



Moroccan Arabic Proverbs and their English Dynamic Equivalent: do English and Moroccan Cultures have anything in Common?

Rajae Abrighach

Mohammed Ben Abdullah University. FES. Morocco

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Moroccan Arabic Proverbs (MAP's)-Source Language (SL)-Target Language (TL)-Dynamic Equivalence Approach (D.E.A).

Corresponding Author:

Rajae Abrighach

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ABSTRACT

The main aim of this article is to show that proverbial utterances can be used as linguistic evidence to prove that world cultures, even those that seem to be completely different, do share values, norms, ideas, etc., which can be said to be part of universal human experiences. For this particular purpose, we select a number of Moroccan Arabic Proverbs (MAP's) to investigate their translatability into English via Dynamic Equivalence Approach (D.E.A). This approach can accurately translate from a source language (SL) to a target language (TL) any proverb carrying a given cultural feature that is shared by the cultures in which the involved languages are embedded. The successful applicability of D.E.A to the translation of MAP's constituting our data is used in this article to argue that although Moroccan and English cultures do not hold the same perceptions towards a variety of human experiences, they still have similar cultural views about different aspects of life.

1. INTRODUCTION

Proverbs, short, well-known, wise sayings are widely defined as carriers of "peoples' cultures". On the basis of this definition, it stands to reason that some of them must be universal. In fact, it is obvious that we, as human beings living on the same planet, share experiences due to our common human nature. According to D'Andre and Straus (1992:14), "*all humans have a built-in receptiveness to the form human cultures take, and all human cultures probably share some bedrock commonalities because of these coevolved features of human neurophysiology and morphology*". These commonalities is exactly what makes it possible for universal proverbs to exist. Iraqui (1992:97) stresses that "*a considerable number of proverbs constitutes a common universal property. Many sayings in different nations are too similar that they can be considered as expressions of general human nature.*" Similarly, McDaniel and Roy (2007:23) emphasize that "*because all people may have the same experiences, the meaning of a proverb in one culture maybe equivalent to the meaning of a proverb in another culture.*" To investigate the universal aspect of proverbs involves an exhaustive study that goes beyond the scope of this article. We will try, however, to focus particularly on the equivalencies between Moroccan and English proverbs. For the purpose of our study, we use non-culture specific MAP's that are related to different aspects of Moroccan culture and verify the extent to which D.E.A can successfully translate them into English. A success that can lead us to conclude that Moroccan and English cultures share more than what an average person would think.

2. DYNAMIC EQUIVALENT APPROACH: WHAT DOES DISTINGUISH THIS TRANSLATION APPROACH FROM OTHERS?

The interest in the impact of translation on the TL audience, which has been a strong trend in translation theory and practice since the 60's of the last century, finds its fullest development with D.E.A. suggested by Nida (1964). D.E.A. derives its name from the fact that its primary concern is "*with the dynamic relationship...that the relationship between the TL receptor and message should be substantially the same as that which existed between the original receptor and the SL message*". (Nida 1964: 159). One important aspect of audience response lies in correct understanding of the meaning of the SL text. According to Nida and Taber (1969:1), "*correctness must be determined by the extent to which the average reader for which a translation is intended will be likely to understand it correctly*". Nida and Taber (1969:12) note that "*translating must aim primarily at reproducing the message. To do anything else is essentially false to one's task as a translator*". Comprehension of the original message, however, is not enough.

Nida and Taber (1969:24) emphasize that it “*would be wrong to think that the response of the receptors in the second language is merely in terms of comprehension of the information, for communication is not merely informative. It must also be expressive*”. According to Nida (1969: 149), “*the receptor in the [target] language should be able, within his own culture, to respond to the message, as given in his language, in substantially the same manner as the receptor in the [source] language responded, within the context of his own culture, to the message as communicated to him in his own language*”. Indeed, Nida insists upon the need to guarantee a substantial degree of equivalent responses between SL recipient and TL recipient. For him the task of a competent translator does not only reside in conveying the source text’s message, but also in rendering its relevance in such a way as to make the TL recipient’s response to it similar to the SL’s response to the original text. Consequently, for the sake of the equivalence at the level of the receptor response, dynamic equivalence allows the translator to alter idioms, vernaculars, slangs, colloquialism, and onomatopoeic expressions in accordance with the culture of the target language (Venuti 2000: 137-138).

D.E.A. has been received critically by translation theorists and practitioners alike. For them, verifying the recipients’ responses can’t be carried out on empirical basis. The principle of dynamic equivalence, however, is becoming generally superordinate, both in translation theory and practice, to the principles of primacy of form and primacy of content. According to (Constantinescu 2010: 288), “D.E.A. has influenced a large number of translators who pay special attention to how well the translation communicates to the target audience”. In fact, it must be recognized that D.E.A constitutes the most fruitful translation approach developed within pragmatics. One reason for that is D.E.A. aims mainly at decoding the message presented in the SL and encode it in the TL so that the messages are close equivalents. For us, this particular kind of transfer succeeds in attaining the ultimate goal of translation that lies in rendering in the TL the message as it has been intended in the SL, making it sound as natural as possible.

3. THE PRESENTATION OF THE STUDY

Keeping in mind the particular focus of D.E.A. we can argue that a MAP can be said to be dynamically translated into English if this translation meets the following three conditions:

- 1- The English translated proverb conveys the closest natural equivalent message to that produced by the MAP.
- 2- This message should be as adequately grasped by the TL recipient as the source proverb’s message is grasped by the SL recipient.
- 3- The TL recipient feels the relevance of the English translated proverb in the same way as the SL recipient feels the relevance of the MAP.
- 4- The TL reaction to the translated proverb is highly equivalent to the SL reaction to the MAP.

To verify whether MAP’s can be translated into English via D.E.A, we aim in this article to study the extent to which these conditions can be satisfied in rendering MAP’s into English. If D.E.A succeeds in translating MAP’s that constitute our data, this will eventually lead us to demonstrate the similarities between English and Moroccan cultures.

3.1 Collection of data

For the purpose of our study, a set of data is collected. It consists of 250 non-culture specific MAP’s. We believe that the non-culturally marked proverbial utterances, or those expressing universal values are more readily translatable into other languages via D.E.A. Our data is collected from the following sources:

i-Books: (See bibliography)

Bouchta EL- Attar (1992): Les Proverbes Marocains.

L-Hussin Ben Abed Llah (1996): Amta:l mina L-Maghrib (1stpart).

L-Hussin Ben Abed Llah (1999): Amta:l mina L-Maghrib (2ndpart).

ii. Radio:

Azhar wa Achwak (Roses and thorns) by Laarbi Zeggaf- Tangier Radio.

Amtal wa Hikam (Proverbs and Wisdom) by Thami Lammrani -Rabat Radio.

It is worth noting at this point that MAPs used in this article are presented in four lines. The MAP is first quoted in Moroccan Arabic, then it is transcribed following the principles of I.P.A.. The third line consists in matching the transliterated words with their equivalents in English. The last line preserve the strictly semantic content of the source proverb.

3.2 Are Non-Culture Specific MAPS Dynamically Translatable into English?

Within the framework of this article, we use 50 MAP’s as illustrative examples to show that Moroccan Arabic proverbial utterances are linguistic units that prove the existence of similarities between Moroccan and English cultures. The proverbs provided in (1-30) are MAP’s related to a variety of human experiences:

<p>1-الزواج ما هو بخدود، ما هو بجدود، ما هو غير بسعد السعود z-zwa:j-ma:-huwa-b3-khdu:d ma:-huwa-b3-jdu:d ma:-huwa- ghi:r-b- saʕd- sʕu:d Marriage-not- it is-with-cheeks- not-it is- with-grandfathersNot -it is- but- with- happy-luck (A good) marriage depends not on beauty or ancestry; it is question of luck.</p>
<p>2-ولد الفار ما يكون غير حفار w3ld-l-fa:r-ma:-y-ku:n-ghi:r-Haffa:r Son- of the mouse- not- be- just- a digger The son of a mouse is a digger</p>
<p>3-كل دار فيها كيدار Kul- da:r- fi:-ha:-kayda:r Every- house- in- it- a horse There is a horse in every house</p>
<p>4-إلى سلفت لحبيبيك، ملي يجي يرد لك يولي عدوك fila:- s3ll3f-ti-l3-Hbi:b3-k-m3lli:-y-ji:-y-r3dd-li:-k- y- w3lli:-ʕdu:-k If- you lent- to- dear- your- when- he comes- to give back -to- you -he becomes- enemy-your Your friend becomes your enemy when he is called to pay his debt.</p>
<p>5-اللي خاف نجا lli:-kha:f-nja: Who-feared- was saved He who was afraid, was saved.</p>
<p>6-درهم في السرة احسن من عشرة على برا d3rham- f-surra-Hs3n- m3n-ʕashra- ʕla- barra: A dirham- in- the bag- better -than- ten- outside One penny in the bag is better than ten outside.</p>
<p>7-العماش ولا بلاش l3-ʕ ma:sh- wala- bla:sh Bleariness- rather than- nothing Bleariness is better than nothing.</p>
<p>8-اللي مبلي بالعله، ما يداوي العليل lli:-m3bli:- b3-l- ʕlla- ma:-y-da:wi:-l3-ʕli:l The stricken-with- the disease- not- cures- the sick A sick person cannot cure a sick person.</p>
<p>9-ختم في العقايب، تسلم من المصايب khamm3m-f- l3-ʕqa:y3b- t3-sl3m- m3n- l3-mʕa:y3b Think -about -the results- you will be saved- from- catastrophes Think of the consequences and you will be saved from misfortunes.</p>
<p>10-دير الخير وسيبه في البحر di:r-l-khi:r- u-siyy3b-u- f-l3-bHar Do- good- and -cast -it- into -the sea Do good and cast it into the sea.</p>
<p>11-الدعاوي بلا دنوب، في راس مولاها كتدوب d-dʕa:wi:- bla:-dnu:b-f-ra:s-mula:-ha:- ka-t-du:b Curses- without- sins- in-head- of owner- its- dissolve Unjust curses fall upon the head of the one who utters them.</p>
<p>12-اللي عضاته الحية، يخاف من الحبل lli:- ʕadda:t-u-l-Hayya- ka-y-kha:f-m3n-l3-Hb3l Who- bit-him - the snake- fears- from- the rope He who has been bitten by a serpent, is afraid of a rope.</p>
<p>13- كل كلب في بابيه نباح kul- k3lb-f- ba:b-u-n3bba:H Every- dog- at- door- its-a barker Every dog is valiant at its own door.</p>

<p>14-صباح الخير أجاري، انت في دارك وانا في داري šba:H-l-khi:r - fa-ja:r-i:-nta-f-da:r -3k- w-ana:- f-da:r-i: Good morning -neighbour -my - you are- in- house-your- and- I am- in house- my Good morning my neighbour, I am in my house and you are in yours.</p>
<p>15-الدواي ما يغويك، كيف يشتم في يشتم فيك d-duwa:y –ma:- y3-ghwi:-k-ki:f-y3-sht3m-fi-ya-y3-sht3m-fi:-k The talkative-not- tempt- you- like- he insults-in- me- he insults- in-you Don't be tempted by the talkative; as he reports to you, he will report on you.</p>
<p>16-سبع صنایع والرزق ضایع s3bع- šna:yaع-u-r-r3zq-đa:yaع Seven- trades- and- the livelihood- is lost Seven trades, but no daily bread.</p>
<p>17-خوك في الحرفة عدوك khu:-k-m3n- šn3عt3-k-عdu:-k Brother-your- from- trade -your- enemy –your Brothers in the same trade are enemies.</p>
<p>18-اللي بغى الحوت يفرك سرواله lli:- bgha:-l-Hu:t-y-f3zz3g-s3rwa:l-u Who- likes-fish- should wet- pants- his He that would have fish, should soak his pants.</p>
<p>19-ملي كتطیح البقرة كيقواو الجناي m3lli:- ka:-t-ṭi:H-l-b3qra-ka:-y3-qwa:w-j-jna:wi: When- falls down- the cow- increase- the knives When the cow is fallen, everyone takes out his knife.</p>
<p>20- دوز على الواد الهرهوري، لا دوز على الواد السكوت du:z- عla-l-wa:d- l-harhu:ri:- la:-t-du:z- عla- l-wa:d- s-saku:ti: Pass- by- the river- noisy- not- cross- the river-silent Cross the noisy river, do not cross the silent one.</p>
<p>21-اللي دخل شي مدينة، يولي على دينها lli:-dkhal- shi:-mdi:na-y-w3lli:- عla- di:n-a: Who- enters- a town – should become-on-religion-its He who settles in a town, should convert to its religion.</p>
<p>22- تقرقيب الخلاخل والخوا من الداخل tqarqi:b-l3-khla:kh3l-u-l3-khwa:-m3n-d-da:kh3l Clatter -of anklets- and- nothing-from- inside The clatter of anklets, and emptiness in the inside.</p>
<p>23- جوح حنوشة ماكيتعشروش في غار واحد- ju:j-Hnu:sha-ma:-ka-y3-t-عashru:-sh-f-gha:r-wa:H3d Two- of the lacertine snakes- not- get along- in- a cave-one Two lacertine snakes do not get along with each other in the same hole.</p>

<p>24- القرد في عين امه غزال l-q3rd-f-i:n-mm-u- ghza:l The monkey- in- eyes- of mother- its- beautiful The monkey is handsome in its mother's eyes.</p>
<p>25- حوتة واحدة كتخنز الشواري Hu:ta-w3Hda-ka-t-khann3z-sh-shwa:ri: Fish- one- makes stink- the basket One rotten fish will rot the whole basket.</p>
<p>26- في الضيق فين نعرف العدو من الصديق f-ḏ-ḏi:q-fi:n- n3-ḡraf-l3-ḡdu:- m3n-ṣ-ṣdi:q In- adversity- when- I know- the enemy- from-the friend In adversity, I can tell my friend from my enemy.</p>
<p>27- ربي خلق وفرق r3bb-i:- khlaq-u-f3rraq God- my- created- and- separated God has diversified His creatures.</p>
<p>28- الفياق بكرى بالذهب مشري l3-fya:q-b3kri:-b3-d-dhab-m3shri: Rising-early-with-gold-bought Getting up early is as precious as gold.</p>
<p>29- وطني وطني، خير من الحرير والقطن w3ṭn-i:-w3ṭn-i:-khi:r- m3n- l3-Hri:r- u-l3-qṭ3n Country- my- country- my- better- than- silk- and- cotton My homeland is better than silk and cotton.</p>
<p>30- لعبنا مع الكلاب، صبحو ولاد عنا lḡab-na:-mḡa-l3-kla:b- ṣ3bH-u-wla:d- ḡamm-na: We played- with- dogs- they became- paternal cousins- our We played with dogs; they became our cousins.</p>
<p>33- عمر الدم ما يرجع ما ḡ3mm3r-d-d3m-ma:- y3-rjaḡ-ma: Never-the blood- not-becomes- water Blood never changes into water.</p>
<p>34- حلفت المرة ما تحب الحمى ولو تبياض الفحمة H3lf3-t- l3-mra- ma: -t-H3b- l-Hama- walaw- t3-bya:d- l-f3Hma Swore- the woman- not- love- the mother -in -law-even if- gets white- the charcoal The woman swore that she would never love her mother-in-law even if the charcoal turned white.</p>
<p>35- لله يحفضني من صحابي، أما عديائي أنا قاد بهم lla:h- y3-Hf3ḏ-ni:- m3n- sHa:b-i:- famma:- ḡ3dya:n-i:- fana:-qa:d-bi-hum God- preserve- me- from- friends-my- but- enemies-my- I am- capable - of- them May God protect me from my friends, as for my enemies, I can handle them myself.</p>
<p>36- عدو باين ولا صديق باهت ḡdu:- ba:y3n- wala- ṣdi:q-ba:h3t An enemy- clear- rather than- friend- dull An open enemy is better than a false friend.</p>
<p>37- النضافة من الايمان n-nada:fa- m3n-lima:n Cleanliness- from- godliness</p>

Cleanliness is next to faith.
38- لا تتيق لا بعدو لا بصديق la:-ti:q-la:-b3عd-u:-la:-b3-ṣdi:q Not-trust- nor- with -an enemy- nor- with- a friend Trust neither your enemy nor your friend.
39- الجار قبل من الدار l-ja:r-qb3l- m3n-d-da:r- The neighbour- before- the house The neighbour before the house.
40- الحضا كيغلب القضا l3-Hḍa- ka-y3-ghl3b-l3-qḍa Caution- defeats-destiny Caution triumphs over destiny.
41- ما خفناش من الدحاحة عساك من منتوفي اللحا ma:- khafna:-sh-m3n-d-dHa:dHa- عassa:k-m3n- m3ntu:fi:-l-lHa Not- we feared- from- strong men-let alone- from-those- plucked off-beard We haven't feared the strong men, let alone the beardless ones.
42- اللي ما عنده عسل في ركانه، يدبرها في لسانه lli:-ma:-ع and-u- عs3l -f3-rka:n-u-y-di:r-ha:-f3-lsa:n-u who-not-has-honey-in-corners-his-put-it-in-tongue-his He who has no money in his pot, should put it in his mouth.
43- مائة تخميمة و تخميمة ولا ضربة بالمقص myat- t3khmima- u- t3khmima- wala- ḍarba- b- l3-mqaṣ One hundred-thought-and –a thought- rather than-a cut-with- a pair of scissors One hundred thoughts and a thought better than cutting once with a pair of scissors.
44- اعطي ما في الجيب ، ياتي الله ما في الغيب عṭi:-ma:-f3-l-ji:b-y-a:ti:-l-la:h-ma:-f3-l-ghi:b Give -what-in -the pocket- brings-God- what- in- the unknown Give what you have in your pocket, and God will send what is in the unknown.
45- الصمت حكمة وتفرقت منه الحكايم، لو كان مافرقر ولد الحمامة ما يخرجش له الحنش هايم ṣ-ṣamt- H3kma -u-t-f3rr3rqa:t- m3nn-u l3-Hka:y3m Silence- wisdom- and- from -it- were scattered-maxims lu- ka:n -ma:-qarqar- w3ld- l3-Hma:ma- ma:-y3-khruj-l-u-sh l- H3nsh- ha:y3m -if- was- not- cooed - son-of the chick-not- went- to-it- lacertine snake - roaming Silence is the mother of wisdom. If the chick hadn't cooed, the lacertine snake would not have come to it roaming.
46- الرجل بكلامه والتور بقرونه r-raj3l -b3- kla:m-u- u- t-tu:r- b3- qru:n-u The man- with- words-his-and-the ox-with-horns-his A man is (known) by his words and an ox by its horns.
47- لمسامح كريم l- musa:miH-kri:m The forgiver- generous The forgiver is generous.
48- يقتل الميت ويمشي في جنازته y3-qt3l- l-miyy3t- u-y3-mshi:-f3-gna:zt-u He kills- the dead- and- he walks- in- funeral procession-his He kills one and walks in his funeralrocession.
49- علامة الكداب كترة الحلوف فيه عala:mat-l-k3dda:b- k3tr3t- l3Hlu:f-fi:-h Sign- of the liar- too many- swearing- in- him Too much swearing is a characteristic of liars.
50- ضربني وبكى، سبقتي وشكى ḍrab-ni:-w-bka:- sbaq-ni:- w-shka: He hit-me -and- cried- and- he went ahead- and- complained He hit me and cried, he went ahead and made a complaint.

MAPs in (1-50) do not carry any particularities that are specific to Moroccan culture. We, therefore, assume that translating them into English can be an uncomplicated transfer. It simply involves their replacement with their English dynamic Equivalents. The successfulness of this dynamic replacement is what can show the commonalities between Moroccan and English cultures. In our attempt to verify this assumption, we have used a large corpus of English proverbial utterances largely available in different collections of English proverbs (see bibliography). Our major goal has consisted in changing every single MAP with its English Dynamic Equivalent.

The research that we have conducted unfolds that non- culture bound MAP's in(1-50) can be dynamically translated into English since these MAP's and their English translations satisfy the three conditions of dynamic equivalence as stated above (see page 2). The MAP "للي عضاته الحية، كخفاف من الحبل" ([lli ʕəddatu lhijja jkhaf mən lhbəl] literally translated as "One who got bit by the serpent is scared of the rope", for instance, can be dynamically translated as "A scalded cat fears cold water". This MAP and its English dynamic equivalent can generate substantially equivalent responses from SL and TL recipients since they relate these recipients to a concept that exists in their respective cultures, namely, a person learns from their bad experiences. The MAP "ولد الفار ما يكون غير حفار" ([wɔld-l-fa:r-ma:-y-ku:n-ghi:r-Haffa:r]) literally translated as "the son of the mouse is a digger" can be also dynamically translated into English as "How can the foal amble if the horse trots?". These proverbs bear a socio-cultural belief which is adopted by both English and Moroccan culture, namely, a son must have a character which resembles that of his father. Similarly, the MAP "في الضيق فين نعرف العدو من الصديق" ([f-ḍ-ḍi:q fi:n n3-ʕraf l3-ʕdu m3n-ṣ-ṣdi:q]) literally translated as "In time of adversity I can tell a friend from an enemy" can be dynamically translated as "A friend in need is a friend indeed". These friendship- related proverbs do not only convey exactly the same message, but they can be used in similar socio-cultural contexts to evoke highly equivalent responses. Another illustrative example can be presented by the MAP "صباح الخير أجاري ، انت في دارك وانا في داري" ([ṣba:H--l-khi:r- fa-ja:r-i:- nta-f-da:r-3k- w-ana:- f-da:r-i:]) ,literally translated as "Good morning my neighbour you are in your house and I am in mine". The English dynamic equivalent of this proverb goes as "love your neighbour but don't pull down your hedge". The fact that this proverb can be dynamically translated into English proves that the socio-cultural view it holds, namely, one should behave nicely towards one's neighbour while preserving one's privacy, has a recognized equivalent in the English socio-cultural framework.

It is worthy to note that MAP's and their English dynamic equivalents do not necessarily have the same syntactic characteristics, nor do they need to have the same semantic content. The MAP "اللي كتم سره، يبلغ مراده" literally translated as "Those who keep their secrets achieve their aims" differs syntactically and semantically from its English dynamic equivalent "keep your secrets to yourself and tell your tale to the wind". In syntactic terms, the MAP is a declarative complex sentence with a relative clause. Its English DE occurs in the imperative mood, consisting of two positive imperatives joined by the coordinator 'and'. The MAP and its English DE are also semantically different. While the MAP says that 'He who keeps his secrets, achieves his aims', its English DE says 'Keep your secrets to yourself and tell your tale to the wind'. However, they are dynamic equivalents as they both emphasize the wisdom of discreetness.

Further research has lead us to find out that all proverbs that constitute our data can be dynamically translated into English. The Maps in (1-50) have their respective dynamic equivalents in (51-101):

- 51-Marriage is a lottery
- 52-How can the foal amble if the horse trots?
- 53-There is a black sheep in every flock.
- 54-That does lend loses his friend.
- 55-He that fights and runs away, may live to fight another day.
- 56-A bird in hand is worth two in the bush.
- 57-Half an egg is better than an empty shell.
- 58-He that is fallen cannot help him that is down.
- 59-Think before you leap.
- 60-Never be weary of well-doing.
- 61-Curses, like chickens, come home to roost.
- 62-A scalded cat fears cold water".
- 63-Every dog is a lion at home.
- 64-love your neighbour but don't pull down your hedge
- 65-The dog that fetches will carry.
- 66-A Jack-of-all-trades is master of none.
- 67-Two of a trade can never agree.
- 68-He that would eat the fruit, must climb the tree.
- 69-When the tree is fallen, every one runs to it with his axe .
- 70-Beware of still water.
- 71-When in Rome, do as the Romans do.
- 72-All is not gold that glitters.

- 73-Two kings in one kingdom do not agree well together.
 74-The crow thinks her own birds whitest.
 75-The rotten apple injures its neighbours.
 76-A friend in need, is a friend indeed
 77-He that is once born, once must die
 78-It takes all sorts to make a world.
 79-The early morning has a gold
 80-Dry bread at home is better than roast meat abroad
 81-Familiarity breeds contempt
 82-Discipline your son while young, you shall not lose him when he is grown up
 83-Admonish your brother in private, praise him in public.
 84-Blood changes not into water
 85-Mother-in-law and daughter- in- law are a tempest and hailstorm
 86-Protect me God from my friends; from my enemies I can
 87-A deceitful peace is more harmful than open war
 88-Cleanliness is next to Godliness.
 89-Do not trust the praise of a friend or the contempt of an enemy.
 90-Choose your neighbour before your house.
 91-Caution defeats destiny.
 92-Would he who fears not the lion fear a dog?
 93-He that has no honey in his pot, let him have it in his mouth.
 94-Think twice, before you cut once.
 95-Give and spend and God will send.
 96-No wisdom like silence.
 97-An ox is taken by the horns, and a man by his words.
 98-The noblest vengeance is forgiveness.
 99-He kills one and then walks in his funeral procession.
 100-He that will swear, will lie.
 101-He hit me and cried; he went ahead and made a complaint.

The English proverbs provided in (51-101) constitute a part of English proverbial heritage. They are the exact dynamic equivalents for the Moroccan proverbial utterances in (1-50). These English and Moroccan proverbs can be said to be linguistically different, but culturally identical. They share exactly the same views concerning a variety of human experiences such as friendship, neighbourhood, family relationship, etc. They can be used in relevant socio-cultural contexts not only to convey exactly the same message, but they can make the recipients respond in highly similar ways.

4. CONCLUSION

The existence of MAP's that have their Dynamic Equivalents in English is an evidence that clearly shows that these MAP's are carriers of cultural values, principles, idea, views, etc. that have their recognized equivalents in the English socio-cultural context. This evidence demonstrates that Moroccan and English cultures are actually not utterly dissimilar as they may seem. Indeed, despite the fact that English and Moroccan cultures spring from different histories, religions, traditions, etc., they still share exactly the same views about different aspects of life.

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