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The Role of Sociolinguistics in Translating Algerian Dialect and Cultural References: Case Study of the Algerian Movie "RACHIDA"

Dissertation Submitted in Partial Fulfillment of the Requirements for the Master Degree in Applied Linguistics

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Achouak :

This dissertation is dedicated to: the sake of Allah, my Creator and my Master.

This research paper is dedicated to my dear father ,Mohamed ,who has been nicely my supporter until my research was fully finished , and my beloved mother ,Dalel who has encouraged me attentively with her fullest and truest attention to accomplish my work with truthful self-confidence .

To my husband, Imadeddine, who has been a constant source of support, motivation and encouregement during the challenges of graduate school and life too I'm truly thankful for having you in my life.

To all my brothers and my family.

To my dear friend Madina.

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Abstract

Both sociolinguistics and translation are branches of applied linguistics to create solutions for language problems. The relationship that combines them is that translation is considered to be a social practice for sociolinguistic. This research aims to clarify the role of sociolinguistics in translating Algerian dialect and cultural references in the audio-visual translation of the Algerian movie "Rachida" directed by Bachir Yamina (2003), we tried to find who translated it but the translator is anonymous. In order to simplify this relationship we adopted certain procedures in translating dialects and cultural references, as well as the sociolinguistic analysis of dialect. The above steps helps in overcoming difficulties that translators might face during the process of translating languages especially colloquial speech. Methods that are used in this research are sociolinguistic analysis of the movie's dialogue, then the analysis of English subtitles and Arabic speech, also suggesting a better translation if needed.

Keywords: sociolinguistics, translation, cultural references, dialect.

Key to Abbreviations

AL: Applied linguistics.

AVT: Audiovisual translation.

CBT: Cultural bound term.

CD ROMs: Compact disc, read only memory

DVD: Digital versatile disc.

MSA: Modern standard Arabic.

SDH: subtitling the deaf and hard-of-hearing.

SL: Source language.

TC: Target culture.

TL: Target language.

TV: Television.

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1. General introduction

Applied linguistics (AL) is a branch of linguistics that encompasses multiple disciplines, and aims to join theoretical and practical studies together in order to find solutions for real life language problems. AL gathers branches that deal with all different language studies, for example translation and sociolinguistics.

Translation is the process of shifting a message from one language to another; it requires knowledge of both languages and their cultures.

Sociolinguistics is the study of language in its social context or the influence of society on language and vice versa. Language is at cross roads of all the above disciplines.

Our research aim is to find the relationship between translation and sociolinguistics to overcome the obstacles that translators face when translating dialects. The case study chosen for this research is the Algerian movie Rachida. Through the analysis of the dialogue in the movie we will state how sociolinguistics can help in translating Algerian dialect specially that the English culture is too different of the Algerian one. Also we define the procedures of translating audio-visual translation as well as cultural references

2. Objective of the study:

Many translators face difficulties when translating cultural references and dialects. This research attempt to examine the role of sociolinguistics in translating cultural references and Algerian dialect.

3. Research questions:

These are the question that this research looks into:

- How can sociolinguistics help translators in translating cultural references and dialects?
- What part does sociolinguistics play in translating Algerian dialect and culture references?

- How important is sociolinguistics in understanding Algerian dialect and cultural references?

4. Hypothesis:

The following hypotheses serve as the foundation for the research question:

- Sociolinguistics plays an important role in translating cultural references and dialect since it deals with language and society.

CHAPTER I

Sociolinguistics and dialect

Chapter One: sociolinguistics and dialect

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1.1. Introduction:

The current chapter aims to define sociolinguistics including its concepts and methods. It also mentions what is meant by dialect and its types. Besides, it deals with the characteristics of Algerian dialect.

1.2. Definition of sociolinguistics:

Sociolinguistics is a branch of linguistics that is defined as the study of language and its relationship with society. It is interested in how language is used by people in different places and how it changes due to some aspects like gender, social class, and different regions. According to Holmes 2013 "Sociolinguists study the relationship between language and society. They are interested in explaining why we speak differently in different social contexts, and they are concerned with identifying the social functions of language and the ways it is used to convey social meaning. Examining the way people use language in different social contexts provides a wealth of information about the way language works, as well as about the social relationships in a community, and the way people convey and construct aspects of their social identity through their language." (p. 1).In other words, it describes how people use language in different social contexts.

Eastman (1975) describes sociolinguistics as the study that is concerned with the interaction of language and setting, in addition, it explains that people speak differently in different social contexts. It discusses the social functions of language and the ways it is used to convey social meaning. All of the topics provide a lot of information about the way language works, as well as about the social relationships in a community, and the way people signal aspects of their social identity through their language (Holmes, 2001).

According to Fatchul Mu ' (2019): « A term sociolinguistics is a derivational word. Two words that form it are sociology and linguistics. Sociology refers to a science of society, and linguistics refers to a science of language. A study of language from the perspective of society may be thought of as linguistics plus sociology. Some investigators have found it to introduce a distinction between sociolinguistics and sociology of language. Some others regard sociolinguistics is often referred to as the sociology of language" (p.4). This means that the word sociolinguistics is a compound word that we can divide into two words sociology and linguistics this compound word refers to the study of language according to society.

It is the scientific study of human language meaning, form, and context (Stowell, 2000).

Sociolinguistics is the study that is concerned with investigating the relationship between language and society with the goal of a better understanding of the structure of language and of how languages function in communication (Wardhaugh, 1986, p. 12).

In others words sociolinguistics is the study of the complex relationship between language and society:

- Explaining why we speak differently in different social contexts.
- Identifying the social functions of language and the ways it is used to convey social meaning.

It studies how language changes from person to person and how language is affected by social class, regions, gender, and relationship. It is the influence of society on language and vice versa. It also studies how language varieties differ between groups separated by certain social variables, e.g., ethnicity, religion, status, gender, level of education, age, etc., and how creation and adherence to these rules is used to categorize individuals in social or socioeconomic classes.

1.3. Definition of Sociolinguistics by Experts:

1) Sociolinguistic is "the study of the characteristics of language varieties, the characteristics of their functions, and the characteristics of their speakers as these three constantly interact, change, and change one another within a speech community." **Fishman**

2) Sociolinguistics is the study of language operation; its purpose is to investigate how the convention of language use relates to other aspects of social behavior**. C.Criper dan H.G.Widdowson**

3) Sociolinguistics is a developing subfield of linguistics that takes speech variation as its focus, viewing variation or its social context. Sociolinguistics is concerned with the correlation between such social factors and linguistics variation. **Nancy Parrot Hickerson 1980**

4) Has called sociolinguistics secular linguistics, "in reaction to the contention among many linguists working in a broadly Chomskyan framework that language can be dissociated from

its social functions" (Key Thinkers in Linguistics and the Philosophy of Language, 2005). **William Labov**

5) In An Introduction to Sociolinguistics (2013), observes that in sociolinguistics "the stress is placed on language and its role within the communication. Sociology of language, however, centers on the study of society and how we can understand it through the study of language." **Rubén Chacón-Beltrán**

1. Sociolinguistics is "The study of language in relation to society…" **Hudson (1996)**
2. "The study that is concerned with investigating the relationship between language and society with the goal of a better understanding of the structure of language and how languages function in communication» **(Wardhaugh,1986,p.12).**"The study of language in relation to its socio-cultural context "**(Van Dijk, 2009).**
3. "A branch of anthropological linguistics that examines how language and culture are related and how language is used in different social contexts "**(Bell, 1976).**
4. "The study of the link between language and society of language variation, and attitudes about language" **(Spolsky, 2010).**
5. "Sociolinguistics is the study of the effect of any and all aspects of society, including cultural norms, expectations, and context on the way language is used "**(Trudgill, 2000).**
6. According to McKey (2005), Sociolinguistics is a field of linguistics that studies the relationship between language and social factors and how they are used in different situations.
7. "Sociolinguistics... Is that part of linguistics which is concerned With language As a social and cultural phenomenon, It investigates the field of language and society and has close connections with the social sciences, especially social psychology, anthropology, human geography and sociologies "**(Trudgill, 1974,p.32).**

All these definitions make it clear that Sociolinguistics is a discipline that links sociology and linguistics. It is a branch of sociology and as a concept, it's concerned with how language use is a determinant of a given society's linguistic requirements. Sociolinguistics shows how groups in a given society are separated by certain social variables like ethnicity, religion,

status, gender, age, and level of education and how adherence to these variables is used to categorize individuals in social classes (Hudson, 1996). All the above-mentioned definitions demonstrate that Sociolinguistics is related to language use and society's response to it.

In other words, Sociolinguistics is the study of the linguistic features that have social relevance for participants in a speech community, a group of people who share a set of norms and expectations regarding the use of language. For that sociolinguistic examines the relationship between language use and the social world, particularly how language operates within and created social structures.

It is the study of the effect of any and all aspects of society, including cultural norms, expectations, and the way language is used.

Sociolinguists also study grammar, phonetics, vocabulary, and other aspects of this sociolect much as dialectologists would study the same for a regional dialect.

1.4. Concepts of Sociolinguistics:

Sociolinguistics is a broad field that mainly deals with language and its use within society. It aims at exploring how people share their culture, experiences, and daily conversations through language and how it is affected by different aspects. Sociolinguistics as many linguistic branches it has its concepts such as:

1.4.1. Speech Community:

> It is a language variety shared by a social group that belongs to a region or city (it can be large or small), according to Morgan (2014, p. 1) “Speech communities are groups that share values and attitudes about language use, varieties and practices. These communities develop through prolonged interaction among those who operate within these shared and recognized beliefs and value systems regarding forms and styles of communication.” This means that it develops according to the use of those groups who share the same values, attitudes, and beliefs in which they determine how they communicate with language or variety.

It is difficult to give a specific definition to this term it is used in different disciplines like linguistics, anthropology, and sociology. Linguists have defined it in different word some of them are:

Lyons (1970): "All people who use a give language or dialect".

Labov (1972): "Participation in a set of shared norms; these norms may be observed in overt types of evaluative behavior, and by the uniformity of abstract patterns of variation which are invariant in respect to particular levels of usage".

Gumperz (1971): "A social group which may be either monolingual or multilingual held together by frequency of social interaction and set off from the surrounding areas by weaknesses in the lines of communication".

1.4.2. High and Low Prestige:

Prestige in sociolinguistics is related to the value given by speech communities to a language or dialect in which speakers may prefer one variety over the other because it is standardized or used by a higher social class. This is usually related to politics for instance when people in power position speak with a certain variety it will become a prestigious variety this is the social acceptance of a speech variety. In other words, languages or dialects which are linked with the upper class have positive prestige while those linked with the lower class have negative prestige.

1.4.3. Diaglossia:

It is the use of two different varieties of the same language in distinct situations which are high variety and low variety. The standard language is often considered to be high variety and vernacular is the low variety, they belong to the same language but with different functions, they differ in many points for example high variety is structurally complex and written in literature and respects grammar rules, while low variety is spoken, non-standardized, skips grammar and phonology, and it is used in informal situations.

1.4.4. Bilingualism:

It refers to a situation when two languages are used effectively by individuals or groups of people. There are two types of bilingualism:

1. Compound Bilingualism: the development of two language systems simultaneously with a single or the same context at an early age.
2. Coordinate Bilingualism: learning two languages in distinctively separate contexts at an early age.
3. Sub-coordinate Bilingualism: learning of the second language at a late age (after 12 years) in association with the mother tongue.

1.4.5. Multilingualism:

It is the use of more than one language by individuals or group of speakers.

1.5. Sociolinguistics Methods:

Sociolinguistics matter is to study language in relation to society. Therefore making research on a language or a variety of any concepts must be within its social context with participants belonging to different categories: age, gender, race, religion, and different cultural backgrounds. To conduct a good research and credible results we must follow some steps as follow:

1.5.1. Sociolinguistic fieldwork:

It is the investigation and recording of speech in its context, like family conversations. This enables researchers to describe the natural linguistic world through talk and casual settings.

Designing the field study is important for it represents the base of the research and forms the whole plan. It must be based on the aim and interests of the researcher. This is done through:

- Participant observation.
- Interviews.
- Case study.
- Ethnography.

1.5.2. Data collection:

Data collection is defined as the process of gathering and analyzing information or insights for research. This process follows some techniques which differ according to the purpose of the study. These techniques are:

- Observations
- Survey
- Interviews
- Focus group
- Questionnaires
- Documents and records

- Qualitative and quantitative research

The population selected for the study depends on the researcher's interest area and what type of community he wants to collect data from.

1.5.3Out in the field:

After the research plan is set, it is time to enter the community. Some researchers choose to stay in the community they were born in; it will be easy for them to collect data from. While others challenge themselves and enter different communities to do their study It will be difficult for them and presents some issues like being strangers and may face problems in communication when presenting the project and making contacts to find participants.

1.5.4. Recording:

The recording is the process of capturing sounds and speech, and going into the intricacies of the physics of speech. It is one of the data collection methods in sociolinguistics. It is done mainly through audio recordings, auditory phonetics, and video recording to capture body language and facial expressions.

1.5.5. Audio-recording:

It is capturing sound information into a storage medium like magnetic tape, optical disc, or solid-state drive. Audio-recording has developed through time which facilitated data collection for sociolinguists in which it became very efficient to save real and clear speech data in casual cases to be studied. The recording must be done under the permission of the participants, also make sure that the speech is natural because people tend to speak formally and politely when they know that they are recorded; this doesn't guarantee real data.

1.5.6Auditory phonetics:

It is a branch of phonetics that deals with the physiological processes involved in the reception of speech and the relationships between speech stimuli and the listener's responses. This helps sociolinguists in analyzing speech and audio recordings.

1.5.7. Video recording:

It is a motion picture film. Since video recording equipment was developed, many researchers tend to use it because it gives information like gestures and facial expressions and captures any visual information. Video recordings are necessary if one's research involves signed language (Lucas *et al*.,2001).

1.5.8. Case study: The case study is the qualitative analysis of the discourse or the intensive study about a person or a small number of participants from the perspective of language in use or language in context.

1.6. Dialect:

1.6.1 Definition of dialect:

Dialect refers to the variations of a language as 'Anyone language (such as Arabic) is not used in an identical way by all its speakers.' (Janet &Grace, 2014, p.39).

A dialect is defined by linguists as a variety of a language that is distinguished from other varieties of the same language by its pronunciation, grammar, vocabulary, discourse conventions, and other linguistic features. Dialects are rule-governed systems, with systematic deviations from other dialects of the same language (Crystal, 1997). In others words dialect is a language variety, spoken by a speech community, that is characterized by systematic features (e.g., phonological, lexical, grammatical) that distinguish it from other varieties of that same language.

Weinreich (1945) stated that "language is a dialect with a navy and an army "(p.13). This means that virtually every language in the world has dialects.

According to (Yule 2010)" dialect can vary because 1. Geographical Locations 2. Social

Class 3. Educational Background or Occupation" (p.241-256).

In other words Dialects vary by region and by the social group this why there are two types of

dialect:

1.6.2 Types of dialect:

1.6.2.1 Regional Dialect:

A variety of a language spoken in a particular area of a country that changes through time due to contact with other people from different places or speakers of other languages.

Example:

Like speakers of Arabic have standard Arabic and different dialects spoken by Egyptian or Algerians they differ according to geographic area

1.6.2.2 Sociolect: It is the variety of language characteristic of a social background or status E.g.: "Upper-Class people" and "Lower Class people"

To sum up we can say that: Language = a continuum of dialect while a dialect = a continuum of idiolect. A dialect spoken by one individual is called an idiolect. Everyone has small differences between the way they talk and the way even their family and best friends talk, creating a “Minimal dialect”.

1.6.3. Characteristics of Algerian dialect:

Standard Arabic or MSA is the official language in Algeria and the rest of Middle Eastern countries or North Africa. Their dialects are different but still partially mutually intelligible because of the same base which is the Arabic language. This difference in pronunciation or vocabulary happened due to historical events or the wide space between one country and the other.

For example, Middle Eastern dialects are similar and dialects of North Africa are analogous, but two of them are distinct.

The history of Algeria is rich in different invades starting with Islamic raids and settlement of nomadic tribes which led to the first appearance of the Arabic language in the country, before it was "Tamazight" as the local variety. Long after the Ottoman Empire ruled the area and influenced the language many Turkish terms were used basically in the administrative register such as:

- " Baylek" = A district \ State
- " Bacha" = Minister
- " Faraman" = Decision or resolution

After a period of time the French occupation settled in the country for 132 years and this affected Algerian dialect deeply and it happened to be mingled with the French language. Many loan words from French are used in our dialect like:

- " smana " = in French "semain" = week
- " likoul " = in French " l'ecole" = school
- " tabla " = in french "table" = table

We can say that the Algerian dialect is different and special in its vocabulary not only within other Arabic dialects but also in the same country it has distinctive accents and sub-dialects which are: middle northern, eastern, western, and southern (Sahara) dialects. In addition to the Berber language which is also divided into Kabylia, the Awras, and the Sahara desert (by Tuaregs).

Due to its diversity it might be difficult for other Arabic speakers to understand essentially because of French borrowed words.

Table 1: French loan words:

Algerian Dialect	**French Language**	**English Language**
Charja	Charger	To load
Gara	Garer	To park
Motour	Moteur	Engine
Latonsyo	La tension	Presure
Polisi	Policier	Police Officer
Kouzina	La cuisine	Kitchen
Douviz	Devise	Currency

CHAPTER II

Translation

Chapter two: Translation

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2.3.1.4. Semantic translation

2.3.1.5. Adaptation

2.3.1.6. Free translation

2.3.1.7. Diomatic translation

2.3.1.8. Communicative translation

2.3.2. Translation procedures

2.3.2.1. Transference

2.3.2.2. Naturalization

2.3.2.3. Cultural equivalent

2.3.2.4. Functional equivalent

2.3.2.5. Descriptive equivalent

2.3.2.6. Synonymy

2.3.2.7 Through-translation

2.3.2.8. Shifts transpositions

2.3.2.9. Modulation

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2.3.2.11. Compensation

2.3.2.12. Paraphrase

2.3.2.13. Couplets

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2.1. Introduction:

In this chapter we define translation and state its methods and procedures, besides the definition of audiovisual translation with its subdivisions. Also this part aims to find the deference between literary and audiovisual translation. In addition we mention the sociolinguistic theory of translation.

2.2. Translation:

Translation according to Newark (1988) it is rendering the meaning of a text into another language in the way that the author intended the text (p.5), on the opposite hand he noted that translating consists in reproducing in the receptor language the closest natural equivalent of the source language message".

Hatim and munday (2004, p. 6) outline translation as the process of transferring a written text from source language (SL) to target language (TL)". Bell (1991) sees translation as the replacement of a text in one language by an equivalent text in another language. In addition to that Ghazala (1995) noted that «translation is generally used to refer to all the process and methods used to convey the meaning of the source language in to the target language, also according to Foster (1958) Translation is an act through which the content of a text is transferred from the source language in to the target language.

In others phrases, translation is an intellectual hobby wherein a meaning of a particular linguistic language is transferred from one language to another. It is the process by which the linguistic units of one language are transferred to their equivalents in another language.

It is the art of changing written words from one language to another. It consists of two sorts of languages, videlicet linguistic communication and target language(s). The previous is that the language of the first documents, whereas the latter is the language during which the documents have to be compelled to be translated.

According to Catford (1995) «translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL) ", (p 20).

This definition suggests that translation is a technique within side the experience this is an activity performed via way of means of human beings via time, while expressions are translated into less difficult ones within side the equal language (rewording and para-

phrasing). It may be achieved additionally from one language into any other specific language.

2.3. Translation methods and procedures:

Newmark (1988) pointed the difference between translation methods and translation procedures. He mentioned that , while translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language" (p.81). He refers to methods of translation as following:

2.3.1. Methods of translation:

2.3.1.1.Word-for-word translation: in which the SL word order is preserved and the words translated singly by their most common meanings, out of context.

This means that this type of translation preserves the order of SL words. Words are translated from the context according to their most common meaning. This type of translation can be used as a preliminary translation stage, but is not suitable for actual translation tasks.

2.3.1.2. Literal translation: in which the SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context.

This means the literary translator has to consider the splendor of the textual content, its style, and the lexical, grammatical and phonological features. Some of those might not be the identical in the goal language. For example, in the Arabic language there's no “you,” which can be essential for an excellent translation. The goal of the translator is that the nice of the interpretation be similar to the unique textual content with out leaving out any of the content.

Literary translation is a very specific and special type of translation that requires specific linguistic preparation and skills, a particular sensitivity to the language, certain creativity and a good ability to represent language artistically and visually**.**

2.3.1.3.Faithful translation: it attempts to produce the precise contextual meaning of the original within the constraints of the TL grammatical structures.

It means not putting too much that is not there; try to maintain a respectable level of similarity of tone and shape; and in the hope that the impression the reader makes in the

receiving language will come as close as possible (as accurately as you can judge) to the impression he makes on the reader in the original language.

Simply means he translator pursuits to carry the authors purpose of the text (what the writer become proceeding to communicate) as faithfully as viable into some other language

2.3.1.4.Semantic translation: which differs from 'faithful translation' only in as far as it must take more account of the aesthetic value of the SL text.

We can say it is the translation of the meaning, not the word!

A famous example is the Holy Quran. It would be very obscure if you translate it literally. However, you translate it semantically, so that the real meaning will be delivered.

2.3.1.5.Adaptation: which is the freest form of translation, and is used mainly for plays (comedies) and poetry; the themes, characters, plots are usually preserved, the SL culture is converted to the TL culture and the text is rewritten.

Adaptation happens once one thing specific to at least one language culture is expressed during a all totally different approach that's acquainted or acceptable to a different language culture. It’s a shift in cultural environment.

2.3.1.6.Free translation: it produces the TL text without the style, form, or content of the original.

2.3.1.7.Diomatic translation: it reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.

outcomes this study showed that this method could be a smart device for translators to form their texts a lot of natural because it uses natural elements of the language and conjointly more literary as idioms, proverb, and so on are the structures which make texts more literary. it absolutely was also found that the formulation translation may be used wherever there's a sentence within the ST that there is a correct equivalent in the TT. The correct equivalent is that the one which is as shut because the original one semantically and functionally.

2.3.1.8.Communicative translation: it attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership (1988, p.45-47).

Communicative translation is a translation methodology that tries to render the precise discourse which means of the linguistic communication in order that each content and language are without delay acceptable and explicable to the readership.

2.3.2. Translation procedures:

Translation procedures: are the right tactics or techniques utilized by the translator in moving the supply language into goal language.

The following are the different translation procedures that Newmark (1988) proposes:

2.3.2.1.Transference: transference (emprunt, word, transcription) is the process of transferring a SL word to a TL text as a translation procedure. It is the same as Catford's transference, and includes transliteration, which relates to the conversion of different alphabet (newmark, 1988, p.81-82).

It includes transliteration and is the same as what Harvey (2000) named "transcription." (p.5).

Transcription is the procedure of changing the source language into the target language additionally consists of transliteration or transcription. The transfer is also commonly referred to as borrowed words.

2.3.2.2.Naturalization: it adapts the SL word first to the normal pronunciation, then to the normal morphology of the TL. (Newmark, 1988, p. 82).

Naturalization is to shift the Source Language word to its pronunciation, then to the Target Language morphology (the authentic form).

2.3.2.3.Cultural equivalent: it means replacing a cultural word in the SL with a TL one. However, "they are not accurate" (Newmark, 1988,p. 83).

This means is the imprecise replacement of the target language with cultural words from the source language.

2.3.2.4.Functional equivalent: this common procedure, applied to cultural words, requires the use of a culture-free word, sometimes with a new specific term.

This procedure, which is a cultural componential analysis, is the most accurate way of translating (Newmark, 19888, p.3).

It makes use of greater impartial cultural phrases with a brand new particular term. This is the accurate correct manner to translate a cultural word.

2.3.2.5. Descriptive equivalent: in this procedure the meaning of the CBT is explained in several words. (Newmark, 1988, p.83).

Descriptive equivalent is the meaning of the cultural words defined in few phrases.

2.3.2.6.Synonymy: it is a "near TL equivalent." Here economy trumps accuracy. (Newmark, 1988, p.84).

Synonymy is a close to TL equal with economic system trumps accuracy. It means have an equivalent in meaning. This procedure is used when there is no one to one equivalent.

2.3.2.7.Through-translation: it is the literal translation of common collocations, names of organizations and components of compounds. It can also be called: calque or loan translation. (Newmark, 1988, p.84).

When a translator makes use of a calque, she or he is growing or employing a neologism within the target language via way of means of adopting the shape of the supply language.

2.3.2.8. Shifts or transpositions: it involves a change in the grammar from SL to TL, for instance, (i) change from singular to plural, (ii) the change required when a specific SL structure does not exist in the TL, (iii) change of an SL verb to a TL word, change of an SL noun group to a TL noun and so forth. (Newmark, 1988,p.86).

It is an immediately alternate of grammar from SL to TL. There are four sorts of shifts. Newmark (1988) noted that" The fourth type of transposition is the replacement of a virtual lexical gap by a grammatical structure" (p.87).

In this procedure; the alternate from singular to plural, the alternate whilst a selected SL shape does not exist in the TL.

2.3.2.9.Modulation: it occurs when the translator reproduces the message of the original text in the TL text in conformity with the current norms of the TL, since the SL and the TL may appear dissimilar in terms of perspective. (Newmark, 1988, p.88).

Modulation seems once the first text of message that the translator reproduces within the thallium text with the norms of the TL, considering the supply language also the target language is contradict in perspective.

2.3.2.10. Recognized translation: it occurs when the translator "normally uses the official or the generally accepted translation of any institutional term." (Newmark, 1988,p.89).

This means that recognized translation seems while the translator makes use of the

real or the right translation of any institutional term.

2.3.2.11. Compensation: it occurs when loss of meaning in one part of a sentence is compensated in another part. (Newmark, 1988, p.90).

This means that compensation occurs while the meaning in a single component is loss, however recompense in every other component.

2.3.2.12. Paraphrase: in this procedure the meaning of the CBT is explained. Here the explanation is much more detailed than that of descriptive equivalent. (Newmark, 1988, p.91).

This means that paraphrase appears once the cultural words that means is explained a lot of detailed. The definition of paraphrase is to precise the that means victimization completely different words to achieve larger clarity.

2.3.2.13. Couplets: it occurs when the translator combines two different procedures. (Newmark, 1988, p.91).

Couplets are when couples of procedures blended in a single translation. It can be triplets or quadruplets, with aggregate of three or four procedures.

2.3.2.14. Notes: notes are additional information in a translation.

The additional information a translator may have to add to his version is normally cultural (accounting for difference between SL and TL culture), technical (relating to the topic) or linguistic (explaining wayward use of words) (Newmark, 1988, p.91).

This means that notes appear in the translation as the extra information especially for the cultural words. This system will make the readers truly apprehend with the extra information approximately the translated words.

2.3.2.15. Componential analysis: it means "comparing an SL word with a TL word which has a similar meaning but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components." (Newmark, 1988, p.114).

Which means that component analysis means comparing the word SL with the word TL. The latter has a similar meaning but is not an obvious equivalent word. The common sense components are displayed first, and then the various components are displayed.

The audiovisual translation (AVT) has been neglected by translation studies scholars for many years .One of the main reasons why this area has been almost fully ignored was the thought that AVT was not really a translation; they preferred referring to it as an adaptation because of Its spatial and temporal limits that were imposed by the medium itself. Because of its use of two codes, image and sound, it must respect the synchrony in these new translation parameters. However, now we can affirm that the situation changed drastically and that more and more experts are being interested in exploring this area. AVT is experiencing the expansion and consolidation as an academic discipline (Diras Contas, 2008:1). Translation should be understood in a more flexible way. WE should abandon all those outdated notions coined centuries ago, when the cinema, the television and the computer had not been yet

invented (Diaz Contas and Ramel, 2006:9-11). Effectively, AVT and technology go hand in hand: developments in the latter will irremediably have the effect on the former (Sanderson, 2005:24).

2.4. Audiovisual translation:

According to Diaz and Cintas:"Audiovisual translation refers to the translation of products in which the verbal dimension is supplemented by elements in other media "(Diaz and Ramael, 2006:13) . The two suggested three main possibilities:

1. The message is conveyed only auditory, for instance, in singe and radio programs.

2. The only channel used in the visual one, for example, comic ships, published advertisements, etc.

3. Both auditory and visual channels convey the message as in products such as films, CD ROMs, or documentaries. So AVT is considered much different from the literary translation.

2.4.1. Subdivision of audiovisual translation:

There are two types of audiovisual translation: the intralingual and interlingual audiovisual translation.

1/ Intralingual audiovisual translation: In this kind of translation the source language is the same as the target language, there are three main types of Interlingua audiovisual translation: subtitling for the deaf and hard-of-hearing, audio discipline for the blond, live subtitling and subtitling for the opera and the theatre.

2/ Interlingual audiovisual translation : television programs and films are translated to foreign languages , the interlingual translation can be either visual is known as subtitling , or aural in which case the whole soundtrack is replaced (Luyken,11).

2.4.2. Intralingual audiovisual translation:

2.4.2.1. Subtitling for the deaf and hard-of-hearing (SDH):

For the SDH is one kind of interlingua translation that is developing most at present , they are meant for people with hearing problems and are prepared specifically for this target group , this type of subtitles usually change color or television depending on the person who is speaking . Furthermore, they can also give us some paralinguistic information that those people cannot access from the soundtrack such as the irony of the statement or a knock on the door (Baker and Saldanha, 2009: 15). For instance the BBC (British Broadcasting Corporation) made a huge progress in the area: in 2008, it managed to subtitle 100% of their programmes with SDH (Diaz Cintas and Rameal, 2006:5).

2.4.2.2. Audio description of the blind:

Ivarsson and Carroll speak about audio description for the blind. This kind of translation is an additional narrative that fits between the original dialogues and describes everything that is seen in the film or on the stage.

It includes descriptions of e.g. actions, facial expressions, clothing and scenery and helps the blind to understand the plot of the story, as far as TV, video and DVD are concerned.

2.4.2.3 .Live subtitling (e.g. News broadcasts):

It is also called respeaking, this kind of subtitling often needs some technical support because it is carried out for live broadcasts (e.g. sporting events or TV news). That is why special key boards are being used: they allow the typist to press two or more keys at the same time or perhaps to write syllables and instead of single letters. Moreover, they also use voice recognition software. According To Cintas and Rameal, 2006 stated that the subtitle repeats what he sees on screen and the software "translates" those utterances into written lines.

2.4.2.4. Subtitling for the opera and theatre:

Ivarsson and Carroll also deal with subtitles or supertitles. These are often used during musical performances, especially the opera. In general, they are the translated or transcribed lyrics projected above the scene. They may be used either to translate the meaning of the lyrics to the audience’s language, or to transcribe lyrics that maybe difficult to understand in the sung form. Subtitling for theatre follows some principles as subtitling for TV. The only exception is the speed of the subtitles, as the audience have to move their gaze a great distance from the actors to the display above the stage , the subtitles have to be even slower than subtitles in a film (Ivarsson and Carroll 19-20).

2.4.3. Interlingual audiovisual translation:

It includes two main types which are: Revoicing, which consists of lip-sync dubbing, voice over, narration, and subtitling.

2.4.3.1. Voice over:

The first type of Interlingua Audiovisual translation is voice over. "It is the term used to refer to the audiovisual language transfer methods of dubbing, narration and free commentary collectively, and describes the attempt to cover (partly or entirely) the spoken source text of an original audiovisual production by a new spoken target "(Karamitorglour, 2000:5).

Dubbing: it covers entirely the spoken source text with the target text and that is why it is also called lip-sync dubbing. It fits the lip movements of the original in other hand, voice-overs does not emphasize the lip movement of the original text or the faithfulness of the translation. Sometimes it is enriched with some elements not present in the source texts, such as journalistic comments (Karamitorglour, 2000:5).

2.4.3.2. Subtitling:

"Subtitling can be defined as the translation of the spoken (or written) source text of an audiovisual product into written target text which is added onto the images of the original product, usually at the bottom of the screen"(karamitroglou, 2000:5).

Linguistic issues involved in subtitling:

• transfer from spoken to written text.

•Cohesion.

•Dialects and accents.

•Broken language.

•Use of several languages in the audio-visual program.

Cultural issues:

•Cultural references.

•Intersexuality.

•Humor.

•Cross-cultural politeness.

Cognitive issues:

•Reading speed.

•Efficiency, effectiveness and appropriacy.

•Considerations of relevance

2.5. Differences between literary and audiovisual translation:

Luyken deals with the differences between literary and audiovisual translations in his chapter on semiotics of audiovisual language transfer (153_165).

He comes to the conclusion that subtitling and dubbing are certainly a form of translation of a written text.

When translating a book, the text is transferred from one language to another. On the contrary, when a film is being translated the situation is quite different because the message of a film is expressed by various elements such as image, acting, sound or language. And obviously only some of these are replaced. When a film is dubbed only the visual components stay completely the same; while auditory component is completely changed. On the other hand, when a film is subtitled both auditory and visual components remain: the actual translation is just added to the original work, thus, the transferred from one element of a work has to 'coexist' with other elements of the same work. Those remain in the original form (Luyken, 153).

The translation of audiovisual products has a reduced scope, for instance, if there is something that has to be explained in a literary translation, the translator can use a footnote or include an explanation directly into the text this is impossible in a film or a documentary.

2.6. Sociolinguistic theory of translation:

Translation is a process of communication that involves language as its tool to achieve contact between participants, sociolinguistics studies this process and analyses elements that are part of it. The sociolinguistic approach to translation is based on the social context which

defines what can be translated or not and whether it is acceptable or not through filtering, censorship, and selection. The translator is the product of his/her society; it is obvious how the sociocultural background is present in the translated work.

In the article by Sara Ramos Pinto *Sociolinguistics and Translation* published in the book titled *Handbook of translation studies* stated that "In clear contrast with other linguistic approaches (such as Psycholinguistics), the focus of Sociolinguistics is on language use, that is, on what can be said in a particular language, by whom, to whom, in whose presence, when and where, in what manner and under what social circumstances."(Gambier & Doorslaer, 2010, pp.156) It means that the only focus of sociolinguistics is investigating language use within society and different users, besides defining when and where it is used.

The main idea that sociolinguistic theory of translation deals with is that it considers translation as an act of communication determined by society, and that it is a view of the social world. The analysis of the source discourse as a way of interaction (who is speaking and what is the subject, and under which circumstances, and what is their purpose) is the focus of this theory.

CHAPTER III

Cultural references

Chapter three: cultural references

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3.1. Introduction:

This chapter discusses three main points which are: culture, cultural references, and translation. The first part tackled the definition, types and its elements and then we mentioned the relationship between sociolinguistics and culture and also the relationship between translation and culture.

The second part talks about references including the definition of cultural references, classification and its categories.

The last part of this chapter interested in the definition of translation and its procedures

3.2. Definition of culture:

Culture is too complex to be defined in few words only, according to the anthropologist Edward Burnett Tyler who provided the classic definition of culture in his book, Primitive Culture, published in 1871; it is “that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society”. Since then anthropology’s main focus was the concept of culture. He defines culture as acquired abilities by people in society. On the other hand, Franz Boas had a different idea on the concept of culture, as for him it is an integrated system of symbols, ideas, and values that should be studied as a working system, an organic whole. For Boas culture is a set of historical events and cultural developments were in many ways just accidents of history.

We can say that there are as many cultures as its definitions. It is a set of elements shared by a group of people, a history joins them together, a given knowledge enables them to communicate and to create beliefs, arts, food, music, and to behave in certain ways. All of these elements are transmitted within society from one generation to another. Culture is the learned behavior of a group of people which is generally considered to be their tradition. Greet Hofstede, has defined culture as "the collective programming of the mind which distinguishes the members of one group or category of people from another." (1991, p.5). This means that culture is a system for differentiating between in-group and out-group.

In anthropology, culture is a set of patterns of behavior and thinking which people learn and share, culture distinguishes one human group from others. This late is considered as the most important concept in anthropology (the study of all aspects of human life (past and present). Anthropologists commonly use the term culture to refer to a society or group of people in which they live and think in the same way as Damen, L. (1987) stated that "Culture: learned and shared

human patterns or models for living; day-to-day living patterns. These patterns and models pervade all aspects of human social interaction. Culture is mankind's primary adaptive mechanism" (p.367). In simple words, culture is a way of life of a group of people. The behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, are passed along through communication and imitation from one generation to the next. The same case for many other anthropologists like Herskovits (1948) who states that "Culture is the man-made part of the environment,"(p.17)

He specifies it to man only, and Meade (1953) says culture "is the total shared, learned behavior of a society or a subgroup." (p.22).

Other approaches such as semiotic, thought that culture is like text a set of symbols must be interpreted, according to Geertz (1973), culture is"... a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms employing which men communicate, perpetuate, and develop their knowledge about and attitudes toward life" this definition is considered to be more classic and cognitive." (p.89).

Culture is a vague term that gathers societies under a big umbrella of knowledge, values, roles, behaviors, spatial relations, experience, and religion. It may appear in traditions from the most spiritual to the most material like music or folk dance, marriage parties, and traditional clothes. It can be also described as a way of life inherited by generations or socially transmitted. Culture is closely linked with life, It's not an add-on, An ornament that we as human beings Can use, not merely a touch of color .it is what makes us human, without culture, we can't exist in harmony. It gives us meaning, a way of leading our lives. Human beings are creators of culture and at the same time, culture makes us what we have become.

Even sociologists gave great importance to culture because of its role in the social order, as for French sociologist Emile Durkheim; both material and non-material aspects of culture are valuable in that they hold society together.

3.3. Types of culture:

Sociologists describe two aspects of interrelated aspects of human culture:

The physical object of the culture and associated with these objects.

3.3.1. Material culture:

In his book Introduction to Sociology, William Little describes material culture as ponderable objects produced or used by humans he stated that "Material culture refers to the objects or belongings of a group of people. Metro passes and bus tokens are part of material culture, as are automobiles, stores, and the physical structures where people worship" (Little,2014,p.81) From this we can understand that material culture is physical objects that people create and use in one's daily life, it is consists of concert and tangible objects. For exampl implements, furniture, automobiles, books, building, dams, etc. Ian Woodward also describes material culture as a physical object made by men, he notes that "Objects are the material things people encounter, interact with and use. Objects are commonly spoken of as material culture, The term material culture emphasizes how, apparently, inanimate things within the environment act on people and acted upon people» (Woodward, 2007, p.3). This means Material culture includes all the physical things that people create and attach meaning to. Natural objects and materials (rock, dirt, trees, etc.) are not considered to be part of material culture. However, how people view natural objects and how they use them are. To sum up, material culture includes physical objects or artifacts, things that human beings made by altering the natural environment they are easy to observe and are often impressive. They are concerned with external, mechanical, and utilitarian objects. Examples of these are dwelling units, tools, weapons and implement, clothing, stone, axes wooden chairs, books, jet, airplanes, and other concert elements of culture that can be perceived as an important part or product of any behavior system of man in past, present, or future.

3.3.2. Non-material culture:

William Little (2014) notes that: in contrast to material culture Nonmaterial culture, consists of the ideas, attitudes, and beliefs of a society. Material and nonmaterial aspects of culture are linked, and physical objects often symbolize cultural ideas. A metro pass is a material object, but it represents a form of nonmaterial culture, namely, capitalism, and the acceptance of paying for transportation. Clothing, hairstyles, and jewelry are part of material culture, but the appropriateness of wearing certain clothing for specific events reflects nonmaterial culture. A school building belongs to material culture, but the teaching methods and educational standards are part of education's nonmaterial culture. These material and nonmaterial aspects of culture can vary subtly from region to region. As people travel farther afield, moving from different regions to entirely different parts of the world, certain material and nonmaterial aspects of culture become dramatically unfamiliar. What happens when we encounter different cultures? As we interact with cultures other than our own, we become more aware of the differences and commonalities between others' worlds and our own. This means that Nonmaterial culture includes creations and

abstract ideas that are not embodied in physical objects. In other words, any intangible products created and shared between members of a culture over time are aspects of their non-material culture. Social Roles, rules, ethics, and beliefs are just some examples. All of them are crucial guides for Members of a certain culture to use to know how to behave in their society and interpret the world, also little take into consideration the relation between material and nonmaterial culture since he said that they are both connected and complete each other for instance little (2014) tackled: ".Clothing, hairstyles, and jewelry are part of material culture, but the appropriateness of wearing certain clothing for specific events reflects nonmaterial culture" (p.81).

3.4. Elements of culture:

Culture is all the elements that define a person's society or civilization.

Within culture there are five major elements which are as follows:

3.4.1. Values and Beliefs: are the most crucial, elements of culture

3.4.1.1. Value: according to William little:" Values are a culture's standard for discerning what is good and just in society. Values are deeply embedded and critical for transmitting and teaching a culture's beliefs" (Little, 2014, p.84). This means that Values are a society's ideas about what is good or bad, right or wrong and that Values determine how individuals will probably respond in any given circumstances.

Little also mentioned that Values help shape a society by suggesting what is good and bad, beautiful and ugly, sought or avoided. Besides, he noted that values often suggest how people should behave, but they do not accurately reflect how people do behave.

3.4.1.2. Beliefs: little emphasize that beliefs "are the tenets or convictions that people hold to be true. Individuals in a society have specific beliefs, but they also share collective values. To illustrate the difference » in other words we use beliefs to help us understand the world around us. A person's beliefs will guide them in their decision-making and response to situations. Beliefs are usually formed in childhood or any other significant formative experience. For instance, religion is an important source of a community's set of beliefs and values for example in Islam laying are forbidden this why saying the truth is regarded as a fundamental value in Muslim societies.

3.4.2Norms: in his book Introduction to Sociology William Little noted that" Norms define how to behave in accordance with what society has defined as good, right, and

important, and most members of the society adhere to them" (Little, 2014, p.85). This means that norms are rules and expectations by which a society guides the behavior of its members.

Norms are often divided into two types, formal norms, and informal norms.

3.4.2.1. Formal norms: also called mores and laws refer to the standards of behavior considered the most important in any society. Little mentioned that "are established, written rules. They are behaviors worked out and agreed upon to suit and serve the most people." (Little, 2014, p.85).

3.4.2.2. Informal norms: also called folkways and customs refer to standards of behavior that are considered less important but still influence how we behave. In contrast to formal norms little defined informal norms as "dictate appropriate behaviors without the need of written rules." (Little, 2014, p.85).

3.4.3. Symbols and Language:

3.4.3.1. Symbols: Every culture is filled with symbols of things that stand for something else, which often suggests various reactions and emotions. According to little "Symbols—such as gestures, signs, objects, signals, and words—help people understand the world. Symbols provide clues to understanding experiences. They convey recognizable meanings that are shared by societies" he added that "Symbols often get noticed when they are used out of context. Used unconventionally, symbols convey strong messages. In the end, we have to take into consideration that some symbols are types of nonverbal communication, while other symbols are, in fact, material objects.

3.4.3.2. Language: according to little "Language is a symbolic system through which people communicate and through which culture is transmitted" (Little, 2014, p.86).

Language, as conceived of by Chomsky, is "a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements" (Chomsky. 1957, p.13) in other words we can say that any language has the finite alphabet in which we can produce an infinite sentence. On the other hand, Sapir noted all languages are set to do all the symbolic and expressive work that language is good for, either actually or potentially. The formal technique of this work is the secret of each language' (Sapir, 1949, p.155).

To sum up we can say that one unifying element of culture is language since it is important for communication and passing on tradition, values, and beliefs.

3.5. The relationship between sociolinguistics and culture:

Sociolinguistics is the descriptive study of the effect of all aspects of society, including cultural norms, expectations, and context, on the way language is used, and society's effect on language. It is closely related to linguistic anthropology.

Culture is a way of life of a group of people in which they share behaviors, beliefs, religion, knowledge, meanings, and symbols. It is a dynamic social system that provides the environment for language development. Culture is a remarkable factor for distinguishing between the speaker of the same language by different utterances or sound patterns.

The relationship between sociolinguistics and culture is not a popular subject of research and finding information on this topic is much difficult. Some linguists stated the relation between language and culture such as Edward Sapir, who shared the view of Boas (1992) that "culture influenced language (and not vice versa) and that this influence was chiefly evident in the vocabulary and not in the morphological" (p.21).Also, Whorf (1992) claimed that "language and culture undoubtedly influence each other" (p.65).This means that both culture and language shares a relation based on influence. Language is a way or channel of communication it may be considered as a tool for transmitting cultures through time and exchanging knowledge about them within different societies. This means that they are bounded and inseparable. Different cultures mean different societies this affects language in many ways and since the main concern of sociolinguistics is describing the effect of various aspects on how language is used, we can extract some kind of relationship between culture and sociolinguistics. In other words, culture has a great influence on language and the role of sociolinguists is to study this for example how language is used in different culture's societies.

3.6. The relationship between Translation and Culture:

The translation process is not limited to transferring linguistic vocabulary from the original language to another language, because this does not lead to an elaborate translation, as no language can express the true meaning of another language if the interest is focused on translating the linguistic vocabulary only. The translation is more than that .in order to have a good translation translator has to be familiar with the culture of the target language.

Because culture gives birth to language, Translation and culture can never be separated they are intimately connected.

Bassnet (2012) pointed out that "operating translating cannot neglect the body that surrounds it, so the translator treats the text in isolation from the culture at his peril" (p. 22). This means that culture should be considered seriously to avoid word-to-word or literal translation also ignoring

the cultural background can put the translator in an embarrassing situation for example Ohayou!' (The equivalent of 'Good morning') can be used in Japan regardless of the time of day when you first see a person, so if you work an afternoon shift, you'll still say it to your co-workers when you come into work. Also, Japanese has very few swearwords, but it's possible to offend a person just by using a specific pronoun…

Eugene A. Nida, an outstanding linguist, one of the founders of the modern discipline of Translation Studies, confers equal importance to both linguistic and cultural differences between the source language and the target language and concludes that "differences between cultures may cause more severe complications for the translator than make differences in language structure. This why the translator must be able to decide the importance of every translated sentence what the phrase means, not necessarily what it means, and convey that meaning in a way that makes sense not only in the target language but also in the context of the target culture.

To sum up, Culture is important for translators because no language functions in a vacuum. You can know all the words, understand all the grammar, and still completely miss the point if you're unfamiliar with the culture. Some very simple examples that come to mind:

· Wicked! Can be used as an exclamation of admiration in the UK.

· Bless their heart! Is it an expression of disdain in the Southern US?

Have you been eating cheese crusts?' in French means you have bad breath.

3.7. References:

According to Merriam Webster reference is the act of referring or consulting

Reference is a relation between objects in which one object designates, or acts as a means by which to connect to or link to, another object. The first object in this relation is said to refer to the second object. The second object – the one to which the first object refers – is called the referent of the first object. The term reference is used in many spheres of human knowledge, adopting shades of meaning particular to the contexts in which it is used. References can take on many forms, including a thought, a sensory perception that is audible, visual, olfactory, or tactile, emotional state, relationship with other, space-time coordinate, symbolic or alpha-numeric, a physical object or an energy projection; but, other concrete and abstract contexts exist as methods of defining references within the scope of the various fields that require an origin, point of departure, or an original form. This includes methods that intentionally hide the reference from some observers, as in cryptography.

3.8. Definition of cultural references:

Translation brings two different cultures together that in many cases do not have anything in common, this might make a challenge for translators to accomplish a right version in the target language. One of these challenges is translating cultural references.

Cultural references are specific terms used by native speakers in their speech to refer or relate to an idea or symbols that exist in their culture, only who understands that culture would figure the meaning .According to Collins (2014) in **International Students' Survival Guide** "A cultural reference is when people refer to something that relates to the culture of a country. It might be something historic that happened to that country some time ago or it might be something that is being reported in the news that day. Native speakers use cultural references to bond with each other as they're discussing shared experiences and knowledge" (p. 152).

Other terms are given to cultural references such as:

• Cultural words (Newmark 1988, p.94-6).

• Culture-specific items (Baker 1992, p. 21).

• Cultureless (Nord 1997, p.34).

• Culturally-specific elements (Yarosh 2013,p.55).

A cultural reference is the relationship between dialect of a certain society and its culture; this means that it is difficult for foreigners to understand it. Agost defined it as (1999) cited in Rodríguez, A, P. 2012,p.13) "cultural references are elements that make a society different from another and some of these elements are: specific places from a city or countries, aspects related with history, art, costumes, food, etc."

Cultural reference is used in daily life, in movies and in literature because of this wide use of it some categorizations were suggested like Santamaria (2000) suggests the following classification of cultural references, highlighting the cultural capital of each:

3.9. Classification of Cultural References:

Table 2: classification of cultural references

Ideaological category	**Commodities**
Ecology	Referents associated with personal exprience of the environment
History	Referents associated with social meaning deposits
Social Structure	Referents associated with environments related to the production of meaning
Cultural Institutions	Referents associated with environments related to the propagation of meaning
Social Universe	Referents associated with manifestations of social meaning
Material Culture	Products associated with the cultural manifestations of given groups

(*The Translation of Cultural Referents: From Reference to Mental Representation*, 2010, pp. 1–3)

3.10. Categories of cultural references:

Cultural references belong to different categories such as:

- History
- Geography
- Economy
- Institutions
- Art and culture
- Famous personalities：

3.11. Translation procedures:

Translation is not just rendering meaning from one language into another. But is rather an integral process that inevitably involves at least two languages and two cultural traditions. It involves a negotiation between source and target cultures. The translation of cultural references is a subject that has been debated over the years and it still poses a great number of difficulties of the differences between cultures. As a result, translators are permanently faced with the problem of how to treat the cultural aspects implicit in a source text and of finding the most appropriate technique of successfully conveying these aspects in the target language.

As Von Humboldt(1982) said "All translation seems to be done in by one of two stumbling blocks: he will either stay too close to the original, at the cost of taste and the language of his nation, at the cost of the original .the medium between the two is not only difficult but downright impossible".(p.35).

The translator has to decide on the importance given to certain cultural aspects and to what extent it is necessary to translate them into the target language and also focusing on the cultural implications for translation that may take several forms ranging from lexical content and syntax to ideologies and ways of life in a given culture.

Every group of people has its own set of traditions and habits, value judgments, and classification systems, in translating culture-specific concepts the translators always face many problems. Thus, it decides to look at this problem carefully in order to find a way for having a good translation, there are no two languages identical to each other; thus, the translators have difficulties in finding the appropriate equivalent related to culture concept and they need to be aware of such procedures so that they can help them conveying the culture from source to target language.

Most researchers seem to propose their own classifications of procedures after highlighting inconsistencies or due to the lack of clarity of the previous ones. One of the best known is that of Vinay and Darebelnet.

The seven basic translation procedures are, according to them, adaptation, claque, equivalence, modulation, borrowing, literal translation, and transposition although they also refer to compensation, expansion, and contraction.

The aforementioned procedures will now be briefly described and illustrated, in alphabetical order.

3.11.1. Adaptation:

Adaptation is used in those cases in which the type of situation being referred to by the SL message is unknown in the TC and translators create a new situation that can be described as situational equivalence (Vinay and Darbelnet). It's actually referring to an SL cultural element that is replaced by another term in the TC.

There are situations in which adaptation seems necessary: in advertising slogans or children's stories. In other cases, there are certain conventions, more or less generalized as regards adapted translations of foreign cultural elements in the TL. For instance, weights and measures, musical notation, literary works or geographical names, etc.

The main goal of the translation when trying to 'adapt' the translation is to have a similar effect on the TL readers.

3.11.2. Borrowing:

Borrowing a term is taking a word or expressions straight from another language, without translation, these procedures are used when a term does not exist in the TC, or even when the translator tries to get some stylistic or exotic effect. Also, it can be 'pure', if there is no change of any kind in the foreign term (chip, feeling, stop, etc.) or 'naturalized', if the Word has some change in the spelling, and maybe some morphological or phonetic adaptation (for example diskette 'diskette, indent 'indenter, reset 'resetear', etc.).

Borrowings are one of the main ways of enriching a language, As the Spanish writer Unamuno indicated as regards literary translation "meter Palabras Nuevas, haya o no haya otras que las remplacen , es meter neuvos matrices de ideas", And, As far as English is concerned, Wagner states that it is " the only language whose elements are seventy-five percent of foreign origin "(Fernandez,p.514), when translating texts which a great number of cultural terms, However, we should be cautious unless de want to maintain a certain local color or exoticism.

3.11.3. Calque:

Calque could be described as a literal translation (lexical or structural) of a foreign word or phrase. It considered a special type of loan or borrowing since the translator borrows the SL structure and then transfers it in a literal translation.

The difference between Loan/borrowing and calque is that the foremen imitate the morphology, signification, and phonetics of the foreign word or phrase. While the latter only imitates the morphological scheme and the signification of that term, But not Its pronunciation for example football, using the same term in Spanish would be a pure borrowing; the word fùtbol would be naturalized borrowing and balompié a claque.

According to Santoyo, Calque is not only an acceptable form of translation, but It is also a strict and correct translation Since it is built with the significance of the SL.

3.11.4. Equivalence: "Equivalence refers to a strategy that described the same situation by using completely different stylistic or structural methods for producing equivalent texts "(Vinay and Dalbernet,p. 52).

This means that the translator uses a term or expression recognized as an established equivalent in the TL. Mainly in cases of idioms and formulatic language.As in "only the good die young" means "Mala hierba nunca muere".

3.11. 5. Literal translation:

Literal translation, or word by word, Occurs when an SL word or phrase is translated into a TL word or phrase. Without worrying about style, but adapting the text to the TL syntactic rules, with minimal adjustments, so that it sounds both correct and idiomatic.

In Vinay and Dalbernet's words, It's the direct transfer of an SL text into a grammatically and idiomatically appropriate TL text in which the translator's task is limited to observing the adherence to the linguistic servitudes of the TL (p.48).

3.11.6. Modulation:

There is a change in the point of view, focus, perspectives, or category of thought in relation to the SL. For example 'Don't bé si excited' in Spanish 'Tranquilizate',

According to Vinay and Darbelnet,stated that " modulation consists of using a phrase that is different in the SL and TL to convey the same Idea"(p.51).

3.11.7. Transposition:

"This procedure involves changing a grammatical category or replacing one part of the speech for another, without changing the meaning of the message ". (Vinay and Darbelnet 50) . This means

that grammatical transpositions, with appropriate morphological and syntactic adjustments, are quite frequent in order to obtain a translation that sounds as if it had been originally written in the TL.

As Walter Benjamin pointed out:

"The transfer can never be total, but what reaches this region is that element in a translation which goes beyond transmittal of subject matter. This nucleus is best defined as the elements that do not lend themselves to translation. Even when all the surface content has been extracted and transmitted. The primary concern of the genuine translator remains elusive .unlike the words of the original; it is not translatable, because the relationship between content and language is quite different in the original and the translation ". (1992, p.76).

Understanding and knowing when to apply such procedures can be very helpful and methodologically useful for students, in some occasions students should also try, also to have some freedom when translating these cultural elements, since their main problems were basically that they either focused primarily on the cultural elements and not on the language and the style of the text, or they focused mainly on the language and the style.

So, a balance between domesticating and foreignizing the target language text would be the most appropriate.

CHAPTER V

Analysis

Chapter four: Analysis

4.1. The sociolinguistics analysis of the movie's dialect

4.1.1. Regional dialect

4.1.2. Sociolect analysis

4.1.2.1. Social background

4.1.2.2. Age

4.1.2.3. Gender

4.1.2.4. Class

4.1.3. Code mixing

4.2. Introduction

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- Extract 01
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- Extract 20

4.1. The sociolinguistic analysis of the movie's dialect:

The sociolinguistic analysis of the movie's dialogue in this research is going to be under two titles, the first is analyzing to which regional dialect it belongs. And the second is analyzing its sociolect and how it would be translated.

4.1.1. Regional dialect analysis:

Regional dialect is spoken in a particular area of the country. The spoken variety in the movie "Rachida" is Algiers dialect, it is used in the capital "Algiers" it is different of other varieties of the east, west, and south of Algeria. Its characteristics are as follow:

1. In addition to 28 consonants phonemes of Arabic it includes other phonemes:
   - /g/ like in the word "قاع" "all".
   - /p/ like in the word "پاتيسري" "adapted from the French word *patisserie".*
   - /v/ like in the word "ڤيراج" "adapted from the French word *virage"*

2. The phonemes "ظ","ض", and "ذ" are pronounced as "د". It is the same case for the phoneme "ث" is pronounced "ت".
3. Use of different grammatical rules like in verbs conjugation. For example the verb "يقرا" « to Read » in present tense :
   Table 3: verb conjugation

pronounces		Algerian dialect	MSA	English
1st person	انا (أنَا)	نقرا	أَقْرَأُ	I read
	حنا (نَحْنُ)	نقراو	نَقْرَأُ	We read
2nd person	نتي (أَنْتِ)	تقراي	تَقْرَئِينَ	You read
	نتا (أَنْتَ)	تقرا	تَقْرَأُ	You read
	نتوما (أَنْتُم,أَنْتُمَا)	تقراو	تَقْرَؤُونَ_تَقْرَآنِ	You read
3rd person	هو (هُوَ)	يقرا	يَقْرَأُ	He reads
	هي (هِيَ)	تقرا	تَقْرَأُ	She reads
	هوما (هُمْ)	يقراو	يَقْرَؤُونَ	They read

The table shows a difference between Algerian dialect and MSA in verb conjugation as well as pronounces.

4. Different vocabulary formation because Algerian dialect in general contains many French loan words like: طونوبيل "car",جونيمار "i'm fed up".

4.1.2. Sociolect analysis:

Sociolect is the variety spoken by specific social group sharing social dimensions and same features it is related to speech community. It helps in recognizing social and educational backgrounds, besides age, gender, and class. Different social classes and circumstances affect the language spoken by the society in many ways.

Sociolects cannot be translated according to dictionaries because of many issues that translators may face when translating dialects or sociolects as well. Such as:

- They contain informal words, slang and belong to special register.
- Translation is not only replacing words by words, but also transmitting concepts and ideologies.
- Some words may not have equivalent in the target language due to cultural difference (like in this sample the Algerian culture is too distinct from English culture).

4.1.2.1. Social background:

The events in the movie happen in the late nineties during the civil war and terrorism in Algeria. The society's situation back then is in the middle of war, we can notice presence of words repeating like: murder, fear, power, terrorism, and death. This effects and changes the language in clear way. In addition people suffered from poverty because of the economic situation that gone from bad to worst during terrorism period.

All of these events and circumstances made marks on language use such as:

4.1.2.2. Age:

The movie includes speakers of different age categories (children, young and old people).

4.1.2.3. Gender:

Speakers in the sample are of both genders (females and males).

4.1.2.4. Class:

The Characters belong to middle and low social classes.

4.1.3. Code mixing:

The Algerian language is complex and special due to the existence of different languages and varieties (code mixing of Arabic and French languages and diaglossia). The dialect in the movie contains code mixing which is combining two or more languages within the same speech, such as:

- “en attend que vous ارواحي” it means come we are waiting for you
- “mon salair على حساب” It means according to my salary

It is clear that these two languages had made a bond in the Algerian society’s speech; this phenomenon makes a difficulty in translating it. The translator has to have knowledge of both French and Arabic languages besides the target language.

To conclude this analysis, sociolinguistics is interested in the influence of society on the language; the sociolinguistic analysis of dialect enables the translator to understand it better and it gives him insights to select the appropriate terms to convey the right meaning.

4.2. Introduction:

The following section will be dedicated to the analysis extracts from the movie.

For this purpose we will take the definition of the selected English words from dictionaries (Webster, Cambridge), comparing it to the Arabic one which will also be seen in their respective meanings in the Arabic dictionaries.

After that we discuss the pertinence of the translation that was adopted.

We finish by suggesting a more appropriate one if needed.

4.3. Analysis of the selected extracts

- **Extract 1:**

26:44	
English	Arabic
doze off	نكيني عيني

- In Cambridge dictionary :

The segment « نكيني عيني » is translated as doze off that is a phrasal verb means :

1. Start to sleep especialy during the day.

- According to Merriam Webster

1. To fall asleep especially for short period of time.
   « نكيني عيني » is a segment used in Algerian dialect that refers to « اغفو » in academic Arabic that is the same as the above translation.

- **Extract 2:**

27:58	
English	Arabic
The mute	باكمين

The chosen translation « the mute » for the word « باكمين » is correct for its meaning in Cambridge dictionary is:

1. Silent or not speaking.
2. Unable to speak.

The term « باكمين » is an algerian word. It is a state of overgeneralization that originally in MSA is « بكم » refers to person who can not speak .

- **Extract 3:**

46 :10	
English	Arabic
Bad luck	التقاف

« bad luck » refers to « misfortune » which is an event or conjuction of events that causes an unfortunate or destressing results .In the other hand التقاف is used by algerian context to describe some kind of witchcraft that is usually used for making obstacles to people in order not to marry or work or to success in thier lives since this kind of act is not Common in the english culture. We think that translation is more suitable.

- **Extract4:**

27 :07	
English	Arabic
suffer	نتمرمد

This term «نتمرمد »is translated into « suffer » which is the suitable translation because « نتمرمد »

Is a special word to Algerian dialect, it is the same as the word "أعاني" in academic Arabic .

« Suffer » reflects the core of original word in which it is explained in Cambridge dictionary as follow:

1. To experience physical or mental pain.
2. To experience or show the effect of something bad.

- **Extract 5:**

27:36	
English	Arabic
saint	بنت الرسول

The translator used « saint » as an equivalent for the word « بنت الرسول» that is metaphor for a women who is chaste, pure and virtuous.

It is a term used in the Muslim Arabic culture to refer to women with those qualities.

The term "saint "is explained in Cambridge dictionary as:

1. a dead person officially recognized by the catholic church for having lived a very holy life.

2. A very kind person.

   Merriam Webster explanation:

   1. One officially recognized especially through canonization as preeminent for holiness
   2. One of the spirits of the departed in heaven
   3. One of god's chosen and usually Christian people
   4. One eminent for piety and virtue
   5. An illustrious predecessor

According to the use of the word « بنت الرسول » as a metaphor we can say that « saint » is accepted in the same context not as its real meaning.

- **Extract 6:**

8:08	
English	Arabic
The School	المسيد

The above word «المسيد » is translated as « the school » in the movie. It is a correct translation because

« المسيد » was a word used to refer to « الكتاب » which is a part of the mosque where children used to learn writing and reading skills besides memorizing « Quran ».

- **Extract 7:**

14:56	
English	Arabic
blouse	طابلية

The chosen word " الطابلية is translated as « blouse » in the movie. It is incorrect translation because according to Cambridge translation a blouse means a shirt for women or girl.

The appropriate translation would be "apron" because in Cambridge dictionary it is

1. A piece of clothing that you wear over the front of other clothes to keep the clothes clean while you are doing something dirty , such as cooking or cleaning. The word "الطابلية" is borrowed from French "tablier". It means in standard Arabic « مئزر ».

- **Extract 8:**

47 :06	
English	Arabic
I'm dying of thirst	فيلطت

The chosen translation for the term « فيلطت" in the movie is I'm daying of thirst which is somehow wrong. According to Cambridge dictionary, the accurate translation for this word is " hot" or " feeling hot" that means:

1. Having a high temperature.
2. Very good and having energy.

The equivalent of the word of the word « فيلطت » in academic Arabic is "اشعر بالحر" or "سخنت "

- **Extract 9**

37 :18	
English	Arabic
Middle of no were	ثلث الخالي

The segment « الثلث الخالي » is translated as « middle of no were » that is according to cambridge dictionary :

1. Far away from any towns and cities and where few people live

الثلث الخالي is a segment used in Algerian dialect refers to الربع الخالي في الجزيرة العربية حيث لا حياة لبشر أو نبات

- The above translation is correct.

- **Extract 10:**

29:04	
English	Arabic
Behaving himself	يتهدن

The term «يتهدن » is translated to « behaving himself » which is not the appropriate translation because « يتهدن» is a special term for Algerian dialect which means « to pacify ». it equivalence in academic Arabic is « يهدا » . « Behaving himself » is an expression that means someone who behaves on his own .its meaning in Cambridge dictionary is:

1. To act in particular way.
2. To show particular behavior in a particular situation or under particular conditions.
3. To be good by acting in a way that has society's approval.

In this translation, the translator was not successful.

- **Extract 11:**

29.05	
English	Arabic
Get her married	اذفعها

The expression « get her married » is the translation for the arabic word « اذفعها » that is unsuitable since the word « اذفعها » in English language means « push her » in other hand the expression « get her married » has another meaning according to cambridge dictionary :

1. Having a wife or a husband.

According to Webster dictionary:

1. To become joined in marriage.

- **Extract 12:**

36:13	
English word	Arabic word
Devil's mouth	فم السبع

The chosen translation « devil's mouth » for the expression « فم السبع » is totally wrong. Since « devil's mouth » in English language means waterfall in SE, Venezuela regarded as the highest in the world. In the other hand « فم السبع » is used in algerian dialect means difficult and hard circumestances, in cambridge dictionary « devil » means :

1. An evil being, often represented in human form but with a tail and horns.
2. Someone, especially a child, who behaves badly.
3. A person who enjoys doing things people might disapprove of.
4. Used with an adjective to describe someone and express your opinion about something that has happened to them.

- **Extract 13:**

27:38	
English	Arabic
The lion's den	فم الذيب

The translator used « فم الذيب » as an equivalent to « the lion's den » that is a metaphor for a danger or a risk , « فم الذيب » is a popular term used by algerian people to refer to someone who is in danger place or who risks its life by makinig himself in a hard situation .

According to Cambridge dictionary den means:

1. The home of particular types of wild animal.
2. A room in a house or apartment used for activities not involving work.
3. A place where people secretly plan or take part in dishonest or illegal activities.

And then, lion means:

1. A large, strong animal of the cat family from Africa and Asia which has yellow-brown fur, the male having a large mane.
2. Someone who is important, successful, or powerful.

This translation is incorrect.

- **Extract 14:**

59 :33	
English	Arabic
humiliated us	بهدلتنا

The translation adapted for the word "بهدلتنا" is “humiliated us” , according to Cambridge dictionary it means:

1. If someone is humiliated, they have been made to feel ashamed or stupid.
2. To reduce someone to a lower position in one’s own eyes or others ayes.

The term "بهدلتنا"is used in Algerian dialect and its equivalent in academic Arabic is "اذلتنا", the translation is correct.

- **Extract 15:**

3 :28	
English	Arabic
Souk	سوق

In this word "سوق" the translator chose to translated as "souk". Souk in Cambridge dicyionarymeans a market in arabic contry. Its equivilent in english is and its explanation in Cambridge dictionary is:

1. A place or event at which people meet in order to buy or sell things.
2. A shop that sells mainly food.
3. An open area, building or event at which people gather to buy and sell goods or food.
4. A market is also an area or particular group that goods can be sold to.
5. Demand for a product or service, or the number of possible buyers for it.
6. a part of the world where something is or might be sold, or a particular group of people who buy or might buy something.
   The above translation is correct.

- **Extract 16:**

4 :51	
English	Arabic
I’m tired of the provisions	جونيمارمالتعمار

The later expression is a combination of two languages (French and Arabic) the word “جونيمار = j'en ai mare” is originally a French word which means I’m fed up in English. While the Algerian word “التعمار” in English means “to fill”. It can be considered as a case of code mixing or borrowing.

The word “provision” which is selected to be translation of “التعمار” is incorrect because in Cambridge dictionary it conveys the following explanations:

1. The act of providing something
2. Supplies of food and other necessary things
3. Something that is needed or wanted, or the act of considering the need for something and arranging for it
4. The act of selling goods or services or making them available to be used

The above explanation does not match with the real meaning of the original speech, we suggest this translation for it “I’m tired of filling water”

- **Extract17**

5:21	
English	Arabic
I have a loud voice	عندي القرزي

“I have a loud voice” is the chosen translation for the expression “عندي القرزي” which in Academic Arabic (AA) “صوتي مرتفع”.

According to Cambridge dictionary the meaning of the word loud is:

1. Making a lot of noise

2. Having or producing a large amount of sound
3. Demanding attention and tanking and laughing loudly

The translation provided is correct.

- **Extract 18:**

5:54	
English	this poor fellow
this poor fellow	ذاك المغبون

In this chosen segment, the translator adopted the expression “this poor fellow” as translation for “ذاك المغبون”. The meaning of the expression is someone who is unfairly treated, but the translation is incorrect because it doesn’t suit the real meaning of the mentioned word, since “poor” means someone who needs money.

We suggest as more suitable translation instead of “poor” the word “aggrieved” which is explained in Cambridge dictionary as:

1. Unhappy and angry because of unfair treatment

- **Extract 19 :**

18:13	
English	Arabic
belongings	دوزان

The selected translation for the word “دوزان” is “belongings” which in Cambridge dictionary stands for the meaning of:

1. The things that a person owns, especially those that can be carried.

The word “دوزان” in Algerian context means belongings or personal stuff but in AA means stringing and tuning the strings on a musical instrument, it is originally a Turkish word.

The above translation is accurate.

- **Extract 20:**

29:04	
English	Arabic
gone nuts	زاد كلب

The used translation “gone nuts” for the expression “زاد كلب” is appropriate. Since “gone nuts” in English culture means to become extremely angry.

According to Merriam Webster dictionary it is:

1. To become mentally ill: to become insane
2. To act in a way that is wide out of control because of a strong emotion.

General conclusion

The research presented above aims to find and simplify the role of sociolinguistics in the translation process of Algerian dialect and cultural references. The hypothesis that we relied on in this work is that sociolinguistics plays an important role in translating cultural references and dialect since it deals with language and society.

We divided it to four main chapters to make our work simple and organized. The first chapter dealt with sociolinguistics and dialect, their definitions, types, and concepts.

The second chapter included translation, translation methods, procedures of translation, and audiovisual translation. Also we mentioned the sociolinguistic theory of translation and the relationship between them.

The third chapter was about cultural references. The main titles we tackled are the definition of culture, references, and cultural references. Also we talked about their relationship with translation and sociolinguistics.

The final chapter is the most important one since we analyzed the dialogue of the case study we chose (the Algerian movie "Rachida"). We started with the sociolinguistic analysis which included regional and sociolect analysis. In which we extracted the characteristics of the dialect spoken in the movie "Algiers dialect". This step facilitated the understanding of the dialect better in order to move to the second step.

In the translation analysis we selected some samples from the movie (spoken words and their translation in subtitles in English language) that are related to our dialect and society like cultural references. We analyzed both the original speech and the translation; we suggested a better version whenever it was necessary.

We found that sociolinguistics helps translation because it analyses the dialect deeply. And finds it characteristics and compare it with the standard language. Dialects are not standardized therefore it is not included in dictionaries; this will make a challenge for the translator to find suitable translation for the concepts shared by speakers of the same dialect. This is why sociolinguistics is important to translation.

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Résumé:

La sociolinguistique et la traduction sont des branches de la linguistique appliquée pour créer des solutions aux problèmes de langue. La relation qui les unit est que la traduction est considérée comme une pratique sociale pour la sociolinguistique. Cette recherche vise à clarifier le rôle de la sociolinguistique dans la traduction dialectale algérienne et des références culturelles dans la traduction audiovisuelle du film algérien « Rachida » réalisé par Bachir Yamina (2003), nous avons essayé de trouver qui l'a traduit mais le traducteur est anonyme. Afin de simplifier cette relation, nous avons adopté certaines procédures de traduction des dialectes et des références culturelles, ainsi que l'analyse sociolinguistique du dialecte. Les étapes ci-dessus aident à surmonter les difficultés auxquelles les traducteurs peuvent être confrontés pendant le processus de traduction des langues, en particulier le langage courant. Les méthodes utilisées dans cette recherche sont l'analyse sociolinguistique du dialogue du film, puis l'analyse des sous-titres anglais et du discours arabe, suggérant également une meilleure traduction si nécessaire.

Mots-clés : sociolinguistique, traduction, références culturelles, dialecte.

المخلص

تعد اللسانيات الاجتماعيةِ والترجمة فرعان من فروع علم اللغة المطبق لإيجاد حلول لمشاكل اللغة. والعلاقة بينهما هي أن الترجمة تعتبر ممارسة اجتماعية لـلسانيات الاجتماعيةِ. يهدف هذا البحث إلى توضيح دور علم اللغة الاجتماعي في ترجمة اللهجة الجزائرية والمراجع الثقافية في الترجمة السمعية البصرية للفيلم الجزائري "رشيدة" للمخرج بشير يمينة (2003)، حاولنا أن نجد من ترجمه ولكن المترجم مجهول. من أجل تبسيط هذه العلاقة، اعتمدنا إجراءات معينة لترجمة اللهجات والمراجع الثقافية، وكذلك التحليل اللغوي الاجتماعي للـلهجة. وتساعد الخطوات المذكورة أعلاه في التغلب على الصعوبات التي قد يواجهها المترجمون أثناء عملية ترجمة اللغات، وخاصة اللغة اليومية. وأما الأساليب المستخدمة في هذا البحث فهي التحليل الساني الاجتماعي لحوار الفيلم، ثم تحليل الترجمة الإنجليزية والخطاب العربي، وكذلك اقتراح ترجمة أفضل إذا لزم الأمر.

الكلمات المفتاحية: اللسانيات الاجتماعية ، الترجمة ، المراجع الثقافية ، اللهجة