

Dedication

To my grandfather May he Rest in peace...

Kaouther GACEM

Dedication

This modest work would never have been possible without the support of my family with necessary love and pray to accomplish it so that I can arrive at what I am today.

I dedicate it to

My mother who takes my hand, supports me morally and physically without forgetting all these years standing next to me with her love, loyalty, and prayers.

My brothers REDOUANE and ADEL and sister LILIA who encourage and guide me and never give up especially when I am fed up without forgetting their advice, understanding, and prayers.

My binominal Kawther with whom I share this modest work.

Nawal BOUGCHICHE

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List of Abbreviation

| Abbreviation | Signification |
|---------------------|------------------------|
| SL | Source Language |
| ST | Source Text |
| TL | Target Language |
| TT | Target Text |

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Abstract

ملخص

General Introduction

Translation serves as a mean of communication between individuals conversing in different languages. It plays a pivotal role in the exchange of ideas, cultures, literature, and various other elements. From a linguistic perspective, languages exhibit disparities in both linguistic and extra-linguistic aspects. Linguistic disparities encompass word formation, word order, and word meanings, while extra-linguistic disparities encompass cultural aspects. Consequently, the task of translation appears to be more difficult than one might initially perceive. Translators encounter numerous challenges when converting text from one language to another. These challenges manifest on two fronts: the word and sentence levels, as well as the level of cultural differences.

In this context, Algerian dialect (in the case of our study Algiers dialect) and English represent two different languages rooted in two different cultures. Their distinctions extend beyond linguistic variations to encompass cultural disparities. Therefore, the act of translating between these languages poses considerable difficulties for translators in general and especially for students. As it is known, every language is influenced by the culture where it is spoken.

Proverbs, in turn, are culturally bound expressions which exist in all languages, they are important because they have meanings that can cover all aspects of life. Talking about love, marriage, divorce, children, learning and education, God and religion. Proverbs are considered as the society's mirrors. According to BARAJAS (2010), the shapes of proverbs are important for grasping the social construction of their meaning because they are not made of one word and they have specific forms that distinguish them from any segment of the language which made translating them not an easy task. In fact, translation of proverbs requires a deep knowledge of both the source language culture and the target one. In other words, it is not easy to come up with a decent translation of such expressions.

The purpose of this dissertation titled: “translating Algerian proverbs: obstacles and strategies, case study: "من... الى الجحيم ذكريات هارب" written by Youcef YAHIA”, is to explore effective strategies for translating Algerian proverbs and observe how translation students approach culture-bound expressions. We chose this topic for several reasons. First, proverbs are a common part of our daily lives and language usage, often without us being consciously aware of their presence. Second, there is a notable gap in research regarding the translation of Algerian proverbs. Lastly, our deep passion for this form of folk literature motivated us to delve into this subject and our duty as translators to promote for our culture. Consequently, this study also seeks to (1) make a modest contribution to the field of folk literary studies and (2) play a small role in preserving and promoting our Algerian heritage.

Our research will center on effectively translating proverbs from the Algerian dialect (in the case of our study Algiers dialect) into English while maintaining both their intended meaning and aesthetic impact. To formulate our research inquiry, we have posited the following problematic as the principal focus:

"How can we accurately translate proverbs from the Algerian dialect (Algiers dialect) into English from Youcef YAHIA's book "من... الى الجحيم ذكريات هارب"?"

Building upon this central query, we propose the following sub-questions:

- What are the strategies employed in this research, and how successful are they?
- Are there specific translation strategies required for translating Algerian proverbs?
- What challenges may arise when translating Algerian proverbs?

This research focus aims to shed light on the process of translating Algerian proverbs, pinpointing the associated challenges. To address these inquiries, we put forth the following hypotheses:

- Various translation strategies can effectively be utilized when translating Algerian proverbs such as Equivalence, literal translation, Paraphrase, omission and glossing;
- Challenges in translating proverbs may stem from the cultural differences between Algerian and Anglo-Saxon cultures.

This study is structured into two main chapters. The first chapter comprises two primary sections. The initial section delves into a comprehensive examination of proverbs, encompassing specific studies related to their definitions, origins, features, functions, and significance in both Arabic and English. The last part of this section is a comparison between Algerian culture and Anglo-Saxon one that we have drawn to understand more these two cultures. The second section of this chapter focuses on elucidating translation strategies for proverbs and the challenges encountered by translators.

The second chapter provides a practical framework for the analysis and translation of 14 carefully selected samples from Youcef YAHIA's book 'من الی ... الجحیم ذکریات هارب'. The analysis of these samples entails clarifying the structure and meaning of each proverb (S.T), followed by suggesting a translation using the strategies presented in the first chapter. To further enrich our choice of adopted strategies, we offer constructive comments. Additionally, we analyze the data collected from a survey, where we shared the fourteen (14) proverbs with translation students via a Google Form, soliciting their translations and insights regarding the obstacles faced during the translation process. In the conclusion, we present the findings and observations that have emerged throughout our study on translating proverbs.

This study draws its foundation from the subsequent references:

- Dicknes, J & Hervey, S. & Haggings, I. (2012). Thinking Arabic Translation. New York:Routledge.
- Ghazal, H. (1995). Translation as problems and solutions: A textbook for University student. Dar El-Ilm Lilmalayin.

- Meider, W. (1992). A dictionary of American proverbs. Oxford: Oxford University Press.
- جعكور مسعود, حكم و أمثال شعبية جزائرية, دار الهدى للنشر, عين مليلة الجزائر, 2012
- عبد الرحمن حاج صالح, الامثال الشعبية الجزائرية: بالامثال يتضح المقال, ديوان المطبوعات الجزائرية, الجزائر العاصمة, 2013

Chapter I: Proverb and Translation

Proverbs, succinct expressions of traditional wisdom and cultural heritage, embody the collective knowledge and experiences of a society, encapsulated in the concise structure of language. Their significance lies not only in their intrinsic linguistic merit but also in their ability to reflect the underlying beliefs, values, and socio-cultural fabric of a particular community. This chapter unfolds in two sections, each peeling back layers to comprehend the depth of proverbs and the intricate process of translating them.

In the first section, we embark on an exploration of proverbs, unraveling their core definitions, historical origins, distinctive features, functions, and overall importance in the context of human communication. Additionally, we state the importance of translating Algerian proverbs. And we draw a comparative analysis between Algerian culture and Anglo-Saxon culture, aiming to unearth the subtle nuances that distinguish these two rich cultural tapestries.

In the second section, we shift our focus to the realm of translation, a complex process requiring sensitivity, creativity, and cultural acumen. Translating proverbs presents a unique set of challenges due to their idiomatic nature and deeply entrenched cultural meanings. This section elucidates the strategies employed in translating proverbs and sheds light on the obstacles encountered during the translation process.

Sections one: Proverbs

In this segment, our focus centers on comprehending proverbs and delving deeper to unravel their composition.

1. Definition of proverb

The study of proverbs is called paremiology (from Greek *παροιμία* - *paroimía*, "proverb") and it can be traced back to ancient times, with its roots reaching as far as Aristotle. This field collects and classifies proverbs, the paremiologists address such questions as the definition, form, structure, style, content, function, meaning, and value of proverbs. The

definition of proverbs has posed a challenge for scholars across various disciplines over the centuries. As KINDSTRAND (1978) and RUSSO (1983) have pointed out, defining a proverb has been a perplexing endeavor, prompting numerous attempts from Aristotle's era to the present time. These attempts have ranged from philosophical contemplations to more straightforward lexicographical definitions, illustrating the enduring fascination and complexity associated with these succinct expressions of human wisdom. The ongoing quest to unravel the essence of proverbs reflects their enduring relevance and the richness of their cultural and linguistic significance (Meider, 2004,1).

Definitions of the proverb vary due to the writer's perspective of the proverb. And these are various definitions of proverb from concorporate sources:

According to Collins Dictionary (2019) proverbs are defined as “short, traditional, popular, wise saying usually of unknown and ancient origin that expresses some obvious truth or familiar expression”.

NORRICK (1985,31) provided the most detailed definition of proverbs as “self-contained, pithy, traditional expressions with didactic content and fixed poetic form”.

Proverbs are defined also as concise traditional statements of apparent truths with currency among the folk. More elaborately stated, proverbs are short, generally known sentences of the folk that contain wisdom, truths, morals, and traditional views in a metaphorical, fixed, and memorable form and that are handed down from generation to generation. (Meider.1985,119)

Proverbs are known to be brief, simple, and popular sayings, or phrases that give advice and effectively embody a commonplace truth based on practical experience or common sense. A proverb may have an allegorical message behind its odd appearance. (Baker, 1992)

MOLLANZAR (2001,53) has defined the proverb as "a unit of meaning in a specific context through which the speaker and hearer arrives at the same meaning".

Proverbs are defined also as special fixed unchanged phrases which have special fixed unchanged meaning. A proverb cannot be translated or understood as a collection of the individual meanings of its words. Moreover, proverbs are metaphors that stand for something else. Besides that, they are culture-specific. Therefore, they should not be translated or understood directly. (Ghazala,2014,138)

In the Arab world also, there has been a significant focus on studying proverbs in general and specifically defining proverbs. Many scholars and sources have delved into this subject, providing various definitions for proverbs. Here are a few mentioned:

Dr. AL-RUMAIHI (1991,9) defined the proverb as follows:

" قول جرى في موقف معين حقيقي او متخيل، تعبيرا عن حادثة ما لشخص او اكثر... فاذا تكرر مثل هذا الموقف ذكر السابق لما بين الموقفين من تشابه".

(A statement rooted in a specific real or imagined situation, expressing an incident related to one or more individuals... When a similar situation recurs, the aforementioned statement is recalled due to the resemblance between the situations) (our translation) .

As for FOUZIA DIAB (1980), she says about proverbs:

" انها بشرية، وواقعية، تتحدث عن السعادة، والشقاء، والغبن، والفقر، واليسر، والعسر، والجمال، والقبح، والقوة، والضعف، والكرم، والبخل".

(They are human and realistic, addressing happiness, misery, oppression, poverty, ease, hardship, beauty, ugliness, strength, weakness, generosity, and stinginess) (our translation)

AZZEDDINE JALAWI defined a proverb as:

عبارة موجزة لطيفة اللفظ و المعنى، يصدر عن عامة الشعب، ليكون مرآة صادقة له، يعبر عن مخزونه الحضاري، و واقعه المعيشي، و اماله و تطلعاته المستقبلية، و هو مرتبط غالبا بحكاية وقعت".

(A concise and simple expression in wording and meaning, originating from the general public, serving as a true mirror reflecting their cultural heritage, living reality, future hopes, and aspirations. It is often linked to a narrated incident.) (our translation)

In defining proverbs, Professor AHMED AMINE (1953) states:

"المثل الشعبي نوع من أنواع الادب يمتاز باجاز اللفظ و حسن المعنى و لطف التشبيه، و جودة الكناية ولا تكاد تخلو منه امة من الأمم"...

(Folk proverbs are a type of literature distinguished by eloquent wording, refined meaning, delicate similes, high-quality allusions, and hardly any nation is devoid of them.) (our translation)

Based on the previously mentioned definitions in both English and Arabic, it is evident that human beings share similar life experiences, though they express them differently through proverbs. Proverbs represent linguistic treasures that hold the core of human wisdom within their succinct form. These concise, traditional, and popular expressions, with often ancient and mysterious origins, are challenging to translate or interpret accurately outside of their cultural and contextual framework. They embody the distilled wisdom of generations, providing timeless insights into the human journey. As we navigate the intricacies of language and culture, proverbs serve as a reminder that certain truths transcend both time and place. Their enduring appeal lies in their capacity to convey profound wisdom in a few words, solidifying their significance as an integral part of our shared global heritage.

2. Origin of Proverbs

Understanding the origins of proverbs is crucial to understand them, although for many proverbs, their origins remain unknown. Proverbs like riddles, jokes, or fairy tales, do not fall out of the sky and neither are product of the mythical soul of folks. Instead, they are always coined by an individual either intentionally or unintentionally (Meider, 2004). Their origin is complex and varied, but the basic sources of proverbs are religion, literature and culture" (Montari, 2014).

Religious texts serve as a foundational source of proverbs in both Arabic and English. In Arabic, the Holy Quran and Hadiths provide a rich reservoir of proverbs, for example the verse n°286 from Surat El-Bakara " *الآ يكلف الله نفسا إلا وسعها* " (Allah burdens not a person beyond his scope). Conversely, English religious proverbs draw heavily from the Bible, like *'to cast pearls before swine,'* which is employed when a person offers something helpful or valuable to someone who does not appreciate it. Literary works, such as those of WILLIAM SHAKESPEARE, significantly influence the creation of English proverbs. Examples include the saying *'be great in act as you have been in thought'* from his book King John. Similarly, Arabic proverbs find their roots in literary works like OMRAN IBN HATAN's poem, showcasing expressions like *'اسد علي وفي الحرب نعامة'* (a lion on me, but an ostrich in wars). Furthermore, cultural stories and traditions are rich reservoirs of proverbs. The Algerian proverb *'ميمونة تعرف ربي, و ربي يعرف ميمونة'* (Mimouna knows God, and God knows Mimouna) stems from an old tale about an elderly woman named Mimouna, who was deeply devoted to God, expressing her prays in a unique manner. one day, as she was praying a passerby noticed her and told her that she was praying wrongly, so, this person taught her how to pray correctly. After the person departed, Mimouna forgets the new and the old way of praying which made her stop praying. This proverb continues to be relevant and used in modern times to emphasize the significance of sincerity in one's actions.

3. Features of proverbs

What makes proverbs truly intriguing is their multifaceted nature, with numerous features that have been examined, analyzed, and celebrated by different scholars from diverse academic backgrounds. From linguists exploring their linguistic structure to sociologists delving into their cultural significance, and from literary critics unraveling their narrative roles to philosophers pondering their philosophical depth, proverbs are a rich tapestry of multifarious elements that have spurred countless discussions and interpretations. In this exploration, we will see the characteristics of English proverbs and Arabic (Algerian) proverbs.

3.1. Features of English Proverbs

Numerous scholars, such MEIDER (2004), SPEAKE (2008), STANLEY (2009), WESTMARK (1980), and several others, have shown keen interest in studying proverbs and their characteristics. Here, we summarize the most pertinent and significant features of English proverbs:

- Figurativeness: proverb's language is special, differing from everyday speech. Proverbs are composed using figurative language, delving into the connotative meanings of words;
- The use of stylistic devices: such as: Parallelism (i.e. No pain, no gain), Alliteration (i.e. one man's meat is another's man poison), Rhyme (i.e. practice makes perfect), Hyperbole (i.e. all is fair in love and war), paradox (i.e. easy come, easy go), Synecdoche (i.e. the early bird catch the worm), Metaphor (i.e. the pen is mightier than the sword);
- Shortness: Proverbs are typically concise expressions that carry profound meaning;
- Related to traditions and culture: Proverbs reflect the customs, thoughts, and beliefs of everyday life in society. They serve as a mirror reflecting these aspects.

3.2. Features of Arabic Proverbs

Arabic proverbs in general and Algerian proverbs in specific have been a significant subject of study. Different scholars, including IBN EL MUFAQA, ABU ABID EL KASSEM,

and ABDELHAMID BEN HADOUGA, have explored this area. Proverbs possess distinct characteristics that set them apart from everyday language. Here, we present a summary of some key characteristics of Arabic proverbs:

- Conciseness of expression, effective similes, and precision of meaning: A proverb is a brief phrase that doesn't exceed a few words, while maintaining a precise meaning. For example, the proverb "كي ينور الملح" (Literal translation: when salt blooms, English equivalent: when the pigs fly), is just a short phrase used when someone wants to reject a request but cannot do so directly;
- Interrogative and conditional expressions: An example of this is the proverb "لمن تكحلي يا" (literal translation: To whom do you adorn your eyes, O wife of the blind);
- Folk and educational aspect: The primary purpose of a proverb is to embody experiences and speak about reality for the sake of advice, guidance, upbringing, and education. An example of this is the proverb "احفظ الميم يحفظك" (literal translation: guard the letter م it will guard you), which aims to advise and guide that if you want to live in peace, you must always pretend that you don't know or aren't aware;
- Widespread and Circulation: This characteristic is the common fundamental element among all proverbs. The proverb "اقلب البرمة لفمها تخرج الطفلة لامها" (English equivalent : like mother, like daughter) is widely circulated throughout Algeria;
- Rhythm and Musical Harmony: This results in verbal agility, as exemplified by "اول غسل, الثاني بصل, الثالث تحصل" an Algerian proverb which talk about kids saying that having the first one is a blessing, the second is something unexpected, and the third is a problem.

4. Functions of proverbs

Proverbs are characterized by their conciseness and precision of expression. This is what makes them one of the most prevalent and widely circulated forms of folk literature in a society. They capture diverse experiences and present them through this succinct term that serves the

intended purpose. Consequently, they perform several functions in an individual's life based on every situation or subject they encounter. The scholar ABD EL HAMID BOURAIYOU outlined some of proverb's function, explained below:

- The communicative function: The ultimate goal of a proverb is communication and connection among individuals within a community. It conveys the experiences of previous generations, facilitating interaction with another community and understanding its culture, way of thinking, and perspective on life.
- The Persuasive Argumentative Function: The proverb serves the function of persuasion, as many proverbs act as arguments leading to convincing someone about something;
- The entertainment Function: Proverbs can have humorous and purposeful aspect, and some proverbs carry a specific entertaining aspect with a moral in it;
- Ethical and Educational Function: proverbs aim to guide and regulate an individual's behavior within the community according to their ethical values. They encourage positive values and good customs while discouraging negative habits.

5. The importance of proverbs

In his book *العامية الجزائرية و علاقته بالفصحى* (The Algerian dialect and its relationship to Standard Arabic) ABEDELMALIK MURTAD says :

"ولما كانت الامثال فنا من الفنون الأدبية الشعبية الحية، تعلقت بكل شيء، وتناولت كل شيء يتصل بالحياة. فتراها تعالج الاخلاق والحكمة، والتربية والتوجيه، والسخرية والتهكم، والنكتة والفكاهة، والعظة والعبرة، والحب والكره، فكل ما يتصل بالحياة، ويحوم حولها وينبع منها أو يصيب فيها، مجال فسيح لفن المثل ومضرب عريض له."

"Since proverbs are an art form literature, they are connected to everything and encompass all aspects of life. You see them addressing ethics and wisdom, education and guidance, satire and mockery, jokes and humor, admonition and lesson, love and hatred, and much more. Anything

related to life, revolving around it, emerging from it, or impacting it provides an extensive scope for the art of proverbs and serves as a broad gauge for it." (our translation)

As mentioned above, proverbs play an important role in our lives, given the political, religious, and ideological implications they carry. They serve as a historical record of human existence, encompassing all facets of life. Proverbs offer profound insights into domestic life, providing a window into the human heart. They meet the human need to condense experiences and observations, proving effective in both oral and written communication, coming to mind almost automatically when the situation requires them (Meider, 2004). They wield significant rhetorical power across diverse modes of communication, from casual conversations to impactful political addresses, expressive poetry, compelling novels, and influential mass media. In essence, proverbs permeate various aspects of our lives. If you wish to understand a society better, proverbs serve as a reflective mirror of that society, encapsulating its essence.

6. Importance of translating Algerian Proverbs

Translating Algerian proverbs is an essential endeavor to unlock the rich tapestry of Algerian culture and offer insights into the beliefs, values, and wisdom deeply embedded in their society. These proverbs are windows into the historical, social, and cultural fabric, reflecting the experiences and perspectives of the Algerian people. Through translation, these expressions can reach a broader audience, fostering cultural exchange and understanding. Algerian proverbs often carry universal truths and life lessons, making them relevant and relatable across borders. By translating these proverbs, we preserve and celebrate the cultural heritage of Algeria, contributing to a more inclusive and interconnected global community. Moreover, such translations can be invaluable for scholars, researchers, and those seeking to delve into the intricacies of Algerian society, enriching their understanding of the unique worldview encapsulated in these proverbs. And as translators, we bear the crucial duty of accurately conveying the essence and nuances of these proverbs from one language to another.

Our responsibility extends beyond mere linguistic conversion; we must strive to maintain the cultural essence, local flavors, and intended messages within the proverbs. Translating Algerian proverbs is a meaningful endeavor that preserves cultural heritage and promotes cross-cultural harmony.

7. Algerian Culture VS. Anglo-Saxon Culture

Before drawing a comparison between Algerian culture and Anglo-Saxon culture, it is imperative to establish a clear understanding of the term ‘culture’, below are several definitions of culture:

The English anthropologist EDWARD BURNETT TYLOR (1871) defined culture in his book ‘Primitive Culture’ as follows: “Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society”.

UNESCO’s Universal Declaration of Cultural Diversity (2002, p:4) provides the following definition of culture:” Culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs”.

From the previous definitions we can say that culture is a remarkable lens through which we can understand the intricacies of a society, its history, values, and ways of life. Two distinct cultural realms that offer a captivating comparative analysis are Algerian culture, deeply rooted in North Africa, and Anglo-Saxon culture, prevalent in English-speaking countries like the United Kingdom and the United States. These cultures, shaped by their unique historical, geographical, and societal contexts, possess distinctive features that set them apart.

To understand more both cultures we draw a comparison of essential elements that define Algerian and Anglo-Saxon cultures building upon our foundational knowledge of both cultures, with Algerian culture being our native heritage, and our exposure to the Anglo-Saxon culture through various mediums such as books, movies, music, and social media.

▪ **Historical and Geographical Influences**

- **Algerian Culture:** Algerian culture is a vibrant amalgamation of various influences, including Berber, Arab, French, Ottoman, and African. Situated in North Africa, Algeria's history has been shaped by centuries of diverse civilizations and colonialism, leaving an indelible mark on its culture;
- **Anglo-Saxon Culture:** The term "Anglo-Saxon" broadly refers to the cultures of the English-speaking world, primarily the United Kingdom and the United States. The roots of Anglo-Saxon culture trace back to Germanic tribes that migrated to Britain during the early medieval period. Over time, it has evolved through historical events, including the Norman Conquest and the British Empire's expansive influence.

▪ **Social Values and Norms**

- **Algerian Culture:** Algerian society places a strong emphasis on communal bonds and familial ties. Respect for elders is a cornerstone of Algerian culture, and extended families often live in close proximity, fostering a deep sense of unity and support;
- **Anglo-Saxon Culture:** Anglo-Saxon societies tend to value individualism and self-expression. Personal freedom, equal rights, and an emphasis on personal achievements are prominent aspects. Independence and the right to voice one's opinion are highly regarded in these societies.

▪ **Communication Styles**

- **Algerian Culture:** Communication in Algerian culture often carries nuances of indirectness and subtlety. Non-verbal communication, such as facial expressions and gestures, holds significance in conveying messages;
 - **Anglo-Saxon Culture:** Anglo-Saxon communication is often direct and explicit, valuing clarity and transparency in expressing thoughts and opinions. Open dialogue and straightforwardness are key elements of effective communication.
- **Cuisine and Culinary Traditions**
- **Algerian Culture:** Algerian cuisine is a rich blend of flavors, influenced by Berber, Arabic, and French cooking. Dishes like couscous, tagine, and various types of pastries are staples. Hospitality is a cornerstone, and guests are warmly welcomed with traditional tea and sweets;
 - **Anglo-Saxon Culture:** Anglo-Saxon cuisine differs between the UK and the US, but both regions share a love for hearty meals. The UK is known for dishes like fish and chips, roast dinners, and a variety of pies. In the US, popular foods include burgers, hot dogs, apple pie, and a wide range of fast-food options.
- **Work Ethic and Professionalism:**
- **Algerian Culture:** In Algerian culture, work is viewed as a means to support the family and community. There is a balance between work and personal life, and a strong emphasis on building relationships with colleagues.
 - **Anglo-Saxon Culture:** Anglo-Saxon cultures often emphasize a strong work ethic, punctuality, and dedication to one's profession. There is a focus on achieving personal and organizational goals, and the separation of personal and professional life is more distinct.

We can say that both Algerian and Anglo-Saxon cultures offer unique insights into the diverse ways in which societies function and thrive. Each culture has its strengths and values

that contribute to the rich tapestry of global diversity, highlighting the beauty of understanding and appreciating differences across the world.

Section 2: Translating Proverbs: Strategies and obstacles

In this section, our primary focus will be on the examination of five chosen strategies for proverb translation, as well as an exploration of the challenges encountered during the translation process.

1. Strategies of translation

The critical consideration in translation, both overall and specifically when it comes to translating proverbs, revolves around the question: 'what should we translate?'. As GHAZAL HASSAN (1995,2) states: "we neither translate grammar, words, style nor sounds... we translate one thing only: MEANING". So, what is meaning then? A challenging question to answer. However, a general and simple answer was given by Ghazal (1995,2)" meaning is the product of different components taken together, occupying in certain type of text and context and directed to certain type of readership".

While translating, we do not translate grammar, we recognize its crucial role in shaping meaning. The same can be said about the other components such as words, sound and style. Our focus lies in understanding how these components interact, impact and generate meaning."

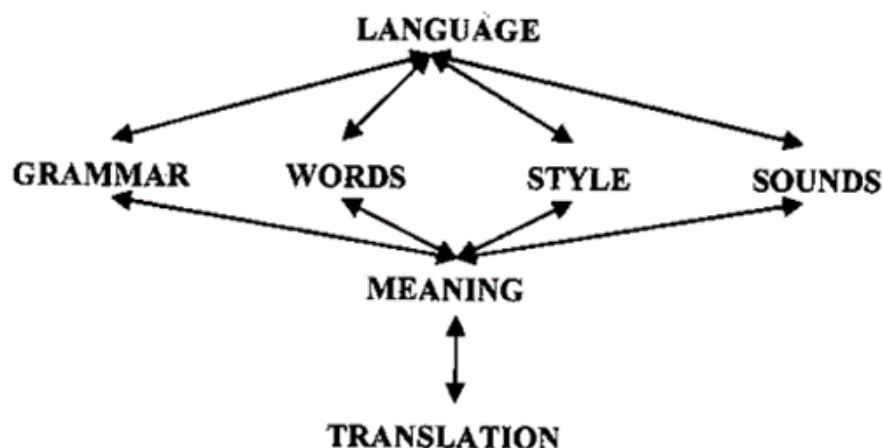


Figure 01: Illustrates the relationship between meaning, language, language components and translation (it can be read both ways, top-bottom and bottom-up).

Now that we have clarified the concept of 'meaning,' the subsequent inquiry arises: 'How do we approach translating meaning?' Translation is not a random activity but it is a process guided by various techniques and strategies, each possessing distinct characteristics. Translation strategy is 'a conceivably intentional procedure to solve a problem which a translator faces when translating a text component from one language into another.'(Baker & Saldanha, 2009,188).

It is natural to question if there exists a singular translation method applicable to any given text. In reality, a proficient translator employs a spectrum of methods within a single text. Hence, the translator must possess a comprehensive understanding of translation strategies in general and, in our specific case, the translation of proverbs. Proverbs, with their intricate and metaphorical structure, present a formidable challenge for translators. EMERY (1997) emphasizes that, particularly when dealing with proverbs, a translator must convey both the literal meaning and the communicative impact of the proverb. Given their complexity, proverbs have piqued the interest of numerous scholars, including GABER (2005), BAKER (1992), NEWMARK (1988), DICKENS (2002), GHAZAL (1995), NIDA(1964) and others.

To highlight some of the commonly employed approaches for translating proverbs, we will discuss: equivalence, literal translation, paraphrasing, omission, and glossing.

1.1. Equivalence

As stated by VINAY and DARBELNET (1958), Equivalence is a procedure which 'replicates the same situation as in the original, whilst using completely different wording.' It pertains to establishing a comparable relationship between the Target Language (TL) and Source Language (SL), aiming to use a proverb in the TL that conveys the same meaning as the SL proverb.

The concept of equivalence in proverb translation introduces several dichotomies, such as Cultural vs. Functional Equivalence, Descriptive vs. Prescriptive Equivalence, and Formal vs. Dynamic Equivalence. These dichotomies, with synonymous meanings, are extensively discussed by EUGENE NIDA in his book, 'Towards a Science of Translation'.

1.1.1. Formal equivalence

Formal equivalence centers on the structure of the Source Text (ST). In essence, it involves using a proverb in the Target Language (TL) that mirrors the meaning, structure, and vocabulary of the original proverb. Formal equivalence focuses attention to the message itself, in both form and content, one is concerned that the message in the receptor language should match as closely as possible the different elements in the source language (Nida, 1964, 156). Thus, the objective of formal equivalence is to uphold the elements of the ST, while also carefully addressing both content and form.

Some examples of formal equivalence:

يقولي شكون صاحبك نقولك شكون انت *A man is known by the company he keeps.*

اضرِب الحديد وهو سخون *Stike while the iron is hot.*

تغدى و اتمدى, اتعشى و اتمشى *After dinner rest a while, after supper walk a mile.*

1.1.2. Dynamic equivalence

Dynamic equivalence focuses on the structure of the Target Text (TT). Essentially, it involves selecting a proverb in the Target Language (TL) that carries a similar meaning but has a different structure compared to the original. NIDA introduced this concept to facilitate bridging the cultural gap between the Source Text (ST) and the TT. The goal is to evoke in the readers of the translated text the same impact as the original text had on readers of the source language. Therefore, the translator aims to achieve a 'natural translation' that appears as if it is not a translation."

Some examples of dynamic equivalence:

بالتي فات مات: *Let bygones be bygones.*

بيخلق الطالح مالصاح: *clergy's sons always turn out badly.*

بشكون شكرك يا العروسة, بما و خالتي: *every cook praises his own broth.*

بقلب البرمة على فمها تخرج الطفلة لامها: *like mother, like daughter.*

بكي ينور الملح, و يشيب الغراب: *when hell freezes / when pigs fly*

1.2. Literal translation

Literal translation involves a direct word-for-word replacement from one language to another without considering the cultural context. DICKINS (2002,16) explains that 'in literal translation, the denotative meaning of words is taken as if straight from the dictionary, but TL grammar is respected'.

This strategy is applied in proverb translation when the proverbs carry a universal message or when the translator anticipates that the Target Text (TT) reader is acquainted with the cultural nuances conveyed in the Source Text (ST).

NEWMARK (1988,69) distinguishes between three methods of literal translation:

- **Word-for-word literal translation:** it involves treating translation as a direct replacement of individual words. The focus is solely on finding equivalent words in the Target Language (TL) for the Source Language (SL) words, disregarding differences in grammar, word order, or context. Additionally, the primary emphasis is on faithfully following, imitating, and mirroring the SL, with the TL expected to replicate it blindly, perfectly, and precisely;
- **One-to-one literal translation:** According to NEWMARK, this approach represents a 'wider form of translation,' where every Source Language (SL) word corresponds to a specific Target Language (TL) word. It pays attention to collocational meanings within their potent context. This method entails translating each SL word or phrase into an equivalent word or phrase in the TL, maintaining idioms as idioms, proverbs as proverbs, metaphors as metaphors, and so forth. Moreover, all these translations are carried out in context, rather than in isolation.
- **Literal translation of meaning:** This translation method strives for close, accurate, and comprehensive translation. It emphasizes translating meaning within context, considering Target Language (TL) grammar, word order, and accounting for metaphorical and specialized language usage in the TL.

Some examples of literal translation:

الجمل ما شافش عرورتو ويضحك على عرورة صاحبو: The camel does not see it's hump and laugh about his friend's hump. (our translation)

جا يكحلها عماها: He wanted to put Kuhl in her eyes he blinded her. (our translation)

انا نحفر فقير امه وهو هاريلي بالفاس: I'm digging his mother's grave and he runs away with the axe. (our translation)

1.3. Paraphrase

Periphrastic translation of proverbs was introduced by BAKER in his book 'In Other Words.' Paraphrasing entails conveying the message of the proverb by providing an explanation in the Target Language (TL). In essence, the proverb is explained in the TL, resulting in a loss of its metaphorical form. Baker suggests this strategy when there is no equivalent TL proverb matching the Source Language (SL) proverb, or when the TL's style differs from that of the ST.

some examples of paraphrase:

انا بالمغرب لقمو وهو بالمطرق لعينيا: I advise him and want the best for him but he kicks everything and rewards with evil.

احمل ولا اهمل: if you don't like the situation you may lump it.

اللهي خلق ما يضيع: God will always be here for you.

برماه فالثقل he ignored him

1.4. Omission

Omission, as a method of translating proverbs, is another strategy introduced by BAKER. In this approach, the translator entirely deletes the proverb from the translation without providing any reference to it. This is attributed to the following reasons: (1) when there is no closely matching proverb in the Target Language (TL) for the Source Language (SL) proverb, and paraphrasing the proverb's meaning is challenging, (2) when the information conveyed by the proverb is deemed unimportant, or (3) when the proverb introduces a concept that may appear unfamiliar or unacceptable to the readers of the Target Text (TT).

1.5. Glossing

This approach was pioneered by NEWMARK (1988). It entails supplementing footnotes with additional information to clarify ambiguities in cultural, technical, and linguistic terminology.

Some examples of glossing:

جا يكحلها عماها : he wanted to put 'Kuhl' in her eyes he blinded her instead.

we add a foot-note to explain what is kuhl: 'Kuhl: a make-up used by Algerian women, they put it in the eyes'.

اندا حضر الماء يبطل التيمم : if water is available you do not need 'Al-Tayammum'.

We add a foot-note to explain what is 'Al-Tayammum': ' Al-Tayammum: clean one's face, legs, hands with earth or sand in case there is no water for making ablution before praying in Islam'.

2. Obstacles

As previously seen, proverbs are complex and mostly metaphorical expressions. Through these linguistic tools, societies articulate their culture, social dynamics, economic circumstances, and political inclinations. Proverbs serve as a conduit for reflecting the daily lives of these societies, encapsulating their traditions, beliefs, customs, and more. The nuanced nature of proverbs renders the translation process from a source language (SL) to a target language (TL) a challenging process. BAKER (1992) posits that the fact that proverbs are culturally-bond, makes the translation difficult, the reason being some concepts of SL may not exist or may not have the same meaning in TL'.

This cultural gap between the SL and the TL can introduce complications in the translation process. The more this gap is big the more the translation process is difficult. For instance, translating from French to English is comparably simpler than translating from Arabic (specifically the Algerian dialect in this context) to English. This discrepancy arises from the proximity of French and English cultures, as opposed to the marked differences between Algerian and English cultures.

Here, we outline the key challenges encountered in the translation of proverbs:

General cultural differences are sometimes bigger obstacles to successful translation than linguistic differences', this is due to the distinctive cultural attributes of each society, encompassing factors such as religion, literature, and lifestyle. Effecting a seamless transfer of meaning between two cultures can thus present a substantial challenge. (Dickins,2002)

The linguistic structure stands as an additional hurdle encountered by translators when translating proverbs. Grammatical structure can present challenges during translation due to the unique word structures in each language, influencing how ideas are expressed. Variances encompass aspects like pluralization, gender distinctions for nouns (masculine or feminine), which is a concept present in languages like Arabic but not in English. Punctuation also plays a role, and another example the English pronoun 'you' can refer to a single person or multiple persons, whereas other languages lack this distinction.

When the source language (SL) and the target language (TL) exhibit differing distinctions in meaning, it presents a challenge in translation. An example of this can be observed in the Arabic and English languages when discussing relatives. In Arabic, the father's sister and mother's sister have distinct names: "العمة" and "الخالة", respectively. However, in English, both are encompassed by a single word: "Aunt" which comes always followed by a hint to make us understand if it's paternal or maternal aunt.

Another translation challenge with proverbs lies on words that consist of a single morpheme but convey a multitude meaning. For instance, the Algerian word 'صاحا' can signify "thank you," "Hi", or an expression used when a person is disappointed by another individual. The meaning heavily depends on the tone and context, making it difficult to convey accurately from the source language (SL) to the target language (TL).

To sum up, the initial segment of our chapter delved into various aspects related to proverbs. This encompassed defining the term "proverb" in both English and Arabic, delving

into their historical origins, examining their characteristics and functions, and highlighting their overall significance, particularly emphasizing the importance of translating Algerian proverbs. We concluded this segment by drawing a comparison between Algerian culture and Anglo-Saxon culture. Moving on to the subsequent section, we focused on the intricacies of translating proverbs, including strategies employed and obstacles encountered. Now, we transition to the second chapter titled "Study and Analysis of the Corpus," where we will translate and analyze selected proverbs.

Chapter II:
Study and Analysis of the
corpus

The subsequent chapter embodies the applied aspect of this dissertation, aiming to establish a connection between the theoretical framework and practical application to enhance and clarify the preceding discourse. This chapter is structured into five primary sections. The first, second, and third segments are dedicated to the corpus: concise author's biography encompassing the corpus' introduction and the novel's summary. Moving forward, the fourth section involves the analysis of selected proverbs from the corpus, entailing their translation into the target language (TL) (English) and a subsequent analysis of the translation process. Lastly, the fifth part involves an analysis of the data gathered from the survey, aiming to address the inquiry: How do translation students approach proverb translation, and what obstacles do they encounter in this process?

1. Author's biography

Youcef YAHIA is an Algerian journalist born in 1991 in Algiers, graduated with a Masters in Information Sciences and Communication from Algiers' University 3. He began his media career in 2012, and television production was his first professional station before embarking on a career in journalism and TV animation. The year 2014 marked the launch of his radio career through the radio "JIL FM", where he presented several programs over the entire five years such as "3ICH TCHOUF" which got him receive two awards for the best radio program, the first in 2016 awarded by the Ministry of National Solidarity and Family on the subject of violence against women, and the second awarded by the UNICEF on the subject of children's rights

By conducting a survey on illegal migrants "El harraga" in Europe as part of his program "3ICH TCHOUF", he entered the writing world a year later, after having been inspired by the story of "Mohamed", the protagonist of his first novel.

Currently, YUCEF YAHIA is a journalist and program producer at the ELKASS TV channel in Qatar, and the creator of an online Radio Channel “WESH RADIO” on ClubHouse.

2.Introduction of the Corpus

While conducting our dissertation, we had the opportunity to be in contact with the author, who personally supplied us with the information presented. "من... الى الجحيم ذكريات هارب" (From... to Hell fugitive's memories) is a book telling a real story of an illegal migrant - as we call it in the Algerian dialect ‘Harrag’ - written by the Algerian journalist Youcef YAHIA, and edited by Dar El Amal House of edition in June 2022. Its cover is not just an image but a symbolic representation of the narrative within. It encapsulates the essence of the protagonist's quest, showing a young man walking between a forest and El Casbah of Algiers, carrying only a backpack and a guitar.

This book saw the day two years after an interview that the journalist Youcef YAHIA conducted with the protagonist of the book ‘Mohamed’, it is the fruit of a journalistic work. This interview took place during his involvement in a comprehensive survey on illegal migrants in Europe, as part of his Program ‘3ICH TCOUF’ on ‘JIL FM’, an interview which then turned into a need to tell the story and the harrowing experiences of young Algerian Harraga (illegal migrants) especially Mohamed's. Through this book, Youcef YAHIA brings to light the profound suffering shared by those who embark on perilous journeys, seeking refuge from the depths of hellish circumstances, and in doing so, offers a voice to the voiceless.

What sets this book apart is the author's skillful use of standard Arabic in narration and the incorporation of the Algerian dialect in dialogues (specifically the dialect Algerois), replete with a treasure trove of Algerian proverbs. This unique linguistic approach captivated us, as translation students, and led us to choose it as a corpus for our dissertation. In essence, "من... الى الجحيم ذكريات هارب"

الى الجحيم ذكريات هارب" (from... to hell fugitive's memories) promotes to the Algerian Culture, and language.

3.Book's summary

The book starts by an introduction which is a word given by Abdelrrahman AZOUG the corrector of the book saying:

"هذه الرواية جاءت من الجرح النازف والألم الكبير، انها صوت جاد وصارخ، يخرج من وسط التهميش والحقرة، ومن قلوب البسطاء النازفة باستمرار، من قلوب الرافضين للاستسلام..."-عبد الرحمان عزوق-

"This novel emerged from a bleeding wound and profound pain. It is a sincere and resounding voice coming out from the midst of marginalization and scorn, from the perpetually bleeding hearts of the downtrodden, from the hearts of those who refuse to surrender." (Our translation).

This novel is a journalistic work that was turned into a novel, conveying to the readers a real story or in other words a testimony of Mohamed's journey, a well-educated Algerian young man. Mohamed comes from a humble family in the heart of El Casbah, Algiers. He was in the morning a university student and in the evening a guitarist who loves to play Chaabi Music in his neighborhood.

Mohamed's love for his family, his city, and his country is unwavering, but the harsh circumstances and dire situation he faces force him to make a fateful decision—to leave his country or if we can say flee his homeland, the homeland that it was supposed to protect him but unfortunately it was not the case. With courage and determination, he embarks on the perilous path of illegal migration, not across the sea but through the unforgiving wilderness, from Turkey through Serbia, with the distant hope of reaching the UK, a place he envisions as a heaven of hope and opportunity. However, what begins as a hopeful journey takes a tragic turn.

This book delves deep into the intricate details of Mohamed's journey, it offers an intimate and raw portrayal of the trials and tribulations faced by those who dare to dream beyond their circumstances. Throughout the book, readers will be taken on a roller-coaster ride, as the protagonist confronts formidable challenges, including harsh landscapes, human traffickers, and the constant threat of discovery. With vivid storytelling, YOUCEF YAHIA masterfully captures the emotions, fears, and hopes that define the journey of countless illegal migrants or as they are known in the Algerian Dialect "El Harraga".

In a world where migration has become a defining global issue, "من... الى الجحيم ذكريات" (from... to hell fugitive's memories) is a timely and powerful narrative that sheds light on the personal and emotional dimensions of this phenomenon. It brought forth a true gem that will resonate with readers, inspiring empathy and understanding for the dreams and struggles of "El Harraga" everywhere. This book is a testament to the enduring power of hope and the human capacity to overcome adversity in the pursuit of a better life.

4. Analysis of the selected proverbs

Below are 14 proverbs extracted from the corpus, each accompanied by an explanation, a translation, and an Analysis for the translation:

- **Proverb n°01, p:11**

In the early hours of the morning, exactly at 6a.m, the protagonist -Mohamed- found himself struggling to wake up and get out of his bed while his alarm clock was blaring incessantly which made his middle brother complain about it. As he lays there, he couldn't help himself to think about the small room they all shared. Wondering is it his phone's light so bright or his bedroom's walls enjoy coming together. Where he used the proverb "الضيق في القلوب" to express that It's not the place's tightness that matters; it's the togetherness in our hearts that counts.

"...أمسك بهاتفي من جديد، وبكل ثقة هذه المرة أطفئ منبهتي... أتمعن النظر في نافذة الغرفة المغلقة

بإحكام وضوء شاشة هاتفي منعكس عليها باصما على زخرفة عشوائية مميز

لطالما تساءلت، هل هي قوة إضاءة هاتفي؟ أم أن جدران غرفتي تعشق التقارب؟

وبما ان هاتفي لا يعدو أن يكون مجرد نقال خال من كل الصيحات التكنولوجية فالإجابة واضحة وضوح

الشمس... الضيق في القلوب، هذا ما كانت تقوله أمي ويردده عقلي في كل مرة أتسائل فيها عن السبب..."

▪ Explanation of the proverb

The Algerian proverb “الضيق في القلوب” is literary translated into “tightness is in the hearts”, employed when the ambiance is pleasant, yet the physical setting may not be ideal, or the inverse the place is good and big yet the companionship is not. It encapsulates the notion that good times are derived from the people you are with, emphasizing that the essence of a home lies in the companionship it holds, not the walls that enclose it. And the writer used this proverb here to show that the protagonist tries to make himself feels better by saying that even if their house is small the love of the family makes it bigger.

▪ Our translation

“I grabbed my phone again, and turned off the alarm. I stared intently at the tightly closed window, and the light of my phone cast on it forming a special random pattern... I have always wondered, is it my phone’s light so bright, or my room’s walls enjoy coming closer together? And since my phone is nothing more than a simple technology-free mobile device, the answer is crystal clear... *‘it’s not the walls that make a home; it’s the warmth within’* that what my mother used to say, and my mind repeated every time I wonder about the reason.”

▪ Analysis of the translation

In this example, we have chosen a translation by equivalence, specifically a dynamic equivalence; which it involves selecting a proverb in the Target Language (TL) that carries a

similar meaning but has a different structure compared to the original. Our decision to employ this strategy was influenced by the presence of a comparable proverb in the TL: *"it's not the walls that make a home; it's the warmth within."*

This proverb universally conveys the idea that a home is defined by the people we live with, highlighting the importance of human connections over physical infrastructure. It reflects the notion that despite our varied expressions, human beings fundamentally share a common essence. We believe that a literal translation is possible also and would keep the translation closely aligned with the source text, presenting a more natural and authentic rendition for the target reader.

▪ **Proverbs n°02-03, p:13**

Their house was quite small, requiring Mohamed to share the room with his two brothers. Everything in their house was old, particularly the heater in their room. their mother consistently asks them not turn it off, because of his younger brother who feels cold at night. However, Mohamed believed the heater served little and they should get rid of it, often made his mom angry. She would use *"الهدرة ساهلة واللسان ما فيه عظم"* which literally means "speaking is easy and tongue has no bones" implying that he always complains without doing nothing. another proverb is invoking was *"عمش ولا اعمى"* referring to the heater, suggesting that while old, it was still better than nothing.

"فأنا انام امام الباب، لأنني اخر من ينام واول من ينهض ويرقد ايمن اخي الأوسط بجانبني، بينما يسكن انيس زاوية الغرفة قبالة المدفأة.

'خوكم الصغير يتتحالو الغطا فالليل وما يعرفش يرقد، ما طفولوش الشوفاج البرد عليه'

كانت هذه باكورة تعليمات امي اليومية قبل النوم، ولكن مع مرور الأيام ايقنت ان الآمال التي كانت تضعها امي على المدفأة مبالغ فيها وكبير كبر الضحيج الصادر عنها دون فائدة حقيقية، لقد كان وجودها مشابها لعدمه وتشبثها بحائط الغرفة لم يكن سوى شكليا فقط، فبرودة الشتاء لم تكن لتقاوم بمدفأة تفوقني سنا:

'العجوز... الباندويل هذا لوكان تهنيئا منو تديري فينا مزية... راهو حاكم بلاصة برك'

كانت هذه الجملة التي توجب في كل مرة صراع الاشواوس بيني وبين امي.

'اللي ما عجبوش الشئ يشمر على يديه، يخدم، يشري... الهدرة ساهلة واللسان ما فيه عظم' ترد على

بحزم قبل ان تضيف بنبرة اقل صرامة وأكثر حنان

'يا وليدي... رانا نجوزوا بيه حتى يفرج ربي، وناس بكري قالوا *عمش ولا اعمى*'

▪ Explanation of the proverbs

The Algerian Proverb “*الهدرة ساهلة واللسان ما فيه عظم*” is literary translated into “speaking is easy and the tongue has no bones”, it is used to describe individuals who excel at talking but lack action. It's employed to characterize those who consistently complain but never take action, or those who give advice without being in a similar situation. The proverb emphasizes that speaking is easy, but taking action and following through is much more challenging.

The second proverb “*عمش ولا اعمى*” is an Algerian proverb that literally translates to "having a speck in the eye is better than being blind." It is used to describe situations where one possesses something, albeit imperfect or aged, yet it is valued more than having nothing at all.

▪ Our Translation

« ... I sleep in front of the door because I'm the last to sleep and the first to wake-up, my middle brother Aymen sleeps next to me, while Anis sleeps in the corner of the room opposite the heater.

‘Your younger brother moves a lot while sleeping and loses his blanket, he can’t sleep when he feels cold, so don’t turn the heater off’.

These were my mom’s daily strict instructions before we go to sleep, but as the days passed, I was sure that my mom’s hopes on this heater were greater like the noise that comes from it without any benefit. It makes no difference whether it’s here or not, because we couldn’t overcome the winter’s cold with a heater older than me.

‘You know mom, if you get rid of this heater you will do a huge favor, it’s only occupying the space’. This sentence would always ignite a fight between my mother and I.

‘If you are not pleased with how things are, roll up your sleeves and work, buy a new one... *easier said than done*’. She answers before adding with a less severe, and a softener tone: ‘my son... that’s all what we’ve got for now, we have to keep it until things will work out God willing, and as old people said *half a loaf better than no bread*.’

▪ Analysis of the translation

For these proverbs, like the one mentioned earlier, we advocate for a translation by equivalence as the most effective strategy. For the proverb ‘الهدرة ساهلة و اللسان ما فيه عظم’, a formal equivalence approach is appropriate. Here, our objective is to select a proverb in the target language (TL) that closely mirrors the meaning, structure, and vocabulary of the original proverb, which in this instance is “*easier said than done*.” This formal equivalence strategy preserves the essence and wisdom of the original while ensuring the translated proverb effectively conveys the intended message in the target language.

Conversely, for the proverb ‘عمش ولا اعمى’, we find a more fitting approach in dynamic equivalence. In this case, our aim is to use a proverb that maintains a similar meaning while differing in structure: “*half a loaf is better than no bread*.” This dynamic equivalence strategy

allows for a proverb in the TL that encapsulates the essence of the original, ensuring the cultural meaning and wisdom are conveyed effectively to the target audience.

▪ **Proverb n°04, p:19**

Mohamed had a unique and cherished relationship with his grandmother. He held a deep love for her, and the feeling was reciprocated. She would openly express him as her favorite. Their relationship was extraordinary, and he consistently found solace, wisdom, and love in her presence. This special connection often led his mother to ponder about the secret of their love, questioning if she held the same affection for the others as well. Here, his grandmother employs the proverb: 'واش جاب الساقية لبحر الطوفان' to say that there is no point of comparison in this situation.

'محمد عويينة وحدة عندي' فتد امي عليها محاولة نرفزتها"...:

'والاخرين ماشي ولادك؟ ومريومة ترقد في عبونك كل ليلة بصح ماشي عويينة؟ غير محمد لي عويينة؟'

تتساءل امي عن سر التسمية وسبب قرب قلب جدتي مني، بالرغم من حب جدتي للجميع، وأبرز مثال

اختي الصغيرة مريم التي تقضي لياليها بين احضانها.

'محمد هو اول العنقود، اول الغيث، اول فرحة، اول بكية تسمعت فالدار، اول فقسة، معزتو غالية ووحدھا،

يحبني وحنين عليا، وحنانتو كبيرة تقول حنانة ولية، واش جاب لجاب يا بنتي... واش جاب الساقية لبحر

الطوفان'

▪ **Explanation of the proverb**

The Algerian proverb 'واش جاب الساقية لبحر الطوفان' is literary translates to « *what brings the river to the ocean* », it is used to highlight a disproportionate comparison between two entities, especially in terms of their magnitude or value. It conveys the idea of questioning the relevance or appropriateness of making such a comparison due to the stark contrast or incongruity between the two.

▪ Our Translation

“‘Mohamed is the only apple of my eye’

So, my mother said trying to annoy her:

‘And the other’s they are not your children? And Meryouma, she sleeps between your arms every night but she’s not the apple of your eye? The only one is Mohamed?’

My mother wonders about the secret of this naming, and the reason why I’m my grandmother’s favorite, despite her love for everyone, and the great example of that is my little sister Meriem who spends her nights in her arms.

‘Mohamed is the first cluster in the family, the first rain drops, the first joy, the first cry heard in the house, the first bloom, he is so dear to my heart, he loves me and so nice to me, he’s very kind-hearted and gentle, what are you comparing my dear daughter *why comparing the river to the ocean*’.

Or: we omit the proverb and say:

‘...., what are you comparing my dear daughter.’

▪ Analysis of the translation

Regarding this proverb, we believe two strategies can be utilized. The first involves a literal translation, and the second entails omission. A literal translation effectively conveys the intended meaning, as seen in '*why compare a river to the ocean*,' preserving both meaning and natural structure in the target language (TL). The second approach, omission, is suitable because the proverb repeats information already conveyed. We opt for these strategies due to the lack of an equivalent proverb in the target language (TL).

▪ Proverb n°05, p:25

The writer describes the local café that Mohamed passes by every single morning. Its proprietor “Ami Mouloud”, was an elderly man with a youthful spirit. He holds a great passion for Chaabi music, which always emanated from his café. Ami Mouloud was an ardent supporter of the ‘Mouloudia’ football team and held a deep reverence for Algerian martyrs. The café served as a gathering spot for neighbors every morning, where they would come together for their morning coffee.

As Mohamed passes by the café, a part of his routine, he exchanges greetings with Ami Mouloud, who kindly offers him coffee. Mohammed graciously declines, as he does not find the taste to his liking. It is in this moment that he reflects on the proverb: "كول واش يعجبك و البس" "كول واش يعجب الناس" to convey the notion that personal preferences vary, but one's style remains a matter of objective judgment.

"امر بجانب المقهى فيقابلني عمي مولود مرتديا لباسه المعتاد 'الشونغاي' الذي لا يتغير بتغير الأزمنة والفصول، وان فعل، فيكون ذلك بارتداء اسود اللون بدلا من الأزرق، او حتى الأبيض في بعض الأحيان، مثلما هو الحال عليه اليوم، ألقى عليه التحية الصباحية المعتادة:

'صباح الخير ديدو' فيرد:

'نهارك مبروك وليدو... قهيو؟'

يسالني عارضا علي شرب قهوته التقليدية للمرة الالف، فارد عليه بإجابة طبق الأصل لسابقتها معتذرا بلباقة 'لا لا تعيش... استقهيوت فالدار'

لم تكن لدي لا الرغبة و لا الجرأة لتجريب مذاق القهوة التي يحضرها، و لو لمرة واحدة في حياتي، بل كنت استغرب كيف يستطيع هؤلاء شربها، قبل ان اجيب نفسي في كل مرة بالمثل الشعبي القائل 'كول واش

يعجبك و البس واش يعجب الناس'

▪ Explanation of the proverb

The Algerian proverb « *كول واش يعجبك و البس واش يعجب الناس* » is literary translated to '*eat what you like, and dress what the others like*', it encourages an individual to consume what they prefer in terms of food while adhering to societal norms in attire. It emphasizes maintaining a balance between personal preferences and societal expectations, promoting the idea of expressing oneself while respecting the cultural or social context.

▪ Our Translation

I pass by the café and see Ami Mouloud wearing his usual « Shanghai », which he doesn't change no matter the weather and seasons, and if he does, he only changes the color from black to bleu and even white sometimes as today.

I greet him saying: "Morning Didou"

He answers "Good morning son... a coffee! "

He offers me to drink his coffee for the nth time, and I give a replica answer like the previous ones apologizing:

"No thanks.... I already had it at home "

I didn't have neither desire nor dare to taste his coffee, not even once in my life, in fact, I was wondering how these people can drink it, before answering myself with the proverb which says: "*eat what pleases you, and wear what pleases the others*".

▪ Analysis of the translation:

Here, the proverb '*كول واش يعجبك و البس واش يعجب الناس*' has a matching proverb in the target language: "*eat what pleases you, and wear what pleases the others.*" Therefore, employing a translation by equivalence is the most appropriate strategy in this case, ensuring the target text (TT) resonates with the target reader. The specific equivalence utilized here is

formal equivalence, as we've adopted a proverb that mirrors the meaning, vocabulary, and structure of the source language.

▪ **Proverbs n°06-07, pp: 26- 27**

Ami Mouloud had a distinct and unique style, the “Shanghai” (The Shanghai is a traditional Algerian outfit, particularly worn by individuals from El Casbah, especially fishermen) which he wore on all occasions, and no matter the weather. Mohamed often found this outfit amusing.

On this particular day, Ami Mouloud wore a special Shanghai, an unusual choice of white compared to the typical blue or black Shanghai. Mohamed playfully teased him, sarcastically remarking how stunning he looked today. Mohamed’s father disagreed with this assessment and compared Ami Mouloud to a shrouded person. However, Ami Mouloud remained convinced that his outfit was quite stylish, especially given the compliment from Mohamed. He cleverly employed the proverb " *اللي فاتو وقتو ما يطمع في وقت الناس* " suggesting that as one ages, the younger generation often holds better insights into matters of fashion and style.

They continued their discussion when Mohamed's father commented on the unsuitability of the outfit for the freezing weather of that day. Ami Mouloud chimed in with another proverb: " *الحطة تغلب اسميظ* " literally translating to "style beats cold." In essence, he was emphasizing the importance of maintaining a stylish appearance regardless of the weather.

"اواصل حديثي مع عمي مولود مغازلا الشونغاوي الذي يعتمره اليوم:

'حطة جديدة هذي ديدو، اول مرة نشوف تشونغاوي ابيض'

فتأنيبي الإجابة بصوت تحجبه أوراق جريدة بيدو ان صاحبها كان مركزا مع حديثنا أكثر من تركيزه مع ما حملته الجريدة من اخبار اليوم.

'واش من حطة؟ تشونغاوي ابيض... تقول راه مكفن...'

'...اللي فاتو وقتو مي يطمع في وقت الناس يا بوجمعة، انت راك تشوف فيه كفن و المصاغر قالو

حطة، احنا وقتنا فات معناها هوما اللي يحكمو'

قبل ان يضيف: ' حتى ولو كان ما واتانيش، انا نواتيه... هذاك هو الصح.'

▪ Explanation of the proverb

The Algerian proverb « *اللي فاتو وقتو مي يطمع في وقت الناس* » emphasizes the importance of acting in accordance with one's age, particularly for the elderly. It suggests that one should embrace their current stage in life rather than longing for the time that has already passed, underlining the significance of accepting our age and behaving accordingly.

▪ Our Translation

I carry on complementing Ami Mouloud Shanghai: “this is a new style Didou, a white Shanghai first time seen! “

When an answer comes from a voice hidden by the newspaper's pages, it seems that its reader's attention was on our conversation more than on the news.

“What a style are you talking about? with this Shanghai he looks like a shrouded man“

Ami Mouloud interrupts him, in a cynical way: “ *Boujamaa you're old what do you know about fashion*, you see it as a shroud, but the youngsters are saying it's stylish, and our era has gone so they know better “

Before adding: “and even if it doesn't suit me, I suit it... that's the most important thing.

▪ Analysis of the translation

In this case, the proverb '*اللي فاتو وقتو ما يطمع في وقت الناس*' encapsulates a notion that is not explicitly present in the target language culture. It suggests that when a person becomes old, they should behave in a manner befitting their age and not attempt to imitate the youth. Therefore, we suggest employing an omission of the proverb, followed by a paraphrase that focuses on conveying a specific aspect of the proverb. For example, we could paraphrase by

stating: 'you are old, what do you know about current fashion?' to effectively communicate the intended meaning in the target language.

'...السميقي داير حالة وانت ضاريلي تشونغاي ومارينة؟ ينعل بوها حطة'

يرد حاجي وهو يقترب من تقبيل الفرن المشتعل تحت ابريق القهوة التقليدي لإشعال سيجارته، في إشارة منه الى البرد الشديد والذي يتطلب لناسا يضمن دفئا اشد مما يرتديه عمي مولود.

'الحطة تغلب اسميظ'

يهاجم عمي مولود من جديد، بمثل امازيغي، يعني ان الهيئة الجميلة تغلب برودة الطقس.

'هاذيك عندكم في الدشرة ماشي فالقصة'...

▪ Explanation of the proverb

The Algerian proverb 'الحطة تغلب اسميظ' is a creative proverb originated in 'الحطة تغلب البرد'. However, the author chose to use the Kabyle word 'اسميظ' (cold) to emphasize the Kabyle identity of the character (AMI MOULOUD). This proverb literally translates to 'style beats cold.' It is used to highlight the importance of maintaining style and appearance, even in unfavorable weather conditions, implying that one should prioritize style even during cold days."

▪ Our Translation

“It’s freezing outside and you’re wearing only a Shanghai and sandals? Screw this style! “

Hadji replies, nearing the blazing stove under the coffee pot, referring that it is very cold outside which means we have to wear clothes that guarantee more warmth than what Ami Mouloud’s wearing.

“Style beats cold “

Attacks Ami Mouloud again with an Amazigh proverb, which means that we should be stylish even on cold days.

Or we use the equivalent:

“Rain or shine, style is mine”

Answers Ami Mouloud saying that we should be stylish no matter the forecast.

▪ **Analysis of the translation**

For this proverb, we suggest two distinct options for translation. The initial choice involves adopting an equivalent proverb in the target language, such as *'rain or shine, style is mine.'* However, this strategy requires the omission of the sentence that follows the proverb: *بمثل أمازيغي، يعني أن الهيئة الجميلة تغلب برودة الطقس إيهاجم عمي مولود من جديد*. This sentence elucidates the proverb in a cultural context, explaining that the beautiful appearance triumphs over the cold weather, using an Amazigh expression. Since the chosen proverb is not of Amazigh origin, this explanatory sentence is not compatible. On the other hand, the second option involves a literal translation of the proverb while preserving the natural structure of the target language and retaining all components of the original text.

▪ **Proverb n°08, p:56**

Mohamed comes from a humble, financially constrained family. Their house was quite small for them, but the family's love was bigger. He often contemplated the circumstances of their home, holding onto the hope that one day, upon completing his education and securing a job, he could improve their living conditions.

Actually, he was nearing the end, it was the final day of exams, the concluding chapter of his academic journey, he has never been motivated but he found an unexpected surge of motivation on this particular morning, the power of the proverb he employed " *ما بقاش قد اللي* " — signifying that little remained — served as his source of inspiration, urging him to give his best until the very end.

"اقضي ليلتي بين مزيج من الاحلام والأوهام والكوابيس، ككل الليالي، قبل ان يوقظني منبهني من تسلسل نومي في عز ذروته الحلوة، أتذكر جيدا انه كان اخر سبت من أيام الامتحانات وهو ما اعطاني قليلا من الدعم المعنوي لتحدي ذلك البرد القارص، حضرت نفسي بحيوية غير معهودة ولسان تفكيري يقول:

'استمتع... انه اخر يوم من أيام الامتحانات'

ويلغة جزائرية بحتة ' ما بقاش قد اللي فات' هي أشهر فقط انهي من خلالها امتحانات السداسي الأخير المتبقي واحصل على شهادتي الجامعية التي طالما انتظرتها.... "

▪ Explanation of the proverb

The Algerian proverb "ما بقاش قد اللي فات" is often used in moments of diminishing hope, fading motivation, or waning courage, particularly when facing adversity or unpleasant situations that seem enduring. It serves as a beacon of hope and encouragement, emphasizing that there isn't much left, rekindling the belief that the difficult phase will soon pass.

▪ Our Translation

"I spend my night; like every night, amidst a blend of dreams, illusions, and nightmares. Before my alarm wakes me from my deepest sleep. I remember that it's the last Saturday from exams days, which motivated me to face that bitter cold. I have prepared myself with unusual motivation, saying to myself: 'Enjoy... it's the last day of exams'

It's a matter of months only to finish the last semester exams and finally obtain my long-awaited university degree..."

▪ Analysis of the translation

While translating this specific proverb, we encountered a situation where a direct equivalent did not exist in the target language. Despite this, we identified an alternative in the form of the idiomatic expression "*to be halfway*." However, upon careful consideration, we concluded that the best course of action was to completely omit the proverb from the translation.

This decision was driven by the fact that the proverb essentially reiterated information that had already been communicated in the text. Removing it entirely did not disrupt the text's flow and actually contributed to a more natural and coherent presentation. This strategic omission ensured that the overall meaning and cohesion of the text remained intact while enhancing its readability and fluidity for the target audience.

▪ **Proverb n°09, p:94**

Life seemed to have charted a path of sadness and sorrow for Mohamed, a stark contrast to his hopeful dreams. Overwhelmed by despair, he descended into depression, contemplating a singular solution to escape this persistent misery – contemplating "El Harrga," as it's called in Algeria. Illegal migration appeared to be the answer, promising a new life, renewed hope, and the prospect of a decent livelihood.

Within himself, Mohamed grappled with the daunting realization of the risks posed by this perilous adventure. Yet, he pondered on the adage 'واش خسر اللي عمرو ما ربح؟' questioning what he truly had to lose, having already lost everything he held dear.

"...وفي اسوء الحالات سأعود الى الجزائر الى نقطة الانطلاق، او بالأحرى الى ما انا عليه الان، فلن

اخسر شيئاً عدا ايام او سنوات من عمري، وما فائدة السنوات ان كانت عجافا؟

لا معنى لمفهوم الوقت وأهميته وضرورة استغلاله وعدم تضييعه و و.... إذا كان وقتا للمعاناة والإحباط،

كنت في كل مرة اطمئن نفسي في لحظات شكها وضعفها قائلاً:

واش خسر اللي عمرو ما ربح؟'

ما الذي سأخسره وانا الذي لم اتذوق طعم الريح من قبل؟ ما الذي سأخسره وانا الذي خسرت أغلي ما لدي

في طريق بناء مستقبلي... دراستي."

- **Explanation of the translation**

The Algerian proverb "لواش خسرت اللي عمرو ما ربح؟" posed in the form of a question, inquiring what someone devoid of possessions truly loses. This phrase is invoked in moments of despair, reflecting a defeated individual attempting something new or unfamiliar. If they succeed, it is a gain; if not, it doesn't matter, for they never possessed it in the first place.

- **Our Translation**

"... and in the worst-case scenario, I will return to Algeria, to the starting point, or rather to where I am now. I won't lose anything except days or years of my life, and what's the meaning of years if they are barren.

There is no concept such as the meaning of time, the importance of time and not wasting time, and and and ... if it's a time of suffer and sadness. Each time, I reassured myself in moment of doubt and weakness, saying: '*you cannot lose what you never had.*'

What will I lose when I've never tasted the flavor of victory before? What will I lose when I've already lost the dearest thing to me on the path of building my future... my education."

- **Analysis of the translation**

The proverb being discussed encapsulates a fundamental and universal concept; that one cannot face loss or failure if they never venture into risks or endeavors. It essentially conveys a notion of preserving what one has by avoiding unnecessary risks. To effectively convey this universal concept in another language, it is appropriate to use a translation by equivalence, particularly employing a formal equivalence approach. In doing so, we seek to find a proverb in the target language that mirrors the meaning, vocabulary, and structure of the original proverb. In this case, an equivalent proverb that aligns with the intended message is: '*you cannot lose what you never had.*' This equivalence ensures that the essence and wisdom of the

original saying are maintained, allowing the target audience to grasp the fundamental idea conveyed by the proverb across different cultures and languages.

▪ **Proverb n°10, p:111**

It was Friday, a day synonymous with couscous for a typical Algerian family like Mohamed's. Despite the regular complaints upon seeing the dish every Friday, it was a beloved staple. Mohamed was no exception in this regard. However, this particular Friday was not a usual one. It marked the day before Mohamed's departure, the beginning of his upcoming adventure. As was eating the couscous, he did so with a sense of farewell, unsure of when he would taste it again. His consumption seemed like a symbolic farewell to both the meal and the individuals gathered around the table. Which caught his father's attention, who had been unaware of Mohamed's imminent plans.

He observed his son devouring the couscous he had often complained about, employing the end of the proverb "تاكل فالغلة و تسب فالملة" highlighting his son's ingratitude over time—complaining, yet ultimately consuming the dish.

'نعم صحنين كاملين تناولتهما اليوم وكأني بي أودع هذا الطبق الى اشعار غير مسمى، و هو ما لفت انتباه والدي"ضارب زوج طباسا تاع طعام باللبن و تسب فالملة"

في اشارة منه الى الكمية التي تناولتها، رغم تدمري الدائم، حاولت ان اكون دبلوماسيا الى ابعد درجة في ردي، فالوسواس الذي كان بداخلي خوفا من كشف مخططي، كان يدفعني في كل مرة للتبرير، تبرير كل شيء، حتى ولو تعلق الامر بتناول طبق يوم الجمعة الروتيني، عفوا، التقليدي، اجبته بأنني لم اتناول وجبة العشاء ليلة أمس وهو ما جعل احساسني بالجوع يتضاعف، وبما ان مسامع امي كانت تحوم حول اجابتي اضفت بعد المحسنات بقولي ان كسكس اليوم يختلف ذوقه عن البقية:

'البارح ما تعشيتش حاجي، دخلت عيان علابيها قتلني الشر اليوم، و زيد الطعام تاغ اليوم بنين ماشي كيما عوايد، اه لعجوز...؟'

▪ Explanation of the proverb

The original version of this Algerian proverb is “تاكل فالغلة و تسب فالملة”, it conveys the idea of someone consuming the fruit of the land and then insulting the community or religion that provided it. This proverb is employed to highlight ingratitude towards one's country, parents, or anyone who has done a good for the individual.

▪ Our Translation

“... yes, I ate two full plates today, as if I’m bidding farewell to this dish indefinitely, that is what caught my father’s attention, who said:

‘You devoured two plates of couscous with sour milk, *you really cast dirt into the fountain of which you drunk from*’

Referring to the quantity I ate, despite my constant nagging, I tried to be as diplomatic as possible in my response, my anxiety and the fear of exposing my plans, drove me each time to justify, justify everything; even if it was only about eating the usual Friday dish, oh sorry, the traditional dish. I answered by saying that I didn’t have dinner last night, which made me starving, and since my mother’s ears were hovering around my answer, I complemented her couscous, saying that it had a different taste compared to the previous ones

‘I was tired yesterday when I got home and I didn’t have dinner, that’s why I’m starving today, plus today’s couscous is very delicious not as the usual, huh, Mom?’

▪ Analysis of the translation

The proverb "تاكل فالغلة و تسب فالملة" is employed in this context in a cynical manner, where a father humorously teases his son for complaining about the couscous but paradoxically ends

up devouring two plates of it on that very specific day. In capturing the essence of this proverb in English, an appropriate equivalent saying is "*to cast dirt into the fountain of which you drank from.*" This metaphorical expression conveys the same underlying message of being contradictory or ungrateful, making a translation by equivalence is the most suitable strategy. It ensures that the intended meaning and cultural implications of the original proverb are effectively conveyed in the target language while maintaining the essence of the situation and the humor within their exchange.

▪ **Proverb n°11, p:128**

Once reaching Turkey, Mohamed met other Harraga (illegal migrants) from various regions of Algeria, a common occurrence in the El Harraga journey. They formed a group, sharing the journey together. They have stayed in a small apartment for few days, waiting for the leader's signal to proceed. During this time, they exchanged their Harraga stories, their motivations, and the deep sorrow and disappointment they harbored towards their home country—a country that should have protected them but instead compelled them onto the perilous path of uncertainty. The conversations carried the weight of their shared experiences and the harsh reality of their circumstances.

United by their shared struggles, they found solace in music. Given Mohamed's talent as a guitarist, they spent hours singing Harraga songs, including KAMAL MESSOUADI's "يا غربتي يا غربتي من بعد ما كنت فضة اليوم رجعت" "في بلاد الناس". This particular song featured the poignant proverb "من بعد ما كنت فضة اليوم رجعت نحاس", symbolizing their loss of all they once possessed and the transformation into unrecognized individuals in a foreign land.

يا غربتي في بلاد الناس، يا غربتي في بلاد الناس، ومن شافني يقول هذا براني، من بعد ما كنت فضة اليوم رجعت نحاس والثوب اللي لبستوا هو عراني، انا اللي كنت ندبر على الناس اليوم تبدل عقلي بهيالي'

- **Explanation of the proverb**

The Algerian Proverb "من بعد ما كنت فضة اليوم رجعت نحاس" reflects the regret for past good times when a person held a value they no longer possess today. It embodies a sense of loss and nostalgia for the time when they were more esteemed or cherished.

- **Our Translation**

“My, oh, my estrangement in people’s land, my, oh, my estrangement in people’s land, and whoever saw me will recognize me as a foreigner, *after I used to be silver, today I have turned to brass*, and the dress who used to cover me today is making me feel naked, I who used to guide others, today my mind has become foolish.

- **Analysis of the translation**

The proverb used in this context is embedded within the lyrics of KAMAL MESSOUADI’s song 'يا غربي في بلاد الناس'. In this particular case, we firmly believe that employing a literal translation is the most fitting strategy. The song's lyrics hold a unique significance and a nuanced meaning, and a literal translation ensures the integrity and authenticity of the original message. It allows us to capture not only the linguistic aspects but also the cultural and emotional essence of the song, presenting the intended message in a form that resonates closely with the target audience, thereby maintaining the true spirit of the proverb as intended by the singer.

- **Proverb n°12, p:244**

Once Mohamed confirmed that the trip went well, he mustered the courage to call his parents and disclose the truth. He revealed he was in Turkey, not Bejaia as he had initially conveyed before his departure, and that he had chosen the path of El Harrga. As any mother would, his mother expressed her suspicions, recalling that she had doubted his supposed trip to Bejaia for work. However, she remained understanding and open to conversation. On the other

hand, his father's reaction was more severe. Filled with anger and a sense of betrayal, he refused to talk to him. He felt a deep sense of disappointment and used the proverb "جبتو للدنيا... لعبهالي" which translates literary to "I've raised him, but he ended up clever than me," epitomizing his feelings of being outwitted by his own son.

اما والدي، فكانت ردة فعله اقوى وأعنف، بعدما استشاط غضبا من سماعه الخبر ورفض الفكرة رغم علمه بعدم جدوى ذلك الان بعد رحيلي...

'جبتو للدنيا... لعبهالي' هكذا أجاب ابي والدتي لحظة بلوغ الخبر لمسامعه، لقد كان غضبه كبيرا، ورفضه قاطعا للخطوة التي أقدمت عليها ووصل به الامر الى رفض الرد على مكالماتي، حيث بقي كذلك لمدة طويلة بعدما اقسم بعدم الحديث الي، لقد كانت القضية بالنسبة له قضية مبداء وشرف وقناعة، اما بالنسبة لي فهي قضية مستقبل فقط.

▪ Explanation of the proverb

The Algerian proverb 'جبتو للدنيا... لعبهالي' is literary translated to 'I raised him, then he fooled me'. This saying is often used by parents, either sarcastically when a child excels beyond their parents in a certain aspect, or in moments of disappointment when the child betrays their parents.

▪ Our Translation

« ... as for my father, his reaction was stronger and harsher. After he flared-up in anger when he heard the news, and rejected the idea even though he knew it was useless now that I was gone.

'*He fooled me*', this is how my father answered my mother when she told him the news. His anger was great, and he vehemently rejected the step I had taken, to the point of refusing to answer my calls, remaining to his vow of not speaking to me for a long time. For him it's a matter of pride, honor, and conviction, while for me it's just a matter of future."

▪ Analysis of the translation

In approaching the translation of this proverb, we encountered a challenge due to the absence of a direct equivalent in the target language. A literal translation would have compromised the coherence and understanding of the proverb in the target language. Hence, we made the deliberate decision to opt for a paraphrased translation, which allowed us to convey the essence of the original proverb effectively. Through this paraphrase, '*he fooled me*,' we managed to elucidate the intended meaning of the proverb by illustrating the anger of the father. This choice ensured that the translated phrase would be clear and meaningful to the target audience, capturing the essence and purpose of the original proverb.

▪ Proverb n°13, p:292

Throughout his journey, Mohamed encountered numerous challenges and met a diverse array of people, finding himself imprisoned multiple times, as an illegal migrant.

In one such episode of being detained, while confined alone in a jail cell, he was pleasantly surprised to see his friend Younes entering. A mix of emotions flooded him—sorrow for Younes' failed plan yet happiness for the companionship, knowing he was no longer alone in this predicament. Younes shared the same sentiment upon seeing Mohamed in the cell. Together, they found a strange humor in their shared situation, despite the hardships. They laughed, finding solace in their camaraderie amidst adversity. Younes encapsulated their experience using the proverb "*هم يضحك وهم يبكي*" signifying that some misfortunes can evoke both laughter and tears.

"انه يونس، يا لها من صدفة، صدفة جعلتني انفجر ضاحكا لرؤيته، ضحك صاحبه طرح السؤال نفسه في الوقت نفسه، سؤال نطقي به السننتا بتناغم موحد قائلة:

'واش راك تدير هنا؟'

استغربت تواجده واستغربت تواجدي هنا، الا ان الاقدار، على ما يبدو قررت جمعنا من جديد، قضينا اوقاتنا لا تتسى، انا ويونس، داخل تلك الزنزانة اللعينة، ضحكت كثيرا عليه، بعدما علمت انه تم القبض عليه بالطريقة ذاتها، مثل كل مرة وضحك على كثيرا، بعد سماعه لمخططي الذي باء بالفشل، ولم نكن في الحقيقة سوى بصدد الضحك على أنفسنا وعلى حالنا، ولسان هذا الاخير يقول: ' **هم يضحك وهم يبكي** '

▪ Explanation of the proverb

The Algerian proverb "**هم يضحك وهم يبكي**" is literally translated to "some miseries make us laugh, others make us cry." This saying is utilized when a person finds themselves in an unexpected or challenging situation that might seem unbelievable, yet instead of panicking, they react with laughter. It reflects the ability to find humor in awkward or difficult situations.

▪ Our Translation

« ... it's Younes, what a coincidence! A coincidence that made burst out laughing when I saw him, and he did the same, he asked me a question that our tongues harmoniously uttered: 'what are you doing here?'

I was surprised by seeing him here, but it seems that fate had decided to bring us together. We've spent unforgettable times inside that bloody cell Younes and I. I laughed a lot when I heard that he was arrested in the same way like every time, and he laughed a lot either when he heard about my plan that went up in smoke. In reality we were only laughing at ourselves and our situation, when Younes murmured: '*miseries are funny sometimes*'..."

▪ Analysis of the translation

While selecting the translation strategy for this proverb, we considered the absence of a direct equivalent in the target language. Much like the preceding proverb, a seamless literal translation was not feasible. Therefore, we opted for a paraphrased translation approach, aiming to capture and maintain the intended meaning conveyed in the source text. By choosing this

approach, we were able to rephrase the proverb in a way that resonates with the target audience while preserving the essence of the original message. The paraphrased translation, 'miseries are funny sometimes,' allows the proverb's wisdom and insight to endure through a relatable and meaningful expression in the target language.

▪ **Proverb n°14, p:369**

Upon Mohamed's arrival in Paris, life proved to be far more challenging than he had envisioned. Struggling to secure shelter, find employment, and at times, even meet basic human needs like food. Fortunately, he had a friend volunteering at the university campus where essential food supplies were provided to students. Their friend, a consistent volunteer, supported them by sharing some of the food supplies and would often humorously use the proverb 'من لحيتهو بخرلو' when giving them food.

“على شاكلة باريس قضيت أيامي بليل ، لا قديم يعاد ولا جديد يذكر ، تأرجح بين ورشات البناء والأسواق في بعض الأحيان والمطاعم كأعوان نظافة في أحيان كثيرة في يوميات طبق الأصل لما سبق ؛ بحثا عن مدخول يكفل لنا الصمود ، صمود كنا نستعمل كل السبل والطرق للمحافظة عليه ، مهما كانت الظروف ، وفي غياب فرص العمل في بعض الأحيان ، كنا نلجأ إلى مكاتب الاعانة الاجتماعية الخاصة بالطلبة المقيمين في الحي الجامعي للحصول على كميات من المواد الغذائية ، ولحسن حظنا ، فإن صديقنا الروجي كان من بين المتطوعين القائمين على ما كان يسهل مأموريتنا في كل مرة نتوجه فيها للحصول على المساعدات ؛ أين كان يقابلنا الروجي ، وهو يخاطبنا مازحا : 'جبتولنا المعروفة حتى لفرنسا، من لحيتهو بخرلو...'

▪ **Explanation of the proverb**

The proverb 'من لحيتهو بخرلو' is an Algerian saying that translates literally to 'he made fire out of his beard.' To illustrate its meaning, we recall a common childhood experience: on our parents' birthdays, we would request money from them to purchase gifts. However, we

would end up buying these gifts using their money. This proverb symbolizes a situation where a person performs a favor for another person using the latter's own money, things, etc. so in other words they did not really help.

▪ **Our translation**

Like in Paris, nothing new I spent my days in Lille oscillating between construction sites, sometimes the markets, and often at restaurants as cleaning agent, in a routine replica to the previous, seeking an income that insures our resilience. Resilience we used all means and methods to preserve it, regardless the circumstances. And in the absence of job opportunities, we would go to the social assistance officers for students residing at the university campus to get some food supplies. Fortunately for us, our friend El-Rouji ★ was among the volunteers facilitating our mission every time we went to obtain supplies. El- Rouji ★ always receives us, jokingly saying:” you brought us nepotism even in France”.

★: Algerian nickname given to red-headed people

▪ **Analysis of the translation**

We believe that a translation by omission is the most appropriate strategy in this case, there are two primary reasons supporting this choice: Firstly, there is no equivalent proverb in the target language. Secondly, the source proverb essentially reiterates information already expressed, making its inclusion redundant in the target text. To enhance understanding, we utilized glossing to provide a clear explanation of the term "El-Rouji. This combined approach ensures the translation is clear, concise, and culturally accessible while maintaining the integrity of the original meaning.

5. Survey's Data Analysis

5.1 Analysis of the Translation students' answers

We shared with students in the Translation Department, students in Master 1 and Master 2 a Google Form document, tasking them with the translation of proverbs and stating of the obstacles faced in the process. Notably, the proverbs were presented without context, adding an additional layer of complexity to the translation task. This approach was designed to assess their proficiency in understanding and conveying the intended meanings of the proverbs, considering the challenges that arise when the cultural and contextual background is not readily available. The objective was to see how translation students deal with such expressions while translating them. In the end, we received a total of 20 responses to the survey.

Table (1) represents the results of the proverbs translated by the students. It will show the frequency of correct, wrong, acceptable answer, as well as unanswered proverbs. After representing the student's answers, we will tackle each proverb separately, present examples of students answer and represent the data in pie charts so as to make it easy for the reader.

| Proverb | Correct answer | Acceptable answer | Wrong answer | Unanswered |
|---------------------------------------|----------------|-------------------|--------------|------------|
| "الضيق في القلوب" | 0 | 0 | 1 | 5 |
| "الهدرة ساهلة و اللسان ما فيه عظم" | 4 | 0 | 11 | 5 |
| "عمش ولا أعمى" | 1 | 1 | 12 | 6 |
| "واش جاب الساقية لبحر الطوفان" | 0 | 0 | 13 | 7 |
| "كول واش يعجبك و البس واش يعجب الناس" | 1 | 10 | 5 | 4 |
| "اللي فاتو وقتو ما يطمع في وقت الناس" | 0 | | 15 | 5 |
| "الحطة تغلب اسميظ" | 0 | 1 | 8 | 11 |
| "ما بقاش قد اللي فات" | 2 | 2 | 8 | 8 |
| "واش خسر اللي عمرو ما ربح" | 0 | 0 | 16 | 4 |
| "تاكل فالغلة و تسب فالملة" | 0 | 2 | 10 | 8 |

| | | | | |
|-------------------------------------|---|---|----|----|
| "من بعد ما كنت فضة اليوم رجعت نحاس" | 0 | 0 | 15 | 5 |
| "هم يضحك هم يبكي" | 0 | 0 | 13 | 7 |
| "جبتو للنديا لعبهالي" | 0 | 0 | 12 | 8 |
| "من لحييتو بخرلو" | 0 | 0 | 8 | 12 |
| Total of answers is 20 | | | | |

Table (1): Student's translations

Proverb (1): "الضيق في القلوب"

Table (1) shows that there were no correct answers provided. However, 75% of the responses were incorrect, offering translations like "the heart is confined" or "only our hearts are in tight space." Additionally, 25% of the students did not submit any translation.

The following diagram makes the above statistics more vivid:

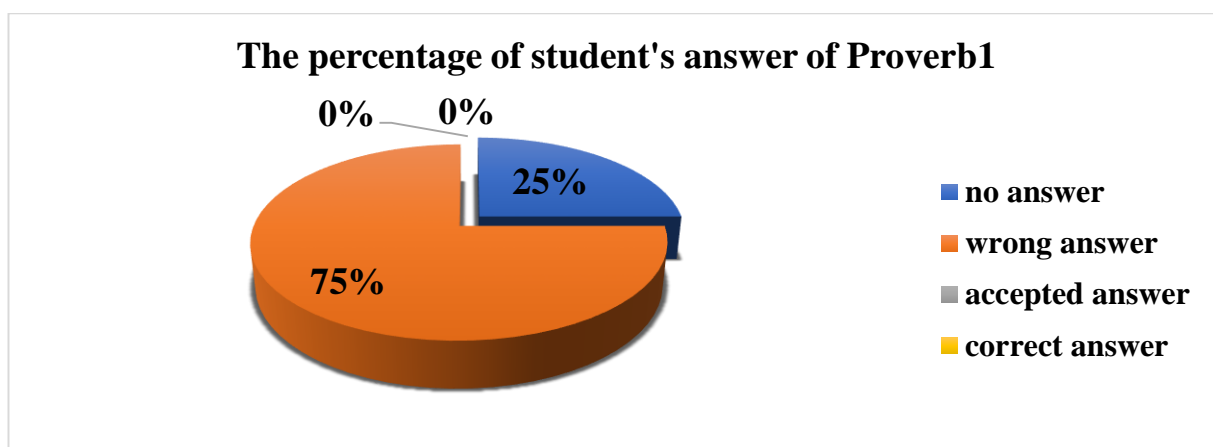


Figure 02: The percentage of student's answer of Proverb1

Proverb (2): "الهدرة ساهلة و اللسان ما فيه عظم"

As we can notice in table (1) 20% of the provided answers were correct. for example: 'easier said than done' or 'actions speak louder than words'. On the other hand, 55% of the responses were incorrect, often involving literal translations such as 'talking is easy and the tongue has no bones.' Additionally, 25% of the responses were left unanswered.

The following diagram makes the above statistics more vivid:

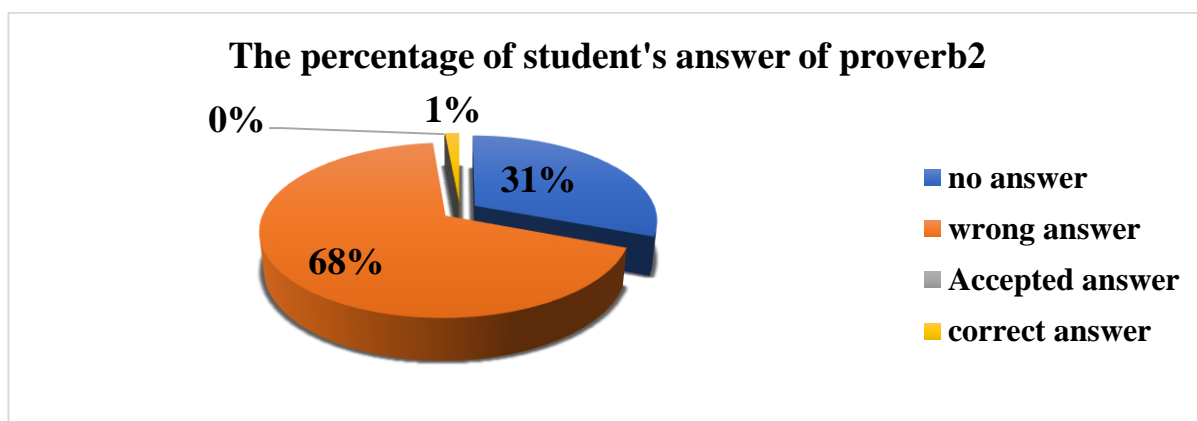


Figure 03: The percentage of student's answer of proverb2

Proverb (3): 'عمش ولا اعمى'

Table (1) shows that 5% of the students provided a correct answer using the English equivalent 'half a loaf is better than no bread.' Moreover, 5% of the students offered acceptable answers within a particular context by paraphrasing the meaning to 'hardly seeing is better than being blind.' However, the majority, constituting 60% of the responses, provided incorrect translations. Notably, 30% of the students chose not to answer, expressing their lack of knowledge regarding the equivalence.

The following diagram makes the above statistics more vivid:

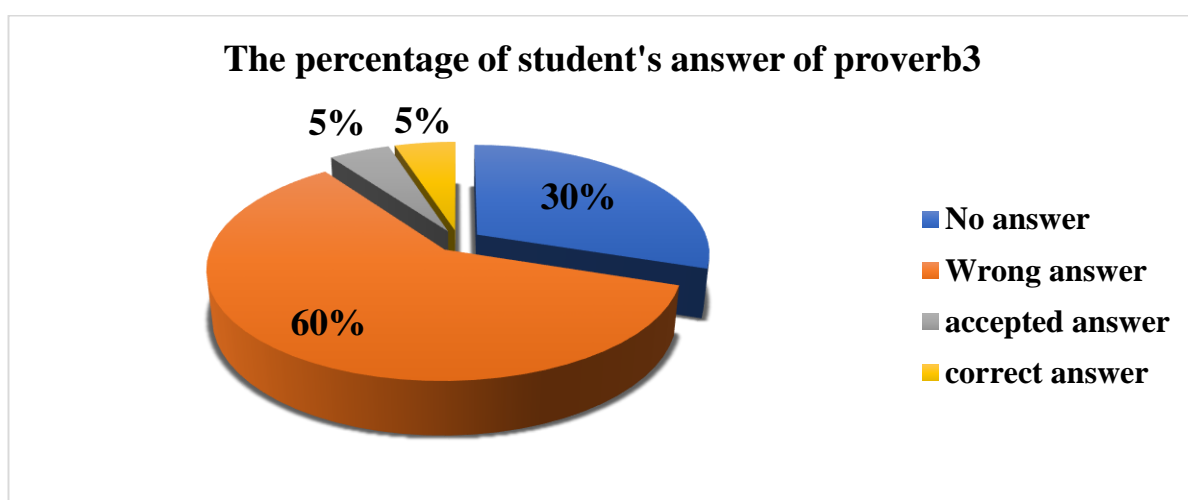


Figure 04: The percentage of student's answer of proverb3

Proverb (4): 'واش جاب الساقية لبحر الطوفان'

As observed in Table (1), the majority, accounting for 55% of the responses, were incorrect. These included explanations for the proverb such as 'like comparing apples and oranges' or literal translations like 'what brought the waterwheel to the sea.' Furthermore, 35% of the responses were left unanswered.

The following diagram makes the above statistics more vivid:

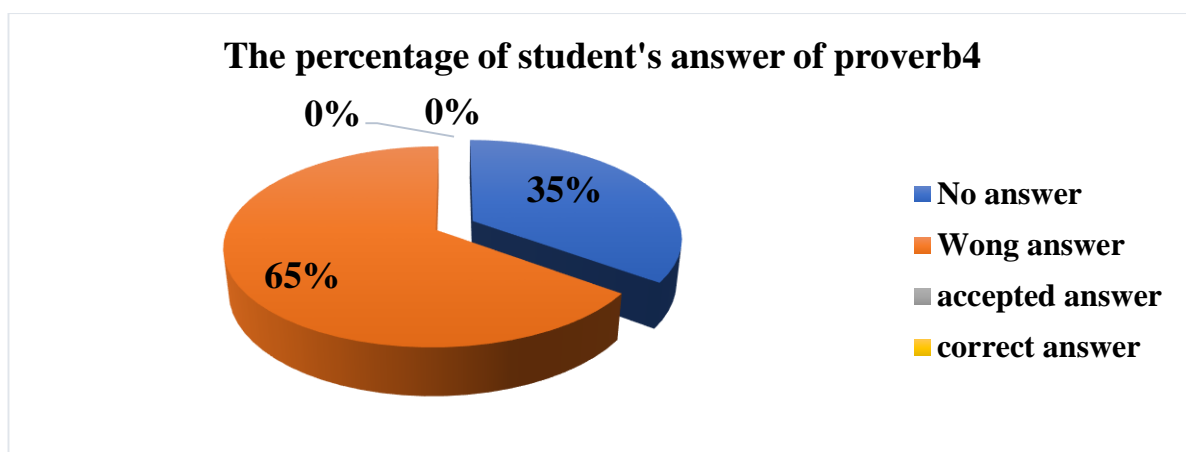


Figure 05: The percentage of student's answer of proverb4

Proverb (5): 'كول واش يعجبك و البس واش يعجب الناس'

Table (1) indicates that only 5% of the responses were correct, providing the English equivalent: 'eat what pleases you but wear what pleases the others.' Conversely, 50% of the responses were acceptable, offering a literal translation like: 'eat what you like but wear what the others like.' However, 25% of the answers were incorrect, presenting awkward translations with grammatical or stylistic errors, such as: 'wear what people can like but eat what you like.' Meanwhile, 20% of the responses were left unanswered.

The following diagram makes the above statistics more vivid:

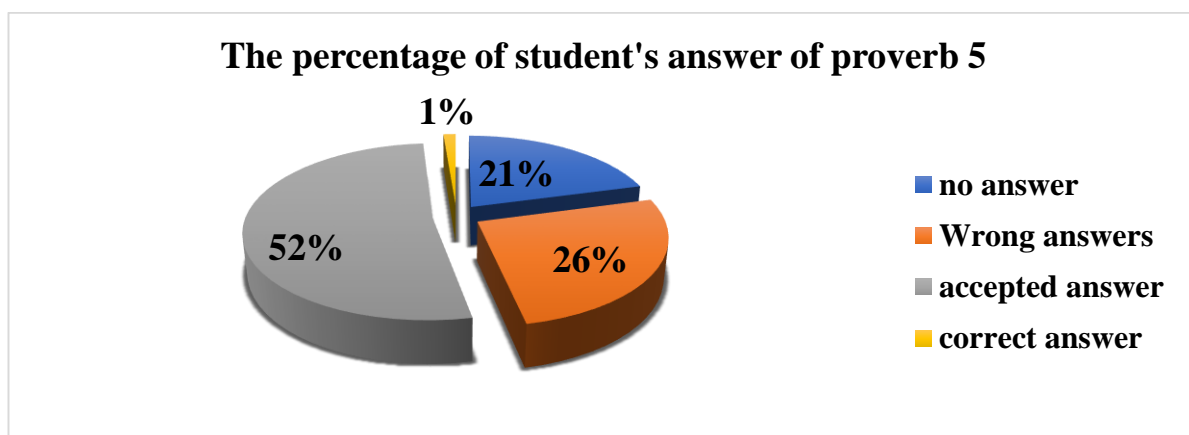


Figure 06: The percentage of student's answer of proverb 5

Proverb (6): 'اللي فاتو وقتو ما يطمع في وقت الناس'

Table (1) distinctly illustrates that 75% of the students provided incorrect answers. These responses included literal translations devoid of meaning in the target language, such as 'For those who have passed the time and do not covet people's time.' Additionally, some responses contained awkward translations with grammatical, stylistic, or spelling mistakes, like 'The one whom his time passed, ain't allowed to greed over other's time' or 'Whoever lost his youth should accept it.' Conversely, 25% of the responses were left unanswered.

The following diagram makes the above statistics more vivid:

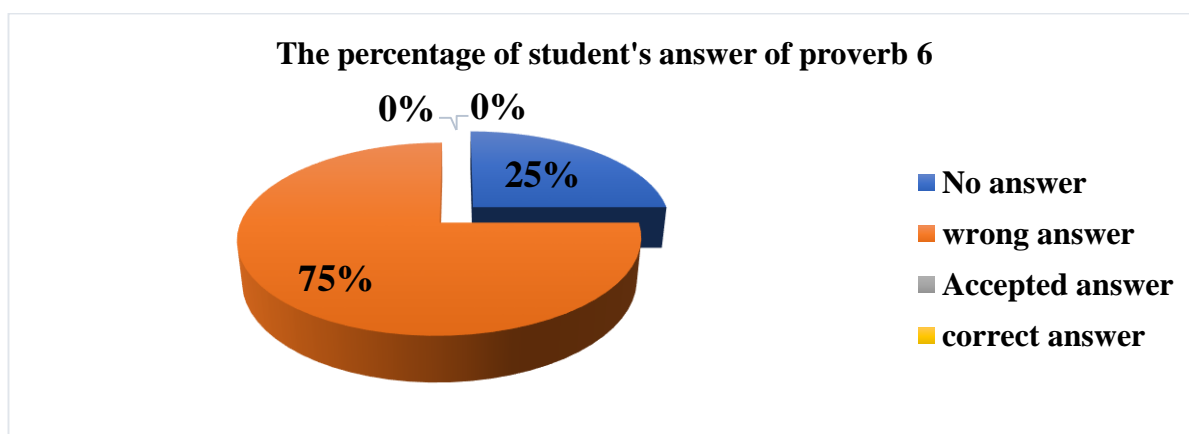


Figure 07: The percentage of student's answer of proverb 6

Proverb (7): الحطة تغلب اسميظ'

Table (1) illustrates that 55% of the students did not translate the proverb, stating their lack of knowledge regarding the English equivalent. Meanwhile, 40% of the responses were incorrect, featuring inappropriate word choices like 'Beauty wearing more important than anything' or 'Elegance beats cold.' In contrast, a mere 5% of the responses were deemed acceptable, employing a literal translation strategy and rendering the proverb as 'style beats cold.'

The following diagram makes the above statistics more vivid:

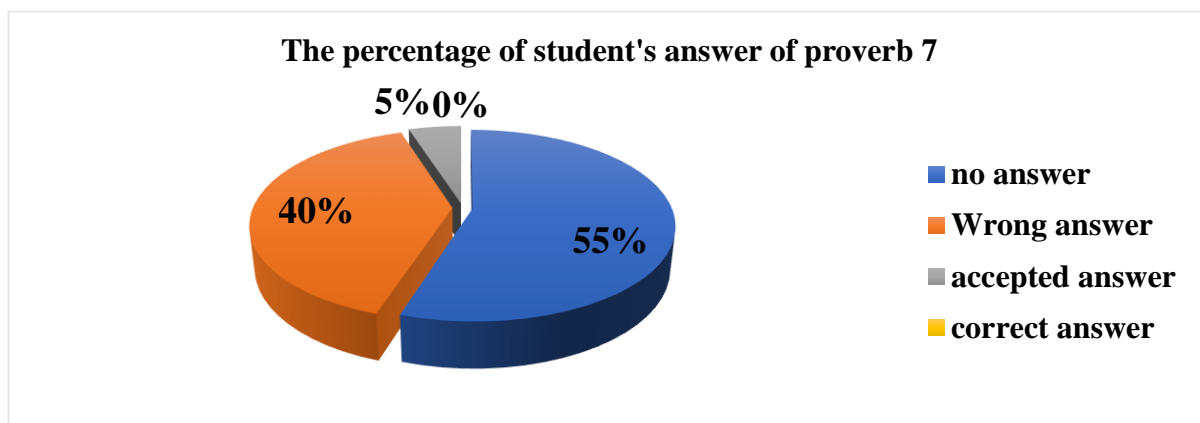


Figure 08: The percentage of student's answer of proverb 7

Proverb (8): ما بقاش قد اللي فات

In Table (1), we notice that only 10% of the students provided a correct answer by offering the equivalent translation: 'you are halfway.' Another 10% produced acceptable answers by paraphrasing it as 'not much time left.' Conversely, a significant 40% of students provided incorrect translations by attempting a literal approach, resulting in phrases like 'There is no more left than what is passed.' Additionally, another 40% left the question unanswered.

The following diagram makes the above statistics more vivid:

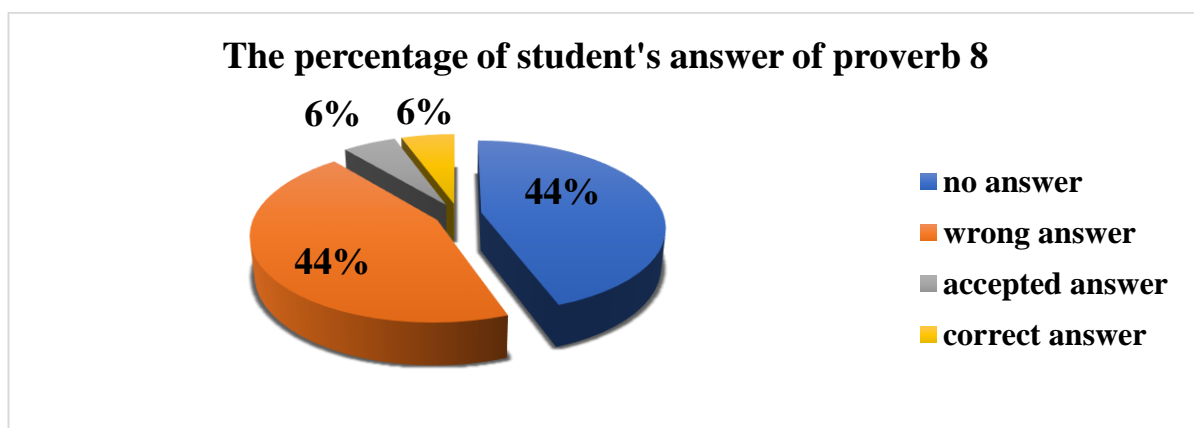


Figure 09: The percentage of student's answer of proverb 8

Proverb (9): واش خسر اللي عمرو ما ربح'

As one can notice in table (1), 80% of the answers were wrong because of the irrelevant choice of words like 'What did he lose the one that all his lifetime didn't win anything', or providing a literal translation 'What did he lose who never win a thing'. In the other hand 20% remained unanswered.

The following diagram makes the above statistics more vivid:

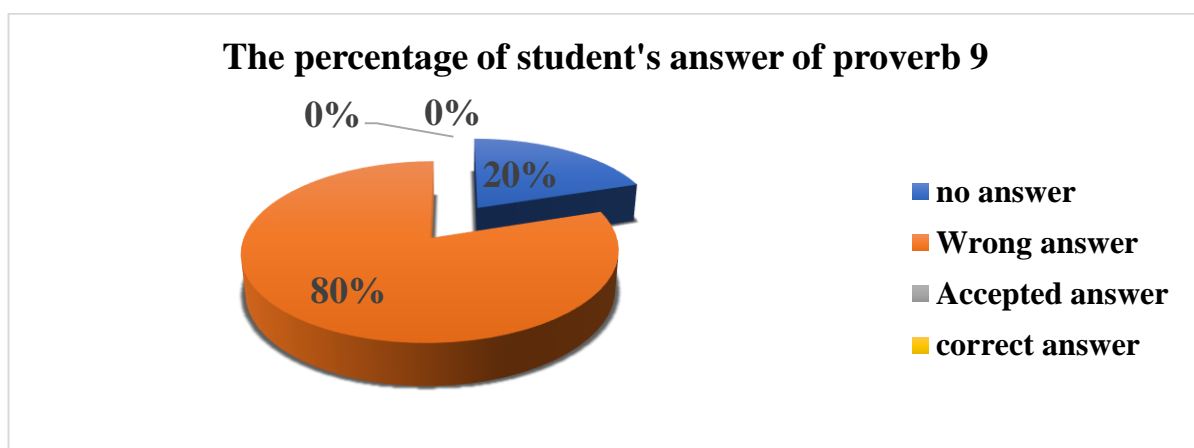


Figure 10: The percentage of student's answer of proverb 9

Proverb (10): 'تاكل فالغلة و تسب فالملة'

As evident from table (1), no correct answer was provided for this particular proverb. However, 10% of the responses were considered acceptable, utilizing a paraphrase strategy to suggest 'you are ungrateful.' Conversely, 50% of the answers were incorrect, yielding awkward translations like 'You eat on their table and talk behind their backs' or attempting a literal translation with 'You eat in the crop and curse in the community.' Furthermore, 40% of the responses were left unanswered as the students expressed their difficulty in comprehending the proverb's meaning.

The following diagram makes the above statistics more vivid:

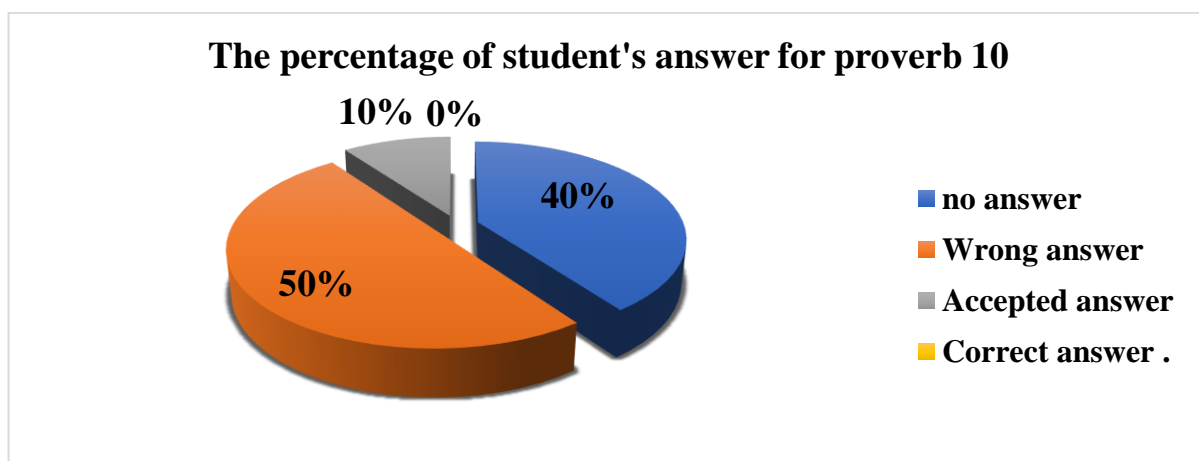


Figure 11: The percentage of student's answer of proverb 10

Proverb (11): 'من بعد ما كنت فضة اليوم رجعت نحاس'

Table (1) demonstrates that the students encountered challenges in translating this proverb. 75% of the responses were incorrect, offering literal translations that failed to convey the intended meaning in the target language and presented awkward structures. In the other hand, 25% of the responses were left unanswered.

The following diagram makes the above statistics more vivid:

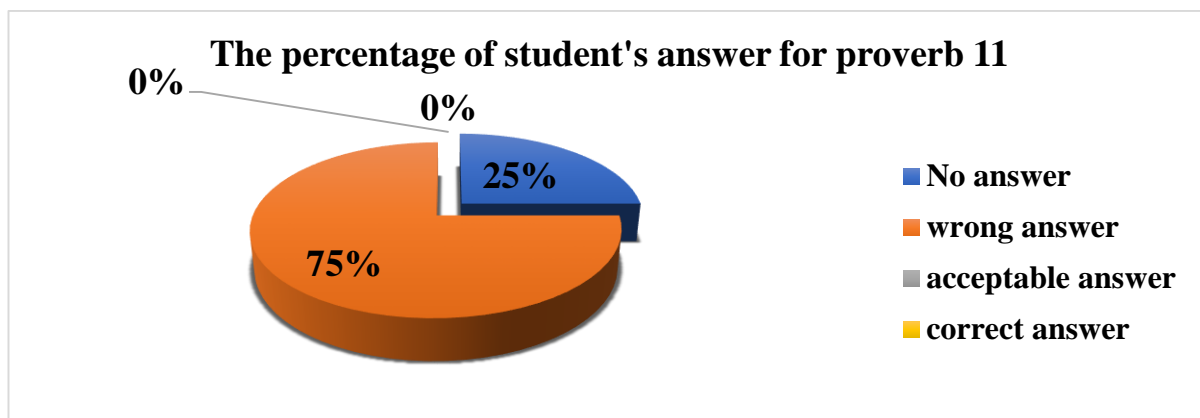


Figure 12: The percentage of student's answer of proverb 11

Proverb (12): 'هم يضحك وهم يبكي'

Table (1) depicts that 65% of the participants provided incorrect answers. For instance, some used a literal translation such as 'Some trouble make you cry, some make you laugh.' On the other hand, 35% of the participants refrained from translating the proverb, indicating their difficulty in finding the English equivalent.

The following diagram makes the above statistics more vivid:

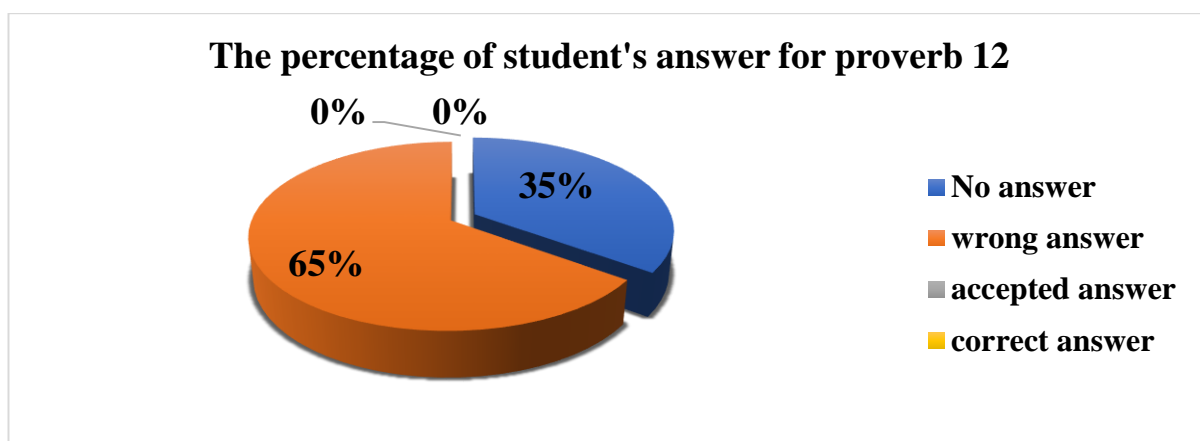


Figure 13: The percentage of student's answer of proverb 12

Proverb (13): 'جبتو للدنيا لعبهالي'

Table (1) indicates that 60% of the respondents provided wrong answers, most of these answers were literal translation like the following: 'I brought him into this world yet he played me. Whereas, 40% did not translate the proverb.

The following diagram makes the above statistics more vivid:

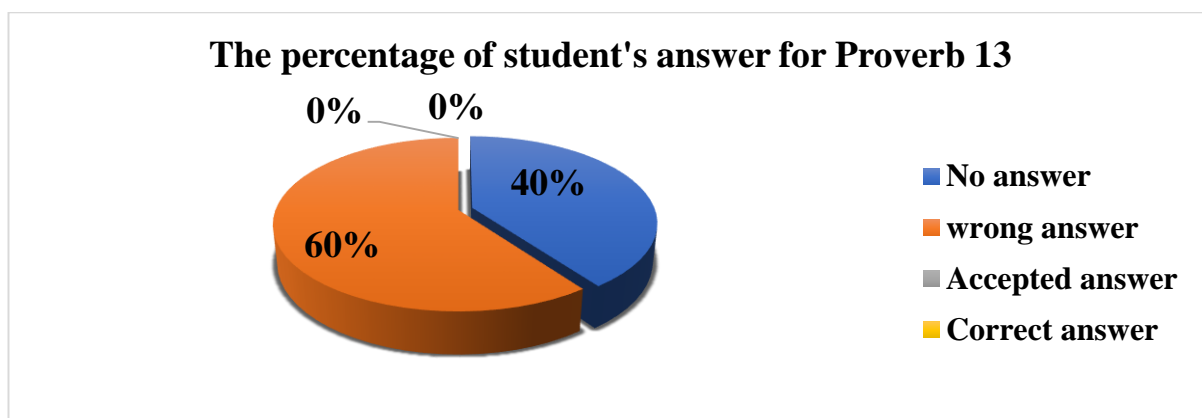


Figure 14: The percentage of student's answer of proverb 13

Proverb (14): 'من لحيته بخلو'

Table (1) shows that the students found difficulties while translating this proverb. A significant portion, constituting 60% of the students, chose not to provide a translation, expressing their lack of understanding of the proverb in the source language. On the other hand, 40% attempted to translate it, but unfortunately, their efforts resulted in incorrect answers. These translations were either awkward or conveyed an inaccurate meaning, exemplified by phrases like 'Whoever has a beard will go out' or 'Giving what they're giving for him.'

The following diagram makes the above statistics more vivid:

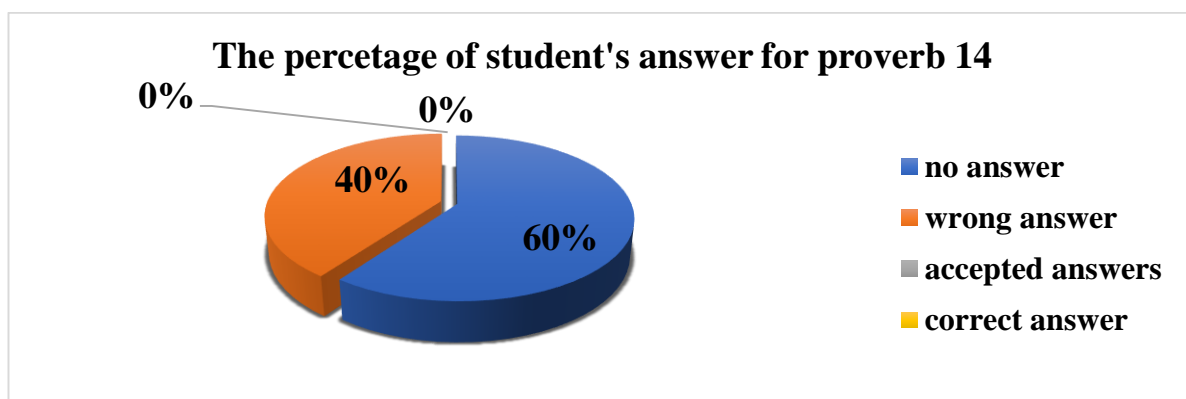


Figure 15: The percentage of student's answer of proverb 14

Based on the earlier responses, we can say that the students leaned towards two main translation strategies. The first involves a literal translation, which often failed to convey the intended meaning, resulting in awkward translations. The second strategy is translation by equivalence, aiming to find an equivalent in the target language. In cases where a direct equivalent was not available, students opted for a paraphrasing strategy explaining the proverb to capture the proverb's essence.

5.2 Obstacles of translating proverbs according to the students

At the end of the survey, we have asked the students: ‘what are the obstacles that you faced while translating?’ The students gave different answers. Their responses provide valuable insights into the complexities that arise in bridging linguistic and cultural gaps.

The students presented various obstacles they encountered during the translation process. Firstly, they emphasized the uniqueness of the Algerian language, which posed a distinct challenge due to its specific idiomatic expressions and linguistic nuances. This peculiarity often made it difficult to find precise equivalents in the target language. Moreover, the lack of exact terminology in the target language presented a significant hurdle. Students pointed out instances where certain words or phrases in Algerian proverbs did not have a direct counterpart in English, making the translation process more difficult. Students highlighted the

contextual nature of proverbs as another obstacle, emphasizing that proverbs cannot be detached from their cultural and situational contexts. This posed a challenge in translation, as the intended meaning and cultural connotations can be lost when proverbs are extracted from their context. Furthermore, the substantial linguistic disparities between Algerian dialect and English were underscored as a significant hurdle. The fundamental differences in syntax, grammar, and sentence structure necessitated a nuanced approach to translation. Lastly, the students pointed out a notable challenge: instances where the proverb in the source language simply lacked an equivalent in the target language. This gap in equivalence demanded a creative and contextually fitting translation strategy.

This chapter served as a bridge linking theoretical understanding with practical implementation and propels us toward a deeper comprehension of proverbial translation—a domain that continuously challenges and enriches the art and science of translation. We started by translating the proverbs extracted from the corpus through different strategies after explaining the proverbs. The purpose was to shed light on the diversity of approaches available to translators when tackling the nuances embedded within proverbs. Each strategy presented its unique merits and challenges, emphasizing the need for a thoughtful selection based on contextual factors, target audience, and desired message retention. The journey through these strategies showcased that while one approach may capture the essence of the proverb, another may excel in conveying the literal meaning. Moreover, our investigation extended to a survey conducted among students within the translation department, aimed at extracting valuable insights into the challenges they faced while translating proverbs. The survey responses unveiled a spectrum of difficulties, encompassing linguistic intricacies, cultural disparities, idiomatic expressions, and the critical need for contextual awareness. These findings emphasized the multifaceted nature of proverbial translation, stressing the requirement for an astute approach that goes beyond a literal word-for-word transformation. The juxtaposition of

theoretical analysis with practical application elucidated the intricate interplay between language and culture, offering a glimpse into the dynamic process of translation. It is essential for budding translators and language enthusiasts to grasp the delicate balance between linguistic and cultural elements that inherently reside within proverbs. By addressing these intricacies, translators can aim for effective, cultural sensitive renditions that resonate with diverse audiences and faithfully preserve the profound wisdom encapsulated within proverbs.

General Conclusion

During this work we aimed to investigate the translation of Algerian proverbs found in Youcef YAHIA's book 'من الى الجحيم ذكريات هارب' from the Algerian dialect into English. It aims to assess the effectiveness of conveying the essence and meaning of these expressions in the target language (T.L). In this pursuit, various translation strategies have been employed to reproduce the same impact and significance of the source text (S.T) within the target text (T.T), and we have conducted a survey among translation department students.

Our research has revealed that translating Algerian proverbs and choosing the correct equivalent words and remaining the aesthetic effects in the T.T is one of the most difficult works to achieve. translating Algerian proverbs is not a straightforward task; it requires a deep understanding of both the source and target cultures, as well as a nuanced approach to language. We have identified various obstacles, including cultural differences which pose significant challenges when attempting to transport the essence of Algerian proverbs into an English-speaking context, highlighting the need for creative adaptation and cultural sensitivity.

Simultaneously, this study has provided valuable insights into the strategies and methods that can be employed to bridge the gap between Algerian and English-speaking cultures. We believe that the five carefully selected translation strategies (equivalence, literal translation, paraphrase, omission and glossing) to convey the essence and meaning of Algerian proverbs are the most suitable tools for effectively bridging the cultural and linguistic gaps between the source and target languages. The findings underscore the importance of a nuanced and context-aware translation approach in capturing the richness and cultural significance of Algerian proverbs.

In addition to the significant difference between Arabic and English culture that make us go to understand the hidden meaning in order to attain the correct translation; each time we

came at translating a proverb, we tried to analyze and translate the S.T proverb then choosing the strategy that we might find appropriate to transmit the message in T.T.

Drawing from the findings of our analysis in translating Algerian proverbs within Youcef YAHIA's book, "من... الى الجحيم نكربات هارب", we have discerned that when tackling literary works, it is imperative to possess a profound understanding of the proverb's context and style in the source language. Additionally, it is crucial to place a heightened emphasis on comprehending the proverb's essence of the original language, ensuring the creation of cultural equivalence within the target language.

Moreover, the survey offered valuable insights into how translation students grapple with proverbs during the translation process. It revealed that translation students often (1) lack familiarity with proverbs, (2) lack practical experience in this domain and (3) lack knowledge about the target culture.

To sum up, as a recommendation, for an accurate and successful translation of Proverbs in general and Algerian proverbs in particular, it is essential for the translator to possess a deep understanding of both Arabic and English rhetoric, as well as a profound knowledge of the associated cultures. This proficiency is pivotal in ensuring that the essence and meaning of the source language proverb are faithfully conveyed to the readers of the target language.

We suggest the following themes to be handled by the coming translation students:

- Algerian proverbs into English through Machine translation;
- How does AI translate proverbs? ;
- Translating Proverbs in Multilingual AI Systems: Challenges, Strategies, and Cultural Implications.

Glossaries

| English- Arabic | |
|-----------------|------------|
| Term | Equivalent |
| -A- | |
| Alliteration | جناس |
| Art | فن |
| -B- | |
| Belief | اعتقاد |
| -C- | |
| Component | عنصر |
| creative | ابداعي |
| Culture | ثقافة |
| Cynical | ساخر |
| Comparison | تشبيه |
| -D- | |
| Demonstrate | يوضح |
| -E- | |
| Endeavor | السعي |
| Equivalence | تكافؤ |
| Evoke | تثير |
| Expression | تعبير |
| -F- | |
| Features | خصائص |
| Folk | شعبية |
| -G- | |
| Gap | ثغرة |
| -H- | |
| Heritage | تراث |
| Hyperbole | مبالغة |
| -I- | |
| Illustrate | تشرح |
| -L- | |
| Linguistic | لسانية |

| | |
|-------------|--------------|
| Literature | ادب |
| -M- | |
| Moral | عبرة |
| Metaphor | كناية |
| Meaning | معنى |
| -N- | |
| Novel | رواية |
| -O- | |
| Omission | حذف |
| Origin | أصل |
| -P- | |
| Paradox | تناقض |
| Parallelism | تواز |
| Paraphrase | إعادة الصياغ |
| Practical | عملي |
| Proverb | مثل شعبي |
| -R- | |
| Rhyme | قافية |
| -S- | |
| Strategy | استراتيجية |
| Struggle | صراع |
| Story | حكاية |
| Saying | قول |
| Sentence | عبارة |
| -T- | |
| Tradition | تقاليد |
| Translation | ترجمة |
| Theory | نظرية |
| Term | لفظ |
| -W- | |
| Wisdom | حكمة |

عربية - انجليزية

| الكلمة | مكافؤها |
|--------------|-------------|
| -ا- | |
| ادب | Literature |
| اعتقاد | Belief |
| ابداعي | creative |
| أصل | Origin |
| إعادة الصياغ | Paraphrase |
| إستراتيجية | Strategy |
| ابداعي | creative |
| -ت- | |
| تعبير | Expression |
| تثير | Evoke |
| تكافؤ | Equivalence |
| ترجمة | Translation |
| تشبيه | Comparison |
| تقاليد | Tradition |
| تناقض | Paradox |
| تشرح | Illustrate |
| تراث | Heritage |
| توازن | Parallelism |
| -ث- | |

| | |
|--------------|-------|
| Culture | ثقافة |
| Gap | ثغرة |
| -ج- | |
| Alliteration | جناس |
| -ح- | |
| Story | حكاية |
| Wisdom | حكمة |
| Omission | حذف |
| -خ- | |
| Features | خصائص |
| -ر- | |
| Novel | رواية |
| -س- | |
| Cynical | ساخر |
| -ش- | |
| Folk | شعبية |
| -ص- | |
| Struggle | صراع |
| -ع- | |
| Sentence | عبارة |
| Moral | عبرة |
| Component | عنصر |

| | |
|------------|----------|
| Practical | عملي |
| -ف- | |
| Art | فن |
| -ق- | |
| Saying | قول |
| Rhyme | قافية |
| -ك- | |
| metaphor | كناية |
| -ل- | |
| Term | لفظ |
| Linguistic | لسانية |
| -م- | |
| Meaning | معنى |
| Hyperbole | مبالغة |
| Proverb | مثل شعبي |
| -ن- | |
| Theory | نظرية |

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Appendices

Corpus

رواية

يوسف يحيى

قصة حقيقية

من
إلى الجحيم

ذكريات هارب

مِن ... إِلَى الْجَمِيمِ

ذكريات هارِب

... وجدت نفسي، بين ليلة وضحاها، أمام بثث الموتى في شهر لن يحى من ذكريتي، مها أطاك الله الأعمار، وجدت نفسي الأمس بثث الموتى، أسحبها، وأساعد في عملها ونقلها، أدركت، حينها، أن الحياة مجرد متاع ولهو إلى حين ليس إلا، إنعمت في تفكير آخر خلال تلك الأيام التي قضيتها في مساعدة الشيخ عبد الحلیم، تفكير رسخ في ذهني فكرة ترك كل ما أنا بصدد القيام به والعودة إلى الديار، وطى الأهل والأقارب والأهباب، فأخر القصة موت، وأخر المعاناة موت، وأخر مسارنا في هذه الحياة موت أيضا، فلماذا لا اعود لأموت في بلدي؟ بين أهلي؟ لماذا اجري وراء غربة دنيوية؟ وما لي في الأخير شبر في قبر؟ لهو نفسه سواء في الجزائر أو أوروبا؟ ...

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دار الأمل للطباعة والنشر والتوزيع

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“يا خو... طففيه، زوج مرات وهو يصرع فينا...
خلينا نرقدو الله يعيشك“ مناشدا إياي بغضب
مزوج بالتوسل... لقد كان أخي الأوسط “أيمن“
أكثر حظا مني وأقل منه من أنيس، فهو ينام إلى
غاية الساعة السابعة صباحا، فساعة وحيدة تكفل
له تجهيز نفسه والوصول إلى مدرسته.

أمسك بهاتفي من جديد، وبكل ثقة هذه
المرّة أطفئ منبهي... أتمعن النظر في نافذة الغرفة
المغلقة بإحكام وضوء شاشة هاتفي منعكس
عليها باصما على زخرفة عشوائية مميزة...

لطالما تساءلت، هل هي قوة إضاءة هاتفي؟
أم أن جدران غرفتي تعشق التقارب؟

وبما أن هاتفي لا يعدو أن يكون مجرد نقال
خال من كل الصيحات التكنولوجية فالإجابة
واضحة وضوح الشمس... الضيق في القلوب،
هذا ما كانت تقوله أمي ويردده عقلي في كل مرة
أتساءل فيها عن السبب.

عشر دقائق أخرى بعد الصحوّة تضيع مني
في دواليب الفراش والتفكير، إنه تفكير صباحي
لا بد منه، قد لا يحمل أي فائدة أو إضافة أو

وما يعرفش يرقد، ما طفولوش الشوفاج البرد
عليه“

كانت هذه باكورة تعليمات أمي اليومية قبل
النوم؛ ولكن مع مرور الأيام أيقنت أن الآمال
التي كانت تضعها أمي على المدفأة مبالغ فيها
وكبيرة كبر الضجيج الصادر عنها دون فائدة
حقيقية، لقد كان وجودها مشابها لعدمه وتشبثها
بجائط الغرفة لم يكن سوى شكليا و فقط، فبرودة
الشتاء لم تكن لتقاوم بمدفأة تفوقني سنا !!

“العجوز... الباندويل هذا لو كان تهينا منو
تديري فينا مزية .. راهو حاكم بلاصة برك“

كانت هذه الجملة التي تؤجج في كل مرة صراع
الأشاوس بيني وبين أمي:

“اللي ما عجبوش الشئ يشمر على يديه،
يخدم، ويشري... الهدرة ساهلة واللسان مافيه * (2)
عظم“ ترد علي بحزم قبل أن تضيف بنبرة أقل
صرامة وأكثر حنان:

“يا وليدي... رانا نجوزوا بيه حتى يفرج ربي،
وناس بكري قالوا عمش ولا أعمى“ * (3)

فرحة، أول بكية تسمعت في الدار، أول فقسة،
معزتو غالية ووحدها، يحبني وحنين عليا، وحنانتو
كبيرة تقول حنانة ولية، وأش جاب لجاب يا بنتي
.. وأش جاب الساقية لبحر الطوفان* (٤)

تجيب جدتي فيخرس كل متساءل... وأولهم
أنا ...

من المطبخ أدخل مباشرة الحمام، أو الأحرى
الشرفة التي حولها والذي إلى حمام، أفتح الحنفية
وأتناول الصابون فأسمع صوت أمي مناديا:
"محمد، ماكاش الماء، راهي الستة ونص .."

لقد كان التزود بالمياه يتوقف عند السادسة
صباحا، مثلنا مثل أغلب أحياء الجزائر العاصمة
آنذاك ...

"وزيد... ماتغسلش لتم البرد عليك، أرواح
للكوزينة"

أدخل المطبخ فتناولني إناء من الماء الدافئ بعدما
مزجت بين البارد الموجود في الدلو والساخن من
على الفرن، أغسل، فأتوضأ، أصلي، ثم أعود
للمطبخ لأشرب قهوتي على أنغام شيخ الشعبي
الحاج محمد العنقي، لقد كان ذلك بمثابة تقليد في

“ صباح الخير ديدو ” فيرد:

“نهارك مبروك وليدو.. قهوة؟”

يسألني عارضا علي شهر ب قهوته التقليدية
للمرة الألف، فأرد عليه بإجابة طبق الأصل
لسابقاتها معتذرا بلباقة:

“ لا لا تعيش.. استقهويت فالدار ”

لم تكن لدي لا الرغبة ولا الجرأة لتجريب
مذاق القهوة التي يحضرها، ولو لمرة واحدة في
حياتي؛ بل كنت أستغرب كيف يستطيع هؤلاء
شربها، قبل أن أجيب نفسي في كل مرة بالمثل
الشعبي القائل “ كول واش يعجبك والبس واش
يعجب الناس ”
(Eat what you like and wear what others like)
أواصل حديثي مع عمي مولود مغازلا
التوشنغاي الذي يعتمره اليوم:

“حطة جديدة هذي ديدو، أول مرة نشوف
تشونغاي أبيض”

فتأتيني الإجابة بصوت تحجبه أوراق جريدة
يبدو أن صاحبها كان مركزا مع حديثنا أكثر من
تركيزه مع ما حملته الجريدة من أخبار اليوم.

“واشمن حطة؟ تشونغاي أبيض... تقول
راهو مكفن”؟ Sounded

أستدير ضاحكا فإذا بأبي في ركن القهوة
يداعب جريدته ويرتشف كوب القهوة التي
يحضرها عمي مولود، وهو جالس فوق مقعده
الصغير الذي يرافقه أينما حل، فمقهى “البيجة”
وإن وفر لك القهوة وموسيقى الشعبي وطرب
عصافير المقنين والكناري التي يرببها عمي
مولود، إلا أنه لا يوفر لك المجلس ومن أراد ذلك
فليحضر معه كرسبه أو “الطابوري”؛ مثلما يقول
صاحب المحل، رداً على المتذمرين من ذلك.

“صباح الخير حاجي”

“صباح النور يا...“ يقطعه عمي مولود،
متهكما؛

(6)
“اللي فاتو وقتو ما يطمع في وقت الناس يا
بوجمة، أنت راك تشوف فيه كفن والمصاغر قالو
حطة، احنا وقتنا فات معناها هو ما اللي يحكمو”

قبل أن يضيف: “حتى ولو كان ماواتانيش، أنا
نواتيه... هذاك هو الصبح”

لقد كان عمي مولود شخصا كله حيوية
ونشاط وروح الدعابة لا تفارقه، بحس فكاهي
وروح شبابية كبيرة رغم تجاوزه سن السبعين

“السميقرى داير حالة وأنت ضاربلي تشونغاي
ومارينة؟؟ ينعل بوها حطة”

يرد حاجي وهو يقترب من تقبيل الفرن
المشتعل تحت إبريق القهوة التقليدي لإشعال
سيجارته، في إشارة منه إلى البرد الشديد والذي
يتطلب لباسا يضمن دفئا أشد مما يرتديه عمي
مولود.

“الحطة تغلب أسيظ”

يهاجم عمي مولود من جديد، بمثل أمازيغي،
يعني أن الهيئة الجميلة تغلب برودة الطقس.

“هاذيك عندكم في الدشرة ماشي فالقصبه”

يجيب بوجمة وغيوم دخان سيجارته تودع
شفتيه نحو الأعلى...

أدخل بابتسامة ولباقة لإيقاف هذا النقاش
البنزطي:

لا معنى لفهوم الوقت وأهميته وضرورة
إستغلاله وعدم تضييعه وو... إذا كان وقتنا
للمعاناة والإحباط، كنت في كل مرة أطمئن
نفسي في لحظات شكها وضعفها قائلاً:

(١٨) “واش خسر اللي عمرو ما ربح؟”

ما الذي سأخسره وأنا الذي لم أتذوق طعم
الربح من قبل؟ ما الذي سأخسره وأنا الذي
خسرت أغلى ما لدي في طريق بناء مستقبلي...
دراستي.

إن كانت خسارة وقت فلا يجوز لي التفكير
في ذلك وأنا الذي خسرت مساراً دراسياً عمره
أزيد من خمس عشرة سنة في لحظة بصر... هل
بإمكاني خسارة المزيد؟ وإن حدث، فليكن،
لقد صرت لا أبالي، على الأقل سأقول لنفسي
حينها: إنني فعلت ما كان يجول بخاطرها ولم أتردد
أو أخف أو أراجع، هذا هو المهم، والأهم الآن
هو أن أحاول بكل ما أوتيت من عزم وقوة وفكر
وامكانيات في النجاح فيما أصبو لفعله.

بعد عشرة أشهر بالضبط من مغادرتي لمقاعد
الكلية، التقيت ذات مساء بصديقي وأحد أبناء

لدي، لذة لم يذقها لساني من قبل وشرهة منقطعة
النظير تلك التي تناولت بها صحن الكسكسي؛
نعم صحنين كاملين تناولتهما اليوم وكأني بي
أودع هذا الطبق إلى إشعار غير مسمى، وهو ما
لقت انتباه والدي:

“ضارب زوج طباسا تاع طعام باللبن وتساب
قاللة”

في إشارة منه إلى الكمية التي تناولتها، رغم
تدمري الدائم، حاولت أن أكون دبلوماسيا
إلى أبعد درجة في ردي، فالوسواس الذي كان
يداخلني خوفا من كشف مخططي، كان يدفعني في
كل مرة للتبرير، تبرير كل شيء؛ حتى ولو تعلق
الأمر بتناول طبق يوم الجمعة الروتيني، عفوا،
التقليدي، أحبته بأني لم أتناول وجبة العشاء ليلة
أمس وهو ما جعل احساسني بالجوع يتضاعف،
وبما أن مسامع أمي كانت تحوم حول اجابتي
أضفت بعض المحسنات بقولي إن كسكس اليوم
يختلف ذوقه عن البقية:

“البارح ماتعشيتش حاجي، دخلت عيان
علابيها قتلني الشر اليوم، وزيد الطعام تاع اليوم
بنين ماشي كيما عوايد، آه لعجوز...؟”

يخاطبني خالد؛ طالبا مني أحد المقاطع التي
تتغنى بالغرابة

“كمال مسعودي الله يرحمه، ماشي غرضي
اليوم كي راني بعيد عليك.. .. تقتلني هذي الغنية،
أعبها ياموح ربي يخليك“

يضيف فاتح وعيناه تبرق توسلا لسماع
المقطع، أتناول قيثارتي ثم الريشة التي تعيد لي،
بمجرد مسكها ذكريات الأفراح والليالي الملاح،
أدندن.. .. فيستخبر خالد فجأة، بصوت شلفي
خشن يحاول صاحبه ترويضه، فيطربنا مستخبرا.

“يا غربتي في بلاد الناس، يا غربتي في بلاد
الناس، ومن شافني يقول هذا براني، من بعد
ما كنت فضة اليوم رجعت نحاس والثوب اللي
ليستو هو عراني، أنا اللي كنت ندبر على الناس
اليوم تبدل عقلي بهبالي“

استخبار رحل بكل واحد منا إلى عالمه الخاص،
دموع كنت أراها على مآقي عيون الجميع
وتنهيدات كنت أسمع دويها، وهي تصدر من
أعماقهم، مشاعر رسمت على وجوه كل من
حضر في الغرفة التي وان غابت عليها الانارة التي

هو العدد الكامل والذي يضمنا نحن ومجموعة أخرى أحضرتها الدورية قبل لحاقنا بهم، إن فصلنا مشكلين مجموعة جزائية خالصة وقهقهات الضحك تملأ المكان، لم نكن الوحيدين الذين انفجرنا ضاحكين، بعد اكتشافنا لعددنا الكبيرين جنسيات مختلفة، فحالنا كان حال الشرطي الذي سألنا ضاحكا:

“ بالله عليكم، ألم تتعبوا؟ ما الذي يحدث في بلدكم؟ هل يرمونكم بالرصاص أم ماذا؟ كل يوم القصة نفسها، تهاجرون بالقوافل، لا تكاد تمر دورية دون وجود جزائريين ضمنها...”

ضحكنا وانكسرت خواطرننا في آن واحد لما سمعته آذاننا وأوصلتنا إليه بلداننا، أو بالأحرى، أوطاننا، فالوطن الذي يعرف أنه قطعة الأرض التي نولد فيها بحقوق وملتزم فيها بواجبات ونملك انتماء لها لم ننل من تعريفه سوى معنى الانتماء الروحي والعاطفي، فقط، بحكم ارتباطنا الدائم بحب الأرض التي لم تكن يوما خصبة في طريقنا، انتهى بنا المطاف، ونحن أزيد من ثلاثين شابا من طاقات هذا الوطن اليافعة في مراكز حشد الحراقة في بلد لم يكن ليكون أحسن حالا من

وطننا لولا.. وطننا.

عاد الشرطي متسائلا من جديد حول ما اذا كان يوجد بيننا من يتقن الانجليزية والعربية معا، أو على الأقل الفرنسية، رفعت يدي وكنت الوحيد من بين أزيد من خمس وخمسين حراقا محتجزا، فطلب مني الضابط لعب دور المترجم بينه وبين من لا يفهم اللغة من الحراقة وهذا ملء مجموعة من البيانات الخاصة بهم من الإسم إلى اللقب وغيرها من المعلومات، كل هذا من أجل الحصول على ما يسمى في اليونان بـ "الخرطية" وهي عبارة عن وثيقة مؤقتة تمنح للحراق مدة صلاحيتها ثلاثة أشهر لا غير، حيث تمنح هذه الوثيقة للمهاجر غير الشرعي الذي خالف أعراف الإقامة القانونية في اليونان من قبل الشرطة اليونانية، فالمتعارف عليه أن اليونان لا تطرد المهاجرين غير الشرعيين مباشرة حسب ماتنص عليه الإتفاقيات الدولية حيث بإمكانهم البقاء على الأراضي اليونانية طيلة مدة صلاحية الخرطية؛ ولكنهم بالمقابل مجبرون على المغادرة قبل نهاية الصلاحية.

كل هذه التفاصيل التي قرأتها من خلال

على احساس غريب بذلك.

“والله يا وليد غير حسيت، حكاية بجاية
مادخلتليش في راسي ..”

وطبعاً لم يكن بإمكان احساسي تكذيب
احساس أمي ..

“ادعيننا لعجوز، السلام عليكم ..”

وختمت كلامي معها مسرعاً؛ لتفادي مجابهة
إنهما رها بالبكاء، وأنا الذي كنت حينها على
وشك الإنطلاق في مغامرتي ...

أما والدي، فكانت ردة فعله أقوى وأعنف،
بعدما استشاط غضباً من سماعه الخبر ورفض
الفكرة رغم علمه بعدم جدوى ذلك الآن بعد
رحيلي ...

* “جبتو للدنيا... لعبهالي” هكذا أجاب أبي
والدتي لحظة بلوغ الخبر لمسامعه، لقد كان غضبه
كبيراً، ورفضه قاطعاً للخطوة التي أقدمت عليها
ووصل به الأمر إلى رفض الرد على مكالماتي؛
حيث بقي كذلك لمدة طويلة بعدما أقسم بعدم
الحديث الي، لقد كانت القضية بالنسبة له قضية

ألسنتنا بتناغم موحد قائلة:

“ واش راك تدير هنا؟ ”

إستغربت توأجده واستغرب توأجدي هنا،
إلا أن الأقدار، علي ما يبدو قررت جمعنا من
جديد، قضينا أوقاتا لا تنسى، أنا ويونس، داخل
تلك الزنزانة اللعينة، ضحكت كثيرا عليه، بعدما
علمت أنه تم القبض عليه بالطريقة ذاتها، مثل كل
مرة وضحك علي كثيرا، بعد سماعه لمخططي
الذي باء بالفشل، ولم نكن في الحقيقة سوى
بصدد الضحك علي أنفسنا وعلى حالنا، ولسان
هذا الأخير يقول: “هم يضحك وهم يبكي...”

بعد أسبوع داخل زنزانة الميناء، أطلق سراحنا
من جديد وكالعادة تم إرجاعنا إلى العاصمة أثينا،
بمجرد وصولنا قلت ليونس: أني سأمكث قليلا
بأثينا قبل اللحاق به من جديد إلى باترا، لقد كنت
بجاجة إلى الراحة والجلوس لوحدي، عدت من
جديد إلى المسجد؛ أين قضيت أربعة أيام كاملة
بعدما أذن لي صاحبه بالمبيت هذه المرة، أخذت
حماما وإغتنتم فرصة إحضار الأكل لنا من طرف
أحد المغاربة المقيمين بأثينا، كصدقة لوجه الله،
لإسترجاع بعضا من قواي الخائرة، أيام جعلتني

سمحت في باك + 8 كي والو... تغيضك عمرك،
الله لا ترجهم...

كان يردد في كل مرة متذمرا من وضعية حتمت
عليه وعلي الرحيل مجبران لا مخران...

على شاكلة باريس قضيت أيامي بليل، لا
قديم يعاد ولا جديد يذكر، تأرجح بين ورشات
البناء والأسواق في بعض الأحيان والمطاعم
كأعوان نظافة في أحيان كثيرة في يوميات طبق
الأصل لما سبق؛ بحثا عن مدخول يكفل لنا
الصمود، صمود كنا نستعمل كل السبل والطرق
للمحافظة عليه، مهما كانت الظروف، وفي
غياب فرص العمل في بعض الأحيان، كنا نلجأ
إلى مكاتب الاعانة الاجتماعية الخاصة بالطلبة
المقيمين في الحي الجامعي للحصول على كميات
من المواد الغذائية، ولحسن حظنا، فإن صديقنا
الروجي كان من بين المتطوعين القائمين على
توزيع المواد، وهو ما كان يسهل مأموريتنا في كل
مرة نتوجه فيها للحصول على المساعدات؛ أين
كان يقابلنا الروجي، وهو يخاطبنا مازحا:

“جبتولنا المعريفة حتى لفرنسا، من لحيتو
بخرلو...” .

Student's answers

Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

.....

'الهدرة ساهلة و اللسان ما فيه عظم'

.....

'عمش ولا عمى'

.....

'واش جاب الساقية لبحر الطوفان'

.....

'كول واش يعجبك و البس واش يعجب الناس'

.....

'اللي فاتوا وقتوا مايطمع في وقت الناس'

If u had Ur chance don't take others'

'الحطة تغلب اسميظ'

'ما بقاش قد اللي فات '

U did it Ur at the end of the road

'واش خسر اللي عمروا ما ربح'

'تاكل فالغلة و تسب فالملة'

'من بعد ما كنت فضة اليوم رجعت نحاس'

'هم يضحك و هم بيكي'

'جبتوا للدنيا لعبهالي'

'من لحييتوا بخرلوا'

what are the obstecales that you've faced while translating theses proverbs? *

Algerian language is very unique I couldn't even translate most of the proverbs

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Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

Crampiness in the heart

'الهدرة ساهلة و اللسان ما فيه عظم'

Talking is easy for the tongue us no bones

'عمش ولا عمى'

Absolutely no idea

'واش جاب الساقية لبحر الطوفان'

No idea

'كول واش يعجبك و البس واش يعجب الناس'

Eat what you like and wear what others find attractive

'اللي فاتوا وقتنا مايطمع في وقت الناس'

The one whom his time passed, ain't allowed to greed over other's time

'الحطة تغلب اسميظ'

Fashion beats coldness

'ما بقاش قد اللي فات '

Only few remaining

'واش خسر اللي عمروا ما ربح'

What its there to lose for the one that has never won

'تاكل فالغلة و تسب فالملة'

'من بعد ما كنت فضة اليوم رجعت نحاس'

You became copper after being silver once

'هم يضحك و هم يبكي'

Some trouble make you cry, some make you laugh

'جبتوا للدنيا لعبهالي'

I brought him into this world yet he played me

'من لحييتوا بخرلوا'

what are the obstecales that you've faced while translating theses proverbs? *

I couldn't find the proper words or terminology i.e. the exact meaning of the proverb

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Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

"The tightness is in the heart" (you will laugh so bad)

'الهدرة ساهلة و اللسان ما فيه عظم'

"Talking is easy and the tongue has no bones"

'عمش ولا عمى'

"A little thing better than nothing at all" (this is horrible)

'واش جاب الساقية لبحر الطوفان'

"What brought the river to the sea"

'كول واش يعجبك و البس واش يعجب الناس'

"Eat what pleases you and wear what pleases people"

'اللي فاتوا وقتنا مايطمع في وقت الناس'

This one might have an equivalent in English, however, one has to be aware of the culture

'الحطة تغلب اسميظ'

"Being beautiful defeat being cold"

'ما بقاش قد اللي فات'

I'm sure I know this one but I forgot it.

'واش خسر اللي عمرو ما ربح'

"What he has lost the one who never won"

'تاكل فالغلة و تسب فالملة'

"You eat the goods and insult the one who gave it to you"

'من بعد ما كنت فضة اليوم رجعت نحاس'

"After it has been silver it became bronze"

'هم يضحك و هم بيكي'

No idea

'جبتوا للدنيا لعبهالي'

No clue

'من لحييتوا بخرلوا'

No clue, it's topically Algerian, but I'm sure there is something that has the same meaning as that.

what are the obstecales that you've faced while translating theses proverbs? *

*Not being aware of the culture

*Algerian words are hard to translat

*it's impossible for someone who didn't study translation and its techniques(stylistics, etc..) to translate.

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Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

Actually, the real anguish is in your heart. (it's a passive-aggressive reply)

'الهدرة ساهلة و اللسان ما فيه عظم'

Actions speak louder than words.

'عمش ولا عمى'

(I have no idea)

'واش جاب الساقية لبحر الطوفان'

It's like comparing apples and oranges.

'كول واش يعجبك و البس واش يعجب الناس'

Eat what you like and wear what others like.

'اللي فاتوا وقتنا مايطمع في وقت الناس'

(I don't know how express this one)

'الحطة تغلب اسميظ'

(This one either)

'ما بقاش قد اللي فات'

we're halfway there!

'واش خسر اللي عمروا ما ربح'

A loser has nothing to lose.

'تاكل فالغلة و تسب فالملة'

How ungrateful of you!

'من بعد ما كنت فضة اليوم رجعت نحاس'

Life struggle made me lose my joy and sparkle.

'هم يضحك و هم بيكي'

The situation is sad to the point where it becomes laughable.

'جبتوا للدنيا لعبهالي'

I was the one putting him/her up there, now he/she is belittling me.

'من لحيثوا بخرلوا'

Giving something that isn't yours, the audacity!

what are the obstecales that you've faced while translating theses proverbs? *

I actually did not face much obstacles with the translation itself as long as I knew what said proverbs mean because I believe that translation is about converting MEANINGS from a language to another; and this applies even to the most pragmatic uttrances, RARELY word by word as each language is unique and has its own elements, and the goal is to look for equivalentents in meaning in the case of missing elements.

My issue with translating these proverbs was solely when I did not know the meanings of some of them so I had to ask people around me to explain to me so I could give the equivalent in english.

However, I just noticed that while 'translating' these proverbs, they are no longer provers but just expressions and sometimes idioms. Well that's problematic, but I hope this was useful. Good luck<3

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Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

The heart is confined

'الهدرة ساهلة و اللسان ما فيه عظم'

Easier said than done

'عمش ولا عمى'

Rather full of gonk than blind

'واش جاب الساقية لبحر الطوفان'

What is a dog doing in a wolf's pack 🤔 literal translation for this is cringe

'كول واش يعجبك و البس واش يعجب الناس'

Eat whatever you like and dress to impress

'اللي فاتوا وقتنا مايطمع في وقت الناس'

Whoever lost his youth should accept it

'الحنة تغلب اسميظ'

Asmidh 😊😊 fashion beats the weather

'ما بقاش قد اللي فات'

Almost there

'واش خسر اللي عمروا ما ربح'

You can't lose if you have never won/ you got nothing to lose if you don't have anything

'تاكل فالغلة و تسب فالملة'

You shit where you eat (I'm sorry it just feels right)

'من بعد ما كنت فضة اليوم رجعت نحاس'

When silver becomes brass

'هم يضحك و هم بيكي'

Laughing through the pain

'جبتوا للدنيا لعبهالي'

I got fooled by a fool

'من لحييتوا بخرلوا'

Money loop

what are the obstecales that you've faced while translating theses proverbs? *

Translation deminuates the value of the proverb and literal translation makes it rather uncomfortable and uneasy on the tongue especially the mind that's why proverbs hold more cultural reference than a linguistic one which makes it hard to compile.

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Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

'الهدرة ساهلة و اللسان ما فيه عظم'

Words are easy,the tongue is rather boneless

'عمش ولا عمى'

Rather blurry than blind

'واش جاب الساقية لبحر الطوفان'

'كول واش يعجبك و البس واش يعجب الناس'

Eat what you like , wear what people like

'اللي فاتوا وقتنا مايطمع في وقت الناس'

Whoever missed their time shall not covet other's time

'الحطة تغلب اسميظ'

'ما بقاش قد اللي فات'

No much time left

'واش خسر اللي عمروا ما ربح'

You won't loose anything If you never won anything

'تاكل فالغلة و تسب فالملة'

'من بعد ما كنت فضة اليوم رجعت نحاس'

Once you were silver and now you because copper

'هم يضحك و هم بيكي'

'جبتوا للدنيا لعبهالي'

I brought him to this life and he turned on me

'من لحييتوا بخرلوا'

what are the obstecales that you've faced while translating theses proverbs? *

Some words i just couldn't translate them, like it won't make sense if i translate it literally

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Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

Distress in hearts

'الهدرة ساهلة و اللسان ما فيه عظم'

'عمش ولا عمى'

half a loaf is better than no bread

'واش جاب الساقية لبحر الطوفان'

What brought a bartender to the sea of the flood?

'كول واش يعجبك و البس واش يعجب الناس'

Eat what you like and wear what people like'

'اللي فاتوا وقتنا مايطمع في وقت الناس'

Who missed his time, he didn't covet people's time

'الحطة تغلب اسميظ'

'ما بقاش قد اللي فات'

It's not as old as it was

'واش خسر اللي عمروا ما ربح'

here goes nothing/ just go for it

'تاكل فالغلة و تسب فالملة'

you beat the hand that feeds you

'من بعد ما كنت فضة اليوم رجعت نحاس'

After you were silver, you became copper again

'هم يضحك و هم بيكي'

One's disaster may cause laughter

'جبتوا للدنيا لعبهالي'

.....

'من لحييتوا بخرلوا'

.....

what are the obstecales that you've faced while translating theses proverbs? *

the main obstacle is that our dialect is too powerful and translating such words makes it less meaningful

.....

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Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

Only our hearts are in a tight space

'الهدرة ساهلة و اللسان ما فيه عظم'

Words are cheap, and the tongue is boneless

'عمش ولا عمى'

Hardly seeing than being blind

'واش جاب الساقية لبحر الطوفان'

'كول واش يعجبك و البس واش يعجب الناس'

Just live dawg

'اللي فاتوا وقتنا مايطمع في وقت الناس'

Let the youth have their time

'الحطة تغلب اسميظ'

'ما بقاش قد اللي فات'

'واش خسر اللي عمروا ما ربح'

'تاكل فالغلة و تسب فالملة'

'من بعد ما كنت فضة اليوم رجعت نحاس'

'هم يضحك و هم بيكي'

'جبتوا للدنيا لعبهالي'

.....

'من لحييتوا بخرلوا'

.....

what are the obstecales that you've faced while translating theses proverbs? *

Every language has it's own proverbs.

Proverbs are part of every region's culture, each region has his own language thus his own proverbs.

.....

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Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

The pain doesn't matter, it's about our heart

'الهدرة ساهلة و اللسان ما فيه عظم'

It's simple to lose control

'عمش ولا عمى'

The bad and the worst

'واش جاب الساقية لبحر الطوفان'

Whats not the same not can be same

'كول واش يعجبك و البس واش يعجب الناس'

Wear what people can like but eat what you like

'اللي فاتوا وقتنا مايطمع في وقت الناس'

Who most her time dont wanna have others people's time

'الحطة تغلب اسميظ'

Beauty wearing more important than anything

'ما بقاش قد اللي فات '

There is no more left than what is passed

'واش خسر اللي عمروا ما ربح'

What lost who never win

'تاكل فالغلة و تسب فالملة'

He didn't respect what they're giving for her

'من بعد ما كنت فضة اليوم رجعت نحاس'

Before you're shining you become nothing

'هم يضحك و هم يبكي'

Something make laugh and something make cry

'جبتوا للدنيا لعبهالي'

I give her all i have and they shited on it

'من لحيثوا بخرلوا'

Giving what they're giving for him

what are the obstecales that you've faced while translating theses proverbs? *

Les obstacles sont le fait de traduire des expressions qui sont relatif a chacun en anglais en faisant en sorte de garder le sens de base qui peut être interprété différemment

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Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

Tightness is in minds

'الهدرة ساهلة و اللسان ما فيه عظم'

Speaking is easy as the tongue has no bones

'عمش ولا عمى'

Deaf or blind

'واش جاب الساقية لبحر الطوفان'

What makes a waterwheel a flood?

'كول واش يعجبك و البس واش يعجب الناس'

Eat what pleases you but wear what pleases others

'اللي فاتوا وقتنا مايطمع في وقت الناس'

If you lose your times, don't wait to live others'

'الحطة تغلب اسميظ'

Fashion has no seasons

'ما بقاش قد اللي فات '

It's no longer than it used to be

'واش خسر اللي عمروا ما ربح'

He lost nothing who never take risks

'تاكل فالغلة و تسب فالملة'

You eat from the crop and curse the orchard

'من بعد ما كنت فضة اليوم رجعت نحاس'

After I was young, Now lam old

'هم يضحك و هم يبكي'

Laugh while you cry

'جبتوا للدنيا لعبهالي'

I brought him to this world, he played with me

'من لحيثوا بخرلوا'

Buy him gifts from his own money

what are the obstecales that you've faced while translating theses proverbs? *

I faced some obstacles while translating these problems as English and Arabic are different languages and even their cultures are different

Arabic language uses a different figurative language such as proverbs and idioms.

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Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

Distress in hearts

'الهدرة ساهلة و اللسان ما فيه عظم'

The talk is easy and the tongue doesn't contain bones

'عمش ولا عمى'

..... or blind

'واش جاب الساقية لبحر الطوفان'

What brought the waterwheel to the sea of the flood?

'كول واش يعجبك و البس واش يعجب الناس'

Eat what you like and dress what people like

'اللي فاتوا وقتنا مايطمع في وقت الناس'

The one who his time has passed doesn't greed on people s'time

'الحنة تغلب اسميظ'

'ما بقاش قد اللي فات '

'واش خسر اللي عمروا ما ربح'

What did he lose the one that all his lifetime didnt win anything

'تاكل فالغلة و تسب فالملة'

'من بعد ما كنت فضة اليوم رجعت نحاس'

'هم يضحك و هم يبكي'

A sort that laugh and another cries

'جبتوا للدنيا لعبهالي'

I brought him to the world he betrayed me

'من لحييتوا بخرلوا'

what are the obstecales that you've faced while translating theses proverbs? *

I dont know much of those proverbs and my vocabulary is not that developed

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Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

.....

'الهدرة ساهلة و اللسان ما فيه عظم'

.....

'عمش ولا عمى'

.....

'واش جاب الساقية لبحر الطوفان'

.....

'كول واش يعجبك و البس واش يعجب الناس'

.....

'اللي فاتوا وقتنا مايطمع في وقت الناس'

'الحطة تغلب اسميظ'

'ما بقاش قد اللي فات'

'واش خسر اللي عمروا ما ربح'

We have nothing to lose if we did never win

'تاكل فالغلة و تسب فالملة'

You are ungrateful

'من بعد ما كنت فضة اليوم رجعت نحاس'

I lost the value I had once

'هم يضحك و هم يبكي'

I don't know if I must cry or laugh in this situation , it is confusing

'جبتوا للدنيا لعبهالي'

'من لحييتوا بخرلوا'

what are the obstecales that you've faced while translating theses proverbs? *

The obstacle is : not knowing the target language's culture (proverbs in this example) . If we knew them , we would answer directly without need to translate them word by word (which is not correct) or to try to rephrase them

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Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

Distress in hearts

'الهدرة ساهلة و اللسان ما فيه عظم'

The wastrel is easy and the tongue has no bones

'عمش ولا عمى'

a

'واش جاب الساقية لبحر الطوفان'

What brought the waterwheel to the sea of the flood?

'كول واش يعجبك و البس واش يعجب الناس'

eat whar you want and dress up like people like

'اللي فاتوا وقتنا وما يطمع في وقت الناس'

For those who have passed the time and do not covet people's time

'الحطة تغلب اسميظ'

a

'ما بقاش قد اللي فات'

it's almost over

'واش خسر اللي عمروا ما ربح'

if you have never won you have nothing to lose

'تاكل فالغلة و تسب فالملة'

'You eat in the crop and curse in the community

'من بعد ما كنت فضة اليوم رجعت نحاس'

After I was silver today, I became copper again

'هم يضحك و هم يبكي'

They laugh and they cry

'جبتوا للدنيا لعبهالي'

You brought the world to play for me

'من لحيتهوا بخرلوا'

Whoever has a beard will go out

what are the obstecales that you've faced while translating theses proverbs? *

find the words to keep common sense

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Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

Distress in hearts / a heavy heart / a heart weighed down

'الهدرة ساهلة و اللسان ما فيه عظم'

Easier said than done / loose lips sink ships

'عمش ولا عمى'

Count your blessings / turn a blind eye or a deaf ear

'واش جاب الساقية لبحر الطوفان'

Didn't even understand this one is Arabic sorry but based on what i understood here is one : David versus Goliath

'كول واش يعجبك و البس واش يعجب الناس'

Literally : eat to live, dress to impress. Fundamentally this just means "do whatever in private or with your self but don't wrong people, show them good "

'اللي فاتوا وقتنا مايطمع في وقت الناس'

The early bird catches the worm / make hay while the sun shines

'الحطة تغلب اسميظ'

Didn't understand this one as it is a bit vague

'ما بقاش قد اللي فات'

The light at the end of the tunnel / every dog has its day / good things come to those who wait

'واش خسر اللي عمروا ما ربح'

Got nothing to lose / you never know until you try

'تاكل فالغلة و تسب فالملة'

Actions speak louder than words / bite the hand that feeds you

'من بعد ما كنت فضة اليوم رجعت نحاس'

Fair-weather friends are not worth much / from riches to rags (not sure about this one)

'هم يضحك و هم يبكي'

Every cloud has a silver lining (or maybe "laughing from the outside crying from the inside" i didn't understand the context

'جبتوا للدنيا لعبهالي'

Sorry didn't get this one... but this might help : empty vessels make the most noise

'من لحيثوا بخرلوا'

Wolf in sheep's clothing / all that glitters not good / being taken for a ride / they took advantage of his goodwill / they exploited his generosity

what are the obstecales that you've faced while translating theses proverbs? *

- 1- actually understanding the original Arabic proverb as we the newer generation are not familiar with them or maybe it's just me
- 2- sometimes the hard part is FINDING the proverb that matches, and sometimes it's CHOOSING which one is closest in meaning because there is a lot of options

I hope this helped good luck Kawther

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Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

Tightness in hearts

'الهدرة ساهلة و اللسان ما فيه عظم'

Speech is easy, and the tongue has no bone

'عمش ولا عمى'

eye boogers and not blind

'واش جاب الساقية لبحر الطوفان'

What came with water wheel in flood sea

'كول واش يعجبك و البس واش يعجب الناس'

Eat what you like and wear what people like

'اللي فاتوا وقتنا مايطمع في وقت الناس'

who wasted his time, don't covets people time

'الحدة تغلب اسميظ'

Elegance beats cold

'ما بقاش قد اللي فات'

Not much remaining

'واش خسر اللي عمروا ما ربح'

What did he lose who never win a thing

'تاكل فالغلة و تسب فالملة'

You eats yield and curses the religion

'من بعد ما كنت فضة اليوم رجعت نحاس'

After I was silver today, I became copper again

'هم يضحك و هم يبكي'

Worries that makes you laugh and worries that makes you cry

'جبتوا للدنيا لعبهالي'

I bring it to this world, he played a trick on me

'من لحيتهوا بخرلوا'

From his beard steam for him

what are the obstecales that you've faced while translating theses proverbs? *

Meaning composition of arabic proverbs in English (meaning traduction)

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Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

.....

'الهدرة ساهلة و اللسان ما فيه عظم'

.....

'عمش ولا عمى'

.....

'واش جاب الساقية لبحر الطوفان'

.....

'كول واش يعجبك و البس واش يعجب الناس'

.....

'اللي فاتوا وقتوا مايطمع في وقت الناس'

.....

'الحطة تغلب اسميظ'

.....

'ما بقاش قد اللي فات '

.....

'واش خسر اللي عمروا ما ربح'

.....

'تاكل فالغلة و تسب فالملة'

.....

'من بعد ما كنت فضة اليوم رجعت نحاس'

.....

'هم يضحك و هم بيكي'

.....

'جبتوا للدنيا لعبهالي'

'من لحييتوا بخرلوا'

what are the obstecales that you've faced while translating theses proverbs? *

Translating proverbs in another language could be hard because there isn't an equivalent to a specific word or a phrase, and if we try to translate the proverbs using approximate words, the meaning could completely change

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Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

Distress in hearts

'الهدرة ساهلة و اللسان ما فيه عظم'

The wastrel is easy and the tongue has no bones

'عمش ولا عمى'

Amsh or blind

'واش جاب الساقية لبحر الطوفان'

What brought the waterwheel to the sea of the flood

'كول واش يعجبك و البس واش يعجب الناس'

Say what you like and wear what people like

'اللي فاتوا وقتنا مايطمع في وقت الناس'

Those whose time has passed do not covet people's time

'الحطة تغلب اسميظ'

'ما بقاش قد اللي فات'

'واش خسر اللي عمروا ما ربح'

What did the one who never won lose

'تاكل فالغلة و تسب فالملة'

You eat in the crop and curse in the community

'من بعد ما كنت فضة اليوم رجعت نحاس'

After I was silver today, I became copper again

'هم يضحك و هم بيكي'

'جبتوا للدنيا لعبهالي'

You brought the world to play for me

'من لحييتوا بخرلوا'

Whoever has a beard will go out

what are the obstecales that you've faced while translating theses proverbs? *

Translate words

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Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

Distress in hearts

'الهدرة ساهلة و اللسان ما فيه عظم'

The talk is easy and the tongue doesn't have any bones

'عمش ولا عمى'

Rheum or blind

'واش جاب الساقية لبحر الطوفان'

What brought a waterwheel to a flooded ocean

'كول واش يعجبك و البس واش يعجب الناس'

Eat what you like and wear what people like

'اللي فاتوا وقتنا مايطمع في وقت الناس'

Whose time has passed shouldnt greed on people's time

'الحنة تغلب اسميظ'

Style beats the cold

'ما بقاش قد اللي فات '

'واش خسر اللي عمرو ما ربح'

What has the one who never won lost

'تاكل فالغلة و تسب فالملة'

You eat on their table and talk behind their backs

'من بعد ما كنت فضة اليوم رجعت نحاس'

After being silver, now she became copper

'هم يضحك و هم يبكي'

A laughing problem and a crying one

'جبتوا للدنيا لعبهالي'

After birthing him, he played me

'من لحييتوا بخرلوا'

what are the obstecales that you've faced while translating theses proverbs? *

The fact that some of these are very hard to translate cause a direct translation would make the sentence prosaic

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Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

.....

'الهدرة ساهلة و اللسان ما فيه عظم'

.....

'عمش ولا عمى'

.....

'واش جاب الساقية لبحر الطوفان'

.....

'كول واش يعجبك و البس واش يعجب الناس'

.....

'اللي فاتوا وقتوا مايطمع في وقت الناس'

.....

'الحطة تغلب اسميظ'

.....

'ما بقاش قد اللي فات '

.....

'واش خسر اللي عمروا ما ربح'

.....

'تاكل فالغلة و تسب فالملة'

.....

'من بعد ما كنت فضة اليوم رجعت نحاس'

.....

'هم يضحك و هم بيكي'

.....

'جبتوا للدنيا لعبهالي'

.....

'من لحييتوا بخرلوا'

.....

what are the obstecales that you've faced while translating theses proverbs? *

Translating proverbs is not about knowing the vocabulary but it's more about knowing the culture. That's why I couldn't translate it

.....

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Proverb's translation

we would appreciate if you take a moment and try to translate these Algerian proverbs into English, and tell us at the end what are the difficulties that you've faced during the translation.

'الضيق فالقلوب'

.....

'الهدرة ساهلة و اللسان ما فيه عظم'

.....

'عمش ولا عمى'

.....

'واش جاب الساقية لبحر الطوفان'

.....

'كول واش يعجبك و البس واش يعجب الناس'

.....

'اللي فاتوا وقتوا مايطمع في وقت الناس'

.....

'الحطة تغلب اسميظ'

.....

'ما بقاش قد اللي فات '

.....

'واش خسر اللي عمروا ما ربح'

.....

'تاكل فالغلة و تسب فالملة'

.....

'من بعد ما كنت فضة اليوم رجعت نحاس'

.....

'هم يضحك و هم بيكي'

.....

'جبتوا للدنيا لعبهالي'

'من لحييتوا بخرلوا'

what are the obstecales that you've faced while translating theses proverbs? *

Preserving the idiomatic nature of the proverbs, capturing cultural nuances, and finding equivalent expressions in english that convey the intended meanings.

Some proverbs may lack direct counterparts, requiring creative interpretation.

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Abstract

The dissertation focuses on translating selected Algerian proverbs from Youcef YAHIA's book 'من ... الى الجحيم ذكريات هارب' (from... to hell fugitive's memories) into English. The research centers around five key translation strategies: Equivalence, Literal Translation, Paraphrase, Omission, and Glossing, employed to navigate the complex nuances of proverb translation. The study also addresses the challenges encountered during the translation process. It emphasizes that translating proverbs is a multifaceted endeavor, requiring more than linguistic proficiency. Equivalence emerges as the most effective strategy for preserving cultural context and meaning, while Literal Translation occasionally falls short, leading to the use of paraphrasing, omission, or glossing. The study concludes that, for a proverb's essence to resonate in translation, the translator must delicately bridge the linguistic and cultural gap, ensuring the wisdom and spirit of the original proverb remain intact in the translated version. Overall, this research provides valuable insights into the challenges of translating Algerian proverbs while emphasizing the significance of cultural and linguistic competence in the field of translation studies.

Key words: proverb, translation, theory, obstacles

ملخص

تهدف هذه الدراسة إلى ترجمة أمثال جزائرية مختارة من كتاب "من ... الى الجحيم ذكريات هارب" للكاتب يوسف يحيى إلى اللغة الإنجليزية. تركز البحث على خمس استراتيجيات رئيسية للترجمة هي: المكافأة، الترجمة الحرفية، الإعادة بصيغة مختلفة، الحذف، والتوضيح، بهدف تجاوز التحديات الدقيقة المرتبطة بترجمة الأمثال. الدراسة تناقش أيضاً العقبات التي تواجه عملية الترجمة وكيفية التعامل معها. وأبرزت النتائج الدور الحيوي للمعرفة الثقافية واللغوية في عملية الترجمة، حيث تظهر استراتيجية المكافأة كالأكثر فعالية في الحفاظ على السياق الثقافي والمعنى. بالمقابل، قد تكون الترجمة الحرفية أحياناً غير كافية، مما يستدعي اللجوء إلى الإعادة بصيغة مختلفة، أو الحذف، أو التوضيح. تقدم الدراسة رؤى قيمة حول تعقيدات ترجمة الأمثال، مع التأكيد على أهمية الكفاءة الثقافية واللغوية في مجال دراسات الترجمة. وفي الختام، توصلت الدراسة إلى استنتاج هام، حيث أظهرت أنه لضمان نقل المعنى الصحيح وتحقيق نفس التأثير للمثل في اللغة المصدر إلى اللغة الهدف، يجب على المترجم تعزيز معرفته الثقافية ومهاراته اللغوية في اللغتين بشكل فعال.

الكلمات المفتاحية: مثل شعبي، ترجمة، نظرية، عراقيل