

International Journal of Advanced Research

Publisher's Name: Jana Publication and Research LLP

www.journalijar.com

REVIEWER'S REPORT

Manuscript No.: IJAR-56678

Title: La traduction des expressions fig  es amazighes en fran  ais : enjeux et perspectives    partir du parler des A  t Hammou,

Recommendation:

Accept after minor revision

Rating	Excel.	Good	Fair	Poor
Originality		��,		
Techn. Quality		��,		
Clarity	��,			
Significance	��,			

Reviewer Name: Dr Abdul Haseeb Mir

Detailed Reviewer's Report

The article titled "La traduction des expressions fig  es amazighes en fran  ais: enjeux et perspectives    partir du parler des A  t Hammou" (The Translation of Amazigh Fixed Expressions into French: Challenges and Perspectives from the A  t Hammou Dialect) provides a significant linguistic and cultural analysis of idiomatic structures within a specific Berber dialect. By examining the "fixed" or "frozen" expressions of the A  t Hammou people, the author explores the profound difficulties of translating oral traditions into a written, Western language like French. This research is highly valuable for the fields of translation studies (traductology), sociolinguistics, and the preservation of North African indigenous heritage.

The paper is anchored in a robust theoretical framework that distinguishes between the literal meaning of individual words and the collective, metaphorical meaning of phrasal units. The author successfully argues that these expressions are not just linguistic curiosities but "cultural archives" that encapsulate the history, social values, and environmental relationship of the Amazigh people. By invoking the concepts of equivalence and adequacy, the article highlights that a successful translation must preserve the "cultural weight" of the source while remaining intelligible in the target language.

One of the most compelling aspects of the article is its focus on oral-to-written mediation. Because the Amazigh culture is primarily oral, its idioms often rely on specific phonological rhythms and local references that do not have direct counterparts in French. The author identifies a critical tension for the

REVIEWER'S REPORT

translator: the choice between a literal translation (which risks being nonsensical) and an idiomatic adaptation (which risks "erasing" the unique Berber imagery). The analysis of how these expressions function as "discursive practices" provides a deep look into the cognitive and social architecture of the Aït Hammou dialect.

To enhance the manuscript for publication in an international academic journal, several minor revisions are suggested. First, the inclusion of a structured Comparative Table would be highly beneficial. This table should list the original Amazigh expression (in transcription), its literal French translation, its figurative meaning, and a proposed idiomatic French equivalent. This would provide the reader with a clearer, more immediate understanding of the linguistic "gap" being discussed. Second, the author could expand on the role of "Paremiology" (the study of proverbs), exploring whether these fixed expressions function more as moral lessons or as everyday conversational shorthand.

Furthermore, the article would benefit from a brief section on the Sociolinguistic Vitality of these expressions. Discussing whether these idioms are being preserved by younger, bilingual generations or if they are being replaced by French or Arabic loanwords would add a modern sociological dimension to the research. From a technical standpoint, the author should ensure that the phonetic or Tifinagh transcriptions are consistent throughout the text to maintain scientific rigor. The bibliography is well-curated, referencing essential works on oral tradition and translation theory, though adding more recent studies on "digital oral archives" could further modernize the references.

In summary, this article represents a vital contribution to the study of the Amazigh language. It successfully captures the metaphorical richness of the Aït Hammou dialect and provides a clear-eyed analysis of the ethical and technical challenges of cross-cultural translation. By documenting these "fixed" expressions, the author is not only performing a linguistic service but also a cultural one, ensuring that the unique worldview of the Aït Hammou remains accessible beyond the borders of their oral community. With the inclusion of more structured data and a brief discussion on linguistic shifts, this paper will be an excellent addition to the scholarship on North African languages.

Recommendation: Recommend for publication with minor revision.