

**A Study of
Domestication and Foreignization of Culture-Specific Items
in Relation to the English Translation
of Tayeb Salih's Novel
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Dedication

I would like to dedicate my work:

To my beloved parents.

To my children, my sisters & brothers.

And most specially to my husband.

Without them all, I was not able

To make this study possible.

Abstract

The present study is located within a comparative and causal research. The main concern is to look closely at the local strategies used in rendering culture-specific items *Season of Migration to the North* by Salih from Arabic into English based on the categories provided by Newmark (1988). This study aims at finding out to what extent the translator has domesticated and foreignized these culture-specific items adopting Venuti's (1995) model of domestication and foreignization. It is hypothesized in the current study that to achieve an accurate and adequate translation, the translator has to approach the text from an 'insider' perspective.

After examining the selected data extracted from the original novel, and comparing them with their English translations, the researcher found out that foreignization strategies have been resorted more than the domestication strategies. It also shows that the translator tended to use different local strategies in rendering culture-specific items. Literal translation is found to be the most frequently used local strategy in rendering cultural items, especially proper names and technical terms. The result of investigation supports the hypothesis of this study. It shows that the translator has mostly succeeded in being an insider in both languages/cultures.

List of Abbreviations

SL	Source language
TL	Target language
ST	Source Text
TT	Target Text
TRL	Transliteration
SLC	Source language Culture
TLC	Target Language Culture
CSIs	Culture-Specific Items

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Chapter One: Preliminaries

1.1. Introduction

In the past decades, there has been an extraordinary growth in the amount of literary translation published from one language to another, as it is becoming a kind of big business (Büchler and Guthrie, 2011:81). However, knowing about the ‘other’ is not an achievable task. Scholars who are concerned with translation studies agree that the translator has to maintain the same level of emotion and same rhythmic pulse in ST along with TT (Wai, 2003:2-3). The translator needs to either balance between foreign and domestic elements, or to value one of them. Regardless of the linguistic competence of the target language, the translator needs to be familiar with the culture and social norms of both, source and target languages.

Thus, it is important to choose the appropriate strategies to translate such cultural elements. Venuti’s (1995) model of domestication and foreignization is considered to be one of the strategies that a translator may adopt while rendering cultural aspects. Generally speaking, culture-specific items (CSIs) are the foremost concern of the translator in the translation process, especially in translating literary texts. To achieve this, the translator needs to be either an author oriented or a reader oriented. In other word, he/she has to adopt an appropriate strategy, the domestication where the translator tries to familiarize the foreign culture to the target readers, or the foreignization strategy where the readers are taken to the foreign culture (Schleiermacher,1813/1992: 41-42). Therefore, this research intends to investigate the use of domestication and foreignization in the English translation of Salih’s موسم الهجرة إلى الشمال *'Season of Migration to the North'*. It is motivated by problems concerning the CSIs.

1.2. Research Objectives

The study aims at giving a bird’s eye view of the following aspects:

- a. Identify cultural elements in the novel based on the categories provided by Newmark (1988), which are: (i) Organizations, Customs, Activities, Procedures, Concepts (ii) Gestures and Habits” (Newmark,1988: 95)
- b. Investigate the use of domestication and foreignization proposed by Venuti (1995) in translating cultural- specific items (CSIs) in *'Season of Migration to the North'*.

- c. Shed light on the translation local strategies used in rendering the CSIs from Arabic into English in '*Season of Migration to the North*'.

1.3. Research Questions

In line with the aforementioned objectives, the following questions are raised:

1. What are the types of culture-specific items that are located in '*Season of Migration to the North*'?
2. To what extent has the translator domesticated and foreignized culture-specific items while translating Salih's novel '*Season of Migration to the North*' from Arabic into English?
3. Which local strategies (e.g. literal translation, borrowing, equivalent translation, and the like) have been applied more in the target text? Why?

As can be observed, the research questions are a combination of descriptive and explanatory research questions (c.f. chapter three).

1.4. The Scope of the Study

The study is devoted to studying the CSIs that have been detected in the first nine (9) chapters of موسم الهجرة إلى الشمال by Salih, translated by D. Johnson-Davies from Arabic into English as '*Season of Migration to the North*'. The CSIs are categorized according to Newmark's (1988) classification of cultural terms. With regard to the analysis used in this study, the researcher refers to Venuti's model of Domestication and Foreignization.

1.5. Limitations of the study

The current study confines itself to the following:

First, although the events of the novel are set both in Sudan and England, the study focuses on analysing culture-specific items that are used to narrate or describe the events occurred in the Arab world/culture in order to show how the translator deliberately has restructured the image of the other in the English version.

Second, the selection of Salih's novel موسم الهجرة إلى الشمال translated by D. Johnson-Davies into '*Season of Migration to the North*' goes in line with the theoretical framework of Venuti's (1995) model of Domestication and Foreignization and Newmark's (1988) taxonomy of the cultural word categories.

1.6. Hypothesis of the Study

Hypotheses are a kind of research questions, although they are not phrased as questions form, rather as a statement about relationships. Hypotheses, for Matthews and Ross, are “a *testable assertion* about a relationship or relationships between *two* or more concepts” (cited in Saldanha and O’Brien, 2013: 18-19). In this regard, Chesterman recognizes four types of hypotheses: descriptive, explanatory, predictive and interpretive hypotheses. He groups the first three types as empirical hypotheses, whereas, the interpretive is considered as conceptual hypotheses (ibid).

The present study is located within the predictive hypothesis as the researcher formulates a condition of an adequate translation; the tendency of being insider in both languages tends to occur.

As an illustration, there are some socio-cultural experiences which are hardly understood, and they require the translator to reach the symbolic level. In less technical words, the translator has to move from surface structure to the deep structure in order to capture the sense meant by the author. It is hypothesized that in order to achieve an accurate and adequate translation, the translator has to approach the text from ‘insider’ perspective. First he has to understand the cultural expression in source language culture (SLC) and then encode this expression to the target readers. Culturally speaking, the translator has to be an ‘insider’ in source language culture (SLC) as well as in target language culture (TLC).

In the case of D. Johnson-Davies, the translator of the novel may be considered as an ‘insider’ in both cultures as he has spent his early childhood in Sudan, the original home of the story. This background may give him a credit for knowing the area where to domesticate or foreignize the CSIs.

1.7. Significance of the Research

This research will contribute to the scholarship of literary translation by providing information regarding domestication and foreignization in translating the CSIs in '*Season of Migration to the North*', where few studies have been conducted on the issue of translation in this novel. To put it differently, most of the studies have tackled the novel from a historical or postcolonial perspective (cf Preliminaries discussion). Therefore, this research is an attempt to fill part of the existing gap of lacking studies concerning translation with respect to this novel. The findings of the study may help the trainee translators to have a better understanding of the

impact of culture on the accuracy of the translation. The recommendations for future research may help other researchers who wish to embark on similar topics. However, it is worth mentioning that the findings cannot be generalized beyond the selected sample.

1.8. Background Information of the Novel

Before discussing the theoretical framework, some information is provided to assist better understanding of the data sample of the research: First, an explanation of the theme of the novel is provided, followed by the biography of the author, Tayeb Salih, and the translator, Denys Johnson-Davis. In addition, a brief discussion about postcolonial fiction, and the studies related to the novel will be included.

'Season of Migration to the North' was first published in 1966 by Tayeb Salih. Since then, it has been translated into more than thirty languages including English, French and German (Tran, n.d.). The story is about the unnamed narrator, the young Sudanese student who has just returned back to his hometown from an educational scholarship to England, and discovers a new resident, Mustafa Sa'eed. The most significant theme that is related to Mustafa Sa'eed's, who has likewise spent time in the U K, is the idea of belonging and identity crisis ([www. mrhoyesibwebsite.com](http://www.mrhoyesibwebsite.com)). The story is written in the first person point of view and it provides a critical look at the status of women, migration and intercultural exchanges between Africa and England, through a personal experience narration (Idriss, 2012:118). Throughout the events, many stereotypes appear showing how Westerners and Arabs judge each other. It is important to bear in mind that these stereotypes may hold many conflicts between the two different cultures. According to The Guardian website, *'Season of Migration to the North'* has spawned vast amounts of academic analysis (Mahjoub, 2009).

The novelist, Tayeb Salih, shot to fame through his novel *'Season of Migration to the North'*. Salih, as The Guardian has posted on its webpage in 2009, was the most illustrious literary figure, a critically acclaimed and a popular writer in the Arab world (ibid). He was born in Karmakol, near Al Debba. Later, he moved to Khartoum to attend Gordon Memorial College. In 1952 he left for the University of London as part of the first generation of Sudanese to be educated in Britain (ibid). His life was full of achievements with a very successful career where he held many important positions. He worked, for example, with the BBC's Arabic Service as the Head of Drama. He was then hired as a Director-General in the Ministry of Information, Doha, Qatar. He also worked as UNESCO's representative in the Gulf States

(www.thefamouspeople.com). He has other best-known novels, 'Urs al-Zayn', 'Doumat Wad Hamid' and many others (ibid). Tayeb Salih died at the age of 80 in London in 2009.

The English translation of '*Season of Migration to the North*' was published in 1969 by Denys Johnson-Davis. According to the website (Encyclopedia.com 2009), Johnson-Davis was born in Canada in 1922. He spent his childhood in Sudan and East Africa. Naturally, he was interested in Islamic studies as he lived in the source language society. Johnson-Davis furthered his Arabic studies at Cambridge. At the beginning of World War II, he moved to Cairo, where he met many writers there. Johnson Davis was the first to translate the work of Nobel Laureate Naguib Mahfouz, and has translated more than twenty-five volumes of short stories, novels, plays, and poetry. Johnson-Davis was described by Edward Said as "the leading Arabic-English translator of our time (www.aucpress.com). Some of the translations done by Denys Johnson-Davis are Arabian Nights and Days and Echoes of an Autobiography. As a reward for his remarkable contribution in translation of modern Arabic literature, in 2007, Johnson-Davis received the Sheikh Zayed Book Award for Personality of the Year in the Field of Culture (ibid). This experience inspired him to bring Arabic culture and writing into the English-speaking world. It is also in line with the hypothesis laid out previously.

In turning back to the theme of the novel, '*Seasons of Migration to the North*' is conceded to be one of the significant works of postcolonial fiction, where many stereotypes about Western and Islamic societies were presented. This fiction emerged in many colonies that fought for their independence. Although this type of literature has arisen since the end of World War II, it has been shaped in the late 1970s and early 1980s. In this regard, many theories consider Edward Said to be the one who laid the ground for postcolonial theory in his book 'Orientalism' published in 1978 (Hamadi, 2014:45). Since then, a number of writers were affected by this theory, and many works were inspired by the struggle for freedom and against racial discrimination. Said bases his theory of post-colonialism mainly on what he believes the false image that western explorers, poets, novelists, philosophers, political theorists, economists, and imperial administrators have fabricated about the Orient or the East since Napoleon's occupation of Egypt in 1798.

According to Said, this image always shows the Orient as the uncivilized "other", in contrast to the advanced and civilized West (Said, 1978:207). This inspired Said to study the themes of resistance culture, revealing how the natives could, eventually, produce their own powerful culture of opposition (Hamadi, 2014:45). Said believed that these natives show that

they had a language and a culture before colonization, and, like all human beings, they had their strengths and flaws (ibid). As a postcolonial text, "*Season of Migration to the North*", that schematises the cross-cultural encounter between Europe and Africa, makes a criticism of colonialism (Hassan, 2003: 83) as a way of taking revenge on the colonizers. Mustafa Sa'eed, the main character, tries to collapse all his female victims and drives them to suicide by deceiving them (ibid). He wants to rape Europe in a metaphorical fashion. The postcolonial discourse emerges frequently throughout the novel, by way of explanation, let us see the example below where Salih addresses the contradictory attitudes that the British have toward the people they colonize.

ST: (p. 100)

للسخرية . الإنسان لمجرد أنه خلق عند خط الاستواء ، بعض المجانين يعتبرونه عبداً وبعضهم يعتبرونه إلهاً .
أين الاعتدال ؟ أين الاستواء؟

TRL:

Lilsakharia . al'iinsan lmjrd 'anah khalaq eind khati alaistiwa' , bed almajanin yaetabirunah **ebdaan** wabaeduhum yaetabirunah '**ilhaan** . 'ayn alaietidal ? 'ayn alaistiwa'?

TT: (p. 108)

*How strange! How ironic! Just because a man has been created on the Equator some mad people regard him as **a slave**, others as **a God**. Where lies the mean? Where the middle way?*

Following the second example, where the translator has replaced the Arabic term **colonial companies** الشركات الاستعمارية with **capitalist companies**. It could be because he wants the ST to sound less threatening and resistant towards the colonizer.

ST: (p. 56)

وسمعت منصور يقول لريتشارد : لقد نقلتم إلينا مرض اقتصادكم الرأسمالي . ماذا أعطيتمونا غير حفنة من الشركات الاستعمارية نزفت دماءنا وما تزال ؟

TRL:

Wasamiet mansur yaqul liratasharid : laqad naqaltum 'iilayna marad aiqtisadikum alraasmalii . madha 'aetitmuna ghyr hufnat min **alsharikat alaistiemariat nazifat dima'ina wama tazal ?**

TT: (p. 60)

*I heard Mansour say to Richard, “you transmitted to us the disease of your capitalist economy. What did you give us except for a handful **capitalist companies that drew off our blood and still do?***

1.8.1. Studies Related to the Novel '*Season of Migration to the North*'

Interestingly, the "*Season of Migration to the North*" has received a huge attention in academic studies. Below are examples of some studies that have focused their investigation on this novel:

'*Season of Migration to the North*' and the story of the '*Sudanese Nation*', *Hopes and Impediments*' were viewed by Idriss (2012). In this review the researcher analysed the story from a different angle, whereas he sees this novel as a story of national interests. He argues that the novel discusses the crisis of the Sudanese nation. In other words, he tried to re-read the story from the perspective of historical, social, and cultural contexts. Throughout his review he tried to answer the question of 'How do the Sudanese people see themselves as a nation?' After his examination, the researcher found that racial prejudice appears at several points in the novel. The un-named narrator, for example, distinguishes between Arab citizens, and African citizens whom he believes they do not have any origin and history (ibid).

Daier and Al Tinawi (2014) conducted another study about the novelist Tayeb Salih entitled '*Al Tayeb Salih between the Reality and Prospection (Season of Migration to the North as a Model)*'. The researchers followed a descriptive method which is detecting through fragmentary episodes to examine the style of Salih in the '*Season of Migration to the North*'.

Their investigation revealed that the narrator has resorted to using colonial discourse within Mustafa the hero of the novel (ibid). In other words, Mustafa's rejection of his European lovers can be interpreted as a metaphorical rejection of the West on behalf of Africa. The researchers believed that the narrator of the story tries to pronounce on African decolonization in African literature (ibid).

'Tayeb Salih's "Season of Migration to the North as a Postcolonial Text" by Gunaydin (2015) is another study that handles this story in its analysis. The researcher examined the *"Season of Migration to the North"* from the colonial and postcolonial perspective. By doing so, he aimed at investigating the ways in which the novel contributes to the concepts and objectives of the postcolonial literature. The researcher revealed that the novel, directly or indirectly, makes a criticism of colonialism. He argues that "season of migration" denotes the inevitability of dual identities and cultures as a consequence of cross-cultural encounters.

As it has been discussed so far, the majority of these studies concentrated on the novel as a story of historical events and national interests discussing the crisis of the Sudanese nation. It seems that there is a lack of studies which tackle the issues of translation in the *'Season of Migration to the North'*, although the novel is full of cultural conflicts which might be a rich source for translation studies. Therefore, this research is an attempt to bridge the gap in the studies concerning the translation issues of this novel.

Chapter 2 : Literature Review

2.1. Introduction

The aim of the study is to investigate the translation of the CSIs from Arabic into English with reference to *Salih's 'Season of Migration to the North.'* Therefore, this chapter starts with a discussion about culture and translation, with a detailed description of Newmark's (1988) classification of cultural elements, followed by a review of culture- specific items to provide a basic foundation of the investigation. The chapter also contains a background review of an insider and outsider approach with a discussion of some related studies. Finally, it discusses and elaborates Venuti's theory of domestication and foreignization and its criticism.

2.2. Culture and Translation

Language and culture are closely connected to each other, because what a word means literally does not necessary mean the same in another culture. In other words, culture gives the language encoded experience of another dimension, that is, a cultural dimension. Hence, the translator needs to be aware of all the features associated with the word in one language in order to find the equivalent meaning.

Many scholars agree with the fact that culture poses problems for the translator (c.f, Nida 1964; Larson 1984; Venuti 1995; Newmark 2001). In this context, Nida (1964:130) believes that the differences between cultures “may cause more serious problems for the translator than do differences in language structure”. He also argues that even when the SL and TL share some linguistic and cultural features, translation problems are likely to occur (ibid). Not far from this notion, Newmark sees culture as the greatest obstacle to achieve an accurate and decent translation (ibid: 4), although the word culture has been studied by many scholars, yet it is not easy for them to define its concept.

Let us go back in history. In 1871, in his book '*Primitive Culture*', the English anthropologist Edward Burnett Tylor tried to define culture as a complex whole which contains “knowledge, belief, art, moral, law, custom, and any other capabilities and habits acquired by man as a member of society” (Tylor, 1871:1). There was a sort of agreement among many translation theorists about the criteria that value human culture. For instance, Goodenough (1964: 39-40) defines culture as “an organization [...] of things that people have in mind, their model of perceiving, relating, and otherwise interpreting them’. In a similar vein, Larson (1984: 431)

defines culture as "a complex of beliefs, attitudes, values, and rules which a group of people share".

By contrast, Vermeer focuses on norms and conventions when he defines culture. For Vermeer, the culture is the "entire setting of norms and conventions as individual as a member of his society must know in order to be like everybody - or to be able to be different from everybody" (in Nord 2001 cited in Du, 2012:2192).

Over the past two decades, there was an obvious shift from the search for linguistic equivalence, to the effect of culture in translation decisions. Here one should mention Susan Bassnett and André Lefevere who have first adopted the concept of *cultural turn* in translation studies. Cultural turn means that on interaction, the focus shifts between cultures rather than on language itself. (Bassnett & Lefevere, 1990:11-12). They criticize the linguistic theories of translation, therefore, they emphasize on the effect of culture in translation process (ibid). Bassnett and Lefevere (1990:11) hold that "There is always a context in which the translation takes place, always a history from which a text emerges and into which a text is transposed, translation as an activity is always doubly contextualized, since the text has a place in two cultures".

With attention to words, single words may look equivalent among languages, but in fact, they have special connotations in their languages. This different perspective in meaning may cause difficulties in cultural translation. Therefore, many scholars take the initiative step to propose classifications for cultural words categories to handle problems caused by them.

2.2.1. Newmark's Cultural Word Categories

Many taxonomies and classifications for cultural elements are provided to bridge the cultural gaps between languages (c.f., Newmark 1988; Baker 1992; Katan 1999, among others). Newmark (1988: 94) in his book, *A Text Book of Translation*, defines culture as "the way of life and its manifestations, which are unique to a society that uses a particular language as a means of expression". He also holds that most cultural-specific words belong to their particular languages, which makes literal translation difficult unless there is cultural overlap between the source language and the target language (ibid: 94-95). Foreign cultural words are classified by him into five domains:

1. Ecology (flora, fauna, winds, plains, hills)
2. Material culture (food, clothes, houses and towns, transport)

3. Social culture (work and leisure)
4. Organizations, customs, activities, procedures, concepts (political and administrative, religious, artistic, etc.)
5. Gestures and habits

This study detected different examples of cultural word categories in '*Season of Migration to the North*'. By way of explanation, let us consider these examples which are found in this novel for each of Newmark's (1988) classifications of cultural words:

1. Ecology

Ecology refers to geographical features which include: flora, fauna, winds, weather, plains, and hills. These features, according to Newmark, are specific for their original countries and they are politically and commercially value-free (ibid: 96). Words of this type do not cause translation problem as they can render by adding a brief culture-free third term. The following example of a weather category where the translator decides to add the adjective 'bitter' to suit the geographical environment of target culture may be considered:

ST: (p. 99)

لا غرو أن مصطفى سعيد هرب إلى زمهرير الشمال.

TRL:

La ghru 'ana mustafaa saeid harab 'iilaa **zamhirir alshamal**.

TT: (p. 108)

*No wonder Mustafa Sa'eed fled to the **bitter cold** of the North.*

2. Material culture

This category includes the most widespread cultural elements in the area of translation. Under the material culture, Newmark proposes four main sub-elements: 1) food, 2) clothes, 3) houses and towns, and 4) transport. However, food terms are widely used in various settings: menus - straight, multilingual, glossed, cookbooks, food guides and tourist brochures (ibid: 97).

The coming example taken from *"Season of Migration to the North"* and translated by Denys Johnson-Davies contains food terms and social/religious buildings where the translator utilizes an equivalent translation.

ST: (p.27)

نلوذ بمقهى بجوار جامع الأزهر ، ونشرب عصير التمر هندي ، ويقرأ مستر روبنسن شعر المعري كنا حين
تكل أقدامنا من الطواف.

TRL:

Nalawdh **bimaqhaa** bijiwar **jamie al'azhar** , wanashrib easir **altamari hindiun** ,
wayaqra mastar rubinsn shaear almaeri kunaa hin takil 'aqdamina min altawaf.

TT: (p.26)

*When our feet wearied of walking about, we'd take ourselves off to a **café** close by
the **al-Azhar Mosque** where we would **drink tamarind juice** and Mr. Robinson
would recite the poetry of al-Ma'arri.*

3. Social Culture

This category concerns with *work* and *leisure* words. In this area, Newmark (1988:98) distinguishes between two types of translation problems, denotative and connotative problems. He provides some examples of which expressions have a one-to-one translation and can be transferred into other languages, i.e., cake, chocolate (ibid). Words with connotative meanings are more problematic as they are believed to be kind of cultural-specific terms like the name of some games, i.e., snooker, squash. To illustrate, let us consider the example below where the translator has easily transferred the cultural words that denote leisure activities into TT.

ST: (p. 58)

نتصيب عرقاً وتجف حلوقنا من الظمأ. ونبلغ الحد الذي نظن أن ليس بعده متقدم . ثم تغيب الشمس. ويبرد
الهواء. وتتألق ملايين النجوم في السماء. نطعم ونشرب حينئذ، ويغني مغني الركب. بعضنا يصلي جماعة
وراء الشيخ، وبعضنا يتحلق حلقات يرقصون ويغنون

TRL:

Natasabab erqaan. watajafu huluquna min alzam'a. wanablagh alhada aldhy nazun 'an lays baedah mutaqadim . thuma taghib alshamsu. wayubrid alhua'a. watata'alaq malayin alnujum fi alsama'i. nuteim wanashrib haynyidh, wayughni mughni alrikb. baeduna yusaliy jamaeatan wara' sheikh, wabaeidna yatahalaq halqat **yarqusun wayaghnun**

TT: (p. 61)

*We pour with sweat, our throats are parched with thirst, and we reach the frontier beyond which we think we cannot go. Then the sun sets, the air grows cool, and millions of stars twinkle in the sky. We eat and drink and the singer of the caravan breaks into songs. Some of us pray in group behind the Sheikh, others form ourselves into circles to **dance and sing and clap**.*

In the above example, the translator has rendered **يرقصون ويغنون** through transferring the words directly into English '**dance and sing and clap**' since there is no need for any further explanatory.

4- Organizations, Customs, Activities, Procedures and Concepts

This category is briefly stated to political and institutional terms like organizations, customs, political ideas, social, legal and religious. Newmark (1988:99) argues that these terms are usually translated literally. They are divided by him into these sub-categories: historical, international, religious and artistic terms.

By way of explanation, let us again study the previous example, but this time we will consider the word **شيخ sheikh** which has political and religious connotation in the Arab culture context.

ST: (p. 58)

نتصعب عرقاً. وتجف حلوقنا من الظمأ. ونبغ الحد الذي نظن أن ليس بعده متقدم. ثم تغيب الشمس. ويبرد الهواء. وتتألق ملايين النجوم في السماء. نطعم ونشرب حينئذ، ويغني مغني الركب. بعضنا يصلي جماعة وراء الشيخ، وبعضنا يتحلق حلقات يرقصون ويغنون

TRL:

Natasabab erqaan. watajafu huluquna min alzam'a. wanablagh alhada aldhy nazun 'an lays baedah mutaqadim . thuma taghib alshamsu. wayubrid alhua'a. Watata'alaq malayin alnujum fi alsama'i. nuteim wanashrib haynyidh, wayughni mughni alrikb. Baeduna yusalij jamaeatan wara' **sheikh** wabaeidna yatahalaq halqat yarqusun wayaghnun

TT: (p.61)

*We pour with sweat, our throats are parched with thirst, and we reach the frontier beyond which we think we cannot go. Then the sun sets, the air grows cool, and millions of stars twinkle in the sky. We eat and drink and the singer of the caravan breaks into songs. Some of us pray in group behind **the Sheikh**, others from ourselves into circles to dance and sing and clap.*

The term شيخ **sheikh** in this example refers to a title given to the Islamic scientists and scholars. The translator employs a transliteration technique although it does not convey the actual denotative meanings.

5- Gestures and Habits

Gestures and habits refer to *non-cultural language* (ibid). Newmark (1988:101) highlights the need to distinguish between the description and function of gesture and habit, especially in ambiguous cases. He gives some examples where a gesture occurs in one culture but not in the other, i.e., spit as a blessing. Consider the following example quoted from 'Season of Migration to the North'.

ST: (p. 104)

زغرد الرجال كما تزغرد النساء وانطلقت أبواق السيارات جميعاً في آن واحد.

TRL:

Zaghrīd alrijāl kama tazgharad alnisa' waintalaqat 'abwaq alsayarat jmyeaaan fi an wahid.

TT: (p. 114)

The men imitated the loud trilling cries women utter at festivities and the horns of the cars all rang out together.

This is an example of gesture and habit. It shows a gesture Arabs use to practice during the time of celebration. For more details about this gesture see the following chapter. Regarding the technique of translation, the same technique proposed by Newmark (ibid) was used by the translator, in which he provided a description of the gesture زغرد *the loud trilling cries*, and then explained the function of this gesture 'utter at festivities'.

Having outlined Newmark's cultural word categories with supported examples, in what follows, cultural-specific items are discussed.

2.2. 2. Culture-Specific Items (CSIs)

Culture-specific items (CSIs) are linguistic items that may pose problems for translation; because they are embodied in the ST and sometimes do not exist in the culture of the TL (Aixela 1996:57). CSIs are defined by Nord (1997:34) as "a cultural phenomenon that is present in culture x but not present (in the same way) in culture y". In a similar vein, Tobias (2006: 27) notes that CSIs are linguistic items that are embodied in the ST which do not exist in the culture of the TL and which may cause problems for translation due to the differences in cultural understanding. Obviously, these definitions show that many scholars agree with the fact that facing CSIs may cause different degrees of difficulty for the translator. For a fully transfer of CSIs from the ST to the TT, Larson (1984: 431) believes that the translator should be familiar with the rituals, values, beliefs and behaviours of one culture. To put this differently, the translator has to be an insider in both cultures (see insider-outsider perspective in this chapter). Therefore, a set of translation strategies are used by the translators to handle the CSIs, some of which aim to preserve the flavour of the original culture, while others try to guarantee issues such as naturalness, acceptability and readability in the target culture (cf. Newmark 1988: 81-90; Baker 1992: 72-77; Davies 2003:83-84; among others).

For Baker (1992: 21), culture specific item is a concept that is unknown in the target culture and it could be an abstract or a concrete one. It may refer to a religious belief, a social custom, or even a type of food. Such concepts are often referred to as 'culture specific'. She suggests four strategies to translate the fixed expression which contains culture-specific items (ibid: 72-77):

1. Translation by using an idiom of similar meaning and form. This involves using an idiom or fixed expression in the target language which has the same meaning and similar lexical items.
2. Translation by using an idiom of similar meaning but dissimilar form. The idiom, here, has a meaning similar to that of the source idiom or expression, but consists of different lexical items.
3. Translation by paraphrase is the third strategy of these four recommended by Baker (1992). It occurs when the expression cannot be found in the target language.
4. Translation by omission is another strategy that Baker presents. It involves omitting the idiom or the expression as it has no close match in the target language and cannot be easily paraphrased, or for stylistic reasons.

Based on the above discussions, there are persistent attempts among translation theorists to bridge the gap between cultures. These attempts appear through the strategies created by these researchers, where they consider culture as a cornerstone for their translation strategies. They all agree to make the text available for the readers, whether by domesticating or foreignizing the text.

The current study confines itself to the investigation of culture specific items in '*Season of Migration to The North*' by Tayeb Salih. In order to answer the research questions, the researcher has applied Newmark's (1988) classification of cultural words categories. However, due to the limited space of this paper, two categories out of the five are selected, which are:

- (i) Organizations, customs, activities, procedures, concepts, and
- (ii) Gestures and habits.

2. 3. An Insider-Outsider Approach

To reflect the flavour of the original work to be understood, appreciated and accepted by the target-language readers, is not an easy task. Many translation theorists, researchers and teachers have argued that translation is not an act of exchanging between two languages any more, but rather it is an act of exchanging between two cultures (cf. Bassnett 1980/1991; Lefevere 1992; Vermeer 1989/2004). Translation, for Vermeer, “is not transcoding of words or sentences from one language to another, but it is a complex action where someone provides information about a text in new functional, cultural and linguistic conditions and in a new situation” (cited in Snell-Hornby 1988/1995: 46). He has opposed the idea that translation is a matter of language, in his view, translation is mostly cross-cultural transfer. Vermeer, also, has proposed that the translator should be bicultural, if not pluricultural (ibid). Building on this, one would not hesitate to say that translation theorists, researchers and teachers have attempted to emphasize that cultural competence is as important as other competences, such as linguistic competence, textual competence, and translational competence, and so on to reflect the intended meaning in the TT. Although CSIs are originally linguistic terms, they may slow down the translation progress due to cultural differences. In this regard, Almann (2014:56), echoing Mazid’s (2007) view, holds that the translator may suffer while finalizing his draft of the TT, when trying to avoid certain taboos, reconcile cultural clashes, or even to satisfy certain cultural preferences. In a word, such cultural differences require the translator to adopt an *insider* perspective to detect the cultural implication meant by the original author on the one hand, and to reflect it in the target language.

In this concern, one can mention that the concepts “emic” or insider, as opposed to “etic” or outsider are technical terms that originally derived from the suffixes of the words “phonemic” and “phonetic”. They were first coined by the linguistic Kenneth Pike (1954). Emic approach involves investigating and explaining cultural patterns from the standpoint of one immersed within a culture (Mason, 2014: 1). In contrast, Mason holds that etic approaches involve analysing cultural phenomena from the perspective of one who does not participate in the culture being studied (ibid).

2.3.1. Studies Related to an Insider-Outsider Approach

Baker and Malmkjær (1998:64) have claimed that translator best translates into his own language of habitual use. Recently, there has been an apparent increase in the adaptation of the emic/etic approach in the Academic journal (Headland et al, 1990: np).

In her Ph.D. thesis (2004) and later in an article titled, *The Difficulty in Translating Modern Arabic Literature for the Western World: Reconsidering the Work of Translation from a Semiotic Perspective*, 2010, Al-Masri, for instance, conducted an investigation to examine the claim that a translator best translates into his/her language of habitual use. She has investigated the translation product of two types of translators translating Arabic short stories into English. The first examined type is translators of native speakers of Arabic and the other are native speakers of English. The claim was supported by the findings of Al-Masri's (2010) investigation. The English translators (the native speakers) are more authentic than their Arab counterparts (ibid).

Interestingly, in 2017, Al-Masri conducted another investigation to assess the effect of linguistic/cultural background of the translator on the product of translation. The sample participants, this time, are a group of translators who are native speakers of Arabic and known for their accuracy and naturalness in translation. The data sample is taken from Earnest Hemingway's novel 'The Sun also Rises', translated into Arabic by Badi Haqqi. The participants were divided into two groups, those translating into English, and those translating into Arabic. In this experiment, AL-Masri (2017) wanted to examine how the translation product would differ if the translator is translating inside/outside of his/her language of habitual use, and whether his/her linguist background creates any bias towards the final product or not. It is worth mentioning that the participants have spent most of their life in the Arab world, that is, they are local insiders in the target culture (Arab culture). The finding revealed that the translators started their translation process by acquiring an insider's view of the ST before reaching to their final product. To achieve this, they tried to explore and understand the world of the emics of the ST (i.e. its values, culture, features). Accordingly, this helped them using their emic knowledge to find the closest cultural equivalent which provides local flavour for the TT (ibid). Al-Masri (2017) found that her findings supported the assumption that the translator tends to translate best into language of his/her habitual use.

The importance of being an insider in both languages/cultures while translating some cultural elements was discussed in the study of Sultan (2016). In her study, Sultan adopted

insider/outsider approach to evaluate the translation of *Mohammad Khudayyir's Basrayatha*, along with its translation into English by William M. Hutchins. She also discussed the role of globalization in taking the Arab/Islamic culture to the West. In her study, Sultan (2016) tried to find out if the translator succeeded in conveying the insider/emic viewpoint to the target text readers. To achieve this aim, the researcher analysed some representative examples looking for the strategies adopted by the translator. Her result showed that linguistic competence is not enough for adequate translation. The translator needed broader background knowledge about the history, culture and religion of the target language to succeed in reflecting all these elements.

Many sociological and qualitative research studies (cf, Merton, 1972; Mercer, 2007) have also tackled the insider-outsider approach in their studies. They have engaged in an extensive debate about the pros and cons of researchers being from the communities they study (Kerstetter, 2012:99). Some researches (cf, Simmel and Wolff, 1950) valued the researcher who is not from the same community (outsider researcher) for their objectivity as he is emotionally distant from the situation. They go with the idea that he studies the community as a neutral observer. However, the opponents of this view think that an outsider researcher has to experience the culture or situation for a true understanding of the community he is about to study.

On the other hand, other studies (Dwyer and Buckle, 2009) noted that an insider researcher is uniquely positioned to understand the culture of the community he belongs to. The insider researcher can engage with the participants more easily, thus being able to gather rich data (ibid: 100). But here the issue of bias might rise, especially when the insider researcher interviews members of his/her community about sensitive topics.

For these reasons, Kerstetter (2012) has attempted to move beyond the dichotomy of being insider or outsider to find a space in between to explore how the researcher's status may affect the research outcomes. He has conducted a project involving community-based research. 18 research project participants were involved from both inside and outside Mississippi Delta. These participants aimed at evaluating the health care in that area. The research project participants were characterized based on the geographic location, life experience, socioeconomic status and demographic characteristics, and multidimensional identities. They were interviewed and asked to value their identity as insiders, outsiders or somewhere in between. Most research participants described themselves as a researcher who occupied a 'space

in between'. Several research participants believed that the researchers' status had no impact on data analysis. They believed that researcher's status (being an insider or outsider) matters less than developing a good question and note-taking (ibid: 104-1012).

2.4. Domestication and Foreignization

Domestication and foreignization are two basic translation strategies which provide both, linguistic and cultural guidance. Linguistically speaking, *domestication* is derived from the Medieval Latin verb *domesticātus* (i.e. to domesticate), meaning “to make a wild animal used to living with or working for humans” (www.dictionary.com). It also means “to take (something foreign, unfamiliar, etc.) for one's own use or purposes; adopt” (ibid). However, the term *foreignization* (from the adjective *foreign*) derives from the Middle English *forein and* derivative of Latin *forās* outside, means something that is strange and different. In translation studies, while domestication is a strategy that aims at minimizing the strangeness of the foreign text for target readers, foreignization aims at preserving some linguistic and cultural elements of the ST when translating from language *A* to language *B*.

2.4.1. The History of Domestication and Foreignization

Venuti (1995) discusses these two strategies in his book *The Translator's Invisibility: A history of Translation*. He conducts a research on translation in the Anglo-American culture. Venuti finds out that most translators favour domestication as it makes the translation reader-friendly (Venuti, 1995:6-7). According to Venuti, domesticating the original text makes the translator 'invisible' on the one hand, and implies “an ethnocentric reduction of the foreign text to target-language cultural values” (ibid: 20-24) on the other. He holds that the translators use domestication to impose the Anglo-American values on the translated texts. To avoid such cultural clashes, Venuti suggests applying foreignization as a solution for cultural problems in translation (ibid). However, it is worth mentioning here that domestication and foreignization were first introduced by the German philosopher and theologian Friedrich Schleiermacher (Schjoldager, 2008; also discussed in Munday 2001/2008; Almann 2014 amongst others). Schjoldager (2008:141), for example, states that Schleiermacher “has shaped modern translation studies” and that many modern scholars are affected by Schleiermacher's ideas in a way or another. In his famous lecture in 1813 ‘On the Different Methods of Translating’,

Schleiermacher proposes two contrasting traditional approaches, i.e. *Verfremdung* and *Entfremdung*.

To put this differently, while the former refers to the source-text oriented approach, in which the translator makes his translation “as an import from another culture, attempting to move the reader towards the author” (ibid: 141). The latter refers to the target-text oriented approach in which the translator “hides the foreign origin of the text, attempting to move the author towards the reader” (ibid: 142). However, Schleiermacher recommends text-oriented approach in literary translation. It is worth mentioning that Venuti calls Schleiermacher’s *Verfremdung* as foreignization strategy and *Entfremdung* as domestication strategy. The diagram below illustrates Schleiermacher’s notion of the two cultural translation strategies: domestication and foreignization.

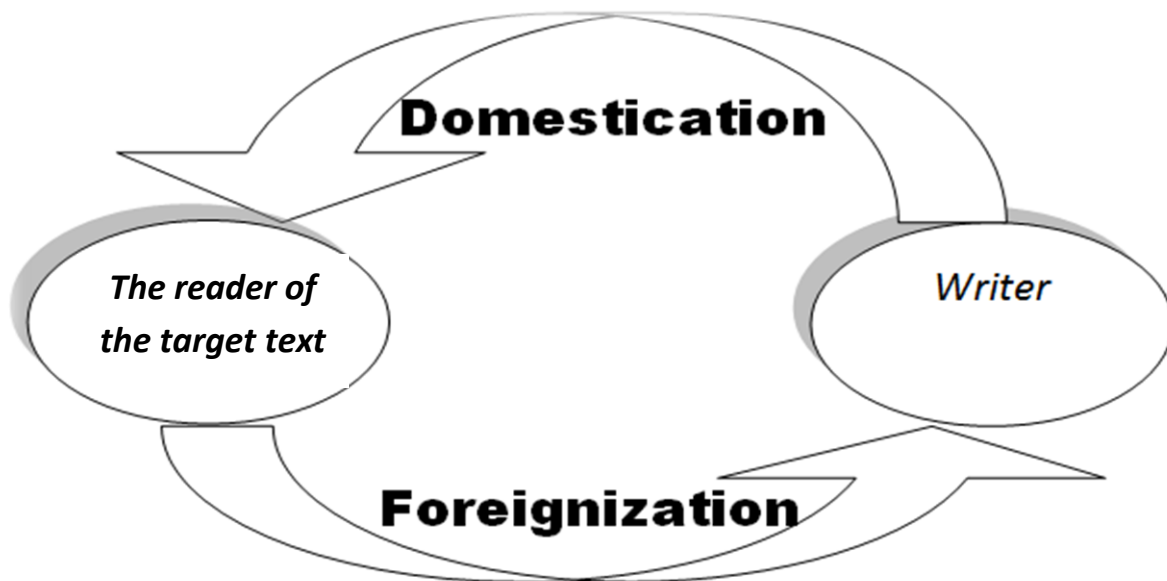


Figure 1: Schleiermacher’s Notion of Domestication and Foreignization Strategies

Lawrence Venuti casts some attention on Schleiermacher’s idea when he builds the notion of domesticating and foreignizing translation. He is of a view that domestication translation refers to translation, which is oriented to the target culture in order to make the translated text understandable by the target readers (Venuti, 1995:20-24). Domestication, for Venuti, is where all the foreign features are filtered to produce an acceptable and readable text

(ibid:1-2). In foreignization, by contrast, translator adopts a translation strategy where the target text strives to keep the exotic flavour of the source culture (Venuti, 1995:20).

Zare-Behtash and Firoozkoobi (2009:1577) argue that Venuti's strategies differ from all other strategies in a way that they take into account "the influence of cultural and ideological factors on translation, and how this translation affects the target readers and their cultures as well". Domestication and foreignization are concerned with two non-identical cultures, where the former replacing the source culture with the target culture and the latter preserving the norms, characteristics and features of the source culture (Sharifabad et al, 2013).

2.4.2. The Relationship between Domestication and Foreignization and Other Translation Strategies

Free translation and literal translation are not synonymous to domestication and foreignization; however, they may sometimes overlap (Yang, 2010:77). To put this in a simpler word, domestication and foreignization may include other strategies that aim at the faithfulness to the ST or that aim at creating a text in a new, readable style. In this concern, Idrissi (2015:14) considers domestication and foreignization as "two headings located under the umbrella of translation strategies, which involve other different translation strategies that deal with linguistic and cultural differences in translation".

In his book *A Textbook of Translation*, Newmark (1988:45) divides translation into eight methods in the process of translation, four are oriented to the SL, and the other four are oriented to the TL. The flattened V diagram below (quoted from ibid) illustrates these eight methods.



Figure 2: The flattened V diagram Newmark

By way of distinguishing between domestication and foreignization translation strategies, let us consider the following example quoted from Hassan's (2014:14) book titled *'Between English and Arabic': 'A Practical Course in Translation'*. It is interesting to note that different translation strategies have been used in translating the same ST. These translation strategies range from literal to free translation. The degree of freedom to add or delete also vary in these strategies. However, all the strategies agree to preserve almost the same denotative meaning across the source language and target language.

ST: مثل هذه الأشياء عليها إقبال كبير الآن

TRL: Mithl hadhih al'ashya' ealayha 'iiqbal kabir alan.

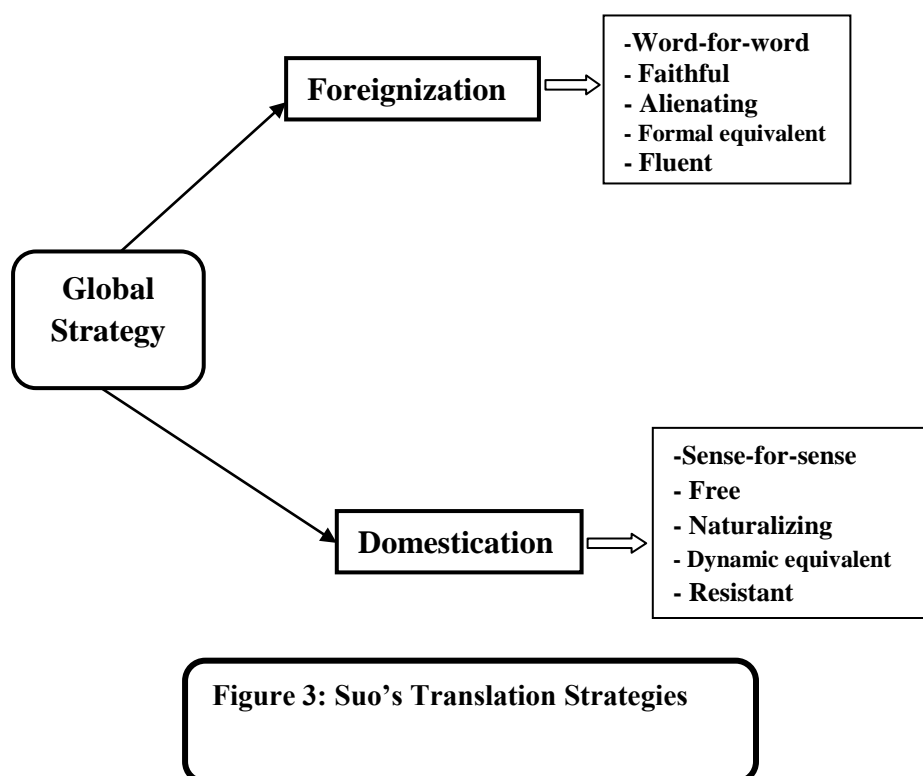
Literal (Foreignization): The likes of these things have much demand now.

Faithful (Foreignization): Things like these are in great demand now.

Idiomatic (Domestication): This type is all the rage.

Free (Domestication): This one's dead trendy.

Another diagram that summarises the relationship between domestication and foreignization, and other translation strategies, is the one suggested by the Chinese linguist, Xuxiang Suo (2015:177).



As can be seen, the conflict between the opposite strategies, that is, foreignization and domestication, goes deeper beyond the linguistic perspective to the cultural perspective. Suo builds his classification on some translation strategies which belong to other scholars (ibid). For example, Formal and dynamic equivalents proposed by Nida, and fluent and resistant translation by Venuti.

To summarize the above discussion regarding the relationship between domestication and foreignization and other translation strategies, Almanna (2014:39) holds that when the TT is domesticated it is (reader-oriented, i.e. Nida's dynamic equivalent, Catford's textual equivalent/ House's covert translation/ Newmarks's communicative translation/ Gutt's indirect translation/ Venuti's domestication). By contrast, when the TT is foreignized it is (text/author-oriented, i.e. Nida's formal equivalent/ Catford's formal correspondent/ House's overt translation/ Newmark's semantic translation/ Gutt's direct translation/ Venuti's foreignization).

2.4.3. Criticism of Venuti's Theory of Domestication and Foreignization

The debate on whether to *domesticate* or *foreignize* a text through translation attracted the attention of translation theorists for a long time. Friedrich Schleiermacher, for example, in his famous lecture in 1813 'On the Different Methods of Translating' demands that translation from different languages into German should read and sound different (Yang, 2010:78). He claims that if all translations read and sound alike, the identity of the ST would be lost. Not surprisingly, Lawrence Venuti, who bases his approach on Schleiermacher's idea, is considered to be a spokesman for those who favour foreignizing translation (Venuti, 1995). Venuti argues that the translator should highlight the foreign elements to register the linguistic and cultural norms, characteristics and features of the foreign text (ibid: 20). One can say that although both Schleiermacher and Venuti advocate foreignizing translation, they do so for different reasons. Schleiermacher advocates foreignizing method because of the intended readership and because, for him, it can benefit the target language. On the contrary, Venuti sees foreignization as a form of resistance to the violent cultural values (Schmidt, 2013: 538-548).

On the other hand, Eugene Nida, who is regarded as the representative of those who favour domestication, sees domestication as the strategy that seeks to achieve complete naturalness of the expression by means of "dynamic equivalence" and makes the translator invisible (Nida, 1964:2). He casts his attention on reader response (ibid). Nida believes that adjustment and the choice of words is necessary to the custom of different readers.

Similar to the western debate over domestication and foreignization strategies, there are debates over these two opposite strategies in China. Liu Yingkai (1987) is one of the scholars who have engaged into a hot debate over these two strategies in Chinese translation. Yingkai is considered to be one of the opponents of domestication strategy. In his paper, *Domestication: A Forked Road of Translation*, he criticizes the prevalence of domestication strategy in translation in China, arguing that this strategy could “neglect the foreign reality, remove the character of a foreign nation, assimilate it, and as a result, distort it” (ibid: 60). Yingkai provides a number of examples to prove the drawback of this strategy and to support his idea of retaining the foreign linguistic and cultural flavour.

Besides scholars who favour either strategy, many other translations theorists value both strategies as they complement each other in the translation process. Xuxiang Suo, the Chinese linguist, is one of the theorists who have been engaged in the debate on domestication and foreignization, but from different perspective. He bases his discussion on functional approach, especially the Skopos theory. He points out that the purpose of translation should be taken into consideration when selecting the translation strategy (Suo, 2015:181). In other words, if the purpose of translation is to introduce a foreign culture to the target readers, then foreignization should be applied. But if the purpose is to create a familiar and acceptable notion to the target readers, domestication can function better here. From the viewpoint of Suo, domestication and foreignization can serve different functions in the target language. He adds that the translator should not overemphasize one strategy over the other, as each of them has its role in translation (ibid: 182). He believes that using them probably is what matters more, because both strategies have their pros and cons.

Along with this idea, Schmidt (2013) is holding the same opinion of the purpose of translation. In his article '*Foreignization and domestication in the Croatian translations of Oscar Wilde's The Picture of Dorian Gray*', Schmidt (2013) believes that both strategies are equally biased depending on the purpose of translation as the case in Skopos theory.

In the light of the previous discussions, one may note that domestication and foreignization have their merits and demerits. Despite that, both strategies are valid in their own way and the translator can use them in a way that complements and supplements each other.

2.4.4. Studies Related to Domestication and Foreignization Translation Strategies.

Examples of studies that have been conducted using domestication and foreignization translation strategies in their discussions are outlined below:

Zare-Behtash and Firoozkoobi (2009) are among the researchers who have worked with domestication and foreignization strategies. Their study is entitled '*A Diachronic Study of Domestication and Foreignization Strategies of Culture-Specific Items: in English-Persian Translations of Six of Hemingway's Works*'. They planned to explore which of the dominant strategies, domestication or foreignization, was used to translate six of Hemingway's books from 1950s to the 2000s. It is worth mentioning that Hemingway's books were originally written in English and translated into Persian. Results showed that although both domestication and foreignization strategies have been used over the last six decades, domestication has been the most pervasive cultural translation strategy from the 1950s up to the 2000s.

'*Cases of domestication and foreignization in the translation of Indonesian poetry into English: A preliminary inquiry*' by Machali (2012) is one of the studies that has discussed the model of domestication and foreignization. In his research, Machali aimed to examine how cultural translation is interrelated with the notions of domestication and foreignization, and the power of the translator and publisher. Indonesian poems that have been translated into English were his targeted data. Machali used the comparative corpora method in order to make a contrast between the source and the target text. His investigation revealed that when the translator has the power, or is a member of the publication team, the translation comes smooth and readable especially when he chooses to domesticate the meaning. On the other hand, the translator might resort to using the foreignization strategy when the publishers interfere in the process of translation.

Shahabi and Shams Abad (2016) have also applied domestication and foreignization in analyzing the novel of '*The Old Man and the Sea*' and its two Persian translations. Their study is entitled '*A Study of Domestication and Foreignization of Culture-Specific Items in Two Persian Translations of the Old Man and the Sea*'. They have narrowed their investigation to certain techniques (preservation, addition, omission, globalization, localization, transformation, and creation). Their findings revealed that preservation is the most frequently used strategy. This leads to the conclusion that foreignization strategy surpasses domestication strategy in both Persian translations.

Baawaidhan (2016) conducted a study to identify the strategies used by the translator in translating Arabic dialect expressions into English. Ninety one [91] of culture-specific elements from twenty five episodes of Watson's translated work, '*Social Issues in Popular Yemeni Culture*', of the radio series "*Musid wa Musida*" were selected as data sample. These elements were categorized into four corpora, title of the episode, religious expressions, cultural expressions, and popular proverbs. Eventually, the researcher analysed them adopting Venuti's model of translation strategies of domestication and foreignization to find the most frequent translation strategy used. Both quantitative and qualitative methods were adopted in this study. The study revealed that foreignization strategy was used more frequently in translating Arabic dialectical expressions in Watson's translation.

To sum up, it is clear that all the former studies have adopted Venuti's model of domestication and foreignization in their investigations. Additionally, they all have dealt with culture-specific items in their discussions. We found that while most of them have widened their discussion by mentioning more than one taxonomy of cultural word categories, others have not mentioned any. Interestingly, this current study has also employed Venuti's model (1995) and it looks at culture specific items, however, it differs from other studies in that it narrows its discussion into Newmark taxonomy (1988) in categorizing cultural words. By doing so, it serves the limitation of this study and attempts to provide a rich discussion about Newmark's taxonomy.

Chapter three : Research Methodology

3.1. Introduction

This chapter is concerned with the research methodology followed in this study. More specifically, it casts light on the research method, data collection, criteria for selecting the data sample, and procedure of collecting data. Taking into account that the terms ‘methodology’ and ‘method’ are not interchangeable, Saldanha and O’Brien (2013:13) distinguish between the two concepts: “[a] methodology is a general approach to studying a phenomenon whereas a method is a specific research technique”. To put it differently, while the former refers to the systematic analysis of the methods applied to find out knowledge, the latter refers to the tools, techniques and data analysis, i.e. a qualitative method and quantitative method or even the combination of both are example of methods.

3.2. Method

For the sake of powerful findings and solid results, a qualitative method has been adopted in the current study. A qualitative method depends on a subjective interpretation of people’s perspectives and motivations. Typically, it does not seek to count things; rather it focuses on words and their meanings. A qualitative method often analyses a small sample size, as it does not seek to generalize its findings. In this context, Williams and Chesterman (2002: 64) hold that qualitative research "can lead to conclusions about what is possible, what can happen, or what can happen at least sometimes; it does not allow conclusions about what is probable, general or universal".

The qualitative approach adopted in the current study allows the researcher first to list the data in a table to identify the type of culture-specific items according to the two categories proposed by Newmark (1988:95), namely

1. Organizations, customs, activities, procedures and concepts.
2. Gestures and habits.

A qualitative approach is also used here to group the selected data into domesticating or foreignizing strategies according to Venuti's Model of Domestication and Foreignization. Thus it allows the researcher to look for patterns, making interpretations about why the translator has

opted for a certain strategy and excluded others. The researcher is of a view that this approach is the most appropriate one to answer the following research questions:

1. What are the types of culture-specific items that are located in '*Season of Migration to the North*'?
2. To what extent has the translator domesticated and foreignized culture-specific items while translating Salih's novel '*Season of Migration to the North*' from Arabic into English?
3. Which local strategies (e.g. literal translation, borrowing, equivalent translation ...) have been applied more in the target text? Why?

As can be seen, these questions are a combination of descriptive research questions (as in questions one, two and the first part of question three) and an explanatory research question (as in the second part of question three). Matthews and Ross (cited in Saldanha and O'Brien, 2013:17) explain that the research questions might be descriptive when trying to describe phenomenon, i.e. what a procedure or local strategy does the translator employ? They can be also explorative research questions when looking for evidence for using a certain strategy. An explanatory question is another type, which revolves on 'why' a certain thing happened, i.e. why does the translator adopt such a procedure or local strategy? It is worth mentioning that there is another type of research question which is evaluative. As the name suggests, it seeks to figure out what is the impact of such a strategy on the translation product? (ibid)

3.3. Data Collection

Data can be collected either at a macro or micro level. Macro-level data are gathered from wider sources such as social entities, organizations, or even countries, i.e. the language and translation of the laws of a specific country. By contrast, micro-level data are collected at a word or text level, and normally focus on individual translation strategies (Saldanha and O'Brien, 2013:23).

In this study, textual and cultural levels are given adequate consideration. To clarify, as it deals with the analysis of the translation of a written text, the investigation targets the textual level of the novel "*Season of Migration to the North*". Further, it is a cultural study as it focuses on the cultural elements in the novel based on the categories provided by Newmark (1988:95): ecology, material culture, social culture, organizations, customs, activities, procedures, concepts, gestures and habits. To achieve this aim, a qualitative approach has been

applied in collecting cultural specifics based on the two categories proposed by Newmark (1988:95), namely:

1. Organizations, customs, activities, procedures and concepts.
2. Gestures and habits.

3.4. Criteria for Selecting the Data Sample

The novel *موسم الهجرة إلى الشمال* by Salih, translated into English by Denys Johnson-Davies as *'Season of Migration to the North'* was intentionally chosen for this study because it is considered as one of the first hundred masterpieces in the world, and the best Arabic novel in the twentieth century (Idriss, 2012:117). Additionally, Tayeb Salih, the author of the novel, is one of the best novelists of his era (ibid). Another key point behind the selection of this novel is that the story contains a great number of CSIs which can fulfil the requirements of this study and provide valuable sources of the data. Because of various constraints such as the time available and extensive analysis, the first nine (9) episodes out of ten were intentionally selected. Further, the researcher focuses merely on these (9) episodes because they are full of the two categories selected in the current study out of the categories proposed by Newmark (1988; see the previous discussion about these two categories). Due to space limitations, a sample of 27 representative examples were chosen to identify which strategies were used in translating the CSIs in *'Season of Migration to the North'*.

3.5. Procedure

Any piece of research needs a theoretical framework (whether it is mentioned explicitly or implicitly), within which the study is conducted. William and Chesterman (2002:48-57) distinguish three types of research models: comparative, process, and causal. Comparative model is concerned with the relation between the ST and the TT. It is considered to be a product-oriented model, centred on some kinds of equivalents (ibid). The second type is a process model, which represents the process of translation (i.e. transferring from the ST into the TT). It helps in understanding the factors that motivate or even influence the translator's decision to adapt or exclude certain local strategies. Causal model, the third type, shows the causes that might influence the translator him/herself, which result in his translation product, i.e. translator's brief, payment and ideology (ibid). With this in mind, the current study is a combination of both comparative and causal. It is comparative as it merely compares the

original text with its translated text to analyse the differences between them in terms of handling the CSIs. By contrast, it is causal as it tries to know why the translator has opted for certain local strategy.

In the process of analysing the examples selected in this study, five phases were followed. They are

1. Reading the ST, i.e. موسم الهجرة إلى الشمال to identify the CSIs.
2. Reading the English version, i.e. the translated text translated by Denys Johnson-Davies to identify how the CSIs were translated.
3. Narrowing down and classifying the CSIs identified in the first two phases according to Newmark's (1988) classification where they are classified into:
 - a. Organizations, customs, activities, procedures and concepts.
 - b. Gestures and habits.
4. Tabulating the categories of the CSIs in the ST with their equivalents in the TT.
5. Analysing the CSIs used in the ST, and comparing them with their equivalents employed in the TT, to identify the main strategies used for translating the CSIs, using Venuti's Model of domestication and foreignization.

The table below shows the selected examples of the CSIs that are found in موسم الهجرة إلى الشمال along with their English translation *Season of Migration to the North*. The table also shows the category of each item and the strategy adopted.

Table (1)

Category	Example of CSIs		Local strategy adapted	Strategy	
	ST	TT		Domestication	Foreignization
Social term	ضحك وقال لي : ((هل أنستك إقامتك الطويلة في إنجلترا العربي ، أم تحسب أننا خواجات ؟)) p. 17	He laughed and said, "Has your long stay in England made you forget Arabic or do you reckon we have become anglicised?" p. 15	Transposition	1	
Political & governmental term	وعلمت منه أن عدداً من رؤسائي في وزارة المعارف كانوا معاصريه في المدرسة ، وبعضهم كان يزامله في نفس الفصل . ومضى الرجل يذكر أن فلاناً في وزارة الزراعة كان زميله p. 48	I learnt from him that a number of my chiefs at the Ministry of Education were contemporaries of his at school, some having been in the same form with him. The man mentioned that so-and-so at the Ministry of agriculture was a schoolmate of his. p. 50	Adaptation & Literal translation	1	1
Political governmental term	وكان بين الحاضرين رجل إنكليزي يعمل في وزارة المالية . p. 51	And among those present was an Englishman who worked in the Ministry of Finance . p. 55	Literal translation		1

Category	Example of CSIs		Local strategy adapted	Strategy	
	ST	TT		Domestication	Foreignization
Political & governmental term	إنه من أخلص أعوانهم . وقد استخدمته وزارة الخارجية البريطانية في سفرات مربية في الشرق الأوسط . وكان من سكرتيري المؤتمر الذي انعقد في لندن سنة 1936 . p. 52	He was one of their most faithful supporters. The Foreign Office employed him on dubious missions to the Middle East and he was one of the secretaries of the conference held in London in 1936. p. 56	Adaptation Omission	2	
Governmental term	وكان المأمور المتقاعد يغط في نوم مريح ، حين مر القطار على خزان سنا p. 51	The retired Mamur was snoring a way fast asleep when the train passed by the Sennar Dam. p. 54	Borrowing		1
Religious term	بعضنا يصلي جماعة وراء الشيخ ، وبعضنا يتحلق حلقات يرقصون ويغنون P. 58	Some of us pray in group behind the Sheikh , others from ourselves into circles to dance and sing and clap. P. 61	Borrowing		1

Category	Example of CSIs		Local strategy adapted	Strategy	
	ST	TT		Domestication	Foreignization
Social term	حتى أسمع صوت عمي عبدالكريم يقول : ((علي الطلاق هذه أجمل حمارة في البلد كلها . هذه جواد وليست حمارة p. 59	Till I heard the voice of my uncle Abdul Karim says "I swear I'll divorce if she isn't the most beautiful donkey in the whole place. She is more a thoroughbred mare than a donkey p. 63	Addition & Literal translation	1	1
Social term	فقال بكري : ((ود البشير الكحيان التعبان ؟ كانت العنز تأكل عشاءه)) p. 70	'wad Basheer the dozy dope ' said Bakri " He was so slow a goat could make off with his supper" .p. 75	Functional Equivalent	1	
Social term	وسارت راية الموت أمام الشيخ اعلانا p. 130	And death's banner calls alike to grey-beard and... p. 145	Functional equivalent	1	
Social term	وقام جدي من على فروة الصلاة وجلس على سريره ذي الأرجل القصيرة ، ونظرت إليهم ، ثلاثة شيوخ وامرأة شيخة P. 77	My grandfather got up from his prayer rug and seated himself on the couch with short legs. I looked at them: three old men and old woman P. 85	Literal translation		1

Category	Example of CSIs		Local strategy adapted	Strategy	
	ST	TT		Domestication	Foreignization
Custom	وتتطلق صفارة مبجوحة ، سيسمعها أهلى ولا شك في دورهم وهم يشربون قهوة الضحى p. 58	A raucous whistle blares out, Which will no doubt be heard by my people as they sit drinking their midday coffee , at home. p. 62	Functional equivalent	1	
Gesture	زغرد الرجال كما ترغرد النساء وانطلقت أبواق السيارات جميعاً في آن واحد p. 104	The men imitated the loud trilling cries women utter at festivities and the horns of the cars all rang out together. P. 114	Addition Paraphrase	1	1
Social term	علي اليمين لو كنت محلك كنت عملت عمائل ... بنات الريفوقال بكري : "الغزال قالت بلدي شام " p. 76	I swear to you if I'd been in your place, I'd have done all sorts of things. the Egyptian girls.... "The gazelle said: "to me my desert country is as beautiful as Syria" Bakry quoted the proverb. p. 83	Combination of procedures (paraphrase, literal translation, and particularization (twice)	2	2

Category	Example of CSIs		Local strategy adapted	Strategy	
	ST	TT		Domestication	Foreignization
Religious Custom	احتفلنا بختان الولدين وعدت للخرطوم p. 97	After we had had the circumcision celebration for the two boys I return to Khartoum. p. 105	Literal translation		1
Religious term & Social term	وضحكت مرة أخرى ضحكة مخمورة وقلت له : ((هل تريد أن تعرف حقيقة مصطفى سعيد ؟)) فقال محجوب : ((أنت لست سكران بل مجنوناً أيضاً مصطفى سعيد هو في الحقيقة نبي الله الخضر . يظهر فجأة ويغيب فجأة . والكنوز التي في هذه الغرفة هي كنوز الملك سليمان حملها الجان إلى هنا . p. 99	“Do you want to know the truth about Mustafa Sa’eed? I said to him with another drunken laugh. “You are not only drunk but mad”, said Mahjoub. “Mustafa Sa’eed is in fact the prophet El-Kidr , suddenly making his appearance and as suddenly vanishing. The treasures that lie in this room are like those of King Solomon , brought here by genies , p. 107	Combination of procedures (literal translation & Omission)	1	1

Category	Example of CSIs		Local strategy adapted	Strategy	
	ST	TT		Domestication	Foreignization
Social/cultural term	وأنت عندك مفتاح الكنز. "افتح يا سمسم ودعنا نفرق الذهب والجواهر على الناس" p. 99	And you have the key to that treasure. Open Sesame , and let's distribute the gold and jewels to the people". p. 107	Literal translation		1
Custom	شفق المغيب ليس دمًا ولكنه حناء في قدم المرأة p. 103	The glow of sundown is not blood but henna on woman's foot. p. 112	Borrowing		1
Religious reference	يقول كيف تكون في بيته امرأة تزوجها بسنة الله ورسوله ولا يكون بينهما ما يكون بين الزوج وزوجته p. 112	Saying how could there be in his house a woman he had married according to the laws of God and his prophet and how could there not be between them the normal relationship of a man and his wife. p. 122	Paraphrase		1
Gesture	وفتحت أذني مرة وهي تصرخ وتولول . اللهم يا رب أغفر لي p. 114	I gave ear for a time as she screamed and wailed . May God forgive me. p. 125	Literal translation		1
Total			27	12	15

Chapter four : Data Analysis and Discussion

4.1. Introduction

In the previous chapter, the researcher examined the CSIs in the English translation of '*Season of Migration to the North*' to determine whether the CSIs have been domesticated or foreignized by the translator. Having categorized the CSIs according to Newmark's taxonomy in the previous chapter, and narrowing the topic to only the categories of organizations, customs, activities, procedures, concepts and gestures, the researcher compared these CSIs belonging to these categories with their equivalents in the target text to determine which local strategies were employed by the translator most often.

In this chapter, an attempt is made to discuss the CSIs found in the novel to identify the main local strategies employed by the translator, thereby answering the third research question in this study, i.e. which local strategies have been applied more in the target text? Why?

4.2. Discussion

This section may shed light on the translator's tendency to either domesticate or foreignize the text of '*Season of Migration to the North*'. It is important to keep in mind that the novel was published in 1969, which may affect the translator's choices of strategies. The examples are divided into different groups relating to the cultural words categories. In the discussion of these examples, the quoted source text (ST) in which the CSIs are highlighted in bold is presented first. For the purpose of analysis, the researcher also provides the transliteration (TRL) for the same ST using the Google transliteration system. This is followed by its target text (TT). Then, the researcher comments on the strategies adopted by the translator in rendering these CSIs from Arabic into English. While analysing these CSIs and how they are translated into English, a reference is made to domesticating and foreignizing strategies proposed by Venuti (1995) and discussed in chapter two of this thesis.

4.3. Organizations, customs, activities, procedures and concepts

4.3.1 Political and administrative

CSI 1: مأمور

ST: (p. 51)

وكان المأمور المتقاعد يغط في نوم مريح ، حين مر القطار على خزان سنار ، الخزان الذي بناه الإنكليز

TRL:

Wkan **almamwr almtqa'ed** yght fy nwm mryh , hyn mr alqtar 'ela khzan
snar, alkhzan aldy bnah alenklyz 'eam 1926

TT: (p. 54)

*The retired Mamur was snoring a way fast asleep when the train passed by the
Sennar Dam, which the English had built in 1926.*

Comment

The lexical item مأمور, according to *Almanny Dictionary*, refers to a governmental title which means an officer or more accurately administrative officer. The word مأمور has been used seven times in *Season of Migration to the North*, where all of them have received the same treatment. In other words, the translator has decided to opt for borrowing a local strategy to render this word. Although the translator could use a functional translation, such as 'an officer', he has chosen to borrow the word and put the text within the source cultural context through the register of the ST vocabulary. In this regard, Newmark (1988:83) holds to neutralise the culture-specific term, a functional equivalent can be opted for by the translator.

As it is mentioned earlier, this is an example of translation by borrowing, and for many scholars (see, for example, Vinay and Darbelnet 1958/1995), borrowing is a translation procedure that involves transferring the same lexical items or expressions used in the ST into the TT (Almanna, 2014: 76). Similarly, borrowing is defined by Molina and Albir (2002:520) as a technique used in translation where a word is directly taken from the source language. They have proposed two types of borrowing, *pure borrowing* (i.e. it is borrowing with no change), and *naturalized borrowing* (i.e. it is borrowing that can be changed to fit the TL's spelling rules).

It is worth noting here that borrowing the original term in the above example without providing the reader with any explanation or footnote has made the text inaccessible. Accessibility, as opposed to inaccessibility, is one of the four scales of level that measure the relationship between

the writer and his readers, which are introduced by Bell (1991: 186–188).). They refer “to the amount of information that is assumingly shared by the writer and the intended reader”.

Had the translator taken into account the target-language readers' expectations, he could have produced a translation, such as:

The retired officer was snoring a way fast asleep when the train passed by the Sennar Dam, which the English had built in 1926,....

CSI 2: وزارة

ST: (p. 48)

وعلمت منه أن عدداً من رؤسائي في وزارة المعارف كانوا معاصريه في المدرسة ، وبعضهم كان يزامله في نفس الفصل . ومضى الرجل يذكر أن فلاناً في وزارة الزراعة كان زميله

TRL:

W'elmt mnh an 'eddaan mn r'esa'ey fy **wzarh alm'earf** kanwa m'easryh fy almdrsh , wb'edhm kan yzamlh fy nfs alflsl. Wmda alrjl ydkr an flanaan fy **wzarh alzra'eh** kan zmylh

TT: (p. 50)

*I learnt from him that a number of my chiefs that the **Ministry of Education** were contemporaries of his at school, some having been in the same form with him. The man mentioned that so-and-so at the **Ministry of Agricultural** was a schoolmate of his,*

ST: (p. 51)

وكان بين الحاضرين رجل إنكليزي يعمل في وزارة المالية. وصل بنا الحديث إلى موضوع الزواج المختلط. وتحول الحديث من نقاش عمومي إلى كلام عن حالات محددة

TRL:

Wakan bayn alhadirin rajul 'iinkliziin yaemal fi **wizarat almalia**. wasal bina alhadith 'iilaa mawdue alzawaj almukhtalt. Watuhawil alhadith min niqash

eumumiin 'ilaa kalam ean halat muhadada.

TT: (p. 55)

*And among those present was an Englishman who worked in the **Ministry of Finance**. We got on to the subject of mixed marriages and the conversation changed from being general to discussing particular instances.*

ST: (p. 52)

إنه من أخلص أعوانهم . وقد استخدمته **وزارة الخارجية البريطانية** في سفارات مربية في الشرق الأوسط وكان من سكرتيري المؤتمر الذي انعقد في لندن سنة 1936 .

TRL:

'Tinah min 'akhlas 'aewanahim . waqad aistakhdamath **wizarat alkharijiat albritaniat** fi sifarat muribat fi alshrq al'awsat wakan min sikritirii almutamar aldhy aineaqad fi landan sanat 1936 .

TT: (p. 56)

*He was one of their most faithful supporters. The **Foreign Office** employed him on dubious missions to the Middle East and he was one of the secretaries of the conference held in London in the English in 1936.*

ST: (p. 129)

وبعد المحاضرة التقوا حولي. موظفون عملوا في الشرق، ونساء طاعنات في السن مات أزواجهن في مصر والعراق والسودان، ورجال حاربوا مع كتشنر واللنبي، ومستشرقون، وموظفون في **وزارة المستعمرات**، وموظفون في قسم الشرق الأوسط في **وزارة الخارجية**.

TRL:

Wabaed almuhadarat altafuu hiwlay. muazafun eamiluu fi alshuriq, wanisa' taeanat fi alsin maat 'azwajahuna fi misr waleiraq walsuwdani, warijal haribuu mae katushnr wallanabii, wamustashraquna, wamuzifun **fi wizarat almustaemarati**, wamuzifun fi qism alshrq al'awsat fi **wizarat alkharijati**

TT: (P. 143)

*After the lecture they all crowded around me: retired civil servants who had worked in the East, old women whose husbands had died in Egypt, Iraq and the Sudan, men Who had fought with kitchener and Allenby, orientalist, and officials in the **Colonial Office** and the Middle East section of the **Foreign Office**.*

Comment

The word وزارة '*ministry*' has been found in seven different situations in the original text. As can be observed from the above examples, two local strategies have been resorted to by the translator to treat this technical term: literal translation when he has translated the word وزارة as '*ministry*' and adaptation when he has opted for '*an office*' as an equivalent to the word وزارة. Because both cultures share some similar political systems, وزارة التعليم, وزارة الزراعة and وزارة المالية have been literally translated into their equivalent terms '*Ministry of Education*', '*Ministry of Agricultural*', and '*Ministry of Finance*' respectively. It is worth mentioning that what is called a literal translation is labelled by Nida (1964:159) as a *formal equivalent* (i.e. shifting the focus of attention towards the message itself, in both form and content).

However, when the translator has come across certain political organizations that are used in the SL culture and the TL culture with different titles, he has resorted to adaptation, as in وزارة الخارجية البريطانية '*Foreign Office*' and وزارة المستعمرات '*Colonial Office*'. In these cases, the translator has domesticated the governmental terms found in the original text by replacing them with their equivalents used in the target language. To put this differently, the translator has substituted the original terms with the terms recognized in the TL culture to fit the context in a way it sounds natural for the TT readers.

One more thing to add is the omission of the adjective البريطانية '*British*' when the translator has translated وزارة الخارجية البريطانية as '*Foreign Office*'. The reason behind this omission could be that the translator has thought that the omission will not affect the overall meaning since he has been fully aware of the background knowledge of his target readers. It can be concluded here that Johnson-Davies, the translator, has succeeded in being an insider in both

languages/cultures. On one hand, he has managed to be an insider in the SL when he has been fully aware that the author adds the adjective البريطانية 'British' to make it explicit for his readers which foreign Ministry is addressing. On the other hand, the translator has managed to be an insider in TL when he has decided to omit this adjective as it will not add any extra information for his readers.

In the same vein, the Arabic term المعارف the plural of معرفة, which literally means 'the knowledge', has received the same treatment. To put it differently, the translator has substituted the word المعارف with the word 'education' which means تعليم. This is an example of domestication.

Two strategies were applied here. Literal translation is used for the term 'Ministry' and adaptation technique for the term المعارف 'education'. In this regard, Vinay and Darbelnet (1995: 91) define adaptation as a kind of equivalence where there is no similar situation in TL culture. Vinay and Darbelnet suggest that the translator needs to create a new situation that it can be similar to the SL culture.

To conclude, we find that different procedures have been applied in the above examples. Adaptation technique, for instance, has been applied as in the example of 'Foreign Office' and in the example of المعارف 'education'. Additionally, literal translation is applied as in 'Ministry of Agricultural' and omission as in the adjective البريطانية 'British'.

4.3.2. Religious

CSI 1: سنة الله ورسوله

ST: (p. 112)

بعد الزواج قلت لود الرئيس يأخذها بالسياسة . أقامت عنده أسبوعين لا تكلمه ولا يكلمها . كانت ... كان في حالة لا توصف . كالمجنون . اشتكى لطوب الأرض . يقول كيف تكون في بيته امرأة تزوجها بسنة الله ورسوله ولا يكون بينهما ما يكون بين الزوج وزوجته

TRL:

Baed alzawaj قلت لود الرئيس يأخذها بالسياسة . 'aqamat indah
'usbueayn la tukalimuh wala yukalimuha . kanat ... kan fi halat la tusaf .
kalmajnun . ashtakaa litub al'ardi. yaqul kayf takun fi baytih aimra'atan
tuzawijuha bisanat allah warasulah wala yakun baynahuma ma yakun

TT: (p.122)

*After the marriage I told Wad Rayyes to go about things with tact. For weeks they reminded together without exchanging a word. She was- he was in an indescribable state, like a madman. He complained to all and sundry, saying how could there be in his house a woman **he had married according to the laws of God and his prophet** and how could there not be between them the normal relationship of a man and his wife.*

Comment

The expression سنة الله ورسوله has a religious reference, which means Islamic law is derived from the Quran and the Hadith. Hadith refers to a collection which contains sayings of Prophet Muhammad with accounts of his daily practices. The finite clause تزوجها بسنة الله ورسوله 'had married according to the laws of God and his prophet', is used to describe a legal marriage in the Muslim culture. Finding the right lexical and cultural items for this finite clause might be the main problem since it has a cultural and religious reference in the SL culture. Having identified the cultural gap, the translator has therefore opted for paraphrasing it to fill such a cultural gap in TL. As can be noticed, the translator has resorted to a translation by paraphrase, which can be associated with foreignization in this example. In this regard, Newmark (1988:90) holds that *Paraphrase* occurs when the meaning of the culture-bound term is explained in more details than in its descriptive equivalent.

In the light of the previous discussion, the translator has managed to be an insider in the SL, but failed to do so in the TL. In other words, while he has understood its meaning in the SL (i.e. being an insider), he has failed to encode it in an acceptable way in the TL (i.e. being an outsider). Although the translator could 'relate' the finite clause to the target readers' own world experience, he has chosen to paraphrase the clause. Had he paid extra attention to the cultural and religious meaning associated with this finite clause, he could have produced a translation of the following kind: 'he had married her'.

CSI 2: Proper nouns سليمان and الخضر

ST: (p. 99)

وضحكت مرة أخرى ضحكة مخمورة وقلت له: ((هل تريد أن تعرف حقيقة مصطفى سعيد؟)) فقال محجوب: ((أنت لست سكران بل مجنوناً أيضاً مصطفى سعيد هو في الحقيقة نبي الله الخضر. يظهر فجأة ويغيب فجأة. والكنوز التي في هذه الغرفة هي كنوز الملك سليمان حملها الجان إلى هنا. وأنت عندك مفتاح الكنز. "افتح يا سمسم ودعنا نفرق الذهب والجواهر على الناس"

TRL:

Wadahakat maratan 'ukhraa dahkatan makhmuratan waqult lh: ((hil turid 'an tuearif hqyqtan mustafaa seyd?)) faqal mhjwb: ((ant last sukran bal mjinwnaan aydaan mustafaa saeid hu fi alhaqiqat nabii allah alkhadr. yuzhir faj'atan wayaghib faj'a. walkunuz alty fi hadhih alghurfat hi kunuz almalik sulayman hamalaha aljan 'iilaa huna. wa'ant eindak miftah alkunz. "aftah ya samsam wadaena nufariq aldhahab waljawahir ealaaalnaas"

TT: (p.107)

"Do you want to know the truth about Mustafa Sa'eed? I said to him with another drunken laugh. "You are not only drunk but mad", said Mahjoub.

"Mustafa Sa'eed is in fact the prophet El-Kidr, suddenly making his appearance and as suddenly vanishing. The treasures that lie in this room are like those of King Solomon, brought here by genies, and you have the key to that treasure. Open Sesame, and let's distribute the gold and jewels to the people".

Comment

This hot conversation between the narrator and his friend Mahjoub was about the person Mustafa Sa'eed, who is the main character of the story. Here, Mahjoub compares Sa'eed to the Prophet El-Kidr with his knowledge and power. Mahjoub sees Mustafa Sa'eed as an elevated and a very respectable figure with lots of treasures. Both strategies (domestication and foreignization) have been applied in this example. Although the dominant procedure is literal

translation, we can notice translation by omission and translation by formal equivalent. To start with, the word 'God' exists in some other languages, but with different lexical term. As for the Arabic language, الله 'Allah', means 'God' which is specific to the Islamic culture. In this passage, the lexical item الله 'Allah' in النبي الله is left out when it has been translated into 'the prophet'. It might be that the translator has thought that translating it into 'the prophet of the God' will sound strange in the TL culture.

The translator has also managed to preserve the cultural/Islamic proper name سليمان by constructing the same sense to the target reader when he has translated it literally into the formal equivalent English 'Solomon'. The reason behind this translation is that the proper names of prophets have already been recognized as equivalents in both languages: Arabic and English.

In a word, the translator has been more consistent with the TL culture due to the use of domestication strategies, particularly omission as in النبي الله. By contrast, he has foreignized the cultural/Islamic element when he has used an equivalent proper name in the TL, which resembles the same name in the SL exactly as in سليمان.

CSI 3: شيخ as a religious term

ST: (p. 58)

نتصيب عرقاً . وتجف حلوقنا من الظما . ونبلغ الحد الذي نظن أن ليس بعده متقدم . ثم تغيب الشمس . ويبرد الهواء . وتتألق ملايين النجوم في السماء . نطعم ونشرب حينئذ ، ويغني مغني الركب . بعضنا يصلي جماعة وراء الشيخ ، وبعضنا يتحلق حلقات يرقصون ويغنون

TRL:

Natasabab erqaan . watajafu huluqana min alzama . wanablagh alhadu aldhy nazun 'an lays baedah mutaqadim . thuma taghib alshams . Wayubrud alhawa' . watata'alaq malayin alnujum fi alsama' . nuteim wanashrab hinayidh , wayughni maghni alrukab . Baeduna yusaliy jamaeatan wara' *asheikh* , wabaedana yatahalaq halqat yarusun wayaghnun

TT: (p.61)

We pour with sweat, our throats are parched with thirst, and we reach the frontier beyond which we think we cannot go. Then the sun sets, the air grows cool, and millions of stars twinkle in the sky. We eat and drink and

*the singer of the caravan breaks into songs. Some of us pray in group behind **the Sheikh**, others from ourselves into circles to dance and sing and clap.*

Comment

The lexical term شيخ *'the sheikh'* is employed by the author nine times in the original text with different meanings. According to *Almaany Dictionary*, the word شيخ *'Sheikh'* or شِيخة *'Sheikha'* (the female of شيخ) is an honourable title in the Arabic language and culture. It is usually used to designate the tribal leader who has inherited the position from his royal family, especially in the Arabian Peninsula. Sometimes, it is utilized as a kind of respect to show the prestigious status and nobility. The word is also connected with age and aging referring to an old man or woman (for more details, see social examples in this chapter). Due to the religious impact on the Arab culture, the word شيخ *'Sheikh'* has gained a religious connotation. It is used to designate the Islamic scientists and scholars (ibid). Interestingly, this word can be also used as a proper name of a place, i.e. a name of a village.

In the above example, the word شيخ *'Sheikh'* has a religious connotation which refers in this context to إمام *'Imam'* (a leader of prayers in a mosque). The translator has decided to borrow the word by using a transliteration technique. However, borrowing the same word *'Sheikh'* from the source language results in neglecting the other connotative meanings of this word. By doing this, he has put an extra effort on the readers to figure out which connotative meaning works in this context. It is important for the translator to give full consideration to the amount of knowledge that the target readers have about the Arabic culture, especially at the time of publishing the story (i.e. 1969). At that time, as we suspect, the West lacked sufficient knowledge about the Arabs and their culture. Therefore, a footnote, an explanation or a parenthetical definition will be a good technique to be followed here.

With this in mind, one can conclude that the translator has failed in being an insider in both languages/cultures. To put this differently, he has failed to use his own knowledge to identify the exact meaning of the lexical term شيخ in the SL, and also failed to be an insider in the TL culture to opt for the appropriate meaning. Had the translator paid extra attention to these cultural issues, he could have come up with a translation like this:

*Some of us pray in group behind **the Sheikh (the man who leads the prayers in mosque)**, others from ourselves into circles to dance and sing and clap.*

The above example shows that the word شيخ 'Sheikh' has been foreignized through translation. Building on this and some other examples, we can conclude in this stage of the research that borrowing, as a local strategy, is resorted to when there is no comparable concept or accessible notion in the TL, as in the case of some religious terms. In other words, the translator has decided to bring the reader to the writer. In this regard, Schleikhermacher suggests two methods of translation: it is either to leave the readers in peace, as much as possible, and move the author towards them; or to leave the author in peace, as much as possible, and move the readers towards him (cited in Venuti, 1995:101; Almann 2014: 38; Lefevere, 1977:74).

4.3.3. Social Concepts

CSI 1: شيخ as a social concept

ST: (p. 71)

وتبادل ود الرئيس وجدي نظرات لم أفهمها إلا فيما بعد ، وقال : ((الوجه وجه شيخ والقلب قلب شاب . هل تعرفين أرملة أو ثيباً تصلح لي ؟)) . وقال بكري : ((النصيحة لله يا ود الرئيس . أنت لم تعد رجل زواج . إنك الآن شيخ في السبعين وأحفادك صار لهم أولاد . ألا تستحي ، لك كل سنة عرس ؟ .

TRL:

Watabadal wada alriys wajdi nazarat lm 'afhamha 'iilaa fima baed , waqal : ((alwajh wajah shaykh walqalb qalb shabun . hal taerifin 'armalatan 'aw thybaan tuslih li ?)) .Waqal bkri : ((alnasihat lilah ya wad alriys . 'ant lm taeud rajul zuwwaj . 'iinak alan **sheikh** fi alsabein wa'ahfadik sar lahum 'awlad . 'alaa tastahy , lak kl sanat ears ?

TT: (p. 77)

*Wad Rayyes and my grandfather exchanged glances the meaning of which I was to understand only later. “The face is that of **an old man**, the heart that of a young one, “ said Wad Rayyes*
”Do you know of a widow or divorced woman who would suit me? ’.
“By god, the truth is, Wad Rayyes,” said Bakri, “that you are past marrying

again. You are now **an old man** in your seventies and your grandchildren have children of their own. Aren't you ashamed of yourself having a wedding every year?"

ST: (p. 77)

وقام جدي من على فروة الصلاة وجلس على سريره ذي الأرجل القصيرة ، ونظرت إليهم ، ثلاثة
شيوخ وامرأة شبيخة ، ضحكوا برهة على حافة القبر . وفي غد يرحلون . غداً يصير الحفيد أباً
والأب جد ، وتستمر القافلة

TRL:

Waqam jidiy min ealaa furwat alsalat wajalas ealaa saririh dhi al'arjal
alqasirat , wanazarat 'iilayhim , thlatht **sheikh wamra'at sheikha** , dahakuu
birhatan ealaa hafat alqabr . wafi ghad yarhulun . ghdaan yasir alhafid abaan
wal'aba jidun , watastamiru alqafila

TT: (p. 85)

*My grandfather got up from his prayer rug and seated himself on the couch with short legs. I looked at them: **three old men and old woman** laughing a while as they stood at the grave's edge. Tomorrow the grandson would become father, the father a grandfather, and the caravan would pass on.*

ST: (p. 85)

العطير والصمت، ولم يعد في الكون إلا نحيب امرأة تكلت زوجاً لا تعرفه ، رجلاً أفرد أشرعه
وضرب في عرض البحر وراء سراب أجنبي. وود الرئيس الشيخ في داره يحلم بليالي الغنج تحت
فركة القرمصيص. وأنا ماذا أفعل الآن وسط هذه الفوضى ؟

TRL:

Aleutir walsamt, walam yuead fi alkun 'iilaa nuhib aimra'atan thakulat
zwjaan la taerifuh , rjlaan 'afrid 'ashraeatuh wadurib fi eard albahr wara'
sarab 'ajnabi. Wawd alrys **alsheikh** fi darih yahlum biliali alghanj taht
farikat alqarmasis. wa'ana madha 'afeal alan wasat hadhih alfawdaa?

TT: (pp. 92-93)

*Her perfume and the silence were lost and nothing existed in the whole world except the lamentation of a woman for a husband she did not know, for a man who, spreading his sails had voyaged off on the ocean in pursuit of a foreign mirage. And **the old man** Wad Rayyes dreams in his house of nights of dalliance under the silken night wrap. And I, what shall I do now amidst this chaos?*

ST: (p. 126)

أنا أعلم أنك تختبئ في مكان ما من هذه المقبرة الفرعونية التي سأحرقها على رأسك. لماذا قتلت حسنة بنت محمود ود الرئيس **الشيخ** وقتلت نفسها في هذه القرية التي لا يقتل أحد فيها أحداً؟

TRL:

'Ana 'aelam 'anak takhtabi fi makan ma min hadhih almaqbarat alfireawniat alty sa'ahrikuha ealaa rasuk. limadha qatalat hasanatan bnt mahmud wad alriys **alsheikh** waqatalat nafsaha fi hadhih alqaryat alati la yuqtal 'ahad fiha ahdaan?

TT: (p. 140)

*I know that you are hiding away somewhere in this pharaonic tomb which I shall burn you're your head. Why did Hosna Bint Mahmoud kill **the old man** Wad Rayyes and then kill herself in this village in which no one over kills anyone?*

ST: (p. 130)

وقرأت لها :
إذا عبأ أبو الهيجاء للهيجاء فرسانا
وسارت راية الموت أمام **الشيخ** اعلانا
وشبت حربها واشتعلت تلهب نيرانا
جعلنا القوس أيدينا ونبل القوس سوسانا

TRL:

Waqarat laha :

'iidha eaba 'abu alhayja' lilhija' fursanana
wasarat rayat almawt 'amam **alsheikh** 'ielanaan

washabat harbiha waishataalat talhab niranaan
jaealna alqaws 'aydina wanabal alqaws susanana

TT: (p. 145)

Then I quoted :

*“when the man of war his knight for war deploys,
And death’s banner calls alike to **grey-beard** and
To boys,
When fires of destruction rage and battle starts,
We, using our hands as bow, with lilies as our darts”*

Comment

In examples 1, 2, 3 and 4, the same social cultural term, that is شيخ 'Sheikh' or شَيْخَة 'Sheikha', with the same denotative meaning is employed by the author. In these examples, it refers to an old man or woman, respectively.

It is worth mentioning that the word شيخ in its social context can be used to express respects for elder people. It is preferable that the young use the word شيخ when addressing elders. In other words, if people are socially distant, the relationship between them is considered to be respected. However, if they are socially close, the relationship is friendliness and solidarity (Yule, 1996: 60).

It so happens that some concepts are conceptualized in both languages in a similar way. Therefore, translating literally into its equivalent lexical term is the appropriate one here. Regarding the translation of the word شيخ 'Sheikh' in these examples, the translator has succeeded in being an insider in the SL culture and the TL culture. Unlike in the translation of the word شيخ 'Sheikh' that has a religious connotative meaning (see religious examples discussed above), the translator here has managed to understand the intended meaning of the word شيخ 'Sheikh' in the context of the ST, before he has encoded it in the TT.

By contrast, the word شيخ in example 5 has been translated into 'grey-beard' referring to old people who have grey beard. Here, the translator has resorted to a translation using an indirect equivalent, in which he has emphasized the feature of aging. In other words, he has decided to use a metonymic style. *Metonymy* can be defined as a figure of speech in which a

thing or concept is not called by its own name, but by the name of something intimately associated with that thing or concept (www.dictionary.com). The reason behind this choice could be for the sake of a better style and avoidance of repeating the same lexical term. Another possible reason for using such a procedure is that this example is taken from a poem; therefore, using an indirect equivalent is a good choice for figurative language.

The word شيخ, as stated above (see religious examples discussed in the previous section) has different denotative meanings, including the leader of a tribe or a village. However, in this example, its meanings can be narrowed down to two meanings only. They are 1) an old man and 2) a leader of a tribe or a village who leads the army in war time and the banners are in front of him as in:

And death's banner calls alike to grey-beard وسارت راية الموت أمام الشيخ

Thus, one can argue that this translation is rather misleading as it has failed to reflect the intended meaning in such a context. In the light of the previous discussion, one may conclude when a social cultural word used in the original text has an optimal (full) equivalence in the TL, it can be translated literally without striking the reader as unusual. Optimal (full) equivalent refers to a translation where the form, function and meaning are given full consideration (c.f. Baker, 1992:72). However, Jakobson (1959/1992: 154-147) argues that optimal equivalents hardly exist between languages as they belong to different linguistic systems.

خواجهات: CSI 2

ST: (p. 17)

فقلت له بالإنجليزي ، عمداً : ((شيء مدهش)) . فنظر إلي مستغرباً وقال : ((ماذا ؟)) فأعدت الجملة . ضحك وقال لي : ((هل أنستك إقامتك الطويلة في إنجلترا العربي ، أم تحسب أننا خواجهات؟)) قلت له : ((لكنك ليلة أمس قرأت الشعر اللغة الإنجليزية)) :

TRL:

Faqlt lah bial'iinjilzii , emdaan : ((shay' mudahash)) . fanazar 'iilaya mstghrbaan waqal : ((madha ?)) fa'eadat aljumla . duhk waqal li : ((hal 'ansatik 'iiqamatak altawilat fi 'iinjiltira alearabii , 'am tahsab 'anana **khujat**??)) qult lah : ((liknk laylat 'ams qarat alshier allughat al'iinjilizia))

*“What an extraordinary thing!” I said, deliberately speaking in English. He looked at me in astonishment and said, “ what?” when I repeated the phrase he laughed and said, “Has your long stay in England made you forget Arabic or do you reckon we have become **anglicized**?” “But last night”, I said to him, “you recited poetry in English.”*

Comment

In this example, Mustafa Sa’eed makes fun of the narrator, calling him **خواجه** because he spoke in English and asked him if his long stay in England made him forget Arabic and made him imitate the west. Such a term and some others have been used by Arabs in their social life due to the influence of the British occupation of some countries in the Middle East in the last century. According to Almanny Dictionary, the term **خواجه** is the singular of **خواجهات**. It is used as a nickname which is usually given to a Western or a foreigner. In addition to its negative meaning, the word **خواجه** has a positive connotative meaning in some Arabic dialects, depending on the context in which it is used. To put it differently, it is a social title that people in Egypt, Sudan and some other Arab countries use when addressing an educated person of high status as a kind of compliment (ibid).

The translator, in this case, has domesticated the culturally loaded word **خواجهات** when he has translated it into ‘*become anglicized*’. It is worth noting here that the word **خواجهات** is a noun in the ST while it is an adjective in the TT. This is an example of transposition according to Vinay and Darbelent (1958/1995: 89). Transposition, for them, refers to a change of one part of speech for another without changing the meaning. It is also an example of a class shift according to Catford (1965). Class shifts occur when the translation equivalent of a SL item is a member of a different class from the original item (ibid).

Approached from a semantic perspective, the word ‘*anglicized*’ suggested by the translator does not cover all of the social and cultural connotative meanings associated with the word **خواجه**. In this context, Nida and Taber hold that equivalents are not always found between languages. They make it clear that “[t]ypically, formal correspondence distorts the grammatical and stylistic patterns of the receptor language, and hence distorts the message, so as to cause the receptor to misunderstand or to labour unduly hard” (1982:201).

CSI 3: علي الطلاق

ST: (p. 59)

فيقول أبي: ((إعرابي غش عمك وأخذ منه حمارته البيضاء التي تعرفها وفوقها خمسة جنيهاً
أيضاً)) ولا أدري أي أعمامي غشه الإعرابي ، حتى أسمع صوت عمي عبدالكريم يقول: ((علي
الطلاق هذه أجمل حمارة في البلد كلها . هذه جواد وليست حمارة . إذا شئت وجدت من يعطيني فيها
ثلاثين جنيهاً))

TRL:

Fayaqul 'aby: ((iierabi ghsh eamik wa'akhadh minh hamaratah albayda' alty
taearifuha wafawquha khmst janihat 'ayda)) wala 'adri 'aya 'aemamiin
ghushah al'iierabii , hataa 'asmae sawt eami eabdalkrym yqwl: ((eily **altalaq**
hadhih 'ajmal hamarata fi albalad klha . Hadhih jawad walaysat hammaratan .
'iidha shit wajadat min yaetini fiha thlathyn jnyhaan))

TT: (pp. 63-64)

And my father says “A Bedouin fellow cheated your uncle. He took from him the white donkey you know and five pounds as well”. I didn’t know which of my uncles had been cheated by the Bedouin till I heard the voice of my uncle Abdul Karim say “I swear I’ll divorce if she isn’t the most beautiful donkey in the whole place. She is more a thoroughbred mare than a donkey. If I wanted I could find someone who would pay me thirty pounds for her”.

Comment

Generally speaking, the translation of swearing expressions is a challenging task as they refer to something that is taboo in the culture (Farghal and Almann, 2015:95). They need a special treatment in order to reflect the associated pragmatic connotation of these expressions. Therefore, a swearing expression cannot be translated literally as this might lead to a translation that strikes the target-language reader as unusual (Almann 2016:76).

It is interesting to mention that the meaning of the Arabic swearing علي الطلاق 'I swear I'll divorce' depends on the context in which it is used. This swearing expression is usually used in the SL culture on daily basis and does not necessarily denote the real sense of divorce. Rather,

the speaker may use it in an attempt to support his point and be more persuasive, or sometimes to force the listener to do something, depending on the context in which it is used.

As can be seen in the above example, the speaker tries to express his strong belief in the value of his donkey. The translator has been fully aware when the speaker used the expression عليّ الطلاق 'I swear I'll divorce', he does not mean the actual divorce; rather it is used for the purpose of swearing. In this situation, one might say that the translator has managed to be an insider in the SL culture as he has understood the function and the pragmatic effect of the swearing words عليّ الطلاق. Similarly, he has managed to be an insider in the TL culture as he has successfully encoded this expression into its equivalent English 'I swear'. To elaborate, the translator has been aware of the importance of adding 'I swear' in this example to live up to his readers' expectations, thereby making it explicit concerning the function of this expression. Then, he has decided to use a literal translation 'I will divorce'. However, I shall argue for translating the expression word by word because the meaning depends on the context as mentioned earlier. For the target readers, divorce means a legal dissolution of a marriage between husband and wife, and it should be by a court or other competent bodies. Therefore, divorcing one's wife by uttering this sentence might sound strange for them, thus wondering why someone would divorce his wife to support his point of view about certain topic. Had the translator paid extra attention to this issue, he could have produced a translation, such as:

I heard the voice of my uncle Abdul Karim say “I swear, she isn't the most beautiful donkey in the whole place”

Obviously, the domestication and foreignization strategies are applied in the previous example. Although, the target readers are introduced to the function of the expression by adding some elements, the translator has rendered the swearing words literally. It seems that the target readers are taken towards the ST.

الكحيان: CSI 4

ST: (p. 70)

وكان بكري قبل ذلك يضحك ولا يقول شيئاً ، فقال : ((حدثينا يا بنت مجذوب. أي أزواجك كان أحسن؟))
فقالت بنت مجذوب على الفور: ((ود البشير)). فقال بكري: ((ود البشير الكحيان التعبان؟ كانت العنز
تأكل عشاءه)).

TRL:

Wakan bikri qabl dhlk yadhak wala yaqul shyyaan , faqal : ((hidthayna ya bnt majdhub. 'ay 'azwajik kan 'ahsan?)) fqalt bnt majdhub ealaa alfawr: ((wid albshyr)) . Faqal bikuri: ((wid albashir **alkahian alteban**? kanat aleunz takul easha'ha)).

TT: (p. 75)

*Bakri who previously had been laughing without saying anything, said “tell us Bint Majzoub, which of your husband was the best?” “Wad Basheer” said Bint Majzoub promptly. ‘Wad Basheer **the dozy dope**’ said Bakri “He was so slow a goat could make off with his supper”.*

Comment

In the above example, Bakri makes light of wad Basheer when he describes him with الكحيان التعبان which has been translated as '*dozy dope*'. This expression is culturally loaded and it is derived from the daily life and used in many dialects. It has a negative connotation as it is used to address people who are in great poverty. According to the Dictionary of Accents Spoken in KSA (2013:137), الكحيان refers to destitute of poverty or poor health and body. The translator has tried to reflect a rhythmic effect that the words التعبان and الكحيان share when he has rendered it into '*dozy dope*'. Additionally, he has favoured the functional equivalent (thought-for-thought) to preserve the original meaning of the ST. Semantically speaking, both the Arabic and English expression الكحيان التعبان and '*dozy dope*' carry the same notion of being lazy and dummy. It is worth mentioning that, Nida (1964: 166) argues that functional equivalence, sometimes is called dynamic equivalence, is a type of a translation approach where thought-for-thought is found. He holds that in functional equivalence, the translator can take the same notion from the SL to convey it into the TL without necessarily using the exact words (ibid). This functional equivalent has resulted in domesticating the text, thereby guaranteeing acceptability and naturalness.

افتح يا سمسم: CSI 5

ST: (p. 99)

وأنت عندك مفتاح الكنز. "افتح يا سمسم ودعنا نفرق الذهب والجواهر على الناس".

TRL:

Wa'ant eindak miftah alkunuza. "**aftah ya samsam** wadaena nufariq aldhahab waljawahir ealaa alnaas".

TT: (p. 107)

... and you have the key to that treasure. **Open Sesame**, and let's distribute the gold and jewels to the people".

Comment

In the context above, Mahjoub thinks that Mustafa Sa'eed is very rich with a room crammed full of treasure. For Mahjoub, Sa'eed is like Ali Baba in the Arabic story علي بابا 'Ali Baba and the Forty Thieves' in which he opens a magical door with magical words افتح يا سمسم. The translator has directly translated the cultural expression into 'Open Sesame', so it is an example of direct translation according to Vinay and Darbelnet (1958/1995: 85). To elaborate, strategies or procedures, for them, are classified into two main types: 1) *direct translation*, which includes *borrowing*, *calque* and *literal translation*), and 2) *indirect or oblique translation* which is subdivided into *transposition*, *modulation*, *equivalence* and *adaptation*.

As can be observed, the translator has decided to preserve this culture reference in an attempt to establish an inter-textual relation between his TT and *the Arabian Nights* (*the Arabian Nights* is a collection of tales woven together into one larger story or frame). This is in line with Kristeva (1980: 36) who argues that the writer does not create his texts from his own mind, but rather gathers them from pre-existent texts such as popular film, well-known poem, etc. Had the translator paid extra attention to this inter-textual relation, he could have added an endnote or footnote, thereby helping the target readers reach a similar interpretation.

CSI 6: علي اليمين and others

ST: (p. 76)

وتتهدد الرئيس وقال : ((يا خسارة . الدنيا هكذا . تعطي الذي لا يريد أن يأخذ . علي اليمين لو كنت
مهلك كنت عملت عمائل كنت تزوجت وقعدت هناك وذقت حلاوة الحياة مع بنات الريف "ماذا أرجعك
لهذا البلد الخلاء المقطوع ؟" وقال بكري : "الغزال قالت بلدي شام".

TRL:

Watanhad wad alriys waqal : ((ya khasara . aldunya hkdha . tueti aldhy la yurid
'an yakhudh . **ealia alyamin** law kunt muhlik kunt eamilat eamayil kunt
tazawajat waqaeadat hunak wadhaqat halawat alhayat mae **banat alriyf** "madha
'urjaeak lhdha albalad alkhala' almaqtue ?" **waqal bikri** : "**alghizal qalat**
baladi shama".

TT: (p.83)

*Wad Rayyes gave a deep sigh and said "what a pity –that's life though. It gives
to those who do not want to take. I swear to you if I'd been in your place, I'd
have done all sorts of things. I'd have married and settled there and tasted the
sweetness of life with the Egyptian girls. What brought you back to this
barren, good for nothing place? "The gazelle said: "to me my desert country is
as beautiful as Syria" Bakry quoted the proverb.*

Comment

As can be clearly seen, a combination of different local strategies has been opted for to treat the cultural elements used in this passage. Here, Wad Rayyes uses the swearing expression علي اليمين to emphasize or exaggerate that he would do everything imaginable if he was in the narrator's place. Here, the translator has literally translated the swearing expression علي اليمين into 'I swear'. The translator has decided to bring the author to the reader, thus foreignizing the expression. By doing so, he has put extra pressure on the reader to get involved in the interpretation of the text.

On the contrary, he has resorted to paraphrasing the idiomatic expression الغزال قالت بلدي شام 'the gazelle said: 'to me my desert country is as beautiful as Syria'. Translating by paraphrase is one of the strategies proposed by Baker (1992:72-77). It is used by the translator when the

idiomatic expression cannot be found in the TL. This idiom is usually used to indicate that the speaker is valuing and seeing his barren homeland like سوريا 'Syria' or الشام 'Levantine' as many people prefer to call it. The reason behind this comparison is that Syria is famous for its moderate climate and known for its fertility compared to the desert environment in most Arab countries. Here, the translator has chosen a particularizing translation when he has rendered the proper name of الشام into the proper name Syria for his target readers. In this concern, Dickins et al (2002:56) state that the translator sometimes resorts to translate by particularizing when the TL has a narrower and a more specific denotative meaning than the SL word.

Had the translator taken the denotative meaning of the word الشام into consideration, he could have opted for the lexical item 'Levantine' as an equivalent for الشام. But it seems that the translator has given full consideration to his target readers who were mainly ordinary people at the time of translating the story (1969). His readers were more familiar with the proper noun 'Syria' because it was one of the countries occupied by Britain. To compensate for such a loss, the translator has added the noun phrase 'the proverb' in his translation 'Bakery quoted the proverb' instead of just 'Bakery said', thus drawing his readers' attention that it is used figuratively.

Regarding the phrase بنات الريف which has been translated into 'the Egyptian girls', the translator has tried to provide the reader with extra information when he has referred to Egyptian girls, thus specifying the type of girls. This is also an example of translation by particularizing (see example of Syria). By adopting such a local strategy, he has domesticated the text to his readers.

To conclude, the translator has managed to domesticate the ST to his target readers. He has succeeded to be an insider in the SL culture as well as the TL culture. All these social cultural expressions علي اليمن , بلدي شام and بنات الريف are, to a certain degree, successfully transferred into the TT. The translator has managed to catch the social meaning of these expressions in the SL before choosing the most appropriate equivalents among many alternatives.

4.3.4. Customs

حناء & شفق المغيب: CSI 1

ST: (p. 103)

شفق المغيب ليس دماً ولكنه حناء في قدم المرأة ، والنسيم الذي يلاحقنا من وادي النيل يحمل عطراً لن

TRL:

Shafq almughayb lays dmaan walakunah **hana' fi qadam almar'at**, walmnasim
aldhy yulahiquna min wadi alniyl yahmil etraan ln yandib fi khayali ma dumt
hyaan .

TT: (p. 112)

*The glow of sundown is not blood but **henna** on woman's foot, and the breeze
that pursues us from the Nile Valley carries a perfume whose smell will not fade
from my mind as long as I live.*

Comment

The word حناء '*henna*' refers to a type of plant, used by people to dye or colour their skin, hair, and fabric. It is used especially by women in some countries like India, Africa, and even in the Middle East to tattoo their hands and feet. It is a symbol of beauty in the Arab culture, and it has been associated with special occasions. Since 1990s, henna art has become popular in the Western culture (Awasthi, 2017: n.p.). The narrator in the previous example tries to describe the beauty of the sundown at the bank of the Nile. As it can be noticed, a simile is used to compare the scenery of sunset with the colour of henna. According to Almann (2016:112), simile is “a figurative expression used to describe something by comparing it with something else, using comparison markers, such as ‘like’, ‘so’, and so forth”. A simile consists of four elements, namely (ibid):

1. ‘Topic’, the entity described by the simile
2. ‘Vehicle’, the entity to which the topic is compared
3. ‘Similarity feature(s)’, the properties shared by topic and vehicle.
4. ‘Comparison marker’, the article used to draw a comparison between the topic and vehicle.

Here, the topic of the simile is شفق المغرب '*the glow of sundown*', the vehicle is حناء '*henna*', the similarity feature is that both are red in colour, and there is no comparison marker. Although the custom of colouring skin by حناء '*henna*' is not found during that era and there is no

similar equivalent in the target culture, the translator has resorted to using a literal translation for the whole simile and to transliterate the word *henna*.

It is worth mentioning that the word '*henna*' is one of many words that were borrowed from the Arabic language and became part of the English lexicon. Sometimes their spelling or pronunciation is modified to accommodate English orthography. This type of borrowing can be called calque. A calque, according to Vinay and Darbelnet (1958/1995: 85), is a kind of borrowing whereby a language borrows a lexical term of another, but then translates literally each of its components. This results in either a lexical calque or a structural calque.

To conclude, linguistically speaking, using a literal translation by borrowing the word '*henna*' helps in maintaining the same image of the simile. But culturally speaking, the word blood in the simile *شفق المغيب ليس دماً ولكنه حناء* '*The glow of sundown is not blood but henna*' might disturb the intended meaning in which the word '*henna*' is used as a symbol of beauty. As a suggestion, the translator could resort to add a comparison marker and appositive adjective for the lexical term '*henna*'.

ختان: CSI 2

ST: (p. 97)

احتفلنا بختان الولدين وعدت للخرطوم. تركت زوجتي وابنتي في البلد ، وسافرت في الطريق
الصحراوي في سيارة من سيارات المشروع.

TRL:

Aihtafalna **bkhtan alwildayn** waeadat lilkhartumi. Tarakt zawjati waibnatay
fi albalad , wasafarat fi altariq alsahrawii fi sayarat min sayarat almashrue.

TT: (p. 105)

*After we had had **the circumcision celebration** for the two boys I return to Khartoum. Leaving my wife and daughter in the village, I journeyed by the desert road in one of the project's lorries.*

Comment

In this passage, an example of religious custom, that is ختان, which means 'circumcision', is used. It is also known by Muslim as التطهير. Few ancient people practiced circumcision in its various forms, such as the ancient Egyptians and the Ethiopians (Mohammed, 2013: n.p)

The target readers in this example are taken towards the ST since this term has a religious connotation which is not found in the TL culture. الختان is an event which denotes Muslim and Jewish religious rite performed on a male child. Culturally speaking, it is an operation which separates a child from childhood and introduces him to adulthood. Muslims value this religious ritual, although there is no reference to circumcision in Quran. It is highlighted in the Sunnah or Hadith (the Prophet Muhammad's recorded sayings and ways of life). In this regard, *BBC* website posted an article in 2009 titled '*Islam and Male Circumcision*' which mentioned that the majority of Muslims see circumcision as preface to the Islamic faith and a sign of belonging. Muslims consider this religious ritual as cleanliness, and as a preventive measure against infection and diseases. The website also added that although there is no fixed age for circumcision. However, the preferred age for this ritual for some Muslims is the seventh day after birth.

As can be seen in the example above, the narrator tries to emphasize the importance of this custom for Muslims by using the verb احتفل which means 'to celebrate'. The translator has resorted to using a literal translation as a technique for foreignizing the text without trying to live up to the target readers' expectations; he has left the target readers wondering why people celebrate while undergoing an operation to remove the foreskin of the male organ. By doing so, the TT becomes less accessible and, accordingly, it needs more effort to be decoded (Almanna, 2016:158). The translator here could help the target readers understand the value and purpose of this event in Islamic culture, by adding some explanations or a footnote on the value of this ritual.

Although the translator has managed to be an insider in the SL culture, he has failed to provide the TL reader with extra information. This could be because he has assumed that the target reader share these pieces of information with him. To conclude, the translator has decided to apply the literal translation as a local strategy. However, this strategy might not convey the value of this religious custom in Islamic society into the TL culture.

قهوة الضحى: CSI 3

ST: (p. 58)

وما تزال في ظلال النخل المنعكسة على الماء بقية تنكسر حين يهزها الموج الذي تحدثه محركات
الباخرة . سيسمعا أهلها ولا شك في دورهم وهم يشربون قهوة الضحى وتتطلق صفارة مبحوحة ...

TRL:

Wama tazal fi zilal alnakhl almuneakisat ealaa alma' baqiatan tnksr hin
yuhizuha almawj aldhy tahadathah muharakat albakhira . sayasmaeuha 'ahlaa
wala shakin fi dawrihim **wahum yashrabun qahwat aldha** watantaliq
safaratan mabhuhatan ...

TT: (p. 62)

*And there is still the vestige of the reflected shadows of the date palms on the
water disturbed by the wave set in motion by the streamer's engines. A
raucous whistle blares out, Which will no doubt be heard by my people **as they**
sit drinking their midday coffee, at home.*

Comment

This passage discusses the habit of drinking coffee in the SL culture. It might be important to highlight some information about the habit of drinking coffee and tea in both cultures, i.e. the Arab and western culture, before moving on to discuss the translation.

Obeid mentions in her article 'Coffee Sung by Singers and Poets' (2007: n.p.) that Arabs take great interest in coffee. Coffee has become the first hospitality in the Arab homes, especially in the Diwan (a room where men of the neighbourhood gather to discuss their life issues), and the tribal mansions (ibid). She also states that Arabs prefer to drink coffee at the high sunrise between 10 am and 11 am, known as الضحى 'forenoon' in Arabic (ibid). By contrast, the British tend to drink more tea than coffee. According to Bruce Richardson, the historian specialist in British tea, there are three times for drinking tea in the old-fashioned English tea drinking habit (cited in Whitehead, 2015: n.p.). While, the first is with a light snack served at 11 in the morning, the afternoon tea is generally served around 3 or 4 p.m. The high tea, whose name comes from the proper dinner tables that tea is served at, serves in the evening (ibid).

Based on the discussion above which shows that both cultures share the habit of drinking coffee and tea especially in the time of morning, it is expected that the translator has not struggled to find an equivalent to قهوة الضحى in the target language. He has managed to be an insider in both languages/cultures when he has succeeded in rendering the semantic features of the expression قهوة الضحى. He has produced an acceptable translation although it is not accurate. In other words, the translator has opted for a functional equivalent when he has translated قهوة الضحى into 'midday coffee' where full consideration has been given to the collocation of the words 'coffee' and 'midday'.

Dickins et al (2002:71) define collocation as “[an] occurrence of one word in close proximity with another”. One character of collocation is that it can be found out of context, this might cause problems for the translator. Depending on his linguistic and cultural knowledge of both languages, i.e. the source language and the target language, the translator has opted for 'midday coffee' where these two words 'midday' and 'coffee' collocate. In the light of the previous discussion, one might say that the translator has succeeded in domesticating this culture-specific term by resorting to a functional equivalent in the TL culture.

4.4. Gestures

CSI 1: زغرد

ST: (p. 104)

فصف السواقون سياراتهم على هيئة دائرة وس ليطوا أضوائها على حلقة الرقص ، فاشتعلت شعلة من الضوء لا أحسب تلك البقعة رأيت مثلها من قبل . زغرد الرجال كما تزغرد النساء وانطلقت أبواق السيارات جميعاً في آن واحد

TRL:

Fasaf alsuwaqun sayaratihim ealaa hayyat dayirat wasalatuu 'adwayaha ealaa halqat alraqs , faishtaealat shielat min aldaw' la 'ahasib tilk albuqeet ra'ayt mithlaha min qibal . **Zaghrud alrijal kama tazgharad alnisa'** waintalaqat 'abwaq alsayarat jmyeaaan fi an wahid

TT: (p.114)

*The driver line up their cars in a circle and train their headlights on to the ring of dancers so that there was a blaze of light the like of which I do not believe that the place had ever seen before. **The men imitated the loud trilling cries women utter at festivities** and the horns of the cars all rang out together.*

Comment

The lexical item الزغردة 'thrilling' is a habit or custom performed in the Arab world during the time of celebration. According to *Almaany* Dictionary, الزغردة is a special voice made by women on the occasions of happiness like weddings. It can be performed by moving their tongues in their mouths resulting in an aloud thrilling voice. The author is aware that this habit is normally done by women in the Arab world; therefore, when it is done by men, he opts for the use of similes. By doing so, he succeeded in showing that the men were at the top of their enthusiasm and joy. As stated before, simile is a figure of speech in which two things are explicitly compared with the use of comparable markers (Almanna, 2016:112). Translating these figurative expressions can slow down the translator's progress because they include cultural references whose associations are sometimes not clear even in the ST. For an adequate translation, the translator has to make these associations clear by varying his techniques. Paraphrase is one of the techniques that translators usually resort to when rendering culture-specific items that may not have an equivalent in the TL.

In the above example, the translator has decided to paraphrase this finite clause زغرد الرجال كما تزغرد النساء by adding some elements for the sake of naturalness. The translator has first described the gesture 'the men imitated the loud trilling cries', and then provided the readers with the function of this gesture 'women utter at festivities'. This is in line with Newmark (1988:102) who suggests that in the act of translating gesture, it is recommended to describe the gesture along with its function. With this in mind, one can conclude that the translator has succeeded in being an insider in both languages and cultures. He has managed to be an insider in the SL culture to understand how the gesture is performed and when it is used. This enables him to be an insider in the TL culture to paraphrase and explain the gesture appropriately by adding some elements.

To sum up, while the translator has opted for adding some elements to clarify the meaning and live up to his readers' expectations, thus domesticating the gesture to his readers, he has foreignized the text by paraphrasing the gesture.

CS1 2: ولول

ST: (p. 114)

المسكين أشرف على الجنون . أسبوعين مع المرأة لا تكلمه ولا تدعه يقربها . وفتحت أذني مرة وهي تصرخ وتولول . اللهم يا رب أغفر لي

TRL:

Almiskin 'ashraf ealaa aljunun . 'usbueayn mae almar'at la tukalimuh wala tadeuh yuqaribuha . wafutihat 'adhani maratan wahi tasarakh **watualuwl** . 'alalahum ya rabu 'aghfir li

TT: (p. 125)

*The poor man was on the verge of madness: two weeks with the woman without her speaking to him or allowing him to come near her. I gave ear for a time as she screamed and **wailed**. May God forgive me.*

Comment

The word ولول '*to wail*' is a social expression used in our daily life in certain situations where a woman, for example, waves her hands while she is crying or screaming. It could also involve hitting her cheek or chest. According to *Almanny Dictionary* ولول refers to the act where the woman raises her voice with a howling and crying. The translator has decided to be very close to the ST and translated it literally. Although the translator has managed to reflect part of the meaning of the word ولول when he translated it to '*to wail*', he has failed to reflect the act of moving one's hand while wailing. In other word, he could not provide his readers with a visual frame of the gesture ولول . In this regard, Minsky (cited in López, 2016:318) holds that visual frames can generate "expectations and allow us to infer details that we have not actually seen by providing 'absent' information on the basis of previous visual experiences" .

One point to add is the tense used in the ST. As can be observed, the act of wailing in the ST is drawn out over time to emphasis the continuity of time. By contrast, in the TT, a simple past tense has been used by the translator, thus shifting the emphasis to the completion of the act of wailing in a specific period of time (cf. Almanna, 2014:35).

Had the translator paid extra attention to the social meaning of this expression on the one hand, and, the mental image conjured up in his readers' minds on the other, he could have provided his readers with extra information on this gesture as it involves hand movement in addition to the act of crying.

Chapter five : Findings

5.1. Findings

Based on the aim of this thesis, the study attempts to examine the use of domestication and foreignization strategies in translating culture- specific items. After analysing the SCIs in '*Season of Migration to the North*', the researcher tends to answer the research questions based on the result of the qualitative discussion. In response to the first thesis question (*What are the types of culture-specific items that are located in Season of Migration to the North?*). The investigation of the CSIs in this novel detects almost all categories of cultural words proposed by Newmark's (1988) which are: "Ecology; Material culture; Social culture; Organizations, Customs, Activities, Procedures, Concepts, and Gestures". However, due to the limitation of this study the researcher decided to specify the analysis on the categories of Organizations, customs, activities, procedures, concepts and gestures. The coming figure shows cultural categories in selected data.

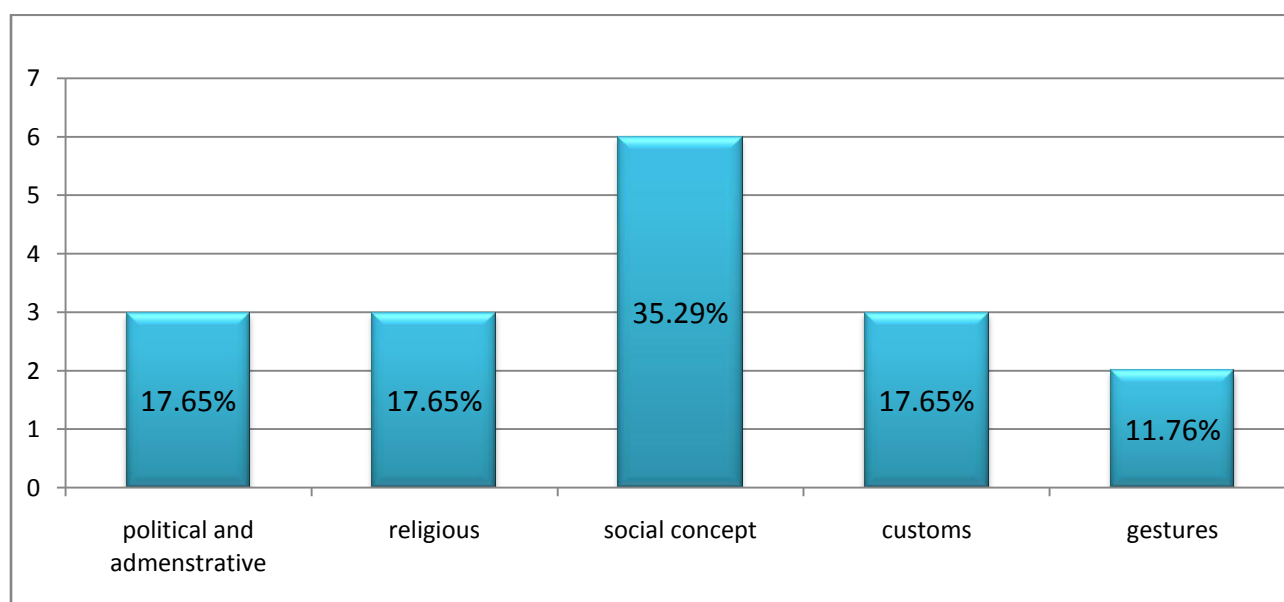


Figure 4: Cultural Words Categories

The previous figure demonstrates that the vast majority of the cultural categories which are used through '*Season of Migration to the North*' are social concepts (35.29%). Then come the religious terms, political terms and customs with the same percentage (17.65%). It also shows

that the gestures category (11.76%) has been used less through the novel. The reason behind this result is that these categories reflect the nature of the society that the novel comes from. To put it in different words, the novel tries to represent every single aspect of people's daily routine life. It also tries to describe their social and religious activities. By the same token, these categories also reflect the postcolonial concepts due to political issues at that era, i.e. **وزارة المستعمرات Colonial Office**. Regarding the low percentage of the category of gesture, it is an expected result to find a low occurrence of nonverbal language in a written text.

In response to the second question (*To what extent has the translator domesticated and foreignized culture-specific items while translating Salih's novel 'Season of Migration to the North' from Arabic into English?*), the table in previous chapter indicates that (15) situations have received foreignization treatment and (12) items show the application of domestication translation strategy.

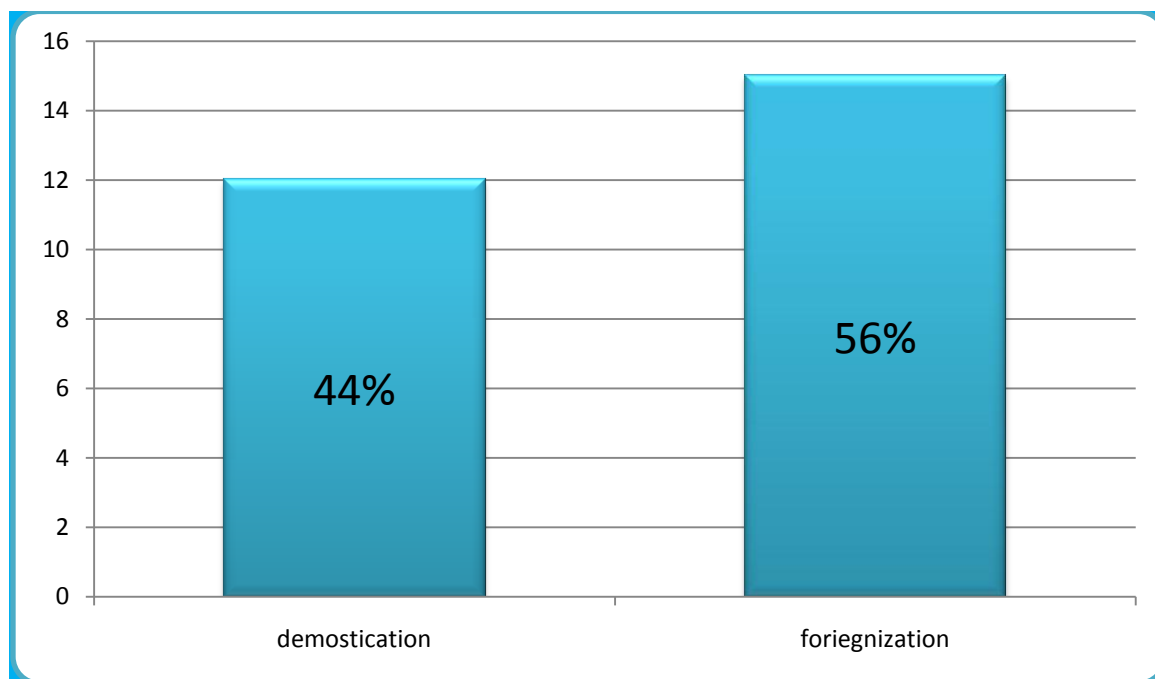


Figure 5: Translation Strategies Used

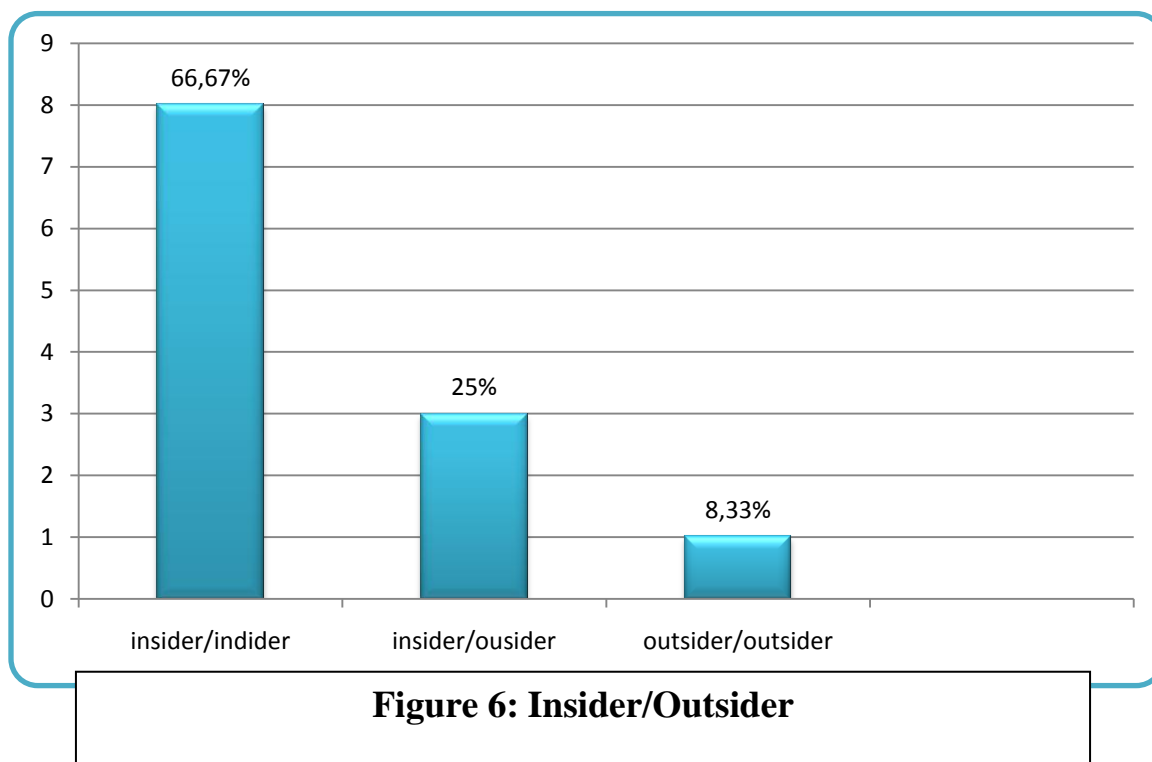
The figure above demonstrates that the tendency towards foreignization strategy is a few steps further than domestication strategy. The translator's intention to take his readers to the

source culture appears clearly from the percentage of the selected samples (56%). It seems that Denys Johnson-Davies, the translator, was in favour of Arab culture and preferred to preserve the otherness of the source culture. This could be because of his background knowledge of both cultures as mentioned earlier in the preliminary section.

This seems to be consistent with the hypothesis which we raised earlier in this research. In other words, Denys Johnson-Davies's background of both cultures gave him a credit to be an insider in both languages. By way of illustration, let us consider the following table and figure which summarizes the status of the translator in terms of being an insider/outsider in both languages/cultures in translating CSIs in Salih's Novel *'Seasons of Migration to the North'*.

Table (2)

NO	ST	TT	Insider/O utsider to ST	Insider/O utsider to TT
1	وزارة الخارجية البريطانية	Foreign Office	Insider	Insider
2	تزوجها بسنة الله ورسوله	had married according to the laws of God and his prophet	Insider	Outsider
3	بعضنا يصلي جماعة وراء الشيخ	Some of us pray in group behind the Sheikh	Outsider	Outsider
4	قتلت حسنة بنت محمود ود الرئيس الشيخ وقتلت نفسها	Why did Hosna Bint Mahmoud kill the old man Wad Rayyes and then kill herself	insider	Insider
5	علي الطلاق	I swear I'll divorce	insider	Insider
6	علي اليمن	I swear	insider	Insider
7	الغزال قالت بلدي شام	The gazelle said: "to me my desert country is as beautiful as Syria	insider	Insider
8	بنات الريف	the Egyptian girls	insider	Insider
9	احتفلنا بختان الولدين	we had had the circumcision celebration	insider	Outsider
10	قهوة الضحى	midday coffee	insider	Insider
11	ز غرد الرجال كما تزغرد النساء	The men imitated the loud trilling cries women utter at festivities	insider	Insider
12	وهي تصرخ وتولول	she screamed and wailed	insider	outsider



The statistical data from the table and the figure reveals that the translator has succeeded in being an insider in both languages in most contexts. He managed to probe deeper of the ST to capture the intended meaning meant by the writer before he could encode it into the target text. By way of explanation, consider some situations where Johnson-Davies performed an insider in both cultures:

(ST: p. 52) وقد استخدمته وزارة الخارجية البريطانية

(TT: p. 56) *The Foreign Office employed him....*

(ST: p. 59) علي الطلاق هذه أجمل حمارة في البلد كله

(TT: p. 63-64) *I swear I'll divorce if she isn't the most beautiful donkey in the whole place.*

(ST: p. 104) زغرد الرجال كما تزغرد النساء

(TT: p. 114) *The men imitated the loud trilling cries women utter at festivities.*

However, the analysis also reveals that there are some situations where the translator did not succeed in being an insider in both cultures. The example below shows that the translator managed in being an insider in the source language, but he performed an outsider in the target language as he could not cover all cultural and religious meanings. To put it differently, the target readers are taken towards the ST, although there is a possible opportunity to find suitable equivalent in TL culture.

(ST: p. 112) تزوجها بسنة الله ورسوله

(TT: p. 122) *he had married according to the laws of God and his prophet.*

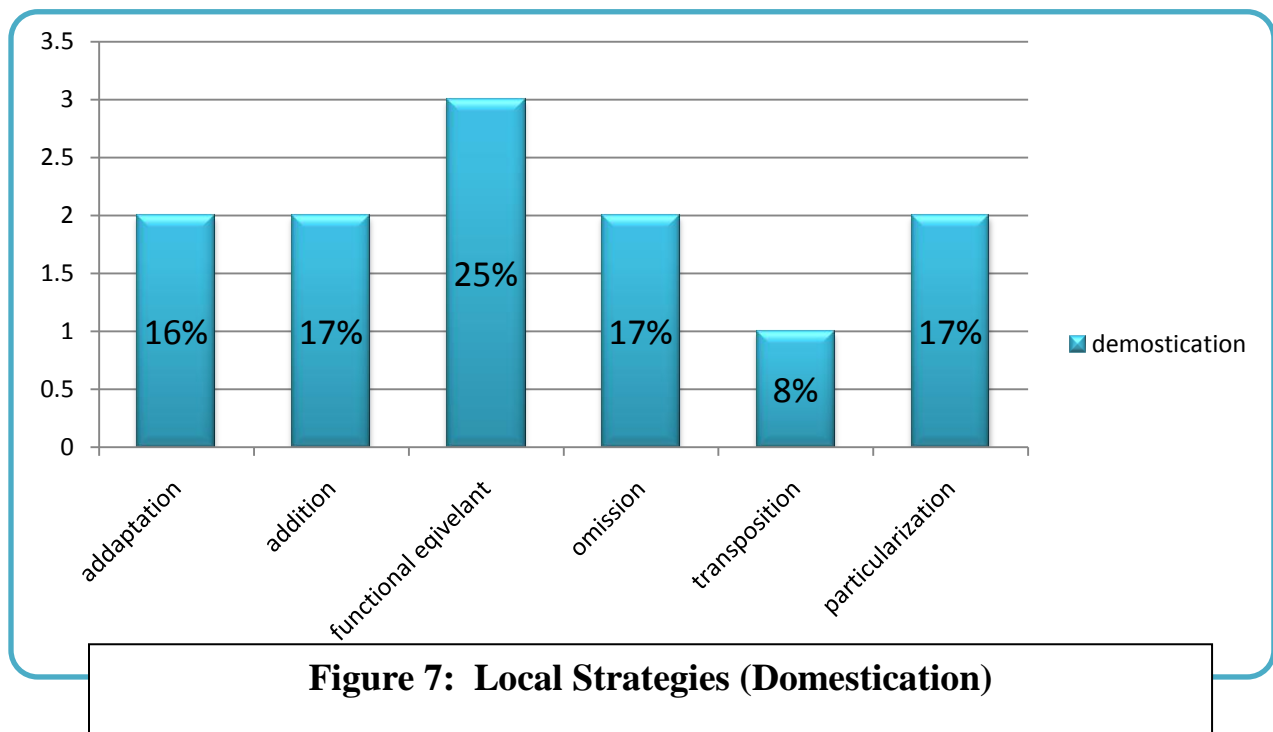
Whereas, the following example reveals that the translator performed an outsider in both languages as he could not capture the connotative meaning of the term شيخ in the source language. He also did not succeed in encoding the intended meaning into the target language (cf. The discussion of شيخ as a religious term).

(ST: p. 58) بعضنا يصلي جماعة وراء الشيخ ، وبعضنا يتحلق حلقات

(TT: p. 61) *Some of us pray in group behind the Sheikh, others from ourselves into circles....*

In response to the third question (*Which local strategies (e.g. literal translation, borrowing, equivalent translation ...) have been applied more in the target text? why?*)

Different local strategies or procedures have been applied which can be done under the framework of domestication and foreignization strategy. Although foreignization strategy is quite ahead of domestication strategy, the analysis reveals that six (6) distinctive procedures have been applied for domestication and four (3) procedures for the strategy of foreignization. The coming figures summarize these results in each strategy.



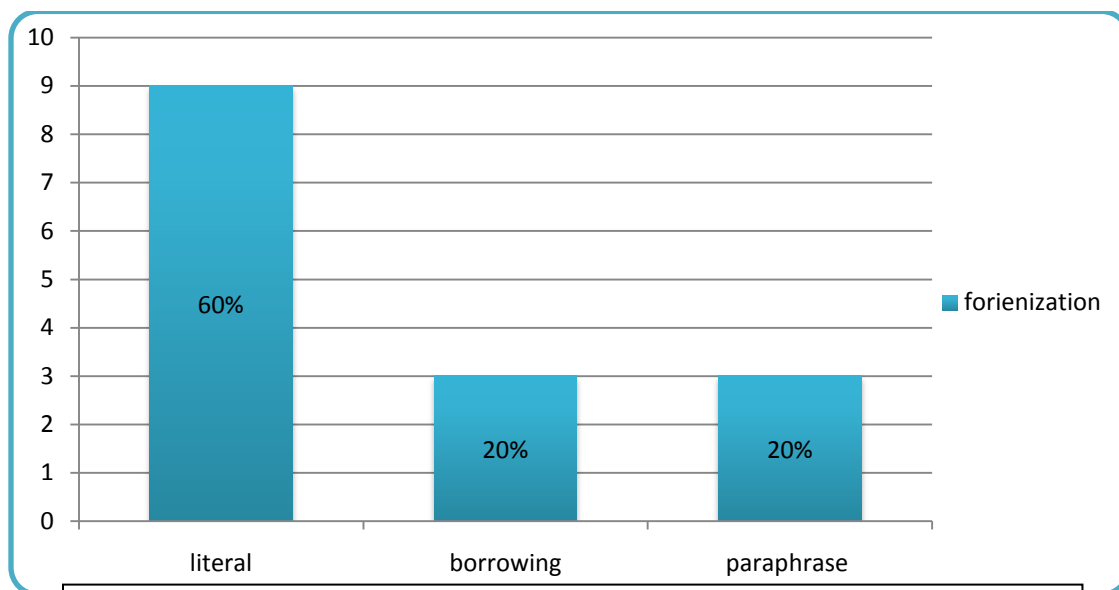


Figure 8: Local Strategies (Foreignization)

The figures show that literal translation is the most frequently-used local strategy in dealing with culture-specific items in the selected samples, followed by borrowing, paraphrasing with the same percentage (cf. Figure 8). One can state that this result goes in line with the result of the second research question (*The tendency towards foreignization strategy is few steps further than domestication strategy*).

The reason behind the predominance of literal translation might be due to the nature of certain terms which are mostly technical words or medical terms and sometimes they relate to proper names. Therefore, literal translation might be considered the appropriate technique in such situations, i.e. وزارة الزراعة *Ministry of Agricultural*, and in ختان *circumcision*. It seems that the translator was looking for an accurate translation in an attempt to convey the right meaning of these terms.

It also seems that, in some situations, Denys Johnson-Davis tries to be more stylistically and culturally consistent with the ST and tries to preserve the otherness of the source culture. Although he could go for the equivalent ones, he chooses to borrow the same lexical term as it is found in ST as in المأمور المتقاعد *The retired Mamur*.

The figures also illustrate a high use of functional equivalent strategy (cf. Figure 7). The reason behind this tendency might be that the translator tried to reflect the same rhythmic effect

in some situations as in الكحيان التعبان *the dozy dope*. It could be because the translator is looking for a better style and to avoid redundancy.

However, when the gap between two cultures is too large at some points, literal translation can only cause confusion or misunderstanding. To support this argument, consider the example crystallized below:

ST: (p. 97)

احتفلنا بختان الولدين وعدت للخرطوم. تركت زوجتي وابنتي في البلد

TT: (p. 105)

After we had had the circumcision celebration for the two boys, I returned to Khartoum, leaving my wife and daughter in the village.

In the example above, the literal translation holds the medical meaning of circumcision and misses the social and religious value of this celebration in Muslim culture.

5.2. Conclusion

As mentioned earlier, this research attempts to examine culture-specific items in the English translation of *"Season of Migration to the North"*, adopting Venuti's Model of Domestication and Foreignization. It aims at finding out the translation strategies that have been employed here. To achieve this aim, a qualitative method has been chosen in order to answer these descriptive and explanatory research questions:

1. What are the types of culture-specific items that are located in *"Season of Migration to the North"*?
2. To what extent has the translator domesticated and foreignized culture-specific items while translating Salih's novel *'Season of Migration to the North'* from Arabic into English?
3. Which local strategies (e.g. literal translation, borrowing, equivalent translation, and the like) have been applied more in the target text? Why?

The analysis also was based on the categories of cultural words provided by Newmark (1988), which are: (i) Organizations, Customs, Activities, Procedures, Concepts (ii) Gestures and habit" (Newmark, 1988, pp. 95).

The findings show that both domestication and foreignization strategies have been used in translating CSIs in the targeted text with a slight preference for foreignization strategy. Despite this slight credit in the frequency of occurrence of foreignization strategy, domestication strategy surpasses foreignization strategy in number of local strategies. However, literal translation was the predominant local strategy which obviously appears in the percentage in the previous chapter. The results also reveal that sometimes the translator decides to depart from foreignization to domestication when he wants to give the familiar notion and the similar impression to the target readers. On the contrary, when he opts to adopt foreignization strategy, he tries all the time to keep the readers aware that they are looking at a different culture. However, Johnson-Davies, the translator, often finds himself forced to use foreignization strategy when there is no equivalent terms in the target language. It is also good to mention that the investigation reveals that the translator has mostly succeeded in being an insider in both languages/cultures in most situations. In what follows, the major conclusions drawn out of the study:

1. Both domestication and foreignization translation strategies are traced in this study. However, foreignization strategy has been the most frequently-used in dealing with culture-specific items in the process of translating '*Season of Migration to the North*'.
2. It seems that the translator has mostly succeeded in capturing the intended meaning meant by the writer of the ST before encoding it into the target text. To put it differently, he succeeded to function as an insider in both languages/cultures in most situations. This seems to be consistent with the hypothesis which we raised earlier in this research. However, the findings also reveal that the translator failed in some areas to understand the deep level of the meaning intended by the original writer.
3. The discussion in this study detected almost all categories of cultural words proposed by Newmark's (1988) which are: "Ecology; Material Culture; Social Culture; Organizations, Customs, Activities, Procedures, Concepts, and Gestures". However, for the purpose of the study, the researcher specified the analysis on the categories of organizations, customs, activities, procedures, concepts and gestures.
4. The cultural categories frequently used through '*Season of Migration to the North*' were social concepts, religious terms, political terms, the custom category, and the gestures category respectively. The reason behind this result is that these categories reflect the nature of the society that the novel comes from. In other words, the novel represents all aspects of the people's daily life activities; their religious rituals, social customs and even their ceremonies.
5. The analysis showed the use of different local strategies which can fall under the umbrella of domestication and foreignization strategy. We found that domestication have been applied through the local strategies of adaptation, addition, functional equivalence, omission, transposition, and particularization, whereas literal translation, borrowing, and paraphrasing were associated with foreignization strategy.
6. Regarding the third research question, literal translation was the most frequently-used local strategy in dealing with culture-specific items in the selected samples.
7. When the gap between two cultures is too deep, literal translation, as the data showed, may sometimes cause confusion or misunderstanding for the target reader. In other words, literal translation may fail to convey the cultural and the religious dimension of some CSIs.

5.3. Suggestions for Further Studies

To place 'Season of Migration to the North' into a literary perspective, it seems that the story was set in postcolonial time. Therefore, future studies are recommended to use the ideological approach in analysing this novel as it contains many issues of historical, political and cultural clashes. In other words, the translators are influenced, "whether consciously or subconsciously, by their own beliefs, backgrounds, assumptions" (Hatim and Mason 1997: 144), and this resulted in affecting his employment of certain linguistic devices.

Additionally, this novel contains a kind of Sudanese folklore called الدوبيت 'Aldobit'. It is considered one of the most important Sudanese folklore arts and relies on the speech rhyme (Al Abasi, 2011.np). It is advisable that researchers who want to embark on studying the translation of poetry, figurative language, and metonymy to consider 'Season of Migration to the North' as a case study. By way of explanation, an example of *Aldobit* taken from the novel is provided below.

ST: (p. 103-104)

ناوين السفر من دار كول والكمبو ...
هوزز راسه فرحان بالسفر يقنيه
أب دومات غرفن عرقه اتنادن به
ضرب الفجة وأصبح ناره تاكل الجنبه

TRL:

Nawin alsafar min dar kul walkambu ...
hawzz rasih farhan bialsafar yuqanibuh
'aba dumat gharfan earaqah atanadin bih
darab alfijat wa'asbah narah takul aljanba

TT: (p.113)

*From the lands of Kawal and Kambu on a Journey we are bent
His head he tossed with noble pride, resigned to our intent
The sweat pours down his mighty neck and soaks his massive sides
And sparks around his feet do fly as to the sands he strides*

Another recommendation for further studies is to consider other scholars' cultural classifications, since Newmark's (1988) classification represents a small subset of cultural words categories. Therefore, future researchers may adjust their studies to include more taxonomies proposed by other scholars such as Baker's (1992:21); Katan's (1999:45); and Gambier's (2004:160). This will let them cover all aspects of culture and results in bridging the cultural gaps.

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