

**A Contrastive Analysis of Culture-Specific Items in Two English
Translations of “Zuqaq El Midaq” by Naguib Mahfouz**

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Abstract

This paper seeks to investigate how Culture-specific Items (CSIs) are translated in the two English translations of the Arabic novel “Zuqaq El Midaq” or “Midaq Alley” by the renowned Egyptian novelist and Nobel-Prize laureate, Naguib Mahfouz (1947). The first translation is released by British scholar and translator, Trevor Le Gassick, in 1966. The novel was then retranslated in 2011 by British translator, Humphrey Davies. These two translations are selected because of the 50-year-long distance between them, which would enable the researcher to explore whether or not the lexical choices and translation strategies in both versions changed linguistically over time. The study applies Lawrence Venuti’s (1998) model of domestication and foreignization, and Peter Newmark’s (1988 – 1995) taxonomy of 18 strategies to facilitate the translation of CSIs. The researcher added two translation procedures are omission and mistranslation. The selected CSIs will be examined in terms of the categories set by Newmark (1988), and Espindola and Vasconcellos (2006), along with the model set by Linda Alkhawaja (2014). The study concludes that Le Gassick’s translation tends to be more domesticated than foreignized except in very few subcategories. However, Davies’ translation tends to be more foreignized when compared to Le Gassick’s.

المستخلص

تستهدف الدراسة تحليل ترجمة العناصر الثقافية في الترجمة الإنجليزية لرواية "زقاق المدق" للروائي المصري الشهير والحائز على جائزة نوبل نجيب محفوظ (١٩٤٧). أصدر الباحث والمترجم البريطاني تريفور لو جاسيك الترجمة الأولى في عام ١٩٦٦. وأعاد المترجم البريطاني همفري ديفيز ترجمة الرواية في عام ٢٠١١. وقع الاختيار على هاتين الترجمتين بسبب الفاصل الزمني الذي يتخطى الـ ٥٠ عامًا، والتي من شأنها أن تمكن الباحث من استكشاف ما إذا كانت الخيارات المعجمية واستراتيجيات الترجمة في كلتا الترجمتين قد تغيرت لغويًا بمرور الوقت أم لا. اعتمدت الدراسة على تطبيق نموذج لورانس فينوتي (١٩٩٨) للتوطين والتغريب، وتصنيف بيتر نيومارك (١٩٨٨ - ١٩٩٥) المكون من ١٨ استراتيجية لتسهيل ترجمة العناصر الثقافية. وأضاف الباحث اثنتين من استراتيجيات الترجمة وهما الحذف والترجمة الخاطئة بغرض خدمة أغراض الدراسة. طبق الباحث الفئات التصنيفية للعناصر الثقافية التي وضعها كل من نيومارك (١٩٨٨) واسيندولا وفاسكونسيلوس (٢٠٠٦)، بالإضافة إلى النموذج الذي وضعته ليندا الخواجا (٢٠١٤). توصلت الدراسة إلى أن ترجمة لو جاسيك تميل إلى التوطين باستثناء استخدام استراتيجية التغريب في ترجمة عدد قليل جداً من العناصر الثقافية. ومن ناحية أخرى، تميل ترجمة ديفيز لاستخدام التغريب عند ترجمة العناصر الثقافية مقارنة بترجمة لو جاسيك.

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1- Introduction

This study tackles Culture-specific Items in two English translations of “Zuqaq El Midaq” Midaq Alley by the Nobel Prize winner Naguib Mahfouz. In his novel, Mahfouz portrays the Egyptian society in the 1940s. He gives a detailed picture of old Cairo, showing how the Second World War affected the Egyptian society negatively. Midaq Alley is based on showing the cultural setting during this period. The novel is very close to the Egyptian culture as it contains a huge number of cultural expressions that Egyptians still use in their daily life. Translating such expressions is challenging for translators, as they might have no equivalents in the target text. Consequently, investigating domestication and foreignization strategies would help translators to get over such challenges.

Midaq Alley has been selected because it is rich in CSIs reflecting the Egyptian society in the 1940s. It describes how people lived, their homes, the political situation at that time, and the expressions they used to repeat in their daily life. The novel is very rich in expressions used during that era, showing the lifestyle, everyday language, cultural expressions, and way of clothing among others. Another reason for selecting Midaq Alley is the 50-year-long distance between the two translations, which would enable the researcher to explore whether the lexical choices or translation strategies in both translations changed linguistically over time. A third reason behind choosing the data under investigation is to examine whether or not the nationality of the translators Le Gassick and Davies, being non-native Arabic speakers, has affected their renditions of CSIs.

The study aims to examine which translation strategy, domestication or foreignization, is more dominant in each translation. It will also explore which strategy could be more helpful in translating CISs. In addition, it will investigate the reasons behind this dominance of domestication and foreignization in each translation, considering that both translators are non-native Arabic speakers.

The study attempts to answer the following questions:

1. Which of the two strategies, domestication or foreignization, is dominant in Le Gassick's and Humphrey's translations?
2. What are the reasons behind the dominance of domestication or foreignization in the selected data?
3. Which translation strategy can be considered as most effective in transferring CSIs?
4. How did the 50-year gap between both translations affect the lexical choices of each translator?

Previous studies on Midaq Alley investigate problems encountered while translating social honorifics in Le Gassick's translation. Others examine the strategies used for translating allusive expressions from Arabic into English. They mainly tackle the English translation by Le Gassick (1975), in addition to three other translations by Arabic native speakers. However, the study in hand tackles two English translations for Midaq Alley by non-Arabic speakers to see how this affected their lexical choices in the translation process. The 50-year gap between both translation is also one of the main points covered in the study. Additionally, the study covered other CSI, not only social honorifics and allusive expressions, as it examined the translation of food, clothes, religious expressions, and other CSIs categorized by Newmark (1988), Espindola and Vasconcellos (2006), Linda Alkhawaja (2014).

2. Theoretical Framework and Methodology

2.1 Theoretical Framework

The theoretical framework of the present study is based on Lawrence Venuti's (1995) theory of domestication and foreignization, and Peter Newmark's (1988) taxonomy of 18 strategies to facilitate the translation of CSIs. Newmark (1988: 81-91) proposes 18 procedures to deal with the translation of CSIs. These procedures are as follows:

- 1- Literal translation: "The SL grammatical constructions are converted to their nearest target language equivalent but the lexical words are again translated singly, out of the context." (Newmark, 1988, p.46)
- 2- Transference: "The process of transferring a source language word to a target language text as a translation procedure." This strategy includes transliteration, loan word, borrowing, and transcription. According to Newmark, the categories that should be transferred include names of all living and most dead people, geographical and topographical names, names of periodicals and newspapers, titles of literary works, names of private companies and institutions,

names of public or nationalized institutions, as well as street names and addresses. In addition, cultural words that reflect the society should be transferred to attract the target audience and “to give a sense of intimacy between the text and the reader” (Newmark, 1988, p.82). An example for this strategy is the translation of the word “internet” that is translated into “إنترنت”.

- 3- Naturalization: This technique adapts the source language word first to the normal pronunciation, then to the normal morphology (word-form) of the target language. Applying this procedure requires the translator to transfer the spelling and morphology of the expression. For example, the word “radicalism” that is transferred to “الراديكالية”.
- 4- Cultural equivalent: It is an approximate translation where a source language cultural word is translated by a target language cultural word. An example for this is “Romeo and Juliet” that could be translated as “قيس وليلى” or vice versa.
- 5- Functional equivalent: This procedure is applied to cultural words, requires the use of a culture-free word, sometimes with a new specific term. Using this strategy neutralizes or generalizes the SL word. It is also used when the SL word has no equivalent in the target language. For example, the word “Hello” could be translated as “السلام عليكم”.
- 6- Descriptive equivalent: Newmark stated that this procedure is based on explaining the culture-bound expression in several words, using generic terms to convey the meaning of the source text. Davis (2011) applied this procedure while translating the word “مغات” as “post-natal restoratives”.
- 7- Synonymy: This procedure is used for a source language word where there is no clear one-to-one equivalent. The translator can use this procedure when it is impossible to use literal translation to transfer the culture-bound terms (CBT). Newmark used the term (CBT) to refer to CSIs as both of them have the same meaning. An example for this procedure is the translation of “طربوش” into “hat”.
- 8- Through-translation: Newmark defined it as the literal translation of names of organizations, common collocations, and the components of compounds. This technique is used when translating international organizations and their acronyms. “Through-translations in contiguous cultures sometimes fill in useful gaps” (Newmark, 1988, p.84). The translation of the Egyptian political figure “مصطفى النحاس” into “Moustafa El Nahas” is an example for this technique.

- 9- Shifts or Transpositions: This translation procedure is a kind of change in the grammar from the source language to the target language or change in the grammatical structure of the source language when it does not exist in the target one. An example can be adduced from translating the word "information" as "معلومات".
- 10- Modulation: This procedure is used to define a variation through a change of viewpoint, of perspective and very often of category of thought. Coined by Vinay and Darbelnet (1995), modulation occurs when the translator reproduces the source language's message in conformity with the target language's norms. For example, "يدخل المئات من المرضى هذه المستشفى كل يوم" is translated as "This hospital receives hundreds of patients every year." The translator changed the sentence structure in a way to conform with the target language.
- 11- Recognized translation: This procedure takes place when the translator tends to "use the official or the generally accepted translation of any institutional term," (Newmark 1988: 89). An example for this is the translation of "National Bank" into "البنك الأهلي".
- 12- Translation label: A provisional translation, usually of a new institutional term, which should be made in inverted commas, which can later be discreetly withdrawn. This procedure could be applied through literal translation like the following the example when translating "دار الإسلام" into "Dar-ul-Islam".
- 13- Compensation: This procedure occurs when loss of meaning, sound-effect, metaphor or pragmatic effect in one part of a sentence is compensated in another part, or in a contiguous sentence. A clear example of this procedure is when translating "تعالى يا حبيبتى.. تعالى يا ست" into "Come, my Lady Zainab, granddaughter of the Prophet" (Le Gassick, 1966).
- 14- Componential analysis: This procedure occurs when the translator splits a lexical unit into its sense components. It takes place when turning one unit into two units, and two units into three or four units. An example for this is the translation of Davis (2011) of the word "العلماء" as "scholars of religion".
- 15- Reduction and expansion: These two procedures are used when dealing with poorly written texts that led to a change in lexical and stylistic aspects. Expansion is exceeding the elements of the source language term in the target language, while reduction is reducing the number of elements that form the source language.

A clear example of this is the translation of the word “تكفير” that is translated as “labeling someone a disbeliever”.

- 16- Paraphrase: This is an amplification or explanation of the meaning of a segment of the text. This procedure is used when an anonymous text is poorly written and has an implied meaning that is needed to be elaborated. An example for this procedure is the translation of the word “الأرنس” that is translated as “Urnus, as the Army Ordnance Corps was called” (Davis, 2011).
- 17- Couplets: This procedure refers to couplets, triplets, and quadruplets combining two, three, or four of the procedures of the taxonomy to handle one item. “They are particularly common for cultural words, if transference is combined with a functional or a cultural equivalent” (Newmark, 1988, p.91). The translation of “الأزهر” as “The University of Al-Azhar” is an example of using a combination of two translation procedures, expansion and through-translation.
- 18- Notes, addition, glosses: Newmark (1988) referred to these procedures as a way of “supplying additional information in a translation” (p.91). This additional information could be cultural, technical, or linguistic, depending on the text itself. This additional information could take place within the text or be in a form of notes at the bottom of the page, the end of chapter, or glossary at the end of the book.

The researcher also added two more procedures are omission and mistranslation as some parts of the selected data were not translated or mistranslated. The researcher believes that adding these two procedures is serving the purpose of the study.

- 1- Omission: Mona Baker (1992: 40) says that the translator can simply omit the cultural word of the source text. “In fact it does no harm to omit translating a word or expression in some context” (Baker, 1992, p.40). She claims that the term could be omitted in case it has no close match in the target language or when the meaning cannot be easily paraphrased. Omission occurs when something in the source text is deleted in the target text (Ivir, 1987, p.40). This procedure occurs when an information in the source text is not considered important. An example for this is “إن للهالي” “لجدة لا تزول” that has been translated as “public reciters still have an appeal which won’t disappear” (Le Gassick, 1966).
- 2- Mistranslation: “One cannot say for sure whether this mistranslation resulted from the translator’s misinterpretation of

the original or as result of his tendency to change the original" (Hakemi, 2013, p.383). Hakemi added that mistranslation could be resulted from misunderstanding of the original text (P. 384). This procedure could be applied like the following the example when translating "الشاعر" as "storyteller" (Davis, 2011), instead of "poet."

2.2 Methodology

In this section, the researcher justifies the choice of adopting mixed research methods, qualitative and quantitative, serving the purpose of the study. It also shows method, data collection, criteria for selecting the data sample, and procedures.

2.2.1 Data collection

This study draws on data selected from the Arabic text "*Zuqaq El Midaq*" or "*Midaq Alley*" by Naguib Mahfouz (1947), and its two English translations by Trevor Le Gassick (1966) and Humphrey Davies (2011). The novel contains 485 CSIs, fulfilling the research requirements regarding the availability of the data. The data were identified and selected after three readings of the novel and its two translations to compare how each CSI is translated.

2.2.2 Method

The study employs a quantitative and qualitative approach that is based on Venuti's (1998) model of domestication and foreignization, combined with Newmark's (1988-1995) taxonomy of 18 procedures. These procedures include literal translation, transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, synonymy, through-translation, shifts, modulation, recognized translation, translation label, compensation, componential analysis, reduction and expansion, paraphrase, couplets, and notes and glosses. Newmark's taxonomy will be categorized under Venuti's model of domestication and foreignization. The selected CSIs will be examined in terms of the categories of CSIs set by ¹Newmark (1988), Espindola and Vasconcellos (2006), along with the model set by ²Linda Alkhawaja (2014). The study aims at exploring how domestication and foreignization were applied to the two selected English translations of *Midaq Alley*. It also aims at showing which strategy is more dominant in each translation. An

¹ Peter Newmark, "The Other Translation Procedures." In *A Textbook of Translation*. Prentice HaH International yUIO, 1988.

² Linda Alkhawaja, "The Role of Social Agents in the Translation into English of the Novels of Naguib Mahfouz." Aston University, 2014

investigation into which of these translation procedures is better in translating CSIs will also be attempted.

A quantitative approach has been adopted in this study to reach out solid and statistically based results. This allows the researcher to list and categorize the selected data in tables in a way to identify the types of CSIs, using a combination of different categories that serves the goals of this study. These categories are proposed by:

1. Peter Newmark (1988, p.95-102)
 - a. Material culture (food – clothes – house and towns – transport)
 - b. Social culture (work)
2. Espindola and Vasconcellos (2006, p.50)
 - a. Toponyms: “A place name, a geographical name, a proper name of locality, region, or some other part of Earth’s surface or its natural, or artificial feature.”
 - b. Anthroponyms: “Ordinary and famous people’s names and nicknames and names referring to regional background which acquire identification status.”
 - c. Local institution: “An organization that helps or serves people in a certain area - health, education, work, political, administrative, religious, artistic.”
3. Linda Alkhawaja (2014, p.205)

Alkhawaja (2014, 205) proposes other types of CSIs relying on the definitions of culture and CSIs set by Mildred Larson (1984) and Mona Baker (1992). Larson (1984) defines culture as "A complex of beliefs, attitudes, values, and rules which a group of people share," (p.431). He asserts that the translator must understand the beliefs, values and attitudes set in the source text to adequately transfer them to the target audience, who have different beliefs and attitude. Baker (1992) defined culture-specific concepts as “source-language words [that] express concepts totally unknown in the target culture,” (p.21). These concepts are related to religion, type of food, and social customs, among others. Accordingly, Alkhawaja proposes six types of CISs (religious expressions, common expressions, activities, habits and others, terms of address, clothes, and food). Only four types are selected to serve the purpose of this research, as the other two (food and clothes) are repeated in the above classification by Newmark. They are:

- a. Religious expressions

- b. Common expressions
- c. Activities, habits and others
- d. Terms of address

A qualitative approach, on the other hand, has been adopted in an attempt to analyze the selected CSIs and their translations. It aims at investigating the application of domestication and foreignization to the two English versions of *Midaq Alley*, in addition to showing the reason beyond the dominance of each translation strategy in each translation. This approach will also help in exploring the linguistic features resulting from using the strategies set by Venuti and Newmark, as well as investigating which of these strategies is frequent in translating CSIs.

2.2.3 Procedures

Three phases are followed in the process of analyzing the selected CSIs:

- 1- Reading the original text, *Midaq Alley*, in Arabic for three times to select and identify the CSIs. The first reading aimed at becoming familiar with the setting of the novel, while the second was meant to identify and select the CSIs based on their features and classifications. The third reading was dedicated to perusing the original text and its two translations with a view to comparing how each CSI is translated.
- 2- Collating the selected CSIs according to the classifications set by Newmark (1988), Espindola and Vasconcellos (2006), and Alkhawaja (2014). CSIs were then classified according to Newmark’s taxonomy of translation procedures. All the CSIs were then grouped under Venuti’s model of domestication and foreignization.
- 3- Analyzing the categories of the selected CSIs to calculate the number of occurrences of each category based on the categories set by Newmark, Espindola and Vasconcellos, and Alkhawaja. The selected data were then analyzed in accordance with Newmark’s taxonomy to check the number of the occurrences of each strategy, grouping them all under Venuti’s model of domestication and foreignization. Then, the occurrences of domestication and foreignization were calculated. The last step aimed at drawing a comparison between the percentages yielded in each translation to investigate the change in translation strategies, domestication and foreignization, used in both

translations in view of preferences of both translators and the 50-year distance in time between them.

3. Data Analysis

3.1 Analysis of CSIs

The selected CSIs are investigated under Newmark's (1988) taxonomy of CSIs that includes material culture and social culture. In addition to two other models, the first one of which is set by Espindola and Vasconcellos (2006), which includes toponyms, anthroponyms, and local institution, and the second is adopted by Linda Alkhawaja (2014) covering religious expressions, common expressions, terms of address, and activities, habits and others. This allows the researcher to list and categorize the selected data in such a way as to identify the types of CSIs, using a combination of different categories that serves the goals of this.

3.1.1 Material Culture:

The analysis of the subcategory material culture combines food, clothes, house and towns, and transport. Both translators Le Gassick and Davies render to transliteration, synonym, and functional equivalent, among other procedures to translate CSIs that are related to food, clothes, and transport.

3.1.1.1 Food

Out of 485 CSIs, *Midaq Alley* contains 23 CSIs reflecting food. These items are translated using different procedures varying between functional equivalent, transference, and omission, among others. Each translator, Le Gassick or Davies, has his own preferences in choosing the suitable procedure when handling the translation of any of these CSIs.

The word “بسبوسة” mentioned in Chapter (1) in the source text is translated as “sweets” in Le Gassick's translation and “*Basbousa*” in Davies' translation. Le Gassick uses a very general and neutral word to translate the word using the functional equivalent procedure. Meanwhile, Davies resorts to the transference procedure, the transliteration procedure specifically, being a subcategory of transference. Davies (2011) creates a glossary defining “*Basbousa*” as “Baked semolina soaked in syrup” (p.277). The word is transferred to the target audience as is, adding a new term to the target language. In Chapter (13), Le Gassick translates the word “بسبوسة” as “nut-cake,” using the synonym procedure as this kind of sweets has no equivalent in the target language. In Chapter (16), Le Gassick translates the same word as “sweet cake”, a general term, using the functional equivalent procedure. Using three different, generic translations for the same word, Le Gassick's translations lacked consistency, which might confuse the target audience that there is more

than one kind of sweets. Meanwhile, Davies remains consistent, using the translation "*Basbousa*" all through the three Chapter.

Another example is the translation of the word "شربات". In Chapter (13), Le Gassick translates it as "refreshments" using a neutral term, while Davies transliterates it as "Sherbet." *Online Oxford Dictionary* defines "refreshments" as "Drinks and small amounts of food that are provided or sold to people in a public place or at a public event." The same dictionary defines "sherbet" as "A powder that tastes of fruit and fizzes when you put it in your mouth, eaten as a sweet" or "a sweet frozen food made from sugar, water and fruit juice, often eaten as a dessert." *Online Merriam-Webster* defines "Sherbet" as "A cold drink of sweetened and diluted fruit juice". This translation, "sherbet", is more accurate and closer to the original meaning than Le Gassick's, as this kind of drinks is made from fruits or flowers, and usually passed in Egyptian events and celebrations such as weddings like the one in the novel.

3.1.1.2 Clothes

Midaq Alley comprises 21 CSIs reflecting clothes. These items are translated using different procedures including synonymy, transference, couplets, and functional equivalent, among others.

The word "جلباب" is mentioned 6 times across the novel. Le Gassick and Davies take recourse to different translation procedures while handling this CSI. We find that Davies remained consistent using the transference procedures every time he renders to this item. He translates the word "جلباب" as "Gallabiya" in Chapters (1, 3, 11, and 26). *Online Merriam-Webster* says that the word "galabia," variant from "Gallabiya," is borrowed from Egyptian Arabic gallābīya, and defines it as "A long loose garment with full sleeves." Davies (2011) translates it as "gallabiyah," and defines it in his glossary as "a full-length gown, closed in front, the daily dress of many Egyptians" (p.277). on the other hand, Le Gassick resorts to the synonymy procedure when handling the same item, since the word has no one-to-one equivalent in the target language. In chapter (1), Le Gassick translates the word "جلباب" as "Cloak." *Online Oxford Dictionary* defines "Cloak" as "A type of coat that has no arms, fastens at the neck and hangs loosely from the shoulders, worn especially in the past." Gallabiya is a bit different from cloak when it comes to sleeves, and the one in the novel is the original Gallabiya with sleeves. The word "جلباب" is also mentioned in the same chapter in "جلباب ذا بنية". Both translators use the same procedures, synonymy and transference, to translate the word "جلباب". However, the word "بنية" is translated differently in both translations. Le Gassick translates it as "sleeves" using

the reduction procedure, while Davies translates it as “gore” using the functional equivalent procedure. *Online Merriam-Webster* defines the word “gore” as “A tapering or triangular piece (as of cloth in a skirt).” The word “gore” is defined in *Online Merriam-Webster* as “A woman's light triangular scarf that is draped over the shoulders and fastened in front or worn to fill in a low neckline.” Given that definition, we can say that “gore” is closer to the original meaning than the word “sleeves.” In Chapter (2), Le Gassick and Davies use the literal translation procedure to translate “جلباب البيت” as “Housecoat” and “Housedress,” respectively. *Online Oxford Dictionary* defines “housecoat” as “a long loose piece of clothing, worn in the house by women”, while *Online Merriam-Webster* defines “housedress” as “a dress with simple lines that is suitable for housework and is made usually of a washable fabric.” In the remaining chapters, Le Gassick translated “جلباب” as “gown” and “dress.” *Online Merriam-Webster* defines “gown” as “a loose flowing outer garment formerly worn by men,” and defines “dress” as “an outer garment (as for a woman or girl) usually consisting of a one-piece bodice and skirt.” Both translations do not reflect the same meaning in the source text.

Another example is the translation of “جبة وقفطان” In Chapter (1), Le Gassick translates it as “Robe and cloak,” while Davies translates it as “Jubba and caftan.” Davies resorts to the transference procedure, adding new items to the target language that reflect the Egyptian culture and the Islamic culture. Meanwhile, Le Gassick uses the synonymy procedure for the translation of both words, as they have no equivalents in the target language. *Online Merriam-Webster* defines “jubbah” as “A long outer garment resembling an open coat, having long sleeves, and worn especially formerly in Muslim countries especially by public officials and professional people.” It also defines “caftan” as “A usually cotton or silk ankle-length garment with long sleeves that is common throughout the Middle East.” Meanwhile, *Online Merriam-Webster* defines the word “robe” as “A long flowing outer garment,” and the word “cloak” as “A loose outer garment.” Both words are completely different if we want to use them to refer to “جبة وقفطان” as they do not give the same meaning. They just give a closer one, just bringing the meaning closer to the target audience. Jubba and caftan are Egyptian traditional clothing that men used to wear in the past. In Chapter (2), both translators use the synonymy procedure to translate the word “جبة.” Le Gassick translates it as “cloak,” while Davies translates it as “mantle.” *Online Merriam-Webster* defines “mantle” as “a loose sleeveless garment worn over other clothes.” It is almost like a cloak. In Chapter (8), Le Gassick translates “قفطانه وجبته” as “gown and cloak,” using the synonymy procedure.

Meanwhile, Davies resorts to the couplets procedure to translate them as "Caftan and outer robe," using the transference and synonym procedure. In Chapter (19), Le Gassick also renders "جبة وقفطان" as "robe," using omission and synonym procedures, while Davies translates it as "mantle and caftan," using the synonymy and transference procedures. Le Gassick uses the word "clothes" in Chapter (22) as a rendition to "جبة وقفطان," invoking the functional equivalent and omission procedures. In the same chapter, Davies translates it as "robe and caftan," using both procedures, synonymy and transference. Although Davies uses "Jubba," he uses other words to refer to the same word like "robe" and "mantle." This could confuse the target reader, who might assume that they refer to different types of clothes, which is not true. The same case goes for Le Gassick translation, when using different translation to refer to the same word. This could be a result of being unaware of the source culture and being unfamiliar with the terms used to reflect this culture.

3.1.1.3 Transport

Only three CSIs reflecting means of transportation were detected in the data. Though few in number, we thought it was important to include them given the different procedures used to translate them, including synonymy, literal translation, and cultural equivalent.

In Chapter (23), the item "العربية الكارو" is translated in two different ways. Le Gassick adopts the descriptive equivalent procedure, translating it as "horse-drawn carriage." Davies translates it as "cart," using the literal translation procedure. According to *Online Oxford Dictionary*, the word "cart" means "a vehicle with two or four wheels that is pulled by a horse and used for carrying loads." Whereas the word "carriage" in "Horse-drawn carriage" means: "A road vehicle, usually with four wheels, that is pulled by one or more horses and was used in the past to carry people." In this context, the word "cart" is closer to carts Egyptians owned in the past, and they are still found nowadays used for many purposes.

One more example is the translation of the word "حانطور" in Chapter (1). Le Gassick and Davies adopt the synonymy procedure, translating it as "carriage." According to *Online Oxford Dictionary*, the word "carriage" means "A road vehicle, usually with four wheels, that is pulled by one or more horses and was used in the past to carry people." This translation is close to "حانطور", but a better one is "cabriolet," which is defined by *Online Oxford Dictionary* as "A light 2-wheeled one-horse carriage with a folding leather hood, a large rigid shield in front of the seat, and upward-curving shafts."

3.1.2 Social Culture

The analysis of the social culture involves work. *Midaq Alley* has 6 CSIs reflecting social culture out of 485 CSIs. Both, Le Gassick and Davies, resorted to functional equivalent, synonymy, descriptive equivalent, and literal translation procedures to translate CSIs that are related to describing work.

The word “حوزي” in Chapter (1) is translated to “driver” in both translations. Both translators resort to the functional equivalent procedure, using a general term. On the other hand, the word “حوزي” is used when referring to the person who drives a carriage or a driver of a horse-drawn carriage. In general, the word “driver” could be used to refer to a taxi driver for example or a car driver. A more accurate translation for the word “حوزي” is “coachman” that is defined in *Online Merriam-Webster* as “A man who drives a coach or carriage.”

In Chapter (31), the word “عالمة” is translated in two different ways. Le Gassick prefers omitting the word, while Davies translates it as “a low-class singer” through the expansion and the functional equivalent procedures. The word “singer” is part of the meaning, and the translator added the adjective “low-class” referring to the protagonist of the novel who belongs to a low-class family. British orientalist Edward William Lane (1836) defines the word “عالمة” as the professional lady who can sing and dance. He adds that the word is derived from the Hebrew word of Phoenician origin “Almah” that means girl, virgin, or singer. The word has no origin in Arabic dictionaries. The word “Almah” would be much better in use since it is already existed in old books and the defined by Lane in 1836.

3.1.3 Toponyms

In this subcategory, Le Gassick and Davies resort to several procedures while translating CSIs that refer to a place name, a geographical name, a proper name of a locality, or a region. They use translation procedures including literal translation, reduction and expansion, functional equivalent, and through-translation. The CSIs related to toponyms are repeated 70 times out of 485 CSIs.

The word “قهوة” in Chapter (1) has different translations. Le Gassick translates it as “coffee shop,” “café,” and “coffee-house,” using functional equivalent and cultural equivalent procedures. Meanwhile, Davies translates it as “café,” adopting the functional equivalent procedure. *Online Oxford Dictionary* defines “coffee shop” as “a small restaurant, often in a store, hotel, etc., where coffee, tea, other drinks without alcohol and simple food are served.” It also defines the word “café” as “a place where you can buy drinks and simple meals.” While

the word "coffee-house" is defined as "a restaurant serving coffee, etc. where people go to listen to music, poetry, etc.". From the three definitions, the definition of "coffee-house" is the closest one to "قهوة" in the Egyptian culture. People usually go there to get some drinks and listen to music or watch TV.

The word "عطفة" is mentioned three times across the novel with three different translations. In Arabic, the word "عطفة" refers to a roundabout road that it used instead of the main road. In Chapter (6), it is mentioned in "عطفة الوكالة", which Le Gassick and Davies translate as "lane," adopting the literal translation procedure. According to *Online Merriam-Webster*, the word "lane" means "a relatively narrow way or track." In Chapter (20), Le Gassick translates it as "Alley," using the synonymy procedure, while Davies adopts the omission procedure. Meanwhile, both translators use another equivalent while translating the same word in Chapter (32), adopting the descriptive equivalent procedure. Le Gassick translates "عطفة" as "small street," while Davies translates it as "dead-end street." They both translate it as "street," adding an adjective to show that this street is small or has no exit, not like a throughfare. *Online Merriam-Webster* defines "street" as "a thoroughfare especially in a city, town, or village that is wider than an alley or lane and that usually includes sidewalks." The word "lane" is the closest to the source item, describing that the road is narrow and it is not the main one.

Another example for toponyms is the translation of "وكالة". The word is mentioned four times all through the novel, referring to a commercial foundation. In Chapter (1), Le Gassick translates it as "office," using the functional equivalent. According to *Online Merriam-Webster*, the word "office" means "a place where a particular kind of business is transacted or a service is supplied." In the second mention, Le Gassick renders the word "وكالة" as "company office," adopting the couplets procedure (expansion and functional equivalent). According to *Online Law Insider Dictionary*, "company office" means "Office for the registration of companies and other business entities". In Chapter (8), Le Gassick translates "وكالة" as "company," using the synonymy procedure. *Online Oxford Dictionary* defines "company" as "a business organization that makes money by producing or selling goods or services". In Chapter (18), Le Gassick reuses both translations, "office" and "company", in translating the word "وكالة". On the other hand, Davies remains consistent in using the word "warehouse" when referring to the word "وكالة" all through the previously mentioned chapters, adopting the synonymy procedure. *Online Oxford Dictionary* defines "warehouse" as "a building

where large quantities of goods are stored, especially before they are sent to shops to be sold”. Based on the previous definitions, the word “company” is the closest” when translating the word “وكالة” that refers to a business organization selling goods or services.

3.1.4 Anthroponyms

Midaq Alley combines 10 CSIs reflecting famous people’s names out of 485 CSIs. This subcategory covers ordinary and famous people’s names, nicknames, and names referring to regional background. Translators usually refer to the transference procedure while translating such names.

Le Gassick and Davies adopt the transference (transliteration) procedure while translating the names of public figures such as “سعد زغلول”, “مصطفى النحاس”, and “الخدوي عباس”. They are transferred to “Saad Zaghloul,” “Moustafa Nahas,” and “Khedive Abbas,” respectively. Davies also defines these figures in a glossary at the end of his translation, showing that both “Saad Zaghloul” and “Moustafa Nahas” are political leaders, and “Khedive Abbas” is related to the Egyptian royal family. In some cases, Le Gassick uses the expansion procedure besides the transference. For example, translating “سعد زغلول و مصطفى النحاس” as “nationalist leaders Saad Zaghloul and Mustapha Nahas.” He precedes the names with “Nationalist leaders” reflecting their political background and national movement in Egypt during the 1900s. Another example for using a combination of transference and expansion procedures is the translation of “الشعراني” that is mentioned in Chapter (21). Le Gassick translates it as “Saint Shaarany,” while Davies defines him in his glossary as “Abd el-Wahab el-Shaarani (1491-1565 CE), a leading Egyptian Sufi of his time, buried in el-Qasrein, a major thoroughfare of medieval Cairo” (2011, p. 279). Hudson (2004, p.39) says that Abd al-Wahhab al-Sharani was an Egyptian Sufi during the sixteenth century. Le Gassick precedes “Shaarany” by the title “saint,” and according to *Online Oxford Dictionary* this word means “a person that the Christian Church recognizes as being very holy, because of the way they have lived or died.” While this title is mainly used by Christians, Le Gassick used it here to describe a Sufi scholar, which in return could confuse the target audience in identifying the religious background of public figure. Le Gassick could use an Islamic title such as Sharani, a Muslim Sufi.

One more example, the translation of the item “أبو سعدة الزناتي” in Chapter (1). Le Gassick translates it as “Abu Saada, **the** Zanaty.” He follows the transference procedure in translating the name, but he mistranslates part of “الـ”, which is part of the name, and translates it as “the,” considering it as a definite article. Meanwhile, Davies adopts the

transference procedure, transliterating the same item as "Abu Siada el-Zanati." In the same Chapter, we find that Le Gassick adopts the omission procedure when translating the item "الهلالى" in "إن للهلالى لجة لا "تزل". Meanwhile, Davies combines both procedures, transference and expansion, to translate the same item. He translates it as "the stories of the Hilalis." He adds "stories" to show that Hilali, the Arab Bedouin leader, has a cycle of narratives known as "al-Sirah al-Hilaliyyah" or *Epic of the Bani Hilal Tribe* (Slyomovics, 2019). Additionally, Davies defines in his glossary who are Abu Siada el-Zanati and Abu Zeid.

3.1.5 Local institution

This subcategory deals with the names of organizations that help or serve people in a certain area whether health, education, work, political, administrative, religious, or artistic. *Midaq Alley* includes 10 CSIs reflecting names of organizations. Le Gassick and Davies adopted the transference procedure in the majority of their translations since these items reflect names of organizations.

The item "الأزهر" is mentioned in Chapter (1). Le Gassick uses both the expansion and transference procedures, translating it as "the University of al-Azhar". Meanwhile, Davies transfers it as "el-Azhar", and defines it in his glossary as "Cairo's ancient mosque-university" (2011, p. 277), using the gloss procedure. The same item is mentioned again in Chapter (6). Le Gassick and Davies adopt the same procedures in this Chapter, translating it as "Azhar University" and "el-Azhar", respectively. Le Gassick adds the word "university" to clarify the meaning for the target reader, as the word "Azhar" is mentioned several times across the novel with different meanings. Sometimes, it might refer to a street name, or a quarter. In this case, it is used to refer to the university. Using the expansion procedure serves the meaning and eschews the confusion for the target reader.

In Chapter (1), the item "الأوقاف" is translated in two different ways with different procedures. Le Gassick resorts to the functional equivalent procedure, translating it as "religious foundation". He uses generic words, as the word has no one-to-one equivalent in the target language. He did not deliver the same meaning of the source text, as this religious foundation could be for Muslims or Christians, which in turn could confuse the reader regarding the type of that religious foundation. Meanwhile, Davies translates it as "Ministry of Religious Endowments". He delivers the same impact of the source text, exposing the reader to a new entity that is not found in his culture. "Ministry of Religious

Endowments” is the official and the generally accepted translation for “الأوقاف”.

3.1.6 Religious expressions

This subcategory deals with the ways people express their religion. This could be done through wearing certain clothes, using symbols, repeating words, performing devotions. *Midaq Alley* combines 163 CSIs related to religious expressions. Le Gassick and Davies tended to use the literal translation procedure in the majority of their translations, in addition to other procedures including the recognized translation, modulation, and transference, among others in an attempt to deliver these CSIs with the same impact to the target audience.

In chapter (1), Le Gassick translates the word “محمل” in the following sentence “تبعه عم كامل يتبختر كالمحمل” as “palanquin”, adopting the cultural equivalent procedure. Meanwhile, Davies uses the descriptive equivalent for this word, explaining this culture-bound term in several words, saying, “Swaying as majestically as the royal camel litter on its way to Mecca.” *Online Merriam-Webster* defines “palanquin” as “A conveyance formerly used especially in eastern Asia usually for one person that consists of an enclosed litter borne on the shoulders of men by means of poles.” However, the transliteration “*Mahmal*” is already exist, referring to this form of a travelling tent, specifically associated with the (symbolic) transport of the *kiswa*, the covering of the Kaaba in Mecca. The word “palanquin” is the cultural equivalent for “*Mahmal*”, which has a religious significance of manufacturing the new cover of the Kaaba every year and offering it to Saudi Arabia.

The item “الفاحة” is mentioned two times in Chapters (13) and (17) in “قرأوا الفاتحة” with different translations. In Chapter (13), Le Gassick translates it as “the opening verses of the Koran, as was the custom at all engagement parties,” using a combination of the descriptive equivalent and expansion procedures. Le Gassick gives more explanation to the target audience to be aware that that reading the opening verse of the Qur’an is a sign and a custom that is related the engagement process in the Islamic culture. He does not state the name of the verse, using the description that people read the opening verse of the Qur’an. On the other hand, Davies translates it as “read the opening chapter of the Qur’an,” adopting the descriptive equivalent and the synonymy procedures. In Chapter (17), Le Gassick renders it as “the Koran,” using the functional equivalent procedure combined with the gloss. He uses a more generic equivalent, although he described it in the first mention. Meanwhile, Davies transliterates it as “the *Fatiha*.” He also defines it in his glossary

as "the opening Chapter of the Qur'an, often recited to seal a transaction" (2011, p.277). In this context, the "*Fatiha*" is recited when conducting marriage contracts as part of the engagement processes.

3.1.7 Common expressions

This category deals with the CSIs reflecting common expressions in *Midaq Alley*. According to Blažytė and Liubinienė (2016: 43), common expressions refer to rituals, traditions, concepts, slogans, and items of a popular culture. *Midaq Alley* combines some 84 CSIs related to common expressions. Le Gassick and Davies tended to use the literal translation procedure in the majority of their translations, in addition to other procedures including the modulation, and cultural equivalent, in an attempt to deliver these CSIs with the same impact to the target audience.

An example of this is the CSI "باب النجار مخلص" in Chapter (3). Both translators adopt the modulation procedure in translating this CSI. Le Gassick translates it as "it's always carpenter door that's falling apart," while Davies translates it as "the carpenter's door always needs fixing." Both translators are trying to deliver the same meaning of that proverb to the target audience using the same expressions, although this proverb has an equivalent in the target language. The modulation procedure is mainly used when there is no one-to-one equivalent in the target language. Both translators could have used the equivalent proverb, "the shoemaker's wife is always the worst shod."

Another example is the translation "بليها واشربي ماءها" in Chapter (18). Both translators use different procedures in translating this CSI. Le Gassick translates it as "I don't give a damn," using the modulation procedure. According to *Online Merriam-Webster*, "give a damn" is an idiom and it is defined as "not to care at all about someone or something." Meanwhile, Davies resorts to the literal translation procedure, translating it as "soak it and drink the water", an expression that seems vague to the target reader. Davies did not give any explanation or defined what is meant by this expression to be understandable to the target audience. To make things clear, Davies could have used the paraphrase of gloss procedures to explain what is meant by this CSI in the source language.

3.1.8 Terms of address

This subcategory deals with the ways people call each other in the Egyptian culture. CSIs showing terms of address in *Midaq Alley* are 58 out of 485 CSIs. Le Gassick and Davies tend to use the literal translation, omission, and transference procedures in the majority of their translations, in addition to other procedures including the recognized

translation, synonymy, and functional equivalent, in an attempt to deliver these CSIs with the same impact to the target audience.

The most common CSI in this subcategory is the word “أفندي” that is mentioned seven times across different chapters with different translations. In Chapter (1), the word “الأفندية” is translated as “those who affect western dress” in Le Gassick’s translation and “like those worn by people who affect European grab” in the translation by Davies. Both translators adopt the descriptive equivalent, explaining what is meant by “الأفندية” and how they get dressed. In the same Chapter, Le Gassick and Davies translate it as “effendy,” using the transference procedure. Davies also defines it in his glossary as “an Egyptian who customarily wears European clothing; also, a courtesy title used for while-collar workers” (2011: p. 277). In Chapter (13), Le Gassick adopts the omission procedure, while Davies translates it as “he wears European clothes”, using the descriptive equivalent procedure. In Chapter (15), we find that both translators adopted different translation procedures in translating the same CSI. Le Gassick adopts the descriptive equivalent procedure, translating it as “he must wear a suit.” Meanwhile, Davies transliterates it as “effendi,” adopting the transference procedure. As for Chapter (19), Le Gassick and Davies adopt the descriptive equivalent procedure, translating it as “man in a suit,” and “a man dressed in European clothes,” respectively. In the same Chapter, Le Gassick mistranslates the item as “well-to-do”, while Davies transliterates it as “effendi”. In Chapter (22), both translators use the transference procedure, translating “أفندي” as “effendi.” According to *Online Merriam-Webster*, the word “effendi” means “a man of property, authority, or education in an eastern Mediterranean country.” Although the item is repeated several times, it is found that both translators used a different translation each time. This, in turn, might mislead the reader. The translator must adhere to the standardization of the term to avoid any kind of confusion or vagueness. Both translators have invariably used the term “effendi” since it is found in the target language and understood by the target audience.

Another common item is the translation of the CSI “معلم”. Both translators adopt different procedures in translating the same item. In Chapter (1), the item “معلم” is mentioned two times. In the first time, Le Gassick adopts the omission procedure, while Davies resorts to the literal translation procedure, translating it as “boss”. In the second time, Le Gassick translates it as “Mr.,” using the synonymy procedure, while Davies translates it as the first time “boss.” In Chapter (16), Le Gassick adopts the omission procedure, while Davies translates it as “boss.” The word “boss” is more accurate than “Mr.” that is usually used to translate

the words "السيد" or "الأستاذ." According to *Online Merriam-Webster*, the word "boss" means "a person who exercises control or authority," while "Mr." is "used in direct address as a conventional title of respect before a man's title of office." The abbreviation "Mr." adds formality to the speech, while the word "boss" could be used in both formal and informal speeches.

3.1.9 Activities, habits, and others

This subcategory covers the CSIs reflecting common activities and habits in the Egyptian culture. The total number of those CSIs representing activities, habits and other in *Midaq Alley* are 42 CSIs. Le Gassick and Davies adopt different translation procedures such as the literal translation, omission, and transference, in addition to other procedures including the recognized translation, synonymy, and functional equivalent, aiming to deliver these CSIs with the same impact to the target reader.

The first example is the translation of the CSI "حناء", and it reflects a personal Egyptian habit. In Chapter (٨), Le Gassick mistranslates it as "mascara". *Online Oxford Dictionary* defines "mascara" as "a type of make-up that is put on eyelashes to make them look dark and thick". As for Davies, he transliterated it as "henna". The same dictionary defines "henna" as "a red-brown dye (a substance used to change the color of something), used especially on the hair and skin". According to *Online Oxford Dictionary*, the word "henna" was first used during the 17th century. In Chapter (17), Le Gassick mistranslates the same item again as "perfume." Meanwhile, Davies remains consistent, using the transliteration "henna". Both translations, "mascara" and "perfume", are completely wrong and they are not even close to the original meaning. Using different wrong translations for the same word delivers a wrong message to the target audience. Le Gassick could have resorted to the transliteration "henna" since the word already exists in the target language.

Another example is the translation of the CSI "ربابة", which is an indigenous instrument played in joyful activities. This item was mentioned two times in Chapter (1). Le Gassick translates using two different procedures. In the first mention, he translates it as "two-stringed fiddle," using the paraphrasing procedure. In the second time, he adopts the functional equivalent procedure, translating it as "instrument". As for Davies, he remains consistent in both translations, translating "ربابة" as "rababa," using the transference procedure. He also defines the item in his glossary as "a one-stringed bowed musical instrument held upright on the

player’s lap, a spike-fiddle” (2011: 279). The musical instrument “rababa” is not common in the western culture, and it is more common in Islamic and Islamic-influenced lands. According to the Egyptian Center for Culture and Art, the “rababa” is considered the oldest string instrument that was used in the 8th century in Arab and Persian countries. In Le Gassick’s translation, it is assumed that it could have been preferable to transliterate the item “ربابة” and paraphrase it to clarify the meaning to the target audience and add new item to the target culture.

4. Discussion and Conclusion

This paper investigates the translation of CSIs mentioned in *Midaq Alley*. Newmark’s (1988) taxonomy and Venuti’s (1995) model of domestication and foreignization are applied to the CSIs in *Midaq Alley* and their equivalents in both translations by Le Gassick (1966) and Davies (2011), including literal translation, transference, synonymy, cultural equivalent, shifts, recognized translation, through translation, reduction and expansion, glosses, couplets, paraphrase, omission, and mistranslation. Since literary translation is a difficult process, translators need to adopt several translation procedures to address difficulties and problems, especially when it comes to translating CSIs. Translators are trying to create a certain kind of equivalence when they encounter culture-specific features.

Table 1: The following table shows the procedures applied to Le Gassick’s translation:

No.	Translation procedure	Number of occurrences	Percentage
1.	Literal translation	145	29.8%
2.	Transference (transliteration)	64	13.1%
3.	Naturalization	0	0%
4.	Cultural equivalent	21	4.32%
5.	Functional equivalent	69	14.2%
6.	Descriptive equivalent	11	2.2%
7.	Synonymy	55	11.3%
8.	Through-translation	1	0.2%
9.	Shifts	0	0%
10.	Modulation	48	9.8%
11.	Recognized translation	31	6.3%
12.	Translation label	0	0%
13.	Compensation	1	0.2%
14.	Componential analysis	3	0.6%
15.	Reduction & expansion	82	16.9%
16.	Paraphrase	1	0.2%
17.	Couplets	102	21%
18.	Gloss	0	0%
19.	Omission	44	9%
20.	Mistranslation	16	3.2%

Table 2: The following table shows the procedures applied to Davies’ translation:

No.	Translation procedure	Number of occurrences	Percentage
1.	Literal translation	182	37.5%
2.	Transference (transliteration)	105	21.6%
3.	Naturalization	0	0%
4.	Cultural equivalent	24	4.9%
5.	Functional equivalent	37	7.6%
6.	Descriptive equivalent	16	3.2%
7.	Synonymy	38	7.8%
8.	Through-translation	0	0%
9.	Shifts	5	1%
10.	Modulation	47	9.6%
11.	Recognized translation	50	10.3%
12.	Translation label	0	0%
13.	Compensation	0	0%
14.	Componential analysis	7	1.4%
15.	Reduction & expansion	69	14.2%
16.	Paraphrase	3	0.6%
17.	Couplets	125	25.7%
18.	Gloss	23	4.7%
19.	Omission	7	1.4%
20.	Mistranslation	3	0.6%

As seen from the above analysis, Le Gassick’s translation tends to be more domesticated than foreignized except in very few subcategories. He resorts to domesticating procedures when translating CSIs such as that of material culture (food, clothes, and transport), social culture (work), common expressions, terms of address, and activities, habits and others. He also adopts a combination of domestication and foreignization in translating CSIs related to anthroponyms, local institutions, and religious expressions. As for the subcategory of toponyms, the analysis reveals that Le Gassick adopts only foreignizing procedures. According to the previous tables, literal translation, expansion and reduction, functional equivalent, synonymy, transference, omission, and couplets are the most frequently used strategies in translating the CSIs. Meanwhile, descriptive equivalent, and paraphrase were the least frequently used strategies.

On the other hand, the analysis also reveals that Davies’ translation tends to be more foreignized when compared to Le Gassick’s. Davies adopts the foreignization approach when translating CSIs of material culture (food), toponyms, anthroponyms, local institutions, religious expressions, terms of address, and activities, habits and others. However, he also resorts to domesticating procedures in translating the subcategory of common expressions. He also uses a mixture of domestication and

foreignization in translating CSIs such as that of material culture (clothes, transport) and social culture (work). Based on the previous tables, literal translation, transference, and couplets are most frequently used strategies in translating the CSIs in the translation by Davies. On the other hand, shifts, omission, and mistranslation were the least frequently used strategies.

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