

Translation text between translator authority and recipient expectations "Status of English Idioms Translated into Arabic"

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Abstract:

Translated texts have a differentiated circular effect on the recipient in accordance with the possible possibilities and purpose of translation envisaged by this verb. However, the translator's affiliation with different linguistic groups and cultures compels the interpreter to choose an appropriate parity path to adapt and regularize the content of the original text to the recipient's culture and environment, in order to provide an adequate understanding of the message conveyed. In this intervention, we will therefore try to reveal the central role that text standards play in promoting coherence and consistency within English-Arabic translated idiomatic expressions, and what the translator has to do while translating these borrowed expressions to create texts similar to the original texts and achieve interactive purposes equivalent to or above the degree of influence of the original to ensure harmony and acceptance by the recipient.

Keywords: Textuality -Translator-Idiomatic expressions- Horizon of expectations.

نصية الترجمة بين سلطة المترجم وتوقعات المتلقي "حالة التعابير الإصطلاحية الإنجليزية المترجمة إلى العربية"
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ملخص:

تتمتع النصوص المترجمة بتأثير تداولي متفاوت الدرجات على المتلقي وفقا للإمكانات الممكنة وغرض الترجمة المتوخى من هذا الفعل المنجز. إلا أن انتماء متلقي الترجمة إلى جماعات لغوية وثقافات مختلفة، يُجبر المترجم على اختيار مسار تكافؤي مناسب لتكييف وأقلمة مضمون النص الأصلي مع ثقافة المتلقي وبيئته، لتوفير الفهم الكافي للرسالة المنقولة. ولهذا سنحاول في هذه المداخلة أن نكشف عن الدور المحوري الذي تضطلع به معايير النصية في تعزيز التماسك والاتساق داخل التعابير الإصطلاحية المترجمة من الإنجليزية إلى العربية وماذا يتوجب على المترجم أثناء ترجمة هذه التعابير المقترضة لخلق نصوص مماثلة للنصوص الأصلية وتحقيق أغراض تفاعلية تعادل أو تفوق درجة تأثير الأصل تضمن لها الإنسجام والقبول لدى المتلقي.
الكلمات المفتاحية: النصية-المترجم-التعابير الإصطلاحية-أفق التوقع.

Introduction:

Idioms form an important part of the cultural heritage of peoples, as they express their values, customs, purposes and social experiences. It derives its semantic power from its natural environment and the cultural and historical contexts that it collectively contributed to its creation. They are not just contiguous linguistic units, but carry with them many metaphorical and complex overtones, whose meaning is understood only by returning to their context, which enhances their ability to convey the intended meaning.

In the face of this metaphorical nature, the translator finds himself confused about how to transfer these expressions from the source language to the target language, and to be free from their complex constraints imposed by the genius of the language and often cause them to be untranslated.

In the case of idioms translated from English into Arabic, the Arab recipient, like other recipients, depends on his openness to the other, his understanding of the context, the extent of his depth in the original culture, and his ability to accept new cultural symbols and assimilate their metaphorical meaning.

In light of this proposition, this work came in an attempt to apply the textual standards proposed by De **Beaugrand**" to some idiomatic expressions borrowed from the English language and how their text is embodied in the Arabic language after meeting the requirements of coherence and harmony that make the translated expressions a harmonious structure and ensure their communicative value.

1. Textuality

Before looking at this term, it is necessary to refer to related terms:

1.1 Text:

A manifestation of linguistic practice, characterized by its communicative value and linked to its active news content. Perhaps this nature of the reporting is the reason for its existence, if it is absent, or this event went off its reporting path, the text led to the loss of its importance "Any such event, does not carry a communication, or carries a distorted communication between its folds, it is: Lans" (1)It seems that text is a real system that serves a communicative purpose, and is subject to laws that control the processes of change and transformation possible at the level of structures synthetic, grammatical and semantic has been **sculpted "Halliday" and " Roqaya Hassan"**A text is a language that serves a functional purpose, i.e., a language that serves a purpose within a context in which the text is spoken or written." (2)

The text thus becomes a set of adjacent linguistic structures that form in their intertwining a coherent whole, and regular parts and reflects linguistic behavior, weaved in a tight manner, intertwined threads in the form of a cloth, or "a tapestry of words interconnected with each other, these threads combine its different elements and divergent in a single whole, is what we call the term text"(3).

This linguistic nature reveals that the text is not just a random alignment of sequences, but a structured organic entity whose elements are organized harmoniously, where each element contributes to clarifying what preceded it and what came after it. It also suggests the importance of context in textual studies, as the text is a linguistic sign that does not highlight its communicative aspect in isolation from the context, which constitutes the natural environment for the exposure of meanings, or as Halliday calls it: "The text accompanying the apparent text" (4)where internal systems are coherent, and linguistic units acquire their true value, a matter confirmed by **Firth** when he stated that meaning is revealed only through the contextualization of linguistic unity.

Perhaps these vocabulary made the text the core of linguistic studies, where textual linguistics proceeds from the fact that the text is a coherent structure with an internal system, linking its elements logical, grammatical and semantic relationships, which provided this structure with a kind of stability, which makes its scientific study possible." (5)

From this standpoint, the conditionality of the production and generation of texts can only be achieved within the framework of the linguistics of the text according to deep grammatical, semantic or deliberative criteria that are decisive in distinguishing the text from the non-text.

1.2 What is the linguistics of the text?

The term "linguistics of the text" did not know a consensus of terminology among researchers and translators whose knowledge varied and their specializations overlapped severely, resulting in the dominance of many concepts and terms that revealed many linguistic issues and moved the linguistic study from the centrality of the sentence to the centrality of the text, that is, from the linguistics of the sentence La **linguistique de la phrase** to the linguistics of the text La **linguistique du texte**. To be thus this science alternative to the old linguistic approaches were unable to describe the linguistic phenomenon, and explain it to the extent that allows the disclosure of the relationships of consistency and harmony that give the text coherence in its meanings and buildings. as did not link linguistics text in its inception to a particular linguistic school, or a particular country, but multiple research methods in which "some of them relied on structural linguistics in various directions, and some of them took social linguistics as a starting point"(6). It is thus grasped from all human knowledge. All sciences are surrounded by names of different origins, such as the science of the text La science du texte, La **grammaire du texte**, and **the linguistics of the text La linguistique du texte**, which are labels characterized by the depth of cognitive overlap and conceptual bifurcation in perceptions, approaches and approaches. Linguistics and text linguistics, between grammar and text, confirming that text models did not arise from a vacuum, or that they are independent of sentence models, but that the components of sentence models are still essential parts of text models." (7)

While this science saw the light in the sixties years by a group of linguists who acknowledged its existence such as: "**Harris**" and **Helmslev** and others, the Dutch "**Tuan van**" is one of the most prominent real founders of this science, as he presented an integrated scientific perception about the science of text in his book: "**Text and Context**" and textual studies then in the seventies knew further development and systematic control ... This made some linguists see him as the true founder of textual science".(8)

Other scholars with multiple concepts, visions and ideologies have also recognized the property of overlap and bifurcation that gave text linguistics the power to extrapolate texts, understand their intentions, and search for their textuality, such as **Gleason, Harweg, Dresseler and DeBeaugrand**. And others who unanimously agreed that the real study of language, must go beyond the interest in the sentence to pay attention to the text as a major linguistic structure can be described, analyzed and studied to achieve reporting and interaction, and this is done only in the light of a more comprehensive science, highlighting all its linguistic, psychological and social dimensions, which is the linguistics of the text, or the science of the text, "which is concerned with the content of texts as they are only the result of semantic and pragmatic rules as well as focuses on the conditions for the creation of text structures and their effects".(9)

2. Textual and translation: any relationship?

Textuality represents a basic topic of text linguistics and an important component that distinguishes the text from non-text through a set of precise criteria that create its textuality "in terms of a

consistent structure based on a solid internal system, based on logical, grammatical and semantic relationships linking the parts and sections of the text"(10).

Accordingly, the textuality of the text is embodied when the textual harmony and consistency that distinguish the text over the non-text is achieved, and maintains its continuity, being the basis under which the textuality of the text is considered, and making it a consistent structure characterized by its communicative value and depends on a set of means and components that contribute to its unity and coherence, which requires the availability of seven combined criteria, the absence of one of which causes the absence of its textuality, because it relates to the text, the context and the users of the text, especially since the procedural goal is to achieve communication in real reality.

The concept of textualism according to "Halliday" and "Ruqayya Hassan" was also linked to the criterion of benefiting from the construction of the text and its performance of a complete moral purpose, which is a necessity required by the nature of communication that does not take place in isolation from the context, as they argued that the text: "is the language that serves a purpose within a context, and the text may be spoken or written"(11).

It is not surprising that translation as part of this language - a textual model - centered on the linguistics of the text. Translation is not only at the vocabulary, syntactic or phonetic level, but it is between text and text, in which the conditions of its production, style, authority and the intentions of the translator overlap to involve the recipient in an emotional atmosphere with the translated text and gain his satisfaction.

Each translation process takes place in a special interactive atmosphere, where the text is eradicated from its environment, replanted in a new contextual fabric, in new cultural and linguistic conditions, that would preserve its value or cause it to be distorted, desecrated and thus destroyed and lost its potential energies that were behind its arrival to creativity: "There is always a semantic loss of the source text at the meeting point of cultural systems and translation also destroys the basic form of the source text as well".(12)

Translation, then, is not just the transfer of texts and comparing them in different languages, but it is a whole in which linguistic symbols overlap with the translator's competencies and intentions with the content and purpose of the text message, and "a textual process that connects one cognitive system to another, and the translator creates the link by planting linguistic symbols in the target text. These symbols enable the reader of the target text to reach an understanding of the infrastructure of knowledge infrastructure of the original writer's text" (13) Like any linguistic conduct, if it is to achieve its integrity and conformity with the original text, it must meet the requirements of coherence and harmony in order for the communicative symmetry of the texts to occur in the language from which it is transmitted (the original) and the language to which it is transmitted (the target), where "the translator must be able to understand the completeness of the original text and provide the completeness of the "translation text that composes it": (14) This is a clear indication that the translator must have the ability to form a coherent text and derive its similar communicative value, to preserve the element of **textualité** that distinguishes the **texte** from **the non-texte** .

In light of these postulates, Dubeaugrande proposed the criteria to which the texts govern (15) are:

2.1. Cohesion

It is a kind of formal cohesion, and it means: "the grammatical formation of sentences and phrases and related deletion, addition and so on"(16). The coherence of the translated text in its final form, reflects the translator's familiarity with the mechanisms of coherence in the language to which it is

transferred (the target) and his good selection of vocabulary and links that contribute to its output and coherence.

The verb (**Bite**) in the English language is a main verb in the sentence, which is a **transitive** verb that needs an (**Object**), which was preceded by the **definite article** to determine the object, so the sentence was in this order:

Verb+Definite Article +Object

In the Arabic language, the translator tried to preserve the structure and coherence of the original text, in the literal translation: The bullet bites is a verb sentence consisting of: Present tense verb: bites/bullet has an object and is defined by Al (definition).

As for the idiomatic context, it refers to something painful that one needs to face with courage and patience, so it puzzles the translator to choose the following translation: **Bearing the command** is a linguistic structure consisting of:

Verb: تحمل/يتحمل /bear, may be past tense or present tense, or even a command, depending on the context, which is a transitive verb that needs an object with (command) which is defined by (ال) definition to determine the bitter and may follow the object with a semi-sentence that adds more clarification (patiently).

The order of the sentence is as follows: **transitive verb + ال + object + semi-sentence (not always)**

The translator's success in transferring the idiomatic expression into Arabic with this grammatical formation reflects his familiarity with the mechanisms of textual coherence with the good linking of its lexical units, so the expression came understandable to the Arab reader and away from strangeness and ambiguity.

2.2- Coherence

It is a mystical cohesion of ideas, understanding and order, or "the way in which ideas are connected within a text so that they can be restored again, and this requires a logic of ideas based on experience, and what people expect from texts in this area"(17).In order for the translator to recreate this coherence in the language to which it is transmitted, he must bring the necessary modifications that ensure the success of the translation and preserve the weft of the text, because the latter is not imported from the original text (source) but is woven and created.

The idiomatic expression "**Jump the gun**" is well understood in the English context, where the English receiver can understand it and associate it with the idea of haste or urgency, which is an intellectually coherent expression as the word gunis associated with the idea of a shot in the context stemming from a mathematical background that indicates a launch before the start signal.

On the other hand, the transfer of (expression literally to the Arabic language as: "jump over the gun" loses its true meaning, destroys its intellectual coherence and causes confusion among the Arab recipient, but if the translator uses: "**hurry**" or "**faster**", he has conveyed the idea itself in a way that suits the understanding of the Arab recipient without ambiguity, and the intellectual coherence remains strong, and the original idea remains preserved, clear and coherent.

2.3. Intentionality

Each text has a goal through which its author seeks to reach it or intends to achieve and communicate it, "it is not a random structure, but rather an action intended to be consistent and

coherent in order to achieve a certain goal"(18).With this principle, the translator should succeed in transferring the intention of the original text to the target or transferee language without fail, and judge it in parallel to what it is in the original in a way that creates interaction and impact on the recipient. Under the weather is used in English culture to refer to feeling tired or sick, and the intention behind it is to convey the idea that a person is not at his best. The Arabic language rejects a literal transfer of the original text such as "under the weather", so the translator here deals with the expression through his intention to avoid literal translation, and to preserve the taste of the Arabic recipient, such as saying: "I feel a little tired" or "I am not in good shape".

2.4. Acceptability

It is one of the most important textual criteria because texts are controlled by different production conditions, social systems, traditions and customs, where "the intention is associated with approbation, and the basic intentions of the writer cannot be achieved, if the reader cannot reach what the text is supposed to do..." (19) The English expression: **Peace of cake** It is used in English culture on a daily basis, to refer to something very easy or simple and uncomplicated, and it is highly accepted by the English recipient who is accustomed to using it in his daily conversations, so it has become common and familiar.

-As a piece of candy.

-Like drinking water.

-Like drinking honey.

They are all expressions of ease and simplicity that are understandable, familiar and acceptable to the Arab recipient.

2.5. Situationality

It is an active element in the structure of the text, highlights the contextual dimensions of the text, and the relationships between grammatical construction and semantic harmony where "the maqam represents one of the active components in the consistency of the text, especially semantically, and therefore the textual discourse is not complete and upright only if the owner takes into account in the completion of the surrounding circumstances in which the text will appear, so the speech far from the prevailing literary traditions and social norms recognized, will not be well accepted"(20).

The English expression « **It costs an arm and leg** » is commonly used and familiar in the context of expensive purchases or services and their cost is very high. English culture has its own concepts of money and spending, so it employs this expression to reveal the astonishment of the prices and the obscene prices that cost its owner to spend a lot of money.

In the Arabic language, the translator takes into account the appropriate maqam context for this expression to reflect the same meaning and is accepted and applauded by the Arab recipient, such as translating it as: "**expensive**" or "**expensive**", "**cost me a lot**", cost me a fortune.

2.6. Informativity

Texts are produced and charged with a certain amount of information and news, which constitute the criterion for the richness or emaciation of texts, as "the news content of the text is related to the pattern of semantic relationships expressed by the text's superficial linguistic structure... The

function of the translator is to create a superficial linguistic structure that enables the user of the target text to retrieve the same cognitive content as the source text."(21)

The English expression To **spill the beans** is common in English society and means "**to reveal a secret**", and is used in many political and social contexts related to leaks, confessions, or the disclosure of accurate information.

As for translating it into Arabic, it is as charged as news that guarantees it a clear understanding and acceptance by the Arab recipient. We say: "**Revealing the secret**" or "**revealing the secret**" are all simple expressions that accurately reflect the meaning, which is to show information that was hidden.

2.7. Intertextuality: Intertextuality

Texts are produced in an environment where the various forms of quotation intersect that constitute an experience and a pillar in the production of previous texts, which forms an atmosphere in which different visions, values and cultures embrace "The text can only be multiple because the writer's previous readings and encyclopedic culture are reflected in his writings intentionally sometimes, and sometimes unintentionally, so they come a mixture of different opinions and expressions, and therefore the writer does not start creating it from scratch and therefore his production cannot be completely new. This is simply because it comes from the general common of the culture and methods of the age"(22). Perhaps this cognitive and linguistic load imposes on the translator strict rules that push him to create a similar translation that embraces the effects of the text.

The idiomatic expression **Cry over spilled milk** represents a common idea in English culture related to regret for things that are impossible to recover, so it became rooted in ancient texts, and in daily uses to denote remorse, and maintained its presence in long periods of time in the Arabic language. It is a new expression that has nothing to do with Arab culture, but the idea itself is old related to the futility of regretting the past and we find it in the form of "**regret does not help**", "**what is dead is dead**", "**crying over the ruins**". These expressions continue with the English expression in a symbolic of the uselessness of regret, crying or sadness, a concept shared by the English and Arabic cultures that transcended the boundaries of language, culture and human experiences..

3- Translator:

Just as the translated texts are addressed to a recipient reader who enjoys reading them, the original texts are mainly prepared for a translator who interrogates their language and explores their contents, so he bears the responsibility of mastering their translation and conveying their meanings in linguistic units that are structurally and semantically homogeneous, so he is supposed to possess the linguistic, stylistic and terminological tools that guide him in conveying the message and ensuring the success of the translation and achieving the same impact on the reader.

Al-Jahiz said in it, "The translator must be the most knowledgeable of the people in the language transmitted and transmitted to him so that he may have both and a purpose. and when we find him speaking in two tongues, we know that he has inflicted grievance on them because each of the two languages attracts the other, takes from them, and objects to them..." (23)

For this importance, **Al-Jahiz** set the conditions of the translator, which are:

- The translator must have a broad statement.
- The translator should be aware of the subject and deeply aware of it.
- The translator must be aware of the original language, i.e. the transferee.
- The translator must be aware of the target language, i.e. the transferee.

In the face of this basic task, the translator finds himself forced to possess special skills that are difficult to separate in the translation process as »: a kind of overlapping functional structure in which understanding acts as a link to the rest of the components, by virtue of its conditionality in each of these components.(24) This requires reading comprehension, familiarity with its merits and specificities, adapting ideas and meanings, and preparing them for translation through an exploratory reading of the text.

4- Idioms:

Linguistic and cultural phenomena that arise in different social and cultural contexts, and derive their significance and meanings and are characterized by eloquent brevity and semantic, syntactic and grammatical stability.

No language in the world is devoid of idiomatic expressions that have become common and settled among its members and used on their tongues in different situations and occasions, so it was the best help to express their emotions, actions and reactions.(25)

Its terminology in the Arabic language has been identified between proverbs, aphorisms, prevailing sayings, metonymy and coined phrases, all of which refer to the English term **Idioms** with its multiple names: **Idiomatic expressions/fixed expressions..**

French culture also did not overlook this pattern in the name of **Les expressions figées or Le figement**, thus agreeing with the cultures of the world in being integrated linguistic units, transcending their true meaning to a different metaphorical meaning subject to social custom and cultural context.

Perhaps the characteristic that distinguishes these expressions is the accompaniment, correlation or **collocation** so that the words are accompanied in one context, and the first calls for the presence of the other, and is subject to grammatical, semantic and deliberative considerations. This juxtaposition results in a new connotation that is completely different from the semantics of words, which are single or isolated. In this, Ali Al Qasimi says: "The idiomatic expression is the meeting of two or more words so that they work as a single semantic unit"(26).

Idioms contribute to:

- Giving a high aesthetic to the language in a style charged with suggestions and allusions.
- Express repetitive experiences and complex ideas in the form of concise and intensive linguistic structures.
- Preserving the linguistic identity of peoples and strengthening their cultural belonging.

Characteristics:

Idioms are used in certain contexts to express situations and situations in a more creative way, so understanding them correctly and selecting their denominators increases the effectiveness and impact of language.

Idioms are described by the following characteristics:

Idiomatic expression is a fixed linguistic structure that is subject to a strict distribution and arrangement of words.

-Idiomatic expression goes beyond the lexical meaning of words to their figurative meaning.

- Idiomatic expression is born of its environment, created according to synthetic models selected from the Arabic language that embraced it.

4.1 Idiomatic expression and context:

One of the advantages approved by linguists and translation scholars is that the text is an integrated linguistic system with strange regular units, and if not for this system, the text would have become just a pile of adjacent and monolithic words because the linguistic units gain their value within this coherent system, and lose them outside it.

The meaning of texts is revealed only through the contextualization of its linguistic units, since **the context is context** that determines the meaning of the text, and the significance of words is restricted because they are associated within it with certain communicative situations.

The contextual relationships between words and their semantic content enhance and strengthen the meaning of the text, "for the context according to **Halliday** concept is the other text or the text accompanying the apparent text"(27). In doing so, it makes context the linguistic and pragmatic environment in which the text originated.

"**Abderrahmane Boudra**" agrees with him in saying, "The context is a general framework in which the elements of the text and its linguistic units are organized, a measure by which sentences relate to each other and interrelate, and a linguistic and deliberative environment that takes care of the total cognitive elements that the text provides to the reader"(28)

Accordingly, the context is contextual:

- 1- A linguistic context, related to the words and phrases of the text, where each word acquires its value.
- 2- An emotional or emotional context related to the degree of influence and emotion caused by words.
- 3- The context of the situation, which relates to the external denominator and all the merits that surround the text, and cause its significance to change according to its change.
- 4- A cultural context based on the data imposed by social norms, and the dictates of the cultural patterns of peoples.

Idiomatic expressions have a beautiful impact, because of their suggestion, attractiveness and aesthetics, which lie in their texture and linguistic cohesion, which arose in an integrated context at all linguistic levels and external elements, and are controlled by internal links that contribute to revealing their intentionality and achieve their readability and acceptability thanks to their linguistic competence and the linguistic units they represent, their encyclopedic competence and their cognitive and semantic load, their deliberative efficiency and the laws of use and communication they impose, and thus the idiomatic expressions exceed the limits of their meanings to an additional connotation that invokes the metaphor, and moves away The truth within a contextual framework that is subject to indicators and circumstances and ensures interaction and acceptance.

4.2 The reality of idioms from translation:

Translation has always been an important linguistic activity, practiced by humans to communicate with others, exchange experiences and types of life, and this importance has increased with the flow of scientific and knowledge and the forms of technology in various aspects of life. This became a

delicate process, a complex form of intellectual activity that presupposes special skills capable of implementing translation. The translator should be knowledgeable about languages and cultures, challenging all barriers to transition between them and using tools and techniques to interrogate texts and achieve successful communication.

These expressions appear in **lexical** units that have lost their true significance and acquired a new connotation charged with cultural **connotations** that differ from what is required by the appearance of the phrase to influence the recipient and attract his attention.

While translation is a linguistic product created by the multiple human linguistic reality, it is not carried out outside its contextual context and is not allowed to lose sight of the relevant cultural possibilities.

Human nature, which always longs to know, communicate with and approach the other, takes language as a vessel in which to produce these possibilities and proceed from a common cultural reality. The English idiomatic **expression** « **to smell a rat** » can not reach its meaning through the meanings of its lexical units, but through its linguistic texture and the way it is constructed in both languages, which requires translating it as "**senses hate**" instead of "**smells the mouse**".

The conflict of cultures and different languages may cause many problems, as the translator is required to convey the specificities of the source text and the surrounding circumstances and meanings of the inclusion of **Sens connotatifs** and to make an impact parallel to what was caused by the author of the original text.

When transmitting idiomatic expressions, the translator must bridge the gap between the culture of the source text and the culture of the target text, through a lexical selection within a linguistic context that reduces the size of cultural differences, because the link of overlap and containment between the duality of "language and culture" is very important and makes translation possible, and in this regard, Hossam El-Din says: "If language is the vessel that carries all the group's experiences and experiences through its words and expressions, we can only understand these words and expressions. by studying the culture of the linguistic community".(29)

5. Receiver and expectation horizon:

The horizon of expectation refers to a set of knowledge, experiences and cultural values possessed by the recipient and determines how the reader interacts with the text, as the latter does not carry fixed meanings, but rather depends on how the recipient or reader responds, which is determined by the horizon of his expectations. **Hans Robert Jauss** employed the concept of "horizon of expectation" to illustrate the role of the recipient or reader in the production of meaning and interpretation of the text. **Wolfgang Iser** also emphasized the issue of interaction between text and reader in the process of reading and building meaning.

The translation did not neglect its interest in the recipient of the translation as an active partner in this process and a key party in judging the effectiveness of the translation from its failure, so the text of the translated texts is achieved only through a sound reading act that helps the translator to assemble his absorptive capabilities to bring about harmonization between the language from which it is transferred and the language to which it is transferred, because reading texts before translating them is the beginning of adapting ideas and meanings and preparing them for translation, and in this Al-Didawi says: "Translation really follows the pace of reading"⁽³⁰⁾ which calls for the re-creation of implicit arguments that help to understand the text and strengthen the relationship between it and the recipient.

To reconcile these concepts, we will try to shed light on the criteria of textual on an idiomatic phrase transferred to Arabic and the position of the Arab recipient towards it, and the extent of his ability to harmonize with it in an interactive atmosphere, closely linked to the horizon of his expectations based on his cultural, cognitive and linguistic background.

Idiomatic expression: **Break the ice**

It is a proverb used to refer to breaking down social barriers, easing stress and making the atmosphere more comfortable.

***Consistency:**

The idiomatic expression "ice breaking" is grammatically and morphologically coherent.

-The verb "break" is proportional to the object "ice".

-The Arabic sentence is subject to a grammatical construction: **verb + subject + object**, and the verb "break" is a transitive verb that needs an object with "ice".

-The definite "Al" makes the object "ice" more specific, as the recipient expects that ice refers to something known in Arab culture, namely "inanimate object" and "harsh cold".

-The verb in the English language **Break** is a verb in the present tense, which is a **transitive verb** that needs an object to complete its meaning.

The verb is appended to the definite « **the** » **Definite article** and plays the same role as the definitive tools in the Arabic language, where the object is determined by **ice** and both give a coherence to the sentence in Arabic and in English. In its lexical connotation, it carries the meaning of inanimate object, hardness and coldness.

Although the "ice" does not have a presence in Arab culture, with the same presence and effectiveness in English culture, grammatical coherence remained strong and existed and the grammatical elements in the Arabic sentence remained stable, did not need to be modified grammatically, and the Arab reader can quickly absorb the metaphorical meaning and respond to it as effectively as the real context.

***Intellectual Bonding:**

The expression "**break the ice**" is used in English and Arabic cultures, in diverse and similar social contexts and in many situations characterized by tension. The goal is one and common, which is to reduce tension, make the atmosphere more comfortable, promote cultural interaction, and achieve positive communication. In English culture, the English reader is accustomed to using it repeatedly, as its elements are coherent with the elements of the text in which it appears by linking social and metaphorical meanings towards:

"The boss told a joke to break the ice at the meeting"

The joke unit in English corresponds to other units in idiomatic expression, which indicates the beginning of positive communication and breaking tension because banter is in a consensual atmosphere. Thus, this element with the rest of the elements of expression achieved a clear consistency and logical sequence of the event, which is "tension" and then "joking" to mitigate. Help bring consistency and coherence to the ideas of the text.

As for the translation into Arabic "**breaking the ice**", it shows great coherence, especially when used in a social context, corresponding to its constituent elements. We said: "The manager gave a "joke" or "joke" to break the ice in the meeting, which is a nice talk that reflects efforts to calm the atmosphere. as the element of "joke" or "humor" corresponds to other elements, and the sentence

expresses the beginning of positive communication through joking to break and alleviate tension, and this logical sequence of ideas resulted in a clear consistency between the parts of the sentence.

The criterion of consistency in this context has been preserved in the Arabic language, by presenting visual, logical and clear ideas, reflecting the effectiveness of the expression "breaking the ice" and making it easier for the Arab reader to grasp the meaning, and promoting positive social interaction.

***Approbation (admissibility):**

The expression **break the ice** has a strong cultural prevalence in English society, and it is an old and inherent expression that does not need additional explanation, and is acceptable to all groups, and part of the daily use and in formal conversations actually by port workers to facilitate maritime navigation and remove barriers that hinder the movement of ships, and later this expression came to refer to breaking social and emotional barriers between people to restore relationships to their normal course. In its environment and reflects a cultural awareness of ways that help improve social interaction, and does not cause any ambiguity to the English recipient because it fits with his perceptions and references.

On the other hand, the expression "**breaking the ice**" is an English expression borrowed that entered the Arabic language through translation, and due to influence and friction between languages and cultures.

It is an understandable expression used in many situations between speakers in official contexts such as: universities, professional meetings and academic lectures, and is accepted and understood by the recipient, so that the Arab reader from the educated class is more likely to understand, absorb and accept this expression thanks to the impact of translation and the interaction between science and knowledge.

This expression "**breaking the ice**" is less common and unfamiliar to the recipients of the general public or the uneducated class, so they need additional explanation and interpretation to remove the ambiguity, and understand its figurative meaning, and some recipients may feel strange and inauthentic, affecting its acceptability.

Therefore, if the degree of acceptability of the expression "**breaking the ice**" in the English language is much higher than in Arabic, its acceptability in the latter depends on its social and cultural context and is subject to many factors that can be summarized as follows:

Western cultural influence and its role in importing this expression into the Arabic language, and therefore the extent of its acceptance depends on the reaction of the Arab recipient to it and contact with his culture.

- The social context and the linguistic and cultural uses it imposes, which vary from one class to another, including the elite, middle, less educated and others, where the expression seems acceptable and understandable to one group and strange and unfamiliar, affecting its comprehension and acceptance in another group.

- The role of translation and modern means of communication in raising its acceptance by the Arab recipient and then employing it increasingly.

***Intentionality:**

The metaphor "**break the ice**" is used in English culture to relieve stress in critical and charged situations and carries the clear intention of facilitating interaction between people and their sense of comfort, and encouraging them to communicate smoothly and positively.

The text that contains the expression "Break the ice" in the English language reflects a clear intention to break the psychological and social barriers between people, and its intention is direct and easy to understand for the English recipient who composed this phrase and is not hindered by the multiplicity of its contexts from understanding its intention.

For example:

"The boss told a joke to break the ice at the meeting "

The intention is to motivate meeting attendees to interact and communicate comfortably.

On the other hand, the expression "breaking the ice" in Arabic retains the same intention, which is to relieve tension in social, professional and other situations in preparation for effective communication between individuals who may feel embarrassed or stressed.

We say, "The **manager had a joke or a joke to break the ice in the meeting**" is intended to give a character of comfort and positive interaction, an expression that reflects the same intention found in the English text, which is to facilitate communication. But at the same time, it is a modern expression imported and unfamiliar to a large segment of society, which reduces the size of its intention for the Arab recipient, who prefers in his dealings to use authentic expressions that are more linked to his culture and identity.

Therefore, the expression "**breaking the ice**" in English in formal or informal contexts, the intention of its use is clear and does not need further explanation, it has clear cultural roots that contributed to its popularity, as its translation into Arabic "**breaking the ice**" or the expression "**thawing**" proved that understanding its intention easily depends on its professional and educational contexts and people exposed to Western cultural influence.

***Maqamia:**

The idiomatic expression break the ice is used to facilitate communication, remove psychological barriers between participants in a given situation, create a comfortable environment and create a positive interaction between them.

It is an expression rooted in English culture, effectively achieves its goal, and the degree of its impact is very high because the English recipient understands it quickly and responds positively to it. The expression works effectively in all situations alike, and has a strong and direct impact in achieving the goal and is not limited to specific situations, but can be used in a wide range of contexts, which makes it more effective because it suits the social expectations in this environment and is suitable for all maqams.

The idiomatic expression "breaking the ice" is used in the Arabic language in a similar way to its English counterpart, as it refers to relieving tension and establishing positive communication and its impact depends on the extent of the audience's exposure to Western cultures and the extent of its prevalence and understanding, as it is easy to express it to convey meaning and achieve the goal, and thus it has achieved the same effect and to the same degree in preparation for interaction and stress relief.

As for the Arab recipient, who has never come into contact with Western culture, has not been intercepted by imported idioms in his dealings, and was not aware of them, his effect is not as effective, nor does it achieve the desired effect in terms of relieving tension because it needs additional interpretation.

***Informational:**

The idiomatic expression break **the ice** in the English language, common and familiar, and therefore does not carry a lot of new information for the original recipient, but understands it as soon as he hears it and does not need additional explanation because the element of surprise is not available, and therefore its informational value is low and limited in a metaphorical meaning circulating that describes a well-known situation, which is stress relief, the more the expression is inherent, the lower the media.

In the Arabic language, the expression "**breaking the ice**" is an expression imported from English, unfamiliar to the Arab recipient, but may surprise and interest him, which increases the volume of his information, and thus his media value is higher compared to the original recipient.

Thus, the more common and familiar the idiomatic expression, the lower and limited the information, and the less common the expression, the higher the information.

***Intertextuality:**

The expression **break the ice** has its roots in English culture, as it was used in the literal sense to break and melt ice to allow ships to sail in frozen waters, and with the passage of time the expression exceeded its lexical meaning, to a metaphorical meaning that refers to relieving tension and removing barriers between people and therefore it derives its meaning from the maritime field, which makes it textually linked to texts that dealt with cruises, marine life or maritime piracy, and all of this was reflected in a number of famous literary works as it appeared In a play:

The taming of the shrew by William Shakespeare (1590)

The expression was mentioned in the dialogue:

And if you break the ice and do their feat

This is to break down barriers and relieve tension.

Samuel **Butler (1663)** in his enchanting work **Hudibras** says:

"The Oratour - At last broke silence, and the Ice"

This is a signal to break the silence and initiate social interaction.

The term has become part of the linguistic repertoire and is associated with many social texts and discourses and is used in many cultural and media contexts such as films and television programs.

In the Arabic language, the expression "breaking the ice" is an extraneous and imported expression, and this in itself is intertextuality between two cultures, carrying suggestions related to their social context. It appears remarkably in the field of media and cultural dialogues and adapts to contemporary Arab contexts, becoming part of Arab cultural intertextuality, but not with the same historical depth as in English. The media has captured a large share of the use of this expression, especially in the field of politics and political crises that appear from time to time. This Western influence leads to external intertextuality with other texts and cultures.

Conclusion:

At the end of this study, we would like to emphasize that the production of texts is a first step to create social relations, because their structure is an interactive structure and their translation is not

done in isolation from the context, and because they serve an effective communicative purpose and an indicator, and idioms, like the rest of the texts, are subject to a number of linguistic and contextual restrictions. intentionality, acceptability and other criteria that distance them from others from professionalism and monotony.

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