

Applying Foreignization and Domestication in Translating Arabic Dialectal Expressions into English

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Abstract

Translating across language and cultural barriers is one of the most complicated tasks translator might face. This is due to the fact that text produced in one language and culture contains information about persons, institutions, habits, customs and traditions which accessible to speakers of the source language text but not understood by the speakers of another language. This article shows procedures and strategies used to overcome such problem and difficulties in translating Arabic dialect expressions into English. A central issue of this discussion is to highlight Venuti's translation strategies foreignization and domestication that have been used in translating dialectal expressions and culture-specific elements into English, with special reference to Janet Watson's translation of Sana'ani Arabic dialect. Relying on the distinction of the two key cultural strategies of Domestication and Foreignization, this study reveals the way in which Arabic culture-specific elements have been portrayed in foreign context. The paper considers the validity of those cultural translation strategies and discusses their applications in different occasions. According to the obtained results, both foreignization and domestication strategies have been used to overcome the language and cultural barriers in translation of Sana'ani Arabic into English. But foreignization has been used more as the most pervasive cultural strategy.

Keywords: Context, English, Arabic, Dialect, Translation, Foreignization, Domestication, Strategies

1. Introduction

Dialects poses a real challenge to translate for the most translators, this is due to dialects include cultural norms, such connotation expressions, lexical repetitions. Synonyms, homonyms, religious reference. Translators, thus, are encountered with the problems of how to handle the linguistic and cultural aspects of the source text ST and find appropriate strategies and procedures to successfully render them in the target text TT. To overcome this problem, one may consider some strategies and procedures deemed essential to reduce any potential, lexical and conceptual gap between S.T and TT.

This study highlights and examines the validity of such strategies in view of Watson's English translation of '*social issues in Yemeni popular culture*', and how the translator was able to overcome the language and cultural problems through the techniques of *Iver's* strategies and *Venuti's* procedures known as domestication and foreignization. This chapter focuses on introducing, firstly, the background of the study and the statement of choosing this particular topic, shading light on the area of the study limitations and strength, secondly the information about the book under investigation and its significance. Moreover, it provides general information on what has been said about translation of dialect .To overcome the problematic issues related to translating culture-specific elements and fixed dialectical expressions, actually there are some strategies and procedures used to create the same or at least a similar idea and feeling to the target reader. Newmark (1988 :94) defines culture as 'the way of life and target its manifestations that are peculiar to community that use particular language as its means of expressions'.

1.2 The Study Objectives

This study aims at investigating how the translator could overcome the linguistic and cultural barriers in translating dialectical expressions and cultural norms. Specifically, this study is designed to meet the following objectives:

1. To discover the strategies deemed essential for the translator to overcome language and cultural barriers in Watson's translation "*Musid wa Musida* " .
2. To identify the intentions of ST writer's intentions as reflected by the translator.
3. To underscore the nature of difficulties associated with the translation of language-specific and culture-bound discourses as demonstrated by the translator.
4. To discuss the problems of translation strategies and techniques used by the translator to overcome language and cultural barriers associated with translation of Sana'ani Arabic in this study.

1.3 Research Questions

This study includes selected of dialectical Sana'ani expressions translated into English. dialects poses a real challenge for Translating most translators, this is due to dialects include cultural norms, such connotating expressions, lexical repetitions. Synonyms, homonyms, religious reference. This study attempts to find answers to the following questions:

1. What are translation strategies have been used in translating cultural-specific elements such as religious references, cultural expressions, proverbial expressions...? Which one of those strategies is used more?
2. Can language and the cultural barriers be overcome in translating dialectical expressions and culture-specific elements?
3. To what extent the translator was succeeded in using the two cultural translation strategies, Domestication and Foreignization?

1.4 The Purpose of Choosing this Particular Topic

The study aims to investigate the strategies used by the translator in translation of language-specific and culture-bound discourse in view of Watson's translated book ' *Social Issues in Yemeni Popular Culture*'. The study highlights whether the translator was able to overcome the language and cultural barriers with reference to some strategies used to translate cultural norms such as *Iver's* strategies and *Venuti's* domestication and foreignization procedures.

2. Theoretical Framework

2.1 Domestication VRS Foreignization

Domestication and foreignization are two cultural translation strategies postulated by Venuti (1998:240). Before discussing the validity of the two strategies, it is better to know what these strategies meant from Venuti 's point of view.

According to Venuti (1998), the domestication is a cultural translation strategy which involves a process of choosing foreign text (e.g, cultural-specific elements ...etc), and developing the adequate translation method to translate them into the target context. In other words, what domesticated is the form and the content of the source text.

On the other hand, foreignization is a process of choosing the foreign text and developing it by adequate translation method to translate it,. what foreignized is the form and content of the target text . Foreignization takes the target reader towards the target text.

Some translation strategies are deliberately domesticated in their treatment of the target text, while others are spurred into appreciating linguistic and cultural differences deviating from the dominant domestic values.

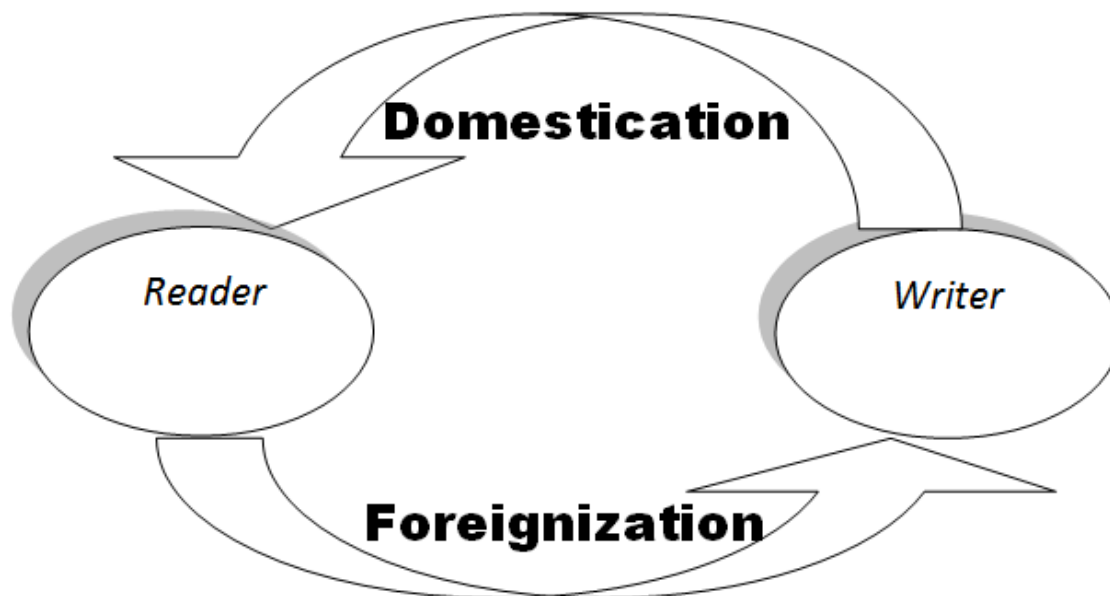
Relying on the distinction between the two key cultural translation strategies of domestication and foreignization, Friedrich Schleiermacher considers only two paths for the translator. " Either the translator leaves the author in peace as much as possible, and moves the reader towards him; or leaves the reader in peace as much as possible and moves the author towards him."

As stated by Venuti (1998:20):

Schleiermacher allowed the translator to choose between the domesticating method, an ethnocentric reduction of the foreign-language cultural values, bringing the author back home and a foreignizing method, an ethnocentric pressure on those values to register the

linguistic and cultural differences of the foreign text, sending the reader abroad .

The researcher here, illustrates the movement of the two cultural translation strategies ; foreignization and domestication as fallows:



Figure(1). Shows Foreignization, Domestication Movement

2.2 Distinction between Foreignization and Domestication

To identify the applications of the two cultural translation strategies, we have to recognize the distinctive procedure of each strategy namely foreignization and domestication . Foreignization strategy can be applied in four basic distinctive procedures including; literal translation, borrowing, extralingual gloss and collocation as shown in the figure :

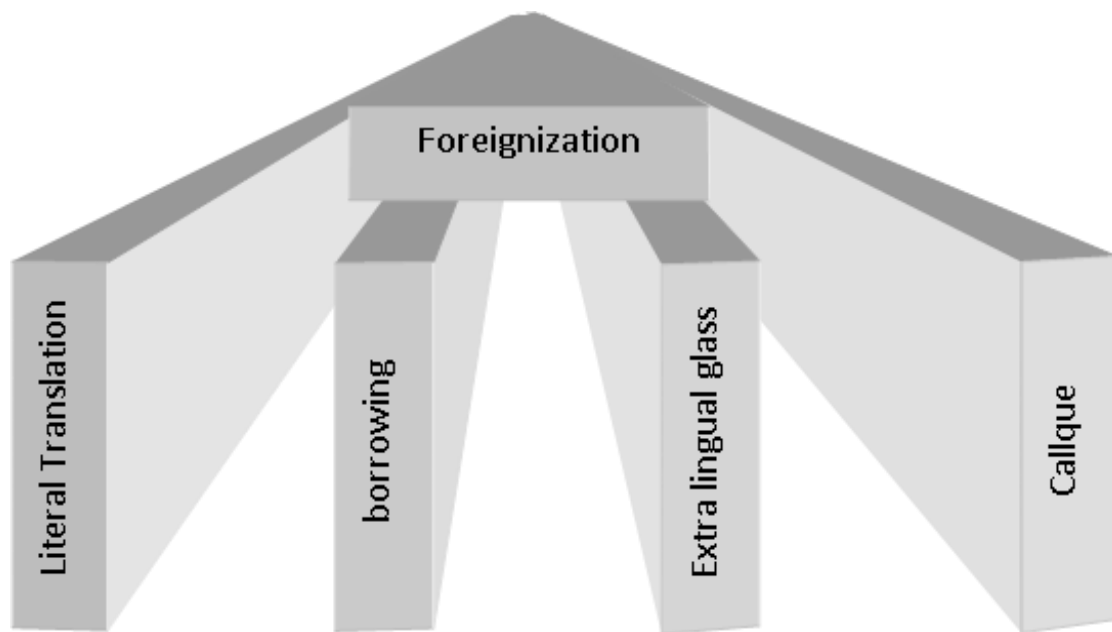


Figure No. (5) Shows procedures of Foreignization Strategy

Domestication strategy can be applied through eight distinctive procedures including, idiomatic translation, approximation, deletion, cultural equivalent, replacing a coined SL item by familiar TL item, functional equivalent, synonymy and coinage. Domestication procedures can be shown in the figure as follows :

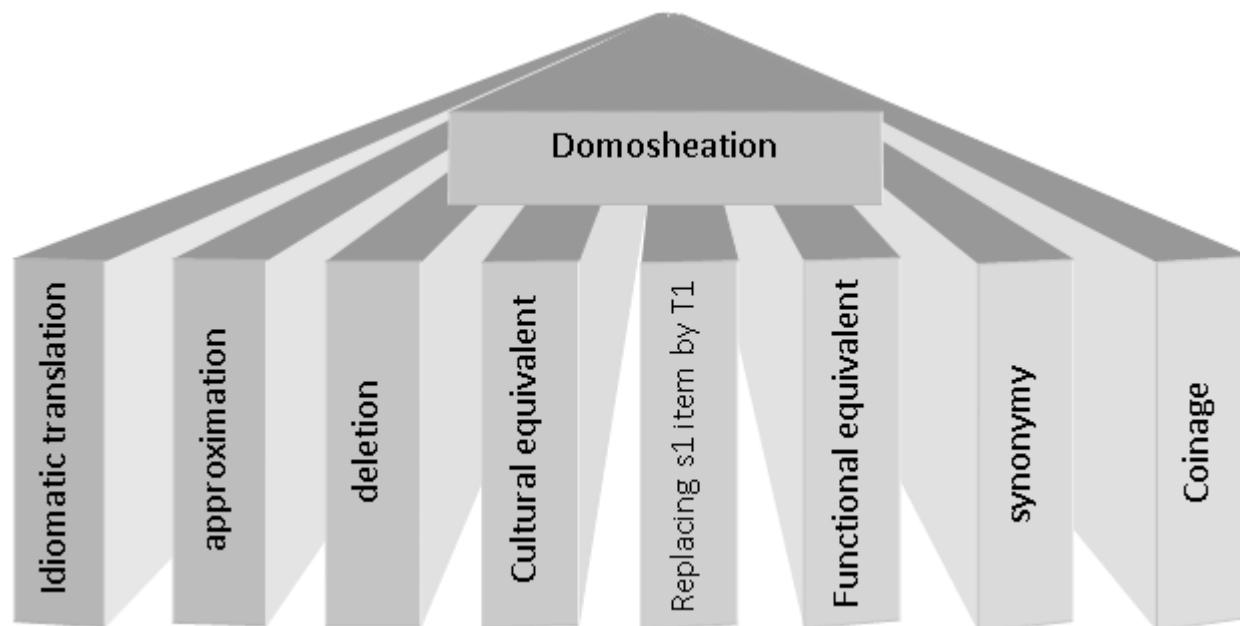


Figure (3) shows procedures that can be applied in Domestication strategy.

3. Methodology

The methodology is concerned with the methods in which the researcher describes how the data collection is gathered as first the stage, and then describing the way in which data is analyzed as the second stag. in order to arrive at the adequate answers to the research questions. The research methodology is done mainly in these two stages to identify the type of the strategies used in translating culture-specific elements and sociolinguistic expressions. In the part of the researcher, a great effort is done to explore and highlight the dominant cultural translation strategies in the dictomy of domestication and foreignization .The data analysis is used to address the research questions of this present study which conducted to answer the following questions:

What are the translation strategies that have been used in translating cultural-specific elements? Does the translator use the domestication and foreignization strategies in the translation process? Which one is used more?

If we take into consideration the matters related to the research methodology, the data analysis and the research validity, the researcher used a number of methods and procedures.

3.1 Methods and Procedures

To answer the research questions, some analytical procedures and techniques have been used in this work as follows:

(a) For the purpose of the present study, there are twenty five (25) episodes deliberately selected out of fifty (50) episodes of Watson's translated work, '*Social Issues in Popular Yemeni Culture*', of the radio series "*Musid wa Musida*". These episodes have been chosen so as to help the researcher to arrive at answers of the questions of the research being concerned with how much these episodes have of cultural norms and conventional

expressions.

(b) Instrumentation : the researcher consulted some specialists in the field of translation and linguistics who provided him with the relevant information related to the investigation of the validity of the translation strategies such as Venuti's procedures used to translate culture-specific elements from Arabic into English.

(c) Interview : the researcher met prof. Watson, the translator, when she was in Yemen in (2007). She emphasized that the two key cultural strategies; domestication and foreignization had been used frequently in her translated work, '*Social Issues in Popular Yemeni Culture*' . The discussion between the researcher and Watson was mainly concentrated on which one of these strategies is dominant. The discussion resulted that foreignization strategy is more dominant than domestication in rendering the Arabic cultural context into the foreign context .We are going to prove and clarify that in details (see ch 5 section 5.113) .

(d) Both quantitative and qualitative methods have been adopted in this study to enable the researcher to arrive at powerful findings and consequently make the results of the research more solid and dependable.

3.2 Criteria for Selecting the Sample Episodes

Watson's book, '*Social Issues in Popular Yemeni Culture*' includes fifty episodes. The researcher concentrates on only twenty five (25) episodes which are full of cultural norms, social items, conventional concepts and dialectic expressions that are completely related to the present study.

4. Episode Analysis

The episodes are analyzed in terms of four classified categories as follows:

- 1- Titles of episodes.
- 2- Popular proverbs.
- 3- Religious references.
- 4- Cultural expressions.

These four classified categories are analyzed in details in data analysis. But to have an idea, the researcher, in the next subsections, is going to provide the readers with only the focus of each category.

4.1 Titles of Episodes

Most of the titles of the episodes are either clear phrases that can be literally translated, or proverbial expressions of local sayings, which express social issues addressing social problems and events that usually take place in the Yemeni society.

Avoiding to describe the whole episodes, here are just some samples of the prominent episodes. For example:

1- The title of episode (No:1), (p:24) is " *Girls' education* ". This episode tells about the rate of illiterate girls and how to encourage girls and families to overcome this problem by encouraging the girls to join to the basic education and complete their study in universities.

2- The title of episode (No:4),(p :38) is " *A skill in your hands will protect you from poverty* ". This episode advocates the idea that man should have manual profession to save him from poverty and support him/her financially to enable them to overcome the lack of foods, drink and home. The general theme of this episode is that man should explore his own skill and improve it to be more beneficial such as sewing skill, painting skill, carpenter, mechanic, civil engineer...etc.(see.ch 5, p:96).

4.2 Translating the Titles

Obviously, the foreignization strategy has been applied to translate most of the episode titles. The most prominent permanent titles that are translated in the foreignization strategy can be given as follows:

- | | |
|--|---------------------------|
| - Girls' education | - تعليم البنات . |
| - The gas canister | - دبة الغاز |
| - Women's literacy | - محو الأمية |
| - A skill with your hands, will protect you from poverty | - مهرة اليد أمان من الفقر |
| - Caring about children's emotional welfare | - العناية بنفسية الطفل |
| - He who marries [his daughter] off, gives her away | - من زوج زليج |
| - Artificial milk | - الحليب الصناعي |
| - Danger of smoking | - آفة التدخين |
| - Family planning | - تنظيم الأسرة |
| - Young men and marriage | - الشباب والزواج |

The domestication strategy is rarely applied for translating the titles. In other words, the translator feels that using literal translation or word-by-word translation cannot give the same pragmatic effect of the title. Thus, the translator applies the domestication strategy to give the familiar notion and the similar feelings or impressions to the target reader. Supporting examples of the domestication application can be given in the following examples:

- A stitch in time saves nine . من رقع ما عرى .
- More haste, less speed . العجل زلل .
- He whose wife wears the trousers, will hit his neighbour's wife . من هو مره مرتته, يضرب مره جاره .

4.3 Popular Proverbs

Instead of using a large number of words to convey a certain idea, writers may use one proverb that can reflect the whole idea in a short statement and few words. This is what has been done in S.T. "*Musid wa Musida*". Mutaher mostly used different popular proverbs which reflect people's wisdom and their attitudes towards incidents that take place in the Yemeni society. Proverbial expressions have been used at the end of each episode, to communicate the didactic message and experience of older generations, regarding many aspects of life and social incidents experienced in everyday life.

Actually, translating the popular proverbs has raised so many difficulties for the translator. This is due to the fact that Arabic has a large number of proverbs unlike English. In other words, multi-proverbs of one idea is found in Arabic, but rare in English. This is exactly what the researcher wants to highlight. And this similarly corresponds to the translator's point of view, as she says in her book's introduction

" Finally, proverbs are far more common and far better known in Arabic than in English. Thus, a number of Arabic Proverbs and sayings remain untranslated". Watson [2001:20]

Watson also has translated popular Yemeni proverbs, which can be classified into two categories as follows:

- a) Proverbs that have direct equivalent in TL.
- b) Proverbs that have no direct equivalent in TL.

a) Proverbs that have direct Equivalent in TL culture.

Generally speaking, Watson adopts different techniques in translating the popular Yemeni proverbs into English. Regarding the translation of proverbs which have a comparable pragmatic effect in the TL culture, obviously, the domestication strategy has been applied successfully. In this case, the translator studies the SL proverb first. Then she tries to recall the comparable proverb in the TL culture to produce the same or at least a similar impression and notion of the proverb to the TL reader. The proverbs given below, show how the domestication strategy has been successfully applied:

- Birds of feather flock together - الطيور على اشكالها تتفق .
- More haste, less speed.- العجل زلل.

- A stitch in time saves nine. - من رقع ما عرى .
- من هو مرة مرتة, يضرب مرة جارة .
- (He whose wife wears the trousers), will hit his neighbor's wife .

b) Proverbs that have no Direct Equivalent in TL Culture.

For proverbs which lack the comparable proverbs in English, Watson manages to apply the foreignization strategy giving the local original color to the TT. In this regard, literal translation and borrowing techniques have been applied, when the translator finds no comparable concept and no accessible notion in TT culture .In other words, by using foreignization strategy, the TL reader is taken further towards the original ST proverbs. The following proverbs support the validity of using the foreignization strategy in translating proverbs which are uaccessible in TL culture .

- A forty days old, a child won't get asquint. - ابن الأربعين يوم لا يعور عين .
- When life becomes, miserable, they say you should floll up your pillow. - لا قد العيش نغظ زد وضع المرقد .
- Let my father die, so I can wrap myself in his rug. - يا لله يموت أبي أدفى بشملته .
- Whenever people see Mus'id in the qat souk, they congratulate his family.[1] - من أبسر مسعد في سوق القات هنئ لأهل البيت .

1 Adapted from "من ابسر على فى السوق هنئء لاهل البيت" (al-Akwa'a 2004:1158)

4.4 Religious References

Regarding the religious texts, it is clear that Watson has employed the domestication strategy in rendering both the fixed religious references and the cultured expressions. She has adopted this strategy because the central aim of the translation focuses on how to make the target text more accessible but this comes on the account of the semantic effect of religious references. The translator's central aim is to make the target text to be more domestic and familiar to the target reader. To support this concluding point, some clear examples are crystallized below:

- Don't have anything to do with people who cheated.- من غشنا ليس منا . - That's fair enough .- لا حولا ولا قوة الا بالله .
- Thank God for all his winder.- لة الحمد والشكر على نعمة .
- Peace upon Mohammed and his family. - اللهم صلى على محمد وعلى الة الطيبين الصالحين .

- من كان يؤمن بالله واليوم الآخر فليقل خيرا أو يصم -
Whoever believes in the *Last Day* should say good things or say nothing.

Obviously, the domestication strategy has been applied in the above examples. This is clear evidence that the translator is aware of the functional equivalent rather than the meaning of ST religious verses. On such occasions, the translator adopted the domestication strategy to create a familiar notion and domestic sense to the target reader. According to the researcher's point of view, the meaning of ST Quranic verses is sacrificed by adopting the domestication strategy for the sake of creating familiar notion to the target reader.

4.5 Cultural Expressions

For the purpose of this study, the cultural expressions can be classified into two main columns; cultural expressions related to food and the cultural expressions related to clothes. Moreover some cultural items are applied concerning the Arabic culture in general and Sana'ani culture and conventions in particular.

For translating food and cloth items, different techniques and strategies have been applied, such as the borrowing, literal translation and substitution which can be done under the framework of foreignization strategy.

In this connection, Watson (2002), has applied foreignization strategy to translate cultural items related to clothes and food expressions. According to this strategy, the target readers are taken towards the ST, when there is no possible opportunity to find suitable equivalent in TL culture. The examples below illustrate the use of foreignization as transliteration of cultural borrowing food items from ST culture into TL culture.

- | | |
|-----------|-----------|
| - Harisa. | - هريسة . |
| - Roti. | - روتي . |
| - Asid. | - عصيد . |
| - Gafu'a. | - قفوعة . |

The transliteration of the cultural lexical items is one of the methods applied in Watson's translation as given in some examples above. This method enables the translator to transfer the culture items as they are to the TL giving a local color to the translation though at the expense of the meaning. In other words, a great task should be done in the part of the translator to make these lexical items more understandable. For the sake of clarity, Watson used some explanations of the cultural items which transferred as they are to make them more understandable, particularly for both, non-Yemeni and non Arab readers.

For literal translation is a method used when translating the lexical items and expressions literally, in this sense, the translator has used this strategy; yet in some occasions, the literal translations do not convey the same communicative meaning to the TL reader. Some

examples which are literally translated are given bellow:

- | | |
|-------------------------|---------------|
| - Local honey. | - عسل بلدي . |
| - Local ghee. | - سمن بلدي . |
| - Local eggs. | - بيض بلدي . |
| - Fenug reck and bread. | - حلبة وكدم . |

Our bread is mixed with milled.

قفو عتنا مخلوط عتر .

For the clothes and dress the translator has applied two different methods; the cultural borrowing and the transliteration methods within the framework of foreignization strategy which has been frequently applied. The examples below show the use of borrowing and transliteration methods.

- | | |
|----------------------|------------|
| - Balto. | - بالطور . |
| - Sitara. | - ستارة . |
| - Zenna. | - زنة . |
| - Jambiya. | - جنبية . |
| - The bride's crown. | - عكاوة . |
| - Waistwrap. | - المقطب . |

5. Methodological Dimensions of the Research

As far as the research methodology is concerned, this study is designed into three stages which are done to meet the research dimensions .Within the framework of these dimensions, the following concluding points should be achieved as follows:

- Collecting data
 - Classifying the obtained data
 - Identifying the type of the strategies.
- 1) First stage: deals with the way in which data is gathered.
 - 2) Second stage: classifies the culture-specific elements and cultural norms into four categories. 1] the title of the episode 2] religious references 3] cultural expressions 4] popular proverbs.

- 3) Third stage: identifies the type of the cultural translation strategies. This stage deals with the way in which these four categories are examined to make decision, consequently to identify the type of the cultural translation strategies have that been used, foreignization and domestication.

For the sake of clarity, the way in which data is collected and analyzed, can be more described in the next section.

5.1 Mechanism of Data Collection

The way in which data is gathered can be done in three stages as fallows:

- 1) After reading the fifty episodes of ‘ *Musida wa Musida*’ in both Arabic and English version, only twenty five episodes are selected as study samples. These selected episodes are analyzed in terms of culture-specific elements.
- 2) The study samples episodes which including ninety one as total number of cultured-specific elements and for the purpose of the analysis, these elements are subclassified into four categories, (i) Title of Episode (ii) Religious Expressions (iii) Cultural Expressions (vi) Popular Proverbs.

Relying on the distinction between the two cultural translation strategies, foreignization and domestication, each category is analyzed and compared to identify the type of the strategies applied in translating the culture-specific elements and norms.

- 3) For the purpose of making decision to identify the type of strategy, the ninety one of culture-specific items are put in four different categories, then the role of the researcher comes to the study of the distinctive features of each strategy that has been applied to identify and decide which one of the cultural translation strategies have been employed; foreignization, domestication, or others. As we see, the translator might use other strategy which is different from the cultural translation strategies mentioned above.

These three stages figure of the research Methodology can be presented in the follows:

Research Methodology

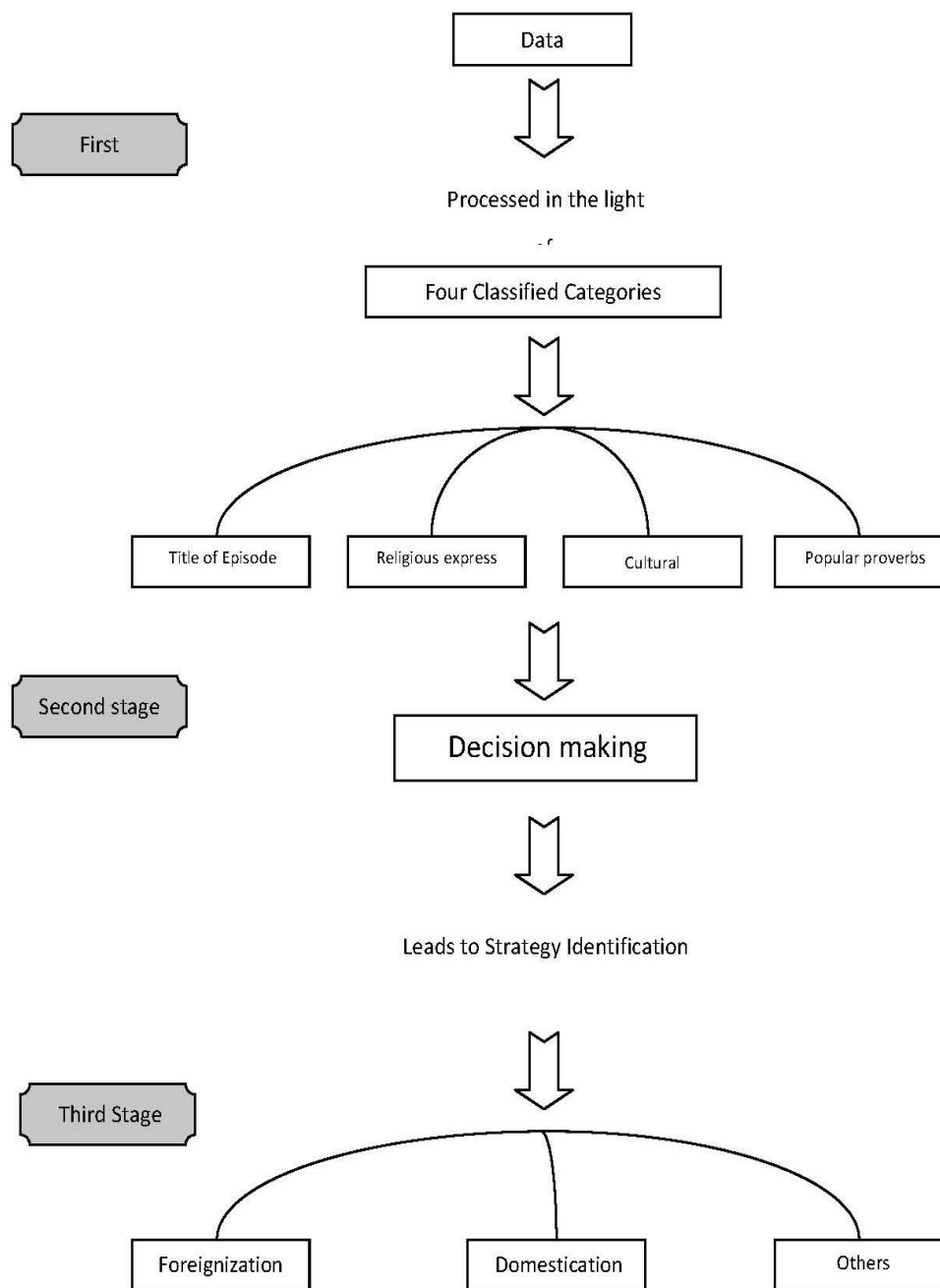


Figure (4) illustrates mechanization of Data Analysis

6. Research Data

The data analysis is intended to present the analysis of the data which gathered from the source text, "*Musid wa Musida*", In this regards twenty five [25] episodes are analyzed into ninety one [91] of culture-specific elements. These elements are categorized into four corpora to form the data collection. The data is analyzed in different stages in both quantitative and qualitative methods to arrive at powerful findings and results.

In this chapter, the researcher tries to give further description about the way in which the data is discussed and analyzed in the next section.

6.1 Data Analysis

The ninety one cultural elements were manually selected as culture-specific elements that are put in four different classified categories which are presented in the table below. The first category includes with translating the title of episodes, the second is concerned with translating of the religious references, and the third category includes the translating the cultural expressions and the fourth category deal with translating the popular proverbs. These categories are presented in the long table below, which includes of analysis of only (25) episodes and ninety one items as culture-specific elements which are gathered from the source text, "*Musid wa Musida*", as follows :

Statistical Data Analysis

Episode No	Sample No	Data Classification categories						Strategy used		
		Title of Episode	Transliteration	Religious Expression	Cultural Expression	Popular Proverbs	Watson's Translation	Domes-tication	Foreigni-zation	Others
1	1	تعليم البنات	Taaleim al-banat	-	-	-	Girl's educatio	-		
			Wa maniha khleqnakum wa manih na?aidkum wa fyiah nakhrajcum ta'ara 'ukhra	ومنها خلقناكم ومنها نخرجكم وفيها نعيدكم تارة أخرى			We created you from clay, to clay we well turn you, and from clay we will bring you back once more .			
	3	Al-jannah tahit aqdam al-'ummhat.	الجنة تحت أقدام الأمهات				Paradise lies beneath the feet of mothers			
	4	Ta'at al-'um mathiluutha ?ala Ta'at al'ib	طاعة الأم مثلثة على طاعة الاب				You have to respect your mother			

Episode No	Sample No	Data Classification categories					Strategy used			
		Title of Episode	Transliteration	Religious Expression	Cultural Expression	Popular Proverbs	Watson's Translation	Domes-tication	Foreigni-zation	Others
							three times more than your father			
	5	Talib al-?alim faridhah ?alakul muslim	طلب العلم فريضة على كل مسلم ومسلمة				The research for knowledge is a duty for every Muslim Man and Woman			
2	6	محو الأمية Mahwa 'il-'ummiah					Women's literacy			
	7	Min qara dra				من قرأ درى	Reading endures you with knowledge			
	8	Man ?alamani harfn surt lahu 'a bidin				من علمني حرفاً صرت له عبداً	I'm indebted to him who teaches me.			
	9	Al ?alm nuur wa al-jahil zalam				العلم نور والجهل ظلام	Knowledge is light and ignorance is darkness			
	10	Laa ystawi al-lathiana y?maluun wa al-lathina laa ya?lamuun	لا يستوي الذين يعلمون والذين لا يعلمون				People who educated aren't the same of people who aren't			
	11	'itlib al?alim wa lau bi al-ssian				اطلب العلم ولو بالصين	Seek knowledge even of you have to travel to chine			
	12	Al-lathi mayj m?a al-hrywah ma?ad ya iy				الذي ما يجي مع الحروة ماعاد يجي	You can't teach an old dog new			

Episode No	Sample No	Data Classification categories					Strategy used			
		Title of Episode	Transliteration	Religious Expression	Cultural Expression	Popular Proverbs	Watson's Translation	Domestication	Foreignization	Others
			baʔdah		بعدها		tricks			
			'itlib al-aʔalim min al-mahid ila al-lahid			أطلب العلم من المهد الى اللحد	Seek knowledge from the cradle to the grave			

Table No (5) shows how much Foreignization and Domestication has been applied.

7. Discussion

For the sake of making decision to identify the type of strategy which is applied in the translation, the distinctive characteristics of each cultural translation strategy, foreignization and domestication, should be taken into consideration .

Since the strategy distinctive procedures are identified to decide the type of strategy that has been used, the researcher has accounted how many translation strategies are frequently applied in Watson's translation. The number of the occurrences of each strategy was transferred into percentage of each one of the four classified categories. This can be expressed in the table as follows:

Data Classified Categories	Occurrence No.	Foreignization		Domestication		Others	
		No. of Occurrence	Percentage	No. of Occurrence	Percentage	No. of Occurrence	Percentage
1) Title of episodes	25	21	84%	2	8%	2	8%
2) Religious expressions	22	9	41%	13	59%	0	0%
3) Cultural expressions	23	9	39%	12	52%	2	9%
4) Popular proverbs	26	13	50%	12	46%	1	4%
Total	96	52	-	39	-	5	-

Table No (5.2) shows how much Foreignization and Domestication has been applied.

Based on the table (5.2) given above, indicate that the translator has used both the strategies foreignization and domestication as she has told the researcher before he started this work . This gives an answer to the research question [1] ... what are the translation strategies that have been used in translating culture-specific elements? . But as it is seen from the table above foreignization has been used more in the translation of the first category, the title of episodes, while domestication is applied in rendering the religious expressions and cultural expressions as well.. In translating the popular proverbs in TL, foreignization in this case fits well to give the same or at least similar feeling, and convey to him the story of the popular proverb. This can be expressed in alternative graphical form as follows :

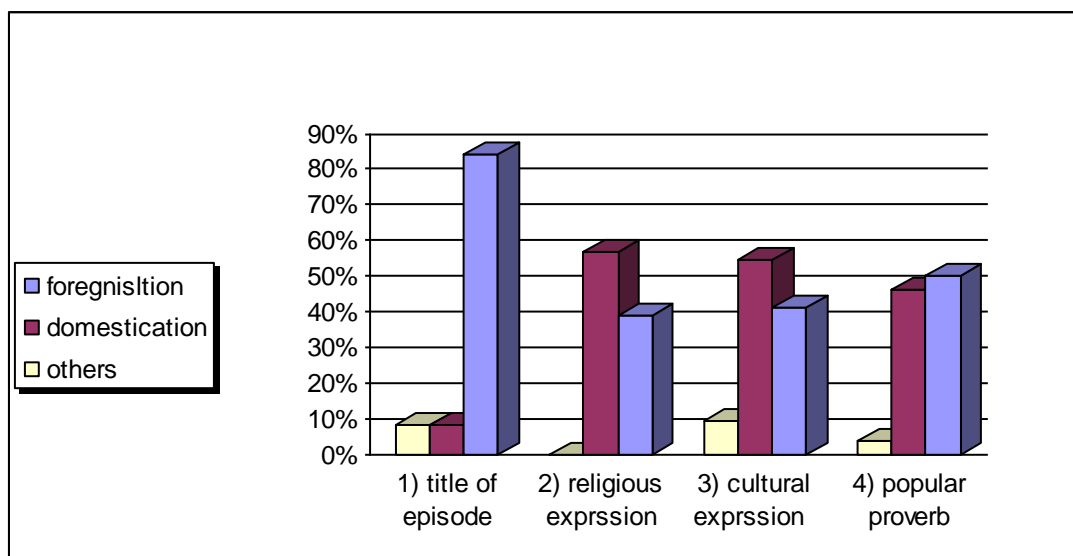


Figure 6 illustrates application of cultural translation strategies

The graphical form in the above figure (No: 8), identifies that the foreignization has been used frequently in both categories in translating the titles of episodes and popular proverbs, while the translator has applied domestication in other cases ; religious expressions and cultural expressions.

To answer the research question [2] ...which strategies have been used more than others? Through out of the [25] episodes the researcher has collected [91] items as culture-specific elements which are accounted to identify the total number of the strategy application of each strategy, then this number is diverted into percentage to identify how many foreignization and domestication are applied.

Based on the table (5.2) above, the table (5.3) below shows the occurrence number of each cultural translation strategy, this number is diverted into percentages as follows:

Cultural Translation Strategy	No. of Occurrence	Percentage
Foreignization	52	54%
Domestication	39	41%
Others	5	5%

Table 7 shows the occurrence number and percentage of cultural translation strategy.

From what is stated above, it is clear that the two cultural translation strategies have been used frequently in translating culture-specific elements. But the statistical analysis of all [91] elements through out of [25] episodes, shows that foreignization has been used more than other strategies. This statistically gives a clear answer to research question [2]. For the sake

of clarity, this concluding point can be expressed in the graphical form as follows:

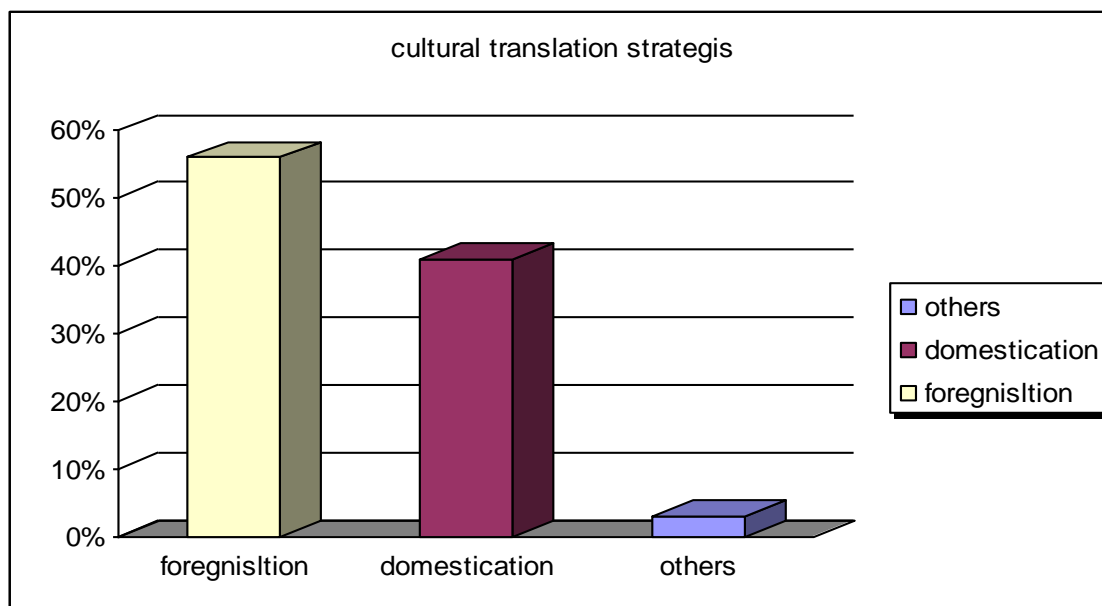


Figure 8 illustrates the graphical form of the application of cultural translation strategies in view of Watson's translation of "Musid wa Musida"

According to the obtained results and as a matter of fact, it is obvious that the cultural translation strategy, foreignization, has dominated in Watson's translation more than other strategies.

8. Conclusion

As regard of this study concerned, we have seen how the translator of " *Musida was Musida* " has successfully dealt with all kinds of difficulties.

This study has presented the concluding statements and the study implications concerning the validity of the cultural translation strategies, foreignization and domestication, in translating dialectical expressions, culture-specific elements and norms .The researcher is of the opinion that the findings of this study will help to provide direction for both the translators and the further study whereas there might be certain important aspects and beneficial sides of the two cultural translation strategies which have discussed in this study have undetected. In such case, it is hoped that this study with the recent obtained findings and results, will find a position of help in identifying potential areas of improvement and consideration.

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