

THE TRANSLATION OF JOKES AND PUNS  
FROM ENGLISH TO ARABIC

A Thesis

presented to

the Faculty of Humanities

at Notre Dame University-Louaize

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts in Translation and Interpretation

by

RITA YAZBECK

October 2022

**Notre Dame University - Louaize**  
Faculty of Humanities

Department of English and Translation

We hereby approve the thesis of

Rita Yazbeck

Candidate for the degree of  
Master of Arts in Translation and Interpretation



---

Reine NASSAR

Supervisor



---

Maya EL HAGE

Reader

## **Acknowledgments**

First, I would like to thank God for giving me the wisdom and fortitude to carry out this research, and for helping me in the research in writing this thesis.

Second, I would like to express my deepest gratitude to the people whose support, assistance, advice, and guidance made it possible for me to accomplish this research. I would like to thank my academic advisor Dr. Maya El Hajj for her continuous support and encouragement. Her help in coordinating the details was truly invaluable.

Third, I would like also to express special thanks to Dr. Reine Nassar, the thesis advisor, for the editing of the thesis, and for her input and remarks to put the final touches on this work. Her remarks and precision were priceless. Her efforts are appreciated.

Finally, I would like to thank my family for their continued support while I was accomplishing this research. The support was much needed.

## **Table of contents**

### **I - Introduction**

### **II – Jokes and puns**

### **III – Translating jokes**

- A. Translation theories
- B. Literary translation and joke translation
- C. Role of the translator
- D. Cultural restrictions on translating jokes

### **IV – Cultural contexts**

- A. About cultural contexts
- B. The cultural component in joke translation

### **V - Translating jokes from English to Arabic**

- A. Arabic culture
- B. The difficulty of translating jokes from English to Arabic
- C. Examples of English jokes and Arabic jokes

### **VI - Conclusion**

### **VII - References**

## **Abstract**

This thesis will discuss the difficulties related to the translation of jokes from English to Arabic, the cultural elements of the two languages, and how translators translate jokes from English into Arabic. I will also discuss the cultural aspects, with a study on translation theory. It also talks about literary translation, the translation of English jokes into Arabic, epic translation fails, and the Arabic culture. Moreover, this thesis explains the challenges of translating jokes, the cultural aspects of translating jokes, the cultural component of joke translation, and the difficulty of translating jokes from English to Arabic, with a special highlight on humor.

## **I - Introduction**

Henry Wadsworth Longfellow wrote a quote about the translator saying: “a translator, like a witness on the stand, should hold up his right hand and swear to say the truth, the whole truth, and nothing but the truth.” A translator is someone who converts the written word from one language to another. An interpreter, on the other hand, is someone who translates orally or through sign language interpretation. Translation is the art of relaying from the source text to the target text a message defined by the translation product. It is the art by which the translator’s invisibility remains evident. Translators embody the art of empathy because they must remain faithful to the message and tone of the original text. Translation has been around since antiquity. It has followed a well-defined trajectory that has spanned from antiquity times to the present times. In the Ottoman times, the translator was known as Truchman or dragoman as the dragoman was an interpreter, translator, and official guide between Turkish, Arabic, and Persian-speaking countries and polities of the Middle East and European embassies, consulates, vice-consulates, and trading posts. A dragoman had to have a knowledge of Arabic, Persian, Turkish, and European languages. Even translation began in still earlier times in the centuries BC around the time trade has become prevalent.

Literary Translation is a genre of literary creativity in which work written in one language is recreated in another. Because literature is verbal, it is the only art that is subject to linguistic barriers. Unlike music, painting, sculpture, or dance, the literary work is accessible only to those who know the language in which it is written. Literary translation is difficult because you never know exactly what went through the mind of the author when he was writing, as it is subjective, so you need to put yourself in the shoes of the author with empathy to be able to translate the text. If a translator is translating a novel, he will face a moment of ambiguity, because he will think, what did the author mean when he wrote that. It is quasi-impossible to guess exactly what the author really meant when he wrote the sentence or paragraphs, which leads to different translators translating the same famous book, with a somewhat different translation. So, we can get an approximation of the original ideas, because nobody knows exactly what the author really meant, mainly in literary translation.

To add, joke translation is a part of literary translation as you cannot understand the cultural context of the joke to be able to translate it correctly. The jokes are part of the culture, and sometimes understanding some cultures poses a difficulty as it covers a lot of traditions and

customs that escape your notice. Jokes are a cultural heritage and a gift from the ancestors who gift the next generations with wisdom and knowledge. Some cultures don't change over the generations. If you read a book by an author in the last century, sometimes, the same ideas apply today because some ways of thinking stay the same over a seemingly long period of time. For example, if you read the books of the famous Lebanese author, Gibran Khalil Gibran, you might find that some aspects of the oriental culture are still valid today, because this is what people still do, and it is very visible in the local series on television who still portray the same things that still haven't evolved much. So, some cultural aspects still get passed from generation to generation, and the change towards improvement, if it is an outdated idea that is not progressive, is kind of slow.

Jokes and puns translation is an interesting field of translation, but they are difficult to translate. It is the culture of the source text which makes it practically hard to make it readable to the target audience. If you are a tourist, and someone said a joke in front of you, you might not be able to understand it or how to situate it in context. It will appear bizarre. Jokes contain sarcasm which is hard to depict, let alone translate. Usually, people make jokes to convey a certain cultural aspect or a cultural attitude that only the people who understand the local language understand as it relates to their culture. No wonder many joke translations fail. As per the Merriam-Webster dictionary, "a joke is something said to provoke laughter; something not to be taken seriously: a trifling matter."

There are challenges in translating jokes and puns. According to the New York Times, "When complications do arise, they are usually caused by one of two tricky areas: cultural references and wordplay, according to those seasoned in the art." (NYTimes.com, 2012). There are bigger challenges, as the translation of jokes is particularly difficult. No matter how hard the translator tries, he is bound to find help from another fellow translator who might offer him a different perspective. If he hits the library, he will be able to research more on the topic and thus become more knowledgeable to be capable of cracking the code of the joke.

The translation theory involved in the translation of jokes is taken from the study of Eugene Nida, and the linguist Noam Chomsky. Eugene Nida was a linguist who developed the dynamic-equivalence theory; while Noam Chomsky is an American linguist, philosopher, cognitive scientist, historian, social critic, and political activist, sometimes called "the father of modern linguistics." There is wordplay when translating jokes, and the translator must be familiar with

the local dialect to solve his problem. As the professional translators talk about, “Of course, there is no guaranteeing whether a joke or anecdote will be funny, as humor is entirely subjective.” (blog.bigtranslation.com, 2016). Indeed, every person and every culture have their own flavor of funniness, so, it’s just a matter of taste. Because every culture has a special side aspect relating to humor, and sometimes, some jokes from two different cultures have the same meaning, like for example some cultural jokes.

The cognitive element, known as humor detection, refers to understanding the joke. The cognitive aspects of jokes are many. According to research, a different type of activity occurs in the brain. In fact, according to researchers, “Depending on the type of joke, different areas of the left hemisphere are associated with language processing, and in some cases, ambiguity resolution is activated first.” (Scienceblogs.com, 2006). Plus, more research needs to be done to understand how the brain processes the joke, because the scientific studies related to this is bound to experience a boom. In accordance with this, this is an exciting field that will get some attention, as the study of jokes interests the general public.

Jokes are only understandable for local people. They cannot be translated literally. They are very difficult to translate. Foreigners will not understand these jokes if they heard them in their original form, or translated literally, as in the following examples:

“1. اللي يتلسع من الشوربة ينفخ في الزبادي

Translation: He who burns his tongue from soup will blow in yogurt.

Explanation: If you had a bad experience once, you will be extra cautious next time.

2. لبس البوصة، تبقى عروسة

Translation: Dressing up a stick turns it into a doll.

Explanation: Anyone can look good with the right clothes.

3. ابن الورّ عوّام

Translation: The son of a goose is a swimmer.

Explanation: Like father, like son.” (ThoughtCatalog.com, 2016).

In addition, some jokes were epic fails because they were translated literally. Not understanding the context and delivering a translation without doing the research has resulted in the translation of jokes fails that are super funny. Jokes that are translated badly often cause an uproar among the public who will surely notice it, and starts to laugh hard at the bad translation. Some



translation fails cause embarrassing moments, as the final translation result is not appropriate to say as it relates to an embarrassing topic, as the translator accidentally translated something offensive.

The cultural contexts in translating jokes are wildly different. Cultural differences are sensitive for translators, and they are advised to steer clear of the subject because according to the experts, “When making a presentation to a cross-cultural audience, leave the jokes in your briefcase.” (Countrynavigator.com, 2019). French people crack jokes about the Belgians, as they consider them rural people. Most French jokes about the Belgians involve the Belgians making a fool of themselves as ignorant folk. Some congregations of people consider themselves superior to another, and they start ribbing their counterparts in a never-ending vicious cycle. Another example is that, if you visit the USA and go to Starbucks, you could tell the barista that you are visiting from Canada, and they offer you a free drink to try to get you to switch from the competitor Tim Hortons. This explains that the notion of jokes is an integral part of a culture. Moreover, translating jokes is a cultural problem. Some jokes cannot be translated because they are a sensitive topics. Some people find some jokes amusing, while others do not. Some jokes are rude by categories of people, as they talk about a sensitive topic. It is better to leave out some jokes due to their sensitive content. Jokes talk about ideas that are embedded in the minds of the people over the generations. They are the portal by which you can enter a culture. It is impossible to learn all the jokes of a country if you are a foreigner. Even if you are a local, you might not have heard all of the jokes, because they are so many, and literally, in every country, a different region is inhabited by different people with a different culture that differs sometimes a lot from a neighboring region.

This thesis aims to study the translation of jokes, the cultural context, epic fail translation jokes, Lebanese jokes, and literary translation as part of it a comprehensive study. The translation of jokes is a bit difficult, so it is challenging work for the translator who has the demanding task of bridging two cultures. I picked this topic because I was inspired by the course, I took in Spring 2019 which is called cross-cultural communication. This course talks about prejudice, stereotypes, and culture. It gave me the idea to discuss this cultural topic. The course was called: ‘Seminar in cross-cultural communication.’ The theory I relied on to assess and to translate the examples (the jokes) is the theory of ‘*Dynamic Equivalence*’ by Eugene Nida.

Translators bring to people new works of literature, translated poems, translation of documents, translation of books and poetry, and translation of speeches, as Italo Calvino said: “Without translation, I would be limited to the borders of my own country. The translator is my most important ally. He introduces me to the world.” So, translators expand the worldview of people, and enrich their lives. They bring a whole new culture that was previously not accessible to people.

Anna Rusconi said: “Words travel worlds. Translators do the driving.” Translators make intelligible a whole culture. Translators choose their professions based on interest and passion. The field of translation is misunderstood among people. They think that machines can do the work for us and that anyone who knows two languages can be a translator. People have huge misconceptions about translation. Some people do not know the difference between translation and interpretation. Literary translation is the hardest type of translation because you got to have empathy, to put yourself in the shoes of the author to know what he was thinking when he wrote the text. Translators are torch bearers who introduce the world to new ideas and thoughts that could not have existed prior. Some argue that machine translation and cat tools will replace translators, but machines cannot think like humans. A translator or interpreter must maintain objectivity when translating while remaining faithful to the message and tone of the text; they must leave their personality and preferences aside and not meddle in what they are translating because the translator is the voice of reason. If the translator is translating a text that evokes painful emotions, he must learn coping skills and leave the biases aside because he cannot afford to let his emotions rule over him.

When speaking a message to a listener or reader whose mother tongue is not always like our own, particularly whilst that individual now no longer even apprehends the language, we need to use distinctive methods or techniques to get the message throughout as genuinely as possible. While we can use gestures, signs, or noises to make ourselves understood, we need to turn to translators while speaking something written.

## II – Jokes and puns

Humor is being studied and appreciated by people from all walks of life. In fact, “Appreciation of humor correlates with other strengths, too, such as wisdom and love of learning.” (theconversation.com, 2016). Humor is being recognized by psychologists and studied as a new discipline. Research has shown that laughing for half an hour is similar to exercise. Humor stimulates the brain. Laugh, and the world laughs with you. Laughter is good medicine. Humor is universal. All cultures have jokes as part of their culture. All work and no play make Jack a dull boy, as the expression says. Jokes and puns are what make people tick and roll with laughter. Everyone loves a good joke. Jokes are prevalent in all societies as people rely on humor to get their message across. Few people do not like humor, and sometimes they are considered uptight by other members of society, even though it is not necessarily true. Some people understand jokes literally and do not understand the true meaning of jokes. Humor has long been researched as it has some health and social benefits. It is considered a conversation starter and an ice breaker. Some jokes are mean and racist or spoken to mask insecurity. Some jokes are done at the expense of other people. Some jokes are long, some jokes are short, some jokes are funny to some people, and to others, they are not. There are universal jokes. There are funny jokes. There are jokes about every situation. Some people like to tell jokes as they like sarcasm. A lot of people get offended even by the slightest comments. Like it or hate it, jokes are a fundamental part of every culture and get passed down from generation to generation. Psychologists say that for every negative event a person passes through, he needs to compensate with four positive events, hence the importance of jokes and light time.

It is just that there are gestures that some people mean as very offensive jokes, like the okay sign which is very offensive in some cultures. For example, in Brazil, the okay sign is a very offensive gesture in their culture, and if a foreigner makes that sign, he will surely be in trouble. On jokes being offensive, it is imperative not to use them when you don't know what they mean. Caution is extremely recommended.

Even if you take your reading habits very seriously, “you cannot argue that books, bookishness, and reading are not a never-ending source of jokes. And by jokes, we mean jokes, but also puns, memes, sayings, and general fun and awesomeness.” (grammarly.com, 2019). Books are an

excellent source of jokes, and readers can find a supply of an amazing array of jokes. It is the reason why readers have a larger vocabulary than non-readers.

Furthermore, there is another type of joke called banter, which is “an exchange of light, playful, teasing remarks. It is good-natured raillery.” (dictionary.com). Banter is often jokes with friends, when they are teasing each other. When friends poke at each other, they say fun jokes as a means to communicate with each other. Usually, people change their demeanor when they communicate with different people and in different situations. For example, when people are at a wedding, they behave differently than when they are at a family reunion or when they are surrounded by their friends. The tone of voice also changes. Sometimes, it could be serious, other times, it could be playful. It depends on the situation. Banter is a back and forth communication between two people. Banter is a conversation filler. Banter gets the conversation rolling as it is light and it could be used as small talk because small talk is a necessary part of talking with people when they meet. It is also advisable not to use banter until you know someone. I will list next 4 banter examples:

“A child of five could understand this. Fetch me a child of five.

Has anyone told you that you’d look great with a big purple mohawk.

I am not young enough to know everything.

It’s always darkest before it turns absolutely pitch black.” (thewordyboy.com).

There is also another type of joke called a pun. A pun is “a literary device that is also known as a “play on words.” Puns involve words with similar or identical sounds but with different meanings.” (literarydevices.com, 2015). Usually, some people say a sentence with the expression “pun intended” or “no pun intended”. Several types of puns exist, like the homophonic puns, the homographic puns, and the compound puns. Puns are used in headlines and advertising. Some examples:

“New study of obesity looks for larger test group.

Hospitals are sued by seven foot doctors.

Residents warned to protect fish and hens to avoid otter devastation.”

(examples.yourdictionary.com).

Puns use a lot of play on words, and you must be good at words to be able to come up with a pun. Puns mean different things to different people. Do not underestimate a good pun! To be good at puns, the person must do a lot of puzzles and crosswords. Jokes are especially useful if

the situation is tense, and you want to break the ice. In that case, it is recommendable to use jokes and puns as they will put your conversation partner at ease, and act as a lubricant in conversations. Except when the situation is critical; so, then the translator must apply tact in order not to offend the opponent, as mistakes in translation have started wars, and pitted two nations against each other. Translators must understand the mentality of people, and makes the citizens in each culture tick so that they do not provoke a strong reaction that will lead to social upheaval. The translator must be objective and be able to detach himself from the work he is translating so that he will not be carried away by his emotions, and thus cause a disaster. Because a translator or even any professional who cannot control himself will put himself in jeopardy and cause a lot of trouble. It is an act of professionalism to be able to control your impulses and have coping mechanisms with stress and other negative emotions that threaten the process by which the translator carries out his work.

Translating jokes is different than translating puns. There is a slight difference in the process. It is surely not the same thing. Because jokes and puns are different in nature, the translator understands them and translates them in a different way.

Puns are not used in formal writing. They are mostly used in informal writing, as they set a light, jockey mood, which is suitable when you are in a loose mood, not when you are trying to be serious. Coming up with puns is easy; you just have to let them rhyme.

In how to end a joke, a surprise element is necessary to provide the listener or the audience with some suspense, because a joke must prick the ears of the listener and give him something to look forward to. In short, it should make him smile. Some people end some conversations with some jokes.

Scientists thought that humor occurs in the brain. Several studies have been conducted on this topic, and the findings were interesting. According to Freud, humor has to do with sex. Mixing memory explains that telling jokes is not salient, but light, fun matter as in “So, humor is emotional pain that does not hurt. Or a violation that you care about, overlaid with the conviction that everything is normal (either good or neutral, but not bad). Jokes are said to involve the alignment of opposing scripts or schemas.” (mixingmemory.com, 2004).

According to APA, “Research suggests that the critical ingredient for a chuckle is incongruity. But if you can also point to some unspoken truth, you will hit humor gold.” (apa.org, 2021). We think this statement is true, because you need to be the opposite of serious, and say something

indirect when telling a joke, as a joke must flow and entertain as much as sometimes educate the audience.” Obviousness is a killer of humor.

### **III - Translating jokes**

#### **A – Translation theories**

Translation is the art of translating a source text usually using a freestyle while sometimes using modulation and transposition. Translation has been around for ages. The cultural interchange spawned the Italian phrase, Traduttore, traditore: Translator, traitor. First applied to the French by irate Italians who felt that many French-language translations of Dante betrayed either the beauty or the accuracy of the work, this clever consonance plays upon the worst fears of international society. This Italian saying does not prove true because of several arguments. The reasons behind this stance will be discussed thoroughly.

Translation is becoming a scientific discipline. So, there are now studies and experiments that govern this field. The field of translation studies is emerging and diversifying through research and luminaries in universities throughout the world. Researchers like Eugene Nida and James Holmes have built complicated and edifying theories that transformed the world of translation. As a result of this, the translator, who is very methodological, is able to relay the message and tone of the source text while remaining faithful, i.e., the translator is obligated to remain within the boundaries of the source text. The translator is the medium between two cultures and he cannot and will not trespass his role of just being a link that brings the translation project to completion without interfering and modifying the soul of the text.

Translation has greatly evolved from the antiquities to these present times and therefore has greatly developed to become in its contemporary state and superfluous style. Therefore, we can conclude that translation has traveled a long road, and followed a remarkable trajectory to become the honorary discipline that it now occupies in the literary field. Translation still has a long way to go as translators and scholars in the prominent universities in the world carry on their research and their study of this new and interesting discipline that has dispersed around the world and all the cultures and contributed to the advancement of language, technology and new ideas to all the frontiers of this planet.

Translation is the process of translating words or text from one language into another.

Translation is the art of translating a message from the source text ST to the target text TT. The source language SL is the language of the source text, whereas the TL is the language of the target text. The source language is the language of the original text, and the target language is the final language that is used to express the result of the translation. Translation deals with

meaning. Translators keep the meaning of the text while delivering the final work. Translation also deals with the cultural aspect. Translating jokes is a hard task. Latin was the lingua Franca of the Western learned world throughout the Middle Ages, and there were few translations of Latin works into vernacular languages. In the 9th century, Alfred the Great, King of Wessex in England, was far ahead of his time in commissioning translations from Latin into English of two major works – Bede’s “Ecclesiastical History” and Boethius’s “The Consolation of Philosophy” – which contributed to improving the underdeveloped English prose of that time. The medieval times witnessed the prolific translation of religious and literary texts which enriched society and paved the way for the development of translation in the following centuries. The “Tyndale New Testament” (1525) is considered the first great Tudor translation, named after William Tyndale, the English scholar who was its main translator. This translation was also the first Bible translation to work directly from Hebrew and Greek texts. The translation of the bible figured in a salient manner in the translations throughout the ages because the bible was translated to preach and to help dissipate the Christian religion throughout the world, to evangelize, and to carry on the work of Christ who at the moment of his ascension, told his disciples to spread the word of God in the whole world and to all ethnicities and nations.

The Spanish novelist Cervantes, famously known all over Europe for his “Don Quixote” (1605-15), expressed his own opinion on the translation process by offering a rather despairing metaphor for the end result of translations. Miguel de Cervantes, the Spanish writer, and translator was a literary prominent figure that influenced deeply the Spanish culture and society. He was one of the writers in the Spanish language who helped illuminate the minds of scholars all around the world. During the second half of the 17th century, “faithfulness” and “transparency” were better defined as dual ideals in translation, while often being at odds.

The 19th century brought new standards for accuracy and style. In regard to the accuracy, as observed by J.M. Cohen, the author of the “Translation” entry in the “Encyclopedia Americana” (1986, vol. 27), the policy became “the text, the whole text, and nothing but the text” with the addition of extensive explanatory footnotes. The second half of the 20th century saw the birth of a new discipline called “Translation Studies” as well as the creation of new institutes specializing in teaching it. The term “Translation Studies” was coined by James S. Holmes, a poet, and translator of poetry, in his seminal paper “The Name and Nature of Translation Studies” (1972), regarded as the foundational statement for this new discipline. Starting this time, in the



universities around the world, scholars began assimilating the study of translation as it emerged into a new discipline that has diversified and continues to roll around with the passing of time. CAT tools are transforming jobs, from translators to revisers/editors of machine-translated texts. Because they are always more pressed for time and increased productivity, quality is going down and, to take the example of French-English translation, they end up with a lot of Frenglish. The sentences are not necessarily bad or wrong but poor, and translators end up losing linguistic diversity. Machine translation fits in the output-intensive orientation of a logic geared mainly to cut costs. Putting aside quality, job satisfaction, or proper communication. Yet, machine translation is regularly improving and it can be a great help, particularly with technical, repetitive texts, or very straightforward texts.

There's a misconception that machine translation is only useful for getting the gist of a text when, in reality, it can be an extensive part of nearly any translation project no matter what source documents you are using. In most situations, it's not a matter of whether machine translation is appropriate, but rather how much post-editing work will need to be done in addition to the MT. With the appropriate process in place, machine translation can be used to respond to most translation requirements. In addition, I think that there are still cases where machine translation is not recommended. For example, the technology will not work well in situations where translations need to be highly adapted for a specific cultural message, like marketing materials. Machine translation might also not be advisable for the translation of complicated legal and commercial contracts without a thorough review of the output.

Some translation theories were promulgated by Vinay and Darbelnet. He talked about: borrowing, calque, literal translation, transposition, modulation, equivalence, and adaptation. Borrowing is taking the exact word from a language and using it in the other language. It is because there is no equivalent of the word in the target text. For example, the French word "Résumé", and "Café." It is one of the most widely used translation techniques, and it is used because of utmost need. Calque, in linguistics, is actually a word or phrase borrowed from another language by literal, word-for-word translation. It is French which means to copy. The literal translation is when you translate the text word for word. It is used when the 2 languages are close culturally. Transposition is a shift in the grammatical structure of the sentence. Take for example the following expression: the blue ball becomes *boule bleue* in French. Modulation as a translation process occurs when a change in perspective involves a change in the vocabulary of

the target language. Take for example He is said to be serious. On dit qu'il est sérieux.

Equivalence is reformulating the same expression to give the same meaning. For example: 'Chat échaudé craint l'eau froide' turns to be 'Once burned, twice shy.' Adaptation is using a different expression that conveys better the culture of the target text. Take for example the word 'Cow' is used by a Hindu for appraisal, whereas in other cultures it is offensive because cows are sacred to the Hindu people.

The theory of Translation that I think is the most accurate is the theory of dynamic equivalence by Eugene Nida. Personally, I use this theory the most, and I believe in its effectiveness and usefulness. It is the one that I back up, and I believe Eugene Nida has expertly done this theory. Eugene Nida is a pioneer in the fields of translation theory and linguistics. He knows 80 languages. He wrote many books on translation. He also wrote the theory of functional equivalence. Translators rely on his theories in their work on a regular basis because he is one of the founders of the modern discipline of translation studies.

The theory of dynamic equivalence tends to employ a more natural rendering but with less literal accuracy. The dynamic equivalence principle might not be suitable for all styles, and for every situation, especially when the text needs a literal translation. So, it is best to use it in a specific way. Plus, dynamic equivalence is not the same as free translation, although one might be tempted to think so. Eugene Nida, who coined the term 'dynamic equivalence' infused the translators with a new theory that they use on a regular basis, and they were blessed because they added to their toolbox a new theory that became very popular among them. He also coined the term 'formal equivalence', which is a different theory from 'dynamic equivalence.' Dynamic equivalence has been defined as a sense-for-sense translation while formal equivalence is word-for-word translation translating the meaning of terms and phrases in a more literal way.

Some linguists hold in opposition to the view of Nida on dynamic equivalence, who are more focused on semantic equivalence. Nida asserts that no two languages are identical, and that is why he uses dynamic equivalence which takes into account the differences between languages and frees the translation from the rigidity and formality that sometimes plagues some translators while they are translating word-for-word. Eugene Nida in his theory permits the translator to be more flexible, and not hung up on literal translation, as he believes in his theory of dynamic equivalence which helps in freeing the text from the shackles of formality. Hence, it is a good

theory to employ that I personally believe in and that I support wholeheartedly. It is my favorite theory that I utilize the most, especially in the translation of jokes and puns.

I would like to stress that the theory of dynamic equivalence is the one I relied on in this research and used for the examples as this theory is my focus of study.

## **B. Literary translation and joke translation**

Literary translation is the translation of literary texts, such as poems and novels. It is one of the most difficult fields in translation. The jokes translation is part of the field of literary translation. Jokes and puns are part of literary translation. They are part of the literary fortune of a country. They are part of the literary culture and cultural treasure of the country, and thus we have to follow the theory of literary translation when we translate them.

Literary texts are particularly hard to translate and are part of the cultural heritage of a nation. It is not an easy task, as the translator cannot situate in context the sentences in the work, and therefore he should give an approximation of what he thinks the author says. The source text and the target text are possibly not one hundred percent similar in meaning to what the original author of the source text intended for it. There can be no complete accuracy in translating, as there might be many missing links, so the translator faces a difficult task, as literary translation is really difficult. José Saramago talks about writers, he says:

“Writers create national literature and translators create universal literature. Without translators, we writers would be nothing, condemned as we would be to living within the confines of our language. We are all translated, and we are all translators.”

José Saramago quoted in La Nación (Buenos Aires) on May 2, 2003

Literary translation is a genre of literary creativity that reproduces works written in one language in another. Literature is written in words, so it is the only art that is subject to the language barrier. Unlike music, painting, sculpture, and dance, literary works are only accessible to those who know the language in which they are written. A particular feature of a literary translation is defined by its position in other types of translations and its relationship to the original literary work.

In literary translation, language goes beyond communication and social and unified purposes. This word serves as the "main element" of literature. In other words, it has an aesthetic function. A complex process takes place between the beginning and end of a creative translation. It is the

"trans expression" of life (A.S. Pushkin's term) captured in the pictorial structure of the translated work. Therefore, the issue of literary translation lies in the field of art and is subject to that particular law.

Literary translation differs from literary creativity in that its existence depends on the existence of the object to be translated, that is, the work to be translated. However, in the actual literary process, it is not always possible to draw a clear line between translation and all creative literature. The work is often not a translation in the usual sense, but it cannot be generously described as a work of literary creation. (Many terms are used to describe these works: "free translation," "imitation," "work on the subject," and "based on." The specific meanings of these terms are language and. It depends on the period.)

The translation of poetry is in addition to the translation of jokes a very challenging part of literary translation. The Japanese Haiku is a prominent example. The Japanese have a very particular culture that emphasizes valuing wisdom and quietness as opposed to other cultures that value boisterous behavior, masculinity, and extroversion. Anyway, poetry could contain humor. Really funny poems exist. One funny poem called "Missing":

"I've hunted near, I've hunted for.

I even looked inside my car.

I have lost my glasses, I am in need,

To have them now so I can read.

I loudly swear and I curse.

Did I leave them in my purse?

Are they behind the sofa, under the bed?

Oh, there they are - on my head!" (familyfriendpoems.com).

Jokes in academia are many and are part of the culture. They comprise a part of the cultural heritage. We would like to add some jokes to demonstrate how they are translated to support the arguments in this thesis. The following joke shows ambiguity, therefore its importance. This sarcastic intellectual joke is:

"A linguistics professor says during a lecture, "In English, a double negative forms a positive. But in some languages, such as Russian, a double negative is still a negative. However, in no language in the world can a double positive form a negative." But then a voice from the back of the room piped up, "Yeah, right."" (jokojokes.com).

If we read the translation of this joke in French:

Un professeur de linguistique a déclaré lors d'une conférence qu'"En anglais, un double négatif forme un positif. Mais dans certaines langues, comme le russe, un double négatif est toujours un négatif. Cependant, dans aucune langue au monde, une double forme positive ne peut Un négatif." Mais ensuite, une voix du fond de la salle s'éleva : "Ouais, c'est vrai.

The difficulty in translating this joke is that you need to keep the meaning of the joke. It used literal translation because it is possible to translate this joke literally as it seems it is the only choice. This joke could be understood in the French culture, as students in France are able to understand this joke. So, it is easily understood and assimilated.

The translation of the joke in Arabic:

يقول أستاذ علم اللغة خلال إحدى المحاضرات، "في اللغة الإنجليزية، تشكل السلبية المزدوجة كلمة إيجابية. ولكن في بعض اللغات، مثل الروسية، لا تزال السالبة المزدوجة سلبية. ومع ذلك، لا توجد لغة في العالم يمكن أن يكون لها شكل إيجابي مزدوج نفي". ولكن بعد ذلك انطلق صوت من الجزء الخلفي من الغرفة، "نعم، صحيح."

Explanation:

The meaning is very clear in Arabic.

If we take the following joke:

"Why do hipsters always burn their mouths eating pizza?

They got into it before it was cool." (jokojokes.com).

Translation:

Pourquoi les hipsters se brûlent-ils toujours la bouche en mangeant de la pizza?

Ils y sont entrés avant que ce ne soit cool.

Explanation:

The meaning of this joke is almost the same meaning in English and in French. The reader will get the point in either translation. It almost means the same thing. English readers, as well as French readers, are well acquainted with the theme of this joke, so they have no trouble understanding it since the context is quite familiar to them.

As for the translation in Arabic:

لماذا يحرق محبو موسيقى الجاز دائماً أفواههم وهم يأكلون البيتزا؟  
لقد دخلوا فيه قبل أن يكون باردًا.

Explanation:

It is well understood in English as well as in Arabic.

As for this joke:

“Normally I hate those trashy, fake, rigged reality TV shows...

But I might watch the presidential debate tonight anyway.” (jokojokes.com).

Translation:

Normalement, je déteste ces émissions de télé-réalité trash, fausses et truquées...

Mais je pourrais quand même regarder le débat présidentiel ce soir.

Explanation:

The meaning of the joke is not lost in translation. In French culture as in American culture, the same situation is present. So, a French person understands what is meant by the joke because the concept is universal.

The translation of this joke in Arabic:

عادةً أكره برامج تلفزيون الواقع التافهة والمزيفة والمزورة ...  
لكن قد أشاهد المناظرة الرئاسية الليلة على أي حال.

Explanation:

The meaning in Arabic is most accurate.

A joke example:

“So, a man walks into a donut shop on Dagobah...

And he sees a little green alien behind the counter. He asks for a hot donut.

The alien says, "Broken, our fryer is. Yesterday's donuts, I can sell you. Also, donut ingredients, we still have."

But the man is really craving a warm donut, so he asks, "Are you absolutely sure I can't get a freshly-made donut?"

"Only two options have you!" says the alien. "Dough or donut - there is no fry."

(jokojokes.com).

Translation:

Alors un homme entre dans un magasin de beignets sur Dagobah...

Et il voit un petit extraterrestre vert derrière le comptoir. Il demande un beignet chaud.

L'extraterrestre dit: "Cassé, notre friteuse est. Les beignets d'hier, je peux vous les vendre. De plus, les ingrédients des beignets, nous en avons encore."

Mais l'homme a vraiment envie d'un beignet chaud, alors il demande: "Êtes-vous absolument sûr que je ne peux pas obtenir un beignet fraîchement préparé?"

"Vous n'avez que deux options!" dit l'extraterrestre. "Pâte ou beignet - il n'y a pas de friture."

Explanation:

The meaning of the joke is not lost when I translated it into French. The message and the tone of the text remained intact.

The Arabic translation:

لذلك ، دخل رجل إلى متجر دونات في ... Dagobah  
ويرى كائن فضائي أخضر صغير خلف المنضدة .يسأل عن كعكة دونات ساخنة.  
يقول الكائن الفضائي، "مكسورة ، قلايتنا .كعكات البارحة، يمكنني بيعك .أيضاً، مكونات الدونات، لا يزال لدينا".  
لكن الرجل يتوق حقاً إلى كعكة دونات دافئة، لذلك يسأل، "هل أنت متأكد تمامًا من أنني لا أستطيع الحصول على دونات  
طازجة؟"  
" لديك خياران فقط "يقول الغريب" .عجين أو دونات -لا يوجد مقلي."

Explanation:

The texts of English and Arabic are both understood by the audience.

An example of a joke:

"Why did the vegan cross the road?

To tell someone he was a vegan." (jokojokes.com).

Translation:

Pourquoi le vegan a-t-il traversé la route ?

Dire à quelqu'un qu'il était végétalien.

Explanation:

The meaning was not lost in translation. The translation product offers the same meaning as the original joke.

The Arabic joke:

لماذا نباتي عبر الطريق؟  
لإخبار شخص ما بأنه نباتي.

Explanation;

The translation in Arabic uses two similar words, whereas in English, they used the word 'vegan' and 'végétalien'.

Take for example this succulent joke:

"Two guys were arguing over the best way to grow strawberries. One asserted that Miracle-Gro was the best method, the other insisted that cow manure would yield the largest and sweetest

berries. They finally decided to ask Mrs. Thompson, who was known far and wide for her succulent, large strawberries. So one farmer says Mrs. Thompson, do you put cow manure on your strawberries. She replied, No, I either eat them plain or add sugar and cream.” (jokojokes.com).

Translation:

Deux gars se disputaient sur la meilleure façon de faire pousser des fraises. L'un a affirmé que Miracle-Gro était la meilleure méthode, l'autre a insisté sur le fait que le fumier de vache donnerait les baies les plus grosses et les plus sucrées. Ils ont finalement décidé de demander à Mme Thompson, connue de loin pour ses succulentes grosses fraises. Alors un agriculteur dit Mme Thompson, mettez-vous du fumier de vache sur vos fraises. Elle a répondu: Non, soit je les mange nature, soit j'ajoute du sucre et de la crème.

Explanation:

The meaning is the same. The same cultural concepts exist in the 2 languages. So, the message is clear and succinct.

As for the translation in Arabic:

كان رجلان يتجادلان حول أفضل طريقة لزراعة الفراولة. أكد أحدهم أن Miracle-Gro كانت أفضل طريقة، بينما أصر الآخر على أن روث البقر سوف ينتج عنه أكبر وأعلى أنواع التوت. قرروا أخيرًا أن يسألوا السيدة طومسون، التي كانت معروفة على نطاق واسع بالفراولة الكبيرة النضرة. لذا قال أحد المزارعين للسيدة طومسون، هل تضعين سماد البقر على الفراولة الخاصة بك. فأجابت: لا، إما أن أكلها سادة أو أضيف السكر والقشدة.

Explanation:

The message in the Arabic translation is accurate.

As for this cheese joke:

“Three mice are arguing whether the holes are part of the cheese or not.

The one that thought they WERE went to the wise old owl for advice. When he got back, the cheese was gone. He asked the other two mice:

"What happened to the cheese?"

They replied:

"We decided to agree with you, so we split the cheese into thirds, and your third happened to be the holes." (jokojokes.com).

Translation:

Trois souris se disputent pour savoir si les trous font partie du fromage ou non.



Celui qui pensait qu'ils ÉTAIENT est allé voir le vieux hibou sage pour obtenir des conseils.  
Quand il est revenu, le fromage avait disparu. Il a demandé aux deux autres souris :

« Qu'est-il arrivé au fromage ?

Ils ont répondu :

"Nous avons décidé d'être d'accord avec vous, alors nous avons divisé le fromage en tiers, et votre troisième s'est avéré être les trous."

Explanation:

The meaning remains the same, as the humor was well translated. So, this is a good translation that reads well.

The Arabic translation:

تتجادل ثلاثة فئران حول ما إذا كانت الثقوب جزءًا من الجبن أم لا.  
الشخص الذي اعتقد أنها جزء من الجبن أتى إلى البومة العجوز الحكيمة للحصول على المشورة. عندما عاد، ذهب الجبن. سأل  
الفئران الأخرى:  
"ماذا حدث للجبن؟"  
فأجابوا:

"قررنا أن نتفق معك، لذلك قمنا بتقسيم الجبن إلى ثلاث، وثالثك هو الثقوب."

Explanation:

The joke in Arabic reads well.

Jokes are nearly impossible to translate. Translators are a unique breed. They must not succumb to the deep challenges they face because they have an important message to convey. Linking two cultures through what they do is a sacred journey the translator must travel, even if it is a road full of thorns. The translator must always remember that the journey is worth it. So, to make his job easier, he can enlist the help of colleagues who will stand by him in his difficult tasks.

### **C. Role of the translator**

A translator converts the written phrase from one language to another. An interpreter alternatively, is a person who interprets orally or through signal language interpretation. Translators find it difficult to do it. They need to understand the culture of the audience of the source text and the culture of the audience of the target language. The cultural element is very important in the translation of jokes. Translators cannot translate all jokes, just some of them, because they must rely mostly on free translation, not a literal translation. The translator must

understand the context of the written joke and not be rigid as he should be meticulous and savvy when he translates. No matter the difficulty of the joke, the translator cannot escape his role as a bridge between cultures and must maintain the integrity and sound judgment in his profession. Most jokes are not easily translatable. We talk about the untranslatability of jokes. It is among the most difficult genres to translate. Jokes and puns, along with poetry are untranslatable. Translators must be professional and understand the context well so that they do not offend their target audience or cause extreme laughter. Thus, without translation, I would be limited to the borders of my own country. The translator is my most important ally. He introduces me to the world as per Italo Calvino. When the translator translates a joke wrong, he could cause divisions between two nations. It is important to be tactful and know the sensitivities of different cultures, as each nation has a unique cultural diversity. It is this cultural diversity that the translator must work hard to preserve.

The translation of the Hebrew Bible into Greek in the 3rd century BCE is regarded as the first major translation in the Western world. Translation began in ancient times and therefore is an ancient discipline. In the ancient civilizations, emperors relied heavily on translators, and the translators worked in politics and figured in the high positions of the state, therefore, they were a prominent figure in the shaping of the culture of their times. The translator had a role to bridge the gap between cultures and transmitting the message, and according to St Jerome, translations were to be carried sense for sense, not word for word. In China, translation has begun to prove itself masquerading as the translation of the literary works of the writers of that time.

One of the tools used in translation is adaptation. It is used in lots of cases, as cultural variations among unique speakers can cause confusion which could every so often be intricate to understand or prevent us from understanding each other. Translation is without a doubt a literal translation of content material from one language to another. Adaptation takes translation one step similarly and modifies the content material to make it culturally suitable and accurate.

Adaptation is not to be confused with Localization, however, that is used whilst the audience speaks a one-of-a-kind version of the identical language, inclusive in the case of Latin America, where everybody speaks Spanish. When adapting a message, we are not translating it literally. This does now no longer mean, however, that once adapting a message or concept we are being untrue to the authentic message, or that we are not doing our process well (translating). Simply, there are conditions wherein it is required. British student Peter Newmark defines Adaptation,

taken from Vinay and Darbelnet, as, “The use of a recognized equivalent between situations. It is a process of cultural equivalence: Dear Sir/Muy señor mío; yours faithfully/Le Saluda atentamente.”, as in the Spanish language.

Translation studies are the academic discipline concerning the study of the theory and phenomena of translation. By its nature, it is multilingual and additionally interdisciplinary, encompassing any language combinations, numerous branches of linguistics, comparative literature, communication studies, philosophy, and a variety of kinds of cultural studies including postcolonialism and postmodernism furthermore as sociology and historiography.

When translating, you keep the spirit of the text without emphasizing the entire structure of the text. The translator can use adaptation, omission, or addition as the need arises. If the message and tone of the text remain intact, the translation is accurate. Every translator has subjective preferences and the style that he uses while translating. There is no need for perfection in the process of translation. After all, an imperfect good translation is better than a perfect translation, because a perfect translation does not exist. There are 640,000 translators in the world as an estimated number. The inability of people to differentiate between translation and interpretation shows that the field of translation is not very assimilated by the public. Yet translators make intelligible a whole culture.

The discrepancy between the source text and the target text is minimal because the translator has a duty to relay the same ideas even if he had to modify them a bit in order to accommodate the audience. Therefore, the translator is the bridge that will deliver to his audience the translated text while leaving the context and style of the source text intact. In order to do so, the translator makes a lot of research in sociology, history, and philosophy to fully grasp the background of the source text. Even though the structure of the target text could be modified, the meaning of the source text remains the same because the translator is sensible to act as an intermediary between two cultures, and thus not play with what the source text is really saying. Moreover, the translator is bound to remove from the mind of his audience all confusion and misunderstanding regarding the scope of his translation product.

As a consequence, the translator intentionally brings diverse subjects to the audience while being ethical and within moral bounds. The process of translating which happens in the black box of the translator remains a mystery yet to be solved by researchers in the field. And, shouldn't the translator get to understand the cultural context in order to translate in a more efficient manner?

Like their ancestors, contemporary translators have substantially helped to shape the languages into which they have translated. Translators in the twenty-first century use techniques that have developed as of late like calque, transposition, adaptation, and free translation to stay faithful to the text and the message of the text. Translators have at their disposal the internet and machine translation to assist them in their most glorious work that bridges the gap between the cultures of the world. Translation Studies is now an academic interdisciplinary that includes many fields of study with the need for translators to choose a specialty (legal, economic, technical, scientific, or literary translation) in order to be trained accordingly.

The translator, who is very methodological, can relay the message and tone of the source text while remaining faithful, i.e., the translator is obligated to remain within the boundaries of the source text. The translator is the medium between two cultures, and he cannot and will not trespass his role of just being a link that brings the translation project to completion without interfering and modifying the soul of the text. The discrepancy between the source text and the target text is minimal because the translator must relay the same ideas even if he had to modify a bit to accommodate the audience. Therefore, the translator is the bridge that will deliver to his audience the translated text while leaving the context and style of the source text intact. To do so, the translator makes a lot of research in sociology, history, and philosophy to fully grasp the background of the source text. Even though the structure of the target text could be modified, the meaning of the source text remains the same because the translator is sensible to act as an intermediary between two cultures, and thus not play with what the source text is saying. Moreover, the translator is bound to remove from the mind of his audience all confusion and misunderstanding regarding the scope of his translation product.

A translator must verify not to distort the truth. He owes it to his audience to rehash what the source text said without manipulating the essence of the original text. Therefore, the role of the translator is to defend his case in front of the jury and save face because he cannot operate except within the boundaries of his conscience and the law. The translator is accountable in front of God not to distort the ideas either by mistake or willingly because it is his sacred role. The translator has a revered position and the techniques he uses are his armor against making blunders and distorting the distinctive message of the source text. In front of God and man, the translator will fulfill the requirements of his role because it is his most sacred duty. Translators everywhere are

knights defending the honor of the source text and gently resurrecting from the ashes the ideas of the original text so that like a phoenix it metamorphoses into the target text.

Translation is an art, and the translator is an artist who is a wordsmith. The translation industry is booming, as many scientific studies are being done about this prestigious art. Many authors have written important books about translation. Eugene Nida is one translator who has enriched the world of translation with many translation theories. Research about cognitive translation was extensive as it is a field that is gaining prominence. Translation of books is a very interesting type of translation because the translator must value objectivity and ethics while translating. As translators, we deal with words. Words mean something different to each person, as “The problem with words is their imprecision--hardly any word can be forced into clearly defined conceptual contours that would suggest the same thing to every person who encounters the word.” (utdallas.edu, 2021). Every word has different uses in the language. Sometimes we need to understand the word from the context, as it will give it a different meaning. Some people don't have an advanced linguistic ability, so the translator must use simple words in order not to confuse them, because most people don't understand the big words found in a dictionary, as linguists are encouraged to make simple a text so that it doesn't cause a ripple of confusion to the reader. Sometimes using normal words is better than using fancy words that only a specialist knows because most people are not aware of the meaning of the big words.

The translation must be able to conduct research well because it is essential. Attention to detail is extremely important because the devil is in the details. Cultural knowledge is extremely useful because the cultural context is primordial to the process of translation, and understanding the target culture is undeniably crucial in doing the translation work. Translation Studies is the field of study that deals with the theory, description, and application of translation. Translation Studies are often paired with Interpreting, although the two are distinct fields. Translation studies don't just qualify an individual to become a translator and an interpreter. It also opens before him a whole world of possibilities. The linguistic ability enables the person to enter into a career that is in contingency with the field of translation as being a wordsmith helps the person to shine in many different fields. The use of words is paramount to success in life in general as any person in the working force or the professional world has an asset if he possesses strong linguistic abilities.

In the last decade of the twentieth century, translation studies achieved a certain institutional authority with the surge of training programs and scholarly publishing. The field of translation has infiltrated the culture and has produced a high level of credibility in the scholarly community. No longer is it acceptable for the facts to be distorted, but translators are obliged to stick to the truth because we are witnessing the birth of a new discipline that is well researched and studied thoroughly. The task of the translator has become more difficult as the yardstick for professionalism just grew an inch longer. So, the theories that have adorned translation research have contributed in a significant way to the advancement of this burgeoning field. Translation theory and translation research are regarded highly in the literary field and translators should back the truth up and reverse it.

The notion of ethics is gaining popularity in the translation community. To preserve the soul of the text, translators work hard to keep the message and tone of the text. The translator in using the techniques of translation faces a dilemma which is not to bring to the target audience tarnished information because he omitted certain ideas and facts. As dictated by his conscience, the translator is imagined as being in a court of law where he has to say the truth, the whole truth, and nothing but the truth. Henry Wadsworth Longfellow wrote poems; so, if we were to translate those poems, we cannot imagine getting a different message from the original poem. Moreover, the translator in the US gets an insurance policy because he usually is committed to say the truth, but in case he commits an error, he is protected under law in the state in which he lives.

The translator must expand his vocabulary through reading magazines, newspapers, and books and following the latest news as the translator must be cognizant of the latest trends. Reading journals is also beneficial and being part of professional bodies is a plus. Translators have insider jokes that another professional will not be able to understand. The availability of Computer-assisted tools known as the CAT tools is a controversial issue for translators as some of them do not like to use them. Yet many translators rely daily on these tools.

The translator must be tech-savvy because we are living in the technology era, and technology is undergoing a boom, so translators must know how to use the technology. Besides, translators must have great reading comprehension, because you cannot translate a text or a sentence in case you did not understand it. Translators need to stay organized because organization makes the process of work go smoother. If a translator is listening to audio to transcribe it, he must be a great listener, and understand the tone of the voice he is listening to; he is supposed to decipher

and decode the message he is hearing as it essentially proves a pivotal element for the translator in performing at his task. The translator must also be able to construct sentences correctly and abide by the syntax rules and grammar because constructing the phrasal structures correctly proves to be of utmost importance in doing well the translation work.

A translator is an author. Although it sounds strange to qualify the translator as an author because he did not write the text, a good translation should read flawlessly as though it was an original piece. So, the translator must translate in a way that the text passes as original because when the reader picks up the translated text, he must be able to enjoy a piece that is not adulterated, but a piece that is fresh and readable. The translator must be able to express his ideas well and produce original content that will get rave reviews from the readers. Thus, the translator must have an original style and be acquainted with the styles of writing so that his translations are accurate and free from errors. Therefore, the translator is an author, even though he did not originally write the text. So, the translator as a writer must respect the syntax and the grammar structures to birth an original piece of creativity. So, the translator is an author, writer, and creator.

Translation opens the gates wide for a culture to be known across the world, as translators are the link between two cultures. Walter Benjamin said: “It is the task of the translator to release in his language that pure language that is under the spell of another, to liberate the language imprisoned in a work in his re-creation of that work.” So, the translator recreates the text, so that he frees the translation product from the shackles of the source text, as a means to present to the audience a work that will enrich their lives.

The emotions of the translator affect his performance. For example, if the translator is tired, he cannot focus on the translation of the text. According to the translators who study the cognitive element, he must control his anxiety, which is internal, and which could be compounded either by the difficulty of the text or the inability of finding the right word in context. If the translator reads an emotionally charged text, like a poem that evokes potent feelings, he must be able to regulate his emotions, and not be carried away, lest his concentration evaporates. If the translator is working on a text that could cause an adverse reaction in his audience, he must detach himself from his overly negative emotions, while considering himself as the reader in the target audience, and transfer the same emotions the source text carries into the target text while preserving the tone of the ST; he must be able to translate the text in a way that it conveys the tonality intended

by the author of the source text. On a distinct note, the environment could set the translator on edge, thus he should be able to control his environment. The mood of the environment affects the translator as if he is calm or stressed for example. His general knowledge, culture, education, and experience are internal parameters that either help or hinder the successful delivery of the translation product. Self-confidence in his abilities is paramount to being successful in his career in translation.

In translation, a word taken out of context means something else entirely. For example, if you are translating a legal text, the words used are not applicable in the context of a medical text. In the cognitive aspect of translation, the word in context could evoke mental perceptions in the translator's mind based on his acquaintance with the culture of the source text, his feelings, and his general knowledge. The translator uses his intuition, infused with logic, to come up with the translation of a word or expression. The translation of the word flashes in his mind in a blink as he gets the word instantly that is stored in his black box. When translating, he has the time, so he is better able to choose his words, but sometimes when interpreting the words fly out of context because of the time constraint. Text cannot exist out of context. In a specific culture, some words mean something entirely different from another culture. We talk about the signifier and the signified. There are cultural signifiers that are hidden from an outsider's perspective.

Decision-making is a process by which the translator decides in all the stages of the translation process; those decisions affect the quality of the outcome, i.e., a wrong decision leads to a poor outcome, and an excellent decision leads to an excellent outcome. That is the crux of cognitive translology, because the cognitive deals with the mind, and the mind decides and comes to conclusions. The translator must decide which word to use while doing his work. He comes to his decision-making through the aid of dictionaries, glossaries, and CAT tools. Sometimes, CAT tools confuse the translator as machines cannot understand the context. In interpretation, the decision-making must be faster because interpreters are on the spot, whereas the translator can take longer in the process of decision-making as he has more time to translate.

Translators sometimes take longer than usual while translating. According to some studies, some software studies the gaze of the translator while translating. When there was a metaphorical expression, the gaze was longer, because the translator was trying to figure out how to choose the correct word. If the translator pauses while translating, he is hesitating. The software measures eye-tracking movement. Hesitation is related to uncertainty. The greater the hesitation, the



greater the uncertainty. Hesitation is when the translator finds it difficult to select the word that relays the intended message best to the target readers. Hesitation refers to the translator's lack of cognitive resources which leads to more extra research to increase the level of certainty specifically in the choice of terms of the translation.

Translators must possess self-confidence. Self-confidence is acquired through continuous self-development. If the translator has a wide general knowledge, and if he has a good grasp of cultural contexts, the subtle differences between various cultures, grammar rules, and syntactic structures, he will be more confident while translating. Trust in oneself is the key that will enable the translator to deliver more accurate translations. Good reading has the potential to increase his confidence in himself, because he will be exposed to more words, and thus have a wider vocabulary. It is also noteworthy to say that self-confidence is not innate; it is cultivated through experience. The more the translator translates, the more he gains skills and experience, which correlates positively with increased self-confidence.

According to what most translators agree on, the translator has six types of knowledge to become an excellent translator. First, he must have a knowledge of the source language. The translator needs to have a firm grasp of the language he is translating to figure out the nuances of the text and words of the source text. Second, he must have a knowledge of the target language. The translator must master the target language and know how to write in that language. He must have a style that flows for readability. Third, he must know cross-language connections, as he must be steeped in the etymological and linguistic correlations between the two languages to translate smoothly. Fourth, translators must understand cultural contexts, with the knowledge of two cultures, grammatical rules, connotations, and cultural references. Fifth, the translator must have expertise in the field he is translating, i.e., he must be an expert in the subject he is translating. Sixth, he must know enough about translation theory because the deeper one knows about theory, the better one can perform successfully.

On a distinctive note, metacognition is conscious, volitional, strategic control over complex cognitive tasks. Metacognitive regulation involves the ability to coordinate cognition, including the allocation of cognitive resources, attention, and memory, and the application of other cognitive strategies via monitoring and control. Metacognitive regulation refers to what translators do when translating. It describes how translators monitor and control their cognitive processes. For example, a translator might realize that a strategy is not achieving the results they

want, so they try an original strategy. Metacognitive control can be generally defined as the volitional direction of one's thought and memory retrieval processes. Metacognitive strategies refer to methods used to help someone understand the way they learn; it means processes designed for them to 'think' about their 'thinking'. Inexperienced translators do not use textual features as effectively because they lack an understanding of how textual structures can be useful as cues for understanding and processing texts. Syntactic complexity also plays a role in the difficulty novices have in translation.

The discussion continues with the problem-solving strategies. A translator must have the cognitive components of memory, perception, attention, and emotion that will play a vital role in capturing the connotations of the source text and transferring them to the target text. Other attributes include intellectual curiosity, perseverance, rigor, the ability to think critically, and abilities such as creativity, logical reasoning, analysis, and synthesis. The translator needs these skills to perform cognitively. It is noteworthy to say that an experienced translator will possess better problem-solving strategies than a novice translator, as he has solved more dilemmas. Knowledge about the principles of translation and aspects of the translation profession aid the translator. CAT tools and online dictionaries could help the translator in his task. He can also seek the help of other translators either face-to-face or through forums on the internet. When translating a poem, for example, the translator must translate the rhymes and keep the emotional aspect of the poem, as poems are difficult to translate, as literary translation is a grueling task. The techniques used in measuring the physiological parameters are functional magnetic resonance imaging (fMRI), functional magnetic resonance adaptation (fMR-Adaptation), positron emission tomography (PET), electroencephalograms (EEG), event-related potential methods (ERP), functional near-infrared continuous-wave spectroscopy (fNIRCWS), and heart rate measures (HR). Translation scholars like Jorge Luis Borges and Gregory Rabassa have used these techniques in studies to measure the cognitive capabilities of novice and experienced translators. It is also noteworthy that physiological stress during simultaneous interpretation was recorded. It is a high-stress profession where interpreters undergo an increased pulse heart rate caused by the information overload, the time factor, the tremendous amount of concentration required, fatigue, the confined environment of the booth. Those are top stress conditions. Whereas translators suffer minor stress in comparison, except if they have an imminent deadline. Multilingualism increases brain plasticity and increases the neurons in the brain. It increases gray

matter and leads to the firing creation of new neurons, which decreases the risk of dementia and leads to cognitive development, even in late language learners. Professional simultaneous interpreting places outrageous demands on sensory-to-motor coupling and motor-adjustments mechanisms since linguistic inputs need to be almost simultaneously translated into an adequate output format by achieving an excellent pronunciation.

Translators must doubt themselves as that will lead them to minimize the margin of errors. They must have an internal dialogue where they discuss the effects the target text will produce in its readers. A translator can correct himself in his linguistic and cognitive abilities. He has a flexible brain and can play with words. He can navigate his interior world and when necessary, use a permutation of words. The introspection increases with experience as more experienced translators have better linguistic abilities and better cognitive skills. They replay in their minds the variations of translations and can use their judgments to determine the best choice of words possible. They can examine their mental states and can associate the potent feelings the source text evokes in them in relation to their life experiences. They have control over their thoughts and generate mind maps while translating. They also must know cognitive bias and generalization.

The argumentation continues with the think-aloud protocols. In the last decade, Think-Aloud Protocols (TAPs) have become a major instrument in process-oriented Translation Studies. TAPs are an introspective measure used to study the reasoning and logic of translators. When translators talk aloud, they get a sense of the phonology of the words, of strong and weak syllables. They get a sense of what words sound like. Teachers of translation use this method when teaching their students as it encourages the students to be familiar with words and semantics and to enhance the student's learning of translation theory and practice. This protocol develops the critical and constructive thinking of the students and makes them connect theory to real life.

On a differentiating note, empirical research is research using empirical evidence. It is also a way of gaining knowledge using direct and indirect observation or experience. Empiricism values such research more than other kinds. Empirical research has become an integral part of translation. Working empirically means analyzing problems using data rather than relying solely on logical arguments. There are two different ways to categorize empirical research. One is to distinguish between quantitative and qualitative approaches. Qualitative research involves the

study of a relatively limited number of phenomena: representativeness or generalization is not its primary concern. Whereas quantitative research is empirical research where the data are in the form of numbers.

The types of research in translation are based on two different criteria, according to Juliane House in her book "A model for translation quality assessment" first published in 1977. The first criteria are conceptual research and empirical research. Based on this criterion, conceptual research is to define or clarify concepts, e.g., what translation equivalence is, what is its relation to translation quality, etc., and can be done by library study. Empirical research is to seek new data or information from observation and experimentation to seek evidence that supports or disconfirms a hypothesis or generates a new hypothesis. With this research, you need to have a sound theoretical framework. The second criteria are the comparative analysis used in the modern theory of translation; the number is four. The first type is comparing the translation text with its original. The second type is comparing several translations of the same text prepared by different translators. The third type is comparing translations with an original text in the language of translation. The fourth type is a comparative analysis of parallel texts in the source and target languages.

On the one hand, subjectivity is the state of being conditioned by personal mental characteristics or individual situations that would affect the choice of words in the target text. The translator must be subjective, so every translator uses his own words, his style, and according to his understanding of the ST. Every translator has a certain way of translating. He uses words specific to his understanding. Each translator has a unique personality that shines through when using his words. Every translator will use an original word based on his liking. The translator must put himself in the shoes of the author to feel the feelings he felt and guess approximately what the author meant by his writing, what the message he is trying to convey is, and the emotions he wants the reader to feel to produce a target text with the same message and tone carrying the same connotations. On the other hand, objectivity is when the translator tries to free himself from all the elements that are subjective and which he knows will influence his work. It is the objective treatment of the text. If the original text carries powerful emotional undertones that could influence his mind negatively, he must practice self-regulation and detach himself so that his emotions do not cause him to drift, and as a result carry that negativity in the translation process. The translator is a human being and sometimes some texts discuss sensitive subjects, so

he must take a step back and be the voice of objectivity. If he feels strongly about an issue, he must put his feelings aside and work as a third party. Shortly he must be the voice of reason. Technology saves the cost and time of the translators so that they spend it on more worthwhile tasks. Technology is the translator's best ally. Even though some translators are old-fashioned, and they do not like to use technology, the new generation of translators is more aware of the usefulness of these tools. From personal experience, I think these tools are very useful, speed up the translation process, and are a good aid when translating. Technology is here to stay; so, making use of these resources is a wise choice and asset to make easier the life of the translator. According to the experts, "The use of machine translation and AI helps to get an increasingly more accurate and natural-sounding translation." (mobileappdaily.com, 2020).

Translation studies have long focused on the product, not on the process of translation. It is understandable since translation is a relatively young discipline and it is only recently that theories have emerged to measure the translation process, especially the cognitive aspect. The art of translation is a process because it converts feelings, thoughts, and messages from the source language into the target language where the meanings in both contexts remain the same. The translator cannot do a word-for-word translation as the language ability of the audience has to be considered as well. The result of a translation can be called nothing else but a product. It is something that has been physically produced with an end-user in mind. We pay the translation for like any other marketable product. With the increased demand for translations globally as more and more countries, cultures, and language groups merge for academic, social, or business reasons and the World Wide Web helps to bridge the gap, so translation becomes a marketable product uniting the world through communication. Thus, the importance of translation as a product. Plus, the cognitive aspect of translation is a topic highly relevant to knowledge as a translator. Having an in-depth knowledge of the cognitive process makes for a better translator. Based on the etymology of the word, cognition dates to the 15th century when it meant "thinking and awareness." The term comes from the Latin noun *cognitio* ('examination,' 'learning,' or 'knowledge'), derived from the verb *cognosco*, a compound of *con* ('with') and *gnōscō* ('know'). How will translation scholars arrive at alternative theories in this promising field? During the pandemic, there has been a rise in translators connecting and supporting each other and connecting through Facebook groups. I believe the pandemic is changing the work world, where now remote work is becoming increasingly prevalent among professionals, and also

among translators. CAT tools help translators a lot. But some people believe that as the technology accelerates, it will be less useful for translators, as machines will replace humans, maybe in 20 years' time.

Translators in the past worked without a degree. Translators have demanding clients, and some of those clients have impossible standards they require from the translator, as they don't quite understand how a translator works, so they give them impossible deadlines and hard-to-reach yardsticks for how to work. Some are stuck with low rates, and the translation community encourages translators not to accept low rates. Fake translation companies also exist which lure not very careful translators into accepting a job that is perhaps a scam. So, translators need to be careful and do research about the company to see if it is trustworthy before accepting the job offer. Translators sometimes get famous if, for example, they translate a bestseller. They also need to sometimes keep the documents they translate private and not share with just anyone because the information is sensitive, especially if they are dealing with a controversial topic. The public is not very informed about this profession, as sometimes somebody will come up to the translator and ask him to translate any text, because people are not aware that just because someone is a translator, he is not a walking dictionary.

Language technologies (for example, computer-aided and machine translation tools) are now well established in the language industry. Unfortunately, so are questions about their advantages and drawbacks. Many of these appear to be linked to language professionals' control over their work and working environment. Since the 1990s, computer-aided translation (CAT) tools and other language technologies have gradually been gaining ground and have now become well established in the language industry and in university-level training programs.

Despite their long history, however, language technologies are not universally acclaimed among the language professionals they are designed to assist. While many praise technologies' contribution to productivity, efficiency, and ease of work, others raise concerns about the effects on language professionals and their work and working environment.

By speeding up information retrieval, reducing the need for revision to ensure consistency, and thus increasing productivity, CAT tools are praised for helping language professionals increase their income and employers and clients reduce translation costs.

However, challenges persist. While the claims of increasing language professionals' income and reducing clients' translation costs are both reasonable, they are also often mutually exclusive.

For example, the reduction in translation costs for clients often results from lower rates (or even no remuneration) for the translation of passages for which translated versions or similar translations already exist.

The literature also reveals that time savings in translating are at least partially countered by investments in time and money. The most common CAT tools on the market, and certainly the market leaders, tend to require a considerable financial investment, as well as an investment of time in installing and maintaining the technologies, and in learning how to use them effectively. This steep learning curve can be a considerable barrier to technology use.

Even after the learning curve has flattened somewhat, working practices and workflows must still be adjusted for the use of technologies and associated best practices, which not all users welcome unreservedly. This is particularly pronounced when the specific tasks required of users change, for example when tools such as MT systems coupled with controlled language are implemented.

Translators may also perceive their choices as being restricted in other areas. When clients or employers expect language professionals to use matches from existing resources systematically, they may not (adequately) take into account the time required to evaluate these suggestions and their appropriateness in context. In the most pronounced cases, some clients or employers provide hybrid, “pre-translated” documents in which solutions have already been inserted and translators are requested to simply translate the remaining source-language passages.

At a technological level, the debate over the merits of CAT tools has often centered on basic matching functions. For concordances, this might be a character string to search for in a text; for an automatic terminology recognition tool, a known term in a text for which the stored equivalent should be suggested. All of these applications involve first delimiting the item to be searched for (such as a segment to be translated) and then matching it with identical or similar stored items.

Additional concerns are raised about the potential effect of a segment-by-segment approach on textuality. Because these tools match one segment at a time, they are unable to take the greater context into account. Solutions that might work in some contexts but not in others are likely to be suggested and may be mistakenly accepted by the user.

One potential source of challenge relates to the amount and type of cognitive effort required to use technologies. Although solutions may be suggested automatically, they must nevertheless be

evaluated for quality and appropriateness in context before they can be used. A number of studies have used techniques such as eye-tracking screen recording or think-aloud protocols to study the cognitive activity involved in working with technologies, giving additional insights into the non-financial investment required to implement technologies in the workplace. The need to adapt to the demands of and build the skills required for working with technologies may be expected to affect users' reactions to these tools.

In short, translators are mediators between two cultures. A translator gets hired to take written materials in one language and reproduce them in another. Their goal is to create a translation of the text that is accurate and reads the same way as the original text. This involves maintaining a document's style, structure, and tone and interpreting cultural references, expressions, and slang. Translators often read a work in a language they speak fluently and convert it into their native language. A translator is a linguist professional who translates written communication from one language to another.

#### **D. Cultural restrictions of translating jokes**

A good translation elicits the same emotional response in the reader as the source text does in its readers. Translation is, in practical terms, an ongoing exercise that by no means reaches the final touch or perfection, opposite to the famous saying "practice makes perfect". The greater one practices translation, the greater one realizes that translation is an open-ended mastering technique that continually exhibits new hints of the trade, not like possibly many practical fields. Humor in translation can be caused by translation errors, owing to irregularities and discrepancies between bound things that translators plan to translate. It could be due to the ignorance of the translator, and also because of the untranslatability of the text because of linguistic or cultural differences. Also, translation mistakes are often caused by the language incompetence of the translator within the target language, leading to inadvertent ambiguity in the message conveyed. Translation fallacies will distort the intended means of the author or speaker, to the purpose of absurdity and ludicrousness, giving a ludicrous and comedic effect. Translation blunders can cause accidental humor, which is analogous to intentional humor. Like intentional humor, accidental humor is additionally a mixture of linguistics and culture-specific features, humorously generating devices (like words and phrases) embedded in it, and is simply as competent in conveyancing humor.



When translating, the translator must keep the spirit of the text without being too hung up about the technicalities. No two translations are alike. No two translators are alike either. Each has a different personality that shines through when translating. The translator is affected by many internal and external factors which affect his performance. For example, if he is stressed, his performance will suffer.

One challenge of translating jokes is the ignorance of the author of the source language. He might be fluent in the target language, which is most probably his native language, but he might not be very familiar with the source language. So, his ignorance might cost him because not being familiar with the language of the source text can put a dent in the work and be a hindrance. Thus, understanding the language and being familiar with it is an advantage to the translator. If he manages to at least learn the rudiments of the language of the source text ST, he will be ahead of his work above many translators who will surely suffer from the same problem. It is important to be familiar with slang because it constitutes a great part of translating jokes.

Another challenge facing a translator when translating jokes is the wordplay and cultural references. Translating a joke that is confined within the culture from which the language emerges presents a catch-22 situation. On the one hand, you risk leaving out a large section of your readers with a reference they would consider cryptic. On the other hand, you may be forced to load explicatory footnotes into your text. Many authors choose to leave the joke standing without any footnotes for fear of sinning explaining a joke. Thus, the culture might pose a challenge. The translator needs to be aware of the culture of the source text to be able to translate the jokes. Knowing the cultural elements is crucial for the delivery of the translation product.

Puns, too, present a unique challenge. French author Daniel Levin Becker had to exercise a lot of creativity to successfully translate „*Quelques Mousquetaires*, “Hervé Le Tellier’s story about a man tormented by numbers that were self-incrementing. While famous titles such as „*The Four Musketeers* “and „*The Postman Always Rings Thrice* “were not difficult to render across languages, it took a lot more effort to do so with numerical puns.” (Wortland.com, 2018).

Second, there are social restrictions on translating jokes. Sometimes the political climate obliges the translator to attenuate the harshness of the joke, as some jokes are too sensitive and likely to cause strife and conflict. Eye-tracking techniques will probably observe that the translators are confused at the ambiguity of the joke. Translators pause while translating jokes as seen by the tracking software. When translating, the translator will be perplexed as he cannot find the

equivalent words in the target language, so he starts without success fishing for words. He will not grasp immediately the words he is supposed to use and thus goes on lengthy research. The mind of the translator will go blank because he cannot find the equivalent words to use, so he pauses, reflects, and cannot find the correct word.

People in some countries find some jokes very offensive. So, the translator must be careful not to arouse angry emotions and negative feelings. The translator must apply tact so as not to offend people because some people are easily offended. If the translator does not want to create strife between people, he should uphold the value of objectivity and be a bystander, because the translator is only an agent, and he is translating somebody else's thoughts and ideas; therefore, he is only the mediator, and he is not at the origin of the thoughts and ideas. As a result, he would do good by staying in the margins and not meddling in the text because this does not represent him, but represents the author of the text. So, he cannot be subjective and take sides. But he should stay on the side and make sure he will not pay the penalty by saying something offensive that will incriminate him.

There is also the religious aspect that causes a dilemma. In fact, some religious jokes might cause a revolution in the country, as was the case of Charlie Hebdo Press, the French magazine that used to make fun of all religions, and this caused the people to revolt in the streets, as they felt offended. The journalists at Charlie Hebdo are probably against religion because they probably think that religion is a plague because some people believe that. They are entitled to their opinion. However, most people who are religious find it hard to hear their religion blasphemed, which was caused by the caricatures in the magazine. So, some ethicists thought that it is not right ethically to make fun of any religion, because no one has the right to do so anyway.

The following are examples of jokes:

Knowing how to speak two languages is not the same thing as knowing how to translate. Translation is a special skill that professionals work hard to develop. It is hard to explain language jokes in simple terms. Sometimes you can spend an entire day on a single joke and still not reach anything as clever as the original. If a joke is not translated as a joke, the translation is bad. All verbally expressed humor is translatable, given appropriate strategies and reasonable criteria for success. The criteria for judging a translation should be clear, flexible, and realistic, and should consider the translator's limitations and working environment. Humorous translation

cannot be guaranteed in all cases. The importance of good translation is most obvious when things go wrong.

“Little Moishie Goldberg’s new English teacher Mr. Allen was a perfectionist and told his students that he was going to demand the very best of them. So, after Moishie handed in his first project, written very poorly, Mr. Allen decided to make an example of Moishie.

"This is the worst essay I have ever had to read," ranted Mr. Allen. "It has too many mistakes. I can't understand how one person would have made all these mistakes."

"One person didn't," replied Little Moishie defensively. "My father helped me." (aish.com).

Translation:

Le nouveau professeur d'anglais de Little Moishie Goldberg, M. Allen, était un perfectionniste et a dit à ses élèves qu'il allait exiger le meilleur d'eux. Ainsi, après que Moishie a remis son premier projet, très mal écrit, M. Allen a décidé de faire un exemple de Moishie.

"C'est le pire essai que j'ai jamais eu à lire", a déclaré M. Allen. "Il y a trop d'erreurs. Je ne peux pas comprendre comment une seule personne aurait pu faire toutes ces erreurs."

"Une personne ne l'a pas fait", répondit Little Moishie sur la défensive. "Mon père m'a aidé."

Explanation:

This joke is readable in both languages, English and French. The meaning was not lost in translation. I notice that this context exists both in the French language for a French-speaking native as well as the English-speaking person.

The Arabic translation:

كان السيد Allen مدرس اللغة الإنجليزية الجديد للفتاة Moishie Goldberg منشد الكمال وأخبر طلابه أنه سيطلب بأفضل ما عندهم. لذلك، بعد أن قدمت مويشي مشروعها الأول، الذي كتب بشكل سيء للغاية، قرر السيد ألين أن يجعل مثالاً من مويشي.

" هذا هو أسوأ مقال قرأته على الإطلاق"، قال السيد ألين. "فيه الكثير من الأخطاء. لا أستطيع أن أفهم كيف ارتكب شخص واحد كل هذه الأخطاء".

أجابت مويشي دفاعياً: "شخص واحد لم يفعل". "والذي ساعدني".

Explanation:

An Arabic reader gets the message of the joke.

Some people learn English by listening to jokes. In fact, students of the English language learn jokes from books, in addition to the many jokes that entertain as well as educate the general

public. Staying with locals helps to refine your language skills and give you more knowledge of the language you are trying to learn.

““I’ve just had the most awful time,” said a boy to his friends. “First, I got angina pectoris, then arteriosclerosis. Just as I was recovering, I got psoriasis. They gave me hypodermics, and to top it all, tonsillitis was followed by appendectomy.”

“Wow! How did you pull through?” sympathized his friends.

“I don’t know,” the boy replied. “Toughest spelling test I ever had.”” (transpremium.com, 2013).

Translation:

“” Je viens de passer des moments horribles », a déclaré un garçon à ses amis. "D'abord, j'ai eu une angine de poitrine, puis une artériosclérose. Juste au moment de ma convalescence, j'ai attrapé le psoriasis. Ils m'ont fait des hypodermiques, et pour couronner le tout, l'amygdalite a été suivie d'une appendicectomie.”

"Ouah! Comment avez-vous réussi ?" a sympathisé ses amis.

« Je ne sais pas », répondit le garçon. "Le test d'orthographe le plus difficile que j'ai jamais eu.””

Explanation:

This is a translation of medical terms. So, it needs to be precise because of medical terminology.

There is not much choice in how a translator can translate these terms. It is scientific.

As for the translation of the joke in Arabic:

قال صبي لأصدقائه "لقد مررت للتو بأفزع الأوقات". "أولاً ، أصبت بالذبحة الصدرية، ثم تصلب الشرايين .بينما كنت أتعافى، أصبت بالصدفية. لقد أعطوني حقن تحت الجلد، وفوق كل ذلك، التهاب اللوزتين أعقبه استئصال الزائدة الدودية. "

"رائع !كيف نجحت في ذلك؟ "تعاطف أصدقائه.

أجاب الولد: "لا أعرف". "أصعب اختبار إملائي مررت به على الإطلاق"."

Explanation:

The message and the tone of the text are intact.

We will talk in the following about the epic translation of jokes.

Translation traps are everywhere, be it a badly translated slogan, a company name, or a cultural hiccup.

We have found some epic translation fails.

In the 1990s, international marketers had some monumental cross-cultural miscommunication blunders concerning brand names and slogans:

Australian brewer, Castlemaine launched its XXXX ('four-ex') beer in the USA using their trademarked jingle 'I can feel a four-ex coming on' which had proved so successful in the Australian market. Unfortunately, the company was unaware that XXXX was the brand name of a successful American condom manufacturer!

The name Coca-Cola in China was first rendered as Ke-kou-ke-la. Unfortunately, the Coke company did not discover, until after thousands of signs had been printed, that the phrase means: 'Bite the wax tadpole'. Coke then researched 40,000 Chinese characters and found a close phonetic equivalent, 'ko-kou-ko-le,' which can be loosely translated as: 'Happiness in the mouth'.

Also, in Chinese, the Kentucky Fried Chicken slogan: 'Finger-lickin' good' came out as: 'Eat your fingers off'.

When Parker Pen marketed a ballpoint pen in Mexico, its advertisements were supposed to say: 'It won't leak in your pocket and embarrass you'. However, the company mistakenly thought the Spanish word 'embarazar' meant embarrass. Instead, the advertisement said: 'It won't leak in your pocket and make you pregnant'.

In Italy, Schweppes Tonic Water was wrongly translated into Schweppes Toilet Water.

An American t-shirt maker in Miami printed shirts for the Spanish market which promoted the Pope's visit. Instead of the desired: 'I Saw the Pope' in Spanish, the shirts proclaimed: 'I Saw the Potato'.

And the funniest; American chicken-man Frank Perdue's slogan: 'It takes a tough man to make a tender chicken', got mangled in another Spanish translation. A photo of Perdue with one of his birds appeared on billboards all over Mexico with a caption saying: 'It takes a hard man to make a chicken aroused'."

The fact that epic translation fails exists is both humorous and part of human failure. Translators are well equipped to avoid these foibles, but unfortunately, they happen from time to time. The degree of error is measured by a complete lack of mastery of the source language, but especially of the target language.

There are about 7000 living languages currently listed in the world, not to mention the number of dialects existing within these languages. Every single one of them is unique, with its origins, roots, and structure. In a way, each language is a prism and has its complex way of functioning. Idioms, expressions, compound words, false friends, even onomatopoeic expressions; all of them

make the richness and uniqueness of a language, but also represent an obstacle for communication.

For example, a funny joke in one language can lose all its meaning when translated to another, so if you are trying to transcribe a joke in a foreign language, your interlocutor might not get your sense of humor. This, especially within the business and marketing environments, can be potentially dangerous.

“Literal translation can be very tricky. Take, for example, Arabic. Not only it is read from right to left unlike English, but the subject pronouns are included in conjugated verbs. Take for example the sentence: أكل الولد التفاحة which means the boy ate the apple, where أكل means ate, الولد means the boy, and التفاحة means the apple. It shows just how complex the way of functioning of each language is, and how difficult it can be for someone whose native language is completely different to learn and even translate Arabic.” (researchgate.net, 2020).

These variations usually produce ambiguity, as words, expressions, or sentences can have other meanings once employed in a unique context, which may cause misunderstandings and wrong interpretations: translators should be careful with that.

The differences between the Arabic language and the English language when it comes to language structure is of note. Every language has its own characteristics. Therefore, the grammatical, phonological, and syntactic characteristics of each language are different from each other. Both English and Arabic are languages commonly used by the majority of the world's population. Importantly, English is primarily representative of the Western world, while Arabic is used in the Middle East, with oriental influences embedded in it.

Arabic belongs to the Semitic family but as far as the origin of English is concerned it belongs to the Scandinavian family. As these two languages have different origins the grammar of Arabic is very different from that of English. In the basis of Arabic language there are three root consonants and has fixed vowel patterns and the use of affix is prominent in the language. There is a lack of such pattern in English language. It is easier to distinguish verbs and adjectives in Arabic than in English. For example, أحب الولد الطعام جداً, where جداً is an adjective that means ‘very much.’

English grammar is different from Arabic. There are no indefinite articles in Arabic, but indefinite articles are very important in English construction. The use of definite articles is different from the use of English definite articles. The genitive structure of English sentences is

different from Arabic. For example, in Arabic, they say: أحب الولد طبق المعكرونة, in English, the boy loved the spaghetti dish, with the definite article “the.”

In Arabic sentences, adjectives follow the noun that modifies them. For relative clauses, unlike English, Arabic contains pronouns. Arabic grammar rules and rules are very different from those in English.

As far as vocabulary is concerned, each language has its own set of different words. Note that the Arabic vocabulary has many words that are specific to a particular culture that cannot be translated directly into English (translation of one word). For example, a word in Arabic that doesn't have an equivalent in English is: أركيلة which is translated literally ‘arguileh’, as borrowing, because it doesn't have an equivalent in the English language.

In light of the above studies, it is clear that both English and Arabic have their own important characteristics and belong to a rich cultural heritage. Therefore, basic sentence patterns and pronunciation rules and regulations are subject to change. Both languages have their own characteristics.

The cultural restrictions are different than the cultural context in that the cultural restrictions are the restrictions that are imposed on the translator, whereas the cultural context is the context of the joke as regards to the text and the culture.

## **IV – Cultural contexts**

### **A. About cultural contexts**

According to the Iowa State University, “Culture is all aspects of life, the totality of meanings, ideas, and beliefs shared by individuals within a group of people. Culture is learned, it includes language, values, norms, customs.” (iastate.edu). Culture defines a country. It is the accumulation of wisdom and experiences embedded in the lifestyle of people. Young or old, wealthy or poor, culture unifies groups of people, and solidifies the bonds. In the book, *I Killed Scheherazade: Confessions of an Angry Arab Woman* by Joumana Haddad, the author rebels against the way the Arab woman is viewed in the west. The Arabic culture is portrayed in western media as different than what it actually is. Western media portrays Arabs living in a desert because that is the way the West likes to think of the East, as regressive people. Also, in the book *Les Identités meurtrières* par Amin Maalouf, the author discusses the prejudice and identity crises and issues that people suffer from. It is the way a person or a group of people think of themselves, or how someone else sees them, through a certain angle, but that only provides part of the story of the person that is viewed. He is more than that, but the stereotype wants to lock the identity of the person in a mold because the prejudice is alive. For example, the way White Americans view a person with black color in the United States is tainted because of the racial divide between blacks and whites which still exists, at least in the minds of people, if not in reality, because things are slowly evolving, though there is still some improvement to be made. Every person has prejudice because one reason is the media that perpetuates and dictates how to view an issue through a lens that may not be totally true, but that exists. Culture is also social media that connects people in today’s world to exchange information.

The cultural context is a very important part of the process of the translation of jokes. Jokes are born from culture and have specific meanings. If you want to understand a culture, understand its jokes. The environment also is an integral part of jokes. The elders who form the society pass the jokes from generation to generation. So, jokes are a part of the culture of the people. If you want to kill a person, kill its language. When you destroy the language of a people, you destroy the soul of the people. That is why when people go to a different country, they make sure to preserve their language because language is identity. Jokes are a part of the identity of people, an integral part of their daily lives. There are some countries where some jokes are unacceptable.



Every culture has crude jokes that are hard to understand and translate. Translating jokes is one of the hardest things for a translator to do. Understanding the cultural component is another. Translators shine when they have lived in that culture for a long time, as an ex-pat for example. Translators of Arabic descent are quite multicultural and are exposed to English jokes, either through education or through cultural immersion. Immersion in culture is absorbing its vital cultural elements and will expose you to the underpinnings of that culture. Meeting with locals or asking a local about the origins of the joke could be very useful on the job. As an example, the German language is heavy, and when Germans speak English, they speak with a heavy accent. If someone is not a native of the English language, they will get some expressions wrong through no direct fault of their own. Each culture has unique flavors for everyone to discover. One example of German jokes is: No matter how kind you are, German kids are kinder.

The study of jokes is the study of cultural flaws. Every culture has some imperfections due to the inadequacy of human thinking. The Japanese found a way to deal with the issue of imperfection with the concept of Kintsugi which is Japan's ancient art of embracing imperfection. The Kintsugi concept which is a centuries-old practice consists of applying a layer of gold to broken vases, and not throwing it away. The takeaway is to embrace human imperfection and to get away from flawlessness and perfection. This teaches us to shy away from the yardstick of perfection and find redemption in failure. It helps people to embrace the missteps in life and culture and to adapt gracefully in front of the cracks in a translation product or work life in general, and the inconsistencies of the cultural life. It is a powerful lesson for humanity. There is beauty in imperfection.

Another factor that complicates the understanding of languages, even more, is the existence of dialects. Dialects are "specific forms of languages spoken regions or social groups. The interesting aspect of these subsets is that within the same language, different populations can speak in a completely different way, with words that have diverse uses and sounds which are pronounced completely differently." The Arabic language "which is the fifth most spoken language in the world and the official language in 22 countries, is a good example. Although spoken by 250 million people in Middle-Eastern and North-African countries, its speakers do not all speak the "same" Arabic.

Almost each of those countries has its very own dialect, with different variations even within the

country. For instance, it would be difficult for a Moroccan to communicate with an Iraqi if they both used their dialects of Arabic: they would probably use the classical Arabic language they learned at school, which is not however typically spoken.” (strategiesinlearninglanguages.com, 2018). For example, in Lebanon, the word “milk” as “حليب” is “لبن” In Egyptian dialect. So, if you are translating an Egyptian recipe, and it says “لبن”, it means “milk.” Whereas “لبن” In Lebanon is not “حليب” But yogurt. So, the translator must know the origin of the recipe, for example Egyptian or Lebanese. If you want to translate “لبن” Into Egyptian, it is “زبادي”. So, the word “لبن” Is not translated the same in all the Arabic dialects. Another example is “حامض” In Lebanon, whereas in Jordan, it is “ليمون”. “ليمون” In Lebanon means “orange”, in Jordan it is “برتقال”. There is unification of words in the Arabic dialects.

### **B. The cultural component in joke translation**

Culture is a defining word in the translation of jokes because what you joke about tells a lot about the person you are. What people find funny tells a lot about their passions, their interests, what they value, their preferences, and their personalities. So, you can tell a lot about the individual by the types of humorous comments that he utters. Therefore, it is of primary interest to study the culture of the peoples to understand what makes them tick. Because in the end, you only utter what is in your head. So, studying the culture is of a big value that will render many benefits and enrich your mind. The cultural components that feed the culture are family, traditions, the media, the school, and religion. They shape the minds of a nation and forms the beliefs of people living in that nation. It is primordial to stress that culture is paramount to all types of translation, especially to humorous translation, as “Tell me what you joke about, and I will tell you who you are”. The world is full of nonsense jokes, but people enjoy them and tell them every day. Some jokes have more appeal than others.

When making jokes to people in other countries, it is important to remember that in addition to the jokes that are generally considered interesting, all cultures have different styles of humor. But it doesn't have to be bad. Find out why your conversation partner is laughing and take advantage of the opportunity to learn some new jokes along the way. For example, a Sri Lankan joke:

“How did a Chinese guy end up with a Tamil name?”

I recently met a Chinese man in Toronto and got to know that his name was Kandaswami.

I asked him, "How did you ever get a name like that being a Chinese?"

He said -"Many, many years ago when I first went to Canada, I was standing in line at the Political Asylums Immigration Counter... The man in front of me was a Sri Lankan Tamil refugee.

The white lady at the counter looked at him and asked "What is your name?" He replied "Kandaswami".

Then she looked at me and asked "What's your name?"

I said, "Sem Ting".” (upjoke.com)

Translation:

Comment un Chinois s'est-il retrouvé avec un nom tamoul ?

J'ai récemment rencontré un Chinois à Toronto et j'ai appris qu'il s'appelait Kandaswami.

Je lui ai demandé : « Comment as-tu pu obtenir un tel nom en tant que Chinois?

Il a dit - "Il y a de nombreuses années, lorsque je suis allé au Canada pour la première fois, je faisais la queue au comptoir de l'immigration des asiles politiques... L'homme devant moi était un réfugié tamoul sri-lankais.

La dame blanche au comptoir l'a regardé et a demandé "Quel est ton nom?" Il a répondu "Kandaswami".

Puis elle m'a regardé et m'a demandé "Comment t'appelles-tu?"

J'ai dit "Sem Ting".

Explanation:

The point of the joke is made if the French-speaking person has a few notions of English. The person reading the joke in French must be familiar with the two words “same thing.” If he doesn't speak English at all, he won't understand the joke. But since everybody is familiar with almost all basic things, it is possible that most would understand the joke.

The joke in Arabic:

كيف انتهى الرجل الصيني باسم تاميل؟  
التقيت مؤخرًا برجل صيني في تورنتو وعرفت أن اسمه كانداسوامي.  
سألته، "كيف حصلت على اسم مثل هذا لكونك صينيًا؟"  
قال: "منذ عدة سنوات، عندما ذهبت إلى كندا لأول مرة، كنت أقف في طابور عند مكتب الهجرة واللاجئين السياسيين... كان  
الرجل الذي أمامي لاجئًا من التاميل السريلانكيين.  
نظرت إليه السيدة البيضاء في الكاونتر وسألته "ما اسمك؟" فأجاب "كانداسوامي."  
ثم نظرت إلي وسألته "ما اسمك؟"

Explanation:

The joke is clear in Arabic.

For example, Arabic jokes are unique. Surely foreigners do not understand the context of these jokes. Even if they became ex-pats and lived in Arab countries, they will never understand these jokes like a local. If you do not understand the insider jokes of a country, you will never fully be a part of that culture. So aside from the part that the Arab culture is truly puzzling for foreigners, add to that the corny jokes and it is a fiasco.

Cross-cultural humor is very difficult to translate. It is difficult to determine whether it is the weather, the political situation, the history of the country, or a combination of both that leads to cultural norms. But what is certain is that these cultural norms tend to be rooted in people's collective sense of humor. Ask your average Englishman what they think of American humor, and they can ridicule their lack of delicacy. Asking the same question to an American with a good sense of British humor, he would say it's too dry and lacking punch lines. Neither Americans nor British can understand how to laugh at jokes that are unbearably boring and uninteresting. And it's between two English-speaking countries! Then add a language barrier and imagine how many people laugh at your favorite jokes.

In the business world, the best way to communicate is to build trust with your business partners. To do this, investigate the differences in communication between different cultures and recognize them before the meeting. This proactive approach shows partners that they care about the success of their collaboration. For example, in Brazil, the okay sign is an offensive sign if you do it as it is in their culture. So, it is important to communicate differently the sign okay. Another example is the middle finger which is offensive in other cultures, but in Japan, it doesn't mean anything. Japanese people see it in the US movies, but it doesn't mean anything in their culture, because it is not offensive to them.

Each culture is unique and merits be acknowledged as it carries much wisdom carried down from generation to generation. Translators and linguists bridge the communication between cultures and act as mediators, especially in conflict situations. "If it is bilingualism that transfers information and ideas from culture to culture, it is the translator who systematizes and generalizes this process. The translator serves as a mediator of cultures." (Humphrey Tonkin, Maria Esposito Frank). The translator is a mediator, because translators are expected to know the

cultures, and are bound by their duty to facilitate the interactions between people. Thus, translators must be good communicators to be able to stand between two entities and relay the message in a way that they understand, because cross-cultural communication is a necessity. To reiterate on this point, “Some scholars and practitioners in Western society still consider translators to be walking dictionaries more than cultural mediators; however, in some settings and under certain conditions translators participate more actively in the communication process, producing oral or written texts in which forms and words are manipulated to extend further understanding across cultures.

There are signs that this change is beginning to happen in both the pragmatic business community and everyday society. In the former, there is an increasing number of publications focusing on cultural factors, as well as business courses on culture. There are also marketing policies to adapt products to the new consumers and common policies established by the corporate groups to avoid cultural conflicts.” (Carmen Valero-Garcés, University of Alcalá).

The Lebanese are known for sharing. Many jokes illustrate that. It is exemplified by a powerful phenomenon in nature. Let’s take the example of the cedar trees called *Cedrus Libani* standing tall and offering their cones, which is an example of the hospitality of the Lebanese culture. The Lebanese are known for their humor which is seen in the Abu El Abd jokes. Many commercials depict funny Lebanese moments that people can relate to. One popular joke is that you can ski in the mountains and swim at sea all on the same day. There are some jokes that the older generation knows, but the younger generation is not familiar with all of them, because people are losing touch with their cultural treasures. There are so many jokes involving foreign workers. I think it is interesting the culture that the workers in Lebanon bring to the country because they talk about their own countries, so the enriching encounters with these people give us a new set of jokes.

Many westerners come to the fertile crescent which is a region in the middle east that was home to some of the earliest human civilizations; it is also called “the cradle of civilization.” Some of them come to live with the Arabs in the desert to learn about the culture, and they encounter many moments of culture shock especially when they hear the expressions that are foreign to them. Some of them may want to study the local dialect with its jokes and expressions because for some of them the inside jokes of culture fascinate them, so they are keen on studying it. They for example try to learn the Egyptian dialect and try to mimic the accent because they like to

experience different cultures as some of them want to get acquainted with the local customs of a country. For example, they like the food of the countries they visit, because they have heard of the food, like the mezze, and in particular, the dish “Hummus” which they consider as something that they have grown to know and like.

## **V - Translating jokes from English to Arabic**

- **Arabic culture**

The Arab culture is a patriarchal culture that values male superiority. It is in deep contrast with the western culture where the men stay home while the woman works, and participate in household chores. Foreigners do not understand Arab hospitality. For example, if the British were doing business with the Arabs, the latter will offer food and become generous. It is a very offensive move to the Brits who see it as somebody bribing them. So, each culture is unique and has its cultural currents. Arab culture has a lot of mention about Allah as the Muslims know him in the Muslim world, and God in the Christian world. Foreigners depict Arab culture as being not very advanced, but there are very modern cities that boast of many different nationalities.

Hollywood movies show Arabs riding on camels because that is the picture they are trying to convey about the Arab world.

The traditions and customs of Arabic culture vastly differ from Western culture. If you are a host to an Arabic country, knowing certain customs and traditions will make your visit more enjoyable. Arabic culture and the Islamic faith are deeply intertwined. Other faiths are also accepted. Muslim Arabs believe in Allah and the predetermination of fate. There are different sects of Islam, and each sect believes something different. For example, there are the Sunni and the Shi'a. Piety is very important. Family is very important for Arabs. They believe that both males and females have a role to play, and it is distinct. Families are close-knit. Arabs believe in hospitality. In the Arab culture, if a foreigner compliments an Arab about a couch, for example, the host is obligated to offer him the couch as a gift. Arabs believe in having many social relations as they value conviviality and friendship. You are obligated to return a favor if somebody does a favor for you. In Muslim countries, men and women can't shake hands. Stand-up comedians study the culture of the country host and make sure to target the people's sensitivities to make them roll on the floor with laughter. Jokes are the doorway to culture, making an appearance in every conversation, and every meeting. Comedians take advantage of the cultural mishaps to produce their content.

- **The difficulty of translating jokes from English to Arabic**

Arab translators face a lot of problems when working with English because of the cultural differences between the English-speaking world and the Arabic world. Some of these differences are purely semantic. Take for example the title 'Secretary of State.' For Americans, and even for

most of the Western world, people are familiar with this cabinet post in the U.S. government, and an easy translation into another culture would be ‘Prime Minister.’ However, in Arabic culture, the translation is often performed literally, and the title ‘Secretary of State’ is equivalent to ‘Prime Minister.’

Some challenges go deeper. Much like the recent incident where the Iranian press manipulated photos of American First Lady Michele Obama at the Oscars to cover her bare shoulder and arms in 2013, many of the concepts and ideas in English writing are distasteful or forbidden in many Arab cultures, making the high-quality translation of those concepts very difficult – how can you translate something you are not supposed to read in the first place? Arab cultures do not see this as censorship, and thus often get confused when Westerners complain about or mock this tendency. To the Arab world, there are simply some concepts that are insulting to God, and thus must be avoided. This complicates document translation work!

Arabic and English are vastly different languages, and Arab translators must have a firm grasp of the structures of both languages to create high-quality translations. English is a nominal sentence. It begins with subject then verb. Meanwhile the Arabic language begins with verb then noun. Singular and plural are the same in English. We use ‘you’ in both cases, for the singular and the plural, and we don’t see the difference between the singular and the plural. Meanwhile in Arabic, we have two forms, أنت، أنتم. It is fair to say that the goal of translation services is to produce a version of the source document that appears to have been written by a native speaker of the target language. This means the Arab translators must first be able to comprehend the English version, including how its structure affects comprehension, and then recast it into a more appropriate Arabic structure. These challenges are not shared by, say, Spanish translators, as Spanish and English share a great many structural concepts. English often has very long, complex sentences, and its tense structure is fluid, both factors in making translations into Arabic very difficult.

The English language and Arabic language contain different syntax and phrase structures. So, it is evident that some of the humor will be lost in translation. The Arabic language does not have equivalent words from the English language, which creates a dysfunction between the translation from English to Arabic. “English script reads from left to right, while Arabic script reads from right to left. Print has been the standard way of presenting English writing for centuries, and Arabic is written in a curvy and fluid script.” (OMAR NASSRA, 2016). The English and Arabic



languages differ vastly in grammar, phrase structure, hyphenation, speaking, and cursive letters. Similarly, the Arabic language is formed of different dialects. For example, the Egyptian dialect is different from the Syrian dialect. About whom invented the Arabic alphabet, “Written from right to left and spread by Phoenician maritime merchants who occupied part of modern Lebanon, Syria and Israel, this consonantal alphabet—also known as an abjad—consisted of 22 symbols simple enough for ordinary traders to learn and draw, making its use much more accessible and widespread.” (Laura Schumm, 2014). For example, in English we say: The boy comprehended the lesson well. ‘the’ is the indefinite pronoun. ‘boy’ is the noun. ‘comprehended’ is the verb. ‘the’ is the indefinite pronoun. ‘lesson’ is the object. ‘well’ is the adverb.

The differences between the two languages are apparent, as there are differences in verb tenses, phraseology and verb syntax, and the way the words sound when pronouncing. The difference is notable, and the two languages differ greatly, and English speakers find great difficulty learning the Arabic language, as it is a very difficult language to learn as a foreigner. Take an example that a foreigner will have difficulty to reverse the sentence, as in English, they say: the boy eats the apple, whereas in Arabic, أكل الولد التفاحة. Plus, a foreigner would have difficulty pronouncing Arabic words, as by some people relating this, in that they give up after the first few lessons, and stop learning the Arabic language.

### **C. Examples of English jokes and Arabic jokes**

Thanksgiving is an annual national holiday marked by religious observances and a traditional meal. The holiday commemorates a harvest festival celebrated by the Pilgrim Fathers in 1621 and is held in the US on the fourth Thursday in November. A similar holiday is held in Canada, usually on the second Monday in October. Some thanksgiving jokes from (parade.com, 2021):

- What did the salad say to the butter who kept making jokes? You're on a roll.

Translation:

Qu'est-ce que la salade a dit au beurre qui n'arrêtait pas de faire des blagues ? Vous êtes sur une lancée.

Explanation:

I think these jokes illustrate the thanksgiving theme. The joke translated the meaning well if the reader in French understands the cultural elements of the thanksgiving festival, especially if he is multicultural.

The joke in Arabic:

ماذا قالت السلطة للزبدة الذي ظلت تلقي النكات؟ أنت على وشك النجاح.

- What should you say when your family begs you to stop making these jokes? "I can't quit cold turkey!"

Translation:

Que devez-vous dire lorsque votre famille vous supplie d'arrêter de faire ces blagues ? "Je ne peux pas arrêter la dinde froide!"

Explanation:

Possibly the French reader is well acquainted with the expression "la dinde froide" translated from cold turkey as it is an expression common in many cultures, as it is very prevalent and exists as a French expression.

The Arabic joke:

ماذا يجب أن تقول عندما تطلب منك عائلتك التوقف عن إلقاء هذه النكات؟ "لا يمكنني التوقف فجأة!"

Explanation:

The message is clear.

- What happens when cranberries get sad? They turn into blueberries.

Translation:

Que se passe-t-il lorsque les canneberges deviennent tristes? Ils se transforment en myrtilles.

Explanation:

The person reading in French might understand this joke because the one who made the joke made a reference about the change in color of the face, so a perceptive person will be able to understand what the joke meant.

The translation of the joke in Arabic:

ماذا يحدث عندما يحزن التوت البري؟ يتحولون إلى العنب البري.

Explanation:

The joke is well understood.

Some English jokes are classic and short. One classic and funny joke about the problem of speaking English: "1. Japanese eat very little fat and suffer fewer heart attacks than us.

2. Mexicans eat a lot of fat and suffer fewer heart attacks than us.
  3. Chinese drink very little red wine and suffer fewer heart attacks than us.
  4. Italians drink excessive amounts of red wine and suffer fewer heart attacks than us.
  5. Germans drink beer and eat lots of sausages and fats and suffer fewer heart attacks than us.
- CONCLUSION: Eat and drink what you like. Speaking English is apparently what kills you.”  
(funny-jokes.com).

Translation:

1. يأكل اليابانيون القليل جدًا من الدهون ويعانون من نوبات قلبية أقل منا.
  2. يأكل المكسيكيون الكثير من الدهون ويعانون من النوبات القلبية أقل منا.
  3. يشرب الصينيون القليل من النبيذ الأحمر ويعانون من نوبات قلبية أقل منا.
  4. يشرب الإيطاليون كميات كبيرة من النبيذ الأحمر ويعانون من نوبات قلبية أقل منا.
  5. الألمان يشربون الجعة ويأكلون الكثير من النقانق والدهون ويعانون من النوبات القلبية أقل منا.
- التحدث باللغة الإنجليزية هو ما يقتلك على ما يبدو .كل واشرب ما تحب : الخلاصة

Explanation:

When I was translating this joke, it didn't contain any specifically hard words to translate. But sentence after sentence, the joke started to lose its meaning as I was translating it. The joke was funny in English. But the Arabic translation was not very funny. I could laugh when I read it in English. But it did not have the same effect on me in Arabic. This joke was not hard to translate, as the sentences were easy, but some people could find it funny, although I did not.

Another example of an English joke:

'Laughter is the shortest distance between two people.' - Victor Borge (funny-jokes.com).

Translation:

فيكتور بوج - 'الضحك هو أقصر مسافة بين شخصين'

Explanation:

I see that the translation renders the correct meaning of the joke, as the cultural aspect of the joke exists in both languages. Therefore, the joke and its translation are both easily grasped by the reader of the joke.

The Arabic language has a twisted, splitting humor. It could also be racist. The Egyptians love to say a lot of jokes. Crude and offensive jokes abound in the Arabic language. Some of it come from the vast experience the people undergo in relation to a person or to an event.

A very used expression in English which expresses a notable new idea, person, or thing (used to express real or ironic appreciation) is:

“Best thing since sliced bread.”

I attempted to translate it, so the result was a literal translation:

أفضل شيء منذ شرائح الخبز.

It is understandable, but a better translation would be:

أحلى من العسل

The reason is that honey is better known in the Arabic culture. If you say better than honey in Arabic, it has a better connotation in the mind of the reader, because honey represents everything good. Whereas, in an American culture, bread is more like a staple.

A nice classic English joke from (funny-jokes.com) is:

“Last night there was a big fight in our local fish and chip shop - a lot of fish got battered.”

Translation:

الليلة الماضية، كانت هناك معركة كبيرة في  
متجرنا المحلي لرقائق الأسماك، فتعرض الكثير منها للضرب.

Explanation:

The meaning is lost in translation as the pun was not translated correctly. The joke does not mean the same thing in Arabic. It is not completely not understandable but the reader might not understand very well the meaning of this joke.

This is another classic English joke from (funny-jokes.com):

“What is the longest word in the English language?”

'Smiles'. Because there is a mile between its first and last letters.”

Translation:

ما هي أطول كلمة في اللغة الإنجليزية؟  
لأن هناك ميل بين الحرفين الأول والأخير. "الابتسامات"

Explanation:

The meaning is different in Arabic, as the joke does not mean the same in both languages. In English, 'smiles' and 'miles' rhyme, so we understand the point of the joke, but in Arabic, it does not make sense.

A good joke from (jokojokes.com) is:

“A Polish guy goes into a store

"I'd like a pound of Kielbasa"

Clerk: you must be a Polack

Pole: why do you say that? If I asked for bratwurst, would you call me a Kraut?

Clerk: No

Pole: If I asked for Italian Sausage, would you call me a Dago?

Clerk: No

Pole: then why are you calling me a Polack when I ask for kielbasa?

Clerk: This is a hardware store."

Translation:

Un Polonais entre dans un magasin

"Je voudrais une livre de Kielbasa"

Greffier : vous devez être un Polonais

Pôle : pourquoi dis-tu ça ? Si je demandais de la bratwurst, m'appelleriez-vous un Kraut ?

Greffier : Non

Pole : Si je demandais des saucisses italiennes, m'appelleriez-vous un Dago ?

Greffier : Non

Pole : alors pourquoi m'appelles-tu un Polack quand je demande du kielbasa ?

Commis : C'est une quincaillerie.

Explanation:

A funny joke that most will understand. The humor is passed across in the translation product.

The joke is well understood by the audience.

The joke in Arabic:

ذهب رجل بولندي إلى متجر

"أريد رطل من كيلباسا"

كاتب: يجب أن تكون Polack

القطب: لماذا تقول ذلك؟ إذا سألت عن النقانق، هل ستدعوني كراوتياً؟

كاتب: لا

القطب: إذا طلبت نقانقاً إيطالياً، فهل ستدعوني داغو؟

كاتب: لا

بول: إذن لماذا تناديني بـ Polack عندما أسأل عن kielbasa؟

كاتب: هذا متجر لاجهزة الكمبيوتر".

Explanation:

The joke reads well in Arabic.

Take for example this Van Gogh joke:

“Four famous actors get together and decide to dress up as famous artists for Halloween.

Leonardo DiCaprio says he'll go as Da Vinci since they have the same first name.

Tom Cruise says he'll go as Van Gogh so they have two painters.

Bill Murray says he'll go as Beethoven since he likes his music.

Arnold Schwarzenegger just looks at them and says "I'll be Bach." (jokojokes.com).

Translation:

Quatre acteurs célèbres se réunissent et décident de se déguiser en artistes célèbres pour Halloween.

Leonardo DiCaprio dit qu'il ira comme da Vinci car ils ont le même prénom.

Tom Cruise dit qu'il ira comme Van Gogh, donc ils ont deux peintres.

Bill Murray dit qu'il ira comme Beethoven car il aime sa musique.

Arnold Schwarzenegger les regarde et dit "Je serai Bach."

Explanation:

For the person who is interested in movies, he will understand this joke, because only movie buffs get this joke.

The joke in Arabic:

يجتمع أربعة ممثلين مشهورين معًا ويقررون ارتداء ملابس فنانيين مشهورين في عيد الهالوين.  
يقول ليوناردو دي كابريو إنه سيصبح دافنشي لأنهما يحملان نفس الاسم الأول.  
يقول توم كروز إنه سيذهب مثل فان جوخ حتى يكون لديهم رسامان.  
يقول بيل موراي إنه سيصبح بيتهوفن لأنه يحب موسيقاه.  
أرنولد شوارزنيجر ينظر إليهم ويقول "سأكون باخ."

Explanation:

The message and the tone are well transmitted.

As for this summer joke:

“A businessman went into the office and found an inexperienced handyman painting the walls.

The handyman was wearing two heavy parkas on a hot summer day.

Thinking this was a little strange, the businessman asked the handyman why he was wearing the parkas on such a hot day.

The handyman showed him the instructions on the can of paint. They read: For best results, put on two coats.” (jokojokes.com).

Translation:

Un homme d'affaires est entré dans le bureau et a trouvé un bricoleur inexpérimenté peignant les murs.

Le bricoleur portait deux parkas lourds par une chaude journée d'été.

Pensant que c'était un peu étrange, l'homme d'affaires a demandé à l'homme brillante pourquoi il portait les parkas par une journée si chaude.

Le bricoleur lui a montré les instructions sur la boîte de peinture. Ils lisent: pour de meilleurs résultats, mettez deux couches.

Explanation:

The meaning of the joke is the same in English and in French. The reader in French has no problem understanding this joke.

The Arabic joke:

ذهب رجل أعمال إلى المكتب ووجد عاملاً بارعاً عديم الخبرة يرسم الجدران.  
كان العامل الماهر يرتدي سترتين ثقيلتين في يوم صيفي حار.  
اعتقد رجل الأعمال أن هذا غريب بعض الشيء، فسأل العامل الماهر لماذا كان يرتدي السترات في مثل هذا اليوم الحار.  
أطلعته العامل الماهر على التعليمات على علبة الدهان. قرأوا: للحصول على أفضل النتائج، البس طبقتين.

Explanation:

I understood the joke well in Arabic.

As for this other cheese joke:

“I ordered a ham and cheese at Subway

The sandwich artist began making my selection, using his right hand to place the slices of ham.

Suddenly, he pulled his hand away and cried out in pain.

Ouch! Hand cramp!

Before I could ask if he was ok, he finished stacking the slices of ham with his left hand.

Lucky for you I'm hambidexterous he said.” (jokojokes.com).

Translation:

J'ai commandé un jambon et du fromage dans le métro

L'artiste sandwich a commencé à faire ma sélection, en utilisant sa main droite pour placer les tranches de jambon.

Soudain, il retira sa main et cria de douleur.

Aie! Cramp à main!

Avant de pouvoir me demander s'il allait bien, il a fini d'empiler les tranches de jambon avec sa main gauche.

Heureusement pour toi, je suis hambidextéreux, a-t-il dit.

Explanation:

The translation of the joke is well understood. It makes perfect sense. It is a good, fluid translation.

As for the Arabic translation:

لقد طلبت لحم الخنزير والجبن في Subway  
بدأ فنان الشطائر في تحديد اختياراتي، مستخدمًا يده اليمنى لوضع شرائح لحم الخنزير.  
فجأة سحب يده بعيدًا وصرخ من الألم.  
أوتش! تشنجت يدي!  
قبل أن أسأله عما إذا كان على ما يرام، انتهى من تكديس شرائح لحم الخنزير بيده اليسرى.  
قال محظوظ بالنسبة لك أنني أجيد تقطيع شرائح اللحم.

Explanation:

The joke is somewhat clear in Arabic.

Take for example this work from home joke:

"Jim had been out for a few days with the flu. Back at work,...

...he ran into a friend of his, who asked him, "Jim, how are you feeling?"

"I'm better, thanks. You know, it was a wonderful experience," Jim replied.

"Wonderful? How can the flu be wonderful?"

"Well, I learned that my wife really loves me. You know, whenever the mailman came by or a delivery man headed toward the door, my wife ran out to meet them? I could hear her excitedly saying 'My husband is home! My husband is home!'" (jokojokes.com).

Translation:

Jim était sorti depuis quelques jours avec la grippe. De retour au travail,...

...il a rencontré un de ses amis, qui lui a demandé : "Jim, comment te sens-tu ?"

"Je vais mieux, merci. Tu sais, c'était une expérience merveilleuse," répondit Jim.

« Merveilleux ? Comment la grippe peut-elle être merveilleuse ?



« Eh bien, j'ai appris que ma femme m'aimait vraiment. Vous savez, chaque fois que le facteur passait ou qu'un livreur se dirigeait vers la porte, ma femme courait à leur rencontre ? mari est à la maison ! »

Explanation:

The joke is understood in French as well as English. The message and the tone got across in the translation product.

The joke in Arabic:

كان جيم في الخارج لعدة أيام مصابًا بالأنفلونزا. مرة أخرى في العمل،...

..التقى بصديق له سأله، "جيم ، كيف حالك؟"

أجاب جيم: "أنا أفضل، شكرًا. كما تعلم، لقد كانت تجربة رائعة."

"رائع؟ كيف تكون الأنفلونزا رائعة؟"

"حسنًا، لقد علمت أن زوجتي تحبني حقًا. كما تعلم، كلما جاء ساعي البريد أو توجه رجل التوصيل نحو الباب، خرجت زوجتي

لمقابلتهما؟ كان بإمكانني سماعها بحماس وهي تقول "زوجي في المنزل! الزوج في المنزل" !

Explanation:

The joke in Arabic is clear.

As for this summer joke:

"Little Johnny was back from his summer break where he'd toured the Italian countryside.

The language teacher wanting to spur grey matter in the classroom asked the children to make a sentence with defence, defeat and detail.

After a few minutes of silence Little Johnny raised his hand and hesitantly spoke:

"Well... de horse jumped over de fence and de feet got tangled in de tail..." (jokojokes.com).

Translation:

Le petit Johnny était de retour de ses vacances d'été où il avait fait le tour de la campagne italienne.

Le professeur de langue voulant stimuler la matière grise dans la classe a demandé aux enfants de faire une phrase avec défense, défaite et détail.

Après quelques minutes de silence, Little Johnny leva la main et parla avec hésitation :

"Eh bien... le cheval a sauté par-dessus la clôture et ses pieds se sont emmêlés dans le détail de la queue..."

Explanation:

It is almost the same meaning as the meaning is not lost in translation, because the joke translation is well understood.

The joke in Arabic:

عاد جوني الصغير من إجازته الصيفية حيث تجول في الريف الإيطالي.  
طلب مدرس اللغة الذي يريد تحفيز المادة الرمادية في الفصل من الأطفال إصدار جملة مع الدفاع والهزيمة والتفاصيل.  
بعد بضع دقائق من الصمت، رفع ليتل جوني يده وتحدث بتردد:  
"حسنًا... قفز الحصان فوق السياج وتشابكت القدمان في الذيل ..."

Explanation:

I understood the joke in Arabic fairly well.

Take this joke on gas prices:

“What's a pirate's favorite gas station?

ARRRR co!

What's a pirate's favorite restaurant?

ARRRR by's!

What's a pirate's favorite warehouse store?

Costco.

You can't beat those prices.”

Translation:

Quelle est la station-service préférée d'un pirate ?

ARRRR co !

Quel est le restaurant préféré d'un pirate ?

ARRRR by's !

Quel est le magasin-entrepôt préféré d'un pirate ?

Costco.

Vous ne pouvez pas battre ces prix.” (jokojokes.com).

Explanation:

This joke is quite funny, and it is on point. The translation product gives the same meaning as the original joke.

The joke in Arabic:

ما هي محطة الوقود المفضلة لدى القراصنة؟

شركة! ARRRR

ما هو مطعم القراصنة المفضل؟

ARRRR من قبل!

ما هو مخزن المستودعات المفضل للقراصنة؟

كوستكو.

لا يمكنك التغلب على هذه الأسعار.

Explanation:

The joke is clear in Arabic.

As for this hot weather joke:

“Right after takeoff, a pilot comes on the microphone to welcome his passengers. Thank you for flying with us. The weather is....

Then he suddenly starts screaming while still on the mic, OH MY GOD! IT IS BURNING!!, IT IS BURNING!

Then silence.

A few seconds later, he comes back on and says, I'm terribly sorry about what happened. I spilled some scorching hot coffee on my lap...you should see my pants!!

A voice from the back of the plane yelled, Why don't you come here and see ours?

(jokojokes.com).

Translation:

Juste après le décollage, un pilote vient au micro pour accueillir ses passagers. Merci de voler avec nous. Le temps est....

Puis il se met soudainement à crier alors qu'il est encore au micro, OH MON DIEU ! ÇA BRÛLE !!, ÇA BRÛLE !

Puis silence.

Quelques secondes plus tard, il revient et dit, je suis terriblement désolé de ce qui s'est passé. J'ai renversé du café brûlant sur mes genoux... tu devrais voir mon pantalon !!

Une voix à l'arrière de l'avion a crié : Pourquoi ne venez-vous pas ici et voyez-vous les nôtres ?

Explanation:

This joke is classic. Of course, everybody will understand it, as the meaning is very clear. It is too obvious.

The joke in Arabic:

بعد الإقلاع مباشرة، يأتي الطيار على الميكروفون للترحيب بركابه. شكرا لك على السفر معنا. حالة المناخ هي....

ثم بدأ فجأة بالصراخ وهو لا يزال على الميكروفون يا إلهي! إنه يحترق!!، إنه يحترق!  
ثم صمت.

بعد ثوانٍ قليلة، عاد وقال، أنا آسف جدًا لما حدث. سكبت بعض القهوة الساخنة الحارقة في حضني... يجب أن ترى سروالي!!  
صرخ صوت من مؤخرة الطائرة، لماذا لا تأتي إلى هنا وترى سروالنا؟

Explanation:

The message in Arabic is clear.

An example of a feminist joke:

“How many feminists does it take to make a sandwich?

12

One to make the sandwich,

One to excoriate men for creating hunger,

One to blame men for inventing such a laborious recipe,

One to suggest the whole "putting meat in between two non-consenting flaps of bread" bit to be too "rape-like",

One to deconstruct the Bologna sausage itself as being phallic,

One to blame men for not making the sandwich,

One to blame men for trying to make the sandwich instead of letting a woman do it,

One to blame men for creating a society that discourages women from eating,

One to blame men for creating a society where women make too many sandwiches,

One to advocate that sandwich makers should have wage parity with Michelin star chefs,

One to alert the media that women are now "out-sandwiching" men,

And one to take pictures for her blog for photo evidence that men are unnecessary.”

(jokojokes.com).

Translation:

Combien de féministes faut-il pour faire un sandwich ?

12

Un pour faire le sandwich,

Celui d'exhorter les hommes pour avoir créé la faim,

Un à reprocher aux hommes d'avoir inventé une recette aussi laborieuse,

L'un pour suggérer que l'ensemble "mettre de la viande entre deux tranches de pain non consentantes" soit trop "ressemblant à un viol",

Un pour déconstruire la saucisse de Bologne elle-même comme étant phallique,  
Un à blâmer les hommes de ne pas faire le sandwich,  
Celui de blâmer les hommes d'essayer de faire le sandwich au lieu de laisser une femme le faire,  
Celui de blâmer les hommes pour avoir créé une société qui décourage les femmes de manger,  
Celui de blâmer les hommes pour avoir créé une société où les femmes font trop de sandwiches,  
L'un pour préconiser que les fabricants de sandwiches aient la parité salariale avec les chefs étoilés Michelin,  
L'un pour alerter les médias que les femmes sont désormais "en sandwich" avec les hommes,  
Et une pour prendre des photos pour son blog pour preuve en photo que les hommes ne sont pas nécessaires.

Explanation:

A classic feminist joke. Totally understood by people as it is a common subject, and a good topic for discussion.

As for the joke in Arabic:

كم عدد النسوة الذي يتطلبه صنع شطيرة؟

12

واحدة لصنع الشطيرة،

واحدة لتهاجم الرجال لأنهم سببوا الجوع،

من تلوم الرجال على اختراع مثل هذه الوصفة الشاقة،

تقترح واحدة أن "وضع اللحم بين شريحتين غير موافقين للخبز" قليلاً "يشبه الاغتصاب"،

واحدة لتفكيك نقانق بولونيا نفسها على أنها قضيب،

من تلوم الرجال على عدم صنع الشطيرة،

من تلوم الرجال على محاولتهم صنع الشطيرة بدلاً من ترك المرأة تفعل ذلك،

من تلوم الرجال على خلق مجتمع لا يشجع النساء على الأكل،

من تلوم الرجال على خلق مجتمع تصنع فيه النساء الكثير من الشطائر،

واحدة تدافع عن أن صانعي السندوتشات يجب أن يتكافؤوا في الأجور مع الطهاة الحاصلين على نجمة ميشلان،

واحدة لتنبية وسائل الإعلام أن النساء الآن "خارج شطيرة" الرجال،

وواحدة لالتقاط صور لمدونتتها للحصول على دليل مصور على أن الرجال غير ضروريين.

Explanation:

The joke in Arabic reads well.

Take for example this mexican joke:

“Two Mexicans are stranded in the desert for days...

... and they're at death's door...

They stumble on, hoping for salvation in the form of an oasis or something, they suddenly spy through the heat hazing a tree off in the distance.

As they get closer, they can see that the tree is draped with strip after strip of bacon. There's smoked bacon, crispy bacon, life-giving juicy nearly- raw bacon, all sorts.

"Hey, Pepe," says the first hombre. "ees a bacon tree!!! We're saved!!!"

"You're right, amigo!" says Pepe.

So Pepe goes on ahead and runs up to the tree salivating at the prospect of food. But as he gets to within five feet of the tree there's the sound of machine gun fire, and he is shot down in a hail of bullets.

His friend quickly drops down on the sand and calls across to the dying Pepe. "Pepe!! Pepe!! Que pasa hombre?"

With his dying breath, Pepe calls out... "Ugh, run, amigo, run!! ees not a Bacon Tree" .....

"ees... a.... Hambush" (jokojokes.com).

Translation:

Deux Mexicains sont bloqués dans le désert pendant des jours...

... et ils sont à l'article de la mort...

Ils trébuchent, espérant le salut sous la forme d'une oasis ou quelque chose comme ça, ils espionnent soudainement à travers la chaleur embrumer un arbre au loin.

À mesure qu'ils se rapprochent, ils peuvent voir que l'arbre est drapé de tranche après tranche de lard. Il y a du bacon fumé, du bacon croustillant, du bacon juteux presque cru, de toutes sortes.

"Hé, Pepe", dit le premier hombre. "Ees un lardier !!! Nous sommes sauvés !!!"

« Tu as raison, amigo ! » dit Pépé.

Alors Pepe continue et court jusqu'à l'arbre en salivant à l'idée de manger. Mais alors qu'il arrive à moins d'un mètre cinquante de l'arbre, il entend un bruit de mitrailleuse et il est abattu par une pluie de balles.

Son ami tombe rapidement sur le sable et appelle Pepe mourant. « Pepe !! Pepe !! Que pasa hombre ?

Avec son dernier souffle, Pepe crie ... "Ugh, cours, amigo, cours !! ce n'est pas un Bacon Tree" .....

"ees... un... Hambush"

Explanation:

This joke is satirical. It is a joke that a person can understand if he is familiar with the Mexican culture, as it is culture specific.

The joke in Arabic:

التقى مكسيكيان في الصحراء لأيام...

...وهما على باب الموت ...

إنهما يتعثران، على أمل الخلاص في شكل واحة أو شيء من هذا القبيل، فهما فجأة يتجسسان عبر الحرارة التي تعصف بشجرة بعيدة.

عندما يقتربان، يمكنهما أن يريا أن الشجرة مغطاة بشريط تلو الآخر من لحم الخنزير المقدد. هناك لحم خنزير مقدد مدخن، ولحم مقدد مقرمش، ولحم خنزير مقدد غني بالعصارة يمنح الحياة، من كل الأنواع.

"هاي، بيبي،" يقول الرجل الأول. "تلك شجرة مقدد !!! نحن نُنقذ !!!"

"أنت على حق يا أميغو!" يقول بيبي.

لذا استمر بيبي للأمام وركض نحو الشجرة لعابه بحثًا عن الطعام. ولكن عندما وصل إلى مسافة خمسة أقدام من الشجرة، سمع صوت إطلاق نار من مدفع رشاش، وأسقط في وابل من الرصاص.

سرعان ما ينزل صديقه على الرمال ويدعو بيبي المحتضر. "بيبي!! بيبي!! ما يحدث يا رجل؟"

مع أنفاسه المحتضرة، صرخ بيبي " ... آه، اركض، أميغو، اركض!! ليس شجرة بيكون..... " "تلك مراوغة"

Explanation:

The joke is well understood in Arabic.

As for this pirate joke:

"A Pirate's Life

A pirate goes into a bar and sits down.

The bartender says:

"Wow, you look like you've had a long life. Tell me about it. How did you get your wooden leg?"

" Arrr.... me ship capsized and a shark bit me leg off. Then while loading a canon it blew me hand clean off".

"What about the eye-patch?".

"I happened to look up when a gull flying overhead crapped on me eye".

"Well, that doesn't qualify an eye patch, now does it?"

"Arrrgh, it was the first day I got me hook". (jokojokes.com).

Translation:

Une vie de pirate

Un pirate entre dans un bar et s'assied.

Le barman dit :

"Wow, tu as l'air d'avoir eu une longue vie. Parle-moi de ça. Comment as-tu eu ta jambe de bois ?"

"Arrr.... mon bateau a chaviré et un requin m'a mordu la jambe. Puis, pendant le chargement d'un canon, il m'a fait sauter la main".

"Qu'en est-il du cache-œil ?".

"Il m'est arrivé de lever les yeux quand une mouette volant au-dessus de moi m'a chié dans l'œil".

"Eh bien, cela ne qualifie pas un cache-œil, n'est-ce pas?"

"Arrrgh, c'était le premier jour où j'ai eu le crochet".

Explanation:

The people who can understand this joke are the people interested in pirates, like for example the fans of the movie 'The pirates of the Caribbean.'

The joke in Arabic:

حياة القراصنة

يدخل القرصان إلى الحانة ويجلس.

يقول النادل:

"واو ، يبدو أنك عشت حياة طويلة. أخبرني عنها. كيف حصلت على ساقك الخشبية؟"

"أر .... انقلبت سفينتي وعضني سمكة قرش في رجلي. ثم أثناء تحميل مدفع فجرت يدي نظيفة."

"ماذا عن رقعة العين؟"

"صادف أن نظرت إلى الأعلى عندما طارت طيور النورس فوق عيني."

"حسناً، هذا لا يؤهل رقعة العين، أليس كذلك؟"

"أرغ ، كان اليوم الأول الذي حصلت فيه على الخطاف."

Explanation:

I understood the joke well in Arabic.

As for this fathers joke:

"A young man once asked a rich older man how he made all his money.



The dapper old fellow smoothed his tailored jacket and said, "Well young man, it was 1932, in the depths of the Great Depression. I was down to the last penny I had."

"I took that penny and I went and bought an apple. I spent the whole day shining that apple until it gleamed like the sun, then I took that apple to the market and sold it for two cents."

"The next day I took those two cents and bought two apples. I shined those apples all day and night until they were perfect, then I sold them at the market for four cents the next day. I worked at it like this for a month, sometimes selling, sometimes not, and at the end of the month I'd amassed myself a fortune. Nearly eight whole dollars. I'd never been so proud of myself in my life."

"Then my wife's father died and left us 2 million bucks." (jokojokes.com).

Translation:

Un jeune homme a demandé un jour à un vieil homme riche comment il gagnait tout son argent. Le vieil homme pimpant a lissé sa veste sur mesure et a dit: "Eh bien, jeune homme, c'était en 1932, au plus profond de la Grande Dépression. J'étais au dernier centime que j'avais."

"J'ai pris ce sou et je suis allé acheter une pomme. J'ai passé toute la journée à faire briller cette pomme jusqu'à ce qu'elle brille comme le soleil, puis j'ai apporté cette pomme au marché et je l'ai vendue pour deux cents."

"Le lendemain, j'ai pris ces deux cents et j'ai acheté deux pommes. J'ai fait briller ces pommes toute la journée et toute la nuit jusqu'à ce qu'elles soient parfaites, puis je les ai vendues au marché pour quatre cents le lendemain. J'ai travaillé comme ça pendant un mois. , vendant parfois, parfois pas, et à la fin du mois j'avais amassé une fortune. Près de huit dollars entiers. Je n'avais jamais été aussi fier de moi de ma vie.

"Puis le père de ma femme est mort et nous a laissé 2 millions de dollars."

Explanation:

This is a classic joke that people hear all too often. It is one of those standard jokes that appeals often to the audience.

The joke in Arabic:

سأل شاب ذات مرة رجلاً ثرياً أكبر سنًا كيف جنى كل أمواله.  
قام الرجل العجوز الأنيق بتنعيم سترته المصممة خصيصًا وقال، "حسنًا أيها الشاب، كان ذلك عام 1932، في أعماق الكساد الكبير. لقد كنت على وشك الانتهاء حتى آخر بنس".

"أخذت هذا البنس وذهبت واشترت تفاحة. أمضيت اليوم كله في إشراق تلك التفاحة حتى تلمع مثل الشمس، ثم أخذت تلك التفاحة إلى السوق وبعته مقابل سنتان".

"في اليوم التالي أخذت هذين السنتين واشترت تفاحتين. لقد قمت بتلميع تلك التفاحات طوال النهار والليل حتى أصبحت مثالية، ثم بعته في السوق مقابل أربعة سنتات في اليوم التالي. عملت في هذا التفاح على هذا النحو لمدة شهر، وأحياناً أبيع، وأحياناً لا أبيع، وفي نهاية الشهر جمعت ثروة لنفسى. ما يقرب من ثمانية دولارات كاملة. لم أكن أبداً فخورة بنفسى في حياتى".

"ثم مات والد زوجتى وترك لنا مليوني دولار.

Explanation:

This joke is clear in Arabic.

Take for example this sarcastic joke:

"A little boy calls his best friend on Christmas day...

HEY! So what did you get for Christmas? The second little boy pauses and says well I got a gift card and a t-shirt...you?

The first little boy excitedly replies Oh man, I got a new scooter, a new 3DS XL. A PS Vita. A new bike and were going to Disneyland on Friday. Can't believe all you got was a gift card and t-shirt! to which the second little boy replies well...at least I don't have cancer..."

(jokojokes.com).

Translation:

Un petit garçon appelle son meilleur ami le jour de Noël...

HÉ! Alors, qu'avez-vous reçu pour Noël ? Le deuxième petit garçon fait une pause et dit bien j'ai reçu une carte-cadeau et un t-shirt... vous?

Le premier petit garçon répond avec enthousiasme Oh mec, j'ai un nouveau scooter, un nouveau 3DS XL. Une PS Vita. Un nouveau vélo et allaient à Disneyland vendredi. Je ne peux pas croire que tout ce que vous avez obtenu était une carte-cadeau et un t-shirt ! à quoi le deuxième petit garçon répond bien... au moins je n'ai pas de cancer...

Explanation:

This joke is a bit offensive. It might offend for example some people, while others might find it hilariously funny.

The joke in Arabic:

يدعو طفل صغير أفضل أصدقائه في يوم عيد الميلاد ...

مهلا! إذن ماذا حصلت لعيد الميلاد؟ توقف الطفل الصغير الثاني وقال حسناً، لقد حصلت على بطاقة هدية وقميص ... أنت؟

رد الولد الصغير الأول بحماس يا رجل، لقد حصلت على سكوتر جديد، PS 3DS XL جديد. فيينا. دراجة جديدة وتوجهنا إلى  
ديزني لاند يوم الجمعة. لا أصدق أن كل ما حصلت عليه هو بطاقة هدية وقميص! الذي يرد عليه الطفل الصغير الثاني بشكل  
جيد... على الأقل ليس لدي سرطان ...

Explanation:

I understood the joke well in Arabic.

Take for example this cheese joke:

“A blonde walks into a library..

she goes up to the librarians desk and says, "I'll have a quarter pounder with cheese, fries, and a diet coke please." The librarian looks at her in disbelief. "Uh, honey, this is a library, and not McDonalds." The blonde is totally taken aback as she looks around and see everyone quietly reading books. She says, "Oh my gosh, I am so sorry!"

\*whispers\* "I'll have a quarter pounder with cheese, fries, and a diet coke please."

(jokojokes.com).

Translation:

Une blonde entre dans une bibliothèque..

elle monte au bureau des bibliothécaires et dit: "Je prendrai un quart de livre avec du fromage, des frites et un coca light s'il vous plaît." Le bibliothécaire la regarde avec incrédulité. "Euh, chérie, c'est une bibliothèque, et pas McDonalds." La blonde est totalement déconcertée alors qu'elle regarde autour d'elle et voit tout le monde lire tranquillement des livres. Elle dit: "Oh mon Dieu, je suis tellement désolée!"

\*chuchote\* "Je prendrai un quart de livre avec du fromage, des frites et un coca light s'il vous plaît."

Explanation:

This joke is an offensive joke to blondes. Some people might not like these types of jokes, as they might feel offended.

The joke in Arabic:

شقراء تدخل مكتبة ..

تصعد إلى مكتب أمناء المكتبات وتقول، "سأخذ ربع رطل بالجبن، والبطاطا المقلية، وكولا دايت من فضلك". أمينة المكتبة تنتظر إليها غير مصدقة. "أه عزيزتي هذه مكتبة وليست ماكدونالدز". تتفاجأ الشقراء تمامًا وهي تنتظر حولها وترى الجميع يقرأون الكتب بهدوء. تقول، "يا إلهي، أنا آسفة جدًا!"

\*همسات " سأخذ ربع رطل مع الجبن، والبطاطا المقلية، وكولا دايت من فضلك.

Explanation:

The message in Arabis is clear.

As for this sunday joke:

"The weekend before their big history final, four college buddies decided to go to St. Louis to party with friends. However, after partying all night, they slept all day Sunday and didn't make it back to Springfield until early Monday morning.

Rather than taking their history final then, they decided to find their professor after it was over and explain to her why they had missed it.

They had gone to St. Louis for the weekend, they told her and had planned to come back in time for the test, but on the way back, they'd taken a shortcut down a dirt road and had had a flat tire.

They didn't have a spare and couldn't get help for a long time and as a result, they missed the final.

The Professor thought about it a while and then agreed they could make up the final the following day.

The guys were elated. They studied together that evening and, the next morning, arrived for the test. The professor placed them in separate rooms, handed each of them a test booklet, and told them to begin.

They looked at the first problem. It asked:

"(For 5 points) On what date was the Declaration of Independence ratified?"

"Cool," they thought at the same time, each in his separate room. "This test is going to be a breeze."

Each wrote July 4, 1776, and then turned the page.

On the second page was written:

"(For 95 points): Which tire?" (jokojokes.com).

Translation:

Le week-end avant leur grande finale d'histoire, quatre copains du collège ont décidé d'aller à Saint-Louis pour faire la fête avec des amis. Cependant, après avoir fait la fête toute la nuit, ils ont dormi toute la journée le dimanche et ne sont revenus à Springfield que tôt lundi matin. Plutôt que de prendre leur histoire à l'époque, ils ont décidé de trouver leur professeur après que c'était fini et de lui expliquer pourquoi ils l'avaient manqué.

Ils étaient allés à Saint-Louis pour le week-end, ils lui ont dit et avaient prévu de revenir dans le temps pour le test, mais sur le chemin du retour, ils avaient pris un raccourci sur un chemin de terre et avaient eu un pneu plat. Ils n'avaient pas de rechange et n'ont pas pu obtenir de l'aide pendant longtemps et, par conséquent, ils ont raté la finale.

Le professeur y a réfléchi un moment et a ensuite convenu qu'ils pourraient inventer la finale le lendemain.

Les gars étaient ravis. Ils ont étudié ensemble ce soir-là et, le lendemain matin, sont arrivés pour le test. Le professeur les a placés dans des pièces séparées, a remis à chacun un livret de test et leur a dit de commencer.

Ils ont regardé le premier problème. Il a demandé:

"(Pour 5 points) à quelle date la déclaration d'indépendance était-elle ratifiée?"

"Cool," pensaient-ils en même temps, chacun dans sa pièce séparée. "Ce test va être un jeu d'enfant."

Chacun a écrit le 4 juillet 1776, puis a tourné la page.

Sur la deuxième page a été écrit:

"(Pour 95 points): Quel pneu?"

Explanation:

It is a funny joke. The meaning in the translated joke is the same as the original joke. The message and the tone are visible in the translation product.

The Arabic translation:

في عطلة نهاية الأسبوع قبل نهائي مادة التاريخ الكبير، قرر أربعة من رفاق الكلية الذهاب إلى سانت لويس للاحتفال مع الأصدقاء. ومع ذلك، بعد الاحتفال طوال الليل، ناموا طوال يوم الأحد ولم يعودوا إلى سبرينغفيلد حتى وقت مبكر من صباح يوم الاثنين.

بدلاً من أخذ الفحص النهائي، قرروا العثور على أستاذهم بعد انتهائه وشرح لهم سبب عدم حضورهم.

لقد ذهبوا إلى سانت لويس لقضاء عطلة نهاية الأسبوع، كما أخبروا المعلمة وخططوا للعودة في الوقت المناسب للاختبار، لكن في طريق العودة، أخذوا طريقاً مختصراً على طريق ترابي وانتقبت الإطار. لم يكن لديهم احتياطي ولم يتمكنوا من الحصول على مساعدة لفترة طويلة ونتيجة لذلك، لم يأتوا للإمتحان.

فكر البروفيسور في الأمر لفترة ثم وافق على أنهم يقدرّون عمل الإمتحان في اليوم التالي. ابتهج الرجال درسوا معاً في ذلك المساء، وفي صباح اليوم التالي، وصلوا للاختبار. وضعهم الأستاذ في غرف منفصلة، وسلم كل منهم كتيب اختبار، وطلب منهم البدء.

نظروا إلى المشكلة الأولى. سأل:

(5) "نقاط (في أي تاريخ تم التصديق على إعلان الاستقلال؟"

"رائع"، فكروا في نفس الوقت، كل واحد في غرفته المنفصلة. "هذا الاختبار سيكون نسيماً".

كتب كل منهم 4 يوليو 1776، ثم قلبوا الصفحة.

في الصفحة الثانية كتب:

95) نقطة: (أي إطار؟

Explanation:

I understood the joke well in Arabic.

Take for example this surprise joke:

"A man goes to the dentist for a check-up

"Uh oh" the dentist says, "looks like your denture plate is eroding a bit. Have you been eating any new foods lately?"

The man thinks for a moment and says "you know, my wife has been using a lot of hollandaise sauce lately. She's been putting it on every dish."

"Ah, that explains it" the dentist replies. "We'll have to make you a new denture plate, but this one will need to be made of chrome."

"Chrome?" The man asks in surprise. "Why chrome?"

"Well, you know what they say", replies the dentist.

"There's no plate like chrome for the hollandaise." (jokojokes.com).

Translation:

Un homme va chez le dentiste pour un contrôle

"Euh oh" dit le dentiste, "On dirait que votre assiette de prothèse s'érode un peu. Avez-vous mangé de nouveaux aliments ces derniers temps?"

L'homme pense un instant et dit "Vous savez, ma femme a utilisé beaucoup de sauce hollandaise ces derniers temps. Elle l'a mis sur chaque plat."

"Ah, cela explique" le dentiste répond. "Nous devons vous faire une nouvelle plaque dentaire, mais celle-ci devra être faite de chrome."

"Chrome?" Demande l'homme avec surprise. "Pourquoi Chrome?"

"Eh bien, vous savez ce qu'ils disent", répond le dentiste.

"Il n'y a pas d'assiette comme Chrome pour la hollandaise"

Explanation:

This is a funny joke. The translation is accurate and gives the same exact meaning as the original joke.

The joke in Arabic:

يذهب الرجل إلى طبيب الأسنان لإجراء فحص طبي.  
يقول طبيب الأسنان: "أوه أوه ، يبدو أن لوحة أسنانك تتآكل قليلاً . هل كنت تأكل أي أطعمة جديدة مؤخراً؟"  
يفكر الرجل للحظة ويقول "كما تعلم، كانت زوجتي تستخدم الكثير من صلصة هولانديز مؤخراً . لقد كانت تضعه في كل طبق".

يجيب طبيب الأسنان: "آه K هذا يفسره". "سيتمين علينا أن نصنع لك لوحة أسنان جديدة، لكن هذه اللوحة يجب أن تكون مصنوعة من الكروم".

"كروم؟" يسأل الرجل في مفاجأة. "لماذا الكروم؟"

يجيب طبيب الأسنان: "حسناً ، أنت تعرف ما يقولون".

"لا يوجد صفيحة مثل الكروم للهولنديز".

Explanation:

I think this dentist joke reads well in Arabic.

As for this vocabulary joke:

"Last night I pulled a classic dad joke on my daughter. Normally this would make anyone groan but because my daughter is cool like me she loved it.

We were studying for her science vocabulary test. When we came to the word organism she said:

Any living thing. Like an animal, plant or fungi

I said:

You know people think I'm a fun guy (fungi)

(Pause) she looks at me....

Her:

Oh I get it! then we laugh as she explains the joke I made. She's 9.

Classic... My daughter is going to make a great dad one day... (jokojokes.com).

Translation:

Hier soir, j'ai tiré une blague de papa classique sur ma fille. Normalement, cela ferait gémir n'importe qui, mais parce que ma fille est cool comme moi, elle a adoré.

Nous étudions pour son test de vocabulaire scientifique. Quand nous sommes arrivés au mot organisme

dit-elle:

Tout être vivant. Comme un animal, une plante ou des champignons

J'ai dit:

Tu sais que les gens pensent que je suis un gars amusant (champignons)

(Pause) Elle me regarde....

Son:

Oh je comprends! Ensuite, nous rions en expliquant la blague que j'ai faite. Elle a 9 ans.

Classique... ma fille va faire un grand papa un jour...

Explanation:

This is a good joke. It is very funny. A lot of people will enjoy it because the translation gives the same meaning as the original joke.

The joke in Arabic:

الليلة الماضية قلت نكتة كلاسيكية عن الأب لابنتي .عادةً ما يجعل هذا أي شخص يتأوه ل، لكن لأن ابنتي رائعة مثلي ،ل فقد أحببت ذلك.

كنا ندرس من أجل اختبارها لمفردات العلوم .عندما توصلنا إلى كلمة كائن

قالت:

أي شيء حي .مثل حيوان أو نبات أو فطريات

انا قلت:

أنت تعرف أن الناس يعتقدون أنني رجل مرح (فطريات)

(وقفة )نظرت إلي....

لها:

أوه فهمت !ثم نضحك وهي تشرح النكتة التي قلتها .تبلغ من العمر 9سنوات.

كلاسيكي ...ابنتي ستصنع أبًا رائعًا في يوم من الأيام ...



Explanation:

This Dad joke is understood well in Arabic.

## **VI - Conclusion**

In the last few years, we have become the victims of a general attitude that says all complex situations should be reduced to their lowest common denominator. That view counteracts the realities of our age. Daily life has become so much more complex and for us to navigate in that complex environment, we must become comfortable with complex situations. Translation thinking and research can train us to feel comfortable with complex situations. The translator is always connected to the inside movement of a word with a similar, yet different movement in the other language. The constant moving back and forth cultivates an associative way of thinking that establishes connections and recognizes the impossibility of creating exact correspondences. Complex situations are never static, they continuously create movement in themselves and move in the minds of those who are exposed to the intricacies of complex interactions. Translators, more than any other specialists, are equipped with the necessary tools to establish the interaction between cultures, and, at the same time, they are keenly aware of the limitations of translation. Translating jokes is hard work. The translator faces a task that is quite challenging. A lot of jokes that were translated were epic fails. Without understanding the context, it is impossible to translate a joke. Joke translation is one of the most difficult types of translation. This task requires a great deal of effort and research because the translator needs to research the culture of the original text and the target text to be able to give an accurate translation. Because translators do not understand the cultural context of the joke, they might fail in translation delivery. Studying the culture is an important task to get to know the expressions in the culture the translator is translating into. The cultural component is an integral part of joke translation. You cannot translate a joke if you do not understand the cultural context. The cultural context is vital and can never be underestimated.

Joking in some cultures creates a barrier in other cultures. The jokes of sarcasm of the US citizens will not have the same appeal as their Chinese counterparts. Chinese culture values wisdom and maturity, whereas the American culture supports volatile and impulsive personalities. No culture is complete without jokes because without jokes, culture loses an important cultural heritage. As per neology, each day, new jokes are being invented to keep current with the times. The new generation is coming up with new jokes, especially with the internet where the world became a global village.

Translation jokes from English to Arabic is a tough task, but the translator is up to the task, and eventually will rise to the challenge. Translators will probably find the jokes funny which will lighten their mood. They might find they like translating jokes as it sheds some light. The challenges of translating jokes are many, but understanding the target culture makes the process much easier, as knowing the target culture is paramount to effective joke translation. The translator who has read some books in the target language will have an easier time, as books are the carriers of knowledge. Epic translation fails do exist, and they cause laughter, as these translation mishaps are very funny to the reader who will probably shake his head in disbelief, and roll with laughter.

Translating jokes is a difficult task for a translator to undertake. Even simple jokes are difficult to translate. If the translator does not understand the context of the text and where the joke is, it could be impossible to carry on with the translation. Translating jokes, in general, can be a real challenge. Sometimes you can spend an entire day on a single joke and still not reach anything as clever as the original. The problem with translating a joke is that humor is often very subtle. Translation is a delicate thing and gets more fragile as you dig deeper. “The more verbal and cerebral the humor, the harder it is to translate because it often relies on subtle details or observations. Think about Jerry Seinfeld’s stand-up routine, and how closely tied to New York it is. Trying to translate those jokes into a German context would be almost impossible.” (Stacey, 2012).

Disney is targeting children with jokes and cultural standards that some parents are not comfortable letting the children adopt as it interferes with the family values and what the adults are trying to teach the youngsters. For example, the Disney board starts to discuss ways to break up the family and introduce ideas some parents are trying to shield their young from because it threatens their beliefs. They do not approve of some of the ideas being promoted in some films because they have a different worldview.

It is notable to say that “Simple can be harder than complex. You have to work hard to get your thinking clean to make it simple”, according to Steve Jobs, in an interview with Business Week, May 25, 1998. Often, the translator needs to not overcomplicate the process, and what the joke means because sometimes the simple solution is the correct one. I intend to say that when you translate jokes, you must think clearly and logically about what the joke means as you do not want to make an epic translation fails. The translator must use his intuition plus his logic to be

accurate. Malcolm Gladwell, in his book *Blink: The Power of Thinking Without Thinking*, explains that people make snap judgments about things, and they are often correct. It is not the best methodology, but it is effective. My point is that if translators use this method in translating jokes, the translation product will be precisely done.

Humor is a well-researched topic that keeps bringing us new findings. Maybe soon the scientists will unlock new levels of understanding regarding this topic. No one really knows how difficult the situation can be unless he spends an evening with people making jokes about a topic, he never understands anything about. It is hard to be a funny person. Every funny person has a different style of humor, and it is futile to try to copy another person's style.

The cognitive translation is a branch of translation that sheds light on the mental activity, and the study of the cognitive translation processes of the translator while he is focusing on the translation task itself. It encompasses all the studies that scholars conducted to focus on the decision-making process that covers how the decision of the translator is directly correlated with the outcome, i.e., the translation product. They conducted multidisciplinary research to show how various disciplines intermingle with the field of translation. Various tools have been used to study cognitive translation such as the Think-Aloud Protocols (TAPs), the eye-tracking technique, and the various software that attempted to measure the translator's cognitive processes, both in translation and interpretation. Translators have written various books about cognitive translation, among them "Cognitive Explorations of Translation", 2011, written by Sharon O'Brien. This branch of translation interested many scholars to develop and improve the translation skills of future professionals in translation.

Descriptive approach views translation as a science, in which the translator undergoes the scientific processing elements: observation, description, experimentation, result, and theory, known as the scientific method which aims to collect measurable, empirical evidence in an experiment related to a hypothesis (often in the form of an if/then statement), the results aiming to support or contradict a theory." Whereas the prescriptive method deals with the dos and don'ts in translation, so it views translation as a discipline that has rules and regulations, and the norms that the translator operates by.

Multidisciplinary research is the technique of research in which the tools of different sciences and disciplines are utilized to find an explanation of the issue under study. Multidisciplinary research is needed to solve many, if not all, of the next decade's major research challenges.

Professional translators utilize different sciences and disciplines, such as psychology, neurosciences, reading and writing, language technology, cognitive science, and linguistics to understand the decision-making process of the translator. Psychology research is logical through expertise studies, psychometrics, the comparisons of ‘experts’ versus ‘novices’, and tackling translators as human beings from the perspective of psychology. Neuroscience uses eye-tracking, EEG fMRI, and tools in empirical research that is being used in cognitive translology. Reading and writing tackle the eye-mind hypothesis, the readability indicators, readability as a measure of quality for automatically translated text, and the concept of ‘trans editing’, i.e., the manipulation of the source text content and structure within the target text to adhere to target text genre specifications in a study on patient information leaflets, the allocation of the time and attention distributed between ST, TT, and reading and writing. Language technology defines the increasing technologization, the increasing use of automatic or machine translation or CAT tools, machine translation in the translator’s workplace, and how translators often see machine translation as a black box automatic that substitutes for the black box of the translator. Cognitive science is related to translation through metacognition, i.e., cognition about cognition, short-term memory vs long-term memory, memory capacity, eye-mind coordination, and the decision-making process of the translator. Linguistics is intertwined with translation by the means of the corpus linguistics; the corpora of translated texts allow the researcher to describe systematically the translated product, and, if so constructed, at different points in the translation process (e.g., before and following the (self-) revision stage) and by the study of the text itself (revision–pure linguistics–verbal aspects of the text).

Cognitive translology is a branch of translation that studies the cognitive aspect of translators, how their mind functions while translating or interpreting, how their emotions affect their performance, how they arrive at their decisions, and what strategies they implement. It also studies how their cultural and linguistic background influences their understanding, how they develop translation competence, and how translators and the other actors involved in translation create meaning in the situations and texts they handle.

Translation performed solely by computers has very poor quality. Meanwhile, no human can translate as fast as computer can. To remedy this, computers and humans should work in tandem, to ensure that the translations are accurate. Machine translation is sometimes unreliable because it cannot think as humans do, so it doesn’t think as humans do, and interplays sentences and

ideas in their brain. Therefore, translators should rely mostly on their own translations as much as possible in order to ensure they relay the message of the text and don't deviate from the source text because the computer will not understand the context of the source text or what the author of the source text had in mind while he was writing that text. The point is computers can never be accurate, because they're machines, and it is impossible to rely on them alone when translators are willing to put in their best effort to produce the most accurate translations.

The accuracy of CAT tools depends on the combination of languages in question. For example, pairs like English-French would perform better than Albanian-Hungarian, for instance. English is often used as a medium to bridge distant languages. Some languages are harder to translate which means thereby that putting the sentences in the translation software will yield a poor result, magnifying the errors, and creating a huge disparity between the original text and the translated text. Some language pairs will effectively and for sure provide an understandable gap if machine translation was used because CAT tools can't provide an equivalent for the words or sentences to be translated.

When translating jokes, 70% of the humor is lost, and the joke is not quite the same. Therefore, not every translator is advised to translate these types of texts as it is a hard endeavor. Translators who struggle with literary translation are better off translating technical texts for example. It is challenging, although it could be fun and hilarious. No two translators are the same. So, if a translator enjoys a challenge, he is free to embark on this journey. However, if the translator wants an easy job, free from complications, he is to stick with technical texts and legal texts, as it is surely not easy. Translating jokes enables the translator to understand cultural differences and syntax and grammar. Not all jokes are created equal. When we talk about translating jokes, we talk about the untranslatability of humor. Translating poetry is also a difficult challenge. But employing some simple tools will make this job more easily done. The jokes translation is worth it despite the epic translation fails that happen from time to time. Translators can look into this field, as it looks really promising endeavor. There is much research to be done about the topic. It needs to expand so that more research is done to help the translators navigate this branch to the best of their ability. As the last word, if a translator had to translate jokes, they must rely on their intuition and logic, and succeeding in the challenging translation of jokes and puns is totally possible. As an afterthought, translating jokes is not as hard as it seems, and despite the

perceived difficulty, it is totally doable, possible, and entirely rewarding. The beauty of translating jokes is in the challenge it provides.

## VII - References

Andraos, Rania Merchak. "A Few of the Most Hilarious Language and Translator Jokes." Trans premium, 26 Oct. 2013, [HYPERLINK "http://www.transpremium.com/a-few-of-the-most-hilarious-language-and-translator-jokes/"www.transpremium.com/a-few-of-the-most-hilarious-language-and-translator-jokes/](http://www.transpremium.com/a-few-of-the-most-hilarious-language-and-translator-jokes/). Accessed 24 Mar. 2021.

Bryant, Sue. "Translating humor across cultures." Country Navigator, 1 Apr. 2019, <https://countrynavigator.com/blog/cultural-intelligence/humor-across-cultures>. Accessed 24 Mar. 2021.

"Cognitive Science of Humor." Mixing Memory, 21 Dec. 2006, <https://scienceblogs.com/mixingmemory/2006/12/21/cognitive-science-of-humor>. Accessed 24 Mar. 2021.

Creative27. "The Impact of Technology on the Translation Industry." Mobile App daily, 20 Oct. 2020, [HYPERLINK "http://www.mobileappdaily.com/impact-of-technology-on-translation-industry"www.mobileappdaily.com/impact-of-technology-on-translation-industry](http://www.mobileappdaily.com/impact-of-technology-on-translation-industry). Accessed 24 Mar. 2021.

"Definition of Banter | Dictionary.com." [HYPERLINK "http://www.dictionary.com/"Www.dictionary.com,](http://www.dictionary.com/) [HYPERLINK "http://www.dictionary.com/browse/banter"www.dictionary.com/browse/banter](http://www.dictionary.com/browse/banter). Accessed 24 Mar. 2021.

Dingfelder, Sadie F. "The Formula for Funny." Apa.org, 2021, [HYPERLINK "http://www.apa.org/monitor/jun06/formula"www.apa.org/monitor/jun06/formula](http://www.apa.org/monitor/jun06/formula). Accessed 7 Mar. 2021.

Fruit and Veggie Jokes.

"Funny Situations, Missing, Short Funny Poem." Family Friend Poems, [HYPERLINK "http://www.familyfriendpoems.com/poem/missing-glasses"www.familyfriendpoems.com/poem/missing-glasses](http://www.familyfriendpoems.com/poem/missing-glasses). Accessed 24 Mar. 2021.

Gibson, Janet M. "Getting Serious about Funny: Psychologists See Humor as a Character Strength." The Conversation, 24 Aug. 2016, [theconversation.com/getting-serious-about-funny-psychologists-see-humor-as-a-character-strength-61552](http://theconversation.com/getting-serious-about-funny-psychologists-see-humor-as-a-character-strength-61552). Accessed 24 Mar. 2021.



Gunner, J. (n.d.). *Examples of puns: Exploring what they are and different types*. Example Articles & Resources. Retrieved November 1, 2022, from

<https://examples.yourdictionary.com/examples-of-puns.html>

Hoffman, Jascha. "Me translate funny one day." NY times, 12 Oct. 2012,

<https://www.nytimes.com/2012/10/21/books/review/the-challenges-of-translating-humor.html>.

Accessed 24 Mar. 2021.

"Joke: Found in Translation." Aishcom, [HYPERLINK](#)

<http://www.aish.com/j/j/159011635.html>"[www.aish.com/j/j/159011635.html](http://www.aish.com/j/j/159011635.html). Accessed 24 Mar. 2021.

Jokes, Joko. "77+ Lecture Jokes to Laugh out Loud." Joko Jokes, [jokojokes.com/lecture-jokes.html](http://jokojokes.com/lecture-jokes.html). Accessed 24 Mar. 2021.

Mark StaffordMark K. Stafford is an American English writer. He was born in Los Angeles and earned a BA from the University of California. He is a passionate author who wrote on Essays.

"101+ Best Banter Quotes, Lines, and Examples." *The Wordy Boy Is Your One-Stop Solution for All Wishes, Messages, Invitation Wordings, and More*, 10 Oct. 2022,

<https://thewordyboy.com/banter-quotes-examples/>.

Naim, Rania. "17 Arabic Proverbs That Have Hilarious Literal Translations." Thought Catalog, 4 Feb. 2016,

<https://thoughtcatalog.com/rania-naim/2016/02/17-arabic-proverbs-that-have-hilarious-literal-translations/>. Accessed 24 Mar. 2021.

Pattison, Eve. "The Art of Humor Translation." Translation and Languages Blog | Big

Translation, 28 Nov. 2016, [blog.bigtranslation.com/en/translating-humour/](http://blog.bigtranslation.com/en/translating-humour/). Accessed 24 Mar. 2021.

Pelzer, K. (2021, November 25). *50 funny Thanksgiving jokes for kids and adults*. Parade.

Retrieved May 5, 2022, from <https://parade.com/1056665/kelseypelzer/thanksgiving-jokes/>

"Pun Examples and Definition." Literary Devices, 19 Mar. 2015, [literarydevices.com/pun/](http://literarydevices.com/pun/).

Sathisha, Mukta. "(PDF) Linguistic and Cultural Challenges Faced by Translators."

ResearchGate, 2020, [HYPERLINK](#)

[http://www.researchgate.net/publication/339148128\\_Linguistic\\_and\\_Cultural\\_Challenges\\_Face](http://www.researchgate.net/publication/339148128_Linguistic_and_Cultural_Challenges_Face)

d by Translators" [www.researchgate.net/publication/339148128](http://www.researchgate.net/publication/339148128) Linguistic and Cultural Challenges Faced by Translators. Accessed 7 Mar. 2021.

Schulte, Rainer. "The Translator as Mediator." [HYPERLINK "https://www.utdallas.edu/Research/Cts/Essays/Mediator\\_essay1.Html"](https://www.utdallas.edu/Research/Cts/Essays/Mediator_essay1.Html) [https://www.utdallas.edu/Research/Cts/Essays/Mediator\\_essay1.Html](https://www.utdallas.edu/Research/Cts/Essays/Mediator_essay1.Html), 12 Mar. 2012. Accessed 24 Mar. 2021.

*Sri Lankan jokes*. The 3+ Best Sri Lankan Jokes - ↑UPJOKE↑. (n.d.). Retrieved May 5, 2022, from <https://upjoke.com/sri-lankan-jokes>

Ticak, Marko. "17 Bookish Jokes That Will Warm Your Heart." Jokes for Bookworms | Grammarly Blog, 16 Aug. 2016, [HYPERLINK "http://www.grammarly.com/blog/jokes-to-warm-your-bookish-heart/"](http://www.grammarly.com/blog/jokes-to-warm-your-bookish-heart/) [www.grammarly.com/blog/jokes-to-warm-your-bookish-heart/](http://www.grammarly.com/blog/jokes-to-warm-your-bookish-heart/). Accessed 24 Mar. 2021.

Wort land. "The Challenges of Translating Humor." Wort land, 25 Sept. 2018, [HYPERLINK "http://www.wortland.com/the-challenges-of-translating-humor/#:~:text=%20The%20challenges%20of%20translating%20humor%20%201,the%20humor%20can%20actually%20be%20amplified...%20More%20"](http://www.wortland.com/the-challenges-of-translating-humor/#:~:text=%20The%20challenges%20of%20translating%20humor%20%201,the%20humor%20can%20actually%20be%20amplified...%20More%20) [www.wortland.com/the-challenges-of-translating-humor/#:~:text=%20The%20challenges%20of%20translating%20humor%20%201,the%20humor%20can%20actually%20be%20amplified...%20More%20](http://www.wortland.com/the-challenges-of-translating-humor/#:~:text=%20The%20challenges%20of%20translating%20humor%20%201,the%20humor%20can%20actually%20be%20amplified...%20More%20). Accessed 24 Mar. 2021.