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**Sociopragmatic Content
Analysis of Algerian and
American Idiomatic Expressions**

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requirements for the degree of Master in Language Sciences*

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Statement of Originality

I hereby declare that this dissertation entitled, "Sociopragmatic Content Analysis between American and Algerian Idiomatic expressions "is my own work. The thesis does not include anything published or written by other persons or organizations. I would also mention that all sorts of external sources have been cited and referenced.

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Signature:

Dedications

This research work wouldn't be realized without the inspiration, wisdom, and knowledge given by my creator, Allah Almighty.

This work is definitely dedicated to my paradise and relief: my mother and my father!

To my dearest brothers, Ilyes and Ayoub, who have always been a constant source of support and encouragement during the challenges of my life.

Words are not enough to express my immense gratitude. I am grateful to my grandfather, 'Ahmed Ammar Mohamed, for his upbringing and the generous support he has provided me throughout my entire life.

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Abstract

Learning idiomatic expressions from different cultures can broaden horizons and improve cultural literacy, foster appreciation for language and culture, avoid language barriers and misinterpretations, help learners expand their vocabulary, understand the nuances of a language, and understand the unique cultural perspectives of both regions. Thus, the primary goal of this research is to compare American and Algerian cultures via the sociopragmatic analysis of idioms. To accomplish this goal and answer the research questions, we obtained the corpus and collected data from various sources. Idiomatic expressions are considered the essence of people's thought processes and play a significant role in shaping a society's culture. This study adopts a sociopragmatic approach to explore the similarities and differences between Algerian and American idiomatic expressions derived from different source domains. Through a comprehensive examination of idiomatic expressions, this study unveils the intricate dynamics that shape these divergent and convergent viewpoints, offering valuable insights into the cultural nuances and variations within American and Algerian societies. The findings revealed both similarities and discrepancies across all the selected categories, reflecting various paradigms resulting from distinct conceptualizations of the world.

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List of Phonetic Symbols

Arabic letters	Transcription
ء	[ʔ]
ب	[B]
ت	[T]
ث	[θ]
ج	[ʒ] / [dʒ]
ح	[h]
خ	[χ]
ذ	[ð]
ر	[r]
ز	[z]
س	[s]
ش	[ʃ]
ص	[s ^{ʕ(e)}]
ض	[dʕ]
ط	[ð ʕ]
ظ	[ð ^{ʕ(e)[g]}]
ع	[ʕ]
غ	[ɣ]
ف	[f]
ق	[Q]
ك	[K]
ل	[L]
م	[M]
ن	[N]
ه	[H]
و	[W]
ي	[j]

Arabic Vowels

[a] – [u] – [i]

Most common Vowel System Among Arabic Dialects

	Short		Long	
	Front	Back	Front	Back
Close	<i>/i/</i>	<i>/u/</i>	<i>/i:/</i>	<i>/u:/</i>
Mid			<i>/e:/</i>	<i>/o:/</i>
Open	<i>/a/</i>		<i>/a:/</i>	

General Introduction

Language plays a significant role in shaping culture. It influences the way people perceive and understand the world, as well as their behaviors, social interactions, and thought patterns. Different languages may have unique vocabularies, grammatical structures, or expressions that reflect specific cultural concepts or ways of thinking.

As a unique component of language, idioms are heavily influenced by culture and contribute to the definition of the language in question in all world languages. Idioms are a pervasive aspect of language, often used in everyday communication to convey meaning beyond the literal definition of the words. They reflect cultural and social values, beliefs, and norms, and therefore provide an interesting area of study for sociopragmatic analysis. The use of idioms varies across cultures and languages, and comparing their usage in different contexts can shed light on the ways in which speakers of different cultures understand and express the world around them.

Idiomatic expressions serve as a fascinating lens into the unique cultural experiences of societies around the world, including Algeria and America. Idioms have the unique ability to encapsulate complex stories in a few words and help bring the meaning closer to the mind and fix it in mind, as well as having an important role in preserving people's identity since they represent the ancient human history. As language and culture are interconnected, this research focuses on cross-cultural understanding to enhance communication channels between Algerian and American Cultures. A sociopragmatic analysis of idioms can help deepen our understanding of Algerian and American history and culture, and how language reflects and shapes our social interactions. Therefore, the study of idioms is an important endeavor that fosters greater intercultural awareness and promotes effective communication.

This study looked at 140 idioms in American English and Algerian Dialect from different source domains. Several paradigms propose that the parallels and differences between the 70 idioms in the two languages are the results of opposing and overlapping worldviews. Of course, people from different cultures and languages have different and similar perspectives on the world at different times .A content analysis

was used, where a qualitative method would be used in the data analysis, to better explore this. Therefore, the following research questions were asked:

1. To what extent do American and Algerian idiomatic expressions share similarities or discrepancies?
2. What does a content analysis of idiomatic expressions reveal in terms of sociocultural situations?

The above questions lead to hypothesize that:

1. Some idioms are universal, but others are culture specific ; therefore, there might be similarities and differences between Algerian and American idiomatic expressions.
2. Learning about idiomatic expressions sociopragmatically will help to avoid sociopragmatic and cross-cultural failures and help both American and Algerian societies to open up to each other's culture

To achieve this aim, a qualitative research design was employed , using a corpus of idiomatic expressions from both cultures. First, the researcher commence by conducting a literature review of previous studies on idioms and sociopragmatic, to provide a theoretical framework for our analysis. Then, the researcher used a content analysis to identify the most frequent idiomatic expressions in the two cultures, and analyze their meaning, and their sociopragmatic aspects.

This study has several potential implications for understanding of cross-cultural communication and the role of idioms in shaping social and cultural norms. By comparing the usage of idioms in Algeria and the United States, both cultures can gain insights into the ways in which speakers from these cultures understand and express their experiences, and how their language use reflects their cultural identities. Ultimately, this research can contribute to improving intercultural communication and promoting cultural understanding.

There are two chapters that make up this work's structure. The first chapter discusses the literature review; it provides a theoretical backdrop to introduce this problem, defines several sociopragmatic and idiomatic expressions and examines the connections between these concepts. The second chapter focuses on the methodology used and the analysis of the results.

Chapter One

Theoretical Background

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1.1 Introduction

People in different societies or cultures speak differently because understanding of appropriate linguistic behaviour varies from one place to another. 'In different societies and different communities, people speak differently; these differences in ways of speaking are profound and systematic, they reflect different cultural values, or at least different hierarchies of values; different ways of speaking, different communicative styles, can be explained and made sense of in terms of independently established different cultural values and cultural priorities (Wierzbicka, 1991: 69).

This chapter serves as a deepening of the theoretical knowledge and having a solid epistemological base of this research work, as well as an introduction to the main concepts; and aims at providing information on the aforementioned research question. We will examine the examples of sociopragmatic via the contrastive analysis of Algerian and American idiomatic expressions.

1.2 Language and Social Cultural Bias

Language and culture are closely related. Sapir (1949:207) states "Language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives". Culture is the shared beliefs, values, and behaviors of a social group, which can be a family at a micro level or a nation at a macro level. Culture refers to a set of practices, codes, and values that indicate a community (Morgan, 1999: 495; Farr dan Ball, 1999: 206, as cited in Gunarwan, 2007: 57). One of the ties between language and culture is that ideas, customs, beliefs, morals, codes, and traditions are typically passed on through talking. Addressing is a universal phenomenon, and different cultures call for different language forms. This idea is in line with what is said by Samavor, Porter, and Stefani (2011), as cited by Yu and Ren (2013), who explain that language and culture are intertwined, that is, in a broad sense, culture permeates every aspect of society, and language is shaped and conditioned by culture. Furthermore, the power of language to reflect culture and influence thinking was first proposed by Edward Sapir and his student, Benjamin Whorf.

The Sapir-Whorf hypothesis, or Worfian hypothesis, states that the way we think and view the world is determined by our language. Citing Sapir (1929), Wardhaugh (1992:218) explains that language and culture are inextricably related. The cultural norms that are reflected in speech acts vary not only from language to language but also from one social and regional variety to another in one culture (Wierzbicka, 2003). Wierzbicka (1991, as cited in Eshreteh, 2015:1) has emphasized how speech actions serve as a reflection of core cultural values, some of which may be unique to a speech community. It has been demonstrated that interactional styles change greatly among cultures, which influences preferences for certain speech-act activities. The part of language usage that pertains to customary social behaviors is known as sociopragmatics.

The term ‘sociopragmatics’ was coined by Leech (1983: 10) to describe how pragmatic meanings reflect ‘specific "local" conditions on language use’. Sociopragmatics focuses on language use (pragmatics) and not language usage in society (sociolinguistics) in certain cultural and social contexts (see Rahardi, 2009:4). Leech (1983, cited by Ali, 2018) defines sociopragmatics as the use of linguistic aspects about social context, that is, using utterances about social factors (power, distance, imposition, etc.) in a particular context. Thus, society and culture influence the words that we speak, and the words that we speak influence society and culture.

Language is both cultural and social. Spair, in his book *Language*, views language as a resource for social and expressive usage. He likens language to an L-dynamo that can provide enough energy to power an elevator, but it is virtually exclusively used to power an electronic doorbell (1921:14).

Such a cyclical relationship can be difficult to understand. The strict relationship between language and culture is well explained by Malinowski in ‘The Problem of Meaning in Primitive Languages’ (1923), where he argues that language can be explained only by considering the broader context of the situation: language is essentially rooted in the reality of the culture, the tribal life, and the customs of the people, and it cannot be explained without constant reference to these broader contexts

of verbal utterance. [...] An utterance becomes intelligible when it is placed within the context of a situation.

1.3. Pragmatic Background

Pragmatics, a word ultimately derived from an ancient Greek verb meaning "to do," is defined as the study of language in use. It is in language philosophy that linguistic pragmatics possesses its foundation, and it emerged as a result of ideas regarding the functions and use of language by philosophers such as Wittgenstein, Austin, Searle, and Grice. The first definition of pragmatics was given by Morris: "the study of the relation of signs to interpreters." A commonly utilized definition of pragmatics is presented: 'Pragmatics is the study of those relations between language and context that are grammaticalized, or encoded in the structure of a language'.

In a similar vein, Crystal (1997:71) defines pragmatics as "the study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on other participants in the act of communication." In other words, any communication activity in a socio-cultural setting is considered to fall under the definition of pragmatics. To put it another way, pragmatics is the study of how people communicate in their social contexts and how that affects the words they choose to use.

According to a Paradise News article by David Lodge, pragmatism provides a "more extensive, richer, and usually more rational analysis of human language behavior." Without pragmatism, it is sometimes impossible to comprehend what a word or a person's genuine intentions are when they talk. Speech is understood or not understood by the speaker and his listeners depending on the context—social signals, body language, and (pragmatic) tone of voice.

In general, pragmatics is interested in aspects of meaning that are context-dependent. By including a variety of themes and traits that define language in use, it aims to broaden the scope of classical linguistics (Horn and Kecskes, 2013:356), i.e.,

pragmatics, which focuses on how language is produced and its creators, with an emphasis on more natural language use.

Marasco et al. (2004), in their definition, add that:

Refers to the underpinnings of conversation: how something is said, the intention of the speaker, the relationship between the participants, and the cultural expectations of exchange. It is, by its nature, a complicated and elusive part of communication.

(p.2)

Paul et al. (2009):

Pragmatics is the range of communication functions (the reason for talking), the frequency of communication, discourse skills (turn-taking, topic maintenance and change), and flexibility to modify speech for different listeners and social situation

(p. 28)

According to *The Oxford Companion to Philosophy* (Fotion 1995), pragmatics is the study of language that focuses attention on the users and the context of language use rather than on reference, truth, or grammar.

Pragmatics has three main components: pragmalinguistics, sociopragmatics, and psycholinguistics. 1.) Pragmalinguistics: The integration of grammar with pragmatics has created an area of study entitled pragmalinguistics. Pragmalinguistics provides practical explanations of grammar and tries to find the most appreciated and practical structures for utterances in a language for teaching purposes, which according to Verschueren (2009:1) is the "cognitive, social, and cultural science of language and communication'.

1.3.1. Notion of Context

In the 19th century, it was debated whether the most fundamental principle in language was contextuality or compositionality, and compositionality was usually

preferred. The concept of context was first proposed by the British anthropologist Malinowski in the early 20th century. Many concepts that have not been defined clearly have been grouped under the umbrella word "context." Some of them deal with the syntactic representation of contexts, others with the semantic link between a linguistic context and a situation in the physical world, and yet others with pragmatic ideas about the use or application of a context. The term "context" has two main definitions included in dictionaries:

- The basic meaning is a section of the linguistic text or discourse that surrounds some word or phrase of interest.
- The derived meaning is a non-linguistic situation, environment, domain, setting, background, or milieu that includes some entity, subject, or topic of interest.

Language scholars closely link context to pragmatic meaning, and context is regarded as an important variable element in the complex process of language communication (Huang, 2000). [6]. As previously stated, Halliday (1985a) adopts both Malinowski's and Firth's concepts. He makes us think about how we communicate in order to highlight the relevance of context in communication. He says (1985a:9):

What is remarkable is how often people do understand each other despite the noise with which we are continually surrounded. How do we explain the success with which people communicate? The short answer, I shall suggest, is that we know what the other person is going to say. We may be partly surprised, but the surprise will always be within the framework of something that we knew was going to happen.

1.3.2. Interplay between Pragmatics and Context

Accordingly, studies on pragmatics show that it is mainly concerned with four main interdependent variables, i.e., language, context, and interlocutors, in the process of cross-cultural communication in addition to the relationship between those interlocutors (Livenson, 1983; Leech, 1983; Thomas, 1983; Yule, 1996). Thus, context

is extremely important in pragmatics, whether from a linguistic or illocutionary standpoint or from a static or dynamic standpoint. It is feasible to argue that discussing pragmatics without context is impossible. As a result, it's not unexpected that some academics feel "pragmatics is the study of context."

In pragmatics, language is examined in terms of how linguistic expressions are paired with and 'encoded by their context' (Levinson, 1983: 8). That is to say, for the study of pragmatics, context is crucial and unavoidable. Scholars have long discussed pragmatic function from a context-based perspective or studied context from a pragmatic function-based perspective. With a focus on pragmatics, academics have explored context ideas and gained a deeper grasp of them.

Furthermore, interlocutors, as two basic components, namely, a speaker (or writer) and a listener (or reader), are largely focused on taking into account both their relationship and their ability to encode and decode meanings through social interactions. Besides this, a speaker's intention and the hearer's interpretation of 'what is meant by what is said' are highly stressed since they are the determinant variables in relation to whether the process of communicating meanings cross-culturally succeeds or fails (Thomas, 1983; Shammas, 1995; Xialoe, 2009; Tang, 2013).

In dictionaries (Johnson, 1974, p. 18). In communication, the information provided by the context and the linguistic utterance are exchangeable; the more information that is provided by the context, the less information is required in the utterance. Thus, information from both context and the words themselves simultaneously produces meaning (Johnson, 1974, p. 19).

1.3.3. Situational Context Vs. Cultural Context

In the 1930s, Malinowski introduced the ideas of situational context and cultural context. The former relates to the communicators' cultural backgrounds, while the latter refers to the external backdrop that is directly tied to language's communicative actions.

It corresponds to Goffman's (1964; 1972: 63) 'social situation,' which he defines as 'an environment of mutual monitoring possibilities, anywhere within which an individual will find himself accessible to the naked senses of all others who are "present", and similarly find them accessible to him' (cited in Culpeper and Haugh 2014:198).

The social values, customs, and beliefs that residents of a particular town live by and take for granted make up this larger cultural milieu, which is pervasive in every aspect of that society. Social institutions' explicit rules and regulations may be derived from societal values, conventions, and beliefs (religious, legal, and so on). Such laws and regulations may enforce, permit, or forbid particular actions or conditions, depending on the circumstances. (in certain types of activity carried out by certain social actors) or across the board in all aspects of community life (Goffman 1967: 7; Fraser 1990: 220; Watts 2003; Spencer-Oatey 2005: 97–8; Culpeper and Haugh 2014: 200).

Cultural context may have the most defining impact on social interaction because it offers a broad framework within which individuals learn to arrange their thoughts, emotions, and behaviors in connection.

1.3.3.1. High Context Vs. Low Context

a/High Context:

High-context communication is distinguished by the reduction of vocal message context, the use of limited codes, quick and skilled delivery, and pleasant interactions. It entails being sensitive to the social roles of others, expressing a collectivist viewpoint. The recipient and the location contain the majority of the information in high-context communication, and the message's relational features are emphasized. Because the message may not be expressly expressed, recipients must infer its meaning. Furthermore, HR choices are centered on preserving the stability of cultural patterns, despite the fact that cultural patterns vary with time.

b/Low Context:

Verbal codes serve as the primary source of information, conveying explicit messages that are emphasized for their directness and lack of ambiguity. Elaborated codes, on the other hand, allow individuals to communicate their need for self-expression and speak more freely. Within this individualistic sensation, most of the information is found within explicit messages, where the sender must ensure that the message is understood. In the context of HR decisions, a culture receptive to change values skills and rules as the sole basis for making such decisions.

1.3 Notion of Sociopragmatics

According to Verschueren (2009:1), pragmatics is "the cognitive, social, and cultural science of language and communication." From this viewpoint, we refer to the study of language and communication in their social and cultural context as sociopragmatic. Thus, the term "sociopragmatics" therefore appears unnecessary, unless we are to claim that sociopragmatics is that portion of pragmatics that entails a higher emphasis on the social.

The origins of sociopragmatic thinking can be traced further (e.g., Lakoff 1975; House and Kasper 1981). The word "sociopragmatics" was coined by Thomas (1981, 1983) and Leech (1983), who appear to have attributed the phrase to each other. Thomas (1983) defines socio-pragmatics as "the social conditions placed on language in use" (p.99), where the interdependent relation between linguistic forms and sociocultural contexts has enjoyed supreme significance (Harlow, 1990). Similarly, sociopragmatic competence, i.e., the knowledge of 'when to use what' or of how to adequately adapt 'language output' in cross-cultural communication according to 'different situations and/or social considerations', has been seriously considered in sociolinguistics in general and the pragmatics of translation in particular (Harlow, 1990; Sarac, 2008; Tang, 2013).

The aim of sociopragmatics is to account for pragmatic notations' instantiations in actual socio-cultural contexts and to highlight cultural, social, and environmental distinctions in their manifestation. Thus, sociopragmatics in this broad sense is distinct from pragmatic theories based on philosophical logic and cognition, such as relevance

theory (Sperber and Wilson, 1986–1995). Socio-pragmatics is more about how our sociological knowledge affects how we interact. Instead, it focuses on the analysis of interlocutors' social contexts, namely how relevant variables like sex, age, power, and so on influence people's language preferences in cross-cultural encounters (Leech, 1983; Crystal, 1998; Al-Hindawi et al., 2014).

Sociopragmatic, taken in its broadest meaning, aims to demonstrate how social and cultural elements are taken into account in language practices and how they affect the pragmatic tactics that linguistic forms display in different communication settings. One of this field's interests is how language forms might communicate social or cultural meanings due to their tight relationship with certain events or situational features.

The cornerstone of understanding social pragmatism depends strongly on our view of the concept of pragmatism as a "general cognitive, social, and cultural perspective on linguistic phenomena in relation to their usage in forms of behavior" (Verschueren 1999:7). Sociopragmatics can be traced back to the work of Geoffrey Leech (1983) and Jenny Thomas (1981, 1983). "Pragmatism": all phenomena covered by pragmatics are viewed in this extremely wide way as social.

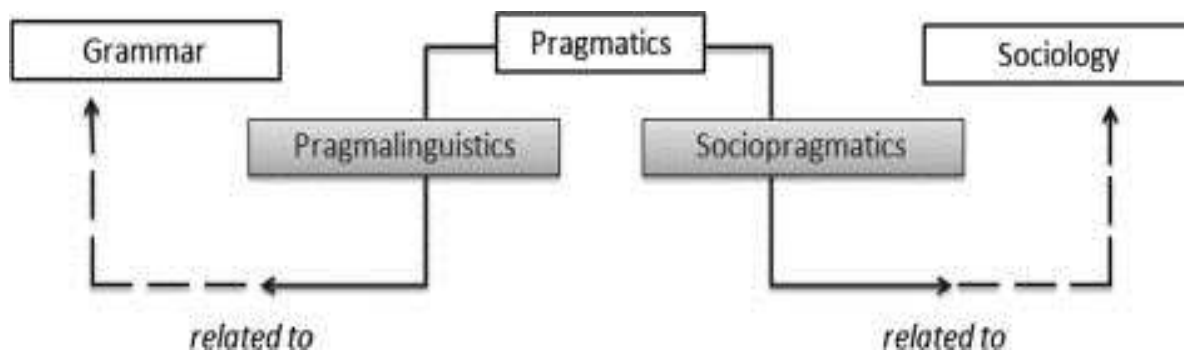
Sociopragmatics can be defined as 'the sociological interface of pragmatics'. It indicates the social perceptions that underlie participants 'interpretation and performance of communicative action. Sociopragmatics is related to appropriate social behavior, and learners must be made aware of the outcome of making pragmatic choices. As the author notes (Culpeper 2009: 181)

1.4 Leech components" Pragmalinguistics and Sociopragmatics"

The work of Leech (1983) and Thomas (1983) is devoted to the important distinction made between pragmalinguistics and sociopragmatics. In which they generally identify three areas of pragmatics: "general pragmatics," which deals with "the general conditions of the communicative use of language," "sociopragmatics," which deals with "more specific "local" conditions on language use," and

"pragmalinguistics," which deals with "the particular resources which a given language provides for conveying particular illocutions" (1983: 11).

Figure 01:



Leech's (1983)

According to Marmaridou (2011), the word pragmalinguistics has been used for functional elements of language usage since at least the 1970s. It was not, however, positioned in opposition to sociopragmatics, an essential definitional advance, until the work of Geoffrey.

Where Leech has a clearer role is in also positioning pragmalinguistics and sociopragmatics in the field of pragmatics. Leech (1983: 11) makes the following three-way distinctions: General pragmatics: 'the general conditions of the communicative use of language'; sociopragmatics: "more specific "local" conditions on language use'; and pragmalinguistics: 'the particular resources which a given language provides for conveying particular illocutions.'

The notion of pragmalinguistics essentially marks the pragmatic turn in linguistic analysis and is broadly associated, or even identified, with sociolinguistics, stylistics, or text linguistics (see Mey 1979; Prucha 1983). Moreover, the term sociopragmatics has been used in contrast to psycho-pragmatics (Dascal and Françoze 1989). The gap between pragmalinguistics and sociopragmatics reveals a conceptual contradiction in our understanding of language, either as a system utilized for communication or as an action domain reflecting, or co-constructing, social order in culturally sanctioned ways. Whether or not this conceptual difference is systematically

mirrored in the methodological distinction it prompts, the latter has proved particularly fruitful.

Pragmalinguistics and sociopragmatics have been used to refer generally to pragmatic phenomena that characterize the use of language for communicative purposes. Together with sociopragmatics, Leech defines pragmalinguistics as "the study of the more linguistic end of pragmatics—where we explore the special resources that a given language affords for communicating certain illocutions" (Leech 1983: 11). As a result, sociopragmatic studies are culturally specific, whereas pragmalinguistics studies are language-specific. Presumably, Leech's statement that sociopragmatics is the sociological interface of pragmatics is an implicit attempt to solve an issue that Levinson (1983: 29) also addresses when he notes that the boundary between sociolinguistic and pragmatic phenomena is difficult to define.

1.5 Sociopragmatic Aspects of Language

One crucial aspect of sociopragmatics is the study of politeness strategies, which involve understanding how language is used to convey respect, maintain positive social relationships, and mitigate potential face-threatening acts. Different cultures and languages may have distinct norms and expectations regarding politeness, making it essential to recognize and adapt to these differences to foster successful communication.

The analysis of speech acts is another important facet of sociopragmatics. This includes examining how individuals employ language to perform actions such as making requests, giving orders, making apologies, and expressing gratitude. Understanding the appropriate and culturally acceptable ways of carrying out these speech acts enables individuals to effectively convey their intentions and maintain harmonious interactions.

Discourse and conversation analysis are integral to sociopragmatics as they focus on the structure and organization of conversations, including turn-taking, topic management, and conversational coherence. This analysis sheds light on how

individuals construct meaning through their use of language, ensuring that communicative exchanges remain coherent and meaningful.

Deixis and reference involve the use of language to refer to people, objects, and events within a specific context. Sociopragmatics examines how individuals utilize proper forms of address and reference to navigate social hierarchies and demonstrate appropriate levels of respect and familiarity.

Register and genre also play a significant role in sociopragmatics. Different social contexts and situations demand specific registers or styles of language, ranging from formal to informal. Understanding and appropriately employing the appropriate register and genre enhances communication effectiveness and helps individuals navigate different social environments.

By drawing from diverse fields of study, sociopragmatics provides valuable insights into the complexities of language and its role in communication. It enables individuals to navigate cross-cultural interactions more effectively by considering politeness strategies, speech acts, discourse analysis, deixis and reference, and register and genre, ultimately fostering more successful and harmonious communication experiences.

1.7. Sociopragmatics and Idiomatic Expressions

The notion of Sociopragmatics seems to be tightly related with the concept of idiomatic expressions. This is in fact due to the nature of sociopragmatics as a field of research of a particular interest and idiomatic expressions as a sociolinguistic behaviour of particular speech community.

In recent studies, researchers such as Strässler (1982) have shifted their focus towards analyzing the pragmatic, interactional, and discourse-level aspects of idioms. Scholars like Fernando (1996), McCarthy (1998), and Moon (1998) have contributed to this line of research. McCarthy's work highlights that idioms are highly interactive and cannot be solely identified based on their formal properties. He argues convincingly that idioms are not used randomly or without purpose, emphasizing their role as communicative devices rather than mere linguistic peculiarities (p. 146).

Furthermore, McCarthy identifies various socio-interactional functions of specific idioms within his research corpus.

1.7.1. Definition of Idioms

People of different nations have diverse geographical settings, historical allusions, historical histories, and faiths, thus, they are bound to be profoundly tied to traditional traditions and rituals. Many of these factors make it difficult to define an idiom, and various experts have varied viewpoints and definitions of idioms. Yet, the notion of the term "idiom" has been defined and viewed from different perspectives:

Healy defines an idiom as "any group of words whose meaning cannot be deduced from the meaning of their individual words." (1968:71); Flores D'Arcais claimed that "idioms can be more or less opaque, or, conversely, more or less transparent (1993:80).

Moon, in her book, *Corpus-Based Approach*, defines the term idiom as "an ambiguous term, used in conflicting ways" (1998:3).

- According to Barnet and Stubbs's idiom, "Is a fixed group of words peculiar to a given language?" (1997:241)
- The elements of a particular culture are drawn from the language and idiomatic phrases, which are two aspects of a single coin that cannot be separated from one another.
- Mona Baker refers to idioms as frozen patterns," or a fixed form of a language whose meaning can only be understood when all its elements are used together.
- Crystal defines idioms as:

A term used in grammar and lexicology to refer to a sequence of words that is semantically and often syntactically restricted so that they function as a single UNIT. From a semantic viewpoint, the meaning of the individual words cannot be summed up to produce the meaning of 'idiomatic expression 'as a whole. From a syntactic

viewpoint, the words often do not permit the usual variability displayed in other contexts (Crystal, 198:179).

1.2.7.Characteristics of idioms

Nearly all of the idiom meanings listed above highlight common traits of this particular category of English vocabulary. Before talking about how idioms are analyzed, it is crucial to emphasize these characteristics.

Idioms, according to Baker (1992), accept no:

1. Adding a word changes the meaning of an idiomatic term or makes it lose its idiomatic sense. So, adding the word "very" to the adjective "red" in "red herring" (something that deceives or diverts attention from a pertinent or essential subject) fundamentally changes the figurativeness of its meaning, as in stating the very long and short of it rather than the short and long of it.

2. Deletion: removing the article "the" and the adjective "sweet" from the phrases "have a sweet tooth" and such as saying "spill beans" instead of "spill the beans." Hence, these expressions will have no idiomatic sense after the deletion.

3. Substitution: Even if two words are synonyms, idioms do not accept their substitution. The phrase "the long and short of it" refers to the essential details of a circumstance. While having virtually the same meaning, the word "long" cannot be replaced with another adjective, such as "tall." Substitute "bury the hatchet" with "bury a hatchet" in each of their respective words.

4. Changing the grammatical structure: They changed their sentence arrangement such that the music was confronted rather than the other way around. In addition to the aforementioned characteristics, Glasser (as reported in Bouarroudj, 2010) claims that idioms do not accept any of the alterations listed below since they would modify the original idiomatic meaning:

- Prediction: Equivalent to stating "partner is sleeping" in place of "partner is sleeping."
- Comparative: Instead of "wet blanket," use "wetter blanket."
- Nominalization: such as when the waiting game is played rather than said to be played.
- Passive: Beans were spilled, rather than spilling the beans in the passive voice.

Gibbs (1987) highlights the characteristics of idioms according to the following:

- Syntactically frozen idioms cannot be syntactically transformed into the passive and still retain their figurative meaning.
- These idioms are learned more quickly because they are heard more frequently in only one syntactic form.
- Syntactically flexible idioms retain their figurative meaning even if transformed into the passive.
- Transparent idioms: a close relationship between literal and figurative meanings;

Opaque idioms: the obscure relationship between literal and figurative meanings.

1.7.2. Types of Idioms

It should be noted that idioms cover a wide range of aspects of the English language. Slang, proverbs, allusions, similes, lifeless metaphors, social formulations, and collocations are some examples (Fernando, 1996). The difficulties in classifying idioms are also highlighted by Kövecses, who compares them to a "mixed bag" that "involves metaphors (e.g., the curtain of night fell upon us), slangs (e.g., beat it! Scram! Rack off!), pairs of words (e.g., cats and dogs), idioms with it (e.g., live it up), similes (e.g., as dry as a bone and as free as a bird), and sayings (e.g., a bird in) Thus, idiom categorization is a critical topic.

A /Similes

Baker (1992) claims that these idiomatic expressions can have a like structure (like + noun), such as "like a bat out of hell and like water off a duck's back," or they can have the as + adjective + as structure, like "as dry as a bone and as free as a bird." These idioms are distinguished by a particular comparative structure and an atypical word combination.

B/Metaphorical Idioms

Nunberg et al. (1994), Horn (2003), and Moon (1998) all consider metaphor to be a form of idiom. According to Nunberg et al. (1994:492), "idioms generally incorporate metaphors (take the bull by the horns), metonymies (lend a hand, count heads), hyperboles (not worth the paper it's printed on), or other types of figuration." Horn (2003) identifies phrases that are obvious metaphors. According to Moon (1998:19, 22–23), metaphor is a subtype of fixed expression that may be classified into three categories based on the motive of the metaphor: transparent (behind someone's back), semi-transparent (grab the nettle), and opaque (bite the bullet). All of the aforementioned academics appear to hold a scalar viewpoint on idioms; however, some of them choose to concentrate on prototypes and contrast prototypical idioms with prototypical metaphors, while others take a borderline approach.

C/Slangs

Slang is just the casual language used in daily encounters. The definition of it is "an ever-evolving set of colloquial terms and phrases that speakers employ to develop or reinforce social identity or cohesion within a group or with a trend or fad in society at large" (Eble, 1996, p. 11). Slang is viewed as a subset of idioms by Richards and Schmidt (2002). Slang, according to their definition, is "casual, extremely informal speech, employing emotive yet casual words and idioms" (p. 490).

D/ collocations

Idioms also include colloquialisms. Colloquialisms are words or phrases that are more frequently employed in informal speech and writing, according to Richards and Schmidt (2002). (p. 88). Collocations, or conventionalized co-occurrences, include those formed by light verbs followed by specific object nouns (e.g., infinite patience, a hard frost, do a favor, give a look, take a step).

C/Proverbs

Proverbs are regarded as culturally distinctive because they are so closely linked to culture; many proverbs have direct analogs in other languages. Proverbs 'are special, fixed, unchanged phrases that have special, fixed, unchanged meanings' (Ghazala, 1995, p. 142).

The usage of proverbs to convey cultural knowledge was noted by Alshammari (2015). For a specific purpose, they are present in all languages. In a similar vein, Samover et al. (2009) provided evidence that some signals are sent by proverbs in order to communicate cultural values and views. A proverb is defined as "a brief, universally accepted statement of the people that incorporates wisdom, truth, morals, and traditional ideas in a metaphorical, fixed, and memorable form and that is handed down from generation to generation" by Meider (1985). (p.119). A proverb is "a unit of meaning in a given context through which the speaker and hearer arrive at the same meaning," according to Mollanazar (2001), who also defines them as such (p.53). For example, the English proverb 'Charity begins at home' Interpretation of this proverb: One's primary responsibility is for the needs of family or people close to you (Ba'albaki, 2001, p. 24) is the equivalent proverb in Arabic, according to Jabak. (21, p'(: (2008_

1.8. Idiomaticity In Arabic and English

Idiomatology, idiomaticity, idiomatic, and phraseology are used to refer to one and the same area, which is idiomaticity. According to Ghazala (2003), idiomaticity is "their 'most special and essential component, namely, their metaphorical aspect' (p. 204).

The depiction of idioms' deep surface structure and their flexibility in terms of their capacity for syntactic change are both heavily emphasized in analyses of idioms that have been conducted wholly in the spirit of Chomskyan syntactic theories (Weinreich, 1969; Fraser, 1970). Simply put, idioms describe social activity in terms of concrete actions.

1.8.1. Idiomaticity in English

All sources of idiomatic idioms that are abundant in the English language are from the Bible, Greek and Roman mythology, historical events, traditions, and daily life.

English linguists, grammarians, lexicographers, and educators have all provided numerous definitions of idioms. Using a handful of these concepts, an idiom may be described as "a single constituent or series of constituents, whose semantic interpretation is independent of the formatives that compose it" (Fraser, 1976). Trask (2000, p. 67) considers an idiom "a fixed expression whose meaning is not guessable from the meaning of its parts."

In his book *The Verb-Particle Combination in English*, Fraser (1976) emphasizes that "practically every grammarian of English has noted and commented about idioms in general. More specifically, almost all have noted the regularity with which certain adverbials (particles) cooccur with certain verbs" (p. 63). Thus, scholars of the English language have defined idiomaticity as the essence of idiomatic English phrases whose meanings are opaque and cannot be deduced from the meanings of their component elements. Idioms are both language- and culture-specific, which adds to their typical syntactic and semantic complexity.

1.8.2. Idiomaticity in Arabic

The phenomenon of idiomaticity and idiomatic expressions in Arabic has been exclusively addressed in Arabic Rhetoric (علم البيان) by many ancient and modern Arabic writers, such as AljaaHiZ (died 255 A.H.) in his book "Rhetoric and Clarification" [my translation], Al-jurjaanii (died 471 A.H.) in his book "Secrets of Rhetoric" (اسرار البلاغة)

Arabic is rich in idiomatic terms, much like English, and idioms take their meaning from their surroundings. Nonetheless, they are more prevalent in Arabic dialects than in Modern Standard Arabic. [...] As a result of their meanings being relatively close to the sum of their individual parts, many Arabic idioms are simple to comprehend. Nonetheless, certain Arabic expressions, like those in English, are challenging to grasp, especially for those who are not native Arabic speakers, simply because their meanings are not at all what their constituent parts signify. (Abu Saad, 1987; Bataineh and Bataineh, 2002, pp. 47–48). Thus, Arabic idiomatic expressions are more common in Arabic dialects than in Modern Standard Arabic because, for instance, Syria, Morocco, Jordan, and Algeria are Arab-majority countries with Arabic as their official language. However, it is possible to find an idiom for each of these countries that expresses condolences and denotes death. Idiomatic statements in Arabic are frequently simple to understand since their meanings are close to the sum of their individual parts.

The Arabic cultural foundation is considerably different from the English one, the first one is based on the Islamic faith, Arab desert Bedouin, and hot temperatures, while the latter is based on the Greek and Roman heritage, Christianity, and its cold weather. English belongs to the Indo-European language family, whereas Arabic corresponds to the Semitic language family. These cultural distinctions between the

two languages resulted in considerable disparities between expressions like idioms and proverbs in both languages (Nadja, 2001). (Nadja, 2001).

Kharma and Hajjaj (as reported in Aldahesh, 2013, p. 27–8) classified Arabic idioms into three groups based on difficulty:

1. Arabic idioms are simple to grasp since the meaning of the entire phrase is not distant from the sum of its parts. For example, "صميم القلب" /mim so'mi:m əl 'qa:lb/ (from the bottom of the heart).
2. Arabic idioms that are difficult for non-native speakers to grasp.e.g. "الغارب على الحبل يلق" /æl'ya:rb ʕalaɪl'ħabl jɪlq / (give free reign to)
3. Arabic idioms that are difficult to grasp due to cultural differences, e.g., "طبقة شن وافق" /Wafaq shun tabaqah/ (the married pair are extremely suited to each other) (the married couple is very suited to each other).

Arabic lexemic idioms, like English, can be verbal, nominal, adjectival, or adverbial (see previous categorization), with the difference, according to Awwad (1990), that Arabic verbal lexemes do not occur with particles. Awwad (1990) provides the following example: the Arabic counterpart of the phrase (he broke into the home" is "he entered the house by force. Consequently, he (ibid.) claims that Arabic lexemic idioms consist of either the verb alone or the verb followed by an adverbial nominal.

1.9. Conclusion

In conclusion, the preceding literature review highlights the following key points: Firstly, a thorough comprehension of communication dynamics among diverse social groups necessitates an appreciation of the significance of sociopragmatics and idiomatic expressions. Sociopragmatics, an interdisciplinary field, assumes a crucial role in this context. Moreover, the investigation of idioms within the framework of sociopragmatics illuminates their intricate connection to cultural and social milieus. The analysis of idiomaticity in English and Arabic further exemplifies the profound influence of idiomatic utterances on communication patterns. Ultimately, the study of sociopragmatics and idiomatic expressions offers valuable insights into language usage, the impact of cultural factors, and the facilitation of effective communication, thereby enriching our understanding of human interaction and linguistic diversity.

Chapter Two

Research Design and Procedures

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2.1. Introduction

This present chapter is almost a fieldwork relying on a specific research design and approach, which will obviously help the researcher conduct his study in terms of data collection and data analysis; it is concerned primarily with the practical phase. Hence, this chapter attempts to carry out and present the research design and methodology. It includes two main sections, the first of which is devoted to the study's theoretical framework. To put it in detail, it exposes a depiction of the research approach, data collection, instruments used in this study, namely, books and dictionaries, sampling, data analysis, and procedures. While the second section tackled a detailed interpretation and analysis of the idioms gathered from different sources, including The American Heritage Dictionary of Idioms, *امثال , موسوعة الامثال الشعبية*, *الشعبية الجزائرية*, regarding the similarities and discrepancies between Algerian and American cultures, the gathered data were qualitatively analyzed to finally discuss the interpretation of the data.

2.2. Research Design and Approach

This section is supposed to provide a detailed descriptive framework to explain how this research work is conducted at different levels of data collection and analysis. Therefore, it displays the different steps and methodologies dealing with the nature of variables interplaying and shaping this fieldwork in terms of design and approach. Grover (2016) defined research strategy as the strategies and methods for carrying out research, which comprise everything from broad assumptions to particular data collection, analysis, and interpretation approaches.

In this sense, this research is almost corpus-based. It relies on collecting data from a targeted and selected corpus made up of a number of idiomatic expressions from both languages, notably Algerian and American. Those idiomatic expressions of these two distinctive languages were gathered and selected on the basis of specific topics and themes that may provide the reader or EFL learner with a socio-cultural and socio-linguistic picture of the target speech community. In fact, they were gathered

and then classified into seven (07) categories according to the different themes they express, which are respectively as follows: *family, animals, time and patience, friends, money, treachery, and fear.*

Likewise, it should be noted at this level that the next section of this research work exposes the most standard definition of what is a corpus and the different types of corpora (corpus), Leech, Sinclair, XIAO, and McEnery, discussing at the same time the selected one for this investigation.

2.3. Data Collection

According to Sapsford *et al.*, (2006), the collection of data is the heart of any research design, irrespective of the field of study. In this phase of the study, the research has opted for corpus as a research instrument mainly, for collecting the necessary data to be analyzed. The corpus selected for this study comprises mainly on several sources, dictionaries, books, papers and YouTube videos (American Heritage of idioms, *McGraw-Hill Dictionary of American Idioms and Phrasal Verbs*. الامثال الموسوعة الامثال الشعبية الجزائرية, الشعبية الجزائرية). The ability to acquire qualitative data is, in fact, a major benefit of this primary data. “The data that cannot be expressed in the form of a number is qualitative, can be best conveyed in the form of words”. The selection of idioms was mainly from dictionaries and books for comparing two varieties of language seems more appropriate than having novels or other literary works as corpora.

2.3.1. Research Setting

The research setting is the key-aspect of a research project. The nature, context, environment, and logistics of the study setting may influence how the research study is carried out. Before starting data collection and submitting their study for ethics approval, researchers should note the traits, occasions, gatherings, and other factors of the study environment. Observing a study setting before the start of data collection allows the investigator to better anticipate any practical challenges inherent in the

organization, structure, or layout of the study setting. The characteristics of the study setting deserve a separate section in a research protocol. Information that is pertinent to include in the research protocol about the study setting is the structure, layout, and organization of the setting; the rationale for choosing this setting over others; external or online links that describe the setting if available; and any data from the literature on the setting. Keep in mind that a protocol's discussion of the study setting has to be coherent with other parts of the research protocol. A protocol that appears incoherent is not considered good research practice and, in turn, may become an obstacle to obtaining ethics review and funding.

This study does not take into account the geographical area, as each country in the world may comprise several cultures and subcultures. It will be interested in randomly selected idioms that might be from the same or different regions in Algeria and the USA, since our concern is sociopragmatic in general.

2.3.2. Instruments

The corpus is the main instrument of this research work. For instance, the researcher opted for corpora despite the complexity of the idioms, which makes searching for them a challenging process. The use of a corpus as an instrument for collecting idioms in a research context offers several advantages. It provides a vast and representative collection of written or spoken texts, enabling researchers to access a diverse range of language samples containing idiomatic expressions. Additionally, the systematic nature of corpus analysis allows for precise searches, concordance examinations, and statistical analyses, enabling researchers to investigate the frequencies, distribution, collocational patterns, and semantic nuances of idiomatic expressions. Moreover, a corpus-based approach allows for the examination of idioms across different cultural and linguistic backgrounds, enabling researchers to conduct contrastive analyses and identify cross-cultural variations.

2.3.2.1. Corpus

A corpus is a compilation of genuine text or audio materials that are systematically arranged into sets. In this context, "genuine" refers to text written or audio spoken by a native speaker of a particular language or dialect. A corpus may consist of various materials, such as newspapers, novels, recipes, radio broadcasts, TV programs, movies, and even tweets.

A sample corpora also known balanced corpora, the aim of constructing a language corpus is to capture a specific type of language used during a particular period. To achieve this, the corpus should be balanced and inclusive of representative samples within a defined sampling framework. For instance, if we were interested in studying the language used in service interactions at UK shops during the late 1990s, we would only include data that reflects this type of interaction in our corpus. In line with the balance principle, we would strive to include a diverse range of shops and gather data evenly across this spectrum. Furthermore, the researcher must carefully select the locations from which we collect data to ensure that our corpus is representative (see Leech 2007).

2.2.3. Sampling

Sampling in corpus linguistics is quite significant since analyzing the entire corpus may not be feasible due to the size and complexity of the data. By selecting a representative subset of data, researchers can still draw valid conclusions about language use in the larger corpus. According to McEnery (2012, p. 86), "sampling is the means by which a subset of a corpus is selected for analysis. This is necessary because the whole corpus is often too large to be analyzed in its entirety. It is essential that the sample is representative of the whole corpus so that valid conclusions can be drawn from the analysis".

Different sampling methods can be used in corpus linguistics depending on the research question, the characteristics of the corpus, and the available resources. Stratified sampling was used by the researcher since it involves selecting texts or spoken language based on specific criteria, such as genre or time period.

This corpus is comprised of 140 Algerian and American idiomatic expressions from different sources, namely *The American Heritage of Idioms*, *YouTube videos*, *الامثال الجزائرية الشعبية موسوعة*

2.4. Data Analysis

The chapter on data analysis, according to several scholars, holds paramount significance within the research process. This section provides the outcomes from which the examiner derives conclusions, thereby validating or refuting their hypotheses. At this level, it should be mentioned that our analysis of our collected data is fundamentally a *content analysis* in general and, in particular, a relational content analysis. Content analysis is a valuable research method used to examine and analyze various forms of data, including idioms. When conducting a content analysis on idioms, researchers typically aim to gain insights into their meanings, usage patterns, cultural significance, and any underlying themes or messages they convey. It is a flexible qualitative method as the researcher may have more choices in terms of data source; such a method focuses on analyzing recorded communication taken from (artifacts, books, newspapers, articles, dictionaries, interviews, etc.). More precisely, relational analysis is intended to analyze the meaning of language based on the connections or relationships between words and phrases.

Table 2.1. Idioms Regarding Family

N°	American Idioms	Algerian Idioms	Transliteration	Meaning
01	To run in the family	جرالهم فالعروق	Jiraluhum fi aleuruq	It means that many members of the family have that quality, skill, interest, problem, disease, etc
02	-Blood is thicker than water -Flesh and blood	دم عمره لا يولي ما	Adam eumruh la ywali ma	means that relationships with family members are stronger and more important than relationships with people outside of the family
03	Bad Blood	دمك هو همك	Damaak howa hamek	<i>Bad blood</i> means that there is anger or hate between family members
04	The apple of one's eye	عين وحدة	Ain wahda	Special favorite, beloved person or thing, as in The youngest was the apple of his father's eye. This term, which rests on the ancients' idea that the eye's pupil is apple-shaped and that eyes are particularly precious
05	To have a falling out	تنايف معاه	Tnayef maah	It means to have a disagreement which ruins a relationship with that person.
06	Black Sheep Of The Family	كل قبيلة تعطي العشور	Kul qabila taati el Ashor	This metaphor is based on the idea that black sheep were less valuable than white ones because it was more difficult to dye their wool different colors.
07	Cut off from a tree	مقطوع من شجرة	Maqtoaa men shagra	to be separate or alone from family

08	A chip off the old block	اقلب القدرة على فمها البننت تشبه امها ا	Aqlib elqadra 'ala fumha al-bint tashbah umha.	it means the person is very similar (in character and personality) to one of their parents.
09	A mama's boy	ولد مه	Ouald oumah	A boy or man who allows his mother to have too much influence on him.
10	No item for comparaision	كبدة ما تحن على كبدة	Kabda ma tahan ala kabda	There is nothing more tender than a mother for her children

2.4.1. Sociopragmatic Analysis of Idioms Regarding *Family*

The concept of symbolizing the family by blood is shared by both Americans and Algerians and among other societies since blood is rooted in the biological relationship between family members, which is seen as a fundamental aspect of family relationships. This biological connection is often used to differentiate family relationships from other types of relationships, as mentioned in both cultures: ' *blood is thicker than water* ' and "دم عمره لا يولي ما"

The idioms above shed light on how cultural beliefs and values can shape the way people perceive and talk about body organs. The Algerians have assigned emotions to the liver "كبدة ما تحن على كبدة" and even described loved ones and children as livers, and this is due to their belief that the liver is a precious organ in the body and that the liver is the center of emotions and sensations. The liver severs and coagulates, in other words, there is blood clotting and thickening, and the term is used as a sign reflecting the close-knit nature of Algerian families.

Both Algerians and Americans use the term 'tree' to refer to family members, as mentioned in the cultures, "cut off from a tree" and "مقطوع من شجرة". The symbolization of a family by a tree is due to the interconnectedness and strong bonds within a family unit. Just as the branches of a tree represent individual family members, the roots symbolize deep familial origins and heritage.

Table 2.2. Idioms Regarding Animals

N°	American Idioms	Algerian Idioms	Transliteration	Meaning
01	You can't teach an old dog new tricks	القط يعلم باه النط	El'gat yalem bbah el nat	means it is challenging to teach a person something new, usually because that person has been doing things a certain way for so long that they're too stubborn to learn how to do it differently.
02	Don't be a chicken	يرعش كي دجاجة	Yarash ki d'jaja	Chicken" is often used as a slang term to denote cowardice or lack of resolution
03	Straight from the horse mouth	لسانك حصانك	Lsenk hsanek	When you heard something from an authoritative or dependable source
04	Monkey business	No item to compare	-----	Silly or roguish behavior; it means also dishonest behavior
05	Rat race	No item to compare	-----	To work like a rat your whole life, where there is competition and pressure to produce
06	Every dog has its day	كل واحد و يجي نهاره	Kol wahd eyjji nharo	Even the lowliest will sometimes come to the fore, This proverbial saying alludes to the lowly status dogs once held.

07	A wolf dressed in sheep's clothing	كي يرعى الديب مع النعاج	Ki yaraa dib maa naaj	This is a warning to us to say that someone can appear to be good or kind on the outside, but perhaps they are not what they seem.
08	A dog is a man's best friend	الكلب حبيب بلا وصاية	El kalb hbib b'la wsaya	A dog is more faithful than most other animals — and more faithful than many people.
09	No item to compare	كون ذيب لا يكلوك الديابة	Kon dib la yaklok e'diyaba	Be as cautious as a wolf at all times.
10	-----	الكلب كلب لكان قلاتته ذهب	El kalb kalb, lakane qladteh dahab."	Appearances do not change the reality of things

2.4.2. Sociopragmatic Analysis of Idioms Regarding Animals

In American and Algerian idioms, dogs, cats, horses, wolves, and chickens are specifically mentioned as being the most prolific among the numerous types of animals.

American and Algerian speakers may view the same animal differently. In the western world, the animal dog is viewed as an honest, loyal and faithful companions animal, e.g., Every “*dog has its day*” ,”*A dog is a man's best friend*”, unlike the Algerian dialect, in which it's viewed as a humiliated animal as in the idiom: *الكلب كلب لكان قلاتته من ذهب*

Certain animal activities are addressed in both languages in two distinct ways and from distinct perspectives, resulting in an integrated understanding of the animal's behaviour. The horse is seen as a sign of power, courage, and honesty in both American and Algerian traditions, while the wolf is regarded as a cunning and dangerous animal in both.

In both cultures, chicken is seen as a fearful creatures that are easily scared, in which the idiom “Don’t be a chicken” and “يرعش كي الدجاجة” suggests that being afraid is a weakness.

The American idiom “Rat race” reflects everyday struggles and pressures people face in trying to achieve success and meet societal expectations; it refers to what is called today, "The Matrix" and the rat race idiom lies in the notion of individuals being caught in a system that dictates their lives, limiting their freedom and agency. In both cases, there is a sense of being trapped and unable to break free from the constraints imposed by society.

Table 2.3. Idioms Regarding Time & Patience

N°	American idioms	Algerian Idioms	Transliteration	Meaning
01	Rome wasn't built in a day.	لي يبغي حاجته يرقد عليها	li yabghi hajatuh yarqud ealayha	Important work takes time.
02	-----	لي فات وقته ما يطمع في يامات الناس	Lī fāt waqtuhu mā yaṭma' fī yāmāt al-nās	Emphasizes the importance of seizing opportunities when they arise and not regretting missed chances.
03	Once in a blue moon	خطرة في بوزمان	Khatra fī bozman	Rarely, once in a very long time
04	time is money	No item to compare	-----	Time is a valuable commodity, so we should be as quick or expeditious as possible.
05	- burn daylight -burn the mid night oil	ضيعت نهارها في نسييف نارها	Ḍayet naharha fī nseef narahha	To waste time or procrastinate.
06	-----	البيض ما يتقلّى مرتين	El bid ma yatkla martiin	This means, the ball cannot be repeated twice after it is too late

07	Patience is a virtue	الصبر مفتاح الفرج	Es-Sabr miftāḥ al-faraj".	Patience is hard to acquire for most people and difficult to master. Therefore, by learning how to master your patience, you can expect a benefit in your life.
08	Time flies	الوقت ما يستنى	El-waqt ma yestanna.	means that time seems very quickly
09	Good things come to those who wait	الصابر ينال	Assaber yenal	Patience is often rewarded.
10	Spinning your wheels	يدور فالخاوي	Yedur fel-khaawi.	To waste one's time or energy idle or frivolous; to neither progress nor regress, but remain in a fixed, neutral position.

2.4.3. Sociopragmatic analysis of Idioms related to *Time and Patience*

It can be observed that Algerians and Americans share some similarities in their views on time and patience. Both cultures recognize the value of time, with the idioms "*Time is money*" and "*الوقت ما يتسنى*" emphasizing the importance of being quick or expedient. Additionally, both cultures acknowledge the virtue of patience, with idioms such as "*Patience is a virtue*" and "*الصبر مفتاح الفرج*" highlighting the benefits of mastering patience.

There are also, however, some differences in the way each culture views time and patience. The Algerian idioms "*الي فات وقته ما يطمع في يامات الناس*" and "*ضيعت نهارها في*" suggest that Algerians place a greater emphasis on not wasting time and being efficient, while also acknowledging that time is limited and cannot be repeated. On the other hand, the American idiom "*Good things come to those who wait*" emphasizes the importance of patience and suggests that patience is often rewarded.

Overall, while there are some differences in the specific idioms used, both Algerian and American cultures recognize the importance of time and patience in achieving success and happiness.

Table.2.4. Idioms regarding Friends

N°	American idioms	Algerian idioms	Transliteration	Meaning
01	A false friend is worse than an open enemy	صديق البارح، خصم اليوم	sadeeq el-barh, khasm el-yom	<i>proverb</i> Trusting someone who is, in fact, duplicitous or disingenuous is worse than knowing outright of someone's <u>enmity</u> .
02	Two peas in a pod	فولة و نقسمت	Foula w nqasamt	This expression alludes to the seeds contained in a pea pod, which do indeed look very much alike
03	Through thick and thin	فالحلوة و في المرة	f'al-helwa w f'il-mara	In good and bad time
04	A shoulder to cry on	No item to compare	-----	One who provides comfort to another during a difficult <u>time</u> .
05	Keep your friends close, your enemies closer	No item to compare	-----	It means that you need to take the same care in watching the actions and intentions of your enemies as much as those of your friends.

06	No item to compare	خوك خوك لا يغرڪ صاحبك	khouk khouk la ygharrak sahbak	Do not be deceived by a friend's presence, for he will not replace your brother
07	No item to compare	قلي مع من تمشي نفاك شكون انت	Guli ma' men tmechi, negolik shkun anta	Do not ask about one, ask about his peer, because companionship affects a person
08	No item to compare	اختر الرفيق قبل الطريق	ekhter er-rafiq qbel et-tariq	Emphasizes the importance of selecting the right companion or partner before embarking on a journey or undertaking a task.
09	A friend to all is a friend to none	كثير لصحاب يبقى بل صاحب	kthir lesseḥab yebqa bel-ṣaḥb	The proverb is set in the person who makes a lot of company for himself without choosing whom to accompany.
10	Friend in high places	No item to compare	-----	To have an influential or a p friend

2.4.4. Sociopragmatic analysis of Friendship-related idioms

On one hand, in American society, friendships are frequently developed via common interests and experiences, as mentioned in the idiom “*Friend in high places*”, and they are highly appreciated for their emotional support and companionship. Americans respect independence as well as self-reliance, but they also value developing and sustaining personal connections with others. Friendships are frequently regarded as a means of improving one’s social and emotional well-being.

On the other hand, friendships are highly valued in Algerian society, yet they may be developed through a broader range of social and family relationships.

Algerians, for example, may make connections through extended family networks or through community. As mentioned in the idiom *خوك خوك لا يغيرك صاحبك*. Algerians place a great importance on hospitality and charity, which they may extend to their friendships by providing support and aid to friends in need.

In both American and Algerian cultures, when a friend is concerned, a lot of consideration and being prudent are necessary, since friends can also be false or hypocritical, as mentioned in the American proverb "Keep your friends close, your enemies closer". The same situation in the Algerian proverb "عدوك صاحب حرقتك"

Table 2.5. idioms regarding Money

N°	American Idioms	Algerian Idioms	Transliteration	Meaning
01	Rags to riches	خرج من الزمان	Khraj men ezman	When someone goes from being poor to wealthy
02	To be loaded	عنده الشكارة	anduh echkara	is when a person is extremely wealthy, so rich they are referred to as "loaded"
03	To cost an arm and leg	بقرة و بنتها	baqra w bntaha	To be very expensive
04	Put your money where your mouth is	افتح جيبك ينقل عيبك	fteḥ jibek yinqafel 'aybak	to show by your actions and not just your words that you support or believe in something
05	save for a rainy day	كول و قيس	koul w qays	To reserve something, especially money, for use in a time or period of unforeseen difficulty, trouble, or need.
06	No item to compare	قلة الشيء ترشي و تنوض من وسط الجماعة	qallat echay tershī w tenwad men wuṣṭ el-jama'a	Poverty isolates a person from the community.

07	out of pocket	No item to compare	-----	Lacking money; also, having suffered a financial loss, as in "We can't go; I'm out of pocket right".
08	Money talks	قرع و بفلوسو ارا داك الراس نبوسو	Qaraa u bflus-u, ara dak arras nbuss-u	Wealth has great influence, having money makes one influential
09	Tighten your belt	زير الحزامه	zīr el-hizāma	To reduce, restrict, or limit one's budget; to live more modestly or make financial sacrifices.
10	there's no such thing as a free lunch	المعروضه تربع	Alma'rruda trbah.	mean you cannot expect to get things for nothing.

2.4.5. Sociopragmatic Analysis of Money-related Idioms

For such a kind of idioms, it seems that both Algerians and Americans view money as an important aspect of life. They use idioms related to wealth, such as "rags to riches," "to be loaded," and "money talks," which suggest a positive view of financial success. However, they also use idioms related to the cost of things, such as "to cost an arm and leg" and "tighten your belt," which suggest that they are aware of the need to manage their finances wisely. Additionally, the Algerian idiom "قلة الشيء" (Poverty isolates a person from the community) suggests that there may be some social pressure to have a certain level of financial stability in Algeria. Overall, both cultures seem to view money as important, but also acknowledge the need to be careful with how it is spent.

Table 2.6. Idioms regarding Treachery

N°	American Idioms	Algerian idioms	Transliteration	Meaning
01	Pull the rug out from under someone	جبد بيه لخصيرة	Jebd bih laḥṣīra	To suddenly or unexpectedly remove or rescind support, help, or assistance that one depended on; to abruptly leave one in a problematic or difficult situation.
02	Double cross	زوج وجوه	Zouj wujūh	To betray by acting in contradiction to a prior agreement.
03	Throw someone under the bus	في الوجه مرايا و الظهر مقص	Fī l-wajh marāyā w az-ẓahr maqṣ	To exploit one's trust for an ulterior purpose, advantage, or agenda; to harm one through deceit or treachery.
04	Stab someone in the back	طعنه في ظهره	Ṭa'nah fī ḍahrū	To harm (someone) by treachery or betrayal of trust.
05	Bite the hand that 'feeds you	انا بالمغرب لفته و هو بالعود لعيني	Anā bil-mgharfa l'fammū w huwa bil-'ūd li'ainī	be unkind or disloyal to somebody who has been kind or helpful to you, or who pays your wages
06	-----	ياكل مع الديب و يبكي مع الراعي	Yākul ma' ed-dīb w yebkī ma' er-rā'ī	This idiom is used to describe someone who is deceitful or manipulative, pretending to be loyal or supportive to different individuals or groups for personal gain
07	No item to compare	الخادع ما يوادع	El khadi' ma yiwa'da	A traitor does not bid farewell for fear of being exposed

08	No item to compare	السن تضحك لسن و القلب فيه خديعة	Es-sinn tḍahḥak li- sinn w el-qalb fih khaḍī'a	It means that courtesy does not mean love, it may be hypocrisy and deceit
09	Judas kiss	الغم القاصد و القلب فاسد	El-fam el-qāṣid w el-qalb fāsid	an act of betrayal, especially one disguised as a gesture of friendship.
10	No item to compare	اللسان الحلاح و القلب الدباح	"Lilisan al-halāh wa al-qalb al- dabāh."	It suggests that one should be cautious with their speech, as words can be used as tools to inflict harm or damage.

2.4.6. Sociopragmatic Analysis of Idioms Regarding Treachery

American and Algerian slang and idioms share sociopragmatic similarities related to betrayal, deceit, and treachery. Expressions such as "double cross," "stab someone in the back," and "Judas kiss" in American slang align with Algerian phrases like "زوج وجوه" (Zouj wujūh) and "طعنه في ضهره" (Ṭa'nah fī ḍahrū). Both cultures also have idioms that emphasize exploiting trust for personal gain, exemplified by the American phrase "throw someone under the bus" and the Algerian expression "في الوجه مقص" (Fī l-wajh maṣṣ) "مرايا و الظهر مقص" (Fī l-wajh marāyā w aḏ-ḏahr maṣṣ). However, there are sociopragmatic differences as well. Specific linguistic expressions vary between the two cultures, reflecting their distinct cultural and linguistic diversity. Algerian idioms may incorporate traditional values or imagery, like the idiom "جبد بيه لحصيرة" (Jebd bih laḥṣīra), while American slang may draw on pop culture references. Additionally, the metaphors and imagery used in expressions related to deceit may differ, such as the Algerian idiom "ياكل مع الديب و يبكي مع الراعي" (Yākul ma' ed-dīb w yebkī ma' er-rā'ī), which lacks a direct equivalent in American slang. Overall, these examples demonstrate some sociopragmatic similarities and differences between American and Algerian slang and idioms.

Table 2.7. Idioms Regarding Fear

N°	American idioms	Algerian idioms	Transliteration	Meaning
01	Afraid of one's own shadow	يخاف من ضله	Ykhāf men ḍalh	Very timid and fearful, very nervous, shy, frightened, suspicious.
02	Play with fire	يلعب بنار	Yl'ab binār	Everyone knows that playing with fire can burn you or cause damage to others. So to play with fire means to do something that could hurt you or another person.
03	No item to compare	لي مافي كرشه التبن ما يخاف من النار	Lī māfī krashu it-tubn mā ykhāf men en-nār	is used to express that someone who has nothing to lose or is not dependent on anything is not frightened of the risks or repercussions that come with it.
04	Make your blood run cold	قوايمي بردو	Qwaymi bradu	To cause one to feel frightened or unnerved.
05	On a thin ice	No item for compare	-----	In a precarious or risky position
06	Scared to death	ميت بالخوف	Mīt bel-khawf	Very severely frightened or worried. Hyperbolically alludes to having been frightened so badly as to have died from it
07	Bite the bullet	No item to compare	-----	To face up to something unpleasant with resolution; from the practice of surgeons amputating the limb of a wounded

				d soldier without anesthetic giving the patient a bullet to bite on to combat the pain
08	At your wit's end	No item to compare	-----	In a state of distress because one has no more patience or mental stamina, often after having dealt with some kind of problem or difficult situation.
09	-----	لي قرساتو اللفعة يخاف من لحبل	Li qarssato l'laf'a yekhaf men l'habl	That is, a person is not stung from the hole twice
10	Heart in one's mouth	قلبه طاح في كرشه	Qalbeh tah fi krsho	Be extremely frightened or anxious, as in When the plane was about to take off, my heart was in my mouth. This usage alludes to the heart beating so violently that it appears to leap upward.

2.4.7. Sociopragmatic analysis of Idioms Regarding Fear

From a sociocultural angle, the idioms mentioned in the previous table evoke varied reactions in Algerian and American societies. While "afraid of one's own shadow" may suggest lacking confidence or assertiveness in both contexts, the cautionary nature of "playing with fire" resonates similarly, emphasizing the importance of responsible decision-making. The Algerian ما في كرشه التبن ما يخاف من النار "one who hasn't been burned doesn't fear fire" reflects the idea that experience shapes attitudes towards risk, finding resonance in Algerian culture's appreciation for proverbs and wisdom. Expressions like "making your blood run cold" and "scared to death" convey intense fear universally, while "on thin ice" and "heart in one's mouth" elicit a shared sense of vulnerability and anxiety in precarious situations.

Both Algerians and Americans can relate to the concepts of "biting the bullet" and being "at your wit's end," highlighting the universal challenges of facing difficulties with courage or reaching a point of mental exhaustion. However, individual interpretations and reactions are influenced by personal experiences, education, and other cultural factors within each society.

2.4.8. Qualitative Analysis

The validity of qualitative data collection relies on the setting, where the meaning is presented within the context (real-life situation), (Neuman, 2014). Researchers who employ qualitative corpus analysis as the methodological foundation for their investigations embrace an exploratory and inductive approach to studying how the meanings and functions of linguistic forms, discovered within a corpus, dynamically interact with the diverse ecological characteristics of language employed for communication. This method of analysis cannot lead to generalisation. Most qualitative researchers start collecting data from the emic or insider's perspective and then try to make sense of what they have collected in terms of both the native's view and their own scientific analysis. As far as this research work is concerned, it should be noted that the qualitative analysis seems to be most appropriate to deal with such a type of research and a kind of collected data.

2.5. Data Interpretation and Discussion

As already mentioned above (see Section 2.2.), this master's dissertation aimed at conducting a content sociopragmatic analysis, examining the similarities and differences between Algerian and American idioms in terms of cultural appropriateness. The aim is to interpret culture through the sociopragmatic analysis of idioms. This section discusses, interprets, and summarizes the gathered data, utilizing a corpus as the research instrument for collecting idioms.

The researcher conducted an investigation into sociopragmatic differences between Algerians and Americans by analyzing idioms from various source domains.

It should be noted that while it is commonly recommended to collect an equal number of idioms from each culture for comparative studies, it is important to acknowledge that achieving an exact match in sample sizes may not always be feasible or necessary; the collection of 70 idioms from each culture was initially gathered. However, during the analysis, it became apparent that not all idioms could be directly compared due to challenges related to equivalency and cultural context. Despite this, a representative sample of 62 Algerian idioms and 38 American idioms was successfully analyzed, providing valuable insights into the linguistic and cultural nuances of these distinct societies.

In order to enhance the accuracy of the analysis, the idioms were systematically organized into seven distinct categories: family, friends, animals, money, time and patience, treachery, and fear. The findings revealed both similarities and discrepancies across all the selected categories, reflecting various paradigms resulting from distinct conceptualizations of the world. Notably, in the family category, there were more similarities than discrepancies, highlighting the universal value placed on family across different cultures. Conversely, the animal category exhibited more discrepancies, as Algerians and Americans held divergent views on the interpretation of animals, highlighting the influence of cultural values, experiences, and societal pressures in shaping their interpretations. The idiomatic expressions provide a glimpse into how animals are perceived and integrated into the cultural fabric of both American and Algerian communities. The Algerian-speaking culture generally views dogs negatively in contrast to the American-speaking culture; namely, Algerians demonstrate a tendency towards descriptive language when discussing animals due to their frequent adherence to them, knowing their temperament, and studying their behavior, even if in a very simple way.

The results of the relational content analysis indicate that the two languages exhibit distinct paradigms rooted in different conceptualizations of the world. It becomes evident that individuals from diverse cultures and linguistic backgrounds may

perceive the world differently in certain instances while sharing similar perspectives in others.

The friendship category demonstrated a mixture of similarities and discrepancies, acknowledging friendship as a universally familiar notion that transcends linguistic and cultural boundaries. However, it is important to recognize that not all friendships are inherently positive, as interpretations of friendship can vary subjectively.

Interestingly, the analysis of Table 2.3 reveals that Algerians and Americans share similar ideas regarding time and patience. Algerian idioms such as "time is money" and "patience is a virtue" emphasize efficiency and promptness, while American idioms such as "good things come to those who wait" emphasize the need for patience. Despite differences in specific idioms, both cultures value time and patience for achieving success and finding pleasure. Furthermore, both American and Algerian cultures emphasize the value of hard work and its association with financial success while recognizing the importance of prudent financial management.

In the category of treachery, idioms convey similar notions of betrayal and deception, although their sociopragmatic implications may vary depending on cultural and contextual factors. Similarly, the analysis suggests that while individual interpretations and reactions to fear may vary based on personal experiences and cultural factors, the overall understanding and perception of fear appear to be almost similar between Algerians and Americans.

The findings drawn from the content analysis of idioms suggest that these linguistic expressions, influenced by geography, history, cultural beliefs, and traditions, play a significant role in understanding cultural differences. The disparities between American and Algerian idioms can be attributed to these cultural influences, highlighting the potential for exploring these differences from various perspective.

2.6. Limitation of the Study

Regardless of the findings, like any other research, the current study had some inherent limitations that must be acknowledged. To begin with, even though we reviewed a lot of references, we might not be able to uncover all of the books, web articles, and videos regarding the research topic that would help us narrow down our review of past studies. Whereas there were other findings about idiomatic expressions in both varieties that are relevant to our topic. Moreover, the study covered only a random sample of Algerian and American idiomatic expressions, which indicates limitations in generalizing the findings to other levels, settings, and languages. In addition to that, another limitation occurred when conducting data collection using the corpus: the abstract nature of the idioms makes the process of data collection complex. Despite its numerous advantages, it had a number of shortcomings, as its execution necessitated time and effort. Using a corpus to collect idioms as data has several limitations. Some idioms may be used less frequently, making it more challenging to collect a representative sample of data. Idioms can also vary greatly in structure and form, making it difficult to create a comprehensive list or taxonomy of idioms. Additionally, idioms are often used in informal speech or writing and may be specific to certain groups or subcultures, limiting the applicability of the data collected from a corpus to certain contexts or audiences.

Finally, as it was our very first time writing an academic article independently, the scope and depth of our discussions were limited in many ways when compared to those of more experienced researchers.

2.7. Conclusion

In conclusion, this chapter focuses on examining and explaining the data gathered through the research tools utilized in this study and exploring the rich landscape of American and Algerian idiomatic expressions through a content analysis method. By examining the research approach, design, and data collection instruments,

a comprehensive dataset of idiomatic expressions was gathered for analysis. The analysis revealed distinct categories and themes, showcasing both similarities and differences between the idioms of the two cultures.

Through the sociopragmatic analysis, a deeper understanding of the cultural, social, and pragmatic dimensions of these idiomatic expressions was achieved. This analysis highlighted the significance of cultural context in interpreting and using idioms, shedding light on the complexities of cross-cultural communication.

General Conclusion

Language plays a major role in defining culture by greatly influencing people's perceptions, actions, and thought processes. Idiomatic expressions, in particular, are unique components of language structure that are intricately woven into the cultural fabric and provide a window into cultural concepts and ways of thinking. Idioms provide an interesting field for pragmatic social analysis because they have the ability to convey meaning that transcends simple literal readings and captures inherent cultural and social values. Thus, the primary objective of the present study is to elucidate the sociopragmatic dimensions of American and Algerian idiomatic expressions, seeking to provide a comprehensive clarification and comparison of their respective linguistic and cultural characteristics.

The current work is divided into two chapters. The first chapter offers valuable insights into the role of sociopragmatic and idiomatic expressions in understanding communication dynamics, cultural influences, and effective human interaction.

The second chapter, entitled "Research Design and Procedures," is about data collection and qualitative data analysis. It also identifies the corpus of idioms. In addition, this chapter discusses the corpus used to collect data for this investigation, primarily from books and dictionaries, including The American Heritage Dictionary of Idioms (Encyclopedia of popular proverbs), (قاموس التراث الأمريكي للتعبير الاصطلاحية), (Algerian proverbs) (امثال الشعبية الجزائرية).

The findings indicate a notable disparity in equivalence across all categories, with the exception of family and money. While having equal sample sizes can make the comparison more straightforward, it is not always feasible due to various factors such as language availability, translation challenges, cultural nuances, and research constraints. The focus should be on selecting a representative sample of idioms from each culture that allows for a meaningful and insightful comparison. This focus on the existence of distinct paradigms in the two languages, wherein similarities and differences arise from various conceptualizations of the world. It is evident that

individuals from diverse cultures and linguistic backgrounds may perceive the world differently on certain occasions, while sharing similar perspectives on others.

The variations in the perception of concepts like family, money, animals, and treachery across different cultures can be attributed to a combination of cultural values. The diversity in language, idiomatic expressions, and cultural nuances further contribute to the differences in interpretation and significance attached to these concepts worldwide. Overall, these variations highlight the intricate interplay between culture, language, and individual experiences, leading to diverse perspectives and understandings of these universal concepts.

The findings indicate a notable disparity in equivalence across all categories, with the exception of family and money. This emphasizes the existence of distinct paradigms in the two languages, where similarities and differences arise from various conceptualizations of the world. It is evident that individuals from diverse cultures and linguistic backgrounds may perceive the world differently on certain occasions while sharing similar perspectives on others. Societies are dynamic, and sociopragmatic practices can evolve over time as a result of ongoing cultural exchange and individual experiences.

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Appendices

Algerian Idioms

In the present table; Idioms were collected through random sampling from different source domains, such as animals, family, money, and everyday life situations.,from the selected sources to minimize selection bias and obtain a balanced representation of idiomatic expressions

N°	Algerian Idioms	The Meaning in English
01	دم عمره لا يولي ما	.....
02	خطرة في بوزمان	.....
03	الكلب حبيب بلا وصاية	.....
04	الصابر ينال	.....
05	فولة و نقسمت	.....
06	فالحلوة و في المرة	.....
07	اختر الرفيق قبل الطريق	.....
08	كثير لصحاب يبقى بل صاحب	.....
09	يخاف من ضله	.....
10	يلعب بنار	.....
11	عنده الشكارة	.....
12	بقرة و بنتها	.....
13	انا بالمغرب لفمه و هو بالعود لعيني	.....
14	ياكل مع الديب و ييكي مع الراعي	.....
15	لي مافي كرشه التين ما يخاف من النار	.....
16	قوايمي برودو	.....
17	لي قرساتو اللفعة يخاف من لحبل	.....
18	قلبه طاح في كرشه	.....
19	جيد بيه لحصيرة	.....
20	في الوجه مرايا و الظهر مقص	.....
21	طعنه في ضهره	.....

22	جار لهم فالعروق	.....
23	ولد مه	.....
24	كيدة ما تحن على كيدة	.....
25	يرعش كي دجاجة	.....
26	لسانك حصانك	.....
27	لي بيغي حاجته برقد عليها	.....
28	لي فات وقته ما يطمع في يامات الناس	.....
29	تتايف معاه	.....
30	كل قبيلة تعطي العشور	.....
31	القط يعلم باه النط	.....
32	دمك هو همك	.....
33	عين وحدة	.....
34	ميت بالخوف	.....
35	كل واحد و يجي نهاره	.....
36	كي يرعى الديب مع النعاج	.....
37	مقطوع من شجرة	.....
38	اقلب القدرة على فمها البننت تشبه امها ا	.....
39	كون ذيب لا يكلوك الديابة	.....
40	الكلب كلب لكان قلاذته ذهب	.....
41	ضيعت نهارها في نسيف نارها	.....
42	البيض ما يتقل مرتين	.....
43	صديق البارح، خصم اليوم	.....
44	كول و قيس	.....
45	قلة الشي ترشي و تنوض من وسط الجماعة	.....
46	الخادع ما يوادع	.....
47	زوج وجوه	.....
48	في الوجه مرايا و الظهر مقص	.....
49	قرع و بفلوسو ارا داك الراس نبوسو	.....
50	زير الحزامة	.....

51	قلي مع من تمشي نقالك شكون انت	.....
52	افتح جيبك ينقل عيبك	.....
53	المعروضة تريح	.....
54	السن تضحك لسن و القلب فيه خديعة	.....
55	الفم القاصد و القلب فاسد	.....
56	القط يعلم باه النط	.....
57	الصبر مفتاح الفرج	.....
58	الوقت ما يستنى	.....
59	يدور فالخاوي	.....

American Idioms

N°	American Idioms	The Meaning in English
01	save for a rainy day	.....
02	Pull the rug out from under someone	.....
03	Once in a blue moon	.....
04	Monkey business	.....
05	Rat race	.....
06	A chip off the old block	.....
07	Time is moeny	.....
08	-burn the mid night oil	.....
09	A false friend is worse than an open enemy	.....
10	Rags to riches	.....
11	To be loaded	.....
12	To cost an arm and leg	.....
13	Bite the hand that 'feeds you	.....
14	Judas kiss	.....
15	A friend to all is a friend to none	.....
16	Afraid of one's own shadow	.....
17	Put your moeny where your mouth is	.....
18	Heart in one's mouth	.....
19	bite the bullet	.....
20	Make your blood run cold	.....
21	Money talks	.....
22	Tighten your belt	.....
23	there's no such thing as a free lunch	.....
24	Friend in high places	.....
25	On a thin ice	.....
26	Scared to death	.....

27	Time flies	.....
28	Good things come to those who wait	.....
29	out of Pocket	.....
30	Keep your friends close, your enemies closer	.....
31	Bad Blood	.....
32	The apple of one's eye	.....
33	To have a falling out	.....
34	A mama's boy	.....
35	You can't teach an old dog new trickes	.....
36	Don't be a chicken	.....
37	Straight from the horse mouth	.....
38	burn daylight	.....

Appendix „A“

Idioms regarding Family

N°	American idioms	Algerian idioms
01	To run in the family	جارلهم فالعروق
02	-Boold is thicker than water	دم عمره لا يولي ما
03	Bad Boold	دمك هو همك
04	The apple of one's eye	عين وحدة
05	To have a falling out	تنايف معاه
06	Black Sheep Of The Family	كل قبيلة تعطي العشور
07	Cut off from a tree	مقطوع من شجرة
08	A chip off the old block	اقلب القدرة على فمها البننت تشبه امها ا
09	A mama's boy	ولد مه
10	No item to compare	كبة ما تحن على كبة

Appendix „B

Idioms regarding Animals

N°	American Idioms	Algerians Idioms
01	You can't teach an old dog new trickes	القط يعلم باه النط
02	Don't be a chicken	يرعش كي دجاجة
03	Straight from the horse mouth	لسانك حصانك
04	Monkey business	
05	Rat race	<i>No item for comparison</i>
06	Every dog has its day	كل واحد و يجي نهاره
07	A wolf dressed in sheep's clothing	كي يرعى الديب مع النعاج
08	A dog Is a man's best friend	الكلب الكلب حبيب بلا وصاية
09	No item for comparaisn	كون ذيب لا يكلوك الديابة
10	No item for comparaisn	الكلب كلب لكان قلاذته دهب

Appendix „C „

Idioms regarding Animlas

N°	American Idioms	Algerians Idioms
01	Rome wasn't built in a day.	لي يبغي حاجته يرقد عليها
02	<i>No item for comparaison</i>	لي فات وقته ما يطمع في يامات الناس
03	Once in a blue moon	خطرة في بوزمان
04	Time is moeny	No item to compare
05	- burn daylight -burn the mid night oil	ضيعت نهارها في نسييف نارها
06	<i>No item for comparaison</i>	البييض ما يتقلى مرتين
07	<i>No item for comparaison</i>	الصبر مفتاح الفرج
08	Time flies	الوقت ما يستنى
09	Good things come to those who wait	الصابر ينال
10	Spinning your wheels	يدور فالخاوي

Appendix „D,,

Idioms regarding Friends

N°	American idioms	Algerian idioms
01	A false friend is worse than an open enemy	صديق البارح، خصم اليوم
02	Two peas in a pod	فولة و نقسمت
03	Through thick and thin	فالحلوة و في المرة
04	A shoulder to cry on	<i>No item for comparaison</i>
05	Keep your friends close, your enemies closer	<i>No item for comparaison</i>
06	No item to compare	خوك خوك لا يغرك صاحبك
07	No item to compare	قلي مع من تمشي نفاك شكون انت
08	No item to compare	اختر الرفيق قبل الطريق
09	A friend to all is a friend to none	كثير لصحاب يبقي بل صاحب
10	Friend in high places	<i>No item for comparaison</i>

Appendix “E”

Idioms regarding Money

N°	American Idioms	Algerian idioms
01	Rags to riches	خرج من الزمان
02	To be loaded	عنده الشكارة
03	To cost an arm and leg	بقرة و بنتها
04	Put your moeny where your mouth is	افتح جيبك ينقل عيبك
05	save for a rainy day	كول و قيس
06	No item for comparaison	قلة الشي ترشي و تنوض من وسط الجماعة
07	out of pocket	<i>No item for comparaison</i>
08	Money talks	قرع و بفلوسو ارا داك الراس نبوسو
09	Tighten your belt	زير الحزامة
10	there’s no such thing as a free lunch	المعروضة تريح

Appendix” F”

Idioms regarding Treachy

01	Pull the rug out from under someone	جدد بيه لحصيرة
02	Double cross	زوج وجوه
03	Throw someone under the bus	في الوجه مرايا و الظهر مقص
04	Stab someone in the back	طعنه في ظهره
05	Bite the hand that ' feeds you	انا بالمغرب لقمه و هو بالعود لعيني
06	No item for comparaisn	ياكل مع الديب و يبكي مع الراعي
07	No item to compare	الخادع ما يوادع
08	No item for comparaisn	السن تضحك لسن و القلب فيه خديعة
09	Judas kiss	الفم القاصد و القلب فاسد
10	No item for comparaisn	اللسان الحلاح و القلب الدباح

Appendix “G”

Idioms regarding Fear

N°	American Idioms	Algerian Idioms
01	Afraid of one's own shadow	يخاف من ضله
02	Play with fire	يلعب بنار
03	<i>No item for comparaison</i>	لي مافي كرشه التبن ما يخاف من النار
04	Make your blood run cold	قوايمي بردو
05	On a thin ice	<i>No item for comparaison</i>
06	Scared to death	ميت بالخوف
07	bite the bullet	<i>No item for comparaison</i>
08	At your wit's end	<i>No item for comparaison</i>
09	<i>No item for comparaison</i>	لي قرساتو اللفعة يخاف من لحبل
10	Heart in one's mouth	قلبه طاح في كرشه

الملخص باللغة العربية

يركز هذا البحث على الجوانب الاجتماعية البراغماتية للتعبيرات الاصطلاحية الجزائرية والأمريكية ، وهي تعبيرات تحمل معنى ثقافياً. تشير النتائج إلى أن اللغتين لهما نماذج متميزة تستند إلى تصورات مختلفة للعالم. يشير هذا إلى أن الأفراد من ثقافات وخلفيات لغوية متنوعة قد يكون لديهم تصورات مختلفة عن العالم في بعض الحالات ، لكنهم يشاركون وجهات نظر مماثلة في حالات أخرى. تسلط الدراسة الضوء على دور التعبيرات الاصطلاحية في التكامل اللغوي وتسلط الضوء على كيفية مساهمتها في الفهم المعرفي ، والتواصل الأكثر مرونة ، والنقل الفعال للمواقف والعواطف في سياق ثقافي.

Résumé en Français

Ce travail de recherche porte sur les aspects sociopragmatiques des expressions idiomatiques algériennes et américaines, qui sont des expressions porteuses de sens culturel. Les résultats indiquent que les deux langues ont des paradigmes distincts basés sur différentes conceptualisations du monde. Cela suggère que des individus de cultures et d'origines linguistiques diverses peuvent avoir des perceptions différentes du monde dans certains cas, mais partager des perspectives similaires dans d'autres. L'étude met en évidence le rôle des expressions idiomatiques dans l'intégration linguistique et souligne comment elles contribuent à la compréhension cognitive, à une communication plus fluide et à la transmission efficace des attitudes et des émotions dans un contexte culturel.

Summary of English:

This research work focuses on the sociopragmatic aspects of Algerian and American idiomatic expressions, which are expressions that carry cultural meaning. The results indicate that the two languages have distinct paradigms based on different conceptualizations of the world. This suggests that individuals from diverse cultures and linguistic backgrounds may have different perceptions of the world in some cases, but share similar perspectives in others. The study highlights the role of idiomatic expressions in linguistic integration and highlights how they contribute to cognitive understanding, more fluid communication and the effective transmission of attitudes and emotions in a cultural context.