

# Translation of Culture-Specific Items from English into Arabic in Ernest Hemingway's *The Old Man and the Sea*

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## **Abstract**

*This paper examines the translation of culture-specific items (CSIs) from English into Arabic. It aims to identify the strategies used by Arab translators in rendering CSIs in Hemingway's novella The Old Man and the Sea (1952). This descriptive corpus-based research compares three Arabic translations with their English original to examine the strategies followed in translating the CSIs. The study found that source language (SL)-oriented strategies outnumber target language (TL)-oriented strategies in the translations of the CSIs in the novella, with conservation strategies used most frequently by the Arab translators. This indicates a tendency to recreate the SL culture in the Arabic translations.*

**Keywords:** *culture-specific items, strategies, The Old Man and the Sea, proper nouns, common expressions, culture*

## **Introduction**

### *Culture, Language, and Translation*

Culture has been variously defined in many disciplines, including anthropology, sociology and ethnography. Katan (1999: 16) indicates that even though people know to which culture they belong, defining the word *culture* "has been notoriously difficult". He quotes the well-known definition formulated by the anthropologist Edward Taylor that "culture is that complex whole which includes knowledge, belief, art, morals, law, customs, and any other capabilities and habits acquired by man as a member of society" (quoted in Katan 1999: 16). Katan defines culture as "a shared mental model or map of the world"; and explains that this model is "a system of congruent and interrelated beliefs, values, strategies and cognitive environments which guide the shared basis of behaviour" (Katan 1999: 17). He adds that most definitions of culture relate to these aspects. Similarly, Larson defines culture as "a complex of beliefs, attitudes, values, and rules which a group of people share" (Larson 1998: 431).

In this paper, I am interested in definitions of culture that come from a linguistic perspective. Newmark (1988: 94), for instance, defines culture as "a way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression". However, he does not consider language as a component of culture. He states, "if it were so, translation would be impossible" (Newmark 1988: 95). However, he believes that language contains all kinds of "cultural deposits" (Newmark 1988: 95). Other translation scholars, however, assert that "language is a part of a culture" (Vermeer 1989: 222). Regardless of these opposing points of view concerning the relationship between language and culture, the two are undoubtedly inextricably intertwined.

Cultural gaps constitute a primary challenge facing translators. Newmark (2010: 173) states that "culture, whether it is religious, national, occupational, regional—and its reflection in language—is the main barrier to effective and accurate translation". Vermeer (1992: 40) adds that "translation is to be understood as a 'cultural' phenomenon dealing with specific cultures: translation is a culture transcending process." Moreover, Aixela (1996: 53) states that "cultures create a variability factor the translator will have to take into account". Newmark (2010: 172-173) considers culture to be "the greatest obstacle to translation, at least to the achievement of an accurate and decent translation".

Thus, several translation scholars consider differences between the cultures of the source language (SL) and the target language (TL) to be one of the major problems facing translators. These obstacles may be more noticeable when translating between languages that are culturally distant from each other. Nida (2000: 130) states that "when the linguistic and cultural distances between source and receptor codes are least, one should expect to encounter the least number of serious problems". The English and Arabic languages are linguistically and culturally incongruent. In translating between English and Arabic, one might face more difficulties because not only are English and Arabic from two diverse language families, but their cultures are remote from each other. Larson (1998: 138) asserts that "when the cultures are very different, it is often very difficult to find equivalent lexical items". Nida (1964: 130) also notes that "differences between cultures may cause more severe complications for the translator than do differences in language structure". The more distant the cultures are, the harder it is to find an appropriate word. A translator may find many words in a text that express concepts that are unknown in the TL. Thus, cultural differences constitute the focus of translation theorists who give special emphasis to the translation of culture-specific items (CSIs).

### *Culture-Specific Items*

Various terminologies have been proposed for this concept: Newmark speaks of *cultural words* (1988), Baker of *culture-specific concepts* (2011), Aixela of *culture-specific items* (1993) and Pedersen of *culture-bound references* (2005). There is no agreement with regards to the terminology, the definition or the categorization of the term. The difficulty in defining CSIs occurs because "in a language everything is culturally produced, beginning with language itself" (Aixela 1997: 57). Therefore, it is not easy to draw boundaries between what is considered a CSI and what is not.

Baker (2011: 18) defines a CSI as a word that expresses "a concept which is totally unknown in the target culture". Persson (2015) states that "[c]ulture-specific items are concepts that are specific for a certain culture". Aixela (1996: 85) defines CSIs as:

*[t]hose textually actualised items whose function and connotations in a source text involve a translation problem in their transference to a target text, whenever this problem is a product of the non-existence of the referred item or of its different intertextual status in the cultural system of the readers of the target text. (italicized in original)*

Thus, according to Aixela (1996), CSIs are identified with reference to a particular SL and a particular TL: what may be considered a CSI between English and Arabic may not be considered a CSI between English and another language. He states that "in translation, a CSI

does not exist of itself, but as the result of a conflict arising from any linguistically represented reference in a source text which, when transferred to a target language, poses a translation problem due to the nonexistence or to the different value" (Aixela 1996: 57). In short, a CSI is a reference in the SL that does not exist in the TL and reflects a cultural gap.

Translation scholars have not only provided various definitions for the term *CSIs* but have suggested various taxonomies for CSIs. Aixela (1996: 59) states that there are two basic categories of CSIs: proper nouns and common expressions. Baker (1992: 21) divides them into abstract and concrete items. She lists many reasons for non-equivalence between languages and suggests strategies for solving these problems. Newmark (1988: 124) distinguishes cultural words from universal and personal language and mentions that, while there is no problem in translating universal words, there will be a problem in translating cultural words unless there is a cultural overlap between the SL and the TL. Moreover, he suggests six categories of CSIs under the following headings: ecology, public life, social life, personal life, customs and pursuits, and private passions (Newmark 2010: 173-177). Another classification was proposed by Pedersen (2005). He divides culture-bound terms into two categories: intralinguistic references, such as idioms, proverbs, slang and dialects, and extralinguistic references, such as cultural items that are not part of a language system. Additionally, Espindola (2006: 49-50) proposes another categorization of CSIs, which includes toponyms, anthroponyms, forms of entertainment, means of transportation, fictional characters, local institutions, measuring systems, food and drink, scholastic references and religious celebrations. Translation scholars have thus not only offered various definitions and taxonomies for CSIs but have also suggested various strategies for solving the problem of non-equivalence in rendering CSIs.

### *Culture-Specific Items in Literature*

Cultural diversity may be more visible in literary translation: fiction originates in a certain culture and is largely expressed through the use of CSIs. Culture reflects thoughts, traditions and ideas and the literature that expresses them. You can understand a people's culture by reading their literature. The relationship between culture and literature is bilateral. Literary texts, by and large, have more CSIs, which might make them more enigmatic to target text (TT) readers than other types of text. Works of literature reflect cultures more than other genres, and their translation may cause problems that can be attributed to cultural differences. In addition, some literary works are more heavily loaded with CSIs than others, which makes them harder to translate. Literary translation can be considered communication between two cultures (Jones 2009: 156). Hesaraki (2014: 23) believes that "cultures consist of people's beliefs, traditions in any society, and the literature, on the other hand, discloses these elements in terms of different literature". Thus, when we translate literature, we are translating culture. İşi (2017: xii) indicates that literary pieces reflect the social and cultural aspects of a society. CSIs, in particular, play an important role in conveying the social and cultural setting of a novel, which may be loaded with cultural knowledge unknown to the TL readers. Therefore, literary translation is "a way of cross-cultural communication as it introduces all or part of a particular culture to readers from different cultures" (İşi 2017: xii). Thus, CSIs are more prominent in literature than in other types of texts.

## The Study

The present paper aims to examine the translation of Hemingway's *The Old Man and the Sea* into Arabic to identify the strategies adopted by its Arab translators in rendering the CSIs. The study will locate the CSIs in Hemingway's classic work, examine the strategies implemented by Arab translators in rendering the CSIs into Arabic, identify the strategies used more frequently by the translators, and decide whether the translators adopted TL-oriented strategies or SL-oriented strategies in rendering the CSIs in the novella. In order to achieve these goals, certain methodologies have been employed. However, before describing the methodology and analysis, I will first discuss the findings of relevant studies on the translation of CSIs in literary works.

## Review of Related Literature

The translation of CSIs has been addressed by many translation scholars. Among studies that have analysed the translation of CSIs in literary works, İşi (2017: xii) examines the English translation of CSIs from a Turkish novel. The results indicate that foreignized items significantly outnumber domesticated items; thus, foreignizing as a translation strategy was predominantly used in the transfer of CSIs into English. This means that the "otherness" of the Turkish culture is recreated, to some extent, in the English translation.

Brasiene (2013) analyses the translation of CSIs from English into Lithuanian in Orwell's novel *Down and Out in Paris and London*. The study shows that foreignization was the prevailing strategy used in rendering the CSIs. The study also finds that the dominant translation strategies used for transference of CSIs in this novel were preservation, localization and addition. Persson (2015) investigates the translation problems encountered when translating CSIs in a text about Australian and New Zealand colonial and post-colonial children's literature into Swedish. The study shows that the translation method used depended on the type of CSI. For instance, for the translation of proper nouns, transference was the most commonly used procedure. For social culture CSIs, neutralization was used most frequently.

Sulaibi (2014) discusses the translation of names in *Harry Potter and the Philosopher's Stone* into Arabic. The study finds that limited creativity was used: the translation was very strict, and wordplays or other methods of linguistic manipulation were rarely attempted. Sasaninejad and Delpazir (2015) investigate the translation of CSIs from English into Persian. Their analysis reveals that the translator of the novel *Spartacus* adopted a target-oriented approach in translating: the substitution strategy was mostly used by the translator. They assume that the target-oriented approach improved the readability and acceptance among Persian readers (2015: 44).

There are also studies that focus specifically on the translation of Hemingway's novella *The Old Man and the Sea* into various languages. One of them was by Zare-Behtash and Firoozkoobi (2009), who conducted a diachronic study of domestication and foreignization strategies for CSIs in English-Persian translations of six of Hemingway's works, among them *The Old Man and the Sea*. Their study finds that domestication was the most pervasive cultural translation strategy from the 1950s to the 2000s. Another study on the strategies used in the translation of CSIs in *The Old Man and the Sea* into Persian was

conducted by Shahabi and Shams Abad (2016). Their study shows that preservation was the most frequently used strategy in the translation of CSIs.

Alwafai (2015: 320) analyses two translations of *The Old Man and the Sea* into Arabic and concludes that the best translation would consider the contextual and cultural factors in both the SL and the TL. In addition, she maintains that readability and naturalness should be a priority in the translation of literary texts. Alshammari (2016) investigates the translation strategies used by Arab translators in rendering English similes in literary texts and uses the novella *The Old Man and the Sea* as a case study. He concludes that literal translation is the strategy used most in translating similes into Arabic. El-Haddad (1999) investigates the literary aspects of two Arabic translations of *The Old Man and the Sea*. His thesis explores the problems of literary translation from English into Arabic. The present study differs from the above-mentioned studies because it aims to investigate the translation of CSIs in three separate Arabic translations, based on the taxonomy of Aixela.

## Methodology

One of Hemingway's masterpieces, *The Old Man and the Sea*, was selected for analysis. Hemingway was awarded the Nobel Prize for Literature in 1954 for this novella. The work contains many CSIs, including proper nouns and many references to Cuban society, culture and ecology. Valenti (2002: 4) describes the setting of the plot as a fishing village that represents the working class in Cuba. To portray the Cuban ambiance, Hemingway laces the dialogue between Santiago (the old man) and Manolin (the boy), and also the dialogue of Santiago when he is at sea, with Spanish words. It is a story of an old Cuban fisherman named Santiago who refuses to give up and surrender to his bad luck, despite having gone for eighty-four days without catching a fish. On the eighty-fifth day, he catches a marlin, but unfortunately, the fish is destroyed by sharks. He is alone in his shack again, without having brought any fish to sell at the market.

*The Old Man and the Sea* is considered a novella or a novelette—longer than a short story but shorter than a novel. It is fifty to one hundred pages long. The novella contains many CSIs related to the sea, fishing, sports and food, some of which are Spanish loan words used by the novelist to add local flavour to the novella. The story has been translated many times into Arabic. Three Arabic translations were selected for analysis: those by Fadhil Habeeb Muhsen (2000; T1), Sameer Ezzat Nassar (2002; T2) and Abdulhameed Zaheed (2007; T3). Other translations of the novella are available, but these particular translations were selected because there is not a significant time gap between their dates of publication, which decreases the number of variables to consider. This is a synchronic study that aims to examine the translations published within a certain period, not to trace changes in translation over time.

## Method of Analysis

This is a comparative-descriptive study that seeks to compare the translations with the English original and to investigate the strategies followed in translating the CSIs. To conduct the analysis, a taxonomy of CSIs was adopted from Aixela (1996), Howard (2009) and Newmark (1988). Aixela (1996) suggests two categories of CSIs: proper nouns and common expressions. Proper nouns include both conventional nouns—nouns that do not have any

meaning in and of themselves — and those that are loaded with certain historical and cultural associations. Common expressions include the world of objects, institutions, habits and opinions that are restricted to a culture and cannot be included in the field of proper nouns (Aixela 1996: 59). According to Howard (2009: 1), "proper nouns refer to a specific person, place, or thing, and are usually capitalized". He divides proper nouns into the following categories: each part of a person's name; given or pet names of animals; geographical and celestial names; monuments, buildings and meeting rooms; historical events, documents, laws and periods; months, days of the week and holidays; groups and languages; religions, deities and scriptures; and awards, vehicles, vehicle models and brand names. The categorization proposed by Newmark (1988: 95) was used for the specification of common expressions. He categorizes CSIs into five areas: ecology; material culture; social culture; organizations, customs, activities, procedures and concepts; and gestures and habits.

The identification of CSIs is usually followed by a discussion of the various translation procedures and strategies used in translating them. The diversity of the terminology given to CSIs and their definitions is also reflected in the various classifications and categorizations, and consequently in the translation strategies proposed for rendering CSIs (Newmark 1988, Katan 1999, Aixela 1996, Pedersen 2005, and Baker 2011). Moreover, there is an overlap among the translation strategies used by the various translation scholars. Davies (2003:70) asserts that there is correspondence between Newmark's componential analysis and Katan's chunking down. There is also correspondence between Baker's cultural substitution and Newmark's cultural equivalence.

This study adopts the translation procedures proposed by Aixela (1996) for its practical implementation. In addition, his taxonomy of translation strategies, along the continuum between SL-oriented strategies and TL-oriented strategies, is related to the objectives of the study. Aixela (1996) classifies the strategies into two main types: conservation and substitution. The former implies acceptance of the differences by "means of the reproduction of the cultural signs in the source text", while the latter refers to naturalization, or "transformation of the other into a cultural replica" (Aixela 1996: 54). The choice between the two shows "the degree of tolerance of the receiving society" (Aixela 1996: 54). The strategies are ordered according to their degree of "intercultural manipulation" (Aixela 1996: 60).

### *Procedure*

The novella was meticulously read, and the three translations were examined. The CSIs were located, categorized, classified and grouped according to Aixela's (1996) classification of translation strategies. For each CSI found, a comparison was drawn between the English CSI and its Arabic translations. The CSIs were listed with their Arabic translations. The type of translation procedure was determined according to the method of analysis used. The data were analysed qualitatively and quantitatively.

### **Analysis and Results**

The corpus of the study revealed 115 instances of CSIs: 48 of them were common expressions and 67 were proper nouns (see Table 1).

Hemingway's <i>The Old Man and the Sea</i>		
CSIs	Number of CSIs	Percentage
Common expressions	48	37%
Proper nouns	67	63%
Total number of CSIs	115	100%

Table 1: Number of CSIs in Hemingway's *The Old Man and the Sea*

The researcher examined the strategies implemented by the three translators in translating the two types of CSI and found that the strategies most frequently used were conservation strategies—that is, SL-oriented strategies. This indicates, as shown in Figure 1, that the translators were consistent in their application of translation strategies, regardless of the type of CSI.

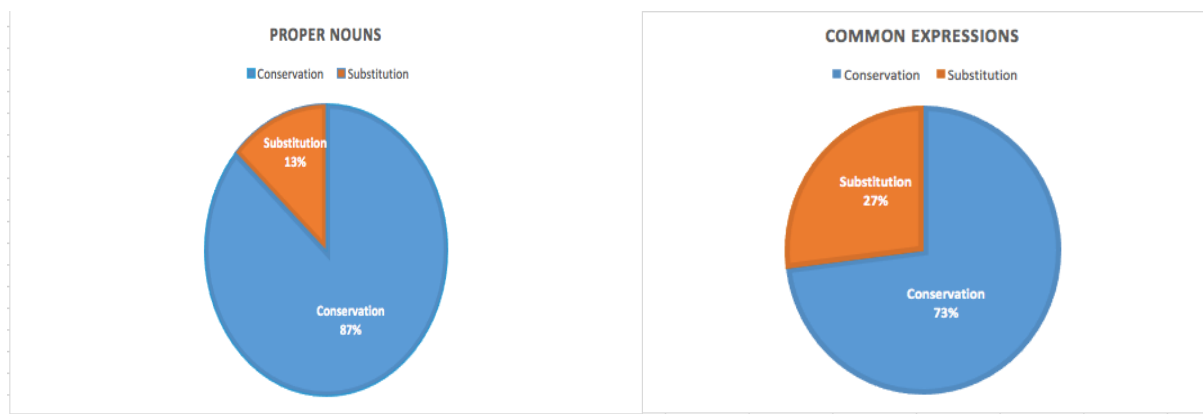
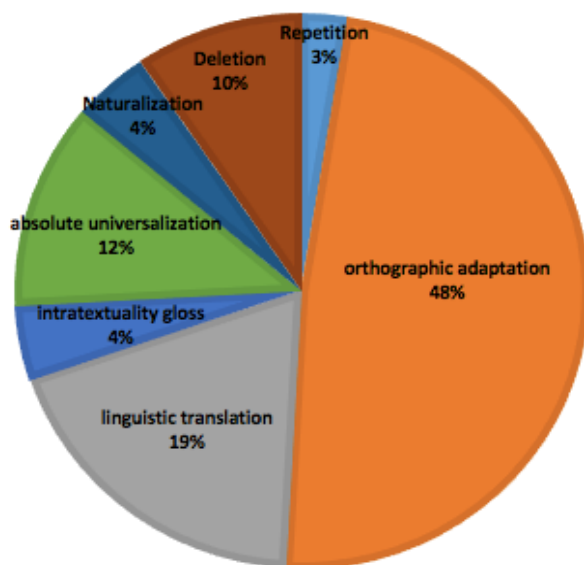


Figure 1: Strategies used in translating the two types of CSI in the novella

The strategies used in translating the CSIs in the novella were similar among all three Arab translators: they followed conservation strategies more than substitution strategies and the frequency of these strategies was similar among them (see Figure 2).

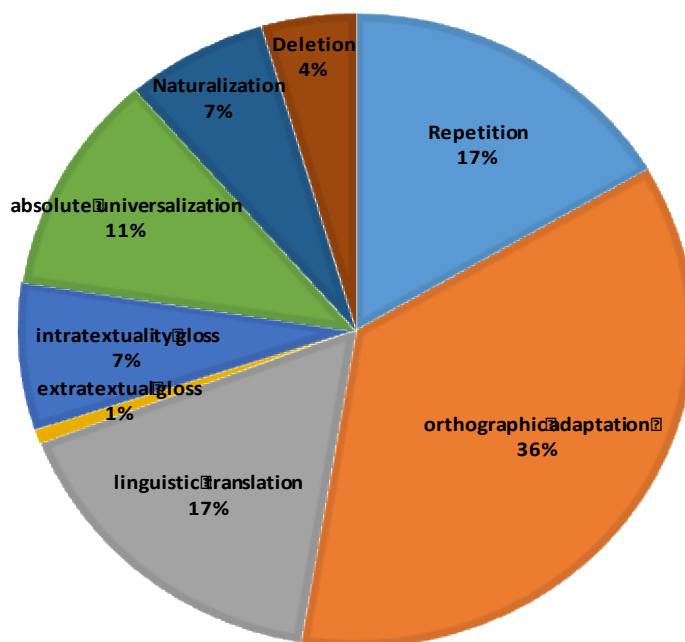
### FREQUENCY MUHSEN

- Repetition
- orthographic adaptation
- linguistic translation
- intratextuality gloss
- absolute universalization
- Naturalization
- Deletion



### FREQUENCY ZAHED

- Repetition
- orthographic adaptation
- linguistic translation
- extratextual gloss
- intratextuality gloss
- absolute universalization
- Naturalization
- Deletion





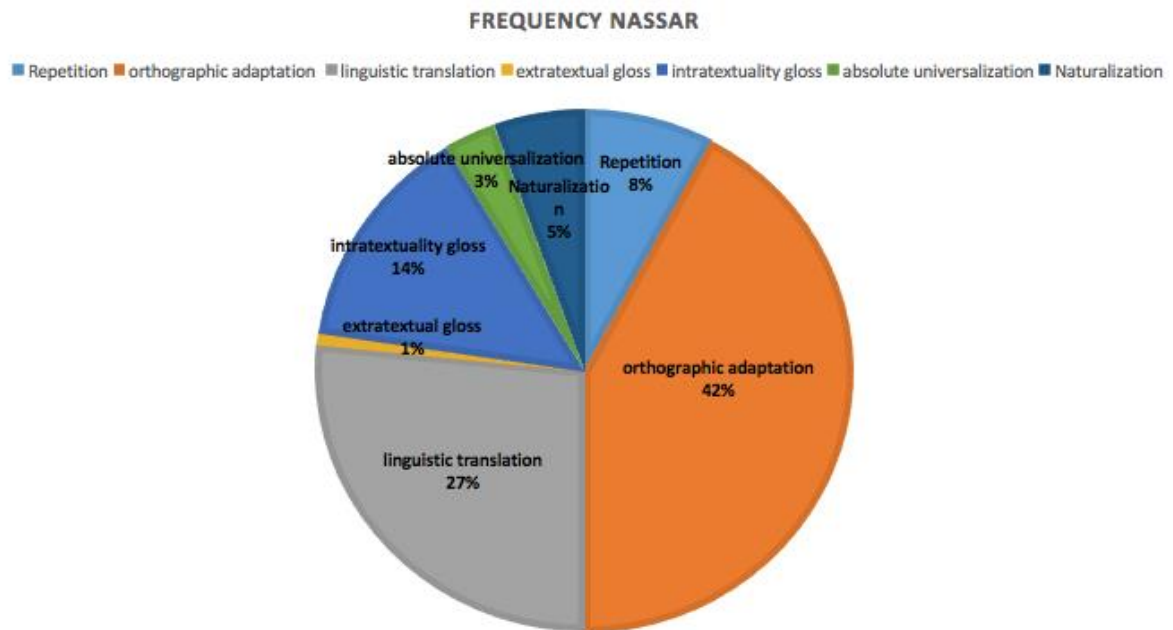


Figure 2: Frequency of translation strategies used by each of the three translators

In the following section, the strategies will be discussed and supported by examples from the data, giving one example from each translation. They will be explained according to their frequency, starting with the strategy found most frequently.

### *Conservation*

According to the analysis, 81.2% of the strategies utilized by the three Arab translators fall into the category of SL-oriented strategies. According to Aixela's taxonomy, a number of strategies are included under this heading.

#### 1. Orthographic adaptation

This was the strategy most frequently used by the three translators. This strategy is referred to variously by translators as transference (Newmark 1988: 81), transcription (Harvey 2000: 5), transliteration (Aixela 1997: 61) and loan words (Baker 2011: 33). Orthographic adaptation means expressing the CSI in the alphabet of the TL—in this case, Arabic letters—to convey the sound of the CSI. In the present study, 41.9% of the strategies followed by the three translators in rendering CSIs fell into this category. The results indicate that this strategy was mostly used when translating proper nouns and Spanish words rather than common expressions.

Orthographic Adaptation			
No.	Name of translator	Source language text (SLT)	Target language text (TLT)
1.	Muhsen (2000: 20) (T1)	" <b>Perico</b> gave it to me at the <b>bodega</b> ", he explained. "I'll be back when I have the <b>sardines</b> . I'll keep yours and mine together on ice and we can share them in the morning. When I come back you can tell me about the <b>baseball</b> ." "The <b>Yankees</b> cannot lose." "But I fear the <b>Indians of Cleveland</b> ." (4)	وأوضح له وقال: (لقد اعطاني بريكو إياها ونحن في البوديغا) سوف أعود عندما احصل على السردين وسأحفظ حصتي وحصتك في الثلج ونتقاسمها عند الصباح وعندما ارجع تستطيع اخباري عن مباريات البيسبول)  ولكن اليانكيز لن يهزم  لكنني أخاف من هنود فريق كليفلاند.
2.	Nassar (2002: 19) (T2)	But after forty days without a fish, the boy's parents had told him that the old man was now definitely and finally <b>salao</b> , which is the worst form of unlucky. (1)	في الأربعين يوماً الأولى وهو بلا سمك أخبره والده الولد بأن الرجل العجوز أصبح بالتمام والكمال، وهي <b>الان سالو</b> أسوأ صيغة لسيء الحظ.
3.	Zaheed (2007: 93) T3	As the sun set, he remembered, to give himself more confidence, the time in the tavern at Casablanca when he had played the hand game with the great negro from <b>Cienfuegos</b> who was the strongest man on the docks. (25)	مع غروب الشمس، وليقوي الشيخ من عزيمته، تذكر أيام الشباب، تذكر تلك الليلة التي قضاها في حانة من حانات الدار البيضاء يلعب لعبة اليد الحديدية مع خصم له من "سينفوكوس"، وكان أقوى رجل في المرفأ،

Table 2: Examples of orthographic adaptation strategy

When orthographic strategy is used on its own, with no other following strategy, the meaning of the CSI may not be clearly conveyed to the TT readers: sometimes the context helps the reader to work out the meaning but not always. In the first example, the translator has transliterated all the CSIs in the extract: some of them were English words that related to sports, ecology and material culture, such as baseball, Yankees, Cleveland and sardines; others were Spanish words, such as *bodega*, which refers to a warehouse or grocery store. The second example was taken from the first page of the novella. The CSI *salao* comes from the Spanish word *salado*, which means the worst kind of luck. The translator has only transliterated the CSI into Arabic and added nothing about its meaning. The use of Spanish words is a very prominent stylistic feature employed by Hemingway in this novella to show his familiarity with the people of Cuba where he lived for more than fourteen years. Some of

the characters also have Spanish names, such as Santiago and Manolin (Karavin 2016: 133). Thus, Hemingway has intentionally used Spanish words in his novella to imply the nationality of the boy, for instance, when he says *salao*, he shows his Spanish origin (Karavin 2016: 133). In the third example, the name of the city Cienfuegos was only transliterated; nothing was communicated about its meaning as a seaport in Cuba. It depended on the reader inferring the meaning from the context or having some prior knowledge of it.

## 2. Linguistic (non-cultural) translation

Aixela (1997:61) states that in this strategy, the translator chooses to convey the denotation of the CSI. It is the second most frequently used strategy after orthographic adaptation. The translation here makes the CSI comprehensible so that it makes sense to the TL reader; 20.7% of the strategies followed in the three translations fell into this category, particularly in the translation of common expressions. Table 3 provides examples of the strategy.

Linguistic (non-cultural) translation			
No.	Name of translator	SLT	TLT
1.	Muhsen (T1) (2000: 43)	He always thought of the sea as <b>la mar</b> which is what people call her in Spanish when they love her. (10)	La كان الشيخ يسمى البحر "البحرة" وهذا ما يسميه الناس في اللغة الاسبانية عندما يعشقونه.
2.	Nassar (T2) (2002: 26)	I fear both the <b>Tigers of Detroit</b> and the <b>Indians of Cleveland</b> . Have faith in the <b>Yankees</b> my son. Be careful or you will fear even the <b>Reds of Cincinnati</b> and the <b>White Sox of Chicago</b> .	- "أخاف من كل من نمور ديترويت وهنود كليفلاند." - "احذر والا ستخاف حتى من حمر سينسياتي والجوارب البيضاء لتشيكاغو".
3.	Zaheed T3 (2007: 34)	He was an old man who fished alone in a skiff in the <b>Gulf Stream</b> ...	كان هناك رجل عجوز يصيد السمك وحيدا في مركبه بخليج ستريم...

Table 3: Examples of linguistic translation strategy

In these examples, the translators have used the strategy of linguistic translation either alone or in addition to orthographic adaptation. In fact, these two strategies, employed 62.6% of the time, were the primary strategies used in all three Arabic translations. In the first example, Hemingway has used the Spanish word *mar*, which refers to the sea, and used *la* as the feminine definite article. The translator has translated the meaning of the word into Arabic. However, the translation sounds awkward in Arabic since "the sea" is always masculine and cannot be used with the feminine article. The second example indicates a number of CSIs related to baseball teams. The translator has translated their meanings into Arabic, which results in odd-sounding names for the teams. In the third example, the CSI "Gulf Stream" is a proper noun, rendered as *خليج ستريم*, where the translator translated the meaning of the first word and transliterated the second. This translation does not convey the

meaning of the CSI, which refers to a warm and swift Atlantic Ocean current. "Gulf Stream" is defined in the Collins English dictionary as "a relatively warm ocean current flowing north-eastward off the Atlantic coast of the US from the Gulf of Mexico". A possible and more acceptable translation would be *مجرى الخليج*.

### 3. Repetition

In the repetition strategy, the translator does not change the CSI but transfers it as it is to the TL. Aixela (1996: 61) points out that this strategy increases "the exotic or archaic character of the CSI". The CSI still remains alien and foreign to the TL reader. Nothing is translated, and the CSI is transferred as it is with no further clarification. When languages are as remote from each other as English and Arabic, this strategy is rarely used by translators. Translation scholars refer to this strategy as retention (Pedersen 2005), preservation (Davies 2003), loan words (Baker 2011) and transference (Newmark 1988). Baker states that sometimes loan words are followed immediately by an explanation and then subsequently, used with no explanation in the translated text.

In the current study, 9.3% of examples (n = 35) fell into this category, where the translator repeated the CSI and transferred it using English letters. Zaheed (2007) used this strategy more than the other translators. Most of the examples found under this category were extracted from his translation.

Repetition			
No.	Name of translator	SLT	TLT
1.	Muhsen (T1) (2000: 52)	" <b>Agua mala</b> ", the man said (12)	<b>Agua mala</b> قال الشيخ: اغوامالا
2.	Nassar (T2) (2002: 25)	The shack was made of the tough budshields of the royal palm which are called <b>guano</b> . (4)	كان الكوخ مصنوعا من سعف نخل ملكي <b>guano</b> . خشن يدعى جوانو/
3.	Zaheed (T3) (2007: 128)	" <b>Galanos</b> ", he said aloud. (40)	ثم صاح الشيخ: "غالانوس" " <b>Galanos</b> ."

Table 4: Examples of the repetition strategy

Hemingway uses Spanish words to imply that the characters are of a Spanish-speaking nationality, and also to show his familiarity with the Spanish language and the people of Spanish origin living in Cuba. Lefevere (1992: 29) refers to the use of foreign words in a text to be translated as "double translation". In the current data, the repetition strategy was mainly used in the translation of these Spanish words and proper nouns. Whenever the translators used this strategy, they usually followed it with the strategy of orthographic adaptation. The repetition strategy does not convey any meaning to Arab readers, since they are unfamiliar with the Spanish language. The translators transferred some Spanish CSIs as they were, without any further explanation or reference, including words such as *guano*, *agua mala*, and *Galanos*. The exotic features of the novella, created by the use of Spanish words, were

preserved through the use of this strategy. Transferring the CSIs as they are in the SLT represents an extreme form of alienation.

#### 4. Intratextual gloss

Intratextual gloss can be considered "a strategy of explicitness" of something partly revealed in the SL text (Aixela 1996: 62). Newmark (1988) refers to it as a "classifier". Of the strategies utilized, 8.8% fell into this category.

Intratextual gloss			
No.	Name of translator	SLT	TLT
1.	Muhsen (T1)(2000: 114)	The odds would change back and forth all night and they fed the negro <b>rum</b> and lighted cigarettes for him. (26)	والفريق يتغير مرة في صالح الزنجي وأخرى في صالح الشيخ وقد قدموا للزنجي شيئاً من شراب "الرم" واشعلوا له السجائر.
2.	Nassar (T2) (2002: 114)	You can make the blade from a spring leaf from an <b>old Ford</b> . We can grind it in <b>Guanabacoa</b> . (47)	يمكنك صنع النصل من طرف نابض من سيارة فورد قديمة. يمكننا شحذها في بلدة جواناباكوا.
3.	Zaheed (T3) (2007: 76)	I don't know what that fish was that took the bait just now. It could have been a <b>marlin or a broadbill or a shark</b> . (18)	لا أدري ما نوع هذه السمكة التي قضمتم الطعم الآن. أهي سمكة المرلين أم عريض المنقار، أم القرش؟

Table 5: Examples of intratextual gloss strategy

In the intratextual gloss strategy, the translators use qualifiers to make the CSIs clearer to the TT readers. For instance, according to Newmark's typology (1988), the CSI "rum" is an example of material culture, referring to an alcoholic beverage. The three translators transcribed the word into Arabic and used a qualifier to identify its meaning: one of the translators used the word "a drink of" and another used "a glass of". In the second example, the translator used the qualifier سيارة ("car") and the word بلدة ("city") to clarify the CSIs 'Ford' and 'Guanabacoa'. Similarly, the translator in the third example used the qualifier سمكة, which means "fish", to clarify the meaning of the CSI "marlin". This strategy made makes the meaning of these CSIs clearer to the readers.

#### 5. Extratextual gloss

This strategy refers to the use of footnotes, endnotes, glossaries or commentaries outside the text. This strategy was rarely used by the three translators. Only two examples were detected in the data—one by Zaheed and the other by Nassar—where the translators had written further explanation in the footnotes, as shown in Table 6 below.

Extratextual gloss			
No.	Name of translator	SLT	TLT
2.	Nassar (T2) (2002: 96)	Just before it was dark, as they passed a great island of <b>Sargasso weed</b> . (27)	قبيل الظلام، وبينما كان قارب الشيخ يمر بجزيرة من أعشاب السرجيس. <hr/> 1-طحالب بحرية
3.	Zaheed (T3) (2007: 122)	There were high <b>cumulus clouds</b> and enough cirrus above them so that the old man knew the breeze would last all night. (37)	وكانت هناك طخارير وقرع في السماء، فعلم الشيخ أن الريح ستهب طوال الليل. <hr/> - قطع من السحاب رقيقة مستدقة. <sup>1</sup> - قطع من السحاب متفرقة. <sup>1</sup>

Table 6: Examples of extratextual gloss strategy

### Substitution

Substitution strategies are TL oriented. Of the strategies detected in the data, 18.8% fell within this major category. This means that fewer than one quarter of all strategies were identified as being in this category. Substitution includes the following strategies.

#### 6. Absolute universalization

In this strategy, the translator chooses a neutral reference, not related to the SL culture, and thus with no foreign connotations (Aixela 1993: 63). Baker (2011: 23) refers to this strategy as translation by a more general or neutral word. This procedure is considered to involve deculturalization of the CSI or a neutralization process (Persson 2015: 9). This was the strategy most frequently found in this category and it constituted 8.8% of all strategies used in the data.

Absolute universalization			
No.	Name of translator	SLT	TLT
1.	Muhsen (T1) (8) (2000: 172)	"Can I offer you a <b>beer</b> on the terrace and then we'll take the stuff home?" (2)	(هل اجلب لك شرابا ثم نحمل حاجياتنا الى البيت)
2.	Nassar (T2) (2002: 39)	Just then he saw a <b>man-of-war bird</b> with his long black wings circling in the sky ahead of him. (11)	في تلك اللحظة تماما، رأى طائر بارجة جارحا بجناحيه الطويلين السوداوين يحوم في السماء امامه.

3.	Zaheed (T3) (2007: 47)	"I know. But this is in bottles, <b>Hatuey beer</b> , and I take back the bottles." (6)	أعرف ذلك، ولكنها جعة في قارورتين، وسأعيدهما إليه عند شربهما".
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Table 7: Examples of absolute universalization strategy

In this strategy, the translator renders the CSI into a word that is more general, or uses superordinate words to create a hyponym that does not exist in the SL. In the first example, translated by Muhsen (2000), the translator avoids transliterating the word "beer" and refers to it more generally by using the word شراب, which means "a drink" in Arabic. Similarly, in the second example, the CSI identifies particular kind of bird. The translator renders it into a general lexical item in Arabic, طائر بارجة. In the third example, the translator renders the proper noun "Hatuey beer" into الجعة, which means simply "beer", instead of mentioning a CSI that is very close to the SL culture. The translations are neutral and general and do not have any cultural connotation.

## 7. Naturalization

When using this strategy, the translator replaces the CSI with another item from the TL culture (Aixela 1996: 63). Baker refers to this strategy as "translation as cultural substitution" (2011:29). Naturalization gives the reader a concept that is familiar in their TL culture and loses the exotic features of the CSI. Newmark (1988: 82) refers to this strategy as "cultural equivalent". In the current data, only 5.6% of the strategies fell into this category.

Naturalization			
No.	Name of translator	SLT	TLT
1.	Muhsen (T1) (26)	I know. But this is in bottles, <b>Hatuey beer</b> , and I take back the bottles. (6)	"انا اعرف لكن هذا العصير في قنان زجاجية، عصير هومي، وعلي ان اعيد القناني.
2.	Nassar (T2) (61) (49)	I wish I could feed the fish, he thought. He is <b>my brother</b> . (22)	فكر: ليتني أطعم السمكة. انها اختي.
3.	Zaheed (T3) (68) (123)	"He can't have gone", he said. " <b>Christ</b> knows he can't have gone. He's making a turn." (15)  Dentuso, he thought. Bad luck to your mother. (38)	ثم قال: "لا يمكن أن تكون السمكة ذهبت، الله وحده يعلم مكانها، ربما تكون في جولة لتعود بعدها  ثم دعا عليه قائلا: "تكلتك أمك أيها القرش اللعين".

Table 8: Examples of the naturalization strategy

In the first example, Muhsen (2000) replaces the CSI "Hatuey beer" with the word عصير هومي, which means "juice". The translator has avoided mentioning the CSI, since it refers to an alcoholic drink, which is forbidden for Muslims. In the second example, Nassar (2002) replaces the word "brother" with the word "sister", because fish is feminine in Arabic and cannot be used as masculine according to Arabic grammar. In the third example, the translator replaces the curse "bad luck to your mother" with the expression "ثكلتك أمك", which means "may your mom lose you", a very common expression in Arabic. Similarly, the translator replaces the word "Christ" with the word الله (meaning God) to avoid using a word that is sensitive in Muslim cultures.

## 8. Deletion

When using a deletion strategy, the translator replaces the CSI with nothing. Baker (2011) refers to it as omission, noting that if the CSI is not important, there is no harm in deleting it. Dickens (2012: 56) states that omission can be considered as a domesticating procedure, since the translator is avoiding mentioning the CSI. In the current study, 4.5% of the data fell into this category.

Deletion			
No.	Name of translator	SLT	TLT
1.	Muhsen (T1)	<b>"Hail Mary full of Grace the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen." Then he added, "Blessed Virgin, pray for the death of this fish." (24)</b>	-----
2.	Zaheed (T3)	What is a bone spur? He asked himself. <b>Un espuela de hueso. (25)</b>	-----

Table 9: Examples of deletion strategy

This strategy was rarely used by the translators in the current study. No such example was detected in Nassar's translation. In the first example in the above table, the translator deletes the Christian prayers completely from his translation. In the second example, extracted from Zaheed, a CSI is used that is a Spanish expression. The translator deletes the expression and makes no reference to it in the translation.



Finally, the strategies adopted by the three translators were grouped into Table 10 and clarified in Figure 3, below.

Strategies	Type of procedure	Zaheed	Mohsen	Nassar	Total	Percentage
Conservation	Repetition	22	3	10	35	9.3%
	Orthographic adaptation	48	56	54	158	41.9%
	Linguistic translation	22	22	34	78	20.7%
	Extratextual gloss	1	0	1	2	0.5%
	Intratextual gloss	10	5	18	33	8.8%
	<b>Total</b>	<b>103</b>	<b>86</b>	<b>117</b>	<b>306</b>	<b>81.2%</b>
Substitution	Synonyms	0	0	0	0	0
	Limited universalization	0	0	0	0	0
	Absolute universalization	15	14	4	33	8.8%
	Naturalization	9	5	7	21	5.6%
	Deletion	6	11	0	17	4.5%
	Autonomous creation	0	0	0	0	0
	<b>Total</b>	<b>30</b>	<b>30</b>	<b>11</b>	<b>71</b>	<b>18.8%</b>
<b>Total</b>		<b>377</b>				<b>100%</b>

Table 10: Percentage of translation strategies used by the three Arab translators

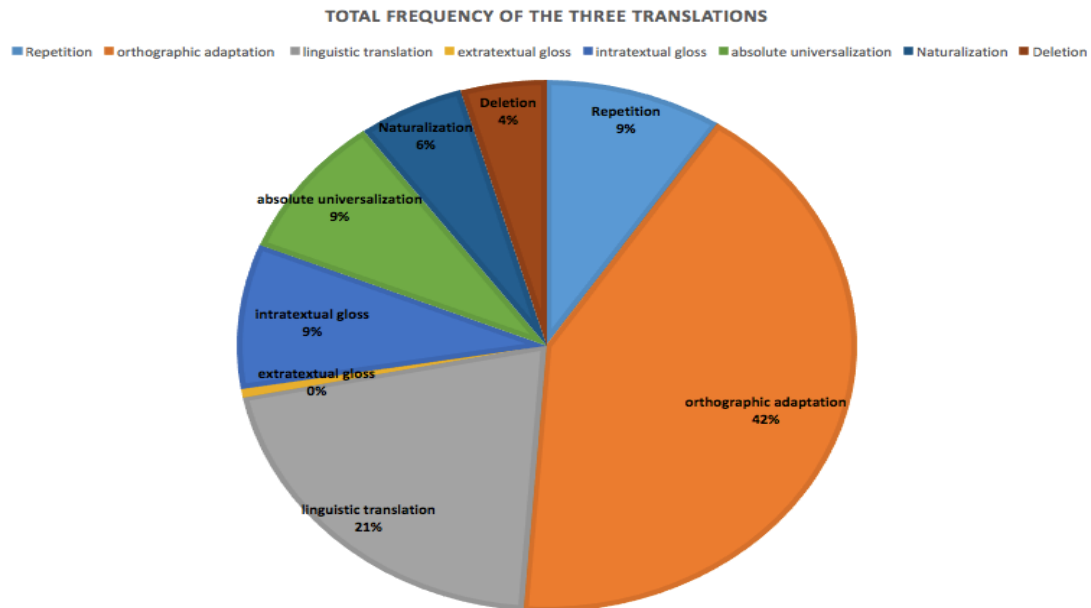


Figure 3: Percentage of strategies used by the three translators combined

## Conclusion

The study examined the translation of CSIs in Hemingway's *The Old Man and the Sea*. The most frequently used strategies in the three translations examined were SL-oriented strategies—that is, according to Aixela's theoretical framework, conservation strategies. Under this category, orthographic adaptation and linguistic translation were the primary strategies used in the three Arabic translations. The translators have used the strategy of linguistic translation either alone or in addition to orthographic adaptation. The third strategy which was mainly utilized in the translation of Spanish words and proper nouns in the novella is repetition. The exotic features of the novella were preserved through the use of this strategy. The data has also shown that fewer than one quarter of all strategies were identified under TL-oriented strategies. Absolute universalization was the strategy most frequently found in this category and constituted 8.8% of all strategies used in the data followed by naturalization and deletion. The three translators rarely replaced a CSI with another item from the TL culture or a neutral word or resorted to deletion. Some strategies, such as synonymy, limited universalization and autonomous recreation, were not detected in the analysis and were thus excluded from the discussion. In addition, upon examination of the type of CSI and the translation strategies used, the researcher found that preservation strategies were the most frequently used, regardless of the type of CSI. This indicates a consistency among the three translators in using the conservation strategies. The results imply that the Arabic translations accept and tolerate the differences between the two cultures: the SL culture is preserved and reproduced in the Arabic translations.

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