





## **Dedication**

*I dedicate this work to my mother Rest in peace that was the source of my strength  
To my lovely father, brothers, sisters, and all those who helped me for its completion*

**Fatima**



*Dedication*

*To my cherished family; father, mother, brothers, sister, and all who helped me along the way, this work is dedicated for you with heartfelt gratitude.*

*Nouara*



## *Acknowledgements*

*First we thank God who gave us the patience to achieve this work.*

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## **List of abbreviation**

SL: Source Language

TL: Target Language

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# **Introduction**

Translation is considered as a link between peoples and languages, and a bridge between nations , cultures, sciences, traditions, and even their history, translation is a product since it provides us with other different cultures, to ancient societies and civilization life when the translated texts reaches us ( Yowell and Mufah, 1999).

Translation has overspread within time to reach wider and farther areas worldwide. Its importance has grown with globalization. Nations have dealt with translation and applied for it to satisfy their various needs in several domains including science, economics, literature, civilization ... It has played an important role in the creation of literary texts and allowed people to understand their intrinsic meaning. Thanks to translation, the readers managed to get access to various literary work in different languages.

Translation becomes a tool for transferring and interacting with new sciences, and it is not only the transfer of ideas and cultures from one language to another, but a language that translator should master. The Translator is a liaison between what is related to the past, ancient human civilizations, customs, and traditions , who strives to transfer them from the source language to the target language, to revive it and make it global issue, in order to succeed in all this, the translator must have an in-depth knowledge of the two cultures and languages, we may refer to Ahmed AbdAlatif who states that :

«وعانها الثقافي ( احمد -2012). لا يمكن بأي حال فصل اللغة عن»

.In the other hands , BRISLIN (1976) defines translation as : « *Then general term referring to the transfer of thoughts and ideas from one language (source) to another (target), whether the languages are in written or oral form ; whether the languages have established orthographies or do not have such standardizations or wither on of both languages is based on signs, as with sign languages of the deaf* ».

Translating archaeological texts and terms and transform them from the source tongue to (TL) is among the biggest dilemmas faced by the translator. Due to the lack of specialized studies in the field of archaeology and translation; specifically Archaeological texts and sites that represent the identity of peoples, history, and origins. The subject of our research paper came under the name of ‘‘Translating **archaeological texts from Arabic to English**’, case study *برحلة إلى تيمقاد* by **Mohamed Laid METMER.**

Our problematic is based on: «**What are the difficulties that translators may face in translating archaeological texts from Arabic into English** »

To attain the result of our research, we will accompany by a number of questions that we will try to answer them, which are the following:

- Should the translator be aware of the science of this specialization and perform his job perfectly?
- How does the translator deal with archaeological terms?
- What principles should a translator use to translate archaeological texts?

Hence, we rose to some of the following hypotheses:

- The translator's competence in handling archaeological terms may impact the translation of Arabic texts into English.
- The mastery of both Arabic and English languages is probably taken into consideration by translators.
- May the translator respects of the two cultures of languages transmitted from and to it during Archaeological translation.
- Newmark's procedures and strategies possibly be the appropriate one to translate Archaeological texts.

Our reasons for choosing this topic is the whelming desire to introduce the most important archaeological sites in Algeria in particular TIMGAD. The main objectives of our research are: introducing our heritage and history and studying the archaeological translation.

Our Self- motivation in studying this subject lies with our inclination for this specialization, adding a new flavour to the Translation Institute of our department, and our strong attachment to all of the Algerian heritage.

As for the objective motivations, we mention the importance and novelty of the subject, in addition to the scarcity of studies that dealt with the translation of archaeological texts.

Speaking about the difficulties that we have faced during our research, we states: the lack of sources and references in the field of archaeology, the insufficiency of finding Arabic-English mono and binary dictionaries specialized in archaeology, and the difficulty of finding the corpus.

The present data study consist of about 10 Arabic Archaeological texts and terms, followed by our paper translation .our translation will be based on Newmark's strategies of translation.

This research basically divided into two chapters:

The first chapter entitled: «*Archaeology and Translation* »will serve as an introduction to the intersection of these two fields. We will commence our research with an overview of archaeology, providing a comprehensive introduction to its principles, objectives, and significance. We will delve into the general definitions of both archaeology and translation, as well as the relationship between them. Finally, we will conclude the chapter with an in depth examination of various strategies and procedures employed in translating archaeological terms and texts.

The second chapter entitled:« *Study and Analysis of the corpus* »will be about the discussion of our selected corpus. In this chapter, we will provide a detailed explanation of the corpus. Furthermore, we will present methodology and procedures adopted for translating archaeological texts and terms within the corpus. We will also shed light on some Archaeological sites in Algeria, particular“ Timgad” where we will try to translate them.

We will conclude our research paper by providing answers to our problematic posed at the beginning of our study, backed by the results obtained from our research. Then, we will offer relevant recommendations related to the translation of archaeological terms from Arabic into English.

The two chapters will be followed by a conclusion that recapitulates what have been discussed previously.

Our sincere hope is that this research significantly contributes to translation studies while also leaving the field open for future researchers to enrich and expand our understanding in this area.

We also extend to thanks and appreciations to our supervisor.

# **Chapter One:**

**Archaeology and translation**

Interacting with the natural environment and its contents has played an important role in the development of human civilization. The study of archaeology is a significant scientific and academic discipline because it provides tangible evidence that demonstrates this truth. It gives hope to other disciplines that by investigating the past, they can uncover the secrets of human life and how it evolves.

We start our study with an introduction to archaeology, then we will provide various definitions to archaeology, we will also illuminate archaeology texts, and the relation between archaeology and translation, in addition we will discuss the aims and objectives of archaeology. At the end, we will present and explain different strategies of translating archaeological texts and terms.

### **1.1. An overview on archaeology**

Archaeology is a crucial tool for understanding the development of the human societies and the diverse cultures that have existed throughout history, giving us a glimpse into the lives and activities of our ancestors.

Archaeology was a source of attraction for people and everything related to that past, at the beginning, it was just related to romance and adventures, until it became something else, it was developed into a science which concerned with the study of the ancient civilization and find material remains that human left behind through the ages, Archaeology has its roots in the antiquarian and collecting traditions of the Renaissance and Enlightenment, involving the discovery and collection of ancient artefacts and works of art. However, it was not until the 19<sup>th</sup> century that archaeology developed as a scientific discipline that systematically studies the human past.

One of the earliest pioneers in scientific archaeology was the Danish archaeologist Christian Thomson, who developed a system for grouping artefacts into three broad categories; Stone Age, Bronze Age, and Iron Age. Thomson's system based on the idea that human societies go through these three stages of technological development, helps provide a framework for understanding and interpreting archaeological evidence. Renfrew, C., & Bahn, P.(2015).*Archaeology; methods and practice*. Thames & Hudson.

Another important figure in archaeology as a scientific discipline was Sir William Matthew Flinders Petrie, considered by many to be the father of modern archaeology. Petrie's excavation methods were very systematic and scientific, and he was one of the first archaeologists to use a grid system to record the location and context of artefacts during excavations.

Archaeology underwent a major paradigm shift in the early 20<sup>th</sup> century with the advent of cultural-historical methods, emphasizing the importance of analytically reconstructing the cultural and social systems of past societies from archaeological evidence. This approach was later replaced by procedural archaeology, which attempts to apply scientific methods and theories to the study of the human past

Today, archaeology is a highly interdisciplinary field drawing on a wide range of scientific and theoretical approaches, from anthropology and history to geology and chemistry. It is constantly evolving and advancing , with new discoveries and new technologies contributing to our understanding of the human past and the development of new research methods and theories.

Renfrew, C., & Bahn, P.(2015).*Archaeology; methods and practice*. Thames & Hudson.

Archaeology is a fascinating field that offers insight into the lives, cultures and societies of people in the distant and not-distant-past.

## **1.2. Introduction to archaeology**

Like other sciences, archaeology has roots and beginnings, which we will try to discuss in the following paragraph.

It is one of the oldest sciences known to mankind, and it deals with the study of human civilization, history, and culture in all aspects throughout the ages. And archaeologists try to extrapolate to all the ruins left behind over, (food, cloths, housing, whey of living,..). Archaeology, is a Greek word composed of two parts;, the first is (Archeo) which means ancient and (Logos) means science, so archaeology is the science of studding the past of humanity. <http://www1.chapman.edu-bidm>visited on 12 December 2022 on 00:54

Archaeology consists of several branches; such as History, anthropology, religion and rituals, ethnographic, The archaeologists also find that the archaeologists are divided into two sections, the first being prehistoric archaeology, which means studying the ancient human past before knowledge and the same ancient archaeology. Archaeology is interested in one of the areas from which we mention; Anthropology, Climate Study, Prehistoric Study, Modern Archaeology study ...

In general, archaeology is concerned with the recovery and interpretation of artefacts from the past. Through the careful study of these material remains, archaeologists are able to learn a great deal about the peoples and cultures of ancient times .for biblical studies, this is important because archaeology helps us understand the world in which the bible was written.

But learning about ancient peoples and cultures from their physical remains is not easy .to help in interpreting what they are finding, chemists, geologists, botanists, and architects. These in turn have demanded that archaeologists use much more care in excavating their sites. So archaeology today is a large interdisciplinary scientific endeavour.

From this we understand that Archaeology is a science that specializes in interpretation of the artefacts from the past, this study helps to understand the past world where the bible was written. Learning about the past of peoples and cultures is not easy as we think. For this reason, archaeologists are demanded to give more value and attention to excavating their sites, and that what makes archaeology today a large scientific study with a great role in different domains.

### 1.3. Definitions of archaeology

Archaeology is a diverse and multifaceted field that encompasses various definitions, depending on the context and approach taken by different scholars and practitioners. Archaeology can be defined in various ways.

1-The scientific study of the material remains of human life and activities, spanning from the earliest stone tools to modern-day artefacts that are buried or discarded, is known as archaeology. It is an intriguing field that seeks to reveal and comprehend human history through physical evidence.

- *“Archaeology also spelled archaeology, the scientific study of the material remains of the past human life and activities. These include human artefacts from the very earliest stone tools to the man-made objects that are buried or thrown away in the present day “*

<https://www.britanica.com>, Glynn Edmund Daniel on Mar 14, 2023. Article history

In other words, Glynn Edmund Daniel explains that archaeology is a type of study that concerned with the past of human being and their life, works and tasks, in addition to the different material remains that humans left behind that are not available today.

2-The following description presents the field of archaeology and its role in investigating the material origins of human civilization.

- *إن علم الآثار – كما جاء في بعض الكتابات الحديثة – هو علم التحري عن الأصول المادية لحضارة الإنسان ومن ثم فهو الوفاء للقديم والحرص على تتبع مسيرة التطور*

التي سلكتها الحضارة البشرية في عصورها الماضية عن طريق استقراء الشواهد المادية من تراث هذه العصور واستخلاص القيم الثقافية والعلمية والجمالية من كل ما ابدعته الإنسان وأحاسيسه وعلومه. وهو كذلك العلم الذي يدرس

الأثار لذاتها ولخلفياتها. « Assam Mohammed Rizeq علم الأثار بين النظرية والتطبيق » ص 15

«According to some modern writings, archaeology is the science of investigating the material origins of human civilization, as it is the fulfilment of the old which concerned with tracing the evolution of human civilization in its past epochs through material evidence extrapolated from history path. A heritage extracted from times and cultural, scientific, and aesthetics values from everything that humans have created, including his feelings and sciences. It is also the science that studies artefacts for their own sake and backgrounds.»(Our translation)

In this definition, we understand that archaeology is a science that investigates the origins of human civilization. It highlights the field' and trying to preserve it and follow the path of the ancients by drawing the cultural, scientific and aesthetic value of the earliest human creations and by studying the ancient material remains and artefacts.

**3-Archaeology** is a subfield of anthropology which offers a unique perspective of the human past societies.

- Trigger,) 2006, p.1) defines archaeology as: “*A sub-discipline of anthropology involving the study of the human past through its material remains.*”

Trigger tells us that archaeology is a branch of anthropology that focuses on the study of human past through material remains.

In summary, archaeology encompasses a broad range of approaches and perspectives that seek to understand human history and prehistory through the systematic and scientific investigation of material culture and other physical remains.

**4-archaeology**, which is a scientific discipline, involves the excavation of sites and the analysis of physical remains as a means of studying human history and prehistory.

- "Archaeology is the study of human history and prehistory through the excavation of sites and the analysis of artefacts and other physical remains."  
(Oxford English Dictionary, 2021.)

We understand by this definition that archaeology is a scientific discipline that involves examining physical remains such as artefacts and site excavations in order to understand the history and prehistory of human civilization.

**5-**Archaeology is a field that seeks to understand past human behaviour by exploring material culture.

- "Archaeology the study of human past behaviour through the investigation of material culture, the physical remains of human activities, and related evidence in context." (Lyn Meskell, 2005, p.1).

Lyn Meskell explains that archaeology is the field of study which focused on the past of human behaviour through the examination of physical remains, cultural artefacts, and associated evidence in their historical and social contexts. This definition emphasizes the importance of material culture in understanding human history, as well as the broader social, cultural, and environmental factors that influence human activity.

**6-**Archaeology seeks to comprehend past human behaviour by examining material culture, physical remains, making it a fascinating field of study.

- "Archaeology is the scientific study of past human cultures through the analysis and interpretation of material culture, with an emphasis on the recovery and analysis of archaeological data in its contextual and temporal dimensions."

Kristian Kristiansen and Thomas B. Larsson, 2005, p.1)

We understand this that archaeologist, a scientific discipline that aims to understand human cultures through examining and interpreting material culture. This analysis is critical to developing a comprehensive understanding of human behaviour, beliefs, and social organization throughout history.

These definitions show that archaeology is a discipline concerned with the scientific study of human behaviour, culture, and societies in the past through the analysis of material remains and their contextual interpretation.

#### **1.4. Goals and objectives of archaeology**

Archaeology is among the important science which aims to study the heritage of nations, and the civilization left by man through the ages. As it is a multidisciplinary field with a range of goals and objectives depending on the specific context and research questions being addressed. Here, we are going to explore the main goals of archaeology.

One of the primary goals of archaeology is the reconstruction and interpretation of past human behaviour and societies, which is accomplished through systematic analysis of artefacts and structures left over from past civilizations. Archaeologists acquire insight into the social, economic, political, and religious institutions of ancient societies, by analysing these physical remains. This helps to understand the diversity of human experience and the complexity of human history. As( Renfrew and Bahn(2012,p.2)) note in their book ; *Archaeology; Theories, Methods, and Practice*; "Archaeology is the study of human societies through the material remains of past cultures and provides unique insight to the complexity and diversity of human behaviour and experience."

Another important goal of archaeology is to understand the evolution of human culture. By examining artefacts and other material remains, archaeologists can trace different cultural practices such as (the development of human technology, art, language...etc.). This provides insight into how these aspects of human cultures have evolved, and how they affect human behaviour and societies. As Tiger states in *A History of Archaeological Thought*, "Archaeology provides a unique perspective on the evolution of human culture and its relationship to social, economic, and environmental factors("2006, p.2).

The preservation and protection of cultural sites and artefacts is another important objective of archaeology. By studying these sites, archaeologists can prevent them from being restored or damaged by human activities such as looting. This certifies that future generations can preserve cultural diversity. In *Nationalism, politics, and the Practice of Archaeology*, Kohl and Fawcett (1995, p.1) argue that archaeology plays a vital role in protecting and preserving cultural heritage sites and artefacts and ensuring that they are available for study and appreciation by future generations.

The ultimate goal of archaeology is to contribute to the cultural and historical of societies as a whole. By sharing their discoveries with the public, archaeologists help to understand the complexity and diversity of human history and the ways in which cultures have influenced each other over time. This can foster greater appreciation for cultural diversity and encourages cross-cultural understanding. Merriam suggests in *Theoretical Archaeology* that;"Archaeology has the potential to enrich our understanding of human history and culture, and to inform public debates on a range of issues, from heritage management to social justice.("2004, p.1.)

In conclusion, the aims and goals of archaeology are multifaceted, ranging from reconstructing and interpreting the past, to understanding contemporary heritage, to promoting cultural understanding and appreciation. In pursuit of these goals, archaeology

helps us gain a deeper understanding of our past and present, and provides insights that can help us meet future challenges.

### **1.5. Archaeological texts**

Texts in general are considered as an effective means to get deeper with the mysteries of sciences; this is the case of Archaeological text, which are regarded as a direct entry and access to the ancient civilization, and ruins that human left behind through the ages.

Texts have been used in archaeology from the beginning of the discipline, to transfer the ancient monuments and civilization that human left behind through the ages. The first Archaeological exploration was in Circum-Mediterranean lands where there were a lot of texts, those of ancient geographers and historians may be considered as a source to detect and date the ancient sites and monuments. During the 19<sup>th</sup> century, the study of the past was based on culture history, that's what make the use of texts more important in Archaeological research, and archaeologists try to identify the ethnic groups which were responsible for the production of artefact collected and classified by them.

<http://www.eolss.net/eolss-sampleALLChapter.aspx>, visited on 28/10/22 at 7 p.m

Archaeological texts are an important source of information for historians, archaeologists, and scholars who study ancient cultures and societies. They give an insight into the daily lives, beliefs and practices of people who lived thousands of years ago, allowing us to understand how human societies evolved over time.

Archaeological texts cover a broad range of topics in the study of human history and prehistory through the excavation and analysis of artefacts, structures, and other physical remains.

Many archaeological texts are accompanied by extensive photographs and diagrams to help readers visualize the artefacts, structures, and landscape studied.

Archaeology text has many forms, we mention; scholarly articles, books, field reports, and excavation records, which are produced by archaeologists and other researchers of the domain in the purpose of documentation and analysing the material remains of the ancient societies .this kind of texts contained generally detailed descriptions of artefacts, structures, and other remains that have been excavated, they can also provide information about the context in which these objects were found ; example of their location within a site or their association with other artefacts, add to the description of the physical objects, archaeology text aims to understand and analyse them, these can include the style, material, and function of artefacts to understand their use' and significance in the culture that produced them .the

social, , and economic systems of ancient societies, even if their religious beliefs can be discussed by Archaeological texts.

As for us, we conclude that texts play a great role in archaeology, and it were used to interpret, understand, and study the ancient human life in all its aspects.

### **1.5.1. Text aided archaeology**

Archaeology, like other sciences, uses texts to inform and interpret the different Archaeological works.

The term Text-aided archaeology first introduce by Hawkes in 1954 to distinguish the Archaeological study of historical periods and places in the Old World from “free texts «archaeology of prehistoric periods. These periods were defined as those that occurred before the adoption of self-conscious historical writing.

However, there are challenges in classifying periods that are known through rudimentary non-historical texts, such as the Linear B tablets of Bronze Age Greece, or through texts like the Homeric epics which were transmitted orally for centuries before being writing down. The term "proto-historic" has been used to describe these periods, but it has not been universally accepted. In North America, the introduction of writing and European culture in 1492 marks the division between prehistoric indigenous times and historical periods.

The term «historical archaeology »and «text-aided archaeology »are often used interchangeably. Recently, discussions about the nature of literacy and the meaning of the term ‘ text’ have broadened the definition of historical archaeology to include all types of texts, not just self-conscious histories, but also poetry, drama, documents, images, and oral traditions. The use of such texts has greatly aided archaeologists in their study of the past.

*ARCHAEOLOGY-Vol.1-Text-Aided Archaeology–Nancy C. Wilkie.*

Overall, texts have been an invaluable aid to archaeologists, providing important context and information that helps to piece together the story of our past.

### **1.5.2. Text and material remains**

Texts and material remains are two primary sources of information in archaeology. While texts provide written records of past societies, cultures, and events, material remains such as artefacts, structures, and other physical evidence of past human activity.

The nature of evidence extracted from texts is fundamentally different from that of physical remains. Text is often described as concretizing, and archaeology as generalizing. Texts tell of

short-term, specific events, whereas archaeology reveals long-term processes. Likewise, texts can speak of individuals throughout history, whereas archaeology must usually be content to examine the material remains of groups. The lyrics focus on the social elite, while archaeological finds provide evidence for those who were silenced in the written record, such as the poor, women, and disenfranchised members of society. However, archaeology can only show how their lives were determined by environmental pressures, economic cycles, and population pressures, not by social, political, and religious ideas known from texts. Finally, texts provide thematic (internal) perspectives on past cultures, while the study of materials produces thematic (external) perspectives. Thus, differences in textual and material evidence suggest that while they may be related things, they are rarely the same thing. For example, two pieces of evidence are said to be independent if it is equally possible to identify a site based on textual evidence or evidence from the site itself. However, if one of the evidence is ambiguous and the ambiguity can only be resolved by referring to the other evidence, the two cannot be said to be independent of each other, although they belong to different categories.

According to some, one of the strengths of textual archaeology is that texts and material remains are two separate, independent categories of evidence about the past that can be used to corroborate each other. However, the fact that claims about the past come from different classes of evidence does not guarantee their independence. Conversely, a piece of evidence can be considered independent only if reasons for believing that one piece of evidence is true do not depend on reasons for believing that another piece of evidence is also true. For example, two pieces of evidence are said to be independent if it is equally possible to identify a site based on textual evidence or evidence from the site itself. However, if one of the evidence is ambiguous and the ambiguity can only be resolved by referring to the other evidence, the two cannot be said to be independent of each other, although they belong to different categories.

ARCHAEOLOGY-VOL.1 –*Text-aided archaeology*-Nancy C. Wilkie

Overall, the combination of texts and material remains is crucial to archaeological research because it allows archaeologists to create a more complete picture of the past. By sharing these sources of information, archaeologists can gain a deeper understanding of past societies, cultures, and events.

### 1.5.3. Types of archaeological texts

#### a. Field notes

Field notes are written record kept by archaeologists while conducting excavations or surveys. These notes typically contain descriptions of the site, its features, observations on the stratigraphy of the site, and notes on the location and context of artefacts and other materials.

Leakey, M. D. (1971). *Olduvai Gorge; Excavation in Beds 1 and 2, 1960-1963*. Cambridge University Press.

#### b. Site reports

Archaeologists often write a detailed account of their excavation or survey work, known as site reports, which are published after the completion of a project. These reports provide a comprehensive overview of the site, including its description, the excavation, or survey methods and techniques used and the analysis of artefacts and other materials recovered.

Pittman, H.(Ed.). *Excavation at Tepe Yahya, Iran, 1967-1975; The Early Catholic Period(Vol.9)*. University Museum, University of Pennsylvania.

#### c. Catalog and inventories

They are comprehensive lists of artefacts and other material remains found during archaeological excavations or surveys. They typically contain descriptions, photographs, and contextual information for each item. The purpose of these catalogs is to provide a systematic record of the material recovered from a site and its significance.

Cook, R. B. (1928).*Catalog of the Terracotta in the Department of Greek and Roman Antiquities, British Museum*.

#### d. Ethnographic studies

They are texts that describe the customs, beliefs, and practices of a contemporary society. Archaeologists can use these studies to better understand the social and cultural contexts of past societies.

Bernard, H. R.(2017).*Research Methods in Anthropology; Quantitative and Qualitative Approaches*.Rowman& Little field Publishers.

#### e. Monographs

They are comprehensive studies that focus on a particular archaeological site, artefact, or culture. They are usually written by the archaeologist who conducted the research of excavation, and offer in-depth analysis of the findings.

Chang, K.(1976). *The archaeology of Ancient China*. Yale University Press.

## 1.6. Relationship between archaeology and translation

Archaeology and translation among the disciplines that interact in different ways, when it comes to understanding and studying the history and culture of ancient civilizations, translation of ancient texts is one of the ways in which archaeology and translation interact, we find that many ancient texts have been preserved in obscure language or no longer spoken, or evolved one, and that's what represent difficulties to modern scholars to understand them without translation. Often, archaeologists, linguists, and translators work together trying to understand and analysing these texts by using their knowledge of the historical, cultural context in which they were written to make a sense of their meaning,

Archaeology plays a great role in translating the material culture, which is generally artefacts from ancient civilization, it includes symbols, inscriptions, and other forms of writing that may be difficult to understand it without an understanding of the culture and language in which it were created. Archaeologists can by excavating and studying these artefacts understand their meaning and significance, which in other hand aids to translate texts and symbols they contain.

Another way where archaeology and translation can interact is in the study of ancient languages. Through the study of a language or test of ancient civilization, archaeologists and linguists can gain a better deep understanding of the cultural and historical context in which they were created .also it helps us to understand the beliefs, values and the practices of ancient societies, in other hands it helps to understand the world's views, as well as the people who lived there.

Archaeology and translation are intimately related in several ways. Archaeologists rely on translation of ancient texts, inscriptions, and other documents to understand the cultural, social, and economic contexts of the societies they study. Translating these materials can help researchers understand the beliefs, practices, and values of people who lived in the past, providing insight into their daily lives and social structures.

Archaeologists also use translation to communicate their findings to the public and other scholars. They often work with translators to translate technical report, articles, and books into other languages so that their research can be disseminated more widely.

Moreover, translation can help bridge cultural and linguistic gaps, as archaeological sites are located in areas where the local language is not widely spoken or is completely unknown. In such cases, archaeologists must rely on translators to communicate with local residents and officials, as well as to read and interpret written materials related to the site.

In summary, translation is an essential tool in the field of archaeology, helping researchers to understand the past, communicate their findings, and bridge cultural and linguistic barriers. The collaboration between archaeologists and translators can help unlock the secrets of ancient civilizations and shed light on the complexities of human history.

### **1.6.1. Archaeological sites**

Archaeological sites are physical locations where the remains of past human activity are preserved, providing valuable insights into the history and culture of ancient societies. Archaeological site can be defined as a place that contains Archaeological evidence, which is studied and examined by specialists in archaeology, to be used and employed later in many different fields, they play a great role in identifying the behaviour of the people who were there in a given period, or those who benefits from it in their daily life, and that's what helps in understanding the nature of life that prevailed in the past .in other words Archaeological site is the place where we find the rest of remains that human left behind which represent the different activities done by human during ancient times.

A 'Site' or precisely an archaeological site is any kind of place, large or small, where there are traces of human occupation or his activity found available. Archaeological sites consist essentially of activity areas that comprise material cultural objects like tools and remains of food in the form of rubbish dumps. Sites do not remain intact, rather they change in the course of time, either through repeated occupation of man and due to the impact of various natural agencies. They, however, remain intact on many occasion after the site is discarded and abandonment.

Sites are discovered in the course of exploration upon the occurrence of stone artefact. Their sizes range in size from a spot, larger with scatter of hunter-gatherer artefacts, to a large city. Innumerable sites developed owing to the migratory habit of early man, and many of them are not yet discovered. Smaller and bigger sites reveal the duration of time or length of occupational time. <https://egankosh.ac.in> visited on 22-11-2022 at 7p.m

Archaeological sites are crucial to the study of human history and culture, providing invaluable physical evidence that allows us to reconstruct how ancient societies lived and understand how they interacted with their environment and each other.

### **1.6.2. Classification of Archaeological sites**

Archaeological sites can be classified according to their types; among them, we mentioned the following one;

**a. Trending sites**

Numerous trading sites have been reported to exist in certain locations, but it is difficult to pinpoint their locations. Places located halfway between Mayan and Aztec territories were identified as trading ports, and of course they were also places of residence. The Lothar site in the Indus region is also of the same type, Archaeologists have discovered a site in uncultivated land in Turkey that facilitated the salt and obsidian trade. Paths through open ground or roads, such as Roman roads in Britain and the Inca highways, were prominent features associated with trade. Teotihuacan, near Mexico City, was a prehistoric metropolis with an area of about 20 square kilometres and an estimated population of up to 125,000 people. Foreign pottery is abundant in certain complexes, and archaeologists believe that traders from the Gulf Coast, Yucatán, and Oaxaca may have inhabited the area.

**b. Quarry sites**

From an archaeological point of view, a quarry or mine is a place where materials are found, such as B. A stone or metal ore mined for building materials or making tools. Archaeologists are interested in quarries because the source of raw materials found on archaeological sites helps to understand the trade networks of prehistoric and hominid humans. Traces in the quarry can also show prior art in the form of discarded tools and cutting marks on the walls of the pit.

**c. Factory sites**

The factory area is where men make tools. These locations are usually located near the source of raw materials. Numerous factory ruins have been found in India. Examples of Upper Palaeolithic factory sites are Chirki in the Pravara Valley, Gangapur in the Godavari River and Chitor in Rajasthan. Several factory grounds were also used by men as warehouses or living quarters. Raw materials, finished products, unfinished tools, and debit items are factory indicators.

**d. Ceremonial sites**

A place of ritual may or may not be an integral part of a place of life. Mayan ritual sites like Tikal were surrounded by residential areas. Among ceremonial sites, Stonehenge is a magnificent megalithic structure. Ritual sites have been found in older caves in France and Spain, where remarkable paintings, carvings and reliefs can be found. Usually, however, there is no residence other than that of political or religious officials and their entourage at ceremonial places. For example, La Venta, the main ceremonial centre in Mesoamerica, was built some distance from the residential areas of the common people

### e. Living or habitation sites

Dwellings are the most important places because people used to live there and perform various activities. The most commonly excavated sites were those inhabited by humans, and these sites were the focus of prehistoric activity. All archaeological remains imply habitation, but this may have been the case for a relatively short period of time. A dwelling is a place where a group of people concentrates their daily activities. Living place artefacts reflect domestic activities such as food production. Year-round occupied dwellings often show traces of houses, but dwellings can also be caves, rock shelters, or even empty lots with no trace of permanent dwellings. Places that are usually close to settlements are farmlands, terraces, irrigation canals, roads, bridges, aqueducts, and cemeteries. Although defensive structures were relatively rare in prehistoric times, dwellings sometimes served the dual purpose of housing and defence.

<https://getuplearn.com/blog/types-of-archaeological-sites/> visited on 13-02-2023 at 3 p.m

There are many more archaeological sites around the world, each with its own unique story to tell about human history and culture.

## 1.7. Translation procedures and methods

It is important to note that translation is a complex and multifaceted process, and different translators may adopt and methods differently depending on the specific context, text, type, and audience.

### 1.7.1. Translation procedures

Peter Newmark, a prominent scholar in translation studies, defines translation procedures as "the methods or techniques that a translator uses to transfer meaning from the source language(SL) to the target language(TL)." He proposed several translation procedures in his book "*Approaches to Translation*" (1988). These procedures are guides that translators can use to translate text from one language to another. Newmark divided his translation process into two categories; semantic and communicative.

#### ➤ Semantic translation

These procedures focus on the meaning of the source text and the corresponding meaning in the target language. They include ;

- **Literal translation**

In this procedure, the text is translated verbatim, without taking into account idiomatic expressions or cultural differences. Newmark(1988) pointed out that literal translation can lead to awkward or incorrect translations.

**Exemple**

**Arabic:** "النقش المحفور على هذا الجدار يعود الى العصر الروماني القديم"

**Literal translation:** "The engraved inscription on this wall dates back to the ancient Roman era."

**Explanation:** Literal translation preserves the source languages's words and structures.

- **Transference**

In this process, words or phrases are converted from the source language to the target language without translation. This is often used for proper nouns. Newmark states that transference is a useful technique for preserving the original flavor of the source text.

**Example**

**In Arabic:** السقوط المصري

**Transference:** The Egyptian's Pharaoh's Fall

**Explanation:** It refers to a significant event in ancient Egyptian history, specially the fall or decline of the Egyptian Pharaoh's rule.

- **Modulation**

This technique involves changing the grammatical or linguistic structure of the source text to convey the same meaning in the target language. This can include changing the tense, tone and even subject of a sentence. Newmark(1981) notes that modulation is particularly useful to translating technical and scientific text.

**Example**

**Arabic:** الحضارة الإغريقية

**Modulation:** can be translated as Greek Civilization

**Explanation:** It maintains the cultural reference while making it accessible to English speaking readers.

➤ **Communicative translation**

These procedures focus on the function of the source text and it's purpose.

- **Adaptation**

In this test, the source text is adapted to the cultural and linguistic norms of the target audience may not understand. Newmark(1981) noted that adaptation is critical to effective communication in translation.

**Example**

"أثار فرعونية" translated as "Pharaonic Artifacts"

It denotes artefacts or remains from ancient Egyptian pharaoh's era. This adaptation specifies the historical period and cultural origin of the object.

- **Free translation**

Using this method, the meaning of the source text is translated without being bound by the form or style of the original text. This may involve rewriting or summarizing to convey the intent message. Newmark(1981) pointed out that free translation is useful for translation of poetry and advertising slogans.

**Example**

"المكتشف الأثري" translated as "The Renowned Archaeologist"

المكتشف الأثري literally translated to the archaeological discoverer, but the free translation The Renowned Archaeologist captures the essence of the term by emphasizing the person's expertise and reputation.

- **Cultural equivalence**

This technique finds cultural equivalents in the target language for concepts or phrases that may not have a direct translation. This is often used for idioms, proverbs that have no equivalent in the target language. Newmark(1981) argued that cultural equivalence is essential for conveying cultural differences in source texts.

Newmark, P.(1981).Approaches to translation.Oxford; Pergamon Press.

Newmark's translation procedures provide a useful framework for addressing different types of texts and translation challenges.

**Example**

**Arabic:** الأهرامات

**Cultural Equivalence:** The Egyptian Pyramids

**Explanation:** It refers to iconic Pyramids in Egypt, the cultural equivalence provides the same meaning while incorporating the specific cultural association with Egypt.

### 1.7.2. Translation methods

In order to produce highly-quality translation products, it is important that, a translator enhances their translation knowledge. It is impossible to properly translate a text without understanding the context. Translators translating things related to a foreign culture from another country need to know the nonverbal language used by that society in order to find the corresponding word in the target language.

Peter Newmark was a renowned translation theorist who proposed several translation methods in his works. Newmark(1988;45)identified eight translation methods. They are word-for-word translation, literal, semantic, communicative, idiomatic, free, and adaptation. The methods can be classified into two; four are oriented in source language (SL emphasis)and the other are oriented in target language (TL emphasis). It can be seen in the figure below;

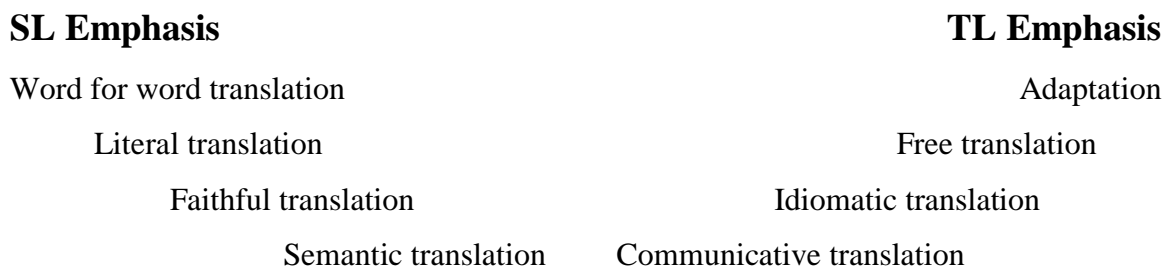


Figure 2.3 Newmark's Peter V-Diagram

Eight methods can be illustrated from the above figure.

- **Word-for-word translation**

Preserves the word order of the source language and translates words individually based on their most common meanings without context.

**Example:** Site is translated as موقع.

- **Literal translation**

The SL grammatical constructs are translated to their closest TL equivalents, but vocabulary words are again translated individually and out of context. As a pre-translation process, indicate the problem to solve.

**Example**

علم الإنسان translated as "the science of humans.

- **Faithful translation**

Under the constraint of the TL grammar structure, try to produce the exact contextual meaning of the original text Within the constraints of the TL grammar structure.

"Transmitting" cultural language, Preserve the degree of grammatical and lexical "abnormalities" (departures from the SL norm) Translation. Strive to be completely true to the intent and implementation of the text. SL authors.

### Example

العصر الحجري القديم it is faithfully translated as "Early Stone Age."

- **Semantic translation**

It can translate less important cultural words into culture neutral tertiary or functional terms, but not cultural equivalents, and it can make other small concessions to the reader

. **Example:** اكتشافات أثرية هامة can be semantically translated as Significant archaeological discoveries.

- **Adaptation**

The freest form of translation, it is mostly used in the atrial performances (comedies and poetry) ; usually retains themes, characters, plot, SL culture converted to TL culture and rewritten text.

**Example** دراسة ميدانية أثرية can be translated as Archaeological field study.

- **Free translation**

It reproduces something without form or content in its original form reflects the informal or the informal content Original. This is usually a much longer paraphrase than the original. So-called «inter language translation", often boring and bloated, no translation in all.

- **Idiomatic translation**

It reproduces the" message" of the original text, but tends to distort nuances of meaning, favoring colloquialisms and idioms that do not exist in the original.

- **Communicative translation**

It attempts to reproduce the exact meaning of the original content in this way, both content and language are easy for readers to accept and understand.

**Example:** قطعة أثرية translated as "Ancient artefact"

Overall, the choice of translation method depends on the goals and target audience of the translation project. A skilled translator often uses a combination of methods to produce a translation that is accurate, natural, and appropriate for the intended audience.

To resume, translation methods and procedures are two different aspects of the translation process. Translation method refers to the translator, several methods or strategy for converting a source text into a target text. A translation procedure, on the other hand, is a specific technique or procedure that a translator can use to solve a specific translation process.

Translation methods can be roughly divided into two types, direct translation and indirect translation. In direct translation, the source text is translated into the target language as accurately as possible, while in indirect translation, the source text is better adapted to the target language and culture. Within these broad categories, translators can use many different methods, such as, literal translation, cultural translation, communicative translation, and so on.

Translation method, on the other hand, is more specific and concert techniques that a translator can use to deal with a particular translation problem that arises. For example, a translator may use borrowing, adaptation, or creation to solve problems related to terminology, or use transposition to solve problems related to sentence structure or syntax.

In summary, translation methods refer to the broader approach that a translator takes to the entire translation process, while translation procedures are more specific techniques that a translator can use to solve specific translation problems that may arise.

### **1.8. Documentary research**

Documentary research is the process of intellectually gathering and exploring information that enables a researcher to analyse and comprehend specific data, scientific topics, or textual content .it involves using credible sources and methodological approaches to ensure efficiency, accuracy, and comprehensive understanding of the subject matter. in the context of translation , documentary research plays a crucial role during the decision making phase ,particularly when dealing with technical texts. <https://elearning.univ-msila.dz>

Christine Durieux (2002)has defined documentary research, in an article, as" a necessary and sufficient condition in technical translation, and its main objectives is to understand the texts "

As for our documentary research will be based on;

Human resources.

Textual resources.

Dictionaries, glossaries, and indexes.

# **Chapter two**

**Study and Analysis of the Corpus**

Our aim in this chapter is to go deeper in the different difficulties of translating Archaeological texts. We start by presenting our corpus "رحلة إلى تيمقاد" about Archaeological sites in Algeria then introducing the author's biography. Through this chapter, we aim to provide as many information as possible that may help us in translating and analyzing archaeological expressions and terms, we will select and translate some Archaeological texts (terms and expressions) from Arabic to English. At the end of this chapter, the methodology of analysis of these terms will be discussed.

## 2.1. Presentation of the corpus

In this selected section, we will present our corpus entitled "رحلة إلى تيمقاد" (or a trip to Timgad) which is among the most prominent works of the Professor Mohamed Laid METMER.. This book was published in 2011 by Dar AL-HUDA Printing, Publishing and distribution, in Ain Melila, Algeria. It has about 96 pages.

It presents various touristic archaeological sites in Timgad (the public square, The Roman Amphitheatre, The Capitol and the Cathedral Donastist, The Sertius Market...), a wealthy Roman city located in the municipality of Batna considered as Algerian treasure. It shows also the importance of these tourist attractions. It describes in detail the background of the building structure, roads and various facilities, and lean about the lifestyle of the Romans. Tourism also gives meaning to life, makes us feel the bearing of life, and break the monotonous scale on our daily and public life.

That's what makes the city of Timgad unique, as it still retains its original design and all its public facilities, making it a typical example of a Roman city.

## 2.2. Author's biography

*Mohamed Laid METMER* was born on November 11, 1949, in "Kimmel", Aures, in Batna Province. He is an Algerian writer; he carried out his secondary school studies in Dumas, Homs, and Baghdad where he obtained his baccalaureate degree in 1978, then a Bachelor's degree in Literature and Philosophy in 1978. In 1984, he obtained a master's and PhD in sociology from Baghdad University. During his travels, he wrote many books on travel literature in 1977 and printed some of them:

*أسرار الهند الكبرى – التجارب في بلاد البنجاب – وأيام وليال*

His website [www.dr.metmer.com](http://www.dr.metmer.com) was awarded the best personal website in Algeria in 2013, »Certificate of Excellence" by the Organizing Committee of Algeria, and honoured at the Hilton Hotel in Mohammedia.

Supervisor of master's thesis and doctoral dissertations at the Faculty of Human and Social Science, at Hadj Lakhder University, Batna 1.

He began his work as professor at Mohamed Kheidar University in Biskra (1986-2006), then he was elected as a member of the scientific committee in the department of Sociology (1995-2001) and then as a representative of professors in the social services (1987-1995).

He published many articles and historical books, among them:

(رحلة إلى تيمقاد- التنظيم الإداري- مجلة العلوم الإنسانية- فاتحة النار)

His name was recorded in the Encyclopaedia of Algerian Scholars and Writers, and he upgraded to professor of higher education in 2011. Currently, he is a professor at Mohamed Kheidar University.

Chief of the scientific council at the National Museum of the Mujahedeen, Batna Branch, a member of the Algerian Association for Thought and Culture in Batna, a member of the History and Archaeological Sites Association in Guelma, a founding member of the National Organization for Intergenerational communication, a member of the Algerian Writers' Union, Batna Branch, a member of the Emir Abdelkader Foundation, and has writings related to the military organization aspect in the state of Emir Abdelkader.

He participated in an invitation from the Moroccan Ministry of Cultural Affairs, to the International Year Conference, on the Moroccan traveler "Ibn Batouta" in Tangier in 1997.

Head of a research unit at Mohamed Kheidar University, Faculty of Arts, Humanities and social sciences, department of sociology and the project entitled; *سوسيولوجية الثورة الجزائرية, ونظام* علاقتها العامة 2000/01/01

He is currently working as a lecturer at Hadj Lakhder University Batna 1 since 2006 in the department of Sociology and Demography in Measurements( Introduction to Anthropology, General Sociology, Individual and Culture...), and in the Department of History and Archaeology in metrics) the Cultural History of Algeria, the History of the Contemporary Arabic world, the Modern and Contemporary History of the Maghreb, The Modern and Contemporary History of Europe and America...).

### 2.3. Methodology of Analysis

This section will be devoted to the methodology of translating the selected examples of our corpus. After that, we will delve into the translation of the selected archaeological texts, where we will pick out archaeological terms and expressions, then we will mention the

appropriate method adopted in the translation. At the end, we will shed the light on the different difficulties faced during our translation from Arabic into English

### Example 01:

Here we start our analysis by the first example entitled سوق سرتيوس which is one of the most beautiful archaeological sites in Timgad, takes from pages 75-76.

#### سوق سرتيوس

#### ( Le Marché de Sertius)

«يوجد هذا السوق بالقرب من مبنى (كابيتول) والشارع الرئيسي، ويمكن الدخول إليه عن طريق يوجد في الجهة الشمالية، ويتكون هذه السوق من فناء مكشوف محاط بأروقة، وفي الوسط، كانت توجد نافورة مياه موضوعة بأربعة بلاطات حجرية، مركبة عليها أعمدة صغيرة، وهذا السوق مخصص لبيع الخضار والفواكه، وبجانب سوق (سرتيوس) يوجد سوق آخر، قد عرف بواسطة نقش، كان في الساحة (vertiarum Forum) ويوجد بداخل هذا السوق، حجارة ذات شكل مستطيل، يبدو عليها الانكسار مع وجود جزء مهشم منها، ويتكون من عدة سطور كتبت باللاتينية.»

#### Sertius Market (Le Marché de Sertius)

The market is close to **the building (Capitol)** and the main street, and can be entered by On the north side, this market consists of an open courtyard surrounded by **arcades**, and a **fountains** with four **stone tiles** are installed in the center. There **small pillars**, vegetables and fruits are sold in this market. Next to the market (Sertius) there is another one, that has been defined by **an inscription**, which was in the square(**Vertiaum Forum**). Inside this market, there are **rectangular stones** that appear broken with a shattered part of it, consisting of several lines written in Latin.(our translation)

#### The analysis

Our analysis of the first example contain 6 terms.

#### The first term

When examining the archaeological term ("مبنى كابيتول" translated as **Capitol buildings**)in Oxford Advanced Learner's Dictionary, op.cit, p 213; we begin by describing its components. The term refers to architectural structures that serve as meeting places for legislative bodies or government institutions. Moving on to cultural equivalence, "**Capitol Building**" holds significance across various cultures and countries, symbolizing the seat of government and democratic decision making. Conceptually, it represents a central location where legislative activities occur. Stylistically, the term follows the English pattern of noun modification and pluralization. Therefore, the translation equivalent for "مبنى كابيتول" is "**Capitol Buildings**"in

English. This analysis ensures an accurate and culturally relevant rendering of the term, adhering to Peter Newmark's guidelines.

### The second term

The term "**Sertius**" has been translated as "سيرتيوس" in Arabic. When translating proper names or terms from one language to another, it is common to transliterate or adapt the pronunciation of the name while retaining its original meaning and cultural reference. So that the speakers can understand and pronounce.

When applying Peter Newmark's procedures to the Arabic term "سوق سيرتيوس" translated as (**SertiusMarket**) in English, referring to a specific marketplace named "**Sertius**". While, the cultural equivalence and exact contextual significance of the term require further investigation, "**Sertius Market**" represents a marketplace likely associated with a particular culture or historical era. Stylistically, the term follows the English pattern of using a proper noun "**Market**". As such, the translation equivalent for "سوق سيرتيوس" is to gather additional information to gain a comprehensive understanding of the term's conceptual equivalence and its specific historical and cultural connotations.

### The third term

According to (31) *معجم المصطلحات الأثرية المصور (انجليزي – عربي) د. زياد السلامين ص 31*, we can translate the Archaeological Arabic term "اروقة" into English as "**Arcades**", it specifically refers to architectural structures characterized by a series of arches or covered passageways. The cultural equivalence of "**arcades**" holds true across various societies and historical periods, signifying a prevalent architectural feature found in diverse cultures. Functionally, arcades serve as sheltered connecting different building or areas. Conceptually, the term embodies the notion of covered passageways supported by arches. Stylistically, **arcades** adhere to English conventions, utilizing a noun to describe these architectural elements. Thus, "**arcades**" accurately captures the essence of "اروقة" when translated into English. By applying Newmark's procedures, we ensure a precise and culturally appropriate rendition of this archaeological term.

### The fourth term

"نافورة مياه" translated as "**Fountains**" in Oxford Advanced Learner's Dictionary, op.cit, p 602, this term refers to architectural structures designed to display and distribute water in a decorative manner. Culturally, fountains hold equivalence across diverse societies and historical periods, serving both functional and aesthetic purposes. They embody the idea of ornamental structures that showcase the movement and play of water, representing a common architectural feature found in various cultures. Stylistically, "**fountains**" aligns with English conventions, utilizing a noun to accurately describe this specific architectural element. In relation to archaeology, fountains play a crucial role as artefacts studied to unravel the water management systems, engineering techniques, and artistic expressions of past civilizations. They provide insights into a society's beliefs, aesthetics, and social practices. Thus, within the field of archaeology, "**fountains**" serve as an important archaeological feature that contribute

to our understanding of past civilizations, their technological advancements, cultural practices, and societal dynamics.

### The fifth term

When applying Newmark's principles to the translation of the arabic term "نقش" into English, the term "**inscription**" emerges as the good translation choice in the Illustrated Dictionary of Archaeological terms (English- Arabic) Dr.Zeyad el-salameen, p139. Newmark's emphasis on semantic translation suggests that the meaning of engraved and carved writing is accurately conveyed to English speakers. Additionally, his focus on communicative translation proposes that the chosen term "**inscription**" is not only linguistically appropriate but also widely understood within the context of archaeology. The principle of literal translations supports the preservation of the term itself, making it suitable for technical or specific terms like "نقش". Furthermore, the consideration of cultural and historical significance of Arabic inscriptions. Lastly, Newmark's attention to idiomatic translation underscores the need to use an idiomatic term like "**inscription**" that aligns with established terminology in English-speaking archaeological contexts. By employing Newmark's theory, procedures, and strategies, the translation of "نقش" into English as "**inscription**" successfully ensures semantic accuracy, effective communication, cultural relevance, and the use of idiomatic language, all contributing to a high quality translation.

### The sixth term

Based on the Arabic text provided, it appears that the writer used the term «**Vertiarum Forum**» in Latin to refer to another market located near the "**Sertius Market**" (سوق سرتيوس) being described. The use of Latin in this context may be intended to add a sense of historical or cultural authenticity to the description.

Latin was the language commonly used in ancient Rome and was often used for inscriptions, official documents, and architectural elements. In historical texts or discussions about ancient Roman cities or artefacts, it is not uncommon to find Latin terms or phrases used to describe specific locations, structures, or historical references.

By including the term "**Vertiarum Forum**" in Latin, the writer may be highlighting the presence of another market adjacent to the Sertius Market, which has its own distinct features and historical significance. It adds a layer of detail and specificity to the description, suggesting that the writer is knowledgeable about the historical context and using appropriate terminology to convey that information.

Overall, the inclusion of Latin terms in this Arabic text serves to provide additional historical and cultural context to the description of the markets and nearby landmarks.

## Example 02

During our reading of the corpus, we discovered another archaeological site named حي الكابيتول والكاتيدراالية الدوناتيست page 70–71.

### حي الكابيتول والكاتيدراالية الدوناتيست

#### ( Quartier du Capitole et de La Cathedrale Donatiste)

«يقع هذا الحي، خارج مخطط المدينة، وبه المعبد الكبير، لآلهة الرومان، (جوبيتر، نيبتون، مينرفا، Jupiter–Neptune Minerva) وهناك مارس (Mars) إله الحرب، وفينوس (Venus) إله الجمال والحب، وهي من أحب الآلهة، وأقربها إلى نفوس الرومان، وقد كان لهم آلهة متعددة، فللمطر إله، وللبحر إله، وهلم جرا. وقد بني المعبد في القرن الأول الميلادي على مرتفع مربع الشكل، وتحيط به ساحة واسعة محاطة بالأعمدة، وقد بنيت من آثاره أربعة أعمدة، منها اثنتي تقف شامخة إلى اليوم، وتشكل مقاساته (62×90 م) ويفتح نحو شارع رئيسي، يرتفع على أرضية مبلطة، ومنه يتم الدخول عن طريق سلم، كان يتكون من (38) ثمان وثلاثين درجة، ويضم (6) أعمدة وحوله فناء كبير محاط بأروقة.»

#### Capitol District and Donatist Cathedral

#### (Quartier du Capitole et de la Cathedrale Donatiste)

This neighbourhood is not on the city map , and has great temple of Roman Gods, (Jupiter, Neptune, Minerva and Mars the God of war, Venus god beloved God , closest to the souls of the Romans, and they had multiple Gods, rain hada God, sea hada God, and so on.

The temple was built on heights in the first century AD surrounded by a wide piazza. Surrounded by columns, four were built after his monument including two Standing to this day . It measures (90×62) and leads to a main street, raised on a tiled floor accessed by ladder which includes of(38) thirty-eight pillars , consisting of (6) pillars and around it a large countryard surrounded by arcades.( our translation)

### The analysis

Four terms in this example will be analyzed .

#### The first term

The Arabic term "حي الكابيتول" can be aptly translated as "Capitol District", in Oxford Advanced Lerner's Dictionary, op.cit, p 213. This translation can convey the meaning of the term while establishing its direct relevance to the field of archaeology.

The translation as "Capitol District" captures the semantic essence of "حي الكابيتول" by emphasizing the district or neighbourhood associated with the Capitol. This choice provides

clear and natural comprehension within the English-speaking archaeological context. It adheres to Newmark's principle of effective communication, enabling readers to grasp the unique characteristics of the district being referred to.

By preserving the literal translation of the term, the English rendition upholds the integrity of the original phrase while conveying the specific attributes of the "**Capitol District**". This approach aligns with Newmark's emphasis on maintaining the simplicity and directness of the original term, resulting in a faithful representation of the Arabic expression.

Furthermore, the translation of "حي الكابيتول" as "**Capitol District**" acknowledges the cultural and historical significance of these architectural areas within the field of archaeology. It conveys the association with the Capitol building or a similar monumental structure, highlighting the political, historical, and architectural context related to such districts. This translation choice effectively bridges the cultural context and ensures an accurate conveyance of the district's importance.

In conclusion, the translations of "حي الكابيتول" as «**Capitol District**» in English, following Newmark's principles, successfully maintain semantic accuracy, provide effective communication, and reflect the cultural relevance of these architectural districts within the field of archaeology.

### The second term

By choosing "**Donatist Cathedral**" as the translation في معجم المصطلحات الاثرية انجليزي عربي ص 64, we capture the semantic essence of the term, highlighting its association with a cathedral affiliated with the Donatist movement. This translation ensures clear and natural comprehension within the English-speaking archaeological context, allowing readers to grasp the specific historical and religious characteristics of these cathedrals.

Maintaining the literal translation of the term, we preserve the integrity of the original phrase, conveying the distinctiveness of a cathedral linked to the Donatist movement. This approach aligns with Newmark's emphasis on simplicity and directness, resulting in a faithful representation of the Arabic expression.

Moreover, our translation acknowledges the cultural and historical significance of these cathedrals within the field of archaeology. By referring to them as "**Donatist Cathedral**" we effectively convey their association with a specific religious sect in North Africa and highlight their architectural and religious importance. This choice bridges the cultural context, ensuring an accurate representation of the cathedrals' significance.

In conclusion, our translation of "الكاتيدراية الدوناتيست" as "**Donatist Cathedral**" adheres to Newmark's theory, procedures, and strategies, providing semantic accuracy, effective communication, and cultural relevance. We successfully convey the concept of a cathedral affiliated with the Donatist movement, emphasizing their historical, religious, and architectural significance within the field of archaeology.

### The third term

In accordance with Peter Newmark's translation principles, we accurately translate the archaeological Arabic term "آلهة الرومان" into English as "**Roman Gods**" in Oxford Advanced Learner's Dictionary". This translation choice effectively conveys the meaning of the term while establishing its direct relevance to the field of archaeology and ancient Roman studies.

By choosing "**Roman Gods**" as the translation, we capture the semantic essence of the term, emphasizing its reference to the deities worshipped in ancient Roman religion. These choices provide a clear and natural comprehension within the English-speaking context, allowing readers to understand the specific divine entities associated with the Roman pantheon.

Maintaining the literal translation of the term, we preserve the integrity of the original phrase, conveying the distinctiveness of the deities worshipped by the ancient Romans. This approach aligns with Newmark's emphasis on simplicity and directness, resulting in a faithful representation of the Arabic expression.

Furthermore, our translation acknowledges the relationship between the term "**Roman Gods**" and the field of archaeology. Archaeology plays a crucial role in studying ancient religions, including the worship of "**Roman Gods**". Through archaeological excavations, we uncover artefacts, temples, inscriptions, and other physical remains related to the Roman pantheon. These findings provide valuable insights into the religious beliefs, practices, and rituals of the ancient Romans.

Archaeological evidence, including temples, statues, and other artefacts, allows us to identify and analyze the specific "**Roman Gods**" worshipped by the ancient Romans. The study of these archaeological remains contributes to our understanding of the religious framework, iconography, and cult practices associated with the Roman pantheon. These findings enhance our knowledge of the religious landscape of ancient Roman cities and towns.

In summary, our translation of "آلهة الرومان" as "**Roman Gods**" adheres to Newmark's theory, procedures, and strategies, providing semantic accuracy, effective communication, and cultural relevance. We successfully convey the concept of the deities worshipped by the ancient Romans, emphasizing their significance within the field of archaeology and ancient Roman studies.

### The fourth term

According to Newmark's theory, the translator should prioritize semantic accuracy, maintaining the essence and meaning of the original term. In this case, « **Main Street** » effectively captures the core concept of a primary thoroughfare within a city or town. It reflects the central role and importance of the street being referred to, aligning with Newmark's emphasis on preserving meaning and clarity.

In terms of Newmark's procedures, the translator must consider the cultural and linguistic context of both the source and target languages. "**main street**" is a commonly used term in English-speaking countries to describe a significant road within an urban setting. By utilizing this established term, the translation ensures natural comprehension and avoids confusion for English readers.

Furthermore, Newmark's strategies emphasize directness and simplicity in translation. "**main street**" follows this principle by providing a straight forward and easily understandable rendering of the original term. It maintains the integrity of the source language while offering a clear and concise representation in English.

Regarding the relationship between "**main street**" and archaeological sites, the translation plays a role in bridging this connection. Archaeological investigations often uncover ancient main streets or their remnants during excavations. These streets offer insights into the urban planning, social dynamics, and economic activities of past civilizations. By using the term "**Main Street**", the translation recognizes the importance of these features within archaeological studies and conveys their relevance to understanding the layout and organization of ancient cities.

In summary, the translation of "شارع رئيسي" in Oxford Advanced Learner's Dictionary, op.cit, p 912 as "**main street**" adheres to Peter Newmark's theory, procedures, and strategies. It prioritizes semantic accuracy, takes into account the cultural and linguistic context, and maintains directness and simplicity in communication. The term "**main street**" also acknowledges the relationship between main streets and archaeological sites, recognizing their significance within the field of archaeology and their role in uncovering the complexities of ancient urban environments.

### **Remark:**

The use of the French words « Jupiter, » « Neptune, » « Minerva, » « Mars, » and « Venus » in the Arabic text provided is due to their status as proper nouns. In many languages, including arabic, proper nouns are often borrowed from other languages without translation. These borrowed words are known as loanwords or foreign words. In this case, the Arabic text is referring to Roman deities, which were worshipped in ancient Roman religion. The names of these deities, such as Jupiter, Neptune, Minerva, Mars, and Venus, have been widely used in various languages around the world, including French, arabic, like many other languages, often incorporates loanwords from different sources to express concepts that originated in other cultures. This borrowing can occur for various reasons, such as cultural influence, historical connections, or the absence of equivalent terms in the borrowing language.

**Example 03:**

Our third example from page 58-59 presents site of الساحة العمومية in Timgad , which was a source of attraction of peoples.

**الساحة العمومية أو (الفوروم) (Forum)**

«الساحة العمومية: تتربع على مساحة تبلغ مقاساتها (100×60 م) وهي تشمل كل البنايات المحيطة بها، عند المدخل العام، تجد رواق وأعمدة، تحيط بالساحة البلطة من الجهات الأربع، وفي وسط الساحة توجد ساعة شمسية، وهي عبارة عن خطوط طويلة متعامدة تحدد الوقت للسكان، انطلاقاً من انعكاس أشعة الشمس على مختلف هذه الخطوط وهناك في الفناء رسوم ألعاب لرموز نقشت بأداة حادة منها: رسوم للعبة الشطرنج أو "الضامة" التي توجد على بلاطات بين عموديين، ويوجد بين عموديين آخرين شكل مربع عليه كلمات تتكون كل واحدة منها من ستة حروف وهي (Occete – Vivere) تعني السباحة، (ludere–Ridere) وتعني الصيد أو القنص (Venari– Lavari)، وتعني الضحك، هذه هي الحياة.»

**Public Square or (Forum)**

**Forum:** It stretches an area of (100×60 m) including all surrounding buildings, at the **public entrance** with an **arcade** and **pillars**, surrounding the **plaza** from the four sides, with a **sundial** in the centre with long vertical lines and a sundial in its centre. In the **courtyard** there are game drawings of **inscribed symbols** with a **sharp tool**,: Drawings of the game of chess or "al dama" founding on tiles between two pillars, and between two other pillars there is a square shape of six-letter words, namely:

(Venari -Lavari) which means hunting and fishing, (Ludere-Ridere) means swimming, (Occete-Vivere) means laughing, this is life.(our translation)

**The analysis**

In this example we have selected four terms to be analyzed.

**The first term**

By choosing "Public Square" as the translation of (عربي- في قاموس الياس العصري) we capture the semantic essence of the term, emphasizing its significance as an open area within a city or town that serves as a gathering place for the public. This choice ensures clear and natural comprehension within the English-speaking context, allowing readers to understand the communal nature and function of the space being referred to.

Maintaining the literal translation of the term, we preserve the simplicity and directness of the original phrase, resulting in a faithful representation of its meaning in the target language. This approach aligns with Newmark's principle of maintaining the integrity and clarity of the original term.

Furthermore, the translation of "الساحة العمومية" as "**Public Square**" reflects its relation to the field of urban planning, architecture, and archaeology. Public squares are key elements in urban design, providing open spaces for social interaction, events, and gatherings. They serve as focal points within cities and towns, often surrounded by important buildings, monuments, and cultural landmarks.

From an archaeological perspective, public squares hold significant importance as they provide insights into the social and cultural life of past civilizations. Archaeologists often uncover evidence of ancient public squares or their predecessors during excavations of archaeological sites. These squares serve as valuable indicators of urban planning, civic activities, and the public realm in antiquity.

In summary, our translation of "الساحة العمومية" as "**public square**" adheres to Peter Newmark's theory, procedures, and strategies. It provides semantic accuracy, effective communication, and cultural relevance. The translation successfully conveys the concept of a communal open space within a city while recognizing its relation to the fields of urban planning, architecture, and archaeology. It acknowledges the significance of public squares in past societies, serving as important archaeological sites that contribute to our understanding of urban life, social interactions, and cultural practices of ancient civilizations.

### **The second term**

The translation of "فوروم" as "**Forum**" in Illustrated Dictionary of Archaeological Terms (English -Arabic ) is a highly accurate and appropriate rendition that successfully captures the essence of the original term. Adhering to Peter Newmark's theory and procedures, this translation exemplifies clarity and precision. Through a borrowing approach, the term "**Forum**" is directly adopted from Latin (the language of ancient Rome) to represent the concept of a central gathering place in ancient Roman cities. This borrowing technique is employed when there is no exact equivalent term in the target language or when the borrowed term carries a specific cultural or historical connotation. In this case, "**Forum**" has become widely recognized and accepted in English to refer to this particular type of public space. By utilizing borrowing, the translation retains the cultural and historical context associated with the original term while effectively conveying the intended meaning to English speakers. In summary, the translation "**Forum**" impeccably adheres to Peter Newmark's theory and procedures, accurately conveying the meaning, cultural significance, and historical context of the original term through the use of borrowing.

### **The third term**

We translate the archaeological arabic term "ساعة شمسية" in Illustrated Dictionary of Archaeological Terms (English-Arabic) as "**Sundial**". This translation choice effectively

conveys the meaning of the term while establishing its direct relevance to timekeeping devices and ancient astronomy.

By choosing "**Sundial**" as the translation, we capture the semantic essence of the term, emphasizing its significance as a device that uses the sun's position to measure time. This choice ensures clear and natural comprehension within the English-speaking context, allowing readers to understand the purpose and function of the device being referred to.

Maintaining the original term "**Sundial**" in translation preserves the simplicity and directness of the phrase, aligning with Newmark's principle of clarity and maintaining the integrity of the source language. It also recognizes the established usage and recognition of the term "**Sundial**" to describe these specific timekeeping instruments.

Furthermore, the translation of "ساعة شمسية" as "**Sundial**" reflects its relation to the field of archaeology and the study of ancient timekeeping devices. Sundials were widely used in various ancient civilizations as a means to tell time by tracking the sun's movement across the sky. They are important artefacts that provide insights into ancient scientific knowledge, mathematical calculations, and astronomical observations.

Moreover, the study of sundials within archaeological sites helps reconstruct the daily life and social organization of ancient civilizations. By analyzing the position and alignment of sundials, archaeologists can gain insights into the importance of timekeeping, the division of time, and the activities that revolved around these measurements.

In summary, our translation of "ساعة شمسية" as "**Sundial**" adheres to Peter Newmark's theory, procedures, and strategies. It provides semantic accuracy, effective communication, and cultural relevance. The translation successfully conveys the concept of a timekeeping device that uses the sun's position to measure time while recognizing its relation to the field of archaeology. It acknowledges the significance of sundials as important archaeological artefacts that contribute to our understanding of ancient scientific knowledge, mathematical precision, and cultural practices.

### **The third term**

By selecting "**game drawings**" as the translation, we capture the essence of the term, emphasizing its relevance to illustrations or depictions related to gaming activities. This choice ensures clear comprehension within the English-speaking context, allowing readers to grasp the connection between the drawings and the world of games.

Preserving the original term "**game drawings**" in translation upholds its simplicity and directness, aligning with Newmark's principle of clarity and maintaining the integrity of the source language. Furthermore, it acknowledges the established usage and recognition of the term "**game drawings**" to describe illustrations specifically associated with games.

The translation of "رسوم ألعاب" as "**game drawings**" reflects its significance in the field of archaeology, particularly in the study of ancient games and their visual representations. During excavations of archaeological sites, archaeologists frequently discover

depictions or drawings linked to games. These findings offer valuable insights into the recreational activities and cultural practices of past civilizations.

Examining these game drawings enables archaeologists to uncover information about ancient gaming practices, including game boards, pieces, or scenes depicting gameplay. Through careful analysis of the drawings' content, style, and context, researchers can gain valuable insights into the types of games played, their cultural significance, and the social dynamics surrounding them.

In conclusion, our translation of "رسوم ألعاب" as "**game drawings**" adheres to Peter Newmark's theory, procedures, and strategies. It effectively conveys the concept of visual representations associated with games while acknowledging its relation to the field of archaeology. This translation highlights the importance of game drawings as archaeological artefacts that contribute to our knowledge of ancient gaming practices, cultural expressions, and social interactions.

### **The fourth term**

By opting for "**inscribed symbols**" as the translation, we capture the core essence of the term, emphasizing both the presence of symbols and the method of their inscription. This choice ensures clear comprehension within an English-speaking context, indicating that the symbols bear intentional markings on a surface, serving communicative or symbolic purposes.

Retaining the original term "**inscribed symbols**" in translation upholds its simplicity and directness, aligning with Newmark's principle of clarity and preserving the integrity of the source language. Furthermore, it acknowledges the established usage and recognition of the term "**inscribed symbols**" to describe symbols that are purposely engraved or carved into a material.

The translation of "رموز نقشت" as "**inscribed symbol**" highlights its significance within the field of archaeology, particularly in the study of ancient inscriptions. Archaeologists frequently encounter inscribed symbols during excavations of archaeological sites, where they appear on various materials such as stone, clay tablets, or metal objects. These inscriptions offer valuable insights into ancient languages, scripts, and systems of communication.

The study of inscribed symbols within archaeological sites aids in the reconstruction of written and visual narratives from ancient civilizations. By examining the content, style, and contextual information of the inscriptions, archaeologists piece together stories, historical records, and social structures of the civilization in question. Inscribed symbols contribute to our understanding of trade, diplomacy, governance, and cultural exchange in ancient times.

Our translation of "رموز نقشت" as "**inscribed symbols**" adheres to Peter Newmark's theory, procedures, and strategies. It accurately conveys the concept of symbols that have been deliberately etched or carved onto a surface, while recognizing its relevance to the field of archaeology. This translation emphasizes the significance of inscribed symbols as

archaeological artefacts that provide valuable insights into ancient languages, scripts, communication systems, and cultural practices.

### Remark:

In the text provided, certain words are not in arabic and are written in their original form. These words are (Venari-Lavari, Ludere-Ridere, Occete-Vivere) used in their original Latin form to provide specific terms and convey precise meanings related to activities and concepts discussed in the text. Using the Latin terms may reflect the influence of Latin as the language of ancient Rome, which played a significant role in the development of culture, architecture, and language in the region.

### Example 04

Our following example taken from page 45-48 gave us a short description of Serta, a remarkable site.

#### سيرتا

«لدى اقترابك من البوابة الرئيسية (سيرتا) تشاهد تماثيل صغيرة رصت في صفوف رتيبة لها مدلولاتها، وتوابيت كبيرة وصغيرة، عليها نقوش، ترمز لمن كانوا في جوفها يوما ما.

وبعد عبورك البوابة إلى الطريق الرئيسي (الكاردوس) وهو طريق منحدر عرضه (5) أمتار، وطوله (180متر) مرصوف بالأحجار الزرقاء، لاحظ أثناء سيرك، البلاطات المستطيلة على طول أرضية الطريق، مائلة وليست متوازية، وهذا حتى يحدث توازن عجلات العربات، التي تجرها الخيول، وتحت هذه البلاطات، توجد مجاري المياه وتنتهي بأرصفة.

ويبلغ العرض المتوسط لهذا الشارع، دون الأرصفة بين (4-7) أمتار، وأحيانا تصل إلى (16م) حيث يجمع ما بين الشارع والرصيف المخصص للمشاة، ويمتد هذا الشارع إلى مدخل الساحة العمومية أو الفوروم الذي يتوسط المدينة، وفي نفس الاتجاه، نجد في المربع الأول على اليسار، حماما تضيق مساحته، إذا كانت المرافق صغيرة، فكانت الغرفة الحارة والباردة وأحواض الماء والمغاسل والمراحيض كلها صغيرة، وفي المربع الثاني، تشاهد منزلا مهما، يشتمل على عدة غرف وقاعة فخمة، وحمام خاص، وهو الذي منحه تلك الأهمية.»

### Cirta

As you approach Serta's main gate, you will see small a monotonous stack of statuette, coffins, large and small withbearing inscriptions symbolizing those who were once in their hollow.

Once you cross the gate to the main road (**Al-Kardos**), a slope road of 5 meters wide , and (180 meters) long paved with blue stones. As you walk, notice the rectangular stone slabs along the road floor, slanted rather than parallel, for balance in the wheels of the carriages, drawn by horses, under these slabs, there are water streams and end with **sidewalks**.

The average width of this street, without sidewalks, is between (4-7) meters, sometimes as high as (16 m), as it connects the street with sidewalks for pedestrians, and this street extends to the entrance to **the public square or the forum** which is in the centre of the city. In the same direction, in the first square on the left, we narrowing bathroom with small facilities; hot and cold room, water basins, washbasins and toilets are all small, and in the second square, we see a house important building, it consists of several rooms, a luxurious hall, and a private bathroom, which makes it so important. **(our translation)**

### The analysis

Like the precedent example , four terms will be analysed .

#### The first term

The arabic term "توابيت", is translated as "**coffins** في معجم المصطلحات الاثرية المصور عربي" accurately conveys the meaning of containers used for burying and preserving the deceased. This translation choice maintains fidelity to the source language and aligns with Peter Newmark's translation theory. In the field of archaeology, coffins are significant artefacts that provide insights into ancient burial practices, funerary rituals, and the cultural and social aspects of past civilizations. They offer valuable information about cultural traditions, social hierarchies, and the treatment of the deceased. By studying coffins, archaeologists gain a deeper understanding of ancient societies, their beliefs, and their interactions within the broader historical context.

#### The second term

By applying Peter Newmark's translation theory, procedures, and strategies, we can analyse the Archaeological arabic term "أرصفة" which is translated as "**sidewalks**" in Oxford Advanced Learner's Dictionary. This translation choice, utilizing the pronoun we, acknowledges our role as translators. "**sidewalks**" effectively captures the meaning of the term, referring to the paved pathways located alongside roads or streets that are designated for pedestrian use. Within the field of archaeology, "أرصفة" holds significance as it helps in understanding ancient urban environments, street systems, and urban planning. Archaeologists often encounter remains of ancient **sidewalks** during excavations, providing valuable insights into the layout, design, and social dynamics of past settlements. The translation of "أرصفة" as "**sidewalks**" accurately conveys its relation to the field of archaeology, shedding light on pedestrian movement patterns, urban organization, and the interconnectivity of ancient cities. This translation approach ensures a faithful representation

of the original term and enhances our understanding of ancient urban spaces and their cultural significance.

### The third term

In the process of translating the term "سيرتا" into English, various procedures from Peter Newmark's theory were applied to find the most suitable equivalent. Firstly, borrowing was employed, directly adopting the word "Cirta" from the source language into English. This decision was made considering the specific nature of "سيرتا" as a proper noun. Additionally, transliteration played a role in representing the sounds and letters of the original term using English letters, resulting in "Cirta" as the chosen transliteration. This approach maintains the phonetic resemblance and allows English speakers to approximate the pronunciation of the original term. Through these procedures, the translation "Cirta" strikes a balance between retaining the cultural context of the source language and providing a recognizable form in English. However, it is important to note that additional contextual information may be required to familiarize English speakers with the specific entity represented by "سيرتا".

### The fourth term

The translation of "الطريق الرئيسي" (الكاردوس) as "the main road (Al-Kardos)" can be explained through the application of Peter Newmark's translation procedures. Firstly, a literal translation approach was used, resulting in "the main road," which aims to preserve the words and structure of the original phrase. Subsequently, a communicative translation was employed to convey the same meaning in the target language. This translation choice effectively captures the idea of a prominent or primary roadway. Additionally, the procedure of localization was utilized to address the term "الكاردوس" which likely represents a specific name or term. By borrowing or transliterating it as "Al-Kardos" the translation maintains the cultural context and specific reference of the original term. Finally, in terms of stylistic translation, a more fluid English expression can be achieved by adjusting the word order to read "Al-Kardos", the main road." Thus, the translation "the main road (Al-Kardos)" successfully encompasses the essence of the original phrase while considering cultural context and specific references.

### Example 05:

#### باتنة

By this example from page 27-28 we discovered Batna, the beauty of Algeria.

« تقع ولاية باتنة بالشرق الجزائري، وتبعد عن الجزائر العاصمة ب(435) كلم. وتعد من أكبر الولايات من حيث المساحة وعدد السكان، وتبلغ مساحتها ب(12.038.76) كلم<sup>2</sup>، ويقطنها أكثر من (1.39.877 نسمة) موزعين على (61) بلدية ترأسها (21) دائرة، وموقعها إستراتيجي بمقاربة حدودية مع ولايات خمس: غربا المسيلة، وشرقا خنشلة، وشمالا كلا من ولايتي سطيف وأم البواقي، ومن الجنوب

بسكرة، وبحكم موقعها الجغرافي، تعد همزة وصل بين الصحراء والهضاب العليا، حيث تقع شمال سلسلة الأطلسي الصحراوي على السفح الشمالي لجبل لأوراس، الذي يزيد ارتفاعه على (2.328 م) على سطح البحر في قمة (كلثوم) بجبل شيليا، وكما توجد قمة (توقر) بجبل الشلعلع (2.321 م) وبالقرب من هذا الس+فح، توجد سلسلة جبلية التوائية أشهرها جبل بوعريف، الذي يصل ارتفاعه في أعلى نقطة له في رأس (فورار) على ارتفاع (1.746 م) وما بين جبل الأوراس، وجبل بوعريف، يوجد سهل ضيق لا يتجاوز عرضه (5) كلم. وعلى حافة هذا السهل الجنوبية، شيدت مدينة تيمقاد...»

## Batna

Batna's province is located in eastern Algeria, 435 km away from **Algiers**. It is one of the most populous and largest provinces, with an area of (12,038,76) km<sup>2</sup>, inhabited by more than (1,39,877 inhabitants) divided over (61) municipalities, headed by (21) districts, strategically located in the five states are bordered by: West Messila, East Khenchela, from the North to Setif and Oum El Bouaghi, and to the South Biskra, due to its geographical location in the north of the Atlantic desert chain, it is the link between the desert and the Atlantic plateau above sea level (2. 328 m), at **the summit of (Kulthumكلثوم) in Chilia Mount**, and near the **summit of (Touqer) of Chalala**(2. 321 m) and near this **foot**, there is a **folded mountain range**, known as Bouarif Mount, whith its highest point at **Ras (Forar)** at an altitude of (1. 746 m) above sea level. Between Auras and Mount Bouarif, there is a **narrow plain** on no more than (5) kilometers .On the **edge** of this southern plain, the city of Timgad was built.(our translation)

## The analysis

The analysis will deal with 6 terms.

### The first term

The translation of "ولاية باتنة" as "**Batna'province**" is a straight forward case where the name of the province is borrowed directly without alteration. This translation follows Peter Newmark's theory of borrowing, which involves adopting a term from the source language into the target language when there is no suitable equivalent.

The translation of "ولاية باتنة" as "**Batna's province**" aligns with Peter Newmark's theory and procedures. This translation choice demonstrates the application of several key procedures. Firstly, a literal translation approach was employed, ensuring that the words and structure of the original phrase were preserved. Secondly, through a communicative translation, the meaning of "ولاية باتنة" as an administrative division or province associated with Batna is effectively conveyed. The translation "**Batna's province**" establishes the possessive relationship, indicating that Batna owns or is closely linked to the province. This

choice reflects the semantic translation procedure, focusing on the meaning and connotation of the words in the original phrase. Finally, from a stylistic standpoint, "**Batna's province**" is a suitable translation in English, employing the possessive form commonly used in the language. Overall, the translation "Batna's province" accurately captures the intended meaning of "ولاية باتنة" effectively conveying the association between Batna and the administrative division.

By translating it as "**Batna**" the name of the province is retained in the target language, allowing English speakers to identify and recognize it.

### The second term

The translation of "الجزائر العاصمة" as "**Algiers**" follows Peter Newmark's theory and procedures. The borrowing procedure is applied, where the term is directly adopted from the source language into the target language without alteration. This translation choice is often used when there is no equivalent term available in the target language. By translating it as "**Algiers**" the name and identity of the capital city are preserved.

Furthermore, the translation avoids a literal approach and focuses on conveying the specific meaning of "الجزائر العاصمة" as the capital city of Algeria. "**Algiers**" accurately represents the capital and allows English speakers to recognize and associate it with the correct location.

In summary, the translation "**Algiers**" successfully captures the essence of "الجزائر العاصمة" by borrowing the term directly and retaining its cultural and geographical context. This choice ensures clarity and recognition for English speakers, providing them with the correct identification of Algeria's capital city.

### The third term

The translation of "موقعها إستراتيجي" as "**strategically located**" can be examined within the context of archaeology. The translation aligns with the principles of effective communication and accurately conveys the intended meaning. In the realm of archaeology, the term "**strategically located**" carries relevance as it implies that the archaeological site or remains were deliberately situated in a position that held strategic advantages, such as defence, trade, or resource access. This translation indicates the significance of the site's placement and its impact on its historical and cultural context, emphasizing the site's value for archaeological research. Despite the lack of direct application from Peter Newmark's theory, the translation effectively captures the archaeological significance of "موقعها إستراتيجي" by highlighting its intentional positioning and its importance in archaeological interpretation.

### The fourth term

The translation of "قمة كلثوم" as "**the summit of Kalathum**" exemplifies the application of Peter Newmark's theory and procedures. Through a combination of literal translation and communicative translation, the essence of the original phrase is effectively conveyed. The phrase "**the summit of Kalathum**" accurately captures the meaning of "قمة كلثوم" as a specific peak or summit named "**Kalathum**". Additionally, the localization procedure is employed by including in Chilia, which provides important geographical context, specifying that the summit is situated within the Chilia mountain range. This comprehensive translation allows English speakers to comprehend the specific name and location of the summit, facilitating their understanding of the geographical reference being made. Overall, the translation "**the summit of Kalathum**" successfully captures the intended meaning of the original phrase while considering the cultural and geographic aspects of the translation process.

### The fifth term

The translator has employed certain translation strategies in rendering the phrase "قمة توفقر بجبل الشلعلع" as "**the summit of touqer of Chalala**". The translation exhibits a combination of literal translation and transference strategies.

The term "قمة" is translated as "**summit**", representing a more literal approach where the word is directly translated without significant adaptation. Similarly, "توفقر" is transcribed as "**touqer**", preserving the original form of the term through transliteration rather than translating it into an equivalent word. This use of transference strategy allows the translator to maintain the cultural and linguistic specificity of the original text.

Regarding "بجبل الشلعلع", the translation remains loyal to the source text by literally translating it as "**of Chalala**". It is unclear whether "**Chalala**" is a proper noun or an idiom with specific cultural connotations in the source language. However, the translation does not attempt to explain or adapt this element, if it exists, and presents it as it is.

As for borrowing, it is difficult to determine definitively whether the translation involves borrowing without knowledge of the source text and its context. However, since the translation employs transliteration rather than translation for the term "توفقر", it can be argued that borrowing has been utilized to some extent in retaining the original form of the word.

Overall, the translation demonstrates a mix of literal translation, transference, and possibly borrowing strategies, allowing for a faithful representation of the source text while maintaining the cultural nuances present in the original language.

### The sixth term

The translation of "جبل بو عريف" as "**Bouarif Mount**" and "**Ras (Forar)**" seems to involve some transliteration and adaptation to render the proper nouns into a form that is more familiar or recognizable in the target language.

In the case of "جبل بو عريف", the term is transliterated as "**Bouarif Mount**", which suggests an attempt to maintain the original pronunciation and spelling in the target language. This can be considered a transliteration strategy, aiming to preserve the cultural and linguistic specificity of the original term.

Regarding "**Ras (Forar)**", it appears that the word "**Ras**" is a partial translation or adaptation, as it means "head" in Arabic. The term "**Forar**" is presented as it is, indicating a proper noun that is retained without translation or adaptation.

Overall, the translation seems to combine transliteration and partial translation or adaptation strategies. Transliteration is employed to preserve the original pronunciation and spelling, while adaptation is used to make the terms more accessible or familiar to the target language audience.

### Example 06

A country without a civilization is considered as a died country, and the Algerian civilization is known worldly, that's what we discovered by this example from page 13-14

«إنأول مظاهر الحضارة، التي وجدت في الجزائر، يعود تاريخها إلي تاريخ مضى عليه حوالي عشرة آلاف سنة، حيث تشير بعض الآثار والرسوم، التي تم اكتشافها في منطقة (تاسيلي بالهقار) جنوب الصحراء الجزائرية إلى وجود السكان منذ حوالي (8000 ق.م) ثمانية آلاف سنة قبل الميلاد، وكانوا يعتمدون في معيشتهم على الصيد، خاصة صيد النعام.

وفي المنطقة الشمالية، التي من ضمنها منطقة الأوراس، كان فيها الأمازيغ منذ أقدم العصور، وقد ساعدهم على الارتقاء في مدارج الحضارة، تنوع الطبيعة من جبال وسهول وأحواض جبلية وعيون وأودية وكهوف، خاصة كهوف سفوح الأوراس الجنوبية، وقد مارسوا الزراعة (قمح، شعير، تين، زيتون) ومارسوا تدجين الحيوانات (بقر، غنم، خيل) فظلوا كذلك، حتى وفد عليهم قوم قادمون من الشرق، وهم الفينيقيون (Les phéniciens) الذين أسسوا عاصمة لهم، وهي قرطاجة (.Carthage) وبدأوا يتقدمون نحو الغرب، حيث أسسوا عددا من المحطات التجارية على طول الساحل الجزائري، كان أهمها من الشرق باتجاه الغرب، المدن التالية : (هبو ريجيوس) (Hipp-Regius) (عنابة) روسيكاد (سكيكدة) -شوللو (القل) - اجلجلي (جيجل) -سلاي (بجاية) -روزوكرو(دلس) - (إيكوسيم) الجزائرالعاصمة - (سيكا) رشقون وغيرها من المدن، وبذلك تكونت الحضارة البونيقية (la civilisation punique) في ظل الدولة النوميديّة (Etat Numidie) أثناءها، تم تشييد ضريح إمدغاسن في أوائل القرن الأول قبل الميلاد....»

The earliest manifestations of **civilization** in Algeria, date back to ten thousand years, with some **ruins** and **drawings** found at (**Tassili Hoggar**) indicating the existence of a hunting population since the eight millennium (8000 BC), they depended for their livelihood on hunting, especially ostrich hunting

The Amazigh people have been in the northern region (Aures) since ancient times, the diversity of nature; mountains, plains, mountain basins, springs, valleys and **caves**, (the southern foothills of the Auras) helped them to build their **civilization**. They practiced agriculture (wheat, barley, figs, olives) and animal domestication (cows, sheep, horses) until the Phoenicians (Les Phéniciens) arrival from the East who established their capital city of Carthage. They began to expand Westward, where they established a number of trading stations along the Algerian coast, the most important were from east to west : (Hippo-Regius (Hippo-Regius) (Annaba) Rosicad (Skikda) – Chullolo (Al-Qal) – Ajeljili (Jijel) – Selday (Bejaia) – Rozocro (Dellys) – (Ecosim) Algiers – (Sika) Rashqoun and other cities, from thus the Punic civilization (La Civilization punique) was formed under the Numidian state (Etat Numidie), and the **Imdgasen Mausoleum** was constructed in the early third century BC.(Our translation)

### The analysis

Four terms will be analysed.

#### The first term

The translation of the term "الحضارة" as "**civilization**" in Oxford Advanced Learner's Dictionary can be analysed according to Peter Newmark's translation theory. The chosen translation follows a combination of literal and semantic translation approaches. By rendering "حضارة" as "**civilization**", the translator captures the general meaning and concept of the term in English. This choice reflects a communicative translation strategy, as "**civilization**" is widely recognized and easily understood by the target language audience. The translation maintains the original term without significant adaptation or cultural equivalence, prioritizing clarity and effective communication of the intended meaning. Thus, the translation aligns with Newmark's theory by striking a balance between faithful representation and successful conveyance of the source text's meaning.

#### The second term

The translation of "تاسيلي بالهقار" as "**Tassili Hoggar**" is an excellent rendition that precisely captures the essence of the original phrase. By applying general translation principles, this translation successfully conveys the intended meaning of the phrase. "**Tassili Hoggar**" accurately reflects the specific names associated with the geographic region. It effectively communicates that the phrase refers to a distinct area located in the southern part of Algeria, specifically within the vast expanse of the Sahara Desert. The inclusion of "**Tassili**" and "**Hoggar**" in the translation provides localization and authenticity, allowing

English speakers to readily recognize and associate the translated names with this unique geographic region. The translation "**Tassili Hoggar**" accurately conveys the cultural and geographical significance of "تاسيلي بالهقار" ensuring clarity and understanding for English speakers. It aptly captures the essence of the original phrase, portraying the specific names and preserving the cultural and geographic context of this captivating region in southern Algeria.

### The third term

The translation of "أحواض جبلية" as «**mountain basins**» in معجم المصطلحات الأثرية المصور (عربي انجليزي) د.زياد السلامين is a strong and accurate rendition that effectively captures the essence of the original phrase. By applying general translation principles, this translation successfully conveys the intended meaning of the phrase. The term "**mountain basins**" accurately reflects the literal meaning of "أحواض جبلية" highlighting the presence of basins or low-lying areas within mountainous regions. This translation effectively communicates the geographical context and conveys the idea that these basins are situated within mountainous terrains. The inclusion of "**mountain**" in the translation adds specificity and emphasizes the unique characteristics of these basins. In summary, the translation "**mountain basins**» accurately conveys the meaning and geographical context of "أحواض جبلية," ensuring clarity and understanding for English speakers. It effectively captures the essence of the original phrase and presents it in a concise and accessible manner.

### The term fourth

We can translate the Archaeological Arabic term "ضريح إمدغاسن" into English as "**Imdgasen Mausoleum**". This translation choice preserves the meaning and cultural significance of the term, acknowledging the historical and archaeological context it represents. The term "**Imdgasen Mausoleum**" effectively conveys the meaning of "ضريح إمدغاسن" as a monumental structure or tomb associated with the historical figure or group known as **Imdgasen**. The use of "**mausoleum**" indicates a specific type of architectural structure used for burial or commemoration of the deceased, often of notable individuals or families.

The translation aligns with Newmark's principles of semantic equivalence and maintains the term's connection to the field of archaeology, providing a clear understanding of the cultural heritage and historical significance of the "**Imdgasen Mausoleum**".

### Example 07

This example taken from pages 44-45 presents us a general description about the museum founded in Timgad.

«قد ترى هذا وأكثر، إذا حدث، وصادفت المتحف مفتوحا في المناسبات الوطنية، أو بموعد مع مديرا لمتحف، الذي يستقبل الزوار بكل ترحاب، صحبة دليل، يستتق هذه الآثار - بل الكنوز - الثمينة، خاصة منها مناظر لرسوم فسيفسائية بالألوان الزاهية المتداخلة في غاية الانسجام والاتساق، معلقة ومثبتة على

جدران السقف، وهي تروي أساطير صراع الآلهة وأنصاف الآلهة مع بني البشر، فتكون بذلك، قد رأيت ما لم تره من قبل في أي مكان، وكأنك في حلم جميل.»

You may see this and more, if it happens, when you come across the museum open on national occasions, or make an appointment with the museum director, who welcomes visitors and questions these priceless treasures with a guide **Antiquities**, even treasures, especially **mosaics scenes** intertwined in vivid colours, very harmoniously and consistently, hanging and fixed on the walls and ceiling. They tell legends of Gods and demigods fighting against human, and in doing so, and you seeing things in a palace that you have never seen before as if you were in a beautiful dream.(our translation)

### The analysis

Two terms will be analysed in this example.

#### The first term

In our translation, guided by Peter Newmark's theory, we have chosen to translate the term الأثار as **Antiquities** according to Illustrated Dictionary of Archaeological Terms (English-Arabic) Dr. Zeyad al Salameen. This translation aligns with Newmark's method of semantic translation, which seeks to convey the precise meaning and sense of the original term. According to Oxford Languages, **Antiquities** are defined as »Objects from ancient times, especially those preserved from archaeological sites." This translation adheres to Newmark's principles of cultural equivalence, as **antiquities** are a widely accepted term in English-Speaking cultures for referring to such objects. Through this translation, we aim to maintain clarity and ensure effective communication, allowing the target audience to understand the significance and value of these historical artefacts.

#### The second term

Based on a Newmark's theory and procedures, we have selected the translation "Mosaic scene" in (عربي- انجليزي) معجم مصطلحات العمارة والفنون الإسلامية (عربي- انجليزي) "رسوم فسيفسائية" due to its faithful representation and effective communication to the original terms meaning. "Mosaic scene" aptly captures the essence of the term by combining the technique of creating at work through arranging small, coloured pieces (**mosaic**) with the visual impact of a complete composition or depiction(scene). Britannica defines **mosaic** art as "the arrangement of small, coloured pieces to form intricate patterns or images." The term "mosaic scene" maintains semantic equivalence, reads naturally in English, and respects the cultural context by retaining the term "فسيفساء" as "**mosaic**" to preserve cultural connotations. Additionally, the use of scene conveys a visually captivating and complete artistic representation. Overall, "mosaic scene" was chosen as the translation for its adherence to Newmark's theory and procedures, providing and accurate and culturally appropriate rendition of "رسومات فسيفسائية".

## Example 08

### المدينة الأثرية

The 51-53 pages attracts us by some archaeological places in Timgad that us to visit them.

«في طريقك إلى المدينة الأثرية، تمر على جانب مدينة تازولت، فترى آثار شامخة، تمثل بقايا مدينة رومانية (لامباز) إنها معسكر لقيادة الفرقة الثالثة الأغسطية، ويعتبر أهم أثر ظل باقيا من عهد الرومان، وتحكي أطلاله عظمة الأمس، ومازال سور المدينة قائما، وبداخله آثار وبجانبه قلعة على تل أثري، وعلى الجانب الأيسر، ترى منطقة أثرية، تم إكتشافها مؤخرا، وقد كان لنا وقفات على آثار هذه المنطقة، أكثر من مرة مع وفود زائرة.»

### Archaeological City

On your way to the **archaeological city**, you pass by the side of Tazoult city, where you witness towering ruins, representing the remains of a **Roman city(Lampaz)** It is a camp for the leadership of the third division Augustine, it is considered the most important trace from **the Roman era**. Its ruins tell the grandeur of the past, with the **city wall** still standing, and inside it there are traces and next to it there is **a castle** on an **archaeological hill**. On the left side, you can see a recently discovered **archaeological area**, which we have visited multiple times with visiting.(our translation)

### The analysis

Four terms will be analysed in this selected example.

### The first term

The translation of "المدينة الأثرية" as "**archaeological city**" demonstrates the application of Peter Newmark's theory and procedures. This translation accurately reflects the original phrase by preserving its words and structure. By employing a communicative translation approach, it effectively conveys the intended meaning of a city associated with archaeological significance. The term "**archaeological**" in the translation adds specificity, indicating the presence of archaeological remains, artefacts, or historical importance within the city. This localization enhances the translation's accuracy and relevance within the field of archaeology. Thus, the translation "**archaeological city**" aligns with Peter Newmark's principles and successfully communicates the archaeological nature and significance of the city being referred to.

### The second term

The translation of "مدينة تازولت" as "**Tazoult city**" follows a straightforward approach in preserving the meaning and structure of the original phrase. This translation accurately conveys that "تازولت" refers to a city or urban settlement.

By employing a combination of transliteration and translation, the term "**Tazoult**" effectively represents the sound and approximate pronunciation of the original word. The addition of "**city**" in the translation clarifies that "تازولت" specifically refers to an urban area.

Considering Peter Newmark's theory and procedures, this translation demonstrates the use of transliteration and the application of a suitable equivalent in the target language. It allows English speakers to recognize and identify the name of the city, "**Tazoult**", while maintaining comprehensibility and accuracy in the translation process.

### The third term

When analysing the translation of "مدينة رومانية (لامپاز)" as "**Roman city (Lampaz)**", we can observe its adherence to Peter Newmark's theory and procedures. By employing a literal translation approach, we maintain the original meaning of "مدينة رومانية" as "**Roman city**". This translation effectively communicates that the city in question has historical connections to the Roman civilization. Additionally, by introducing the specific name "**Lampaz**" in the translation, we localize the Roman city, preserving its cultural and historical context. As a result, English speakers can readily associate the translated name with the specific Roman city referred to as "**Lampaz**". In summary, the translation "**Roman city (Lampaz)**" demonstrates our commitment to accurately conveying the meaning, historical significance, and localized name of the original phrase, in line with Peter Newmark's theory and procedures.

### The fourth term

The translation of "تل أثري" as "**archaeological hill**" is a precise and compelling rendition that aptly captures the essence of the original phrase. This translation, in alignment with the principles of Peter Newmark's theory and procedures, achieves an optimal balance between accuracy and communicative effectiveness. By employing a literal translation approach, the words and structure of the original phrase are faithfully preserved, ensuring the integrity of the translation. "**Archaeological hill**" effectively conveys the intended meaning, clearly indicating that the hill in question holds archaeological significance. The term "**archaeological**" serves to specify the nature and importance of the hill, emphasizing its association with archaeological findings and discoveries. This translation choice expertly localizes the phrase, enabling English speakers to grasp the cultural and historical context inherent in "تل أثري". Overall, the translation "**archaeological hill**" demonstrates a remarkable execution of Peter Newmark's theory and procedures, effectively conveying the meaning and evoking the rich archaeological essence encapsulated in the original phrase.

## Example 09

### منطقة مركونة

Add to the sites mentioned before, Markouna on page36 is another site that attract us with its beauty.

«و تمر إلى منطقة ( مركونة) حيث آثار رومانية بادية أمامك، ومتناثرة من حولك، إنك في ملتقى الطرق الجبلية والسهلية، لتتعطف يسارا، فيقع ناظرك على المناظر الجميلة الخلابة، التي تبعث السرور للقلوب، والبهجة في الأبصار، فقد يتبدل المنظر بسرعة وخفة، فتزى السهول على مدى البصر، والجبال من بعيد، التي تشدك لتلك القمم، التي تتراءى لك متربعة على عرش جبل شليا الشاهق، وإذا ما كنت في شهور أواخر السنة، سترها معمة بوشاح أبيض أخاذ.»

### Markouna

And pass to the (Markouna) area where Roman monuments appear in front of you, that are scattered around you, you are at the crossroads of the mountains and plains, to turn left, your eyes falls on the beautiful scenery, which brings pleasure to the hearts, and joy in the eyes, the view may change quickly and lightly, you see the plains so far away as the sight, the mountains, what attracts you to those peaks, which rise from the throne of the towering **Mount Chelia**, you will see it turbaned with a stunning white scarf, in the lasts months of the years.(our translation)

### The analysis

The analysis will be based on three terms.

### The first term

The translation of "منطقة مركونة" as "**Markouna area**" is a precise and faithful rendition of the original phrase, capturing its meaning and structure. By applying Peter Newmark's theory and procedures, the translation successfully conveys the intended meaning of the phrase. Through a literal translation approach, the words and arrangement of the original phrase are retained, resulting in the accurate representation of "منطقة مركونة" as "**Markouna area**" in English. The translation effectively communicates that the phrase refers to a specific geographical area known as "**Markouna**". By localizing the translation with the specific name, it preserves the cultural and geographical context of the original phrase, enabling English speakers to readily recognize and associate the translated name with the particular area. In summary, the translation "**Markouna area**" effectively captures the essence of "منطقة مركونة" by maintaining its meaning, structure, and cultural identity, making it a suitable and accurate translation choice.

### The second term

The translation of "آثار رومانية" as "**Roman monuments**" is an exceptional rendition that flawlessly captures the essence of the original phrase. Demonstrating an impeccable application of Peter Newmark's theory and procedures, this translation adeptly conveys the intended meaning. Employing a literal translation approach, it remains faithful to the words and structure of the original phrase, resulting in the accurate representation of "آثار رومانية" as "**Roman monuments**" in English. Through this translation, the intended message is effectively communicated, indicating that the phrase refers to architectural or cultural remnants from the Roman era. The term "**Roman monuments**" not only provides a precise localization but also enhances the cultural and historical context of the phrase for English speakers. Overall, the translation "**Roman monuments**" exemplifies the meticulous application of Peter Newmark's theory and procedures, capturing the true essence of "آثار رومانية" by maintaining its meaning, structure, and cultural significance.

### The third term

The translation of "جبل شيليا" as "**Mount Chelia**" is a commendable rendition that accurately captures the essence of the original phrase. By applying general translation principles, this translation effectively conveys the intended meaning of the phrase. "**Mount Chelia**" faithfully reflects the literal meaning of "جبل شيليا" highlighting the presence of a majestic mountain known by the specific name "**Chelia**". This translation aptly communicates the idea that the mountain stands tall and commands attention as it sits atop the lofty throne of Mount Chelia. The inclusion of "**Mount**" in the translation adds clarity and familiarity to English speakers, allowing them to readily recognize and associate the translated name with this remarkable natural landmark. In summary, the translation "**Mount Chelia**" accurately conveys the meaning, geographical context, and awe-inspiring nature of the original phrase. It effortlessly captures the essence of the mountain, providing English speakers with a clear and evocative image of the captivating Mount Chelia..

### Example 10

#### مدينة سيدي معنصر

We end our translations by this example taken from page 38-39 which speaks about city Sidi Mhancer site.

«و بمرورك على مدينة " سيدي معنصر " وسكانها الطيبين تصل إلي منعطف مدينة تيمقاد، ترى أعمدة ستا تتبئك، بأنك مقدم على أثر روماني وتستقبلك المدينة الجديدة بتطورها العمراني . ويستضيفك سكانها ( لعشاش ) الذين يمتازون أنهم مضيافون، يرحبون بكل زائر لمدينتهم، ويسعون لمساعدته في تكملة رحلته السياحية، وهذا من شأنه أن يبعث السرور في نفوس الزوار الوافدين الكرام.»

## Sidi Mhancer

Passing through the city of "**Sidi Mhancer**" and its good inhabitants, you reach the turn of the city of Timgad, you see the pillars of Seta telling you, that you are in a Roman road, the new city welcomes you with its urban development, Hosts residents ((Laashash) who are known by their hospitality welcoming every visitor to their city, and seeking to help them with their tourist journey, which will make the honourable visitors happy. (**Our translation**)

### The analysis

Two terms will be analysed .

#### The first term

The translation of "سيدي معنصر" as "**Sidi Mhancer**" is a commendable rendition that accurately captures the essence of the original phrase. By adhering to general translation principles, this translation effectively conveys the intended meaning of the phrase. "**Sidi Mhancer**" faithfully reflects the literal meaning of "سيدي معنصر" featuring the specific names associated with the city and its inhabitants. The translation conveys the concept of a distinct city named "**SidiMhancer**" **and** highlights the presence of its warm-hearted residents. The inclusion of "**Sidi**" in the translation adds a cultural and geographical specificity, indicating a reference to a religious title of respect, while "**Mhancer**" represents the particular name associated with the city. Overall, the translation "**SidiMhancer**" accurately conveys the meaning, cultural context, and warm atmosphere of the original phrase. It effectively captures the essence of the city and its hospitable inhabitants, allowing English speakers to readily recognize and associate the translated names with this vibrant destination.

#### The second term

The translation of "مدينة تيمقاد" as "**the city of Timgad**" is a flawless rendition that aptly captures the essence of the original phrase. By applying Peter Newmark's theory and procedures, this translation exemplifies precision and accuracy. Employing a literal translation approach, the words and structure of the original phrase are faithfully preserved, ensuring the integrity of the translation. "**The city of Timgad**" effectively conveys the intended meaning, clearly indicating that the phrase refers to a specific city named "**Timgad**". The incorporation of the definite article adds specificity and emphasizes the significance of this particular city. Through this localization, the translation enables English speakers to readily recognize and associate the translated name with the unique city being referred to. In summary, the translation "**the city of Timgad**" flawlessly executes Peter Newmark's theory and procedures, accurately conveying the meaning, historical significance, and localized name of the original phrase.

The inclusion of French terms within the Arabic text can be attributed to several factors. Firstly, it may be a result of language convention, as certain terms or phrases from other languages are commonly used and understood in their original form, even within Arabic

contexts. In the case of Roman gods and goddesses, their Latin or Western names are widely recognized and used across different languages, including Arabic.

Additionally, the presence of French terms could be influenced by the cultural impact of French language and culture in the Arabic-speaking region. French has historically played a significant role in academic and intellectual spheres, and its terminology may have been integrated into Arabic discussions about specialized topics like archaeology or ancient history.

Furthermore, the use of French terms may provide access to specialized terminology that has become standard in certain fields. French, as a widely used language in academic and historical research, offers precise and established terms that are recognized and utilized by experts. By incorporating these terms in their original French form, the author ensures accuracy and consistency when discussing specific aspects of archaeology, history, or mythology.

Overall, the presence of French terms within the Arabic text showcases the interplay between different linguistic influences, the need for specific terminology, and the broader cultural context of the Arabic-speaking world.

# **Conclusion**

## Conclusion

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Translating Archaeological texts is considered a challenge for us during our work, by our research we kept that the translator of Archaeological texts need to take in consideration some important and serious points during his translation ;he has to choose the most suitable and equivalent meaning and style of each word , phrase , sentence and even a paragraph.

We divided our research into two parts; the first one was theoretical about the translation and archaeology, and the second one was practical part where we presented our corpus, and tried to translate the chosen texts from the Arabic (SL) to English (TL), as we analysed some Archaeological terms following the suitable methods and strategies .

It is worth to say that translating Archaeological texts from Arabic to English is not an easy work, since the reader and receiver of this translation is different so the translator has to deal carefully with this type of translation .when trying to reach suitable answers to the hypotheses suggested in the general introduction, we may say that:

- The translation of Archaeological texts and terms, such as our corpus needs to go deeper in archaeology and translation specialty, because it requires the mastery of English and Arabic languages and in-depth study of the culture of the language transferred from and to it.

Translator should have a cultural background about the (TL), also he needs to a good mastery of the source and target languages.

- Peter Newmark's strategies and theory are the appropriate one to translate the archaeological terms
- Work more to develop the translation process and motivate translators to enrich references to be a bond in future researches

As for the results that we have reached, we mention;

- There are a number of synonyms of the one term in Arabic since it is a rich language.
- Multiplicity of translations of single term in binary dictionaries.
- Difference in cultures leads to difference in translation.
- Translation of archaeological terms is a scientific translation that has its conditions that should be respected by translators.
- Accuracy of some English terms.

At the end, we can say that translating archaeological text and terms is not an easy task, and transferring the exact meaning from the Arabic to English is a big challenge that

## Conclusion

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faced translators. Despite the difficulties, we hope that this work will be useful in the field of translation

We extend an invitation to researchers and students to engage in the field of archaeological translation. Their contributions can significantly enhance our understanding and practices in this specialized field.

To successfully navigate the challenges of translating archaeological terms from Arabic into English, we suggest the following valuable recommendations:

- Build a comprehensive terminology database with cultural and historical context.
- Collaborate with experts in archaeology and linguistics.
- Use specialized translation tools and resources.
- Understand disciplinary jargon and sub-disciplinary terminology.

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# **Appendices**

## Glossary: Arabic/English

ا	
Antiquities	الآثار
Roman monuments	آثار رومانية
Mountain basins	أحواض جبلية
Sidewalks	أرصفة
Arcades	أروقة
Roman Gods	آلهة رومانية
ت	
Tazoult	تازولت
Tassili Hoggar	تاسيلي الهقار
Archaeological Hill	تل اثري
Coffins	توابيت
Touger	توقر
Timgad	تيمقاد
ج	
Bouarif Mount	جبل بوعريف
Challa Mount	جبل الشلوع
Chelia Mount	جبل شيليا
Algiers	الجزائر العاصمة
ح	
Civilisation	حضارة
Capitol District	حي الكابيتول
ر	
Ras Forar	راس فورار
Game drawings	رسوم ألعاب
Mosaic Scenes	رسوم فسيفسائية
Inscribed Symbols	رموز نقشت
س	
Public Square	ساحة عمومية

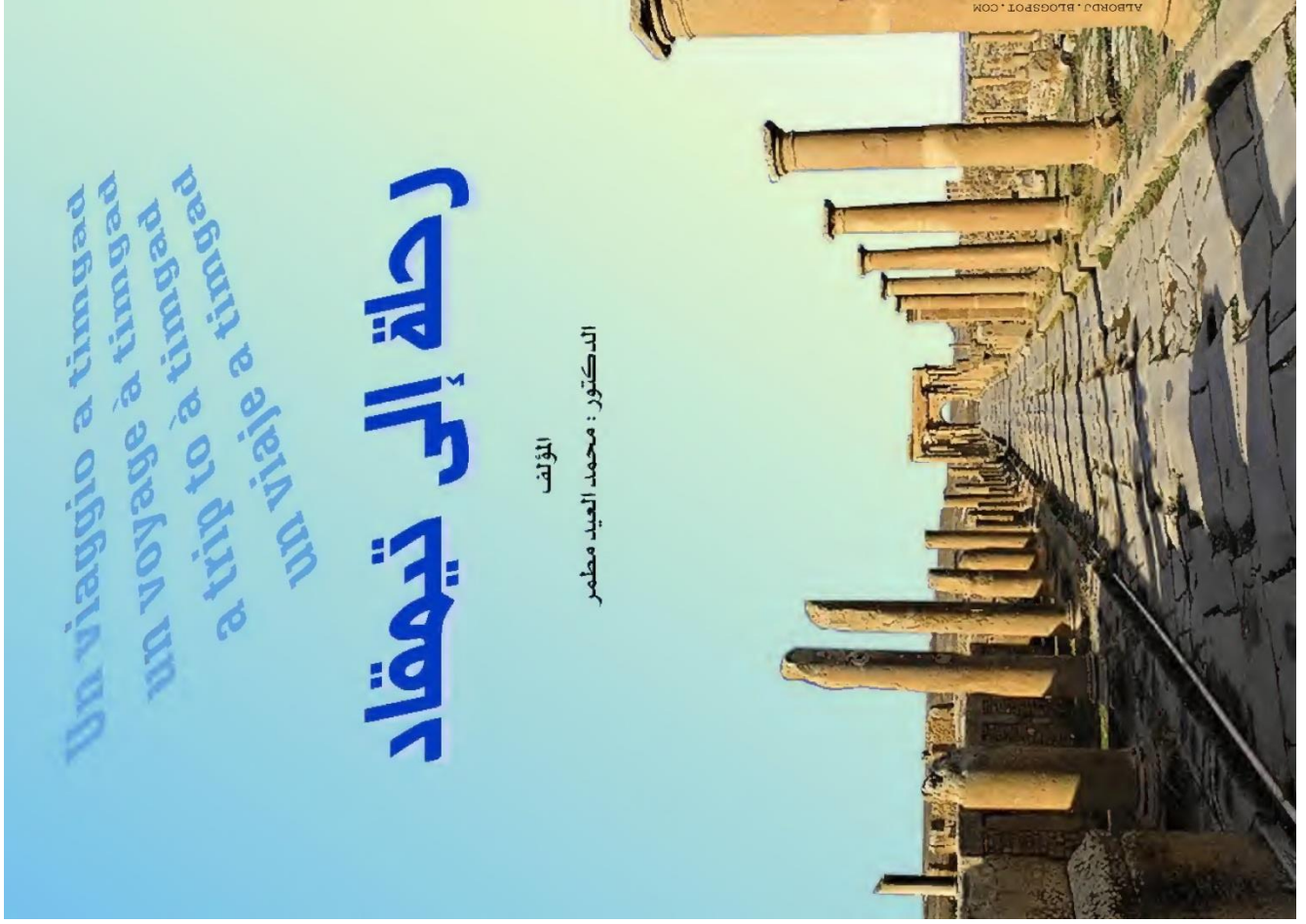
Sundial	ساحة شمسية
Sidi Mhancer	سيدي معنصر
ض	
Imdgasen Mausoleum	ضريح امدغاسن
ف	
Forum	فوروم
ك	
Donatists Cathedral	الكاتيدرالية الدوناتيست
Al Kadous	الكاردوس
ل	
Lambaz	لامباز
م	
Capitol Building	مبنى كابتول
Archaeological City	مدينة أثرية
Tazoult city	مدينة تازولت
Roman city	مدينة رومانية
Markouna area	منطقة مركونة
Strategically located	موقعها استراتيجي
ن	
Fountain	نافورة مياه
و	
Batna's province	ولاية باتنة

## Glossary / English/ Arabic

<b>A</b>	
Algiers	الجزائر العاصمة
AlKadous	الكاردوس
Antiquities	الآثار
Arcades	أروقة
Archaeological City	مدينة أثرية
Archaeological Hill	تل اثري
<b>B</b>	
Batna's province	ولاية باتنة
Bouarif Mount	جبل بوعريف
<b>C</b>	
Capitol Building	مبنى كابتول
Capitol District	حي الكابيتول
Challa Mount	جبل الشلعلع
Chelia Mount	جبل شيليا
Civilisation	حضارة
Coffins	توابيت
<b>D</b>	
Donatists Cathedral	الكاتيدرالية الدوناتيست
<b>F</b>	
Forum	فوروم
Fountain	نافورة مياه
<b>G</b>	
Game drawings	رسوم العاب
<b>I</b>	
Imdgasen Mausoleum	ضريح امدغاسن
Inscribed Symbols	رموز نقشت
<b>L</b>	
Lambaz	لامباز

<b>M</b>	
Markouna area	منطقة مركونة
Mosaic Scenes	رسوم فسيفسائية
Mountain basins	أحواض جبلية
<b>P</b>	
Public Square	ساحة عمومية
<b>R</b>	
Ras Forar	راس فورار
Roman city	مدينة رومانية
Roman Gods	آلهة رومانية
Roman monuments	آثار رومانية
<b>S</b>	
Sidewalks	أرصفة
Sidi Mhancer	سيدي معنصر
Strategically located	موقعها استراتيجي
Sundial	ساحة شمسية
<b>T</b>	
Tassili Hoggar	تاسيلي الهقار
Tazoult	تازولت
Tazoult city	مدينة تازولت
Timgad	تيمقاد
Touger	توقر

The original version of the corpus



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يُمنع طبع هذا الكتاب أو جزء منه بكل طرق الطبع و النقل  
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ساعدهم على الإرتقاء في مدارج الحضارة، تنوع الطبيعة من جبال وسهول وأحواض جبلية وعيون وأودية وكهوف، خاصة كهوف سفوح الأوراس الجنوبية، وقد مارسوا الزراعة (قمح، شعير، تين، زيتون) ومارسوا تدجين الحيوانات (بقر، غنم، خيل) فظلوا كذلك، حتى وفد عليهم قوم قادمون من الشرق، وهم الفينيقيون (Les Pheniciens) الذين أسسوا عاصمة لهم، وهي قرطاجة (Carthage) وبدأوا يتقدمون نحو الغرب، حيث أسسوا عددا من المحطات التجارية على طول الساحل الجزائري، كان أهمها من الشرق باتجاه الغرب، المدن التالية : (هيو - ريجيوس (Hippo-Regius) (عنابة) روسيكاد (سكيكدة) - شوللو (القل) - اجلجيلي

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### رؤى عبر الزمن الأوراسي

إن أول مظاهر الحضارة، التي وجدت في الجزائر، يعود تاريخها إلى تاريخ مضى عليه حوالي عشرة آلاف سنة، حيث تشير بعض الآثار والرسوم، التي تم اكتشافها في منطقة (تاسيلي بالهفار) جنوب الصحراء الجزائرية إلى وجود السكان منذ حوالي (8000 ق.م) ثمانية آلاف سنة قبل الميلاد، وكانوا يعتمدون في معيشتهم على الصيد، خاصة صيد النعام .

وفي المنطقة الشالية، التي من ضمنها منطقة الأوراس، كان فيها الأمازيغ، منذ أقدم العصور، وقد

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أثر ضريح (إمدغاسن) النوميدي

(جيجل) - سلداي (بجاية) - روزوكرو (دلس) -  
 (إيكوسيم) الجزائر العاصمة - (سيكا) رشقون وغيرها  
 من المدن، وبذلك تكونت الحضارة البونيقية  
 ( La Civilisation Punique ) في ظل الدولة  
 النوميديّة (Etat Numidie) أثناءها، تم تشييد ضريح  
 إمدغاسن<sup>(1)</sup> في أوائل القرن الثالث قبل الميلاد، وتأسلت  
 العلاقة بين نوميديا وقرطاجة، إذ أن الوسط القرطاجي،  
 يمتاز بانهماكه في العمل، والتفاني في حب الصناعة  
 والفلاحة، والإكثار من الأسفار، وعقد الرحلات في  
 سبيل التجارة.



المرج الضخم، يكفي لإعطاء صورة دقيقة عن تقدم وازدهار الحضارة النوميديّة، وعلى تمكينها من استعمال المعادن لتقوية المباني .

وقد ازدهرت دولة نوميديا في زمن ملكها الشاب ماسينيسا<sup>(2)</sup> (Massinisa) الذي جعل من سيرتا (Cirta) أي قسنطينة حاليا، عاصمة للمملكة الموحدة، وكان عهده من أكثر العهود الوطنية ازدهارا وامتدادا، حيث حكم حوالي خمس وخمسين سنة (203-148 ق.م) وعمل على تقدم الدولة بتشجيعه الزراعة وغرس الأشجار، والتجارة، خاصة التجارة الخارجية، بين نوميديا وكل من أثينا ورودمس<sup>(3)</sup> ومرسيليا، كما عمل على

ضريح (إمدغاسن) : لقد تساءل الناس كثيرا في شتى الأزمنة، حول حقيقة مثل هذا الأثر التاريخي، وهل كان يحتوي على كنوز انتهت منذ أزمنة طويلة؟ أو لازال يحتفظ بأسراره! إن هذا الضريح، قد يعود إلى أسرة ملكية نوميديّة، أنفتحت أمولا طائلة في سبيل دفن موتاهها في إطار لا يختلف عن التقاليد المعهودة آنذاك، إلا أن أبرز جانب يتجلى للزائر، هو اتسام هذا الأثر، الذي لا يخلو جماله عن البساطة والروعة بطابع الوجود، وهذا الطابع، يجعل من الضريح، بما يحمله في أحضانه من جلال وأسرار، أثرا من أجمل الآثار التي تركها الإنسان في شمال إفريقيا، إن هذا الهرم

وكانت المعركة الفاصلة في كاناي (Cannae) بإقليم أبوليا (Apulia) أسفر هذا الهجوم عن إبادة الرومان بما فيهم قائدهم (بولوس).

وبقي (هانيبعل) مسيطرا على إيطاليا، ومهددا وجود روما بين عامي (218-202 ق.م) حتى اضطر إلى إخلائها ليدافع عن قرطاجة العاصمة، عندما غزاها الرومان، إذ قاموا بهجوم معاكس، فهجموا على قرطاجة وحاصروها، مما جعل "هانيبعل" يسرع في العودة ليدافع عن عاصمته، لكن الرومان، نصبوا له الكمائن في الطريق - برا وبحرا- وأوقفوا به، مما أنهك جنده... لكن المقاومة استمرت، وبعد أكثر من خمسين سنة،

ضرب العملة باسمه، وجعل من (سيرتا) عاصمة عالمية للثقافة، حين جمع كبار علماء عصره فيها .  
وهنا أذكر للتاريخ، أن أول دولة تصطدم بها روما في إفريقيا الشمالية، هي قرطاجة الفينيقية، التي كانت تسيطر على التجارة في الحوض الغربي من البحر الأبيض المتوسط، وقد دامت الحروب بين روما وقرطاجة بين عام (264- 146 ق.م) وكان أشهر أحداثها، عند ما تمكن (هانيبعل) (Hannibal) القرطاجي، وعمره وقتذاك خمس وعشرون سنة، أن يغزو إيطاليا، بأفيله الزاحفة من إسبانيا، عبر جنوب فرنسا، وجبال الألب، وقد انضم إليه الغاليون (Ies Gaulois) بفرنسا،



القوات، الملك الطموح يوغرطا<sup>(3)</sup> (Jugurtha) الذي خاض حربا بطولية ضد روما، وذلك بين (116-106 ق.م) إلا أن الرومان تغلبوا عليه، واحتلوا المناطق الساحلية، بما فيها من مدن وقرى مركزية، ذات شأن اقتصادي، لكن الجزء الداخلي من المنطقة بقي مستقلا، تحت رؤسائه المحليين من هؤلاء (يوبو الثاني Juba II ق.م 25 - ق.م 23 ب.م) وقامت ثورات لمواجهة تقدم قوات الرومان، من أهمها ثورة "تاكفاريناس" (17-24 م) التي عمت السهل والجبل، فانتهصر عدة انتصارات في مقاومة دامت نحو سبع سنين... واستمر سكان شواهيق الجبال بالأوراس في المقاومة محافظين على استقلالهم، وكان هؤلاء دائما، هم مبعث الثورات

تمكن الرومان، بما لهم من إمكانيات حربية هجومية، أن يسقطوا قرطاجة، وليس هناك ما يقيها شر سقوطها، أو من يأخذ بيدها، ويدمرها تدميرا كاملا، وأن يسيطروا سيطرتهم على كل إفريقيا الشمالية وإسبانيا.

بعد سقوط قرطاجة عام (146 ق.م) احتلت الجيوش الرومانية، الأراضي التي كانت تابعة لها (تونس حاليا) ثم بدأت تتقدم غربا على حساب دولة نوميديا وقد حاول بعض الملوك المحليين الوقوف في وجه الاستعمار الروماني، الذي أخذ شكلا استيطانيا، وكان أهم الملوك الوطنيين، الذين حاولوا الوقوف والصمود أمام هذه



تحولت قيادة الفرقة الثالثة الأوغسطية لتدعم الاحتلال، وتقمع الثورات الوطنية .

لم ييسط الرومان نفوذهم على كامل منطقة الأوراس، بل احتلوا المناطق، التي لا تكلفهم كثيرا، وتدر عليهم أرباحا، فشيّدوا مدينة تيممات (Timgad)<sup>(5)</sup> في موقع استراتيجي على الطريق الروماني، الذي يمر شمال الأوراس، ويربط المدينة بخنشلة وتبسة وقرطاجنة شرقا، ولامباز والقنطرة غربا، وكانت مهمة الجيش المتمركز في المدينة مراقبة طرق الأوراس الجبلية، طريق الوادي الأبيض، الذي يتصل بالطريق الصحراوي، عند منطقة (تهودة) وطريق وادي عبدي، الذي تتوفر فيه مواد البناء، ومخزون المياه، خاصة وأن مدينة

ونواة الحرية والاستقلال، وبذلك فالاستعمار الروماني، صار يحسب لهم ألف حساب .

بعدها ضمت دولة نوميديا إلى الإمبراطورية الرومانية<sup>(4)</sup> في عهد يوليوس قيصر (Jules César) الذي جعل منها منطقة عسكرية، يمارس فيها السلطة، قائد الفيلق الثالث أو الفرقة الثالثة الأوغسطية (Augusta III) لينتقل مركز القيادة الشرقية إلى مدينة (تافست Theveste) أي نسبة حاليا، ومنها تقدم الجيش الإمبراطوري لإخضاع مناطق شمال الأطلس الصحراوي في حملات متتالية، وتم احتلال المنطقة، وتشيد معسكر (لامباز Lambèse) عام (81 م) وإليه



تيمقاد، بنيت بأحجار جلبت من (وادي الطاقة) القريب من محيط المدينة .

### صوب مدينة تيمقاد

تعتبر ولاية باتنة من أغنى المناطق في بلادنا من ناحية المواقع الأثرية، إذ تحتوي على (550) موقع أثري (18) ثمانية عشر، ضمن التصنيف الوطني و(2) إثنان، ضمن تصنيف التراث العالمي : صريح إمدغاسن النوميدي ومدينة تيمقاد الأثرية، وبذلك تكثر في الولاية آثار الحضارة النوميديّة، والحضارة الرومانية، التي نتوقف عندها لتقديم الأثر التاريخي : مدينة تيمقاد، التي تمثل العصر الذهبي للحضارة الرومانية .



بُناتها بالأمس هم فيها اليوم سانحون



على (2.328 م) عن سطح البحر في قمة (كلثوم) بجبل شليا، وكما توجد قمة (توقر) بجبل الشلمع (2.321 م) وبالقرب من هذا السفح، توجد سلسلة جبلية التوائية، أشهرها جبل بوعرريف، الذي يصل ارتفاعه في أعلى نقطة له في رأس (فورار) على ارتفاع (1.746م) وما بين جبل الأوراس، وجبل بوعرريف، يوجد سهل ضيق لا يتجاوز عرضه (5) كلم. وعلى حافة هذا السهل الجنوبية، شيدت مدينة تيمقاد، ومناخها معتدل جميل - سياحيا - على مدار السنة، إلا أن صيفها حار وخريفها دافئ مشمس، وفي الشتاء تغطي الثلوج قمم الجبال المحيطة بها .

تقع ولاية باتنة بالشرق الجزائري، وتبعد عن الجزائر العاصمة بـ (435) كلم. وتعد من أكبر الولايات من حيث المساحة وعدد السكان، وتبلغ مساحتها بـ 12.038.76 كلم<sup>2</sup>، ويقطنها أكثر من (1.39.877 نسمة)<sup>(7)</sup> موزعين على (61) بلدية ترأسها (21) دائرة، وموقعها استراتيجي بمقاربة حدودية مع ولايات خمس : غربا المسيلة، وشرقا خنشلة، وشمالا ككلا من ولايتي سطيف وأم البواقي، ومن الجنوب بسكرة، وبحكم موقعها الجغرافي، تعد همزة وصل بين الصحراء والهضاب العليا، حيث تقع شمال سلسلة الأطلس الصحراوي على السفح الشمالي لجبل الأوراس، الذي يزيد ارتفاعه



في أي جهة كنت، فانت في مدينتك التاريخية

تبعد تيمقاد عن عاصمة الأوراس، باتنة بـ (36 كلم). شرقاً، والوصول إليها عبر الطريق الوطني رقم (88) الذي يؤدي إلى مدينة تازولت (لامبار) ومدينة خنشلة، ثم تبسة إلى تونس، وكل الطرق المؤدية إلى مدينة تيمقاد معقدة، وأهمها الطريق الوطني، الرابط بين باتنة وخنشلة، ويمتاز هذا الطريق، بأنه يمتد محاذياً للطريق الروماني القديم، الذي كان يربط مدن هذا السهل القديمة: خنشلة، تيمقاد، لاميز، ويلتصق به في بعض الجهات، كما هو في مركونة ودوفانة، أو يقترب منه جداً في (سهل الرّبع) وقرب قايس والحامة.

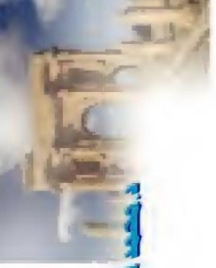


ذكرها في عدد من الكتابات الأثرية، وفي الجلاميد، التي عثر عليها بداخل المدينة وضواحيها.

### عزيري القارئ

منذ اللحظات الأولى لبداية رحلتك، وأنت تتجه صوب مدينة تيمقاد، عليك أن تدرك، أنك سترى مدينة أثرية بمثابة متحف ممتاز، يضم آثارا باقية في سجل الزمن الأوراسي، مدينة تمثل إحدى رموز المدن التاريخية، ومازالت تحكي على جدرانها تجاعيد ألغاز، يصعب حلها أو فتح مغاليقها، وكأنها متحف مسكون، ولا تحاول التفكير في التجوال بين أطلالها ليلا!

إن مدينة تيمقاد، مدينة أثرية رومانية، إستهوت قلوب الأثريين والكتاب والمهندسين، فقد تأسست في سنة (100 - 103 م) بأمر من الإمبراطور (تراجان تاريانوس - Trajanus Trajan)<sup>(8)</sup> الذي كلف الفرقة الثالثة الأغسطية بقيادة المفوض الإمبراطوري (Gaius Lucius Munatius) ببناء المدينة الجديدة لاستقبال قدماء المحاربين من الجيش الروماني، الذين تحولوا إلى ملاكين للأرض، وقد أعطي للمدينة إسمها في البداية ( Splendissima Civita ) ثم أصبحت بعدها تسمى : Upla Trajan Marciana ( Thamugadi Colonia وتعني كلمة (تاموقادي) : أم السعادة، وقد جاء ذكرها في عدد من الكتابات



في طريقك إلى المدينة الأثرية، تمر على جانب مدينة تازولت، فترى آثارا شاهقة، تمثل بقايا مدينة رومانية (لامباز) إنها معسكر لقيادة الفرقة الثالثة الأغسطية، ويعتبر أهم أثر ظل باقيا من عهد الرومان، وتحكي أطلاله عظمة الأمس، ومازال سور المدينة قائما، وبداخله آثار وبجانبه قلعة على تل أثري، وعلى الجانب الأيسر، ترى منطقة أثرية، تم اكتشافها مؤخرا، وقد كانت لنا وقفات على آثار هذه المنطقة، أكثر من مرة مع وفود زائرة .

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السلام عليكم ورحمة الله تعالى وبركاته

يادئ ذي بدء، أثنى على مثابرتكم في البحث العلمي، وبصفتي مشرفا على رسائل الماستر وأطروحات الدكتوراه، أشجعكم على مواصلة العمل، ضمن الخطة المنهجية في الإنجاز العلمي المطلوب بتوجيهات أستاذكم المشرف.

أقول لكم؛ إنني موافق على ما ترونه يساعدكم من كتابي " رحلة إلى تيمقاد" في بحثكم، الذي ستقدمونه في رسالتكم، وكذلك لا مانع لدي من الأخذ من كتيبي التاريخية وفي أدب الرحلات، التي يمكن الاطلاع عليها في موقعي الإلكتروني الشخصي، بالتوفيق.

البروفيسور/ محمد العيد مطمر

أستاذ بجامعة باتنة 1، الجزائر.

باتنة في 15 نوفمبر 2022

← ⏪ ⏩ ...

## Abstract:

It is well known that translation is the link between different peoples, and it is playing an important role in transferring the different types of texts from one language to another ,that's what we treated through our research about translating archaeological terms presented in book of *رحلة إلى تيمقاد* by Mohamed Laid Metmer. We tried to answer the problematic asked about how translate Archaeological terms from Arabic to English, during this process, we faced some difficulties in translating the right theory and suitable strategies due to the linguistic and cultural differences .despite all this we succeed to translate some chosen examples of the corpus and achieve to choose the equivalent terms using the communicative and semantic theories of Newmark.

**Key words:** Translation; archaeological text, cultural,

## الملخص

كانت ولازالت الترجمة الأداة الرابطة بين مختلف الشعوب وتؤدي دور فعال في نقل مختلف النصوص من لغة إلي أخرى. وهذا ما تطرقنا إليه من خلال بحثنا هذا الذي يتناول ترجمة المصطلحات الأثرية من خلال دراسة تحليلية لمدونتنا المتمثلة في *كتاب رحلة إلى تيمقاد* للكاتب محمد العيد مطمر .حيث حاولنا الإجابة عن الإشكالية الرئيسة المتمثلة في كيفية ترجمة المصطلحات الأثرية أين واجهتنا بعض الصعوبات في اختيار النظرية الملائمة والاستراتيجيات المناسبة لهذا النوع من الترجمة الذي يعاني من اختلافات لغوية وثقافية. إلا أننا وفقنا في ترجمة بعض الأمثلة المختارة من مدونتنا المذكورة واختيار المكافآت المناسبة باعتبار نظرية اللسانيات التواصلية والدلالية لبيتر نيومارك.

## الكلمات المفتاحية

الترجمة، مصطلحات، النصوص، الإشكالية، الأثرية.