

Doā or Namāz? Analysis of Overt and Covert Translations in Two Renditions of ‘The Prophet’ by Jibran Khalil Jibran

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Abstract

This study focuses on 108 culture-specific items (CSIs) in *the Prophet* written by Jibran Khalil Jibran (1923) and its two Persian renditions done by Maghsoudi (1992) and Elahi Ghomshei (1999). It primarily identified the classifications of English CSIs evident in the original work and their percentages. It also discovered the translation strategies used in translating CSIs by the two translators. Applying House (1997) dichotomy of overt and covert translation, the two translated versions were investigated and compared. Finally, the more successful translated version was discovered based on the usage covert translation. Results revealed that six categories of CSIs in the English coups and that eight translation strategies were used to translate English CSIs into Persian. The results also revealed that ‘cultural equivalent’ was the most frequent translation strategies used by the two translators. Finally based on the data analysis, results confirmed that Elahi Ghomshei used more covert

translation strategy in his framework and consequently was more successful in translating the CSIs.

Keywords: Culture-Specific Items (CSIs), Overt translation, Covert translation, Literary text, Jibran Khalil Jibran

1. Introduction

Language is considered as a representation of a culture. In fact in each language, specific words manifest the culturally important aspects of a group of people or a nation in particular contexts and settings. For the translators, these words are sources of difficulties as for some source language (SL) words, there are no equivalents for them in the target language (TL). Culture operates largely through translation of movies, books, etc. thus, facing translators with major problems in their rendering of meaning (Yaqubi, 2012, p. 66). Therefore as Yaqubi (2012) confirms understanding the notion of ‘culture’ and its implications is essential in translation (p. 31). Among the cultural issues ubiquitous in English literary works which are sources of difficulties in Persian translation is the phenomenon of ‘culture-specific items (CSIs). It is argued that these items are bound to a specific culture and country and are not available in any other (Terestyényi, 2011). Nord (1997) uses the term 'cultureme' to refer to these CSIs. She defines cultureme as "cultural phenomena that are present in culture X but are not present in culture Y" (Nord, 1997, p.37). Persson (2015, p. 1) considers cultural specific items as “concepts that are specific for a certain culture. These concepts can refer to domains such as flora, fauna, food, clothes, housing, work, leisure, politics, law, and religion among others.”

Owing to the fact that literary texts are deeply rooted in source culture and are abundant with CSIs, consequently, they create problems for the translators. Therefore, as a text is deeply embedded in its culture, it becomes more difficult and arduous to translate it into a new language and culture (Newmark, 1988). Translators of literary texts need to have thorough knowledge of both cultures in order to translate cultural meaning as well as aesthetic aspects of the cultural words into the target culture. Conveying meaning of these elements can be done via two stages: 1) identifying CSIs in ST and 2) applying appropriate equivalences which have cultural meaning in the TT by utilizing proper translation strategies. Recognition of the CSIs has been the focus of attention of some studies (Newmark, 1988; Aixela, 1996). There are several global studies which basically investigated the categories of these elements in several languages including English and Persian. Different forms and meanings of CSIs in English and Persian are expected to create difficulties of their identification and rendering in translation. It is also commonly acknowledged that each language possesses its own definite culture which operates in a specific manner that is unacceptable to other members. These difficulties will be highlighted in this study.

1.1 Culture-Specific Items (CSIs)

The issue of cultural translation has been discussed by a number of scholars; when dealing with the cultural aspect of translation, it is difficult to agree on what should be designated as culture-specific items. Different terms have been used interchangeably to refer to these items

such as culture-specific items (CSIs) and cultural concepts (Davies, 2003), culture-specific concepts (Baker, 2011), cultural word (Newmark, 1988), realia (Robinson, 1997, Ajtony, 2016), culture-bound phenomena (Robinson, 1997) or culture-bound elements (Hagfors, 2003). Halloran (2006), for example, believes that CSIs pertain to particular culture and refer to cultural identities which do not have direct equivalents in another culture. In this category these items include references to the institution, history or art of a given culture.

The issue of CSIs and how to translate them have been argued following the cultural turn in translation studies. CSIs with very specific characteristics pose difficulties and challenges for the translators. CSIs appear in literary works such as novels, poems, operas, plays and in comics and have the function of creating local (original) colour in translation. Cultural aspects are of importance in translation studies. This issue attracts the attention of many scholars in a way that we can say cultural debates are one of the central issues in "translatology". Scholars in translation studies field have tried to classify them into different categories in specific languages and also to categorize the translation strategies applied for them in translation

A comprehensive and detailed classification of CSIs was presented by Newmark (1988, p. 96-101) which consists of five categories including ecology, material culture, social culture, organization, customs, and gestures and habits. Newmark also suggested a set of translation procedures or strategies to translate CSIs. These strategies include literal translation, transference, cultural equivalent, neutralization, functional equivalent, descriptive equivalent, synonymy, through translation, shift or transpositions, modulation, recognized translation, translation label, compensation, componential analysis, reduction and expansion, paraphrase, couplets, notes, additions and glosses (Newmark 1988, p. 81-93).

As Aixela (1996) notes, culture-specific items (CSI) are linguistic items that may cause problems for translation due to the differences in cultural understanding. They include proper names, objects, customs, institutions, expression and also concepts, embodied in the ST that do not exist in the culture of target language readership or perceived differently. Aixela (1996) calls these items as 'culture-specific items' due to the fact that they always exist in the potential translation problem in a concrete situation between the two languages, cultures and texts. He also defines CSIs as:

Those textually actualized items whose function and connotation in an ST involve a translation problem in their transference to the target text, whenever this problem is product nonexistence of the referred item or of its different intertextual status in cultural system of the readers of target texts (p. 58).

In Aixela's viewpoint, any 'linguistic items' is CSI depending on its function in the text, the way it is perceived, in the target culture or whether it poses ideological or cultural opacity for the average reader. In reference to the nature of CSIs, he refers to "the type and breadth of the intercultural gap, before concrete contextualized of CSIs take place, given both intertextual tradition and possible linguistic coincidence" (Aixela, 1996, p. 68).

Aixela (1996) proposed eleven strategies for translating CSIs. These strategies were ranked along a scale from a lesser to a greater degree of intercultural manipulation and are divided into two major groups separated by their conservative or substitution nature. These strategies include repetition, orthographic adaptation, linguistic (non-cultural) translation, extratextual gloss, intratextual gloss, synonymy, limited Universalization, absolute Universalization, naturalization, deletion and autonomous Creation.

In 1996, Aixela divided CSIs into two classifications namely as proper names and common expressions. According to Aixela (1996, p. 59), proper names include both conventional names i.e. names that do not have any meaning in themselves and names that are loaded with certain historical and cultural associations. On the other hand, he defined common expressions as those which cover the world of objects, institutions, habits and opinions restricted to each culture, which cannot be included in the field of proper names, e.g. inches, dollars, corned beef (Aixela, 1996, p. 59). In other words, common expressions include all the other CSIs which do not fall under the category of proper names.

1.2 Studies on Persian-English Translation of CSIs

Daghoughi & Hashemian (2016) focused on the translation of CSIs in Jalal Al-Ahmad's *by the Pen* into English. They utilized Newmark's proposed taxonomy for translating CSIs. Therefore, after adopting CSIs with Newmark's (1988) 5 proposed domains of CSIs, they aimed at finding the proposed translation strategies applied in the English translation of Jalal Al-Ahmad's by Ghanoonparvar (1988). They also evaluated the frequency of each strategy in order to define which strategy was the most helpful. Their obtained results revealed that 'functional equivalent' was the most frequently used strategy while 'modulation' and 'paraphrase' were the least frequently used ones.

In their source-oriented descriptive study, Bagheridoust & Mahabadi (2017) attempted to investigate CSIs available in Persian architecture in order to examine the extent to which the translators/writers were successful in rendering CSIs. Furthermore, they investigated the most frequently used strategies. In conducting their study, they used two textbooks on Iranian architecture namely "Introducing Persian Architecture" by Pope which represents the source text and the translated text "Abbasid Guest House" translated by Ouliaenia. Their findings showed that the translator (Ouliaenia) and the sourcebook writer (Pope) succeeded in discovering appropriate equivalents for SL architectural terms. It is noteworthy that they analyzed the findings of this study by choosing strategies of Van Doorslaer's (2007) model. By comparing Pope's textbook and Ouliaenia's translation of it, they demonstrated that four of the strategies (i.e., direct transfer, word for word translation, interpretation, and domestication) were used. Based on their result, in Pope's book, Interpretation was the most frequently used strategy, while 'direct transfer' was the most frequently utilized one in Ouliaenia. Finally, they concluded that 'word for word' translation was the least frequently used strategy in Pope's work, whereas 'domestication' was the least frequently utilized one in Ouliaenia's translation.

In their corpus-based study *Cultural Elements in the English Translations of the Iranian 'Resistance' Literature: A Textual, Paratextual, and Semiotic Analysis*, Mousavi Razavi &

Allahdaneh (2018) addressed the strategies used in translating the cultural elements (CEs) (an alternative term for CSIs) of the Iranian ‘resistance’ literature into English. Their corpus consisted of *Chess with the Doomsday Machine*, *Eternal Fragrance*, and *Fortune Told in Blood* rendered by Sprachman, Omidvar, and Ghanoonparvar, respectively. They analyzed the Persian books and their English translations on three different levels. They identified the cultural elements and compared them with their English equivalents. The findings of their study revealed that the most frequently used strategy is ‘retention’. They concluded that the Sprachman’s approach, as an English native translator, has been SL-oriented. They argued that the semiotic level, the book cover, and on the paratextual level, Sprachman’s preface, where he has introduced the characters of the story and has provided explanations on the Iran-Iraq War, have been intended to attract the TL readership. On the other hand, in their view, Omidvar and Ghanoonparvar, as Iranian translators, have had a TL orientation. On the paratextual level, they believed that Omidvar has provided information about neither the Iran-Iraq War nor the characters. However, based on their study, Ghanoonparvar has given some information about the Iran-Iraq War and the story characters. He concluded that on the semiotic level, *Eternal Fragrance* has striking differences with the source in Persian while *Fortune Told in Blood* is similar to its Persian counterpart.

1.3 Studies on English-Persian Translation of CSIs

An abundant of studies have been conducted regarding the analysis of adopted translation strategies in translating CSIs. In their comparative study, Fahim & Mazaheri (2013) investigated the translation of CSIs of romance novels before the Islamic Revolution of Iran (which took place in 1979) and from which marks the ‘Islamic republic government’ vs. ‘Pahlavi dynasty’ situation. They aimed at seeing how the socio-cultural situations of the respective eras have affected the choice of strategies applied by Iranian translators. To achieve the objectives of their study, they used four masterpieces of English literature which were ‘Wuthering Heights’, ‘The Scarlet Letter’, ‘Pride and Prejudice’ and ‘Gone with the Wind’ as well as their corresponding translated version from before and after the Islamic Revolution in order to compare and contrast. They applied Aixelá’s model (1996) for eliciting translation strategies and put the results into numerical mode. They explored the frequencies of translation strategies used in each period. The results of data analysis showed 1) the most and least frequent strategies of each period, 2) the important difference between them and 3) the predominance of conservative approach toward the rendering of CSIs of romance novels in both periods with a more conservative tendency before the Revolution and more Substitution nature after the Revolution.

In another study, *Newmark's Procedures in Persian Translation of Golding's Lord of the Flies*, Mashhady et al. (2015) attempted to compare the translation procedures used in two Persian translations of Golding's *Lord of the Flies* by Rafiee and Mansoori based on Newmark's translation procedures. The main question in their study was whether the translator’s procedures could be described and assessed by Newmark’s framework or not. Their results indicated that Newmark’s procedures are nearly comprehensive and worked well for rendering and assessing the translation of a literary work.

In their study, Alipour & Hadian (2017) investigated the translation strategies applied in translating CSIs in the translation of *Othello* by Shakespeare into Persian. They randomly extracted 400 examples of CSIs from the corpus. For the purposes of their study, they applied both Newmark's translation model (as sub-strategies framework) and Venuti's (1995) dichotomy (as super strategies framework) of Foreignization and domestication. Based on the result of their study, 'cultural equivalent' and 'domestication' strategies were the most frequently used translation strategies respectively by the translator, Abdolhossein Nooshin. They concluded that Venuti's (1995) dichotomy is too general to analyze the translation strategies used for translating CSIs.

1.4 Overt and Covert Translations

House (1997) criticized the more target-audience oriented translation appropriateness and she believed this type of translation is a 'fundamentally misguided' translation. Therefore, she based her model on comparative ST–TT analysis which led to a translation quality model (TQM) and brilliantly highlighted the 'mismatches' or 'errors' existing in translation. House's (1977) original model was the target of several criticisms on the ground of the nature, complexity and terminology of the analytical categories used, and the absence of poetic–aesthetic texts in House's case studies (Monday, 2008). She proposed a revisited mode in 1997 in which she incorporated some of her previous categories into an openly Hallidayan register analysis of field, tenor and mode. In this model she conducted a systematic comparison of the textual 'profile' of the ST and TT (House, 1997, p. 43). She defined field as 'subject matter and social action and covers the specificity of lexical items'. On the other hand, tenor refers to 'the addresser's temporal, geographical and social provenance as well as his [or her] intellectual, emotional or affective stance (his [or her] "personal viewpoint")' while mode relates to 'channel' (spoken/ written, etc.) and the degree of participation between addresser and addressee (monologue, dialogue, etc., p. 109). Monday (2008, p. 93) describe the operation of House's model as follows:

- (1) A profile is produced of the ST register.
- (2) To this is added a description of the ST genre realized by the register (pp. 105–7).
- (3) Together, this allows a 'statement of function' to be made for the ST, including the ideational and interpersonal component of that function (in other words, what information is being conveyed and what the relationship is between sender and receiver).
- (4) The same descriptive process is then carried out for the TT.
- (5) The TT profile is compared to the ST profile and a statement of 'mismatches' or errors is produced, categorized according to genre and to the situational dimensions of register and genre; these dimensional errors are referred to as 'covertly erroneous errors' (p. 45), to distinguish them from 'overtly erroneous errors', which are denotative mismatches or target system errors.
- (6) A 'statement of quality' is then made of the translation.

(7) Finally, the translation can be categorized into one of two types: overt translation or covert translation. In her model, House distinguished two types of translation namely as ‘overt’ versus ‘covert’ translations. This dichotomy will be explained as follows:

Overt translation: House (1997, p. 66) defines overt translation as one in which the addressees of the translation text are quite “overtly” not being directly addressed’. House (1977) believes that equivalence has to be sought at the level of language/text, register and genre. As Monday (2008) maintains, in this type of translation, the individual text function cannot, however, be the same for TT and ST since the discourse worlds in which they operate are different. House (1997) believes that overt translation aims at giving the reader insight into the function of the ST in the SL and source culture (SC). In this type of translation, the translator does not adapt the text to the cultural differences between SC and target culture (TC).

Covert translation According to House (1977, p. 69) covert translation enjoys the status of an original source text in the target culture’ (p. 69). Therefore, ST is not linked particularly to the ST culture or audience; both ST and TT address their respective receivers directly (Monday, 2008). In fact, the function of a covert translation is ‘to recreate, reproduce or represent in the translated text, the function the original has in its linguacultural framework and discourse world’ (House, 1977, p. 114). Furthermore, covert translation is regarded as an independent text in the TC. In this type of translation, the reader is not aware that s/he is reading a translation and not the original one. With reference to covert translation, Monday (2008) argues:

It does this without taking the TT reader into the discourse world of the ST. Hence, equivalence is necessary at the level of genre and the individual text function, but what House calls a ‘cultural filter’ needs to be applied by the translator, modifying cultural elements and thus giving the impression that the TT is an original. This may involve changes at the levels of language/text and register.

2. Problem and Gap of the Study

Translators are permanently encountered with the problem of how to deal with the cultural aspects in the SL and of applying the most appropriate strategy of successfully transferring these aspects in the TL. Similar to other types of text, translation of literary texts deals with the problems of translating CSIs. In order to provide a proper translation of CSIs, the translator needs to be aware of the source culture (SC), recognize the CSIs in the ST, and try to find a proper equivalent in the TT considering the target culture (TC) and the target readers. Omitting CSIs in the process of translation helps ST to lose its rich cultural quality which is important consideration for all text types, in particular literature where the foreign readers expect to enjoy the cultural aspects of the ST. Therefore, in translating CSIs, the English-Persian translators will inevitably have to tackle the problems in conveying their cultural meaning into TT. So, the choice of translation strategies for translating these items is of significance.

Translation of CSIs was the focus of many English-Persian and Persian-English translation studies. However, in the case of English-Persian translation of *The Prophet* by Gibran Khalil Gibran there is no published study which looked into translating CSIs. Although this masterpiece is a good source of CSIs, no study has been done to analyze the classifications of CSIs in this book. Thus, the translation strategies utilized in the translation of these elements have been ignored by the previous studies. Therefore, in this study, the researcher attempts to fill this gap by analysing and comparing two translated versions of his masterpieces by Maghsoudi (1992) and Elahi Ghomshei (1999). The research questions which are answered in this study are:

1. What classifications of English CSIs are evident in the book *The Prophet*? What are their frequencies?
2. What translation strategies were used in translating CSIs by the two translators? Which specific strategies are the most frequent in each translated version?
3. What are the percentages of overt and covert translations in the two translated versions? Which translator used covert translation more than the other one and consequently was more successful in translating CSIs?

3. Method

The material used in this study was a sample of 108 English CSIs. The other material of this study was 216 Persian translations of the English CSIs by two translators (108 each). Corpora for the study are taken from two sources namely the English book *The Prophet* by Gibran Khalil Gibran as well as two Persian translated versions of this book. *The prophet* is a book consisting of 26 prose and poetic essays written by Khalil Gibran in 1923 and has been translated into over 40 languages. This book discusses different topics such as life and human condition. It is divided into 26 subjects including love, marriage, children, giving, eating and drinking, work, joy and sorrow, houses, clothes, buying and selling, crime and punishment, laws, freedom, reason and passion, pain, self-knowledge, teaching, friendship, talking, time, good and evil, prayer, pleasure, beauty, religion, and death. This book has been translated into Persian language several times. These translations were done by Mehdi Maqsoudi (1992) and Hossein Elahi Qomshei (1999). There is a set of criteria for choosing the English book and these two translated versions and they are as follows:

- Variety of cultural issues discussed in this book which had cultural areas of meaning in this masterpiece.
- The full-lengthiness of this book which provided a sufficient number of CSIs.
- Good quality of the translations which attracted a huge number of readers since they were completed.

In this study, in order to collect the relevant data and to fulfill the objectives of the study and consequently to answer the research questions, a set of conceptual frameworks and definitions developed by previous studies were applied which will be explained below:

Identification of English CSIs: In this research, a mixed classification of CSIs presented by Newmark (1988) and Aixela (1996) was adopted aiming at confirming that the items collected from the corpus constitute the categories of CSIs. In addition to the conceptual framework applied for identification of CSIs, one rater was recruited to check the data. Besides, English monolingual dictionary (Oxford dictionary) was used to check the meaning of CSIs in ST.

Analysis of the Translated Versions of CSIs into Persian: *Loqat-nāme-ye Dehxodā* is used in order to check whether the equivalence used has cultural meaning or not. In other words, this analysis tool helped the research to ascertain whether the translated version can be considered as CSIs or a neutral term in TT.

Identification of Translation Strategies used in Translation of CSIs: in line with previous studies, a set of translation strategies proposed by Newmark (1988) were adopted to help identify these strategies.

Discovering the Successful Translations: In order to ascertain whether the translations of CSIs done by the two translators were successful or not, it was confirmed whether the translated version can be regarded as covert rather than overt translation (House, 1977). In cases where the translation strategies lead to covert rather than overt translation, the strategy is regarded as successful. To this aim, based on the definition of House (1977) of covert translation, the success of each translator was examined and compared. The Procedure of this study is shown in the following figure:

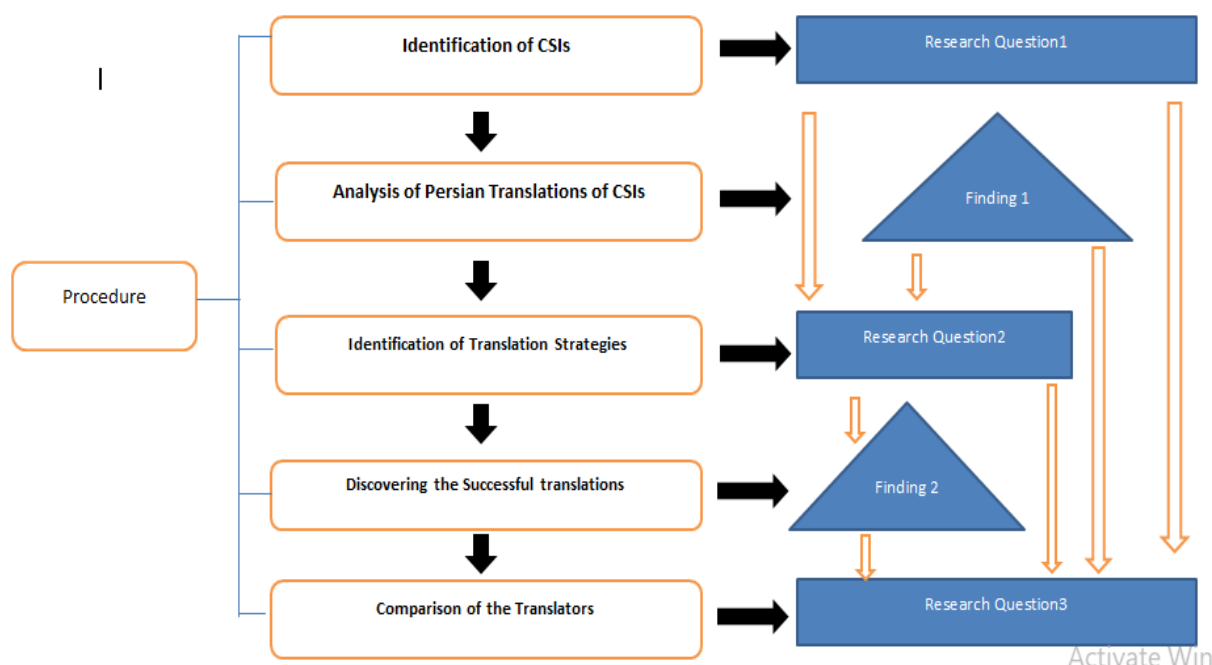


Figure 1. Procedure of the study

4. Result

4.1 Identification of CSIs

As the first stage of the descriptive analysis, this section presents the identification of English CSIs in the book *The Prophet*. As mentioned before, these CSIs were identified based on a combined framework of adopting categories proposed by Newmark (1988) and Aixela (1996). Results revealed that six classifications were evident in the English corpus. These categories are 1) organization, customs, activities, procedures and concepts, 2) ecology, 3) proper names, 4) material culture, 5) social culture and 6) cultural date (new category). The following parts deal with these classifications and their examples.

Organization, customs, activities, procedures and concepts: Analysis of the data showed that this category of CSIs was the most frequent among the other classifications in the corpus which occurred in 60 out of 108 cases. Examples of this classification are as follow:

Example of the English CSIs	Page Number
• For even as love crowns you so shall he <u>crucify</u> you.	7
• [...]and there are those who give with pain, and that pain is their <u>baptism</u>	11
• [...]then it is better for you that you cover your nakedness and pass out of love's <u>threshing-floor</u> .	7

Ecology: This category was the second most frequent category which occurred in 27 out of 108 CSIs. Examples of this category have been given below:

Example of the CSIs	Page Number
• People of Orphalese, you can muffle the drum, and you can loosen the <u>strings of the lyre</u> , but who shall command the skylark not to sing?	28
• Among the hills, when you sit in the cool shade of the white <u>poplars</u> , sharing the peace and serenity of distant fields and meadows-then let your heart say in silence 'God rest in reason'.	31
• Shall the <u>nightingales</u> offend the stillness of the night, or firefly the star?	45

Proper names: Based on the framework for the identification of CSIs in English, results of the analysis revealed that 9 out of 108 CSIs were proper names. The English CSIs with the category of proper names in *The Prophet* are presented as follows:

Example of the CSIs	Page Number
<ul style="list-style-type: none"> • <u>Almustafa</u>, the chosen and the beloved, who was a dawn unto his own day, had waited twelve years. 	2
<ul style="list-style-type: none"> • [...]in the city of <u>Orphalese</u> for his ship that was to return and bear him back to the isle of his birth 	2

Material culture: Based on the results, this category of CSI occurred in 6 out of 108 cases. The examples have been given below:

Example of CSIs	Page Number
[..]and in the autumn when you gather the grapes of your vineyard for the <u>wine-press</u> say in hearth:	13
[..]and new like wine , I shall be kept in eternal <u>vessels</u>	13

Social culture: findings of the study revealed that this type of CSIs occurred in 3 cases. One example has been given below:

Example of CSIs	Page Number
<ul style="list-style-type: none"> • Ay, and it becomes the tamer, and with hook and scourge makes <u>puppets</u> for your large desires. 	20

Date Culture (New category): Another type of CSIs was not included in the categories presented by Newmark (1988) and Aixela (1996). This category was previously named as the ‘cultural date’ category by Dehbashi Sharif & Shakiba (2015) which occurred 3 times in the corpus. The examples are given below:

Example of CSIs	Page Number
<ul style="list-style-type: none"> • [...] and in the twelfth year, in the seventh day of Lelool, the month of reaping, he climbed the hill without the city walls and looked seaward, and beheld his ship coming with the mist 	2

In the following chart, the type of CSIs and their percentages in the English corpus are shown as follows:

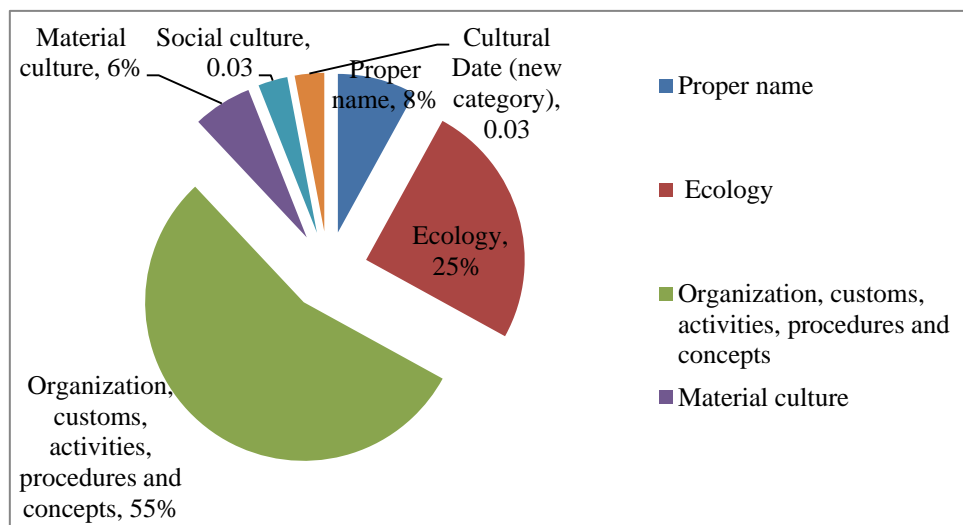


Figure 2. Percentages of English CSIs in the corpus

4.2 Investigation of Translated Versions

Analyses of the data revealed that a total of 8 translation strategies were used in the translated versions done by the two translators. The following table shows the type and frequencies of these strategies by the two translators Maghsoudi (1992) (TT1) and Elahi Ghomshei (1998) (TT2).

Table 1. Translation strategies used in the translation of CSIs

Translation Strategies	Frequency in TT1	Frequency in TT2
Descriptive Equivalent	0	3
Literal Translation	9	12
Naturalization	6	0
Cultural Equivalent	57	48
Modulation	9	3
Recognized Translation	0	3
Functional Equivalent	9	6
Couplets, Triplet, Addition+ Literal translation+ Literal Quadruplet translation	3	0
Naturalization+ descriptive equivalent	0	3
Addition+ literal translation+ descriptive equivalent	0	3

Addition+ cultural equivalent	0	6
Modulation+ cultural equivalent	3	3
Cultural+ addition	6	12
Functional equivalent+ addition	3	0
Literal translation+ addition	0	3
Cultural equivalent+ descriptive equivalent	0	3
Reduction+ descriptive Equivalent	3	0
Total	108	108

In the following the example of CSIs in ST (*The Prophet* by Jibran Khalil Jibran) along with the English translations done by Maghsoudi and Elahi Qomshei using these strategies are presented:

Descriptive equivalent: This strategy was used three times in TT2. An example of usage of this strategy is given below:

ST	TT
They give as yonder valley the <u>myrtle</u> breathes its fragrance into space (p.17)	و کسانی هستند که می بخشند و از رنج و لذت فارغند و سودای فضیلت و تقوا در سر ندارند. همچون درخت <u>عطرآگین مورد</u> که در دره ای دوردست شمیم جان پرورش را هر نفس به دست نسیم می سپارد. (Maghsoudi, p. 44)

Through using descriptive equivalent strategy in the above example, the core meaning of the 'myrtle' has been transferred into TT through description عطرآگین (fragrant).

Literal translation: This strategy was used nine times in TT1 and twelve times in TT2. The example of this strategy is given below:

ST	TT
Have you beauty, that leads the heart from things fashioned of wood and stone to the <u>holy mountain</u>? (p. 19)	یا گوهر زیبایی را در خانه پاس می دارید که دل آدمی را از معبد های چوب و سنگ به <u>کوه های مقدس</u> می کشاند؟ (Elahi Ghomshei, p. 56)

Through using literal translation strategy in the examples above, the translators have replicated the grammatical constructions of the ST in the TL and translated the text word for word.

Naturalization: This strategy was used six times equally in TT1. The example has been given below:

ST	TT
[..]and there came out of the sanctuary a woman whose name was <u>Almitra</u> (p. 5)	و آنگاه زنی از محراب بدرآمد که <u>میترا</u> نام داشت (Maghsohdi, p. 16)

In this example, through using Naturalization, the translator adapted the SL word ‘Almitra’ to the normal morphology (word form) in TT as میترا (Mitra).

Cultural equivalent: This strategy was the most frequent both in TT1 and TT2 which occurred 57 and 48 times respectively. In the following, an example of the usage of this strategy is given:

ST	TT
[..]and of him who comes early to the <u>wedding-feast</u> , and when overfed and tired goes his way saying that all feasts are a violation and all feasters lawbreakers? (p. 27)	و یا آن که قبل از قرار به <u>ضیافت عروسی</u> واردشود، بسیار پیش از دیگران، و چون با درونی انباشته و تنی خستگی یافته ، سرخودگیرد و راه خویش رود، بزم رایکسره و بی نظم داند مهمانان را جمله قانون شکن خواند؟ (Maghsoudi, p. 67)

Through using cultural equivalent translation strategy in the above examples, SL culture-specific words that have similar meanings or connotations in the TL have been given.

Modulation: This strategy was used nine times in TT1 and three times in TT2. One example is given below:

ST	TT
these are the believers in life and the bounty of life, and their <u>coffer</u> is never empty (p. 11)	آنان به حیات و کرامت بی پایان آن ایمان دارند و <u>کیسه</u> شان هیچگاه تهی نخواهد ماند (Elahi Ghomshei, p. 43)

Through using modulation in the above translated versions, the translators have reproduced the message of the original text in the TL version in conformity with the current TL norms, since the SL and the TL may appear dissimilar in terms of perspective. As Vinay & Darbelnet (1958) believe, modulation can occur when ‘part’ is translated into ‘whole’ or vice versa. In both cases above, the area of meaning of the SL words was narrowed down.

Recognized translation: This strategy was only used three times in TT2. The example has been provided below:

ST

TT

[..] and then to sleep with a **prayer** for the beloved (p. 8)

و در دل دعایی برای معشوق

(Elahi Ghomshei, p. 37)

Through using the recognized translation procedure, the translator has used the official or generally accepted version of an institutional or other well-known term دعا for 'prayer' in ST.

Functional Equivalent: This strategy was used nine times in TT1 and six times in TT2. The examples have been given below.

ST

TT

[..] and let it direct your passion with reason, that your passion may live through its own daily resurrection, and like a **phoenix** rises above its own ashes. (p. 31)

و جان رها کنید که خواست و خرد هم عنان بتازد تا که آرزوهاتان همه روز، حیاتی دوباره گیرد و چون مرغ آتش، باز از خاکستر خویش بال برکشد.

(Maghsoudi, p. 74)

In the above examples, culture-neutral terms مرغ آتش and دردخت آسمان are used as equivalents for the CSIs 'tree of heaven' and 'phoenix'.

Couplets, Triplet, Quadruplet: This strategy was used 18 times in TT1 and 33 times in TT2. One example of this strategy is given below:

ST

TT

And in the twelfth year, in the seventh day of Lelool, the month of reaping, he climbed the hill without the city walls and looked seaward, and beheld his ship coming with the mist (p. 2)

و در سال دوازدهم در روز هفتم ماه ایلول (یکی از ماه های رومی برابر شهریور ماه) که ماه برداشت محصول بود از تپه های بالای شهر بالا رفت و به سوی دریا نگرست

(Elahi Ghomshei, p. 11)

In the above examples, the translators have mixed two or more strategies to translate the CSIs. In the Persian equivalent ماه ایلول (یکی از ماههای رومی برابر شهریورماه) که ماه برداشت محصول بود the translator applied a mixture of translations strategies 'addition', 'literal translation' and 'descriptive equivalent' for translating 'Lelool, the month of reaping. In the following chart, the percentage of each specific strategy used for translating CSIs by both translators are shown and compared:

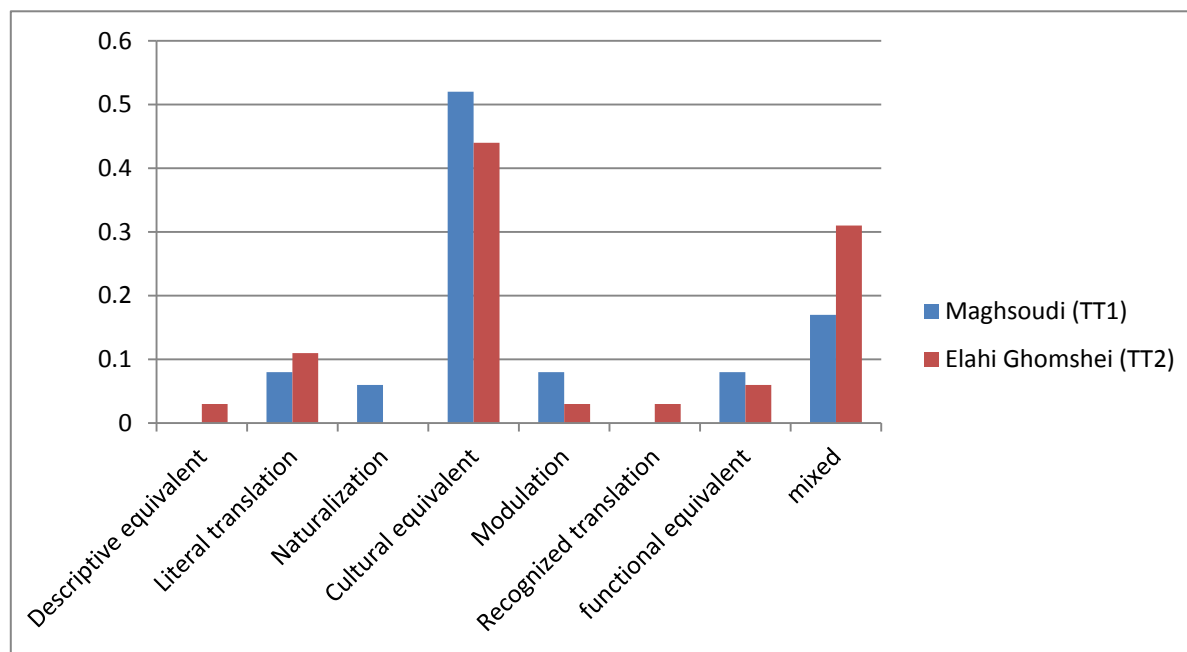


Figure 3. Comparison of translation strategies in TT1 and TT2

4.3 Discovering Successful Translations of CSIs

In this study, an attempt was made to analyze and compare covertness vs. overtness of the translated versions done by the two translators. Examples of covert versus overt translations are given and discussed in this section.

ST	TT 1	TT2
and then to sleep with a <u>prayer</u> for the beloved (p. 8)	و خفتن با <u>نمازی</u> به قبله معشوق در دل (Maghsoudi, p.22)	و در دل <u>دعایی</u> برای معشوق (Elahi Ghomshei, p, 37)

In this example, the meaning of ‘prayer’ has been changed into نماز (Muslim’s prayer) in TT1 in order to connect with the TT readers i.e. Iranian Muslims. This type of translation is regarded as a covert translation in which the reader of the translations will not realise that they are reading a translation rather an original work. Besides, using the word قبله (Qiblah) which is an Islamic term helps the covertness of translation. In TT2, however, covert translation is not used. In other words, the equivalent دعا does not have cultural meaning in TT.

ST	TT1	TT2
[...]and there came out of the sanctuary a woman whose name was <u>Almitra</u> (p. 5)	و آنگاه زنی از محراب بدرآمد که <u>میترا</u> نام داشت (Maghsoudi , p. 16)	و چون به میدان رسیدند، از حریم معبد زنی بیرون آمد که اسمش <u>المیترا</u> بود (Elahi Ghomshei, p.31).

In this example, the equivalent *میترا* chosen for the SL word ‘Almitra’ represents an example of covert translation, while in TT2, the translator applied overt translation in which the SL word has been translated into *المیترا*. In other words, in TT1, the TT readers may not be aware that they are reading a translation, as the equivalent is well-adapted to the morphology of SL. However, in TT2, reading the TT, the readers may be reminded that they are reading a translation rather than an original work.

Social culture:

ST	TT1	TT2
Ay, and it becomes the tamer, and with hook and scourge makes puppets for your large desires (p. 20)	هشدار که در این رهگذر به دژخیم گونه ای بدل شود از آن دست که غرور زیبای حیوانات جنگلی را به یوغ آرد، و به قلاب و تازیانه، آرمانهای شکوهمند شما به عروسکهایی سرگردان بدل کند. (Maghsoudi, p. 51)	و از آن پس چون رام کننده حیوانات، حلقه و تازیانه در دست، آرزوهای بزرگ شما را چون <u>عروسکان خیمه شب بازی</u> به بازیچه می گیرد. (Elahi Ghomshei, p. 56)

In TT1, the translator distorted the cultural meaning of ‘puppet’ by using the Persian equivalent *عروسکهایی سرگردان*. This translated version does not contain the cultural meaning in TT. However, in TT2, using the equivalent *عروسکان خیمه شب بازی* the translator contributes to the TT by reproducing the same cultural meaning in ST in TT.

Analysis of the data revealed that 67% of the translations done by Maghsoudi are examples of covert translation, while 73% of the translations done by Elahi Ghomshei is regarded as covert. The following chart compares covert and overt translations done by these two translators.

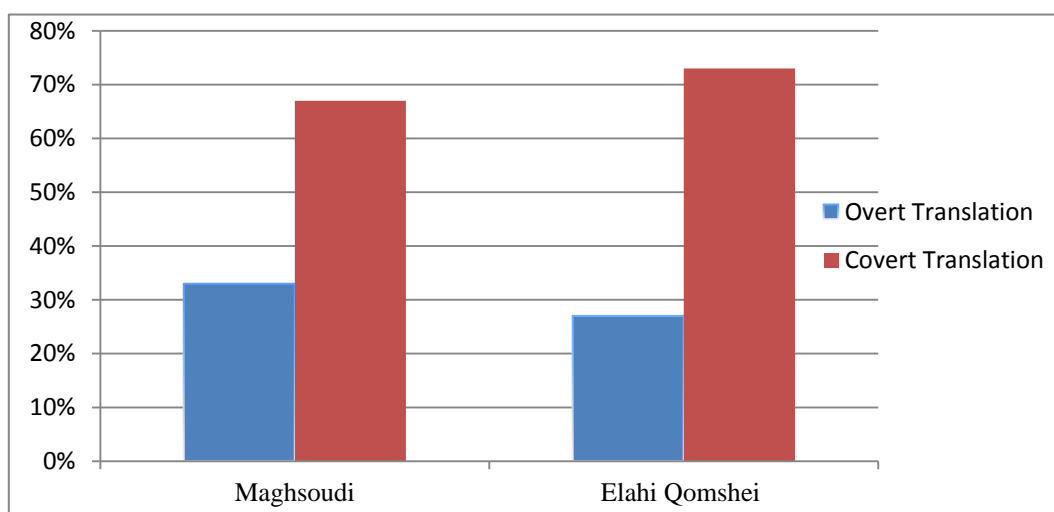


Figure 4. Overt versus covert translation

5. Discussion and Conclusion

As discussed before in the five stages of the descriptive analysis of English CSIs and their Persian translations, both quantitative and qualitative methods were undertaken. The analysis of the results revealed that six classifications of CSIs used in the corpus were among the classification proposed by Newmark (1988) and Aixela (1996). One new category named ‘cultural date’ has been found in the corpus which was previously discussed by Dehbashi Sharif & Shakiba (2015). Result also showed that the classification of ‘organization, customs, activities, procedures and concepts’ was the most frequent (55 %) among the other classifications. The CSIs were words such as ‘priest’. This classification was reported to be ubiquitous in the previous studies on CSIs in different languages. After ‘this classifications, the categories of ‘ecology’ (25%) (e.g. cypress) ‘proper name’ (e.g. (8%) (e.g. Almustafa), ‘material culture’ (5%) (e.g. wine), ‘social culture’ (3.5%)(e.g. puppet) and ‘cultural date’ (3.5%) (Lelool) were the most frequent classifications in the corpus in this sequence.

Analysis of the two translated versions revealed that the Persian CSIs used in the translations can be classified into the same six groups. However, the frequency of each category in each translated versions is different from the same category in the original texts. The analysis also revealed that some CSIs were translated into CSIs in the TT. As discussed earlier, by using overt translation, cultural meanings of the CSIs were not created in these cases.

As for the second and third research questions of the study which were about the identification of translation strategies, as well as the investigation of the transference of cultural meaning of CSIs through the act of translation, more stages of analyses were conducted. After the identification of CSIs in ST, the translation strategies used in the translation of CSIs were identified. Besides, those translation versions in which covert translation was used were identified. Finally the two translated versions were compared in terms of the frequencies of covert translations used in them. The results of the study revealed that 8 translation strategies were used for the translation of CSIS from English into Persian. Cultural equivalent was the most frequent translation strategy used in both versions. The data also showed that Elahi Ghomshei used covert translation more than Maghsoudi in his translation.

Based on the results of the study, both theoretical and methodological contributions were revealed. First, this study endorsed the applicability of previous studies on classification of CSIs in English as well as Persian monolingual dictionary in the investigation of cultural meaning of CSIs. Furthermore, it ascertains the applicability of Newmark’s (1988) translation strategies. Finally it made a move towards the target-oriented approach in the analysis of CSIs in transition.

As discussed before, the scope of this study is limited to the literary genre rather than the translation of other genres. Therefore the findings are only applicable in the case of English-Persian translation of literary books. The focus of this study is on English-Persian translation of CSIs and the results cannot be applicable for Persian-English translation. Further studies should be conducted to see how Persian CSIs are transferred into English. Further studies are required to confirm the results of this study on a larger scale in other

genres, such as in the areas of subtitling. Focus can be on a reader-response study in the case of written texts or audience-oriented study on the subtitling of these elements. An empirical study can be done in which subjects may comprise of both native speakers of English and /or the Persian speakers in order to examine the importance of these elements in transferring the cultural meaning in literary texts. Other methodologies such as interviewing the translators can further examine their awareness of the importance of these elements in the ST and their translations of it in the TT.

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