A STUDY OF THE ENGLISH TRANSLATION, BY WILLIAM GRANARA, OF THE ARABIC CULTURE-SPECIFIC TERMS IN TAHAR WATTAR'S NOVEL' *AL- ZILZAL* '

Dissertation Submitted to the Department of Foreign Languages in Partial Fulfilment of the Requirements for the Degree of "Magister" in Linguistic Science and Translation

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DEDICATION

This work is dedicated to:

My wife Nora and our children Haithem, Siradjeddine, Yasmine and Meriem. I apologize for not being available to them most of the time because of the work. I must say that without my wife's love, help and encouragement this study would have been impossible.

My mother who was of great help especially during the whole period of my postgraduate studies.

The memory of my father who experienced great happiness whenever I made a step forward in my studies.

My close friend Merzoug Slimani who encouraged me to do postgraduate studies.

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ABSTRACT

This dissertation examines the translation of some culture-specific terms from Arabic into English to provide insight into the cross-cultural process of translation and some of the various strategies involved when dealing with the translation of culture-specific terms.

The study takes as an example William Granara's translation of Tahar Wattar's novel '*Al-Zilzal*'. The study aims at shedding light on the cultural gaps that may pose problems while translating from one language culture into another. Furthermore, the analysis is carried out with regard to translation from the target reader's point of view and translation from a sociolinguistic perspective.

Culture-specific terms are identified in the original Arabic text, and put into the cultural categories suggested by Eugene Nida (1964: 91). Next, they are compared with their translation into English and analysed. An attempt is made to identify the translation strategies most probably selected by the translator. Their effectiveness is then dealt with in terms of producing a target language text carrying the same meaning as the source language text. On the basis of culture-specific terms translation analysis findings, some suggestions and recommendations are made to highlight the importance of being aware of how cultural factors affect translation.

Arabic Alphabet Transliteration System

The following Arabic alphabet transliteration system is borrowed from Nielsen (1999) to transliterate into Latin script Arabic words and expressions used throughout this work.

Arabic alphabet	Trans-lite-ration	Sounds as in	Arabic alphabet	Trans-lite-ration	Sounds as in	Arabic alphabet	Trans-lite-ration	Sounds as in
alif ا	a	ram	zi ز	z	zeal	qafكـ	q	Qatar
ba ب	b	bat	siin س	s	sing	kaf ق	k	Kent
ta ت	t	tab	shiin ش	sh	shall	laam ل	l	lamb
tha ث	th	thanks	Saad ص	S	salt	miim م	m	mark
jiim ج	j	jet	Daad ض	D	dart	nuun ن	n	nasty
ha ح	h	harsh	Ta ط	T	tore	waaw و	w	word
kh خ	kh	loch	THa ظ	TH	those	ha ه	h	hand
daal د	d	dad	ayn ع	3, 3a, 3i, 3u	eel	ya ي	y	yet
thaal ذ	dh	that	ghayn غ	gh	Ghana	hamza ء	a, i, u 'a,'i,'u, '	
ra ر	r	ran	fa ف	f	far	-		

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INTRODUCTION

Translation consists in providing equivalence between the source text and the target text. Equivalence refers to the similarity between a word or expression in the source text and its equivalent in the target text. Analysing the processes involved in translation reveals the complexity of the activity. Indeed, various constraints are placed on the translator to achieve equivalence between the source and the target texts. Among the major constraints is the translator's knowledge of the two cultures involved. Analysing translated pieces helps to understand the strategies that could be used to handle some of the cultural problems likely to be encountered in the process of translation and how cultural factors influence this process of translation.

1.1 Aim of the Study

The aim of this study is to investigate the treatment of culture-specific terms attempting to identify, then analysing some of the possible strategies used by the translator to deal with these culture-specific terms and the possible limitations these strategies may have in terms of translation effectiveness. What makes culture-specific terms interesting, see difficult, to translate is the fact that they are well-rooted in a particular socio-cultural context. This makes their understanding challenging for a translator who has a different cultural background and is less acquainted with the source culture. Furthermore, when they are transferred to a different context, culture-specific terms may display some kind of translation resistance because they express concepts which may not exist in the target language culture. These concepts may be related to something abstract or

concrete referring to a specific environment, religious beliefs, social values and material items.

This issue will be investigated through discussing the translation of Arabic culture-specific terms into English with reference to William Granara's translation into English of Tahar Wattar's novel '*Al- Zilzal*' (*The Earthquake*). The translated text will be compared to the source text to see how far it is a culturally faithful and an equivalent version of the source text in the target language.

Every linguistic community has its specific universe. The language it uses mirrors a specific and distinct reality and the way people use language expresses their attitudes, values and customs. Such cultural diversity makes it difficult for the translator to bridge the gaps that might exist between languages since each language conceptualises reality in its own way. That is why, it is difficult to find exact cultural equivalent terms which evoke the same perception and reaction in two persons having different cultural backgrounds.

Differences in culture may result in situations in which a concept in a language may be unknown in another language with no lexical equivalent readily available to convey it. One- to- one correspondence in translation is not always possible because languages are not isomorphic. In other words, languages do not correspond to one another so closely that nothing is lost in translation.

Two acts are involved in the process of translation: the act of comprehension and the act of re-expression of what is understood, in another

language. So it is important to analyse the mechanisms of comprehension and re-expression to understand the process of translation.

Indeed, translation is a complex process which requires extra-linguistic knowledge. Hence, giving the cultural aspect of translation the importance it deserves is a prerequisite of a translation that is culturally adequate. The study of the importance of the cultural aspect of translation which requires careful and skilful handling is the main motive for the present work.

1.2. Statement of the Problem

Is poor knowledge of the source culture a source of culture-specific terms translation inadequacies which is expressed either by the choice of inadequate strategies or by the choice of inadequate equivalent words in the target culture?

1.3. Hypothesis

Poor knowledge of the source culture is a source of culture-specific terms translation inadequacies which is expressed either by the choice of inadequate strategies or by the choice of inadequate equivalent words in the target culture?

1.4. Definition of Variables

1.4.1. General Definition: Poor knowledge of the source culture refers to the translator's inadequate grasp of the meaning of culture-specific terms which results in failure to re-encode this meaning in the target language. In other words, poor knowledge of the source culture reveals itself in the translator's inability to comprehend the meaning of the different culture-specific terms when conducting translation task. When reading comprehension, the first step in the process of translation, is not successfully carried out, translation inadequacies related to the

choice of strategies or equivalent words are very likely to occur. Comprehension implies not only knowledge of the language, but also world knowledge. This second element is called extra-linguistic knowledge. Recognising words at linguistic level may not be enough to ensure comprehension. That is why, appropriate comprehension entails extra-linguistic knowledge.

Translation inadequacies refer to improper choice of strategies and rendition of these terms, selecting the inappropriate equivalents, into the target language. When trouble occurs at the level of the receptive competence related to reading comprehension, the productive competence referring to finding suitable cultural equivalences in the target language is negatively affected. Comprehension problems could be attributed to the lack of awareness of the cultural context of the original text which leads to interpret things with reference to one's own cultural references. Hence, poor cultural knowledge affects the translator's comprehension and causes translation to be inappropriate when the translator deals with culture-specific terms.

The lack of equivalence in the target language is at the origin of the misunderstanding of the message that the source text writer wants to convey. Every language excels in expressing the culture of the people who speak it.

1.4.2. Operational Definition: Poor knowledge of the source culture may be defined operationally by analysing how William Granara in his English translation dealt with culture-specific terms included in Tahar Wattar's novel '*Al-Zilzal*'. Two repertoires of culture-specific terms are contrasted, namely, the cultural terms included in the source text and their equivalents in the target text.

The analysis of culture- specific terms translation inadequacies in relation to the choice of inadequate strategies or equivalences provides useful information in terms of attributing these inadequacies to the translator's unawareness of the cultural background that stands behind the use of these terms in the original text. The process of translation could become easier when the meaning of culture-specific terms is clearer in the translator's mind.

1.5. Research Methodology

The present work deals with the translation problems of culture-specific terms and the possible strategies that may have been adopted to deal with them. It takes as an example the translation of Tahar Wattar's novel '*Al-Zilzal* ' (*The Earthquake*) into English by William Granara.

As this research is mainly concerned with the investigation of the issue of translating culture-specific terms, a descriptive method is used. The investigation of the issue of culture-specific terms translation is based on an Arabic-English parallel corpus to understand translation difficulties due to the characteristic features of cultures involved and the solutions provided through strategies used by the translator. The pairing of source language culture-specific terms and their translation version is one way of highlighting processes involved in translation activity. A parallel corpus is a valuable source of data to illustrate cultural similarities and differences between the source text and its translation. To account for the data, the descriptive approach suggested by Toury (1995) is adopted. The method developed by Toury for descriptive translation studies can be used in the study of translation processes and mechanisms involved in the

treatment of the cultural terms including strategies available to the translator, the choices he makes between them, and the constraints that may affect such choices. Thus, the investigation starts with the analysis and treatment of the culture-specific words and then, dealing with the translation strategies that are employed by the translator, ends up with an attempt at an assessment of the effectiveness of these strategies in terms of achieving a translation that is culturally equivalent to the source text. Indeed, in his descriptive translation studies, Toury emphasises the need to deduce the decisions that are taken by the translator during the translation operation. These translation norms which determine what is, or what is not accepted as translation in a particular context need to be part of the translator's awareness. Each context has its own particular norms which will act as constraints to the translator's work. Hence, the type of descriptive approach suggested by Toury provides an interesting framework for the investigation of the cognitive aspects of translation.

The cultural aspects are better understood by being accounted for through a sociolinguistic perspective rather than a purely linguistic one. Besides, such an approach is likely to give insight into inter-cultural translation. The descriptive analysis of the translation of culture-specific terms is sociological in its examination of procedures used by the translator. It takes into account the socio-cultural framework where particular emphasis is put on the analysis of the cultural features prompting particular translation choices.

CHAPTER I: LANGUAGE, SOCIETY AND CULTURE

Introduction

This chapter deals with the relationship between language, society and culture. To understand how language works, it is important to relate it to both society and culture. Studying language in terms of its relation to society reveals its social features. That is why, using language properly requires being aware of social norms that govern its use. It is not enough to master language rules to communicate appropriately. Social norms influence the choice of linguistic forms. Language use reflects people's patterns of thought and behaviour. This illuminates the close relationship between language and culture.

I.1. Language as a Social Activity

Language is a social creation. It encodes people's common experience of the real world. Its main function is to communicate our everyday needs. The study of language in relation to society helps to discover the social factors that affect people's use of language. The use of a particular term or structure may involve cultural values. For this reason, language should be regarded, not only as a set of linguistic forms, but also as a social product that constructs world knowledge and reflects that knowledge. Understanding and producing language is not only limited to language forms. Other factors such as social situations, cultural presuppositions and personal relationships influence the choice of these forms.

Language must be appropriate to the context in which it is used. A person needs to know social norms that govern the use of language in order to be

communicatively competent in a speech community. Language as a social phenomenon makes it possible for individuals to interact with each other in a society. The interaction would not be effective unless language is used in an appropriate way, on the basis of social norms. Hymes (1971: 10) states that "There are rules of use without which the rules of grammar are useless". When the linguistic behaviour is observed in the various contexts in which it takes place, differences are noticed in the type of language used. Thus, the situational context determines the type of vocabulary items to be used.

People who speak the same language tend to share the same language conventions and any violation of these conventions would result in communication breakdowns. The language people use is an integral part of the environment and social structure. It reflects all aspects of life of a particular speech community including beliefs, customs, activities, objects, etc. This is what makes languages differ from each other in what they express and represent. As people belong to different speech communities, languages they use express different attitudes, patterns of thought, behaviours and objects. Such differences make people understand things differently with reference to their social background. Linguistic practices cannot be accounted for without taking into account social aspects of language. Lévi-Strauss in Alessandro (1997: 337) says: "To say language is to say society". This is illustrated through the function of language as a means of social interaction.

The study of language from a sociolinguistic point of view provides a deeper description of how language works in society. It is not enough to describe

the linguistic rules that govern the use of language without extending these rules to cover sociolinguistic rules or social conventions of language use. Investigating the social aspects of language helps to understand better the social conventions of its use in concrete social situations.

I.2. The Concept of Culture

The term culture refers to a social heritage, that is, all the knowledge, beliefs, customs, and skills that are available to the members of a society. The social heritage is the product of a specific history of a particular society; it is the distinctive way of life of a group of people, their complete way of living. Culture refers to the way of life of a people, whatever that might be. Culture is not restricted to certain special fields of knowledge; it includes ways of behaving stemming from the whole human activity.

Culture has been studied and defined in many ways by different scholars representing various disciplines. One of the clearest definitions of culture is provided by Newmark in Ghazala (1995:194):

> I define culture as the way of life and its manifestations that are peculiar to community that uses a particular language as its means of expression.

Adler (1997:15) has synthesised many definitions of culture. She says:

> Culture is something that is shared by all or almost all members of some social group. Something that the older members of the group try to pass on to the young members. Something (as in the case of moral, laws and customs) that

shapes behaviour, or structures one's perception of the world.

Culture is a framework to our lives. It affects our values, attitudes and behaviours. We are actors in our culture and affect it. According to Levo-Henriksson (1994), culture covers the everyday way of life as well as myths and value systems of society. The values we have are based on our culture. Attitudes express values and get us to act or react in a certain way toward something. There is no action without attitudes. The behaviour of individuals and groups influences the culture of the society. There is no culture in the society without people's behaviour. Every culture has distinct characteristics that make it different from every other culture. This manifests through people's distinctive system of behaviour patterns including the way of life, feelings, attitudes, material artifacts, etc. Culture is learned and transmitted from one generation to another.

Unlike animals, man has culture because he is the only creature capable of making symbols. These symbols represent different concepts and serve the communication of higher ideas. The word "scales" is a symbol which is used to refer to justice. That is why, the picture of scales may be put on the door of court. Animals may be used to stand for different concepts depending on people's culture and social conventions. A "lamb" may stand for innocence in one culture, but in another culture it may not symbolise the same concept. In the Eskimos' culture, the "seal" is used to refer to innocence.

Beliefs and feelings change from culture to culture. The colour "white" may represent purity and "black" evil in one culture, but they may not connote the same thing in another culture. The meaning of a symbol is social in origin: meaning is given to a symbol by those who use it. Thus, symbols are always man-made.

For the purpose of understanding culture, two kinds of symbols should be distinguished; the referential and the expressive symbols. Referential symbols are denotative; they are words or objects that have a specific reference; they are instrumental. For example, "water" is a referential symbol because it refers to something essential for life that everybody knows.

Expressive symbols are connotative because they evoke associations that are diffuse and open-ended rather than specific and limited. For instance, the word "mother" means the female parent of a human being or an animal. That is denotation, but the word carries associations with: warmth, security, tenderness, comfort, love, origins etc. That is why, the word is used in connection with other things about which we are expected to experience strong feelings, for instance, "motherland". "Cross" denotes a physical shape; the plus sign, but it connotes Christ's death. Anything in the shape of a cross may be interpreted as a symbol of the Christian religion.

Expressive symbols have a special importance for culture. A symbol invested with connotation evokes responses that are personally meaningful, that is, the connotations are experienced by the person with pleasure or disgust. Thus, "home" is a more expressive symbol than "house". "Home " refers to inside to

connote cosiness and comfort. The word "boss" may express more authority than "employer". Expressive symbolism expresses people's belongingness and identity through sharing attitudes, concepts and outlook. Any human act, any object, however, simple or complex, can have expressive meaning. A meal, a form of dress or haircut, a dwelling- any of these may be rich in connotation. All cultural elements embodying material artifacts exhibit a symbolic character. Cultural elements as symbols assume their meanings in relation to other symbols within a broader context of a meaning system. The interrelatedness of elements form larger patterns and a cultural whole. That is why, culture traits cannot be understood in isolation. Thus, culture includes everything that is produced, and capable of sustaining shared symbolic experience.

Culture is a representation of the world, a way of making sense of reality by objectifying it in stories, myths, proverbs, artistic products and performances. To understand that culture is communication, a person has only to be aware of the fact that every sign expresses people's conception of the world. However, people tend to conceive the world differently; as a result, breakdowns in communication may occur. We communicate better with people with whom we share meanings and frames of reference because whenever they are different, difficulties in communication emerge.

I.3. The Relationship Between Language and Culture

It is quite true that members of the same speech community, who use the same language, tend to share the same outlook on life. The shared experiences shape the way they understand the world. Language serves for the expression of

people's experiences, preoccupations and needs. Any linguistic community has its particular universe which determines its particular culture and activities including linguistic ones. Each culture has its specificities which make it different from other cultures. When a language is spoken, a reference is made to what makes up that culture. Lexical distinctions express sociocultural characteristics of a linguistic group. Culture influences both behaviour and psychological processes on which it rests. People's culture is reflected by the language they use.

The way people behave linguistically in a particular situation is affected by their culture. For example, in English there are different expressions to reply to thanks showing willingness to be helpful such as: not at all, don't mention it, that's all right, it's a pleasure, you're welcome (American), etc, but in standard Arabic thanks are replied to by saying " لا شكر على واجب "[laa shukra 3alaa waajib] (no thanks for a duty) or "عفوا" [3afwan] (willingly and spontaneously) depending on the situation. This example illustrates the fact that different languages do not have equivalent linguistic structures to respond to a given situation. In French, many words are used to refer to different kinds of cheese like camembert, gruyère, Roquefort, etc, while in Arabic only one word is available to refer to various types of cheese "جبن " [jubn]. Arabic, on the other hand, has many words to denote the distinct types of "horses " like " حصان " [hiSaan] (male horse) " فرس " [faras] (male or female horse), "جواد" [jawaad] (a race horse), " ادهم " ['adham] (male or female completely black horse) and " اغر " ['aghar] (male or female horse with a white patch on the

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forehead), " كميت " [kumayt] (male or female black and red horse). It may be noticed that in Arabic the distinction between the different types of horse is based mainly on colour and sex, while in English , the distinction is made with reference to age and sex of the horse.   "filly": female foal, "foal": young horse, "stallion": uncastrated fully-grown male horse kept for breeding, "colt": young male horse up the age of 4or 5, "mare": female horse.

Language is viewed as a cultural practice by anthropological linguists because it represents culture, namely, words refer to culture, as the beliefs and practices of a society. Different languages classify reality in different ways. For instance, many words are used to refer to different types of snow in Eskimo. Linguistic expressions are representations of an external reality; and hence, a society's language   is an aspect of its culture. Language represents culture because words refer to culture including the beliefs and practices of a society. Words express cultural features. A language is always a part of a culture and the meaning of any text refers directly or indirectly to the corresponding culture. Words only have meaning in terms of the corresponding culture. It is true that one could not really understand another culture without having direct access to its language. A knowledge of a language serves as an important means to a full understanding of the customs and beliefs of the people who speak that language.

The ways in which the world is divided up by different speech communities are often culturally specific. Fowler in Evelyn and Brown (1985: 116) states that "The vocabulary of a language could be considered a kind of lexical map of the preoccupations of a culture". That is to say that language is

tied to cultural notions that only the members of the same linguistic group can make sense out of them. At the same time, there exist many concepts that could be called universals because they are shared by all people regardless of their different cultural backgrounds. The significant problem faced by a translator attempting to translate cross-culturally lies not in the universal concepts but in culture-specific terms and notions. For example, we cannot expect the occurrence of problems in the translation of concepts such as love, hatred, peace, etc. But when it comes to the translation of notions like: "honour" "dignity", "courage" and so on, many terms could be used in different cultures. In an Algerian context, "dignity" could be expressed by "نيف" [niif] and an English would literally translate it into (nose), while the term [niif] is used to express a positive personality trait of, usually, a man. A language vocabulary is conditioned by non-linguistic elements.

If the lexicon is a map of the preoccupations of a culture, we would expect to find differences in the degree of specialization forms. For example, Arabic may say more to express the idea of love such as " عشق" [3ishq] (desire) "غرام"[gharaam] (passion) "شوق " [shawq] (strong desire) " هوى " [hawaa] (vivid inclination) though all deal broadly with the same meaning, they express it differently. Languages do not only differ in the number of terms they use for a concept, but the range of meaning of each term may cover the concept in different ways. " Drink " is restricted to liquids in English, but in colloquial Arabic the word "drink " is also used with cigarettes, for instance " يشرب الدخان " [yashrub ad dukhaan] (he smokes cigarettes).

Since the social worlds in which people live differ, we would expect to find differences in words for certain concepts. English has many words to identify different types of dogs like poodle, spaniel, collie, etc as Arabic has many words for the sea such as "يم"[yam], "عباب" [3ubaab] and " لجة " [lujja]. Thus, each language has its own way of building up vocabulary that divides up the world and establishes categories of experience. What in English might be represented by different words, in another language might be expressed by the same word or by derivations from the same term. A language might have more words than another for a particular area of experience.

Conclusion

Language interacts with society because it expresses its speakers' culture and environment. Being aware of the social aspects of language contributes to a better use of it. Very often, the lack of knowledge of the culture of the speakers of a particular language results in miscommunication. Being aware of the relations between language forms and social context helps understand language use to fulfill social functions. Social influences on language use cannot be ignored. Extra-linguistic dimension of language is of great value since using acceptable forms of language depends on the situation context. Language occurs in situations and the choice of language should fit the situations in which a person may find himself.

CHAPTER II. TRANSLATION AND CULTURE

Introduction

Because of the close relationship between language and culture, translation cannot be regarded as a pure linguistic operation. It is rather a cross-cultural practice involving re-contextualisation. Cultural differences between languages render the task of translation difficult. That is why, translation from culture- oriented perspective requires extra-linguistic knowledge.

II.1. **The Vocabulary of Culture**

The vocabulary of culture refers to those words which are specific to a language culture. These words may not have the same value when they are taken out of their socio-cultural context. The vocabulary of culture concerns references which are culturally significant because they form part of people's customs and history. Broadly speaking, all lexical units and proper nouns are potential "cultural terms" because they are used by members of a culture to communicate and talk about the world in a particular way. We correctly give "wedding " as the English equivalent of "عرس" [3urs] but the two words are quite different because they conjure up different images in Britain and any Arab country. If translation requires an in-depth knowledge of source and target language, the identification of cultural terms requires sufficient knowledge of source and target cultures to be aware of the meaning of certain references.

It is important to ask whether the reference is understood in both cultures, and if so, whether it is understood in the same way. If the answer of these two questions is no, the reference should be noted " as a cultural term" within the

context of that particular language. In French-English context, the word "birthday" may not be considered as a cultural term because the traditions relating to birthdays in France and England tend to be the same; however, it may be a cultural term for other language pairs where significant variations in cultural practice exist. Whenever there is a cultural mismatch, the term would qualify as a cultural term. The terms for local handicrafts, types of food, clothes, geographical or environmental elements and festivals are cultural terms. The word " لبراج " [labraaj] (a type of food) in dialectal Arabic hasn't a corresponding term in English, and it is associated with spring. The word "pumpkin" has a culture-specific conceptual property in American culture with a positive value. Pumpkin is something that almost everybody loves, and parents often use this word to address their children. But in Algerian dialectal Arabic whenever a person is compared to a pumpkin " كا لكابوية "[kalkaabuuya] (as a pumpkin), this means that the person harbours resentment like a pumpkin keeping heat when being cooked. In many cultures, people show respect to others by using different forms of address such as using plural "vous" in French. This idea of respect behind the use of plural address would be lost when translating into Arabic. The singular form is used with singular "انت" ['anta]. What might stand for a bad omen in one culture may not symbolize the same thing in another culture such as the colour "black".

Cultural terms may be of different types. The first concerns terms which allude to aspects of culture. The term "flat cap" denotes a type of covering for the head, but for a British person it also connotes a stereotype of the English

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working-class man, who is popularly depicted wearing one. Thus, people's culture is reflected through their dress, food and other practices.

The second type of cultural terms concerns terms referring to objects, institutions, etc. which are perceived as being an integral part of the cultural fabric of a country and which do not exist elsewhere. A bilingual dictionary can help to some extent the user understand these terms by providing brief approximate equivalents. But cultural or historical connotations that these terms may carry cannot be conveyed through a simple definition.

 The next problematic type of cultural terms is related to proper nouns. The problem with some proper nouns is that they are suggestive and associated with history which is part of the person's own culture. Such kind of nouns which have associative value resist translation and lose their evocative value when translated. For example, the name "ابو جهل   " ['abuu Jahl] in Arabic connotes ignorance and arrogance and when translated into English , may not convey this connotative meaning. This is what makes translation not a mere shift from one linguistic system to another, but rather a cultural transfer. The role of the translator is to facilitate the transfer of cultural elements from one language into another and create an equivalent response from the receivers. The message   in the source language is embedded in a cultural context and has to be transferred to the target language.

The translation of eponyms poses problems for the translator because of the loss of a certain historical link. For example, the word " boycott " is based on the name of a real person, captain Boycott, a retired British army captain who

oversaw estates in Ireland and refused to give his Irish tenants their rights. They hated him and he became a synonym for rejection. When the word " boycott " is translated into Arabic by " يقا طع " [yuqaaTi3u] no link is made to captain Boycott. Place names which become common words may present problems to the translator as no place reference is rendered. For example, Charleston, the dance, is also the name of an American city.

II.2. Classification of cultural vocabulary into cultural categories

Following Nida (op.cit.), the vocabulary of culture can be classified into a number of categories of culture.

II.2.1. Ecology

Ecology related terms refer to climate, plants and animals. Every culture is related to a particular environment and it has its own way of expressing things existing in that environment. When two cultures are involved in translation, it is likely to find things that exist in one culture and do not exist in another. Within the different cultural frameworks, ecological terms display different features and shades of meaning when used by people belonging to various speech communities.

II. 2. 2. Material Culture

Material culture includes terms that refer to food, drinks and other objects that people use in their daily life, that is, man-made objects. These may differ from one community to another. It is possible that material things that exist in one society may not exist in another. There are some terms related to the

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material culture of a particular people whose translation into the language of some other people is problematic.

II.2.3. Social culture

Social culture includes people's attitudes towards things that distinguish communities from each other. People tend to have different world views and outlooks, and this makes them perceive things in different ways. Every member of a community tries to conform to the customs and beliefs of the community to which he belongs, otherwise he would be rejected. Many social terms do not mean the same thing for people with different cultures.

II.2.4. Religious Culture

Religion has deep roots in people's culture and influences their behaviours and actions. Differences in religion often lead to variations in the concepts and beliefs people have and affects their choices of words. For that reason, one religion may bring about a register of words that is completely different from the one in another religion. When translating, the absence of correspondence between these words in different languages may cause the translator to interpret them with reference to his own religion and scheme of thought, this in turn results in inadequacies in translation.

II.3. Cultural Gaps

If language is viewed not as a mere collection of words and grammar rules but rather as an expression of a culture, it will be important to link it to the way a particular speech community conceptualises and interprets the world. That

is why, languages can be interpreted and learned with reference to a particular cultural context.

Understanding differences between concepts in different languages will help the person gain insights into the cultures behind other languages. A person who considers two concepts in two languages to be exactly the same is depriving himself of information about other people's way of looking at the world. The words "cottage" and "كوخ" [kuukh] (a small house made of canes) cannot be exact equivalents. Likewise, the word "loaf" cannot be an exact equivalent for the Arabic word "رغيف" [raghiif] (a piece of pastry that is prepared to be baked). There should be differences in some respects (shape, content, etc.).

While one language has one word to denote a variety of meanings, another may have separate words for these meanings. Arabic has "مقعد" [maq3ad] and "كرسي" [kursi] whereas in English , we have "chair ", " stool ", " seat", "bench " and " form ". If "bench " and " stool " are translated by "مقعد" [maq3ad], the difference between " bench " and " stool " will not be clear for the target language reader.

Words that are culturally loaded create problems for the translator especially if the target culture and the source culture are distant and differ greatly. Words that might be thought to be equivalents may not mean the same thing in two languages, for instance, the word " dowry " means the property and money that a woman brings to her husband in marriage (Longman Dictionary of English Language and Culture), but "مهر" [mahr] in Arabic means what the husband gives to his wife in marriage (al-qamuus al-jadiid). Such differences

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are due to people's life styles, beliefs, customs and religions. If the translator opts for a target language culture oriented translation, that is, adapting the source cultural norms to the target cultural norms, the reader of the translated text will understand the word with reference to his culture which is quite different from the meaning of the word in the source culture, namely, he will not see the situation as the source language audience sees it.

Cultural gaps may be linked to connotation of words. A word in one language may connote something different from what its equivalent in another language, connotes. For example, " ravens " are birds to which English people do not feel any repugnance. Some ravens live outside the tower of London and it is said that something terrible will happen to England if they leave. These birds "غربان" [ghirbaan] in Arabic used to be regarded as birds of ill omen by the Arabs. This illustrates the fact that the interpretation of words depends on the culture for which they are symbols. Nida (1964: 91) argues that " Words are fundamentally symbols for features of the culture".

If the role of the translator in the translation process is to bridge the differences between cultures and languages which are symbols of that specific cultural identity, he should make use of a method where dynamic equivalence takes place in order to produce a message that the target audience would understand in a similar manner as the audience of the source text. The translator has to translate specific cultural terms with equivalent words that have the same cultural load. In one culture a word or term may not be culturally loaded but in another culture the opposite could be true. For instance, the flower

"chrysanthème" in French is for the dead and it may not be presented as a gift. It is put on tombs. This reality does not exist in English and Arabic when we talk about " chrysanthemum" or " اقحوان " [oqhuwaan]. Thus, the translator is supposed to be knowledgeable about the two cultures in order to reduce the gap between the two cultures. If the two cultures are quite different, recreating the same situations in the target culture will be difficult if not impossible. This viewpoint is supported by Snell-Hornby (1988: 41) who says:

> The extent to which a text is translatable varies with the degree to which it is embedded in its own specific culture, also with the distance that separates the cultural background of source text and target audience in time and place.

However, Nida (1982: 9) states:

> Human experience is so much alike throughout the world. [....] In fact, what people of various cultures have in common is far greater than what separates them from one another.

Even if we assume that people's experiences are alike and their cultural differences would not pose problems for the translator this cannot be applied to all cases because some words are culturally loaded and when they are translated, they may lose their cultural value. In addition, breakdowns in communication are likely to occur because cultural differences provide people with distinct ways of thinking, ways of seeing, and interpreting the world. Thus, the same words can mean different things to people from different cultures.

Cognates that initially seem equivalents may have different connotations calling up different ideas within people speaking different languages. This may present an essentially important issue when translating passages. English has many cognate forms originally borrowed from French. English speakers use the French word "régime" to refer to a government in a negative way, but it is a neutral term in French. Cultural connotations make it difficult for the translator to render the meaning intended by the author of the original text. A word translated into another language may not bring to mind the same image and idea as the ones evoked in the original text.

II.4. Translation Across Cultures

In order to translate a text, one needs not only to know the meaning of words, but also to have a good grasp of the cultural attitudes of the people who speak the language into which he translates. This is the case if we take for granted that he knows well the culture of his native language. This illuminates how translating across cultures raises special problems. They concern the translation of terms that are culturally laden. As the source language and the target language are supposed to be culturally distant, they should include specificities and peculiarities proper to each one.

One of the challenges that a translator faces when translating inter-culturally, is how to manifest cultural nuances of the source language text in the translated version, and avoid either making the translated version neutral of any cultural nuances, or imposing the world view of the language into which the text is being translated. It is worth noting here that there are meanings in one

language that may not be expressible at all in some other languages. The word "امانة" ['amaana] in Arabic may not have an equivalent in other languages because the word carries a religious connotative meaning. Moslems are recommended to keep intact what they are entrusted with until they give it back to its owner. Cultural implications are difficult to render from one language to another and they cause problems for the translator. This is what leads to under-translation where there will be some loss of information. Meanings that we assign to words are determined by the culture of which they are an integral part.

If the translator is supposed to reproduce the communicative intention of the producer of the original text, this entails preserving invariant the meaning of the source text as it is transformed into target text. But this depends on the choices the translator makes when he embarks on the translational activity. As Goethe cited in Thriveni (2001) notes :

> There are two principles in translation. The translator can bring to his fellow countrymen a true and clear picture of the foreign author and foreign circumstances, keep strictly to the original; but he can also treat the foreign work as a writer treats his material, altering it after his own tastes and customs, so that it is brought closer his fellow countrymen, who can then accept it as if it were an original work.

Goethe's quotation comprises two options: keeping culture-specificity and preserving the flavour of the source text through opting for foreignising translation strategies or adapting the source text to the target culture to produce

the closest equivalent meaning through adopting domesticating translation strategies.

When the translator wants to retain local references and make the translated text sound foreign, he will make use of a deviant translation in order to retain as much as possible the realia of the source culture to affirm the otherness of the source culture. The adoption of foreignising translation strategies is based on the belief that the two cultures in question share enough elements and thus aspects of the source text will become transparent to target readers. Although the target readers may lack background knowledge possibly possessed by source readers, maintaining the otherness of the source text is based on the expected readers' willingness to negotiate the meaning of obscure spots by drawing on their own experience. This view joins the idea that there are more similarities than differences among cultures in translation. So, this in turn strengthens the cultural ties among peoples belonging to different cultures and at the same time can make the task of translating culture less challenging.

Languages in contact may influence each other in many ways: lexically, syntactically, semantically, etc. Some words and expressions are transferred directly from one language into another. Such expressions and words may be easily recognisable as non- native. The use of calques is a language-in-contact phenomenon. That's why, it is difficult to speak about a language purity. The use of calques is often criticized for being a kind of linguistic pollution in the sense that foreign expressions are not in accordance with the native way of thinking.

But languages, and cultures at large, interfere. Translation is one of the channels for cultural contacts that may generate interference.

The translated text remains foreign in some of its aspects because the original text is intended for a particular audience with special life views. This text may not have the same effect when it is translated to be read by people for whom it is not intended. The exotic flavour will be preserved.

When we think in terms of adopting domesticating translation strategies, the translator attempts to create the equivalent effect on the target readers. Whenever the translator comes across cultural words in the source language, he translates them into similar ones in the target language, which perform the same function of the source language. For instance, the translation of the English word " hello " may be translated as " السلام عليكم " [as-salaamu 3alaykum] into Arabic.

This way of proceeding in translation is based on the target-oriented approach to translation suggested by Toury (1995: 26) who believes that the function of what is considered to be a translation in a given culture is determined by the target culture and that translations are first and foremost "facts of target cultures" (ibid. : 29). Tanslational activity is governed by a set of norms that have cultural relevance in the target culture framework in which the translator operates. Norms could be described as, the society's way of regulating behaviour. Learning this code of conduct is part of an individual's socialisation process.

The translation product cannot be completely domesticated imposing target culture norms but some sort of compromise between domestication and

foreignisation should be reached. Thinking of a translation being either domesticated or foreignised is untenable, since the translator tends to oscillate between the two strategies. Practically speaking, what renders translation a possible activity is cross-cultural links even between very different cultures such as English and Arabic. The existence of relationships between cultures is proved by the availability of equivalence or correspondence when translating. Strong ties among cultures are undeniable and translation is a manifestation of inter-cultural relations.

II.5.Translation as Inter-cultural Communication

Translation as a form of mediating action aims at overcoming linguistic barriers. This mediating function often implies the necessity of creating a communicative bridge for members of two or more cultures. Translating works to bridge the cultural gap between two worlds and make communication possible between linguistic communities. The translator is the primary link between the original work and its audience in another language. As contact between cultures is increasing, the demand for translation is felt to be more urgent than ever before. Translation plays a decisive part in promoting the flow of ideas and spread of culture. The translator's work as an inter-cultural mediator gives people the opportunity to have access to knowledge and cultures expressed through languages they don't know. Translation provides the means of communication between cultures functioning in different linguistic frameworks. It is to be seen as a tool of communication enabling the exchange of ideas and knowledge.

Since the translator's task consists of facilitating human contacts through the transfer of message, meaning and cultural elements from one language into another, he has to achieve a high degree of communicative equivalence providing target language readers with very much the same experience as that achieved by the source text. This can be achieved through observing the conventions and norms of the target language culture. If the purpose of translation is to transfer a text from one language to another in such a way to be understood by the target readership, the translator as inter-cultural mediator has to bear in mind that translation is much more related to speech than language and it involves a translation of cultures. Differences in communication styles impose on the translator a certain translational behaviour in order to fulfil a specific communicative function. The translator is expected to behave in a certain way to understand not only the obvious meaning of the text, but also the subtleties of meaning including the significant emotive values of words. Translation cannot be considered as a purely linguistic practice because there are some other factors that interfere with the process of translation, such as textual, cultural, and situational aspects which should be taken into account when translating. The role of the translator is to recreate target language equivalent situations so as to produce a message that will be well understood and clearly presented. Being aware of the rules of communication of every culture helps the translator to bridge the gap between different cultures.

The translator has a clear moral responsibility to the target language readers in the sense of expressing the meaning intended by the original text

author in such a way to be understood fully and precisely using the conventions of which the target language culture is composed. Without strict observance of these conventions, the translation would soon cease to function as an act of communication. Conformity to the target language conventions is essential to complete comprehension. A good Translation is the one that results in an effective communication but a bad translation is a matter of failure in the communication of meaning, and this may be ascribed to the ignorance or mis-use of target language conventions. Attempting to impose the norms system of the source language culture on the target language culture is dangerous because of the risk of ending up with an ill-formed translated text that would sound strange to the target language readership. The great effort made by the translator to bring his mission, as a mediator between cultures, to a successful conclusion should be felt through the pains he takes to present a translation that is thoughtfully carried out making use of all available sources of information.

Translation is a particular case of contact between languages and moving from one language to another produces most often interferences, namely, confusion between the linguistic systems of the source and target languages. That is why, the translator has to respect the norms of the target language. The translator who serves as a guide through cultures and attempts to create bridges between peoples with different modes of thinking has to carry out the process of translation with the communicative function of translation in mind. A defective translation affects negatively communication. Inter-cultural communication requires an appreciation of culture and the nature of communication. Mediating

between cultures implies the necessity of creating a communicative bridge adapting the target text norms. This, of course, would not exclude some of the difficulties that complicate the translation process and may render inter-cultural communication more difficult.

II.6. Translatability Versus Untranslatability

There are essentially two points of view from which translatability has been approached: the universalistic point of view and the relativist one. Supporters of the former approach claim that the existence of linguistic universals (air, sun, thirst, etc...) ensure translatability. Those who adhere to the latter approach maintain that each linguistic community interprets reality in its own particular way and this gives rise to translatability problems.

The belief in linguistic universals, a notion which underlies the views of all those who adhere to translatability, would make of translatability possible. Some of the most prominent linguists like Jakobson, and Nida accept the view that, in principle everything can be expressed in any language. Those who support this view argue that the translatability of a text is guaranteed by the existence of universal syntactic and semantic categories. In this regard, Nida (op.cit.: 2) observes: "That which unites mankind is greater than that which divides".

Other scholars, however, do not adhere to this theory of universal translatability. Martinet (1980) holds that human experience is incommunicable, because it is unique. The reason he puts forward is that each

language structures the data acquired through experience in its own individual way and, in doing so, he adopts the Sapir-Whorf hypothesis.

The Sapir-Whorf hypothesis consists of two parts, linguistic relativity and linguistic determinism. In its strongest sense, linguistic determinism can be interpreted as meaning that language determines thought. In its weakest sense, language partially influences thought. Humans may be able to think only about objects, processes, and conditions that have language associated with them (linguistic determinism). Culture is largely determined by language (linguistic relativity). Different cultures perceive the world in different ways. For example, English uses "grey hair", whereas Arabic uses "شعر ابيض " [sha3run abyaDun] (white hair). An English-Arabic dictionary gives the meaning of both "crimson" and " scarlet" as "قرمزي " [qirmizi] (red) (cf. Al-Mawrid). If "crimson" and " scarlet" occur in an English text and are rendered into Arabic as "قرمزي " [qirmizi] this means omitting a distinction drawn in the original text. Terms of kinship are another area which is differently articulated in languages. English uses one term for "uncle", whereas Arabic uses two "عم" "خال"- [3am – khaal] (paternal uncle - maternal uncle) . This is also true of "aunt, whereas Arabic uses " عمة -خالة " [3amma- khaala] (sister of one's father - sister of one's mother –).

Examples such as these make the Sapir-Whorf hypothesis (in Lyons, 1981) very plausible, but in its strongest form, it is unlikely to have any adherents now. The fact that translation between languages is possible and has been practised throughout ages is a major argument against it. Words are often

borrowed from one language into another, for instance, the French borrowing "le weekend" from English and this would be impossible if language determined thought completely. The existence of conceptual differences between cultures due to language is undeniable, but this is not to say that the differences are so great that the mutual comprehension is impossible. Corder (1973: 77) argues that "Languages do, in fact, have strong resemblances to each other. If they did not, one might doubt whether people would learn a second language". One language may take many words to say what another language says in a single word, but in the end the circumlocution can make the point.

However, a weaker version of the Sapir-Whorf hypothesis is generally accepted. Language may not determine the way we think, but it does influence the way we perceive things and affects the ease with which we perform mental tasks.

Some scholars assume that translation difficulties have their origin in the gap between source culture and target culture. Catford (1965: 98) proposes the following definition:

> Cultural untranslatability arises when a situational feature functionally relevant for the SL [source language] text, is completely absent from the culture of which the TL [target language] is a part. For instance, the names of some institutions, clothes, foods and abstract concepts amongst others.

However, Nida and Taber (1969: 4) claim that "Anything that can be said in one language can be said in another, unless the form is an essential element in the message".

To overcome the difficulties resulting from the cultural differences between the source text and the target text, the translator should make a description of the elements existing in the source culture in order to give their equivalents in the target culture. Nida (op.cit. : 89) expresses this stating that:

> The area of cultural specification, however, is likely to provide the greatest difficulties for the translator. In translating a text which represents an area of cultural specification in the source language, the translator must frequently construct all sorts of descriptive equivalents so as to make intelligible something which is quite foreign to the receptor.

Dealing with the problem of translatability and untranslatability in terms of producing an equivalent version, Brislin (1976: 63) states:

> The question of untranslatability has too often been discussed in terms of absolute rather than relative equivalence. If one is to insist that translation must involve no loss of information whatsoever, then obviously not only translating but all communication is impossible. No communication, whether intralingual, interlingual or intersemiotic, can occur without some loss of information.

If there is, on the one hand, the necessity to provide a translation, on the other hand there is "theoritical impossibility" of translating some terms. The following quotation by Petrey (1984: 87) provides ample evidence.

> Translation is of course an impossible task. No version of any sentence in one language can possibly capture the semantic richness, phonic structure, syntactic form and connotative allusiveness of a sentence in another language.

Most translation theorists agree that the text in the source language may include words or expressions that represent cultural features in the source text that have no equivalents in the target language, or they may exist but in a different way. That is why, some connotative meanings may be lost when translating.

To sum up, the consensus now seems to be that absolute untranslatability does not exist in spite of idiosyncratic elements of each language. The debate on translatability versus untranslatability loses part of its validity, since the various strategies that translators can resort to when confronted with a gap between two cultures are acknowledged as sound translation mechanisms. Besides, translation practice shows that it is possible to translate. Maybe, translation is impossible when we want to preserve the form rather than the meaning of the source text. Translation practice pinpoints that translation can never be a replica or perfect reflection of the original text because of the variety of grammars, words connotations, words that refer to things that may exist in one milieu and not in another, cultural differences, etc. At the same time, it is

assumed that the perfect translation, that is, one which does not entail any losses from the original is unattainable despite the general principles shared by languages. A practical approach to translation must accept that, since not everything that appears in the source text can be reproduced in the target text, an evaluation of potential losses has to be carried out. Another argument in favour of the possibility of translation is that translation has been used and practiced throughout history, transferring information and knowledge across cultures. It's worth quoting Senn in Snell-Hornby and Pöhl (1989: 79) who claims: "That nothing is negligible [...] is not a principle that could possibly survive in translation. Priorities must be set".

It is quite true that that there are things that make translation difficult. It is not enough to translate only words, the translator should also know the civilisation that the concerned language has including culture, beliefs and values etc. The translator is not supposed to conserve strictly the meaning and form of the text to be translated. This point of view renders translation possible and at the same time it emphasises the fact that translation means rather the transfer of information or message.

Conclusion

Each culture represents a specific interpretation of reality. Thus, the translator is required to reproduce social situations from one language into another. In spite of the fact that it is not always easy to transfer social situations from one language to another because of lexical non-equivalence, the translator has at his disposal a range of strategies that help him to find a way to carry out

the task of translation. Besides, language knowledge is not enough to conduct translation. Knowledge of culture is a prerequisite for an adequate translation The most serious mistakes in translating are usually not the result of language inadequacy, but of wrong cultural assumptions. The possibility of translation is related to knowledge of cultural realia. Some texts are so rooted in their culture that the translator may find it difficult to render them into another language. But there should be a way to handle the situation.

CHAPTER III. APPROACHES TO CULTURAL TRANSLATION

Introduction

Because of the link between language and culture, translation cannot be viewed merely in terms of a linguistic operation; it is also a cultural operation. Hervey et al (1995: 20) argue that " Translation is not just a transfer of information between languages, but a transfer from one culture to another". So, many approaches to translation are culture-based. They regard translation as transference of one culture into another. Consequently, carrying out the activity of translation adopting a culture-based approach requires a certain translation theoretical framework.

III.1. Sociolinguistic Approach to Translation

If we consider translation as a cultural process across cultures, sociolinguistics would play an important role in the process of translation and the focus would be on cross-cultural communication difficulties. Culture tends to be at the root of communication challenges. The translator has the job of taking a message formed in one culture and producing an equivalent message that is understandable to members of another culture. The translated message should impart the same understanding as the original message, but such results are not always possible. This is because of the distance that may exist between the two cultures which affects the process of translation.

Translation involves more than going from one language to another. The question of how successfully situations in one language can be recreated in another is the foremost concern of the translator. And since cultures do not

interpret the same situation in the same way, it would be difficult to render the atmosphere that words carry with them. Words themselves gain meanings through their associations with their socio-cultural and historical background. Thus, when engaging in translation activity, the translator has to take into account cultural and historical associations that become active in words adopting a sociolinguistic perspective toward the text he is translating. Each word in a culture functions as a cultural and historical entity whose underlying associations of meaning have to be transferred as a totality into the cultural context of a new language.

As Malinowski in Alessandro (1997: 154) theorised, translation assumes an ability to match words with the context in which they are uttered. It is an activity that for anthropologists is intimately linked to ethnography. It implies an understanding not only of the immediate context but also of more general assumptions, such as a people's worldview, including their ways of relating the use of language with social action. If we conceive translation as a mere exercise of matching words or phrases in one language with those of another, we are likely to miss one of the main contributions of anthropological study of language, namely, the idea that for anthropologists the activity of translating is related to the contextualization of words within the activity and the larger sociopolitical and cultural systems in which their speakers participate.

Translation, involving the transposition of thoughts expressed in one language by one social group into the appropriate expression of another group, entails a process of cultural decoding and recoding. Snell-Hornby (1989:319)

maintains that " Translation no longer entails linguistic substitution or mere code-switching but a cultural transfer ". When translating, we are not just dealing with words written in a certain time; most importantly, it is the cultural aspects of the text that we should take into account. The focus on both cultures namely, the source culture and the target culture permits to, on the one hand, understand the cultural aspects of the source text, on the other hand, express these cultural aspects in the target text in such a way that fits the culture concerned so as to ensure a good communicative function of the target text.

If thinking is a mental operation which aims at finding concepts that refer to   things around, people do not conceptualise these things in the same way. Let's take   for example, the fifth wheel of a car which is called "عجلة ا لاحتياط " [3ajalatu al'ihtiyaaT] in Arabic, " roue de secours " in French and " spare wheel" in English. The three words [ihtiyaat] (reserve), " secours " (help) and "spare" are not synonymous but they are used to refer to the same thing.

Some terms in some languages express meanings not expressed in others. This can be easily noticed in difficulties of translating between languages that are associated with different cultures, and consequently, have names for ranges of concepts. A large proportion of everyday vocabulary is tied to culture-specific concepts which may not exist in other cultures. A word in one language may be more or less untranslatable into another, in the sense that no equivalent word expresses precisely the same concept that is expressed by the word used in the first language. Different languages do not simply provide different ways of

expressing the same ideas, but they are also different in the more fundamental sense that the ideas that can be expressed differ from language to language.

III.2. Culture-Based Approach to Translation

Translation can be regarded as a particular type of cultural practice involving processes of intercultural mediation. Translating is viewed less as a linguistic and more, or even exclusively, as a cultural procedure. A linguistic approach to translation is thought to be too narrow and to neglect the wider cultural and social aspects of translation. As a result of this turn towards a cultural dimension, scholars look at translation more as a way of transmitting ideas from one culture to another. Every translation is to be considered a cultural translation before it is a linguistic one. Snell-Hornby (op.cit.:42) maintains that " If language is an integral part of culture, the translator needs not only proficiency in two languages, he must also be at home in two cultures". Hence, translation is recognised as an act of culture-specific communication. Modern trends are more oriented towards cultural rather than linguistic transfer. This view is expressed in statements such as "One does not translate languages but cultures" and "In translation, we transfer cultures not languages".

A text to be translated is regarded as a cultural phenomenon that functions within its culture producing and undergoing many influences. The translator has to think of finding the appropriate rendering of the culture represented in one language into another. As language is thought to be embedded in culture, meaning of any linguistic term can only be properly understood with reference to

the cultural context enveloping it. Since in translation meaning is of particular importance, it follows that translation cannot be fully understood outside a cultural frame of reference. When translation is regarded as a fact of culture, translational activity is governed by a set of norms that have cultural relevance in the target culture framework in which the translator operates.

Translation norms are socio-cultural constraints which affect the way translation is viewed and carried out in different cultures. Translation is expected to conform to target culture norms. The differences between cultures norms constitute the main source of translation difficulties. Since the process of translation involves two cultures, the translator cannot carry out the translation act in isolation from cultural factors. Lotman in Bassnett (1992: 14) claims " No language can exist unless it is steeped in the context of culture ". Nida (1993: 14) expresses the same idea in another way:

> The role of language within a culture and the influence of the culture on the meanings words and idioms are so pervasive that scarcely any text can be adequately understood without careful consideration of its cultural background.

Cultures tend to resort to different means of expressions to express the same situation. The case is referred to as "same meaning, different form", because what should change in translation is the form and the code but meaning should remain unchanged. Translation activities should be regarded as having cultural significance.

Translation could be viewed as an act attached to certain cultural concepts and notions of certain people. Thus, it can be approached from an anthropological standpoint. According to Malinowski, cited in Abu-Risha (2003), in order to translate a source text, it is imperative to take into account the totality of the culture surrounding the text in question. In his view, this is of paramount importance for understanding and consequently translating the text. The study of meaning should be carried out in terms of function in context because the meaning of an utterance refers to intention to be achieved rather than the mere individual meaning of its own lexical terms. Cultural differences in word usage make translation a difficult exercise, and rarely will two translators agree on the proper translation of a given source text.

Malinowski's concept of the context of situation provides an excellent framework for the analysis of a text for translation, and for the selecting of most suitable cultural options for the target language version. The context of situation serves as an appropriate environment for a given piece of language. The type of language a person uses is determined by the context of situation. In a particular situation, a person says what his fellows, one way or another, expect him to say. Every utterance is determined by the context of situation in which it would appear. For example, the situation which serves as a determining context for "after you" as an utterance is of two people about to do the same thing which they can only do one at a time, like passing through a narrow passageway or door. In a situation of this kind, one person would say, "after you", thus, allowing the second person to pass in front of him (Widdowson, 1971:279). The

translation of " after you" into Arabic would be " تفضل " [tafaddal] instead of literal translation " بعدك " [baadaka] . The utterance "come in" in English, may be used by a person inviting someone to enter his house when opening the door. This utterance can be culturally translated by " تفضل " [tafaDDal] instead of literal translation "ادخل " ['adkhul]. Thus, the translator conforms to the way people express themselves in concrete social situations respecting the type of expression used in each situation. This means that the literal translation does not always reflect the intention of the speaker or writer in the original text unless the translator is aware of the right expressions used in different situations.

Translation must incorporate different cultural realities, namely, the cultural context behind words. A translator must place linguistic symbols against the cultural background of a society, not simply to give their lexical equivalents. The ultimate goal is to understand what the text means with reference to the situation in which it is produced. A translator culturally adapts the text so that it can be understood in the target language in the same way it is understood in the original language. The translator needs to define words by placing them within their cultural context to minimize cultural differences. The translator can adapt the text if necessary to make unfamiliar contextual terms culturally appropriate. Thus, he operates some changes to make translation fit the target language culture. For example, the translator may use "ربيع " [rabii3in] "spring " In Arabic to translate the word "summer " in Shakespeare's verse:

Shall I compare thee to a summer's day

Thou art more lovely and more temperate

هل اقارنك بيوم ربيع   فانت اجمل منه واكثر اعتدالا

[hal 'uqaarinuki biyawmi rabii3in   fa'anti 'ajmalu minhu wa'aktharu 'i3tidaalan]

The word " ربيع " [rabii3in] is used instead of   " صيف " [Sayfin] which is a faithful translation because in Arab countries summer is a hot season which is associated with heat. It would be unusual for an Arab poet to compare his beloved to a summer's day. The season of lovely weather is spring. The translator must be cognizant of cultural nuances in both cultures. The translator needs a translation method to carry out the transference of cultural elements from one language into another in order to achieve an equivalent message in the target language and thus an equivalent response from the receiver. Translational norms should be understood as internalized bahavioural constraints which embody the cultural factors. A translator who fails to take the cultural context into account is likely to commit errors. The ability to recognize the cultural connotations behind words is a reflection of the translator's ability to do his task properly. If the translator works not on language but on its use in real social situations, he would be expected to conform to sociocultural norms of the language into which he translates. The translator has to place a cultural filter between source text and target text. He has to view the source text from the angle the target culture reader views it, but should not lose sight of the importance of remaining faithful to the original text.

Cultural connotations are the main reason for intensive background studies in translation from one language and culture to another. For the Chinese, white elephant symbolises something powerful and pure. But for Americans, white

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elephant means something old or useless. Rendering the intended meaning of the source text requires cultural awareness on the part of the translator.

III.3. Cultural Dynamic Equivalence

The dynamic equivalent translation approach provides the translator with a theory which can deal with the cultural challenges. Nida (op.cit.:166) writes that defining a dynamic equivalent translation is to describe it as "the closest natural equivalent to the source language message".

The key word in this definition is the word equivalent which is related to the source text in the sense of understanding the meaning as the first step in the process of translation. The word equivalent is also linked to the target language because it is the representation of that meaning in the target text. The equivalent is supposed to be viewed in terms of approximation rather than exact correspondence. The naturalness of the equivalent refers to being culturally part of the target reader's way of using language. Therefore, the translation should bear no obvious trace of a foreign origin. But this is difficult to achieve to a certain extent because some cultural words bring with them foreign associations such as the word "igloo" which refers the Eskimos' dwelling in the Arctic regions.

The problem raised by the dimension of culture in the process of translation is whether the translator erases all cultural features that make the translated text sound foreign or preserves the cultural specificities of the source text in the target text. There is not a clear cut solution to this problem. It depends on the translation approach adopted by the translator. If the translator makes a

shift towards the target culture, this is called target-oriented translation. But if he preserves the source culture, this is termed source- oriented translation. The word " fought " may be translated into Arabic by " جاهد " [jaahada] instead of "حارب" [haaraba] . The word " جاهد " [jaahada) is typical of the target culture. " As black as ink " may be translated into Arabic by "اسود كالحبر " ['aswadun kalhibri] (source translation) keeping the original metaphor rather than using the Arabic idiomatic expression "اسود كالفحم" " ['aswadun kalfahmi] " as black as coal " (target translation).

The advantage of target translation is that it results in a translated product that would be meaningful since it conforms to the norms of the target language. But this may deprive the reader of gaining insight into a foreign culture and knowing about other people's practices, and hence it results in cultural imperialism instead of accepting differences and being tolerant by acquiring a broader cultural horizon. Accepting elements from source language will enrich the target language.

As there are no limits between the two types of translation, a translated text may involve the two kinds of translation resulting in a hybrid text displaying features somehow seem strange for the receiving culture. Even if the hybrid text is not fully established in the target culture because it doesn't conform to the established norms and conventions, it is accepted in its target culture because it fulfils its intended communicative objective. A new text type is created in the target culture by using some of the features of the text type in the source culture.

A hybrid text has features that are somehow contradictory to the norms of the target language and culture.

However, even if the translation is source language-based, the reader will interpret the text with reference to his cultural background. Consequently, he may not have the same attitude towards things as the reader of the original text. The text acts like a stimulus and the reader completes the process of reflection. He contributes something to the text. It is why, the text is a source of endless speculation which is conditioned by the social and cultural context within which it is written. In this respect, Dib (1954:194) states that:

> Une oeuvre ne peut avoir de valeur que dans la mesure où elle est enracinée, ou elle puise sa sève dans le pays auquel on appartient, ou elle nous introduit dans un monde qui est le notre avec ses complexités et ses déchirements.

Nida (op.cit.: 176) says: "No translation that attempts to bridge a wide cultural gap can hope to eliminate all traces of foreign setting ". He goes on to say that " It is inevitable that when source and receptor languages represent very different cultures there should be many basic themes and accounts which cannot be naturalized by the process of translating ".

When translating discourse that refers to a historical period, the translator should use vocabulary relevant to the period. If the writer of the original text used, for example, "iron horse" to express people's level of education and attitude towards scientific inventions at a certain period of time, the translation should be "cheval de fer" instead of "train". The second translation would be

adapted to the contemporary reader because "cheval de fer" is no longer used. The translator should not use outdated words in a contemporary piece of discourse. Nida (ibid.: 168) agrees that the appropriateness of the message within the context is not merely a matter of the referential content of words. The total impression of a message consists not merely in the objects, events, abstractions and relationships symbolysed by the words, but also in the stylistic selection and arrangement of such symbols.

It is important in a dynamic equivalent translation that the translator reflects the point of view of the author such as sarcasm and irony. The point of view is often expressed through the tone of the writer which is a clue to his intent, to what he really wishes to say. The tone indicates the attitude that the writer wishes to produce in the reader.

Attitudinal meaning should be rendered in translation through the choice of words that express a certain stance vis-à-vis something. If the writer uses the word " pigs " instead of " fuzz " or " police " the translator has to find an equivalent word in the target language that conveys this attitudinal meaning. But this may not be achieved in case the translator is confronted with the absence of an equivalent word in the receptor language.

Conclusion

If we think of translation as an operation between cultures, it is indispensable to adopt a socio-cultural approach to achieve understanding between cultures. The text to be translated is regarded as an integral part of the culture to which it belongs. The role of translation from a socio-linguistic point

of view is to familiarise the reader of the target text with the culture of the speakers of the source language. Keeping the cultural components of the source text gives the target reader the opportunity to understand the setting and the cultural context of the original text. Preserving the cultural features of the source text serves as an enrichment of the target language. However, there are those who are in favour of providing the target reader with a text that is easy to read and understand focusing on what is universal in terms of human content of the text giving more importance to the text's universal and human features than cultural peculiarities. Rendering cultural features of the source text may reduce readability and decrease the number of the translated text readers who may be unable to know the complete cultural dimension and cultural features of the source text.

CHAPTER IV. STRATEGIES FOR THE TRANSLATION OF CULTURAL TERMS

Introduction:

Some terms are deeply rooted in people's culture and their understanding becomes difficult for a foreigner. They may not have equivalents in a foreign language. Thus, their translation poses problems to the translator. This is what makes him resort to a range of translation strategies to handle them, as their good rendition calls for a thorough understanding and finding out an appropriate way of re-expressing them in the target language. Culture specific-terms in one language denote specific concepts that may not exist in another language. The translator has to find a way that can help the reader understand these source-cultural references which are outside his cultural background. The choice of a particular translation strategy is justified by the translator's objective.

IV.1. Literal Translation

Word –for-word translation attempts to preserve the cultural features of the source text. Such a translation claims to be very accurate and faithful to the original text. It favours the source language over the target language. This translation strategy gives the target reader the opportunity to have access to a different culture. A translation that is not literal is not objective because relying on meaning may be misleading especially if the translator misinterprets the original text. Therefore, this type of translation prevents the translator from departing from the literal sense. However, the problem with this strategy is that the meaning of the original text may not be communicated clearly in the target text because languages divide up the world in different ways. The target reader

finds himself dealing with a text that is strange to his culture as it does not conform to the cultural norms of the target culture.

IV.2. Cultural Equivalent

Cultural equivalent strategy refers to providing an equivalent translation to the source text. Cultural equivalent requires employing a term which is used in the same context or situation to render the meaning of the source text term. The translator operates a cultural shift to transfer the source language term to the target language. Both terms in the source text and the target text should have the same function. For example, "parliament" is translated into Arabic as " المجلس الوطني " [al majlas al waTani]. The term in the source language culture is adapted to the target language culture.

IV.3. Translation by a more general word (superordinate)

When the translator deals with a word that has no equivalent in the target language, he may resort to translation by a more general word. Using a general word to handle a lack of specificity in the target language may result in the loss of the expressive meaning in translation. This type of translation ignores the cultural charge of the source text word. But cultural implications are important to render in translation.

IV.4. Paraphrase

When dealing with culturally bound terms, the translator may resort to the strategy of paraphrase, that is, he translates the meaning of the source language word instead of finding an equivalent word in the target language. Paraphrasing may be required when a target language lacks a word to match a word in the

source language. The translator uses a phrase or a sentence to express the same meaning of the word in the source language, for instance le baccalauréat – " the French secondary school leaving examination".

Bilingual dictionaries that the translator may use have a lexicographic tendency that is rather explanatory or tend to give periphrastic equivalents. For example, the English word " burglar " may be rendered into Arabic through a whole statement instead of using one word: burglar "لص يسطو على المنازل ليلا " [liSun yaSTuu 3alaa al manaazili laylan] a thief who breaks into houses during the night. (Oxford Wordpower English-English-Arabic Dictionary). This type of translation poses problems to the translator in terms of translating one unit by using a periphrasis which refers to talking about something in an indirect and circuitous way. Many cultural terms cannot be rendered into the target language by one equivalent word and entail paraphrasing. Besides, the balance between the source text and the target text is affected. When the lexicographer provides a periphrastic equivalence, he enlightens more the translator on the word in the source language than help him make use of this periphrastic equivalence in the target language. This strategy is a way of coping with the problems that the translator may face in case of absence of equivalence. Short and precise equivalents can serve the needs of the translator to render words from one language into another, but in case of cultural terms, they can be of little help especially when culture-specific terms do not have direct equivalents in the target culture. A good knowledge of the source language culture and the target language culture is an essential prerequisite for a good translation performance.

The rendering of cultural terms proves to be intricate since they lack equivalents in the target language. Every language has got its vocabulary which reflects life and manners of a specific community.

Having recourse to paraphrase strategy when dealing with what is totally strange to the target culture may render the task of translation difficult in the sense of understanding on the part of the translator and providing the target reader with a translation that is intelligible. The main advantage of this translation strategy is to familiarise the reader with the source culture, but it is difficult to achieve this through a readable and understandable translation.

IV.5. Loan Translation

In fact, there is no one-to-one correspondence between languages even when they are closely related. This is particularly relevant in connection with words that refer to what is intrinsically connected with a nation's culture. Indeed, the very fact that one culture lacks the words for things that exist in other cultures is one of the main motivations for borrowing which means taking a word from the source language and using it in the target language. The specific term borrowed is called a loan word.

If the translator comes across a word that has no equivalent term in the language into which he translates, he may keep the source language term intact, and add an explanatory comment the first time it is used in the text. This procedure is a much used solution, but it may affect the intelligibility of the text especially when the translator uses explanatory footnotes. The direct and immediate response of the source audience to culturally loaded references

cannot be recreated for the target audience by the use of footnotes which are a strategy of translation especially when dealing with cultural gaps between languages. The use of footnotes may result in some kind of break of the flow of thought. This is, perhaps, what makes some translators prefer parenthetical notes in the text to footnotes, in spite of the fact that this procedure may result in redundancy. Furthermore, this procedure may indicate the translator's inability to translate. As translation is supposed to be clear and readable, the translator tries to avoid overusing what might confuse the reader's understanding of the text like moving to the bottom of the page to read the footnote, and then going back to the text. The multitude of translation notes may affect negatively the effectiveness of translation. A translation that is easy to read and understand is the one which has an internal harmony. If the translated text is expected not to sound a translation, the use of loan words would be a clear mark of translation. Thus, the source text must be translated in a way so that the translator makes sure his translation is easy to understand.

Because of contacts between people with different linguistic and cultural backgrounds no language is absolutely pure and totally deprived of loan words. Borrowing seems to be a linguistic phenomenon that is unavoidable. Perhaps, translators themselves played and important part in making words move from one language to another as their job consists in making languages get in contact with each other.

IV.6. Translation by Omission

When the translator comes across a cultural term in the source language that has no equivalent in the target language and he thinks that it does not contribute greatly to the understanding of the original text, he may resort to the omission strategy. The translator turns to omission when other translational procedures are thought to be not suitable such as paraphrasing the meaning, which tends to be lengthy and distracting.

People's attitudes towards omission may not be the same. It may be regarded as a conscious and informed choice that the translator makes to treat cultural elements that resist translation. Instead of confusing the target reader or making a translation mistake, the translator opts for omission. Yet, This procedure may be interpreted negatively in the sense of being viewed as a mark of the translator's inability to find a way to treat culture-specific terms and it may be interpreted in terms of distortion and unfaithfulness to the original text.

IV.7. Substitution

Substitution is a translation procedure which substitutes another cultural reality for the one of the source language when the receptor risks not to recognise the reference. This translational solution may be adopted to establish a partial equivalence. Even if the target language term is not an absolute equivalent for the source language term, it is likely to achieve a more or less similar impact on the target reader as found in the source text.

The advantage of this translation procedure is that the translator conforms to the target reader's culture to provide him with a concept that he is familiar

with. On the other hand, the disadvantage of this translation strategy is that the equivalent word and the source language term may not refer exactly to the same thing and this would result in not re-expressing the original thought efficiently.

As the translator comes across elements that have no equivalents in the target language, he resorts to cultural substitution strategy. But there will be a certain degree of loss in meaning in translation. In this respect, Newmark (1988: 7) states:

> If the text describes a situation which has elements peculiar to the natural environment, institutions and culture of its language area, there is an inevitable loss of meaning, since the transference to the translator's language can only be approximate.

When making a decision in translating culture-specific words, the translator should be sensitive to losses and gains of cultural elements assessing their weight in the source text in order to translate them in the target text and bring about the same effect as in the source text. In different cultures, different objects, signs and symbols are used and their translation involves rewriting. The basic idea or message has to be retained creating a new cultural context. Therefore, understanding the meaning of the cultural elements permits to establish their significance and role when being translated into another culture.

Conclusion:

If cultural terms do not lend themselves to translation, the translator has a number of strategies that enable him to find solutions to problems he faces when

translating. The availability of these strategies makes translation possible. However, they are not without drawbacks. Hence, it is up to the translator to assess losses and gains when transferring cultural elements into another language. Having in mind both the writer and the reader is important in the process of translation.

CHAPTER V: ANALYSIS OF THE TEXT WITH REFERENCE TO CULTURAL TERMS

Introduction

This chapter is devoted to the identification and analysis of the way culture-specific terms included in Tahar Wattar's novel 'Az-Zilzal' were dealt with. The aim is to understand the process of translation including difficulties cultural-specific terms represent in translation such as the source language term may be difficult to understand because of its semantic complexity, the source text term and its equivalent in the target language may not have the same expressive meaning, the target language may lack an equivalent, etc and strategies used by the translator, William Granara, to treat these culture-specific terms. The analysis is based on the cultural aspect of translation.

V.1. An Overview of the Novel '*Al- Zilzal*'

' *Al- Zilzal*' was first published in Beirut in 1974. It is a tale which combines reality with fiction. Characters and actions are representative of Algerian people's real life. The novel includes references to places and events which are part of the Algerian socio-cultural background. '*Al-Zilzal'* depicts a particular geographical, social and historical setting. The novel goes back to the post colonial period and the beginning of the1970s and begins with the arrival of Abdelmadjid Boularwah, the main character, in the city of Constantine where the events take place.

The main theme of the novel is the conflict between tradition and modernity. This is expressed through the opposing attitude of Abdelmajid Boularwah towards modernization. The novel exposes the author's vision of a

society in chaos, a world turned 'upside down'. Constantine is no longer as it was. A great part of the novel is devoted to change. The change that takes place in Constantine and to which Boularwah cannot adapt results in his mental breakdown. Because of his nostalgia for the past and rejection of the present, he wishes that an earthquake would devastate everything.

V.2. Identification and Classification of Culture–Specific Terms in the Novel:

The identification of culture-specific terms existing in the novel as object of study is based on the fact that they are specific and clear markers of Algerian people's cultural identity. That is why, their understanding requires cultural knowledge. As the novel depicts life in a certain period of time where special vocabulary items are used, it may not be easy to find the most appropriate translation to them. When the cultural terms involved in the novel are identified, they are classified into cultural categories provided by Nida (op.cit.): ecology, material culture, social culture and religious culture. It should be pointed out that it is difficult to draw a line of distinction between these cultural categories because they overlap. The main purpose of classifying cultural terms into categories is to provide guidelines towards a better understanding of cultural issues for analysis. Cultural categories help to understand the problem of lexical mismatch caused by cultural differences. Maria Tymoczko (1999:24-25) states:

> Translators are presented with aspects of the source culture
> that are unfamiliar to the receiving audience- elements of the
> material culture (such as food, tools garments), social

structures (including customs and law), features of the natural world (weather conditions, plants, animals), and the like; such features of the source culture are often encoded in specific lexical items for which there are no equivalents in the receptor culture, or for which there are only rare or technical words.

The categories also make it clear that every culture has specific referents that may be ignored by other cultures or viewed from a different angle and this shows that cultural differences are worth discussing and investigating to be aware of their influence on the process of translation. In this respect, Nida (op.cit.) states:

An examination of selected problems in various aspects of culture will make it possible for one to see more clearly the precise relationship of cultural information to the semantic problems encountered in descriptive linguistics.

V-3 Classification of Culture-Specific Terms into Cultural Categories and their Translation into English:

Cultural Categories	Culture–Specific Terms in the Original Text			Equivalent Terms in the Translated Text	
	Transliteration	Arabic script	Page	Translation	Page
	[friik]	فريك	85	Wheat	79
	-	-	131	Green wheat	111
Ecology	[balah]	بلح	143	Dates	122
	[buuma]	بومة	178	Owl	146

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	[tebbiib]	تبيب	178	Hermit	147
Material culture	[dawaawiir]	دواوير	16	Deserts	30
	[doro]	دورو	19	Coin	32
	-	-	21	A five-franc coin	33
	[zalabiya]	زلابية	20	Pastries	32
	[sirwaalhuki]	سروال حوكي	24	Trousers fading	35
	[milayat]	ملايات	33	Veils	42
	[dashra]	دشرة	77	Hamlet	73
	[zorna]	زرنة	80	Oboe	75
	-	-	82	Flute	77
	-	-	84	Flute	78
	-	-	86	Oboe	80
	[gaSba]	قصبة	82	Oboe	77
	[jubba]	جبة	89	Jubba	82
	[khurdawaat]	خردوات	134	Hardware	114
	[gaS3a]	قصعة	163	Pot	136
	[saqifa]	سقيفة	170	………	141
	[hawsh]	حوش	179	House	
	[takmiliya]	تكميلية	197	Vocational school	160
	[rabaab	رباب	224	Rebab	179

	[khammas]	خماس	29	Sharecropper	39
	[Saa3]	صاع	36	Bushel	44
	['uqaaTi3u]	اقاطع	83	Do odd jobs	77
	[al rashq]	الرشق	83	The coin or two that would be thrown	78
Social culture	[musabbal]	مسبل	84	Reservist	78
	[dallaal]	دلال	87	Pawnbroker	80
		-	110	Hawker	97
		-	114	Auctioneer	99
	[al manfiyiin]	المنفيين	158	Inmates	132
	[qaayd]	قايد	173	Commander	143
	[jandarma]	جندرمة	176	Police	145
Religious culture	[zaawya]	زاوية	98	Shrine	88
	[minbar]	منبر	132	Pulpit	112
	[waliy]	ولي	132	Saint	112
	[taalib]	طالب	138	Student	117

V.4. Analysis of the Translator's Treatment of Cultural Terms

This comparative analysis of the Arabic culture-specific terms with their translated version in English is based on viewing translation as a decision-making process. Cultural terms are cases that make the translator face a decision-

making task in the sense of opting for a particular strategy. The analysis permits to understand what caused the translator proceed in a particular way and to what extent the procedure opted for is efficient. This descriptive parallel study of the Arabic culture-specific terms and their translation reveals the translator's solutions brought to problematic situations. The translator is constantly faced with choices to find solutions to problems and it is important to understand the reasons behind his decisions in favour of one of the alternatives. The need for a systematic study of translation arises from the problems encountered during the translation process. These problems are due to cultural differences. Comparing cultural terms in the source text and their counterparts in the target text shows how conceptions of the world are not the same everywhere. Thus, understanding translational procedure helps to understand the norms of translational behaviour.

V.4.1. Ecological Terms

Every language tends to have terms that are well embedded in its people's environment. These terms are better understood in the milieu where they are originated. Whenever they are used in a different context to fit another language culture, they may lose some of their original value. Understanding food habits of a particular speech community enables the translator to treat adequately elements associated with food. The word "فريك " [friik] in the east of Algeria refers to harvested wheat when it begins to ripen, and then grilling it in ears to get grains to be ground in order to prepare a meal known as [jaari] (a kind of soup with friik) consumed on a large scale during the fasting period. The translator used "green wheat" and " wheat "as equivalent terms for [friik], but the foreign reader

may not understand the meaning intended by the author of the original text. Among the connotations the word [friik] has is an indication of a specific period of time preceding the harvest season when women of the village go out to the fields in order to collect the grains whilst they are still green. The word in Arabic expresses customs which are components of a universe alien to the foreign language reader. As the original word [friik] in Arabic has no equivalent in the target language, the translator used " wheat" as a cultural equivalent term in English but the expressive and connotative meaning that the original word carries is not rendered because of cultural differences related to the environment in which people live. The translator didn't keep the same translation of the word [friik] on page 148. He used "green wheat" instead of " wheat" trying to paraphrase in English what the Arabic word means because he felt that equivalent word " wheat" is not the appropriate equivalent. Hence, he tried to find a better rendition through using "green wheat" achieving a better understanding on the part of the target reader but the translation does not restitute the meaning of the original word in its entirety. What makes the achievement of "equivalent effect" difficult in translation is that the source-text readers react to the text in a specific way because it is related to their experience, customs, environment, etc, whereas the target-text readers would perceive the same thing differently as some practices and modes of behaviour are strange to their culture.

The translation of the word "بلح" [balah] into English as "dates" shows the gap between the two cultures. The translator opted for a translation by a more general word (superordinate) to overcome the possible lack of specificity in the

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target language . The fact that the two words do not refer exactly to the same thing indicates the loss of cultural meaning. [balah] means dates not fully ripe and it is associated with a particular season. This connotative association is not rendered in translation and it is important in the original text because it sets things in time like trading activities performed in every period of time. So, ecological culture terms may refer to the notion of time neglected when providing equivalent terms. It is also important in the process of translation to be aware of "realities" to which cultural terms refer and of the cultural implications they contain.

If translation is based on the existence of a relationship of equivalence between the original terms and their equivalents in the target text , this entails finding equivalent terms that have the same meaning and function as those of the source language text. Translation inaccuracy may due the fact that the source text terms and their equivalents do not communicate the same message.

Every language has lexical terms that stand for elements in the environment and the cultural connotations they may have differ from one culture to another. Consequently, it may be advisable for the translator to know the uses of these terms in the target and the source cultures. For instance, the word "بومة " [buuma] in Arabic and its English equivalent "owl", basically, refer to the same thing, but they have different cultural connotations. In Arabic, the word [buuma] stands for pessimism (القاموس الجديد) [al qamuus al jadiid], whereas in English the " owl '' is thought to be wise (Longman Dictionary of English Language and Culture). As the translator used word-for-word translation, the translated text

reader would be expected to understand the word within the target socio-cultural context. People tend to react differently in different situations depending on their culture. Perhaps, the translator should have made use of cultural substitution looking for another word for an object which has the same negative connotation as the word [buuma] in Arabic, especially if the translator opted for dynamic equivalence translation which is based on the principle of "equivalent effect".

The translator used cultural substitution when translating the word " تبيب " [tabbiib] " hoopoe " into English as "hermit" to express the idea of solitude and loneliness. But what makes the difference between [tabbiib] and "hermit" in terms of solitude is that the former is thought to have a very bad smell which makes other birds avoid it, whereas the latter chooses voluntarily to be solitary. The use of the word [tabbiib] by the author aims at provoking a strong feeling of dislike and repugnance towards the main character and this may not be achieved through the word "hermit". Hence, the underlying meaning of the term in the source text is somewhat missing in the translated text. However, what is positive about such an attempted strategy is that the translator avoided literal translation using "hoopoe", which is a bird that only occasionally visits Britain, because it would not be meaningful to the target text reader. Thus, the translator's attempt to use " cultural substitution " in his translation to render some of the meaning intended by the original writer, in spite of the fact that some of the meaning is lost in translation. In this respect, Nida (1985: 24) states that "Languages clearly do not differ primarily in what they communicate, but in how they do it".

V.4.2. material Terms

The function of the target text influences the translator's choices when translating. If he wants to familiarise the audience for whom translation is intended with the foreign culture, he will opt for exoticism. But if he wants to provide the target reader with a translation that does not sound translation,he will adapt his translation to the target culture. The translation of the word "دواوير" [dawaawiir] (agglomerations of houses belonging to families of the same clans) into " deserts " indicates that the translator tried to find a cultural equivalent through a new communicative situation rather than to put the emphasis on the original communicative situation. The translator imposed the world-view of the target text. He tended to view the source text through the glasses of the target reader for the sake of facilitating understanding of the target text. However, the word [dawaawiir] refers to a physical setting which is part of the realia of the source culture and the equivalent term "deserts " doesn't convey the meaning of the original term.

The choice of a particular translation procedure depends on the translator's judgement. The translator translated the term " دورو " [doro] into "coin" as a cultural equivalent in order to facilitate comprehension for the target reader but its value is not expressed. This is what makes the word "coin" may not have the same effect as the word [doro] in the novel, which contributes something to the creation of certain miserable conditions. The word [doro] as a valueless coin in the novel expresses a miserable situation in which beggars find themselves quarrelling about whatever may be given to them. The word " coin " may not

correspond to the meaning the writer originally intends to convey through the use of the word [doro]. The translation of the word [doro] is supposed to communicate not only the content, but also the feelings that stand behind the original text. The flavour and impact of the original should be re-expressed in the target text through the appropriate choice of word. A word cannot be understood in isolation from its social and cultural context, and words around it. The translator also used a paraphrase: "a five-franc coin" to translate the same word [doro] attempting to achieve a better translation but the value of the coin is not made clear for the target reader. Paraphrase strategy which aims at familiarising the target reader with the source text culture through being more explicit may not make clear what is alien to one's culture.

The names of some types of food and clothes included in the novel are a clear indication that the original text belongs to a particular culture. However, the translator wanted to reduce the marks of translation through adapting things to the target culture like the translation of " زلابية " [zalabiya] (fritters in the form of thin tubes soaked in artificial honey) into "pastries". Substituting one term in the source language for another in the target language is a strategy that makes the alien original term familiar, accessible and readable to the intended cross-cultural readers. The word "pastries" seems to be the closest word to the Arabic word [zalabiya] and the translator has used a an approximate equivalent to deal with it. But the referential specificity conveyed by the source language is not rendered. The Arabic word may connote an ordinary popular food found in popular districts, whereas the English word may be associated with a different setting

where it is made and sold. Hence, the two terms may not express the same socio-cultural environment.

Each language is seen as a tool to describe and express the culture to which it belongs. That is why, transferring terms from one culture to another is not an easy task. But as the translator has at his disposal a range of strategies, he can find solutions to the translation problems he may encounter. For example, the translator managed to render "سروال حوكي" [sirwaal huuki] into English through paraphrase strategy. As there is not an equivalent term for [sirwaal huuki], the translator translated it into " trousers fading at the seat". It is difficult for the translator to give the target reader a clear picture of the object in the source culture. Maybe, a similar object does not exist in the target culture. Besides, it is difficult to render the original context which is related to certain people's way of dressing which reflects their beliefs, mode of life and patterns of behaviour. Knowing the differences that exist between cultures enables the translator to work out strategies to cope with translation problems. *'Al-Zilzal'* represents the specificities of a particular people's culture in relation to behaviour, food, clothes, etc. So, a term that refers to a particular reality cannot be fully understood when separated from the reality it represents. Every culture-specific term has a certain expressive meaning that cannot be understood by an audience for whom the text is not intended. The word "ملا يا ت" [milaayaat] which means (black clothe that women, in the east of Algeria particularly in Constantine, used put on to cover their bodies), is different from the cultural equivalent "veils". Women put on veils to cover their heads. Keeping the word

[milaayaat] untranslated and supplying a footnote would give the target reader the opportunity to familiarise himself with the foreign culture.

The term " د شرة " [dashra] was rendered as "hamlet" into English. The term in Arabic refers to a cluster of dwellings where families belonging to the same clan live. The term used by the author refers to a specific hallmark of the society he is depicting. Nevertheless, the translator tried to make the target text have a similar effect on the recipient as the source language text through a cultural equivalent.

Some elements used by the author of the novel are part of the cultural heritage of the society depicted in 'Al-Zilzal'. Such kind of elements refer to instruments of music. "زرنة" [zorna] was rendered into English in two different ways: "oboe" and "flute". The translator used two different cultural equivalents to refer to [zorna] in Arabic in spite of the fact that the two terms in English do not refer to the same instrument. The translator did not keep the same translation of the word [zorna] thinking that the two terms refer to the same musical instrument. The word " قصبة " [gaSba] is translated into "oboe". The translator tried to find equivalent terms referring to musical instruments that are part of the target reader's culture. Nevertheless, these musical instruments are not exactly the same. There may be differences concerning the shape and the sound produced by these instruments. Besides, they may be related to different experiences that differ from one community to another. They evoke different cultural patterns. Moreover, the musical instruments used are cultural specificities of the source language text and they are not made salient in the target text as the translator

tended to have understood them in accordance with his own cultural context. He preferred not to leave them in their untranslated Arabic form. He opted for finding equivalents in English. For example, [zorna] and [gaSba] have a symbolic function revealing people's cultural heritage. They refer to music instruments used in different regions in Algeria during special occasions; marriage ceremonies. They represent part of the customs of the people the author is addressing and with whom he shares the same traditions. These elements may not keep the same symbolic function when they are transferred to the audience of the foreign language on whom they would not have the intended impact.

These two terms are related to other elements that constitute the whole universe of the novel. These elements may not be in harmony when transferred into a foreign culture. They will become heterogeneous when contrasted to those elements contained in the foreign language to which the original text was translated. The result would be that the reader of the translated text would not be able to grasp the intended meaning and the real value of these elements. The translated text will be a combination of two different codes. The first code representing the main ideas and information, while the second re-expresses them with regard to its norms. The foreign elements that are not part of the original system tend to be intruders because they are not in harmony with the rest of elements which pose serious problems as to create a uniform and homogeneous environment.

The world described through *'Al-Zilzal'* is characterised by some very

special cultural markers that are expressed through the use of some terms which are kept intact in translation. This means that the translator used loan translation to deal with these elements that evoke a specific setting and culture. Loan translation strategy preserves the exotic features of the source text and this results in foreignising some aspects of the target text. A glossary is supplied at the end of the novel explaining some terms that were not translated such a " جبة " [jubba] (traditional white linen robe worn by North African men) and "رباب " [rabaab] (spike-fiddle used in traditional Arabic music).

The translator was able to choose a different procedure to treat these two terms, but he preferred to use the original terms in translation. This would give the reader the opportunity to learn about the customs and ways of thinking of people who speak that language. His translation, in this specific case, is author-oriented bringing the reader to the author. This was achieved through using a glossary to supply the necessary cultural information that would enable the target reader to get a better understanding of the target text. Opting for this procedure reminds the reader of the cultural differences and preserves the socio-cultural context of the source text.

If the purpose of translation is to achieve equivalence, the translator is supposed to find counterparts in the target language that have the same meaning as the cultural elements in the source text. But as cultural terms meaning is context-bound, it is difficult to transfer that meaning into another different context. Cultural terms have their unique cultural-specific associations and connotations depending on the context they are part of. The word " خردوات "

[khurdawaat] (small things of little value or importance) was translated into "hardware", but in Arabic the word [khurdawaat] connotes a low social situation associated with a popular market where people exhibit a variety of second hand articles that they may sell at a very low price. The writer talks about old keys, crooked nails, broken taps, tattered clothes and worn-out shoes.

The original text gives readers important information about characters and situations in which they find themselves. The word in Arabic evokes poverty and low life style, whereas the equivalent word in English "hardware" does not fit the cultural context of the original text. The translator used "hardware" store which refers to a shop where tools and equipment that are used in the house and garden are sold. The connotations associated with "hardware" may be different because peoples' experience and knowledge of the materials are not the same. Some terms are so linked to a particular culture that it is difficult to find exact equivalents for them in a different culture without losing their cultural connotations. If cultural terms are dealt with by giving equivalents, they express different realities. Therefore, [khurdawaat] and "hardware" do not refer to the same realities. There is a relationship between the original text and the socio-economic environment in which it had been produced. The text is part of the world where it had been produced and it cannot be ripped from its surroundings. The translator's option for adapting the original term to the target reader's culture aims at facilitating understanding of the original message. The reader understands better things that are related to his background experience.

As far as the analysis of the translation of culture-specific terms contained

in '*Az-Zilzal*' is concerned, it may be noticed that even though the translator tried, sometimes, to naturalise cultural features of the original text, the translated text does not sound natural. He attempted to transfer the source language culture into the target language culture with a minimal distortion of both languages and cultures. A combination of both source text oriented and target test oriented approaches strategies are used to handle cultural elements in translation. However, exact translation is impossible to achieve since meanings of words in any two languages do not generally correspond. Nida in Venuti (2000: 127) adheres to this view when he says:

> Since no two languages are identical, there can be no absolute correspondence between languages. Hence, there can be no fully exact translations. The Total impact of a translation may be reasonably close to the original, but there can be no identity in detail.

We can illustrate that with the Arabic word " قصعة " [gaS3a] which means (a large plate made out of wood or baked clay for serving food). No English word is exactly equivalent to it. The translator used "pot" as an equivalent term, but the two terms do not mean the same thing. The target text reader and the source reader will have different conceptions of the same instrument. Every word in the text only makes sense within a given frame of reference or culture. If we make a link between words and the world they describe, we may notice the existence of gaps between different representations. So, this makes it difficult for the target language reader and the source language reader to experience the same mental

representation of things.

Adapting the original text to the target context through cultural substitution calls for manipulation and rewriting so that the obtained translated text would conform to the norms of the target socio-cultural context. But this cannot be achieved without anomalies and distortion. Cultural words cannot maintain their original meaning when they are removed from their cultural context, where they refer to very specific situations, to be adapted to an audience to whom it is not originally addressed. The main issue in translation practice is related to the concept that each text is orientated at a determinate audience and can be realised entirely only in its mind.

When the target language has no direct equivalence for a word that occurs in the source text, the translator may opt for omission. This is what the translator did when dealing with the word " سقيفة " [saqiifa] (a place with a roof for shade). The option of omitting the term may not affect the understanding of the text. However, it may be viewed as unfaithfulness to the source text. The choice of this translation strategy could be justified by the fact that it favours a communicative translation where the focus is on the target text effectiveness rather than a reproduction of the source text faithfully.

Every language has terms that stand for idiosyncratic elements in the environment, society, religion and material objects of its speakers, and that may be completely missing from the environment of the speakers of another language. If we think in terms of the problem of referentiality in translation, it should be noted that cultural terms may not refer to the same things in the source text and

the target text. The investigation of translation of culture-specific words reveals the referential relation of the translated text to the source text. The specificity of translation lies in the hybridity of its referents. For example, the author used some elements to create a certain atmosphere related to the countryside. Among these elements, he used the word " حوش " [hawsh] to refer to a countryside dwelling which consists of a number of houses that generally surround an open space used as a stable. The translator used " house " as a cultural equivalent for the word [hawsh] but the meaning that is associated with the countryside that the word [hawsh] carries is not well expressed in the translated text. So, the target reader is going to understand the referent of the word "house" according to his experience and prior knowledge. Besides, The choice of words made by the author aims at matching the subject and creating a certain mood and feeling. That is why, translation is supposed to communicate not only the informational content, but also the feelings and attitudes of the original text. The flavour and impact of the original should ideally be re-expressed in the receptor language. The translator established some kind of balance between remaining faithful to the original text and producing a text that fits into the new cultural context of the target language.

Culture-specific terms pose translation problems since the target reader is not supposed to know the source culture and the translator cannot supply an explanation every time he comes across a culture-specific term. That is why, the reader who approaches a work from abroad will expect to encounter terms belonging to a particular culture. Using culturally equivalent terms may not

work all the time because of the contrast between the source text situation and the target text one. The use of "vocational school" as a translation for " تكميلية" [takmiliya] may not achieve equivalence since these two institutions do not correspond exactly and have different functions. [takmiliya] is a fundamental school where pupils receive education for four years before going to high school. "A vocational school" provides training for a particular job. The adequacy of substituting one institution for another should be achieved with reference to roles and functions, which is not the case in the translation of the word [takmiliya].

V.4.3. Social Terms

Finding equivalents that are culturally appropriate requires being knowledgeable about the source language culture and the target language culture, otherwise there would be much loss and distortion of the original text. The example that may be put forth to clarify this point is the translation of the word "خما س " [khammaas] which differs from "sharecropper"; a term often used to refer to a farmer in the southern US. [khammaas] is someone who works for the landowner, ploughing, irrigating, bringing wood from the forest, cleaning stables, looking after sheep, etc. He does all the work related to the farm in return of one fifth of the product. There are differences between [khammaas] in Algeria and "sharecropper" in southern US. For instance the term [khammaas] is associated with exploitation, misery, etc. The author of the original text wanted to express a special experience of Algerian people through the choice of words in the text. That is why, [khammaas] in the novel should be understood in its socio-cultural context referring to a certain period in the history of Algeria; that is during the

French colonisation era. [khammaas] is translated to fit the target reader's culture through using the equivalent term "sharecropper". This does not convey the cultural meaning of the original word. The translator is expected to convey the original message accurately and faithfully. Translation of culture specific-terms requires a good understanding of the social context to which they refer.

Inter-cultural translation problems arise from differences in conventions related the two cultures involved such as the units of capacity. The translator of '*Al-Zilzal* ' opted for cultural substitution, translating the word "صاع" [Saa3] into "bushel", but the two words do not mean the same thing. [Saa3] is a measuring unit for cereals. It equals around 120 kgs, whereas a "bushel" is a different unit of capacity and it equals about 33 kgs. Therefore, the two terms are not equivalents in spite of the fact that they have the same function. This is because every language has lexical terms that express its speakers' mode of life. Consequently, the translator does not translate words, but an entire culture.

If translation is supposed to be adapted to the target cultural context, this entails some kind of cultural substitution. This procedure aims at producing a translation that reads well in the target language, but using cultural equivalents is not sufficient for creating the appropriate whole. The source text has some cultural specificities that are difficult to erase in the process of translation. That is why, the translated text will look like a body on which foreign organs have been grafted. The body stands for the source culture reproduced in the target language and foreign organs refer to target culture elements fixed on the source culture. The term "bushel" as a unit of capacity does not match other elements of the

source culture reproduced in the target language.

When the target reader reads ' *The Earthquake* ', he knows that what he reads belongs to a different culture, because of the glossary provided, names of persons, etc. But when the translator uses " bushel" as a unit of capacity, he is preventing the reader from knowing the foreign unit. For that reason, descriptive phrases are, sometimes, better than foreign terms in translating a message into another culture. According to this way of looking at things, the role of translation is to acquaint the target reader with the culture of people who speak the source language. Preserving the cultural components of the source language will give the target reader the opportunity to be familiar with the setting and cultural context of the source text. This is what makes using footnotes useful in the sense of preserving cultural features of the original text so that the translation will reveal the text as a part of the culture to which it belongs. A cultural situation that is linked to the source cultural context may not be reproduced satisfactorily in a different cultural context unless the translator finds the appropriate strategy to handle it.

If the purpose of the original text is to display the cultural characteristics of a specific society, the translator is supposed to stick to the original text so that this purpose would be achieved in the translated text. The translated text and the original text should have, to a certain extent, the same impact on readers even if they belong to different cultures, otherwise translation would not be properly carried out in terms of equivalence. The word " اقاطع " ['uqaaTi3u] means to work during summer cutting and picking crops when they are ripe. Generally,

farmers employ people to help with the harvest. In this sense, the word expresses a certain aspect of the social life of some people. This meaning would not be rendered through the translation of the word into "do odd jobs" which refers to small pieces of work usually in people's houses. Trying to paraphrase the original cultural term to make it easy to understand for the target reader may not convey the experience of Algerian people like the activity performed during harvest time. In this case, the translated text does not match the source text through creating an equivalent situation. The basic principle is that cultural terms are handled in situation and culture and they fulfil a specific function.

The difference expressed in various languages creates the greatest obstacles in translation. Every language builds its own concept of the world. Mismatch between the lexical term used in the original text and its equivalent terms in the target text is likely to occur when the meaning of the former is not well understood for instance; the term "الرشق" [al rashq] which means the paper money inserted in a dancer's chest in a wedding was rendered into English as the "coin or two that would be thrown". The translator understood the word in the "sense of "throwing coins ". The word [al rashq] is a colloquial word which means inserting money. Resorting to paraphrase strategy would not reproduce the source text situation into the target text because of cultural differences .This shows how it is difficult in translation to find the appropriate equivalents and strategies to handle cultural terms.

On the one hand, if translation is expected to be faithful, the translator may run the risk of ending up with a translation that will not be easy to

understand. Thus, the reader is supposed to make efforts, using his schemata, to understand the text. However, the target reader may not perceive the coherence of the text as the original reader because different readers do not employ similar schemata to interpret the text. Hence, expecting the original text and its version to have the same impact on both readers is difficult to achieve and assess. A wedding celebration differs from one culture to another. That is why, they may not understand things in the same way. This is illustrated through the translation of the word [al rashq] into " the coin or two that would be thrown ". On the other hand, translation main function is communication. So, the message of the original text should be communicated clearly to target readers, otherwise there is little point in translating a text. There is some truth in this way of reasoning, but this must not be done at the expense of the source text: distorting it. The translator is not supposed to exempt the reader form making efforts to understand the translated text. The translator does his utmost to strike a balance between being faithful to the original text and providing a translation that is clear from communication point of view.

A cultural term cannot be treated in isolation from the social, cultural and religious context of which it is an integral part. It is also important to take heed of the words around it in order to find an appropriate cultural equivalent in the target language. Language represents culture because words refer to culture, as beliefs and practices of a society. Basically when translating, the translator is not translating terms or information, he is translating an entire culture. The term [al rashq] should be understood within the whole situation referring to a wedding

which expresses a particular practice. Being less exposed to the source culture, makes the translator less equipped to deal with the source text and this may result in translation inadequacies.

The cultural context of a given term is an essential factor in determining meaning and interpretation. After all, words only have meanings in terms of the total cultural setting. The translator, therefore, has to look to the larger cultural context for important clues to interpret the significance of the term. Maybe, this is what the translator should have done with the word [al rashq], namely, relating the word to other constituent elements of the situation like dancer, oboe,flute,etc.

Translation cannot be considered as a simple linguistic operation, because it is related to facts of cultural and historical context. Understanding Arabic means two different things inseparably linked to each other: both knowledge of standard Arabic and knowledge of Arabic culture as in the case here Algerian people's culture..

Since language is viewed as a means of communication referring to a particular reality, it is difficult to translate the culture of a community into another. The function of terms that carry cultural significance and connotation is difficult to understand in the source text, hence it becomes problematic to render them in a culturally appropriate way into the target language culture.

When translation is dealt with in terms of communication, it is not enough to convey information, but also to produce a text which performs a function like that of the source text based on the reader's response. The reader's reaction

depends on the translator's adequate interpretation and transmission of the intended message expressed in the original text. Even if the reader's understanding of the target text is influenced by his schemata, the translator tries to make the interpretation of the translation product within the author's frames of reference.

The key to success in translation is to be familiar with cultural aspects of the source text and know how to treat them in translation. The recreation of the cultural allusions and the maintenance of the spirit of the original text is necessary to produce an acceptable translation. Unfortunately, this is not achieved through the translation of some culture-specific terms included in '*Al-Zilzal*'. Nida's concept of dynamic equivalence, which refers to the degree to which the receptors of the message respond to it in substantially the same manner as the receptors in the source language, is not achievable in all cases. It is difficult to expect the target language readers to have the same reaction to things as the source language readers. This is due to having different social backgrounds. This can be clarified through, for example, the word " مسبل " [musabbal] used in '*Al-Zilzal'* which designates someone's role during the Algerian Liberation War. [musabbal] served as a mediator between fighters in the mountain and civilians. His role consisted in supplying fighters with information, food, clothes, etc. He put on no uniform and all his acts were performed secretly. The word [musabbal] carries the meaning of devoting one's life to the freedom of one's country. The equivalent word used by the translator is " reservist ", which does not mean exactly what the word [musabal] means in

Arabic. Hence, the reaction to both words by the source language readers and the target language readers would not be the same, for the cultural and historical settings are different. The main advantage of dynamic equivalence as far as culture-specific terms are concerned is that the translation product is intelligible and understandable to the members of the target language culture. But the impact of the translated text may not be similar to the one of the source text. The adequacy of translation in terms of effect on the target language reader is difficult to measure.

Culturally loaded words tend to mean something in a social and cultural context quite different from what their equivalents mean in another social and cultural context. The word "دلال"[dallaal] in Arabic was given three different cultural equivalents in English: "pawnbroker", " hawker" and " auctioneer". This makes translation less consistent because the context of the word [dallaal] remains the same. The choice of words by the author is very important to convey a particular message. The author used the same word instead of opting for " بائع متجول " [baai3 mutajawwal] (hawker) or " بائع بالمزاد العلني " [baai3 bilmazaad al 3alani] (auctioneer). The term [dallaal] tends to be a more expressive word and it fits better the context of situation. Reproducing cultural equivalent situations in the target language through domesticating some cultural terms is not an easy task. This is what may induce the translator to keep the original cultural terms to restitute the source language world. The word [dallaal] in Arabic means a person who carries things announcing their selling in a market. He is a mediator between the seller and the buyer. But the "pawnbroker " in

English is a person to whom people bring valuable articles so that he will lend them money and who has the right to sell the articles if the money is not repaid within a certain time. The author of the original text used the word [dallaal] to give an image of the Algerian society reflecting its culture. This is what might not be expressed through the "pawnbroker" which describes a different reality.

Because of cross-cultural differences, the translator must understand how the original message is expressed in the source language and how it should be received by a foreign reader in the target language. The reader of the translated text may not have the same attitude towards things as the source text reader so it is up to the translator to produce a translation that may have an effect similar to the one of the source text. The translator's appropriate comprehension of the source text culture-specific terms results in an adequate translation as the translator has a range of translation strategies that may help him to cope with the problems he may face when dealing with these terms.

Domesticating the source cultural terms would be possible when the experiences tend to overlap between cultures and the same situations can be reproduced in the target culture. When regarding translation not only as the transmission of knowledge and the creation of understanding, but also the transmission of culture, the translator has to reflect the cultural aspects of the source text through making the target language reader feel that he is reading a text that contains features pertaining to a foreign culture whose understanding should be accomplished with reference to a particular setting. Most of the terms used in the novel '*Al-Zilzal*' are deeply rooted in the Algerian Liberation War.

For instance, " المنفيين " [al manfiyiin] were people who were caught to be involved in the Algerian revolution, so the French army sent them away out of the country. This historical aspect might not be rendered when using "inmates" as an equivalent term.

Tahar Wattar tries in the novel ' *Al-Zilzal* ' to evoke the colonial period creating an atmosphere of subjugation and oppression through using some elements that are typically related to that period in the history of Algeria. He uses the word " قايد " [qaayd] which means a native magistrate appointed by the French colonialists to collect taxes, keep order and fulfil some other administrative tasks. The word [qaayd] In Arabic arouses in the reader certain feelings and attitudes towards colonialism because he co-operates with the colonizer. This historical and cultural meaning is not rendered through the equivalent word " commander " which means an officer who is in charge of a group of soldiers.

The understanding of the source text is based on the culture that underlies it, so the translator must understand the interaction between all the elements of the text and translate them as a unified whole reproducing some kind of unity whose elements match each other. Translation of cultural terms that have no equivalents in other cultures require a special treatment that takes into account their occurrence in time and space. Adaptation may not reproduce faithfully the source text situation expressing the peculiarities of a foreign culture. If the translator does not understand well the cultural context and cultural meaning behind terms, he will end up with a translated version with different social values

and this may be regarded as a deviation from the source text. This is what makes some translators refuse to let the target readers steer them away from pursuing faithfulness to the cultural significance of culture-specific terms used in the original text. Translation is judged successful if the target language audience has come to understand what a source language audience should have understood. This could be achieved when the translator's priority is given to intentionality, feelings and attitudes over obvious informational content.

Translation is not a mere substitution of words in one language for words in another language by pulling them out of a dictionary. It is not an inventory of words but rather situations. Lexical terms are dealt with not as separate entities but as a coherent whole. The meaning of a given word is better understood with reference to the contribution it makes to the meaning of the whole sentence where it occurs. Misunderstanding a situation in the source text may complicate the translation process and the reception of the target text will be awkward as the target reader is supposed not to know the source culture. So, translation consists in understanding and making others understand. Reproducing a situation from one language to another requires the recreation of the elements that are compatible with each other.

If the original text is said to belong to certain people or a certain context, it undergoes changes when being translated into a foreign language. Its nature changes as it is adapted to fit a new social environment. The word "جند رمة " [jandarma] was translated into " police" as a cultural equivalent term because [jandarma] refers to French policemen. He should have used the word

"gendarme" to keep the flavour of the source text. We may notice the use of the word [jandarma] by the author of the original text instead of the Arabic word "درك" [dark] because this term was unknown during the colonial period. He did this to reflect a certain atmosphere of oppression through using elements associated with the colonial period. These terms that the author might select for their effect, may lose their effect when they are translated into a different language.

V.4.4. Religious Terms

The translator made use of cultural equivalent strategy trying to relate the receptor to the modes of behaviour relevant to the context of his own culture. He does not really familiarize the reader with the cultural patterns of the source language context in order to comprehend the message in all its socio-cultural aspects. Following target cultural conventions in the process of translation, the text may be acceptable in the target culture, but it loses some of its original characteristics. Moreover, opting for such strategy may result in deforming the original text by assimilating it to the target language culture. For instance, when the translator translated the word " زاوية " [zaawya] into "shrine" using a cultural equivalent, he prevented the reader from understanding and interpreting the word in its cultural context. The word [zaawya] is related to Algerian people's history and served as a place where the Quran used to be learnt and problems were settled. This connotation is not taken into consideration in translation.

The meaning of cultural terms is connected with the external world that

the text depicts which might not be known for the reader of the target text. Thus, it must be made clear that no two languages are identical in terms of meaning assigned to words. In this respect, Joelle (1985 :34) states

> le problème crucial est l'équivalence qui ne peut être complète puisque certaines associations et connotations ne se retrouvent pas dans l'autre langue considérée.

The meaning given to a word is shaped by culture. But this does not exclude the fact that languages have certain features in common. They share a high degree of adequacy in communication. For example, the word [zaawya] used by the author of the original text does not refer exactly to the same thing that the word "shrine" denotes in translation. But there are some shared features such as those related to religion. If the translator's objective through opting for cultural equivalent strategy is to make the target text sound natural and reduce the marks of foreignness, Steiner (1975: 389) has a different opinion. According to him the preferred translation will not necessarily be the clearest transmission of accepted meaning, but it will be the one that, through the tension it establishes with the original, displays the "salutary strangeness" of the original. The disadvantage of focussing on the original text writer rather the target text reader is that the resulting translation may contain vocabulary that is uncommon and may be misunderstood. The translator would be obliged to supply footnotes or a glossary to facilitate the text comprehension for the reader despite the fact that this would

make reading a troublesome task. The translation may become so difficult and stylistically heavy and comprehension would be almost impossible.

It seems difficult to make the target text sound natural removing all traces of the source language culture in the target text. The discourse may not flow smoothly in the receptor language. This is the result of conceiving and conceptualizing the world differently. Making translation read like an authentic target language work is something that is not easy to accomplish especially when the translator attempts to preserve the content of the original text intact. When the translator tends to adapt the original text cultural references to the target language culture he runs the risk of distorting the cultural aspect of the original text in the sense that things will be conceived and understood differently from the meaning intended by the author. When the target reader reads a translated text, he must find marks of a foreign culture like names of persons and places, practices, loan words, etc. to be conscious that he is dealing with a different culture. A new world tends to be created through translation that is not equivalent to the one created by the original author, that is, a world that is not well rooted in a particular culture lacking homogeneous cultural characteristics.

The word " منبر " [minbar] in Arabic, which means the place where the imam stands to preach on Friday, was substituted for "pulpit" in English. But [minbar] is associated with the mosque, whereas "pulpit" pertains to the church. One cannot speak about the mosque and use "pulpit" as something related to it. The translator tried to provide a cultural equivalent term that is part of the target reader's culture and this may facilitate understanding for him with a more

naturalized translation. Keeping the word [minbar] untranslated, and supplying an explanatory footnote or a glossary would make reading cumbersome but it permits the reader to understand it in its socio-cultural context. Caution should be exercised when matching culture-specific terms from two different languages. The choice of a term in the target culture would greatly depend on the degree of its correspondence with the term in the source culture.

The successful translation is the one where ideas match and cohere. Nothing seems to be odd or irrelevant. The cultural equivalent term " saint " for the word "ولي" [waliy] does not fit the whole because the original text expresses a specific religious spirit. The word [waliy] in Arabic means a person whose soul is purified from the impurity of life, and thus his behaviour becomes right and he is characterized by sincere obedience to God. But "saint" means a person who is recognized after death as being holy and worthy of honour in the church. As the two words represent different religions, they may not be equivalents because they carry different connotations. The word "saint" as it is used in Christianity is usually translated into "قد يس " [qiddiis] in Arabic. The most appropriate rendering of the word [waliy] into English would be "holy man " or " friend of God " instead of " saint " which refers to Christianity. The overall meaning of the original that the translator is supposed to render in the target language is expected to be related to all the unity of the constituent parts of the original text in order to produce a coherent whole conveying the same information as the original.

A cultural term cannot be dealt with in isolation from its social, cultural,

and religious context and other terms around it. The word "طالب" [taalib] (someone who is well versed in the Quran and writes amulets to cure people) was translated into "student" which is an inadequate cultural equivalent which does not fit the context of the original text. This may be explained by the fact that the translator is not fully aware of the source language culture. Cultural terms only have meanings in terms of the total cultural setting. The translator should have looked to the larger cultural context for important clues to interpret the significance of the word [taalib].

Conclusion

The analysis of culture-specific terms translation difficulties due to cultural differences and the strategies used to tackle them highlights the complexity of the translating operation. Among culture-specific terms translation difficulties is that source text cultural terms referents lie outside the experience of the target reader. Hence, it is not easy to transfer them to another culture. This entails resorting to some strategies for solving cultural terms translation problems.

In the present study, the number of terms selected for analysis looks small but what makes them worthy of analysis is that they constitute an important part of the raw material used by the author to write his novel. The misunderstanding of these cultural terms that give the original text its spirit and specificities results in impairing the understanding of the novel on the part of the target reader. Cultural equivalent strategy was the most used by the translator of '*Al-Zilzal*' to deal with these terms. If this strategy tended to be preferable to other strategies

this may be justified by the fact that it provides a translation that conforms to the norms of the target culture attempting to remain faithful to the source text culture. Strategies that might produce a target text that is difficult to understand are kept to a minimum. The selection of any strategy in a specific situation depends on the translator's objective. If the translator aims at helping the reader understand the source text, which remains important and essential to the act of communication will be different from aiming at producing a readable and understandable target text fulfilling successfully the act of communication.

It is also important to emphasise the fact that the translation of cultural terms is problematic because they are not easy to understand and cannot be reproduced easily into the target language culture. Thus, the importance of cultural knowledge in translation must be stressed. Cultural aspects that are not clearly understood by the translator cannot be rendered intelligibly and adequately into the target culture. The misrepresentation of situations described in the source text, for poor knowledge, can result in translation inadequacies. So, it can be stated that this is the case in this particular situation where the translation indicates that the translator could not reproduce faithfully the cultural specificities expressed in the source text into the target text.

CHAPTER VI. SUGGESTIONS AND RECOMMENDATIONS

Introduction

In this chapter, some suggestions and recommendations are made to make it clear that the analysis of the translation process helps understand the decision making process and the translational norms adopted by the translator. Furthermore, the analysis is performed with the objective of providing insights that may be put into practice when embarking on the task of translation. So culture-specific terms translation analysis serves at both levels: theory and practice.

VI.1. Translation Theory

Suggestions made in relation to translation theory aim at the importance of carrying out translation analysis discussing the problems encountered during the process of translating culture-specific terms and the strategies used for handling these problems. The analysis of translation in question is based on the fact that the process of translation is not only a linguistic transfer, but also a cultural transfer. So the issue is approached from the point of view of culture. Cultural aspects of translation are supposed to be beyond the grasp of a purely linguistic analysis. Besides, language cannot be described without reference to extra-linguistic reality.

When reading a translated text and comparing it to the source text for translation analysis, it is important to understand how cultural meanings of cultural terms give rise to translation difficulties in terms of understanding and transfer. The socio-cultural problems in translation stem from cultural codes

differences. Each cultural code is an organized structure whose constituent parts manifest internal relationships. The translation of a cultural term may be acceptable at the linguistic level; however, it may fail to preserve the cultural connotative meaning of the original term. That's why, the cultural meaning cannot be separated from the cultural code that generates it, and hence the equivalence between cultural signs deriving from different codes is approximate.

The translation process involves decisions and it is essential to understand on what grounds these decisions are made. For example, the translator is likely to be confronted with some cultural features of the source text that may be unknown or do not exist in the target cultural code. In that case, the translator opts for a particular transfer strategy with regard to his priorities. For that reason, the translation process is regarded as a selection procedure. Descriptive studies of translated texts give insights into translational solutions to problems that may be posed, for instance, by cultural terms in the process of translation. Cultural references which are part of a particular way of life and attitudes are not always easy to translate and this makes the translator find ways to treat them. So it is up to the analyst to understand and discover what is going on in the translator's mind when conducting translation. Translation analysis unveils the translator's problems in the comprehension of the source cultural terms and this may lead to mistranslation. Translation analysis needs to put emphasis on understanding why the translator has chosen a particular way of translation. Besides, theoretical insights that may be gained may serve as guidelines for practical application and methodologies for teaching translation. Performing the activity of translation

within the framework of a theoretical approach allows the translator to make informed decisions.

VI.2. Translation Practice

It must be stated that translation analysis is an essential link between translation theory and its practice. Having extensive practice in analyzing cultural dimension of translation with reference to cultural terms will increase one's awareness of how translation works, and thus applying translation analysis methods to translation. Working on translated texts containing culture-specific terms will give practice in recognizing cultural terms and determining the strategies adopted in order to achieve a more effective translation.

As translation practice is based on theoretical knowledge, it is fundamental to know the mechanisms that govern the process of translation. Translation is not just copying equivalent words from a dictionary, it is much more the object of selection. The analysis of the translation of culture-specific terms offers the opportunity to identify and understand the strategies used to deal with them, and to what extent the translation is effective. Translation cannot be reduced to a purely linguistic activity. This makes it necessary to acquire knowledge related to the cultural dimension of translation and be familiar with translation approaches that are culturally based. This enables the translator to perform translation within a clear theoretical translation framework.

On the one hand, carrying out culture-specific terms translation analysis provides insights into the way of fulfilling the task. Analysing the translation of culture-specific terms may be conducted in relation to the degree of faithfulness

and deviation. This analysis is product-oriented. But as there are no well-set criteria for good translation, it is difficult to judge the quality of a translation because many factors are involved in the translation task such as the translator's objective, the audience to whom the translation is addressed and the perspective in which translation is made. This type of analysis which includes value-judgement is required to be based on systematic description and knowledge of translation processes and product. A comparative analysis of source and target texts as far as culture-specific terms are concerned is made to see to what extent the translator is faithful to the original text and to what extent his translation is intelligible.

On the other hand, the analysis that is process-oriented aims at reconstructing that process, focusing on cultural issues encountered and how they are resolved in the translation adopting particular strategies. Value-judgements and prescriptions are put aside. The emphasis is on understanding what goes on in the translator's mind when translating, attempting to display the constraints and pressures that influence the act of translating. Translation analysis scientific validity and reliability depends on being objective and providing justification for any claim.

Yet, modern translation analysis is product- and process-oriented aiming at revealing the quality of the end product and the mechanisms involved in the process of translation. Regarding culture-specific terms translation analysis, the analyst tries to understand what makes cultural references that are specific to a given community difficult to handle in translation. The translator is faced with

the problem of understanding the meaning of the cultural terms involved in the original text and reshaping that meaning in the target text. The analysis of the translation product examines the relationship between these terms and their equivalents in the translated text. But it is also important in a descriptive analytic approach to the process of translation to deal with the norms governing the decision-making processes and translation strategies employed by the translator. Culture-specific terms translation analysis is supposed to be carried out within a socio-cultural framework taking into account communication problems that stem from culture rather than language. The analysis needs to focus on understanding why the translator has chosen a particular way of translating, avoiding being prescriptive.

Conclusion:

Culture-specific terms analysis illustrates the translation is not an "anything goes" or random process. There are constraints and pressures that interfere in the process of translation. So, translation analysis helps to describe the translation product and its relation to the source text, and the process of translation including cognitive strategies that govern translation process. The insights gained from this analysis are of paramount importance to translation practice in relation to culture-specific features.

General Conclusion

   This study suggests that culture-specific terms misunderstanding causes translation inadequacies. It has been illustrated through the investigation of William Granara's translation of '*Al-Zizal*' by Tahar Wattar that the translation of culture-specific words poses particular challenges that oblige the translator to try to find the most appropriate ways to handle them. The inadequate translation of cultural terms is due to many reasons among which is the translator's insufficient cultural knowledge of the source text. That is why, extra-linguistic knowledge is very important in the process of translation. The influence of extra-textual factors on the process of translation is obvious through domesticating and foreignising translation. The former seems more prominent.. Hence, the translator's use of foreignising and domesticating translation   results in what we call the "third code" or the translation language which is the consequence of compromise between the norms of the source language and the norms of the target language.

   Translational behaviour is governed by specific norms that make of translation a decision-making process. Constraints are exerted on the translator's choices. The translator tends to conform to the norms of the target language in order to produce a message that would be understood by the target readers. These norms are of a linguistic and cultural nature. Since this dissertation deals with translation from a cultural point of view, a particular emphasis is put on cultural norms which differ from one culture to another. These differences between cultural norms make of translation a difficult task. Sometimes, the cultural gaps

between languages tend to be unbridgeable especially in the absence of equivalence. Illustrative examples are given about the translation of culture-specific terms used in '*Az-Zilzal*'.

Modern Translation tends to be oriented towards culture. Even if it has a close relationship with linguistics since a text functions in relation to a linguistic system, there are some non-linguistic phenomena that require a culture-based translation approach to be dealt with. Furthermore, translation is regarded as inter-cultural communication where the translator plays the role of a mediator between cultures. So, it is a prerequisite for him to know the cultures of the source and target languages in order to be able to translate culturally-specific features intelligibly while acting as a bridge between cultures. Grasping the correct meaning of cultural references can result in an acceptable and adequate translation.

A cultural word that is well understood is half rendered because there are many ways of expressing the same idea such as loan translation and paraphrase. Even if the translator does not possess the corresponding cultural term in the target language, he can always render it differently if he has understood the meaning. A cultural term that is badly understood is a term that may be badly translated. In this sense, translation can be defined as a process of reading, understanding and reproducing ideas originated in one language , to another language. It must be emphasised that the translator has to have not only an efficient transfer competence and reformulating ability but also an interpretive competence of the source text.

When regarding translation as a social phenomenon, sociolinguistics imposes itself as the most appropriate approach to translation. The translator as an inter-cultural mediator is supposed to achieve some kind of compromise between the source culture and the target culture in order to produce an intelligible translation for the target reader who is supposed to be given given priority in the process of translation. This entails the use of a range of strategies in order to ensure a comprehension within the target text reader that is as close as possible to the source text in spite of the fact that understanding a text is determined to a great extent by the reader's cultural background. The reader in the target language will not understand the cultural references as expressed in the source language so the skills of the translator are relied upon to present these as adequately as possible.

A translator who is bicultural is sensitive to what is precisely the most fitting rendering in a particular receptor language. The most serious translation inadequacies are normally not the result of misunderstanding the language of a text but are the result of inadequate knowledge about the cultural differences. Translation cannot be limited to linguistic knowledge because there are extra-linguistic considerations that interfere with the process of translation such as cultural and situational aspects. Cultural knowledge in translating is one of the most important areas where translators show their weaknesses. Many translations display a lack of cultural knowledge on the part of translators.

It must be noted that the transfer of culture-specific terms is always problematic in terms of comprehension and production because concepts differ

from on culture to another. Thus, Preserving and conveying the cultural aspects of the source text in the target language cannot be achieved without any distortion. When a translator culturally adapts culture-specific terms to the target culture to be understood, he runs the risk of providing equivalent terms in the target language that may not have the same meaning as culture-specific terms used in the source text. Such kind of cultural problems of translation make some translation theorists think of translation as an impossible task. The way people behave, think, communicate and perceive reality is influenced by social and cultural experiences. Nida (op.cit.:130) acknowledges the difficulty of the task of translation when he writes: " Differences between cultures may cause more severe complications for the translator than do differences in language structure". This is made clear through the translation of cultural terms included in '*Az-Zilzal*' where the equivalent cultural terms in the translated text are not a perfect parallel to culture-specific terms in the source text. But, it remains important to emphasise the fact that the success of a translation depends on the purpose for which it is made, which in turn reflects the needs of the people for whom it is intended.

The analysis of the translation helps to discern the process involved in rendering cultural terms and the decisions the translator is faced with because everything is object of decision; the translator's theoretical hypothesis vis-à-vis the author and the reader. In other words, translation analysis involves understanding the process of translation including the translator's understanding of the intention of the original text writer and predicting the target text reader's

response and reaction to the translated text. Any discussion about the process of translation is basically inadequate unless it takes into account the mechanism of text processing from the reader's point of view. In short, whatever may be said about the translation product, the translator has his own attitudinal orientations concerning translation. He makes his choices and has his reasons for translating things the way he wants. That is why, some translation scholars regard translation as an individual creative act depending on subjective interpretation and transfer decisions.

APPENDIX

The Novelist and his Works

Tahar Wattar was born on August 15th, 1936 in Sedrata in the Est of Algeria. He attended M'daourouch School belonging to the League of the Algerian Moslem Oulemas, then he joined the Institute of Ben Badis in Constantine before moving to Al-Zaytouna in Tunisia.

In 1956, Tahar Wttar joined the Civil Organization of the FLN. He founded successively two periodicals in 1962-1963 " Al- Ahrar " and " Al-Jamahir " which were suspended by the authorities. He also served as a senior executive in the FLN and Director General of Algerian Radio. He retired at the age of 47. He has been the president of Al- Jahidhiya Cultural Association since 1989.

Tahar Wattar has published novels, short stories and plays in Arabic. Some of his works have been translated into many languages such as Russian, English, French, Portuguese, etc. Besides, some of his writings have been put to the stage and made into movies. Tahar Wattar is one of the great figures in Algerian literature written in Arabic. His works include:

. . . Novels

- *Al- Laz* (The Ace, 1974)

- *Al- Zilzal* (The Earthquake 1974)

- *Urs Baghl* (The Mule's Wedding, 1978)

- *Al- Hawat Wal- Kasr* (The Fisherman and the Palace, 1981)

- *Al- Shamaa Wal-dahaliz* (The Candle and Dark Caverns, 1995)

. . . Short stories

- *Al- Taanat* (The Stabs, 1971)

- Al- Chuhada Yaudun Hadha Al- Usbu (The Martyrs Come Back This Week, 1974)

- *Dukhanun Min Kalbi* (Smoke from my Heart, 1996)

. . . Plays

-*Al- Harib* (The Fugitive, 1996)

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Résumé :

La présente étude porte sur l'analyse de la traduction de certains mots à charge culturelle de l'arabe vers l'anglais pour comprendre le processus de la traduction à travers les cultures et les différents procédés utilisés par le traducteur afin de traiter ces mots à caractère culturel.

Cette analyse se base sur la traduction de l'œuvre de Tahar Wattar « Al-Zilzal » par William Granara. L'étude vise à jeter la lumière sur les écarts culturels existant entre les langues et qui peuvent entraîner des difficultés lors du passage d'une culture à une autre. Dans cette analyse l'accent est mis sur le processus de la traduction du point de vue de lecteur et dans une perspective sociolinguistique.

Les termes identifiés dans le texte original en arabe sont classés dans des catégories culturelles proposées par Eugene Nida. Puis, comparés par rapport à leurs équivalents en anglais afin de les analyser en tenant compte des procédés utilisés et leur efficacité en termes de rendre le même sens du texte original dans le texte traduit. En fonction des résultats de cette analyse des suggestions et recommandations sont proposées afin de mettre en exergue l'importance des facteurs culturels et leur influence sur le processus de la traduction.

ملخص

تهد ف هذه الدراسة الى تحليل ترجمة بعض الكلمات الثقافية من العربية الى الانجليزية بغية فهم عملية
الترجمة بين الثقافات وبعض الطرق المستعملة في ترجمة هذه الكلمات الثقافية.

تعتمد هذه الدراسة على ترجمة وليام قرانارا لرواية " الزلزال"   للطاهر وطار قصد تسليط الضوء
على الفجوات الثقافية التي يمكن ان تشكل بعض الصعوبات عند الترجمة من ثقافة الى اخرى. وقد تم التركيز في
هذه الدراسة على الترجمة من وجهة نظر القارئ ومن منظور علم الاجتماع اللغوي ايضا.

بعد تحديد الكلمات الثقافية في النص الاصلي باللغة العربية تم تصنيفها الى فئات ثقافية حسب ما اقترحه
يوجين نيدا مع مقارنتها بالكلمات الموازية في الانجليزية مع الاخذ بعين الاعتبار الطرق المستعملة في معالجة
هذه الكلما ت ومدى فعاليتها من حيث نقل المعنى كما هو الى اللغة الهدف. واعتمادا على نتائج تحليل ترجمة
الكلمات الثقافية فقد ا ختتمت هذة الدراسة ببعض الاقتراحات و التوصيات لابراز اهمية معرفة العوامل الثقافية
وكيفية تا ثيرها في الترجمة .