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*Title*

*Translation of Cultural Specific Terms in the light of Foreignisation and Domestication used During the French Colonization in :*

*“ دليل مصطلحات ثورة التحرير الجزائرية 1954 - 1962  
للكتاب عبد المالك مرتاض ”  
As a Case Study*

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**Mortadh**

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# *Dedications*

First of all I would like to express my deep feelings to my lovely and tender parents for whom I wish a long and happy lasting life.

To my lovely husband Nabil who gave joy and happiness to my life.

Then to my brothers: Juba and Younes,

To my sisters: Fazia, Kahina and Celia.

To my family in law.

Samira

**I**

## **Dedications**

*First and foremost ,I would like to dedicate this humble work to my beloved parents for their understanding and for their support morally and financially, they are my source of strength and inspiration*

*To my dear brothers Yacine and Youcef ,to my lovely sisters Ania and Zahra who have supported and helped me throughout the research*

*A special thanks to my lovely husband who was by my side throughout the process*

*To my best and close friend Sonia,to all my family, relatives and many friends*

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## **List of Abbreviations**

**CST:** Cultural specific Terms.

**ST:** Source Text.

**TT:** Target Text.

**NLF:** National Liberation Front.

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# Introduction

During the late 1800s through the late 1900s, France was one of the great European imperialist powers. Its territories dotted the globe. As far as, North Africa, or the Maghreb is concerned (which includes Algeria, Morocco, and Tunisia), Algeria was considered “the door” to the Third-World and the “jewel” of France’s territorial possessions. Algeria was under French colonial rule from 1830 to 1962. Such a long colonial period means there are significant cultural influences in Algeria; many Algerian writers have been influenced under the terrible events carried out by the French Colonialism. In addition to this, there are great interests to learn and know more about how the everyday life of Algerian people was during French colonialism.

Algerian historians and researchers made great efforts in order to collect as much as possible of information about the heritage of the Algerian revolution in various fields. As a result we have the book “دليل مصطلحات ثورة التحرير الجزائرية” 1954-1962 by Abdelmalek MORTADH, that is taken as a guide to the most important terms of the revolution that highlight the cultural and the historical dimensions of the Algerian people.

There are many reasons that push us to deal with this topic and to handle this corpus. As far as, the selected book is not translated into English language, and since we are concerned and being part of the Algerian historical and cultural terms, we would like to honor our culture and history through providing personal translation for this terminology guide book, and provide the English readers a sight about the Algerian historical culture. In addition, the book might be the unique work in terms of being a guide to the most important terminology of Algerian revolution, and select concepts and indications that prevailed in that era. In fact, the book contains available Cultural Specific Terms, and present the historical, intellectual and cultural dimensions prevailed during French colonial period in Algeria.

As it is mentioned above, there have been many scholars who suggest theories to discuss the phenomenon of translating Cultural Specific Terms. Scholar’s mission consists almost on rendering the meaning and finds the closest equivalent in the target language. For instance, we are going to present some of the most popular theories related to the Cultural Specific Terms as Newmark (2010), Davies (2003), Shaffner and Wieserman (2001). Dealing with the present paper we are going to adopt Venuti’s (1995) theory which holds two basic strategies for translating Cultural Specific Terms "Domestication and Foreignization" with the adoption of some other procedures related to them.

In this research we will try to answer the following main question:

- How Foreignization and Domestication could be useful for translating cultural specific terms?

From this question we introduce the following sub-questions:

- What are the difficulties that come-across in translating CST?
- How Foreignization and Domestication lead to the optimal solutions to translate CST?
- What are the procedures that we may adopt?
- Are there any other procedures to translate CST?

On the base of aforementioned problematic we formulate the following hypotheses:

- Dealing with process of translation, there are a lot of difficulties that we can face.
- Foreignization and Domestication could serve and lead to the optimal solutions to translate CST.
- We may adopt Newmark (1988) or Venuti (1995) procedures in translating cultural specific terms.
- Yes it might be other useful procedures.

The main objective of our research is to highlight one of the crucial issues that stumble on the process of translating CST from Arabic to English. In addition to this, demonstrating to what extent to which Foreignization and Domestication strategies could overcome the difficulties that we may find in translating the CST used during French colonial period in Algeria.

The data of the present study consist of about 15 Arabic Algerian cultural terms and will be followed by a personal translation. Our translation will be in the light of using Venuti's strategies of translation (Foreignization and Domestication).

This research basically divided into three chapters

The first chapter entitled Translation and Culture; it aims at providing general definitions of translation, culture and CST. Then, we reveal the properties of Cultural Specific Terms. The next point will be about strategies and different taxonomies of translating cultural specific terms. There are also another point about taxonomies related to Domestication and Foreignization.

The second chapter in which, we shed the light on how French colonialism had provided significant impact on Algerian's culture. We also presented different Algerian cultural institutions during the period of colonization

The third chapter entitled Translation and Analyses of Cultural Specific Items. It would be about our attempt to translate some Algerian cultural terms that receded during the Algerian revolution, presented in "دليل مصطلحات ثورة التحرير الجزائرية 1954-1962" by Abdelmalek Mortadh. Through this chapter we present our corpus as well as the author's biography. After that, we shed the light on how we select the terms that we translate. As well, the methods we follow to accomplish the translation. At the end we present our personal translation of those terms. We will mention the difficulties we have faced during our study through the analyses process. The three chapters are followed by a conclusion that will recapitulate all what have been discussed in the previous chapters.

The present research has relayed on the following references

- Venuti (1995) "*The translator's invisibility*"
- Mona Baker (1992). "*in other concepts*"
- Vinay and Darbelnet (as cited in Munday) (2001) "*Introducing Translation Studies*"
- Georges L. Bastin (1998) "*Encyclopedia of Translation Studies*".

# **CHAPTER ONE**

## **Translation and Culture**

## **I.4 Definition of Cultural Specific Terms (CST)**

Cultural specific terms are words and phrases conditioned by the culture diversity. Those terms relate to different categories like food, clothes, houses, work, politics, law, climate, religion etc. However, as the focus of our study is translation of CST the concept of culture is considered from linguistics point of view. In the process of translation, CST calls for specific treatment in regards to the particular meaning that these terms hold in each culture. The translation of CST is one of the challenging tasks to be performed by a translator. The theorist Nord (1997) defines them as "a cultural phenomenon that is present in culture X but not present in (the same way) in culture Y" (Nord 1997: 34). Dealing with the concept of culture, the aspect most relevant to our study is the category of words that are rooted or settled in a particular culture and are unknown to other cultures: these have been termed "culture specific references" (Gambier 2007: 159), Ordudari (2007) name them as "culture specific concept"

## **I.5 Taxonomies of Culture Specific Terms**

The concepts of «culture» and «culture specific terms» are including a diversity of aspects of human life. However, in order to accomplish the task of translation to these terms, different scholars contribute in dividing them into categories and sub-categories that would help to provide particular analyses. Therefore, many taxonomies and classifications for cultural elements are provided to bridge the cultural gaps between languages. As far as the scholar Baker (1992) is concerned, she introduces two categories 'abstract' and 'concrete': "the concept in question (CSI) may be abstract or concrete" (Baker 1992: 21).

From Baker's definition we distinguish that CST refers to any word expressed in the source text which is almost unknown for the receptor language culture. According to her: the concept in source text may be "abstract" that is related for example to mental process as religious, beliefs etc. Furthermore, it may be "concrete" that is related to something physical for example food, clothes and social customs etc.

Espindola(2006) in his turn proposes another categorization that is as follow:

- Toponyms;
- Anthroponyms;
- Forms of entertainment;
- Means of transportation;

- Fictional character;
- Legal system;
- Local institution;
- Measuring system;
- Food and drink;
- Scholastic references;
- Dialect;
- Religious celebration. (Espindola 2006: 49-50)

In addition to Baker and Newmark, the scholar Espindola comes out with twelve classifications of CST. This diversity of categorization leads to help translators to extract Culture Specific Terms from the source text with its exact genre.

Newmark (1988) distinguishes five categories of CST for foreign cultural words under the following headings:

- 1- Ecology: this category encompasses CST's referring to geological and geographical environment including (animals, plants, local wind, mountains, plains, ice etc).(Newmark 1988: 96).
- 2- Material culture: related to (clothes, food, houses, towns, transport).(Newmark 1988: 97)
- 3- Social culture: in this category terms are centered on (work and leisure).Newmark (1988:98)
- 4- Organization: customs, activities, procedures or concepts (that include artistic, religious, political and administrative subcategories).Newmark (1988:99)
- 5- Gesture and habits. Gestures and habits refer to non-cultural language. Newmark (1988:101).

According to Newmark (1988) universal languages can be found in across most cultures that do not pose problem within the process of translation. Other ways, the cultural words are easy to be noticed and distinguished from all languages, since they are specific, associated to a certain language and related to some cultures and countries. Moreover, cultural words present in the source text as a strange word. These words expresses such concepts and cultural value which does not exist or differ from other languages that typically difficult to translate. Hence, Newmark comes up with five categories of CST as it is mentioned above.

## **I.6 Translation Strategies and Procedures Used to Render (CST)**

One of the greatest challenges for the translator is the rendering of culture specific terms. However, many scholars discussed this issue and different approaches have been described within the discipline of translation study. In fact, there has been made a significant number of attempts to create translation procedures and strategies leading to the optimal solution of translation problem of CST. By the way Venuti (1998) indicates that translation strategies "involve the basic tasks of choosing the foreign text to be translated and developing a method to translate it" (Venuti 1998:240).

### **I.6.1 Strategies to Render the (CST)**

#### **I.6.1.1 Newmark's Strategies for (CST)**

Newmark (1988, 2010) suggests different strategies to translate CST. Here we summarize the main important and the recent one:

- 1- Transference: is acceptable when the CST has already been adopted into the TL.
- 2- Cultural equivalence: is when the ST CST is translated into approximate TLCST.
- 3- Descriptive equivalence: is when CST is translated by more generic term with supplementary components.
- 4- Componential analyses: refers to the splitting of a cultural term into generic components, that is shared with other relative terms
- 5- Transonym: is the translation procedure of converting of personnel geographical and literary proper names. (Newmark 2010: 176-177).

#### **I.6.1.2 Davies (2003), Procedures of (CST)**

- 1- Preservation: it is used by translators when an entity does not have any close equivalent in the TL and target culture. (Davies 2003: 72)
- 2- Addition: it proposes a solution for translation of CST when preservation leads to obscurity. (Davies 2003: 77).
- 3- Omission: appears when a problematic CSI is left out in the translation so that the readers have no idea of its existence. (Davies 2003: 79).
  - 4- Globalization: "the process of replacing culture specific references with one more which is more neutral or general" (Davies 2003: 83).

- 5- Localization: occurs when a translator “instead of aiming for cultural-free description (...) may try to anchor a reference firmly in the culture of the target audience” (Davies 2003: 83-84).
- 6- Transformation: this strategy changes the content of CSI used in the SL and may be defined as “an alternation or distraction of the original” (Davies 2003: 86).
- 7- Creation: appears when “translators have actually created CSI’s not presented in the original text” (Davies 2003: 88).

### **I.6.1.3 Shaffner and Wieserman (2001) Suggestion**

Loanwords: appears when a foreign word with spelling pronunciation and grammatical gender adapted to TL patterns comes to TL.

- 1) Calque: is the literal translation of CSI.
- 2) Substitution: appears when CSI of ST is substituted.
- 3) Explanation: is the translation strategy when a CSI is explained in the TL. (Shaffner and Wieserman 2001: 33).

### **I.6.1.4 Wierseman (2004) Strategies**

The translator has three options for the translation of cultural elements:

- 1- Adopting the foreign word without any explanation.
- 2- Adopting the foreign word with extensive explanations.
- 3- Rewriting the text to make it more comprehensible to the target language audience.

### **I.6.1.5 Graedler (2000) strategies**

He puts forth procedures of translating CSTs:

1. Making up a new word.
2. Explaining the meaning of the SL expression in lieu of translating it.
3. Preserving the SL term intact.

4. Opting for a word in the TL which seems similar to or has the same "relevance" as the SL term. (Graedler 2000:03)

### **I.6.1.6 Domestication and Foreignization in Translation of (CST)**

The notion of Foreignization and domestication were introduced and described by Lawrence Venuti's book, *The Translator's Invisibility* in 1995. Venuti then proposed two possible ways to handle cultural elements:

#### **I.6.1.6-A Definition of Domestication**

According to Venuti (2008) Domestication is "an ethnocentric reduction of the foreign text receiving cultural values, bringing the author back home" (Venuti 2008:15). This means that the translator works on changing the specifications that derived from the source culture in order to make the same effects on the target text, and understandable for the target language readers. Venuti (1998) points out that "all translation is fundamentally domestication and is really initiated in the domestic culture" (venuti 1998:240), in this strategy the translator make the translated text recognizable and familiar as if it is a local products, thus, making the translator invisible as if the target text is made by a native writer. The concept of Domestication indicates to the translation strategy in which the style is transparent and fluent with the aim of producing target text that is fully empty of foreign words and in order to diminish the strangeness of the foreign text for the target readers.

#### **I.6.1.6-B Definition of Foreignization**

As Venuti (2008) explains that Foreignization is "an ethno deviant pressure on those values to register the linguistic and cultural differences of the foreign text, sending the reader abroad" (Venuti, 2008:15). This strategy aims at preserving the values of the original culture in the text in order to make them known for the target text readers.

The root of the two terms can be traced back to the German philosopher Friedrich Schleiermacher's speech in 1813 then, introduced and described in (Venuti, 1995). "either the translator leaves the author in peace, as much as possible, and moves the reader towards him; or he leaves the reader in peace, as much as possible, and moved the author towards him " (Venuti, 1995: 20).The act of "leaving the author in peace" means to Foreignize the text and the act of "leaving the reader in peace" means domesticate the text.

### **I.6.1.6-C Taxonomies of procedures related to Domestication and Foreignization strategies by different scholars**

Relying on the distinction between two main cultural strategies of Domestication and Foreignization postulated by Lawrence Venuti 1988, there are other scholars who contributed on creating some taxonomy procedures related to these two main strategies which are as follow:

According to Georges L. Bastin (1998) the procedures related to Domestication and Foreignization are as follow (1998:5-8)

**Table 1**

<b>Domestication</b>	<b>Foreignization</b>
Omission	Transcription of the original
Transcription of the original	Expansion
Exoticism	
Expansion	
Updating	
Situational equivalence	

**Taxonomies Proposed by L. Bastin (1998:26)**

In the process of treating cultural-specific terms, there are procedures proposed and used by some scholars in the light of domestication and Foreignization as it is mentioned down in this table

**Table 2**

<b>Domestication</b>	<b>Foreignization</b>
Transposition	Literal translation
Modulation	Calque
Equivalence	Borrowing
Adaptation	

**Taxonomies proposed by Vinay and Darbelnet (as cited in Munday) (2001: 28)**

In table 3 there are other procedures proposed by the scholar Harvey, and according to him, taxonomies could serve the two main strategies which are mentioned above

**Table 3**

<b>Domestication</b>	<b>Foreignization</b>
Functional Equivalence	Formal Equivalence
Descriptive or self-explanatory translation	Transcription

**Taxonomies proposed by Harvey (2003: 29)**

Javier Franco Aixela (1996) distinguishes several possible strategies applicable to the translation of Cultural-Specific Terms, and which could be available with Domestication and Foreignization as they are mentioned down:

**Tables 4**

<b>Domestication</b>	<b>Foreignization</b>
Synonymy	Repetition
Limited universalization	Orthographic adaptation
Absolute universalization	Linguistic translation
Naturalization	Extra textual gloss
Autonomous creation	Intratextual gloss
Deletion	

**Taxonomies Proposed by Aixelá (1996: 30)**

# **Chapter Two**

**The French**

**Colonialism in Algeria**

The current chapter discusses the period of French colonization in Algeria and the complex relationship between these two countries, we shall discuss the impact on the Algerian society and how Algeria resisted the French colonizer for a long period. The present chapter aims at providing the English readers a sight about the history of Algeria with the French colonization.

## **II.1 Historical Overview of the French Colonialism in Algeria**

Algeria was among the world power with a thriving civilization and it was very powerful in various fields. Algeria used to establish diplomatic relations with other countries as America, Britain and France. This great power of Algeria has aroused the jealousy of France , then it decided to make it a true settlement colony and occupying its territories. The conquest of Algeria of 1830 by the French domination, started by considering the ‘‘ Fan Incident ‘‘ as a direct reason to colonize Algeria then, France responded with a blockade of Algerian ports. On June 14th, 1830 France launched a full-scale invasion of Algeria. Alison Tarwater (2005) summarizes the starting point of the colonial rule in Algeria with these sentences:

On April 29, 1827, the Dey of Algiers made an unfortunate mistake; in the midst of an argument with French diplomatic over the settlement of debts, he struck the French consul in the face with a fan . Less than two months later, French troops landed in Algeria , beginning the process of colonization that would soon give them control of the entire Maghreb region. France’s conquest of Algeria sparked the imperialist movement that continued well into 20<sup>th</sup> century, not ending until after World War II

The French colonialism of Algeria lasted 132 years after capturing Algeria (1830-1962), during this period, Algeria tried to resist the French colonizer in fierce battles like: the opposition of Emir AbdelKadir in the west (1832-1847), the opposition of Lalla Fatma N’Soumer with Boubaghla in Kabylie (1851-1857), the massacres of May, 8, 1945 in each of Setif Guelma and kherrata....

After that, it came the biggest event in the history of Algeria which is known as ‘‘The War of Independence’’. So, in the early morning hours of November 1st, 1954, the National

Liberation Front (NLF) launched attacks in various parts of Algeria against military installations, police posts, ware houses, communications facilities and public utilities. It was a complex conflict by using all forms of torture. This war led to Algeria gaining its independence from France after 8 years of conflict (1954-1962). The new Algerian leaders set their official independence day for July 5, 1962.

## **II.2 The Impact of the French Colonialism in Algeria on Culture and the Educational levels**

Culture is the soul of the society, it is a proof of its existence and a guaranty of its continuity, it contributes to the drawing of civilization landmarks for each community. Culture is the symbol of authenticity and innovation in the society.

The Arab and Islamic culture is the basis of cohesion of the Algerian society and it played an important role in the society. But France focused on eliminating the Algerian personality and imposing the French culture policy that aims at destroying the structure of the society and eradicating the Algerian identity.

During the French colonial period, Algeria witnessed a remarkable collapse in all fields whether economic, social especially the cultural and educational one. This war has left serious and negative consequences. So, the colonizer tried to obliterate the Algerian civilization and cultural foundations in the purpose of eliminating the Algerian identity, In addition, to fight against the Islamic religion in all its characteristics and imposing integration and christianism.

France used all the ways to eradicate the Arab education and replace it by the French school in order to get rid of the Algerian culture. So, it turned the schools to spread and to train Algerians with the French culture. As Guti (French historian) said ‘France turned Algeria from an east land to a west land’ In addition, the French colonizer tried to fight against the Arabic language and the imposition of the French language instead., the destruction of the cultural institutions, the displacement of teachers and the dispersion of students, the transformation of mosques, zaouias and schools into churches among them he Ketchaoua mosque which was turned into a church in 1832 by the General De Refigo (Bektache 2009 :32). So, the number of schools was decreased, in addition, the fall of students enrolment, as Turin, y.,(1971) expressed it ,in ten years in Constantine alone, the number of

students fell from six hundred to sixty and the number of msids (koranic schools)decreased from eighty-six to thirty-six.

The French colonial had achieved their objective of depriving the Algerian people from education in the Islamic way. This was obvious in the report of the 1947 commission in which the French congratulated themselves:

We laid hands upon those revenues.(those of religious foundations, the object of which is to meet charity needs or public education). We left schools to fall down, disbanded seminaries. Around us the light was put out ...that means we rendered the Muslim society more (...)ignorant and more barbarian than it was before it knew us.(Ageron ,C.R. ,p. 316)

In another hand, France tried to evangelize the Algerian people and get them out of the Islamic religion so, the General Peugeot brought 290 orphaned children and handed them to a Christian clergy to convert them(Amoura2002 :43).In addition, France worked to make the Arabs more Europeans by attempting to convert them to Christianity. Algerians in fact were only eligible to be French citizens if they renounced their Muslim faith in favor of Christianity. As one French missionary, Father Charles Faucauld, explains ‘if we cannot succeed in making Frenchmen of these people, they will drive us out .The only way to make them into Frenchmen is to make them Christians’ (Brill1990:34).

### **II.3 The Algerian cultural institutions during the period of colonization**

Among the objectives of the French colonialism, the elimination of the the social and cultural structure of the Algerian society through ending everything related to the intellectual and cultural aspect. and tried to make Algeria French. But, after all this injustice and oppression towards the Algerian people, some Algerian intellectuals decided to switch from armed action to intellectual work by establishing associations and clubs that worked to raise awareness of the community.

The cultural situation during the French colonialism was very bad but, thanks to some reformers as Abdelhamid Benbadis and the reformist movement that came from the Mashriq,

Algeria witnessed a renaissance that contributed significantly to the emergence of national awareness in the Algerian society and the emergence of the Reform Movement which was aimed at reforming the conditions of Algerian society that was lived for nearly a century then, it gave a birth for a new type of resistance through the formation of associations, clubs and parties within the framework of the so-called National Peaceful Movement. The Jeunes Algerians developed new institutions and practices: setting up and printing periodicals and newspapers, opening cultural and fraternal clubs, organizing political rallies, and local electoral campaigns that mobilized the elite. More broadly, associations became the main tool to involve the population in forming and consolidating their collective practices separate from the French.

There are a lot of institutions which were founded during the French colonialism either cultural, religious, sports..., and had played an important role, among them we find ;

### **3.1 Rashidiya Association**

It was the first association emerged in Algeria and it was founded in 1902 by one of the constituents of Algeria named Saroui, this association composed of a group of pupils of the Arab-French schools of the city of Algiers, it aims at teaching them French language (Ben Khelif, 2009 :104). According to Bachir Bellah (1999) said that it was founded by some young Algerian graduated from the French-Algerian Madrassas (schools) who were supported by the French sympathetic to the Algerians (Bellah, 1999 :332).

### **3.2 The conciliation Association**

It was founded in 1908, reorganized by the elite in 1911, it aims through its programs to reconcile the Algerians and the French. So, after one year, it had 100 members and, according to its principal law, its goal was to bring together those Algerians who wanted to educate themselves then, to develop the scientific and the social ideas. This association was headed by Dr. Ben Touhami (the most prominent of the elite), Mohammed Swaleh (the vice of the association and a professor at the high school of Algiers) and Mr. Branki Mohammed Al-Moudares (the second deputy) (Saad Allah, 1992 :135).

The conciliation association contributed to spread the knowledge and developing new ideas by organizing lectures and reading the newspapers. (Ben Khelif, 2009 :104).

The association adopted the slogan of striving to achieve the gathering of Algerians wishing to promote intellectual and social development. This association presented itself as a school and fraternal forum for its members. In addition, it has followed the approach of Rashidiya which is the dissemination of knowledge and science. The conciliation association organized a series of scientific lectures in 1911 in international law, international literature, Arab civilization and history which enabled the understanding of the orientation of the association and identifying its cultural contributions.

Among the most important lectures organized by the conciliation association in 1911 we find: The Benefits of Acquaintance, The Arab Civilization, Napoleon in Egypt, The Death Penalty... etc

### **3.3 The Sadekia Association**

It was founded on March 25, 1910 in Tebessa headed by Mr Larbi Cherif, among its goals: it seeks to create an atmosphere of cooperation and unity among the members, to give attention to education and care for the Islamic education, help and assistance to the need (Kheither et al, 2007 :136). It is also characterized by cultural character as it organizes cultural events such as the revival of concerts and some Arab evenings, it was working to provide lessons for young and old (khomri, 2004 :95). The sadekiya is one of the associations that have been known to spread in Algeria, which contributed to give a strong impetus to the new intellectual renaissance in Algeria (Sari, 2004 :113).

### **3.4 The Ulama Association (The Algerian' scholars association)**

The Ulama Association or the Association of Muslim Scholars was established on May 5th, 1931 headed by Sheikh Abdelhamid Benbadis and he remained on its presidency until 1940 (Torki, 1981 :195). Among the goals and the principles of the Ulama association we find Arabisation, Islam and knowledge. The fourth chapter of its basic law states that the purpose of this association is to fight the social pests such as wine, unemployment, immorality and everything that spoils the mind and fight ignorance. In another hand, it works to purify the Islamic religion from the myths, revival of the Arabic language and its culture, liberate Algeria from colonialism, preserving the Algerian personality with its cultural, civilization, religious and historical components (Torki, 2001:39)

The Ulama's slogan is :''Islam is my religion, Algeria my fatherland and Arabic my language  
'In promoting a nationalist thought, the Ulama schools valued greatly teaching the history of the Arab conquest in North Africa, Ulama also encouraged importation from Egypt of history books promoting Arabo –Muslim history and values.

### **3.5 Taraki Club**

It is founded on July 3rd, 1927 in Algiers and in 1931 it was turned to the headquarters of the Ulama association (Benkhelif,2009 :105).This club was considered the first nucleus of Ulama as being the seat where seminars and parties are held (Dessouki, 2008:242).Taraki club was one of the organizations that contributed to support the Arab education movement from an early age. In addition to that, it was the center that embraced most of the Algerian bodies of the Arab-Islamic direction since its foundation until the end of colonization, a center of scientific lectures in the Arabic language, and a center of the religious and social lessons according to the Islam and the provisions of Sharia (Torki 1981 :232).This club aims at educating young people and orient them into Araboislamic way rejecting the policy of naturalization and integration, combating Christianity and proselytism, researching issues related to Algerian society. The first lecture was given by Abdelhamid Benbadis, entitled ‘Meeting and Clubs with the Arabs’ ‘in addition to weekly lectures which were given that talked about religious, social and cultural issues(El Hawas,2013 :161)

### **3.6 Saleh Bey Club**

It was established in 1907 by Mr. Aribé the Vice President of Constantine employment council, it is one of the most prominent clubs in the east of Algeria (Sari,2004 :111). The goals of this club are: spreading education, organizing lessons in general and vocational education, reconciling the colonizers and the Algerians, holding scientific and literary lectures, spreading brotherhood cooperation and work, establishing charitable societies, helping Algerians to demonstrate their literary creativity, tackling corruption in societies, helping the poor, consoling the weak and diseased people and establishing the reading libraries.

## **Conclusion**

After examining this chapter, we noticed that the colonial mission in Algeria started with a very simple cause, however very heavy consequences and the period of colonization by France had a significant impact on Algeria, their colonial legacies made difficulties for Algeria to establish a stable state. But Algeria never lose hope, Algeria made a lot of attempts and resisted the French enemy since its invasion till gaining the independence. In addition, Algerian people developed a strategy of persistence and survival and this by resorting to the intellectual and cultural awareness through the creation of different institutions and clubs that helped to fight the French colonialism peacefully and preserving the values and the principles of the Algerian people.

# **Chapter Three**

**Translation and Analyses  
Of Cultural Specific Terms in**

**1962-1954 دليل مصطلحات الثورة الجزائرية**

**By Abdelmalek MORTADH**

The present chapter deals with the translation of Cultural Specific Terms presented in our corpus, “دليل مصطلحات ثورة التحرير الجزائرية، 1954-1962” by Abdelmalek MORTADH.

We shed the light also on the corpus itself and the author.

### **III.1 About the corpus**

The book is written for the first time in August 14<sup>th</sup> 1979 and updated in May 4<sup>th</sup> 2001 in Oran, it is considered as a unique work and a guide to the most important terminology of the Algerian Revolution. It holds different concepts and terms that prevailed in that era. In fact, the terms transmit intellectual and historical dimensions that prevailed during the Algerian war with French colonial for independence and freedom.

### **III.2 About the author**

Abdelmalek MORTADH (born in October 10, 1935 at Telemcen Province) is an Algerian writer; he has got his PHD in literature, he work also as a professor at the university. In (2001) Abdelmalek MORTADH appointed as a president of the Supreme Council for the Arabic Language. In 2011 he occupies the position of a professor of the measure of Algerian literature; one of his most important qualities among his students is his modesty and his reputation conceded as a reference in literary and critical studies. He was a member of the jury of the Million's Poet Contest held in Abu Dhabi. He was a member of the jury for the Prince of Poets competition that was held in Abu Dhabi.

### **III.3 The method of analyses**

The work investigates translation strategies, procedures and the role of the translator in terms of the strategies of domestication and Foreignization by Venuti (1995) and some other procedures that are related to them. This process involved several steps. First we selected 15 Cultural Specific Terms that are most used during French colonial period in Algeria, from “دليل مصطلحات ثورة التحرير الجزائرية، 1954-1962” by Abdelmalek MORTADH., and then we organized them alphabetically in a table which also includes their explanation given by the writer. We next noted in the analysis the strategies used to convey the items in the TT we also show how and why we choose the appropriate strategy and the available procedures which we use in the process of translation in both strategies Foreignization and Domestication.

### III.4 Translation and analyses

<p><b>The term In Arabic (SL)</b></p>	<p>الجبيل</p>	
<p><b>The term's explanation (SL)</b></p>	<p>كان الجبل يطلق في الثورة الجزائرية على أي مكان خارج المدينة أي مكان منعزل عن الناس وكثيرا ما كان يقال للمجاهد الذي يلتحق بصفوف جبهة التحرير الوطني انه " طلع إلى الجبل." فالالتحاق بالمجاهدين كان طلوعا إلى الجبل و الهروب من السلطات الاستعمارية تجنباً للتجنيد في صفوف جيشها. الجبل رمز للاستعصام و المنعة ورمز بناء على ما ورد في نشيد «من جبالنا» إلى الحرية و الأحرار بالإضافة إلى انه مهد الأصالة الشعبية. (ص)2</p>	
<p><b>Our Translation</b></p>	<p>Foreignization</p> <p><b>El djibal</b></p>	<p>The term El-djibal is related in the Algerian revolution to any place outside the town or isolated from people. The term used generally for the warrior who joins the ranks of National Liberation Front. Joining the warriors is going to the mountain and escape from the French colonial authorities in order to avoid the recruitment in its army. Mountain is the symbol of insusceptibility and stamina and it is a symbol of what is mentioned in the anthem “From Our Mountains” to freedom .In addition it is cradle of popular authenticity</p>
	<p>Domestication</p> <p><b>Countryside</b></p>	<p>The term Countryside is related to places outside the cities.</p>
<p><b>Analyses</b></p>	<p>The appropriate translation for this term is Foreignization, since we cannot find any military equivalent for the term in English society. In Foreignization we adopt the procedure of “Transcription of the original” by Georges L.Bastin (1998). We transcribe nearly the exact meaning from ST to TT, With the aim of making foreign readers know more about how this term has a cultural meaning related to Algerian revolution. Dealing with the strategy of Domestication we just explain the term as it has a general meaning in English and in other cultures.</p>	

<b>The term In Arabic (SL)</b>	<b>الحبس</b>	
<b>The term's explanation (SL)</b>	هو مكان مظلم يودع فيه خيرة المناضلين الجزائريين (ص40)	
<b>Our Translation</b>	Foreignization <b>El-habs</b>	El-habs is a dark place where French authorities put the best of the Algeria fighters
	Domestication <b>Jail</b>	A place for the confinement of people accused or convicted of a crime
<b>Analyses</b>	Here both strategies could be appropriate but we have just to mention that the term in ST is related to military domain, However, in Foreignization we adopt the procedure of “literal translation” by Vinay and Darbelnet (as cited in Munday) (2001). Whereas, in Domestication the translation does not specifically relate to military structures. We use the procedure of “Equivalence” Of the term “ <b>jail</b> ”. In English culture “ <b>jail</b> ” is not specified just for fighters or warriors but for all people who commit crimes.	

<p><b>The term In Arabic (SL)</b></p>	<p>الحركي</p>	
<p><b>The term's explanation (SL)</b></p>	<p>يطلق على كل شخص إلتحق بصفوف العدو في صورة من الصور ، و أصبح يساعد على كشف عورات المجاهدين و المناضلين. الحركي خائن من الدرجة القصوى ، يحكم عليه بالإعدام. الحركي لفظة شعبية جزائرية تطلق على الذين يحملون السلاح من الجزائريين لمساعدة الفرنسيين (ص43).</p>	
<p><b>Our Translation</b></p>	<p>Foreignization  <b>El harki</b></p>	<p>The term “harki” is an Algerian popular term used for all people who join the ranks of the enemy in different ways. In Algerian culture the person who is called by that name is seen as a traitor of a highest degree, Generally Harki’s mission is to reveal secrets of the Algerian warriors and fighters and also carry arms to help French army. They are sentenced to execution</p>
	<p>Domestication  <b>Traitor</b></p>	<p>A person who commits treason by betraying his or her country.</p>
<p><b>Analyses</b></p>	<p>Both strategies are appropriate, dealing with Foreignization we adopt the procedure of “Transference”; we transfer the term and its explanation from ST to TT keeping the same cultural meaning.  In Domestication we find the equivalent of the word “<b>EL-harki</b>” as “<b>Traitor</b>” since in English culture the “<b>Traitor</b>” is related also to military domain that means someone who betrays his country.</p>	

<b>The term In Arabic (SL)</b>	<b>الخواوة</b>	
<b>The term's explanation (SL)</b>	لفظ عامي يعني باللهجة الجزائرية "الأخوة" و كان الجزائريون يطلقون لفظ الخاوة غالباً على المجاهدين للتمييز بينهم وبين العسكر الذي كان يطلق على الجيش الفرنسي(ص46).	
<b>Our Translation</b>	Foreignization <b>El khawa</b>	In Algerian dialect means "brothers" the term "khawa" was often used by warriors in order to distinguish between them and the military which was called for French army.
	Domestication <b>Brothers</b>	The term signify in English society brotherhood
<b>Analyses</b>	The appropriate strategy is Foreignization, because only by this strategy that we could transfer the cultural dimension for this word from ST to TT. So in Foreignization we have used the procedure of “Transference”. Whereas, in Domestication we find the equivalence of the term as “ <b>Brothers</b> ” that is not related to military or revolutionary domain. So the cultural dimension of this term from ST to TT is different.	

<b>The term In Arabic (SL)</b>	<b>الخلية</b>	
<b>The term's explanation (SL)</b>	الخلية في المعاجم العربية لا وجود لها بالمفهوم السياسي التنظيمي المتعلق بجماعة من أنصار حزب ما، و أنما المرأة التي لا زوج لها و لا أولاد أو خلية النحل أما في تنظيم جبهة التحرير الوطني تطلق على مجموعة من مناضلين لا يتجاوزون عشرة غالباً ، يجتمعون أسبوعياً تحت مسؤولية مناضل على حدود المناطق المحررة بالداخل (ص46).	
<b>Our Translation</b>	Foreignization  <b>El khalia</b>	In Arabic glossaries the word has no definition in politic concept, but In the regulation of National Liberation Front the word “El-khalia” means a group of militants/ warriors who generally do not exceed ten. The militants have a commander who make the group meets each week inside the borders of the liberated areas.
	Domestication  <b>Cell</b>	A subordinate organization formed around a specific process, capability, or activity within a designated larger organization of a joint force commander as headquarters.
<b>Analyses</b>	<p>The appropriate strategy is Foreignization, dealing with this strategy we can show for the Foreign readers how the word is related to military domain and Algerian culture. We translated the word and its explanation with the use of “Transference” at the same time, we omitted some sentences in ST that we think they won’t serve English readers in TT,</p> <p>In Domestication we used the procedure of “Formal Equivalence” to translate the word “<b>El-khalia</b>” to “<b>Cell</b>”, and concerning the Target Text, there is no equivalent to TT, so, we gave the explanation of this word as we found it in online English military dictionary.</p>	

<p><b>The term In Arabic (SL)</b></p>	<p>السالفان</p>	
<p><b>The term's explanation (SL)</b></p>	<p>يطلق على الجنود السود الذين كان الفرنسيون يستخدمونهم مع البيض. اللفظ يعني في المصطلح الشعبي جندياً مرتزقا أسود أو جنودا ينتمون إلى بلاد السنغال و كان كل جندي زنجي كان سنغاليا بالضرورة بالنسبة للذهنية الشعبية(ص47)</p>	
<p><b>Our Translation</b></p>	<p>Foreignization <b>salgan</b></p>	<p>Is a name given to all black soldiers that French brings to help its white soldiers in fighting. It means in popular term black mercenary soldier, or soldiers belonging to Senegal country. Every Negro soldier is named immediately a Senegal man/ Senegalese for the popular mentality.</p>
	<p>Domestication 1) <b>Senegalese archer</b> 2) <b>mercenary</b></p>	<p>A soldier who is paid by a foreign country to fight in its army: a soldier who will fight for any group or country that hires him.</p>
<p><b>Analyses</b></p>	<p>Both strategies could be available in translating the term. Except that in ST “<b>Salgan</b>” used only for soldier who have black skin during Algerian revolution and their mission is to fight against Algerians. Whereas, in the TT of Domestication the word means any soldier (black or white skin) hired from country to another in order to fight in its army.</p> <p>However in Foreignization we used the procedure of “borrowing” =السالفان “<b>Salgan</b>”, and when we translated the ST to TT we used the procedure of “Transference” we transferred the meaning as it is in the ST in order to keep and translate the same cultural dimension to foreign readers.</p> <p>In Domestication we used the procedure of “Equivalence” we have transmitted the same culture with the use of other expressions.</p>	

The term In Arabic (SL)	الفلاقة	
The term's explanation (SL)	<p>للحركات كان هذا المصطلح يردده أعداء جبهة التحرير الوطني و أعداء الثورة الجزائرية المنتسبين إفريقيا. في الجزائر شمال في للاستعمار الفرنسي المعادية غالباً ما تم استخدامها للإشارة إلى القوم بين الجزائريين المسلحين الذين تبنا وسائل من أجل طرد الفرنسيين من الجزائر. (65)</p>	
Our Translation	Foreignization  <b>Fellagha</b>	This term coined by the enemy (French army) of the National Liberation Front of the Algerian revolution who were affiliated with anti-colonial movements in North Africa. In Algeria it was often used to refer to armed Algerian nationalists who adopted methods to expel the French from Algeria.
	Domestication  <b>Bandits</b>	A thief with a weapon, especially one belonging to a group that attacks people travelling through the countryside
Analyses	<p>The appropriate strategy is Foreignization. Because in Domestication we didn't find the equivalence of the term in English culture.</p> <p>However, dealing with the procedure of Foreignization, we borrowed the word from (Arabic) ST to become <b>Fellagha</b> in the TT, and then we used the procedure of "Transference" to translate the ST to transmit the real culture to the Target readers.</p> <p>In Domestication we used the procedure of "Modulation" to translate the word "<b>Fellagha</b>", we replaced the word with "<b>Bandits</b>" that we see is better suited to the culture of the Foreign readers in order to achieve more familiar and comprehensive word. And concerning the explanation of the word (the Source Text) we used the explanation that we found in online Cambridge Dictionary for the word "Bandits".</p>	

<b>The term In Arabic (SL)</b>	<b>الفيديائي</b>	
<b>The term's explanation (SL)</b>	رجل يفدي الوطن بنفسه: فهو متطوع للموت, معرض نفسه لأخطر المخاطر في كل عملية يقوم بها.	
<b>Our Translation</b>	Foreignization <b>Fedayee</b>	This term is used for each man redeeming the homeland himself: he is a volunteer to die, exposing himself to the most dangerous risks in every operation he performs.
	Domestication <b>Patriot</b>	one who risks his life voluntarily or recklessly ; one who sacrifices himself for his country
<b>Analyses</b>	<p>Both strategies are appropriate to translate the word since both cultures hold the same meaning for the term <b>“Fedayee”</b>. However in Foreignization we adopted the procedure of “transference”, we transferred the meaning as it is from ST to TT.</p> <p>In Domestication we used the procedure of “Equivalence” <b>“Fedayee”</b> is “Patriot” in the foreign culture.</p>	

The term In Arabic (SL)	<b>الفيلق</b>	
<b>The term's explanation(SL)</b>	يطلق في نظام جبهة التحرير الوطني على فرقة عسكرية تتألف من 50 رجلا، 20 ضابطا من الأركان، ثلاث كتائب. كان الفيلق أكبر تنظيم لأكبر فرقة متنقلة أو مستقرة من جبهة التحرير الوطني (ص66)	
<b>Our Translation</b>	Foreignization <b>El faylaq</b>	It is called in the NLF system/regime on a military group which consists of 50 men, 20 staff officers and 3 battalions. <b>EL faylaq</b> is the largest organization of the largest mobile or stable division of NLF.
	Domestication <b>corps</b>	<p>1) A military organization consisting of officers and enlisted personnel or of officers alone.</p> <p>2) A military unit of ground combat forces consisting of two or more divisions and other troops.</p>
<b>Analyses</b>	<p>Both strategies are available to translate the word, since the term is related to military domain in both cultures. The only difference is that when we translate to the TT with Domestication we didn't find on how this Corps is divided as it is mentioned in the ST. However in Foreignization we adopted the procedure of "Transference", we transferred the meaning as it is from ST to TT.</p> <p>In Domestication we used the procedure of "Equivalence" and we find that "<b>Elfaylaq</b>" is the equivalent of the term "<b>corps</b>".</p>	

<b>The term In Arabic (SL)</b>	الكائنية	
<b>The term's explanation (SL)</b>	يطلق على مغارة تحفر في زاوية من الدار أو بعض حديقتها المحيطة بها، كانت تحفر تحت جناح الستر و الخفاء و كان العمل يتم في حفرها غالبا بالليل (ص67).	
<b>Our Translation</b>	Foreignization <b>El kania</b>	El kania is a cave that digs secretly in a corner of the house, or somewhere at its surrounding garden, generally the work is done at night.
	Domestication <b>cave ;cavern ; grotto</b>	A hollow in the earth, which has different uses.
<b>Analyses</b>	<p>For this word we can say that both strategies are available. Because they hold nearly the same meaning in both cultures, we have just to mention that in Algerian culture it is done secretly and used as a refuge for Algerian people fighters during the revolution period. Whereas, in Foreign cultures we have just find that it is a hollow in earth used for different options.</p> <p>However, in Foreignization we used the procedure of “Transference”. In order to keep the same culture element as they are in ST. And with Domestication we have dealt with the procedure of “Equivalence”</p>	

<b>The term In Arabic (SL)</b>	<b>المحتشد</b>	
<b>The term's explanation (SL)</b>	مستوطنة غير طبيعية تضم وطنين غير مدانين قضائيا تحيط بهم الأسلاك الشائكة و يحرسها جنود فرنسيون (ص76)	
<b>Our Translation</b>	Foreignization <b>El mohtashad</b>	It is an unnatural settlements of unconvinced nationalists surrounded by barbed wire and guarded by French soldiers.
	Domestication <b>The camp</b>	Is a place where an army, other groups of persons or an individual is lodged in tents, or other temporary means of shelter.
<b>Analyses</b>	<p>To translate this word we see that the appropriate translation is Foreignization with the use of the procedure of “Transference”, because it is only by this strategy that we can show or transfer what the Algerian people mean by “<b>El mohtashad</b>” and how it is related to military domain. We can say that it is a kind of jail where they kept Algerians, but in the fresh air guarded by French Soldiers.</p> <p>We attempt to translate the word with the strategy of Domestication, with the use of the procedure of “equivalence” and what we found in TT is somehow not related to military domain as it is in the ST. we found that “<b>El mohtashad</b>” could be “<b>The camp</b>” in foreign culture. The camp is not a kind of jail to lock up people there as it is mentioned in ST.</p>	

<p><b>The term In Arabic (SL)</b></p>	<p>المسبل</p>	
<p><b>The term's explanation (SL)</b></p>	<p>يكون المسبل في العادة عوناً للفدائي يغطيه لدى القيام بعملية فدائية، أو أنه يستطلع أخبار العدو للمجاهدين و هو في العادة لا يحمل سلاحاً، و قد لا يستعمله مادام برتبة مسجل (ص76)</p>	
<p><b>Our Translation</b></p>	<p>Foreignization <b>El moussabile</b></p>	<p>El moussabil is considered in the Algerian culture as the helper or an agent for the patriot, he usually does not carry a weapon. Generally, he covers him when performing an operation, or he seeks news of the enemy to the warrior.</p>
	<p>Domestication <b>Martyr</b></p>	<p>A person who suffers very much or is killed because of their religious or political beliefs, and is often admired because of his sacrifices.</p>
<p><b>Analyses</b></p>	<p>The appropriate translation for this term is Foreignization. We used the procedure of “transference”; we transferred the meaning from ST to TT keeping the cultural dimensions in order to make the target readers knowing about our culture.</p> <p>In Domestication we used the procedure of “Functional Equivalence” “<b>El moussabile</b>” to become “<b>Martyr</b>”, we proposed the word “Martyr” because we think that it is the suitable term and more familiar with for target readers.</p>	

<b>The term In Arabic (SL)</b>	<b>المعتقل</b>	
<b>The term's explanation (SL)</b>	هو المكان الذي كان الفرنسيون يعتقلون فيه الوطنيين، وكان الشعب الجزائري أيام الثورة التحريرية يستعمل المعتقل مرادفا للفظ السجن أو الحبس و اقترن هذا اللفظ بمعنى سياسي خاص بالوطنيين الجزائريين، و قد يعني المعتقل أيضاً تجميع عدد من المناضلين في مكان محروس غير السجن الكلاسيكي (ص80)	
<b>Our Translation</b>	Foreignization  <b>El motaqal</b>	It is the place where the French army used to arrest the patriots and Algerian people during the Liberation Revolution. It deals also with the meaning of gathering a number of militants in a guarded place other than the classic prison. The term used as synonym for the word prison or imprisonment .This word was associated with a political meaning specific to the Algerian patriots.
	Domestication <b>prison camp</b>	A camp for the confinement of prisoners of war or political prisoners.
<b>Analyses</b>	<p>Both strategies are appropriate to translate this word. The term is used even in English society as a place for prisoners of war. However, dealing with the strategy of Foreignization, we used the procedure of “transference”, we transferred the meaning from ST to TT as it is.</p> <p>In Domestication we used the procedure of “equivalence” to translate from ST to TT, since the term exists even in the English society as a place for prisoners of war.</p>	

The term In Arabic (SL)	المعطوب	
The term's explanation (SL)	يطلق على كل مجاهد جرح في معركة من المعارك و لم يستطع متابعة الجهاد. كما قد يطلق على كل وطني تعرض للتعذيب الوحشي من الجيش الاستعماري (ص80).	
Our Translation	Foreignization <b>Maatoob</b>	The word used for every warrior who was wounded in any battle, and he was unable to pursue fighting. It may also be called for every patriot who was brutally tortured by the colonial army
	Domestication <b>Cripple/ broken</b>	The term used to refer to a person who is partially or totally unable to use one or more limbs.
Analyses	We can say that both strategies are available to translate the word. cause even in the English society the word we find as an equivalence “ <b>Cripple/ broken</b> ” means “ <b>Maatoub</b> ” and according to the explanation that we have in both texts means someone broken or incapable. We have just to mention that when we translated the word “ <b>Maatoub</b> ” with the use of Foreignization we have transferred the meaning to TT as it is the ST. However, the word used in Algerian culture for those who were tortured by the colonial army. Whereas, in Domestication the word is not related to military domain as it is in ST, but with the use of the procedure of “equivalence” we found that even in the English society “ <b>Maatoub</b> ” could be someone who is broken, unable or incapable just we didn't mention how this person became partially or totally unable.	

<b>The term In Arabic (SL)</b>	<b>الناحية</b>	
<b>The term's explanation (SL)</b>	تطلق على تنظيمية إدارية معقدة تتألف من خلايا أفواج، مسئول الناحية عادة يحمل السلاح بصورة سرية و يشرف على ناحية كلها، فقد يبلغ عدد الأفواج التي يشرف عليها 12 فوجا أو نحو ذلك (ص85).	
<b>Our Translation</b>	Foreignization  <b>Anahia</b>	<b>Anahia</b> in the Algerian revolution is an administration organization consisting of regimental cells; the responsible of <b>Anahia</b> supervises about 12 or more regiments. Usually the responsible of a region carries weapons secretly and supervises the whole area.
	Domestication  <b>Region/ district</b>	A division of territory, as of a country, state, or county, marked off for administrative, electoral, or other purposes.
<b>Analyses</b>	The appropriate strategy to translate the word <b>Anahia</b> is Foreignization. Because through this strategy we can transfer the real meaning from the ST to TT, in fact we used the procedure of “transference” to make the Target readers know more about the Algerian culture during the revolution time. Whereas in Domestication in order to convey the Target readers, we used the strategy of “Modulation” because we cannot find the same cultural dimension that we have in ST to be translated to Foreign culture.	

## **Conclusion**

This chapter demonstrates the cultural aspects that could be found in the Algerian society and how the terms play an important role in translating them. Then, we attempt to show up the problems of translating those terms which put us in a great challenge to translate them accurately into English language, this chapter was devoted to give a full and clear use of Foreignization and Domestication plus other procedures and taxonomies.

Through this chapter or the analytic process we show that the translation into English is made with the use of multiple techniques and strategies in unequal way, we used some techniques more than others and for different reasons such as finding lexical and cultural equivalents or for preserving the stylistic aspects in order to convey the original meaning since the work is based on the translation of CSI.

# Conclusion

## Conclusion

To conclude, translation or translating is a constant dichotomy between being faithful to the original text and being faithful to the target text, which implies not only respecting the culture but also the target language's society and rules. The study was carried out the translation of Cultural Specific Terms of the Algerian Society during the revolution period. The differences between Arabic and English pose a serious problems and real challenge for the translator in the process of transferring the meaning from the ST to TT.

This research is divided into three parts: the first part is theoretical which contains general definitions, a talk about the main strategies, on which the work is based on (Foreignization and Domestication), plus different procedure and taxonomies related to them. The second part is also theoretical, it present how French colonialism had provided significant impact on Algerian's culture. The last chapter is practical and analytic; it presents the application of the collected information in the first part.

The work shows, how the dissimilarity between Arabic and English language and culture are caused a numerous problems in the process of translation, since that translation is more than merely finding an equivalent word. The solution was in following methods, techniques set by different translators and decisions making by the translator to deal with any sort of difficulties that may hinder the process of translation.

The practical part holds our attempt of translation from Arabic to English with the use of Domestication and Foreignization following some other procedures related to them. In addition to the analysis process for each word, where we show the appropriate strategy to use in order to render the meaning and the problems we face which hinder the accuracy of the translation from Arabic to English.

As we have seen in the practical part, Foreignization and Domestication could be useful to translate CST, and dealing with the process of translation there are other procedures that the translator may adopt (Mona Baker (1992, Vinay and Darbelnet (as cited in Munday) (2001) and Georges L. Bastin (1998) etc. Although in some cases, some strategies and procedures are suggested to be as best methods to render the meaning but sometimes it lead to a poor translation due to differences based on languages and cultures. Thus, the translator still has many problems for rendering the same meaning and the same effects of the source language.

Finally, we can conclude that translating such a CST is not an easy task. It is almost impossible to transfer the full message of the original text into target text, especially that the two languages present different cultural dimensions. By the way, in the light of this study, we present and suggest other relevant topics to be tackled in another dissertation such as

- The translation of idioms and cultural expressions.
- Translating children's literature.

The fact that the book has never been translated into English language before, this makes it an interesting study and research.

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# Annexes

## List of concepts

اللفظ الانجليزي	اللفظ العربي
Anthem	أناشيد
Analyse	التحليل
Culture	الثقافة
Modulation	التطويع
Mountain	الجبل
Fighting	الجهاد
Jail	الحبس
Traitor	الحركي
Brothers	الخواوة
Cell	الخلية
1) Senegalese archer 2)mercenary	السالقان
Difficulties	الصعوبات
Bandits	الفلاقة
Patriot	الفيديائي
Corps	الفيلق
Cave ;cavern ; grotto	الكانية
The camp	المحتشد
Martyr	المسبل
Prison camp	المعتقل
Cripple/ broken	المعطوب
Region/ district	الناحية
Strategies	استراتيجيات
Translation	ترجمة
Equivalence	تكافؤ

Foreignization	تغريب
Domestication	توطين
Techniques	تقنيات
National Liberation Front	جبهة التحرير الوطني
Solutions	حلول
Attempt	محاولة
Warriors	مجاهدين
Fighters	مناضلين
Result	نتيجة
Target text	نص الهدف
Source text	نص المصدر

## Abstract

We all agreed that translation is playing an important role in transferring the different type of texts from one language into another. Different cultures are well known in the world thanks to translation. The translation of Cultural Specific Items of any country is one of the translations genres that contribute in exchanging and transferring different terminologies across the world. This dissertation discuss the translation of some of Algerian terms used almost during the revolution period presented in the book of "دليل مصطلحات ثورة التحرير الجزائرية 1954-1962" by Abdelmalek MORTADH. Dealing with the process of translation, Different technique and strategies are made in use on which the work is based (Domestication and Foreignization) plus, the mentioning of the problems of translating that any translator can face and other difficulties which has been examined through an analysis process. Despite the use of some techniques, strategies and even some taxonomies of translation as solve-problem tools, the study presents various difficulties in finding the appropriate lexical and cultural equivalent in translating the terms, and there are even some words which needed more explanation. Consequently, the difficulties caused firstly by the differences between Arabic and English languages, secondly, by the unfamiliarity of the two cultures lead to a poor translation for some terms. We achieved to find a perfect equivalent for some terms but not for all.

**Keywords:** Translation, terms, دليل مصطلحات ثورة التحرير الجزائرية 1954 1962, Techniques, Strategies, Difficulties, Domestication and Foreignization.

## المخلص

تلعب الترجمة دورا هاما في نقل مختلف النصوص من لغة إلى أخرى. فلولا الترجمة لما أصبحت مختلف الثقافات معروفة بين الشعوب. تعتبر ترجمة المصطلحات الخاصة بثقافة شعب ما نوع من الترجمة التي تساهم في نقل و تبادل المصطلحات عبر العالم. اهتمنا في هذا العمل بترجمة بعض المصطلحات المستعملة إبان الثورة الجزائرية الواردة في كتاب

"1954-1962 دليل مصطلحات ثورة التحرير الجزائرية" للكاتب عبد المالك مرتاض من اللغة العربية إلى اللغة الانجليزية.

لقد لجانا إلى استعمال مختلف تقنيات و استراتيجيات الترجمة لنخطي الصعوبات التي تطرحها المصطلحات من جهة و الفروقات اللغوية و الثقافية من جهة أخرى. تأسس العمل على استخدام تقنيات و استراتيجيات مختلفة . بالإضافة إلى ذكر مشاكل الترجمة التي واجهناها والتي تم فحصها في عملية التحليل. على الرغم من أننا استخدمنا بعض التقنيات والاستراتيجيات من أجل إتمام ترجمة صحيحة، إلا أننا نجد صعوبات في العثور على المعادل أو المكافئ اللغوي والثقافي المناسب في ترجمة المصطلحات ، فهناك بعض الكلمات التي تحتاج إلى مزيد من التوضيح. وبالتالي ، فإن الصعوبات التي سببتها الاختلافات الثقافية و اللغوية أدت إلى ترجمة ضعيفة في بعض الأحيان. ولكن رغم ذلك توصلنا ليجاد مكافئ

مثالي لبعض المصطلحات و ذلك بالاعتماد على استراتيجيات الترجمة (التوطين و التغريب) بالإضافة إلى بعض التقنيات والتصنيفات المتعلقة بالترجمة.

### الكلمات المفتاحية

الترجمة, مصطلحات, التقنيات, الاستراتيجيات, " 1954-1962 دليل مصطلحات ثورة التحرير الجزائرية", التوطين و التغريب, الصعوبات .