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THE TRANSLATION OF CULTURE-BOUND ELEMENTS FROM ARABIC INTO ENGLISH IN IBN KHALDUN'S MASTERPIECE: DOMESTICATION AND FOREIGNIZATION APPROACH

Abstract: This study is a descriptive and interdisciplinary work whose main aim is to explore the translation strategies that translators use in translating cultural-bound elements (CBEs) from Arabic into English. Being strongly and deeply rooted in their culture, CBEs, in many cases, do not have equivalents in target languages and cultures. Thus, this constitutes one of the most difficult problems that translators meet in the process of rendition. The corpus of the study is picked from the well-known Arabic sociological oeuvre *The Muqaddimah*, written by the Ibn Khaldun and translated by Translated by Franz Rosenthal. The study dwells on the methods, approaches, procedures and strategies that translators, in general, and the translator of *The Muqaddimah*, in particular, makes use of in dealing with these CBEs. Within the same line of thought, the study differentiates global from local strategies and introduces Venuti's concepts of domesticating and foreignizing translation strategies, which he mentioned in his masterpiece *The Translator's Invisibility*, a book that calls to raise awareness of translation and acknowledgement to the translators. Foreignization, the study proves, is widely used in the translation of CBEs in the selected text because it maintains the identity of the source text, supports the target reader with cultural information of the source text and enhances cultural understanding among nations and cultures.

Key words: translation, culture-bound elements, domestication, foreignization

1. General introduction

In appreciation of early Arabic oeuvres, the first inspirations to conduct such a research paper came into mind. We used to taste reading old Arabic artistic productions of prolific writers, particularly those texts that are replete of cultural references. As a world-acclaimed book, Ibn Khaldun's *Almuqaddimah* is by all accounts a greatly lovely and agreeable sociological work. The decision to undergo research this direction is triggered by the desire to see to what extent the Arabic cultural features are retained in the translation of culture-bound elements (CBEs) from Arabic into English.

In the previous century, there has been increasing interest in the question of translators' attitudes to cultural features, especially when the source language (or SL) and target language (or TL) are highly distant. Theories of translation have always tended to revolve around the two poles of word-for-word (or literal) and sense-for-sense (or free) translation. Lawrence Venuti contributed to this as well by introducing foreignization and domestication global translation strategies. The origin of the notions of foreignization and domestication can be traced in Schleiermacher's lecture: "On the Different Methods of Translating"¹. According to Venuti (1995: 146), the process of translation involves only two methods for the translator; either "leave the author in peace" or "leave the reader in peace". While domestication adopts a straightforward familiar style to minimize the strangeness of the foreign text for target language readers, foreignization implies intentionally breaking target conventions by holding something of the strangeness of the source text (or ST).

Accordingly, this paper is mainly a quantitative research whose aim is to study the translation of CBEs, and to determine the local strategies that are used in the translation of this type of terminology aiming to find out whether their translation is foreignized or domesticated.

This work is organized through three major chapters. The first one is the theoretical part. It is a way of relating the research paper to its background literature. In this section, we take into consideration the views of theorists in the field of translation, especially with regards to translation strategies. In addition to this, we make reference to the cultural discrepancies that naturally exist between languages and the strategies that translators make use of to surmount these cultural variations subsiding in languages. The second, methodological part, is a section where many form and content aspects of the paper are presented. The third part is the practical part, which is an area of putting theory into practice through some analytical procedures of both the major and minor strategies that are employed in the process of translation. Inevitably, this leads to the outcomes of the research paper by answering the research questions.

¹ It was delivered on June 24, 1823 at the Berlin Royal Academy of Sciences (see Berman 1992: 144).

2. Literature overview

2.1. Culture and translation

To define culture we will not refer to definitions of dictionaries for the simple reason that we need to specifically target the existing hidden relationships between translation, language and culture. Vermeer (1987: 28) defines culture as “the entire setting of norms and conventions an individual as a member of his society must know in order to be *like everybody* – or to be able to be different from everybody.”

Like many other scholars, Vermeer thinks that language is a part of culture, a fact that is in stark opposition with what Peter Newmark advocates. Newmark (1988a: 94) defines culture as “the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression”. He clearly states that he does not see language as a component or feature of culture; otherwise “translation would be impossible”.

Newmark (1988a: 94) distinguishes “cultural” from “universal” and “personal” language. While universal words do not highlight problems of translation, cultural items involve problems unless “there is a cultural overlap between the source and target language (and its readership)” (Newmark, 1988a: 94) Similarly, the use of personal language (i.e. idiolect) involves translation problems as well.

Tylor (1920 [1871]) defined culture as the “complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.”

The term culture originally meant the cultivation of the soul or mind; culture includes behavior such as courtship or child rearing practices material things such as tools, clothing and shelter, institutions and beliefs. Culture is the sum total of the ways of living built up by a group and passed on from one generation to another. Culture is a complex whole which includes knowledge, belief, art, law, morals, customs and many other capabilities and habits acquired by man as a member of society (Hymes 2000).

Whether we consider language a part of culture or not, we should admit that the two notions are interdependent in the sense that it is language that represents a great deal of culture. While we translate, it is fundamental to bear in mind both notions and their implications. A balance should be made so that the outcome would be intelligible to target readers.

2.1.1. Making Culture Universal

The role of translation is vital in making up what can be referred to as ‘universal culture’. Translation is a sort of bridge used to communicate all kinds of languages, especially the ones that are similar to each other in terms of their

linguistic features and cultural customs in all parts of the world. Hence, translation links all linguistic and cultural units of the world in a more global sphere. Moreover, it is a common belief that there exist a number of boundaries between different cultures and it is the responsibility of translation to cross these boundaries, especially if the translator is aware of this. What makes different cultures able to communicate and make cultural translation a possible mission is the existence of cultural similarities and universalities.

2.1.2. Translating culture

Translation, as a way of bringing cultures closer, entails problems that are related to the way in which cultural elements should be translated. At first hand, there is a difficulty in understanding a foreign text in which many cultural aspects are imbedded, let alone translating it.

The process of transferring these cultural aspects of texts necessitates the existence of equivalents (be them exact or near) and corresponding attributes in the TL to guarantee the credibility and validity of translation. However, there are not always equivalent and corresponding entities across languages and cultures, which is a great translation problem. So, how can translators account for such problems? And are there any methods or strategies to bridge the gaps between cultures? But, primarily, what is the nature of what is known to be CBEs?

2.1.3. Culture-bound elements (CBEs)

Every community has its own culture, and it goes without saying that some features of that culture can be shared with those of other communities, commonly referred to as universal culture or common ground. However, there are many cultural things which exist only in one society, and it is the language of that society that reflects its culture. In Morocco, for example, there is a family meeting tradition of local people in which they eat couscous on January 13th at night called *Hagoza*, a party that apparently does not exist in any other country. Accordingly, there is no word for this tradition in other countries, and since cultures are reflected primarily by languages, it is difficult to translate words which designate specific cultural phenomena to a given culture.

There are several terms used to designate these words, namely “cultural words” (Tegelberg 2004), “referential expressions” (Svane 1998), “culture-specific items” (Aixelá 1996), “realia” (Florin 1993), “culture-bound elements” (Nedergaard-Larsen 1993), “allusions” (Leppihalme 1997) and “extralinguistic culture-bound references” (Pedersen 2005). In this research paper, we adopt and constantly use Nedergaard-Larsen’s “culture-bound elements” (CBEs) to refer to

this type of terminology, starting from the assumption that it is the most common label among translators and translation scholars.

CBEs involve translation problems because they are context-bound. They can be regarded as a source of what Nedergaard-Larsen (1993: 210) terms as “extralinguistic culture-bound problems” for the translator. CBEs can also lead to what Leppihalme (1997: viii) calls “culture bumps”², that is, problems in communication between people who are from different cultural backgrounds. This might hinder communication of the overall meaning as the latter might remain unclear, ambiguous or misunderstood. However, the degree of hardness and difficulty of translating these CBEs depends on the similarity or dissimilarity between the cultures. In more similar cultures, CBEs might not pose many translation problems compared with the case of Arabic and English, which are, of course, two distant cultures.

CBEs encapsulate education, customs, institutions, media, food, clothes and trademarks, among other things. The problem, however, is that it is not easy to decide whether a term is culture-specific or not, because deciding on what shall be called culture-specific could be misleading, and it is not easy to define what is exactly cultural and what is not. In order to fix this dilemma, we adopt a valid categorization that systematizes the cultural items made by the translation scholar Peter Newmark (1988a).

2.1.4. Newmark’s model of categorization of CBEs

When we talk about CBEs, we certainly mean items which are different culturally in SL and TL, causing trouble to translators. However, there are cultures that provide a common understanding of some CBEs despite significant formal shifts in translation. Newmark used this point of view and described his five “cultural categories” and their subcategories that culture specific items may come from (Newmark 1988a: 94-103).

He proposed a classification for classifying foreign cultural words. The five categories include:

- 1) **Ecology:** It involves geographical and natural environments such as flora, fauna, winds, plains, hills...
- 2) **Material culture:** This category includes supplies related to everyday life like food, clothes, houses, towns and transport.
- 3) **Social culture:** It concerns work and leisure

² According to Leppihalme (1997), the term ‘cultural bump’ has been used by Archer (1986: 170-171) to describe problems in face-to-face intercultural communication which are milder than culture shocks: “*Culture bump* occurs when an individual finds himself or herself in a different, strange or uncomfortable situation when interacting with persons of a different culture”.

- 4) **Social, religious, political and administrative organization:** It includes a large base of political, religious, artistic activists, concepts and activities.
- 5) **Gesture and habits:** It is concerned with behaviors, ways of life, wise sayings, dialectic formulae, idiomatic expressions and proverbs.

To sum up, cultures express themselves differently. Their traits, characteristics and natures are manifested independently. Each culture has its own words, expressions and proverbs, which it uses uniquely as they are bound to it. That is probably why they are called CBEs, and this boundness is the source of difficulty and trouble. When translating cultural words, and also more generally when we translate a text, it is important to remember that what is obvious to the reader of the original text is not necessarily obvious to the reader of the translated text simply because the reader of the translated text does not share the same culture as the author. Similarly, it is important to remember that there is a new target audience with different living, thinking and believing standards. Thus, the translator must take this into account and try to transmit these cultural words using appropriate strategies.

2.2. Overview of Translation Strategies

Krings (1986: 18) defines translation strategy as “translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task”. Similarly, Loerscher (1991:8) defines translation strategy as “a potentially conscious procedure for solving a problem faced in translating a text, or any segment of it.” In the definition, the element of consciousness is very important. In this respect, Cohen & Weaver (2000:4) assumes that “the element of consciousness is what distinguishes strategies from these processes that are not strategic.”

Jaaskelainen (1999: 65) believes that the strategy is “a series of competencies, a set of steps or processes that favour the acquisition, storage, and/or utilization of information.” She considers strategies to be “heuristic and flexible in nature, and their adoption implies a decision influenced by amendments in the translator's objectives.”

While trying to classify these strategies, we come across several ways of classifications. One seems to be working for our mission. It is that of Jaaskelainen (1993). In studying translation strategies, Jaaskelainen primarily concentrates on identifying the translators’ focus of attention during their translation processes. This scholar distinguishes between global strategies, which refer to the translator’s general principles and preferred model of action, and local strategies, which refer to specific activities in relation to the translator’s problem-solving and decision-making.

Bell (1998) maintains the same classification. He differentiates between global (those dealing with whole texts) and local (those dealing with text segments)

strategies and confirms that this distinction results from various kinds of translation problems. But it was Séguinot (1989: 23–24; 39) who has made this basic distinction first. He introduced global strategies to refer to “the translator’s general principles and preferred modes of action” (Jaaskelainen 1993: 116) which are “appl[ied] to the whole text” (Leppihalme 1993: 140), while local strategies, refer to “the subsequent lower-level decisions and problem-solving activities [...] which take place in relation to specific lexical items” (Jaaskelainen 1993: 115) and at “particular points in the text” (Leppihalme 1993: 140).

Similarly, Newmark (1988b: 81) makes a distinction between what he calls methods and procedures. According to him, translation methods are related to texts as a whole, whereas procedures have more to do with smaller language entities such as the sentence and the word. In this research paper, however, we adopt the global and local strategies classification.

2.2.1. Global strategies

Venuti (1998:240) indicates that translation strategies “involve the basic tasks of choosing the foreign text to be translated and developing a method to translate it.” By “method”, Venuti probably means global strategy, a translation strategy that targets the text from a general perspective dealing with it as a whole, not segmentally. For the sake of clarifying the idea of global strategies, Venuti coins and adopts the concepts of domesticating and foreignizing to refer to global translation strategies.

Domestication and foreignization are two global translation strategies which target translation differently. The first is a way of domesticating the foreign text in accordance with the nature of the TL culture, principles and values whereas the second retains the culture, principles and values of the original text.

According to Venuti (1995: 20), domestication refers to “an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home,” while foreignization is referred to as being “an ethno-deviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad.”

While domestication effaces the cultural charge of the ST and replaces it by another one or simply removing it without any substitute, foreignization strategy upholds the foreignness of the text whatsoever the conditions. There is no altering of the source culture. Domestication deviates from the target culture and values whereas foreignization challenges them. The first deletes the features of the source culture, whereas the second retains them.

The origin of the notions of foreignization and domestication can be traced to Schleiermacher’s lecture: *On the Different Methods of Translating* (see Berman 1992:144). Schleiermacher’s well-known rule of the conditional attitude of the

translator to either “leave the author in peace” or “leave the reader in peace” (Berman 1992: 146) inspired contemporary theorists to regenerate vital theories. For Lawrence Venuti (1995) it is the source of the notions of “foreignization and domestication” which he coined in his book *The Translator’s Invisibility*.

Schleiermacher recommends foreignization for linguistic, artistic, and intellectual reasons: its aim is to reveal and appreciate the author’s mastery of the linguistic potential of his native language. In contrast, Venuti’s main motivations are political and ideological: he recommends foreignization as a means of fighting cultural imperialism and of raising awareness of the “Other.” Approaching translation from the Anglo-American perspective, Venuti sees foreignization as a strategy which points out linguistic and cultural differences of a foreign text and challenges the dominant aesthetics of the translating culture.

On the whole, it is fairly tempting to embrace Venuti’s arguments for foreignising translations in order to promote multiculturalism. As an Arabic student of translation, as soon as I came across Venuti’s ideas I wholeheartedly embraced them. However, when we look at the situation from a dominant perspective, the picture seems a little different.

2.2.2. Local strategies

Transferring CBEs from a ST to a TT (target text) necessarily involves some strategies, which might or might not solve the problem. Many translation scholars proposed different types, classifications and labels for translation strategies Baker (1992: 26-42), Newmark (1988b: 81-93), Hervey and Higgins (1992: 28), Aixela (1996: 61-64), Mailhac (1996: 140-141), Chesterman (1997), Ivir (2002/2003: 117), Davies (2003: 72-88).

Despite having different labels, some strategies have the same function. For the analysis and description of the choice of strategies used in the translation of our corpus, we select the leading and certainly the best known taxonomy of Vinay and Darbelnet (1995). The choice is not a random one. This taxonomy is the first one and its authors are two leading figures of translation strategies, whose work can be a starting point for every translator.

According to Vinay and Darbelnet (1995), the seven basic translation procedures are adaptation, calque, equivalence, modulation, borrowing, literal translation and transposition; although they also mentioned compensation, expansion and contraction.

The authors differentiate between what they call direct translation strategies and oblique translation strategies. Direct translation (also called literal translation) “is the direct transfer of a SL text into a grammatically and idiomatically appropriate TL text in which the translator’s task is limited to observing the adherence to the linguistic servitudes of the TL” (Vinay and

Darbelnet 1995: 86). This means that the translator is limited and not free in using the appropriate language that suits his/her ends. Simply put, direct translation is used when an exact word for word translation is possible as with the following procedures:

Borrowing: is when a word is directly taken from another language.

Calque: is taking a foreign word or phrase and translating it literally into another language.

Literal translation: is a word for word translation.

If a word-for-word translation is not possible, translators resort to oblique translation, which makes use of other techniques to convey the conceptual elements of the source language without tampering with the meaning. This type of translation includes the following strategies:

Transposition: a shift of word class. E.g: a verb is translated using a noun, an adjective as an adverb...etc.

Modulation: Whereas transposition is a shift between grammatical categories, modulation is a shift in cognitive categories. It is a shift in point of view to register the way in which the target language depicts the items subject to translation.

Equivalence: It is a strategy that accounts for the same situation using completely different wording.

Adaptation: a shift in cultural environment, i.e., to express the message using a different situation.

Expansion: it is adding some linguistic elements in order to achieve the intended meaning.

Though the taxonomy introduced by Vinay and Darbelnet (1995) has been criticized for its focus on French and English languages, it can be seen as the leading proposal from which much other taxonomies of translation techniques and strategies emerged.

2.3. Conclusion

The present paper enjoys the theoretical frameworks of Peter Newmark, Lawrence Venuti and Jean-Paul Vinay and Jean Darbelnet. Newmark presented a classification of CBEs, in which he determined what is a CBE and what is not, and this is significant for our paper in the sense that this taxonomy enables us to spot CBEs easily. Venuti framed translation in terms of two global strategies. According to him, translation is either a foreignizing or a domesticating one. This is significant for our paper in the sense that we aspire to see through some statistics whether the translation of our corpus is following a foreignizing or a domesticating global translation strategy. This cannot be fulfilled unless we analyze and describe the used local strategies, especially the ones proposed by Jean-Paul Vinay and Jean Darbelnet.

3. Methodology

3.1. Introduction

In this research paper, we attempted to describe and interpret the status of translating CBEs, via a comparative study of CBEs in Arabic and their English translation. The methodology we followed to this end is descriptive in the sense that we extracted CBEs from both the ST and TT and determined the translation strategies used in the process of translation. Because it is not easy to easily decide whether a term is culture-specific or not, we adopted Newmark's classification of CBEs (1988a: 94-103); a valid classification that determines elements meant to be considered to be culture.

Moreover, and in order to obtain measurable results, we also adopted a categorization of local translation strategies made by Vinay and Darbelnet, under the frames of Venuti's concepts of domestication and foreignization global translation strategies. We tried to find out whether the translated samples are domesticated or foreignized.

The reasons for choosing the translation of CBEs as a research topic were several. To start with, translation of CBEs is one of the most common translation problems, and they are worth studying. Moreover, determining the translator's choice of a particular method of translation, domestication or foreignization, can raise more research issues such as the reasons behind that choice and the real relationship that governs the SL and TL cultures. Finally, this study could be helpful for future translators while dealing with CBEs.

3.2. Problem statement

One of the many challenging problem-solving activities that translators encounter in their translation tasks is how to render CBEs. This is due to the fact that the meaning which lies behind this kind of expressions is always strongly rooted to a specific cultural context, a fact that makes it highly difficult to understand for the target audience. Hence, translators hesitate to decide what should have priority: the cultural charge of the ST or that of the TT.

3.3. Aims of the Research

The purpose of this research was to investigate the problems that translators encounter when translating CBEs from Arabic into English. Subsequently, we made an interlinguistic analysis of the strategic procedures that had been adopted by the translator to cope with the main cultural differences highlighted by the

translation process. In other words, the research investigated, through a quantitative analysis of translation strategies, the strategies used in rendering these expressions aiming to find out whether the translation was mostly source-oriented, i.e. foreignized, or target-oriented, i.e. domesticated.

3.4. Questions of the Research

In order to meet the previously mentioned objectives, the research was an attempt to find answers for the following questions:

1. What sort of strategies do translators use in translating CBEs to account for the cultural differences residing in the translation from Arabic into English?
2. Does the translator of *The Muqaddimah* defend the position, values and culture of the source language or target language?
3. Does the translator move the text to the reader or does he move the reader to the text?
4. Are CBEs mostly domesticated or foreignized?

3.5. Research Hypotheses

While confronting translation problems related to CBEs, translators most often tend to resort to different strategies to solve the problems and conquer the difficulties. However, it is not easy to make a decision about which strategy to opt for and why. The strategy selection is determined by several factors among which are the background knowledge of the translator, his or her working experience, and, most importantly, the type of target audience. Therefore, based on this and on the prior knowledge that we have in the domain of translation and translation strategies, we presupposed that the most dominant translation strategies to translate CBEs are borrowing, calque and literal translation, which are purely foreignizing translation strategies. Hence, it is hypothesized that:

1. The translator defends the rights of the source culture to impose its foreignness on the TT.
2. The translator moves the reader to the text rather than he moves the text to the reader.
3. CBEs are mostly foreignized at the expense of the bashful resort to domestication.

3.6. Materials

The case study is the Arabic book *Almuqaddimah* and its English translation. The choice of this book is made owing to several considerations. First, the work is deeply immersed in Arabic culture. Second, it is considered to be the most

important Islamic history of the premodern world. Third, it was written by the great fourteenth-century Arab scholar Ibn Khaldūn (d. 1406), and his amazing work is believed to have established the foundations of several fields of knowledge, namely the philosophy of history, sociology, ethnography, and economics. The first complete English translation, by the eminent Islamicist translator of Arabic literature Franz Rosenthal, was published in three volumes in 1958, and got prompt praise in the United States and abroad.

3.7. Data Analysis

We conducted a quantitative analysis of the use of translation strategies to establish an overview of the translation of CBEs. The analysis is divided into two sections: Local Strategies and Global Strategies. In both sections, the discussion focuses on presenting the overall results. In more concrete words, after that the Arabic CBEs and their English counterparts are extracted and organized in an appendix³; we identified the strategies that are used for every CBE. After that, the frequency of strategies was determined and the results were interpreted in order to find whether the CBEs are mostly foreignized or domesticated. Here is a sample table of how data is organized.

No	SL Text	TL Text	The Local Strategy	The Global Strategy
81	وفقه الله. (مقدمة ابن خلدون ص 2)	God give him success!	Literal Translation	Foreignization
82	وتلقي الفتاوى منهم. (مقدمة ابن خلدون ص 95).	Their legal decisions (fatwa) are accepted.	Expansion	Domestication

Table 1. Religious formulae and Customs.

Concerning the approach of selecting CBEs, we adopted a selective approach that is based on many criteria. First, the selection of the was made by copying CBEs directly from both the original Arabic book as well as the English version. Second, the main principle of our study in this practical part was to make a work that consisted of the most deeply-rooted CBEs in the whole book. Third, we attempted to organize the CBEs according to Newmark’s classification of culture.

³ The appendix is available on demand.

4. Data analysis of CBEs in *Almuqaddimah*

4.1. Analysis of translation strategies

In this section, we conduct a quantitative analysis of the use of translation strategies to establish an overview of the translation of CBEs in the research material. The analysis is divided into two sections: Local Strategies and Global Strategies. In both sections, the discussion focuses on presenting the overall results.

4.1.1. Local Strategies

By analysing the translation of 128 instances of CBEs, the use of local strategies in *Almuqaddimah* is noticeably varied in the sense that some strategies are source-oriented and others are target-oriented. However, some strategies are frequent, others are common and others are scarce. *Table 2* gives a general overview of the local strategies that are used in the book. They are divided into two: source-oriented strategies (Direct Translation) and target-oriented strategies (Oblique Translation). Every local strategy is supported by the percentage and the number of its occurrences in the corpus.

Type of Strategies	Local Strategy	Number	%
Direct Translation Strategies	Literal Translation	36	28,12%
	Calque	2	1,56%
	Borrowing	44	34,38%
	Total	82	64,05
Oblique Translation Strategies	Transposition	1	0,78%
	Modulation	9	7,04%
	Expansion	17	13,28%
	Equivalence	16	12,5%
	Adaptation	3	2,34%
	Total	46	35,94
Total		128	100%

Table 2. Translation of CBEs According to Local Strategy

The results in *Table 2* indicate that the use of local strategies in *Almuqaddimah* is found to be more source-oriented rather than target-oriented. More direct translation strategies are used rather than oblique translation strategies. The two most common strategies are the two source-oriented strategies: borrowing and literal translation, with a total of 44 and 36 occurrences respectively. On the other hand, the least common strategy is transposition, with 1 unique occurrence. Moreover, the gap in frequency between the most and least often used strategy is considerable, as shown in *Table 2*.

The results in *Table 2* indicate that, with approximately one third of instances depicted in the book, borrowing is by far the most frequently used local strategy in the research material with a rather higher percentage of 34,38%.

Although its use has been more frequent by a margin of 28,12%, the second next most often used strategy is literal translation, which is another direct translation strategy. Expansion and equivalence, which are two target-oriented strategies, are used equally with proportions of 13,28% and 12,5% respectively. Modulation, adaptation, calque and transposition have been employed rarely as they are the least used ones with no more than 15 occurrences altogether with the following rates: 7,04%, 2,34%, 1.56% and 0.78% respectively.

In conclusion, if we compare the use of strategies contributing to source-oriented and target-oriented local strategies, the translator used more source-oriented than target-oriented local strategies in the rendering of CBEs.

We should also be reminded that the use of this or that strategy is governed by certain different purposes, obligations and conditions, and only a detailed analysis of some specific examples would help to determine the effect of the opted strategy to the CBE. The limited scope of this research paper makes it impossible to analyse the examples in their largest possible detail. A more detailed analysis would probably require another research paper.

4.1.2. Global Strategies

The analysis of the global strategies is a combination of the results presented earlier in *Table 2* along with the division of local strategies into foreignizing and domesticating strategies. On the one hand, the results for foreignizing strategies show the dominance and frequency of borrowing and literal translation, in addition to the scarce use of the calque. On the other hand, the results for domesticating strategies show the frequent use of expansion and equivalence, the occasional use of modulation and the rare use of both adaptation and transposition. The following figure is a concrete piece of evidence of the actual use of both foreignizing and domesticating global strategies. The aim of which is to compare their frequency and determine which one is the most frequent.

As illustrated in *Figure 1* and *Figure 2*, there is a distinct difference in the number of instances and percentages for foreignizing and domesticating translation strategies. The results for foreignizing strategies consist of the instances of borrowing, literal translation and calque, whereas the instances of expansion, equivalence, modulation, adaptation and transposition constitute the results for domesticating strategies (see *Table 2*).

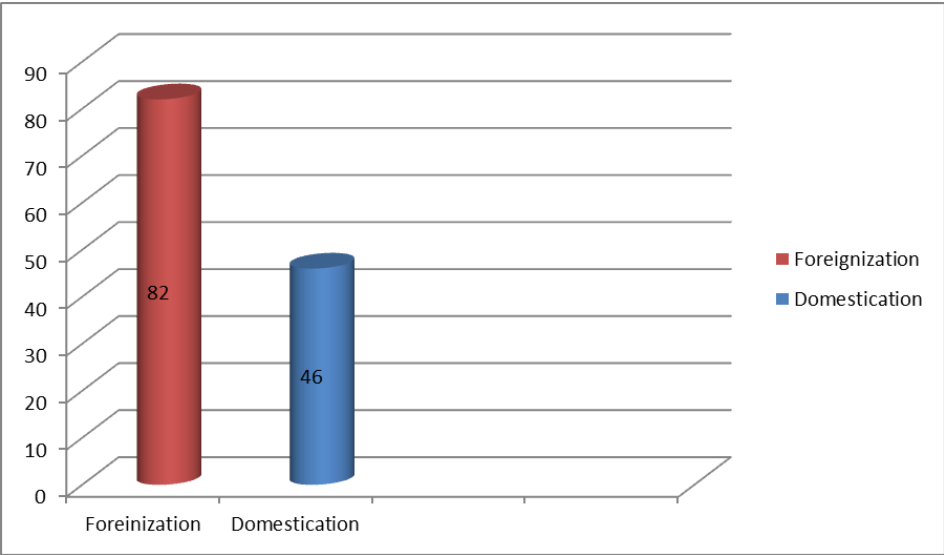


Figure 1. Number of Occurrences of Global Strategies

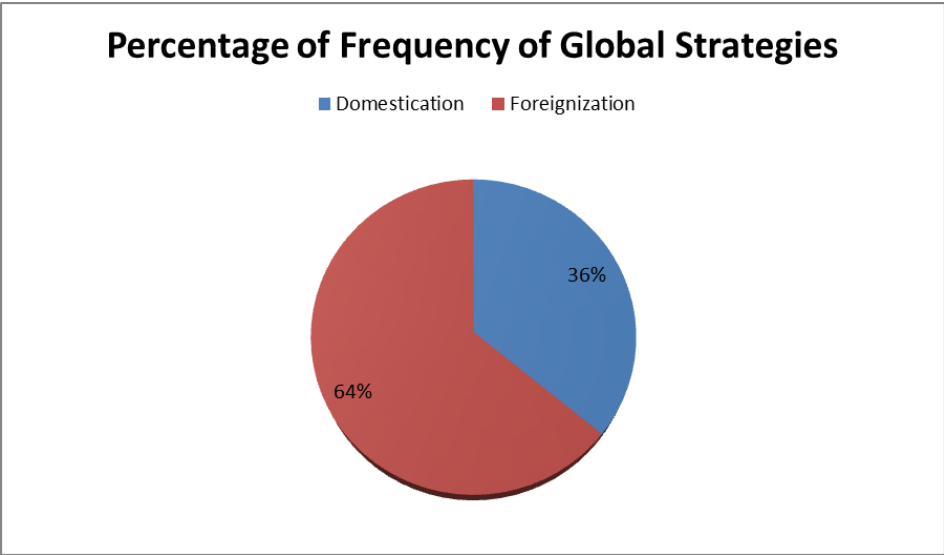


Figure 2. Percentage of Frequency of Global Strategies

Starting from the large number of instances for local strategies which are regarded to be foreignizing, it can be claimed, on the basis of *Figure 1* and *Figure 2*, that foreignization is the dominant global strategy in the book.

A comparison between the results in *Figure 1* and *Figure 2* suggests that, with a number of **82** (out of a total of **128**) occurrences and with a proportion of **64,05%** of instances in the corpus, the global strategy of foreignization is the dominant one. In comparison, **46** times occurrence and **35,94 %** of instances were translated using domesticating strategies.

The translator of *Almuqaddimah* used a combination of strategies aiming at different ends and contributing to different global-level strategies. However, he relies somewhat more on strategies that contribute to the foreignizing global strategy. In *Table 3* we outline the used strategies along with their general domesticating and foreignizing global frames with their percentages and with an order of frequency in order to see tangibly that foreignizing strategies are much used.

The Local Strategy	The Global Strategy	The percentage
1. Literal Translation	Foreignization	34,38 %
2. Borrowing	Foreignization	28,12 %
3. Expansion	Domestication	13,28 %
4. Equivalence	Domestication	12,5 %
5. Modulation	Domestication	7,04 %
6. Adaptation	Domestication	2,34 %
7. Calque	Foreignization	1,56 %
8. Transposition	Domestication	0,78 %

Table 3. General Trends of Local Strategies used in the Translation. (With Order of Frequency).

Generally speaking, the translator of *Almuqaddimah* has most often used literal translation to translate CBEs. He also resorted to the borrowing strategy of keeping and retaining the CBEs when it is necessary. As it is known, these translation strategies for CBEs contribute to the foreignizing global strategy on the one hand, and to a typical “Arabization” of the translation through the borrowing strategy on the other hand. This “Arabization” or borrowing of Arabic CBEs contributes to the foreignizing strategy, as it presents to the English (and international readers) something that does not really sound English or familiar. Besides, this type of foreignization does not necessarily make Arabic in the translation taste the same as in the ST. The translator perhaps aimed at easing understanding and making the text more familiar to the target audience and possibly retaining local colour and credibility at the same time, even though this colour may not be particularly Arabic. Other CBEs items have most often been translated by using other domesticating strategies such as expansion, equivalence, modulation and adaptaation.

In conclusion, if we compare the use of strategies contributing to the foreignizing and domesticating global strategies, the translator used more foreignizing than domesticating strategies in the translation of CBEs.

4.2. Discussion

In this final section we outline our conclusions on the foreignization processing in *Almuqaddimah*. This is practically based on what we talked about earlier in this research paper and what is specifically related to Vinay and Darbelnet's (1995) categorization of translation strategies. Direct translation strategies are foreignizing SL-oriented strategies, while oblique translation strategies are domesticating TL-oriented strategies.

To go back to our first hypotheses about the translation of the book at hand and returning to the questions posed at the beginning of this research paper, it is now possible to state that different translation strategies are used to render Arabic CBEs into English. One of the more significant findings to emerge from this research paper is that the source-oriented strategies are the most common strategies. Accordingly, it is crystal clear that the English translation is foreignized.

The foreignization of *Almuqaddimah* is an outcome of an extensive use of ST-oriented translation strategies, namely literal translation and borrowing. The two strategies belong to Venuti's foreignization. In their presentation of strategies, Vinay and Darbelent nominate borrowing a strategy that is meant not to translate, which means that it is the most foreignizing and the most source-oriented strategy. They also describe literal translation as the one which involves no alter of words order or grammatical entities. Accordingly, both strategies impose a certain foreignness on the TT.

It is also observed that there are many domesticated CBEs in the English translation in a way that lets the translator seem objective by using suitable target-oriented strategies. This is, of course, a requirement for achieving realistic and acceptable levels of accuracy. The most frequent target-oriented strategies are expansion and equivalence, which are equally encountered in many cases.

Taken together, these findings suggest and confirm what is hypothesized earlier in this research paper as a majority of the source CBEs are rendered into the TL using source-oriented foreignizing strategies. Another astonishing remark is that there is a frequent use of Arabic words in the translation, a fact that consolidates the idea that English version is more foreignized.

Finally, we strongly believe that the English translation of *Almuqaddimah* absolutely meets the western TL readers' anticipations to get acquainted with the Arabic culture, literature and history.

5. Conclusion

To sum up, the translation of CBEs is problematic in that the translator has to bridge the cultural gaps of both the ST and TT. In the rendering of *Almuqaddimah*, the translator opts for different source and target-oriented strategies to surmount

the cultural differences residing in languages. Statistics showed that the two foreignizing source-oriented strategies, literal translation and borrowing are frequently dominating with rather very high percentages in the translation of CBEs. On the other hand, few CBEs are domesticated in the English translation, especially in cases where using source-oriented strategies may not be successful in achieving the highest acceptable level equivalence. The most used domesticating and target-oriented strategy is expansion. All in all, we can say that the translation of CBEs in *Almuqaddimah* can be said to be a foreignizing one.

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