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*Translation of Algerian Arabic idioms into English: Analytic
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Dedication

This work is dedicated to:

The sake of Allah, my Creator and my Master, My great teacher Mohammed (peace be upon him), who taught us the purpose of life. To my family, thank you for encouraging me and inspiring me to follow my dreams. I am especially grateful to my dearest father, who supported me emotionally and financially. Thank you for teaching me that my job in life was to learn, to be happy, and to understand myself. Thank you to my mother, for guiding me as a person, a little girl then a lady. A big thank you to my two handsome brothers "Yacine" and "Nassim". You were always around at times I thought it is impossible to continue. I also appreciate my little girl « Assia » for her continued and unfailing love and support. Words would never say how grateful I am to you all. I consider myself the luckiest in the world to have such a lovely and caring family, standing beside me with their love and unconditional support. A special appreciation to my beauty my friend "Mina" who I shared this work with and to my supervisor Mrs. Benhidjeb. You both have always been a constant source of support and encouragement.

Hayet Salhi

In the name of Allah, Most Gracious, Most Merciful

All the praise due to God alone the sustainers of all the worlds

This work is dedicated to:

My dear parents for their patience help and support during all the years of my study

"Without your prayer, I would have neither the confidence nor the Will to complete This work "

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List of abbreviations

E.g.: Example

SL: Source language

ST: Source text

SI: Source idiom

TL: Target language

TT: Target text

TI: Target idiom

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Translation is seen as a mean of cultures and knowledge exchange. The technological, the scientific and the cultural development could not reach all the corners of the universe without translation. Each language has a system that differs from others, what makes translation a challenge when translating some stretches of information like idiomatic expressions. Nida stated that *“the role of a translator is to facilitate the transfer of the message, meaning, and cultural elements from one language into another and create an equivalent response to the receivers»* (1964:13), as the matter of the fact that, people of all races and places use language as the most important mean of communication and consequently affected and influenced by other’s cultures and beliefs consciously or unconsciously.

Idioms may represent a problem for translators, it can be the lack of equivalence corresponding in the TL, or cultural specific items that are peculiar to a specific tongue. English and Arabic languages belong to two different cultural settings, naturally, people may use completely different expressions to convey similar meanings. This linguistic phenomenon still pose a challenge for translators concerning finding suitable equivalences for Arabic idioms in English and vice versa. In the light of the above, the absence of the appropriate equivalent may cause a misunderstanding for the intended message by non-native speakers of a language. The translator can only reach the implied meaning of those expressions by having solid knowledge of both source and target cultures and languages.

The translation of Algerian Arabic idioms into English is considered as a challenging task because of the specificity of the Algerian dialect and culture, as well as the gap between the Arabic language system and the English language system. In this dissertation entitled: Translation of Arabic Algerian Idioms into English: analytic study of "وقائع سنين الجمر" movie of Mohamed Al Akhder Hamina. The movie «وقائع سنين الجمر» is chosen as the corpus of this research because it depicts the nomadic life of Algerians, that makes it a movie rich of Algerian idiomatic expressions, proverbs and slangs. The director of the film succeeds in

conveying the Algerian culture and lifestyle to the foreign audience. Baker's strategies of translating idioms are adopted in the analysis of the selected patterns. They are chosen because of their appropriateness, and because these strategies are applied mostly in the translation of idioms between two languages that have a completely two different linguistic systems as the case of our study.

The aim of this research is to shed light on the idiomatic expressions in the Arabic Algerian dialect and to analyse them in a deep way. This piece of work also discusses their types and the strategies adopted in their translation, in the Algerian English subtitled film « وقائع سنين الجمر ». Hajajj and Kharma's categorization of Arabic idioms, Fernando's types of English idioms and Baker's strategies of translating idioms are applied. In addition, it aims to outline the main challenges that face the translator while translating Arabic Algerian idioms. This dissertation also aims to find out the most used strategies for translating Algerian Arabic idioms to English.

Our research seeks to find an answer to the following main question:

- How are the Algerian Arabic idioms translated into English in the film « وقائع سنين الجمر » ?

It also seeks to answer a set of secondary questions which are:

- What are the strategies adopted in translating the Algerian Arabic idioms into English in the film?
- What are the main challenges and difficulties of translating Algerian Arabic idioms into English in the film « وقائع سنين الجمر »?

We hypothesize the following:

- Mona Baker's strategies of translating idiomatic expressions might be the appropriate strategies to translate Algerian Arabic idioms into English.
- The linguistic, cultural and religious differences between the two languages and cultures might be the main challenges which make the translation of Algerian Arabic idioms into English a hard task.

The dissertation includes two chapters; a theoretical chapter and a practical one. The first chapter contains information related to idioms in both English and Arabic; definition of idiom, origin and the relation of each culture to idioms. It also covers the main challenges which encounter the translator while translating idiomatic expressions and the available strategies to use to translate idioms. The second chapter is the practical one. It holds an analytic study of fifteen (15) examples taken from the corpus. The selected idiomatic expressions are explained and their translation is evaluated to conclude the chapter by graphics which represent the results of the analysis.

The study attempts to analyse idiomatic expressions; as one of the cultural aspects of any language. The specificity of this research is manifested on studying idioms in the Arabic Algerian dialect. Different studies have discussed the notion of idioms, from different aspects; there are some dissertations on the translation of idioms; Like, Mezmaz Meryem from Constantine university, with a dissertation submitted in partial fulfilment for the requirements of a Master degree in English (Applied Languages Studies) entitled "Problems of Idioms in Translation Case study : First Year Master" and, Arar Rihana and Gherbal Djebra from the University of Ouargla with a dissertation for Academic Master entitled "Translating Time Idioms from English into Arabic In "The Green Mile" novel".

The main books that our work is based on are: "*Idioms and Idiomaticity*" of Chitra Fernando (1996) and, "*In Other Words: A Course Book on Translation Routledge*" of Mona Baker

(1992). Through preparing our dissertation we meet some obstacles that all the researchers face. The lack of books and dictionaries about the Algerian dialect makes the research more difficult and drives us to look for online references. Another obstacle that we face while preparing our research is the lack of Arabic scholars who discussed idioms (التعبير الاصطلاحي).

Chapter one

Translating

Idioms

This chapter intends to shed light on the nature of idioms by providing a deep insight on their types discussed by a different number of scholars. At the same time, it also focuses on culture as an important notion in any language heritage, in addition to the strategies used in translating idiomatic expressions and the main challenges facing the translators when translating them.

1. Definition of idioms

Numerous definitions of idiom have been attempted by several linguists and dictionaries.

1.1 Definition by dictionaries

The term idiom has been defined differently in many dictionaries:

The Longman Dictionary of The English Language (1991:784) provides the following three definitions:

- a. *‘The language peculiar to a people or to a language ‘*

This first definition shows that an idiomatic expression represents a part of a language, which is used by particular people of an area in a town or a country; or which is used by a group of people speaking a language (dialect) that has peculiar vocabulary, grammatical and pronunciation features.

- b. *‘Syntactic, grammatical, or structural form peculiar to a language ‘.*

This second definition given by the Longman Dictionary shows that an idiom is a grammatical and an arranged formula of components which are particular to a given language.

c. "An expression in the usage of a language that is peculiar to itself either grammatically or especially in having a meaning that cannot be derived from the sum of the meaning of its elements".

This last definition highlights the semantic side of an idiomatic expression, which shows that an idiom is a word or a group of words that their meaning could not be deducted from the meaning of its components, if they are taken separately.

The Collin Co-build Learner's Dictionary defines an idiom as follow: "an idiom is a group of words which have a different meaning when used together from the one they would have if you took the meaning of each word individually" (1996:547)

This definition shows that the meaning of an idiomatic expression can only be understood when all its components are used together, and if we take its elements individually it would have a different meaning.

1.2 Definition by scholars

Healy defines idiom as:

«Any group of words whose meaning cannot be deduced from the meaning of their individual words» (1968:71)

In many cases, the meaning of an idiom cannot be predictable from its separated components, since, when they are taken together, they mean something totally different from the meaning of their individual parts. E.g.: « عام كحل »

According to « المعاني » website (<https://www.almaany.com/ar/dict/ar-ar/كحل>): visited on 07th July 2018 at 12:43):

عام كحل هو عام قاسي أي جاف

This idiom describes a hard arid year without a drop of rain.

Flores D'Arcais claimed that:

« *(Idioms can be more or less opaque, or, conversely, more or less transparent)* », (1993:80)

The above quote confirms the variation between opacity and transparency, as the most difficult type of idiomatic expressions. The meaning of opaque idioms can never be understood by the literal meaning of its parts, e.g., the Arabic Algerian idiom:

"قاصدة على بنت الحسب و النسب"

According to « مركز الفتوى » website

(<http://fatwa.islamweb.net/fatwa/index.php?page=showfatwa&Option=FatwaId&Id=9109> :

visited on 7 July 2018 at 13:08)

"الحسب هو الشرف الثابت و السمعة الحسنة اما النسب فهو الاصل و العائلة"

It means that a person (a girl or a boy) belongs to a noble family with a good reputation.

Moon in her book, *corpus based approach*, defines the term idiom as:

« *An ambiguous term, used in conflicting ways* » (1998:3)

In the above statement the emphasis is on two main types of meaning; the first, that an idiom is something particular to a specific language. The second is that an idiom is particular to a lexical constituent or phrase lexeme and to a language, e.g., "يا حليل"

This idiomatic expression is peculiar to the Algerian community; usually it is said to someone for the sake of compassion.

2. Origin of idioms

According to the Online Etymology Dictionary (<https://www.etymonline.com/word/idiom>): visited on 7th July 2018 at 13:45):

The term idiom is derived from middle French *idiome* (16c) and directly from late Latin « *idioma* » *language*, and from Greek *idioma* « *peculiarity peculiar phraseology* ». Idioms are private to a certain group of people belonging to a peculiar community and a specific Language.

According to Barnet and Stubbs idiom:

« *Is a fixed group of words peculiar to a given language* » (1997:241)

In other words, the language and idiomatic expressions are two sides of a single coin that cannot be separated from each other as they draw the features of a specific culture. Furthermore, the meaning of idioms in relation to their origin indicates their deep rooted associated with different domains of usage.

According to Robertson an idiom is:

« *A syntactical pattern peculiar to a certain language and hence often untranslatable, in literal equivalents, into another* » (1986: 422)

It can be noticed that Robertson does not give the priority to the term « peculiarity » but refers to it, as a syntactical pattern, as well as, he makes a clear definition of idiom as an untranslatable in literal equivalents.

3. Idioms in the English language

The English language contains a great store of idioms that can be used in many ways, hence, these expressions are still commonly used in everyday speech. They are mainly taken from daily life, religion and even poetry. There is a logical relationship between culture and linguistic basis. Several scholars and linguists make some serious attempts in providing correct definitions for the term « idiom ».

According to Baker:

« Idioms are frozen patterns of language which allow little or no variation in form and (,,)often carry meanings which cannot be deduced from their individual component »(1992:63)

Mona Baker refers to idioms as frozen patterns; or a fixed form of a language, which its meaning can only be understood when all its elements are used together.

Baker (2011: 67) states some characteristics of an idiom which should be taken into account by translators.

- Cannot accept change in the order of the words they are made of. (E.g. the idiom “*the long and the short of it*” cannot be “**the short and the long of it*”.
- Cannot accept a deletion of a word. For instance, the idiomatic expression “*spill the beans*” cannot be “**spill beans*”;
- Cannot accept addition of a word. For instance, the idiomatic expression “*face the music*” cannot be “**face the classical music*”.
- Cannot accept replacement of one word with another. For instance “*the tall and the long of it*”

- Cannot accept grammatical structure change. E.g., the idiom “*face the music*” cannot be “**the music was faced*”.

unless s/he is intentionally making a joke or trying a play on words (Baker:1992).For example ,the idiom like «the long and the short of it», allows no changing in the form in any circumstances ,unless ,the person’s aim through this is to make a joke or attempting a play on words .Accordingly, « *idioms are a fixed group of words with a special meaning which is different from the meaning of the individual words* »(Saddik ,2014:79) . In other words, idioms should not be broken up into their elements, since, the meaning of the idiom’s parts when put together differ from the meaning of its individual components.

According to the Online Free Dictionary by Farlex

(<https://idioms.thefreedictionary.com/give+the+green+light> : visited on 7th July 2018 at 14:21) the idiom « to give someone the green light »means:

“*To grant someone permission to proceed with some action or task. Likened to the green light of a traffic signal*” the meaning of this idiom cannot be guessed from its separated parts. Idiomatic expressions in English language involve many features, they may occur in such forms: slangs, proverbs, illusions, similes, dead metaphors, social formulates, and collocations. Idioms are considered as « *vivid, verbal image which add life and verve to speech and writing, without them the language would be very bland and unexciting* » (John and Smithback: 1991, preface).Hence, they play an important role in any language as well as in any culture.

3.1Origin of some English idioms

a. « Spill the beans »

➤ Origin

According to the international Bloomsbury webpage (<https://www.bloomsbury-international.com/en/student-ezone/idiom-of-the-week/list-of-itioms/86-spill-the-beans.html>): visited on 7th July 2018 at 14:34) the above idiom means “*to reveal secret information accidentally or maliciously, often ruining a surprise or other plan*”. It is believed that this phrase originated in ancient Greece, where people cast secret votes by putting white or black beans in a jar (a white bean indicates a positive vote and a black bean is negative). If someone accidentally or deliberately knocked over the jar, the beans would pour out and the « secret would be revealed early, so they would have « spilled the beans »

« **Spill the beans** » هو تعبير إصطلاحي شائع الإستعمال في اللغة الإنجليزية. وفقاً للموقع الإلكتروني "International Bloomsbury" يستخدم هذا التعبير عند إفشاء سر, أي إفساد مفاجأة أو تخطيط مسبق. يعود أصل هذا التعبير الإصطلاحي إلى اليونانيين القدامى عندما كان الناس ينظمون إنتخابات سرية بوضع حبات الفاصولياء البيضاء منها و السوداء في جرة (و تشير الفاصولياء البيضاء إلى صوت إيجابي بينما السوداء إلى صوت سلبي) فإذا قام أحدهم بلمس الجرة صدفة أو عمداً تخرج الفاصولياء فيكشف السر للعلن مبكراً.

b. « Wolf in sheep's clothing »

➤ Origin

According to the Phrase Finder webpage (<https://www.phrases.org.uk/meanings/wolf-in-sheeps-clothing.html>): visited on 7th July 2018 at 14:45)

The idiom is used when” *someone hides malicious intent under the guise of kindness*”. Its origin goes to a story by George Flyer, the famous English storyteller. One’s upon a time a wolf resolved to disguise his appearance, in order to secure food more easily ,so, he encased in the skin of a sheep to get the flock of sheep and kill some of them, mistakenly he caught up another wolf in a sheep’s clothes instead of a sheep, and killed him.

وفقاً لموقع «the Phrase Finder» يقال هذا التعبير الإصطلاحي للشخص الذي يتتكر بصفات اللطافة و النية الحسنة و يعود أصلها إلى قصة رواها الحكواتي جورج فلاير. يحكي أنه في يوم من الأيام تتكر ذئب بهيئة خروف و إنظم إلى قطيع خرفان بغية إختلاس طعامه بسهولة أكثر و لكن عند إمساكه بفريسة إتضح له أنه قتل ذئباً متتكرًا بجلد خروف .

3.2 Types of idioms in English

A great deal of efforts has been made by English theorists to give a clear classification for idiomatic expressions.

3.2.1 Lattey’s categorization of idioms

Lattey (1986) claims that idioms are categorized in different types:

- a. According to their ‘grammatical type’ like the case with an idiom that composed of a verb -adverb, such as idioms that works as particular part of speech ,e.g. “yours sincerely”
- b. According to emotion portrayed or a concept, e.g., the idiomatic expression « tell someone a tall tale» would be classified under the term LIE.

- c. According to the « image » that the idiom conveys, e.g., the imagery of a body part would use « she lost her head » to reflect the real picture drawn by the idiomatic expression.

In addition to Lattey, several other linguists and theorists give different classifications and categorization to English. Makkai and Fernando's classifications are ones of the known and most used classifications.

3.2.2 Makkai's classification of idioms

Makkai (1972), (cited in Fernando, 1996: 3) focuses his attention to distinguish between two major types of idioms: encoding and decoding

a. Idioms of encoding

They are those idioms which have transparent meanings that facilitate their understanding, e.g. "it's about time" this idiom has a transparent meaning which can be easily understood.

b. Idioms of decoding

They are those idioms which have peculiar lexical expressions and their meaning could be ambiguous to those who have a lack in linguistic and cultural knowledge of a certain language. This type of idioms could be classified into Lexemic and Sememic.

Lexemic idioms according to Makkai (1972:135-169) include:

- ❖ **Phrasal verb:** the component structure of this idiom is combination of a verb + adverb, e.g.: « to turn off », «to take a part in «.
- ❖ **Tourneur idioms:** which differ from phrasal verb, it contains at least three lexicons, that have a compulsory fixed position between the verb and the adverb, e.g.: "have it out "(with) and « have it in for ».

- ❖ **Phrasal compound:** This refers to expressions, such as « houseboy », « lukewarm».
- ❖ **Incorporating verb idioms:** include also expressions, such as “houseboy” and “sight-see”.

In the other hand, Makkai provides also a unique classification to sememic idioms, those idiomatic expressions usually carries to convey pragmatic meaning. They as well have a direct relation with a particular culture of any language, they include:

- ❖ **Proverbs, « proverbial idioms »:** with a « moral », for instance, the expression « a bird in hand is worth two in the tree ».
- ❖ **Familiar quotations:** include common saying, such as « not a mouse stirring ».

We choose Makkai’s classification of idioms to be included in our dissertation because it is one of the known classifications in the categorization of English idioms. The next section states Fernando’s types of idioms which are the material we use in our analysis.

3.2.3 Fernando’s types of idioms

We choose to focus on Fernando’s classification of idioms, as it is connected closely with our topic. First and foremost, there is typology of idioms proposed by Fernando (1996:35). She makes a declaration recognizing the difficulty of classifying them into three sub-classes, which are as follow:

- a) **Pure idioms:** according to Fernando (1996:36) « *a type of conventionalized, non-literal multiword expressions* ». This type is considered as opaque idioms, the meaning of such idiom cannot be deduced by assembling the whole meaning of its separated parts. She (1996) suggested an example like « spill the beans » which means « to tell somebody something that should be kept secret », indeed ,the real meaning of this idiomatic expression has nothing

to do with the term « beans » since, the whole meaning is not related to the meaning of « beans »,

b) **Semi-idioms:** according to Fernando (1996:60) these idiomatic expressions involve one or more literal component, and one of them at least has a non-literal sub sense, e.g.: « foot the bill » which means « pay the bill ». It has one non-literal element and one literal part. In this idiom « foot » is the non-literal component as here it means « pay » while « bill » is the literal element.

c) **Literal idioms :** this sub-class of idiom is less complex than pure idioms and semi-idioms, its content can be easily understood ,even if a person does not have enough knowledge of the culture of that language ,as well as , not familiar with these expressions . They are either invariable or allow little restricted variation ,for instance, « of course », « for certain », « one foot », semantically are less complex than pure and semi-idioms.

3.3. Idioms and the English culture

The term culture originated from (Latin, culture, lit « cultivation »), it is a concept based on a term used in classical antiquity by the romans; Cicero « culture animi ». The word is used in a general sense as the evolved ability to categorize and represent experiences with symbols and to act imaginatively and creatively.

Ivir (1987) confirmed that « *language is a part of culture and therefore, translation from one language cannot be done adequately without knowledge of the two cultures as well as the two languages structures* » in other words, the translator would require suitable skills to describe different status, having no choice but to search for closer meaning to convey the concept denoted by those expressions.

Idioms like any other aspect of a particular language based on the concept of « peculiarity », that carries with it a heavy lexical and semantic load of a particular society. As mentioned by

Aldahesh (2013) idioms in English culture can be divided into two main types in their meaning; the first type is « universal » while, the second is « language or culture specific». The idiomatic expressions may have a universal meaning, which is common to many languages, or a specific meaning, due to cultural restrictions that can be an obstacle for speakers of other language to understand.

Therefore, the translator must take into account the cultural awareness of the TL in order to render the original meaning of the ST. According to Mowafi (1985:156) English cultural idioms can be illustrated by the English saying « before you can say jack Robinson » which is an English cultural idiom which is used when something happens quickly or suddenly. This idiomatic expression has a similar equivalent in Arabic language which also belongs to the Arabic cultural idioms « في لمح البصر ».

« Jack is as good as his master » is an English cultural idiom which means « men with power are not necessarily better than those without power », the Arabic language has a similar idiom which is « لا أحد أحسن من أحد الناس سواسية » which means « people are equal and nobody is better than the other ».

In all cases, only a translator who knows Arabic and English culture can repel the gap between them and convey the meaning appropriately.

4. Idioms in the Arabic language

التعبير الاصطلاحي هو عبارة لا يفهم معناها الكلّي بمجرد فهم معاني مفرداتها وضّمّ هذا المعاني فهو مجموعة كلماتٍ تُكوّنُ بمجموعها دلالةً غير الدلالة المعجمية لها مفردةً ومركبةً، بعضها إلى بعض مثال " ابن السبيل" ; وهذه الدلالة تأتيها اتفاق جماعة لغوية على مفهومٍ تُحمّله لهذا التجمع اللفظي

وفقاً لموقع الإسلام سؤال و جواب (<http://islamqa.info/ar/35889> visited on 9th july 2018 at)

(20: 15)

قال الشيخ ابن عثيمين رحمه الله:

"السبيل : الطريق ، وابن السبيل أي : المسافر ، وسمي بإبن السبيل ؛ لأنه ملازم للطريق ، والملازم للشيء قد يضاف إليه بوصف البنوة ، كما يقولون : ابن الماء ، لطير الماء ، فعلى هذا يكون المراد بإبن السبيل المسافر الملازم للسفر ، والمراد المسافر الذي انقطع به السفر أي نفدت نفقته ، فليس معه ما يوصله إلى بلده."

The idiomatic expressions in the Arabic language have a lexical and a grammatical stability as in the English language. Those idioms reflect a certain culture with a deep insight to the Arabic linguistic history. They are related to the way people really feel ,its known that the Arabic people use idioms as a way to express different images from life experiences ,such as poverty ,anger, happiness ,respect and so forth .In the other hand, idiomatic expressions represent their intelligence and the diversity of their cultural heritage . e.g.:

"أشكوا إليك قلة الفئران في بيتي" is an Arabic idiom which refers to poverty.

: visited on 7th <http://shamela.ws/browse.php/book-11200/page-262>) وفقاً لموقع المكتبة الشاملة

July 2018 at 16:17)

"أشكوا إليك قلة الفئران في بيتي" يعود معنى هذه العبارة الى امرأة أعرابية اشتكت إلى قيس ابن عبادة فقالت له "أشكوا إليك قلة الفئران في بيتي" دلالة على شدة الفقر حتى أن الفئران هجرت بيتها كونها لم تجد شيئاً تفتت به .

4.1. Origin of some Arabic idioms

أ. "إختلط الحابل بالنابل"

➤ الأصل

وفقاً لشبكة أبو نواف <https://abunawaf.com/13217> visited on 07 july 2018 at 16 :31-ماذا يعني-

[إختلط الحابل بالنابل؟](#) (:)

تقال هذه العبارة عند "إختلاط الآراء و تضاربها و عدم وضوحها". فالحابل و النابل كتعبير مستخدم في

الحرب. لحابل هم الجنود الذين كانت مهمتهم إمساك حبال الخيل و الجمال أما النابل فهم الجنود رماة

السهم و النبال و عند إشتداد و طيس المعركة و تصاعد الغبار لا يعرف الحابل من النابل و لا يعرف

من يمسك الخيل و من يرمي بالسهم و من هنا أصبح القول شائعاً.

"الحابل" and "النابل" are war expressions. "الحابل" are the Soldiers whose work is to hold horses and camels. "النابل" are the soldiers the shooters of arrows. When the battle intensifies, it is not possible to distinguish between the soldiers who hold the horses and camels and those who shoot arrows. (Our translation)

ب. " الطيور على اشكالها تقع"

➤ الأصل

فسرت شبكة أبونواف (<https://abunawaf.com/190217>) -أصل- مقولة-الطيور-على-

أشكالها-تقع؟: تاريخ الزيارة 7 جويلية 2018 على 16:56

التعبير الإصطلاحي أعلاه على أن كل أشكال الطيور تقع، بمعنى أنه رغم شكلها الذي يساعدها على الطيران بجناحيها وريشها وجسدها فإنها تقع على الأرض وتتحطم. يعني نقول هذا المثل على الشخص العالم الذي يخطئ، وعلى الثري عندما يفلس، وعلى القوي عندما يبكي"

The above idiom is explained by Abu Nawaf network. All kinds of birds fall, despite their shape which help them to fly with their wings, feathers and body, they fall down .This refers to scientist when they make mistakes, to rich people when they go bankrupt, and to strong people when they cry. (Our translation)

4.2 Types of idioms in Arabic

The phenomenon of idioms in Arabic language is generally more applicable in spoken language than in the writing one. Kharma and Hajajj (1989) claim that Arabic language is rich of idiomatic expressions that are similar to English. However; the only difference is in the use of idioms. In Arabic idioms occur only in dialects, rather than in modern standard Arabic language. They (1989) suggest three categories of Arabic idioms.

4.2.1 Kharma and Hajajj classification of Arabic idioms

1) The first category include those idiomatic expressions that are easy to be understood ,because ,the meaning of the whole sentence is not very far from the general sum of its constituents ,illustrates as follows :

- "قلب الهجوم" means « center forward » as it is used in football games .
- "من صميم القلب" the English equivalent of this idiomatic expression « from the bottom of the heart »

2) The second category include Arabic idioms that are hard to be understood by non-Arabic native speakers ,whose meaning cannot be guessable for English speaker , they are as follows :

- "بشق النفوس" this idiomatic expression means « with heart and soul »
- "يقلب له ظهر المجن" means « give someone the cold shoulder »

3) The third category is for those idiomatic expressions, with a particular culture bound, which are very difficult to render or to understand their meaning by non- native speaker, for example:

- "تجري الرياح بما لا تشتهي السفن" this idiom means « you cannot always have what you want »
- "سكنت ريحه" means « it expired or became obsolete »

To sum up, those idiomatic expressions belong to the surrounding of the native Arabic speakers. It would be more easier for native speakers recognize the meaning of the idioms, since, these expressions are part of their daily life and culture, unlike ,non-native Arabic speaker who may encounter comprehension problems ,unless they are familiar with Arabic culture .

Culture is considered as the main core and the reflective mirror of any language, which plays an important role in the course of the idiom interpretation, since, the language and cultural context are the basis to create meaning.

According to Sapir (1970:207) “*language does not exit from culture that is; from the socially inherited assemblage of practices and beliefs that determines the texture of our lives*” in a sense, culture is an integral part of language and cannot be separated from each other.

4.3 Idioms and the Arabic culture

Idioms and culture are inseparable from the process of translation, they are intervening in a way that can be interpreted within a cultural framework, e.g.:

“ غير الخير ” هي عبارة شائعة الاستعمال تقال على هيئة سؤال للتأكد في حالة وجود مشكلة في الوقت الراهن. (شرحنا)

It is usually attributed to ask a person indirectly if there is any current problem.

"مقطوع من شجرة" هي عبارة تشير الى شخص ليس له عائلة أو أقارب قد يكون فقدهم أو ولد بدون عائلة. (ترجمتنا)

According to Dubai translation services network (<https://dubai-translationservices.ae/2017/01/02/difficulties-faced-translating-idioms/> visited on 20/07/2018 at 17:24)

This idiomatic expression used to indicate that someone does not have family, literally it means « s/he is cut from a tree » translating this idiom literally would be odd, since, the intended message and closer English equivalent meaning is « S/he has no relatives ».

Besides, translating colours idioms may seem a complicated task for the translator to render a similar meaning from SL to TL, e.g.;

Kress & Leeuwen (2006) argue that different colours have different effects in various cultures. For instance, White colour carries a positive meaning in Arabic culture as it is linked to innocence, peace and purity as in “white day” which conveys the meaning of lucky day and “white heart” is used to refer to pure heart. Smith (2009) finds that the red colour is used positively in the West as it represents Valentine’s Day, love and energy. However, in Arabic Societies it represents negative meanings such as, “قرجه العين الحمراء” “to show someone a red eye” it means to warn and threaten him.

Nida (1964) states that the translator is required to facilitate the convey of the message from SL to TL, and to find the closer meaning as a response to the receiver.

To conclude, the lack of the cultural awareness and the insufficient knowledge of the Arabic and English languages lead the translator to adopt the literal translation to close the semantic gap between them that may imply loss of their intended original effect.

4.4 Arabic Algerian Dialect

Arabic Algerian dialect which is known as Aldarija or Alamyia, is an Arabic dialect spoken in Algeria .According to Saad « *what is, in fact, Algerian Arabic? It is an Arabic that is stripped of its absolute declensions , it's useless dual case endings , its heavy constructions , its frozen expressions , its syntax from another age , its antediluvian terminology .It is a spoken , lively Arabic , which bears the mark of the creative genius of Berber , of rural and urban Algeria , which integrates foreign terms harmoniously* » (1992 :18) In other words it is characterized by its peculiar terminology, and diversity language. It differs from Modern Standard Arabic on all levels of linguistic representation, from phonology and morphology to lexicon and syntax.

In fact Algerian dialect is apart of Maghreb Arabic dialect which has been influenced by different linguistic systems, according to Bouchrit (2002) In Algeria, as everywhere, the spoken Arabic dialect is different from the written form, Algerian Arabic has a vocabulary derived from Arabic but the original words have been changed phonologically through time, with significant Berber substrates, and many new words and loanwords borrowed from French, Turkish and Spanish. Like all Arabic dialects, Algerian Arabic has dropped the case endings of the written language. It is not used in schools, television or newspapers, which usually use standard Arabic or French.

To sum up, despite the fact that Arabic Algerian dialect has emerged from the Arabic language, the differences are notable through several variations from phonological ,morphological to lexical and orthography .

5.Translation:

Many linguists and theorists give a huge importance and focusing on the study of language, culture and idiomatic expressions and their translation. Translation is seen as a mean of communication which allows interaction and exchange between different cultures and tongues.

According to Catford (1965:20) translation is “ the replacement of textual material in one language (SL) , by equivalent textual material in another language (TL) “ He distinguishes between total translation ,that is replacing the grammar and the lexic of the source language by the equivalent grammar and lexic of the target language , and restricted translation , that focuses in replacing the textual of the source language at only one level ; sees the objective of translation as the translation of the meaning to the target language other than converting he form of words and the grammar of the source language .

For Nida and Taber (1982:12) “ Translation consists in reproducing in the receptor language the closest natural equivalent of the source language (SL) message firstly, in terms of meaning and secondly , in terms of style “ Nida and Taber in their definition picked up the basics of translation . It includes two different languages which are the source language (SL)and the target language (TL) , and that in the action of translation or reproduction as it is mentioned by Nida and Taber the importance is given to meaning first and then to style .

5.1. Challenges of translating idioms

Baker (1992:63) refers to idioms as “*frozen patterns of language which allow little or no variation in form, and in the case of idioms, often carry meanings which cannot be deducted*

from their individual components “The peculiarity of the idiomatic expressions makes their translation a hard and a challenging task to do .Pederson (1997:109) states that “translation of idioms is as difficult as it is central.” He refers to the translation of idiom as a hard task but at the same time it is considered essential for the appropriateness of the translation.

According to Awwad (1990:58) “*cultural differences among languages are serious problems and difficulties for the translation* “. As the case of Arabic and English idioms that each idioms are formed and used according to the culture of their users. That is what makes the translation of English idioms to Arabic a hard task and vice versa.

Baker (1992:65) says that the first difficulty that a translator faces is not being able to recognize that s/he is dealing with an idiom, she mentioned that “*the more difficult an expression is to understand, and the less sense it makes in a given context, the more likely a translator will recognize it as an idiom .Because they do not make sense if interpreted literally.*” This means that the idioms which are characterized to be difficult to understand are easier to be recognized by foreign translator because of the nonsense which gives their literal translation.

Baker (1992:65-71) summed up the main difficulties that a translator encounters when translating idiomatic expressions:

- 1) An idiom or fixed expression may have no equivalent in the target language. One language cannot predict, only occasionally, how another language chooses to express or not to express various meanings. It may be expressed by three different means, by means of a single word, another may express it by means of a transparent fixed expression, and a third may express it by means of an idiom. Idioms may be culture-specific such as “Merry Christmas” and “عيد مبارك” which is said in relation to specific social and religious occasions. To some

extent culture-specific are the sort of fixed formula that are used in formal correspondence, such as “Yours faithfully” and “Yours sincerely” in English. These for instance, have no equivalent in Arabic formal correspondence, instead an expression such as “وتفضلوا بقبول فائق الاحترام” “wa tafadalu biqbul fa’aiq al ihtiraam” is often used but it bears no direct relationship to “Yours faithfully” and “Yours sincerely”.

2) An idiom or fixed expression may have similar counterpart in the target language, but its context of use may be different; the two expressions may have different connotations, for instance, or they may not be grammatically transferable. “To go to the dogs” (to lose one’s good quality) has a similar counterpart in German, but whereas in English the idiom can be used in connection with a person or a place, its German counterpart can only be used in connection with a person and often means to die or to perish.

3) An idiom maybe used in the source text in both its literal and idiomatic sense at the same time. Unless the target language idiom corresponds to the source language idiom both in form and meaning, they play on idiom cannot successfully reproduced in the target text.

4) The very convention of using idioms in written discourse, the contexts in which they can be used, and their frequency of use may be different in the source and target language. English uses idioms in many types of texts, but not in all. Their use in quality-press news reports is limited, but it is quite common to see idioms in English advertisements, promotional material; and in tabloid press. Languages such as Arabic and Chinese which make a sharp distinction between written and spoken discourse and where the written mode is associated with a high level of formality tend, on the whole, to avoid using idioms in written texts.

Baker (1992:65) mentioned that:” *the main problems that idiomatic and fixed expressions pose in translation relate to two main areas: the ability to recognize and interpret the idiom correctly; expression conveys into the target language.*”

5.2. Strategies of translating idioms

A huge importance is given to the translation of idioms by many linguists and theorists who suggested different strategies, procedures and techniques for translating idioms. In our work we would like to shed light on Mona Baker's strategies of translating idioms as they are the more suitable for the translation of the Algerian Arabic idioms.

5.2.1 Mona Baker's strategies

Mona Baker in her book *In other words: A course book on translation* mentions several strategies which can be used in order to translate idioms.

Baker (1992) says that

“The way in which an idiom or a fixed expression can be translated into another language depends on many factors. It is not only a question of whether an idiom with a similar meaning is available in the target language. Other factors include, for example, the significance of the specific lexical items which constitute the idiom, e.i. Whether they are manipulated elsewhere in the source text, as well as the appropriateness or inappropriateness of using idiomatic language in a given register in the target language. The acceptability or non-acceptability of using any of the strategies described below will therefore depend on the context in which a given idiom is translated”.

وفقاً لبيكر (1992) :

ترجمة التعبير الإصطلاحي أو العبارة الثابتة إلى لغة أخرى تعتمد على العديد من العوامل. إنها ليست فقط مسألة ما إذا كان للمصطلح مكافئ في اللغة الهدف. بل و تشمل عوامل أخرى، على سبيل المثال، أهمية العناصر المعجمية الخاصة التي تشكل التعبير الإصطلاحي، سواء كان التعبير مذكوراً عدة مرات في النص المصدر، وكذلك مدى ملائمة أو عدم ملائمة استخدام لغة اصطلاحية في جانب معين من اللغة الهدف. و لذلك فإن قبول أو عدم قبول استخدام أي من الإستراتيجيات الموضحة أدناه سيعتمد على السياق الذي يتم فيه ترجمة التعبير الاصطلاحي. " (ترجمتنا)

She (1992) listed strategies of translating an idiom:

5.2.1.1 Using an idiom of similar meaning and form

This strategy involves using an idiom in the target language which conveys roughly the same meaning as that of the source language idiom and, in addition, consists of equivalent lexical items. This kind of match can only occasionally be achieved. The following example is taken from Baker (1992, source text (A hero from zero, p85)

The Fayeds have turned the pre-bid house of Fraser strategy on its head

Target text (Arabic, p.94):

وبذا يكون الاخوة فايد قد قلبوا استراتيجية هاوس اوف فريزر السابقة على غرض الامتلاك رأساً على

عقب

5.2.1.2 Using an idiom of similar meaning but dissimilar forms

It is often possible to find an idiom or fixed expression in the target language which has a meaning similar to that of the source idiom or expression, but which consists of different lexical items. For example the English expression “One good turn deserves another” and the French expression “un beau jeu, beau retour / a handsome action deserves a handsome return” use different lexical items to express more or less the same idea (Fernando and Flarell 1981 in Baker 1992).

5.2.1.3 Translation by paraphrase

This is by far the most common way of translating idioms when a match cannot be found in the target language or when it seems inappropriate to use idiomatic language in the target text because of differences in stylistic preferences of the source and target language. You may or may not find the paraphrasing accurate; the next example is mentioned in Baker (1992)

Source text (Austin Montego – car brochure):

“The suspension system has been fully updated to take rough terrain in its stride.”

Target text (Arabic):

“وقد رفعت طاقة نظام التعليق بحيث يتغلب على صورة الارض”

5.2.1.4 Translation by omission

As with single words, idioms may sometimes be omitted altogether in the target text. This maybe because it has no close match in the target language, its meaning cannot be easily paraphrased, or for stylistic reasons.

Here is an example from Baker’s book (1992) which is taken from (Hero from Zero (p.vi)):

“It was bitter but funny to see that professor smith had doubled his own salary before recommending the offer from Fayed, and added a pre-dated bonusfor good measure.”

Target text (Arabic P.12):

“وكان من المؤسف، بل من المضحك ان يتمكن البروفيسور سميث من مضاعفة راتبه مرتين قبل ان

يتقدم بتوصية لقبول عرض فايد، و ان يضيف الى ذلك مكافأة يتحدد سلفا موعد حصوله عليها”

6. Subtitling

The term subtitles refers to „words shown at the bottom of a film or television picture to explain what is being said“(Cambridge dictionaries online). Gottlieb defines translation as “diasemiotic translation in polysemiotic media (including films, TV, video and DVD), in the form of one or more lines of written text presented on the screen in sync with the original dialogue.” (Gottlieb 2004: 220) Pavlović describes that a “ TV subtitle consists of one or two (occasionally three) lines of translation, mostly in white or yellowish letters against a darker background, appearing near the bottom of the screen simultaneously with the source text and its accompanying moving image.” (Pavlović 2004: 386) Pavlović further explains that subtitles developed from intertitles. The origins of subtitles shall be further looked into in a special chapter dedicated to this. There are two types of subtitles we can distinguish linguistically:

a) Intralingual subtitling – the subtitles are not a translation of the movie but a transcription of the spoken words, thus changing mode but not language. This is done for the hearing impaired or for learners of a foreign language.

b) Interlingual subtitling – the subtitles are a translation of the spoken words, thus changing both mode and language

Idioms are specific expressions used by native speakers in different situations, which have specific characteristics that make them peculiar. Linguists divided idioms into various

types according to the semantic side of their components. Translator's lack of cultural knowledge of other languages is one of the difficulties that face the translator as well as the linguistic gap between languages, the more the gap is bigger the more the translation is harder. Therefore, linguists and theorists suggested some strategies which help in translating the idioms depend on their level of difficulty and their context.

CHAPTER

TWO

***Analysis of the
translated
idioms***

1. Transcripts

The idiomatic expression	The English subtitling	Time In	Time Out
علي: بالحرام و الثلاث و ستين ثلاث...يا الارض اللي مات فيها خويا على قطرة الماء يلازبت قعدت فيها .	Ali: I swear. I'll leave this land, where my brother died for a drop of water	00:20	00:30
سعيد: اذا كان ربي مرحمناش في هذي ليام عام كحل كيما موالفين	Said: If it does not rain tomorrow, it'll be a bleak year as usual.	12:17	12:29
أحمد: واش عمتي غير الخير ؟ العمة : احمد وليدي ها انا جيت قاصدة على بنت الحسب و النسب . مفهمتش العمة : خيرة اختك و سعيد بن عمك نتسموا عايلة وحدة .	Ahmed: What is it, Aunt? You alright? Aunt: Ahmed, I have come to see you about a marriage proposal . Ahmed: I don't understand? Aunt: Kheira is your sister, Said is your cousin, you understand?	27:42	28:29
احمد: الميزيرية و القيرة و الشر و لااستعمار مكفوكومش . و اليوم جيتوا تسيلوا دم خاوتكم على قطرة لغدير اللي خلهالنا الرومي , متحشموش . البارح كنا نحصدوا القمح يغم التراس عند هذاك الرومي شفنا خضار و مياه و ارض تجيب الذراري داو الجنة و لاحونا في النار .	Ahmed: War, hunger, colonisation not enough for you? Must blood now follow for the drop of filthy water the settler's leaving us? Aren't you ashamed? Once we harvested tall wheat where the settler now lives, gardens, water and fertile land . They took paradise and shaved us to hell.	1:32:21	1:33:08

<p>ميلود: هاهي الشتاء المظلمة جات معها الشدة المعظمة ناس ملاح لحقوكم واللي مازالوا حيين وعدوكم خرجوا من الحبس ما بقى غير قليل يتخبط في الطين يا <u>حليل</u></p>	<p>Miloud : Gloomy winter is here, with its retinue of trouble ,brave men have joined you and those still alive some have been freed others still rot in prison.</p>	1:52:34	1:52:50
<p>اكلي: شفتوا هذا البلدي خزرتوا متعجيش اعوذ بالله و راح قبالة لدار الكوميسار واش قولتكم مقولتكمش بلي بوليسي انا كي نقولك حاجة غير امني نشم . القهاوجي: اكلي ديما يزيد فيها لكن اليوم واقيل عندوا الحق و خينا ميكون غير <u>حنش</u></p>	<p>Akli: see that stranger? Straight to the police station. Think he's a cop? I can smell them. The coffee man: Akli always exaggerates, but this time he's right, he has to be <u>a cop</u>.</p>	1:55:36	1:55:50
<p>الطفل يأكل بشراهة القهاوجي: بلعقل ياولد <u>راهم يجرول</u> <u>موراك ولا يخي ملهوف يخي</u> القهاوجي: قولي يرحم والديك كل صباح تعدي للكوميسار غير <u>الخير!</u> سي العربي لا غير باش يعرفوا بلي راني ديما هنا القهاوجي: باش يعرفوا راكد يما هنا ! سي العربي: راك عارف حالة المنفي لازم يمضي كل يوم</p>	<p>A child is eating gravely The coffee man: <u>Eat slowly</u> The coffee man: Going to the police again? <u>Anything serious!</u> Si Larbi: I have to report The coffee man: Report! Si Larbi: Paroles have to report every morning.</p>	1:59:15	1:59:50

<p>ميلود: خلي ذراعك للحديد يا حداد و فيق ,ولا باش تخرج خوك من الضيق شوف ما بينكم و بينوا الطريق هيا! ما بينكم و بينوا غير الطريق . أحمد: <u>الدعوة ماشي ساهلة</u> يا الميلود</p>	<p>Miloud: Save your strength for your work, or to free your brother! Look! It's just across the street; go on just across the street. Ahmed: <u>It's not that simple</u> Miloud.</p>	2:03:18	2:03:50
<p>سي الحاج: بإسم الشهداء نتاع 8 ماي نطلب منك تتراجع عن كلامك اللي خلوض عقل مناضل في هذي <u>المعمعة</u>.</p>	<p>Si Lhadj: In the name of the martyrs of May 8th. Withdraw those words; they sow doubt at this <u>difficult moment</u>.</p>	2:14:18	2:14:27
<p>احمد: هذي <u>بيعة</u> يا جماعة.شوفوا انا عندي سلاح اوتوماتيك , نخرج نضرب و انتم اهربوا</p>	<p>Ahmed: <u>We've been betrayed;</u> I've automatic rifle I'll cover you.</p>	2:46:15	2:46:24
<p>الميلود: بوركنت سنين الرمد و سنين الجمر اللي جاو و عداو كيما البرق و بوركنت سنين النار اللي تحرق و نارها شرار الي شعلت في كل مدينة و كل قرية و في كل دوارميلود يموت في المشهد..... و الان طابت نفسي أنام <u>نومة هنية</u> في <u>دار السلام</u></p>	<p>Miloud: Blessed to the years of ashes, the smouldering years that came like thunderbolt! Blessed to the years of fire that burns are eternal and whose flames rose in every homeMiloud dying in the scene..... And now I'm ready_to take <u>my rest</u> in your <u>world of</u> <u>peace</u>.</p>	2:52:00	2:53:27

2. About the movie "وقائع سنين الجمر" of Mohamed Al Akhder Hamina

Chronicle of the Years of Fire is a 1975 Algerian drama historical film directed by Mohammed Al Akhdar-Hamina. It depicts the Algerian War of Independence as seen through the eyes of a peasant. It also depicts the tribal life in the mountains of Algeria, and the nomadic life in the Sahara which became an area of fighting and war to freedom. The film has a spirit of tragedy, which is dominated by scenes of misery and pain and bloody massacres. The film consists of 6 chapters: Years of Ashes; Years of Envelope; Years of Fire; Year of the vehicle; Year of charge; and 1st November 1954

The history of the film begins in 1939 and ends on November 11, 1954, by going through different historical stations, which show that November 1, 1954 is not an accident in history, but a result of a long process by the Algerian people against the French colonialism from 14th June 1830. The film was filmed in Laghouat, an oasis located in the south of Algeria, and in the city of Sur El Ghazlane, which is 100 km from south of Algiers, and in the market square of Ghardaia.

The film won the Palme d'Or prize at the 1975 Cannes Film Festival. It was also selected as the Algerian entry for the Best Foreign Language Film at the 48th Academy Awards, but was not accepted as a nominee. During its presentation at the Cannes Film Festival, Mohammed al-Akhdar was threatened with death by allies of the French underground terrorist organization.

Cast : Yorgo Voyagis – Ahmed , Mohamed Al Akhder Hamina –Miloud ,Cheikh Nourdine –Akli ,Sid Ali Kouiret –Said ,Larbi Zakal –Si Larbi , Hassan El Hassani –Si lhadj

(Wikipedia. Retrieved from <https://www.wikipedia.org/20/07/2018 at 17:13>)

3. About the translator “Titra film”

According to Titra Film website (<https://www.titrafilm.com/fr> visited on 20/07/2018 at 17:17)

TITRA FILM, was founded in 1933, invents subtitling on a positive copy, shortly after the appearance of the talking cinema. It's about allowing movies to travel and making them understandable around the world.

As early as 1991, TITRA FILM created the TVS video lab to embed subtitles in broadcast tapes or files for television, VOD or Internet platforms and DVD / Blu-Ray.

TVS is organized around several departments including a strong language pole offering dubbing and voice over for television from the 2000s.

This chapter is an analysis of some patterns taken from the Algerian movie *الجمر وقائع سنين* of Mohamed Al Akhder Hamina. Using the previous theoretical chapter information, an explanation of the idioms, a discussion of the strategy of translation, and an evaluation of the translation are held. It contains also some of the difficulties and challenges which encounter the translator while subtitling the Algerian Arabic idioms in the movie and some suggested translations of few examples when needed.

4. Methodology of analysis

Fifteen (15) patterns containing Algerian Arabic idioms taken from the Algerian movie *الجمر وقائع سنين* directed by Mohamed Al Akhder Hamina, and its English subtitling by Titra Film company. Each example is analysed individually. Their figurative meaning is explained

according to their fields of using, their localisation, and the area the idiom is originated from. In this first step an obstacle is faced which is the lack of Algerian Arabic dictionaries and idioms dictionaries.

After the idiom and its translation are explained, an evaluation of the interpretation of the meaning is given. The purpose is to find out if the translators English subtitle by using one of Mona Baker's strategies, and to figure out the main challenges they encounter while subtitling the Algerian Arabic idioms that appear in the movie. At the end, a translation may be suggested to some examples, if it is necessary and if a better equivalent is found that conveys the same meaning and form of the SL idiom.

The examples are classified according to Baker's strategies of translating idiomatic expressions. The SL idioms are categorised into the classification suggested by Hajajj and Kharma for Arabic idioms, while their English equivalents are classified according to Fernando's types of idioms.

5. analysis of some examples taken from **وقائع سنين الجمر** movie

The examples are classified according to Mona Baker's strategies of translating idioms.

5.1 Using an idiom of similar meaning and form

5.1.1 Example 01

سعيد: اذا كان ربي مرحمناش في هذي ليام عام كحل كيما موالفين (26:12)

Said: If it does not rain tomorrow, it'll be a bleak year as usual.

-The explanation of the idiom

وفقاً للموقع الإلكتروني المعجم (<http://www.almougem.com>) تاريخ الزيارة 9 جويلية 2018 على

(15:19) : "عام كحل هو عام قاسي اي جاف".

This idiom describes a hard arid year, a year without a drop of rain. According to the classification of Hajajj and Kharma, the above idiom is classified in **the first category**; an Arabic idiom that its meaning can be easily understood by understanding its components. عام"

"كحل is an idiom that is composed of two words "عام" means year and «كحل" is a colour that refers to a bad situation. Hence, the meaning of the idiom in the movie can be easily understood as a hard year with no water.

"Bleak year "is an English idiom which was mentioned in the online Collins dictionary (<https://www.collinsdictionary.com> visited on 20/07/2018 at 13:07) as fellow "if a situation is "bleak", it is bad, and seems unlikely to improve, e.g.: many predicted a bleak future". In the movie the idiom refers to a bad and hard year, a year of drought.

According to Fernando's types of idioms, "Bleak year "is categorized as a **semi-idiom**. This type contains idioms that one or more of its components has an idiomatic meaning, and at least one or more of its components has a literal meaning. In this example "bleak" has an idiomatic meaning which is "bad" and "year" is the element with the literal meaning.

-The evaluation of the translation: While subtitling the translator translates the SI عام"

"كحل by using one of Baker's strategies of translating idiomatic expressions. S/he used the first proposed strategy which is: **using an idiom of similar meaning and form**; an idiom which has the same meaning as the SI and also similar lexical items. The equivalent idiom used is "bleak year" this later has the same meaning as the SI "a hard arid year". It is also similar to the SI in the form (عام= year; كحل= bleak) they contain similar lexical items. The translator succeeds in rendering the same effect, meaning, and form to the TL audience.

5.2 Using an idiom of similar meaning, but dissimilar form

5.2.1 Example 01

أحمد: الميزيرية و القيرة و الاستعمار مكفوكومش . و اليوم جيتوا تسيلوا دم خاوتكم على قطرة لغدير اللي
 خلهالنا الرومي , متحشموش . البارح كنا نحصدوا القمح يغم التراس عند هذاك الرومي شفنا خضار و
 مياه وأرض تجيب الذراري داو الجنة و لاحونا في النار . (1:33:01).

Ahmed: War, hunger, colonisation not enough for you? Must blood now follow for the drop of filthy water the settler's leaving us? Aren't you ashamed? Once we harvested tall wheat where the settler now lives, gardens, water and **fertile land**. They took paradise and shaved us to hell.

-The explanation of the idiom: “أرض تجيب الذراري” is an Algerian idiom. The explanation of this idiom could not be found in the Algerian dictionaries or idiom's books. According to our knowledge, since it taken from our culture, it is a used expression that describes a prolific land, comparing the land which gives flourishing fruits, vegetables and tall wheats to a woman who delivers babies. This idiom is classified according to the categorisation of Hajajj and Kharma in **the third category**; it is an idiom that has a special cultural bound and it is hard to be understood by non-native speakers. “أرض تجيب الذراري” has a difficult meaning that could not be understood by non-native speakers in case they do not have a strong Algerian cultural knowledge.

“Fertile land» according to Reverso Dictionary (<https://dictionary.reverso.net/english-definition/fertile+land> visited on 20/07/2018 at 17:05) this idiom expresses the productivity of a land, means it is capable of undergoing growth and development. The above idiom can be

classified by Fernando to be a **literal idiom** that the meaning of its components is literal. “Fertile” and “land” despite being part of an idiomatic expression, they give exactly their literal meaning “a productive land”.

-The evaluation of the translation: The translator in his/her attempt to translate the above idiom adopts one of Baker’s strategies of translating idioms. S/he could not find a suitable idiom with similar meaning and similar form; consequently s/he uses the second strategy which is **using an idiom of similar meaning, but dissimilar form**.

“ارض تجيب الذراري” and “Fertile land “are two idioms with the same meaning, they both refer to a prolific land; however, they differ in the form, the second part of the SI “تجيب الذراري” is an expression that refers to a woman who gives birth to babies and in the equivalent idiom, “fertile” is an adjective which means productive. The meaning and the stylistic effects of the SI are appropriately conveyed to the TL.

5.2.2 Example 02:

سي العربي : الموقف واضح يا سي الحاج دخلوا بالسلاح يخرجوا بالسلاح .

أكلي: يصفق

سي الحاج: انت علا شراك تصفق, انت ك شما فهمت تقدر تفرق بين كعوا و بعوا؟ ولا جابلك ربي

بالمخير نتاع بوفسيوا اللي عندك قدر تفهم خير من المسؤولين اللي راهم في العاصمة ,اللي راهم

يسيروا فينا في طريق النجاح (2:15:12)

Si Larbi: They came by the gun; they'll only leave by the gun.

Akli: Applaud!

Si Lhadj: why do you applaud? You know what it means? You **bird's brain** are you a better judge than our leaders in the capital?

-The explanation of the idiom: "المخيخ نتاع بوفسيوا" is an Algerian idiom. Its explanation could not be found in the Algerian dictionaries or idioms books. This idiomatic expression is usually used to minimize the intelligence of someone, and refer to that person as an idiot. In the Algerian dialect "بوفسيوا" is the name of a very small bird. According to Hajaj and Kharma this idiom can be categorised into **the third category**, because it is an Arabic idiom that has a peculiar cultural meaning and is difficult to be understood by foreigners.

"Bird's brain" according to the Free dictionary of idioms and phrases by Farlex (<https://idioms.thefreedictionary.com> visited on 07/07/2018 at 14:21) this idiom refers to a person who lacks intelligence or who makes stupid decisions. It is classified as **a pure idiom** according to Fernando's classification of idioms. It is an idiom that its meaning cannot be derived from the literal meaning of its elements. "Bird's brain" refers to a person who is referred to as stupid, and it has no relation with birds or their brains.

-The evaluation of the translation: Concerning the subtitling of the above idiom, the translator chooses to interpret its meaning by using the nearest equivalent idiom in English. S/he applies one of Baker's strategies which is **using an idiom with a similar meaning but a dissimilar form**. The SI and the TI have similar meaning; however they differ in their lexical items. "Bird's brain" has the same meaning as "المخيخ نتاع بوفسيوا" but they differ in their

forms. The SI uses "بوفسيوا" who is a kind of birds, while in the TI "bird" refers to birds in general. The translator succeeds in giving the suitable translation to the source idiomatic expression.

5.2.3 Example 03

الميلود: بوركنت سنيين الرمد و سنيين الجمر اللي جاو و عداو كيما البرق و بوركنت سنيين النار اللي تحرق و نارها شرار الي شعلت في كل مدينة و كل قرية و في كل دوارميلود يموت في المشهد..... و الان طابت نفسي أنام نومة هنية في دار السلام (2:53:18)

Miloud: Blessed to the years of ashes, the smouldering years that came like thunderbolt!
Blessed to the years of fire that burns are eternal and whose flames rose in every home
....Miloud dying in the scene..... And now I'm ready to take my rest in your **world of peace**.

-The explanation of the idiom: "دار السلام" is an Arabic idiom. It was taken from the holy Quran; in surah Younes verse 25:

"والله يدعو إلى دار السلم ويهدى من يشاء إلى صراط مستقيم"

"Allah calls to the Abode of Peace (Paradise) and guides whom He wills to the straight path."

المقصود "بدار السلام" في الآية حسب كتاب الوسيط للطنطاوي

تاريخ الزيارة 9 جويلية 2018 على <http://quran.ksu.edu.sa/tafseer/waseet/sura10-aya1.html>

(15:36): الجنة التي أعدها الله - تعالى - لعباده المؤمنين ، وسميت بذلك ، لأنها الدار التي سلم أهلها

من كل ألم وآفة. أو لأن تحيتهم فيها سلام، أو لأن السلام من أسماء الله - تعالى - فأضيفت إليه تعظيما لشأنها، وتشريفا لقدرها، كما يقال للكعبة: بيت الله.

According to «Al Wssit Book “of ATANTAWI, “دار السلام» in the verse means «Paradise», the place God prepared for his faithful servants and it is called so, because it is the house that delivered its people from all pain. Or because peaceful is one of the names of Allah - the Almighty. (Our translation)

From the above verse *دار السلام* is taken from Arabic people as an idiom which refers to «Paradise»

The category of this idiom according to Hajajj and Kharma is **the second category**; it is an Arabic idiom with a hard to be understood by non-native speakers because its meaning differs from the one of its constituents.

«World of peace» is a common used English idiom. According to the free encyclopaedia (<https://www.wikipedia.org/visited on 20/07/2018 at 17:13>) “World of peace”, “*is the concept of an ideal state of happiness, freedom within and among all people*”. The above idiom is classified as a **pure idiom** according to Fernando’s classification of idioms, an idiom that its idiomatic meaning cannot be deducted from the literal meaning of the idiom’s components. “World” in the idiom does not refer to its literal meaning but to its idiomatic one which is “a situation” and “of peace” refers to a state of freedom and happiness within a person .

-The evaluation of the translation: The translator applies in the translation of the SI, the strategy of **using an idiom with similar meaning, but dissimilar form** which is one of

Baker's strategies of translating idioms. However, the lack of the Islamic and cultural knowledge might prevent him to understand the correct meaning of the idiom "دار السلام"

The lack of an English idiom which refers to paradise would make translation by paraphrase, which is one of Baker's strategies of translating idioms, a more suitable strategy in this case.

Since "دار السلام" has no similar idiom in English, it would be more appropriate to explain the meaning of the idiom, and subtitle it by "Paradise".

5.3 Translation by paraphrase

5.3.1 Example 01

علي: **بالحرام** و الثلاث و ستين ثلاث..يا الأرض اللي مات فيها خويا على قطرة الماء يلازمت قعدت

فيها . (00:20)

Ali: **I swear.** I'll leave this land, where my brother died for a drop of water

-The explanation of the idiom: "بالحرام" is an Algerian idiom. The explanation of this idiom could not be found in Algerian dictionaries or idioms books. According to our cultural background, it is a kind of swearing in the Algerian culture, mostly used in the cities and towns of the south of Algeria; it's commonly used by women. The above idiom is classified in **the first category** according to Hajajj and Kharma classification of Arabic idioms; they are idioms which are easy to be understood.

-The evaluation of the translation: The translator in this idiom was unable to find an idiom with the same meaning in the TL, so s/he adopts one of Mona Baker's strategies of translating idioms which is **the translation by paraphrase strategy**. It focuses in transferring

the meaning of the SI by explaining the above idiomatic expression like the man swears. The translator renders well the meaning of the SI, despite the lack of its cultural and stylistic effects.

5.3.2 Example 02

أحمد: واش عمتي غير الخير ؟

العمة : احمد وليدي ها انا جيت قاصدة على بنت الحسب و النسب . (56:27)

احمد: مفهمتش

العمة : خيرة اختك و سعيد بن عمك ها نتسموا عايلة وحدة .

Ahmed: What is it, Aunt? You all right?

The Aunt: Ahmed, I have come to see you about a marriage proposal.

Ahmed: I don't understand?

The Aunt: Kheira is your sister, Said is your cousin, you understand?

-The explanation of the idiom: "قاصدة على بنت الحسب و النسب" it is a common Algerian idiomatic expression that is used when proposing for a girl in marriage. It is usually said by the groom or a member of the groom's family to ask the bride's father for marrying his daughter in the engagement day. "قاصدة على بنت الحسب و النسب" is classified in **the third category** according to Hajajj and Kharma categorisation of Arabic idioms; idioms that have a

specific cultural touch and are not easily understood. This idiom has a specific cultural bound which is “marriage” and it is difficult to be understood by non-natives as it is peculiar to the Algerian community and culture.

“A marriage proposal” is not an English idiom but just a normal expression. According to the Collins Dictionary (<https://www.collinsdictionary.com> visited on 20/07/2018 at 13:07)

“*A marriage proposal is the act of asking someone to marry you*”.

-The evaluation of the translation: The strategy which is applied to subtitle the above idiom is **translation by paraphrase** that is one of Baker’s strategies; explaining the meaning of an idiom when no equivalent is found in the TL. However; s/he goes directly to explain the idiomatic expression instead of searching for an equivalent idiom in English. The translation could have been more appropriate if a target idiom is given as an interpretation.

“Ask for her hand in marriage “is an English idiom. According to The Free Dictionary of idioms by Farlex (<https://idioms.thefreedictionary.com> visited on 07/07/2018 at 14:21), it means “*to request to marry someone, as from their father or family*”. This later might better convey the meaning of the SI, despite the difference in their forms.

“قاصدة على بنت الحسب و النسب” and “ask for her hand in marriage” have the same meaning, that is proposing to marry a girl; however they don't have the same form.

وفقاً لموقع المعاني (<https://www.almaany.com>) تاريخ الزيارة 9 جويلية 2018 على 15:41

الحسب هو الشرف الثابت و السمعة الحسنة, اما النسب فهو الاصل و العائلة

It means that a person (a girl) belongs to a noble family with a good reputation. Meanwhile, “ask for her hand” uses “hand” that is a part of the body to refer to the girl. This idiomatic expression is classified as **a semi-idiom** according to Fernando’s classification of idioms; one or more elements should have a literal meaning and other elements should have an idiomatic meaning that cannot be understood literally. “Ask” and “in marriage” are the elements of the idiom which have a literal meaning, and “for her hand” is the part which has an idiomatic meaning of (propose marriage).

5.3.3 Example 03

أكلي: شفتوا هذا البلدي خزرتوا متعجبش اعوذ بالله و راح قبالة لدار الكوميسار واش قولتكم.. مقولتكمش بلي بوليسي انا كي نقولك حاجة غير امني نشم .

القهواجي: اكلي ديما يزيد فيها لكن اليوم واقيل عندوا الحق و خينا ميكون غير **حنش** (1.50:56)

Akli: see that stranger? Straight to the police station. Think he’s a cop? I can smell them.

The coffee man: Akli always exaggerates, but this time he’s right, he has to be **a cop**.

-The explanation of the idiom: “حنش” is an Algerian word and idiom; it literally means “a snake” a kind of crawling animals. Concerning the idiomatic meaning of “حنش”, according to our knowledge, the expression was used mostly during the colonization and revolution period. It refers to a person who behaves in deceptive way and sometimes it is impossible to assert or even predict his next step due to his/her hiding intentions. During the colonization and revolution time this name was mostly given to spies and cops. According to Hajajj and Kharma, this idiom is classified into **the third category**; Arabic cultural specific idioms that

has a difficult meaning. “حنش” is related to the Algerian culture and cannot be understood by non-natives who have no Algerian cultural background.

-The evaluation of the translation: The translator uses **translation by paraphrase** one of Mona Baker’s strategies; by paraphrasing the idiom in case an equivalent idiom in the TL is not available. The lack of background knowledge in both SL and TL might mislead the translator to just subtitle the idiom by explaining it.

“A stool pigeon” is an English idiom. According to The free dictionary of idioms by Farlex (<https://idioms.thefreedictionary.com> visited on 07/07/2018 at 14:21) “A stool pigeon is someone who gives secret information, and works as a spy for the police”.

This expression comes from the old practice of putting a wooden pigeon on a seat to trick the other pigeons. This latter has the same meaning as the SI and would better render the meaning and the stylistic effect to the TL, despite their different forms. The SI uses “حنش” which is a crawling animal, while the TI uses “pigeon” which is a kind of flying birds. It is classified as **a pure idiom** according to Fernando’s classification of idioms. It is an idiom that its meaning cannot be derived from the literal meaning of its elements. The “A stool pigeon” has no relation with stealing or with pigeons but the meaning is figurative “spying”.

5.3.4 Example 04

الطفل يأكل بشراهة

القهاوجي: بلعقل يا ولد راهم بجرؤا موراك ولا يخى ملهوف يخى (1:59:18)

A child is eating gravely

The coffee man: **Eat slowly**

-The explanation of the idiom: “زاهم يجروا مورك” is an Algerian idiom; it is an expression mostly said to someone who is in hurry. according to Kharma and Hajajj this idiom is categorised in **the second category**. In the movie it is said by the coffee man to calm down a boy who is eating gravely and fast.

-The evaluation of the translation: In the above idiom the translator opts to translate the idiom by using **the paraphrasing strategy** suggested by Mona Baker. The translators use this type of strategies when they cannot match and found the appropriate idiomatic expression in the TL because of the differences in the stylistic preferences of the SL and the TL. “Hold your horses «this idiom is classified according to Fernando divisions as **a pure idiom**. This type is considered as opaque since the meaning of such idiom cannot be deduced from the meaning of its individual elements. According to the Free Dictionary of idioms by Farlex (<https://idioms.thefreedictionary.com> visited on 07/07/2018 at 14:21)

It means “to ask someone to wait a moment or be patient (often because someone is moving too quickly or thoughtlessly)”. In deed the meaning of “horses” has no relation with the whole meaning of the idiom “hold your horses». This idiomatic expression might better render the meaning of the SI, although they are different in the form.

5.3.5 Example 05

القهاوجي: قولي يرحم والديك كل صباح تعدي للكوميسار غير الخير! (1:59:34)

سي العربي لا غير باش يعرفوا بلي راني ديما هنا

القهاوجي: باش يعرفوا راكد يما هنا !

سي العربي: راک عارف حالة المنفي لازم يمضي كل يوم

The coffee man: Going to the police again? **Anything serious!**

Si Larbi: I have to report

The coffee man: Report!

Si Larbi: Paroles have to report every morning.

-The explanation of the idiom: According to our culture “غير الخير” is an idiom usually used for asking indirectly if there is any current problem or misunderstanding. It can be categorised in **the first category** as cited in Hajajj and Kharma classifications of Arabic idiomatic expression. It includes those idioms whose meaning is easy to be understood from the total sum of its constituent.

-The evaluation of the translation: the translator while translating the above idiom could not find any equivalent idiom in the TL, since the SI has a specific cultural depth in the Algerian dialect. Hence, s/he used the available strategy which is **the translation by paraphrase**. The translator explains the idiom while subtitling ,since there is no equivalents correspond in the TL.The translation has conveyed the correct meaning despite the loss of the stylistic and cultural effect of the SI.

5.3.6 Example 06

ميلود: خلي ذراعك للحديد يا حداد و فيق ,ولا باش تخرج خوك من الضيق شوف ما بينكم و بينوا الطريق

هيا! ما بينكم و بينوا غير الطريق.

أحمد: الدعوة ماشي ساهلة يا الميلود (2:03:49)

Miloud: Save your strength for your work, or to free your brother! Look! It's just across the street; go on just across the street.

Ahmed: **It's not that simple** Miloud.

-The explanation of the idiom: “الدعوة ماشي ساهلة” is a common Algerian idiom.

According to the Algerian dialect dictionary posted in the Arabic language forum.

<http://www.m-a-> منتدى مجمع اللغة العربية على الشبكة العالمية

arabia.com/vb/archive/index.php/t-5203.html تاريخ الزيارة 9 جويلية 2018 على (15:48)

“الدعوة هي المسألة أو الحالة”

The idiom above refers to a situation that is not easy and simple even if it looks so. It belongs to **the second category** as classified by Kharma and Hajjaj (1989) they are those idiomatic expressions that are hard to get their meaning by non-native speaker since their meaning cannot be guessable from their separated parts.

-The evaluation of the translation: The translator applies **the translation by paraphrase strategy**. S/he explains the meaning and transfers only the meaning of the SI by paraphrasing it. Hence, the most suitable strategy for conveying the meaning of this idiom, that has been translated inappropriately, is in finding an equivalent idiomatic expression in the TL.

“It isn’t a child’s play” is an English idiom. According to the Free dictionary of idioms by Farlex (<https://idioms.thefreedictionary.com> visited on 07/07/2018 at 14:21)

“Child’s play” is something very easy to do. Hence, “it isn’t a child’s play” describes something that is not easy but looks so. The meaning, the stylistic and the cultural effects might have well be rendered if this later is used as an interpretation of the SI. « It isn’t a child

play »belongs to the category of **pure idioms** as classified by Fernando (1996) because the lexical items « child's play » refers to something that differs from their literal meaning , its idiomatic meaning is to describe difficulty of situation .

5.3.7 Example 07

سي الحاج: بإسم الشهداء نتاع 8 ماي نطلب منك تتراجع عن كلامك اللي خلوض عقل مناضل في

هذي المعمعة. (2:14.26)

Si Lhadj: In the name of the martyrs of May 8th. Withdraw those words; they sow doubt at this **difficult moment**.

-The explanation of the idiom: "المعمعة" is an Arabic Algerian which has a specific cultural depth and meaning which cannot be understood without having an Arabic Algerian language and culture knowledge.

وفقاً لموقع المعاني (<https://www.almaany.com>) تاريخ الزيارة 9 جويلية 2018 على 15:41

المعمعة هي الحرب و الفتنة

It means battle and sedition. In the example above, the idiom categorised in **the third category** according to Hajajj and kharma classification of Arabic types of idiomatic expressions; it includes those idiomatic expressions with a particular culture bound, and a difficult meaning.

-The evaluation of the translation: the translator gives the SI the appropriate uses **the translation by paraphrase strategy**. S/he explains "المعمعة" as "difficult moment".

However; when looking for the meaning of the SI we find that “المعمعة” means “a battle”. A battle is also a difficult moment but it would be better if it is interpreted as “battle” instead of “difficult moment”.

5.3.8 Example 08

احمد: هذي بيعة يا جماعة. شوفوا انا عندي سلاح اوتوماتيك , نخرج نضرب و انتم اهربوا . (

(2:46:15

Ahmed: **We've been betrayed**; I've automatic rifle I'll cover you.

-The explanation of the idiom: “بيعة” is a common Algerian idiom; it is derived from the word « بيع »

وفقاً لموقع المعاني (<https://www.almaany.com>) تاريخ الزيارة 9 جويلية 2018 على (15:41

“البيع هو صفقة يتم بموجبها تبادل الشيء بالشيء أو بما يساوي قيمته ، معاوضة بين شيئين يُمارس

البيع والشراء في السوق“

The idiom above expresses a betrayal of someone's trust. It is compared to the situation where someone sales something. It means that someone sold information, s/he is trusted to hide. This expression was mostly used during the colonization and revolution period.

According to Kharma and Hajajj classification of Arabic idioms, "بيعة" is categorized in **the**

third category. The idioms that have a peculiar cultural bound and are difficult to be understood by foreigners who have no Arabic cultural background.

-The evaluation of the translation: In the idiom above the applied translation strategy is **translation by paraphrase**, one of the strategies suggested by Baker (1992). a closer expression similar to the idiom «بيعة» could not be found . We notice in the subtitling that the meaning of the idiom is explained.

“To stab in the back “is an English idiom. According to the Free dictionary of idioms by Farlex (<https://idioms.thefreedictionary.com> visited on 07/07/2018 at 14:21)

“*“To stab in the back” is betrayal and an act of treachery*”. The above example belongs to the category of **pure idioms** as classified by Fernando (1996) because the lexical items « to stab in the back » in this case have nothing to do with their literal meaning as the used one is their idiomatic meaning .The translator would have better rendered the meaning and keep the stylistic effect of the idiom if he used this English idiom.

5.3.9 Example 09

الميلود: بوركنت سنيين الرمد و سنيين الجمر اللي جاو و عداو كيما البرق و بوركنت سنيين النار اللي تحرق و نارها شرار الي شعلت في كل مدينة و كل قرية و في كل دوارميلود يموت في المشهد..... و الان طابت نفسي أنام نومة هنية في دار السلام (2:53:11)

Miloud: Blessed to the years of ashes, the smouldering years that came like thunderbolt!
Blessed to the years of fire that burns are eternal and whose flames rose in every home
....Miloud dying in the scene..... And now I’m ready to take **my rest** in your world of peace.

-The meaning of the idiom: “*تومة هنية*” is an Algerian idiom. It is mainly used to refer to death or dying after experiencing a tough period of problems and obstacles.

According to Oxford dictionary (<https://en.oxforddictionaries.com/definition/rest> visited on 20/07/2018 at 17:10) “rest” means “*Cease work or movement in order to relax, sleep, or recover strength. E.g.: ‘he needed to rest after the feverish activity’*”.

The Arabic idiom “*تومة هنية*” can be put in **the third category** as cited in Kharma and Hajajj (1989) categorisation of Arabic types of idioms. Those idioms with a specific cultural touch and their meaning are hard to understand especially for the non-Arabic speaker.

-The evaluation of translation: The applied strategy is **translation by paraphrase**. The translator explains the idiom because it does not have an English equivalent. Furthermore, the translator succeeds in conveying the meaning of the SI.

5.4. Translation by omission

5.4.1 Example 01

أحمد: الميزيرية و القيرة و الشر و الإستعمار مكفوكومش . و اليوم جيتوا تسيلوا دم خاوتكم على قطرة
لغدير اللي خلهالنا الرومي , متحشموش . البارح كنا نحصدوا القمح يغم التراس عند هذاك الرومي شفنا
خضار و مياه و ارض تجيب الذراري داو الجنة و لاحونا في النار. (1:32:51)

Ahmed: War, hunger, colonisation not enough for you? Must blood now follow for the drop of filthy water the settler’s leaving us? Aren’t you ashamed? Once we harvested tall wheat where the settler now lives, gardens, water and fertile land. They took paradise and shaved us to hell.

-The meaning of the idiom : “التراس” is a common Algerian idiom.

وفقاً لمعجم فصيح العوام (2010:37) : “التراس و تعني في العامية الرجل الكامل الرجولة و هي

مشتقة من المحارب الرجل الحامل للترس و هو الدرع الذي يحميه هي ذراعه ليقى به السهام أو ضربات

السيوف ”

The idiom is used to describe a man full of masculinity and it is derived from the warrior, the man carrying a shield “ترس” to protect himself from the arrows and the blows of the Swords (Our translation).

This idiom is classified in **the third category** according to Kharma and Hajajj (1989) as it carries a cultural load of Arabic societies and it is difficult to be understood by non-natives .

-The evaluation of the translation: The translator could not find an equivalent idiom in English for the SI; he also could not paraphrase the idiom, because of its peculiarity. The idiom is only particular to the Algerian community. Hence, the translator uses Baker’s strategies by adopting **the translation by omission strategy**. The omission of the idiom in the interpretation does not affect the context that is correctly conveyed, despite the loss of the cultural and the stylistic effect of the idiom.

5.4.2 Example 02

ميلود: هاهي الشتاء المظلمة جات معها الشدة المعظمة ناس ملاح لحقوكم واللي مازالوا حيين وعدوكم

خرجوا من الحبس ما بقى غير قليل يتخبط في الطين يا حليل (1:52:49)

Miloud: Gloomy winter is here, with its retinue of trouble, brave men have joined you and those still alive some have been freed others still rot in prison.

-The meaning of the idiom:

وفقاً للموقع الإلكتروني المعجم (<http://www.almougem.com>) تاريخ الزيارة 9 جويلية 2018 على

(15:19)

"الحليل هو عكس الحرام و يقال يا حليل اي يا جميل"

It is said to tell someone that s/he is nice. In the Algerian dialect this idiom has a different meaning and context of use; it is said as an expression of pity, it is mostly said to people who live tough situation and life. This idiom is categorized in **the third category** as mentioned in Hajajj and kharma (1989) division. This category includes those idioms with specific culture bound and they are also known by the difficulty of their meaning.

-The evaluation of the translation: The translator chooses to delete the SI because; it has a particular meaning which specific to the Algerian people. The lack of an equivalent idiom in the target language, and the inability of paraphrasing the idiom, allow to the translator to adopt the last strategy of Baker's strategies which is **the translation by omission**. This omission does not affect the context and the meaning is conveyed appropriately even though the stylistic and cultural effects are lost.

6. The main challenges of translating Algerian Arabic idioms

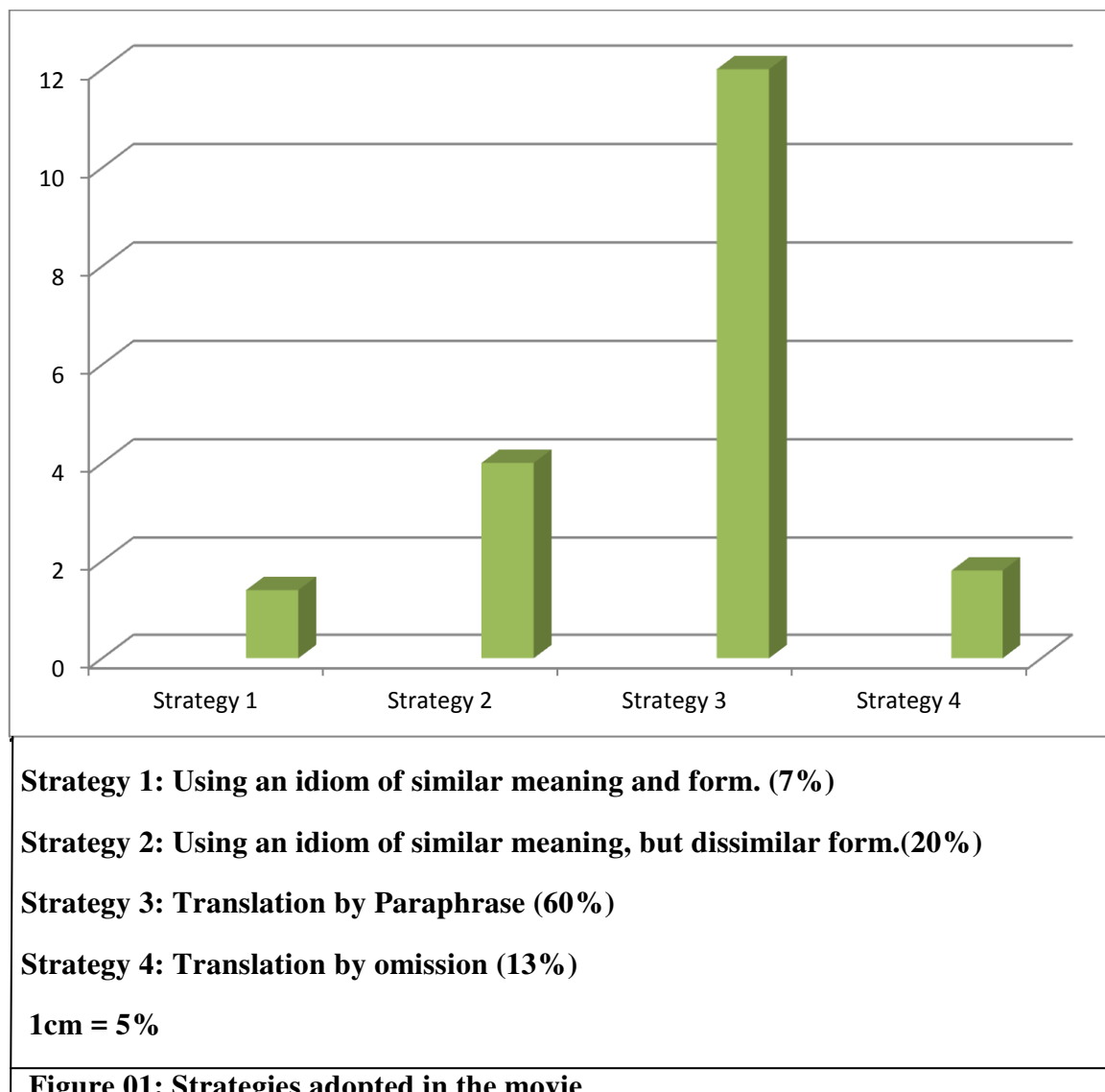
While analysing the corpus idioms, a number of challenges that the translator face are notable. The challenges of translating idioms by Mona Baker, mentioned in the theory part,

have obviously faced the translator of the Algerian movie “وقائع سنين الجمر”. The movie is taken as a corpus to analyse the translation of the Algerian Arabic idioms into English. some of the challenges are:

- 1) Some idioms may have no equivalent in the target language. Some Algerian Arabic idioms have no equivalent English what leads the translator to look for other options in order to convey the meaning of the idiom correctly. E.g., “بالحرام” is an idiom which is used to swear. It has no equivalent idiom in English, so it is translated as “I swear”. The meaning is kept while the form and the stylistic touch of the SI are lost.
- 2) Some idioms maybe used in the source text in both their literal and idiomatic sense at the same time. Some Algerian idiomatic expressions have an idiomatic sense and could also be used literally. E.g. “التراس” is a common Algerian idiom which is also used in the movie to refer to man or to its literal meaning.
- 3) The cultural peculiarity of the Algerian Arabic idiom makes it difficult to recognize and understand the idiom, which leads sometimes to the omission of the idiom in the translation. E.g. يا حليل is an idiom which is specific to the Algerian community; it can either be interpreted or paraphrased in other languages and cultures.
- 4) The religious difference is also one of the difficulties, some used Algerian idioms are taken from the holy Quran, that what makes it a hard task to the translator to understand the Islamic and the idiomatic meaning of the expression. E.g. “دار السلام” is a common used Arabic idiom that is taken from the Quran; it refers to “paradise”, the lack of that Islamic knowledge may lead the translator to use the English idiom « world of peace” that refers to a

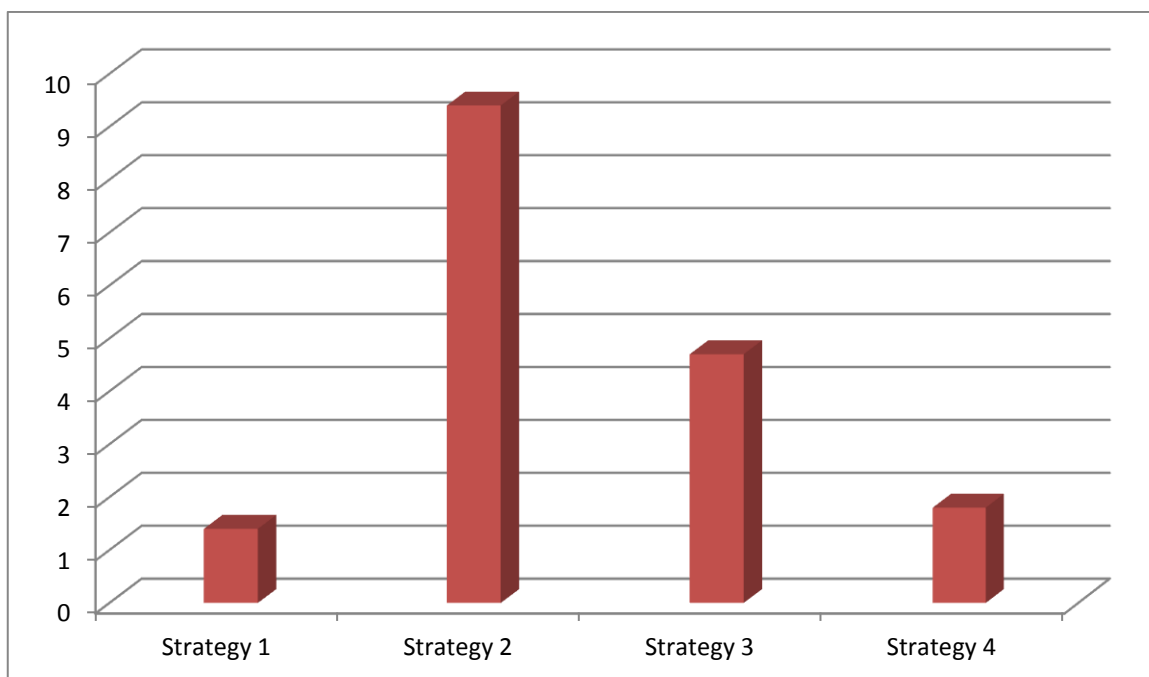
happy life . The two idioms seem to have the same meaning but after finding out the correct meaning of the SI, it is clear that they are different.

7. Strategies used before and after analysis



It can be seen that the most used Baker's strategy of translation in the movie is **translation by paraphrase**. It comprises 60% of all the strategies used considering paraphrasing as the most applied strategy in interpreting the movie's idioms could be a sign that the cultural knowledge of both SL and TL is a must have for translators. However, the two strategies of **using an idiom of similar meaning and similar form** and **using an idiom of similar meaning but**

dissimilar form both represent 27%. This in turn shows some proficiency in rendering the SL idiom's meaning and stylistic form. The strategy of **translation by omission** comprises 13% in the translation by two deleted idioms which are specially related to the Algerian dialect, and could not have an equivalent idiom in the TL and could not even be paraphrased or explained in the TL.



Strategy 1: Using an idiom of similar meaning and form. (7%)

Strategy 2: Using an idiom of similar meaning, but dissimilar form. (47%)

Strategy 3: Translation by Paraphrase (33%)

Strategy 4: Translation by omission (13%)

1cm = 5%

Figure 02: Strategies adopted after analysis

After analysing the strategies applied to interpret the Algerian idioms in the movie, we come to find that some idioms are directly paraphrased without looking for equivalent idioms in the TL. After the analysis the percentages have changed, 54% out of 100% of the idioms could have been translated by the two strategies **using an idiom of similar meaning and similar**

form strategy, which comprises 7%, and **using an idiom of similar meaning but dissimilar form** strategy, which comprises 47%. These changes show that the SL idioms are likely to find their equivalents in the TL. The highest percentage goes to **using an idiom of similar meaning but dissimilar form** strategy which is a result of the grammatical and the structural gap between the linguistic systems of the SL and the TL. The strategy of **translation by omission** is well applied in the interpretation of the movie, as the translator succeeds in deleting the idioms, rendering the meaning and keeping the context.

The main focus tackled in this chapter is to analyze the idiomatic expressions that occur in the movie, also evaluating the translation performance as well as the strategies used in translating those idioms. In addition, to investigate four basic translation strategies using and idiom of similar meaning and similar form, using an idiom of similar meaning but dissimilar form, paraphrasing the idiom, this conveys the meaning of the idiom, and omitting the idiom. It also includes some difficulties regarding the translation of the Algerian idiomatic expressions. The overall result showed that idioms can never be translated by using a unique strategy as well as the translator must have a linguistic and a cultural knowledge in both ST and TL in order to understand the exact meaning of idioms of the source text and then to render their exact counterparts in the TL. Accordingly, the translator, when dealing with idioms, should adopt a strategy that considers both meaning and form before adopting other strategies like translation by paraphrase and translation by omission.

Conclusion

Idioms are specific expressions, e,i, each community has specific idioms that can be understood by having a linguistic and cultural knowledge of that community. The Algerian community has some particular idioms; they are only understood by Algerians and cannot be interpreted to other languages. Its difference, in the cultural and linguistic system from other languages, makes the finding of equivalent idioms in other languages a difficult task. The translation by paraphrase strategy would not be appropriate as well, as the meaning of some idioms cannot be explained in other languages and cultures. "التراس" "يا حليل" "عتروس" are some of the Algerian pure idioms which has no equivalent in other languages and cannot be paraphrased because of their peculiarity and specific stylistic and artistic depth .

The aim of this study is to investigate the strategies adopted in subtitling the Algerian Arabic idioms into English in Hamina's film "*chronicle of the years of fire*". This research attempts to answer a main question that is; how Algerian Arabic idioms are translated to English and found out the suitable strategies for conveying the meaning of the idiomatic expressions in the movie.

We prefer to adopt Fernando's types of idioms to categorize the idioms of our corpus and also we choose the strategies of Baker's to analyse their translation. Principally, the translation of the idioms in the movie has led us to find that the strategy of paraphrase is the most used in subtitling the idioms of the movie, however each strategy has a certain degree of practicability.

To answer the research questions

-the appropriate strategies for translating Algerian Arabic idioms into English in the corpus may be Mona Baker strategies

-The results of the analysis show that paraphrase and using an idiom of similar meaning but dissimilar form are the most used strategies.

-The translator faces many obstacles and challenges that are the linguistic ,cultural and religious difference besides of the lack of equivalents in the TL. As well as the use of literal and idiomatic sense of the idiom that makes some Algerian idioms with idiomatic and literal at the same time.

Confirm hypothesis of this study

-Mona Baker's strategies of translating idiomatic expressions are suitable strategies to be adopted in translating Algerian Arabic idioms into English –

-The linguistic, cultural and religious differences between the two languages and cultures are the main challenges which make the translation of Algerian Arabic idioms into English a hard task.6

Suggestions for further studies

This study have tackled some types of Arabic and English idioms and strategies applied in translating them from Arabic into English language indeed, it does not cover the whole types and strategies suggest by different scholars point of view . Therefore the further studied are needed to deal with:

-A future studies the difficulties in translating Arabic idioms in general and Arabic dialect idioms specifically.

-A further researcher might study the translation of religious idiomatic expressions books from Arabic into English language.

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Abstract

This research aims to investigate how we translate idiomatic expression from Algerian Arabic into English in the film « Chronicle of the years of fire », by using Fernando's and Hajaj and Kherma's classification of idioms as well as Baker's Strategies of translating idioms. The objective of this study is to outline the main challenges faced by translators while translating Algerian Arabic idioms into English. The study examines fifteen (15) idioms that appeared in the film. The finding reveals that 47% of the chosen idioms are translated using an idiom of similar meaning but dissimilar form strategy, 33% are translated by using translation by paraphrase, while 13% are translated by omission and 7% by using idiom of similar meaning and similar form. Finally the analysis demonstrates that the most adopted strategies to translate Algerian Arabic idioms are using an idiom of similar meaning but dissimilar form and translation by paraphrase.

Keywords: translation, idioms, Algerian dialect, challenges, strategies.

المخلص

تهدف هذه الدراسة إلى تقصي سبل ترجمة التعابير الإصطلاحية بالعامية الجزائرية الواردة في الفيلم "وقائع سنين الجمر" إلى اللغة الإنجليزية وهذا من خلال تبني التصنيف الذي جاءت به الباحثة فرناندو تشيتر فيما يخص التعابير الإصطلاحية وكذلك إستراتيجيات بايكر لتحليل الترجمة. قمنا بدراسة تحليلية لمجموعة من التعبيرات الإصطلاحية باللهجة العربية الجزائرية المستخرجة من فيلم "وقائع سنين الجمر" أظهرت نتائج الدراسة أن ما يعادل 47 بالمئة من التعابير تم ترجمتها بإستخدام معنى مشابه لكن شكل مختلف بينما 33 بالمئة منها كانت شارحة لمعنى العبارة الأصلية دون إعطاء المكافئ في اللغة الهدف، في حين 13 بالمئة ترجمت عن طريق الحذف وبالمئة بإستخدام إستراتيجية نفس المعنى والشكل. وفي الأخير كشفت النتائج أن معظم الإستراتيجيات التي إعتدها المترجم بهدف الحصول على نفس تأثير معاني العبارات الأصلية في اللغة الهدف هما الترجمة الشارحة و إستخدام العبارات ذات معنى مشابه لكن شكلها مختلف.

الكلمات المفتاحية: الترجمة، التعابير الإصطلاحية، اللهجة الجزائرية، التحديات، إستراتيجيات.