

Analysis of the use of domestication and foreignization to convey cultural elements in two novels of Ibrahim Al-Koni

Elham Ali Hamoda

(Department of English, University of Gharyan, Gharyan, Libya)

elem.h013@gmail.com

<https://orcid.org/0009-0006-5024-8102>

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Abstract

This study investigates how usually domestication and foreignization strategies are employed in literary works to convey cultural elements like ecology, material culture, religious ideasetc. It discusses the scholarly controversy about translation theories, especially with regard to how well each approach conveys cultural components and the motivations behind translators' decisions. These issues are considered by comparing the translations of two Arabic novels written by the Libyan author Ibrahim al-Koni (Anubis and The Bleeding of the Stone). Certain texts are extracted in order to apply the two strategies. The primary conclusions of the study show that although both domestication and foreignization techniques are used, translators tended to use domestication more often than foreignization. Most cultural elements were domesticated by replacing SL terminology with their TL equivalents.

Key words: Domestication – foreignization – Cultural elements -Alkoni's novels- Literary translation

ملخص

تبحث هذه الدراسة في كيفية استخدام استراتيجيات التوطين والتغريب في الأعمال الأدبية لنقل العناصر الثقافية مثل البيئة والثقافة المادية والأفكار الدينية وغيرها ، كما تناقش الجدل الأكاديمي الدائر حول

نظريات الترجمة، وخاصة فيما يتعلق بمدى نجاح كل طريقة في نقل العناصر الثقافية والدوافع الكامنة وراء قرارات المترجمين. يتم دراسة هذه القضايا من خلال مقارنة ترجمة الروايتين العربيتين (أنوبيس، نزيه الحجر) للكاتب الليبي إبراهيم الكوني، حيث تم استخراج نصوص معينة من أجل تطبيق الإستراتيجيتين، تظهر الاستنتاجات الأولية للدراسة أنه على الرغم من استخدام تقنيات التوطين والتغريب، إلا أن المترجمين يميلون إلى استخدام التوطين أكثر من التغريب. حيث تم توطين معظم العناصر الثقافية عن طريق استبدال مصطلحات اللغة المصدر بمترادفاتهما في اللغة الهدف.

الكلمات المفتاحية: التوطين – التغريب – العناصر الثقافية – روايات الكوني – الترجمة الأدبية

1- Introduction

Historically two translation techniques have been used since ancient Rome to convey cultural elements, they are domestication and foreignization. By adapting Greek texts for Roman culture, Latin poets such as Horace and Propertius utilized domesticating techniques' They had no time for all those very personal things and names and whatever might be considered the costume and mask of a city, a coast, or a century'(Nietzsche1974:137; cited in Baker 1998:241).Latin translators not only deleted culturally specific markers but also added allusions to Roman culture and replaced the name of the Greek poet with their own, passing the translation off as a text originally written in Latin (Baker 1998:241). Conversely, Friedrich Schleiermacher, in his 1813 essay, argued for foreignization, advocating that a translator should preserve the writer's integrity and potentially guide the reader towards the original context. While recognizing that translation often aligns foreign texts with target cultural values, Schleiermacher favored an approach that highlights cultural and linguistic differences, allowing readers to experience the text as if in its original language (Berman 1992; cited in Baker 1998:241-242). Venuti (1995) classified translation techniques into two categories: foreignization and domestication. While domestication adopts a transparent, fluent style to lessen the foreign text's strangeness for TL readers, foreignization deliberately maintains aspects of the original's foreignness, upsetting target text conventions (Shuttleworth and Cowie 1997:44-59). Hatim (2001) defines domestication as an approach to translation which, in order to combat some of the "alienating" effects of the foreign text, tends to promote a transparent, fluent style. Foreignization is a translation strategy which deliberately breaks target linguistic and cultural convention by

retaining some of the "foreignness" the source text (Hatim 2001:46; cited in Birdwood 2006:6)

Literary writings typically encourage foreignization, whereas technical translations are typically domesticating, emphasizing clarity for scientific and commercial communication by keeping to standard dialects and terminologies for immediacy (Baker1998:244).

Literary translation goes beyond simple communication by focusing on language effects that are consistent with local literary values, such as tone, connotation, and intertextuality. It enables translators to experiment with target culture-influenced text selection and translation techniques. The purpose of this study is to investigate the methods translators use to communicate cultural characteristics in literary works, such as proper names, customs, and local conceptions (ibid).

2- The aims of study

This study aims to:

- 1- Demonstrate how domestication and foreignization are used in translating cultural elements;
- 2- Determine which translation technique is more commonly used, particularly when translating Arabic literature into English.
- 3- The study also looks into how different techniques make the target text easier to understand, why one approach is preferred over another, and which approach is thought to be better for communicating cultural elements.

3- Research question:

What method should translators employ to render the cultural elements of the literary work? Should s/he use the domestication technique, which changes the SL values and makes them familiar to the TL readers, or the foreignization, which preserves the SL values and exposes the TL readers to them?



4- Literature review:

In translation studies, translating literary works with strong cultural roots is a difficult task. Domestication and foreignization are the most influential theoretical frameworks addressing this difficulty. The two concepts are developed by Venuti (1995) extensively. Domestication refers to a translation strategy that adapts the source text to the cultural and linguistic norms of the target readers, thus reducing its foreignness. Foreignization, on the other hand, maintains the source text's cultural distinctiveness by preserving its original cultural identity. (Shuttleworth and Cowie 1997:44-59). The use of these techniques in literary translation has been studied widely, especially with regard to culture-specific items (CSIs). These include social norms, religious beliefs...etc. researchers argue that while foreignization is essential to maintaining cultural diversity and opposing the dominance of target-culture norms, domestication helps the target audience understand and read. As a result, the translator's decision between these strategies are frequently impacted by the intended readership, the translation's goal, and ideological factors. Birdwood (2007) talked about two different types of foreignizing discursive strategies. One is the deformation of the target language in order to match the source language, and the other one is the deformation of the target language without matching the source language, simply to indicate the general 'foreignness' of the source text. Holliday (2008) sees that the translator must decide how much the reader of the TT should know about the ST's cultural background when choosing an appropriate method. Numerous factors, including the genre of the TT, the translator's personal beliefs or possible political agenda, and the translator's perception of the TT audience, will affect this decision.

Scholars in the field of literary translation from Arabic to English have paid attention to the difficulties in translating works that contain significant local cultural elements. Ibrahim Al-Koni's writings make a strong argument for looking at these translation techniques. Saharan and Tuareg culture have a significant influence on Al-Koni's novels. Cultural elements such as customs, tribal laws, ecology, material culture,.. etc. are heavily represented in his novels.

Present studies on the translation of Al-Koni's novels into English suggest that translators face substantial difficulties in conveying these cultural elements. Some scholars argue that excessive domestication may weaken the unique Saharan worldview that defines Al-Koni's writing, while excessive foreignization may hinder comprehension for readers unfamiliar with desert culture. As a result, translators often employ selective strategies, domesticating certain cultural references while foreignizing others, occasionally supplemented by contextual explanation or explicitation. Melad (2015) examined the cultural translation practices used by Arabic-English translators of Ibrahim Al-Koni's works and concentrated on the source text's cultural words as well as the way that cultural components were rendered to the target language. In addition, he talked about the challenges of translating cultural terminology, how translators handled them, and the methods they used to interpret cultural things without altering their original meanings. Zagood's (2023) studied the translation of socio-cultural phrases in Al-Koni's works, which reflects the Tuareg culture and the language and expressions used by the Tuareg people. The study deduced that, despite the fact that translators employ the implicitation strategy when translating sociocultural phrases, this method has been demonstrated to be ineffective in the particular discourse under investigation.

Even though Al-Koni's literary works have received a lot of scholarly attention, translation studies still noticeably lack comparative analyses of domestication and foreignization across several works by the same author. There aren't many studies that look at how these techniques are used to convey cultural elements in multiple novels or how the choices made by translators impact how Saharan culture is represented in the target language. This difference highlights the necessity of a targeted study of how domestication and foreignization were used in the translation of two chosen Ibrahim Al-Koni novels, paying close attention to how cultural elements were handled and how this affected the transmission of culture.

5- Methodology:

Two of Ibrahim al-Koni's novels are the subject of a case study as part of the research methodology: " (The Bleeding of the Stone, 1992) (translated by



May Jayyusi and Christopher Tingley, 2003)" (Anubis, 2002) (translated by William M. Hutchins, 2005). These novels are appropriate for this study to examine the two translation techniques because they capture the cultural reality of the Tuareg tribes and the Libyan Desert.

6-The culture definitions:

In general, a society's culture involves its beliefs and behavioral patterns, influenced by factors such as religion, economics, politics, literature, and language. Language plays a crucial role in culture, with translation connecting the cultures of the source language and the target language.

Newmark (1988) highlights the distinctive cultural characteristics of each language group by defining culture as the unique way of life and its expressions of a community using a particular language. A society's beliefs, customs, arts, institutions, traditions, religion, and language all make up its culture, which sets one society apart from another. (Newmark1988:94-95)

7-Defining culture-specific terms in literary texts:

According to Álvarez and Vidal (1996), everything in language comes from a particular culture. The term "culture-specific terms" refers to parts of the source text that are difficult for translators to understand because of cultural differences between the source language and the target language (Holiday 2008:5). When a concept in the ST has no equivalent in the TL language or culture, gaps occur. Every language has elements derived from its culture; every text is fixed in a specific culture; and cultural norms regarding the production and reception of texts differ. Thus, translators who employ a culture-oriented approach should bear that in mind. (Koller 1979/1992: 59–60 cited at www: 1). Sometimes it is more appropriate to consider translation as a process that takes place between cultures rather than just between languages when one is aware of these issues (Shuttleworth & Cowie 2004:35). According to Newmark (1988), the majority of "cultural words" are simple to identify because they are specific to a language and cannot be translated literally. The translation "may include an appropriate descriptive-functional equivalent" (Newmark 1988: 95) because many cultural customs are described in everyday language, where a literal translation would distort the meaning. According to Newmark (1988), a "cultural word" is a term that

readers might find challenging to comprehend. These terms' translation strategies depend on the type of text, the needs of the audience, and the cultural significance of the words. Cultural terms are categorized as follows: 1) Ecology 2) Material Culture 3) Social Culture 4) Organizations and customs 5) Gestures and Habits. In her work of 1992, Baker discusses cultural terms that may present ideas foreign to the target culture, describing them as "culture-specific items" that can be abstract or concrete, relating to religious beliefs, social customs, or food.

8- Data analysis

The study obtained the data from surveying two Arabic novels by Al-Koni and their English translation (*Bleeding of stone /Anubis*), focusing on their cultural elements. Newmark's classification of cultural conceptions is applied in this study, Some cultural elements such as: Proverbs, idioms, and time expressions were not covered in Newmark classification. Therefore, they were included under a category of "Miscellaneous items". Certain cultural categories, especially political and administrative ones, are rare in the texts under examination.

8.1Ecology: studies the relationships between living things and how they interact with their surroundings. Newmark (1988:96).

8.1.1Flora:

Table [1] use of flora in the novel:

Category	Example
Flora	<p>1- أتيت من الأحراش بعراجين النخل الطازجة, أحكمت الجرم المستدير بقطع السعف. أنوبيس (p.93)</p> <p>I brought fresh <u>palm stalks</u> from the groves. By trimming away the <u>leaves</u>, I created a perfect circle. Anubis (p.11)</p> <p>2-.....ويلقي بها على الأرض بين الشجيرات الخضراء تحت <u>طلحة</u> عالية. نزيل الحجر (p.19)</p> <p>.....and throwing them down on the ground among the green bushes beneath a tall <u>palm tree</u>. The bleeding of the stone (p.11)</p> <p>3-.....فاحتمت بـرتمة صغيرة. نزيل الحجر (p.111)</p>

Category	Example
	<p>.....who took shelter in a small <u>thorn bush</u>. The bleeding of the stone (p.89)</p> <p>4- في متاهة العراء تتناثر أشجار <u>سدر وطلح ورتم</u> . نزيه الحجر (p.140)</p> <p>In the wilderness below grew <u>ratina, lotus and acacia</u>. The bleeding of the stone (p.113)</p> <p>5- احتريت من الاقتراب من <u>أعراف الرتم</u> . أنوبيس (p.33)</p> <p>I restrained myself from approaching <u>the retem trees' plumes</u>. Anubis (p.20)</p>

The example (1) in the table [1] domestication technique is used to convey (سعف/ عراجين) into general words (stalks/cluster/leaves) these parts of palms have specific names in Arabic while the words that are used in translation can indicate the parts of any other sort of plants in English. The word (طلحة-طلح) in examples 2 and 4 is rendered as (palm tree/lotus), these are completely different kind of plants, by using domestication again due to the lack of equivalence. In examples 3,4, 5 the translator used three different translation for the same word (رتم) in 3 and 4 are rendered as (thorn bush/acacia) adapting domestication once more and in 5 as (the retem trees) which has been conveyed literally opting foreignization.

8.1.2 Fauna:

Table [2] use of fauna in the novel:

Category	Example
Fauna:	6-.....فطار دته بالمهري. نزيف الحجر (p.29)I chased him on my <u>camel</u> . The bleeding of the stone (p.19)
	7-والضيب؟ الحال مع الضيب أسوأ. نزيف الحجر (p.82) Then there's the <u>waran</u> . With that things are worse. The bleeding of the stone (p.64)
	8-.....ويلامس بيده اليمنى الودان ⁽¹⁾ . نزيف الحجر (p.8) His hand touched the <u>waddan</u> ⁱ . The bleeding of the stone. (p.2)
	9- ندرت للربة "تانيت" ناقة إذا أدركوك حياً. أنوبيس (p.47) she vowed to sacrifice a <u>she-camel</u> to the goddess "Tanit" if they found you alive. Anubis (p.32)
	10- أدركت جليياً في السهول الشمالية. أنوبيس (p.84) I saw a <u>knot of gazelles</u> in the north plains. Anubis (p.62)
	* ⁱ The waddan, or moufflon, a kind of wild mountain sheep, is the oldest animal in the Sahara. It became extinct in Europe as early as the seventeenth century.

In table [2] by using domestication in examples 6,7,9,10, the translator rendered الناقة-الضب-المهري-جليياً into (camel/ waran/she-camel/ a knot of gazelles) and to convey the exact meaning the translator used more than one word as in 9 and 10. In example 8 foreignization is used in rendering (ودان) as (Waddan) and also providing translated definition which the author has already applied in the original text.

8.1.3 Hills and plains:

Table [3]: use of hills and plains in the novel

Category	Example
Hills and plains:	12-ولكن تادرارت وكل سلسلة جبال أكاكوس كانت تشهد في تلك الليلة امطاراً. نزيف الحجر (p.89) But Tadrart and the whole <u>Akasus mountains range</u> were seeing streaming night rains. The bleeding of the stone (p.69)
	13-..... واحتمت بمرتفعات جبل الحساونة. نزيف الحجر (p.112)

Category	Example
	<p>.....seeking refuge in the heights of <u>the Hassawna mountains</u>ⁱ. The bleeding of the stone(p.90) -14 ونزلت وادي متخندوش الموحش. نزيف الحجر (p.12)</p> <p>....down the desolated <u>Wadi Matkhandoush</u>. The bleeding of the stone.(p.5) 15- حدثونا عنك في وادي الأجال. نزيف الحجر (p.20)</p> <p>They told us about you in <u>Wadi Aajal</u>. The bleeding of the stone(p.12) *ⁱ The Hasawna Mountains are a range stretching south from the Red Hamada, separating this from the sandy desert in <i>Fezzan</i>.</p>

Examples (12) and (13) in table [3] show how the translators used the foreignization approach to transfer the names of two mountains: جبال الحساونة/جبل الحساونة which are represented by the Hassawna mountains, and the Akasus mountains, which are represented by the Akasus mountains. A definition of (جبل الحساونة) and its location is included in a glossary. The translators adhere to Newmark's (1988) statement that "you have to respect a country's wish to determine its own choice of names for its own geographical feature" (Newmark1988:216).

Plains names are translated using the foreignization technique once again. The valley names are expressed literally in instances (14) and (15) وادي الأجال /: Wadi Matkhandoush, Wadi Aajal,. The translators here kept the names of valleys and the topographical feature (Wadi) itself.

8.1.4 Wind:

Table [4]:

Category	Example
(e)Wind	<p>16- صهد القبلي يمتص الدموع. نزيف الحجر (p.52) The scorching <u>south wind</u> sucked the tears. The bleeding of the stone(p.36)</p> <p>17- لأنني اعتدت أن احتمي من الحرّ بظلال أحراش النخيل، ومن القرّ أو من زوابع الغبار في كهوف الأسلاف. أنوبيس (p.120) Since I was accustomed to shielding myself from heat in the shade of the palm groves and from cold or <u>dust storms</u> in the caves of the ancestors. Anubis(p.94)</p>

In table [4], the translator adopts domestication technique by using the equivalent of the weather terms

and wind names that show the weather in the Libyan desert. In example (16) the translator renders (القبلي), the hot wind which comes from south, by paraphrasing it as (south wind) and in example (17) (زوايع الغبار), which happen very often in the desert, as (dust storms).

8.2Material culture: is the collection of tangible items or artifacts that a civilization utilizes, such

food, clothing, homes, communities, and transportation. (www:3)

8.2.1 Food

Category	Example
Food	<p>1 تزود بالماء والتمر واقتفى أثره. نزيف الحجر(p.35) Asouf took <u>dates</u> and water and set out after him. The bleeding of the stone(p.23)</p> <p>2-.... فشوهدت كثيراً وهي تبعث إليه بقصعة كسكسي مع الصبية. نزيف الحجر(p.150)she'd constantly be seen sending some lad to him with a <u>pot of couscous</u> . The bleeding of the stone(p.122)</p> <p>3-.....وجاء له من مطلقته بحساء الحلبة . نزيف الحجر(p.155)bringing him <u>fenugreek soup</u> from his divorced wife. The bleeding of the stone(p.127)</p>

In table [5], in examples (1) and (3) the translator adopted the domestication technique to render (حساء الحلبة -التمر) to its equivalent (dates-fenugreek soup) . A hybrid technique of domestication and foreignization is used in example (2): the word (قصعة-pot) was rendered by its equivalence, and the other was borrowed (كسكسي - couscous).

8.2.2Clothes:

Table [6] use of clothes in the novel:

Category	Example
Clothes:	<p>4-.....يداري ربكته بشد أطراف اللثام على وجهه. نزيف الحجر (p.20)hurriedly pulled the edges of his <u>veil</u> over his face. The bleeding of the stone(p.12)</p> <p>5-.....كافأه بهدية بديعة: نعل "التمبا" الملون. نزيف الحجر(p.53)</p>

	<p>.....his father gave him a wondrous present, <u>the Tamba sandals</u>. The bleeding of the stone(p.37)</p> <p>6-.....تغزل الصوف وتنسج الجرود والعباءات. نزيف الحجر (p.149)</p> <p>.....spinning wool and weaving <u>cloaks and other garments</u>. The bleeding of the stone(p.121)</p>
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In table [6]; the translators familiarize most items of clothes by using generic terms in the examples (4) and (6) to produce domesticated translation. For instance, (اللثام) in example (4), which is a significant part in the costume of Tuareg and was transferred into (veil). With example (5) both domestication and foreignization were adopted, the translator rendered (نعل التمبا) , the traditional shoes are worn by people who belong to Tuareg tribes, into (the Tamba sandals). الجرود والعباءات in example (6) (cloaks and other garments) , these items of clothes are very traditional Libyan costumes and using generic terms to render them doesn't convey the exact meaning and does not give the TT reader sufficient idea about these clothes . As a result, even though the domestication procedure was applied here was not enough.

8.2.3 Houses and towns:

Table [7] use of houses and towns in the novel.

Category	Example
Houses and towns	<p>7-....صناديق خشبية وأكياس الخيش وخيمة كبيرة. انشغل في نصب الخيمة. نزيف الحجر (p.19)</p> <p>.....wooden boxes, canvas bags, and <u>a large tent, which he went about pitching</u>. The bleeding of the stone(p.11)</p> <p>8-ولهذا أثر أن يدسّ قطع الرصاص في كهف الصيادين. نزيف الحجر (p.37)</p> <p>That was why his father had chosen to hide a few bullets in <u>the hunters' cave</u>. The bleeding of the stone(p.25)</p>

With regard to the Arabs traditional aspects, houses vary from one culture to another as other cultural elements. In contrast, they may look similar in some environments. In table [7], examples (7 and 8), the translators adopted domestication with (خيمة - tent) and (كهف الصيادين - the hunters' cave).

8.2.4 Transports:

Table [8] use of transports in the novel:

Category	Examples
Transport	<p>9-.....قال له والده وهو يرافقه إلى "أبرهوه" لجلب الحطب على عدد من الجمال. نزيف الحجر (p.61)</p> <p>.....the two of them had gone together to Abrahoh to bring back wood on a team of <u>camels</u>. The bleeding of the stones(p.43)</p> <p>10-ومواعيد رحلات قوافل التجار إلى السودان أو أغاديس تباعدت. نزيف الحجر (p.36)</p> <p>.....and the <u>merchant caravans</u> traveled to Sudan or to Agades only rarely now. The bleeding of the stone(p.24)</p>

In examples (9, and 10): in table [8]; the translators rendered the means of transport by adopting domestication strategy (الجمال – camels) and (قوافل التجار – merchant caravans).

8.3 Social culture: Although social culture is often understood to be the public patterns of relationships and interaction, Newmark's description of social culture is limited to two aspects: work and leisure.

8.3.1 Work and Leisure:

Table [9]: use of work and leisure in the novel

Category	Example
Work and leisure	<p>1-الأجدر أن تحلب الناقة. نزيف الحجر (p.11)</p> <p>Why don't you go and <u>milk the camel</u> instead. The bleeding of the stone (p.4)</p> <p>2-.....ابتسمت ثم تمايلت يميناً ويساراً وهي <u>تخض قربة الحليب بين يديها</u>. نزيف الحجر (p.10)</p> <p>...then smiled, rocking right and left as <u>she shook the milk in her hands</u>. The bleeding of the stone (p.4)</p> <p>3- رافقه في رحلاته إلى المراعي وإلى الصيد. علمه كيف يروض الجمال المتوحشة ويدربها حتى تصبح مطيعة. نزيف الحجر (p.28)</p> <p>He'd <u>go hunting</u> with his father , and on <u>his trips to the pastures</u>. His father taught him how to <u>break the wild camels</u> until they grew obedient. The bleeding of the stones (p.18)</p>

To convey the cultural elements that related to work and leisure activities, domestication technique is used in table [9]; example (1): the translator

used the equivalent of the verb (تحلب – milk). In example (2): the sentence (تخض قربة الحليب بين يديها – she shook the milk in her hands) is domesticated whereas, an equivalent for each word is used except (قربة) which is omitted perhaps due to lack of equivalence. In example (3): the translator rendered all the works and leisure terms using domestication (رحلاته إلى المراعي – his trips to the pastures), (إلى الصيد – go hunting), (يروض الجمال المتوحشة) – break the wild camels).

8.4 Organizations, customs, ideas:

According to Newmark (1988) these categories divide into political and administrative, religious and artistic.

8.5 Political and administrative:

Because the events of both novels are about the desert society, it was difficult to find examples under this category.

8.6 Religious terms:

Table [10]: use of religious terms in the novel

Category	Example
Religious terms:	<p>1- يحشو أسوف ذراعيه في رمل الوادي ويبدأ في التيمم لإنجاز صلاة العصر. نزيف الحجر (p.7)</p> <p>Asouf plunged his arms into the sands of the wadi to begin his <u>ablutions</u>, in readiness for his afternoon prayers. The bleeding of the stone (p.1)</p> <p>2- تساءل أسوف : - وهل <u>حللته</u>؟ هل ذبحته. نزيف الحجر (p.31)</p> <p>"Did you slaughter it," Asouf asked, "<u>and make its flesh lawful</u>?" The bleeding of the stone (p.20)</p> <p>3- قلت لك انكسرت رقبتة. <u>جيفة</u>. نزيف الحجر (p.31)</p> <p>"I told you, his neck was broken. <u>He was already dead</u>". The bleeding of the stone (p.20)</p> <p>* In the Muslim religion, animals whose meat lawful to eat must be slaughtered alive. Dead animals are viewed as corpses, and eating their meat is unlawful.</p>

Due to the religious term is one of the most sensitive cultural elements, translators should be very careful when dealing with such terms. In table [10]; both strategies domestication and foreignization are used. In example (1): the translator rendered (التيمم - ablutions) which has a different meaning

in TL. In examples (2) and (3) the translators tried to transfer the meaning by giving definitions and explanations of the religious terms to produce domesticated translation (وهل حلتته - make its flesh lawful), (جيفة - he was already dead) and to explain the meaning of (جيفة) the translators attached a glossary to the translated novel.

8.7 Artistic terms:

Table [11]: use of artistic terms

Category	Examples
Artistic terms	<p>1- وكثيراً ما سمعه في المراعي يردد موالاً. نذيف الحجر (p.28)</p> <p>- Often, too, his father would recite a <u>muwwal</u> he'd heard sung. The bleeding of the stone (p.18)</p> <p>*ⁱ<i>Muwwal</i>: A kind of traditional song, full of serious feeling. In this book, usually an elegiac song.</p>

In this category, in table [11]; the translator chooses to use foreignization by preserving the SL term (موالاً – muwwal) and exposing the TT readers to it. In addition, a glossary is provided at the end of the translated novel to explain the meaning.

8.8 Gestures and habits:

Gesture: A gesture is a movement of the hands, arms, head, etc. that conveys a thought or emotion.

Habit: A habit is something you do frequently and consistently, perhaps without even realizing it.

Newmark (1988) explains gestures and habits by stating:

"For 'gesture and habits' there is a distinction between description and function which can be made where necessary in ambiguous cases: thus, if people do a slow hand-clap to express warm appreciation, kiss their fingertips to greet or to praise, all of which occur in some cultures and not in others."

Newmark(1988:103) claims that “gestures and habits are often described as non-cultural language”

Table [12]: use of gestures and habits in the novel

Category	Examples
5-Gestures and habits:	<p>1-ارتبك أسوف مرة أخرى، فسارع يداري ربكته بشد أطراف اللثام على وجهه. نزيف الحجر (p.20)</p> <p>Asouf, embarrassed once more, hurriedly <u>pulled the edges of his veil over his face</u>. The bleeding of the stone (p.12)</p> <p>2- قال طويل القامة وهو يطقطق بأسنانه، وعيناه تلمعان ببريق غريب. نزيف الحجر (p.22)</p> <p>The tall man answered, <u>gnashing his teeth together</u>, his eyes shining once more with their strange glint. The bleeding of the stone(p.14)</p> <p>3-وكان يسبل جفنيه، ويتمايل يمينا ويساراً، مقلداً شيوخ الصوفية عندما يقعون في نوبات الوجد. نزيف الحجر (p.28)</p> <p>As he recited, <u>he'd lower his eyelids and rock from side to side</u>, in imitation of the Sufi shaykhs in their fervor and ecstasy. The bleeding of the stone(p.18)</p>

In table [12]; in all the examples: the translators transferred the words, which refer to gestures and habits literally adopting foreignization strategy. In example (1): the translator used literal translation to render the habit of (pulling the edges of the veil over his face) that Asouf may usually do when he feels embarrassed. In examples (2): people may gnash teeth for many reasons. So, the target reader has to deduce the meaning of these gestures from the context. In example (3): the translator used the same strategy and rendered the habit of (Sufi's shaykhs) literally and depended on the reader ability to recognize the meaning.

8.9Miscellaneous items:

Proverbs and idioms both pose difficulties for translators because they imply statements that have meanings distinct from the literal meaning of their component parts. Therefore, a translator must comprehend the meaning of these expressions in order to deal with them.

8.9.1Proverb: is a short sentence, etc. , usually known by many people stating something commonly experienced or giving advice.

Table [13]:use of proverbs and idioms

Category	Example
Proverbs	له: راقد الريح يلقى العظم في الكرشة. نزيف الحجر (p.93) "That's what you call coming out of the frying pan, "he said, "into the fire. bleeding of the stone(p.73)

In table [13] example (1) the translator opts for domestication by replacing the source proverb with target culture idiom which refers to a similar situation. This idiom means get out of a problem then find yourself in worse one, you are out of the frying pan, into Otherwise, the Arabic proverb is usually used in situation when someone has no fortune

8.9.2Idiom: is a group of words in a fixed order that have a particular meaning that is from the meanings of each word understood on its own. (www:4)

Table [14]: use of idioms in the novel

Category	Example
Idioms:	1-سأريك النجوم في الظهر. نزيف الحجر (p.118) I'll make you see stars, and at midday too. The bleeding of the stones(p.94) 2-.....ولكنه تركها على العرش فزاعة خاوية على العرش درأ للرماد في العيون. أنوبيس (p.195), but left her on the throne as a scarecrow, an empty shell, to cast dust in people's eyes. Anubis (p.157)

In table [14]; foreignization strategy is used to transfer the meaning of the idioms. In the example (1) the translators rendered the idiom literally. In example (2): the translator replaced (رماد) with dust and keeps the rest of the idiom.

8.9.3Time expressions: Time expressions are used to indicate the time at / during which an action took place.

Table [15] use of time expressions in the novel

Category	Example
Time expressions:	(p.When the flocks Head Home. Anubis (p.12) س 2- السدفة. أنوبيس(p.52) Night. Anubis (p.35) Midday. Anubis (p.58)

In table [15] we notice that in his attempt to render the time expression the translator adapted different techniques. In examples (1) : the translator tried to render the expression while examples (2,3 ,)were replaced with their TC equivalents .In example (1) the translator gave an explanation of "الرواح" as" When the flocks Head Home". In SL this word refers to the time after midday up to the evening when most people go back home. In (2) the time expression (السُدفة) means the mixture of the light and the dark, but it was translated as (night) .The example (3) is translated using the equivalent (الهجرة-Midday) .Once again domestication strategy was used.

8.9.4The units of measurement: A unit of measurement is a specific physical quantity's magnitude that is established and accepted by law or convention and used as a standard for measuring that same physical quantity.

Table [16] use of the units of measurement

Category	Example
The units of measurement:	1- وقفت قيد شير أو أدنى من حرم الخفاء. أنوبيس (p.186) - I stood <u>a foot</u> or less from a sanctuary to the spirit world. Anubis (p.149) 2- ولو صمدت في تطفلي قيد أنملة لترائي لي. أنوبيس (p.186) If I pressed my intrusion <u>an inch farther</u> it would appear before me. Anubis (p.149)

In examples (1 and 2) : the units of measurement (قيد أنملة /شير) were replaced by their equivalents (foot / an inch) according to the British measurement system.

9-Finding and discussion

Based on above analysis of the two novels and their translation comparison one can find out that;

The translators of both novels adopted domestication and foreignization strategies to transfer the cultural elements and to bridge the gap between the source and target culture to produce intelligible texts. Furthermore, a translator cannot use domestication while neglecting foreignization because the two strategies are complementary. In translation process a

translator may face terms in SL that do not have equivalents in TL so, it would be inevitable to adopt foreignization. Domestication strategy was utilized by the translators who sought to offer equivalents for most cultural elements and replaced them with terms which in some cases didn't match the exact meaning of the source language terms. On the other hand, foreignization strategy is utilized by keeping the original terms and providing footnotes or glossaries to explain the meaning where was a lack of equivalent to make the TT comprehensible. The translator has no choice if s/he got stuck and couldn't find an equivalent for an important or a key word. Then, s/he has to use foreignization strategy. The role of a good translator comes here. Whereas, s/he should have the ability to evaluate the importance of the cultural element to the plot of the novel. Thus, s/he can make a choice between using domestication or foreignization strategy to render those cultural elements.

10- Conclusions:

The two translation strategies that have been discussed so far in this study are domestication and foreignization. The study also provided an example of how to use the two approaches to represent cultural elements in literary works. This was achieved by contrasting a few chosen sections of two Arabic novels (تزييف الحجر-أنوبيس) with their English translations. Several conclusions were reached after this data was analyzed.

Most cultural elements are domesticated as long as equivalents were available. However, the foreignization strategy is only used when the cultural elements in SL is absent from the TL. Moreover, using domestication strategy makes the TT easier to read and provides the continuity to the target reader. A translator cannot ignore one method in favour of another. In short, a translator should find a middle way in between the two strategies, since using domestications strategy to render all the cultural elements makes the text loses its identity and does not indicate the SL any more. On the other hand, when the TT is completely foreignized the result would be a deformed text. Therefore; a translator should bear in



mind that two main characteristics must be in a successful translated literary work:

- a) Comprehensible.
- b) Has the flavor of the source culture.

Additionally, there is still debate among translation theorists and translators regarding the differences between domestication and foreignization, which presents a chance for further research. Since this study used only two novels of Al-Koni, more studies may be conducted to examine the two strategies by utilizing more novels of Al-Koni or alternative methodologies. Moreover, it is recommended that future research applies a reception-oriented framework to evaluate the impact of domestication and foreignization strategies on target reader comprehension.

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