom, in the sense that the latter cannot be understood if one knows only the literal meanings of the words constituting the idiom; however, the former can be understood as such to a great extent even though the situation where the proverb is used is not given. People are

able to paraphrase a proverb out of context, to render its meaning in non-metaphorical language. A proverb contains wisdom and advice concerning life and only wise people can understand its value. It has different functions: Psychological function, referring to calming the human psyche and acting as some kind of an outlet, for example the proverb “don’t cry over spilled milk” means don’t be upset over something that cannot be fixed. Moral function is related to orienting people’s actions and directing their behaviours such as virtue is its own reward, don’t expect people to praise you for acting in a correct or moral way. Proverbs can be used for ethical reasons; they teach morals, influence and change behaviours of man for the better. A proverb performs a social function like teaching the virtue of being contented with what one has. It is said in Arabic “ القناعة كنز لا يفنى ” [al kanaatu kanzun laa yafnaa] (contentment is an inexhaustible treasure). The equivalent proverbs in French and English are “ contentement passe richesse ” and “ contentment is above wealth ”. Religious function is associated with respecting religious principles such as good things come to those who wait. This indicates the importance of patience. It said in English “ Patience is a remedy for every grief ” – “ دواء الدهر الصبر عليه ” [dawaa'u al ddahri al sabru alayhi]. Didactic function refers to directing human behavior, focusing on what should be and shouldn’t be, for example strike while the iron is hot and don’t count your chickens before they hatch. Proverbs provide us with pieces of advice on how to conduct ourselves in various situations. They have the role to teach people moral values. The value of proverbs also lies in the teaching they give with reference to general truths of advice, warning and comments they offer on human experience, how to act and behave in different ways. Argumentative function is connected to arguing in favour of something to prove its truth. In this sense a proverb becomes an

argument that is irrefutable. Its motivation of use comes mainly from the argumentative power of its expressive, stylistic and rhetorical force. It gives the speaker the possibility to reinforce the argumentative dimension of his speech act. People use proverbs to enliven their speeches. The use of proverbs makes speech powerful and stirring.

Brown et al (1998: 525) generally define proverbs as “the short, generally known, sentences of the folk that contain wisdom, truths, morals and traditional views and which are handed down orally from generation to generation”. It comes into discourse as a quotation. It is a discourse in a discourse. Sometimes idioms are also used as proverbs to make a point. Proverbs have a strong cultural dimension and that’s why, they are not considered a part of the language, but rather a part of culture. However they are a literary act, a literary work. Proverbs play an important role in language. They give emotionality, expressiveness to the speech. They have certain pure linguistic features that must always be taken into account. They belong to the poetic expression. They have a rhythmic organisation in poetic style. Brown et al (1998: 525) generally define proverbs as “the short, generally known, sentences of the folk that contain wisdom, truths, morals and traditional views and which are handed down orally from generation to generation”. Proverbs reflect people’s cultural values and attitudes. They interfere in communication situations as referents that are known and shared by the speakers of a particular language. They also have a psychological dimension as they are related perceiving the world. Some people would claim that proverbs are not important at all; and that the person who keeps using them is regarded as “a person who has no ideas of his own” (Tregidgo, 1962: 278). Proverbs have been disdained by some upper class literati. Creative writers such as Mark Twain viewed

them as trite, trivial and stereotypical, mindless clichés quoted by simple uncreative folk without thinking. However, proverbs have also been valued throughout history, Shakespeare (e.g. “Brevity is the soul of wit”), Benjamin Franklin (e.g. “ Early to bed...”), Dickens (e.g. “Procrastination is the thief of time”) and Emily Dickinson (e.g. “Every rose has its thorns.”). In this regard, it suffices to mention the significant role of proverbs in language and communication, their aesthetic value, and the wisdom they may provide the society with.

A proverb is characterised by its standard interpretation which is assigned to it by the speech community where it is used. Culture plays a role in determining how a proverb is to be understood. In Scotland, “a rolling stone gathers no moss” indicates the need to keep up with modern trends lest undesirable moss grows and reveals a lack of mental vitality. Thus the rolling stone/moss (keeping current) is the ideal confirmed. In England, on the other hand, the same proverb means that if things are continually in flux desirable traits (moss) will not have sufficient stability to thrive (Kirshenblatt-Gimblett, 821-27). This standard proverbial interpretation may differ from its literal meaning and this is what makes a proverb figurative. The English proverb “ A bird in the hand is worth two in the bush” means that something realised is better than something promised. As proverbs are metaphorical in nature and are usually composed of metaphors, they require a particular treatment on the part of the translator:

Like idiomatic phrases, proverbs give significant insights into the poetics of mind because they reflect how our metaphorical conceptualisation of experience bears on particular social situations. Proverbs appear as special cases of the more general

process of metaphorical understanding. Most proverbs assert their veracity about social and moral matters by linking features of social situations to other, more mundane, domains with widely known and clearly identified conceptual entailments...Common objects and events, such as clouds, green grass, and spilt milk, are used to characterise problem situations in terms of more immediate physical images. Each proverb presupposes a discrepancy between some state of the world (green grass, spilt milk) and the state of the person (one's desires, actions, and so on). For instance, the grass is always greener on the other side of the fence uses the notion of visual perception as a metaphor for thought. By asserting that the person has misconceived a problem or goal (has the illusion that grass is greener than it really is), this proverb suggests that a person's judgment or thinking about a problem is in some way flawed. Thus, the metaphor here structures a potentially complex and ambiguous process (such as faulty reasoning) in terms of events that are more closely delineated and accessible to public demonstration (such as determining what things look like). (Gibbs 309-310).

Proverbs are an intimate aspect of language and culture and they represent the cognitive views of human experience and conceptualisation to varying degrees within various societies. They function at different levels.

A proverb has an occasion where it was used for the first time and a situation similar to the occasion where it was used at the beginning. For example, the Arabic

proverb كَأَنَّ عَلَى رُؤُوسِهِمُ الطَّيْرَ [qa'anna 3alaa ru'uusihim al TTayru] “ As if birds were on their heads ” the occasion where this proverb was used refers to hunting birds which requires complete quietness and silence. Hunters used to hide under trees keeping quiet because birds were on trees above their heads and if they felt any movement they would fly. So, the proverb is used to express quietness and silence. Whenever a group of people are quiet and silent as if they were hunters of birds whose job entailed quietness so as not to disturb them, the proverb is used and this constitutes the situation of use. A proverb implies a particular way of perceiving things in terms of comparison, speaking about an actual situation to understand an abstract domain. Understanding the comparison involves two mental domains, the proverb situation in relation to the occasion on which the proverb was used at the beginning (for the first time) and the social situation, referring to the new state which looks like that occasion on which the proverb was used for the first time. The relationship between the proverb situation and the social situation refers to the relationship between the concrete proverb referents and the abstract situational referents. The English proverb “ a stitch in time saves nine ” means, referring to the proverb situation, the stitch in time is simply the prompt sewing up of a small hole or tear in a piece of material, so saving the need for more stitching later when the hole becomes larger. Clearly, the proverb referred to a concrete situation of sewing when it was used for the first time, but it means, referring to the social situation, that it is better to deal with problems immediately, because if you wait and deal with them later, things will get worse and will take longer to be dealt with. Repair something before the damage gets worse. The Arabic proverb رَجَعَ بِخُفَيِّ هُنَيْنٍ [raja3a bikhufay hunayn] “ He came back with Hunayn’s shoes ” “ He returned empty-handed ” is related to the story of

a cobbler called Hunayn from Al- Hira who was asked by a Bedouin to sell him a pair of shoes. As the bargain wasn't good, Hunayn got angry. When Bedouin left, Hunayn took a shoe and threw it on the Bedouin's way and cast the other shoe a little further and hid so as not to be seen by the Bedouin. When the Bedouin passed-by, he found the first shoe and said, " This shoe looks like the shoe of Hunayn and if I found the other shoe, I would take both of them," and resumed his trip . When he saw the other shoe, he regretted not having taken the first one. He fixed his camel to a tree and went back quickly to bring the first shoe. Hunayn took the camel and ran away. When the Bedouin came back, he didn't find his camel. Returning home and having nothing except Hunayn's shoes, his relatives asked him about what he brought from his trip. The Bedouin said, " I brought you Hunayn's shoes ". The Bedouin's saying became a proverb which is used to express returning with despair and failure. The proverb with metaphorical quality " burnt child fearing the fire " *الملدوغ يخاف جرة الحبل - الطفل المكتوي* [al malduugh yakhaafu jarrata alhabli- al TTiflu almuktawii bil annari yakhaafu al nnaara] " Chat échaudé creint l'eau froide " (the images differ, the messages do not) extends to any situation about which one has a bitter experience which one has to avoid. A proverb, in spite of its morphological and syntactic structure, is a language unit which stands apart from an ordinary sentence. It is still a phrase based on propositional content and on morphological and syntactical structures. Thus, translating a proverb also entails the transfer of not only the idea or meaning of the fixed phrase, but also, and as far as possible, the structure.

VI.2. Idioms and Proverbs from the Perspective of Rhetoric

Idioms and proverbs make use of rhetorical devices that help make them memorable and more emphatic in form and meaning including rhythmic, syntactic and lexical features.

VI.2.1. Rhythmic Features

VI.2.1.1. Alliteration

Alliteration refers to the repetition of a particular sound in the first syllables of a series of words in a sentence. Alliteration can make idioms and proverbs more emphatic both in form and meaning, for example, “ Forgive and forget ”, “ Death pays all debts”, “ Practice makes perfect ”, “ Want of wit is worse than want of wealth ”, “ Fortune favours fools ”, “ Live and learn; Live and let live ”, “ Out of debt, out of danger” .

VI.2.1.2. Assonance

Assonance is the repetition of vowel sounds to create internal rhyming within sentences. Assonance strengthens sense of rhythm in proverbs and makes them easier to memorize, for example, “ Good fame is better than good face”., “ All roads lead to Rome.”, “ Seeing is believing ”.

VI.2.1.3. Consonance

Consonance is the repetition of consonants or of a consonant pattern, especially at the ends of words, making the idiomatic and proverbial expression more coherent and more harmonious, for example, “Man proposes, God disposes”, “East or west, home is best ”., “A good beginning makes a good ending ”., and “Good health is above wealth ”.

VI.2.1.4. Rhyme

Rhyme provides a harmonious beauty such as “ When the cat is away, the mice will play”, “ Haste makes waste”, “ Well begun is half done ”.

VI.2.2. Syntactic Features

VI.2.2. 1. Contrast

Contrast refers to a difference between entities or objects compared makes idioms and proverbs symmetrical in form, rhythmic in sound, and condensed in meaning, for example: “ Speech is silver, silence is golden ”, “Be swift to hear, slow to speak ”.

VI.2.2. 2. Parallelism

Parallelism emphasizes the meaning of the sentence or keeps its structure well balanced as in “Once bitten, twice shy ”, “ Good to begin well, better to end well ”, “ Where there is a will, there is a way ”, “ Nothing ventured, nothing gained ”, “ More haste, less speed ”, “ Once bitten, twice shy ”.

VI.2.2. 3. Repetition

Repetition to make idioms and proverb condensed or concise in form, impressive in tone, and emphatic in meaning, for example, “ All’s well that ends well ”, “Dog does not eat dog ”, “Nothing ventured, nothing gained” and “Everybody’s business is nobody’s business”.

VI.2.2. 4. Regression

Regression is change of word orders in a sentence, i.e., repeating the ending of the fore part of a sentence as the beginning of the hind part, in turn, repeating the beginning of the fore part as the ending of the hind , regression makes a proverb or an idiom more rhythmic and emphatic, for example, “ Eat to live and not live to eat ”.,

“The seed is in the fruit and the fruit in the seed ”., “ Knowing something of everything and everything of something ”.

VI.2.3. Lexical Features

Most idioms and proverbs are composed of vivid and philosophical expressions, where there exists ubiquity of lexical rhetoric devices as follows: simile, metaphor, metonymy, synecdoche, personification, paradox, allusion, hyperbole, understatement, irony, and so forth.

VI.2.3. 1. Simile

Simile is a figure of speech that directly compares two different things, usually by employing the words “like” or “as”. Simile is most widely used to describe persons and things, to express one’s feelings, and to support an argument. Via simile, a proverb or an idiom becomes more vivid, moral, penetrating, and persuasive, for example, “A miss is as good as a mile ” ., “Spend money like water ” ., and “Living without an aim is like sailing without a compass ”.

VI.2.3. 2. Metaphor

Metaphor is a comparison that shows how two things that are not alike in most ways are similar in one important way. Like simile, metaphor also makes a proverb or an idiom more explicit to understand and easier to learn, for example, “Deeds are fruits, words are leaves.”, “All that glitters is not gold ” ., and “Speech is silver, silence is golden ”. Metaphor consists of three elements: topic, which is the thing being compared, image, which is the thing that the topic is compared to, and point of similarity, that is, the same characteristic that topic and image share. Larson (1998:279) stated that a translator must identify the elements of metaphor namely topic, image and point of similarity in order to translate it. The translator should find

out the whole context of the text in order to be able to grasp the meaning of the metaphor.

It has been argued that metaphor can become a translation problem, since transferring it from one language and culture to another one may be hampered by linguistic and cultural differences. The main problem the translator faces when handling metaphor in idioms and proverbs is that it is a figure of speech whose main function is the stylistic embellishment of the text. A cognitive approach to metaphor could be of great help to the translator to deal with it. Generally speaking, Metaphor is culture specific and its main function is to impress its readers by creating an aesthetic impact. Most authors agree that the image in the ST cannot always be retained in the TT (e.g., because the image that is attached to the metaphor is unknown in the TL, or the associations triggered by the SL metaphor get lost in the TL). The same thing can be said about the aesthetic impact which cannot be preserved in translation. Newmark (1958:292) states there are three functions of metaphor, namely:

1. It is used to describe entities (objects or person), events, qualities, concepts or states of mind more comprehensively, concisely, vividly, and in a more complex way, than using literal language.
2. It is sometimes used to please aesthetically, to entertain, to amuse, often to draw attention to a technical and “physical” subject;
3. It is also used to indicate a resemblance between two more or less disparate objects.

VI.2.3. 3.Metonymy

Metonymy is a figure of speech used in rhetoric in which a thing or concept is

not called by its own name, but by the name of something intimately associated with that thing or concept. Types of metonymy include:

replacing a person with a place related to him/her, an actor with the tool, one's works with the author, an abstract concept with a concrete matter, etc.. Such examples are: "Homer sometimes nods"., "Rome was not built in a day" ., "One swallow does not make a summer"., and "The pen is mightier than the sword" .

VI.2.3. 4. Synecdoche

Synecdoche is a figure of speech, in which a term is used in one of the following ways: part of something referring to the whole thing, a thing (a "whole") referring to part of it, a specific class of thing referring to a larger, more general class, a general class of thing referring to a smaller, more specific class, a material referring to an object composed of that material, or a container referring to its contents, for example, " Two heads are better than one " ., "The brains don't lie in the beard " ., "Many hands make light work " , "Great minds think alike", " The early bird catches the worm " , " Make hay while the sun shines " and " Fair words break no bones " .

VI.2.3. 5. Personification

Personification is figure of speech in which inanimate objects or abstractions are endowed with human qualities or are represented as possessing human form. Personification adds to vividness of idiomatic and proverbial expressions, for example, "Facts speak louder than words " ., " Fields have eyes, and woods have ears " ., "Failure is the mother of success " ., " Make money your servant, not your master " and " Hunger is the best cook " .

VI.2.3. 6. Paradox

Paradox is use of apparently contradictory ideas to point out some underlying

truth. Paradoxical idioms and proverbs reflect sophisticated human life and teach the folks a lot, for example, “More haste, less speed ”., “ The child is the father to the man.”, “A jack of all trades, master of none”., “He dies the first who never was sick ”. and “ For there to be peace there must first be war ”.

VI.2.3. 7. Allusion

Allusion is a figure of speech that makes a reference to, or representation of, people, places, events, literary work, myths, or works of art, either directly or by implication. Allusion is often used to give hints to people of today by giving examples of yesterday, for example, “When Greek meets Greek, then comes the tug of war ”. (from Greek) and “Who is to bell the cat ”? (from Greek, i.e., “It’s easy to say, but hard to do ”).

VI.2.3. 8. Hyperbole

Hyperbole is a figure of speech in which exaggeration is used for emphasis or effect. It may be used to evoke strong feelings or to create a strong impression, but is not meant to be taken literally, for example, “A thousand years cannot repair a moment’s loss of honor ”., “Love makes the world go round ”., “Faith will move mountains ”., and “An unfortunate man would be drowned in a teacup ”.

VI.2.3. 9. Understatement

Understatement is a form of speech which contains an expression of less strength than what would be expected. As an opposite rhetoric device of hyperbole, understatement mainly takes the form of litotes or meiosis. Litotes is a figure of speech in which understatement is employed for rhetorical effect when an idea is expressed by a denial of its opposite, principally via double negatives, for example, “There is nothing new under the sun”., “Love is never without jealousy ”., and “There is no

friend so faithful as a good book ”. Meiosis is a euphemistic figure of speech that intentionally understates something or implies that it is lesser in significance or size than it really is, for example, “There is hardly anybody good for everything, and there is scarcely anybody who is absolutely good for nothing ”.

VI.2.3. 10. Irony

Irony is a technique that an author or speaker uses to convey to the listener or reader a meaning with the goal of persuading him towards considering a topic from a different perspective. Irony is often used to show contempt, but sometimes to show a sense of humor (YANG, 2006), for example, “Friends are thieves of time.” and “A friar preached against stealing and had a goose in his sleeve.” (to contempt those whose act disagrees with their promises.).

In idioms and proverbs, various rhetoric devices are employed to create vivid and emphatic effects and evoke profound thoughts. Those rhetoric features, either rhythmically, or syntactically, or lexically, contribute to proverbs’ being concise, vivid, penetrating, and memorable, which keeps them handed down from generation to generation. Grasping those rhetoric techniques in proverbs is of vital importance.

Idioms and proverbs’ authors are generally unknown, otherwise they would be considered as quotations. Idioms and proverbs in any language depict the experience, culture and the way of life of the speakers and it is natural that languages spoken in an area will have idioms and proverbs which are thematically common. Baker (1992: 64) states that the use of proverbial expressions “conjures up in the mind of the reader or hearer all the aspects of experience which are associated with the typical contexts in which the expression is used”. Idioms and proverbs are endowed with rich associations

which give a value to literary texts and this expresses the fact that these proverbs are types of figurative language.

Sometimes even the literal expressions may also be common. Since the geography of a land has an impact on the history of the people occupying it, both geographical and historical facts affect the way of life of the people and their languages. Chitoran (1973:69-70) puts it, “ the differences in environment, climate, cultural development, etc., among various communities may be extremely significant, but basically, human societies are linked by a common biological history. The objective reality in which they live is definitely not identical but it is by and large similar”.

Accordingly, idioms and proverbs will also reflect the differences in expression while sharing a common theme. Thus, idioms and proverbs in different languages of a country will indicate the commonness in the perception of life of its people and will preserve the unique cultural and social features of each of the speech communities. So, an understanding of the common proverbs in different languages will enable us to understand each other better. Idioms and proverbs represent common sense. However, it is thought that their usefulness is limited because for every idiom or proverb, there is usually another one offering the opposite advice! For instance, "Look before you leap" is countered by “He who hesitates is lost” “ You snooze you lose”, “ Strike the iron while it is hot”, “Birds of a feather flock together, ” “ Opposites attract ”. Proverbs are used by speakers for a variety of purposes. Sometimes they are used as a way of saying something gently. Other times, they are used to carry more weight in a discussion, a person uses idioms and proverbs to support his position. They can also be used to make a discussion more lively. Idioms and proverbs add colour the language

and make communication more lively and interesting. Therefore, effective communication cannot be achieved successfully without proverbs. The use of idioms and proverbs is a mark of being a good orator. Some proverbs appear to be contradictory as they are opposites in meaning such as too many cooks spoil the broth and two heads are better than one “ de la discussion jaillit la lumière”; absence makes the heart grow fonder and out of sight, out of mind; he who hesitates is lost and look before you leap. Such kind of proverbs may cause a great deal of confusion in their usage if the user is not aware of the fact that every proverb fits a particular situation. Some coincidences between idioms and proverbs from different cultures can be attributed to some sort of universal cross-linguistic stereotypes. As cultures are specific, idioms and proverbs are more often not useful outside the local context. It is in the light of the above standpoints that this paper focuses on contextual usage to explain such oppositeness in the meaning of the proverbs. The contextual usage of idioms and proverbs is of vital importance in translation.

VI.3. Difficulties of Translating Idioms and Proverbs

As in any language, there are language specific idioms and proverbs in Arabic reflecting the Arab culture and environment. The fact that different cultures conceptualise reality in varying ways leads idioms and proverbs to be characterised by culture specificity. These expressions illustrate the differences of perception and representation of reality in different cultures. The transfer of such idioms and proverbs to another language may pose comprehension problems especially if the translator is not well familiar with the Arabic language and culture. Idioms and proverbs metaphorical nature make the language colourful and rich, reflecting human experience and the way people comprehend the world around them. People’s

perception of reality is reflected in idioms and proverbs. Idioms and proverbs are characterised by their metaphorical meaning that cannot be derived from their parts. Information is conveyed symbolically. Most idioms and proverbs contain vivid metaphors, expressing profound philosophy of life and this is what makes them get their force from the images they contain like as long as green hills remains, there'll never be a shortage of firewood, great minds think alike, a contented mind is a perpetual feast and to make one's flesh creep (The feeling caused by the fear is like the one created by something that creeps on the body). Cognitive linguistics regards idioms and proverbs that are metaphor-based as a mapping between two cognitive domains. Mappings or conceptual correspondences usually follow a certain pattern of comparing items from different domains which have particular characteristics. Idioms and proverbs are seen not as a chunk of language, but as a model of thought defined by a systematic mapping, bringing into correspondence two domains of knowledge. One is called the source domain and the other one is the target domain. Idioms and proverbs contain richness in culture. Usually, they are chosen in a text to convey strong connotative meanings, which are so strong that cannot be overlooked in translating; otherwise, the work may turn out to be lacking in cultural characteristics and fail to maintain the special images within a culture. In such circumstances, difficulties in dealing with fixed cultural expressions are pointed out as follows, such as non-equivalence, misinterpreting, conceptual problem, convention of usage, and intercultural challenge. In this way, translators will be able to detect the possible difficulties, which they may come across in translating process and try to overcome them. As cultures are typically localised, idioms and proverbs may lose their value whenever they are taken outside their local context. However some idioms and

proverbs tend to be more universally used than others, and this makes their translation easier and metaphorical meaning can be easily deduced. But translating idioms and proverbs remains difficult because they are rich in connotations and are special in form, in terms of poetic features which may be preserved through opting for equivalent idioms and proverbs in the TL. The image in the SL cannot be reproduced in the TL because of different ways of conceptualising the world. Several translation procedures have been suggested as alternative solutions to the ideal of reproducing the idiom intact.

Three main procedures or strategies :

- Idiom or proverb into same idiom or proverb – direct translation (a case of perfect equivalence);
- Idiom or proverb into different idiom or proverb – substitution of the image in the SL text by a TL idiom or proverb with the same or similar sense or same or similar associations;
- Idiom or proverb into sense – paraphrase, shift to a non-figurative equivalent.

VI.3.1.Non-Equivalence

A language perfectly interprets the lifestyle or activity practising in every unique culture. Non-equivalence at expression level means that the TL has no direct equivalence for an expression, which occurs in the ST. For example, an expression which is very widely used in one culture may be completely absent in another. As Mona Baker (1992:68) writes, different languages express meanings using different linguistic means such as fixed expressions, idioms, words, etc and it is very hard to find an equivalent of the same meaning and form in the TL. And we know well that it is very rarely that an idiom or a proverb may be translated literally. As a matter of fact,

the non-equivalence problem poses a great deal of difficulty in communicating cultures through translation.

VI.3.2. Misinterpreting

Sometimes, it is not easy to recognise and interpret idioms correctly because of their various forms which may violate truth conditions or break the grammatical rules. In addition, in some cases, an idiom may have literal and idiomatic meaning in the text. As a result, a translator will be likely confused, misinterpret the idioms because of unfamiliarity, and miss out the function of the idioms in the text, for example “take someone for a ride” (deceive or cheat someone in some way). Such kind of idioms lend themselves easily to manipulation by speakers and writers who will sometimes play on both their literal and idiomatic meanings and this makes their reproduction in the TL difficult. Moreover, it is difficult to render the various aspects of meaning of an idiom into the TL.

VI.3.3. Conceptual Problem

Culture specific idioms or proverbs cause translation problems. They are not necessarily untranslatable, however, they may refer to some specific items or events common to that particular culture, and therefore it is hard to understand and translate them. The main problem regarding the conceptual differences also lies in the non-existence in one way or another. A concept may be common in one culture but does not exist in another. Once the concept is completely absent in the TL, it constitutes a great challenge for translators to search for a satisfactory solution. If a complete successful translation is the matching of ideas expressed by source and receptor language terms, this implicitly asserts the sharing of concepts by two cultures. Consequently, different cultural concepts require full understanding and

communication in the translating process so as to accomplish the task on a high standard.

VI.3.4. Convention of Usage

The convention of using idioms in written discourse, the contexts in which they can be used, and their frequency of use may be different in the source and TLs. In other words, If proverbs are used too often in conversation, they could have a bit of ironical implication or sound cliché.

VI.3.5. Intercultural Challenge

Nowadays, countries in this global village closely connect with each other; there are no clear boundaries between nations in terms of the development of informational technology. Needless to say, cultural exchanges are taking place through more intercultural interaction among global residents and cause a challenge to translators. In other words, a translator is required to identify the shifting between cultures, what new ideas and usage are introduced so as to accomplish the intercultural task.

VI.4. Strategies for the Translation of Idioms and Proverbs

VI.4.1. Literal Translation

There must be a reason why an idiom or a proverb is used in the source context. It may convey either a particular connotative meaning or historical image in the text, which will come to be more persuasive. Idioms and proverbs express values related to people's mentality and way of life. There are expressions of historical and social values. Therefore, if the idiom or proverb is literally translated into the TL, the original connotation will be preserved in the TT and colourful elements from the SC will also be transferred to the TL culture. Literal translation claims to be accurate and

faithful to the original text. Thus, the TT reader will be given the opportunity to have access to a different culture. Nevertheless, translating idioms and proverbs literally may result in a meaningless translation. Some idioms and proverbs may be translated either literally or idiomatically with obviously different results. The skill of the translator is always needed because above all translation is an act of communication.

VI.4.2. Cultural Equivalence

Cultural equivalence requires employing an idiomatic or proverbial expression that is used in the same context or situation to render the meaning of the ST expression but both expressions in the source and TTs should have the same function. This strategy involves replacing the idiom or proverb with a target-language idiom or proverb which is likely to have a similar impact on the TR as found in the ST. The main advantage is that the TR can easily identify with the idiom or proverb, which is a familiar usage in the TL. On the other hand, the disadvantage is that the underlying meaning or special function of the idiom or proverb in the ST can be somewhat missing in the TT. After all, this target-language counterpart may be of a dissimilar form, but it carries roughly the same meaning and has the same effect in the TT. That's why, finding an idiom or a proverb of similar meaning and similar form in the TL would be considered as the ideal solution. In other words, if the translator manages to find an equivalent at every level that will be a good translation. Unfortunately, this can only occasionally be achieved. However, it is often possible to find equivalents in the TL having the same meaning but different in form. People's experiences tend to be the same as they belong to human species. That's why, it is a prerequisite for the translator to know the idioms and proverbs used in both the source and the TLs. But it must be kept in mind that idioms and proverbs express socio-cultural specificities of a

particular society and this may render the task of their translation difficult in terms of preserving the same image and representations in the TL.

VI. 4.3. Paraphrase

Generally, paraphrase is the most common strategy to translate idioms and proverbs and it is possibly the safest way as well. In order to avoid misinterpreting or failing to find a proper substitution, a translator may choose to paraphrase or explain the idiom or proverb in accordance with the source context. For example, the expression “ To make a mountain out of a molehill ” may be translated into Arabic by “ يببالغ ” [yubaalighu] which is a translation based on meaning instead of using an equivalent idiom “ يجعل من الحبة قبة ” [yaj3alu mina al habba qubba]. The same thing for the expression “ He is a ship without compass ” which is translated into Arabic as “ انه يعيش في عالم من الضياع لا موجها له فيه ” [innahu ya3iishu fii 3aalamina mina al Dayaa3i laa muwwajihan lahu fiihi]. Generally, paraphrasing is required when the TL lacks an equivalent expression to match an idiom or a proverb in the SL. As idioms and proverbs are based on a metaphor, the image expressed in the original expression may not be reproduced in the TT whenever a paraphrase is used as in this expression “ Throw dust in the eyes ” which may be paraphrased by using “ يضلل ” [yuDallilu](to mislead) instead of using a translation that is equivalence-based “ jeter de la poudre aux yeux ” and “ ذر الرماد في العيون ” [dhar al ramaad fi al 3uyuun] spread off ash in the eyes. Likewise, the English idiom “ Flogging a dead horse ” may be paraphrased in both French and Arabic as “ en vain ” and “ بدون جدوى ” [biduun jadwaa]. What is not good about paraphrase is infidelity to the ST. The translator should not overuse this procedure unless necessary, otherwise his translation will be judged as different from the original.

VI.4.4. Omission

If the meaning conveyed by a particular idiom or proverb is not important to the comprehension of the text and it is likely to distract the reader with lengthy explanations, the translator can simply omit translating the expression in question. In other words, it is possible that no close match may be found in the TL to fulfill the meaning in the ST, neither can the meaning be easily paraphrased or explained.

If culture tends to be untranslatable, the availability of translation strategies and borders separating nations cannot confine the cultural exchange as nations in our global village are combining with each other through the cultural intercourse makes translation possible fostering the mutual understanding.

VI.5. Idioms and Proverbs Cultural Values in Translation

Idioms and proverbs are specific to a language culture. Each culture has idioms and proverbs that make it differ from other cultures. The saying, “If you want to know a people, know their idioms and proverbs” illustrates this. We can learn about a people’s thinking and values through its sayings. Idioms and proverbs are the core and essence part of culture unique to a nation or a country; so many people believe that translation of idioms and proverbs of a nation can best represent its cultural connotation. Hence from the angle of cross-cultural communication, more and more translators study the influence of culture on the translation of idioms and proverbs. So properly translating idioms and proverbs from one culture to another arises as a very important issue in cross-cultural communication. These cultural expressions may not have the same value when they are taken out of their socio-cultural context. The expressions of culture concern references which are culturally significant because they form part of people’s customs and history. Broadly speaking, all expressions are potential “cultural expressions” because they are used by members of a culture to

communicate and talk about the world in a particular way. We correctly give “ Every tide has its ebb ” as the English equivalent of “ لكل جواد كبوة ” [likuli jawaadin kabwa] but the two expressions are quite different because they conjure up different images. If translation requires an in-depth knowledge of source and TLs, the identification of culturally bound expressions requires sufficient knowledge of source and TCs to be aware of the meaning of certain references.

In fact, translation is not a mere shift from one linguistic system to another, but rather a cultural transfer. The role of the translator is to facilitate the transfer of cultural elements from one language into another and create an equivalent response from the receivers. The message in the SL is embedded in a cultural context and has to be transferred to the TL.

VI.6. Classification of Idioms and Proverbs into Cultural Categories

If idioms and proverbs are the most difficult part of any language to translate, this is due to the fact that they take root in a nation’s geography, artifacts, customs and religion. Following Nida (op.cit.), idioms and proverbs can be classified into a number of categories of culture.

VI.6.1. Ecology

Ecology related idioms and proverbs refer to climate, plants and animals. Every culture is related to a particular environment and it has its own way of expressing things existing in that environment. Idioms and proverbs which are well embedded in a particular environment are better understood in the milieu where they are originated and whenever they are used in a different context to fit another language culture they lose some of their original value. The French proverb “ les murailles ont des oreilles ” (seventeenth century) is slightly different from the current “ les murs ont des oreilles ”

due to the difference in meaning between “ murailles ” as fortified walls and “murs” as regular walls. The English equivalent “the walls have ears” transmits the message adequately in most contexts, but in translating seventeenth century literature from French to Modern English, there would be a slight loss of the culture behind the translation of this proverb. This loss results from the linguistic difference between the languages which exists due to the variation between the semantic fields.

When two cultures are involved in translation, it is likely to find idioms and proverbs that exist in one culture and do not exist in another. Within the different cultural frameworks, ecological idioms and proverbs display different features and shades of meaning when used by people belonging to various speech communities.

VI.6.2. Material Culture

Material culture includes idioms and proverbs that refer to food, drinks and other objects that people use in their daily life, that is, man-made objects. These may differ from one community to another. It is possible that material things that exist in one society may not exist in another. There are some expressions related to the material culture of a particular people whose translation into the language of some other people is problematic.

VI.6.3. Social Culture

Social culture includes people’s attitudes towards things that distinguish communities from each other. People tend to have different world views and outlooks, and this makes them perceive things in different ways. Every member of a community tries to conform to the customs and beliefs of the community to which he belongs, otherwise he would be rejected. Social culture can be described as referring to

situations or actions taking place in a social context in which people interrelate. Many idioms and proverbs do not mean the same thing for people with different cultures.

VI.6.4. Religious Culture

Religion has deep roots in people's culture and influences their behaviours and actions. Differences in religion often lead to variations in the concepts and beliefs people have and affects their choices of idiomatic and proverbial expressions. For that reason, one religion may bring about expressions that are completely different from the ones in another religion. When translating, the absence of correspondence between these expressions in different languages may cause the translator to interpret them with reference to his own religion and scheme of thought, this in turn results in inadequacies in translation.

VI.7. Cultural Differences and Translation

If translation is regarded essentially as a cross-cultural communication, cultural differences may render the task of translation difficult. As the various speech community conceptualise and interpret the world differently, this poses problems in translation. The translator needs to be aware of the fact that peoples' experiences about the world may be different in order to be able to deal with them properly. The English idiom "Carry coals to Newcastle" which means carrying or taking something which is abundant in the target place- making an effort in vain can be translated into both Arabic and French by يحمل تمرًا إلى البصرة [yahmilu tamran 'ilaa al baSra] carry dates to Al-Basra (Al- Basra is a town in the east of Iraq known for dates) and porter de l'eau à la rivière (to carry water to the river). The three expressions have a metaphorical feature and cannot mean exactly the same thing, referring to the same environment or geographical area which has an influence on the way people speak. In other words, the

three expressions cannot be exact equivalents because their contexts of use may be different having different connotations. There should be differences in some respects. Idioms of this type cannot be used as equivalents in literary translation because it would be an anachronism to speak about the town Newcastle in an Arabic text with Arab characters. Each expression is related to a particular culture and the milieu where it is used.

The Arabic idiom لا يلدغ المؤمن من الجحر مرتين [laa yuldaghu al m'uminu mina al juhri marratayni] “ No believer (in Allah) is stung from a hole twice ” which means a believer should be wise not to make the same mistake twice may not be given exact equivalents in English and French (A fox is not taken twice in the same snare - Fool me once shame on you, fool me twice shame on me - Bon renard ne se prend pas deux fois au meme piège) لا يوقع الثعلب في الشرك نفسه مرتين [laa yuuqa3u al tha3labu fii al sharaki nafsahu marratayni] because it carries a religious connotative meaning. Moslems are recommended to be careful so as not to be misled. The degree of idioms and proverbs translation difficulties depends on whether the languages involved are close or remote culturally. Ilyas, (1989: 123) states :

This implies that translation between languages of disjunct cultures is more difficult than carrying out translation between languages that are culturally related or similar. This does not imply, however, that translation between languages that are culturally related or similar is a straightforward activity. In fact, it embodies some serious pitfalls from the translators as well, though to a lesser degree compared with translation between languages of different cultures.

The concepts of one language may differ radically from those of another. This is because each language articulates or organises the world differently. The difference between the two languages and the difference in cultures makes the process of translating a real challenge. Differences between two cultures may make mutual understanding difficult. Every language expresses a particular culture, and hence, the translator may render an expression into another language but he may not convey the culture of this expression in such a way to transmit the original language speakers' conception to the TL.

Expressions that are culture-bound like idioms and proverbs create problems for the translator especially if the TC and the SC are distant and differ greatly. Expressions that might be thought to be equivalents may not mean the same thing in two languages. Such differences are due to people's life styles, beliefs, customs and religions. If the translator opts for a TL culture oriented translation, that is, adapting the source cultural norms to the target cultural norms, the reader of the translated text will understand the expression with reference to his culture which is quite different from the meaning of the expression in the SC, namely, he will not see the situation as the SL audience sees it.

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 ST. The translator has to translate culture-specific expressions with equivalent expressions that have the same cultural load. In one culture an expression may not be culturally loaded but in another culture the opposite could be true. 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 TC will be difficult if not impossible. This viewpoint is supported by Snell-Hornby (1988: 41) who says:

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 ST 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 expressions 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 expression can mean different things to people from different cultures.

Idioms and proverbs that seem equivalents may have different connotations calling up different ideas within people speaking different languages. This may present an essentially important issue in translation. Cultural connotations make it difficult for the translator to render the meaning intended by the author of the original text. An idiom or a proverb translated into another language may not bring to mind the same

image and idea as the one evoked in the original text. In spite of the fact that differences of cultures constitute serious problems for the translator, he is supposed to do his best to enable people of different cultures to communicate with each other.

If the translator is supposed to reproduce the communicative intention of the producer of the original text, this entails preserving invariant the meaning of the ST as it is transformed into TT. But this depends on the choices the translator makes when he embarks on the translational activity. As Goethe cited in Thriveni (2001) notes :

There are two principles in translation. The translator can bring to his fellow countrymen a true and clear picture of the foreign author and foreign circumstances, keep strictly to the original; but he can also treat the foreign work as a writer treats his material, altering it after his own tastes and customs, so that it is brought closer his fellow countrymen, who can then accept it as if it were an original work.

Goethe's quotation comprises two options: keeping culture-specificity and preserving the flavour of the ST through opting for foreignising translation strategies or adapting the ST to the TC to produce the closest equivalent meaning through adopting domesticating translation strategies. A foreignising translation results in deviations from the norm of the TL culture through the influence of another language culture. In domesticating translation, the translator must re-create an equivalent speech event and reproduce in the translated text the function the original has in its linguistic-cultural framework. It often results in a very real cultural distance from the original text, since the original is transmuted in varying degrees. The changes that occur at the levels of language and register may result in a very different text.

When the translator wants to retain local references and make the translated text sound foreign, he will make use of a deviant translation in order to retain as much as possible the realia of the SC to affirm the otherness of the SC. In this context, Berman (1985, cited in Munday, 2001: 144) considers the destruction of expressions and idioms a deforming tendency in translating novels. He believes that translating an idiom or proverb by its equivalence in the TL is an ethnocentrism. In his view, this is attacking the foreign work's discourse. Thus cultural references should not be replaced by the target cultural references. He believes that the foreign should remain foreign in the TL. The adoption of foreignising translation strategies is based on the belief that the two cultures in question share enough elements and thus aspects of the ST will become transparent to TRs. Although the TRs may lack background knowledge possibly possessed by source readers, maintaining the otherness of the ST is based on the expected readers' willingness to negotiate the meaning of obscure spots by drawing on their own experience. This view joins the idea that there are more similarities than differences among cultures in translation. So, this in turn strengthens the cultural ties among peoples belonging to different cultures and at the same time can make the task of translating culture less challenging.

The translated text remains foreign in some of its aspects because the original text is intended for a particular audience with special life views. This text may not have the same effect when it is translated to be read by people for whom it is not intended. The exotic flavour will be preserved. Moreover, language plays an important role as well as culture because of the close relationship that both have in the process of translation. Due to this fact, “ different languages do not simply provide different ways

of expressing ideas, but they are also different in the more fundamental sense that the ideas that can be expressed differ from language to language” . Hudson (1996, p. 82). According to Catford (1965), meaning is the property of a language. A SL text has a SL meaning and a TL text has a TL meaning — an Arabic text, for instance, has Arabic meaning (as well as Arabic phonology, graphology, grammar and lexis), and an English equivalent has an English meaning. Taking this a step further, concepts are the property of the mind - they have no language. Meaning which is the property of a language is manifested through language and embodied in language. Concepts on the other hand, reside in the mind, outside language. As such, they are universal and therefore transferable and translatable.

When we think in terms of adopting domesticating translation strategies, the translator attempts to create the equivalent effect on the TRs. Whenever the translator comes across cultural idioms and proverbs in the SL, he translates them into similar ones in the TL, which perform the same function of the SL. For instance, the English idiom “To have a frog in one’s throat” may be translated as “ Avoir un chat dans la gorge ” into French. The translator has to look for the phraseological equivalent, i.e., he has to find a corresponding lexical unit of the original idiom in terms of meaning and phraseological formulation. This is related to what we call phraseological translation which is based on combinations in terms of phraseological units, including proverbs and idioms. Phraseology is a substantial constituent of language. Erman and Warren (2000) found that as much as 58.6% of spoken discourse and 52.3% of written language was prefabricated. Howarth (1998) in his study on academic writing found that between 31 and 40% was made up of phraseological units.

Phraseology serves to facilitate language use through decreasing processing efforts in its production. Pawley & Snyder (1983: 208) state that:

Indeed, we believe that memorised sentences and phrases are the normal building blocks of fluent spoken discourse, and at the same time, that they provide models for the creation of many (partly) new sequences which are memorable and in their turn enter the stock of familiar usages.

The translator needs to acquire phraseological competence in terms of developing a consciousness of phraseological units. He also needs to make use of a list of frozen forms but first, he has to recognise minimal translation units. A proverb is the biggest unit encoded of discourse and the smallest poetic composition. This way of proceeding in translation is based on the target-oriented approach to translation suggested by Toury (1995: 26) who believes that the function of what is considered to be a translation in a given culture is determined by the TC and that translations are first and foremost “ facts of TCs ” (ibid. : 29). Translational activity is governed by a set of norms that have cultural relevance in the TC framework in which the translator operates. Norms could be described as, the society’s way of regulating behaviour. Learning this code of conduct is part of an individual’s socialisation process.

The translation product cannot be completely domesticated imposing TC norms but some sort of compromise between domestication and foreignisation should be reached. Thinking of a translation being either domesticated or foreignised is untenable, since the translator tends to oscillate between the two strategies. Practically speaking, what renders translation a possible activity is cross-cultural links even

between very different cultures such as English and Arabic. The existence of relationships between cultures is proved by the availability of equivalence or correspondence when translating. Strong ties among cultures are undeniable and translation is a manifestation of inter-cultural relations.

As the main aim of translation is to establish communication between members of different cultures, (Vermeer, 1983, also Christine Nord, 1997) Vermeer views translation as primarily a cross-cultural communication transfer and cross-culture event. (1986) Since translation takes place between two different socio-cultural communication environments, it is regarded as a cultural communication, not merely a linguistic activity. Translation is not a mere linguistic procedure, there should be a cultural comprehension. What is relevant in the SL environment may not be relevant in the target one, thus the translator's job is to bridge gaps between the ST and TT, and intention of the SL author and receiving capacity of the TL reader. Translation as a form of mediating action aims at overcoming linguistic barriers. This mediating function often implies the necessity of creating a communicative bridge for members of two or more cultures. Translating works to bridge the cultural gap between two worlds and make communication possible between linguistic communities. The translator is the primary link between the original work and its audience in another language. The translator has to achieve a high degree of communicative equivalence providing TL readers with very much the same experience as that achieved by the ST. If the purpose of translation is to transfer a text from one language to another in an intelligible way, the translator has to translate idiomatically.

The great effort made by the translator to bring his mission, as a mediator between cultures, to a successful conclusion should be felt through the pains he takes

to present a translation that is thoughtfully carried out making use of all available sources of information. Translation is a particular case of contact between languages and moving from one language to another produces most often interferences, namely, confusion between the linguistic systems of the source and TLs. That is why, the translator has to respect the norms of the TL.

VI.8. Culture-Based Approach to Idioms and Proverbs Translation

According culture-based approach to the translation of idioms and proverbs, translation is regarded as transference of one culture into another. Hervey et al (1995: 20) argue that “ Translation is not just a transfer of information between languages, but a transfer from one culture to another”. Consequently, carrying out the activity of idioms and proverbs translation adopting a culture-based approach requires a certain translation theoretical framework.

If we consider translation as a cultural process across cultures, sociolinguistics would play an important role in the process of idioms and proverbs translation and the focus would be on cross-cultural communication difficulties. In this sense, the process of translation is viewed as a communicative act in a specific situational context. As idioms and proverbs are culture-tied expressions, Culture tends to be at the root of communication challenges. The translated message should impart the same understanding as the original message, but such results are not always possible. This is because of the distance that may exist between the two cultures which affects the process of translation.

Since cultures do not interpret the same situations in the same way, it would be difficult to render the atmosphere that idioms and proverbs carry with them. Idioms and proverbs themselves gain meanings through their associations with their socio-

cultural and historical background. Thus, when engaging in idioms and proverbs translation, the translator has to take into account cultural and historical associations. Each expression in a culture functions as a cultural and historical entity whose underlying associations of meaning have to be transferred as a totality into the cultural context of a new language.

Idioms, and proverbs like any other utterances, are to be produced and understood strictly within a shared context of situation, in which the social, cultural, historical and physical setting has a relevant role to play. The meanings of idioms and proverbs are in large measure dependent on and a part of the culture of the speech community. The more deeply embedded in the culture these expressions are, that is to say the more revealing they are of that culture, the greater the difficulty of rendering them in a language from outside the culture area. That's why, dealing with idioms and proverbs presupposes a competence which is not merely linguistic but cultural as well. Translation implies an understanding not only of the immediate context but also of more general assumptions, such as a people's worldview, including their ways of relating the use of language to social action.

Translation, involving the transposition of thoughts expressed in one language by one social group into the appropriate expression of another group, entails a process of cultural decoding and recoding. Snell-Hornby (1989:319) maintains that “ Translation no longer entails linguistic substitution or mere code-switching but a cultural transfer ”. When translating, we are not just dealing with words written in a certain time; most importantly, it is the cultural aspects of the text that we should take into account. The focus on both cultures namely, the SC and the TC permits to, on the one hand, understand the cultural aspects of the ST, on the other hand, express these

cultural aspects in the TT in such a way that fits the culture concerned so as to ensure a good communicative function of the TT.

If thinking is a mental operation which aims at finding concepts that refer to things around, people do not conceptualise these things in the same way. Contrastive cognitive and sociolinguistic analysis between different languages idioms and proverbs shows how idioms and proverbs share a common underlying schema of cognition, while they reflect different cultural aspects. Thus, idioms and proverbs constitute a rich resource to analyse the way we process experience and conceptualise the world.

Translation can be regarded as a particular type of cultural practice involving processes of intercultural mediation. Translating is viewed less as a linguistic and more, or even exclusively, as a cultural procedure. A linguistic approach to translation is thought to be too narrow and to neglect the wider cultural and social aspects of translation. As a result of this turn towards a cultural dimension, scholars look at translation more as a way of transmitting ideas from one culture to another. Every translation is to be considered a cultural translation before it is a linguistic one. Snell-Hornby (op.cit.:42) maintains that “ If language is an integral part of culture, the translator needs not only proficiency in two languages, he must also be at home in two cultures”. Hence, translation is recognised as an act of culture-specific communication. Modern trends are more oriented towards cultural rather than linguistic transfer. This view is expressed in statements such as “ One does not translate languages but cultures ” and “ In translation, we transfer cultures not languages ”.

A text to be translated is regarded as a cultural phenomenon that functions within its culture producing and undergoing many influences. The translator has to

think of finding the appropriate rendering of the culture represented in one language into another. As language is thought to be embedded in culture, meaning of any idiom or proverb can only be properly understood with reference to the cultural context enveloping it. Since in translation meaning is of particular importance, it follows that translation cannot be fully understood outside a cultural frame of reference. When translation is regarded as a fact of culture, translational activity is governed by a set of norms that have cultural relevance in the TC framework in which the translator operates.

Translation norms are socio-cultural constraints which affect the way translation is viewed and carried out in different cultures. Translation is expected to conform to TC norms. The differences between cultures norms constitute the main source of translation difficulties. Since the process of translation involves two cultures, the translator cannot carry out the translation act in isolation from cultural factors. Lotman in Bassnett (1992: 14) claims “ No language can exist unless it is steeped in the context of culture ”. It’s quite true that a text cannot be treated in isolation from the culture where it works. Nida (1993: 14) expresses the same idea in another way:

The role of language within a culture and the influence of the culture on the meanings words and idioms are so pervasive that scarcely any text can be adequately understood without careful consideration of its cultural background.

Cultures tend to resort to different means of expressions to express the same situation. The case is referred to as “same meaning, different form”, because what should change in translation is the form and the code but meaning should remain unchanged. Translation activities should be regarded as having cultural significance.

Translation could be viewed as an act attached to certain cultural concepts and notions of certain people. Thus, it can be approached from an anthropological standpoint. According to Malinowski, cited in Abu-Risha (2003), in order to translate a ST, it is imperative to take into account the totality of the culture surrounding the text in question. In his view, this is of paramount importance for understanding and consequently translating the text. The study of meaning should be carried out in terms of function in context because the meaning of an utterance refers to intention to be achieved rather than the mere individual meaning of its own lexical terms. Cultural differences make translation a difficult exercise, and rarely will two translators agree on the proper translation of a given ST.

Malinowski's concept of the context of situation provides an excellent framework for the analysis of a text for translation, and for the selecting of most suitable cultural options for the TL version. The context of situation serves as an appropriate environment for a given piece of language. The type of language a person uses is determined by the context of situation. It is essential to recognise that every expression has meaning in the context in which it occurs and only in that context. Cultural context is an important factor in translation practice because it refers to the environment in which we live and forms the framework for our thought. In a particular situation, a person says what his fellows, one way or another, expect him to say. Every utterance is determined by the context of situation in which it would appear. Thus, the translator conforms to the way people express themselves in concrete social situations respecting the type of expression used in each situation. This means that the literal translation does not always reflect the intention of the speaker or writer in the original text unless the translator is aware of the right expressions used in different situations.

Translation must incorporate different cultural realities, namely, the cultural context behind expressions. A translator must place expressions against the cultural background of a society, not simply to give their lexical equivalents. The ultimate goal is to understand what the text means with reference to the situation in which it is produced. A translator culturally adapts the text so that it can be understood in the TL in the same way it is understood in the original language. The translator needs to define expressions by placing them within their cultural context to minimise cultural differences. He operates some changes to make translation fit the TL culture. The translator must be cognizant of cultural nuances in cultures. Translational norms should be understood as internalised behavioural constraints which embody the cultural factors. A translator who fails to take the cultural context into account is likely to commit errors. If the translator works not on language but on its use in real social situations, he would be expected to conform to sociocultural norms of the language into which he translates. The translator has to place a cultural filter between ST and TT. He has to view the ST from the angle the TC reader views it, but should not lose sight of the importance of remaining faithful to the original text.

The problem raised by the dimension of culture in the process of translation is whether the translator erases all cultural features that make the translated text sound foreign or preserves the cultural specificities of the ST in the TT. There is not a clear cut solution to this problem. It depends on the translation approach adopted by the translator. If the translator makes a shift towards the TC, this is called target-oriented translation. But if he preserves the SC, this is termed source- oriented translation. The proverb “ الوقت من ذهب ” [alwaqtu min dhahab] is translated into English by “ Time is money ” instead of “ Time is golden ” . The English equivalent proverb “ Time is

money ” is typical of the TC. “ Half a loaf is better than nothing” may be translated into Arabic by “ نصف رغيف من الخبز خير من فقدان الخبز ” [niSfu raghifin mina al khubzi khayrun min fuqdaani al khubzi] “ half a loaf is better than the loss of loaf ” (source translation) keeping the original idiom rather than using the Arabic idiomatic expression “ الرمد خير من العمى ” [al rramadu khayrun mina al 3amaa] “ conjunctivitis is better than blindness” (target translation).

The advantage of target translation is that it results in a translated product that would be meaningful since it conforms to the norms of the TL. But this may deprive the reader of gaining insight into a foreign culture and knowing about other people’s practices, and hence it results in cultural imperialism instead of accepting differences and being tolerant by acquiring a broader cultural horizon. Accepting elements from SL will enrich the TL.

As there are no limits between the two types of translation, a translated text may involve the two kinds of translation resulting in a hybrid text, displaying features that somehow seem strange for the receiving culture. That’s why, Al JaahiTH says “ ومتى وجدنا الترجمان قد تكلم بلسانين علمنا انه قد ادخل الضيم عليهما لان كل واحدة من اللغتين تجذب الأخرى وتأخذ منها وتعرض عليها ”. Dès que l’interprète parle deux langues, on doit savoir qu’il leur porte préjudice car chacune des deux attire l’autre vers elle, s’empare d’elle et s’oppose à elle ”. “ As soon as the interpreter starts speaking two languages, we should know that he damages them because each one of them draws the other to it, takes over it and opposes it ” (our translation). Even if the hybrid text is not fully established in the TC because it doesn’t conform to the established norms and conventions, it is accepted in its TC because it fulfills its intended communicative objective. A new text type is created in the TC by using some of the features of the text type in the SC. A

hybrid text has features that are somehow contradictory to the norms of the TL and culture.

As the ST and TT are embedded in separate cultures, it is necessary to consider them as representations of those cultures and they are also to be considered representations of each other. The translator needs to establish a relationship of equivalence which is not an easy task because of cultural differences. Translation is a complex activity and at times there is an ebb and flow between being source oriented or target oriented and sometimes there are stumbling blocks as in the case of non-equivalence. In pursuit of appropriate equivalence the translator needs to make certain decisions. There are factors which influence the decision making during the “decomposition of the source message, [...] its transfer across the cultural-linguistic border and the recomposition of the target message” (Toury 1980:17).

However, even if the translation is SL-based, the reader will interpret the text with reference to his cultural background. Consequently, he may not have the same attitude towards things as the reader of the original text. The text acts like a stimulus and the reader completes the process of reflection. He contributes something to the text. It is why, the text is a source of endless speculation which is conditioned by the social and cultural context within which it is written. If translating is taking a text out of its cultural context and bringing it into another foreign cultural context, we wonder if the two texts will have the same value and effect on the two readers: the ST reader and the TT reader. In this respect, Dib (1954:194) states that:

Une œuvre ne peut avoir de valeur que dans la mesure où elle est enracinée, où elle puise sa sève dans le pays auquel on

appartient, ou elle nous introduit dans un monde qui est le notre avec ses complexités et ses déchirements.

“ A work can only have a value insofar as it is rooted, where it gets its sap in the country to which we belong, where it introduces us into a world which is ours with its complexities and its rifts ” (Our translation). This may be related to the fact that the translator cannot render all the meanings, associations and connotations conveyed by the original text. One language cannot express the meanings of another, in other words it is difficult to arouse through an equivalent expression the same feeling and mood the original expression arouses.

Nida (op.cit.: 176) says: “ No translation that attempts to bridge a wide cultural gap can hope to eliminate all traces of foreign setting ”. He goes on to say that “ It is inevitable that when source and receptor languages represent very different cultures there should be many basic themes and accounts which cannot be naturalized by the process of translating ”.

If translation is thought to be an operation between cultures, it is indispensable to adopt a culture-based approach to achieve understanding between cultures. Idioms and proverbs to be translated are regarded as an integral part of the culture to which they belong. The role of translation from a socio-linguistic point of view is to familiarise the reader of the TT with the culture of the speakers of the SL. Keeping the cultural components of the ST gives the TR the opportunity to understand the setting and the cultural context of the original text. Preserving the cultural features of the ST serves as an enrichment of the TL. However, there are those who are in favour of providing the TR with a text that is easy to read and understand focusing on what is universal in terms of human content of the text giving more importance to the text's

universal and human features than cultural peculiarities. Rendering cultural features of the ST may reduce readability and decrease the number of the translated text readers.

VI.9. Translatability Limits

The translatability has been approached from two viewpoints: the universalistic point of view and the relativist one. Supporters of the former approach claim that the existence of linguistic universals ensure translatability. Those who adhere to the latter approach maintain that each linguistic community interprets reality in its own particular way and this gives rise to translatability problems. “Linguistic relativism” means that that speakers of different languages perceive the world differently. In this sense, different languages predispose their speakers to think differently, i.e., direct their attention to different aspects of the environment. Each linguistic community interprets reality in its own particular way and this threatens translatability. The belief in linguistic universals, a notion which underlies the views of all those who adhere to translatability, would make of translatability possible. The relativists emphasise the idiosyncratic elements of language and the universalists its general universal principles. Some of the most prominent linguists like Jakobson, and Nida accept the view that, in principle everything can be expressed in any language. Those who support this view argue that the translatability of a text is guaranteed by the existence of universal syntactic and semantic categories. In this regard, Nida (op.cit.: 2) observes: “That which unites mankind is greater than that which divides”. He (1994: 150) adds:

The nature of language explains in large part why translating is possible. The fact that all languages exhibit so many structural similarities guarantees the potential for effective interlingual

communication... Although to a considerable extent languages can be regarded as “rule governed”, they are also “rule defying”, or perhaps more accurately stated, they are “rule stretching” in that analogies within languages can always be pushed into unused, nearby areas.

If cultural oddities may lead one to believe that there are, indeed, many crucial cultural differences complicating the translation process, Koller (1992: 176) points out that

Cultural differences should not be exaggerated, since - as it is well known by practising translators - expressions referring to culture-specific political, institutional, socio-economic, historical, and geographical phenomena, which can only be understood in the particular ‘cultural situation’ in which they are embedded, and which consequently lack a corresponding statement in the TC, can nevertheless be translated by means of certain compensatory mechanisms.

Other scholars, however, do not adhere to this theory of universal translatability. It is believed that because of certain idiosyncratic elements in each language, a perfect translation is ultimately impossible. According to Steiner (1975: 149):

The relativists’ position carried to its logical conclusion holds that no complete acts of translation between different semantic fields are possible. That all translations are approximate and antologically reductive of meaning. The matrix of feeling and

associative context which energises usage in any given tongue can be transferred into another idiom only partly and by virtue of periphrastic and metaphrastic manoeuvres which inevitably downgrade the intensity, the evocative means, and the formal autonomy of the original. Poets have often felt this.

Within this context Mounin (1963 : 168) writes:

Quand on dit que la traduction est impossible, neuf fois sur dix on pense à ces connotations qui mettent en cause non seulement la possibilité de transfert de civilisation, de « vision du monde » à « vision du monde » de langue à langue mais finalement d'individu à individu même à l'intérieur d'une civilisation, d'une vision de monde d'une langue qui leur sont communes.

Today translating is not seen as an easy act. A translator is commonly seen as a prisoner of his own culture. Eugene Nida and William Reymann (1981) have found, that a translator usually understands the message in accordance with his own cultural-linguistic context. Regardless of that a concept in the SL is not always semantically equivalent with the same concept in the TL because each language expresses a particular speech community's world view. Generally descriptive phrases are therefore better (more equivalent) than foreign terms in translating a message into another culture. The extent to which a text is translatable varies according to the degree to which it is rooted in its own specific culture and to the distance that separates the cultural background of ST and target audience in terms of time and space. Martinet (1980) holds that human experience is incommunicable, because it is unique. The reason he puts forward is that each language structures the data acquired through

experience in its own individual way and, in doing so, he adopts the Sapir-Whorf hypothesis: “No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached”. This what makes Nida(2000, 126) state that “ Since no two languages are identical...it stands to reason that there can be no absolute correspondence between languages. Hence there can be no fully exact translations” .

The Sapir-Whorf hypothesis consists of two parts, linguistic relativity and linguistic determinism. In its strongest sense, linguistic determinism can be interpreted as meaning that language determines thought. In its weakest sense, language partially influences thought. Humans may be able to think only about objects, processes, and conditions that have language associated with them (linguistic determinism). Culture is largely determined by language (linguistic relativity). Different cultures perceive the world in different ways.

Examples such as these make the Sapir-Whorf hypothesis (in Lyons, 1981) very plausible, but in its strongest form, it is unlikely to have any adherents now. The fact that translation between languages is possible and has been practised throughout ages is a major argument against it. Words are often borrowed from one language into another, for instance, the French borrowing “le weekend” from English and this would be impossible if language was determined by thought completely. The existence of conceptual differences between cultures due to language is undeniable, but this is not to say that the differences are so great that the mutual comprehension is impossible. Corder (1973: 77) argues that “ Languages do, in fact, have strong resemblances to each other. If they did not, one might doubt whether people would learn a second

language”. One language may take many words to say what another language says in a single word, but in the end the circumlocution can make the point.

However, a weaker version of the Sapir-Whorf hypothesis is generally accepted. Language may not determine the way we think, but it does influence the way we perceive things and affects the ease with which we perform mental tasks.

Some scholars assume that translation difficulties have their origin in the gap between SC and TC. Catford (1965: 98) proposes the following definition:

Cultural untranslatability arises when a situational feature functionally relevant for the SL text, is completely absent from the culture of which the TL is a part. For instance, the names of some institutions, clothes, foods and abstract concepts amongst others.

However, Nida and Taber (1969: 4) claim that “Anything that can be said in one language can be said in another, unless the form is an essential element in the message”. Snell-Hornby (1995: 41) states 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 ST and target audience in terms of time and place.”

Translation theorists have noted many hindrances in relation to intercultural translation. As a result, they have extensively investigated the cultural differences among languages and facilitate the development of translation procedures in order to overcome these hindrances. Culture represents different aspects of life. Theorists thus realise that culture is a very complex issue and this is due to the fact that what is

considered culturally acceptable to one group of people can be regarded as totally strange and mysterious to another. As for translation, these differences among cultures represent an area of difficulty, the degree of which depends on whether the languages involved are close or remote culturally. Ilyas (1989: 123) states :

This implies that translation between languages of disjunct cultures is more difficult than carrying out translation between languages that are culturally related or similar. This does not imply, however, that translation between languages that are culturally related or similar is a straightforward activity. In fact, it embodies some serious pitfalls from the translators as well, though to a lesser degree compared with translation between languages of different cultures.

Untranslatability reflects the area where intercultural equivalence does not exist. For Catford (1965), intercultural non-equivalence which can cause untranslatability arises when a situational feature is functionally relevant to the SL text, but fully absent from the TL text in which the TL culture is rooted. The more disagreement there is between the concepts of the SC or its linguistic system and those of the TL culture or its linguistic system, the more these variables hinder intercultural translation. This may lead to untranslatability such as in cases overwhelmed by tension between form and meaning. This can make obtaining full equivalence difficult, or even impossible. In this connection, Winter (1969:478) says:

The system of form and meaning in language A may be similar to that in language B, but it is never identical with it. This statement has a very simple, yet very important corollary: There

is no completely exact translation. If an interpretation of reality as formulated in language A does not exist in isolation, but as part of the system total of this language, then its correlative in language B cannot be isolated from the overall system of B, which must be different from that of A.

Translation impossibility could arise from the untranslatability of context, that is, life patterns expressed in the SL text could be completely alien to the TL reader. However, the cultural gap among nations could still be bridged; in recent times, globalisation and modern communication technology has helped the world's cultures to get closer and become more accessible (mostly through the English language). This, of course helps to enlighten the TL reader and increase his awareness of many concepts that belong to cultures completely alien to his own. Thus, Al-Najjar (1984: 25) states:

The receptor-culture reader may share with the SC reader knowledge about the life patterns of the SC. He may have been informed previously about the SC. He may have read an anthropological study of the other culture, or may have lived for a certain time with the society of the SC.

The issue of translatability is believed to be translator-dependent. Using his skill and experience, the competent translator can translate the untranslatable and creatively offer a meaningful TL version out of the most obscure text. To overcome the difficulties resulting from the cultural differences between the ST and the TT, the translator should make a description of the elements existing in the SC in order to give their equivalents in the TC. Nida (op.cit. : 89) expresses this stating that:

The area of cultural specification, however, is likely to provide the greatest difficulties for the translator. In translating a text which represents an area of cultural specification in the SL, the translator must frequently construct all sorts of descriptive equivalents so as to make intelligible something which is quite foreign to the receptor.

Dealing with the problem of translatability and untranslatability in terms of producing an equivalent version, Brislin (1976: 63) states:

The question of untranslatability has too often been discussed in terms of absolute rather than relative equivalence. If one is to insist that translation must involve no loss of information whatsoever, then obviously not only translating but all communication is impossible. No communication, whether intralingual, interlingual or intersemiotic, can occur without some loss of information.

If there is, on the one hand, the necessity to provide a translation, on the other hand there is “theoretical impossibility” of translating some expressions. The following quotation by Petrey (1984: 87) provides ample evidence.

Translation is of course an impossible task. No version of any sentence in one language can possibly capture the semantic richness, phonic structure, syntactic form and connotative allusiveness of a sentence in another language.

Most translation theorists agree that the text in the SL may include words or expressions that represent cultural features in the ST that have no equivalents in the

TL, or they may exist but in a different way. That is why, some connotative meanings may be lost when translating.

To sum up, the consensus now seems to be that absolute untranslatability does not exist in spite of idiosyncratic elements of each language. The debate on translatability versus untranslatability loses part of its validity, since the various strategies that translators can resort to when confronted with a gap between two cultures are acknowledged as sound translation mechanisms. Besides, translation practice shows that it is possible to translate. Maybe, translation is impossible when we want to preserve the form rather than the meaning of the ST. Translation practice pinpoints that translation can never be a replica or perfect reflection of the original text because of the variety of grammars, words connotations, words that refer to things that may exist in one milieu and not in another, cultural differences, etc. At the same time, it is assumed that the perfect translation, that is, one which does not entail any losses from the original is unattainable despite the general principles shared by languages. A practical approach to translation must accept that, since not everything that appears in the ST can be reproduced in the TT, an evaluation of potential losses has to be carried out. Another argument in favour of the possibility of translation is that translation has been used and practiced throughout history, transferring information and knowledge across cultures. It's worth quoting Senn in Snell-Hornby and Pöhl (1989: 79) who claims that “ Nothing is negligible [...] is not a principle that could possibly survive in translation. Priorities must be set ”. In this regard, Chitoran (1973: 69-70) states that:

“ The differences in environment, climate, cultural development, etc., among various communities may be extremely significant,

but basically, human societies are linked by a common biological history. The objective reality in which they live is definitely not identical but it is by and large similar.”

The fact that the objective reality in which people live is similar, this makes translation possible.

It is quite true that there are things that make translation difficult. It is not enough to translate only words, the translator should also know the civilisation that the concerned language has, including culture, beliefs and values etc. The translator is not supposed to conserve strictly the meaning and form of the text to be translated. This point of view renders translation possible and at the same time it emphasises the fact that translation means rather the transfer of information or message.

Conclusion

Each culture represents a specific interpretation of reality. Thus, the translator is required to reproduce social situations from one language into another. In spite of the fact that it is not always easy to transfer social situations from one language to another because of lexical non-equivalence, the translator has at his disposal a range of strategies that help him to find a way to carry out the task of translation. Besides, language knowledge is not enough to conduct translation. Knowledge of culture is a prerequisite for an adequate translation. The most serious mistakes in translating are usually not the result of language inadequacy, but of wrong cultural assumptions. The possibility of translation is related to knowledge of cultural realia. Some texts are so rooted in their culture that the translator may find it difficult to render them into another language. But there should be a way to handle the situation. In fact, absolute untranslatability, whether linguistic or cultural, does not exist. A perfect

translation, that is, one that does not entail any loss of information from the original is unattainable. It would be fanciful to think of an absolutely faithful translation. The translator sets priorities.

Chapter VII: Analysis of Idioms and Proverbs Translation

Introduction

This chapter is devoted to the identification and investigation of the difficulties encountered in translating idioms and proverbs included in Tahar Wattar's novels and the strategies used to overcome such difficulties with reference to cultural, cognitive and linguistic aspects of idioms and proverbs. The cultural view helps to understand the cultural associations and values of idioms and proverbs. The cognitive view permits to gain insights into the principles that underlie the cognition of idioms and proverbs. The linguistic view enables to grasp the poetic devices that characterise them.

VII.1. An Overview of the Novels

Tahar Wattar's first novel, *L'AS* (The Ace) which was published in 1974 included a critique of the Algerian Liberation Front and its liquidation of its communist members after they refused to dissolve their organisation. *L'AS* deals with the events that took place during the period of the Algerian resistance to the French colonialism. In this novel, Wattar exposes the issue of colonialism and the systems it imposes on the colonised country like dividing people into those who are for us and those who are against us.

'*Ez - zilzel* *Le séisme* (The Earthquake) was first published in Beirut in 1974. It is a tale which combines reality with fiction. Characters and actions are representative of Algerian people's real life. The novel includes references to places and events which are part of the Algerian socio-cultural background. '*Ez - zilzel* depicts a particular geographical, social and historical setting. The novel goes back to the post colonial period and the beginning of the 1970s and begins with the arrival of

Abdelmadjid Boularwah, the main character, in the city of Constantine where the events take place. The main theme of the novel is the conflict between tradition and modernity. This is expressed through the opposing attitude of Abdelmajid Boularwah towards modernisation. The novel exposes the author's vision of a society in chaos, a world turned 'upside down'. Constantine is no longer as it was. A great part of the novel is devoted to change. The change that takes place in Constantine and to which Boularwah cannot adapt himself results in his mental breakdown. Because of his nostalgia for the past and rejection of the present, he wishes that an earthquake would devastate everything.

The symbolic novel *Al-Hawwat wa Al-Qasr Le pêcheur et le palais* (The Fisherman and the Palace) which was published in 1980 reveals the disappointments of the people with the political agenda of independent Algeria. Another controversial subject Wattar raises is the abuses by the opportunists who benefited from both war and peace.

Urs Baghl Noces de mulet (1978; *A Mule's Wedding*) is primarily an allegorical writing with a deep vein of satire and provides insight into Algerian culture, politics, society, and psychology.

VII.2. Identification and Classification of Idioms and Proverbs in the Novels

The identification of idioms and proverbs existing in the novels as object of study is based on the fact that they are specific and clear markers of Algerian people's cultural identity. That is why, their understanding requires cultural knowledge. As the novels depict life in a certain period of time where special expressions are used, it may not be easy to find the most appropriate translation to them. When the idioms and proverbs involved in the novels are identified, they are classified into cultural

categories provided by Nida (op.cit.): ecology, material culture, social culture and religious culture. It should be pointed out that it is difficult to draw a line of distinction between these cultural categories because they overlap and there is no clear or uniform criteria to define them. That's why, it is sometimes difficult to decide about which heading or category you classify a particular idiom or proverb. The main purpose of classifying idioms and proverbs into categories is to provide guidelines towards a better understanding of cultural issues for analysis. Cultural categories help to understand the problem of idioms and proverbs mismatch caused by cultural differences. The categories also make it clear that every culture has specific referents that may be ignored by other cultures or viewed from a different angle and this shows that cultural differences are worth discussing and investigating to be aware of their influence on the process of translation.

VII.3 Classification of Arabic Idioms and Proverbs into Cultural Categories and their Translation into French

VII.3.1 Ecology

Ursu Baghl عرس بغل (33) حتى ينهق الحمار في البحر

[hattaa yanhaqa al himaaru fii al bhari]

Quand les poules auront des dents (26)

Ursu Baghl عرس بغل (105) طينهم وحدها

[Tiinhum wahdahaa]

Sont d'une autre trempe (84)

Al-Laaz اللاز (35) ما يبقى في الوادي غير أحجاره

[ma yabqaa fii al waadii ghayr 'ahjarahu]

Il ne restera dans le lit de l'oued que ses galets (30)

الزلازل Al-Zilzaal (62) تجري الرياح بما لا تشتهي السفن

[tajrii al rriyahu bimaa laa taschtahiihi al ssufunu]

Les vents ne soufflent pas toujours au gré des vaisseaux (44)

الزلازل Al-Zilzaal (62) يوجد في النهر ما لا يوجد في البحر

[yuujadu fii al nnahri maa laa yuujadu fii al bahri]

On trouve parfois dans le fleuve ce qui est introuvable dans l'océan (45)

VII.3.2 Material Culture

عرس بغل Ursu Baghl (105) القدر القديمة وحدها في بنة طعامها

[al qdr al qadiima wahdhaa fii bannat T3aamhaa]

C'est dans les vieilles marmites qu'on fait la bonne soupe (84)

الزلازل Ez - zilzel (61) سمنون في دقيقنا

[samanunaa fii daqiiqinaa]

C'est dans notre farine que nous avons mis du beurre (44)

الزلازل Al-Zilzaal (187) لا يفت الحديد إلا الحديد

[laa yafuttu al hadida 'illa al hadiidu]

Seul le fer écrase le fer (142)

VII.3.3 Social Culture

عرس بغل Ursu Baghl (119) يركب رأسه

[yarkubu ra'asahu]

Perdre les pédales (94)

عرس بغل Ursu Baghl (119) يوم احتجتك يا وجهي خبشتك القطط

[yawm 'ahtajtak yaa wajhii khabshatak al qTaT]

Le jour où j'ai voulu te voir, ô mon visage, les chats t'avaient griffé (95)

عرس بغل Ursu Baghl (122) بعدما شاب علقو له الكتاب

[ba3dmaa shaab 3allaquulu al ktaab]

Il est trop vieux pour qu'on le protège du mauvais œil (97)

أخسر وفارق Ursu Baghl عرس بغل (122)

['akhSar wafaarq]

Il vaut mieux payer et rompre les liens (97)

Ursu Baghl عرس بغل (144) يدخل انفه في أي شيء

[yudkhilu 'anfahu fii 'ayyi shay'in]

Il fourre son nez partout (116)

Ursu-Baghl عرس بغل (153) اللي في ايده كل ليلة عيده

[allii fii iidu kul liila 3iidu]

Quand on a les mains pleines, il est toujours l'heure de faire fête (123)

Al-Laaz اللاز (16) لو كان يحرث ما يبيعوه

[lu kaan yahrath maa ybii3uuh]

Il n'aurait pas été vendu si vraiment il labourait (15)

Al-Laaz اللاز (19) زواج ليلة

[zwaj lila...]

Le mariage d'une nuit.... (17)

Al-Laaz اللاز (25) كي تجي تجيبها شعرة. وكي تروح تقطع السلاسل

[kii tjii tjiibhaa sha3ra wki truuh tqaTTa3 al slaasal]

Si le bois est mouillé, ne t'épuise pas, mais s'il est sec, la flamme prend vite (22)

Al-Laaz اللاز (28) اسأل المجرب لا تسأل الطبيب

[as'al al mjarrab laa tas'al al Tbiib]

Demande conseil à l' homme d'expérience plutôt qu'à l'homme de science (24)

Al-Laaz اللاز (39) الشامي شامي والبغدادي بغدادي

[al shaamii shaamii walbaghdaadii baghdaadii]

Il faut choisir son camp (33)

أبيع الريح واقبض الصحيح (156) Al-Laaz

['abii3u al riih wa'aqbiDu al Sahiih]

Je vendais du vent en échange du palpable (126)

الدوام يثقب الرخام (220) Al-Laaz

[al dwaam yathqab al rukhaam]

La persévérance perce le marbre (176)

الحوات والقصر (25) لكل مقام مقال Al-Hawaat Wal-Kasr

[likuli makamin maqaal]

Il faut être à la hauteur des circonstances (19)

من سار على الدرب وصل (151) الحوات والقصر Al-Hawaat Wal-Kasr

[man saara 3alaa al ddarbi waSal]

Vouloir c'est pouvoir (111)

الزلال (54) العين بصيرة واليد قصيرة ez - zilzel

[al 3ayn baSiira walyad kaSiira]

Les moyens ne son pas à la mesure des désirs (38)

الزلال (61) ما ضاع من الطول ربحناه في العرض ez - zilzel

[maa Daa3a mina al TTuuli rabihnaahu fii al 3arDi]

L'opération a été bénéfique (44)

الزلال (66) يخلف على الشجرة ولا يخلف على قصاصها Ez - zilzel

[yakhlaf 3laa al shajra walaa yakhlaf 3laa qaSSaaShaa]

Dieu permet à l'arbre de repousser, mais il ne récompense pas celui qui le coupe (47)

الزلال (78) كل شيء له أوانه Ez - zilzel

[kulu shay'in lahu 'awaanuhu]

Il y a un temps pour chaque chose (58)

حنان الدجاجة بلا رضاعة (105) Ez - zilzel

[hnaan al ddajaaja blaa rDaa3a]

Amour de poule incapable d'allaiter (78)

كل إناء بما فيه يرشح (114) Ez - zilzel

[kulu inaa'in bimaa fiihi yarshahu]

Ne suinte du vase que la mixture qu'il contient (84)

خير البر عاجله (136) Ez - zilzel

[khayru al birri 3aajiluh]

Fais vite fais vite (102)

من لم يشبع من القصعة لا يشبع من لحسها (163) Ez - zilzel

[man lam yashba3 min al qaS3a laa yashba3 min lahsihaa]

Celui qui ne se rassasie pas en plongeant la main dans le plat ne se rassasiera pas en le léchant (124)

كالتبيب لا جار ولا قريب (178) Ez - zilzel

[kal ttibiib laa jaar walaa qriib]

Solitaire comme la huppe, sans parents ni voisins (134)

VII.3.4 Religions Culture

المذبوح مذبوح للعيد أو لعاشوراء (145) Ursu Baghl عرس بغل

[al madhbuh madhbuh lal3iid 'aw l3aashuraa]

Que l'on se fasse égorger pour l'Aid ou pour l'Achoura, c'est du pareil au même (116)

دعاوي الوالدين تنفذ في الضنائة (66) Al-Laaz

[d3aawi al waaldiin tanfadh fii al DDinaaya]

Les anathèmes des parents se réalisent dans leur progéniture (54)

Ez - zilzel الزلزال (137) حيثما شاء الحي وضع رأس الميت

[haythumaa shaaa' al hayyu waDa3a ra'asa al mayyita]

Le vivant place la tête du mort comme il lui plait (103)

Ez - zilzel الزلزال (158) كل ما في الجبين تراه العين

[kul maa fii al jbiin taraah al 3iin]

Ce qui est écrit sur le front, l'œil finit par le voir (119)

VII.4. Analysis of the Translators' Treatment of Idioms and Proverbs

This comparative analysis of the Arabic idioms and proverbs with their translated version in French is based on viewing translation as a decision-making process. There are two types of decisions: one related to the various interpretations of the text in the SL, and the other one related to the diverse possibilities of re-expressing the meaning of the ST in the TL, using a particular strategy. Translation is a decision-making process, because of the choices the translator faces. As Hatim & Mason (1990:12) say, “ Translation is a matter of choice, but choice is always motivated: omissions, additions and alterations may indeed be justified but only in relation to intended meaning ”. Translation is also a problem-solving task, as the translator is always “ trying to solve a thousand small problems in the context of a large one ” (Newmark, 1988:8). Idioms and proverbs are cases that make the translator face a decision-making task in the sense of opting for a particular strategy. The analysis permits to understand what caused the translators proceed in a particular way and to what extent the procedure opted for is efficient. This descriptive parallel study of the Arabic idioms and proverbs and their translation reveals the translators' solutions brought to problematic situations. The translators are constantly faced with choices to find solutions to problems and it is important to understand the reasons behind their

decisions in favour of one of the alternatives. The need for a systematic study of translation arises from the problems encountered during the translation process. These problems are due to cultural differences, metaphorical conceptualisation and stylistic features. Comparing idioms and proverbs in the ST and their counterparts in the TT shows how conceptions of the world are not the same everywhere. Thus, understanding translational procedure helps to understand the norms of translational behaviour.

VII.4.1. Ecological Idioms and Proverbs

Every language tends to have idioms and proverbs that are well embedded in its people's environment. These idioms and proverbs are better understood in the milieu where they are originated. Their strength lies in the use of imagery that is found in the people's environment and therefore the people who use them can easily understand them. Whenever they are used in a different context to fit another language culture, they may lose some of their original value. The translation of the proverb حتى ينهق الحمار في البحر [hattaa yanhaqa al himaaru fii al bhari] (when the donkey brays in the sea) into “ quand les poules auront des dents ” (when the hens will have teeth) expresses the fact that differences in languages communication styles impose on the translator a certain translational behaviour. That's why translation is considered as a normative behaviour. In this respect, Nida (1985: 24) states that “ Languages clearly do not differ primarily in what they communicate, but in how they do it ”. The translator opts for an **equivalence** through giving a ready- made equivalent proverb in French and this will facilitate comprehension for the TR. The counterpart proverb in French sounds natural to the speakers of French. Both proverbs in Arabic and French express the same meaning, referring to the impossibility that something will happen.

What differs in both proverbs in Arabic and French is the image: donkey and hens, expressing different conceptual systems. Similar proverbs exist in both Arabic and English referring to the same situation like *عندما يلج الجمل في سم الخياط* [3indamaa yaliju al jamalu fii sammi al khiyyaaTi] (when the camel goes through the eye of the needle) and *حتى ينور* when the pigs fly. Other proverbs are used in colloquial Arabic *حتى ينور الملح* [hattaa ynaawwar al malh] when salt flowers- *quand fleurira le sel* and *منين يولي* *الذئب يسرح مع النعجة* [mniin ywalli al dhiib yasrah m3a al nna3ja] lorsque le chacal se mettra à pâturer en compagnie de la brebis- When the jackal begins to graze with the sheep. It is also said *من أراد العلا من غير كد سيدركها متى شاب الغراب* [man araada al 3ulaa min ghayri kaddin sayudrikuhaa mataa shaaba al ghuraabu] (he who wants the top without efforts, he will reach it when the raven gets gray)- *celui qui veut la réussite sans effort, il l'atteindra quand le corbeau se blanchit*. With reference to these proverbs, we can deduce the fact that people use in their speech what is related to their environment as objects and animals. In addition, peoples' life experiences tend to be the same and that is why, we notice similarities. It may be noted that the metaphors on which proverbs are based are most of the time different, but the content is similar. Thus, we have seen in the above examples that the idea of “ never” “ what will never happen” is expressed differently in different languages. In French, we say- *dans la semaine des quatre jeudis*, but in English, we say- *when the moon turns green cheese*. These different images reflect people's different world outlooks. Besides, both words [al hmaar] and [al bhar] end with the same sound [r] which is lost in translation. Sound effect is important for the effectiveness of the message.

The Arabic idiom *طينهم وحدها* [Tiinhum wahdahaa] (their clay is unique) is translated into French by “ *sont d'une autre trempe* ”. (are of another calibre)- ‘are

made of sterner stuff”. The expression means that people are not of the same importance, value and character. They are like metals such as gold, silver, copper, etc. They are not of the same calibre. The translator uses a pre-established **equivalent** expression in the TL to translate the Arabic idiom. The meaning is the same in the two expressions but the context is not alike, referring to the experience of the speakers of Arabic with clay and the one of the speakers of French with ‘trempe’ quenching. The conceptual metaphorical representations are different in terms of the images used: طين [Tiin] (clay) and trempe (quenching). This is due to people’s way of conceptualising the world. As there is a considerable discrepancy between the SC and the TC, a metaphor may not be translated directly from one language to another. What is good about the procedure of translation used by the translator is that it makes communication occur because the expression is part of the TT reader’s culture. Idioms provide insights into people’s way of thinking. Another fact about idioms from different cultures is that they may express similar attitudes towards particular phenomena. The idiom in Arabic is characterised by being brief and this expresses wisdom “ brevity is the soul of wit ”, whereas the equivalent expression in French tends to be a bit long.

The Arabic proverb ما يبقى في الوادي غير أحجاره [ma yabqaa fii al waadii ghayr 'ahjaarahu] (nothing remains in the valley except its stones) is translated into French by “ il ne restera dans le lit de l’oued que ses galets ” . This means literally that what is strange to the river as branches and other objects will be dragged by water and only its solid stones remain. All what is thrown in the valley follows the flow of water, except stones. The proverb expresses people’s observation of things around them to talk about other things indirectly with reference to their observation or experience. In other

words, people get knowledge about surrounding world and about themselves and then use this knowledge to talk about other things, applying the principle of ‘ speech is analogy ’. The universe we are living in is made up of things, and we are constantly confronted with them, obliged to communicate with reference to them and define ourselves in relation to them. This is a characteristic of all human societies, and due to this fact various language systems are not easily translatable. Therefore, because different cultures conceptualise the world in different ways, metaphors are characterised as being culture-specific. The metaphorical meaning of the proverb refers to the fact that only what is true, genuine, authentic and right remains and what is counterfeit and unreal disappears. A link of solidity and being well rooted has been established between ‘it is only what is true and right lasts’ and (it remains in the wadi only its stones). This expresses the fact of understanding something in terms of another thing. This usually takes the form of analogy or comparison between two entities. Here we should emphasise the crucial role of culture in the process of conceptualising things. The proverb in the SL expresses the fact that language reflects the world surrounding us and we can only see the world through the eyeglasses language forces us to use.

Every language makes its own structure according to the world it reflects. In other words, the structure of a language is formed under the influence of objective reality. The translator needs to be conscious of the realities to which expressions refer. Translating requires deconstructing one reality and constructing another. The process is a bit complex because it requires enough knowledge related to different fields of knowledge. The implicated meanings in the Arabic proverb are hard to render into the TL because of the different cultural backgrounds. The proverb expresses Algerian

people's conception of the world, containing local colour which is difficult to render properly in the TL. The author makes allusion to the French invaders, saying that only Algerians (natives) will stay in this land. The coloniser will leave the land, some day. The proverb is translated literally and what's good about this procedure of translation is to be faithful to the style of the original text and at the same time it gives the reader of the TT the opportunity to be familiarised with the way particular people think and express things. The translator gives a formal equivalence, translating the structure of the original proverb. He tends to be a translator of words rather than a translator of meaning. Thus, the equivalent proverb in French may seem strange to the culture of the French reader and hence, it may be less intelligible. However, this translation gives the reader the opportunity to have access to a different people's culture and style of communication. The reason the translator opts for this type of translation procedure maybe to let the reader get acquainted with other people's way of describing reality. However, it is not easy to reproduce exactly the ST reality in the target text and make the TT reader understand it as the ST reader understands it, because it is an integral part of his daily life and culture.

The Arabic proverb expresses a certain perception of things that is determined by life experience. A person who does not experience life in contact with a river may not get to the full sense of the expression. What is a clear and understandable image for someone belonging to a particular culture may not be so for another person of a different culture. A writer always addresses a certain audience when he creates his work, and the translator does the same. It is difficult to render all the images that an original proverb conjures up in the ST reader's mind into the TT.

In fact, it is not easy to translate proverbs, because they carry a specific meaning. When translating them, the same words and grammatical structures are used, otherwise they go far away from their specific meaning. However, it remains important to note that translating means operating a transfer of thought from one language to another. Hence, what is really transferred is not the sum of linguistic elements but informational contents. The translator's cultural presuppositions have an influence on the way he decodes the original message without even knowing that. Ruth Benedict (1959: 2) states that " No man ever looks at the world with pristine eyes. He sees it edited by a definite set of customs and institutions and ways of thinking ". Misreadings that occur in translations because of the translator's cultural presuppositions about the reality of the SL community distort the source message and result in communication breakdown between the ST writer and the TT reader. A cultural presupposition refers to underlying assumptions, beliefs, and ideas that are culturally rooted and widespread. Cultural presuppositions may sometimes be traced to the semantic structures of a language. The most typical case is where comparable words in different languages carry strikingly different associations. Translators need to become fully aware of cultural presuppositions, for two reasons. First, a correct interpretation of the source message relies on an understanding of the relevant features of the SC. In many cases, however, the presuppositions a translator harbours about the SC may be based upon the realities of his own culture. If the source and TCs differ significantly with respect to the issue at hand, the source message may be wrongly deciphered and thus, deficiently transferred. It is important to note that the meaning intended by the ST author can only be determined with reference to the ST cultural context. The second reason that cultural presuppositions merit attention from

translators is that the communicative errors they give rise to are usually covert and hard to detect and may therefore cause serious misunderstanding for the TR. Nida and Reyburn (1981: 2) point out that “ In fact, difficulties arising out of differences of culture constitute the most serious problems for translators and have produced the most far-reaching misunderstandings among readers ” . These difficulties exist largely because all translators work in some specific socio-cultural context. Inevitably, they will be under the sway of specific presuppositions proscribed by the culture in which they were brought up. To minimise the chance of misreading the original from their own cultural standpoint, translators need to be aware of and constantly alert for, among other things, the pre-structure imposed upon their consciousness by their cultural background. In order to avoid misreading and misinterpretations of the ST, translators should make appropriate use of TL resources to clarify any potentially misleading meanings linguistic signs could have in the target context.

The translator’s priorities impose on him a certain translational behaviour. The above proverb expresses the fact that what is faked not real and original will perish and disappear. This meaning is also expressed through this expression in colloquial Arabic ما يدوم غير الصح [maayduum ghayr al SSah] “ only what is true remains ”. This proverb highlights the fact that truth will be revealed and discovered sooner or later and the lie will never remain. In this context, Abraham Lincoln (1980:68) says “ You can fool all the people some of the time and some of the people all of the time, but you cannot fool all the people all of the time ”. The equivalent expression in French may not have the same effect on the French reader as the original expression in Arabic may have on the Arab reader because it is part of his culture, that is, his way of perceiving the world. This proverb expresses the fact that proverbs tell us about people’s world

knowledge and how they make use of this knowledge related to the world to talk about things. This is achieved through establishing some kind of relationship based on comparison.

The proverb *تجري الرياح بما لا تشتهي السفن* [tajrii al rriyahu bimaa laa taschtahiihi al ssufunu] (winds do not blow as the vessels wish) is translated into French by “ les vents ne soufflent pas toujours au gré des vaisseaux ”. The proverb in the original text means that we cannot achieve whatever we like. Life has its ups and downs. We cannot always have whatever we wish. Sometimes, we face obstacles to fulfill the objectives we set. A person has to submit to destiny. ‘You can’t escape your destiny - There is no flying from fate ’. Fate plays the larger role in people’s lives. It’s like the winds that blow against the wish of ships. The proverb expresses the way people conceptualise their experience by means of mapping one domain of experience onto another domain. People conceptualise the nonphysical in terms of the physical. Generally, proverbs are from unknown authors, but this proverb is part of a verse by Abuu Tayyib Al-Mutanabbii an Arab poet who lived from 915-965 A.D. The line goes:

Man does not attain all what he desires

ما كل ما يتمناه المرء يدركه

Winds do not blow as the vessels wish

تجري الرياح بما لا تشتهي السفن

The proverb in the ST is related to navigation which is part of people’s history and naval experience. This historical dimension may be lost in translation and not understood in the TT. The translator opts for a literal translation, reproducing almost the same structure of the original expression and it’s up to the reader to deduce the meaning intended by the writer. The translated expression may seem alien to the TT reader, but it gives him the opportunity to have access to a different way of conceiving

the world. The original proverb expresses a certain religious spirit in terms of fatalism or destiny. It is difficult to say whether the expression in French implies this religious meaning. Perhaps this depends on the reader's religious background. The conceptual content of the original proverb is difficult to reproduce in the TL because of different ways of thinking. Linguistically speaking, the proverb in Arabic is in a metaphorical, fixed and memorisable form. These stylistic features are not reproduced in translation. A proverb must be pointed and pungent in its form.

The proverb *يوجد في النهر ما لا يوجد في البحر* [*yuujadu fii al nnahri maa laa yuujadu fii al bahri*] (there is in the river what there is not in the sea) is rendered into French by “ on trouve parfois dans le fleuve ce qui est introuvable dans l’océan ”. The original proverb means that we may find precious things in the river, despite its smallness, that may not be found in the sea in spite of its hugeness. The moral lesson that may be deduced from this proverb is that we should avoid underestimating people. The meaning may be clearly displayed through a similar proverb in colloquial Arabic *العود اللّي تحقرو يعميك* [*al 3uud allii tahqruu ya3miik*] “ the stick you despise blinds you ”. The Arabs used to say, “ ترى المرء بانسا فتزدرية وفي أ ثوابه أسد هصور ” [*taraa al mar'a baa'isan fatazdariihi wafii 'athwaabihi 'asadun haSuurun*] (you may see a despaired person and you despise him and in his clothes there is a ferocious lion). It is also said in Arabic “ ولا تحقرن صغيرة إن الجبال من الحصى ” [*walaa tahqiranna Saghiiratan 'inna al jibaala mina al haSaa*] (Never despise what is little, mountains are from pebbles). We may get good knowledge from people with a limited level of education rather than people with a high level knowledge. It is also said in French “ les petits ruisseaux font les grandes rivières ” (small streams make great rivers). A set of small accumulated elements do something important. The translation procedure used to deal with this

proverb is a literal translation. The translator doesn't give a ready-made equivalent proverb in French that is part of the French people's culture. Perhaps, he wants to stick to the original proverb to achieve faithfulness and expose the TL reader to a different mentality and outlook of people, using a different language.

From human cognitive system perspective, the concrete situation presented in the Arabic proverb serves to express or understand another abstract situation related to the notion of avoiding despising and underestimating small things which is expressed metaphorically and this is what makes proverbs difficult to handle in translation. In addition to that, the meaning may be grasped through the French translated expression, but the stylistic feature of the original expression related to the rhyme [r] which facilitates memorising the expression is not preserved in translation. It must be noted that a proverb gets its principal interest from formal features. Generally, faithful translation results in an equivalent expression in the TL that does not sound proverb.

VII.4.2. Material Idioms and Proverbs

القدر القديمة وحدها في بنة طعامها [al qidr al qadiima wahdhaa fii bannat T3aamhaa] (the ancient pot is unique in the taste of its food) is translated into French by “ C'est dans les vieilles marmites qu'on fait la bonne soupe ”. The proverb in Arabic means that old things have their advantages over new ones. It is also said in the same context “العودة إلى الأصل فضيلة” [al 3awda 'ilaa al 'aSli faDiila] (Going back to the origin is a virtue). أجديد استحفظ بيه ولقديم لا تفرط فيه . [ajdiid aStahfaTh biih walqdiim laa tfaraT fiih] (The new preserve it and the old don't neglect it). The old pot for the Arabs especially the Algerians is not only used for baking because of the flavour and taste it gives to the food cooked in it, but it is a symbol of good omen as well. Such kind of things are experienced by the Algerians. Because life experiences differ from one people to another, we don't know if the French experience the same thing concerning using old

pots to cook food. It is said that in the past, when a woman got married, she brought with her her pot in the dowry and kept it intact as long as possible. As objects in different cultures arouse in people different emotions and reactions because of the qualities they associate to them, it is difficult to convey the same emotions and reactions through translation. The translation provided by the translation tends to be literal and it may not have an impact on the French reader similar to the one the Arabic expression has on the Arab reader. Mental representations of both expressions may not be the same because of differences in customs and traditions. Conceptualising things differ from one culture to another. The original message tends to be conceptualised a bit differently in the TL. Linguistically speaking, the equivalent expression in French does not sound proverb because it lacks pithiness.

The expression *سمننا في دقيقنا* [smanaa fii dqiiqnaa] (Our butter is in our flour) is rendered into French by “ C’est dans notre farine que nous avons mis du beurre ”. The proverb may be used to refer to kinship and family relationship, avoiding mixing with foreigners especially in marriage ‘kinship marriage’ and this is related to specificity, in spite of the fact that people have been made into nations and tribes to know one another. This attitude may be at the origin of ethnocentrism and racism. Similar expressions are used *زيتنا في دقيقنا - منا فينا* [ziitnaa fii dqiqnaa] [minnaa fiinaa]- “ our oil is in our flour- from us in us ”. The proverb in the ST is part of people’s old food traditions, using butter in cooking which is obtained by churning milk. This is difficult to understand and reproduce exactly in the TL. The translator opts for a literal translation which may be clumsy for the TR because it does not express the notion of being together “ from us and for us ”. The translator should translate the Arabic proverb literally in this way: “ c’est dans notre farine que nous

avons mis notre beurre ” if he opts for a literal translation. Perhaps the translator does not get the meaning of the original expression and that’s why he selects this procedure of translation. The translation of the expression is long and loses the brevity of the original expression. Furthermore, the original expression expresses an implied association that is difficult to understand properly and reproduce faithfully in the TL. There is some kind of rime [naa] at the end of the two words of the original proverb that is not preserved in translation.

The proverb لا يفت الحديد إلا الحديد [laa yafuttu al hadiida 'illaa al hadiidu] (Only iron crushes iron) is translated into French as “ Seul le fer écrase le fer ”. The proverb in Arabic means that only iron crushes iron. Simply, what has been taken by force should be taken back by force. The proverb is based on combining knowledge of a natural phenomenon or an object in the environment with a social experience to conceptualise a particular worldview. The translator opts for a literal translation to reproduce the ST message faithfully in the TT. Both readers may have the same concept, referring to force calls for force which is expressed in the two expressions.

As languages have different styles of communication, the same situation may be expressed differently. According to Corder, P. (1977:74), “ The members of different cultures live in the same world but they categorise it differently). We notice that in English we say “ diamond cut diamond ”. Similar proverbs are used in French “ A bon chat bon rat- A la peau épaisse de la mandarine, des ongles tranchants- Au grands maux les grands remèdes- Pour manger de fer, il faut des dents d’acier- Guérir le mal par le mal ”. It is also said in Arabic “ لكل فرعون موسى [likulli fir3aun muusaa] (To every pharaoh there is Moses) - إذا كنت ريحا فقد لاقيت إعصارا ['idha kunta riihan faqad laaqayta i3Saaran] (If you are a wind you will meet a cyclone)- بقدر ما يكون الهجوم يكون

الدفاع [biqadri maa yakuunu al hujuumu yakuunu al ddifaa3u] (The defence will be in accordance with the attack). These proverbs which have the same meaning, referring to the same situation, carry a different set of images and local realia, using different objects and concepts. The difference between these proverbs resides in the ethnic, geographical, cultural and other specific features, in their imagery, in local realia and concepts. Their common feature is the content (meaning) and the character of the relationships between everyday object they express. The translator tends to favour faithfulness to the author, that's why, he translates the proverb literally. Generally, translators have recourse to literal translation whenever they don't get the meaning of what they translate. But concerning the above proverb, the translator opts for a literal translation not because he does not grasp the meaning of original expression or he does not find a ready-made equivalent in the TL but perhaps he wants to enrich the TR's culture with a new proverb, avoiding using a hackneyed expression. From stylistic standpoint, the rhetoric effect which is produced through repetition of the word [alhadiid] in the Arabic proverb is reproduced in translation.

VII.4.3. Social Idioms and Proverbs

The idiom “ يركب رأسه ” [yarkabu ra'asuhu] (he rides his head) means that the person loses his temper and self-control and becomes stubborn and sticks to his opinion whatever it may be. When someone does what he wants without thinking of the consequences of his action this indicates that he rides his head. The translator translates the expression into French by “ perdre les pédales ” which refers to the idea of losing one's temper and acting unreasonably. The idiom is rendered in an idiomatic and natural way through using an equivalent unit. The conceptual content of the SL expression is rendered faithfully into French by means of not betraying the symbolic

function of the original idiom image, using a different image in the TL. This illustrates how the same meaning may be cognitively constructed differently. If both the original idiom and its French equivalent idiom are based on different metaphors, this is due to the fact that they are influenced by culture and linked to people's culturally-based background knowledge. It's the metaphorical sense that makes idioms comprehension difficult. The translator opts for equivalence as a strategy in order to make translation seem natural. This makes translation intelligible and comprehensible. Many expressions in French express the same idea like avoir la tête dur- faire sa tête de cochon- agir à sa tête. It is also said, il est têtu comme une mule. The idea of stubbornness is expressed in dialectal Arabic by using the idiom "معزة ولو طارت" - [ma3za walaw Taarat] "Chèvre même s'est envolé" "Goat even if it flew". It is said that two men were talking about an animal, which was obviously a pigeon. One of them said, "It's a goat". When the pigeon flew, he said, "It's a goat even if it flew". Each expression of these whatever the language in which it is used may not preserve its value and effect when it is transferred into another language, because only the speakers of the language in which the expression is originally used can understand its true meaning which is part of their culture. From linguistic viewpoint, both idioms tend to be pithy.

يوم احتجتك يا وجهي خبشتك القطط [yawm 'ahtajtak yaa wajhii khabshtak al qTaT]

(O my face the day I needed you the cats scratched you). This proverb is used to mean that sometimes you don't give importance to something and you neglect it, but when you need it you realise that it does not work or is not available. The proverb expresses a deception that may be felt by a person when being deceived by something on which he relies. It expresses the lack of chance. A similar proverb is في عرس اليتيمة

يغيب القمر [fii 3ursi al yatiima yaghiibu al qamaru] (In the wedding of the orphan, the moon is absent). The idiom is translated into French by “ Le jour où j’ai voulu te voir, ô mon visage, les chats t’avaient griffé ”. The procedure of translation used to deal with this proverb is literal translation. The TR may find it difficult to understand what the proverb means because it is alien to his culture. Literal translation results in an inferior copy of the original version because it lacks a vital ingredient related to a particular mentality or way of thinking which only the original version possesses. The original proverb expresses a certain way of perceiving and conceptualising reality which is the result of particular social and cultural experiences. This makes this way of perceiving reality difficult to understand and transfer into another language.

بعدهما شاب علقوله الكتاب [ba3dmaa shaab 3allaquulu al ktaab] (When his hair turned grey, they put him an amulet) the proverb is used when we do something but it’s too late, like buying a gun after the war. There is similar proverb in dialectal Arabic كي مشتاق تمره وكي مات علقولو عرجون [kii kaan hay mushtaaq tamra wakii maat 3allaquuluu 3arjuun] (When he was alive he longed for a date and when he died he received a date stalk) . The translator translates the proverb into “ il est trop vieux pour qu’on le protège du mauvais œil ”. The procedure of translation used is the translation of explanation (paraphrase). This procedure of translation fails to preserve the conceptual metaphor which characterises the original proverb. The TR manages to grasp the meaning of the French expression which is based on meaning. Although the meaning is retained in the translation, idiomaticity is not present in it as in the original and expressivity and effectiveness are lacking. The figure of speech (parallelism) in the original text is not rendered into translation. Explanatory translation destroys all nuances of the original text and that even if it succeeds in transmitting the idea, it

causes a loss of movement and compactness in the translation. The stylistic feature of rhyme [aab] in the original proverb is not preserved in translation. Sometimes, even when using a translation based on the meaning of the proverb, some cultural and social implications get lost in the process. This is what happens with the proverb in question which expresses particular practices implying religious connotations which are not rendered in the TT. Explanatory translation strategy (paraphrase) is successful in keeping the meaning of the original proverb whereas, literal translation strategy is successful in keeping the form. But translating proverbs implies more than just meaning and form. Catherine Jagoe and Rodolfo Cardona maintain that “ The translator [...] must research each word exhaustively and then make an informed choice of words which adequately communicates the idea to the TL reader, without departing too egregiously from the style, register and referential content of the ST ”. This is not an easy task and to achieve a good translation, the translator needs to be able to recognise and understand the meaning and the symbolism of the proverb in the SL. He should have both receptive and productive competences related to interpreting properly the meaning of the original proverb and finding the best equivalent in the TL. This equivalent must convey not only the same meaning but also the same register, style and language level. The best equivalent remains the one that shares as many features as possible with the original proverb.

The proverb اخسر وفارق ['akhSar wafaarq] (lose and go away) means, sometimes, it's better to lose and put an end to relations with someone. A similar proverb is بات على غيظ وماتباتش على أندامة [baat 3laa ghayTH wa maatbaatash 3laa ndaama]. (Spend the night and you are angry rather than you spend the night and you are remorseful]. This proverb is very brief consisting of two words but meaningful.

The translator translates the proverb into “ il vaut mieux payer et rompre les liens ”. The procedure of translation used is a translation of explanation (paraphrase). It loses the feature of brevity of a proverb. It’s a long expression which is not striking. Perhaps the translator prefers providing a translation based on meaning to make the TR understand the original expression. The original proverb expresses a certain philosophy of life that is an integral part of a particular people’s practices that may not have the same effect when re-expressed in the TL culture.

The idiom يدخل انفه في أي شيء [yudkhilu 'anfahu fii 'ayyi shay'in] (poke one’s nose into everything) means that some people interfere in other people’s concerns. The equivalent idiom given by the translator is “ il fourre le nez partout ”. This is a translation based on equivalence. The three languages Arabic, French and English tend to have similar idioms to express the same situation. This expresses the fact that languages have similarities that make translation possible and idioms are conceptual metaphor based which is a universal feature. The figurative meaning of the two idioms in Arabic and French is the same based on the same image.

The following proverb اليد في ايده كل ليلة عيده [allii fii iidu kul liila 3iidu] (He who has in his hand, every night is his feast) is translated by “ quand on a les mains pleines, il est toujours l’heure de faire fête ”. The one who has money may make his days joyful. The two proverbs mean almost the same thing. The translation is based on the meaning of the original proverb (paraphrase). The equivalent expression is long, containing no figures of speech and this is what makes it an ordinary expression. The aspect of the original proverb related to parallelism and rhyme [iidu] is lost in translation.

The meaning intended by the proverb لو كان يحرث ما يبيعه [lu kaan yahrath maa ybii3uuh] (If it ploughed it would not be sold) is that whenever something is useful, it is kept and looked after and whenever it is no more important and useful, it is abandoned and thrown away. If an animal were suitable for labour it would not be sold. Generally, whenever you buy something with a very low price, it may be defective. So, it is important to examine and check things we want to get. This idea is conceptualised metaphorically.

A similar proverb in dialectal Arabic is لو كان جات فيه الفائدة ما يخلفوه الصيادة [law kaan jaat fiih al faydaa maa ykhalfuuh al SSayaada]. (If it was useful, it would not be left by the hunters). The translator translates the proverb into “ il n’aurait pas été vendu si vraiment il labourait ”. The translation is literal. The advantage of this translation procedure is to give the TR the opportunity to be familiar with a different mentality and way of conceiving the world, but it may seem strange for him. The proverb in Arabic is based on a metaphor that involves not only language in terms of figurative meaning, but also the conceptual system with reference to preserving what is of interest, as well as socio-cultural structure in relation to expressing a particular life style and experience that may not be rendered through translation. In spite of the fact that the two expressions tend to mean the same thing, the Arabic expression metaphoric mapping refers to Algerian people’s experience in relation to farming. The extra-linguistic reality, expressing cultural aspects are difficult to handle in translation.

The proverb... زواج ليلة [zwaj lila...] (A wedding of a night ...) is incomplete. The ellipsis in the proverb is based on the fact that it is not necessary to fully use it to recognise and understand it. It aims at economising the process involved in proverb

recognition. Speakers often use an abbreviated version rather than using the whole expression. The proverb ‘ If the shoe fits, wear it’ is often shortened to ‘ If the shoe fits...’(If something applies to you, accept it), leaving the listener or the reader to fill in the blank. People tend quote only a fraction of a proverb to invoke an entire proverb, e.g. “A rolling stone” for “A rolling stone gathers no moss.” It’s important to be able to express things economically. The writer believes that the reader with whom he shares the same culture would guess the rest. This indicates that proverbs are an efficient way of communicating a set of shared assumptions in the form of cultural knowledge. Besides, Proverbs are produced by the society. That’s why, they represent what is common in the use of a given language and ensure the link between its speakers. They serve as a means of communication reducing social gaps. The proverb in full is *تد بيو عام زواج ليلة* [zwaaj liila tadbiruu 3aam] (A wedding of a night requires a yearly preparation) which means that certain things require to be planned and well prepared and they take time to be fulfilled. Marriage in the Arabic culture especially in the Algerian people’s culture requires a lot of preparation and money in spite of the fact that it lasts one night. The translator renders the proverb into “ le mariage d’une nuit ...”. The translation is literal and incomplete. As the translated proverb is incomplete, the specific set of assumptions and symbolic function of the images used in the original proverb may not be reproduced in translation. The TT reader may not guess the missing part of the proverb and this will make its understanding difficult. On the other hand, it is strange to his culture. The TR may have an attitude towards marriage that differs from the one of the ST reader. Thus, the translated expression may not have the same effect on the TR as the one the original expression may have on the original text reader.

The proverb [kii tjii tjiibhaa sha3ra wki truuh tqaTTa3 al slaasal] (when it comes, a hair brings it and when it goes away it breaks the chains), (quand elle vient, un cheveu l'apporte et quand elle s'en va elle brise les chaines). The translator translates the proverb into French by “ Si le bois est mouillé, ne t'épuise pas, mais s'il est sec, la flamme prend vite ”. The proverb is an invitation to avoiding tiring oneself for something that remains a matter of destiny and nothing can be done about it. Sometimes, God gets you something without taking any pains and sometimes you toil and make a great deal of effort to get it, but in vain. Sometimes, a little thing gets to great results and sometimes great things perish and disappear even if they are well grounded. This proverb is used as a metaphor about chance and destiny. The meaning is expressed implicitly rather than explicitly by means of using figurative language. It is said that a man was travelling in the Sahara and stopped at an oasis to get some rest. Suddenly, his camels which were tied with chains and loaded with food and money broke the chains and roamed in the Sahara. After a period of time, he came back to the same place, i.e. the oasis to get some rest and when he came to drink some water he found a hair of his camels that ran away. When he raised his head, he found in front of him his camels with his provision and money intact. Thus, it is said [kii tjii tjiibhaa sha3ra wki truuh tkaTTa3 al slaasal]. The original situation of the proverb based on a story or historical incident may be unknown to the translator and this results in misunderstanding of the proverb. The translator opts for an equivalent expression in French which may not convey the same cultural values, preserving the original images and maintaining the foreign flavour of the SC in the TT. The translated version is easily understood by the TT reader, but the exotic flavour in the original text is lost.

The proverb أسأل المجرب لا تسأل الطبيب [as'al al mjarrah laa tas'al al Tbiib] (Ask the experienced and don't ask the doctor) means that it is better to ask an experienced person for advice than a learned one. A similar saying in Arabic is التجربة خير برهان [al ttajruba khayru burhaan]. (Experience is the best proof). It is also said in English experience is the best teacher, no better instructor than experience. “ Expérience passe science ”. The lessons of experience are better than those of all teachers. The equivalent proverb given by the translator is “ demande conseil à l'homme d'expérience plutôt qu'à l'homme de science ”. The two expressions have exactly the same meaning. The translation procedure used to deal with the Arabic proverb is translation of explanation (paraphrase), referring to the fact of asking for advice. What is lost in this translation is the rhyme [b] and brevity.

The idiom الشامي شامي والبغدادي بغدادي [al shaamii shaamii walbaghdaadii baghdaadii] (the one who is from al Shaam (Syria) is shamii and the one who is from Baghdaad (the capital of Iraaq) is baghdaadi) means that a person has to determine his belongingness and decide for a party. The expression may be used in case there is no agreement upon something and it becomes very natural for each one to choose his course. [al shaamii shaamii walbaghdaadii baghdaadii]. The idiom is rendered into French by “ il faut choisir son camp ”. One needs to (take sides) choose which side he is on. The ready- made equivalent expression is based on explicit meaning rather than metaphorical meaning which is a feature of an idiom. Moreover, it pays no attention to the form of the original. This type of translation is accurate but missing the spirit of the SL idiom related to a particular cultural background. It is a kind of rewriting of the original expression into another language, which presupposes substituting the original signs with similar signs into the TL. This process preserves the force of the original

version but it alters its form. The original idiom is characterised by repetition and rhyme which are not preserved in translation.

The proverb *أبيع الريح واقبض الصحيح* [ʔabii3u al riih waʔaqbiDu al Sahiih] (I sell wind and get what’s true) denotes the fact that a person gets what is concrete through illusions, lies and unkept promises. The translator translates the expression into “ *vendre du vent en échange du palpable* ”. The translation procedure is almost literal. It keeps the original message form and structure, conveying a particular mode of thinking and perceiving the world that may seem strange to the TT reader. However, it enriches the TL. It’s probable that the translator is able to metaphorically conceptualise the meaning of the original proverb by providing an equivalent proverb in French to show a different way of conceiving reality, referring to the same situation. Nevertheless, he opts for a literal translation for a particular reason. The effect of the style of the original proverb expressed through the use of parallelism and rhyme [iih] is not preserved in translation.

The proverb *الدوام يتقب الرخام* [al dwaam yathqab al rukhaam] (Continuity pierces marble) means that assiduity is at the basis of success. We should learn to resist and pursue. The proverb is translated as “ *la persévérance perce le marbre* ”. It is a literal translation. The translator is able to use a prefabricated equivalent proverb in French : *Une gouttière continue perce une pierre*) which is the counterpart of the English proverb “ *Little strokes fell great oaks* ”, but he probably opts for a literal translation to enrich French language with a new express, belonging to a different language and to give the TR the opportunity to be familiar with a different way of conceptualising the world through basically the same cognitive operations in terms of speaking metaphorically, referring to specific beliefs, practices and attitudes. What is not

preserved in the literal translation is the rhyme [aam] in the original proverb. For the sake of the beauty of the proverbial locution in French, the translator is able to be creative by combining words in such a way to make use of figures of speech, using pierre instead of marbre to achieve alliteration.

The expression لكل مقام مقال [likuli makamin maqaal] (Every situation has a speech), (Every context has a different text) (A word in season) (Everything has its proper time and place) means that every situation requires a particular treatment. Chaque chose en son temps- A chaque circonstance le mot qui lui convient- A chaque Saint sa chandelle - everything in its own time- First things first- The proverb is translated into French by “ il faut être à la hauteur des circonstances ” which means taking up the challenge. The equivalent expression provided by the translation tends deviate from the meaning of the original expression and this is because of the translator’s misunderstanding of the original proverb. Understanding metaphorical meaning requires cultural background knowledge. The figure of speech in the SL proverb [in] is lost in translation-which tends to be an ordinary expression.

The proverb من سار على الدرب وصل [man saara 3alaa al ddarbi waSal] (He who walks on the path arrives) means success is achieved through persistent efforts. In other words, one can overcome the barriers of difficulties and achieve success through constant efforts in the right direction. This proverb in Arabic is similar to the proverbs in English “ Slow and steady wins the race – When there is a will, there is a way ”. The proverb in Arabic is translated into French by “ vouloir c’est pouvoir ”. The translator opts for a ready-made equivalent expression in French. This makes translation intelligible and easy to understand. The two proverbs express two different ways of conceptualising the same situation, making use of impressive language in

terms of stylistic value. Proverbs in both languages have the same functions and underlying the same deep structure and meaning, just words are different.

The proverb العين بصيرة واليد قصيرة [al 3ayn baSiira walyad qaSiira] (The eye sees, but the hand is short) is said when someone wishes for something, but it is beyond his means to achieve or when he would like to do something, but he does not have the necessary means to do it . That's why it is said, “ Stretch your legs as far as your blanket extends ”. (Don't live beyond your means). The equivalent proverb in English is “ The spirit is willing, but the flesh is weak ”. The translator renders the Arabic proverb into French by “ Les moyens ne sont pas à la mesure des désirs ”. This translation is based on meaning (paraphrase). The French version is an ordinary expression which lacks the expressive value of the original proverb which lies in the metaphorical images it contains. The Arabic proverb tells about people's way of experiencing reality. This may not be understood on the basis of the literal meaning. The translator needs to look for the figurative meaning in order to manage to reproduce this meaning in the TL directly or indirectly. What is good about the French translation of the Arabic proverb, opting for paraphrase is that the meaning is reproduced in the TL in a creative way instead of using a ready –made expression in French like “ L'esprit est fort, mais la chair est faible ”, but it loses balance between the original proverb and its translation. Moreover, the meaning based expression provided by the translator lacks figures of speech that the original proverb contains, i.e., parallelism and rhyme. The translator needs to do his best to preserve the expressive and aesthetic components of the original proverb in translation.

The proverb ما ضاع من الطول ربحناه في العرض [maa Daa3a mina al TTuuli rabihnaahu fii al 3arDi] (what was lost from length we gained it in width) means that

we are winners. The expression is rendered as “ l’opération est bénéfique”. The translator provides a translation that is based on meaning (paraphrase). This may be understood in terms of equivalence in difference. The signified is the same but the signifier is different. The translated expression in French is ordinary and direct in the sense that the meaning is not expressed figuratively. The original proverb which is characterised by particular mental images and parallelism are not preserved in translation.

The proverb *يخلف على الشجرة ولا يخلف على قصاصها* [yakhlaf 3laa al shajra wlaa yakhlaf 3laa qaSSaaShaa] (God reimburses the tree and He doesn’t reimburse its cutter) has a figurative meaning. It means that whenever you give something to someone that is not his due, God will reimburse you and He does not reimburse him. This looks like someone who cuts down a tree which will grow again but the one who cuts it down will not be reimbursed. The oppressed will be rewarded but the oppressor will get nothing. The translator gives a literal translation “ Dieu permet à l’arbre de repousser, mais il ne récompense pas celui qui le coupe ”. The proverb in Arabic expresses a religious spirit related to faith in God, destiny and providence which may not be preserved in translation. The proverb in Arabic expresses the way Arabic speakers conceive the world and describe it. The advantage of a literal translation is that it remains faithful to the SL proverb, keeping its flavour. The ideal translation occurs when the exact equivalent exists in the TL, which means that this equivalent must not only express the exact content and concept of the original proverb but also express it in the same form. Due to the social and cultural implications of proverbs which are unique to a particular culture, it is difficult to find these perfect equivalents, expressing the same perception of the world. In spite of the fact that the translated

proverb seems to share the same form and content of the original proverb in Arabic, it is an artificial creation because it does not exist as a proverb in the TL. There is some kind of parallelism in the original proverb that is not rendered into translation.

The proverb كل شيء له أوانه [kulu shay'in lahu 'awaanuhu] (Everything has its time) has equivalent proverbs in English and French like “ do not cross the bridge before you come to it- do not put the cart before the horse- il ne faut pas mettre la charrue devant les boeufs- chaque chose en son temps-. The translator translates the proverb as “ il y a un temps pour chaque chose ”. The translator opts for a pre-established equivalent expression in the TL. This translation is effective as it conveys the same meaning as the original expression in Arabic. This expresses the fact that the two proverbs are composed through the same mental mechanisms in terms of conceiving the same situation.

The proverb حنان الدجاجة بلا رضاءة [hnaan al ddajaaja blaa rDaa3a] (tenderness of the hen is without feeding) means that the hen's tenderness towards its chicks is achieved without being able to feed them. The same thing may be applied to someone who may have tenderness and love towards people without being able to do something useful to them. The translator translates the proverb into French by “ Amour de poule incapable d'allaiter ”. The proverb is translated literally and this gives the TR the impression that the expression in the TL is not a proverb. Hence, the translated proverb may not have the same effect as the original one. The rhyme in the original proverb is lost in translation.

The proverb كل إناء بما فيه يرشح [kulu inaa'in bima fiihi yarshahu] (Every container seeps what it contains) (Every cask smells of the wine it contains- Vessels leak of what they hold- A vessel filters what it contains) means that every container

oozes what it contains. This proverb applies to people. People's behaviour indicates what they are. They look like ores. The proverb is rendered into French by "ne suinte du vase que la mixture qu'il contient". This is a literal translation which may seem strange to the TR. The translator doesn't give a French equivalent proverb to have an effect on the TR that is similar to the one the SL proverb has on its reader. The Arabic proverb expresses a certain mentality and way of thinking that only Arabic language can express this properly because people's way of perceiving reality is influenced by social and cultural experiences. The Arabic proverb is based on a metaphor that is part of the cognition of the speakers of Arabic which is difficult to reproduce in the TL proverb.

The proverb خير البر عاجله [khayru al birri 3aajiluh] (The best benevolence is the prompt one) has equivalent expressions in English " the sooner the better- strike while the iron is hot- he gives twice who gives quickly ". Whenever we intend to do something good it would be better to do it promptly. It won't be good temporising when doing what's good. The proverb is rendered into French by " Fais vite fais vite ". This translation is based on meaning (paraphrase), but there is some loss of information related to the religious spirit expressed through benevolence (tendency to do good to others). This translation based on meaning facilitates understanding for the TR, but the artful shortness of the original proverb is not preserved. There is another more suitable expression that may be used to deal with the SL proverb " fais éclater ta bienveillance par ta promptitude ".

The proverb من لم يشبع من القصعة لا يشبع من لحيسها [man lam yashba3 min al qaS3a laa yashba3 min lhiishaa] (He who does not get satiated from the plate he does not get satiated by licking it). The translator translates the expression by " celui qui ne se

rassasie pas en plongeant la main dans le plat ne se rassasiera pas en le léchant ”. The literal translation may not enable the TR to understand the figurative meaning of the original proverb because it comes from a different culture. Food habits differ from one culture to another. As far as the analysis of the translation of idioms and proverb contained in Wattar’s novels is concerned, it may be noticed that even though the translator, sometimes, tries to naturalise cultural features of the original idioms and proverbs, the translated idioms and proverb do not sound natural because of some practices like plunging one’s hand into the plate and licking it. He attempts to transfer the SL culture into the TL culture with a minimal distortion of both languages and cultures. A combination of both ST oriented and TT oriented approaches strategies are used to handle cultural idioms and proverbs in translation. However, exact translation is impossible to achieve since meanings of such kind of expressions in any two languages do not generally correspond. Nida in Venuti (2000: 127) adheres to this view when he says:

Since no two languages are identical, there can be no absolute correspondence between languages. Hence, there can be no fully exact translations. The total impact of a translation may be reasonably close to the original, but there can be no identity in detail.

One language cannot express the meanings of another. Languages predispose their speakers to think differently, i.e., direct their attention to different aspects of the environment. Different speakers experience the world differently insofar as the languages they speak differ structurally. Languages differ in the way they symbolically reflect the world, that is, in the way they categorise or codify the experience of

their speakers. We perceive only what our language allows us to perceive, or predisposes us to perceive. Our language controls our “world-view”. Therefore, speakers of different languages will have different world-views. Every language expresses and describes better its speakers’ customs, beliefs, preoccupations, etc, than any other language. People belonging to different languages cannot experience the same mental representation of things.

Adapting the original text to the target context through cultural substitution calls for manipulation and rewriting so that the obtained translated text would conform to the norms of the target socio-cultural context. But this cannot be achieved without anomalies and distortion. Idioms and proverbs cannot maintain their original meaning when they are removed from their cultural context, where they refer to very specific situations, to be adapted to an audience to whom it is not originally addressed. The main issue in translation practice is related to the concept that each idiom or proverb is addressed to a specific audience and it can only be understood by that audience. Cultural references are difficult to handle in translation, especially in terms of conceptual images.

The proverb كالتيب لا جار ولا قريب [kal ttibiib laa jaar walaa qriib] (Like a hoopoe with neither neighbours nor relatives) expresses the fact of being always solitary. The proverb indicates clearly that the environment has an influence on people’s language. The Arabs used التيب [al ttibiib] because it is part of their environment. They notice that it is always solitary. It is thought that the bird has a very bad smell which makes other birds avoid it. The translator translates the expression into French by “solitaire comme la huppe, sans parents ni voisins”. This is a **literal** translation. What is lost in translation is the rhyme [iib] which is an important

feature of a proverb to facilitate its memorisation. In the Arabic proverb, the concept of neighbour and relative is socially valued in the Arabic culture but this may not be transposed in the TL culture. The TR may interpret and understand the translated proverb with reference to his cultural background, it must be emphasised that in spite of the fact that proverbs may vary across cultures, they are based on the same cognitive mechanisms to understand and produce them.

VII.4.4. Religious Idioms and Proverbs

The expression المذبوح مذبوح للعيد أو لعاشوراء [al madhbuuh madhbuuh lal3iid 'aw l3aashuraa] (the slaughtered is slaughtered for Al Aid or Achoura) means that the condemnation will take place sooner or later. It's like an animal that is going to be slaughtered either in Al Aid (bairam) or Ashoura (an Islamic holiday observed on the 10th of Muharram, the first month of the Islamic year). Such kind of traditions are part of the Arabic culture The proverb is translated into French by “ que l'on se fasse égorger pour l'Aid ou pour l'Achoura, c'est du pareil au même ”. The translator opts for a combination of literal translation and paraphrasing to indicate to the TR that he is dealing with a different religious culture. Every culture has its particular religious feasts that can only be understood by people, belonging to that culture. The TR's understanding of the TL proverb is unconsciously influenced by his own culture.

في الضناية دعاوي الوالدين تنفذ [d3aawi al waaldiin tanfadh fii al DDinaaya] (parents' anathemas are realised in offspring) is translated into French by “ les anathèmes des parents se réalisent dans leur progéniture ”. This is a literal translation. In fact, it is difficult to tell whether the reaction of the SL reader and the TL reader's one to the two expressions would be the same because of their different religious backgrounds. The Arabic religious culture gives importance to children's obedience to

their parents. It is not easy to render this religious attitude from one language into another. The advantage of literal translation procedure is that the translator is faithful to the original text in terms of content and form.

حيثما شاء الحي وضع رأس الميت [haythumaa shaaa' al hayyu waDa3a ra'asa al mayyita] (The alive person puts the dead person's head wherever he wants) means the weak is under the mercy of the powerful. The expression is rendered into French by “ le vivant place la tête du mort comme il lui plait ”. The translation procedure used is literal. The TR may not understand the proverb in all its dimensions because it is not part of his culture. Sometimes, a person may find himself powerless and can do nothing about things. He may be under somebody's influence. This notion is expressed by using an expression related to the dead person's situation. The conceptual metaphor is not easy to render from one language into another.

The Arabic proverb كل ما في الجبين تراه العين [kul maa fii al jbiin traah al 3iin] (What is in the forehead the eye sees it) means that all what may happen to a person is a matter of destiny. We can do nothing against fate. No escape from fate. (What must be, must be – no flying from fate) On n'échappe pas à son destin. The Arabs usually believe that many, if not all, things in life are controlled by the will of God (fate) rather than by human beings. People used to say اللي مكتوبة على الجبين ما يحوها اليدين [alli maktouba 3al al jbiin maa yamhuuhaa al yaddiin] (What is written on the forehead cannot be erased by hands). The proverb is translated into French by “ ce qui est écrit sur le front, l'œil finit par le voir ”. The translator opts for a literal translation. The two proverbs may not have the same degree of effect on both readers, that is, the Arab reader and the French one because they do not have the same religious background and differ in terms of being fatalistic. Both readers will have different conceptions of the

same situation. Every proverb whatever the language in which it is used only makes sense within a given frame of reference or culture. What the translator cannot preserve in translation is the rhyme [iin] existing in the original proverb. It is an aspect of the Arabic proverb that is lost. When translating a proverb, the translator faces the problem of giving a translation that is faithful but it does not sound like a proverb in the sense of preserving the euphonic effects: assonance, alliteration, rhyme, etc. An intelligible translation is certainly necessary, but it cannot be achieved at the expense of a certain poetry, resulting from sonorities, rhythm and images which make the specificity of a proverb. That's why, translation across languages deprives proverbs much of their original poetic flavour. Translating idioms and proverbs entails the transfer of not only the meaning, but also, and as far as possible, the stylistic features. It is said that in translation there should be some loss of information. We can never reproduce an exact copy of the original text. Any translation is an approximate translation and it cannot be a reflecting mirror of the original. Nezzar Kabbani says “ Translation is the other side of the carpet ”. The drawing is there but it is not with the same beauty and brightness.

The use of idioms and proverbs by the author aims at matching the subject and creating a certain mood and feeling. So, translation is supposed to communicate not only the informational content, but also the feelings and attitudes expressed in the original text. The flavour and impact of the original should ideally be re-expressed in the receptor language. The translator attempts to establish some kind of balance between remaining faithful to the original text and producing a text that fits into the new cultural context of the TL.

Domesticating the ST idioms and proverbs would be possible when the experiences tend to overlap between cultures and the same situations can be reproduced in the TC. This can be achieved adequately by means of using pre-existing equivalents, having recourse to situational translation. Translation research attempts to deal with the problems related to how situations in one language can be recreated in another. Domesticating ST idioms and proverbs becomes more difficult when these idioms and proverbs are specific to a speech community, expressing particular knowledge tied to the mentality of their users and related to a particular event. However, when idioms and proverbs contain a general truth independent from time and place, domesticating translation becomes easier.

A translator who makes use of cultural equivalent strategy, trying to relate the receptor to the modes of behaviour relevant to the context of his own culture, he does not really familiarise the reader with the cultural patterns of the SL context in order to comprehend the message in all its socio-cultural aspects. Following target cultural conventions in the process of translation, the text may be acceptable in the TC, but it loses some of its original characteristics. Moreover, opting for such strategy may result in deforming the original text by assimilating it to the TL culture. In this respect, Joelle (1985 :34) states “ Le problème crucial est l'équivalence qui ne peut être complète puisque certaines associations et connotations ne se retrouvent pas dans l'autre langue considérée ”. The crucial problem is equivalence which cannot be complete because certain associations and connotations are not found in the other considered language (our translation).

If the translator's objective through opting for cultural equivalent strategy is to make the TT sound natural and reduce the marks of foreignness, Steiner (1975: 389)

has a different opinion. He states that “ The preferred translation will not necessarily be the clearest transmission of accepted meaning, but it will be the one that, through the tension it establishes with the original, displays the “salutary strangeness” of the original ”.

It seems difficult to make the TT sound natural removing all traces of the SL culture in the TT. The discourse may not flow smoothly in the receptor language. This is the result of conceiving and conceptualising the world differently. Making translation read like an authentic TL work is something that is not easy to accomplish especially when the translator attempts to preserve the content of the original text intact. When the translator tends to adapt the original text cultural references to the TL culture, he runs the risk of distorting the cultural aspect of the original text in the sense that things will be conceived and understood differently from the meaning intended by the author. A new world tends to be created through translation that may not be equivalent to the one created by the original author, that is, a world that is not well rooted in a particular culture lacking homogeneous cultural characteristics.

If translation takes place between different cultures, it aims at the understanding between these cultures. The translator preserves the cultural components of the ST to enable the TR understand the culture of the speakers of the ST language and thus the setting and the cultural context. This will result in retaining the identity of the ST so as not to be lost in translation.

The opposite view focuses on preserving literary components of general human nature instead of retaining the cultural phenomena of the original text. The importance or value of the ST lies in its human aspect, i.e., the global human characteristics, instead of its cultural specificities. The first view which focuses on

preserving cultural components, relates the original text to ethnology through its regional characteristics. The existence of cultural features in the original text is not done on purpose and for a particular reason. The translation of the cultural components of the original text reduces the readability of the TT.

As we live in the era of globalisation and the world is becoming a small village in which we live as members of a single family and modern communication technology helps the world's cultures to get closer and become more accessible, writers need to write with a universal vision addressing a universal reader with universal features, focusing on what is related to human heritage, trying to promote specificities to universality. This is going to make the text translatable.

If we perceive translation in terms of rewriting of the original text, this means that rewriting entails introducing new concepts and new devices. Translation as a creative process is not a mere dictionary or literal transfer of what is in the text, otherwise it provides us with a dead body devoid of any vitality. The translator is a creative author. He explores the text to innovate in his translation. Translation gives life to the text and transfers it from one culture to another. The text is characterised by its mobility, it changes its setting and immigrates to survive. Translation is an innovation not an imitation, in the sense that the translator attempts to establish some kind of balance between remaining faithful to the original text and producing a text that fits into the new cultural context of the TL.

Conclusion

We may conclude by listing the following results:

1. The analysis of the translations confirms our hypothesis in the sense that the difficulties of translating idioms and proverbs are ascribed to their cultural values,

metaphorical aspects and prosodic features. In other words, Cultural, cognitive and rhetorical components are problematic in translation. Transposing idioms and proverbs from one language to another remains a complex process in terms of having skills and abilities related to manipulating the means of expression as cultural conceptualisation, images and figures of speech that differ from one language to another. Prosodic effects which are related to the aesthetic function of language are difficult to handle in translation.

2. It is drawn from the analysis of the idioms and proverbs translations in question that their treatment requires understanding them properly in terms of cultural information that underlie them, figurative meaning as they basically work with pictures related to conceptual metaphors and stylistic features especially at the phonological level. This is at the stage of comprehension and when it comes to the stage of re-expression, the appropriate rendition should be adequately carried out in spite of the fact that the task is not easy because of the deficiency of equivalence between different languages.

3. It is noticed through the analysis of the translation of idioms and proverbs that the cultural and metaphorical values are not exactly the same from contrastive perspective. The sociocultural schemas and conceptual backgrounds in relation to Arabic and French are different. The analysis of the translation of idioms and proverbs provide interesting insights into cultures behind them, thought processes of people who use them and languages functioning systems.

4. Idioms and proverbs translation analysis reveals that perceiving translation as a cultural communication between different sociocultural environments makes the translators bridge gaps between the SL environment and the TL one by means of

having recourse to the use of a number of strategies, including equivalence, literal translation, and paraphrasing. Each strategy has its gains, losses and dangers.

5. Findings make it clear that some images are entirely different in words but meaning links could be found between Arabic and the corresponding images in French. The different concepts of idioms and proverbs are due to the speakers' different cultural experiences.

6. Idioms and proverbs lose their power or beauty by translation because the magic of meaning and sounds is difficult to transpose in another language.

7. The results reveal that idioms and proverbs are conceptual metaphorical representations. Metaphorising, i.e. expressing ideas indirectly is a culture specific speech practice. The culture specificity of metaphorising is related to the speakers' geographical environment, material life, social peculiarities, etc. This is what makes idioms and proverbs carry a local colouring that is unique to a given speech community and difficult to render precisely from one language into another. We may say that only natives can understand and enjoy the true essence of idioms and proverbs because they are an integral part of their psyche.

8. Whenever idioms and proverbs are dealt with as cultural, cognitive and rhetorical entities, they can be translated from one language to another with a minimum degree of loss. Idioms and proverbs represent instances of how people conceptualise their experience and how they record it.

The analysis of idioms and proverbs translation difficulties in terms of cultural, psychological and linguistic factors and the strategies used to tackle them highlights the complexity of the translating operation. Among idioms and proverbs translation difficulties is that ST idioms and proverbs referents lie outside the experience of the

TR. Hence, it is not easy to transfer them to another culture. Besides, the meaning of an idiom or a proverb is derived to some extent from its culture. In this sense translation is a fact of culture. Since idioms and proverbs are metaphor based expressions associated with people's mentality and way of conceiving the world, it will be difficult for the translator to transfer this mentality and world outlook into another language. Personal thinking and experience of the translator may influence his translation. On the other hand, the aesthetic values related to stylistic features of such kind of expressions are difficult to preserve in translation. Idioms and proverbs translation difficulties are also caused by the lack of equivalence in the TL. This entails resorting to some other strategies for solving idioms and proverbs translation problems.

In the present study, the number of idioms and proverbs selected for analysis looks small but what makes them worthy of analysis is that they constitute an important part of the raw material used by the author to write his novels. The misunderstanding of these idioms and proverbs that give the original text its spirit and specificities results in impairing the understanding of the novels on the part of the TR. The literal strategy is the most used by the translators of the novels to deal with these idioms and proverbs.

It is found that 19 (52.77%) out of the 36 extracted idioms and proverbs are transformed into the TL by using literal translation. If this strategy tends to be preferable to other strategies this may be justified by the fact that it provides a translation that attempts to remain faithful to the ST culture. Only 9 (25%) out of the 36 extracted idioms and proverbs are translated by means of the strategy of equivalence, using ready-made expressions in the TL. This strategy makes the TT

intelligible and easy to understand. The use of paraphrase is applied to 7 (19.44%) out of the 36 extracted idioms and proverbs and this serves as a way to convey the ST message in the TL. A combination of literal translation and paraphrase is used to deal with 1 proverb (2.77%) out of the 36 extracted idioms and proverbs. In fact combining two translation strategies is rarely used because it results in a translated proverb or idiom that may not have an effect similar to the effect of the original proverb or idiom may have on its reader. The selection of any strategy in a specific situation depends on the translator's objective. It is important to emphasise the fact that the translation of idioms and proverbs is problematic because they are not easy to understand and cannot be reproduced easily into the TL culture, preserving their cultural, metaphorical and linguistic features.

Chapter VIII. Suggestions and Recommendations

Introduction

In this chapter, some suggestions and recommendations are made to make it clear that theory and practice should be given equal weight when designing translation courses related to idioms and proverbs translation. Good theory is based on information gained from practice and good practice is based on carefully worked-out theory. Theory helps in practical translation work and analysis of translation. Theory is a complementary component to the practical part. Theory and practice need to go hand in hand to provide translation students with the necessary skills and competencies for idioms and proverbs translation. Theory serves as a firm foundation for translation practice. Designing translation courses related to idioms and proverbs should include both theory and practice. To emphasise the importance of theory and practice, Baker (1992: 2), states that “ Theoretical knowledge is itself of no value unless it is firmly grounded in practical experience”. That’s why translation teaching tends to avoid abstract theorisation that works only for itself. In this sense, theory is of instrumental nature and non speculative. Perhaps, it becomes speculative at an advanced level when it is related to translation studies rather than translation practice. Theory is useful for translation learners who have recourse to instrumental theory to acquire the tools that serve to guide them in the choice to make when translating.

Theory helps translation students to understand and discuss what translation involves. Chesterman & Wagner (2002: 7), believe that “ Translation theory can offer a set of conceptual tools. These can be thought of as aids for mental problem-solving). Theory remains very useful and helpful in teaching translation because it offers translation students a frame of reference that they rely on to guide and direct

them regarding the choices and the decisions that have to be taken during the act of translation. Theory supplies translation students with a variety of problem-solving strategies that could facilitate the translation process. Students should be acquainted with theory since it provides guidelines that assist in making decisions. Translation students need to have enough knowledge about what translation involves to be able to make sound choices and decisions in the process of transferring a text from one language into another.

According to Newmark (1982: 19), “ Theory provides a framework of principles, restricted rules and hints for translating texts and criticising translations, a background for problem-solving ”. Translation teachers shouldn’t impose on learners’ their perspectives. They should ask learners why they translated in a particular way, what decisions they have taken and on what basis. In this way, students will develop their critical capacity and ways of evaluation. Translation students need to be familiar with the principles of translation theory.

VIII.1. Translation Analysis Theory

Suggestions made in relation to translation analysis theory aim at the importance of supplying translation students with tools for carrying out translation analysis, discussing the problems that the translator may encounter during the process of translating idioms and proverbs and the strategies that may be used for handling these problems. The theoretical issues related to the translation of idioms and proverbs are explained to students, using examples. These theoretical issues may be associated with the fact that the process of translation is not only a linguistic transfer, but also a cultural transfer. So, the issues may be approached from the point of view of culture, cognition and linguistics. Cultural aspects of translation are supposed to be beyond the

grasp of a purely linguistic analysis. Besides, language cannot be described without reference to extra-linguistic reality.

The analysis of the translation process allows translation students to have an opinion about what constitutes the best way to translate and evaluate idioms and proverbs translation. Understanding the process of translation will improve translation learners' knowledge of how to transfer idioms and proverbs from one language into another properly.

Before reading translated idioms and proverbs and comparing them to the SL ones for translation analysis, it is important to have some theoretical knowledge pertaining to understanding how cultural meanings of idioms and proverbs give rise to translation difficulties in terms of understanding and transfer. The socio-cultural problems in translation stem from cultural codes differences. Each cultural code is an organised structure whose constituent parts manifest internal relationships. The translation of an idiom or a proverb may be acceptable at the linguistic level; however, it may fail to preserve the cultural connotative meaning of the original idiom or proverb. That's why, the cultural meaning cannot be separated from the cultural code that generates it, and hence the equivalence between idioms and proverbs deriving from different codes is approximate.

Translation analysis theory provides translation students, teachers and researchers with considerable descriptive and explanatory information about how to deal with the translation process. The translation process involves decisions and the translation students need to be aware of this before moving to translation practical analysis, discovering and understanding on what grounds these decisions are made. For example, the translator is likely to be confronted with some cultural features of the

ST that may be unknown or do not exist in the TC code. In that case, he opts for a particular transfer strategy with regard to his priorities. Translation students need to be equipped with some kind of theoretical know-how about how translation analysis works in order to manage to carry out translation practical analysis. Translation students need to be equipped with methods and techniques of translation analysis and trained to approach translation from various angles of contrastive language structure and use. If translation is a problem-solving activity, translation students are required to acquire problem-solving tools and general knowledge.

VIII.2. Translation Analysis Practice

It must be stated that translation analysis is an essential link between translation theory and its practice. Having extensive practice in analysing cultural, cognitive and linguistic dimension of translation with reference to idioms and proverbs will increase one's awareness of how translation works, and thus applying translation analysis findings to translation. The most important step in translation theory, when comparing different versions, is to understand how translation operates and how communication takes place when different codes are involved and what the translator does to bring about communication in the TL. The analysis of the translation process allows translation students to have an idea about what constitutes the best way to translate and evaluate translation. Understanding the process of translation will improve translation learners' knowledge of how to communicate properly. Comparing translated idioms and proverbs with the original ones, enables translation trainees to develop some kind of observation, insight, and decision-making, which in turn will lead them to improve their translating skills as far as idioms and proverbs are concerned.

The analysis of idioms and proverbs translation helps to discern the process involved in rendering idioms and proverbs and the decisions the translator is faced with because everything is object of decision; the translator's theoretical hypothesis vis-à-vis the author and the reader. In other words, translation analysis involves understanding the cognitive process of translation including the translator's understanding of the intention of the original text writer and predicting the TT reader's response and reaction to the translated text.

Translation analysis practice is performed with the objective of providing insights that may be put into practice when embarking on the task of translation with reference to idioms and proverbs. So, idioms and proverbs translation analysis practice serves translation practice. The analysis of the translation process helps understand the decision making process and the translational norms adopted by the translators. Gideon Toury recommends investigating what translations are, rather than what they fail to be.

Working on translated texts containing idioms and proverbs will give practice in recognising them and determining the strategies adopted in order to achieve a more effective translation. As translation practice is based on theoretical knowledge, it is fundamental to know the mechanisms that govern the process of translation. Translation analysis theory and translation analysis practice are complementary in the sense that we can't say whether a translation is good or bad without having in mind some techniques to do that and a very clear idea about what equivalence is. If translation is not just copying equivalent words or expressions from a dictionary, it is much more the object of selection, translation students should be in a position to justify the translator's options and the selection procedures. The analysis of the

translation of idioms and proverbs offers the opportunity to identify and understand the strategies used to deal with them, and to what extent the translation is effective.

On the one hand, carrying out idioms and proverbs translation analysis provides insights into the way of fulfilling the task of translating them. Analysing the translation of idioms and proverbs may be conducted in relation to the degree of faithfulness in terms of conceptual mechanism and deviation in relation to cultural values, metaphorical aspects and stylistic features underlying them. This analysis is both process and product oriented. But as there are no well-set criteria for good translation, it is difficult to judge the quality of a translation because many factors are involved in the translation task such as the translator's objectives, the audience to whom the translation is addressed and the perspective from which translation is done. This type of analysis which includes value-judgement is required to be based on systematic description and knowledge of translation process and product. A comparative analysis of source and TTs as far as idioms and proverbs are concerned is made to see to what extent the translator is faithful to the original text and to what extent his translation is intelligible. Idioms and proverbs are useful in the students' discussions of cultural ideas when they compare idioms and proverbs' equivalents in different languages. This makes them aware of the foreign cultural norms and conventions. Recognising and understanding cultural differences reduces ethnocentric attitudes and fosters intercultural competence. The focus on similarities may help students identify with the otherness and promote understanding and empathy. So, a translation teacher should try to design activities to enable learners to discuss and draw conclusions themselves of the TC in comparison with the SC. On the other hand, this encourages comparative analysis with learners' own culture in order to learn more about the target culture and

enhance the way they understand it. Moreover, this improves the students' cultural awareness, intercultural competence and critical abilities. Students need to have skeptical attitudes towards proverbs and idioms in terms of critically evaluating them instead of passively accepting them.

The analysis that is process-oriented aims at reconstructing that process, focusing on translation issues encountered and how they are resolved in the translation adopting particular strategies. The emphasis is on understanding what goes on in the translator's mind when translating, attempting to display the constraints and pressures that influence the act of translating. Translation analysis scientific validity and reliability depends on being objective and providing justification for any claim.

Yet, modern translation analysis is product and process oriented aiming at revealing the quality of the end product and the mechanisms involved in the process of translation. Regarding idioms and proverbs translation analysis, translation students try to understand what makes cultural references that are specific to a given community difficult to handle in translation. They attempt to deal with the problems faced by the translator concerning understanding the meaning of idioms and proverbs involved in the original text and reshaping that meaning in the TT. The analysis of the translation product examines the relationship between these idioms and proverbs and their equivalents in the translated text. But it is also important in a descriptive analytical approach to the process of translation to deal with the norms governing the decision-making processes and translation strategies employed by the translator. Gideon Toury (1995: 51), explains norms as "The general values or ideas shared by a certain community as to what is right and wrong, adequate and inadequate -- into specific performance instructions appropriate for and applicable to specific situations

providing they are not (yet) formulated as laws". Idioms and proverbs translation analysis is supposed to be carried out with reference to communication problems. It is therefore recommended that the translation/comparison approach be used in comparing equivalent idioms and proverbs in different languages to highlight differences and similarities and see how conceptual images may differ from one language to another because of the users' different personal and cultural experiences and this may increase the barriers of effective communication and result in communication breakdown. This is going to enable translation students to develop a deep comprehension of idioms and proverbs and learn to be careful about differences between languages. The activity of comparison promotes the translation students' spirit of criticism as far as translation is concerned. In fact, understanding the similarities and differences that exist between equivalent idioms and proverbs in two languages in contact, makes the translation students in a better position to explore cultural values that hide behind conceptual metaphors. Carrying out a comparative analysis related to idioms and proverbs analysis gives translation students the opportunity to put into practice their theoretical knowledge about idioms and proverbs translation and this is going to reinforce their translation knowledge in general. It draws the attention of translation students to the motivated nature of idioms and proverbs by means of directing their attention to the lexical constituents of these expressions. To sensitise translation students to the cultural component of equivalent idioms and proverbs between two languages, it is important to invite them to do themselves an explicit comparison between idioms and proverbs, referring to the literal meaning and the figurative one. A translation teacher needs to guide his students in carrying out comparison activities in relation to idioms and proverbs translation on the basis of some principles of analysis. By analysing idioms and proverbs

translation subject of the study, this is going to raise translation learners' awareness of the conceptual metaphors that underlie them and metalinguistic consciousness. Having enough practice in idioms and proverbs translation analysis results in acquiring translation analytical skills. Teachers are recommended to design idioms and proverbs translation analysis courses to trigger translation criticism abilities. A contrastive translation analysis of idioms and proverbs is helpful in making translation learners aware of the problems they may face when dealing with them. The contrastive perspective should be considered in idioms and proverb translation because comparative studies help to find cross-linguistic and cross-cultural differences. Thanks to idioms and proverbs translation study, translation students will be familiar with their distinguished structure and style. Making a comparison between equivalent idioms and proverbs in different languages gives translation students the opportunity to be familiar with the cognitive approach because idioms and proverbs are related to people's different ways of conceptualising the world and cultural experiences. Thus, they acquire a general understanding of idioms and proverbs in terms of cultural concepts, meaning and stylistic features. The representational language of idioms and proverbs engages the learners' cognitive faculties.

A cognitive approach helps to understand the significance of abstract thought and abstract reasoning in the formation of idioms and proverbs, which displays the role of cognitive theory in translation practice. Katan (1999), states that "A cognitive approach to the study of culture can be seen in terms of the form of things that people have in mind, their models for perceiving, relating and interpreting them". Cognitive science has made invaluable contributions to the understanding of thought and language in use. It remains important to bear in mind that the cognitive aspect of

idioms and proverbs is the essence of their translation in spite of the fact that other aspects should be taken into account for full understanding and better translation. Idioms and proverbs are based on figurative language which is part of human cognitive processes. The basic problem of idioms and proverbs translation is related to cognitive equivalence. (Dagust, 1976), states that “ Idioms and proverbs should be looked at as cognitive constructs rather than linguistic entities or rhetorical phenomena ”. Metaphorical conceptualisation plays an important role in framing ideas. As idioms and proverbs are metaphorical expressions, they reflect a figurative mode of thinking. Their creation, comprehension and translation is a cognitive act. That’s why, translation students are supposed to be aware of the mental operations that underlie the activity of translation as far as idioms and proverbs are concerned.

Translation learners need to have enough training in translation evaluation in terms of translation as a process and translation as a product. Translation learners need to be initiated to the translation comparative theory which is based on the comparison principle which allows to understand how functions every language and what makes its uniqueness in relation to other languages. Doing comparative research on idioms and proverbs can be useful in exploring and identifying the idioms and proverbs translation strategies and checking whether the translation is idiomatic and natural. Translation students can make use of comparable bilingual corpora to acquire specific skills related to translation of idioms and proverbs. Teachers may provide students with different translations of the same idioms and proverbs and ask them to study them, propose changes, but they have to justify those changes. This enables students to develop their critical and analytical capacities as far as idioms and translation is concerned. From a pedagogical point of view, translation students may find

comparing the original text and TT significantly useful. This activity does not involve finding the translator's mistakes as far as idioms and proverbs translation is concerned, but analysing the problems and finding solutions. Because translation involves contrast, it enables the learners to explore the potential of both languages, using idioms and proverbs which are metaphor based expressions.

VIII.3. Translation Practice and Didactics

Theoretical knowledge about how to carry out the analysis of the translation of idioms and proverbs and the insights that may be gained from translation analysis practice may serve as guidelines for practising translation and methodologies for teaching translation. Translation is a know-how discipline which require practice. Performing the activity of translation within the framework of a theoretical approach allows the translation learners to make informed decisions. Having in mind the idea that idioms and proverbs are units of figurative character will enable translation learners to understand the conceptual metaphors that underlie them and reproduce adequately the figurative meaning in the TL. As idioms and proverbs are carriers of cultural information, translation learners need to develop their intercultural competence to be able to deal with them in terms of comprehension and reexpression. The phonological level makes the translation of idioms and proverbs challenging, but translation learners need to know that they are supposed to produce aesthetic equivalent expressions. In sum, it is important to understand how idioms and proverbs function culturally, cognitively and stylistically to transpose them from one language to another, opting for the appropriate translation strategy. Translation students need to be aware of the strategies and techniques which can be used to translate idioms and proverbs and put them into practice. Translation teachers are recommended to give

translation learners enough practice in idioms and proverbs translation. They may even use the learners' translations of idioms and proverbs as an aid for teaching translation through involving learners in the tasks of practising translation in connection with understanding the cognitive processes the underlie the activity of idioms and proverbs translation. Translation is a skill because the more one practises to translate, the better he can do it. However, students perform better by keeping on translating with reference to a theoretical framework that empowers them to make conscious-decisions. Thus, translation teachers manage to develop the learners' cognitive aptitudes and improve their translation performances as far as idioms and proverbs translation is concerned. Translation students can't improve their performance if they don't know what they are doing (or not doing). They need to develop an ability to stand back and reflect on what they do and how they do it. It is not enough to think of having some kind of flair for translation, they are required to prove to themselves that they are in control of what they do and make conscious efforts to understand their work. They must be able to observe their own performance in as much detail as possible and refine it over time. Translation students can't expect themselves to be competent in conscious self-observation overnight: it is a capacity they develop gradually. They should be aware of the frames of reference within which they translate. Self-observation is a skill that translation students can exercise through bringing into conscious awareness of what they do. Teachers are supposed to make translation learners think of what they do when translating. This will enhance their understanding of what actually goes into idioms and proverbs translation. Translation students need to be trained in coping with idioms and proverbs translation with reference to the fact that they are culture-bound, instances of figurative language and

linguistic features. Every time, learners complete the theoretical component, they move on to the practical part.

They translate selected texts, including idioms and proverbs by applying the theoretical input examined in class. The practical component is conducted during classes, individually in groups, and after classes as take-home assignments. Students' idioms and proverbs translations are discussed and the strategies used to overcome translation problems are analysed. Finally, a version of the TL text is presented based on the discussion conducted in class. Thus, the pedagogical approach adopted not only gives theory and practice equal weight but aims at developing students' skills of observation, analysis, and problem-solving. Theory and practice should be considered complementary rather than conflicting factors when designing translation courses. Therefore, if an equilibrium exists between theory and practice, students' translation choices should be based on a sound theoretical background. Translation teachers must have an effective way to train learners to grasp those strategies that can be applied to idioms and proverbs translation. If the comparative translation approach is adopted during the teaching of idiom and proverbs translation, students will understand them better, learn the strategies to deal with them easily, and translate them efficiently. Translation teachers need to provide learners with practical translation assignment based on theoretical concepts of translation in relation to idioms and proverbs translation. They must train students to tackle problems they may encounter when dealing with idioms and proverbs translation. In order to be able to do this, students have to learn and know much about idioms and proverbs translation in terms of cultural differences, conceptual metaphor, phonoaesthetic effects, and translation strategies. When setting written assignments

and correcting them, the students should be given the opportunities to compare and discuss their translations. The ability to discuss translations in an objective way is important to the learner's proficiency. In idioms and proverbs translation practice, students become aware of three norms that intertwine: norms related to the SLC, norms connected with TL culture and translation norms. Any attempt to teach idioms and proverbs translation without having recourse to translation theory would fail because translation is both norm-governed and decision-making process. Hence, a good translator is one who manages to combine translation theory and translation practice.

Conclusion

Idioms and proverbs translation analysis illustrates the translation is not a random process. It involves cognitive operations. There are linguistic and non-linguistic constraints that interfere in the process of translation. So, translation analysis helps to describe the translation product and its relation to the ST, and the process of translation, including cognitive strategies that govern translation process. The insights gained from this analysis are of paramount importance to translation practice in relation to culture-specific features which should be dealt with comparatively, metaphorical aspects and rhetorical devices of idioms and proverbs. We hope this study would contribute something to the knowledge of the topic under study. It is by no means exhaustive and leaves room for further study of this kind to have more information about idioms and proverbs translation. We also need to know much about the characteristics and functioning of idioms and proverbs. In other words, idioms and proverbs are multifaceted objects, and as such, they require various viewpoints and different approaches. This indicates that idioms and proverbs are worth studying

because of their frequency in language and cultural, metaphorical and stylistic scope.

They should be given an important place in the curriculum of studies.

General Conclusion

It has been illustrated through the investigation of the translation of Tahar Wattar's novels under study that the translation of idioms and proverbs poses particular challenges in relation to cultural values, figurative meaning and formal aspects.

It must be noted that the transfer of idioms and proverbs is always problematic in terms of comprehension and production because concepts differ from one culture to another. Thus, preserving and conveying the cultural aspects of the ST in the TL cannot be achieved without any distortion. When the translator culturally adapts idioms and proverbs to the TC to be understood, he runs the risk of providing equivalent expressions in the TL that may not have the same meaning as the expressions used in the ST. The way people behave, think, communicate and perceive reality is influenced by social and cultural experiences and this causes complications for the translator. This is made clear through the translation of idioms and proverbs included in the Tahar Wattar's novels where the equivalent idioms and proverbs in the translated text are not a perfect parallel to idioms and proverbs in the ST. But, it remains important to emphasise the fact that the success of a translation depends on the purpose for which it is made, which in turn reflects the needs of the people for whom it is intended. For example, when the translator opts for literal translation, he may proceed in this way in order to be faithful to the style of expression of the ST which expresses a particular way of describing the world. On the other hand, the translator may aim at realising the act of acculturation by using literality which is a means of discovering the Other. In this sense, any translation represents a meeting between two different cultures. This meeting can reveal interesting aspects of the two

cultures in particular as well as cultural interaction in general. Through literality, the translator aims at the interaction between cultures. This is achieved through respecting the specificities of the Other and diversity tolerance. The study of idioms and proverbs from a sociocultural point of view allows us to look beyond the linguistic structure of idioms and proverbs in order to explore the background knowledge and cultural beliefs they portray. Idioms and proverbs constitute an interesting source of folk knowledge. Idioms and proverbs from cultural perspective express the fact that language is used in relation to people's perception of things.

Language universals and cultural similarities are two factors in the objective world which enable across-cultural communication. People of different languages may share the same feelings, emotions and ways of thinking which make culture exchange possible. If we think in terms of similarity in metaphorical meaning we say that peoples' experiences and thoughts about the world in many quarters are similar. Although cultures differ from each other, there are similarities. That's why, translation should emphasise what is universal, which brings together cultures rather than what is specific which separates them.

During the process of translation, the translator should respect both the SL and the TL and their respective cultures. He should bear in mind the responsibility for introducing cultural heritage to TL readers. In a broad sense, human beings share cultural similarities. Across-cultural communication enables TRs to broaden their minds and their view of the world, helping them to know other cultures, ideas and values. Translation serves as a tool for learning about foreign cultures, and provokes TRs to find out more about themselves, learning what is different and what is shared between their culture and the SL culture. Across-cultural communication enables

languages and cultures to get enriched. Cultural differences should be handled properly on the basis of mutual respect, seeking common ground so as intercultural communication occurs and clash of cultures will be avoided.

Different metaphorical schemas show how we conceive things, and how we apply this folk knowledge to the construction of metaphorical schemas. Thus, we can understand people with reference to their behaviours and attitudes to things. Metaphorical propositions are not universal, but common to many societies. This is what makes many proverbs coincide, if not in the perspective or in the form, at least in the message along different cultures in the world.

Adopting a cognitive view to deal with the analysis of idioms and proverbs translation permits to have access to the universal principles that underlie the cognition of idioms and proverbs. Idioms and proverbs as metaphoric in nature express important cognitive mechanisms. These cognitive mechanisms are universal in the sense that they are used by the speakers to produce, understand and transmit them. All the differences in idioms and proverbs show different perspectives used in metaphorical constructions, different cultural scripts, but they share the underlying deep meaning in most cases and all of them are invariably composed through the same mental mechanisms. Language is a conceptual phenomenon. It is used to talk about what we live and about our life experiences. Our beliefs are represented through idioms proverbs. That's why, idioms and proverbs are worth studying, learning and recognising. After all, the idioms and proverbs of a country can tell you quite a lot about people's genius, wit and spirit. Despite the cultural differences, all idioms and proverbs show a common metaphorical schema. This demonstrates that what varies

across cultures are scripts, the view of reality, categories, but not the way we categorise, or the way we think or structure it in our minds.

Idioms and proverbs study gives insights into the role of cognitive mechanisms in language structure and use. This cross-linguistic examination of metaphorical phenomenon in idioms and proverbs has served to demonstrate that they are based on cognitive universal principles. Besides, looking at the social meaning they convey, provides evidence for the systematic process of conventionalisation that takes place in idioms and proverbs throughout different languages. Such process involves cognitive mechanisms. We can say that in spite of the fact that idioms and proverbs may vary across cultures and may express different cultural scripts, they show that the cognitive mechanisms speakers use in order to understand and to produce them are the same.

Such analysis shows how idioms and proverbs share a common underlying schema of cognition, reflecting different cultural beliefs. Thus, idioms and proverbs constitute a rich resource to analyse the way we process experience and conceptualise the world. They are a conceptual universal phenomenon with high communicative and cross-cultural value. Idioms and proverbs are interesting to study, because they enable us to extract many ideas on how we think, how we conceptualise and categorise the world, how we communicate, transcending linguistic form and meaning and how we transmit traditional folk knowledge from generation to generation.

The study provides important evidence on the role that common patterns of metaphorical thought have in figurative language understanding. People have access to conceptual metaphors when understanding idioms and proverbs. Thus, idioms and proverbs should not be transposed from one language to another systematically or mechanically. They require a correct reading to grasp their conceptual content without

betraying the symbolic function of the existing images. Translating the conceptual content is to remain faithful to the semantic identity of idioms and proverbs. The misunderstanding of the value and the specific and symbolic function of the images used may result in the difficulty of idioms and proverbs translation.

Most idioms and proverbs are not arbitrary but motivated by conceptual metaphoric understanding. An important idea in contemporary cognitive science is that metaphor is not just an aspect of language, but constitutes a significant part of human cognition. Many concepts are partly structured via the metaphorical mapping of information. People have the tendency to metaphorically conceptualise things. Idioms and proverbs reflect metaphorical concepts and they are characterised by their metaphoricity. One needs to have access to conceptual metaphors when understanding idioms and proverbs. Cognitive linguistics research considers idioms and proverbs as analysable expressions which are motivated by conceptual metaphors. Hence, a translator needs to be aware of these conceptual metaphors behind idioms and proverbs. Additionally, it is important to take into account cultural entailments embedded in conceptual metaphors. Idioms and proverbs are motivated conceptually by general knowledge of the world. Idioms and proverbs are considered to be motivated rather than arbitrary in the sense that they tend to fit one or more patterns already present in the speakers' conceptual system. Idioms are motivated by different structures of knowledge. Their actual meanings can be accounted for by their imagery. Idioms and proverbs are parts of a conceptual system that is fixed in the metaphors of a given language. This means that the translator needs to be acquainted with the processing of figurative meanings. As idioms and proverbs are conventionally assigned figurative meaning, they are stored in memory as individual lexical units and

thus, they are not processed as series of individual words. The processing of idioms and proverbs requires the analysis of the metaphoric mapping from a source to a target domain. The translator is supposed to be aware of the cognitive operations that rule the interpretation of idioms and proverbs. In other words, it is important to be aware of the cognitive operations involved in their understanding. Some idioms and proverbs make use of an ontological metaphor, that is, there is a mapping of a property of an entity from the source onto the target domain, while other expressions are based on the mapping of a real/imaginary situation conventionally associated to the entity of the source domain. Researchers claim that idioms and proverbs should be regarded as a product of a conceptual system rather than simply a matter of language. The translator manages to understand an idiom or a proverb and re-express it in the TL, when he is aware of the conceptual metaphor behind it.

Sometimes, how one says something becomes as important as what one says as in the case of idioms and proverbs which are form-focused expressions, that is to say they have an expressive function. Idioms and proverbs make use of formal elements to render a specific stylistic effect. These formal elements have an artistic value and contribute to the esthetic expression and they can only be rendered into the TL by analogous forms of expression. Idioms and proverbs derive their main interest from their formal characteristics. The expressive function of idioms and proverbs should find a similar form in translation in order to create a corresponding impression in such a way that translation becomes a true equivalent. Stylistic elements have esthetic effects and they are significant for idioms and proverbs where they play an important role. Translation should have the same stylistic effects and this is possible by creating equivalents through new forms. The SL idioms and proverbs forms should inspire the

translator to discover analogous forms in the TL which have the same effect on the TR. Idioms and proverbs translation entails the transfer of not only the meaning but also and as far as possible the prosodic procedures.

Preserving style, when translating idioms and proverbs is very important. Idioms and proverbs have a particular aspect that simple words do not have: because they are motivated signs and contribute significantly to the local colour of the text. Translators should do their utmost to retain not only figurative image, but rhetorical devices of the original idioms and proverbs as well. The characteristic of concordance related to phonological harmony is often used in idioms and proverbs to achieve the purpose of catchy, easy to remember and understand. Alliteration, end rhyme and repetition technique could be often used to increase language phonetic beauty and rhetorical effect in many idioms and proverbs. The characteristic of concordance used in idioms and proverbs is to increase the aesthetic feeling.

Idioms and proverbs translation is worth studying because of their cultural, cognitive and linguistic values. We need to know how people use and understand them as they are an integral part of their culture and language. It is also necessary to know about how their meaning is cognitively constructed. In addition to that, it is important to have an idea about the contribution of rhetorical devices to their value and interest.

APPENDIX

The Novelist and his Works

Wattar was born in Suuq Ahraas, in eastern Algeria on August 15th, 1936. After a traditional education, his father sent him in 1950 to Constantine to study at the Institute of Ben Badis. He later studied at the Zaytuna in Tunisia, but he abandoned his education in it to join the National Liberation Front in 1956 in its struggle against French colonialism. He remained active until he was forced to retire at age 47 in 1984. In 1989 he established the al-JaahiTHiya Association named after al-JaahiTH. It awarded annual prizes to young writers and poets in the Arab world. Wattar published novels, short stories and plays. Wattar was critical of Algeria's francophone writers because of their disrespect of the people's language and culture. He denounced Algeria's French-language writers as " vestiges of colonialism ". He was among the first to defend the use of Amazigh language. He died in Algiers on August 12th, 2010.

Tahar Wattar has published novels, short stories and plays in Arabic. Some of his works have been translated into many languages such as Russian, English, French, Portuguese, etc. Besides, some of his writings have been put to the stage and made into movies. Tahar Wattar is one of the great figures in Algerian literature written in Arabic. His works include:

. . . Novels

- Al- Laaz (The Ace, 1974)
- Al- Zilzaal (The Earthquake 1974)
- Ursu Baghl (The Mule's Wedding, 1978)
- Al- Hawaat Wal- Kasr (The Fisherman and the Palace, 1981)

- Al- Shama3a Wal-dahaaliz (The Candle and Dark Caverns, 1995)

. . . Short stories

- Al- Ta3anaat (The Stabs, 1971)

- Al- Chuhada Ya3uuduun Haadhaa Al- 'Usbuu3 (The Martyrs Come Back this Week, 1974)

- Dukhaanun Min Qalbii (Smoke from my Heart, 1996)

. . . Plays

-Al- Haarib (The Fugitive, 1996)

Presentation of the Translator Marcel BOIS

Marcel Bois is a French priest and translator. He was born in 1925 in Savoy-France. He studied theology in Tunis (1945-1950). Marcel Bois studied Arabic in Tunis, Lebanon (1960-1961) and Algiers (1961-1968). He got Licence (bachelor's degree) in Arabic Algiers and Aix-en Provence, (1968). He Taught French at the El Mokrani High School in Algiers (1969-1985). Between 1975 and 2006, he translated the works of Benhedouga, Tahar Wattar, Brahim Saâdi and Waciny Laredj.

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Résumé

La présente étude porte principalement sur l'analyse de la traduction des idiomes et proverbes arabes en français afin de donner une idée du processus interculturel de la traduction et les stratégies utilisées dans la traduction des idiomes et proverbes dans les romans de Tahar Wattar: *Le pêcheur et le palais*, *L'as*, *Le séisme* et *Noces de mulet*.

L'étude vise à éclaircir certains aspects qui relèvent de la culture, la figuration et la structure des idiomes et proverbes qui peuvent poser des problèmes lors de la traduction d'une culture à une autre. Le corpus parallèle des idiomes et proverbes arabes et leur traduction en français est analysé d'une perspective socioculturelle, cognitive et rhétorique.

Les idiomes et proverbes sont identifiés dans le texte original en arabe et puis mis dans des catégories culturelles proposées par Eugene Nida (1964: 91). Ensuite, ils sont comparés avec leurs équivalences en français et analysés. Les stratégies de traduction choisies par les traducteurs sont identifiées. Leur efficacité est ensuite traitée en termes de production d'un texte cible intelligible ayant la même conceptualisation et le même sens que le texte source. En fonction des conclusions de cette étude qui montrent que les difficultés de la traduction des idiomes et proverbes sont attribuées à leur nature socioculturelle, métaphorique et stylistique, il est recommandé au traducteur, en plus d'avoir suffisamment de connaissances relatives à la théorie et aux stratégies de la traduction, d'avoir une compétence culturelle afin d'être en mesure de transposer les idiomes et proverbes d'une culture à une autre.

تركز هذه الدراسة بشكل رئيسي على تحليل ترجمة التعبيرات الاصطلاحية والأمثال العربية إلى اللغة الفرنسية لتسليط الضوء على عملية الترجمة بين الثقافات والاستراتيجيات المستعملة في ترجمة هذه التعبيرات المستخرجة من روايات الطاهر وطار: الحوات والقصر - اللاز - الزلزال - عرس بغل.

تهدف هذه الدراسة إلى معالجة بعض جوانب التعبيرات الاصطلاحية والأمثال التي تتعلق بالثقافة والهجاز والأسلوب والتي قد تشكل صعوبة أثناء الترجمة من ثقافة إلى أخرى. وعلاوة على ذلك، فقد تم تحليل المدونة المتوازنة للتعبيرات الاصطلاحية والأمثال العربية وترجمتها إلى الفرنسية ضمن إطار وصفي من منظور اجتماعي ثقافي ومعرفي وبلاغي.

تم تحديد التعبيرات الاصطلاحية والأمثال في النص العربي الأصلي وتصنيفها حسب فئات ثقافية اقترحها يوجين نايدا (1964: 91). ثم بعد ذلك، تمت مقارنتها بما يقابلها في الفرنسية قصد تحليلها وتحديد استراتيجيات الترجمة المختارة من قبل المترجمين ومعالجة فعاليتها من حيث إنتاج نص مترجم واضح ويحمل نفس التصور والمعنى الذي يحمله النص المصدر. وبناء على النتائج التي توصلت إليها هذه الدراسة والمتمثلة في كون صعوبات ترجمة التعبيرات الاصطلاحية والأمثال تعود إلى طبيعتها الثقافية والمجازية والأسلوبية، تمت توصية المترجم، بالإضافة إلى الحصول على ما يكفي من المعارف المتعلقة بنظرية واستراتيجيات الترجمة، بأنه من الضروري أن يكون لديه كفاءة ثقافية ليتمكن من نقل التعبيرات الاصطلاحية والأمثال من ثقافة إلى أخرى.