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Examining the Norms of Translating English-Arabic Cultural Items: Case Studies of Translated Literature in Saudi Arabia

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ABSTRACT

The research reported in this thesis has three main aims. The first aim is to explore translation in Saudi Arabia in order to present a richer understanding of the industry, its main actors and its influential factors. The second aim is to examine the implication of certain theoretical concepts such as Toury's norms and Venuti's foreignisation and domestication theories on translations targeted for the Saudi audience. The third is to explore the principal translation strategies and to explain the impact of the relevant social factors on the implementation of these strategies. As culture is a problematic issue when translation is taking place between different cultural backgrounds, the focus in this thesis is on the translation of cultural references and how they are rendered from English to Arabic and in particular when targeted at the Saudi audience. To fulfil these aims, a series of three methods were instigated. Initially, several parallel text analyses were carried out. To keep consistency throughout the analysis Newmark's (1988) categorisation of cultural references was employed to extract the references while Pedersen's (2005) translation taxonomy was employed to determine the strategies implemented. Meanwhile, the re-translation hypothesis and the translator style notion were also applied. In addition, a questionnaire was conducted with translators, to extract further details and determine the effect of social change on translation in the Saudi context, along with an interview with one main translator. The results present a clear picture of the translation of culture in Saudi Arabia and the principal factors that affect the translation norms and influence translators' decision-making in relation to the translation strategies implemented to translate a specific culture.

DECLARATION

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

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This thesis is the result of my own investigations, except where otherwise stated. Where correction services have been used, the extent and nature of the correction is clearly marked in a footnote(s). Other sources are acknowledged by footnotes giving explicit references. A bibliography is appended.

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List of Abbreviations

DTS: Descriptive Translation Studies

ST: Source Text

TT: Target Text

SL: Source Language

TL: Target Language

SC: Source Culture

TC: Target Culture

BT: Back Translation

ECR: Extralinguistic Cultural References

Transliteration System

The following transliteration system for the Arabic references, used by the Library of Congress, is employed in this thesis:

a. Consonants:

ا = *a* or '	ب = *b*	ت = *t*	ث = *th*	ج = *j*	ح = *ḥ*
خ = *kh*	د = *d*	ذ = *dh*	ر = *r*	ز = *z*	س = *s*
ش = *sh*	ص = *ṣ*	ض = *ḍ*	ط = *ṭ*	ظ = *ẓ*	ع = '
غ = *gh*	ف = *f*	ق = *q*	ك = *k*	ل = *l*	م = *m*
ن = *n*	ه = *h*	و = *w*	ي = *y*	ء = ' (like *alif*)	

b. Vowels:

Short:		long:	
Fatḥah	--ᵒ---: = a	ا = *ā*
Kasrah	--ᵒ---: = i	ي = *ī*
Ḍammah	--ᵒ---: = u	و = *ū*

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Chapter 1 Introduction

Language is not only the primary means of communication between human beings, but it is also the intermediary medium that links people through their cultures. The comprehension of worldwide knowledge presented in different languages would be inhibited if it were not for the act of translation, which plays an important role in the cognition of populations. It has an ultimate purpose of serving as a cross-cultural bilingual communication vehicle among peoples. Furthermore, translation has a strong relationship with the dynamic movement of globalisation, which has been playing an enormous role in integrating societies. In fact, several Saudi cultural changes have been due to the influence of western cultures, mainly American and British. Bearing in mind that Saudi society consists of people who vary in the degree of adherence to cultural norms, translators for this target readership have been facing problems in translating culture-bound indications that they assume might collide with what is acceptable in this specific society. What can be labelled as culturally acceptable in the Saudi society has been mainly confined to religion or customs and tradition. However, starting in the early 1970s as a result of economic progress, Saudi Arabia has experienced one of the most striking examples of rapid social change. Those changes have led to the development of new social values and norms by one of the most conservative societies in the world. Rapid social change has never ceased but continues to evolve. There has recently been enormous responsiveness to other cultures due to a number of influential factors. A combination of factors has contributed to the broadening of contemporary Saudi society's receptivity and the narrowing of the gap between cultures, enabling translators to make use of a wider range of translation approaches. The Saudi individual's dynamic interaction with other cultures, more specifically the American and British, in the last few years has modified the perception of Saudi people. As a result, some cultural concepts that were peculiar in the conservative Saudi society at a specific time have become a matter of acceptable cultural difference.

Translation might seem simple at first but complications arise when it is realized that it is not a mere linguistic process that requires the acquisition of languages: a range of cultural norms must be simultaneously considered. Due to the effects of modern

technology, such as media and transport, distances are now minimal. Hence, individuals are being exposed to others from diverse cultures. This, as a result, leads to exchange of principles, concepts, ethics, lifestyle and other socio-cultural aspects that distinguish nations.

Globalisation, as a progressive phenomenon, has been shown to have indisputable influences on various fields and professions. The act of translation is not excluded from this universal assessment. The proposition is that due to globalisation, social and cultural changes have accrued and therefore these factors have acted as facilitators in societies in recent years. Because globalisation seems to affect every structure in relation to communities including linguistic and cultural structures, translation activity appears to be increasing, leading to translators engaging more frequently with cross-cultural communication.

This opening chapter will focus on several points. It starts by stating the importance of conducting the project. There follow the aim and research questions along with a brief description of the methodology implemented in approaching each objective, and then an amplification of the setting/context of the study alongside an overview of relevant issues significant to the research. These issues include translation and globalisation, translation in Saudi Arabia and means of globalisation in Saudi Arabia. A strong bond links translation to globalisation and this is apparent in the role and influence they have on each other. Due to the advancement of new technologies and the rise of new terminologies and concepts, it has become typical for translators to incorporate globalisation into their daily practices. On the cultural level, translation, with the offset of globalisation, acts as a bridge that reduces the gap between people from different languages and cultures.

The second subject discussed in this chapter is translation. Translation is considered a new discipline in Saudi Arabia, and a number of studies have highlighted different aspects but many are yet to be explored. Translation in Saudi Arabia went through two phases: the traditional and the modern phase. The first phase focused on translation for merely educational purposes; while in the second phase, translation has several purposes including interaction with other nations. The third subject highlighted in this chapter is the mode of globalisation within Saudi Arabia. Several features pertaining to the issue are identified including the national and interreligious/intercultural dialogues, overseas scholarships and tourism, change in media, the Saudi vision 2030 and translation and culture in higher education. The effect of these features is further

highlighted in Chapter 6, where the questionnaire is dedicated to questions relating to them. The final section in this chapter is concerned with indicating the structure of the thesis as reflected in the order of chapters.

1.1 The Motivation for and Significance of the Research

Despite the presence of studies examining the challenges of cross-cultural translation, there will always be a great need to conduct comparative studies of original texts and their translations. Moreover, the lack of research on translation within the Saudi context is a highly motivating ground; yet, it is not the only stimulus behind undertaking this research.

My interest in this topic also arises from my personal experience in teaching translation and supervising translation projects at undergraduate level as well as my interest in reviewing translations. The way cultural references are dealt with within different cultural contexts has been a source of enlightenment as well as of amusement. This played an important role in guiding this project.

To the best of my knowledge, there has been no investigation of the governing literary translation norms in the Saudi context. Furthermore, this study offers an evaluation and practical assessment of Newmark's cultural categorization and Pederson's translation strategies as tools of analysis.

An important aspect of this research that exhibits its significance is the revisiting of the re-translation hypothesis and translator's style theory through investigating the implementation of these two theories on extracted translations from the Saudi literary system. The intended meaning of system is a group of entities linked by means of a common framework which is essembled by its setting/environment. Therefore, the meaning of literary system, which is indicated throught this research, is the broader entity where a piece of text belongs and/or exists. In general, the substantial contribution in this research presents the applicability of a combination of theoretical concepts. These concepts are derived from diverse theoretical notions. Yet they are employed, in this research, to support the outcomes and validate the findings. The significance of this research extends to include setting out an overall picture of Saudi culture through introducing its peculiarities in the midst of identifying what is considered foreignized and what is domesticated. This is clarified by means of the numerous examples that cover almost all aspects of life including clothes, food,

religion, natural landscape, habits, ceremonies, systems and many more. The examples and discussion accompanying them assists, to a great deal, in the formation of the inclusive image of the Saudi society.

1.2 The Research Questions and Main Objectives

Toury asserts that "translation behaviour within a culture tends to manifest certain regularities" (2000, p. 200). In a similar manner Venuti maintains that "cultural formation mediates every stage of the translation process, from the choice of a foreign text to the invention of discursive strategies to the reception of the translated text by particular audiences" (Venuti, 2003, p. 34).

Bearing in mind Toury and Venuti's arguments, the general aim of this thesis is to investigate the norms of translating culture from English to Arabic in the Saudi context between 1982 and 2016. I intend to trace and investigate the impact of changes on Saudi society when translating culture-specific references from English into Arabic for the proposed target audience. This study examines the Saudi translation field by examining the translators' approach to translating cultural elements of foreign literary texts while identifying and discussing the factors that have an impact on translation strategies and which hence impact the Saudi translation industry in general.

The main objective for this research is to understand, explain and document translation within the Saudi context. I will highlight strategies utilised by translators as a response to the cultural setting, and identify the dominant norms. All the cultural elements will be identified in order to shed light on the prevalent translational behaviours. This research will map the field from the Saudi perspective.

The main questions that animate the research are:

- What are the norms that govern translating cultural references for the Saudi target audience?
- Have the strategies of translating culturally-bound elements been subject to change through time?
- Has there been a change in translators' tendencies to lean towards the target culture or source culture?
- How are the current social changes in contemporary Saudi society affecting the translation of cultural references?
- How can Toury's norms be used to explain translation in the Saudi context?

This study intends to demonstrate how globalisation can affect translations introduced to the Saudi target audience as well as screening the strategies implemented by the translators. This enables the identification of the effects of translation and globalisation from the influence of the western culture on the specific culture.

The research objectives are confronted via a triangulation of three methods within one of three methodologies. The first is a text analysis that includes the analysis of ten translations, and which affirms the general tendency of translating cultural references within the Saudi literary system. The other method within the first methodology is the examination of the re-translation hypothesis in order to further reveal any changes in the norms of translation. Subsequently, the third is to investigate translator style to shed more light on the prevailing strategies and distinguish changes in translator style through time. These methods support each other and answer the main research question. Additionally, looking into the case studies employed in this research will assist in developing a profounder perception of some significant theories in translation studies. Furthermore, the second and third methodological approaches are an interview and a questionnaire, which attempt to reveal insights concerning several translation issues that need to be addressed to reach sound answers for the research questions. The figure below illustrates the approaches adapted in this research.
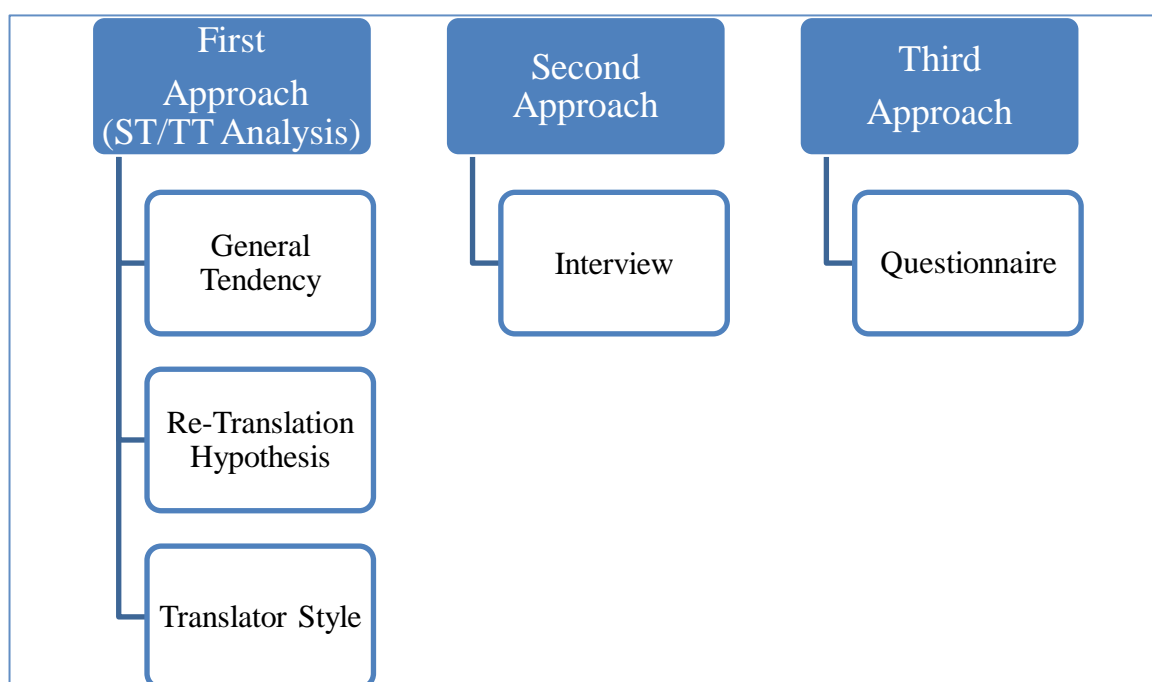
Figure 1 The Research Methodological Approaches

1.3 Background of the Study: Overview of the Research Context

1.3.1 Translation and Globalisation

The practical application of globalisation in its basic sense dates back in history. Nevertheless, the contemporary period stands out with the quantity and degree of cultural exchange owing to the modern means of interaction such as the internet. This means assists in the dissemination and circulation of almost everything more easily and extensively than it ever has before (Steger, 2009, p. 71).

There is a strong relation between translation and globalisation. This is apparent because of the role and impact translation plays on the globalisation movement and the way globalisation affects translation and the translators. It has become normal for translators to incorporate globalisation into their daily practices due to the evolution of new technologies and the emergence of new terminologies and concepts. On the cultural level, translation can operate as a bridge to diminish the gap between peoples and nations; it is therefore fair to say that globalisation plays an effective role in the understanding of the source language and culture. Hence, the effect of globalisation on translation can be manifested essentially in literary texts where cultural differences are reflected the most. This will be demonstrated fully in this research.

Translation and globalisation are two notions which have similar interests. They both aim to share ideas and knowledge between different speaking tongues and therefore different backgrounds. They work symmetrically in the changing world economy, where translation will always be in demand and translators will always take part in cross-cultural mediations (Shiyab, Rose, House, & Duval, 2010, p. 9).

A number of scholars have attempted to define the term 'globalisation' with somehow similar connotations. For instance, Shiyab et al. describe globalisation as "people becoming one global community in which their economic growth, social prosperity, political forces, and technological advancements turn out to be a common denominator to the whole globe" (2010, p. 1). Translators are considered mediators in this globalised world, not only between languages but also between cultures by making use of their bilingual ability and bicultural vision. They perform their task significantly through offering a better understanding of cultures, satisfying people's interest in acquainting themselves with other cultures as a result of globalisation (Shiyab et al., 2010, p. 9). Bassnett emphasizes the significant role of the translator as a cultural

mediator in the current global world, arguing that the pivotal contribution of the 'cultural turn' in translation studies lies in the notable attentiveness in "examining the role of the translator not only as a bilingual interpreter, but also as a figure whose role is to mediate between cultures" (Bassnet, 2011, p. 95). Hence, translation is considered as a practice of linguistic transfer as well as a means of cultural interaction.

Anthony Pym addresses globalisation and its effect on translation. He claims globalisation is the notion of things coming about when distances become easier to conquer (Pym, 2006, p. 745). As a result of communication cost reduction, the English language has risen to become the international lingua franca in technology; a parallel rise in the global demand for translations has emerged. Pym (2001, p. 31) uses the term "diversity paradox" when referring to these phenomena.

He attempts to clarify an important contradiction which assumes that the rise of the English language as the lingua franca should, logically, lead to a reduced role for translation as a result of the diminution of cultural diversity. Nonetheless, this is not what has happened because of the diversity-through-trade argument; this has been a dominant feature of globalisation in all fields, for example, when films come from Hollywood or Bollywood or Cairo, or suits from Italy, or software programs from the United States. This argument explains why translation, although undergoing globalisation, is still necessary. Every culture has its special features, which the rest of the world will benefit from and translators "need those differences not just because of [their] declared status as an inter-discipline but more especially by virtue of the nature of translation itself, which assumes knowledge of a cultural other" (Pym, 2006, p. 755). Therefore, it is fundamental to challenge the invisibility and transparency of translation which obfuscate the social conditions affecting its performance and the role it plays in intercultural mediation to fully understand the mechanisms of cultural globalisation (Bielsa, 2005). This is linked to Venuti's (1998) foreignization approach. He maintains that translation exposes a fundamental idea in philosophy by drawing attention to the different meanings and functions ideas possess in different cultural situations. Drawing basic similarity between globalisation and translation is possible when we recap that "translation is all about making connections, linking one culture and language to another, [and] setting up the conditions for an open-ended exchange of goods, technologies and ideas" (Cronin, 2003, p. 41). Furthermore, "an exploration of the processes of global connectivity on a concrete, material level is the fundamental

contribution of translation to an understanding of the nature of globalisation" (Bielsa, 2005, p. 139).

On the relationship between globalisation and translation, Michael Cronin is considered one of the few who have critically and directly tackled the issue. His writings are an exploration of how the radical changes in the world affected contemporary translation. He considers the role of the translator in the current globalised world more essential than ever and defends his views against critics who see the effect of globalisation in translation as demolishing cultures and identities. He indicates three translation dimensions to the conservation of diversity which offers genuine bicultural diversity in the contemporary world. The first point he uses to support his argument is the relationship between diversity and translation. Cronin indicates that we can only recognize similarities in the realm of diversity. In this sense, David Harmon, who was prompted by the work of William James, maintains that it is a human ability and a function of human consciousness to check and differentiate between objects and experiences (Harmon, 2001, p. 64). Therefore, Cronin verifies that translation contributes to diversity because it increases the range of texts and cultural experiences presented to any given individual in a language, giving the individual the chance to be exposed to other cultures and languages and acknowledging their existence. The second point is that translation is an essential method of keeping all cultures alive. People are limited to the number of languages they can acquire. And since different languages carry different perspectives, which are more likely to be helpful in responding to different challenges, it is translation that offers the access to different forms of understanding. Mental perceptions are expanded and are more able to deal with different notions of life and hence provide a creative mode to overcome problems encountered. The third translation dimension to diversity's conservation as discussed by Cronin is the role of memory in translation; that is, in recalling what has been done, said and thought of before in different languages as well as one's own. Without memory, societies are doomed to the most devastating form of cultural obliviousness. In this regard Maffi states that it is essential to us as individuals and groups to keep remembering who we are and from where we originated and, in the same sense, where we intend to go so as to "not to let ourselves forget the wealth of diverse local and communal ways of living and knowing and communicating that humans throughout the world still have… or did have within the

confines of our living memories; and let that remembrance, enriched by what we have learned in between, guide our path toward the future" (Maffi, 2001, p. 39).

As there are supporters for globalisation and its effect on the world, there are other views that highlight its foreseen effects. According to Power, globalisation does bring a combination of opportunities and threats to every nation, culture and educational system. He acknowledges the advantages of new technologies spread through globalisation which enhance possibilities for intercultural contact; but on the other hand, he emphasises the danger of a new global world "in which political, economic and communication culture is unilaterally favoured over all others' (2000, p. 152).

Differing points of view on any issue are always plausible, as can be noted from the above views, and this assists in identifying gaps and hence encourages research. However, this thesis acknowledges the effect of globalisation on translation strategies, which are implemented by translators and directed to a certain target culture (the Saudi target audience). The data analysis in Chapters 5 and 6 prove this effect and its degree.

1.3.2 Translation in Saudi Arabia

The translation movement in Saudi Arabia went through several phases before reaching its current position. Although there is still much work to be done in the field and a lot of significant gaps remain to be explored, what has been accomplished is of great significance. There are many studies investigating translation activities in Saudi Arabia which shed light on different aspects pertaining to translation studies. In terms of the direction of translation in Saudi Arabia, it is worth mentioning that translation activity has mostly been between English and Arabic (Al-Otaibi, 2015). Translating into English has had the effect of exporting the Saudi image to the world and also spreading religion. On the other hand, translating from other languages, mainly from English to Arabic, was primarily to import knowledge and to promote global understanding and coexistence (Al-Otaibi, 2015).

Translation in Saudi Arabia can be classified according to two main categories: the traditional phase and the modern phase. The traditional phase of the translation project started twenty-three years after the unification of the country in 1932. It was then that the government realised the inevitable importance of translation. In 1955, the first book to be translated was *A Selection of Studies of Orientalists* translated by Salah al-Din al-Munajjid (Al-Khatib, 2005). There are several reasons for the emergence of

translation activities during this period. First of all, education was a main concern for the Saudi government and it prioritized the establishment of universities and sought to equip individuals with the knowledge required to hold senior positions in the country. In 1957, the first university in the kingdom was established – King Saud University – and relevant educational programmes were needed. Educational books for these programmes had to be translated from different languages, mainly English, into Arabic. In 1965, another turning point took place which had a vital role in the development of translation. Television introduced western lifestyles to a tribal conservative society which demanded the translation of Western programmes, mainly from the UK and the US. Therefore, the need for translation from English into Arabic increased. Introducing media had a crucial role in helping the Saudis grasp the presence of other cultures and paved the way for acknowledging the differences and later accepting them. Then came the economic boom in the 1980s which transformed the Kingdom of Saudi Arabia into a wealthy country capable of utilising all its resources for the development of the country and its citizens (Al-Farsy, 1982). This led to a stronger demand for translators to act as mediators between the main bodies in the country and the rest of the world. Along with the economic boom came scholarships, tourism, advanced media and other means of diversity and development. Government ministries and institutions initiated translation programmes. The selection of books to be translated in these governmental sectors serves internally-specified objectives which differ across organisations; for example, the Ministry of Transport translated a number of books on road planning which is distinct from the translation of books subsidized by the Ministry of Health. Although these governmental bodies are not considered specialised translation agencies, they add to the number of books translated in the kingdom and they enrich the translation movement. As of 2011, the overall number of translated books which governmental institutions in Saudi Arabia have undertaken was 196. King Abdulaziz Foundation for Research and Archives and The Arab Bureau of Education for the Gulf States were the most active, with 67 translations for the first and 47 translations for the latter (Al-Khamis, 2013, p. 62).

A study undertaken by Al-Otaibi (2015), analysed the main translation projects in Saudi Arabia in the modern phase between 2000 and 2015. The researcher shed light on important translation projects launched during this modern period. She reported the significance of the Saudi Association of Languages and Translation, King Abdullah Bin Abdul-Aziz International Award for Translation, and the Translation Project of

the Ministry of Higher Education. These projects provide clear evidence of the importance imposed on translation in the kingdom. The long-term outcome is yet to be seen but expectations are high.

It is important to draw attention to the projects that promote translating from English into Arabic for the Saudi audience as evidence of the efforts being made towards supporting and encouraging translation in Saudi Arabia. The objectives of these projects will accordingly be outlined, below.

First is the Saudi Association of Languages and Translation (SAOLT).[1] This project was established in 2003 with the aim of spreading the importance of translation in Saudi Arabia and introducing the latest educational and technical means in the field of languages and translation. Its objectives are:

- To develop, encourage and initiate scientific reasoning in the area of languages and translation.
- To achieve scientific interaction between its members.
- To provide scientific counselling in the area of translation.
- To help advance the performance of its members both scientifically and professionally.
- To facilitate production and help in the sharing of knowledge between related bodies and organisations inside Saudi Arabia and abroad.
- To put forward the profiles of qualified translation professionals.
- To support and animate translation research.

Another project is King Abdullah Bin Abdul-Aziz International Award for Translation[2]. This award was established in October 2006 following the approval of King Abdul-Aziz Public Library Council. It is an annual international award given to individuals and institutions contributing significantly to the field of translation from and into Arabic. Its objectives are:

- To take part in, and add to the transfer of knowledge into Arabic and from it.
- To encourage translation into Arabic in different fields.
- To supplement the Arabic library by producing significant translations.

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[1] http://www.saolt.net/ accessed October, 2017.
[2] http://translationaward.kapl.org.sa/ accessed October, 2017.

- To identify the successes of establishments with exceptional translation contributions into Arabic and from it.
- To enact standards of quality in translation in relation to originality, scientific value, and text quality.

The third project is the Translation Project of the Ministry of Higher Education[3], established in 2010. Its main aim was to serve students and faculties of higher education. The objectives of this project are:

- To transfer information and knowledge as well as other advances in the world from other languages into Arabic.
- To support the translation field in the attempt to advance educational standards at Saudi universities.
- To encourage translation among university faculties.
- To allocate the period to translate books, in addition to plan resources and curriculums for university programmes.
- To translate scientific publications of research significance to Saudi academic institutions.
- To retranslate sources from various languages into Arabic.
- To publish specialized dictionaries and glossaries in collaboration with relevant scientific sections or units of universities and other academic or research institutions.
- To centralize translation science at university level.
- To organise courses and talks on translation and terminology.
- To hold periodic meetings with the faculty members interested in translation.
- To use translation into Arabic and from it to assist in delivering the aim of the 'Abdullah bin Abdulaziz International Programme for a Culture of Peace and Dialogue'.

On the other hand, the private sector retains a substantial function in the development and implementation of any activity and translation is not an exception. Private publishers in Saudi Arabia have become more involved in translating and presenting a

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[3] https://uksacb.org/uk-en1313/page/ministry_translation_project accessed October, 2017.

large number of foreign books on varied topics every year. For example, Jarir, a book store and publishing company, has published around 1600 translations in the fairly short period of 15 years. Another example is the publication institution, Dar al-Mareekh. It collaborates with university professors on translation projects that mainly involve academics as well as students. (Al-Khamis, 2013, p. 16).

Few academic studies have addressed translation production in Saudi Arabia. In this regard, it is necessary to recall studies by Al-Nasser (1998) and Al-Khatib (2005) which investigated the production of translated books into Arabic over the period 1930-2004. Al-Nasser's bibliometric study investigated a total of 502 books translated into Arabic during the period 1930-1992, while Al-Khatib's research revealed the total number of books translated into Arabic in Saudi Arabia during the period 1955-2004 was 1,260. Although the two studies stand as evidence of the accelerating momentum in the field of translation production in Saudi Arabia, they both lack important details related to the elements that prompted different agents to undertake particular translations at a particular time. The studies did not include an analysis of the factors that might have contributed to the process of production, for example the cultural, political or social factors that affect the translation industry. Furthermore, they relied completely on statistics to draw their conclusions.

As already mentioned, the increase in translation activity in Saudi Arabia is linked to a considerable rise in public demand for translated literature in the country. Saudi Arabia's recent entry into the World Trade Organization, the establishment of economic centres in the kingdom and the large and diversified public and private sectors have made translating and interpreting services a rapidly growing request. Therefore, translation is directly linked to globalisation where international and local organisations, corporations, banks, government agencies, industrial enterprises, hospitals and the many other institutions that constitute global societies are relying on the services of translators to communicate with each other and with their clients (Fatani, 2009).

1.3.3 Globalisation in Saudi Arabia; Features of Cultural Globalisation

In his analysis, Toury (2005) affirms that change is an essential feature of all cultures and that all cultures are susceptible to systemic change over time. He argues that if there is a culture that refuses change over a significant period of time it is then "bound

to get marginalized and become obsolete, if not stop functioning as a living culture altogether" (2005, p. 3). Toury acknowledges that cultural resistance to change is in order to preserve what has already been achieved and hold on to the equilibrium that culture has reached. He comes to the conclusion that innovation and conservation appear as two major opposing powers in cultural dynamics. Similar views are held by Jenks, who affirms that every generation is destined to create new objects, ideas and meanings as part of the nature of social change (Jenks, 1993). Based on the projections of Toury and Jenks, culture in Saudi Arabia will inevitably further undergo significant changes.

Tracing back the existing changes, it is important to recall the phases of integration and cultural exchange that Saudis have been through. There are two primary stages of integration. The first stage is the integration of the Saudis within the country itself by acknowledging the existence of others and the differences distinguishing them within the geographical structure of the country. Saudi Arabia comprises several territorial units: Najd, Hijaz, Asir, the Northern province and the Eastern province. Each preserves certain local characteristics, but do not share a pre-existing common historical identity. In the reasonably short period since the unification of the kingdom by King Abdulaziz AL-Saud, nationalism has acted as a unifying factor for all the regions, stressing on the common values and working to overcome ethnic, demographic and social differences. Physical mobility has been driven by the inducement of modern communication systems and occupational chances throughout the country which practically encouraged regional integration (Nevo, 1998, p. 47).

The second stage is the integration with the world. Globalisation is driven by a set of key factors that lead towards its formation and existence in any society. These factors are political, economic and cultural. While the concern in this research is with the cultural factor that contributes to the influence of globalisation in the Kingdom of Saudi Arabia, there is an extremely close tie between culture and economy in the country. It is essential to recognize that Saudi Arabia is a country that began modernization in 1958, which is considered rather late compared to other neighbouring countries. This process continued over several years, at which point Al-Farsy asserts that "the boom in oil prices in 1973 led to the transformation of a feudal tribal society into a modern nation" (1982, p. 206). Oil revenues encouraged the country to interact with the rest of the world which led to economic and later cultural means of globalisation (Wilson & Graham, 1994)

As the implication of globalisation on translation has already been discussed, it is vital to highlight some of its features in the Saudi context to better understand its significance to the current research. The following are features of cultural globalisation that have had a great impact on the Saudi target audience.

1.3.3.1 The National and Interreligious/Intercultural Dialogues

Understanding the difference between people and accepting each other is a fundamental concern in peaceful coexistence. Within this domain, it is possible to identify the efforts made by Saudi Arabia to overcome dilemmas caused by difference. It is worth mentioning that the Saudi society consists of various spectra. Although these spectra might be similar in many respects, as in any nation, differences exist as mentioned earlier. As a result, the Saudi government established The National Dialogue. It was first instituted in June 2003 organised by the KACND (King Abdulaziz Centre for National Dialogue). The aim of KACND is to serve as a platform so that people can debate issues and identify differences. Supporters of the national dialogue maintain that the main purpose of its meetings is to promote socio-cultural understanding and indulgence among both the Saudi population and also between regions and religious sects (Thompson, 2014). In late 2009, KACND declared the formation of a new forum, the 'Cultural Discourse'. The purpose of the Cultural Discourse forum, as KACND Secretary-General Al Mu`ammar explained, is "to activate the role of civil society institutions in tackling and treating cultural issues" as cited in (Thompson, 2014, p. 127) and KACND hopes that the new forum will offer an atmosphere that facilitates an even more significant cross-constituency dialogue and understanding. Greater understanding within the country will promote understanding and acceptance of others outside it. To this end and in the light of the Saudi government's support of the right to freedom of thought, conscience and religion, KAICIID King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue, was initiated by the former Saudi king, King Abdullah Bin Abdulaziz and then inaugurated in 2012 in partnership with Austria and Spain. The aim of KAICIID is to support global dialogue in order to settle and avoid conflict and to develop understanding and collaboration. OKAICIID's structure is proposed to promote dialogue between people of different cultural and religious

backgrounds. This act helps to minimize hostilities, reduces fear and infuse mutual respect and eventually leads to global understanding.

1.3.3.2 Overseas Scholarships

As mentioned earlier, globalisation has many forms and can be mirrored through several aspects. A significant feature that reflects globalisation in Saudi Arabia is overseas scholarships. According to Rabba & McLean (2002), low levels of education are considered the primary reason behind limited growth. Therefore, the Saudi government established overseas scholarships, mainly to the West, which aims to educate Saudi youth in order for them to contribute to the development of all private sectors and government fields and therefore to the prosperity and enhancement of the country (Al-Yousef, 2016). That in hand will support the process of dealing with the external and internal pressure the country is facing to enable it to keep pace with globalisation and rapid change. A study conducted by Al-Yousef (2016) examined the critical effect of scholarships on the challenges of globalisation. Though the study examined the period from the beginning of the King Abdullah scholarship programme (which started in 2005), scholarships were inaugurated years before; yet, it is fair to say they existed prior to that at a rather modest level, expanding somewhat with increasing oil revenues in 1945 (Determann, 2012, p. 281). They were then mostly limited to the form of ministries and governmental institutions sending their employees abroad to earn degrees (Alraddadi, n.d.). However, the King Abdullah Bin Abdulaziz scholarship programme represents a higher educational boom due to the number of students enrolled in the programme and the amount of money spent on it as well as the wide range of countries to which students were sent to study. It is reported to be the largest fully-endowed scholarship programme ever established by a nation state (Bukhari & Denman, 2013). The study conducted by Al-Yousef demonstrated the gap between traditional Saudi culture and the attitude of the new generation, who appear to be raising their awareness of other cultures due to their access to networks and technology. The result of the study also showed that these scholarships have been significantly beneficial for the social progress of the country and also reflected the influence of globalisation on Saudi individuals as well as on the society (Al-Yousef, 2016). However, although the consensus view presumes that these scholarships have paved the way for social reform and globalisation, there are some critics who are

sceptical of Saudi Arabian cultural reform in general. Denman & Hilal (2011) state, for example, that "the Islamic religion is considered as much a part of the Saudi identity as the country's longstanding history as part of the greater Arab Peninsula" (p. 304). Thus, from Nevo's point of view, in a country such as Saudi Arabia which is organised on religious lines, the Islamic religion has had substantial influence in establishing the national identity and the different features of life such as politics, education, culture and society (Nevo, 1998). Given that, it is a very conservative society and any change or reform in any aspect of this country would take time in order for the people to learn to tolerate and accept change, and any initiatives for reform or globalisation would only be implemented with due regard for religion and traditions (Hilal, Scott, & Maadad, 2015).

1.3.3.3 Culture in University Curriculums

Teaching English has been ongoing for years in primary education in Saudi Arabia. It is the only foreign language taught in public schools. The ministry of education has made it a compulsory subject from year 4 until year 12. After that, students who enrol in universities also learn English as an elective course if not majoring in one of the disciplines directly related to the language (applied linguistics, translation studies, English literature, English language, teaching English as a second language) and hence undertaking intensive English learning. The prominence of English is also revealed in a number of positions within the Saudi education system. All universities within the kingdom have English departments but only a limited number have departments for other languages such as French, German, or Spanish. Another point worth mentioning is that the majority of specialisations are taught in English such as all medical specialisations, Engineering in all its branches, computer science, business and its subsections.

Furthermore, teaching English at university level entails English cultural awareness as well. The importance of teaching Saudi students culture is indicated by Khalid Al-Seghayer, who claims it "helps students shape their subjectivities, enhance their social experiences, challenge their cultural assumptions and alter their modes of thinking" (2015, p. 37). It is important to note that there have been minor calls for cultural closure by those who consider being open to other cultures as a sort of cultural invasion. However, those pleas have not been regarded. On the contrary, teaching English along

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with its culture is one of the announced goals of teaching English to Saudi students "to prepare Saudi citizens to become intercultural speakers or cross-cultural literates who are knowledgeable of different cultural practices and world views" (Al-Seghayer, 2015, p. 38).

Paying substantial attention to the English culture has become one of the main objectives in several institutions. The Department of English and Translation at the Saudi Electronic University, for example, states its aim to be "to improve its prospective students' language ability, equipping them with extensive knowledge, skills, and linguistic competence and exposing them to literary and cultural knowledge related to the English language that lays the groundwork for mutual understanding among English speakers worldwide" (Saudi Electronic University , 2019). Another case in point is one of the objectives of the College of Languages at Princess Nourah bint Abdulrahman is "achieving cultural communication and dialogue with the world through language teaching, cultural exchange, and participation in international seminars and conferences" (Princess Nourah bint Abdulrahman University, 2019).

1.3.3.4 Social Media

Another important means utilised in the process of globalisation in Saudi Arabia is the employment of social media. Although globalisation started in politics and economy, internet connections are among the most powerful accelerators of globalisation. The internet was first introduced to the public in Saudi Arabia in 1999 (Determann, 2012, p. 284). Online social network sites such as Twitter, Instagram, Snapchat and Facebook are means of world interaction through internet-based applications, which have created user-friendly methods for people to exchange data with each other. They have become the most popular applications on the internet, particularly for young people who have been tempted to spend longer hours using social media, thus redefining their interpersonal communication and knowledge-acquiring techniques (Junco, Merson, & Salter, 2010). Young people account for two-thirds of the kingdom's population, which is the largest ever generation in the kingdom (Murphy, 2011). This new generation embraced emerging technologies with remarkable interest. The prevalent endorsement of smartphones and the advancements in mobile internet technology can be seen as the major driving forces behind the rise of social media in the country. According to statistics, Saudi Arabia has more than 10 million online

users, indicating that nearly half of the population is using social media via different platforms, for the vital purpose of exploring different experiences (Mao, 2014). World-wide exposure as well as direct contact with different cultures has an inevitable impact on the mentality and perception as well as the social and cultural behaviour of Saudis (Yusuf, Al-Madah, & Alam, 2016).

1.3.3.5 Saudi Vision 2030

A key point in examining the cultural changes in the Saudi society is The Saudi 2030 Vision, announced in April 2016. The vision promises the young generation a new developed Saudi Arabia. Introducing it to the public at this particular time indicates the ambition and readiness of the Saudi Government as well as the Saudi people to change and develop. Addressing the Saudi 2030 Vision is necessary in this research as it mirrors the present context and predicts the future situation. In an informal survey, respondents to an enquiry of the most influential elements that drive social and cultural change in Saudi Arabia reported it was the Saudi vision 2030, along with other important factors which are thoroughly observed in chapter 6. Therefore, the significance of the Saudi vision 2030 to this study is that it is considered, by the main actors in the translation industry in Saudi Arabia, as an influential factor that is highly acquainted with changes in the society, thus reflects on the comprehension of the target audience and the behaviour of the translators. Another significance is the reflectiveness of what the future might look like with regard to translation in general and the translation of culture in specific due to the visions impact on cultural aspects within Saudi Arabia.

Translation plays an important role in the progress of societies. Development in the different fields of knowledge depends on communication between people and nations, and translation is the means of this communication. Reaching out and communicating with other nations has never been more vibrant in Saudi Arabia due to several reasons among them is the transformation plan 2020 which leads to the Saudi Vision 2030.

One of the three pillars of the vision is to shape a vibrant society. A main objective in this sense is embracing the national identity through pervading national values and strengthening the sense of national belonging. Such a sense aims to identify where an individual stands in the world. This argument is supported by Cronin (2003), who indicates that we can only recognize similarities in the realm of diversity.

Among the efforts to drive cultural development and progress, Saudi Arabia launched a national programme to boost the quality of cultural activities and entertainment. The aim is to establish a nationwide network of clubs to inspire the exchange of information and universal experiences, and foster a mindfulness of a variety of hobbies and leisure activities. It is estimated that by 2020, there will be more than 450 registered and professionally organised amateur clubs offering a range of cultural activities and entertainment events (2030 Vision, 2019).

An important observation of culture in Saudi Arabia pertains to the General Cultural Authority, established in May 2016 by virtue of a Royal Decree. Although it existed in some form since 1962 as part of the Ministry of Culture and Information, the interest of the Ministry then was on subjects related to publication, supervision over literary clubs, and managing written and visual media, so little attention was directed towards culture. Separating media and culture into two bodies particularised each body's interests, and the establishment of the General Cultural Authority introduced cultural elements that were put aside for some time in the Saudi context. These elements are a source of convergence between cultures, which helps with mutual understanding and familiarization.

One of the objectives of the Authority is to enhance and support cultural diversity and social cohesion[4], and to this end it has developed sectors that focus on five main branches: literature, film and media content, theatre and performing arts, music, and visual arts. Manifestations of culture such as theatrical performances, film production and cinema, art galleries, orchestral performances, concerts and others were introduced to the Saudi audience for the first time, which certainly played a role in familiarising them with notions that were previously unknown to them.

Another authority responsible for introducing new cultural notions to the Saudi audience is the General Entertainment Authority, the aim of which is to create a vibrant society. It was established to "organise, develop, and lead the entertainment sector to provide exciting entertainment options, and tailored experiences to the needs of people from all walks of life around Saudi Arabia, and also, to contribute to improving and enriching the lifestyle and social cohesion among the community"[5]. Activities that did not exist in the Saudi context before include many western-originated activities such

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[4] https://www.gca.gov.sa/en/page/About_Us accessed October,2017.
[5] https://www.gea.gov.sa/en/our-role/ accessed November,2017.

as Comic Con[6], Monster Jam[7], stand-up comedy shows, acrobatic shows, laser shows, air performances including the Red Arrow's aerobatic showcase[8], Yanni musical performance[9], Tap Factory performance[10], iLuminate[11] and many other activities.

Since the announcement of the 2030 Vision, all spectrums that form the Saudi organisation have been racing to proclaim their own vision in accordance with the features of the 2030 Vision. Ministries, institutions, public and private organisations and even small businesses and individuals have been publicising themselves as taking part in the drive towards achieving the vision and directing their activities towards meeting its demands. Before proceeding any further in discussing the 2030 Vision, it would be useful to shed some light on the development efforts, which preceded its proclamation. In addition, since this research is governed, to a larger scale, by time, chronological order of the countries' progress would give a clearer picture of the overall situation.

Saudi Arabia began its development with the discovery of oil and since any progress in the kingdom is associated with its economy, it must be mentioned that Saudi Arabia was keen to achieve astonishing development at all levels. The government chose The Five-Year Plan as a model for economic development. This chosen model originated in the West in the 1970s and was a model to be imitated by some developing countries; nevertheless, some of these countries' plans resulted in failure due to the lack of certain important features. However, it was Saudi Arabia's sustained oil revenues and political stability which led to the successful achievement of the plans (Al-Garni, 2000). In this regard, Al-Rushaid claims "the development of the country has been guided since 1970, by well-prepared and comprehensive medium-term (5 years) plans that embodied the national goals and aspirations as they evolved over years" (2010). The five-year plan started in 1970 and has covered until now ten series. It is worth noting that the plan had a significant direct or indirect impact on all aspects of life within Saudi Arabia.

In 1970 the Saudi government framed the first of a five-year plan series covering the period between 1970-1974. This first plan was primarily dedicated to build and

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[6] A worldwide comic book convention that originated in New York in 1964 and which is now held annually in different countries.
[7] A live motorsport event headquartered in Florida, USA.
[8] The British Royal Air Force Aerobatic Team.
[9] An award-winning internationally famous composer, keyboardist, and pianist.
[10] A showcase of a combination of urban dance, tap dance, comedy and acrobatics.
[11] A theatrical performance involving dance and technology based in the USA.

develop the infrastructure of the country. Attention was devoted to education, cultural affairs, health, social affairs transport and communication. Though there was a clear plan, it was mainly general and experimental (Al-Farsy, 1990).

In the second five-year plan (1975-1979), the main aim was to continue the development of the infrastructure and improve the existing conditions in the country, and to establish the industrial resources of the Saudi national economy. This plan is considered to be a remarkable success in quality and quantity (Al-Farsy, 1990).

As in the third five-year plan covering the period 1980-1984, the country witnessed oil prices inclination, which made this plan a substantial one because of the dividend revenues (Al-Rushaid, 2010). It is distinguished by the incorporation of economy and society. The period of this plan was a time when the economy and the society were both developing at an extraordinary rate. The main focus of this development plan was manpower and human resource was considered the most valuable asset in the country. Consequently, the development of citizens was a priority with the aim of involving Saudi citizens in the development of their own society. Education at the primary, intermediate, secondary and university levels was free. People were encouraged to enrol their children in schools and students who made it to university were granted monthly allowances. The private sector was encouraged to deliver training programmes for Saudis (Al-Farsy, 1990) and due to the successful implementation of the first and second plan in building the infrastructure of the country including water, electricity, telecommunication and health services, it became focused on the productive output of the country.

After that was the fourth five-year plan (1985-1989) which aimed at making use of the country's resources. Attention was given to incorporate the private sector in the development of the country.

The fifth five-year plan (1990-1994) followed. The main aim in this plan was the necessity to "bridge the gap between tradition and modernity" and people were encouraged to engage with training and raise their levels of cultural awareness (Al-Garni, 2000).

There followed the sixth five-year plan (1995-1999) with a continued focus on augmenting the private sector and aimed at the development of the workforce. Until then, the country had steadily been required to depend more on expats. Media facilities and communication network infrastructure were the targets for aspiring development plans but the lack was in the use of the media both as a platform to stimulate Saudis to

take part in the progress of their country, and also as instruments for spreading awareness.

Next was the seventh five-year plan (2000-2004). What distinguishes this period is the preparation for globalisation by trying to achieve developmental goals. The aim was to accelerate the pace of scientific and technological advancement. Within this period, there was an increase in population growth, which demanded the development and expansion of public services on all spectrums.

Then came the eighth five-year plan (2005-2009). A key objective of this plan was to contain and eventually eliminate poverty. In addition, an important objective was to achieve a balanced regional development. The large area Saudi Arabia covers requires great effort to develop all regions and prior focus was mainly on major cities. However, one of the aims of this plan was to extend progress to all parts of the country in a variety of fields including transport, education and health. This plan also devoted much attention to a number of technology and informatics areas such as the progress of science and technology systems, elevation of informatics, and enhancement of scientific research in respect of their significance in reaching economic growth. Another key objective of this plan was to minimise the opposing social and cultural effects of globalisation (Ministry of Economy & Planning, 2017).

In the case of the ninth five-year plan (2010- 2014), the structure was based on the aim to combine advances and keep pace with international developments. This plan was based on five themes which can be summarised as follows: continued efforts to improve the citizens' living standards and life quality, advancements in national human resources, restructuring the economy, maintenance of balanced development across regions, and enhancement of Saudi products locally and worldwide (Ministry of Economy & Planning, 2017).

There followed the tenth five-year plan (2015-2020). The presentation of this plan was accompanied by the announcement of The Saudi 2030 Vision. However, a prior phase in the achievement of this vision is the National Transformation Program 2020. The achievement of the core aims in this plan would pave the way to the attainment of the destined vision. The impact of National Transformation Program 2020 relates to 24 government bodies: Ministries of Economy and Planning, Finance, Health, Communications and Information Technology, Justice, Commerce and Investment, Transportation, Municipal and Rural Affairs, Labour and Social Development, Culture and Information, Civil Service, Agriculture, Mineral Resources, Energy, Housing,

Education, Haj and Umrah, King Abdullah City for Atomic and Renewable Energy, Saudi Commission for Tourism and National Heritage, Sports Authority, Ministries of Environment and Water, Royal Commission for Jubail and Yanbu, King Abdulaziz City for Science and Technology, Institute of Public Administration, Saudi Arabian General Investment Authority, and Saudi Food and Drug Authority(Mitchell, & Alfuraih, 2018). This correlates with the aforementioned argument that all authorities that form the Saudi state are racing to proclaim their vision in accordance with the features of the 2030 Vision. The main aims of this programme that are to be initiated in all the 24 bodies mentioned above are reaching governmental operational distinction and improving economic enablers as well as living standards. These objectives are to be attained through:

 1. Accelerating the employment of major and digital infrastructure projects.

 2. Engaging stakeholders in detecting challenges, co-creating resolutions, and playing part in the enactment of the program's initiatives (2030 Vision, 2019).

On a superficial level, one can argue that all the plans focus on economic progress without clear indication of its effect on translation. However, economic progress is a main contributor to prosperity and a developed life style, which aids in the interaction with other cultures through traveling, education, media and other forms of globalisation. This leads us to the main argument in this research with regard to the effect of globalisation on translation and on the translation of culture in particular within the Saudi target audience. The steady transformation of the country, organised by means of the sequence of five-year plans, led to Saudi Arabia's leap towards being a developing country.

The features of Saudi efforts for globalisation and world interaction are further discussed in Chapter 6 within the results of the questionnaire. The questionnaire was built for several reasons including measuring the degree these features influence target reader acknowledgment, comprehension and acceptance of other cultures. Hence, the direct relation of the Saudi vision with translation will be elaborated upon in the discussion of the questionnaire result in Chapter 6.

1.4 Thesis Outline

The study consists of eight chapters. It starts with this introductory chapter which presented the research questions, main objectives, background of the study as well as a description of the context of the research.

Chapter Two offers the theoretical background on which this thesis is based. Translation theories related to the research to a high or moderate degree are explained extensively with particular interest in translating culture and Toury's norms (1995).

Chapter Three provides a review and assessment of the literature related to the current study which comprises a variety of studies focusing on significant aspects.

In Chapter 4, the thesis' methodological approach is presented. A detailed account of the methodology, data collection, data analysis and result interpretation means is provided. Aspects pertaining to the three methods utilised in the research are presented in detail with justifying arguments for the choice of these specific approaches. All aspects of the text analysis, interview and questionnaire methods are discussed in detail.

Chapter 5 focuses on the data analysis and findings of the parallel ST-TT analysis. In this chapter, ten case studies are presented. The case studies are American or British literary fiction translated into Arabic within the Saudi context. A triangulation is established in this chapter to support the results. Along with the overall analysis of the ten case studies, which confirm a certain pattern in relation to the foreignization and domestication notion, the translator's stylistic approach is also utilised to distinguish the translator's development over time. Khalaf Alqurashi was chosen to take part in this approach for several significant reasons. He is a Saudi translator with over twenty-five years' experience and his focus is on literary translation. In addition, I was lucky enough to conduct an interview with him which supported the outcome of the analysis. Another section in this chapter is the examination of the re-translation hypothesis. This hypothesis also serves to confirm the conclusion of the analysis relating to the change in norms of translating within a certain target culture. Three case studies are extracted from the data, all of which have been translated twice by different translators. A comparison of the analysis results supports the main objective of the study. A main contribution is the interview conducted with Alqurashi since he answers many questions that could not have been proven or moreover extracted by any other means. His interview also answered points related to the re-translation hypothesis.

Chapter 6 presents a questionnaire directed at translation professionals. This chapter serves several purposes. The first objective is to attain statements by translation professionals in Saudi Arabia to reach a verdict on the norms of translating culture within that specific target culture. Although the previous chapter distinguishes the general tendency, further evidence is required (Chesterman, 2006, p. 17). Therefore, statements in the form of a questionnaire stand as supportive evidence of the norms governing the translation of cultural references in Saudi Arabia. Another objective of this chapter is to determine the existence of social factors that affect the translation of culture and to ascertain the degree to which present factors influence translation. A third substantial objective is to explore the features of the Saudi translation industry. The current situation is mirrored via the data obtained from the demographic and characteristics information of the respondents situated at the outset of the questionnaire. The responses of 94 respondents played a fundamental role in determining several aspects and in generalising important findings. Accordingly, details of the target of the questionnaire, questions, characteristics of the respondents, means of analysis and discussion are presented in this chapter.

Chapter 7 summarises the findings of the studies described in Chapters 5 and 6 while emphasising the research's contribution to translation studies. Largely, the significance of this chapter is embodied in its presentation of the state of translating culture in the Saudi context based on the three methods employed; the parallel text analysis, the interview and the questionnaire.

Finally, Chapter 8 presents conclusions derived from the thesis. It also outlines the limitations, which the researcher faced in conducting this research. Additionally, further research suggestions and recommendations are provided in this final chapter.

1.5 Conclusion

This chapter first attempted to draw on the motivation and significance of the research. It then moved on to distinguish the research questions and main objectives while briefly drawing attention to the methodological means utilised in answering them. Thereafter, an overview of the research context was presented by reviewing certain subjects pertaining to the core of the research such as globalisation, translation in Saudi Arabia and aspects of change in the Saudi context which include the national and interreligious/intercultural dialogues, overseas scholarships, culture in university

curriculums, social media and the Saudi Vision 2030. The significance of these points is thoroughly explored later in the thesis. Finally, the last part of this chapter presented the outline of the thesis.

Next, within the forthcoming chapter, a theoretical background will be offered in order to clarify the scope of the research and to identify the gap this research aims to fill within translation studies.

Chapter 2 Theoretical Framework

2.1 Introduction

Establishing the theoretical framework is a fundamental step in all research. This chapter is dedicated to serve this purpose. First, it sets the current research within the framework of translation studies. Then it goes on to highlight essential thematic concepts and scholarly overviews while emphasising the aspects pertaining to the current research. As for studies that have adopted the main theoretical aspects employed in this research, they are critically reviewed in the next chapter. The review and assessment of the relevant literature pinpoints the gap that the current research aims to fill.

2.2 Locating this Research Within the Framework of Translation Studies

Primarily, this thesis is located within the framework of descriptive translation studies (DTS) suggested by Gideon Toury (1995). DTS was originally put forward by Holmes in his paper *The Name and Nature of Translation Studies* (1988) but was subsequently popularised by Toury (1995). It is worth mentioning that Holmes' map is recognized as the "founding statement" for translation studies (Gentzler, 2001, p. 93). Holmes' map classifies translation studies into two branches: applied and pure. Applied translation studies focuses on applications to translation practice such as 1) Translator training, which includes translation teaching techniques and design of translation courses, 2) Translation aids, including dictionaries, and 3) Translation criticism, consisting of the evaluation and assessment of student translations. On the other hand, pure translation studies divaricates into two classifications: theoretical, which includes general and partial, and descriptive, also referred to as descriptive translation studies. It examines translation on three levels:

1) The product, which describes extant translations. This level of DTS will be further expounded since it is a fundamental theoretical framework in the current research.

2) The function, which is concerned with the function of translations in the target system, focusing mainly on contexts as opposed to texts. The issues that might be researched include what particular texts are translated, the time frame of the translations and the location.

3) The process, which focuses on the translation process itself, paying particular attention to the inner thoughts of the translator (Toury, 1995).

Although the occasional unavoidable overlap of these three levels makes it impossible to avoid the amplification of the other two levels, the examination and exploration of the product is the primary scope of the ST-TT analysis in the current research since the aim is a comparison of strategies employed in the past and in the present. The interview and questionnaire serve to supplement the outcome of the text analysis and provide answers to other queries set in the research questions.
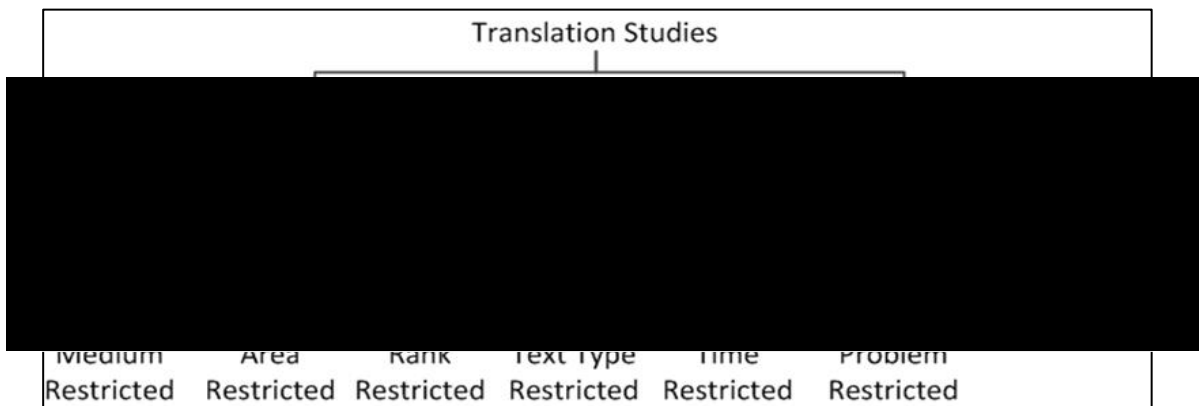
Figure 2 Holmes' Map of Translation Studies (Toury, 1995, p.10)

Although DTS was originally Holme's conception, it was, as mentioned above, highlighted by Toury. His main emphasis concerning the theory is to advocate deviation toward the target text rather than the source text, which has been the case in translation studies for some time. Translations are to him "facts of target cultures; on occasion facts of a special status, sometimes even constituting identifiable (sub)systems of their own, but of the target culture in any event" (1995, p. 29). He believes that the original text changes through the course of introducing it into the target culture. The change is not solely evident in the text but in the target system as well. Toury consequently advocates the approach of studying translation from the perception of systematic descriptive analysis. He argues that a general translation theory is developed only by examining a translation phenomenon empirically through descriptive study of translations (Toury, 1995). The present thesis can be placed under this particular theoretical premise of Toury's overview.

Pym (2010) states that the aim of DTS is to designate what translations are and not merely propose how they should be. DTS aspires, through treating the practice as an

empirical discipline, to predict translation habits with categorised organisation and a designed research programme (Cheung, 2013). The means suggested for conducting research in the field of DTS is established with the potential of approximate outcomes. DTS is accountable for inspiring researchers to "delve into translation as cultural and historical phenomena, to explore its context and its conditioning factors, to search for grounds that can explain why there is what there is" (Hermans, 1999, p. 5). Conducting descriptive research in translation studies results in deeper understanding of the desired area. In general, DTS detects norms of translation by examining how translations are carried out rather than how they should be. Norms can therefore be discovered and configuration variation between cultures can be described.

With this perception, the current study lies in the domain of DTS, which is a target-oriented approach to the study of translation. The ultimate goal is not to observe and determine the correctness or appropriateness of translations, but rather to explore and analyse the decisions translators face in rendering certain features when translating within a certain context for a certain target audience. Therefore, the aim of this research is to carry out an analysis of certain strategies applied and reflected in translations, with the goal of revealing the most frequent strategies employed by translators within a specific context. The research question focusses on exploring possible changes in translators' attitudes and strategies over time as a result of changes accruing in the society they are targeting. Relations between source and target cultures are revealed by the way translations are produced (Rosa, 2016), a point made well by Hermans: translation "offers first-hand evidence of the prejudice of perception. Cultures, communities, groups construe their sense of self in relation to others and by regulating the channels of contact with the outside world" (Hermans, 1999, p. 5). A descriptive study in translation exposes the target culture because cultures are revealed by the choice of strategies translators make. Therefore, the choice of DTS as a framework for this research is rational.

The outcome of the study (see Chapter 5) will provide a guide to resolving challenges encountered in future translations and formulate generalisations about translation norms in the target culture.

This research examines changes in the translation of cultural references in the Saudi context. The theories under discussion include the shift from the linguistic turn to the cultural turn in translation studies, which paved the way for several theories. Among

these are the polysystem theory, Toury's norms, and Venuti's notion of foreignization and domestication, all of which are fundamental theories elucidated in this research. However, in this section several relevant topics will be highlighted. First, I set forth a general view of culture that will subsequently lead to the peculiarities of translating culture including the categorisation of cultural references, translation strategies and the translation of literary work. Later, the two translation turns substantial to this study will be emphasized and then I will discuss pertinent theories. Reviewing the denoted topics is performed with the hope of providing a holistic background to the literature related to this research.

2.3 Views on Culture

Culture is a word that has no single, definitive description. The roots of the term 'culture' go back to the field of anthropology. As is the case in translation studies, there appears to be no consensus on its definition, although many in the field of social and cultural anthropology have contributed definitions of the concept and presented their interpretations accordingly. It is important to define the meaning of culture from the outset as it will be a major component of this research. One of the most noticeable definitions is that of E.B. Tylor (1920), the founder of cultural anthropology. He viewed culture as "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (Tylor, 1920, p. 1). Tylor believed in the presence of one universal culture: in his view, all societies were essentially alike and therefore progressed in parallel. A major concept in Tylor's definition is that culture is not biologically inherited but rather acquired.

Clifford Geertz, on the other hand, contended that "culture denotes an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life" (Geertz, 1973, p. 89).

An earlier definition is traced to Franz Boaz, who maintained that culture can be defined as "the totality of the mental and physical reactions and activities that characterise the behaviour of individuals composing a social group collectively and individually in relation to their natural environment, to other groups, to members of

the group itself and of each individual to himself. It also includes the products of these activities and their role in the life of the groups. The mere enumerations of these various aspects of life however do not constitute culture. It is more, for its elements are not independent, they have a structure" (Boas, 1911, p. 149).

Furthermore, Kroeber and Kluckhohn offered a holistic view of the notion of culture by stating that it "consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, and on the other as conditioning elements of further action" (1952, p. 181). Their argument refutes the notion of culture as a learned behaviour and therefore rebuts Tylor's definition, which describes culture as a set of manners and traits shared by humanity in general.

Moreover, Linton maintained that "a culture is a configuration of learned behaviours and results of behaviour whose component elements are shared and transmitted by the members of a particular society" (Linton, 1945, p. 32).

Much more recently, David Katan emphasised the instability of the definition of culture. He claims that as time passes, the concept of culture changes in the human mind. "Originally, culture was simple. It referred exclusively to the humanist ideal of what was civilised in developed society (the education system, the arts, architecture). Then a second meaning, the way of life of a people, took place alongside. Emphasis at the time was very much on 'primitive' cultures and tribal practices. With the development of sociology and cultural studies, a third meaning has emerged, related to forces in society or ideology" (2009, p. 74).

In this respect, most of the definitions are more or less comparable. Culture is understood as a phenomenon that comprises beliefs, human behaviour, habits and other features. Despite the existence of some slight differences in the definitions contributed by scholars, their common stance is that culture is what distinguishes one society from another. As this section has demonstrated what culture is, it is significant next to delve into the notion of translating culture.

2.4 Translating Culture

Translating culture has been an issue of debate for some time. However, it has long been recognised that translation involves two languages, at least. Toury stresses that it inevitably also involves two cultures and two norm-systems (2000, p. 207). An interesting point in relation to this claim, to be explored later, is that of Nida and Taber who consider translating culture as "a translation in which the content of the message is changed to conform to the receptor culture in some way, and/or in which information is introduced which is not linguistically implicit in the original" (Nida, & Taber, 1969, p. 199). Snell-Hornby points to the association between translation and culture. She believes the translatability of a text depends on the extent to which it is "embedded in its own specific culture" with regard to time and place (Snell-Hornby, 1988, p. 41).

One of the points of controversy has been whether to classify culture and language as one unit interrelated with each other or as two distinct entities. Based on the hypothesis of culture and language as one, translators have to consider cultural aspects of both the source and target cultures. The presence of a language within a group of people, whether it is a majority or a minority one, affirms the existence of a culture. Therefore, languages do not exist apart from their cultures. Strong supporters of this view are Lotman (1978) and Larson (1984). Larson argues that since language is part of culture, translation cannot be performed adequately without the translator's familiarity with the two cultures along with the two language structures (Larson, 1984, p. 431). In addition, Lotman and Uspensky believe that language and culture overlap. They affirm that language cannot exist outside the context of culture and so culture cannot exist if it does not have at its core the structure of natural language (Lotman, & Uspensky, 1978).

The other point of this controversy is to view translation as a linguistic text-based phenomenon in isolation from its cultural significance. This necessitates an investigation of the approaches to translation represented by these views.

Although translation as a practice is evidently not new and has been traced back thousands of years when sacred books were translated for the dissemination of religion, translation as a discipline and focus of study can be considered relatively recent. It was in the second half of the twentieth century in around the 1950s that scholars started to investigate possible theories related to the practice of translation within translation studies, subsequently paving the development of the field into an

academic discipline (Munday, 2001, p. 7). The discipline of translation studies has undergone important changes of direction over the course of its history, two of which have contributed significantly to the development and expansion of its domain. One deals with translation in the sense of rendering material with a focus on the linguistic elements of the languages involved, followed by another attributing greater significance to culture. The sequenced ramifications of these two directions in translation studies in general and in this research in particular evokes a necessity to further elaborate on them later in this chapter. Having discussed the translation of culture, the next section will explore the different categories of culture.

2.5 Categorisation of Cultural References

Text analysis of cultural references requires categorising culture. The act of pointing out certain items from a text and referring them to a specific cultural category certifies its selection and maintains a systematic procedure, which enhances the validity of the outcome of the empirical study. In view of this, the current research follows Newmark's (1988) model in its categorisation of cultural references, further explained in Chapter 4. This model separates culture into five main categories:

- Ecology
- Material culture
- Social culture
- Organizations, customs, activities, procedures and concepts
- Gesture and habits.

Along similar lines are other models that distinguish cultural references. A review of some of these will benefit further understanding of the similarities and differences. Other scholars provide broader lists containing various categories.

Klingberg (1986, pp. 17-18), for instance, categorises culture as:

- Literary references
- Foreign languages in the source text
- References to mythology and popular belief
- The historical, religious and political background
- Buildings and home furnishings, food
- Customs and practices, play and games
- Flora and fauna

- Personal names, titles, names of domestic animals, names of objects
- Geographical names
- Weights and measures.

More recently, Díaz-Cintas and Remael (2007, p. 201) distinguish cultural references as follows:
- Geographical references
- Ethnographic references
- Socio-political references.

They offer a detailed classification for each of these main taxonomies. In addition, their classification is one of the few that address the encounters faced in audiovisual translation in particular (Ranzato, 2013, p. 75).

Moreover, Pedersen (2007, p. 109) identifies the following list as a classification of cultural references:
- Weights and measures
- Proper names (divided into Personal names, Geographical names, Institutional names and Brand names)
- Professional titles
- Food and beverages
- Literature
- Government
- Entertainment
- Education
- Sports
- Currency
- Technical material
- Other.

Pedersen's categories are deduced from the analysis of a corpus he established in a study on subtitling. His own reflection on his categorisation is that it is not comprehensive and was established for a certain frame; therefore, it is not considered systematic.

A foremost premise with regard to the classification of culture is Pedersen's (2005) attempt to set out two parameters, which he refers to as extralinguistic cultural

references (ECR) and intralinguistic cultural references (ICR). The former deals with references related to entities outside language which are specific to a certain culture and with which one might not be familiar even if highly acquainted with the language. On the other hand, intralinguistic cultural references constitute references that are merely linguistic, such as idioms, proverbs and lexical items, which usually need to be changed for successful adaptation to a target culture. The wide scope that these two parameters combined covers makes it essential to focus on one of them in an attempt to achieve focused outcomes. Therefore, the emphasis of the current research is on extralinguistic cultural references, which complements Newmark's definition and categorisation of culture (see Chapter 4). Following the demonstration of different categorisations of culture, different translation strategies will be the focus of the coming section.

2.6 Translation Strategies

Strategies for the translation of cultural references have been made and categorised by several scholars. In the current research, the model utilised in the analysis is Pedersen's (2005) proposed taxonomy, which consists of the following strategies:

- Official equivalent
- Source-oriented strategies, including Retention, Specification (through either Explicitation or Addition), and Direct translation.
- Target-oriented strategies, including Generalization, Substitution (Cultural Substitution or Paraphrase) and Omission.

Pedersen's taxonomy is chosen mainly for its clear distinction between source-oriented (foreignization) strategies and target-oriented (domestication) strategies. This is further explained in Chapter 4. Nonetheless, the review of the taxonomies highlights their peculiarities.

Ivir's taxonomy (1987), for example, proposes seven procedures for the translation of culture:

- Borrowing
- Definition
- Literal translation
- Substitution
- Lexical creation

- Addition
- Omission.

Newmark (1988), however, suggests the following procedures:

- Transference
- Naturalisation
- Cultural equivalent
- Functional equivalent
- Descriptive equivalent
- Componential analysis
- Synonymy
- Through-translation
- Shifts or transpositions
- Modulation
- Recognised translation
- Compensation
- Couplets
- Notes, additions, glosses.

Moreover, Vinay and Darbelnet (2002, pp. 128-137) distinguish two primary strategies, each with a number of procedures under it:

- Direct translation, which includes Borrowing, Calque, and Literal translation
- Oblique translation, which includes Transposition, Modulation, Equivalence and Adaptation.

While Diaz and Remael (2007, pp. 202-207) propose nine strategies:

- Loan
- Calque
- Explicitation
- Substitution
- Transposition
- Lexical recreation
- Compensation
- Omission
- Addition

In addition, Leppihalme (2011) proposed taxonomy for what she calls 'realia', as follows:

- Direct transfer
- Calque
- Cultural adaptation
- Superordinate term
- Explicitation
- Addition
- Omission.

Although many of the strategies are alike in their function, it is clear from the above review that some scholars tend to label them differently while others follow and develop the pre-existing strategies.

As mentioned earlier in the chapter, translation underwent important turns which paved the way for its present stance. Central to this research is the cultural turn, which introduced important concepts highly relevant to this research, yet it could not go without expanding on the means of its existence through surpassing the linguistic turn. Therefore, the two turns are closely observed in the following section.

2.7 The Linguistic Turn and the Cultural Turn

Since its earliest days, the focus of translation has been on the linguistic aspects of the text. It is important to note that the discipline of translation studies has seen a number of shifts in the conception of what constitutes a good translation. Translation studies scholars in the 1960s and 1970s focused on linguistic aspects and defined translation on this basis. They were, for the most part, linguists, and considered translation as a means of transferring a text from the source language to the target language, paying significant attention to equivalence (Long, 2012). Their interest tended to focus on translation as primarily a linguistic process, while they viewed cultural challenges in the rendering of a text as an inevitable obstacle to overcome in order to communicate the meaning of the source language. Overall, cultural aspects were not a pressing concern. Catford, for example, defined translation as "an operation performed on languages", that is, "a process of substituting a text in one language for a text in another" (Catford, 1965, p. 1), proposing that translation consists of replacing textual material in one language by equivalent textual material in another language. Catford's

point of view has been criticised for emphasising equivalence only on the surface level, paying little attention to the deep semantic relations between languages (Long, 2013, p. 108).

Nida, another adherent of the linguistic turn, focused on the equivalent response of the target audience and hence introduced the concept of dynamic equivalence. He defines this term as "the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style" (Nida, & Taber, 1969, p. 12). Dynamic equivalence is meant to emphasise context and provide the target-language reader with the equivalent understanding and reaction as those experienced by the source-language reader. Although Nida's concept is highly appreciated by scholars advocating approaches other than the linguistic due to the shift from the previous author-oriented theories to reader-oriented ones, some limitations are apparent. His definition of translation is limited to the linguistic field and although he is concerned with equivalence, his focus is on the linguistic skills of the translator that will render that equivalence. A further limitation where Nida is concerned is that his theory is not a general translation theory appropriate for all literary translation but only applicable to religious translation, which is Nida's main translation domain. Although equivalence may have its appeal, it ought to be considered sensibly because it can be confusing, challenging and can "lead to very dubious conclusions" (Bassnett, 2002, p. 35).

Another scholar who emphasises the importance of the linguistic features of a translation is Newmark. He believes translation is "rendering the meaning of a text into another language in the way that the author intended the text" (Newmark, 1988, p. 5). However, these views can be refuted on the basis of limitation. Focus on the linguistic aspect of translation by viewing translation as merely linguistic substitution marginalises other important considerations that are primary elements in the translation process (Long, 2012).

Overall, these views can be seen as rigid interpretations that could obstruct the development of translation studies if not refuted rationally. It could be said that this approach overlooks the subjectivity of the translator, clashing therefore with Venuti's notion of visibility that has proven to be crucial in translation and which will be discussed further later in the chapter due to its importance to the research. However, it is certain that the linguistic turn played a fundamental role in the progress of translation

studies, underpinning an important stage in its development and paving the way for later turns which emerged as a reaction to it.

After the long dominance of the linguistic turn in translation studies, where translation was viewed as a medium between languages, the cultural turn emerged to overcome the gaps of the linguistic approach and endorse the view of translation as a means of communication between cultures. This change of emphasis in the discipline was somewhat predictable. Nevertheless, aspects in theory build up on each other. Thus, the interaction of the translation turns promotes the development of translation studies (Long, 2012, p. 42). To follow a chronological sequence, it is important to mention Even-Zohar's polysystem theory, introduced in the 1970s, which is integral to the cultural turn. The polysystem theory presumes that the target culture governs the presuppositions of the translator and accordingly influences translation decisions. It stresses keeping the cultural environment in mind when deciding on the method applied in the course of translating, and sheds light on the role played by translated literature within the wider social system of culture (Liu, 2010; Yan, & Huang, 2014).

In the introduction to *Translation Theory and Intercultural Relations*, Even-Zohar and Toury write: "Having once adopted a functional(istic) approach, whereby the object is theory dependent, modern translation theory cannot escape transcending "borders". Just as linguistic "borders" have been transcended, so must the literary ones be transcended. For there are occurrences of a translational nature which call for a semiotics of culture" (Even-Zohar, & Toury, 1981, pp. X- XI).

Toury's notion in translation is compatible with Even-Zohar's, hence the adoption of the polysystems concept. He then isolated and defined specific translation "norms" that impact translation decisions and integrated them as factors into the wider framework of an inclusive theory of translation. Though the polysystem theory was put forward before the cultural turn was introduced, it was not until the 1990s that Susan Bassnett and Andre Lefevere defined an innovative notion in the field of translation which they called the 'cultural turn'. In their co-edited book *Translation, History and Culture* (1990), they call for the integration of culture into the field of translation studies. Bassnett and Lefevere promote going beyond language and focusing on translation and cultural interaction, incorporating the impact and constraints of culture on translation (Bassnett & Lefevere, 1990, p. 11). They encourage utilising the linguistic approach yet moving beyond it, so rejecting the case for placing the linguistic element at the centre of attention. They believe translation is

basically contextual, a historical phenomenon and a product of the target culture. Thus, explaining it by reference only to the mapping of linguistic equivalence between languages, or judging it with respect to general standards of quality and precision, is unsound (Marinetti, 2011, p. 26).

Scholars supporting the cultural approach aim to pay attention to cultural aspects such as ideology, poetics, politics, society and economy and are concerned about how these cultural influences affect translation. Bassnett and Lefevere, for example, redefined the object of translation studies as "a verbal text within the network of literary and extra-literary signs in both the source and target cultures" and expanded the text of translation to the "inter-temporal" and "intercultural" fields (Bassnett, & Lefevere, 1998, p. XI).

The focus of the cultural turn was also from efforts to reach conclusions on how to teach and learn translation. Bassnett and Lefevere declared that change has occurred and the answer has been redefined, asserting that what is studied is the text inserted in its network of both the source and target culture. Translation studies is therefore capable of employing the linguistic approach and exceeding it (Bassnett & Lefevere, 1990).

The cultural turn's primary aim is to respect native cultures and encourage flexible translation, treating translations as independent texts that expand literary horizons. As a result, the cultural approach has brought energy and flexibility to translation (Yan, & Huang, 2014). While traditional approaches in translation studies aimed to convey the message or function, the cultural approach sets translation into the wider cultural environment, focusing on the cultural contexts, history and norms.

Another scholar conforming to this principle and discouraging the mere linguistic approach is House, whose support for the cultural approach is revealed through her definition of translation as an act of communication across cultures. House deems translation and culture inseparable and so any translation must involve and consider both. She states that "language is culturally embedded: it both expresses and shapes cultural reality, and the meanings of linguistic items, be they words or larger segments of text, can only be understood when considered together with the cultural context in which these linguistic items are used" (House, 2009, p. 11).

Likewise, Hatim agrees that the text and its socio-cultural background cannot be detached from each other, adding that texts must be dealt with as "macro-structures

through which the language user can take a stance on an issue or a set of issues"
(Hatim, 2009, p. 47).

Reviewing the turns described above is important for understanding the development
of translation studies with the particular focus on the translation of culture.

2.8 Polysystem Theory

In reviewing the cultural turn, it is necessary to discuss the polysystem theory
developed by Even-Zohar in the 1970s, which played a significant role in its
manifestation. The current thesis derives its main theoretical framework from Toury's
notion of norms, yet it is significant to point out that it was premised on the polysystem
theory. Furthermore, this research also employs the polysytem theory in better
comprehending the state of translation in the Saudi context. Therefore, to achieve a
greater understanding, the polysystem theory is further elaborated.

In constructing the polysystem theory, Even-Zohar was influenced by Russian
formalists of the 1920s who advocated that a literary work is part of a literary system
and does not stand alone (Munday, 2012). Polysystem theory positions literature in its
socio-cultural context and proposes observing translations as part of the related
cultures. Jeremy Munday argues that the polysystem theory views "translated literature
as a system operating in the large social, literal and historical systems of the target
culture" (Munday, 2012, p. 165).

Moreover, these systems are in constant competition to occupy the centre position.
Diaz-Cintas claims that the polysystem "refers to a group of semiotic systems that co-
exist dynamically within a particular cultural sphere. It is characterised by continuous
changes and internal oppositions, whose main aim is to occupy the centre position in
the system, and it is regulated by socio-historic norms" (Diaz-Cintas, 2004, pp. 22-
23).

Within the polysystem theory, Even-Zohar (1978, 2004) differentiates between two
positions: central and peripheral. He maintains that translated literature is capable of
changing its position between the centre and periphery of the literary system based on
time, culture and the strength or weakness of the source text literary system.
Furthermore, he claims translated literature is generally positioned at the periphery
within the polysystem. However, he indicates that translated literature can be in the
centre of the literary system in three situations: when the literature is newly established

and depends on older literature to support its model; when the original literature is of a weak status or is in a peripheral position hence, the translation steps into the central position; and when the recognised literature is unavailable or insufficient. The polysystem theory emphasises that the position of the translated literature affects the translation behaviour. In this regard, Even-Zohar underlines that when the translated literature is located at the centre of the literary system, the translator has a wider space of freedom in relation to following the norms. On the other hand, when translated literature is located at the periphery of the literary system, the translator is required to follow the conventional norms of the target culture (1978; 2004).

There has been a lively debate on the functionality of the polysystem theory. Bassnett (1998) and Hermans (1999) both argue against the terms Even-Zohar presents in the theory. Bassnett contends that problems might result from these evaluative words since determining strength and weakness is not a simple matter, and Hermans opposes the lack of a proposed criterion for judging literature as young, weak, or in crisis.

An interesting opinion is that of Gentzler (2001), who criticises the theory but also acknowledges its strengths. He condemns the overgeneralisation of translation laws based on insufficient evidence His other point of disagreement is on Even-Zohar's reliance on a formalist model that might not be appropriate for translated texts. He also disapproves of Even-Zohar's tendency to alienate the actual constraint on the translators and texts and focus on an abstract model, and he questions the objectivity of the model. However, in spite of these criticisms, Gentzler stresses the significance of the polysystem theory in promoting the study of literature parallel to social, historical and cultural forces and in studying translations within the literary system rather than in isolation. He also praises the fact that the theory affirms the prospect of variation in translation behaviour based on extratextual conditions.

The polysystem theory has formed the framework of various studies in the field of translation. For example, Hadjivayanis (2011) conducted a study on Swahili literary translations. Based on the work of Even-Zohar and Toury, she considered Swahili society as the target culture, which governs what is to be translated and the translation behaviour. Ultimately, by analysing translations and relating them to the socio-political and linguistic context, her study manifested, in accordance with the polysystem theory, the translation processes and behaviour and therefore the norms. Another study conceptualised around the polysystem theory was conducted by Alkharashi (2016), who examined the translation of modern Arabic fiction into English

in a case study of the translation of *Yacoubian Building*. The findings suggest a modest increase in the presence of Arabic fiction within the English literary system.

Despite the arguments directed at the polysystem theory, it has without doubt paved the way for further concepts. Toury expanded on the theory and established the descriptive translation studies framework and the notion of norms. The following sections further elaborate on these concepts, which will provide a better understanding of their relevance to the current research.

2.9 Norms in Translation Studies

The concept of norms was first cited by Jiri Levy in 1969 and then by Itamar Even-Zohar in 1971. However, influenced by the latter, the concept was primarily developed and popularised by Gideon Toury in the late 1970s.

Translation norms are generally viewed as unwritten rules and there is agreement over many of these norms among the professional community. Adherence to these norms is considered to result in desirable outcomes which gain the translator the approval of the target reader and lead to more commissions, better wages, grants and a good reputation (Martin, 2001).

Before discussing Toury's notion of norms, a detail worth mentioning is that other scholars have delved into translation norms but do not consider themselves as following in Toury's footprints. Andrew Chesterman, for example, defines norms as "certain behavioural regularities [...] accepted (in a given community) as being models or standards of desired behaviour" (Chesterman, 1993, p. 4). A key idea that differentiates Chesterman's notion of norms from Toury's is that he advocates the pursuit of what makes a good translation whereas Toury expands on what the translation is like rather than what it should or should not be. He maintains that the two kinds of norms governing translation are product norms and process norms. Product or expectancy norms, from Chesterman's point of view, are recognised by the prospects of the readers of a translation which are therefore overseen by the dominant translation practice in the target language, the form of similar text-types, style, register, lexical choices and economic and ideological factors. These kinds of norms allow estimative judgements about translations, as the reader within a certain culture has viewpoints about what is suitable or adequate and how the translator can meet this standard. These norms are "validated in terms of their existence in the target language

community" (Chesterman, 1997, p. 65) and at times they are validated by some form of authoritative norm. Nonetheless, Chesterman introduces three kinds of process norms, the first of which is the accountability norm, which is an ethical norm focusing on the loyalty of the translator towards relevant bodies such as the readers of the target text, the writer of the source text, or the sponsor or publisher of the translation. Second, the communication norm is a social norm focusing on the translator as a mediator and communicator where he "should act in such a way as to optimise communication, as required by the situation, between all the parties involved". Finally, the relation norm is "a linguistic norm focusing on attaining appropriate similarity between the ST and the TT" (Chesterman, 1997, p. 69).

He proposes researching norms via observed regularities and evidence of normative force. The former can be observed through the identification of repeated patterns and it is not to be accounted alone, but must be supplemented with the evidence of normative force to be recognised as a norm. Evidence of normative force, he suggests, can take three forms. The first comprises belief statements, which can be extracted from interviews with translators, their notes and prefaces or in statements by critics and clients. The second form can be extracted from explicit criticism, which can be found in teachers' comments on translations or in other translators' comments and reactions. The final form is norm statements, which is an official statement by an authority such as a publisher or governmental body (Chesterman, 2006).

Although Chesterman instigated a definition and means of investigating norms, his output is perceived as less comprehensive than that of Toury. In this regard, Munday asserts that the notion of norms presented by Chesterman covers only "the area of Toury's initial and operational norms" (2001, p. 118).

Another scholar who reviewed translation norms is Christiane Nord, although she refers to them as "conventions". These are still considered norms according to Chesterman since violating them causes the outcrop of criticism (Chesterman, 1993, p. 6). However, Nord acknowledges that "conventions are not explicitly formulated, nor are they binding. They are based on common knowledge and on the expectation of what others expect you to expect them (etc.) to do in a certain situation. Therefore, they are only valid for the group that shares this knowledge. They are acquired, and even internalised, by the members of the group during the socialisation process" (Nord, 1991, p. 96). She differentiates between two conventions: regulative, which are the accepted means of dealing with particular translation problems, and constitutive,

which involve what a particular cultural community accepts as translations. She asserts that the constitutive conventions determine the regulative ones. Nord proposes investigating conventions through translations, and she believes statements by theorists to be useful but cautions that it cannot be determined whether these statements are personal or conventional views. Nord sustains that translators' comments about their work are more practical yet even this might not be the optimum method since translators might not comment unless they assume the audience presume something diverse from what they intended in their rendering (Nord, 1991, pp. 103-105).

2.9.1 Toury's Norms

In general, Toury maintains that translation is norm-governed. He defines norms as "the general values or ideas shared by a certain community as to what is right and wrong, adequate and inadequate into specific performance instructions appropriate for and applicable to specific situations providing they are not (yet) formulated as laws" (Toury, 1995, p. 51), and believes that norms are intersubjective factors that guide actions.

Each culture has its norms which are subject to society and time. These norms are designated as such through the society's general assent. Although they are not declared as norms, they are conserved in the subconscious and therefore reflected in translators' behaviour and choice of strategies. Since translation is believed to be interactive between different societies, it is hence norm-governed. Toury explicates that norms are intersubjective factors that lie between the two extremes of 'absolute rules' and 'pure idiosyncrasies', varying in the power they dictate but lacking solidity. Some norms have more power, and therefore resemble rules, while other norms are less powerful and as a result can be characterised as idiosyncratic. Accordingly, the border which marks the strength of these norms is relative and bound to change over time. Toury believes that notions may catch on and become more and more normative, and norms can gain so much strength that they develop into rules or vice versa, where shifts of strength are connected to changes within society. This leads us to question the norms behind each translation. The norms theory proposed the investigation of a vast area related to translation, encouraging researchers to glean a fuller understanding of the motives behind certain translation decisions rather than others. Some translators tend

to abide by the norms of the target culture to receive recognition, while those who do not may produce translations that might not be approved. For instance, when a source text contains references that might be considered inappropriate in the target culture, the translator's awareness of the dominating norms will allow him to make the right decision in rendering the reference according to those norms in order for his translation to be approved as a proper text to be introduced to the target literary system. The translator has a number of strategies to choose from, and the choices made by the translator reflect the degree to which he is following the prevailing norms.

Toury classified norms into three sets: initial, preliminary and operational. Initial norms refer to the translator's subjectivity toward either the norms of the source culture or to those of the target culture. If the source culture is selected, the translation would appear adequate whereas if the target culture is selected the outcome will be acceptable. Toury accepts that in the translation process there might be instances of compromise between the two poles, yet any decision is counted as adequate versus acceptable (Toury, 1995, pp. 56-57; Munday, 2016). He argues that in order to decide whether to conform to the norms of the source culture or the target culture, the translator ought to utilise the concept of initial norms to classify the choice. Like Toury, Hermans maintains that "since translation operates in and on existing discourses while fashioning new texts after models belonging to other discourses, individual cultures or groups may develop different attitudes with regard to these potentially disruptive new arrivals" (1999, p. 89). Although Hermans agrees with Toury on this particular point, he disagrees with Toury's complex substitutes of adequacy/acceptability, describing them as "hopelessly confusing" and suggesting that the problems are conceptual and terminological. In Herman's analysis, an "adequate translation" will be "a reconstruction of all the pertinent textual relationships of the source text" which is a "utopian enterprise" since the only adequate translation is, he assumes, the original text. Hermans recommends a solution for the confusion caused by Toury's initial norm. He recommends thinking of the contextual factors and not only of the initial norms as two poles "depending on how the source text is viewed, whether it or similar texts have been translated before, whether the translation is made for import or export, by a speaker of which language, for what audience or purpose, and so on" (1999, p. 77).

Preliminary norms refer to translation policy as they regulate the material that should be translated, from which languages and by which authors. These are also responsible

for allowing or rejecting the presence of mediating language between the original ST and the translation; in other words, the translation being rendered directly from an original ST or a translated one. Preliminary norms also play a role in determining genres.

The third type of norm is operational norms, which refer to the actual choices made by translators. These determine what is to be retained or changed in the rendering of the ST. This type of norm is subdivided into metrical and textual-linguistic norms. Metrical norms concern the addition of footnotes and the deletion or relocation of passages, and textual-linguistic norms refer to the specific selection of words and phrases.

Furthermore, the investigation of norms is not an easy task due to the specificity of norms in different cultures, so it is fair to say that there is no general worldwide conception of norms. In order to analyse translation norms, Toury suggests two approaches: the first is textual analysis and the second is analysis of the principal actors in the translation process (translators or/and publishers). Overall, Toury advises that research into norms in translation studies ought not to be to determine distinct norms, but rather to detect the relations between the norms (Toury, 1995, p. 66). Therefore, in this research, investigation of the norms of translation in the Saudi context will follow Toury's suggested method by applying a text analysis and translator analysis in an attempt to obtain satisfactory results.

2.10 Foreignization and Domestication

The strategies of foreignization and domestication are highly relevant to the current research. The importance of these strategies lies in the determination of the prevailing translation norms within the Saudi context. Translators for a specific target audience must be aware of its prevailing cultural characteristics. Afterward, they either lean in their translation decisions towards introducing foreign elements or coinciding with the conventions of the target audience.

Before proceeding in discussing the concepts of foreignization and domestication, it is worth mentioning that different scholars delved into arguments concerning these two poles, though labelled them differently. Nida (1964), for instance, labels it as Formal Equivalence / Dynamic Equivalence , Toury (1995) refers to it as Adequacy/ Acceptability; furthermore, Newmark (1981) refers to it as Semantic/

Communicative, Nord (1991) names it Documentary/ Instrumental, while House (1997) calls it Overt/ Covert.

Shuttleworth and Cowie present a simplified description of these two concepts. They define domestication as "a term used to describe the translation strategy in which a transparent, fluent style is adopted in order to minimise the strangeness of the foreign text for target readers" and foreignization as "the type of translation in which a target text is produced which deliberately breaks target conventions by retaining something of the foreignness of the original" (2004, p. 59).

Lawrence Venuti is an important figure when discussing foreignization and domestication, with his works *The Translator's Invisibility* and *The Scandals of Translation* elucidating these concepts. Venuti is a notable translator and scholar who associates the two methods with the visibility or invisibility of the translator. According to Venuti, domestication is "an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home," while foreignization is "an ethnodeviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad" (Venuti, 1995, p. 20). He advocates that translators adhere to the foreignization method when translating texts as he considers this approach a solution to cultural, political and racial bias and narrow-mindedness (Shamma, 2005, p. 65).

Venuti's preference for foreignization is due to it being a non-fluent or estranging translation style intended to make the translator stand out by displaying the foreign identity of the source text and not allowing the ideologies of the target culture to dominate (Munday, 2001, p. 147). Murat Nemet Nejat is among the supporters of Venuti's view. He believes that to characterise a translation as successful it must sound somewhat unfamiliar and strange, not because it is difficult or because of the translator's ignorance of the resources of the second language but because it should express something new (cited in Landers (2001)).

As a result of his preference, Venuti denounces domestication because he believes it is problematic. He criticises the fluent translation that represents an interpretation of the text as if it were the original, and argues strongly against the invisibility of the translator when adhering to the domestication approach, arguing the importance of the appearance of the translator through the strangeness of the translated text (Venuti, 2008, p. 5).

However, it is essential to note that domestication and foreignization are not overall contraries but are considered part of a range of choices made by the translator in an attempt to expand the receiving culture's range (Munday, 2016, p. 227). In addition, although Venuti strongly supports the visibility of the translator through the implementation of the foreignization strategy, he is aware that it is a subjective term since it requires acknowledgement of the culture of the target in order to deviate from it (Venuti, 2008, p. 28).

Venuti summarises the link between norms and the foreignization/domestication strategies when he maintains that "Toury's method… must still turn to cultural theory in order to assess the significance of the data, to analyse the norms. Norms may be in the first instance linguistic or literary, but they will also include a diverse range of domestic values, beliefs and social representations which carry ideological force in serving the interests of specific groups. And they are always housed in the social institutions where translations are produced and enlisted in cultural and political agendas" (Venuti, 1998, p. 29).

There seem to be various means of investigating the domestication/foreignization notion as described by Venuti, including comparing ST and TT for signs of these strategies, interviews with translators concerning their use of the strategies, interviews with publishers, totalling the number of translated and sold books, observing signs such as the appearance of the name of translators, etc. (Munday, 2016, p. 229). It is worthy to note that Venuti's proposition to investigate domestication/foreignization is perceived in this research, along with proposals of other theorists, whereby the methods utilised in answering the research questions include a ST/TT parallel analysis as well as an interview.

Moreover, Venuti was not the first to address the approaches of foreignization and domestication: in fact, these concepts can be traced back to the early nineteenth century when Schleiermacher argued for the advantage of one of the approaches over the other (*On the Different Methods of Translating*, 1813*)*. He believed that in the translation process, either the reader is moved towards the writer, or the writer is moved towards the reader (Munday, 2012, p. 29). Schleiermacher held that a translation must read and sound different from the original because if a translated text reads and sounds the same, then the source culture identity will be lost. Schleiermacher considered foreignization and domestication as opposing concepts, arguing that they must not be mixed; the translator has to decide to use one of the methods and then be consistent in its

application. He claimed that combining the two methods would result in an unreliable translation where the writer of the work and the reader of the translation might miss one another. Venuti was strongly influenced by Schleiermacher's view and formed his opinions under this influence. Another, far more recent, philosopher who influenced Venuti was Antoine Berman (2004), who calls for the foreignization of translations and elaborates on the strangeness of the foreign text. He maintains that the language of the original should 'shake' the language of translation. Moreover, Berman investigates and sets out the result of neglecting 'the Foreign' in translation which occurs when the translation is naturalised. He argues that what inhibits the appearance of foreign notions in a translation are 'deforming forces' in the target text, which preclude the foreign from appearing. He calls these systems or forces 'the negative analytic'.

On the other side of this debate are the advocates of domestication, who prioritise naturalness and fluency. They recommend that translations be as indistinguishable as possible from any other original text written in the target language. Eugene Nida, in the contemporary international translation field, first advocated domestication (Yang, 2010, p. 78). Nida differentiated between formal and dynamic equivalence. While formal equivalence strives to preserve form as well as content, dynamic equivalence aims to reproduce in translation an equivalent effect on the target readers that the original text had on the original readers. Nida's preference for dynamic equivalence is a result of his specialisation in translating sacred texts, for which the most significant thing is to successfully deliver the message regardless of the form. Bassnett and Lefevere agree with Nida's 'complete naturalness of expression', although Nida's 'equivalence' is at the linguistic level whereas Bassnett and Lefevere pursue cultural equivalence. They share the same concern and focus attention on the type of target reader. Nevertheless, Bassnett proposes that historical periods necessitate diverse translation norms. Social and cultural trends can be reflected via the employment of specific translation strategies like domestication or foreignization (Yang, 2010, p. 79). There has been some criticism of Nida's approach. For example, Peter Newmark considers Nida's functional equivalence as doing too much for the target reader, making the translation too easily read. He disapproves of Nida's attempt to simplify translations by paying too much attention to presenting a readable, understandable text, referring to the "great loss of meaning in the dropping of so many Biblical metaphors which, Nida insists, the reader cannot understand" (Newmark, 2001, p. 51).

As a result of the persistent controversy between domestication vs. foreignization, the skopos theory, a Greek word for 'purpose' or 'aim', was introduced by Hans J. Vermeer in the 1970s. As the word indicates, Vermeer believes the purpose of a text governs the strategies implemented in the rendering. He refutes abiding by certain strategies and considers the reader to be one of the most important factors determining the translation approach. Norms are the focus of Vermeer's definition of culture, and he views translation as an act of comparing cultures. The translator renders text into the target language either as an outsider presenting his native culture to another one or an insider delivering the foreign culture to his native culture. As cited in Nord (2001). Munday draws attention to Vermeer's theory, indicating that the skopos theory necessitates the translator's awareness about why a text is to be translated and what the function of the TT is in order to produce an adequate translation (Munday, 2001, p. 79). Christiane Nord, similarly, defines translation as the production of a "text in a target setting for a target purpose and target addresses in target circumstances" (Nord, 2001, p. 12). This means that the skopos of a certain translation task may involve domestication or foreignization, or what might be in the midst of the two poles, depending on the purpose for which translation is required (Nord, 2001, p. 29).

Overall, review of the development of foreignization and domestication shows that they are rooted in cultural and social circumstances, whereby the decision to foreignize or domesticate a translation is not merely up to the translator (Wang, 2013, p. 175).

2.11 Conclusion

This chapter commenced by locating the research within translation studies. It then highlighted the essential thematic concepts pertaining to the current research along with scholarly overviews. Theories discussed include the polysystem theory, Toury's norms, foreignization and domestication and the important aspects of translating culture and literary translation. The relevance of these theories to this research is additionally considered in depth in the coming chapters.

Chapter 3 Literature Review

3.1 Introduction

This chapter will closely review the literature relevant to the scope of the current research. Although, to the researcher's best knowledge, there have been scarcely any comprehensive studies on the translation of culture from the Saudi literary system, some have adopted a similar approach by investigating the translation of cultural items into other systems. The review of studies in this chapter portrays a number of scholars' acts of employing relevant theoretical notions in similar relation to the current research.

3.2 Review of Relevant Studies

One particular study, conducted by Alsiary (2016), represents translation norms in the Saudi literary system although the scope of the study is children's literature, which is a different focus from that of the current research. Nevertheless, Alsiary's study points to intriguing outcomes as she attempts to convey aspects of translation and publishing of children's books in Saudi Arabia with a focus on Toury's norms as the primary theoretical ground. The study offers a historical background to translation in the Arab world and specifically in Saudi Arabia. A primary contribution of the study is an empirical bibliographic list of books translated into Arabic targeted at children in Saudi Arabia. The study provides further analysis of four main publishers in the country via an analysis of case studies with the aim of evaluating publishers' perceptions, capital, translation policies and influential norms. Some of the research involved interviews with representatives of publishing houses. The textual analysis comprised translation of children's books published by several distinguished publishers in Saudi Arabia: Jarir, Obaikan, Dar-Alnabtah and King Abdul-Aziz Library. The researcher classified cultural references according to Klingberg's (1986) model and then examined the translation strategies in an attempt to identify the operational norms, which are governed by adherence to the target culture norms. However, a pitfall in the analysis was the inequity of the material under analysis as the four case studies were of different subgenres: the first was fiction, the second was non-fiction, the third was an atlas and the last was short stories. Although they all stand as literature, this spread of genres

could have been avoided by referring to pieces from the same subgenre. This seems to be a parity deficiency with no absolute justification. Another issue that can be raised is the date of publication. Norms are not steady and are subject to change through time, but Alsiyari did not address this by identifying publication dates. In addition, the research focused on children's literature and due to significant differences between the norms of translating for children and adults, the study outcomes could not be generalised. Therefore, a lack of clear perception of the norms of translating literature for the Saudi target culture remains. Accordingly, this can be identified as a gap in the literature that the current research aims to fill. A further drawback of Alsiary's study is the lack of translator input. Although substantial interviews were conducted with representatives of the publishing houses concerned, she neglected the perceptions of the translators themselves, who are considered the main agents in the translation process and whose views could have addressed several matters in relation to Toury's operational norms. This highlights another weakness of the study concerning the text analysis and interviews, as Alsiary included the Jarir publishing company. This publisher in particular is known for not including the translator's identity on published translations. This unusual practice places the primary human agent involved in the rendering of the source text in a position of obscurity. This is a major concern as the norms of a translation cannot depend solely on the publishers' insight, but rather on the perceptions of the translator.

Other studies have examined translation norms. Hadjivayanis (2011), for instance, conducted research on the norms of Swahili translation and the reasons for them. Although the Swahili language is spoken in a number of African countries, the researcher's focus in this case was on Tanzania due to her familiarity with that country and the important aspect of its cultural peculiarities. The study utilised three instruments in its methodology: case studies, which are represented by text analysis of a selection of prose; interviews with translators; and a questionnaire. The focus was mainly on Swahili translation in Tanzania including its evolution and the different circumstances that led to its current position.

The findings of Hadjivayanis' research suggest that there are norms governing the application of translation strategies which lead to the consistent application of these strategies. The strategies include appropriation, omission, cultural manipulation and situation equivalence, and the norms are the expected outcomes of translators having to deal with cultural shifts and lack of equivalence. In addition, Hadjivayanis

categorised the norms as domestication norms and foreignization norms, adding that Swahili translations in the future will face a struggle between these two poles of alienation and familiarity. Furthermore, the study points out that translators regularly face acculturation problems which require linguistic skills and competence to ensure contextualisation of all of the situations translators encounter during the process of rendering into Swahili. Hadjivayanis also distinguished Even-Zohar's polysystem hypothesis within the Swahili system. During the time of colonialism, Swahili literature depended on translations from English to Swahili. Literature was mainly made up of translations that were guided by the British polysystem as it was colonised by the British Empire. At that time, English became the official language and hence British literature was a source of interference as a result of British dominance. Translations were used to educate and mould the colonised citizens. However, during the post-colonial period, the situation changed, and Swahili became the official language. The translation setting diverted to a focus on Swahili culture and language, which began to claim cultural authority and spoke of the desire to overcome a period when Swahili culture was undermined. Translation was no longer restricted to British literature, and this reshaping of literary output presented translations of Western classics as well as oriental ones. Hadjivayanis highlights features of translated prose during the post-colonial period through text analysis of a number of translations such as *Alfu laylah wa laylah* known as *The Arabian Nights,* Shakespeare's *The Merchant of Venice* and the children's story *Cinderella*. A significant finding of the research is the observation of the one-way nature of Swahili translation: Hadjivayanis notes that limited prose has been translated from Swahili into other languages. An issue worth addressing in Hadjivayanis' research is the textual analysis of *The Arabian Nights.* This consists of a collection of folk tales originating from several different cultures and although it has a distinguished status in literature, its multicultural background does not serve the aim of examining the dominant translation norms, which requires distinguishing the source and target cultures. In this regard, the researcher failed to present a validation for her choice.

Another noteworthy study concerned with probing norms in translation studies is presented in a paper entitled *Investigating Explanations of Translational Phenomena: A Case for Multiple Causality* by Siobhan Brownlie (2003). Brownlie revisited norms of translation in the English translations of the work of the French philosopher Jean-François Lyotard. The examined data consists of two areas. First, a descriptive analysis

of a corpus of nine case studies comprising parallel analysis of STs and TTs with the aim of examining regularities through a focus on descriptive frequency; and second, a questionnaire to generate data with regard to translators' tendencies. The questionnaire inquired about the translators' ratification or refusal of certain translation strategies and therefore represented statements produced by the main agents in the production of translations. Investigating norms through these two sources of data incorporates proof of regularity and translators' approval of procedures and therefore compliance with Toury's suggested approach to investigating norms. In terms of the importance of methodological considerations of how to investigate norms, the use of this double approach, according to Brownlie, was to probe the nature of the relationships between approvals extracted from the questionnaire and textual regularity displayed in the corpus (p. 126). The study concluded that there seems to be 'correspondence' between the results of the two methods of analysis when a procedure is approved and, on the other hand, when there is no consensus conformation extracted from the behaviour regularities and statements. A further finding of interest was the lack of correspondence between the corpus data and the translators' tendencies when there is unanimity amongst translators yet variability in the corpus data, as well as non-correspondence between translator and the data when there seems to be a scarcity of unanimity amongst translators yet consistency in the data.

The significant implication of Brownlie's study is that it not only examined the norms of translation but also evaluated and then validated the procedures of investigating norms in compliance with Toury (1995) and in accordance with the methods employed in the current research.

Another interesting and relevant study was conducted by Tanjour (2011), who investigated the factors that govern translation within Syrian culture. Publishers were interviewed in an attempt to present the economic, political, ideological and cultural factors that direct translation in that specific target audience. Statements by these agents provided partial fulfilment of the aim of exploring and understanding the controlling norms in the Syrian translation system. However, as with Alsiary (2016), interviewing translators would have added more comprehensive understanding of these norms. Even though the research delves into translation in the Syrian rather than Saudi literary system, it is related to the current research in a number of particulars. First, it rationalises the distinctiveness of the norms governing translations as well as differences in the perception of translations within cultures in the same language

group. In an attempt to fulfil the requirements of exploring the norms of translation in Syria, the researcher applied a text analysis to *The Virgin and the Gipsy* by D.H Lawrence along with its two translations published in Syria. The analysis stands as a case study of the translation strategies utilised in the rendering of cultural references. Since the analysis only included one text, the researcher had the chance to explore a wider domain within the translation of cultural references. She analysed references on both the extralinguistic level (ecology, material, social, organisation, and gestures) which is the second point of similarity with the current research, and the intralinguistic level (Idioms, Proverbs, Symbolism and imagery, Irony and sarcasm, and Metaphor). However, a wider focus on one of these levels would probably have produced more applicable outcomes. Classification of culture and the procedures employed in translating extralinguistic and intralinguistic cultural references are at two different levels. Generalisation of outcomes to cover both levels can be challenged and therefore appear as a drawback of the research. Furthermore, Tanjour laid emphasis on the reader's opinion of the procedures employed in the translations by testing the reader's response theory on English language and literature students. Tanjour concluded that the type of reader and his/her purpose for reading has a direct impact on the acceptance of a translation that possesses or lacks marginal information. She found that reading for educational purposes reflects more tolerance of marginal material, as students reading a translation for the purpose of assessment not only tolerate but also seek additional information to understand all aspects of the material on which they will be evaluated. On the other hand, when the purpose of reading is entertainment, it was found that marginal information such as endnotes and interpolations were less preferable as they may hamper the flow of reading and diminish the sense of enjoyment. However, a limitation of Tanjour's study concerns the type of respondents. It would have been preferable to perform the study on a more representative sample than solely on students as the results might have been more generalizable and its conclusions more significant.

A main element of the current research is the analysis of culture reflected in literature in the Saudi context. Several studies have explored the translation of culture in literature by focusing on analysis of the strategies implemented across many different languages. Reviewing such studies contributes to understanding and justification of the chosen methods in the current research. Maasoum and Davtalab (2011), for example, perform parallel analysis of James Joyce's *Dubliners* and its Persian

translation by Salehhossieni and Safaryan in their study, which followed Newmark's model (1988) both in classifying cultural references and in determining the translation strategies applied by the translators. Newmark's cultural categories, which are also used to distinguish cultural references in the current research, are ecology, material culture, social culture, organization and customs, and gesture and habits. Newmark's full battery of strategies for translating cultural references also includes transference, naturalization, cultural equivalence, functional equivalence, descriptive equivalence, componental equivalence, synonymy, through-translation, shifts or transposition, modulation, recognised translation, compensation, paraphrase, couplets, notes, and addition. The research findings indicate material cultural items (such as references to food and clothes) and organisation and customs references were identified more often than references from the other specified categories. As for the strategies implemented, it appears that the translator utilised general words and borrowing procedures to adjust the lexical gap identified between the two languages. The analysis enabled the researchers to reach the conclusion that translators should not commit to the application of certain strategies, but rather apply translation strategies based on the context, purpose and situation of the translation.

A more recent study involves translation between English and Persian, yet with an opposite direction from the previously described study (Daghoughi, & Hashemian, 2016). Daghoughi and Hashemian analysed the translation of a story written originally in Persian, *The Pen* by Jalal Al-Ahmad in parallel with its English Translation by Ghanoonparvar. Similar to the previous study, the researchers adopted Newmark's classification of culture and his strategies of translating cultural references (1988). The unit of analysis was not set from the start but was dependent on the context, and was either a word, a phrase, or a sentence. The researchers calculated the frequency of each cultural category and translation strategy to reach a result for the translator's tendencies when translating cultural references. The results indicate that the translator applied all of the strategies in the rendering of the text, with a higher percentage of application found for the functional equivalent strategy. From the researchers' point of view, the translator's frequent application of this strategy was intended to render the target text more comprehensible to readers, but the results also noted the translator's respect for the source culture through the application of the transference strategy in several cases. The study provides extensive examples that illustrate the different categories and translation strategies, which adds depth to the findings.

The theme of the translation of culture has also been examined by Al-Idhesat (2016). Central to the current thesis is his research entitled *The Translation of Cultural Elements from English into Arabic in Oliver Twist.* Charles Dicken's novel, chosen as the case study, is considered a classic of English literature. This text was selected as a case study due to the richness of cultural items that appear in it, adequate to support and justify the results. *Oliver Twist* has been translated many times into different languages, but in Al-Idhesat's study the focus was on its translation into Arabic. While this has been done numerous times, Al-Idhesat specifically considered Lebanese translator Munir Baalbaki's version, claiming that it is one of the most faithful of the Arabic translations. However, this claim is not supported through any analysis of other translations, and therefore this does not fulfil objective and comprehensive requirements of justification for this source material.

Similar to one of the current thesis objectives, Al-Idhesat's aim was to identify cultural references in the case study, explore the translation procedures carried out through the rendering, and determine the translator's tendency towards the target culture or the source culture (domestication/foreignization). For the first part of this objective, Newmark's categorisation of cultural references (1988) was employed, which consists of ecology; material culture; social culture; organization, customs and procedures; and finally gesture and habits. Al-Idhesat found that the novel is rich with cultural items from England's Victorian period, with the majority of cultural references falling under the categories of clothes, work and food and relatively few falling under transport, leisure and politics. The second part of the research aim incorporated a combination of Vinay and Darbelnet's (1995) translation procedures in combination with Newmark's "functional equivalence". It was found that the procedures applied in the rendering are borrowing, calque, and literal translation, which are considered direct translation procedures. Transposition, modulation, equivalence and adaptation, which are considered oblique procedures, were also present. The clear division between direct and oblique procedures is at the core of classifying the foreignization and domestication strategies. The analysis further reveals the translator's tendency to apply oblique procedures when translating plants, clothes, work and gesture but direct procedures when rendering the names of places, leisure items, food and drink. The dominance of oblique procedures over direct procedures can be attributed to the gap between the source and target cultures.

Finally, Al-Idhesat was able to determine the translator's tendencies by employing Venuti's (2008) notion of foreignization and domestication. The results indicate the translator's tendency to domesticate the cultural references located in the novel, but the research outcome would have been more satisfactorily supported had further elaboration on the cause of this tendency been provided.

In review of the literature related to a translator's tendency in translating cultural references is a critical study by Chung-ling (2010) which investigates the difference in translating cultural references in Western-originating novels prior to the year 2000 and after it in Taiwan. The researcher analysed 200 cultural references extracted from two sets of novels, seven published before the year 2000 and seven after, employing three categorises for cultural references: non-material (including customs, religion, festivals, institutions), material (including natural resources, real people, food, clothes, houses, transport), and slang/idiom. As for the strategies employed to identify the tendency towards source or target culture, the researcher added notes, cultural substitution and paraphrasing. The findings imply that translations after 2000 are more domesticated than those before 2000, bringing the Taiwanese target audience closer to their culture. The domestication of translations is regarded as being affected by the dominant ideology of cultural nationalism, which is strongly induced by the ruling party in Taiwan.

Moreover, in another significant piece of research conducted by Tekalp and Tarakçıoğlu (2016) on the translation of culture in fiction, the researchers examined the translation strategies implemented on the cultural references in the translation of *The Hunger Games* into Turkish. The purpose of the study was also to determine the translator's tendency in translating culture and thereafter determine the translator's approach towards the source or target culture. Translation strategies were determined with reference to theories from Baker (1992) and Vinay and Darbelnet (1995) as either foreignized or domesticated. The quantitative results of the strategies implemented suggest the translator tended to be faithful to the translation, where 60% of the strategies implemented were source-culture oriented.

Another relevant study which is related to the translation of English literature into Arabic is a study titled *An Analytical Study of Some Aspects of Literary Translation: Two Arabic Translations of Hemingway's The Old Man and the Sea* carried out by Mohamed El-Haddad (1999). This research aimed to address problems of literary

translation from English into Arabic with particular focus on the translation of culture. The methodology proposed by the researcher is a parallel analysis of Ernest Hemingway's *The Old Man and the Sea* along with two of its translations, one by Munir Baalbaki and the other by Ziad Zakariyya. The intention for this was to identify the aspects that were a challenge for the translators. The cultural categories under analysis were geographical names, food items, weight and measures, sexual references, baseball terms, and biblical names. By comparing and contrasting the means of translating these items located in the ST by both translators, El-Haddad found Baalbaki's translation to be literal, leaning towards foreignizing the translation, while Zakariyya's translation was distinguished by the use of the paraphrase strategy leaning towards domesticating the translation. In terms of cultural differences, he found that both translators successfully added stylistic devices to bridge cultural differences and allow the translations to conform to Arabic literary norms. The results of the analysis revealed that the most problematic cultural elements faced by both translators were those of sport and religion due to the differences between the source (American) and target (Arab) cultures. This highlights a drawback in the study which is worth further elaboration. The researcher's perception of grouping norms and referring to them as 'Arabic norms' was probably not a wise decision as Arabic is spoken widely across many countries that do not necessarily share the same norms as each has its own culture and literary system. Therefore, what might be the norm of translating culture in Lebanon's literary system might not necessarily be so in that of Kuwait. For instance, according to El-Haddad, both translators failed to convey the highly technical fishing language found in the ST. If the translators had been from a culture familiar with fishing, as is the case of many Gulf countries, they would have been acquainted with the necessary terminology to render such technical terms found in *The Old Man and the Sea*. Moreover, the translators might have been aware of the terminology but a desire to conform to the target culture norms might have dissuaded them from utilising technical terminology that the target audience may not grasp. Moreover, the study's analysis found mistranslations. Deviation from the ST in some parts of both translations was attributed to carelessness on behalf of the translators. El-Haddad further upbraids mistranslation in parts of the texts by stating that they were caused by the translators' own misunderstandings of the ST, inaccurate and/or irrelevant lexical choices, inconsistency throughout the translation, and needless additions and

omissions. From his point of view, this could have been avoided if the translators had made an effort to read the ST carefully.

In her study *Challenges of Cross-Cultural Translation of American Literary Works into Arabic: Harriet Beecher Stowe's Uncle Tom's Cabin as a Case Study*, the researcher Abeer Al-Sarrani (2011) aimed to explore the challenges of translating culture from an American literary work into Arabic with the use of a case study. She addressed matters of culture, religion, geopolitics, and gender as four challenges to cross-cultural translation. This categorisation was set as a hypothesis to determine the factors that affect the translation of American literature into Arabic. Seven Arabic renderings of *Uncle Tom's Cabin* were utilised as the case study in the research. The findings proved the researcher's hypothesis on two scales. First, a lack of a cultural perspective in translating some American literary works into Arabic was noted, whereby translators attempt to avoid confronting the four challenges from a cultural perspective. Al-Sarrani found that most of the translators leaned towards linguistic-oriented approaches. Another significant finding was the negative effect of the four challenges: matters of culture, religion, geopolitics, and gender prevented a faithful translation of *Uncle Tom's Cabin* into Arabic.

Al-Sarrani concluded that a number of factors made the Arab world realise its need to accept Western culture through translations as well as its need to present its culture in translations in order to bridge the gap between the two cultures, with emphasis on the necessity of multicultural translators. An important factor addressed in Al-Sarrani's research is the changing political conditions in the Arab world, which have contributed to reducing censorship of literary work and therefore allowed literary translators more freedom in their translations to enable more accurate delivery of literary works that are preoccupied with political matters.

While Al-Sarrani's research contributes to the literature of translating English prose into Arabic, the results are undermined by the fact that it overlooks the distinctive nature of Arabic speaking countries. She argues that issues lie profoundly within cultures, yet we cannot assume that all Arab countries share the same ideologies and principles. To elaborate further, political matters are dealt with in diverse ways across the Arab countries. The judicial systems differ and the imposed censorship regulations vary in degree between the countries. Gender is a vital issue in this regard as the extent of gender inequality and segregation differ greatly between countries in the Arab world. What Saudis might relate to within Western countries, for example, might not

be the case for those from other Arab countries. For instance, gender segregation in education applies strongly in Saudi Arabia but this is not the case in even the countries geographically, culturally and traditionally joined to Saudi Arabia. In conclusion, distinguishing between the Arab countries in terms of tolerance to the four cultural challenges suggested by Al-Sarrani across the seven translations would have produced more generalisable results.

Another interesting study that approached the notions of foreignization and domestication is a piece of research entitled *Strategies for Translating Arabic Cultural Markers into English: A Foreignising Approach* (Aldebyan, 2008). The study investigates the problems of translating cultural references from Arabic into English by examining a corpus of six Arabic novels. Aldebyan analysed the translations based on a foreignization/ domestication scale and found that domestication led to substantial omission of information and misinterpretation of cultural references, especially those around social, religious and political items.

The six novels used in Aldebyan's study were drawn from different Arab countries, which presents a wide variety of cultural references. However, as with criticism of Al-Sarrani's study, the distinctiveness and extent of Arab cultures means that Aldebyan's claim that the outcomes can be generalised can easily be refuted by the researcher's own words: "cultural terms, expressions and references are rooted in their native cultures. Their power of signification and referential values stem from their intrinsic position in the cultures they are part of" (p. 547). To further elaborate, focus can be drawn to just one form of culture, such as food. In Saudi culture, there are some dishes that are not found in, for instance, Jordanian culture. The difference between cultures in this category can be apparent even when reducing the scope to cover the same region, such as difference within the Gulf countries. Another difficulty with Adebyan's research is his strong advocacy of the foreignizing strategy when translating from Arabic into English. As much as this can be justified, he fails to mention whether the approach would be similarly recommended when translating from English into Arabic. This leads to the assumption that his enthusiasm may be rooted in his own prejudices related to his Arab origin.

A relevant and more recent study by Aldawood (2017) analysed the Arabic novel فخاخ الرائحة by Saudi author Yousef Al-Mohaimeed and its translation into English (*Wolves of the Crescent Moon*) by Anthony Calderbank as a case study to determine the dominant procedures of translating culture. Although the language direction in

Aldawood's study is from Arabic to English, the opposite to that of the current research, the significance of the study is found in its intersection with the current research as it examines the notions of foreignization and domestication. Aldawood's results showed the prevalence of the foreignization strategy over domestication. However, a main limitation of the study is that the researcher did not draw the classification of cultural references based on theory and therefore failed to present a distinction between intralinguistic and extralinguistic references. In fact, the characterisation of cultural references was completed from the researcher's general knowledge, which is not a justifiable or generalisable measure. In the study, Aldawood provides a variety of examples from different categories of culture yet fails to distinguish them or justify why certain examples are used rather than others. This lack of validation gives the reader a sense that there may be some examples left unaccounted for, especially in the absence of statistical measures that count the cultural items and translation procedures. A further shortcoming is the way in which the examples were presented: there is a critical lack of back-translation or any other means that would assist the non-Arabic reader in understanding the examples, the inclusion of which would have supported the arguments presented. This is of importance due to the nature of the study, which aimed to identify rendering strategies.

Ade Mulyanah (2017) is another recent researcher to investigate foreignization and domestication. In his research *Translating Culture Specific Concepts: Social Organisation Category*, he examined the cross-cultural understanding between Indonesian and English. The study used a descriptive method in the form of text analysis and the data was extracted from Dan Brown's novel *Angels and Demons* as the ST and its Indonesian translation as the TT. Mulyanah followed a systematic procedure in his analysis by extracting all cultural items based on Newmark's categorisation of culture and then identifying the translation strategies before determining domestication or foreignization strategies. The results show a number of cultural references in the ST including religious and political concepts, organisations and measurements and translation procedures varied in frequency of application. The domestication approach was found to be the most dominant as reflected in the strategies employed. The study presented interesting findings but could have benefited from a more detailed discussion as the lack of a thorough explanation of the results meant important elements of analysis were omitted or unexplained.

Another study concerned with the notion of foreignization and domestication is that of Fallahshahrak and Salmani (2013), which served two purposes. First, to demonstrate how globalisation affects the translation of novels, particularly Persian, and the second to reflect on strategies used by the translator to investigate the dominance of the English language and Western cultures. The methodology of the study comprised a comparison between an English novel, *New York Trilogy* by Paul Auster (2006), and its translation into Persian by Khojasteh Keyhan and Shahrzad Lolachi (2010). Fallahshahrak and Salmani began by analysing the cultural references from a globalisation and then from a postcolonial viewpoint. The results identified sixteen cultural references in the novel, and analysis of the strategies implemented found the translator's preference to be the foreignization strategy as 86% of the items were foreignized while only 14% were domesticated. The study concluded that foreignization assists globalisation and, according to the results, is the preferred strategy of Iranian translators. It also indicated the ability of Iranian translators to transmit this trend of openness to other cultures by introducing new cultural items such as food, work and habits into their own culture through translation.

3.3 Conclusion

This chapter has provided a review and assessment of studies that are closely related to the current research. Although there is a lack of similar studies within the exact framework and context of the current thesis, the studies reviewed serve the literature in being within the spectrum of the translation of cultural references, foreignization/domestication strategies and/or norms. The methodological approaches and theoretical frameworks are of significant importance. However, further description of the data of study and methodological approach as well as the means of analysis adopted in the current research are thoroughly explained in the next chapter.

Chapter 4 Research Methodology

4.1 Introduction

Following the review of the literature on translating culture in the previous chapter, this chapter aims to focus on the methodological approach of this research in order to form a proper link between the literature review and data analysis chapters. This chapter explicates the theories in the field of translation studies which are used as the framework of this study and elaborates on the methods employed to extract the results, explaining the procedure undertaken in the means of analysis.

In order to address the research questions, three research approaches have been employed: text analysis, translator interviews, and translator questionnaires. These methodologies were applied in order to ensure valid generalisability of the results. In light of the existing literature on the translation of cultural references, this thesis has two distinctive research goals associated with the above-mentioned procedures. Firstly, this research aims to explore the norms of translating extralinguistic cultural references within the Saudi context through detailed analysis of translated texts to illuminate patterns of behaviour. Secondly, the factors affecting translators' decisions in rendering cultural references will be determined by means of an interview and a questionnaire. A further important objective that is met through the implementation of a questionnaire in this research is to highlight the status of translation in Saudi Arabia, which will address some specifics in relation to the polysystem theory.

4.2 The Research Design: Methods Applied in the Research

This research employs a combination of mixed methods: a product-oriented approach comprising an ST-TT analysis and a quantitative/qualitative questionnaire and an interview. This is in line with the classification: "a comparative study of source texts and translations [...] used to present a product-oriented perspective" (Saldanha & O'Brien, 2013, p. 218). Qualitative and quantitative research methods are different means of gathering and analysing data. A quantitative approach in translation studies could include corpus analysis, keystroke logging and eye tracking, while a qualitative

approach is usually associated with critical analysis, interviews, questionnaires and focus groups. However, a combination of both approaches is expected to result in more accurate outcomes (Saldanha & O'Brien, 2013).

4.2.1 Establishment of Parallel Corpus Analysis

The first approach in this research is a ST-TT analysis, which is considered product-oriented. The product-oriented approach in descriptive translation studies is concerned with the act of describing, comparing and contrasting existing translation products. It focuses on the product of the translation activity. That could be the analysis of an individual translation or a compare and contrast analysis of a source text and its target text. Since "translations are facts of target cultures" (Toury, 1995, p. 29), the emphasis is on how target texts cater for the target culture. In this study, the proposed method is an analysis of cultural references in a number of translations published over the prolonged time frame from 1981 to 2016, with the aim of elucidating translation strategies that translators use to render a variety of culturally specific references, and to identify general principles in the way cultural references are dealt with in the Saudi context over time. This research attempts to examine and highlight approaches to rendering cultural references from English source texts to Arabic target texts, with the Saudi audience as the target. In order to distinguish tendencies and patterns of translators' behaviour, a parallel/bilingual corpus of English source texts and Arabic target texts was built for the purpose of the analysis. Parallel corpora enable the exploration of translation norms in a particular socio-cultural and historical context (Baker, 1993). Furthermore, in relation to identifying norms, Baker presumes they can be perceived solely through close observation of a corpus of STs and TTs, which allows the reporting of frequent translation strategies even though other strategies are available (1993, p. 240).

Before proceeding any further in discussing the peculiarities of implementing this method in the current research, it would be useful to shed some light on corpus-based translation studies (CBTS). In his book *Introducing Corpus- based Translation Studies*, Kaibao Hu defined CBTS as "the branch of translation studies that investigates the nature of translation as a product and a process by means of corpora, based on the statistical analysis of the features of translated texts in relation to non-translated texts and the source texts" (Hu, 2016, p. 1). On this ground, the investigation

undertaken on the corpus built in this research puts forward a statistical analysis to determine the translation behaviour concerning translating cultural references.

The notion of incorporating corpora, which is primarily embedded in linguistics, into translation studies was first considered by Baker in 1993. She proposed that corpus-based methods stimulated in-depth investigation of translation universals, which she defines as "features that typically occur in translated text rather than original utterances and which are not the result of interference from specific linguistic systems" (1993, p. 243). The implication is that combining the two poles would advance the branch of descriptive translation studies (Laviosa, 2004). Therefore, this research will contribute in assessing the application of a corpus analysis in translation studies and hence assist in the advancement of DTS.

Moreover, an important contribution to corpus studies is that of Laviosa (2010, pp. 80-81) with the identification of six classifications of corpora. The first is whether the corpus is a sample or a monitor. A sample corpus is of a limited size and incorporates full or abridged texts with the aim of representing a language, whereas a monitor corpus increases in size due to the continuous incorporation of new material into it. The second classification is a synchronic or a diachronic corpus, which is related to time: a synchronic corpus consists of texts of a specific time but a diachronic one consists of texts generated over an extended period. The third classification is general or specialised, and this relates to the language used: where a general corpus represents everyday language, a specialised corpus represents language used in a specific field. The fourth classification is monolingual, bilingual or multilingual. A monolingual corpus consists of texts in one language, a bilingual corpus consists texts in two languages and a multi–lingual corpus includes more than two languages. The fifth classification concerns whether the corpus is written, spoken, or mixed / multi-modal. A written corpus contains written texts, a spoken one comprises texts that are recorded, and a mixed or multi-modal corpus consists of texts produced by various modes including language, image and sound. Laviosa's final classification is annotated or non-annotated: an annotated corpus contains texts that have been analysed at different levels of linguistics such as phonology, semantics and discourse, while a non-annotated corpus contains texts that have never been analysed.

On the basis of the above classifications by Laviosa, it is possible to locate the corpus built for this research as a sample, diachronic, specialised, bilingual, written, non-annotated corpus. First of all, it is considered a sample because of its limited size and

due to some sources in it being abridged to follow the criteria. Second, it is diachronic since the texts included are not the product of a specific time, but actually cover a period of 35 years. Another classification of this research's corpus is that it is specialised where it represents the language used in the specific field of literature, fiction in particular. In addition, the fourth classification relates to the number of languages existing in the corpus. Since the corpus in this research comprises two languages (Arabic and English), it is classified as bilingual. Besides, the entire corpus consists of written texts, which distinguishes the fifth classification set by Laviosa. The final classification is it being non-annotated, which indicates the material has never been investigated.

The specific properties of the corpus will be further explained in the following sections. By and large, before building a corpus there are some issues that must be reviewed in relation to the texts that will form the corpus. This is known as the selection of material, and it is a vital feature in its formation. In the following section I will outline the measures of selecting the material of the corpus.

4.2.1.1 Selection of Material

The analysis carried out in this research involves a number of texts, therefore, following a clear and accurate classification of the texts included in the corpus offers an integral body which allows the generalisation of its analysis outcome. The lack of such precise classification might include or exclude material that could jeopardise the result of analysis.

Following this, the selected material is characterised as fiction, translated from sources originally written in English by American or British authors, translated in Saudi Arabia, and published by a Saudi publisher.

Since the intention is to analyse written material, it is necessary to establish the genre from the beginning. This important element has been thoroughly considered. Narrowing the subject/genre of the material eliminates data inequality. The meaning of genre applied in this research is what Dickins, Hervey and Higgins define as "a category to which, in a given culture, a given text is seen to belong, and within which the text is seen to share a type of communicative purpose and effect with other texts" (2002, p. 175). Literature was chosen as the genre of the material under analysis. It is important to note that literature is a key means of reflecting the culture of a society as

it acts as its mirror. Texts of this genre compose cultural components that are integral fragments of the language; in addition, considering literature as a whole in a single study would result in a lack of in-depth critical insight since literature has many branches and each branch can be the subject of an entire study. To further limit the scope of the study, fiction is chosen as it reveals the cultural components targeted in this research and because extra-linguistic cultural references form a considerable part of fiction.

Secondly, according to a study covering translations published between 1955 and 2004, fiction forms 38% of the literature translated in Saudi Arabia (Al-Khatib, 2005). This accounts for a representative sample of translations. Although some time has passed since Al-Khatib's 2005 study, it is still likely to represent an indication of the state of published translations in Saudi Arabia. This also points to the prerequisite for more recent studies on the matter.

Primarily, the time frame covered in this study spans 1981 to 2016. From a historical viewpoint, Saudi Arabia is considered a relatively new country as it was only unified and established in 1932. Furthermore, translation into Arabic did not emerge until the 1950s and was mainly for educational purposes, as already discussed in Chapter 1. Hence, the choice to begin the time frame from 1981 was because it is the year of publication of the first text that fits the criteria of this research. Additionally, as the purpose is to examine translators' proclivities when aiming at the specific Saudi target audience, the period 1981-2016 is one in which Saudis witnessed a number of phases that symbolised major developments and social changes in their country. These changes particularly altered Saudi interaction with other cultures and their integration into other societies, so changes in their perception of Western cultural references may have taken place as a result, and this would be reflected in translators' procedures when dealing with these references. The time frame of the study ends in 2016 as this was the year the research commenced. As the period of 35 years witnessed recognisable social change in different aspects in Saudi Arabia, the preliminary hypothesis was the emergence of parallel change in translators' tendencies.

After determining the time frame and genre of the material, certain criteria were set for the translated fiction falling within the time frame. The criteria functioned as a filter for what would or would not be subjected to the analysis phase. One essential constituent was that the TTs were translated and published in Saudi Arabia. This was to ensure the translator/publisher awareness of the peculiarities of the target culture

including the degree of the target audience acquaintance or ignorance of the ST culture references and accordingly deliver translations inclusive to a pattern of behaviour. Some translations were excluded due to the absence of the translator's identity. This is the case with fiction published by the Saudi Jarir publishing company, which has a policy of obtaining full ownership of the work without declaring any information about the identity of the translator.

Another important criterion was that the translation was translated directly from an original English source without any intervening medium. For instance *Around the World in Eighty Days*, which was originally written in French, translated into English and then into Arabic, is an example of a TT that was excluded for not being a translation of an originally English source. Although this is one of the first translations of fiction in Saudi Arabia and analysing it may reveal important insights, for the sake of consistency and accuracy of results, I have only included texts that were originally in English and translated from English. The importance of texts written originally in English is twofold. First, to review Toury's preliminary norm (1995), which involves the presence or absence of a mediating language. Toury's emphasis indicates that the originality of STs is an important feature that ought to be well thought out in other means of investigation. The second reason relates to the fact that the focus of the research is confined to the translators' behaviour in translating American and British cultural references for the Saudi target audience. This was also ensured by seeking translations of fiction written only by American or British authors. This decision was made to exclude any books that could reflect other cultures, since the aim is to examine how translators deal with cultural elements from these two specific cultures. Therefore, another group of STs, such as the translation of *A Bedouin Boyhood* by Jordanian author Isaak Diqs, was excluded from the analysis.

Another decision in relation to building the corpus involved is whether to include or exclude a collection of short stories that contained a mixture from different backgrounds including Russian and Italian. In this case, I decided to establish a general principle that would help resolve occurrences like this in order to meet the criteria developed for this research. Doing so was essential because a number of earlier translations are collections of short stories. The resolution was that if the American and British authors' short stories make up 75% or more of the collection, it would be included in the analysis after excluding those short stories written by authors of other nationalities, but if the proportion was lower, the entire collection would be excluded.

This decision is taken to maintain systematic criteria. Table 1 below summarises the selection criteria.

Table 1 Selection Criteria and Features of the Translations Under Analysis

Text Selection Criteria	
Source Language	English
Source Culture	American, British
Target Language	Arabic
Target Culture	Saudi
Genre	Fiction
Time Span	1981 -2016
Translators/ Publisher	Saudi / catering for the Saudi audience

It should be emphasized that the selection of the case studies was not random, it was based on specific criteria, as specified and explained earlier and as shown in the table above. In order to examine the change through time in the application of strategies of translating cultural references, the time frame was stretched to cover 35 years. The selected case studies were all fiction where culture is mostly represented and are translated /published in Saudi Arabia. Publishing translations in Saudi Arabia is not very active, this is highlighted in the following section. Translations in Saudi Arabia are mainly either translated abroad and published by a local publishing company, or translated and published abroad and then distributed in Saudi or translated and published and distributed in Saudi Arabia. The latter is the least active, yet, it was set as a fundamental criterion for this research. This increases the probability of the translators adhering to the norms of translating for the specific Saudi target audience. Thorough library research lead to a fair number of translations yet after applying the filters, indicated in the criteria, a total of 10 translations were selected. Therefore, it is fair to say that the choice of the case studies was based, to a great deal, on availability of target texts that are subject to the standards set for the case studies undergoing analysis in the research. For an overall view, authors of the STs in the case studies and the translators of the TTs, dates of publication, titles of the source and target texts as well as the sources used are presented in tables 2 and 3 bellow.

Table 2 Overview of the Primary Data; The Source Texts

Case Study	Author	Date	Title	Approx. Word Length	Number of ECRs	Source
1	Somerset Maugham	1964	The Colonel's Lady	7163	186	URLhttp://kissgrammar.org/Courses/Enl121/Anthology/Maugham_Colonels_Lady.html,
		1921	Rain	15258		URLhttp://www.lonestar.edu/departments/english/maugham_rain.pdf,
		1934	The Treasure	6221		URLhttps://archive.org/stream/in.ernet.dli.2015.460655/2015.460655.The-Complete_djvu.txt.
2	Richard Back	1972	Jonathan Livingston Seagull	9500	26	Bach, R. & Munson, R. (1971). Jonathan Livingston Seagull. New York: Macmillan.
3	Hellen Keller	1933	Three Days to See	4523	46	Keller, H. (1933). Three Days to See. The Atlantic, 151(1), 35-42.
4	Edgar Allan Poe	1843	The Tell Tale Heart	2208	141	URL https://www.poemuseum.org/the-tell-tale-heart
	James Thurber		Nine Needles	1435		URL http://tonymusings.blogspot.com/2010/08/nine-needles.html
	Earnest Hemingway	1927	Hills Like White Elephants	1440		URL https://genius.com/Ernest-hemingway-hills-like-white-elephants-annotated
	Hilaire Belloc	1910	The Honest Man and The Devil	1338		URL https://lingualeo.com/pt/jungle/the-honest-man-and-the-devil-hilaire-belloc-387410#/page/1
	Shirley Jackson	1948	The Lottery	3371		URLhttps://sites.middlebury.edu/individualandthesociety/files/2010/09/jackson_lottery.pdf
	O. Henry		While the Auto Waits	1933		URLhttps://americanliterature.com/author/o-henry/short-story/while-the-auto-waits,
	Saki	1914	The Open Window	1214		URL http://www.eastoftheweb.com/short-stories/UBooks/OpeWin.shtml

	Donald Barthelme	1973	Some of Us Had Been Threatening Our Friend Colby	1634		URL http://jessamyn.com/barth/colby.html
5	H.E. Bates		Never	1470	129	URL http://www.inspirationbit.com/a-bit-of-literature-never/
	John Galsworthy	1910	The Japanese Quince	1043		URL https://en.wikisource.org/wiki/The_Japanese_Quince
	John Collier		The Chaser	1057		URL http://ciscohouston.com/docs/docs/greats/chaser.html
	Edgar Allan Poe	1843	The Tell Tale Heart	2208		URL https://www.poemuseum.org/the-tell-tale-heart
	Eudora Welty		A Worn Path	3271		URL http://xroads.virginia.edu/~drbr/ew_path.html
	Grace Paley		Wants	794		URL https://biblioklept.org/2014/03/08/wants-grace-paley/
	Kate Chopin	1894	The Story of an Hour	1009		URL https://archive.vcu.edu/english/engweb/webtexts/hour/
6	Franklin W. Dixon	1996	The Hardy Boys Cliff-Hanger	30200	102	Dixon, F. (1996). Cliff-Hanger (Hardy Boys: Casefiles, #112). Archway Paperbacks.
	O. Henry	1909	A Retrieved Reformation	2817		URL http://www.online-literature.com/o_henry/roads-of-destiny/10/
			Roses, Ruses and Romance	1938		URL https://americanliterature.com/author/o-henry/short-story/roses-ruses-and-romance,
		1911	Makes the Whole World Kin	1512		URL https://americanliterature.com/author/o-henry/short-story/makes-the-whole-world-kin,
		1911	Witches Loaves	1265		URL https://americanliterature.com/author/o-henry/short-story/witches-loaves,
		1906	By Courier	1422		URL https://americanliterature.com/author/o-henry/short-story/by-courier
		1910	A Newspaper Story	1286		URL http://www.online-literature.com/o_henry/1033/

7		1908	While the Auto Waits	1933	241	URL https://americanliterature.com/author/o-henry/short-story/while-the-auto-waits
			Round the Circle	1835		URL http://www.online-literature.com/o_henry/1046/
		1911	October and June	890		URL https://www.accuracyproject.org/t-Henry,O-OctoberandJune.html
			Heart and Hands	871		URL http://www.online-literature.com/o_henry/1019/
	Edgar Allan Poe	1842	The Oval Portrait	1298		URL https://poestories.com/read/ovalportrait
	Cyril Hare		Hilary's Aunt	1557		URL https://vdocuments.mx/hilary-s-aunt.html,
	Thomas Hardy		Tony Kytes The Arch-Deceiver	3493		URL http://www.boardworks.co.uk/media/ee40bc56/TonyKytes_colour.pdf
	Oscar Wilde	1887	The Sphinx Without a Secret	2117		URL http://www.eastoftheweb.com/short-stories/UBooks/SphWit.shtml
8	Dan Maloney	2004	Sunrise on Kusatsu Harbor	31372	56	Maloney, D. (2006). Sunrise on Kusatsu Harbor. Winepress.
9	Katherine Mansfield	1920	Miss Brill	1962		URL http://www.katherinemansfieldsociety.org/assets/KM-Stories/MISS-BRILL1920.pdf
	Gail Godwin	1976	A Sorrowful Women	2628		URL https://www.d.umn.edu/~tbacig/cst1010/chs/ggodwin.html
	Michael Foster		Later	949		URL http://lingualeo.com/es/jungle/later-by-michael-foster-340463#/page/1
	Tom Gillespie		My Beloved Edith	1123		URL http://www.eastoftheweb.com/short-stories/UBooks/MyBelo.shtml#1
	John Savage		Priscilla In The Pond	1560		URL http://eng.1september.ru/article.php?ID=200800911
	Raymond Carver		Little Things	496	123	URL https://genius.com/Raymond-carver-little-things-annotated

	O. Henry		Hearts And Hands	871		URL http://www.online-literature.com/o_henry/1019/.
	Kate Chopin	1897	Regret	1487		URL https://americanliterature.com/author/kate-chopin/short-story/regret
	Donald Barthelme		The first thing the baby did wrong.....	798		URL http://jessamyn.com/barth/baby.html
10	Nella Larsen	1929	Passing	23500	108	Larsen, N. (1929). Passing. New York & London: Knopf.

Table 3 Overview of the Primary Data; The Target Texts

Case Study	Translator	Date	Title	Approx. Word Length	Number of ECRs	Source
1	Aziz Diya قصص من سومرست موم	1981	زوجته الشاعرة	7200	186	- (1981). قصص من سومرست موم. (عزيز ضياء، مترجم) جدة: تهامة.
			أمطار	15300		
			رجل سعيد	5700		
2	Hussain Yaggi	1987	النورس	8400	26	باك، ر. (1987). النورس. (حسين ياغي، مترجم) الطائف: نادي الطائف الأدبي.
3	Abdulhaddi Altazi	1990	لو ابصرت ثلاثة ايام	4800	46	كيلر، هـ. (1990). لو أبصرت ثلاثة أيام. (عبدالهادي التازي، مترجم) الرياض: دار الرفاعي.
4	Khalid Awadh القلب الفاضح	1992	القلب الفاضح	1539	141	- (1992). القلب الفاضح: من روائع الأدب العالمي في القصة القصيرة. (خالد العوض، مترجم) جدة: النادي الأدبي الثقافي.
			الابر التسع	990		
			تلال كالفيلة البيضاء	1260		
			الرجل الشريف و الشيطان	1350		
			اليانصيب	3240		
			بينما السيارة تنتظر	1440		
			النافذة المفتوحة	1080		
			بعضنا كان يهدد صديقنا كوليي	1170		
5	Khalaf Alqurashi الطريق التعب	1993	ابداً	1495	129	- (1993). الطريق التعب و قصص أخرى: مجموعة قصصية مترجمة عن الإنجليزية. (خلف القرشي، مترجم) الطائف: نادي الطائف الأدبي.
			السفرجلة اليابانية	805		
			التابع	1035		
			القلب المخبر	1955		
			الطريق التعب	3335		
			مطالب	805		
			قصة ساعة	920		
6	Abeer Alahmadi	2000	رجل الثلج البغيض	28050	102	ديكسون، ف. (2000). رجل الثلج البغيض Cliff-Hanger. (عبير الأحمدي، مترجم) الرياض: المفردات.
			التوبة المقبولة	2220		- (2003). من روائع القصص العالمية. (حصة العمار، مترجم) الرياض: العبيكان.
			ورود و حيل و غرام	1408		
			النائبات حين تؤاخي	1423		
			أرغفة العرافة	1211		
			رسوله	1103		

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7	Hessa Alammar	2003	قصة جريدة	1231	241	
			فيما السيارة تنتظر	1670		
			حول الدائرة	1641		
			أكتوبر و يونيو	1127		
			أفئدة و أيد	1154		
			الصورة البيضاوية	1266		
			عمة هيلاري	1374		
			توني كايتس- المخادع الكبير	2389		
			أبو الهول الذي لم تكن له اسرار	1614		
8	Haidar Babaker	2004	حب و دمار	29880	56	مالوني، د. (2004). حب و دمار: ميكو و توري. (حيدر بابكر، مترجم) الرياض: دار طويق.
9	Khalaf Alqurashi	2012	الآنسة بريل	2070	123	- (2012). و قال نسوة: مجموعة قصصية مترجمة عن الإنجليزية. (خلف القرشي، مترجم) مكة: نادي مكة الأدبي.
			امرأة حزينة	2530		
			فيما بعد	920		
			عزيزتي إديث	1150		
			برسيللا في ورطة	1610		
			أشياء صغيرة	507		
			قلوب و أياد	920		
			أسى	1495		
			أول شي أخطأت به الطفلة	805		
10	Ali Almajnoni	2016	زنج	27030	108	لارسن، ن. (2016). زنج. (علي المجنوني، مترجم) الدمام: أثر.

4.2.1.2 Locating and Obtaining Research Data

The research covers 35 years of fiction translations in Saudi Arabia in order to distinguish the tendencies of Saudi translators in rendering culture and to compare and contrast the strategies applied in the Saudi Arabian context. However, due to the lack of official statistical reports on translated and published books in Saudi Arabia, it would be difficult, if not impossible, to obtain the exact overall number of these publications.

Nevertheless, the main resources for identifying and obtaining published translations of fiction were the King Fahad National Library, the King Abdul-Aziz Library, the Jarir bookstore, the Obiekan bookstore and major second-hand bookstores in the city of Riyadh[12]. During the search for the published translations, a number of complications needed to be resolved. At first, in the primary research, there were difficulties in locating relevant data about the number of books translated from English into Arabic and to subsequently obtain the texts intended for analysis. Since my research requires texts with specific features, much effort and time were dedicated to finding specific material. In governmental and private libraries in Saudi Arabia, there is a distinct absence of any sort of classification according to the criteria established for the current research, including the nationality of the translators, publishing dates and publishing houses. It is worth mentioning that the King Fahad National Library in Riyadh is considered the national library of the country, and all published books must go through its system to obtain an ISBN number prior to their publication and distribution. The procedures to publish and distribute a book on the Saudi market also include providing this library with copies of the book to obtain the consent to print, publish and distribute. As a result of this system, most books published in the Saudi market are registered with the King Fahad National Library.

Although the data is located at King Fahad National Library, the absence of a library classification feature which separates translated from original Arabic fiction was an obstacle to be overcome. All of the books under the category of fiction were searched; this exceeded 6,045 indexes. The index data of all the material found were then observed to differentiate translations from original writings through the distinction between Western and Arabic authors' names, and the nationality of the Arabic

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[12]The second-hand book stores visited were Alatroha, Alminhaj and Almousoua at King Abdullah road, Alfahares at Alrabwa district.

translators and publishers were verified to identify the Saudis. Finally, at this stage, the criteria of the material intended for analysis were met. The same process was repeated several times in different locations, including the King Fahad National Library, the King Abdulaziz Public Library, the Jarir bookstore and the Obaikan bookstore. Another source for the material I opted to seek, especially for earlier publications, was second-hand bookshops. These lacked indexes in general and clerks at the shops were unable to assist in finding the material required. The task was executed manually book-by-book and shelf-by-shelf in the fiction category at a number of second-hand bookshops.

It is important to note that the publication of translations in Saudi Arabia is not an especially active industry. In a study conducted by Norah Al-Nasser (1998), it was found that the number of published translations in the field of literature into Arabic between 1955 and 1991 was 37 books in the following distributions: stories – 16 entries, poetry – 5 entries, theatre – 1 entry, and children's stories – 15 entries. Another study by Mamdouh Al-Khatib (2005) also examined the translation industry in Saudi Arabia. This study relied on Al-Nasser's as secondary data and went on to cover 13 more years, incorporating the period 1955-2004. The outcome of the study indicated that within this time frame only 60 books in the field of literature were translated into Arabic, including translations from languages other than English (see table 4). Of this number, 23 entries were novels, which may seem low but actually formed the highest percentage in the publication of literature translations (see table 5). Although a number of collections of short stories were published within the time span of Al-Khatib's study, he did not mention it as a category or sub-category. Since it represents a significant part of the texts under analysis in the current study and in an attempt to determine its presence or absence in the results of Al-Khatib's study, I contacted Dr Al-Khatib and he responded that short stories are included in his study within the category of novels.

Table 4 Number and Percentage of Arabic Translated Books According to Main Sciences (1955-2004) in Saudi Arabia (Al-khatib, 2005)

Sciences main groups	Number of translated books	Percent (%)
Literature	60	4.64
Pure sciences	114	9.05
General knowledge	125	9.92
Applied sciences	218	17.3
Humanities	252	20
Social sciences	491	38.97
Total	1260	100

Table 5 Number and Distribution of Translated Books in Literature (Al-khatib, 2005)

Literature branches	Number of translated books	% from literature - translated books	% from total translated books
Letters and criticism studies	14	23.33	1.11
Novels	23	38.33	1.83
Poems	5	8.34	0.4
Theatres	1	1.67	0.08
Children's books	15	25	1.19
Literature biographies	2	3.33	0.15
Total	60	100	4.76

4.2.1.3 Identifying Source and Target Text Facts

Central to this study is the direction of translation and the original language of the source texts. It is clearly recognised that in the two previous studies discussed, the direction of translation is into Arabic. However, no clear statement was forthcoming with regard to how many of the books covered were translated from English. Another important element that the studies overlook is the indication of whether the target texts were translated directly from an original source text or if there is a mediating language. In the process of identifying the texts for analysis, I discovered a collection of short stories named قصص من تاغور BT *Stories from Tagore*, translated from English into Arabic in 1983 by the pioneer Saudi translator Aziz Diyaa. The original source texts,

however, were written by Rabindranath Tagore, who wrote in Bengali. Some of his work was translated into English and later on translated from English into Arabic. This collection of short stories was necessarily excluded from the present study because of this. Fortunately, the same translator had other work that was considered in the analysis. Taking into account the figures from the two studies that show the modest number of translations as well as the specific criteria for the present study that exclude a number of translations, it can be said that the number of target texts selected for analysis effectively represents the period.

After obtaining the TTs, the STs needed to be sourced for analysis. This was completed by looking up the STs online and in libraries and purchasing them in soft or hard copy or obtaining them in electronic form. More effort was required to locate and gather each short story from the collections individually.

The parallel corpus was then built manually through the alignment of cultural references located in the source texts and their rendering in the target texts. Since the objective of the study was to identify procedures used when translating cultural items, aligning all the target texts with the source texts was not a practical decision. If the objective was to determine aspects such as word count, sentence length, or others, this might have served the purpose. However, since the objective is to determine patterns of behaviour concerning particular features, it was logical to align those features. Additionally, manual alignment was carried out to avoid the complications that would result from automatic alignment of texts from the genre of fiction, which Zanettin describes as 'noisy language' and which is considered "resistant to automatic alignment" (Zanettin, 2013, p. 30). Therefore, manual (rather than automatic) editing was undertaken in the form of building a table that had seven columns. The first column in the table illustrates the title of the source text and its translation as published in the target text as well as the author and translator. The second column illustrates the source text culture reference, while the third column indicates the page number it appears in. The fourth and fifth columns refer to the translation of the cultural reference and the page it is located in as it appears in the target text. As for the final two columns, I developed a system to indicate the cultural references and translation strategies by numbers for ease of reference (see Chapter 5). They were thereby indicated in the sixth and seventh columns.

Table 6 Analysis Table

Title of ST, TT & Author/ Translator	ST Cultural Reference	Page	TT Cultural Reference	Page	Category of Cultural Reference	Translation Strategy

4.2.1.4 Cultural References within the Texts

To give a thorough view of what is examined in this research, it is essential to provide a clear description of the intended meaning of 'cultural items' in order to eliminate any intertwined misconceptions since culture is a wide concept that can easily be interwoven if there is no exact indication of particular characteristics.

Initially, culture-specific references may be divided into extralinguistic cultural references (ECR) and intralinguistic cultural references (ICR). Some scholars, such as Nida and Taber (1969) and Pedersen (2005), have focused on extralinguistic problems. In this regard, Pedersen (2005, p. 2) defines ECR as "reference that is attempted by means of any culture-bound linguistic expression, which refers to an extralinguistic entity or process, and which is assumed to have a discourse referent that is identifiable to a relevant audience as this referent is within the encyclopaedic knowledge of this audience". In other words, to him, ECR are expressions which relate to cultural items that are not a fragment of a language system. While Pedersen refers to these items as ECR, other scholars prefer different terms, with Newmark referring to them as "cultural words" (1988, p. 94) and Robinson uses "realia" (Robinson, 1997, p. 171). On the other hand, others such as Baker (1992), Lepihalme (1997) and Bassnett and Lefevere (1998) view translations of cultural references as related to intralinguistic factors involving metaphors, idioms, proverbs, and allusions. While intralinguistic cultural references have been observed in the Saudi context in some studies such as Balfaqeeh (2009) and Aldahi (2018) who examine the translation of idioms and expressions, extralinguistic cultural references (ECR), such as the translation of materialistic references for example food and clothes, have been neglected for some time. Therefore, a demand for research investigating this element was important and it was thus the focus of the current research.

In this descriptive study, the findings of Newmark (1988) are regarded as the theoretical framework for extracting the ECR. Newmark's method of grouping cultural

references seemed applicable for this study since it deals with the exact features this research aims to explore. Newmark (1988) adapted Nida's cultural items model, which focuses on considering culture translation problems relating to extralinguistic features, to describe his classification of cultural categories. Consequently, I primarily abided by his classification of cultural items. He proposed five categories for ECR:

1. Ecology such as flora, fauna, winds, hills, and plains items.
2. Material culture such as food, clothes, houses, towns, and transport items.
3. Social culture such as work and leisure items.
4. Organizations, customs, activities, procedures, concepts such as political, administrative, religious and artistic items.
5. Gesture and habits.

The main function of categorising culture prior to analysing the strategies is to assist in outlining the nature of the reference for an in-depth investigation of prevalent problematic issues in rendering these cultural references.

With this being determined, after the parallel alignment of the ST and TT was completed, the next steps involved identifying and extracting the ECR from the original English source texts and then tracing their corresponding sections in the Arabic translations in preparation for the comparative analysis to determine the strategies employed in the rendering.

4.2.1.5 Method of analysis and presentation of examples

When preparing to analyse translations, an important consideration is that of what tool is to be used for the analysis. In the present study, I utilise a tool that enables the distinction of culture as opposed to linguistic components (Aixela, 1996). Different models can be used to analyse texts in general (see Chapter 2), but a particular model that best suits the objectives of the research and serves the purpose of the question under investigation should be carefully chosen.

In addition to the translation stargeties already expalined (see Chapter 2), Baker (1992, pp. 26-42) for example, has a list of strategies for translating cultural references that could be applied for the analysis. This list includes translation by a more general word (superordinate), translation by a more neutral/less expressive word, translation by cultural substitution, translation using a loan word or loan word plus explanation, translation by paraphrase using a related word, translation by paraphrase using

unrelated words, translation by omission and translation by illustration. This strategy is a general one that deals with problems of translation equivalence. Although Baker addresses issues related to the translation of culture and the strategies she suggests are inclusive, she focuses on intralinguistic elements in translations which lead me to dismiss including it in the analysis. Newmark (1988) also has a set of culture translation procedures which include transference, cultural equivalent, neutralisation (functional / descriptive equivalent), literal translation, label, naturalisation, componential analysis, deletion, couplet, accepted standard translation, paraphrase, gloss, notes and classifier. Unlike Baker, Newmark's emphasis is on the extralinguistic references; yet, his taxonomy lacks clear classification between source culture and target culture propensity. However, the method I decided to employ in analysing the translations in the current study is Pedersen's (2005, pp. 3-9) model, which is grounded on Newmark's taxonomy yet further developed. The decision was primarily for two reasons. First, it is directly concerned with a certain type of cultural reference highlighted in the current research, which is ECR. This is crucial in the analysis to specify a certain route in order to extract accurate results. Examining a specific element of cultural references allows precise results due to the distinction between the strategies employed in studying different elements of culture and the wide framework under which it works. Second, Pedersen's strategies are in direct association with Venuti's domestication and foreignization theory, which is one of the main theories examined by this research, as Pedersen draws a clear line between source-oriented and target-oriented strategies, so allowing analysis of domestication and foreignization. The clear boundaries dividing the application of source-oriented and target-oriented strategies makes its application in this research a sound decision.

According to Pedersen (2005), source-oriented strategies, which can be called foreignizing strategies, consist of three subcategories:

1. Retention: This indicates that elements from the source language enter the target text. At times, cultural terms retained are distinguished in the target text by quotes and/or could be italicized. This strategy is by far the most source-oriented strategy in which the translator is faithful to the source text in both its content and form. That is, the exact English ST cultural item is introduced to the target audience without a translation. The only modification performed is its presentation in Arabic letters. For example, if the leisure cultural reference *rugby* was to be rendered with the retention

strategy it would be رجبي transliterated as (rajby) which is the word written in Arabic letters without any other procedures.

2. Specification: This signifies keeping the cultural term untranslated nevertheless adding words that do not exist in the source text, making the target cultural term more explicit than the source cultural term. What differentiates this strategy from the previous one is that it adds to the retention information that does not exist in the ST for the sake of clarifying the reference to the target audience. This is done either through explicitation or through addition. For instance, using the same example as the retention strategy, in order to illustrate the slight difference between the two, the reference *rugby* would be rendered as لعبة الرجبي transliterated as (luʿbaẗ ạlrajby) via specification BT 'the game of rugby'. This particular British sport is not as well-known in Saudi culture, so adding the word 'game' gives the reader an indication of the reference.

2.1. Explicitation: This denotes any strategy relating to the expansion of the text or indicating whatever that is imbedded in the source text.

2.2. Addition: The added material is covert in the source cultural term, as part of the sense or connotations of the term. Using the addition strategy denotes the translator's intervention to provide the target audience with guidance.

3. Direct translation: This strategy is akin to literal translation and it is not used for proper names, yet it is not unusual for translating the names of companies, official institutions, technical gadgetry, etc. It has two subgroups: calque, which is what is not familiar to the target audience and what they may find strange, and shifted direct translation, which refers to the terms common in the target culture, therefore the audience are familiar with them. To illustrate, when the material/food reference *Shepherd's Pie* is rendered as فطيرة الراعي (faṭīrat alrāʿy) BT 'Shepherd's Pie', the procedure is translating directly, although it may be calque to the target audience not familiar with this specific British dish.

Target-oriented, or domesticating, strategies on the other hand consist of three subcategories:

1. Generalization: This strategy replaces a cultural term referring to a specific item with a term that is more general. Typically, this may involve hyponymy such as *Halloween* or *Valentine* rendered as احتفال (iḥtfạl) BT 'celebration'. Considering these examples are social cultural references that the Saudi culture does not include, rendering them this way replaces the specific connotations with a general inference.

2. Substitution: This strategy means omitting the source cultural term and substituting it with something different, that could be another term or some kind of paraphrase, which does not essentially include a cultural term. This strategy comprises two subgroups: cultural substitution and paraphrase. For example, the material cultural reference *bungalow* is translated by substitution into منزل من دور واحد (manzil mn dawr waḥid) BT 'a one-floor house'. The cultural reference is paraphrased with a rendering that fits the context.

2.1. Cultural substitution: This strategy signifies the removal of the source cultural term and replacing it with another.

2.2. Paraphrase: This strategy denotes rephrasing the source cultural term by essentialising its meaning, or omitting all presence of the cultural term and replacing it with a paraphrase that suits the context instead.

3. Omission: In the present model, and like similar indications in other models, this means omitting the reference and not replacing it with anything. This is a valid procedure expounded by a number of scholars including Toury (1995). This is considered the highest degree of target orientedness / domestication.

To sum up, with regards to Pedersen's model, when target-oriented strategies are employed by the translator, generalization, substitution and omission are considered domestication. On the other hand, when source-oriented strategies are employed, retention, specification and direct translation are considered foreignization. Consequently, employing this model will afford the opportunity to highlight Venuti's concept of translator visibility during the course of analysis.

After extracting all ECR from the data gathered according to Newmark's classification of cultural references, the ST reference and the TT reference were examined in order to specify the strategy implemented in each occurrence, and classified according to the categories introduced above. The strategies were then distinguished as either source-oriented / foreignized or target-oriented / domesticated. The frequency of occurrences was recorded to register the number of times and percentage of employment of each strategy in order to reach an overall conclusion on the general tendency and pattern of behaviour with regard to the translations' level of foreignization or domestication. The ratios were used to form a table of quantitative representation of the general tendencies in accordance with time of publication. The analysis revealed patterns or at least signs of strategies that reflect the underlying norms governing the translation behaviour.

This allowed the general tendency of the strategies adopted in translating ECR for the specified target audience to be determined.

An important point in reporting the outcome of the chapter is illustrating the findings via examples extracted from the corpus to represent the occurrence of the different strategies found and to explain the potential motives driving the translator's decision. An extraction of representative examples was chosen. These examples are presented as they appear in the ST in English and as they appear in the TT in Arabic. After considering the possible techniques of presenting examples for the non-Arabic reader, the overall decision was that the most effective procedure would be back-translation along with transliteration.

Hence, the Arabic rendering is accompanied with a back-translation. The intention of the analysis chapter is to signify the strategies, so back-translating the Arabic examples into English reflects an accurate picture of the procedure undertaken in the rendering of the reference and it clarifies the Arabic instances. This grants the English reader a comprehensible representation of the Arabic example. A further process is presenting the transliteration of these examples.

As already explained, retention is the procedure of displaying the exact ST occurrence in the target language, which in this research is demonstrated by writing the English word in Arabic script. Specification is similar to retention in displaying the ST reference in Arabic script but with the addition of some sort of amplification. Instances of these two strategies are highlighted and clarified in the transliteration of the examples.

Moreover, the text analysis chapter contains a thorough description of the particular texts which underwent analysis.

4.2.2 Translators' Insight: A Quantitative/Qualitative Approach

The present research also employed a questionnaire to investigate Saudi translation professionals' attitudes towards dealing with cultural references and their perceptions around the effect of social change in Saudi Arabia on the strategies applied in the rendering of translations targeted at the Saudi audience.

Establishing deliberation and motivation in translator behaviour based solely on text analysis could lead to a lack of the reliability needed to generalise results. Therefore, gleaning translator input through both quantitative and qualitative methods

complements the findings of the text analysis. Consequently, accurate results were extracted which allowed adequate generalisations to be made. Questionnaires allow the quantification of data which increases the likelihood that outcomes can be generalised.

Although surveys of this kind have several advantages, such as simplifying reality by allowing for different statistical tests to be carried out on the data, the major problem resides in the fact that "they provide a simplified, superficial image of the real-life situation based on fragmented and decontextualized data that do not allow the phenomena under study to be viewed in a comprehensive manner" (Kuznik, Albir, & Berenguer, 2010, p. 2). Therefore, the decision to triangulate the research method by combining the questionnaire with a comparative text analysis was made in order to investigate and produce an understanding of the phenomena under research and allow for the accurate generalisation of the results. The decision was also based on the theoretical framework of investigating norms via distinguishing patterns of behaviour and extracting statements from agents of translation. The questionnaire in this study was therefore employed in order to deduce answers for a number of issues from as many respondents as possible.

All in all, after gathering the data from the questionnaire, the analysis phase distinguished the insight of those in relation through the significant factors revealed in the demographic and personal characteristics section.

4.2.2.1 The Design, Distribution and Analysis of the Questionnaire

The formulation of the questionnaire allowed regularities to be identified and subsequent generalisations about norms made. It consisted of 23 questions, some of which are open ended to allow the collection of qualitative data, and its overall purpose was to gain the insights of a wide sample of translators so as to contribute to an understanding of the choices translators make and determine the influential factors behind these choices. It is important to note that a number of Saudi translators are also academics, teaching and researching translation studies. Responses from this sample reflected the attitudes of first-hand observers of the negotiation and implementation of strategies and the effects of change in society.

The questionnaire required responses to all questions and participants were permitted to select more than one answer when indicated. However, a number of the questions

were based on a Likert scale, which is employed to measure latent elements that are not directly observable such as attitudes. Furthermore, participants' comments were welcomed and space was left for further remarks, suggestions or information about the open-ended questions. This allowed for both qualitative and quantitative analyses.

The first section of the questionnaire dealt with demographic information including age, nationality, years of experience, and type of translation training. The target sample consisted of Saudi translators with experience in the field whose main direction of translation is English into Arabic. This part of the questionnaire served the objective of specifying the nationality of the participants, which was required to be Saudi, and the participants' main direction of translation. Since time is a crucial component for the present research, detailed information about the respondents was required. The second section of the questionnaire explored the translators' attitudes towards translating cultural references, their motivations and the relationship between chosen strategies and external factors such as administrative publication procedures and norms. The final section explored and identified the translators' perceptions on the effect of social change on translation. This served the objective of extracting verbal consent, which Toury strongly advocates in determining norms, and highlighted the professionals' insights surrounding changes in translation norms and their effect on translating culture for the specific target.

Although the text analysis carried out in this research was related to the translation of fiction and how culture is rendered in this particular genre, the questionnaire did not emphasise fiction exclusively for two important reasons: first, the number of published translations indicates that this field is not active in Saudi Arabia, so narrowing the target sample down to only translators of fiction would potentially result in a very low response rate. Second, while targeting translators in general helps the intended outcome of the study (the general tendency of translators when dealing with culture) it also serves to shed light on translation in the Saudi context in general, which will be a significant contribution of this thesis. In-depth details of the questionnaire and matters related to it are provided in the next chapter.

The questionnaire was published on the website Surveymonkey.com and distributed online via email to translators in direct or indirect acquaintance with the researcher. It was also distributed through social media to a number of translation organisations and individuals. This means of distributing the questionnaire was chosen because it is a fast way of reaching distant participants, or as Saldanha and O'Brien describe them,

the "hidden population" (2013, p. 166) This was important due to the fact that the researcher is located in the United Kingdom while the intended sample is located, mainly, in Saudi Arabia. Online questionnaires expand the number of participants due to the active use of online communication and decreases the time required to distribute and respond. Another main advantage of this means of delivery is that the margin of error is significantly reduced since participants enter their responses directly into a system which avoids the risk of human error inherent in entering responses manually. Although some may view the distance between the researcher and respondents as a deficiency in relation to lack of response, it can also be argued that this factor minimises power relations which might reflect on the responses. In addition, technical advantages allowed the researcher to receive daily updates on the response rate.

4.2.3 Interview

The decision to include an interview in the methodology of this research was taken because interviews provide "privileged access to a person's thoughts and opinions about a particular subject" (Saldanha & O'Brien, 2013, p. 169). The purpose of conducting an interview was to support the outcomes of the analysis. Conducting an interview with the person directly responsible for producing translations was vital to reveal explanations that may otherwise not emerge through analysis of translations. The primary initiative was to interview mainly Khalaf Alqurashi and then Hessa Alammar, both translators of material included in the corpus of this research. However, effort and time was dedicated to locate Alammar to no avail and upon contacting the publisher to provide me with her contact details they requested they obtain her approval for sharing such information first. I, unfortunately, did not hear from them afterwards. However, the significance of interviewing Khalaf Alqurashi in particular is highly relevant to this research for several reasons: first, he is a Saudi translator working in Saudi Arabia which means he is well conversant with the Saudi target culture. As himself a member of the society, he has the advantage of being able to measure degrees of tolerance and refusal of certain features. In addition, he engages actively with his readers through various means including Twitter, a personal blog and the commentary section he makes available beneath his translations on electronic forums and newspapers. This direct contact affords him familiarity with his target audience's responses to his publications. Another characteristic of Alqurashi that

distinguishes him from other translators in Saudi Arabia is his years of experience. His first published translation was in 1993 and his latest is to be published later this year. This represents more than 25 years of experience in the relatively new field of translation in Saudi Arabia, which adds tremendous value to his translation input in the Saudi context. He is a first-hand observer of changes in the Saudi literary and publishing systems and in society as a whole. He has also delivered a number of lectures on literary translation in Saudi Arabia. This expertise on the norms governing translation in the Saudi context makes his an essential perspective to obtain. An examination of his work shows that his main direction is from English into Arabic, which is compatible with the objective of this research. The parallel corpus analysis entailed a triangulation of three studies distributed in sections (see Chapter 5). The first is the norms of translating culture, the second is a revisiting of the re-translation hypothesis and the third is exploring translator style, and Alqurashi's work has been part of all of these sections, which adds to the significance of conducting an interview with him.

Alqurashi was born in 1962 in the city of Altaif in Saudi Arabia. He majored in English at university and, after graduating, worked as an English teacher until he retired. Parallel to this he was editor of a number of newspapers and magazines in paper and in electronic form. Alqurashi has been closely connected with Saudi literary clubs, in particular the Altaif and Mecca literary clubs where he chaired committees, delivered lectures and published translations. His main interest is in the translation of fiction and although this is the centre of many of his professional activities, he has also produced original writing in Arabic ranging from fiction through self-development to technical issues and social matters. In the current research, two of his time-distinct published translations underwent analysis, which enabled the triangulation of observation methods to be performed. Along with these two publications, he has also published a number of translated short stories such as a translation of Kate Chopin's *Regret*, Oliver Goldsmith's *A City Night-Piece,* Isaac Asimov's *Halloween* and Jerome Weidman's *My Father Sits in the Dark*.[13]

The questions of the interview were prepared beforehand and the request for an interview sent to Alqurashi via email was received favourably. However, some inquires emerged during the course of the interview. The questions aimed at extracting

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[13]Information obtained from the interview with the translator Khalaf Alqurashi and through his blog.

information on three main grounds: the translator's demographic information and personal characteristics, his procedures in translating literature in general and culture in particular, and finally his thoughts about social changes and their impact on the Saudi audience's cultural perception. For the list of the interview questions see Appendix 3.

The interview was semi-structured, which represents the middle ground between structured and unstructured interviews. It adheres to the structured type of interview by use of a schedule and set of questions and to the unstructured type through its allowance of open-ended responses. This latter element was important in this interview where there was a request for "a free flowing process" (Saldanha & O'Brien, 2013, p. 172). Saldanah and O'Brian describe an unstructured interview as one where the researcher uses guiding questions to elicit the required information in a way that best suits the conditions of the interview. Such interviews invite the participants to express themselves freely. They can say as little or as much as they like and can add and clarify if and when they wish (Saldanha & O'Brien, 2013).

All ethical and methodological aspects were considered in conducting this interview including sending the interviewee an invitation letter along with an official Participant Information Sheet which states all the necessary information about the research and the purpose of the interview. In addition, after the interview was conducted, I sent him a Participant Debriefing Letter.

Upon sending the interview invitation letter to Alqurashi, he responded to my request and emphasised his interest in the topic of research, setting out his consent to be interviewed (see Appendix 4). The interview was conducted in English as the interviewee is necessarily fully fluent in the language. This helped avoid the pitfalls of having to translate the interview from Arabic, which would be necessary were it conducted in that language.

With the permission of Alqurashi, the interview was recorded and notes taken, and upon completion, it was transcribed for ease of analysis.

4.3 Conclusion

This chapter defined the methodological approach assigned for this thesis. As explained, central to this study was the triangulation of methods to extract adequate,

generalisable results that provided answers to the research questions. The first approach noted was the ST-TT parallel corpus analysis, which fulfilled the objective of highlighting the dominant strategies employed in the rendering of cultural references in the Saudi context within the specified time frame. This in turn enables generalisations of the norms governing translation activities in the specified context. The second method expounded in this chapter was an interview, which proved to be a valuable tool to explore the translator's activities and opinions and which will provide significant findings from within the Saudi context. This is considered a 'statement' to determine the norms that govern translation practice. Finally, an important objective of the research is related to the social factors that affect the strategies employed, so the questionnaire used in this research to collect data to this end was explicitly described in this chapter for its role in highlighting those factors and the degree of their impact. The three methodological approaches explained in this chapter will be subject to application in the coming chapters. However, the first of these will be the ST-TT parallel analysis in the next chapter.

Chapter 5 Norms of Translating in the Saudi Context: Case Studies

5.1 Introduction

The previous chapter highlighted the three methodological approaches adapted in this thesis. Moreover, this chapter will pertain to the first of the three approaches. Translation of culture references has been regarded by a number of scholars to be one of the most problematic matters translators in general and translators of literature in particular face. (Leppihalme, 2011). The aim of this chapter, therefore, is to extract findings that contribute to responding to the research questions which involve determining the change in the norms of translating culture. This is realised through a parallel analysis of selected texts derived from the specific Saudi literary system. In an attempt to respond to the research objectives from various angles, a triangulation of theories will be advanced to serve as a position from which the results of the text analysis will be viewed. This is known as 'intra-method' triangulation, expounded by Denzin (1970). Chesterman (2006) supports this approach when examining the soundness of a research outcome in translation research. The three-method approach includes translation norms, the re-translation hypothesis and translator style. These theories are significantly related to the ultimate theoretical premise of this research and draw upon the lines of descriptive translation studies. In this chapter, I will review the three approaches critically to help detect translators' behaviour when translating cultural references, and later trace their relevance to the research outcomes.

The potential in analysing the ten texts is expansive, allowing a number of comparative perspectives as well as consideration of the change in attitude to translation over a 35-year period.

The first section to be covered in this chapter is what Toury (1995) refers to as the 'reconstructing' of translation norms which operates in the Saudi social system. This will be revealed in the parallel analysis of ten source texts and their translations. The second section is the parallel analysis of translations and re-translations of three short stories in the Saudi literary system. The time span that separates the prior and later translations ranges over periods from one to eleven years. The significance of time will be important in examining elements of the re-translation hypothesis in relation to the

time of publication. The third section of this chapter is a comparison and contrast of a certain translator's style over time, with regard to translating cultural references. The case study of a Saudi translator with two time-distinct published literary translations will be examined in detail.

In the course of analysis, this chapter will utilise the classification of culture according to Newmark's (1988) categorisation, and the translation strategies adopted in translating culture based on Pedersen's taxonomy and attributing it to Venuti's domestication and foreignization strategies while building on the notion of translation norms suggested by Toury (1995).

The data analysis covers ten source texts and their translations. In the first section, all ten items will play a role as part of the corpus parallel analysis. In the second and third sections, analysis of extracted elements from the corpus will be employed in the examination. For statistical purposes, all occurrences are of significance to determine the translation approaches. The findings of the three sections of this chapter are intertwined and support each other.

For ease of reference, Newmark's categories and Pedersen's strategies were numbered as follows:

Newmark's categories used to distinguish cultural references:

Category	Number
Ecology	1
Material Culture	2
Social Culture	3
Organizations, customs and ideas	4
Gesture and habits	5

Pedersen's Strategies used in the analysis of the cultural references:

Strategy	Number
Retention	1
Specification	2
Direct Translation	3
Generalization	4
Substitution	5
Omission	6

5.2 General Tendency

As translation studies is a relatively new discipline, it is not surprising that there are hardly any studies to date of the norms governing the translation of literature within the Saudi context.

The aim of this section is to extract findings and statistics about translators' tendencies when dealing with cultural elements in the source texts over a period of 35 years (from 1981 to 2016). Tracing translation tendencies in ten literary works covering a broad time frame facilitates an understanding of the dominant translation strategies in the field of translation in the Saudi literary system and reflecting that on the influential norms. As Baker (2000, p. 258) states:

> identifying linguistic habits and stylistic patterns is not an end in itself: it is only worthwhile if it tells us something about the cultural and ideological positioning of the translator, or of translators in general, or about the cognitive processes and mechanisms that contribute to shaping our translational behaviour. We need then to think of the potential motivation for the stylistic patterns that might emerge from this type of study.

A number of methods are employed to identify the significant factors and norms in a particular culture (see Chapter 4). Toury's two proposed methods, analysing translations and obtaining statements from human agents, will be implemented with the objective of clarifying the relationship between norms and the translation strategies in the Saudi literary system and whether, and where, changes have taken place.

'Translation norms' is a broad and complex notion, so generalizations are impossible as each culture has its own unique norms that are subject to change over time. Toury (1980), for example, in a case study of the norms in literary translation, considered

three factors for the selection of his corpus: genre, translation period and source language. Thus, the analysis in this study adheres to the following criteria:

- Translation of specific genre (fiction)

- Translation of a specific context (Saudi Arabian literary system)

- In a specific time frame (1981 to 2016)

- By specific agents (Saudi publishers operating in Saudi Arabia)

- Between specific languages (English to Arabic)

- Between specific cultures (American / British to Saudi).

Toury's proposed methodology on reconstructing norms addresses investigating "patterns" of translational behaviour. Pym recaps Toury's approach along these lines: "for Toury, the study of numerous translations reveals that translators behave differently in different cultures and historical settings, and their behaviours may be patterned. Those patterns form norms if and when there is some kind of sanction for noncompliance" (2010, p. 7). According to this perception, it is essential that the translator comprehends the governing norms, or they may expect less success. What is more, there seems to be no compelling reason to argue that norms determine the degree of success or failure due to the fact that they reflect the values of certain systems and therefore stand as the guidelines for the translator in the process of making a decision. It is the degree to which the translator desires social acceptance that drives him/her to comply with or defy them. Chesterman (1993) and Hermans (1999) believe norms are not a matter of correct or incorrect translation but rather a reflection of the approval of the translator and audience.

It is noteworthy that there has been inconclusive debate around considering norms in the midst of translating literature. Putting the view forward is important in reflecting the inner perception of those who oppose the notion of norms. Landers, for example, believes the literary translator should not comply with any conventions of decency and morality whether those norms be theirs or of the audience, believing instead that the translator's conception of translating literature ought to be a matter of accepting or rejecting the work wholesale (2001). Ultimately, translation norms not only reflect features of culture, but at the same time play a part in altering them (Medeiros, 1999).

Literature, fiction in particular, has been selected as the specific genre for this analysis. To understand more clearly, I will attempt to explain the nature of fiction and the peculiarities of translating it.

5.2.1 Translation of Literature/ Fiction

The corpus analysis in this chapter forms a major part of the methodology of the current research; therefore, it is most appropriate to commence the chapter by establishing a review of literary translation.

The definition of literary translation has been controversial. Among those who find it problematic is Lambert (1998, p. 130) who considers it difficult to offer an exhaustive definition due to the lack of agreement in most cultures on the concepts of literature and translation. Hermans (2007, pp. 77-81) shares this view, and additionally goes on to rationalise the change and occurrence of new perspectives in literary translation in terms of the changing attitudes in translation studies towards the role of literature as an ideological and historical category that has a social and political function. Bush (1998, p. 127), however, attempts to define it as "an original subjective activity at the centre of a complex network of social and cultural practices". In addition, Lefevere (1992) states that what distinguishes literary translation is that two languages and two cultures are involved, which requires making decisions ruled by economic, cultural, political and even ideological norms. This supports the idea that considering text type is highly important in the translator's chain of decisions during the translation process. A significant view of literary translation is that of Reiss, who believes the translator's decision in selecting an appropriate method is influenced primarily by the type of texts, the target reader and the intention of the translation (2000). In this regard, there has been inconclusive debate around whether the literary translator should bear these factors in mind during the translation process, or whether they should ignore these factors and subject the target readers to alienation as a result. Venuti, for instance, favours a foreignizing approach that seeks to retain in the target text source text features that may be alien to the target culture

There seems to be no compelling reason to argue against the fact that literary translation is a creative activity where the outcome can be rationalised and/or refuted;

therefore, it cannot be judged as absolutely right or absolutely wrong (Weaver, 1989, p. 117).

As there are different genres in translation, there are also divisions and categories within the genre. Literature is a main genre in translation with its own unique characteristics, and is divided mainly into the categories of poetry, drama and prose fiction (Widdowson, 1999, p. 96). Translating and discussing the challenges of translating poetry and drama is an important issue, but it is the translation of fiction, in particular, that lies at the heart of the discussion in the current research due to the type of data under analysis, which is English fictional literature translated into Arabic within the Saudi context.

What differentiates fiction from the other categories in literature is that it provides a story that is not factually true and originates in the author's imagination. The language used is not restricted to rhyme and rhythm like poetry, nor is it tailored in a way that steers it for performance, as is the case for drama. The most commonly encountered fiction is novels and short stories, which may take different forms such as science fiction, gothic novel or story, satirical novel or story, etc. By and large, our recognition of other cultures is derived from translations, of literature in particular (Baker, 1993, p. 233), so translating literature is challenging due to the high level of culture reflected in literary texts. Literature is soundly fixed in the source language and culture, and it could be due to cultural or linguistic differences that a translation might fail to be acceptable or appreciated in the receiving culture (Seruya & Miranda Justo, 2016, p. 283). Nevertheless, the literary translator must be highly considerate of the target language and culture in their word choice.

The target audience are a fundamental element that the literary translator must consider when selecting words. The readers of the translations are most likely different from the original recipients of the literary work which the writer of the source text had in mind. An example of this target reader difference is the case of the translation of a number of William Somerset's short stories by different translators, among them the Saudi translator Aziz Dia. His translation reflected the degree of acceptance of other cultures in the Saudi audience at the time of its publication, which is different from that of other targets as reflected in other translations of the same ST. The degree of foreignization and domestication acceptable in each culture differs and, accordingly, the acceptance and appreciation of the translation.

The translation corpus subject to analysis in this thesis comprises ten original texts and their translations. The selection of these texts was made with consideration to a number of matters: the source texts were written by American or English writers, the translations were published by Saudi publishing houses, and the publication date of the translations stretched to cover a wide span of time. Most of the translations were done once, except for three short stories within collections of translated short stories. All of the translations have a barcode number from the Saudi National Library, which makes them the official translations rather than amateur attempts. The time the corpus covers is 35 years, with the first item published in 1981 and the last in 2016.

Clearly, time is an important factor for this study because during the period 1980 to 2016 Saudi Arabia went through robust alterations on the level of its social, political, economic and cultural context. Therefore, the selected case studies represent a period of social and economic development in Saudi Arabia.

On the one hand, several studies have explored the translator's general tendency, as reviewed earlier (see Chapter 3). On the other hand, other researchers have headed towards analysing re-translations. Their endeavour to compare translations of the same source text allowed them to generalize important findings within different literary systems. However, what distinguishes the current research and what is the ultimate contribution to the field of translation studies is the intention to generate a general tendency of translators within the Saudi literary system through the analysis of several texts and by means of the implementation of a triangulation of methods. Another contribution is the identification of the translator's style and the analysis of re-translations within the Saudi context.

In the following section, I will discuss the results of the analysis of the ten items included in the corpus. Each item will be analysed as an individual case study and then juxtaposed with the rest of the corpus. I will then attempt to reach a conclusion on the general tendency of the translators on the basis of the evidence established in the analysis. The structure of each case study will be as follows:

1) A brief introduction to the source and target text including writer/ translator, publisher and publication date of the target text (for a detailed description see Chapter 4).

2) Results of the extraction of cultural references, based on Newmark's categorization both in number of occurrence and percentage.

3) Results of the translation strategies, based on Pedersen's taxonomy, with a cross tabulation of the variables: cultural category and translation strategy.

4) Examples will be provided to serve as an illustration to the points under discussion. Since all ten items in the corpus include both source-oriented and target-oriented strategies, in varying proportions, the examples will cover at least one source-oriented strategy and one target-oriented strategy in each cultural domain of the ten items whenever possible. The distinction of source-oriented and target-oriented is the main objective of the study, so stating examples based on this division seems to be a reasonable step. Choosing the samples of examples is also subject to a particular consideration to avoid directing the illustration in a certain direction. The selection is based on the most commonly occurring strategy from the two main categories. These are source-oriented strategies: retention, specification, and direct translation, and target-oriented strategies: omission, substitution, and generalization.

5) The final part of this chapter comprises the general findings and concluding remarks of the text analysis.

Before focusing on each case study an overview of the findings of the analysis of the ten case studies can be seen in the table below.

Table 7 Foreignization of ECRs in 10 Case Studies

Case Study	%
1	48
2	58
3	74
4	43
5	52
6	59
7	43
8	52
9	63
10	75
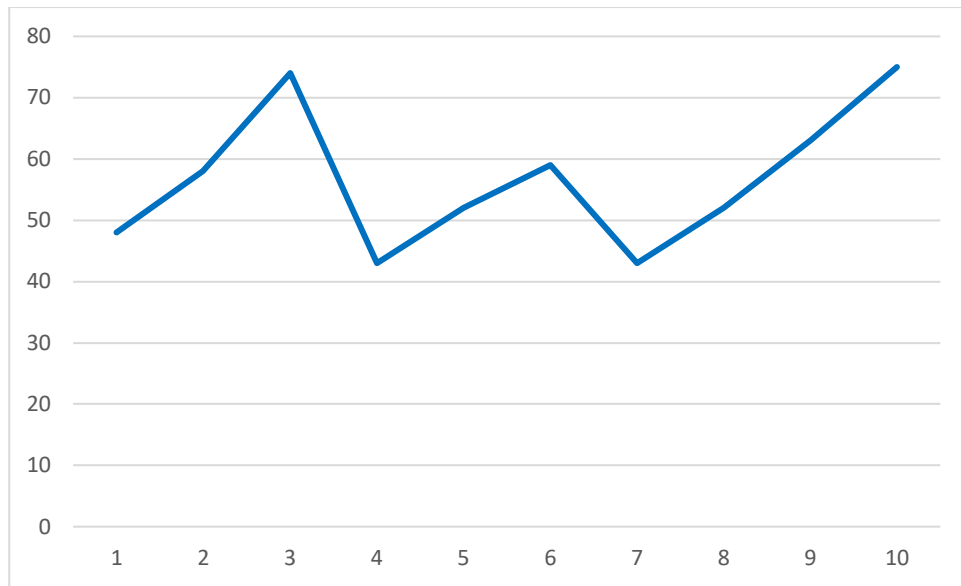
Figure 3 % Of Foreignization of ECRs in 10 Case Studies

The above graph is generated from the table. It clearly shows that there is a general trend of increased foreignization. We can also see that case study 3 is 'ahead of the trend' with a 74% lean towards the source culture, further focus reveals that in this case study the majority of ECRs found were from the category of ecology, where the translator opted to render the reference with the direct translation strategy more often. A similar trend, although to a lesser extent, is found in case study 6, where the foreignization of the cultural references is accounted in 59% of the occurrences. In this case study, also, the majority of ECRs found, were from the category of ecology. This drives to shed light on this category. It seems to suggest that the majority of the translators of the cases studies tended to foreignize references from this category, as illustrated in the table and graph bellow, which breaks down the trends for specific categories of ECRs, with exemption to case study 4, which reveals an equal percentage (50%) in the employment of foreignizing and domesticating strategies, and case study 10 which shows a lean to domesticate the reference to ecology. However, although the domesticated reference in this case study account for 67%, yet when looking into the number of occurrences, it is found that there are only three occurrences of ecology references in this case study in total. Two of them are domesticated and the third is foreignized.

On the other hand, case studies 4 and 7 are 'against the trend'. The foreignization of ECRs in case study 4 accounts for 43% maintaining a reasonable variance yet against

the tide. As for case study 7 a decline in the lean towards foreignization is apparent with a 43%.

Furthermore, braking down and highlighting the foreignization of ECRs by category in the ten case studies assists in presenting an overview of the trend.

Table 8 Foreignization of ECRs by Category in 10 Case Studies (%)

	1:Ecology	2:Material	3:Social	4:Organizations, Customs & Ideas	5:Gesture & Habits
1. (1981)	66	43	59	46	25
2. (1987)	90	44	0	0	0
3. (1990)	80	75	33	76	0
4. (1992)	50	35	60	48	33
5. (1993)	66	48	63	45	0
6. (2000)	82	54	61	51	0
7. (2003)	71	44	35	42	20
8. (2004)	0	54	50	51	0
9. (2012)	100	55	87	65	0
10. (2016)	33	86	71	67	0

Figure 4 Foreignization of ECRs by Category in 10 Case Studies (%)

Details of the specific findings are presented in the sections indicated for each case study. They are illustrated in tables showing a tabulation between the cultural categories and the translation strategies implemented and are also demonstrated by examples.

5.2.2 First Case Study: Aziz Dia's Translation of Three Short Stories by Somerset Maugham

The first item in the corpus is Aziz Dia's collection of three translated short stories. The source texts were written by Somerset Maugham: 1) *The Colonel's Lady* 2) *Rain* 3) *The Treasure*. The translation was published as a collection by Tihama Publishing Company in 1981. The collection of translated short stories was chosen as a case study because it was one of the earliest literary translations published in Saudi Arabia, and the three are dealt with as one text. Therefore, reference to the three source texts is indicated as the ST and reference to the three translations is referred to as the TT.

Initially, the three STs were located online. However, further searching into Somerset Maugham's short stories revealed of a number collected by Macmillan Collector's Library. The collection, titled *Best Short Stories: W. Somerset Maugham* (2017)*,* included ten of Maugham's finest stories, among them are the three short stories included in this research.

A total number of 186 cultural references were extracted from the ST and aligned in the corpus with their translation from the TT. The results were: 9 ecology (5%), 69 material culture (37%), 27 social culture (15%), 77 organizations, customs and ideas (41%), and 4 gestures and habits (2%). Obviously, all the cultural categories were identified in this case study as well as all the translation strategies allocated for the analysis.

The distribution of the cultural categories and the strategies implemented are shown in the cross-tabulation below:

Row Labels	Source-oriented Strategies			Target-oriented Strategies			Grand Total
	Retention	Specification	Direct translation	Generalization	Substitution	Omission	
Ecology	2	3	1		3		9
Material culture	22	1	7	9	22	8	69
Social culture	7	2	7	1	9	1	27
Organizations, customs and ideas	19	5	12	4	24	13	77
Gesture and habits			1			3	4
Grand Total	50	11	28	14	58	25	186

	Source oriented	Target oriented
	50	14
	11	58
	28	25
Sum	89	97
Percentage	48%	52%

The strategies implemented indicate the translator's tendency to domesticate his translation whenever possible. The following examples from the case study further illustrate the findings, but they represent both source-oriented and target-oriented strategies, whereas the percentages and cross-tabulation are indicators of the translator's general tendency.

Examples based on cultural category:

Ecology

In terms of references to ecology, the translator mainly leans towards source-oriented strategies:

ST   *A great spray of orchids*

TT   طاقة كبيرة من أزهار الأوركيد

(ṭāqat kabīrat min azhār al'urkyd)

BT   A big spray of orchid flowers

The translation strategy applied in this example is specification, whereby the translator chose to render the English word *orchid* in Arabic script even though it has an equivalent in Arabic (سحلبية). This was done because the majority of readers would be familiar with it rendered in this way and perhaps less familiar with the Arabic word for orchid. The addition of أزهار (flowers) indicates that this is the name of a kind of flower to ensure there is no confusion about the foreign word that was retained in the Arabic text.

Another example of specification, from the domain of ecology is:

ST   *Worked in the Solomons for five years*

TT   قضى خمس سنوات في جزر سليمان

                    (qaḍā khms sanawāt fī juzur sulymān)

BT   Spent five years in Solomon Islands

The name of the islands might be familiar in the source culture but that is not the case in the target culture hence the translator decided that this reference would not be clear to the majority of target readers without the addition of 'islands'.

In the following example, the translator opted for a target oriented approach by substituting the reference with a paraphrase that could also be considered general:

ST   *Her price was above rubies*

TT   بل هي أغلى من نادر الجواهر

                    (bal hiya a'ghla min nādir aljawāhir)

BT   But she was more expensive than rare gems

It seems the translator assumed the audience would not appreciate the value of rubies as much as it is in the source culture. Therefore, he chose a phrase familiar in the target culture.

Material culture

In terms of references to material culture, the translator mainly leans towards target-oriented strategies:

ST   *St James's Street*

TT   شارع سانت جيمز

             (sẖāriʿ sānt jaymz)

BT   Saint Jame's street

The strategy applied here is retention, where the word *St* (an abbreviation of *Saint*) was rendered with the same word in Arabic letters. With regard to this, Saint is a religious reference that appertains to Christianity. The translator dealt with it as a name, overlooking any religious connotation that may be considered as pulling the reader towards the source culture.

Another possible means would have been to render it directly as (القديس). Which would have reflected the religious implication. However, the translator might have desired to lean towards the source culture to a certain degree.

Another example of retention within the domain of material culture is the rendering of a measurement unit:

ST   *twenty miles from*

TT   على مبعدة عشرين ميلاً

             (ʿlā mabʿudat ʿisẖrīn mīlaⁿ)

BT   Twenty miles away from

The reason this is considered retention is that the official measuring unit in the target culture is kilometres, which suggests that that the translator deliberately reflected the measuring system in the source culture when he could have converted it into the conventional measuring system in the target culture.

An example worth mentioning in the domain of material culture is reference to food and drink, which clearly distinguishes cultures from one another. For instance:

ST   *Having a Glass of sherry*

TT	يتناول كأسا من (العصير)

(yatanāwalu kaʾsaⁿ min alʿaṣīr)

BT   Drinking a glass of juice

This example illustrates the deletion of any reference to alcohol. A point to note is that alcohol is strictly forbidden in the target culture. This might lead to the obscurity of target audience to its different types. Hence, it is possible that the translator might have opted to omit the reference either to follow the religious conventions of the target and obviate any countercurrent or it could be that he merely believed the audience might not comprehend the alcoholic reference. Yet, the latter reason is less likely to be the reason behind this strategy. If it was the translator's idea of the audience's comprehension of specific types, he might have generalized the reference and kept the connotation of alcohol.

There are also references in the text to water craft:

ST	*Would be sent for in a Canoe*
TT	كثير ما كان يبتعث في سفينة صغيرة

(kathīr ma kān yubtaʿth fī safīnat ṣaghīrat)

BT	would be sent a lot in small boat

ST	*Even the whaleboat is not so very safe*
TT	السفن الكبيرة نفسها لا تكون وسيلة مأمونة

(alsufun alkabīrat nafsaha lā takūn wasīlh maʾmūnat)

BT	The big boats themselves are not safe means

This shows that the translator avoided specialized terminology that might not be clear to the target reader, as even though there are coastal areas and waterfronts in Saudi Arabia, water crafts are not the main economic, trading method or even sport activity for the target audience. Therefore, the translator domesticated his translation to suit the target culture.

Another worthy example in this domain is the translation of clothes:

ST   *A dinner jacket*

TT   معطفا اسود

            (miʿtafaⁿ aswad)

BT   Black coat

The translator generalized the reference. In the target culture, the formal dress for men is a (thaub), an ankle-length menswear dress. The specific formal dress code of the source culture may be unfamiliar in the target culture, at least over three decades ago when the translation appeared. The translator chose therefore to render it as something the target reader might be familiar with and hence opted for the general category of the reference.

The same applies again in the rendering of:

ST   *Dress coat*

TT   معطفا

            (miʿtafaⁿ)

BT   Coat

Social Culture

 In terms of references to social culture, the translator mainly leans towards source-oriented strategies, for example:

ST   *Asked if you would go to a cocktail party*

TT   سأل ما اذا كنت تحب ان تذهب الى حفلة الكوكتيل

            (sa'l m ā a'dẖā kunt tuḥb an tadẖhab a'lā ḥaflat a'lkuktyl)

BT   *Asked if you would like to go to a* cocktail party

This reference was translated literally through applying the retention strategy. Although it is not a familiar social event in the target culture, the rendering shows lenience towards the source culture. The assumption is that the word *cocktail* in the target culture refers to mixed fruit juice. What supports this argument, that the

translator does not deliberately reflect the alcohol-related social event, is the way he dealt with references to alcohol throughput the TT, as in the example *glass of sherry* above. Moreover, he chooses to delete less controversial references in his translation, which leads us to believe the literal rendering was not intended to familiarize the audience with the particular source culture reference.

Another example in favour of the target culture is

ST   *The tradesmen*

TT   البقال

            (albaqāl)

BT   The grocer

The translator here prefers to provide the closest equivalent in the target culture by applying the substitution strategy. The decision to do so reflects favouring a target-oriented approach which would have been different if he had chosen to translate directly into تاجر (tạjir).

In addition, a significant example is:

ST   *Playing poker or bridge and drinking*

TT   الرجال الذين يقضون سحابة يومهم و طيلة ليلهم خارج البيت

             (alrijāl aladẖyn yaqḍūn saḥābat ywmihm wa ṭylt laylihm khārij albyt)

BT   Men who spend their entire day and night outside their homes

The translator rendering *poker* and *bridge* to something general, as playing poker and drinking alcohol is religiously prohibited in the target culture. While, *bridge* is the name of a particular game famous in the source culture but not in the target culture.

Organizations, customs and ideas

In terms of references to organizations, customs and ideas, the translator generally leans towards target-oriented strategies. However, there are incidents where he foreignizes the reference as in the following:

ST   *Is Mrs Peregrine in London?*

TT   هل مسز بيريجرين في لندن؟

             (hal msz byryjrīn fī landan)

BT   Is Mrs Peregrine in London

The title is left as it is but in Arabic letters, applying the retention procedure. The next example illustrates the translator's choice to apply the specification strategy:

ST   *Sent them to Eton*

TT   فيدخلهم كلية ايتن

                      (fyudkhluhm kulyt aytn)

BT   Admit them to (Eton) college

The translator opts to add *college* to specify what exactly the cultural reference refers to since the target reader may not be familiar with this English educational establishment.

ST   *A loyal member of the Conservative Party*

TT   عضو مخلص من أعضاء حزب المحافظين

                      (ʿḍū mukhliṣ mn aʿḍ ā ʾ ḥizb almuḥāfẓīn)

BT   A loyal member from the members of the Conservative Party

This shows the reference was rendered directly. In the target culture, the government is led by a monarchy and there are no existing parties. This illustrates a cultural difference in relation to political organisations between the target culture and source culture. The translator's rendering exemplifies the least degree of foreignization.

In Islam, the religion of the target culture, Allah is the entity of worship, leading the translator to apply the substitution strategy in rendering the following:

ST   *Do you think the Lord is going to abandon me when I am on his business?*

TT   و هل تظن ان الله يتخلّى عني و انا في خدمته

                      (wa hal tẓn an allh yatakhalā ʿnī wa anā fī khidmatih)

BT   Do you think *Allah will abandon me while I am serving him?*

Thus, this substitutes the word *Lord* with a reference to which the target culture can relate. The decision could have been directed by the translator's own religious belief, which is situated central to the Islamic faith, and hence a belief that could not be compromised.

Another example of a religious reference is *Mission/Missionary*, which appears five times in the ST. However, the translator omits the reference whenever possible (three times). The fourth occurrence is generalized:

ST   *Managed the mission*

TT   تدير العمل في المركز العام

            (tudīr alʿmal fī almarkaz alʿām)

BT   Manage work in the Public Centre

The only time it was translated was when the context could not accept omitting the cultural indication and therefore was translated directly:

ST   *The missionary*

TT   رجل التبشير

            (rajul altabshīr)

BT   Missionary man

Gesture and habits

In terms of references to gesture and habits, the translator, generally, leaned towards target-oriented strategies:

ST   *Spend the night together*

TT   يقضيان الليل معا

            (yaqḍyān allyl maʿa^n)

BT   Spend the night together

Although this may appear to be a direct and literal translation, the intimate connotation of the phrase is not reflected. Due to the ambiguity of the phrase in both the SL and the TL, the tendency here cannot be confirmed as source-oriented but rather a position in the middle.

The other three references to gesture and habits were omitted altogether, which suggests a high tendency towards the target culture. These include a detailed quote of an intimate situation, a detailed quote of a love affair, and the word *sober*. All of these

gestures collide strongly, at that time, with the accepted principles, dictated by social and religious grounds, of the target audience.

To sum up, the proportion of target-oriented strategies in rendering culture is higher than source-oriented strategies, leading to the assumption that the translator's tendency is towards the target culture. It is clear that he intended to make the translation more comprehensible and culturally acceptable to the reader. Nevertheless, the degree of domestication and foreignization in the translation indicates his respect for the source culture.

5.2.3 Second Case Study: Hussain Yaggi's Translation of *Jonathan Livingston Seagull*

The second item in the corpus is Hussain Yaggi's translation of *Jonathan Livingston Seagull* by the American writer Richard Back. The translation was published by the Taif Literary Club in 1987. It is worth mentioning that there are a number of translations for the source text in hand, by other translators and publishers from different countries. For instance, Azzah Kubbah's 1986 translation published by The General House of Cultural Affairs, Iraq, as well as Reemah Alhusaini's 1989 translation which was published by Dar Tlass, Syria and the translation of Mohammed Abdulnabi in 2016 by Al-Karma publisher, Egypt.

A total number of 26 cultural references were extracted from the ST and then aligned in the corpus with their translation from the TT. Results of the analysis were as follows: 11 ecology (42%), 9 material culture (35%), 1 social culture (4%) and 5 organizations, customs and ideas (19%). There were no occurrences of gestures and habits (0%). All six strategies proposed by Pedersen were utilised in this case study, with the distribution of the strategies implemented and the cultural categories demonstrated in the cross-tabulation presented in the table below:

Table 10 Second Case Study Tabulation

Row Labels	Source-oriented Strategies			Target-oriented Strategies		Grand Total
	Retention	Specification	Direct translation	Generalization	Substitution	
Ecology	2		8		1	11
Material culture	2	1	2	3	1	9
Social culture					1	1
Organizations, customs and ideas				1	4	5
Grand Total	4	1	10	4	7	26

Examples based on cultural category:

Ecology

Translating the names of birds is done directly without considering the audience's degree of familiarity with these species:

ST	*seagull*	TT	نورس
ST	*pelicans*	TT	البجع
ST	*albatross*	TT	القُطرس
ST	*falcons*	TT	باز

The examples above represents the translator's clear tendency to adhere to the source-oriented strategy "direct translation".

Material culture

Two measuring units appear in the text and are both rendered with source-oriented strategies:

ST   *A mile from shore*

TT   على بعد ميل من الشاطئ

            (ʿlā buʿd mīl min alsẖāṭẏ)

BT   A mile away from the shore

This rendering involved the use of the specification strategy to convey distance. The second unit located is:

ST	*Moved not a feather-width from his spot*
TT	لم يتحرك من مكانه عرض ريشة
	(lm yataḥr̄k min makanh ʿrḍ rīsẖat)
BT	Did not move a feather-width from his position

This involved the use of direct translation. While *mile* could have been converted to kilometres, which is the conventional measuring unit of the target culture, it is easily comprehensible in this form. However, *a feather-width* is a measuring unit not used by the target audience, so the translator introduces them to a new element.

The following two examples illustrate the translator's application of the generalization strategy:

ST	*Travel to get a breadcrumb from a rowboat*
TT	الترحال من اجل فتات خبز يرميه قارب
	(altirḥāl min ajl futāt kẖubz yarmīh qārib)
BT	Travel for breadcrumbs thrown from a boat

ST	*The dozen gulls*
TT	مجموعة النوارس
	(majmūʿt alnawāris)
BT	The group of gulls

Social Culture

The only occurrence of reference to social culture is:

ST	*Jonathan had flown the first aerobatics of any seagull*
TT	مارس جوناثان اول بهلوانيات جوية للنوارس
	(māras jūnātẖān awl bhlawānyāt jawyt llnawāris)
BT	Jonathan performed the first seagulls aerial acrobats

It is rendered using the substitution strategy which rephrased the reference to something the target audience might not be familiar with, yet will comprehend. The translation of this occurrence reflects a target-oriented approach.

Organizations, customs and ideas

ST   *So this is heaven*

TT   هذه هي الجنة إذن

                (hadḫh hya aljanat aḏhn)

BT   So this is paradise

This is an example of a religious reference that is translated by means of substitution, as الجنة is the name of the eternal heaven after death that Muslims believe in. It is worth mentioning that this reference was mentioned three times and was rendered in the same manner in all three instances.

	Source oriented	Target oriented
	4	4
	1	7
	10	0
Sum	15	11
Percentage	58%	42%

The strategies implemented in the translation of this literary work indicate a tendency towards the source culture, with the translator opting to reflect the cultural elements in the source text. As the majority of cultural items were in the domain of ecology, this was not too controversial.

5.2.4 Third Case Study: Abdulhaddi Altazi's Translation of *Three Days to See*

The third item in the corpus is Abdulhaddi Altazi's translation of *Three Days to See* by the American writer Helen Keller. The translation was published by Alrifai in 1990. A total number of 46 cultural references were extracted from the ST which were then aligned in the corpus with their translation from the TT. Results of the analysis were as follows: 5 ecology (11%), 4 material culture (9%), 3 social culture (7%), 34 organizations, customs and ideas (74%), and no occurrences of gestures and habits (0%). This case study also presents examples of all six strategies designated as the core of analysis.

Table 11 Third Case Study Tabulation

Row Labels	Source-oriented Strategies			Target-oriented Strategies			Grand Total
	Retention	Specification	Direct translation	Generalization	Substitution	Omission	
Ecology		1	3		1		5
Material culture	1	2			1		4
Social culture			1	1		1	3
Organizations, customs and ideas	7	9	10		7	1	34
Grand Total	8	12	14	1	9	2	46

Examples based on cultural category:

Ecology

ST	*On the way home from my woodland jaunt*
TT	في طريقي الى بيتي من جولتي في ذلك الأيك الجميل
	(fī ṭarīqī ạlā bytī min jawlatī fī dẖalik alạẏk aljamīl)
BT	On the way to my home from my tour in that beautiful bush

The translator here applies the substitution strategy, opting to translate the ecological reference to something that fits the context and reflects his style which seems to be influenced here by the language used in the Quran where "أصحاب الأيكة" is mentioned in several places, referring to a historical nation associated with a grove. Another option would have been to translate the reference directly; yet, the translator preferred a more target-oriented strategy.

Another example of ecology is:

ST	*Quiet little suburb of Forest Hills, Long Island*
TT	الضاحية الهادئة الصغيرة فوريست هيلس لونك ايلاند
	(alḍāḥyh alhādẏh alṣagẖīrh fwryst hyls lwnk aylānd)
BT	The small quiet suburb forest hills Long island

The retention strategy is applied in the rendering of the names. The application of the most source-oriented strategy mirrors the translator's deference to the source culture where he retained the references.

Material culture

ST	*I stroll down Fifth Avenue*
TT	سأتجول في شارع فيفث أفنيو
	(sʾatjawl fī sẖārʿ fifth afnyw)
BT	I will stroll along Fifth Avenue street

In this example, the translator applies the specification strategy by adding *street* to elucidate to the target audience what the name refers to. Although the famous thoroughfare might be recognized by many these days, in 1990, the year the translation was published, that was not necessarily the case.

Social Culture

ST   *I often attend theatrical performances of all sorts*

TT   حضرت الى الان طائفة من التمثيليات المسرحية من كل نوع و شكل

(ḥaḍart elā alʾan ṭāʾafah min altamthylyāt almasraḥyh min kul nawʿ wa shakil)

BT   I attended so far a number of theatrical performances of all types and forms

The translator opts to employ the direct translation strategy as the target audience are likely to be aware of this kind of performance. There was not, therefore, a problem in reflecting this social cultural reference directly.

Another example is the domesticating of a social cultural reference in the rendering of *an orchestra,* which was omitted in the target text. The omission could be due to the actual absence of the equivalent in the target culture at the time. It was not until 2018 that the Saudi Ministry of Culture and Information hosted the first Symphony Orchestra performance.

Organizations, customs and ideas

ST   *The Empire State Building*

TT   بناية إمباير سطيط بيلدنيك (١٠٢) طبقة

(bināyh ạmbāyr sṭyṭ byldnyk (102) ṭabaqh)

BT   The Empire State Building (102) floors

Adding the number of floors of the building is to clarify the main feature that distinguishes it which is its height. It is one of the tallest buildings in the world and the translator would not pass over this substantial fact without such clarification. Therefore, the strategy applied is the source-oriented strategy of specification.

	ST	*Structures such as the gods might build for themselves*
	TT	بنايات يخيل اليك أنها من صنع جن بنوها من أجل أنفسهم هم
		(bināyāt yukhyl ạlyk ạnahā min ṣunʿ jin banwhā min ạjl ạnfusihm hum)
	BT	Buildings you would think were built by ghosts for themselves

As the word gods has a religious implication, the content of the sentence will be highly objectionable from the target culture point of view. The strategy applied is substitution where the translators chose to keep the connotation but render it with a reference that the target audience can comprehend and accept. The insinuation of ghosts having supernatural powers is deeply rooted in the TC while the mythical gods is not.

	Source oriented	Target oriented
	8	1
	12	9
	14	2
Sum	34	12
Percentage	74%	26%

5.2.5 Fourth Case Study: Khalid Awadh's Translation of a Collection of Short Stories

The fourth item in the corpus is Khalid Awadh's translation of a collection of short stories. The STs were written by one American and a number of English writers and the translation was published by Jeddah Literary Club in 1992. The source texts are not grouped and published as a collection and hence the eight short stories were located online in eight online sources.

1. *The Tell-Tale Heart* by Edgar Allan Poe

2. *Nine Needles* by James Thurber

3. *Hills Like White Elephants* by Ernest Hemingway

4. *The Honest Man and the Devil* by Hilaire Belloc

5. *The Lottery* by Shirley Jackson

6. *While the Auto Waits* by O. Henry

7. *The Open Window* by Saki

8. *Some of Us Had Been Threatening Our Friend Colby* by Donald Barthelme

A total number of 141 cultural references were extracted from the ST and aligned in the corpus with their translation from the TT. Results of the analysis were as follows: 6 ecology (4%), 70 material culture (50%), 15 social culture (11%), 47 organizations, customs and ideas (33%), and 3 Gestures and habits (2%). This case study exemplifies all six of the strategies specified.

The following table illustrates the cross-tabulation of the cultural categories and translation strategies:

Table 12 Fourth Case Study Tabulation

Row Labels	Source-oriented Strategies			Target-oriented Strategies			Grand Total
	Retention	Specification	Direct translation	Generalization	Substitution	Omission	
Ecology		2	1	2	1		6
Material culture	6	3	16	15	23	7	70
Social culture	2		7	4	2		15
Organizations, customs and ideas	7	1	15	2	17	5	47
Gesture and habits			1			2	3
Grand Total	15	6	40	23	43	14	141

Examples based on cultural category

Ecology

ST	*Somewhere on the banks of the Ganges*
TT	في مكان ما على ضفاف نهر الجانغ
	(fī makān mā ʿlā ḍifāf nahr aljāngh)
BT	Somewhere on the banks of the Ganges River

The translator specifies what *Ganges* refers to by adding *river*.

In the following two examples, the translator renders the specific dog breeds with the generalization strategy:

ST	*Little brown spaniel*
TT	كلب صيد
	(kalb ṣayd)
BT	Hunting dog

ST	*There's an English bulldog*
TT	كلب انجليزي
	(kalb anjlyzī)
BT	English dog

In the source culture, it is common to have a dog companion whether as a household pet, for guarding, guiding or herding. For each of these tasks there are specific dog breeds known in the source culture. On the other hand, in the target culture, interaction with dogs is historically limited. It has not been common in Saudi society, until recently, to own a dog as a pet.

Material culture

ST	*Dictated his letters, as he always did, into a phonograph*
TT	أملى رسائله كما كان يفعل دائما في جهاز تسجيل
	(ảmlī rasāỷlh kamā kān yfʿl dāỷmaⁿ fī jihāz tasjīl)

BT	He dictated his messages, as he always did, in a recording device

ST	*Wearing house dresses*
TT	يلبسن ملابس البيت
	(ylbasn malābis albyt)
BT	Wearing house clothes

In both previous examples, the translator applied the direct translation strategy.

ST	*Blue jeans*
TT	بنطلون (الجنز) الأزرق
	(banṭalūn (aljinz) alăzraq)
BT	The blue (jeans) trousers

This example illustrates how the translator dealt with a cultural reference to clothes by utilising the specification strategy. Another example of foreignizing the translation is clear in the direct translation of:

ST	*Stared back at her through a monocle*
TT	حدق فيها خلال نظارة أحادية الزجاجة
	(ḥdaq fīhā khilāl naẓārh ăḥādyt alzujājah)
BT	stared at her through a one lens eye glass

As the reference was not common in the target culture, the translator introduced the target culture to this reference.

ST	*large French window*
TT	نافذة عظيمة لها باب زجاجي
	(nāfidhah ʿẓīmah lahā bāb zujājy)
BT	Great window with a glass door

The employment of the substitution strategy conveys the image of this particular kind of window while overlooking the cultural element associated with it.

An important reference in material culture is food. A sample of examples found in this case study include:

ST	*A meringue stuffed with chestnut*
TT	كعكة محشوة بالكستناء
	(kʿkh maḥshwah blkastanaʾ)
BT	A cake stuffed with chestnut

Meringue is a European dessert that is unfamiliar in the target culture, so the translator employs the substitution strategy. Another example of substitution is:

ST	*She took out a little gold powder-box with a mirror on the lid*
TT	استخرجت صندوقا ذهبياً صغيراً فيه أدوات الزينة على غطائه مرآة
	(astkhrajt ṣandwqa^n dhahbya^n ṣaghīra^n fīh ȧdwāt alzīnh ʿlā ghṭāẏh mirʾāh)
BT	She took out a small golden box that has make-up tools which had a mirror on the lid

Predicting that the audience might not be familiar with references to specific clothing from the source culture, the translator domesticates references to clothing by utilising the generalization strategy in the rendering of:

ST	*A black velvet cloak*
TT	معطفا مخمليا أسوداً
	(mʿṭfa^n mukhmlya^n ȧswda^n)
BT	A black velvet coat.

A reference to clothes; *Bengal uniform* is completely omitted in the translation.

Social Culture

The following two examples illustrate the translator's use of the direct translation strategy with regard to this kind of cultural reference:

ST	*Just in time for tea*
TT	في الوقت المحدد لتناول الشاي
	(fī alwaqt almuḥadd litnāwl alsẖāy)
BT	In the time allocated for having tea

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ST	*Square dances*
TT	الرقصات التربيعية
	(alraqaṣāt altarbīʿyh)
BT	Quadratic dances

The translator dealt with reference to *party by* applying the generalization strategy as illustrated in the following two examples:

ST	*I am prepared to attend one large garden party*
TT	انا مستعد لحضور حفلة عظيمة
BT	I am ready to attend a great party

ST	*Ball*
TT	حفلات
	(ḥaflāt)
BT	Parties

Organizations, customs and ideas

ST	*The local War Chest of the Party*
TT	الصندوق المحلي لتمويل الحرب التابع للحزب
	(alṣandūq almaḥlī litamwīl alḥarb altābʿ llḥzb)
BT	The party's local chest to fund the war

The direct strategy is implemented in the previous example while retention is clear in the following one, with the reference *chorus*, indicating a source-oriented approach.

ST	*The size of the orchestra and chorus*
TT	حجم الفرقة الموسيقية و الكورس
	(ḥajm alfirqh almwsyqyh wa alkwrs)
BT	The size of the orchestra and chorus

In the following example, the translator substitutes the cultural reference with one familiar in the target culture.

ST		*A June hanging*
TT		عملية الشنق ستكون في حزيران
		(ʿmlyt alshanq satakūn fī ḥzyrān)
BT		The hanging will be in June

The translator replaces the name of the month *June* with its correspondent in the Assyrian calendar[14], which was more commonly referred to at the time than the Gregorian calendar due to the influence the countries using this calendar had on the target culture. Employees from these countries had worked in all sectors including education, health and business since the early years of the kingdom's establishment until the 1980s and early 1990s, which impacted culture referents. This translation was published in the early 1990s where the influence of Arab countries subsisted.

An example of omission is the reference to a hotel: *dining at the Waldorf*. The translator chose to omit the cultural reference which was not commonly known at the time with the limited amount of travel and interaction with the world.

Gesture and habits

Champagne is cooled in the bottle and not by placing ice in the glass is omitted as in the target culture any form of alcohol is prohibited, so reference to details of how it is served might face criticism. Since the literary translator's aim is mainly acceptance and appreciation, the translator follows the conventional norms of the target culture and omits the reference altogether.

	Source oriented	Target oriented
	15	23
	6	43
	40	14
Sum	61	80
Percentage	43%	57%

---

[14] A solar calendar used prior to the Gregorian calendar and still used in some countries such as Iraq, Jordan and Lebanon.

5.2.6 Fifth Case Study: Khalaf Alqurashi's Translation of a Collection of Short Stories (1993)

The fifth item in the corpus is Khalaf Alqurashi's translation of a collection of short stories. The ST was written by American and British writers and the translation published by the Taif Literary Club in 1993. As in the previous case study, the source texts are not grouped and published as a collection and hence the seven short stories were located online in seven online sources.

1. *Never* by H. E. Bates
2. *The Japanese* Quince by John Galsworthy
3. *The Chaser* by John Collier
4. *The Tell-Tale Heart* by Edgar Allan Poe
5. *A Worn Path* by Eudora Welty
6. *Wants* by Grace Paley
7. *The Story of An Hour* by Kate Chopin

A total number of 129 cultural references were extracted from the ST and were then aligned in the corpus with their translation from the TT. Results of the analysis were as follows: 24 ecology (19%), 52 material culture (40%), 11 social culture (9%), 42 organizations, customs and ideas (33%), and no occurrences of gestures and habits (0%). As before, all six strategies were identified, as shown in the cross-tabulation table below.

Table 13 Fifth Case Study Tabulation

Row Labels	Source-oriented Strategies			Target-oriented Strategies			Grand Total
	Retention	Specification	Direct translation	Generalization	Substitution	Omission	
Ecology			16	3	5		24
Material culture	11	3	11	11	13	3	52
Social culture	1	1	5		3	1	11
Organizations, customs and ideas	8	2	9	6	12	5	42
Grand Total	20	6	41	20	33	9	129

Examples based on cultural category

Ecology

ST	*A blackbird singing*
TT	غناء طائر الشحرور
	(ghināʾ ṭāẏr alshaḥrūr)
BT	The singing of a blackbird

ST	There sat a b*uzzard*
TT	يجلس هناك احد الصقور
	(yajlis hunāk aḥd alṣuqūr)
BT	There sits one of the buzzards

These two references are examples of the translator's application of the direct translation strategy.

In addition, the rendering of the following two examples indicates the translator's application of the substitution strategy:

ST	*The pine needles*
TT	أوراق الصنوبر الأبرية الشكل
	(ảwrāq alṣunwbar alảbryt alshakl)
BT	The pine needle shaped leaves

ST	*Mourning dove*
TT	حمام الجبل
	(ḥamām aljabal)
BT	The mountain dove

An interesting example is the following:

ST	*Laying on my back like a June-*bug *waiting to be turned over*
TT	مقعية على ظهري مثل حشرة تنتظر من يعيدها إلى وضعها الأول
	(mqʿyh ʿlā ẓahrī mithl ḥashrah tantaẓr man yʿīdha ảlā waḍʿhā alảwal)
BT	Laying on my back like a bug waiting to return it to its first position

The prevailing assumption is that the target audience are not aware of the connotation behind *June bug*, which refers to bugs which appear in the spring and summer and are common in the source culture which leads the translator to generalize the reference.

Material culture

In this example the translator directly translated the reference:

ST   *Sleeping bags*

TT   حقائب النوم

            (ḥqāÿb alnwm)

BT   Sleeping bags

The target audience are familiar with outdoor camping due to the natural landscape in Saudi Arabia which is mostly desserts. It has been less than a hundred years from when people used to live in tents as a lifestyle rather than a leisure activity. This later, when modern life styles were introduced, changed to become an entertainment activity. All in all, camping is not considered a new activity to the target audience; however, sleeping bags have not been part of the equipment they use. Hence, this is regarded as a source-oriented approach where the translator opted to render this reference directly.

The application of substitution is illustrated in the following examples:

ST   *A slice of marble-cake*

TT   شريحة من الكعك المجزوع

            (sharīḥh min alkʿk almajzūʿ)

ST   *Dozens of little children*

TT   عشرات الأطفال

            (ʿshaḫrāt alȧṭfāl)

BT   Tens of children

Generalization can be seen in the following few examples:

ST   *Sugar-cured smoked bacon*

TT   السكر و اللحم المشوي المملح

(alsukar wa allḥm almasẖwy almumalaḥ)

BT   Sugar and the smoked salted meat

When faced with reference to pork, the translator opts to domesticate the translation out of respect for the target audience's contextual beliefs derived from the Islamic teachings of banning the consumption of any form of pig meat.

ST   *Ponchos*

TT   معاطفهم

                      (mʿāṭifhm)

BT   Coats

ST   *Boots*

TT   الجزم

                      (aljizam)

BT   Shoes

Social Culture

Direct translation can be seen in the following examples:

ST   *A peddler was crying*

TT   البائع المتجول ينادي

                      (albāẏʿ almutjwil yunādī)

BT   Street vendor calling

ST   *The doctors*

TT   الأطباء

                      (alả̈ṭibāʾ)

BT   The doctors

The specification strategy is illustrated in the rendering of the following reference:

ST   *The silly piano! Its bottom G was flat*

TT	ذلك البيانو الاحمق، مفتاح (جي) مسطح
	(dhalik albyānw alaḥmaq, miftāḥ (jy) musaṭaḥ)
BT	That silly piano, its (G) key is flat

The translator applies the substitution strategy in the following:

ST	*She began to play a waltz*

TT	بدأت تعزف على البيانو موسيقى رقصة الفالس
	(bdảt tʿzif ʿlyā albyānū mwsyqā raqṣt alfāls)
BT	She began to play on the piano the waltz dance music

Organizations, customs and ideas

ST	Going to town to see *Santa Claus*
TT	ذاهبة الى المدينة لتشاهدي سانتا كلوز
	(dhāhibah lā almadīnah ltushāhdī sāntā klwz)
BT	Going to town to see Santa Claus

This is translated using retention. Although the target culture does not believe in this imaginative Christian cultural figure, the translator renders it with a source-oriented strategy.

ST	*January two, three years ago*
TT	في شهر يناير منذ سنتين أو ثلاث
	(fī shahr ynāyr mundh sanatyn ảw thalāth)
BT	In the month of January since two or three years

Because the target culture uses the Islamic/Hijri calendar[15],the target audience might not be aware of the Gregorian calendar. This is an example of specification as (month/شهر) is added to clarify the reference.

The translator demonstrated a target-oriented approach when rendering reference to God as clear in the following example where in both incidents it is rendered with the substitution strategy:

---

[15] A lunar calendar used by Islamic countries to determine Islamic holidays like the month of Ramadan and the season of Hajj. Saudi Arabia is one of few countries that still uses it as the official calendar.

	ST	*The good Lord made his snakes to curl up and sleep in winter*

TT	لقد جعل الله الأفاعي تتجعد و تنام في الشتاء
	(lqd jʿl allh alȧfāʿy ttjʿd wa tanām fī alsẖitāʾ)
BT	Allah made the snakes curl and sleep in winter

ST	*God watching me the whole time*
TT	ان الله يراقبني طوال الوقت
	(ạn allh yrāqbnī ṭwāl alwqt)
BT	Allah watching me all the time

With the religious reference of Christmas, the translator employs Generalization by deleting the cultural connotation to render it simply as follows:

ST	*It was Christmas time*
TT	العيد
	(alʿīd)
BT	Holiday/ festival

ST	*She breathed a quick prayer*
TT	همست تدعو الله
	(hamasat tdʿū allh)
BT	She whispered a prayer to Allah

The latter example displays substitution of a source culture connotation by a target culture connotation.

Finally, the translator opts to omit references to source culture in some cases, such as *Square Gardens* and *goddess of victory*.

	Source oriented	Target oriented
	20	20
	6	33
	41	9
Sum	67	62
Percentage	52%	48%

5.2.7 Sixth Case Study: Abeer Alahmadi's Translation of *The Hardy Boys Cliff-Hanger*

The sixth item in the corpus is Abeer Alahmadi's translation of *The Hardy Boys Cliff-Hanger* by Franklin W. Dixon. The translation was published by the publisher Daralmufradat in 2000. There was an issue upon locating the TT. The catalogues of King Fahad National Library indicated the presence of the target text in the library. However, it was nowhere to be found. I, therefore, contacted its publisher Daralmufradat, and fortunately they were able to provide me with a copy.

A total of 102 cultural references were extracted from the ST and then aligned in the corpus with their translation from the TT. Results of the analysis were as follows: 17 ecology (17%), 42 material culture (41%), 13 social culture (13%), 29 organizations, customs and ideas (28%), 1 gestures and habits (1%).

The data obtained from the cross-tabulation between the variables are shown in the table below.

Table 14 Sixth Case Study Tabulation

| Row Labels | Source-oriented Strategies | | | Target-oriented Strategies | | | Grand Total |
	Retention	Specification	Direct translation	Generalization	Substitution	Omission	
Ecology	2	2	10	2		1	17
Material culture	5	1	17	4	10	5	42
Social culture	2		6	1	1	3	13
Organizations, customs and ideas	4		11	4	7	3	29
Gesture and habits					1		1
Grand Total	13	3	44	11	19	12	102

Examples based on cultural category

Ecology

The following are all examples of references that are not familiar in the target culture. Yet, the translator rendered them directly:

ST   *Had been runover by a herd of yaks*

TT   قطيعاً من القوتاش قد عبر فوقه

             (qṭīʿaⁿ min alqwtāsẖ qad ʿbr fwqah)

BT   A herd of yaks walked over him

ST   *Icefall*

TT   شلال جليدي

             (shalāl jalydī)

BT   Ice waterfall

Material culture

While, this example shows the application of the retention strategy:

ST   *Pizza*

TT   البيتزا

             (albytzā)

BT   The Pizza

This second example illustrates direct translation:

ST   *Supply tent*

TT   خيمة المؤن

             (khymat almẇn)

BT   Supply tent

The substitution strategy has also been utilised in this domain, for example:

ST   *Camping mattress*

TT   مرتبتي العازلة

            (martabatī alʿazilah)

 BT   My insulated mattress

ST   *The six-foot-one Frank*
TT   فرانك الذي يبلغ طوله ١٨٢ سم

            (frānk aldẖī yablgh ṭwlh 182 sm)

BT   Frank who is 182 cm tall

With regard to the second example, the measuring system in the target culture is the metric system, so the translator converted the unit 'feet' to the unit 'centimetres' as it is conventional in the target culture, thus drawing the translation toward the target culture. This means of rendering took place a couple of times

Social Culture

ST   *A perfectly placed karate kick*
TT   قفزة كاراتيه رشيقة

            (qafzat kārātyh rashẖīqẗ)

BT   Graceful karate jump

The reference karate was rendered with the retention strategy.

The next example shows the employment of direct translation:

ST   *Rock climbing*
TT   يتسلقون الصخور

            (yatasalaqūn alṣukẖūr)

BT   Climb rocks

His free fall and *wild ride in a frozen amusement park* were both omitted completely.

Organizations, customs and ideas

ST   *The streets and temples*

TT   في ساحات و معابد

            (fī sāḥāt wa mʿābid)

BT   The yards and temples

ST   *The police*

TT   الشرطة

            (alshurṭh)

BT   The police

The previous two references are examples of the direct translation strategy.

ST   *My stepbrothers were the only family*

TT   كان أخواي كل عائلتي

            (kān ạkhway kul ʿāẏlatī)

BT   My brothers were all my family

In the target culture a child of a spouse from another marriage is not a brother/sister to the child of the other spouse. In other words, step brothers are not actually considered brothers. Therefore, the translator replaced it using generalization.

The religious reference *triple-roofed temple* is omitted in the translation.

Gesture and habits

ST   *Dishonouring the memory of two great mountain climbers*

TT   ستسيئون إلى ذكرى اثنين من أفضل المتسلقين

            (satusyẏūn ạlā dhikryā athnyn min ạfḍl almutslqīn)

BT   You will offend the memory of two of the best climbers

Due to the difference between the two cultures in dealing with issues related to death.

Source oriented	Target oriented
13	11
3	19
44	12
Sum 60	42
Percentage 59%	41%

5.2.8 Seventh Case Study: Hessa Alammar's Translation of a Collection of Short Stories

The seventh item in the corpus is Hessa Alammar's translation of a collection of short stories written by American and British writers. The translation was published by Alobaikan in 2003. Similar to previous case studies, the source texts are not grouped and published as a collection and hence the short stories were located online.

The first ten short stories are written by O. Henry and the later by different authors.

1. *A Retrieved Reformation*
2. *Roses, Ruses and Romance*
3. *Makes the Whole World Kin*
4. *Witches'* Loaves
5. *By Courier*
6. *A Newspaper Story*
7. *While the Auto* Waits
8. *Round the Circle*
9. *October and June*
10. *Heart and Hands*
11. *The Oval Portrait* by Edgar Allan Poe
12. *Hilary's Aunt* by Cyril Hare
13. *Tony Kytes The Arch-Deceiver* by Thomas Hardy
14. *The Sphinx Without a Secret* by Oscar Wilde

A total number of 241 cultural references were extracted from the ST and aligned in the corpus with their translation from the TT. Results of the analysis were as follows:

7 ecology (3%), 127 material culture (53%), 31 social culture (13%), 71 organizations, customs and ideas (29%), 5 gestures and habits (2%).

The following table demonstrates the cross-tabulation between the variables:

Table 15 Seventh Case Study Tabulation

Row Labels	Source-oriented Strategies			Target-oriented Strategies			Grand Total
	Retention	Specification	Direct translation	Generalization	Substitution	Omission	
Ecology			5		1	1	7
Material culture	25	5	27	21	31	18	127
Social culture	1	1	9	4	10	6	31
Organizations, customs and ideas	13	2	15	4	20	17	71
Gesture and habits			1	1	2	1	5
Grand Total	39	8	57	30	64	43	241

Examples based on cultural category

Ecology

Examples of direct translation are:

ST   *Wild Duck Waterhole*

TT   نبع "البطة البرية"

          (nabʿ albaṭh albaryh)

BT   The Wild Duck spring

ST   A nutmeg geranium

TT   جوزة الطيب الحمراء

          (jawzat alṭyb alḥamrāʾ)

BT   The red nutmeg

The translator chose to omit *the gravel* completely.

Material culture

ST   *Gallons*

TT   جالونات

            (jālwnāt)

BT   Gallons

This reference is rendered using retention even though in the target culture it is not a commonly used unit of measurement.

ST   *Gondolas*

TT   قوارب الجندول

            (qwārib aljandūl)

BT   The gondolas boat

This a clear example of the specification strategy, as *boat* is added to clarify for the audience what gondolas are.

ST   *Unbuttoned vest*

TT   الصديرية المفتوحة

            (alṣidyryh almaftūḥh)

BT   The open vest

The material reference is translated directly even though the vest is an item of clothing not commonly worn in the target culture due to cultural differences in clothing.

ST   *A piano could be placed in one of the rooms*

TT   وضع بيانو في احد الغرف

            (wḍʿ byānw fī aḥd alghuraf)

BT   Put a piano in one of the rooms

The translator rendered reference to this musical instrument through applying the retention strategy.

An example of the domestication of material references found in the TT is the rendering of:

ST   *A dust-covered suit-case*

TT	حقيبة غطاها الغبار
	(ḥaqībh ghaṭahā alghubār)
BT	A bag covered with dust

The translator generalizes the reference.

The following examples illustrate the translator's application of target-oriented strategies in references related to alcohol:

ST	*A bottle of white wine*
TT	كأسا من العصير
	(kạ̊saⁿ min alʿṣyr)
BT	A glass of juice

While this first example shows substitution of wine with juice, the translator omitted entirely a further mention to alcohol *behind the bar* and *He never touched "hard" drinks*. Domesticating references to food by using generalization is also clear in the following examples:

ST	*Her chops and light rolls and jam and tea*
TT	إفطارها الدسم
	(ạ̊ftārahā aldasm)
BT	Her heavy breakfast

ST	*Her delicious Sally Lunns*
TT	فطيرا
	(fatyraⁿ)
BT	Pastry

Social Culture

ST	*At the Opera*
TT	حفلات الأوبرا

(ḥaflāt alầwbrā)

BT   Opera parties

This is an example of specification as *parties* is added to the reference. It seems the translator intended to present the source culture in a manner that would clear the concept for his target audience. That could be attributed to the absence of opera houses and performances in the target culture.

An example of direct translation located in this case study is:

ST   *The butler*

TT   رئيس الخدم

             (rẙīs alkhadam)

Omission of references has occurred several times in the TT. For example *three poker chips* and *the dairyman*.

As for generalization, a clear example is the rendering of:

ST   *My valet*

TT   خادمي

             (khādimī)

BT   My servant

The translator employs the substitution strategy in:

ST   *Owed a lot of money to shopkeepers*

TT   الى كثير من أصحاب الحوانيت ،كان مدينا

             (ilā kathīr min ạaṣḥāb alḥwānīt, kān madyna^{n})

BT   He was indebted to too many shop owners

Organizations, customs and ideas

Examples of direct translation are:

ST   *Baron*

TT   البارون

            (albārūn)

BT   The Baron

Although the prospect of this could be both retention and direct translation. Either way, it is rendered in a source-oriented manner.

ST   *For counterfeiting*

TT   في قضية تزوير

            (fī qaḍyt tazwīr)

BT   In a counterfeiting case

The following examples illustrate substitution with cultural references common in the target culture:

ST   *Twenty after four*

TT   الرابعة و الثلث

            (alrābʿh wa althulth)

BT   Four and a third

ST   *For it was September of the year and of the soul*

TT   كان فصل الخريف زمناً و روحاً

            (kān faṣl alkharīf zmana^n wa rūḥa^n)

BT   It was autumn season time and soul

ST   *Fate and Father Time had trucked him solely*

TT   لقد نال منه القدر و الزمن، و تلك هي مشيئة الله

            (laqd nāl minhu alqadar wa alzaman, wa tilk hya mashīẙt allh)

BT   Fate and time had put on him and that is Allah's will

Gesture and habits

Direct translation of gesture can be seen in:

ST   *Taking off his hat out of respect to 'em*

TT   رفع في احترام قبعته لهن

            (rafaʿ fī aḥtrām qubʿth lahun)

BT   Held up his hat in respect to them

An example of substitution or generalization with a common notion in the target culture:

ST   *Their banns were put up*

TT   و أتما مراسيم زفافهما

            (wa aʾtamā marasim zafāfihmā)

BT   And they finalised their wedding ceremony

The gesture of publicly announcing the marriage of two people on published bans is associated with the Roman Catholic church and reflects the source culture. On the other hand, this gesture is peculiar to the target culture and it seems that the translator opted to omit it to avoid ambiguity.

However, an example of the utmost target-oriented strategy of omission is clear in the gesture *and then he kissed her*.

	Source oriented	Target oriented
	39	30
	8	64
	57	43
Sum	104	137
Percentage	43%	57%

5.2.9 Eighth Case Study: Haidar Babaker's Translation of *Sunrise on Kustasu Harbor*

The eighth item in the corpus is Haidar Babaker's translation of *Sunrise on Kustasu Harbor* by the American writer Dan Davis Maloney. The translation was published by Twaik in 2004. A total number of 56 cultural references were extracted from the ST and aligned in the corpus with their translation from the TT. Results of the analysis were as follows: 1 ecology (2%), 22 material culture (39%), 2 social culture (4%), 31 organizations, customs and ideas (55%) and no occurrences of gesture and habits (0%).

The following table shows the results of the cross-tabulation:

Table 16 Eighth Case Study Tabulation

Row Labels	Source Oriented Strategies			Target Oriented Strategies			Grand Total
	Retention	Specification	Direct translation	Generalization	Substitution	Omission	
Ecology				1			1
Material culture	4	1	7	2	8		22
Social culture			1			1	2
Organizations, customs and ideas	1	3	12	2	10	3	31
Grand Total	5	4	20	5	18	4	56

Examples based on cultural category

Ecology

Generalization can be seen in:

ST	*Several trips to the Mojave Desert*
TT	زيارات عديدة إلى صحراء كاليفورنيا
	(zyārāt ʿdīdh ạlā ṣaḥrāʾ kālīfwrnyā)
BT	Several visits to the California desert

(as the audience might not be familiar with the specific name of the desert).

Material culture

ST   *Video-cassette tapes*

TT   أشرطة الفديو

        (ảsẖriṭat alfidyū)

BT   Video tapes

Here is an example of retention where the reference video was retained, yet in Arabic letters.

A clear example of direct translation is:

ST   *My jacket*

TT   سترتي

        (sutratī)

BT   My jacket

Households in the target culture are distinguished with having certain rooms allocated for guest gatherings and in some cases, there could be even more than one room. These rooms are different from the family room /living room which is also a room to entertain guests in the source culture. In this case study, I came upon an example that demonstrates substitution with a reference in the target culture:

ST   *Our family room*

TT   المجلس

        (almajlis)

The following example displays generalization of the reference, due to the fact that the specific unit of measurement *feet* is not common in the target culture the translator opted to give a general indication to the reference:

ST   *Almost six feet tall*

TT   متوسط البنية

        (mutwasṭ albunyh)

BT   Of medium structure

Social Culture

ST   *Most of the movies were musical*

TT   معظمها أفلام موسيقية

            (mʿẓmhā ạ̊flām mwsīqyh)

BT   Most of it were musical movies

This exemplifies the direct translation strategy, although these kinds of movies are not common in the target culture.

The following demonstrates omission of the reference to realtors:

ST   *He had left his small house for the realtors to sell*

TT   منزل احد الأشخاص للبيع

            (manzil ạ̊ḥd alạ̊shkhāṣ llbyʿ)

BT   Someone's house for sale

Organizations, customs and ideas

Direct translation can be seen even with this religious reference:

ST   *He saw the Bible she was carrying*

TT   لاحظ أنها تحمل إنجيلا في يدها

            (lāḥẓ ạ̊nhā tḥmil ạ̊njylaⁿ fī ydhā)

BT   He realised she was carrying a Bible in her hand

Other religious references in this case study reflect domestication as in the omission of *she lived a*s a missionary and the substitution of:

ST   *I prayed to God*

TT   دعت الله

            (dʿt allh)

BT   Prayed to Allah

Source oriented	Target oriented
5	5
4	18
20	4
Sum 29	27
Percentage 52%	48%

5.2.10 Ninth Case Study: Khalaf Alqurashi's Translation of a Collection of Short Stories (2012)

The ninth item in the corpus is Khalaf Alqurashi's translation of a collection of short stories by American and British writers. The translation was published by the Mecca Literary Club in 2012. The nine short stories were located in nine online sources.

1. *Miss Brill* by Katherine Mansfield
2. *A Sorrowful Women* by Gail Godwin
3. *Later* by Michael Foster
4. *My Beloved Edith* by Tom Gillespie
5. *Priscilla in The Pond* by John Savage
6. *Little Things* by Raymond Carver
7. *Hearts and Hands* by O. Henry
8. *Regret* by Kate Chopin
9. *The First Thing the Baby Did Wrong* by Donald Barthelme

A total number of 123 cultural references were extracted from the ST aligned in the corpus with their translation from the TT. Results of the analysis were as follows: 9 ecology (7%), 72 material culture (59%), 8 social culture (7%), 32 organizations, customs and ideas (26%), and 2 gesture and habits (2%).

The following table shows the cross-tabulation between the variables:

Table 17 Ninth Case Study Tabulation

Row Labels	Source-oriented Strategies			Target-oriented Strategies			Grand Total
	Retention	Specification	Direct translation	Generalization	Substitution	Omission	
Ecology		5	4				9
Material culture	7	2	31	14	16	2	72
Social culture		2	5			1	8
Organizations, customs and ideas	6	1	14	1	8	2	32
Gesture and habits					2		2
Grand Total	13	10	54	15	26	5	123

Examples based on cultural category

Ecology

ST	*Get you some fuchsias*
TT	أجلب لك واحدة من تلك الشجيرات (الفوشية) ذات الأزهار الحمراء و الأرجوانية
	(a̐jlb laka wāḥdh mn tlk alshujyrāt (alfwsẖyh) dẖ ā t alȧzhār alḥmrāʾ wa alȧrjwānyh)
BT	Get you one of those plants (Fuchsias) red and purple flowers

ST	*Plucked all the choicest gardenias*
TT	قطفه لأزهار (الغاردينيا)
	(qaṭfih lȧzhār (algẖārdynyā))
BT	His plucking of the (gardenia) flowers

These are examples of specification in the case of flowers that may be unfamiliar to the target audience.

Material culture

ST	*Molds of the boy's favorite custard*
TT	ثمانية أنواع من الحلوى (الكاستارد) التي يحبها الطفل
	(thmānyh ả̊nwāʿ min alḥlwā (alkāstārd) altī yuḥbhā alṭifl)
BT	Eight kinds of sweet (custard) which the child likes

This rendering shows specification with the addition of the word *sweet*.

Even though the target audience do not use the 'yard' as a unit of measurement, it was rendered with the retention strategy:

ST	*20 yards*
TT	العشرين ياردة
	(alʿsh̲rīn yārdh)
BT	Twenty yards

In both the following examples, the translator rendered references to alcohol using the generalization strategy:

ST	*We gave the baby some of our wine, red, white and blue*
TT	سقيناها بعضاً من مشروبنا
	(sqynāhā bʿḍaⁿ min mashrūbnā)
BT	We fed her some of our drink

ST	*Took another few swigs of whisky*
TT	احتسى بضع جرعات من شرابه
	(aḥtsā bḍʿ jurʿāt min sharābh)
BT	Drank a few sips of his drink

The same strategy can also be seen in:

ST	*Wearing a dreadful panama hat*
TT	يعتمر قبعة غريبة الطراز
	(yʿtmir qubʿh gharībt alṭirāz)

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BT	Wearing a strange style hat

An example of the substitution of a food reference with another the audience are more familiar with is:

ST	*Made spinach soufflé*
TT	أعدت فطائر بالسبانخ
	(ảʿdt fṭảỷr bilsabānkẖ)
BT	prepared spinach pastry

However, it is possible that due to religious restrictions to eating pork in the target culture, the translator was tempted to omit reference to it, for instance the omission of *a glazed ham*.

Social Culture

The specification strategy can be seen in:

ST	*There came a flutey bit*
TT	وقت العزف على آلة (الفلوت)
	(wqt alʿzf ʿlā ȃlt (alflūt))
BT	Time to play on the (flute) instrument

An example of direct translation is:

ST	*Wooden rocking horse*
TT	حصان خشبي هزاز
	(ḥiṣān khashẖbī haz̃āz)
BT	A rocking wooden horse

Organizations, customs and ideas

The following is an example of direct translation. Both the source culture and the target culture share the notion of angles performing the role of soul collectors which led the translator to directly translate without fearing ambiguity or misjudgement especially with a reference associated with religious insinuation in the target culture:

ST   *Angel of death*

TT   ملاك الموت
            (malāk almwt)
 BT   Angel of death

Retention is found in the rendering of:

ST   *September*

TT   سبتمبر
            (sibtambr)
BT   *September*

Domestication of a religious reference through application of the substitution strategy which the audience are much more familiar with and receptive to is clear in:

ST   *For Christ sake*

TT   يالله
            (yāllh)
BT   Oh Allah

Gesture and habits

Substitution of a reference related to death rituals is located in this case study:

ST   *Dressed for Marge's funeral*

TT   مرتدية ملابس الحداد التي ستذهب بها لتشييع الجنازة
            (murtadiah malābis alḥdād altī stadhhab bihā litshyīʿ aljanāzh)

BT   Wearing the mourning clothes which she will wear to bury the corpse

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The translator in this instance displays a general tendency towards the source culture.

Source oriented	Target oriented
13	15
10	26
54	5
Sum 77	46
Percentage 63%	37%

5.2.11 Tenth Case Study: Ali Almajnoni's Translation of *Passing*

The tenth item in the corpus is Ali Almajnoni's translation of *Passing* by the American writer Nella Larsen, this translation of which was published by Darathar in 2016. A total number of 108 cultural references were extracted from the ST and then aligned in the corpus with their translation from the TT. Results of the analysis were as follows: 3 ecology (3%), 45 material culture (42%), 14 social culture (13%), 46 organizations, customs and ideas (43%), and no occurrences of gesture and habits (0%).

Table 18 Tenth Case Study Tabulation

	Source Oriented Strategies			Target Oriented Strategies			
Row Labels	**Retention**	**Specification**	**Direct translation**	**Generalization**	**Substitution**	**Omission**	**Grand Total**
Ecology			1	1	1		3
Material culture	16	1	22	2	3	1	45
Social culture		1	9	1	2	1	14
Organizations, customs and ideas	7	1	23	1	14		46
Grand Total	23	3	55	5	20	2	108

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Examples based on cultural category

Ecology

Direct translation can be seen in:

ST	*A scarlet flower*
TT	وردة قرمزية
	(wardh qurmzyh)
BT	A scarlet flower

Due to the difference between the target culture and the source culture in the climate and weather and in the perceptions behind them, the translator chose to substitute the following reference:

ST	*October sunlight*
TT	سيل من ضوء الشمس
	(sayl min ḍwʾ alsẖms)
BT	A stream of sunlight

Material culture

Examples of direct translation are:

ST	*Drinking iced tea*
TT	تشرب الشاي المثلج
	(tashrab alshay almuthalaj)
BT	Drinking iced tea

ST	*Or was it the radio?*
TT	ام هل كان الراديو؟
	(am hal kān alrādyw?)
BT	*Or was it* the radio

Although the latter example can be considered an example of both the direct and retention strategy.

The following illustrate the application of the retention strategy:

ST   *Packard limousine*

TT   ليموزين باكارد

            (lymwzīn bākārd)

BT   Packard limousine

Substitution is employed in the rendering of a reference to clothing as in:

ST   *Wear a tight bodice*

TT   لترتدي فستاناً ضيقا

            (litartadī fustana^n ḍyqa^n)

BT   Wear a tight dress

An example of generalization is clear in the reference to pig, as the translator assumes the audience may not be familiar with it due to the fact that all forms of pig meat is prohibited in the target culture. This example illustrates the change in the target audience comprehension of this meat even though not to an extent that enables them to distinguish its cuts:

ST   *He won't eat ham*

TT   لا يأكل لحم الخنزير

            (lā yảkl laḥm alkḫanzīr)

BT   He does not eat pig

Social Culture

The next example illustrates the direct translation of a social reference, Tea parties are not a common social activity in the target culture. In return, it is common for people to gather to drink Arabic coffee. Yet, the audience would be familiar with this reference due to the similarity in the concept and also recurrence of this social activity in media and when traveling.

ST   *A most congenial tea-party*

TT   حفلة شاي متجانسة تماما

(ḥaflt shay mutajānish tmāmaⁿ)

BT　　　　Completely homogeneous tea-party

Substitution with a reference the target audience can relate to:

ST　　　　*Brian's great-great-grand-uncle*

TT　　　　الجد الثالث لبراين

　　　　　(aljad althālth librayān)

BT　　　　Brian's third grandfather

Organizations, customs and ideas

The translator decides to employ direct translation for the religious holiday Easter is not celebrated in the target culture. Furthermore, it is less known than Christmas even at the present time. Yet, this did not deter the translator from delivering the cultural reference:

ST　　　　*The kind of weather for Easter*

TT　　　　مثل طقس عيد الفصح

　　　　　(mithl ṭqs ʿīd alfṣḥ)

BT　　　　Like the weather in Easter

Another example in this domain is:

ST　　　　*Their in-laws*

TT　　　　لأقربائه من جهة الزوج أو الزوجة

　　　　　(lảqrbāẙh min jihtalzwj ảw alzwjh)

BT　　　　His relatives from the husband or wife's side

This shows substitution with a reference the target audience can relate to.

Source oriented	Target oriented
23	5
3	20
55	2
Sum 81	27
Percentage 75%	25%

In this case study, Ali Almajnoni's translation of *Passing* has been analysed in parallel with the source text. Based on the discussion, with reference to how culture-specific references are treated in the text, it can be concluded that the translator chooses a predominantly foreignizing approach, with the general tendency towards the source text. The translation is clearly impacted with the cultural factors surrounding its time of publication, which could be due to the target audience's understanding of Western cultural references being more developed than ever before.

5.2.12 General Findings and Discussion

From a comprehensive analysis of the ten case studies, an overall notion of the tendency of translators in dealing with cultural references can be summed up as follows: the translations of references to the cultural category of ecology are usually source-oriented. In particular, case studies 1, 2, 3, 5, 6, 7, 9 and 10 reflect a tendency of foreignization through the implementation of a higher number of source-oriented strategies while only case study 8 presents a higher use of target-oriented strategies in this domain, leaving case study 4 with an equal percentage of source-oriented and target-oriented strategies for ecology references. Newmark (1988, p. 96) recognises that features of ecology are usually transferred, occasionally with additions, and based on the results obtained from this analysis, his assumption seems to be reliable.

In the majority of these case studies, the cultural category of material culture occurs most frequently, with food and drink references especially common. Food has a history of representing the culture of a society, and Newmark believes it is for many "the most sensitive and important expression of national culture" (1988, p. 97). One example

would be the analogue between a Sunday roast[16] in the UK and kabsa[17] in Saudi Arabia; both dishes stand as representations of their respective cultures. Different strategies have been applied that vary between source- and target-oriented strategies. Material culture references in case studies 1, 4, 5 and 7 were translated with a higher application of strategies that favoured the target culture, whereas references in case studies 2, 3, 6, 8, 9 and 10 favoured the source culture, indicating a leaning toward foreignizing material cultural references as time passes.

Most of the strategies implemented in the category social culture were source-oriented. Case study 8 showed an equal distribution of source-oriented and target-oriented strategies, case studies 2, 3 and 7 applied target-oriented strategies and the rest leaned towards the source culture in this specific domain, resulting in a general tendency toward the source culture.

For the fourth category, organizations, customs and ideas, case studies 1, 2, 5 and 7 were target-oriented while case studies 3, 6, 8, 9 and 10 were source–oriented, leaving case study 4 with an equal percentage of target- and source-oriented strategies. A general assumption in regard to this could be that recent translations lean toward reflecting the culture of the source text. This category could be considered the most problematic within the Saudi context since it reflects religious and political beliefs and moral values. Although other categories are of significant importance, this domain retains issues that are at the highest degree of disparity between cultures which the target culture had a narrow tolerance in accepting, as evident from the analysis. The way the translators, in the latter case studies, dealt with these references reflects a general tendency of showing and accepting the presence of otherness. It is worth mentioning that the Islamic faith necessitates the belief of the existence of other religions, prophets and holy books, but the details in the religious concepts is the point of difference. Therefore, for the sake of the target audiences' cultural perspective, when the translator is faced with religious items he/she takes great care not to exceed the norms that govern the activity in order to receive acceptance.

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[16] A traditional British main meal served typically on Sunday.
[17] A traditional Saudi meal made of meat or chicken with rice, considered the national dish.

References to gesture and habits, the final category, were located in half of the case studies: 1, 4, 6, 7 and 9. The general tendency when translating these references in the mentioned case studies was toward the target culture.

5.2.13 Conclusion

Translation is a communicative action that involves ways of behaviour inspired by the ways of thinking. Furthermore, translation decisions are not made idiosyncratically by the translator, as contributing factors play a vital role in the process in order for the translation to be acceptably received in the target culture. Therefore, translation is seen as a norm governed activity (Toury, 2000, p. 200). Exploring norms is a notion that has had a great impact on identifying the imperceptible social and cultural drives and restraints that prevail in the translation process. Investigating the norms that govern the translation of cultural references in the Saudi context has been the aim of this study. The initial phase was to endorse a model that would aid in the investigation, and Toury's norms was selected. It consists of two main methods: observation of behaviour and a collection of verbal statements by actors. This chapter focussed on the observation of behaviour. Determining norms based on observation of behaviour is not an easy task due to the irregularity and variation of behaviour. What needs more focus is general conformity, which can be determined based on quantitative description. Norm-governed instances of behaviour are identified and quantified statistically to define the guiding boundaries of the translation process. First, each case study was thoroughly examined and the cultural references extracted and aligned with their counterparts in the TT. It was then determined what kind of strategy each rendering was exemplifying, and then a quantitative analysis was undertaken to identify the most prevailing strategies and discover the proportion of foreignization and domestication in each case study.

Finally, the translators' general tendencies in translating cultural references were identified through the overall stance. The examples presented in all the case studies reflect the orientation and degree of orientation to the SC or TC, in other words the proportion of foreignisation and domestication. This is determined in stances where the translators had the choice to apply different strategies from the adverse poles.

Hence, the availability of the other options accentuates the choices made by the translators as accredited patterns of behaviour.

5.3 Revisiting the Re-Translation Hypothesis[18]

5.3.1 Introduction

The main objective of this section is to further elaborate on translating culture within the Saudi literary system. Tackling the issue from different angles will add veracity to the concluding results of this thesis, which has led me to investigate the research question from various approaches. With regard to the change in the norms that govern the translation process, re-translation is considered an important feature, a pervasive aspect that has been debated in the field of translation studies. Studies in this area are required as re-translation studies remain underdeveloped (Cheesman, et al., 2016, p. 739) and examining this feature via case studies from the Saudi literary system is a contribution to the literature in translation studies (Alshehri, 2020). What can be found in the analysis of re-translations is overall a more complex, multifaceted representation. That being said, it is fair to note that the current study will confirm the significant results obtained from the previous study in this chapter. Furthermore, there is a demand for further testing of re-translations to distinguish the motives and objectives of this phenomenon and accordingly evaluate the core of the controversial re-translation hypothesis. Another matter of importance is the fact that the study of re-translations has not previously been conducted in the domain of the Saudi literary system, so this study will notably add to the literature on the matter.

This section aims to review the theoretical conventions of re-translation and investigate some of these conventions based on the data collected from three case studies in the form of short stories and their two translations.

Generally speaking, the word re-translation can refer to three things. Conventionally, it denotes an "indirect", "intermediate", "relay" or "second-hand" translation

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[18] This section 5.3 has been published by the researcher in a journal. Reference details; Alshehri, F. A. (2020). Examining the Re-Translation Hypothesis: The Case of Three Short Stories in the Saudi Literary System. *Athens Journal of Philology, 7*, 1-22.

(Shuttleworth, & Cowie, 1997, p. 76). This is attributed to the procedure of translating through a mediating language whereby a text is translated into a language and then re-translated from the previous translation into another language. An example of this is the Arabic re-translation of the English translation *Around the World in Eighty Days*. The original source text is a novel written by the French author Jules Verne in 1873. It was translated into English by George Towle and then translated from English into Arabic by several translators.

The second indication is 'back translation', meaning the translation of an already existing translation back into the source language. This can occur for several reasons, one of which would be the loss of the source text while there is still demand for the text in the source language. Back translation can also be carried out to compare and analyse translated texts (Almberg, 1995, p. 925).

The third meaning of re-translation is the most common, referring to an additional translation of a source text in the same target language. This is also called by some scholars "new translation" or "multiple translations" (Almberg, 1995, p. 927). In the present study, the focus is on this implication of the word re-translation.

Re-translation of literary texts may take place to help update the original texts, raise their popularity or elevate their sales. Re-translation is usually carried out by a different translator than that of the previous translation and the time span may vary from a few years to decades. This point is confirmed in the re-translations analysed in this study, which demonstrate the time gap between the first and second translations. Regarding the first pair, only a year separates them, but the second pair were published eleven years apart. A nine-year gap separates the third pair.

Although the material for analysis was chosen carefully, short stories are generally considered relatively simpler for analysis due to their short length. However, the length of the text to be re-translated is not to be viewed as the heart of the matter. In fact, most literary re-translations are short texts on the grounds that short texts take less time and effort. For this reason, poems are one of the most common forms of literature to be re-translated, as they are relatively short and are almost never the length of a novel. Additionally, the length of the text under analysis would be an issue if the researcher were to depend on the analysis of one short story and subsequently convey results and generalize conclusions based on this analysis solely. However, in this research the

deliverables differ. There are three source texts and their two translations, which stand apart and uphold the rest of the thesis.

The present study attempts to answer three main questions:

1. To what extent is the re-translation hypothesis valid: is the presence of re-translations in the Saudi literary system due to increased acquaintance with the source culture? To what extent does it reflect the translation norms?
2. How often are the identified translation strategies applied by each of the translators?
3. What is the percentage of tendency towards domestication / target-oriented strategies and foreignization / source–oriented strategies as reflected in the analysis of the target texts?

Re-translations are performed and made accountable in the literary systems they belong to, yet analysis of re-translations is infrequent. As Susam-Sarajeva notes, "although the practice itself is common, theoretical discussions on the subject are rather rare [...] currently, there is no detailed or systematic study on re-translations per se" (2003, p. 2). This research gap is true in general and not only in the Saudi context where translation, overall, is characterised as evolving at a slower pace. It should be noted that several studies have examined re-translations of English literary work into Arabic, but to the best of the researcher's knowledge, there is no study that examines the re-translation hypothesis within the Saudi literary system. Therefore, as there is a clear gap in this specific area, the present study aims to respond to it by undertaking a comprehensive case study into three short stories and their re-translations, the findings of which will examine the re-translation hypothesis and uncover the socio-cultural effect on the production of target texts, in particular the norms governing translating cultural references for a Saudi audience.

The value of this study additionally lies in identifying the norms and determining the appropriateness of different translation strategies as a prerequisite for translators within a specific culture (Toury, 1995, p. 53). In this regard, Toury also maintains that re-translation is an act of planning and it always necessitates some amendment for the sake of the receiving culture" (1999). In addition, Brownlie surmises that examining re-translations can "reveal changing norms and ideologies in society" (2006, p. 150),

so this study should assist in approaching the research questions this thesis is dedicated to answer. This study also aims to propose a repeatable methodology for the exploration of re-translations for future research.

An important domain of investigation within translation studies is descriptive translation studies. This aims to study real-life examples of translated texts, comparing them against their source texts to define the shifts detected in them and then using them to explain the possible impacts, including the norms that might have led to the target text. Looking into re-translations of texts offers an even more in-depth view of the phenomena and allows exploration of the changing norms that may result through the passage of time. Toury, Venuti and Pedersen acknowledge the two poles of source culture or target culture inclination. Toury refers to it as the initial norms whereby the translator is directed to abide by the norms of the target culture to make an "acceptable translation" or to the norms of the source culture to make an "adequate translation" (1995, pp. 56-58). Venuti refers to it as domestication and foreignization in a similar vein, and Pedersen refers to it as the source-oriented and the target-oriented approaches.

This section identifies translation shifts and norms that can be pointed out when examining the re-translation hypothesis as a means of valuing the scale of closeness or divergence, and recording the behaviour of re-translation through time.

5.3.2 Re-translation in Translation Studies

The phenomenon of re-translation in translation studies has been discussed along two distinct lines. The first is the re-translation hypothesis, developed by French translation scholars Antoine Berman, Yves Gambier and Paul Bensimon in the 1990s. Their consensus view is that the re-translation of literature is introduced primarily due to the aging of the existing translation and the target culture's predisposition to amend the target text by presenting any foreignness that may have been restricted in the previous translation. Based on this hypothesis, re-translations are observed on a scale that shows a progressive degree of foreignization, while the first translation is viewed as more domesticated. Berman's focus was mainly on the re-translation of literature, and he strongly argued that the success of a translation is not obtained at the first attempt. For

a translation to succeed it should be delivered several times in the form of re-translations, each time gaining partial further completion (as cited in Dastjerdi & Mohammadi, 2013).

Another view is that elucidated by Bensimon (1990): previous translations tend to be target-oriented while re-translations are source-oriented because a culture is often hesitant to accept a text that is distinguished as foreign, so for the foreign text to be welcomed into the target culture, it should be modified to the target culture. After that, since the text has already been presented to the target culture, some of its foreignness is uncovered, and the source text can be translated again with a more source-oriented tendency (as cited in Brownlie, 2006, p. 96).

The other track in the re-translation phenomena states that re-translations do not necessarily eschew domestication. Although this track has shown that the motive of re-translation can be the target culture's changing ideological and social context, adherents of this view believe that re-translations aim to deliver additional interpretations of the source text. They promote the existence of various translations for the same text, as each can have different intentions. Venuti (2003, p. 25), however, proposes another reason for re-translations, arguing that they intentionally challenge previous translations for the sake of deliberately competing with them and to "establish the difference". This view rationalises the differences between previous translations and re-translations as being guided more by social or ideological grounds. The perception he draws on is that any new re-translation, no matter the time span that separates them, has the chance to challenge previous translations. This opposes the view that aging is the main cause for re-translations (Venuti, 2003, p. 35).Venuti's main conception of the translator's visibility is evident in his views on the phenomenon of re-translations.

Chesterman (2000), (2004) argues that re-translation is a means of revealing underlying models and possible features that are universal in translation. At first, Chesterman believed that the re-translation hypothesis is a "descriptive hypothesis that can be formulated as follows: later translations (same ST, same TL) tend to be closer to the original than later ones" (2000, p. 20). He later formulated this more succinctly as "later translations tend to be closer to the source text" (2004, p. 8). Nevertheless, there is still no definite answer to this matter.

Pym (1998, p. 82) distinguishes between passive and active re-translation, arguing that the act of re-translation may occur under these two situations. Passive re-translation is when a re-translation is published with ignorance of the existence of a previous translation, while active re-translation is when there is a disagreement with the previous translation on any grounds.

A re-translation can exist due to external elements, such as commercial or political reasons, or it could exist due to interest or change in the social or historical elements in a target culture (Cadera. & Martín-Matas, 2016, p. 109).

5.3.3 Review of Studies Revisiting the Re-Translation Hypothesis

Several studies have been undertaken to explore re-translations on different levels. However, since the focus in this research is on the translation of culture, the review of the studies conducted will include comparable studies.

De Letter (2015) conducted a study on four Dutch re-translations of W. M. Thackeray's *The Rose and the Ring* to estimate the amount of foreignization in order to test the re-translation hypothesis. The study examined seven categories: fictional names, cultural geography, natural geography, ethnography, history, society and culture and the employment of twenty one translation strategies: addition, calque, copying, copying plus additional explanation, deletion, equivalence, exonym, explicitation, generalization, literal translation, loanword, loan-based neologism, normal dictionary translation, paraphrase, phonetic or morphological adaptation, replacement by another name from the target language, replacement by a name with another or additional connotation , replacement by a more widely known name from the source culture or an internationally known name, replacement of a personal name by a common noun, and substitution and translation of names with a particular connotation. The results of this study showed that the re-translations were inconsistent throughout. The main finding was that the second re-translation is generally more foreignized than the third re-translation. This steered the researcher to conclude that the re-translation hypotheses, based on the study's findings in accordance to the categorisation and translation strategies applied, is refuted. Another notable study was conducted by Paloposki & Koskinen (2004), who used a case study of re-translations

of *Alice's Adventures in Wonderland* and *The Vicar of Wakefield* into Finnish to examine the re-translation hypothesis. The outcome of their study suggests that the hypothesis is not relevant to all re-translations, although they assume the re-translation hypothesis is only proved during the initial stages of the development of literature.

Feng (2014) examined the re-translation hypothesis by analysing two English translations of the Chinese novel *Sanguo Yanyi*, first published in 1994 and again in 2002. The research focused on cultural references, applying the Lambert and van Gorp synthetic scheme for translation description, which includes preliminary data, macro level structure, micro level structure and systemic context. The findings suggest that the first translation tends to be domesticated and the second more foreignized. The results, therefore, seem to be in line with the general assumption of the hypothesis and hence support its gist.

5.3.4 Scope of the Study

When considering material to examine the hypothesis, a strong orientation leads to the genre of literature rather than other fields. Brownlie (2006, p. 146) implies that the most frequently re-translated works are sacred texts and literary works. In line with this, literary texts form the basis of this thesis where the material analysed in this section is an extension of the data from the previous section. The deliberate choice of analysing three source texts along with their translations and re-translations is designed to allow conclusions to be drawn based on sufficient results.

Considerations of space and time have led to certain limitations on the present study. Ultimately, the case study will involve three source texts and their translations and re-translations, and only versions published by Saudi publishers are considered in order to maintain the boundaries of the research. This necessarily means the exclusion of other Arabic translations and re-translations from different literary systems, which is limiting because Arabic is the official language of 25 countries that share a number of aspects but differ dramatically in others, especially in relation to culture and norms. However, to adhere to the scope of the research, the texts within the Saudi literary system form the basis of the study, with the main aim being to examine the factors and

norms within this particular target culture. Therefore, limiting the data in this way ensures definite results.

A further point is the consideration of short stories as the material of analysis. Limiting the analysis to this specific type of literature is necessary as despite thorough research into re-translations in the particular context, only these three texts were located. This might be a limitation of the current research, but other translations and re-translations might yet emerge and expand the limits for future research.

To avoid the pitfalls detailed by other researchers, I limited the research subject to cover the testing of the re-translation hypothesis in relation to the domestication and foreignization of cultural references within the Saudi literary system. Paloposki & Koskinen (2010) state that they had to refocus their study from testing the re-translation hypothesis in general to a narrower focus and context because the complexity of the re-translation phenomena and the laboriousness of research made it necessary to limit the corpus and area of study (Cadera, & Martín-Matas, 2016). The number of source texts and their re-translations is also a matter of importance related to the limitations in this study. Since the study examines the norms of translating culture for a Saudi audience, the texts that would undergo analysis had to be the product of this specific culture, but unfortunately the Saudi translation industry is not very active. As a matter of fact, searching for translations, let alone re-translations, within the intended specifications was a daunting task, and restrictions and censorship bind the research further. A point in my favour is the chance to expand the scope of analysis and discussion of the material obtained into three studies.

5.3.5 Material Under Analysis

The data is distributed in three case studies which are analysed separately. Each case study contains an English source text and two Arabic target texts published in Saudi Arabia. Given that the translations and re-translations are all sections in published collections, a point worth mentioning is the means by which they were located.

The first case study consists of the English source text *The Tell Tale Heart* by Edgar Allan Poe, and its two Arabic translations by Khalid Alawadh and Khalaf Alqurashi. The translation of Khalid Alawadh is part of a collection of translated short stories

published in 1992. Similarly, the translation of Khalaf Alqurashi is also part of a collection of translated short stories published in 1993.

The second case study consists of the English source text *While the Auto Waits* by O. Henry, and its two translations by Khalid Alawadh and Hessa Alammar. Khalid Alawadh's translation is also part of his collection of translated short stories mentioned above. Likewise, Hessa Alammar's translation is part of a collection of translated short stories published in 2003.

The third case study consists of the English source text *Hearts and Hands* by O. Henry and its two translations by Hessa Alammar and Khalaf Alqurashi. Hessa Alammar's translation is part of the collection of translated short stories published in 2003, and Khalaf Alqurashi's translation is part of a collection of translated short stories published in 2012.

5.3.6 Study Data

For the purposes of the present research, it was crucial to recognise that there are different means of conducting translation research which influence the limits and ambitions of a stylistic study as well as the methods used in stylistic analysis.

The first step was to compile a corpus of all the cultural references. The classification of culture proposed by Newmark is an extensive one and therefore ideal for this study. It comprises five main categories: ecology; material culture; social culture; organizations, customs and ideas; and gesture and habits. These items were sought in the corpus and the cultural references were extracted from the source texts and aligned to their corresponding word or phrase in the target texts. The third phase was to determine the translation strategy applied in the rendering by each translator. This study utilises Pedersen's proposed strategy that includes six strategies: retention, specification, direct translation, generalization, substitution and omission. Based on these case studies, generalisations and conclusions can be made and drawn.

5.3.7 First Case Study: Analysis of *The Tell Tale Heart*

The Tell Tale Heart is a short story by American writer Edgar Allan Poe in 1843. The first translation was published in a collection of short stories translated into Arabic by Khalid Awadh titled القلب الفاضح (alqalb alfāḍiḥ) and published by the Jeddah Literary Club in 1992. The re-translation was published a year later in a collection of short stories translated by Khalaf Alqurashi titled القلب المخبّر (alqalb almukhb̃r) and published by the Taif Literary Club. By using Newmark's compiled classification of culture, a total of 13 cultural items were extracted from the source text. In committing to the affiliated numbers for culture and strategies, each cultural reference was designated two numbers: one in the 'type of cultural reference' column and the other in the 'translation strategy' column. The table below shows the total number of cultural references and strategies applied in the two translations. Analysis and calculation of the frequency and percentage of the strategies employed by each translator are shown in the graph below:

Table 19 Strategies Applied in Khalid Awadh and Khalaf Alqurashi's Translations of *The Tell Tale Heart*

Strategies	Khalid Awadh		Khalaf Alqurashi	
	Freq.	Per.	Freq.	Per.
Retention	0	0%	0	0%
Specification	0	0%	0	0%
Direct translation	5	38%	4	31%
Generalization	1	8%	1	8%
Substitution	4	31%	6	46%
Omission	3	23%	2	15%
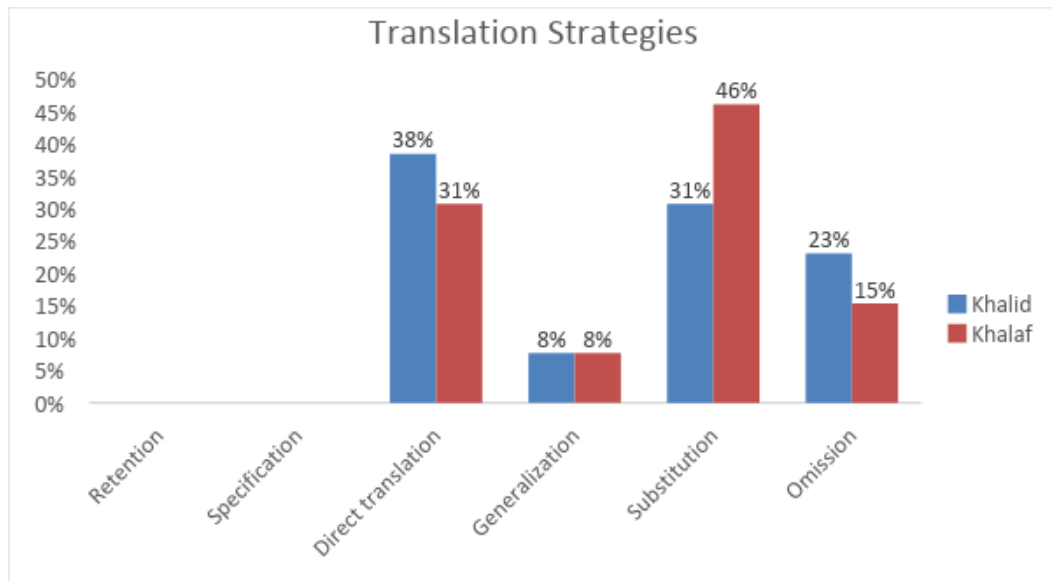
Figure 5 Strategies Applied in Khalid Awadh and Khalaf Alqurashi's Translations of The Tell Tale Heart

The quantitative results of the primary analysis of cultural references as illustrated in the table above demonstrate the distribution of the 13 cultural references located in this short story: 1 ecology, 3 material culture and 9 organizations, customs and ideas.

With regard to translation strategies (see Figure 5, above), both translators applied four of the six designated strategies: Awadh applied 5 direct translation (38%), 1 generalization (8%), 4 substitution (31%) and 3 omission (23%), while Alqurashi applied 4 direct translation (4%), 1 generalization (8%), 6 substitution (46%) and 2 omission (15%).

Table 20 Cross Tabulation of Awadh's Translation of *The Tell Tale Heart*

Row Labels	Direct Translation	Generalization	Substitution	Omission	Grand Total
Ecology	1				1
Material	2	1			3
Organizations, customs and ideas	2		4	3	9
Grand Total	5	1	4	3	13

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Row Labels	Direct Translation	Generalization	Substitution	Omission	Grand Total
Ecology	1				1
Material	1		2		3
Organizations, customs and ideas	2	1	4	2	9
Grand Total	4	1	6	2	13

Cross-tabulation of the variables, the cultural references and the translation strategies, resulted in the following frequencies (see Table 20 and 21 above). In the domain of Newmark's first categorization, ecology, there is only 1 item, with both translators opting for the same strategy: direct translation.

The second cultural category found in the short story is material culture. Awadh applied direct translation to 2 items and generalization to 1 item, while Alqurashi applied direct translation to 1 item and substitution to 2 items.

The third and final category is organizations, customs and ideas. For this, Awadh applied direct translation to 2 items, substitution to 4 and omission to 3; whereas Alqurashi applied direct translation to 2, generalization to 1, substitution to 4 and omission to 2.

The translations share similar patterns. For example, both present similar translations for *in the heaven and in the earth, in hell, midnight, in the chimney,* applying direct translation. They also both apply substitution to:

ST   *Villains*

TT   أيها الأشرار

          (ảyuhā alảshrār)

BT   You evil

 In addition, both translators omit *gentleman* and *almighty God.*

Yet, they differ slightly in other approaches: Awadh omits *oh God* while Alqurashi applies generalization by rendering it as يا إلهي. (yā elahī) BT My Lord, thereby

choosing to generalize the reference to something that refers to the entity of worship in all religions. Another similar example of their difference is the strategy applied when translating *dark lantern*. Awadh applies direct translation فانوساً أسوداً (fānūsa^n aṡwda^n) BT black lantern. While, Alqurashi applies substitution المصباح.(almiṣbāḥ) BT the lamp.

In translating this short story, the translators used various strategies. In terms of identifying weather the translations are source- or target–oriented, the source-oriented strategies (retention, specification and direct translation) and the target-oriented strategies (generalization, substitution and omission) were calculated. The following tables illustrate the findings of these calculations:

Awadh	
Source oriented	**Target oriented**
0	1
0	4
5	3

	Source oriented	Target oriented
Sum	5	8
Percentage	38%	62%

Alqurashi	
Source oriented	**Target oriented**
0	1
0	6
4	2

	Source oriented	Target oriented
Sum	4	9
Percentage	31%	69%

It is clear that there is no significant difference between the two translations in terms of their orientation toward a specific culture. When translating cultural terms, 62% of Awadh's strategies are target-oriented and 38% are source-oriented and Alqurashi employs slightly more target-oriented strategies (69%), with only 31% source-oriented strategies.

Both translators lean towards domesticating their translations. The time of publication could be the major reason for this, as according to the hypothesis of this study it is clear that on the timescale of the translation industry in Saudi Arabia, older translations

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are impacted more by the social and cultural factors of the target system. Therefore, the products of that era lean towards domesticating cultural items to meet the approval of all the parties involved, whether that be the target audience and the degree of foreignization they tolerate or the ideology of the publisher or translator.

Religion is a central element in the features of a culture. In spite of the quantitative conclusions, rational observation leads us to note that both translations are conservative when dealing with religious references. This might be due to the highly religious atmosphere of the time (the 1990s), where openness to the concepts of religions other than Islam, the only religion of the Saudi population, was considered by many as deceptive to the Islamic identity. The majority of people were therefore not open to other religions and subsequently any of their symbols, which may have been what led to the omission of *Almighty God* by both translators.

To arrive at a conclusion about the occurrences of source- or target-oriented strategies in the literary text under analysis, a close study was conducted. A short story and its translations were compared, and the results show that of the 5 different categories proposed by Newmark, the text contains cultural terms related only to ecology, material culture and organization, customs and ideas. Furthermore, analysis of the extracted cultural terms suggests that of the six strategies proposed by Pedersen, the general tendency of the translations is toward those adhering to the target culture (generalization, substitution and omission).

In conclusion, both translations of *The Tell Tale Heart* support domesticating cultural references more often, so in relation to examining the re-translation hypothesis within this specific content, and with the implemented procedures in conducting the analysis (including the categorising of culture and the strategies of translating these references), it could be stated that the assumptions of the hypothesis are not applicable in this particular study. That is, the first and second translations deal with cultural references similarly.

5.3.8 Second Case Study: Analysis of *While the Auto Waits*

While the Auto Waits is a short story by the American writer O. Henry, first translated in Saudi Arabia by Khalid Awadh in 1992 titled بينما تنتظر السيارة (bynmā tntẓr alsyārh) and published by the Jeddah Literary Club as part of a collection of translated short stories. Over a decade later, in 2003, Hessah Alammar re-translated the short story titled فيما... السيارة تنتظر (fymā... alsyārh tntẓr) and it was published by Alobaikan also as part of a collection of short stories. It is important to note that an 11-year gap separates the two translations. A total of 23 cultural items were located in the source text. After locating cultural references in the ST and tracing their corresponding words or phrases in the two translations, the next step was to distinguish the strategy implemented in rendering each item. The table below shows the total number of cultural references and the strategies applied in the two translations. An analysis and calculation of the frequency and percentage of the strategies employed by each translator are shown in the graph below:

Table 22 Strategies Applied in Khalid Awadh and Hessa Alammar's Translations of *While the Auto Waits*

Strategies	Awadh		Alammar	
	Freq.	Per.	Freq.	Per.
Retention	4	17%	5	22%
Specification	0	0%	0	0%
Direct translation	5	22%	4	17%
Generalization	6	26%	4	17%
Substitution	5	22%	8	35%
Omission	3	13%	2	9%
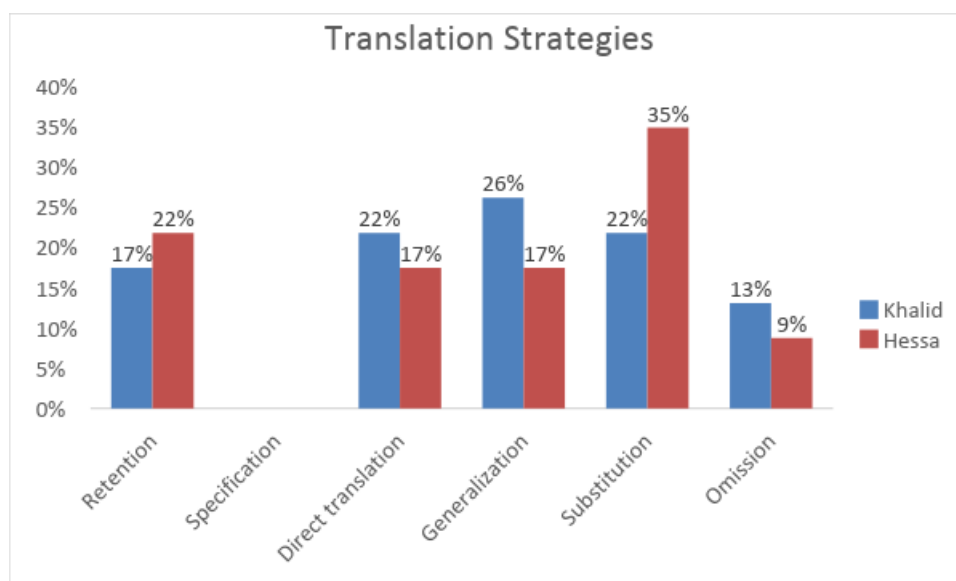
Figure 6 Strategies Applied in Khalid Awadh and Hessa Alammar's Translations of While the Auto Waits

The quantitative results from the primary analysis of cultural references as illustrated in the table above demonstrate 23 cultural references were located within this short story. The distribution of cultural references was as follows: 10 material culture, 5 social culture, 7 organizations, customs and ideas and 1 gesture and habits.

As for the translation strategies employed, both translators applied the same five of the six strategies, albeit differently. Awadh applied 4 retention (17%), 5 direct translation (22%), 6 generalization (26%), 5 substitution (22%) and 3 omission (13%). Alammar implemented the same strategies but in the following proportions: 5 retention (22%), 4 direct translation (17%), 4 generalization (17%), 8 substitution (35%) and 2 omission (9%).

Table 23 Cross Tabulation of Awadh's Translation of *While the Auto Waits*

Row Labels	Retention	Direct Translation	Generalization	Substitution	Omission	Grand Total
Material	1	1	4	3	1	10
Social		3	2			5
Organization, custom and ideas	3	1		2	1	7
Gesture and habits					1	1
Grand Total	4	5	6	5	3	23

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Row Labels	Retention	Direct Translation	Generalization	Substitution	Omission	Grand Total
Material	1	2	2	3	2	10
Social		1	1	3		5
Organization, customs and ideas	4	1		2		7
Gesture and habit			1			1
Grand Total	5	4	4	8	2	23

Cross-tabulation of the cultural references and the translation strategies resulted in the following frequencies: in the domain of material culture, Awadh applied retention to 1 item, direct translation to 1 item, generalization to 4 items, substitution to 3 items and omission to 1 item, resulting in a tendency of utilising generalization the most. In the same domain, Alammar applied retention to 1 item, direct translation to 2 items, generalization to 2 items, substitution to 3 items and omission to 2 items, with his most common strategy being substitution. One example to illustrate the difference is Awadh's use of generalization:

ST   *The men who surrounded me dancing like little marionettes*

TT   الرجال المحيطين بي يرقصون كالدمى

            (alrijāl almuḥyṭīn bī yarqṣūn kaldumā)

BT   The men surrounding me dancing like dolls

On the other hand, Alammar simply omitted the reference.

The second domain for analysis is social culture. Awadh applied two strategies, 3 direct translation and 2 generalization, while Alammar applied 3 strategies, 1 direct translation, 1 generalization and 3 substitution. This indicates that Alammar tends to use substitution when translating social cultural elements. For instance, Awadh generalizes the following:

ST   *Balls*

TT	حفلات
	(ḥaflāt)
BT	Parties

Whereas Alammar substitutes it to:

TT	ولائم الغداء و العشاء
	(wlaẏm alghadāʾ wa alʿshāʾ)
BT	Lunch and dinner banquets

The third domain is organizations, customs and ideas. Awadh applied four strategies: 3 retention, 1 direct translation, 2 substitution and 1 omission, and Alammar applied three: 4 retention, 1 direct translation and 2 substitution. For both translations, the general tendency of translating cultural references that fall under this category is retention. An example is clear in the translation of *dining at the Waldorf.* While Awadh omits the cultural reference altogether, Alammar applies the retention strategy and renders it as:

TT	تناوله طعام العشاء في (الوالدورف)
	(tnāwlh ṭʿām alʿshāʾ fī alwāldwrf)
BT	Eating his dinner at the (Waldorf)

The final domain in the analysis is gesture and habits, and only 1 reference was located: *champagne is cooled in the bottle and not by placing ice in the glass*. For this, Awadh omits the cultural element while Alammar applies the generalization strategy, making it:

TT	الموضة الآن وضع الثلج في أقداح الشراب
	(almwḍh alạn wḍʿ althlj fī ạ̇qdāḥ ạlsharāb)
BT	The trend now is to put the ice in the drinking glasses

As previously explained, the translators used various strategies when translating the short story, but in terms of identifying whether the translations are source- or target–

oriented, a calculation of the source-oriented strategies (retention, specification and direct translation) and the target-oriented strategies (generalization, substitution and omission) was performed as well. According to the data, both translators of *While the Auto Waits* used five of the six strategies presented in the framework. The strategy of specification was not employed in the translations. The following tables illustrate the findings of these calculations:

Awadh	
Source oriented	**Target oriented**
4	6
0	5
5	3
9	14
39%	61%

Sum (row with 9 / 14)
Percentage (row with 39% / 61%)

Alammar	
Source oriented	**Target oriented**
5	4
0	8
4	2
9	14
39%	61%

Sum (row with 9 / 14)
Percentage (row with 39% / 61%)

In conclusion, to determine the bias of the two translations, whether towards source or target culture, a close study of the way each translator dealt with cultural reference was conducted. The two translations of the short story were compared and contrasted, and it was found that both translators dealt with the terms similarly, with the general tendency in both translations being to adhere to the norms of the Saudi literary system. Revisiting the re-translation hypothesis, it can be concluded that re-translations are not necessarily more foreignized. Although there is a time span of 11 years between the two translations, it might still not have been permissible to cross the dominant

translation norms in the target system. Translation norms in 1992 and 2003 may have been similar, as reflected in the analysis of this case study. Despite some differences in the ways the translators dealt with culture in their translations, the calculated general tendency suggests adherence to the same norms.

5.3.9 Third Case Study: Analysis of *Hearts and Hands*

Hearts and Hands is a short story by the American writer O. Henry, first published by Alobaikan in Saudi Arabia in 2003 within a collection of short stories translated by Hessa Alammar. The translated short story is titled أفئدة و أيد (ảfỷdh wa ảyd). Khalaf Alqurashi re-translated it 9 years later in 2012 and it was published by the Mecca Literary Club within a collection of short stories. His translation of the short story is entitled قلوب و أياد (qlūb wa ảyād). A total of 15 cultural items were found in the source text. First of all, cultural references were found in the ST and their corresponding words or phrases in the two translations were located. The next step was to distinguish the strategy executed in rendering each item in the two translations. The table below shows the number and percentage of cultural references and the graph shows the strategies applied in the two translations:

Table 25 Strategies Applied in Hessa Alammar's and Khalaf Alqurashi's Translations of *Hearts and Hands*

Strategies	Alammar		Alqurashi	
	Freq.	Per.	Freq.	Per.
Retention	4	27%	5	33%
Specification	0	0%	1	7%
Direct translation	5	33%	4	27%
Generalization	1	7%	0	0%
Substitution	3	20%	4	27%
Omission	2	13%	1	7%
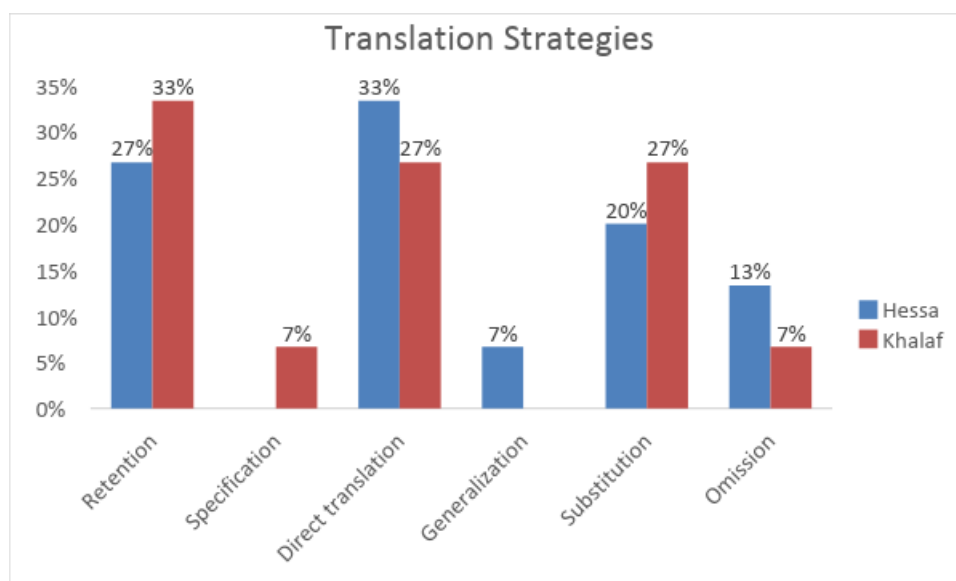
Figure 7 Strategies Applied in Hessa Alammar's and Khalaf Alqurashi's Translations of Hearts and Hands

The results demonstrate the presence of 15 items from three categories with the following distribution: 8 material culture (53%), 4 social culture (27%), 3 organizations, customs and ideas (20%). No examples of ecology or gesture and habits were found.

Alammar and Alqurashi applied five of the six translation strategies, but not the same five. While Alammar applied retention 4 times (27%), direct translation 5 times (33%), generalization once (7%), substitution 3 times (20%) and omission twice (13%), Alqurashi applied retention 5 times (33%), specification once (7%), direct translation 4 times (27%), substitution 4 times (27%), and omission once (7%). The variation in the two translations is that Alammar did not employ the specification strategy while Alqurashi did not employ generalization.

Table 26 Cross Tabulation of Alammar's Translation of *Hearts and Hands*

Row Labels	Retention	Direct translation	Generalization	Substitution	Omission	Grand Total
Material	3	1	1	1	2	8
Social		2		2		4
Organization, custom and ideas	1	2				3
Grand Total	4	5	1	3	2	15

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Table 27 Cross Tabulation of Alqurashi's Translation of *Hearts and Hands*

Row Labels	Retention	Specification	Direct translation	Substitution	Omission	Grand Total
Material	3		1	4		8
Social	1	1	1		1	4
Organization, custom and ideas	1		2			3
Grand Total	5	1	4	4	1	15

Cross-tabulation of the variables (see Tables 22 and 23, above) resulted in the following frequencies: for material culture, Alammar applied retention to 3 items, direct translation to 1 item, generalization to 1 item, substitution to one item and omission to 2 items, whereas Alqurashi applied retention to 3 items, direct translation to 1 item and substitution to 4 items. Both translators applied retention in the translation of:

ST   *Leavenworth prison*

TT   سجن (ليفندورث)

          (sijn lyfndwrt̲h̲)

BT   Leavenworth prison

and direct translation to:

ST   *Take me in the smoker now*

with Alammar rendering it as:

TT   خذني إلى غرفة التدخين

          (khudhnī elā ghurfat altadk̲h̲īn)

BT   Take me to the smoking room

and Alqurashi rendering it as:

TT   خذني إلى مقصورة التدخين

(khudhnī elā maqṣūrt altadkẖīn)

BT   Take me to the smoking compartment

Thus, both applied the same strategy but with different expressions.

In the domain of social culture, Alammar applied direct translation and substitution twice each, whereas Alqurashi applied retention, specification, direct translation and omission once each. The most obvious example here could be the rendering of *the marshal.* Alammar substitutes the reference with something the target audience are familiar with:

TT   مدير الشرطة

(mudīr alshurṭh)

BT   Police director

Alqurashi , however, applies retention:

TT   (المارشال)

(almārsẖāl)

For organizations, customs and ideas, Alammar applied retention once and direct translation twice, and similarly Alqurashi applied retention once and generalization twice. For example, both translated *for counterfeiting* similarly, with Alammar opting for direct translation as في قضية تزوير. (qaḍyt tazwīr)

As previously described, the translators used several strategies when translating the short story. However, in terms of identifying whether the translations are source- or target–oriented, a calculation of the source-oriented strategies (retention, specification and direct Translation) and the target-oriented strategies (generalization, substitution and omission) must be carried out.

The following tables illustrate the results:

Alammar	
Source oriented	**Target oriented**
4	1
0	3
5	2
9	6
60%	40%

Sum
Percentage

Alqurashi	
Source oriented	**Target oriented**
5	0
1	4
4	1
10	5
67%	33%

Sum
Percentage

To conclude, using the compiled classification, a total of 15 cultural references were extracted from the corpus. The cultural references were categorised based on Newmark's categorization, as stated earlier, and then the strategies applied by each translator were determined. The researcher calculated and analysed the frequency and percentage of the strategies employed in an attempt to compare and contrast the findings. This case study demonstrates a tendency towards the source culture in both translations: 60% to 40% in the translation strategies applied by Alammar and 67% to 33% in the strategies applied by Alqurashi. The results demonstrate a clear tendency to foreignize in both translations.

5.3.10 Results and Conclusion from the Three Case Studies

After gathering data in the form of three source texts along with two translations for each source text, distinguishing its cultural references and analysing the strategies employed in the translation process, this section is devoted to identifying patterns of

behaviour and verifying whether they correspond to changes in the receiving target culture.

The first part of this study aimed to establish a framework for the actual case studies, particularly one that could be set forth as a model to evaluate culture within re-translations with regard to determining translation tendency towards source or target culture. The case studies carried out in this section through the comparison of translation strategies in relation to publication dates of translations and re-translations seem to suggest that translation in the Saudi literary system changes through time, not necessarily due to it being a re-translation in itself but rather due to the receiving culture's dominating norms and degree of acceptance of the source culture. Ideological changes in the target culture might potentially lead to re-translations, but this is not the only reason.

Alongside this theoretical background, I believe the analysis of the three case studies might offer an additional perspective on the subject and reflect some interesting findings that could be challenged in future research. As well as revisiting the re-translation hypothesis, I hope this study has made a methodological point by demonstrating how bringing together theories can be fruitful in conceptualising and highlighting a phenomenon within translation studies. The results of these three case studies can be considered a contribution to re-translation theory as they highlight the grounds of this phenomenon, which can develop an understanding of it as a whole, of specific target texts, and can also help predict the publication of new versions.

It is crucial to bear in mind that the methodology implemented while conducting the study can only extract preliminary results. Thus, the hypothesis is still not absolutely proven or refuted. In addition, the testing of different parts of the material can generate different results (De Letter, 2015).

However, an interesting point of view, on a more profound scale, is put forward by Cheesman, et al., (2016, p. 742). The idea proposes that when re-translations proliferate, Berman's re-translation hypothesis is refuted due to later translators feeling the pressure to be 'inventive' in order to be recognised in the midst of the previous and competing translators of the work. This view could be detected with precision in the Saudi context when multiple translations of the three case studies appear. This is likely

to become more evident when multiple re-translations of other source texts appear. Only then can this notion be confirmed applicable in the specific Saudi context.

Ultimately, further research in descriptive translation studies is always desired and worth exploring.

5.4 Translator Style[19]

5.4.1 Introduction

A number of scholars in translation studies have attempted to define what is meant by translator style. While some emphasise style from the author's perspective, others view it in relation to translation as is the case with House (1997) and Parks (1998). House explores the relationship between a source text and its translation, the relationship between features in the texts and interfering human agents. In addition, Parks draws attention to the extent to which the translation reflects the author's style, taking us slightly back to the majority point of view.

Hu (2016) classifies translator style into a broad and a narrow sense. The broad sense refers to selection of the source text, methods, preface, footnotes, and endnotes, and narrow sense refers to the translator's preferences in the use of language or linguistic pattern tendencies in the translation. The latter is a more relevant classification for this research.

Studies that distinguish a translator's style are rare, which could be attributed to some scholars' point of view that translators are not authors and should not have their own style. In this regard Baker notes "translation has traditionally been viewed as a derivative rather than creative activity" (Baker, 2000, p. 244).
However, since the cultural turn in translation studies in the 1960s, translations have stood as an element of cultural fact, possessing their own features and disregarding the derivative logic of translations that some support. This perspective places the translator as the reproducer of the source text who might render the text in different ways but

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[19] This section 5.4 has been presented by the researcher in a conference tilted *Language and Identity: Intersections between Linguistics, Ethnology and Translation,* Aberdeen, 30/March/2019.

who is also influenced by the norms and conventions of the target culture and hence can apply translation strategies accordingly (Hu, 2016).

Translator style has been referred to by different terms though most refer to the same denotation. Venuti (1995, p. 1) labels it "translator visibility", Hermans (1996, p. 27) refers to it as the "translator's voice" and Baker (2000, p. 245) calls it the "translator's thumbprint".

One way of inspecting translator style is through critical observation of the translator's pattern of behaviour. Baker's definition of style is the closest to this notion and therefore will form a primary point in the framework of this section. She believes translator style is expressed in linguistic and non-linguistic features and recommends looking for patterns of behaviour rather than specific instances in order to identify a translator's style. She asserts that the translator's preferred behaviour and required strategies can be considered their style. It was Baker who first introduced the corpus methodology in analysing translator style. In one piece of research (Baker, 2000), she used a corpus-based methodology to examine the translator style by comparing two corpora, one that consisted of five English translations by Peter Bush and the other of three English translations by Peter Clark. The comparison in her study focused on three elements: type/token ration, average sentence length and patterning of 'say'. Her findings distinguish a difference between the two translators in all three elements, revealing that Clark's corpus demonstrated less word variety than that of Bush, Clark's sentences were shorter on average, and that the lemma 'say' appeared more commonly in Clark's translations when counting the occurrences. Despite the study being valuable and paving the way for corpus-based studies, Baker's lack of ST-TT comparison makes it difficult to determine if the findings are a reflection of the source text's style.

Likewise, Munday (2008a) also carried out a study involving the investigation of translator's style through the analysis of a corpus yet in a different approach than that of Baker. His approach involved tracking the style of the translator Harriet de Onís through investigating several of her translations of works written by different authors. Munday's case study supports the approach of exploring the translator's style through their work regardless of these works being of the same genre or being translations from STs written by the same author.

Furthermore, in a study entitled *What happened to God and the angels: an exercise in translational stylistics*, Malmakjer (2003), analysed Danish children's stories written by Hans-Christian Andersen and translated by Henry William Dulcken. Through analysis including word frequency count, she concluded that Dulcken had largely avoided translating religious words: 101 religious references were located and only 52 were translated. She surmised that avoiding the translation of religious references could be due to the translator's awareness of the difference in religious beliefs between the audience of the ST and those of the TT. Correspondingly, House has stated that "translations are texts which are doubly constrained: on the one hand to their source text and on the other hand to the (potential) recipient's communicative conditions" (2015, p. 21).

To this extent, it is possible to compile a full picture that surmises Zhang's (2002) following observation: "to describe, analyse, compare and interpret subtle linguistic patterns by using a corpora would yield convincing proof of the existence of translator's 'thumbprint'" (as cited in Hu, 2016, p. 129). Based on this view, this study will attempt to identify the style of the translator in relation to dealing with cultural references, incorporating a case study that examines two translations of two different texts translated by the same translator. The main objective is to look for the translator's patterns of behaviour in dealing with cultural references across two translations with a time gap of 19 years between them. The time separating the two translations is essential to distinguish the ultimate objective of the thesis, which is to identify the influence of time and social change on translators' style and therefore its impact on the strategies implemented in the rendering of cultural references in terms of leaning toward source culture or target culture.

5.4.2 Aim of the Study

This study aims to identify the translation strategies used by a translator in the Saudi context when dealing with cultural references found in literary texts; it hopes to stand as a case in point that represents the style sequence of an individual translator in relation to the rendering of cultural references.

The results extracted from this study will add to the findings of this thesis. Its significance manifests in the lack of such studies. Munday (2008a) argues that there has not been sufficient research on style despite the presence of many case studies regarding ST and TT pairs. In addition, Hu stresses the "infancy" of corpus-based studies looking into translator style. He attributes that to corpus-based studies being limited almost exclusively to literary works and to the inadequate language data size as well (2016, p. 129).

With the scholarly recognition of the lack of such studies worldwide, it is even less common to find this with regard to Arabic translations as a whole, let alone in the Saudi literary system.

5.4.3 Analysing the Style of a Saudi Literary Translator: Khalaf Alqurashi as a Case Study:

5.4.3.1 Material

The translator's voice mixes with the author's voice and usually goes unnoticed unless the target text is compared to the source text (Munday, 2008a, p. 19). Based on this assumption, a corpus was built for the purpose of this study.

Khalaf Alqurashi's translation was chosen to be the case study. Saldanha and O'Brien (2013) affirm that a case study should share certain characteristics with what it represents, so on this basis, selecting Alqurashi was based on certain criteria set in order to extract the best results to fulfil the objectives of the study. The first of these was that the translator had to be Saudi, the second was that the publisher of the work had to be Saudi-based and the third is that the translator had to have translations that were published at least ten years apart to ensure the occurrence of any patterns and change in patterns. Finally, the two texts had to be from the same genre and preferably the same subcategory. Extensive library research led to the translator Khalaf Alqurashi, a Saudi translator whose work mainly involves literary translation. Although there are other translators who have work published earlier than Alqurashi, it was his work that met all of the criteria. One of his early publications, which is one of the two case studies, is الطريق التعب (alṭarīq altaʿib), a collection of English to Arabic

translated short stories published by the Taif Literary Club in 1993. It consists of seven short stories written by different American and British writers. In the course of this research, the researcher contacted the publisher since the publication was no longer on the shelves of popular bookstores such as Jarir and Alobaikan, nor available in second-hand bookshops, but there was no response. Further research led to locating the target texts in King Fahad National Library in Riyadh, but not as one publication. They were identified and gathered online (see Case Study 5 in this chapter)

1. *Never* by H. E. Bates
2. *The Japanese Quince* by John Galsworthy
3. *The Chaser* by John Collier
4. *The Tell-Tale Heart* by Edgar Allan Poe
5. *A Worn Path* by Eudora Welty
6. *Wants* by Grace Paley
7. *The Story of An Hour* by Kate Chopin

The second part of the corpus in this study, which is the other pole of comparison, is another collection of short stories by the same translator Khalaf Alqurashi and published by the Mecca Literary Club in 2012, وقال نسوة (wa qāla niswah) BT And Women Said. The target text consists of nine translated short stories by one British and several American writers. When the translator was contacted during the course of this research, he kindly sent me an electronic copy of the publication, but the same problem applied in gathering the source texts as in the first corpus. The nine short stories were eventually located and gathered online (see Case Study 9 in this chapter).

1. *Miss Brill* by Katherine Mansfield
2. *A Sorrowful Woman* by Gail Godwin
3. *Later* by Michael Foster
4. *My Beloved Edith* by Tom Gillespie
5. *Priscilla in the Pond* by John Savage
6. *Little Things* by Raymond Carver
7. *Hearts and Hands* by O. Henry
8. *Regret* by Kate Chopin
9. *The First Thing the Baby Did Wrong* by Donald Barthelme

Although both target texts are collections of short stories, each collection is dealt with as one text, making the analysis a comparison between Alqurashi's tendencies toward certain strategies in 1992 and his tendency toward certain strategies in 2012.

5.4.3.2 Method

Analysis in this section focuses on comparing and contrasting the translator's style in the two translations in terms of dealing with cultural references. Identifying the cultural references in the source texts and aligning them with their rendering in the target texts was the starting point, and Newmark's classification of culture was used for this. In addition, Pedersen's translation strategies were used as a framework to distinguish the translator's tendency in each translation.

5.4.3.3 Results

Extracting the cultural references from Alqurashi's 1993 text and aligning the source and target texts in the corpus shows the presence of 129 cultural references: 24 ecology (19%), 52 material culture (40%), 11 social culture (9%), 42 organizations, customs and ideas (33%), and no gestures and habits (0%). With regard to translation strategies, Alqurashi (1993) implemented all six strategies in the following frequencies: 20 retention (16%), 6 specification (5%), 41 direct translation (32%), 20 generalization (16%), 33 substitution (26%) and 9 omission (7%).

Extracting and aligning the cultural references from Alqurashi's 2012 text shows the presence of 123 cultural references: 9 ecology (7%), 72 material culture (59%), 8 social culture (7%), 32 organizations, customs and ideas (26%) and 2 gesture and habits (2%).

In the 2012 text, Alqurashi implemented all six translation strategies in the following frequencies: 13 retention (11%), 10 specification (8%), 54 direct translation (44%), 15 generalization (12%), 26 substitution (21%) and 5 omission (4%).

The following table and graph illustrate the percentage of each strategy in both translations:

Strategies	Alqurashi (1993)		Alqurashi (2012)	
	Freq.	Per.	Freq.	Per.
Retention	20	16%	13	11%
Specification	6	5%	10	8%
Direct translation	41	32%	54	44%
Generalization	20	16%	15	12%
Substitution	33	26%	26	21%
Omission	9	7%	5	4%
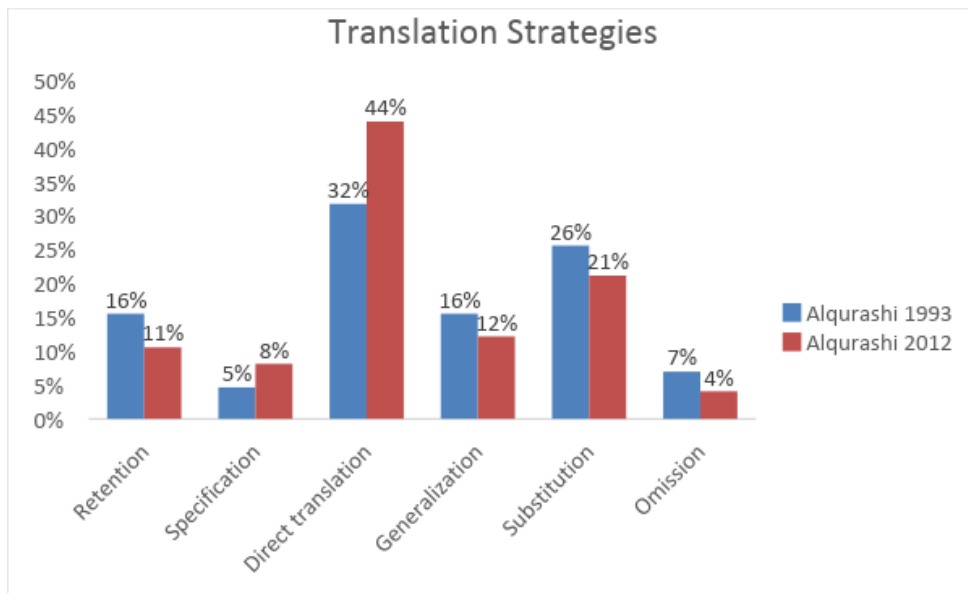
Figure 8 Strategies Applied in Khalaf Alqurashi's Translations 1993 & 2012

To explain the findings further, a comparison of each cultural category has been carried out. In the domain of ecology, although Alqurashi applied a higher percentage of source-oriented strategies in 1993, it is also clear that he applied target-oriented strategies; whereas, in 2012 he applied only source-oriented strategies to ecology references. In the domain of material culture, Alqurashi leaned towards the target culture in 1993 but toward the source culture in 2012. The third domain, social culture, shows the translator's tendency towards the source culture in both translations but with a higher percentage in 2012. The final domain, organizations, customs and ideas, is the category loaded with religious and social values and reflects a clear distinction: in

the 1993 translation, Alqurashi tended to domesticate the references in this category while in 2012 he opted for more foreignization that leaned toward the source culture.

Since the cultural category of gesture and habits was only located in the 2012 case study, a comparison in this domain would not present reliable results, so it was excluded from the comparison and accounted for in the general tendency of the translator's style.

Cross-tabulation of the variables (cultural references and translation strategies) in Alqurashi's 1993 translation resulted in the following frequencies:

Table 29 Cross Tabulation of Khalaf Alqurashi's Translation 1993

Row Labels	Retention	Specification	Direct translation	Generalization	Substitution	Omission	Grand Total
Ecology			16	3	5		24
Material culture	11	3	11	11	13	3	52
Social culture	1	1	5		3	1	11
Organizations, customs and ideas	8	2	9	6	12	5	42
Grand Total	20	6	41	20	33	9	129

The table above shows that in 1993 in the domain of ecology, Alqurashi applied direct translation 16 times (12%), generalization 3 times (2%) substitution 5 times (4%). For material culture, all six strategies were applied: 11 retention (9%), 3 specification (2%), 11 direct translation (9%), 11 generalization (9%), 13 substitution (10%) and 3 omission (2%). In the domain of social culture, Alqurashi applied retention, specification and omission once each through the translation (1%), as well as 5 direct translation (4%) and 3 substitution (2%). For organizations, customs and ideas, Alqurashi (1993) applied 8 retention (6%), 2 specification (2%), 9 direct translation (7%), 6 generalization (5%), 12 substitution (9%) and 5 omission (4%).

An example from the domain of material culture of foreignizing the reference: *a nickel* is translated into نيكلا , applying retention even though the currency does not exist in

the target culture. An example that illustrates domesticating the reference via the generalization strategy is:

ST   *A cuckoo clock*

TT   ساعة حائط

            (sāʿt ḥāẙṭ)

BT   Wall clock

A further example is the omission of *sweetish liquor* in the TT.

Social culture is exemplified in directly translating the following:

ST   *Peddler*

TT   البائع المتجول

            (albāẙʿ almutjwil)

and:

ST   *She played cards*

TT   لقد لعبت الورق

            (laqd laʿbt alwaraq)

There were no gesture and habits references located in the ST TT analysis.

Cross-tabulation of the variables for Alqurashi (2012) resulted in the following frequencies:

Table 30 Cross Tabulation of Khalaf Alqurashi's Translation 2012

Row Labels	Retention	Specification	Direct translation	Generalization	Substitution	Omission	Grand Total
Ecology		5	4				9
Material culture	7	2	31	14	16	2	72
Social culture		2	5			1	8
Organizations, customs and ideas	6	1	14	1	8	2	32
Gesture and habits					2		2
Grand Total	13	10	54	15	26	5	123

The table above shows that in 2012 in the domain of ecology, Alqurashi applied only two strategies: 5 specification (4%) and 4 direct translation (3%). As for material culture, all six strategies were applied: 7 retention (6%), 2 specification (2%), 31 direct translation (25%), 14 generalization (11%), 16 substitution (13%) and 2 omission (2%).

In the domain of social culture, Alqurashi (2012) applied only three strategies: 2 specification (2%) 5 direct translation (4%) and 1 omission (1%). In the domain of organizations, customs and ideas, he applied 6 retention (5%), 1 specification (1%), 14 direct translation (11%), 1 generalization (1%), 8 substitution (7%) and 2 omission (2%). For gesture and habits, he applied only the substitution strategy (2%) in rendering the two cultural references that fell under this category. Examples of Alqurashi's 2012 translation for each category are as follows:

Ecology:

ST   *Plucked all the choicest gardenias*

TT   قطفه لأزهار (الغاردينيا)

             (qaṭfih lȧzhār (alghārdīnyā))

BT   His plucking of the gardenia flowers

The application of specification is clear here by the addition of the word *flowers*.

Material culture:

ST   *White wine*

TT   سائل أبيض

           (sāẙl ảbyḍ)

BT   White liquid

Alqurashi obeyed the norms of the target culture by rendering the above through applying the generalization strategy.

Social culture:

ST   *Babysitter*

TT   جليسة الأطفال

           (jalīsat alảṭfāl)

This reference was translated directly even though in the target culture the profession does not exist as it does in the source culture. In the target culture, parents receive help in looking after their children from family members or house servants but Alqurashi still chose to render it directly.

Organizations, customs and ideas:

ST   *For Christ sake*

TT   يالله

           (yālah)

BT   Oh Allah

Here, Alqurashi clearly adopts a target-oriented strategy by substituting *Christ* with the religious belief of the translator and the target audience. Alqurashi also applied source-oriented strategies in this domain, for example *angel of death* translated directly: ملاك الموت .

Gesture and habits:

ST   *Dressed for Marge's funeral* into

TT   مرتدية ملابس الحداد التي ستذهب بها لتشييع الجنازة

          (murtadiah malābis alḥdād altī stadhhab bihā litshyīʿ aljanāzh)

BT   Wearing the mourning clothes which she will wear to bury the corpse

The habit of dressing in certain formal clothing to attend a funeral is not shared in the target culture, and this difference in rites surrounding death is a powerful example of the differences between the two cultures at hand.

The analysis clearly illustrates that Alqurashi used various strategies in translating the short story. In terms of identifying whether the translations are source- or target–oriented, a calculation of the source-oriented strategies (retention, specification and direct translation) and the target-oriented strategies (generalization, substitution and omission) has been performed. The following tables illustrate source- / target-orientation for both translations:

Alqurashi 1993	
Source oriented	**Target oriented**
20	20
6	33
41	9
Sum 67	62
Percentage 52%	48%
Alqurashi 2012	
Source oriented	**Target oriented**
13	15
10	26
54	5
Sum 77	46
Percentage 63%	37%

5.4.3.4 Results and Conclusion for Translator Style

In order to arrive at a conclusion about Alqurashi's translation style and assert his tendency in terms of the strategies he implemented in both translations, a close study was performed by following one of Munday's suggested approaches to determine a translator's style by investigating several translations by one translator of works written by different authors (2008b).

The best-case scenario that would extract the most accurate results would be that the translator under examination would have two translations of the same source text with a time gap between them to allow for examination of how the translator dealt with each reference within its timeframe. In an attempt to specify the exact element under investigation (cultural references) and categorize them to narrow the variance, two source texts and their translations were compared. In terms of translating culture, the results indicate a difference in percentage of strategies used. While the 1993 translation showed 52% source–orientation and 48% target–orientation, the 2012 translation showed 63% source–orientation and just 37% target-orientation. This reveals that the translator's style reflected a greater inclination to foreignize his translation of cultural references in his later translation than his earlier translation.

5.5 Conclusion

The purpose of this chapter has been to investigate norms in the translation of literature from English to Arabic in the Saudi context, covering the period 1982 to 2016 through the triangulation of three methods within the methodology. The analysis in all three methods was based on classifying the references according to Newmark's taxonomy of culture into categories and then determining the strategies via Pedersen's suggested procedures. The first approach was the parallel analysis of ten texts and their translations in order to conclude the general tendency of translating cultural references within the Saudi literary system. Each of the ten ST-TT stand as a case study that is loaded with unarticulated tactics that form the norm of translating in the Saudi context. In each case study, examples of the translation problems encountered were presented to further clarify and explain the motives behind the identified procedures. As part of the triangulation of methods, the second approach implemented in this chapter was the examination of the re-translation hypothesis to further reveal any changes in the norms

of translation. Finally, this chapter investigated the translator style to shed more light on the prevailing strategies and distinguish changes in style through time. These methods support each other and substantiate the results. Examples from the text analysis give insight into the translator's decisions and relate them to the social and cultural factors surrounding the time of publication. The period of 34 years is most likely adequate to cover any changes in literary translation in Saudi Arabia. The next chapter will present the results of a questionnaire directed at translators in the Saudi context. The outcome of this tool will aid in mapping the translation activity in this specific target and extract statements from the significant agents involved.

Chapter 6 Translation Professionals' Insight: A Quantitative / Qualitative Approach[20]

6.1 Introduction

Gideon Toury proposes that norms can be examined in two ways: regularity of behaviour declared in textual sources, covered in the previous chapter (see also Chapter 2), and extratextual formulations in the form of statements by the agents involved in the translation process, including translators, editors, publishers and others (Toury, 1995, p. 65). Additionally, Brownlie surmises that "in investigating norms, the researcher would be interested in statements about what actors consider to be approved behaviour" (Brownlie, 1999, p. 16). This is deduced through interviews, questionnaires or focus groups. Therefore, in order to supplement the findings of the previous chapter, which focussed on tracking and assessing regularities of behaviour, it is necessary to yield data that stand as statements from the actors of the governing norms. Thus, a questionnaire-based study is conducted and is the core of this chapter.

It is necessary to set the target sample of the questionnaire from the outset in order to formulate the questions appropriately. In other words, if the questionnaire was targeted at publishers, the questions and desired data would be dissimilar, somehow, to that targeted at the translators for example. Therefore, translators have been set as the target sample. Another substantial reason for this is to maintain consistency with the previous chapter (see Chapter 5) in order to reach significant results. As the text analysis chapter in this research analyses the regular behaviour of translators as reflected in translated texts, it is most relevant to examine the perceptions of translators, as core actors in the production of translations, and elicit statements from them.

This chapter discusses and analyses the results of a questionnaire conducted to reveal translators' tendencies in relation to translating cultural references and their perceptions of the effect of social change in Saudi Arabia on English-Arabic translations targeted at a Saudi audience.

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The chapter will commence by clarifying the significance of this questionnaire study followed by a thorough description of the study including its design, target, distribution means and presentation method. Succeeding is a section that will discuss the findings. This will be presented in three subsections based on the main parts of the questionnaire (Demographics and Characteristics of the Respondents, Translators' Attitude Towards Translating Culture and Translating Culture Through Time: Identifying Change and Cause). After that will be a further discussion of the findings followed by a concluding segment. The questionnaire can be found in Appendix 2.

6.2 Significance of the Study

While questionnaires are not common in translation studies, they have been utilised to extract the perceptions of the relevant actors such as translators, publishers and recipients of the translations. They are implemented for several purposes, including evaluating an outcome, enquiring on different aspects such as translator satisfaction, publisher requirements, client demands and others.

A relevant study is that of Katan (2017), who conducted a study on 1,000 translators through an online survey. The reason for distributing the survey online was to reach as many translators as possible. The survey commenced with practical information about the translators such as translation training, main genre and languages. However, the bulk of the study was in relation to perceptions and attitudes of the translators about the translation profession, with the focus on exploring translators' habitus and drawing comparisons with academic assumptions. Furthermore, the data pointed to the profound responsibility of translators towards the ST and very little towards the receiving target.

Compatibly, the questionnaire in this current research serves several purposes. The first is to obtain statements by the main actors in the translation industry in Saudi Arabia to determine the norms of translating culture. These statements will act as the necessary verbal consents Toury, Chesterman and Brownlie demand when determining translation norms. Chesterman put forward that "a researcher who wishes to propose that a given norm N exists therefore needs to produce as much evidence of normative force as possible, and to link this plausibly with evidence of observed regularities. Both kinds of evidence are necessary; neither suffices on its own." (Chesterman, 2006, p. 17). Thus, the statements in the form of a questionnaire will

stand as supportive evidence of the norms governing the translation of cultural references in Saudi Arabia. Furthermore, while this thesis contains a chapter dedicated to identifying patterns of behaviour in relation to translating cultural references (see Chapter 5), this chapter seeks compatibility with Chesterman's emphasis of the use of methodological triangulation in relation to determining translation norms in the hope that the results of one method can uphold the results gained. He states that "if research can show, for instance, that different kinds of evidence of normative force can be found concerning the same regularities, the norm hypothesis in question becomes more convincing." (Chesterman, 2006, p. 16).

The second main purpose is to determine the presence or absence of social factors that affect the translation of culture and to elicit the degree to which existing factors impact on translation.

A third significant purpose is to explore the characteristics of the translation industry. The information obtained from the first part of the questionnaire, which consists of demographic information and characteristics of the respondents, mirrors the current state of translation within the Saudi context.

6.3 Description of the Study

Although the targets of the questionnaire are from an Arabic-speaking country, the questionnaire is conducted in English, as the fact they are translators negates the need for a version in both languages. However, if the sample had not been specialists in this domain, with a high language proficiency, it would have been necessary to provide both an Arabic and an English version.

The questionnaire was distributed along with a cover letter in Arabic and English so that all readers could identify the objective and purpose of the questionnaire in order to eliminate the participation of unwilling and reticent participants at the outset. The cover letter states the subject and purpose of the study, the targets intended to participate in the study and stipulates to what the word 'culture' refers. It also indicates the name and the email address of the researcher in the case of any further comments or questions. The questionnaire is mainly quantitative in nature although it possesses some qualitative aspects by allowing respondents to comment on some elements and to further explicate their answers.

It contains twenty-three questions structured in three parts: The first part (questions 1-12) intends to elicit general information about the translators and their characteristics, including nationality, gender, location, age group, years of experience, type of translation experience, main direction of translation, targeted market, genre of translation, kind of translation practice, the choice of material, and the originality of the material to be translated.

The second part (questions 13-20) aims at a more specific aspect of the translators' practice, focussing on their attitudes towards translating cultural references. The participants are asked about the awareness of the target culture, the reception of Western culture in Arabic-speaking countries, the manner of presenting Western culture to a Saudi target audience, changes in the reception of Western culture, the reasons for change if it exists, and the main guidelines for translating.

The third part (questions 21-23) is designed to reflect the effect of social change on translation in Saudi Arabia. The participants are asked about the Saudi target audience's awareness of Western culture and whether changes in Saudi society affected comprehension of Western culture. In the second component of this part of the questionnaire, the participants are asked to rate seven social changes in relation to their effect on familiarising the Saudi audience with Western culture. These changes are: easy access to the internet, travelling for tourism and educational purposes, changes in the media, globalisation, Saudi Vision 2030, dialogue with other religions, and the translation curriculum. The final component of the questionnaire is an open-ended question enquiring about other social changes the participant may think affect translating cultural references for the Saudi target audience.

A rough first draft was compiled consisting of 41 questions and this was sent to a number of acquaintances, inviting them to suggest changes and improvements. Some of the respondents to the pilot were from outside the field of translation while four came from within the field: three PhD holders and one PhD candidate in Translation Studies. Taking into consideration these comments, the number of questions was reduced to 23. The questionnaire was also seen for final comments by lecturers from the Department of Modern Languages at the College of Arts and Humanities at Swansea University.

The questionnaire was distributed online via a link sent through direct email, Telegram groups, Twitter accounts and WhatsApp groups. Using the internet in this way helped with the wide dissemination of the questionnaire, which was likely to increase the

response rate. A large number of translators in Saudi Arabia use their Twitter accounts for professional reasons including displaying their experience, affiliations, and translated works. This means of communication enhanced the targeting of the correct sample for the study.

The timing of the distribution of the questionnaire had to be considered. Targeting a population at a busy time or during breaks can affect the response rate (Saldanha & O'Brien, 2013), so the distribution of the questionnaire was delayed for a few weeks and not sent at the time it was ready. A main issue was to make sure the designated time did not correspond with the period of final exams in Saudi Arabia or the half-term holiday that preceded it, which is convenient as many of the intended participants were faculty members at universities and educational institutions. Therefore, for fear of a low response rate, the distribution was delayed for a few weeks until the 21st of January, 2019, when it was distributed and circulated for three weeks.

242 respondents attempted to respond to the questionnaire. Of these, 197 completed it while 45 did not. 136 responses were excluded because they did not fall within the specific criteria set by the researcher. These criteria play a fundamental role in extracting the responses of the specific sample intended in this research. Questions 1, 4, 5, 7 and 8 were employed as filters for the respondents. Question 1 enquired about nationality, and 22 respondents who were non-Saudis were excluded. The remaining 175 went through the age group filter: the responses of individuals under the age of 21 were not considered, so 4 respondents were excluded at this stage. Another relevant filter was work experience in the field of translation. Respondents with less than two years of experience were not qualified to meet the criteria, so accordingly, 76 responses were eliminated. Another filter was the languages the translator worked within. Although Arabic / English was indicated in the cover letter, 1 respondent specified translating Spanish to Arabic and was therefore excluded. A final filter was the target market. The responses of the remaining 94 respondents were analysed.

The questionnaire is divided into three parts, so the division of sections in this chapter corresponds to these three parts. In each part, a description of the results is presented followed by a brief explanation of the findings. The discussion section later in the chapter is where the results are linked to the relevant literature and theoretical background. Finally, the conclusion of the chapter is presented at the end.

6.4 Findings and Discussion

As mentioned above, the findings are presented in three sections corresponding to the three main parts, and the three objectives of the questionnaire: demographics and characteristics of the translators, the translators' attitudes towards translating culture, and translating culture through time: identifying change and cause.

6.4.1 Demographics and Characteristics of the Respondents

The first part of the questionnaire is concerned with demographic information and other characteristics of the participants. This section is significant because it filters the responses in order to isolate the specific sample of this study. It also provides important data that has not been explored in relation to translation in the Saudi context. Table 31 (below) summarises the data gathered from the first part of the questionnaire, which provides insight into characteristics such as nationality, gender, age, years of experience and others.

Table 31 Demographic and Personal Characteristics of Respondents of the Questionnaire

Q	Characteristics		Number of participants	Percentage
1.	Nationality	*Saudi*	94	100
		Non-Saudi	0	0
2.	Gender	*Female*	56	60
		Male	38	40
3.	Location	*Central Region*	51	54
		Western Region	21	22
		Eastern Region	9	10
		Southern Region	9	10
		Northern Region	2	2
		Other	2	2
4.	Age	*21-29*	38	40.4
		30-39	38	40.4
		40-49	14	14.8
		50-59	3	3.1
		Over 60	1	1
5.	Years of experience	*2-5*	39	41.4
		5-10	34	36.1
		10-15	13	13.8
		15-20	5	5.3
		Over 20	3	3.1
6.	Type of Training	*Bachelor in Translation*	44	47
		Master in Translation	34	36
		PhD in Translation	13	14

		Diploma	3	3
		Certified training	11	12
		Self-training	36	38
		None	1	1
		Other	7	7
7.	Main Direction in Translation	*Both Directions*	58	62
		English to Arabic	34	36
		Arabic to English	2	2
		Other	0	0
8.	Your target Market	*Saudi*	39	41.4
		Arab with particular interest in Saudi	21	22.3
		Arab	26	27.6
		Non-Arab	4	4.2
		Other	4	4.2
9.	The Area of Translation	*General*	64	68
		Scientific	33	35
		Literature	31	33
		Medical	27	29
		Religious	26	28
		Commercial	25	27
		Legal	20	21
		Audio-visual	17	18
		Interpreting	17	18
		Other	12	13
10	Translation Practice	*Freelance*	51	54
		In-house	44	47
		Teach translation	34	36
		Interpreter	15	16
		Other	3	3
11	The Choice of what to Translate Depends on	*Own preference*	70	74
		Client	44	47
		Audience	16	17
		Author	14	15
		Publisher	13	14
		Other	6	6
12	Originality of the ST you Translate	*Original English / Arabic texts*	86	91
		Texts translated from another language into English / Arabic	4	4
		Other	4	4

6.4.1.1 Q 1,2,3: Nationality, Gender and Location

The questionnaire indicates that all respondents considered in the analysis were Saudis. The attitude of Saudi translators is the objective of the questionnaire so nationality was a key criterion. In terms of the gender of respondents, the considerable majority of 60% were female and the remaining 40% were male. It is worth mentioning that there are no statistics indicating the number of translators in Saudi Arabia, information that would be useful to enable comparisons of gender responses via a sampling frame. However, the research was conducted by a female in a country where gender segregation is, by some means, still a standard of everyday life. On this, Alhazmi and Nyland assert "in Saudi Arabia, gender segregation is a cultural practice that occurs across all public and private domains" (2013, p. 346). This could help explain the high percentage of female respondents.

The current location of the translators illustrates that most are located in the central (54%) and western (22%) regions. This can be explained by reference to the high population of these regions: Riyadh, for example, the capital city of Saudi Arabia, is located in the central region. The population of Riyadh alone, according to the Saudi General Authority of Statistics[21] was more than 5 million in 2018. Mainly, Saudi Ministries and governmental bodies are located in this city, which accounts for the high population. Likewise, the western region also has its own significance. It contains a high population of over 6 million due to the presence of the two holy mosques located in the cities of Mecca and Medina. Millions of visitors and pilgrims come to these holy cities from across the world, which contributes to generating translation jobs. Adding to this significance, the country's main port, in the city of Jeddah, is located in the western region. The significance of these two regions explains the relatively high number of translators for them in this sample. The lower percentages of respondents from other regions supports this, with the eastern and southern regions accounting for 10% of the population each and the northern region accounting for only 2%. The remaining 2% who selected the option *Other* reported that they currently live outside Saudi Arabia.

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[21] Stats.gov.sa accessed May, 2019.
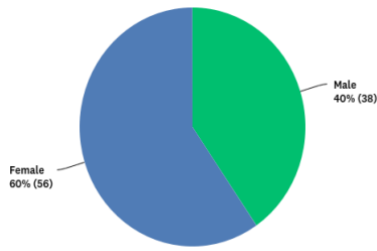
Figure 9 Gender
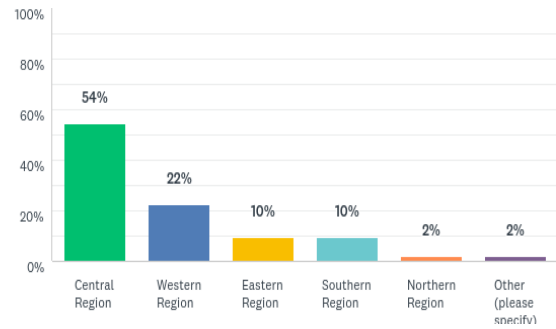
Figure 10 Location

6.4.1.2 Q4,5: Age and Experience

Respondents between 21 and 29 years of age accounted for 40.4% of the sample, and a further 40.4% were between 30 and 39. The Saudi Statistics Authority combines these two age groups and refers to them as 'youth'. Therefore, in reporting the responses, they have been combined here, meaning that respondents between 21 and 39 made up the vast majority at 80%. This high percentage can be attributed to two factors. First, the high proportion of youth in the Saudi population: according to the Statistics Authority, people aged between 20 and 39 account for one-third of the overall population. Second, the profession of translation is relatively new in Saudi Arabia, which explains the high percentage of young participants and the much lower proportion of older ones. In this study, 3.1% of respondents were 50-59 and only 1% were over 60.

Another characteristic influenced by how new the profession of translation is in Saudi Arabia is work experience. The respondents placed themselves according to their experience into one of five slots. 41.4% reported 2-5 years of experience, 36.1 % had 5-10 years, 13.8% had 10-15 years and 5.3% had 15-20 years. The lowest proportion of respondents reported having more than 20 years experience, at only 3.1%. Notably, the gradual decrease in years of experience corresponds to the ages of respondents. Generally speaking, respondents with 2-10 years of experience in the field of translation made up the majority of the participants.

6.4.1.3 Q6 Translation Training

The kind of translation training the respondents underwent was reported as following: the majority held a Bachelor's degree in translation (47%). A smaller percentage were

self-trained (38%) and holders of a Master's degree in translation closely followed (36%). 14% had obtained a PhD in the field, 12% had certified training and 3% held a diploma. 1% reported not having undergone any translation training. The recent orientation towards cultural interaction has led to the establishment of colleges and departments of translation within Saudi universities. In this regard, it is worth mentioning that there are 32 public universities, 9 private universities and 21 private colleges in Saudi Arabia. Of the total 41 universities, 18 offer programmes in translation, according to the Saudi Ministry of Education[22]: 16 offer Bachelor's degrees in translation, 5 offer Master's degrees in translation and 1 offers a PhD degree in this specialisation. Only 3 institutions offer the diploma qualification. It is significant to point out that a main contributor to qualifying translators is the Saudi Ministry of Education scholarship programme, which has played an important role in qualifying and presenting translators to the Saudi market as it also offers scholarships to those pursuing further studies in translation. In recent years, Saudi universities have been requiring the agreement of the job applicant to pursue studies abroad upon employment in positions of teaching assistant and lecturer.

The percentage of respondents with certified training was relatively low compared to other types of training, but this could be due to the lack of institutions providing it. Nevertheless, there have recently been a number of seminars and workshops presented by qualified translators in specific fields such as medical and legal translation, yet this kind of training does not count for a high ratio. Of the respondents, 7% declared that they had some other kind of training including a Bachelor's degree in English, a Master's degree in English Literature and a PhD in Medicine (for clarification, all medical degrees at Saudi universities are taught in English). Therefore, these qualifications presumably permitted these participants to undertake translation tasks.

6.4.1.4 Q 7 Main Direction in Translation

Initially, 'main direction' refers to the 'directionality of the translators' translation practice. Beeby Lonsdale describes "directionality" as translation from a foreign language into a mother tongue or vice versa (1998, p. 63). Table 31 (above) shows that the main direction of translation leans towards both directions (62%). However, 36%

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[22]https://www.moe.gov.sa/ar/news/Documents/Dalil-t.pdf accessed May, 2019.

reported translating into their native language whereas very few (2%) reported the opposite. The significance of the high percentage of directionality into Arabic asserts Newmark's point of view that "translat(ing) into your language of habitual use […] is the only way you can translate naturally, accurately and with maximum effectiveness" (Newmark, 1988, p. 3). Therefore, it was important to inquire about the direction of translation in order to rationalise the translators' attitudes in translating culture from English into Arabic within the Saudi context.
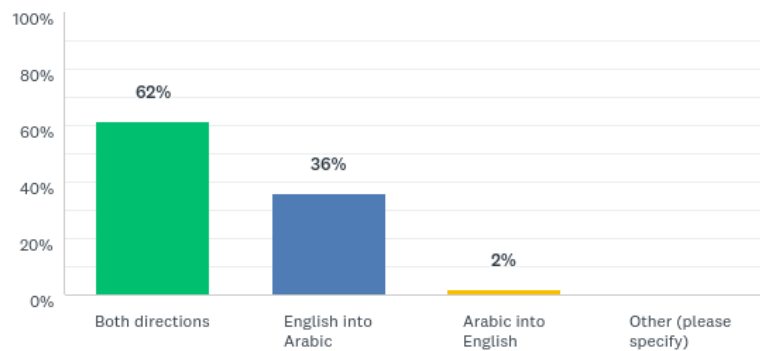
Figure 11 Main Direction of Translation

6.4.1.5 Q 8 Target Market

Respondents who considered the Saudi market as their target represented 41.4% while 27.6% targeted the Arab market in general and 22.3% targeted Arab markets with a particular interest in the Saudi market. Only 4.2% reported their target to be a non-Arab market, so almost two-thirds of the respondents reported their target to be the Saudi market, solely or otherwise. This high ratio of translators who are familiar with and directly connected to the Saudi market lends weight to their insights. On the other hand, a very low rate reported their target market was non-Arab, bringing us back to the notion of directionality mentioned earlier, whereby respondents' main direction of translation was Arabic to English. By and large, it could be argued that the preponderant target the respondents selected related to perceptible peculiarities identified in different target markets.

6.4.1.6 Q 9 Area of Translation

In the domain and modes of translation, the respondents had the option to select more than one. The answers are distributed as illustrated Figure 12 (below).
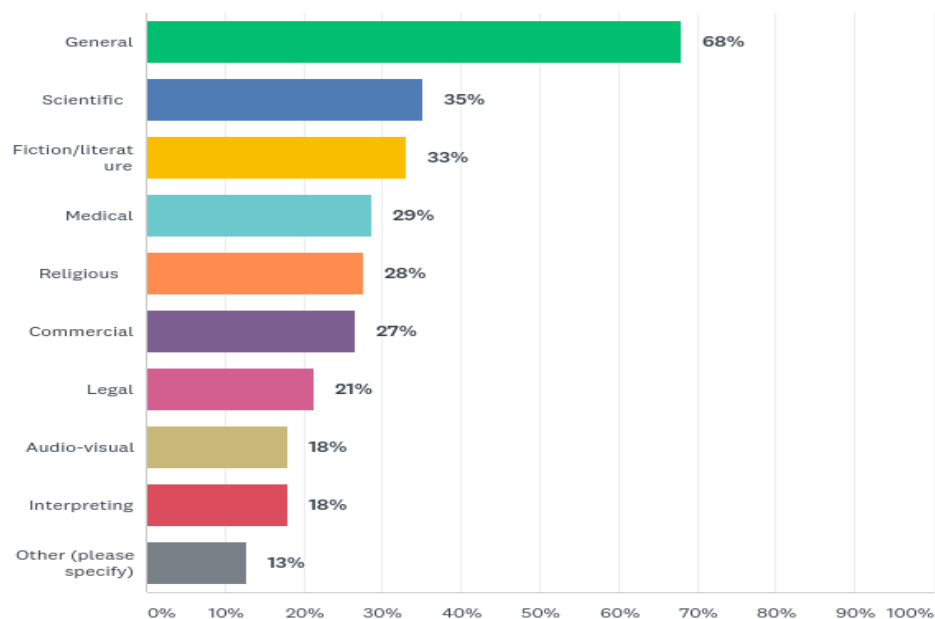
It is clear that the area of general translation was the highest type chosen by the participants (68%). After this was the scientific (35%) and literary (33%) genres, and medical, religious and commercial translation accounted for 29%, 28% and 27% respectively. Legal translation accounted for 21% while both audio-visual and interpreting made up 18% of the responses each. The low percentage of audio-visual and interpreting can be attributed in general to the lack of such specialised training programmes in Saudi Arabia where the translation degrees offered by the Ministry of Education are mostly concerned with written translation even though some programmes offer courses on simultaneous and consecutive interpreting and audio-visual translation. However, neither genre is the core of any programme offered in Saudi universities. The other areas indicated by the participants were mainly military, technical and political translation.

6.4.1.7 Q 10 Translation Practice

54% of the respondents reported that they worked as freelancers. This can be attributed to the possibility of being a freelance translator while occupying a full-time job in the private or public sectors, in translation or otherwise. Based on the responses gathered

from this question, a high percentage of respondents reported working in academia teaching translation at university level, as well as being freelancers.

An important aspect concerning freelancing is the major step approached by the Saudi Ministry of Labour and Social Development whereby from October 2017, freelancers were able to hold a freelancing licence. The importance of this initiative is that it regulates the profession, adds reliability and proficiency and enables the license holder to benefit from funding opportunities offered by the Ministry[23]. Moreover, it encourages tentative translators who had been hesitant to work as freelancers due to the ambiguity of its state to begin freelancing more securely. 47% of the respondents reported that they worked in-house. In-house translation jobs are spread across a wide spectrum: almost every ministry has a translation department or division, and the presence of translation jobs in the private sector is evident, although there is a lack of detailed information about the workplaces that most require translators. Following translation job vacancies gives a slight indication of the wide orientation of the translation profession in the public and private sectors. 36% of the respondents reported that they teach translation while 16% work as interpreters. Respondents who selected the *Other* option account for 3%, one of whom specified having previous experience in translation in both the private and public sectors. Another specified that s/he is currently a researcher in translation.

6.4.1.8 Q 11 Choice of What to Translate

A question about the choice of material that the translator works with aimed to obtain a clear idea about who is responsible for the selection of the ST. According to respondents (who had the chance to select more than one answer), the choice mainly depends on the translator's own preference (74%). However, a significant proportion (47%) declared that it was the client who chose what they translated. The three next were audience suggestion, author request and publisher with proportions of 17%, 15% and 14% respectively. 6% specified *Other*, which were teaching significance and work requirement (see Figure 13, below).

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[23]https://freelance.910ths.sa/ accessed May,2019.
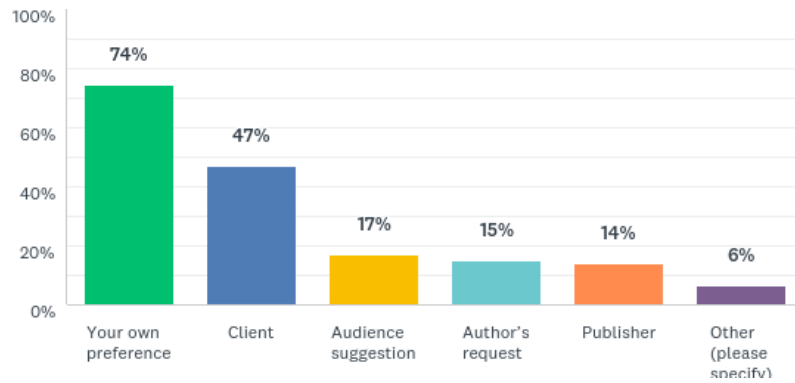
Figure 13 Choice of What to Translate

6.4.1.9 Q 12 Originality of the Source Text

A substantial percentage of the respondents (91%) reported the STs they translate were mainly original English / Arabic texts. Only 4%, stated that they translated from a mediating text, and the same percentage (4%) reported both. The importance of this element is its relevance to one of the main theoretical frameworks in this research, Toury's norms. The originality of the ST is characterised under preliminary norms which are responsible for translation policies, including the acceptance or refusal of a mediating language.
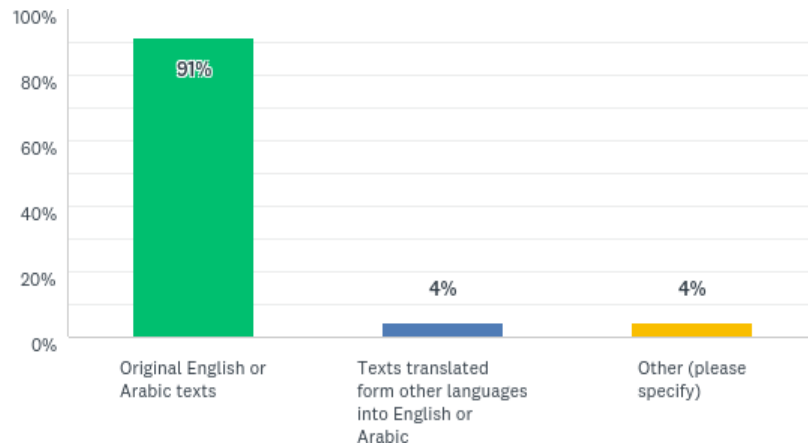
Figure 14 Originality of the Source Text

6.4.2 Translators' Attitude Towards Translating Culture

The second part of the questionnaire is concerned with translators' attitudes towards translating cultural references. Q13, 14, 15, 16 and 17 asked the respondents to rate their agreement with statements related to the translation of culture, with the answers based on a Likert scale. The responses are shown in Table 32 (below).

Table 32 The Translation of Culture (questionnaire Q13-17)

Q	Statement	Strongly agree		Agree		Neither agree nor disagree		Disagree		Strongly disagree	
		N	%	N	%	N	%	N	%	N	%
13	*The translator must be aware of the target culture*	79	84	14	15	1	1	0	0	0	0
14	*Elements of the Western culture are received differently in different Arabic speaking countries*	38	40.4	46	48.9	6	6.3	4	4.2	0	0
15	*When translating for the Saudi reader you present the unfamiliar elements of the Western culture found in the text*	12	12.7	41	43.6	29	30.8	12	12.7	0	0
16	*When translating for the Saudi target you alter the translation to fit the Saudi culture*	13	14	34	36	27	29	15	16	5	5
17	*There is a difference in translating cultural references for the Saudi target between the past and the present*	23	24.4	50	53.1	19	20.2	2	2.1	0	0

It can be seen that almost all respondents agreed that the translator must be aware of the target culture, with the majority (84%) strongly agreeing, 15% agreeing and only 1% neither agreeing nor disagreeing. Disagreement with this statement stands at 0%. This response rate accords with Evan-Zohar's 1978 polysystem theory, which postulates the target culture as the main determinant of the translator's decisions. Evan-Zohar advocates that translations are part of the literary system of the target

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culture to which they are introduced and are hence subject to the same norms (Even-Zohar, & Toury, 1981). Respondents' realisation of the distinctive characteristics of the different Arabic speaking countries in dealing with foreign cultural elements is evident in their responses to Q14. Accordingly, since the translators operate within Saudi culture, they agree with the notion of the peculiarity of the Saudi culture. The respondents again overwhelmingly agreed to the statement in this question (89.3%), with 40.4% strongly agreeing. 6.3% reported they neither agreed nor disagreed while the lowest proportion (4.2%) disagreed. Q15 and Q16 aimed to identify and extract a statement from the respondents about the procedure undertaken when translating cultural references. These two questions are main identifiers of translators' preference either to lean towards the target culture (foreignization) or the source culture (domestication). Responses to Q15 reflect a desire to abide by source culture norms, with 12.7% strongly agreeing and 43.6% agreeing while a minority of 12.7% disagreed and none strongly disagreed. Furthermore, 30.8% were not sure, which led them to choose the option of neither agree nor disagree. However, Q16 aimed to identify the bias towards the target culture. 14% of the respondents strongly agreed to altering cultural references in the ST to fit Saudi culture, 36% agreed and few disagreed (16%) or strongly disagreed (5%), with the remaining 29% neither agreeing nor disagreeing. From these, it is clear that there is a close ratio between translators who adhere to the norms of the source culture and those who adhere to the target culture, although adhering to the source norms is marginally outbalanced. From the results obtained, it can be determined that translators operating within the Saudi literary system do not strictly and categorically abide by the norms of one of the target cultures. A division in this realm is obvious in the responses presented in the questionnaire with a slight leaning towards foreignizing cultural references. When the respondents were asked to rate their agreement to the existence of differences in translating cultural elements between the past and present in Q17, the data yielded shows significant strong agreement (24.4%) with this notion and an even greater proportion of agreement (53.1%), the latter proportion accounting for more than half of the respondents. Those who were not sure accounted for 20.2%, but very few respondents disagreed (2.1%) and none strongly disagreed.

The remaining questions in this section are Q18, 19 and 20. In Q18, the respondents were asked to choose the reason that translators' style in translating culture has changed. An illustration of the results is shown in the table below.

Table 33 Translators' Style in Translating Culture

ANSWER CHOICES	RESPONSES	
Experience (2)	66%	62
Social changes in the receiving culture (the Saudi) (3)	66%	62
Audience awareness of the western culture (4)	62%	58
Translation training/ education (1)	48%	45
No change (5)	4%	4
Other (please specify) (6)	2%	2
Total Respondents: 94		

BASIC STATISTICS				
Minimum	Maximum	Median	Mean	Standard Deviation
1.00	6.00	3.00	2.66	1.15

A closer look at the data indicates the highest response was experience and social change at equal rates of 66%. Audience awareness of Western culture followed this relatively closely with 62%, and 48% reported that translation training had an impact on changing the translator's style. 4% of the respondents did not recognise any change in their style in terms of translating cultural references. The participants were encouraged to specify other reasons in the event that they selected the option *Other*. This produced two significant answers, accounting for 2%. The first explained that there had been a change in the translator's ideas and beliefs about culture, and the other stated: "translators have to be brave and depend on experience and the assumption of what the client wants. This is due to the lack of awareness amongst most clients regarding matters of translation". He/she stands with the idea of improvising according to the situation.

Q19 asked respondents to choose who they consider responsible for dictating the guidelines and determining the procedures of translating cultural references. Four options were set and a fifth was an open-ended option. As illustrated in Table 34 (below), the choices are arranged in descending order. The first was the translator's own ideology, which was the option chosen by 50% of the respondents. Then comes client guidelines as the choice of 43%, and then any kind of authority including academic instructors, job employees and others, which accounted for 41%. The least responsible according to the respondents, with 31%, is the publisher.

Table 34 Director of Translation Guidelines

ANSWER CHOICES	RESPONSES	
Your own ideology (4)	50%	47
Client (2)	43%	40
Any kind of authority (3)	41%	39
Publisher (1)	33%	31
Other (please specify) (5)	4%	4
Total Respondents: 94		

BASIC STATISTICS				
Minimum	Maximum	Median	Mean	Standard Deviation
1.00	5.00	3.00	2.71	1.15

The final question in this part of the questionnaire is Q20 in which the respondents were asked to report who they think has the most freedom in translating cultural references: freelance translators, in-house translators, interpreters, audio-visual translators or others. More than half the participants - 56% - believe that freelancers enjoy the highest degree of freedom in the process of translation, with the other options moderately close together, with 16% responding in-house translators, 13% interpreters, and 10% audio-visual translators. The responses of the remaining 5%, who chose *Other*, stated that it depends on the context/situation, and that degrees of freedom can change with time.
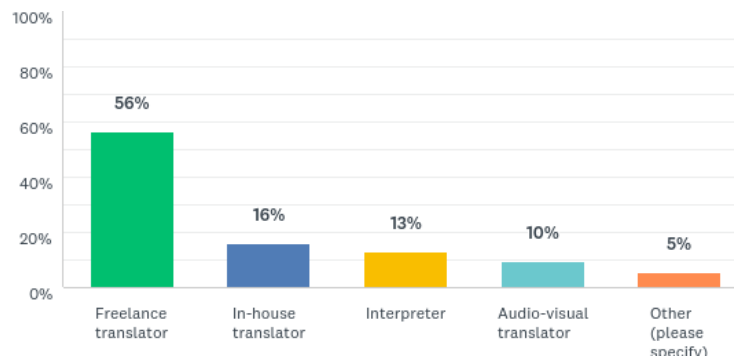
Figure 15 Freedom in Translating Culture

6.4.3 Translating Culture Through Time: Identifying Change and Cause

The third and final part of the questionnaire, divided into three questions, enquires about the effect of social changes on translation in Saudi Arabia. Initially, Q21 and Q22 are constructed as follows, based on a Likert scale:

Table 35 Translating Culture

Q	Statement	Strongly agree		Agree		Neither agree nor disagree		Disagree		Strongly disagree	
		N	%	N	%	N	%	N	%	N	%
21	*The Saudi audience are more aware of Western culture now than they were in the past*	52	55.3	32	34	7	7.4	3	3.1	0	0
22	*Changes in the Saudi society helped change the Saudi individual's comprehension of Western culture*	37	39	47	50	10	11	0	0	0	0

The importance of these questions lies in the fact that norms have an unstable nature. Toury asserts norms are "unstable, changing entities; not because of any intrinsic flaw but by their very nature as norms. At times, norms change rather quickly; at other times, they are more enduring and the process may take longer" (1995, p. 62). This necessitated clarifying their specific meaning at the beginning of the study (see Chapters 1 and 2) in order to grasp the atmosphere surrounding them. Another objective that is met in this section of the questionnaire is the declaration of change in target audience perception and translators' recognition of a corresponding reaction in terms of rendering cultural references in translation.

In Q21, translators are asked to rate the following statement: *The Saudi audience are more aware of Western culture now than they were in the past*. Evidently, there has been a change in Saudi perceptions of Western cultures. The responses indicate a more relaxed attitude towards translating Western cultural references than was shown in the past. Of the total respondents, 89.3% agreed with the statement, with more than half of these (55.3%) strongly agreeing with it. This gives significant weight to the approval of the statement as, on the other hand, only 3.1% disagreed and nobody reported a strong disagreement. A small number of respondents (7.4%) neither agreed nor disagreed.

In this second part, respondents rated on a Likert scale their agreement with the following statement: *Changes in Saudi Society helped change the Saudi individual's*

comprehension of Western culture. The data appears to suggest a major agreement of 89%, with 39% of these strongly agreeing. 11% were not sure and no respondent reported any degree of disagreement.

The final question in this part, and in the questionnaire as a whole, asks the respondents to rate seven elements of social change concerning their effect in familiarising the Saudi audience with Western culture. This part is of substantial significance because it evidences the social changes that are most responsible for the target audiences' change of perception. The seven social factors that were examined in this study are: dialogue with other religions and openness to other societies, easy access to the internet, change in the media and direct interaction with other cultures through social media, globalisation and economic interaction, travelling for tourism and / or education purposes, The Saudi 2030 Vision and change in translation curriculum at university / training level. These seven factors were specifically identified based on an informal survey conducted by the researcher in which responses mainly revolved around these seven factors. For the sake of the discussion, the order of the social factors will be arranged in accordance with the result of their rating by the translators.

The highest rating is given to *Easy access to the internet* with an agreement ratio of 95.6%. Of this high percentage, 64.8% strongly agreed that this factor has had a major effect on familiarising the Saudi audience with Western culture. The consideration of this is presumably due to the vital role of the internet in communication worldwide. The internet was presented to the Saudi public in 1999 (Determann, 2012, p. 284) and since then its user base has grown each year. According to the Saudi Communication and Information Technology Commission, in 2017 the number of internet users in Saudi Arabia reached 24.1 million from the total population of 33 million, an increase of 54.1% since 2012.
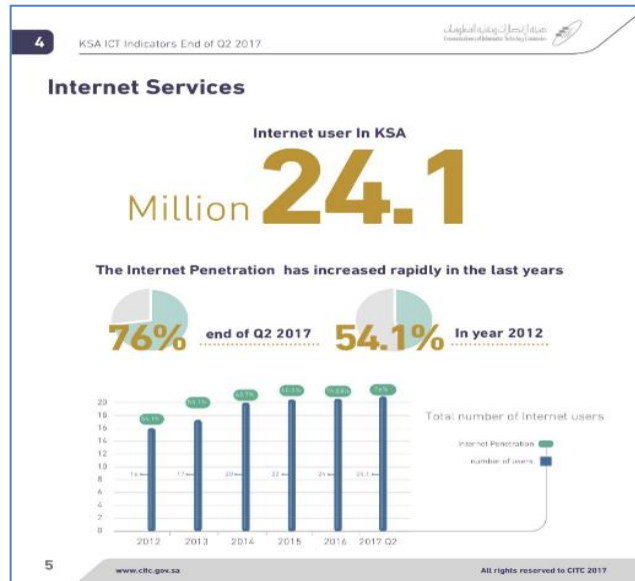
Figure 16 Number of Internet Users in Saudi Arabia
According to Communication and Information Technology Commission[24]

The internet has played an important role in almost every aspect of daily life. Recently, there has been an orientation towards digitalising several public and private domains including the health and education sectors, but there are interesting figures on individual use of the internet. In a study conducted by the Communication and Information Technology Commission to determine individuals' use of the internet in Saudi Arabia, it was found that browsing was the main activity followed by communication, obtaining information, entertainment, education, downloading and, finally, business[25]. This supports the outcome of the current questionnaire: access to the internet has made it easy for people to experience aspects of life they may never have otherwise had the opportunity to experience.

This leads us to discuss *Change in the media*, the second highest rated factor in familiarising the Saudi audience with Western culture. 90.4% of the respondents agreed that it is a contributing factor, with almost half of them strongly agreeing.

Social media is very actively used in Saudi Arabia. Social media platforms such as YouTube, Facebook, Instagram, Snapchat and WhatsApp have contributed to the direct interaction of Saudis with the rest of the world. Figure 17 (below) illustrates the number and percentage of users of each media. While social media may appeal to all ages, it mainly interests young people and they account for most of the users. As two-

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[24]   https://www.citc.gov.sa/en/mediacenter/annualreport/Documents/PR_REP_013Eng.pdf   accessed June 2019

[25]http://www.citc.gov.sa/ar/mediacenter/citcinthemedia/Pages/PR_MED_113.aspx   accessed June,2019.

thirds of the Saudi population are young people, which accounts for the high number of social media users.
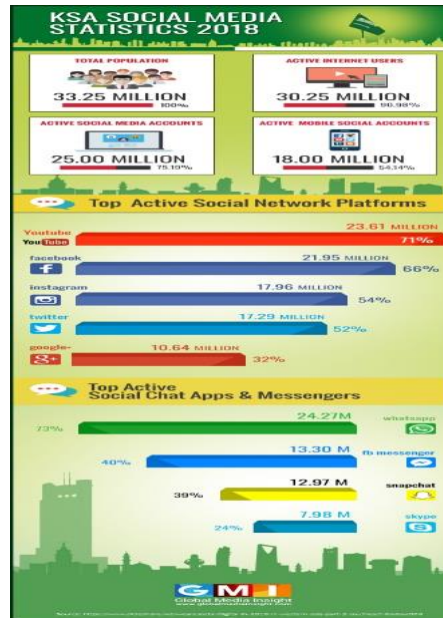
According to GMI[26]
Figure 17 Social Media Statistic in Saudi Arabia

The third aspect, *Travelling for tourism and / or education purposes* was rated only slightly lower than the previous factor, so it is clearly also considered an important factor contributing to the interaction of Saudis with the world. The two kinds of travel mentioned in the questionnaire can be treated separately. Firstly, travelling for tourism contributes to the cultural understanding of others and according to the Saudi Tourism Information and Research Centre, it is estimated that 6.2 million outbound tourism trips were made from Saudi Arabia in only the third quarter of 2018.[27] Secondly, studying abroad plays a major role in enhancing travel and hence interaction with other cultures. The landscape of Saudi students studying abroad is presented in three categories: those enrolled in the King Abdullah Scholarship Program (KASP) which started in 2005 and continues to this day; employer-sponsored scholarships whereby employers sponsor their employees' education by offering scholarships, and this applies to the staff of universities, the Ministry of Health and other governmental bodies; and self-sponsored scholarships whereby individuals travel and study abroad

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[26] https://www.globalmediainsight.com/blog/saudi-arabia-population-statistics/ accessed June, 2019.
[27] http://www.mas.gov.sa/ accessed June,2019.

at their own expense. This category accounts for the lowest proportion of Saudi students studying abroad, according to Taylor and Albasri (2014). The majority are those enrolled in KASP, as shown in Figure 18 (below).
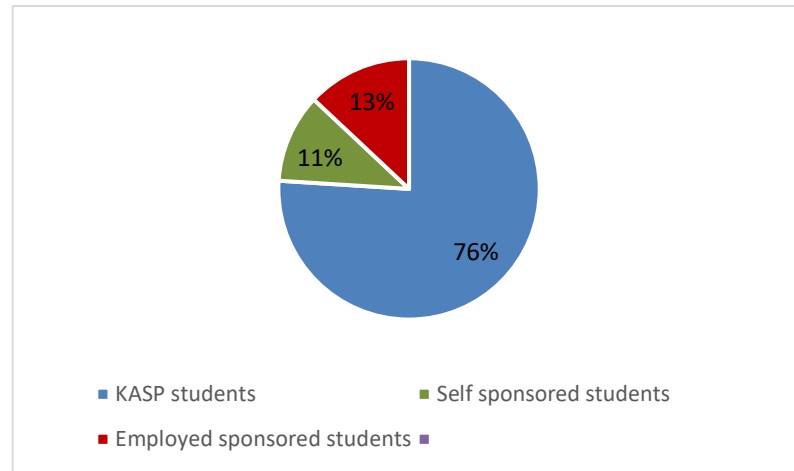
Figure 18 Saudi Students Abroad
According to (Taylor & Albasri, 2014)[28]

The fourth aspect is *Globalisation and economic interaction*. The results show that 30.8% strongly agreed that this is a factor contributing to familiarising Saudis with Western culture, 59.5% agreed and only 7.4% neither agreed nor disagreed. A tiny minority of 2.1% disagreed nobody strongly disagreed.

Data gathered for the fifth aspect, *Dialogue with other religions and openness to other societies*, shows that 17% strongly agreed and the majority (52.1%) agreed. Those who chose to neither agree nor disagree accounted for 26.6%, and only 4.2% disagreed, with no respondent reporting strong disagreement. Although this factor appears to be the fifth in ranking, the proportion of agreement is relatively high. Dialogue and interaction with other religions and societies has facilitated the establishment of two important governmental platforms in Saudi Arabia. The first is The National Dialogue, instituted in 2003, which later led to the establishment of the Cultural Discourse forum in 2009. The objective of these was to create a platform that regulates discussion of issues that give rise to debate and that foster differences within the Saudi society. This means of refining attitudes through the acceptance of others' outlooks most likely encourages openness to others on a wider scale. The second platform established which contributes to the exchange of thoughts and better understanding and acceptance

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[28] Taylor, C & Albasri, W. (2014). The Impact of Saudi Arabia King Abdullah's Scholarship Program in the U.S.. *Open Journal of Social Sciences, 2*, 109-118. doi:10.4236/jss.2014.210013.

of others is the International Centre for Interreligious and Intercultural Dialogue, which was inaugurated in 2012 in partnership with Austria and Spain. The goal of this initiative was to promote international dialogue with a view to promoting global understanding and mutual respect of differences.

Sixth rated aspect is *The Saudi 2030 Vision*. The data shows that 19.1% strongly agreed about the influence of this, 35.1% agreed whereas a similar proportion of 35.1% neither agreed nor disagreed. On the other hand, a minority of 8.5% disagreed and only 2.1% strongly disagreed. This high degree of uncertainty can be attributed to the 2030 Vision being a relatively new initiative as it was only announced in 2016. Although many aspects of it are related in one way or another to interaction with the world, the direct connection with translation might not be immediately clear as it is generally understood to be related to economic issues, even though every aspect of this questionnaire has direct or indirect links with it. Moreover, the Saudi 2030 Vision has recently been at the core of every aspect of governance in Saudi Arabia. Several projects that it has initiated are led by foreign experts and consultancy agencies in the fields of industry, economics, education, health and others, so translation is often required between the parties. This is even more intense in relation to the massive number of projects planned to achieve the potential outcomes of the 2030 Vision.

The final aspect is *Change in translation curriculum at university / training level*. 38.3% reported they neither agreed nor disagreed, which indicates the lack of a clear picture. It could also be attributed to ignorance of academia by those who do not work in it in specific fields. While strong agreement and agreement accounted for 14.8% and 29.7% respectively, disagreement and strong disagreement reported 10.6% and 6.3% respectively.

Table 36 Rating the Factors Contributing to Change

	STRONGLY AGREE (1)	AGREE (2)	NEITHER AGREE NOR DISAGREE (3)	DISAGREE (4)	STRONGLY DISAGREE (5)	TOTAL	WEIGHTED AVERAGE
Easy access to the Internet	64.89% 61	30.85% 29	3.19% 3	1.06% 1	0.00% 0	94	1.60
Change in media and the direct interaction with other cultures through Social media	43.62% 41	46.81% 44	7.45% 7	2.13% 2	0.00% 0	94	1.32
Travelling for tourism and/or education	41.49% 39	50.00% 47	7.45% 7	1.06% 1	0.00% 0	94	1.32
Globalization and Economic interaction	30.85% 29	59.57% 56	7.45% 7	2.13% 2	0.00% 0	94	1.19
Dialogue with other religions and openness to other societies	17.02% 16	52.13% 49	26.60% 25	4.26% 4	0.00% 0	94	0.82
The Saudi 2030 vision	19.15% 18	35.11% 33	35.11% 33	8.51% 8	2.13% 2	94	0.61
Change in translation curriculum at University/training level	14.89% 14	29.79% 28	38.30% 36	10.64% 10	6.38% 6	94	0.36
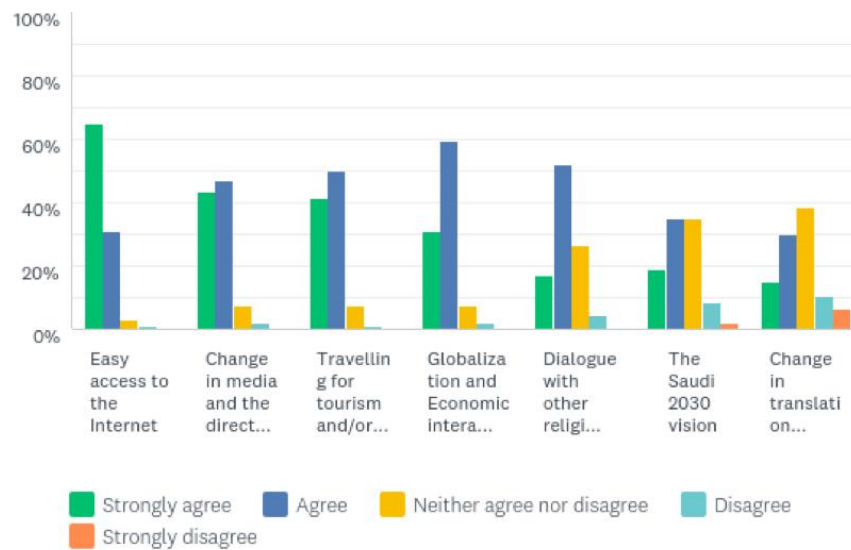
Figure 19 Rating the Factors Contributing to Change

6.5 Further Discussion

The objective of conducting questionnaire-based research in this chapter was to gain insight into the translation profession in Saudi Arabia and to examine the three norms described by Toury, reflected as statements representing the points of view of

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translators. Another main objective was to specify the social factors contributing to changes in translation in the Saudi context.

The underlying argument warrants examination of Toury's three sets of norms. First, the initial norm is responsible for the adequacy and acceptability of the translation (Munday, 2016). Acceptability and adequacy of the translation are due either to adherence to the norms of the ST, applying a source-oriented approach, or complying with the norms of the TT, applying a target-oriented approach. In the questionnaire, this is represented in Q15 and Q16. The majority of respondents agreed to the statement: *When translating for the Saudi reader you present the unfamiliar elements of Western culture found in the text*. This statement asserts the initial norm of translation as leaning towards the source culture, in other words, the translators' tendency to foreignize the TT and his/her favouring of a more source-oriented approach.

The second set is the preliminary norm, which mainly focusses on translation policy, including the material chosen for translation, acceptance of mediating languages between the original ST and the translation, and determining the genres. These are addressed in Q9, Q11 and Q12. A close look at the data indicates the area of translation with the highest level of popularity among translators is general translation, followed by the scientific and literary by a very close margin, while the least popular is audio-visual. The data appears to suggest that translators who participated in the study mainly follow their own preference in deciding what to translate. These record a high figure of 74% - which accords with the high ratio of translators working as freelancers, as opposed to in-house translators who are assigned translation tasks and therefore have limited choice of what to translate. The final point to be discussed in this type of norm is the originality of the ST, dealt with in Q12. The questionnaire data provides convincing evidence that the translators who responded tend overwhelmingly to translate from an English or Arabic original ST (91%) and only 4% translate from a mediating language.

The final norm premise is the operational norm, which is concerned with the translators' choices. This norm contains two subdivisions: metrical and textual. By and large, this norm is best apparent in the analysis of actual translations, so it is demonstrated in the parallel text analysis (see Chapter 5).

The data suggests that the respondents were all but unanimous (99%) in agreement that translators must be aware of the target culture. Although there are a number whose

domains are practical such as medical, scientific and legal translation, the majority nevertheless agreed that awareness of the target culture is vital. Going further, there was also a high ratio of agreement (77%) that there is a difference in translating culture for the Saudi target between the past and the present. Although it is largely technical language used in some of the aforementioned fields, the majority of participants still acknowledge the change. This may be because the respondents place themselves not only as translators who recognise elements situated in other fields of their profession but also as the audience of translations targeted at their culture.

Individuals seeking a translation career in Saudi Arabia are led to either the private or the public sector. Although the two might require similar tasks, they also differ in several ways, including hiring procedures (Fatani, 2009). For translation jobs in the public sector, the primary requirement is a degree in translation or a related area, and like all public sector jobs, these are administered by the Ministry of Civil Services. The spectrum of translation jobs spreads across almost all public bodies and covers most genres. For instance, the Ministry of Health recruits translators on two continuums: in administrative bodies to translate documents, reports, contracts and other paperwork; and in hospitals to interpret between medical professionals and patients. Translation jobs in the private sector, on the other hand, as Alshaikhi (2018) asserts, exist in two settings: organisations and translation agencies. He explains that private organisations undertake critical evaluation of translation job applicants so it is considered more demanding of high qualifications than the public sector. In translation agencies, translators take on written services from different domains including legal documents, academic papers and documents from different fields as well as other tasks that might include proofreading, editing and research projects. The translators' competence, in this setting, plays a significant role in the success or failure of the agency.

However, the lack of statistics remains a crucial component in maintaining the gap in, and ambiguity of, our knowledge of the profession. In relation to this, Abu-ghararah states that "the actual number of translators and interpreters in Saudi Arabia cannot be determined, due to the absence of an official commercial register documenting the field and also due to the lack of a single central register of approved professional translators, or to the lack of any regulation of translation activity" (2017, p. 112). The 2017 Saudi Ministry of Labour and Social Development freelance licence initiative is not merely for translators. Freelancers from different fields can benefit from this

initiative. It is hence not considered a specialised translation - register in which number of translation activities could be extracted. The lack of a comprehensive body concerned with translation, which covers all translation domains in Saudi Arabia, is regarded as a limitation in studies concerned with translation activities in the Saudi context and therefore will be the cause of research shortfalls.

An important aspect of this study is indicating the main factors that play a role in acquainting Saudis with Western culture. A point worth mentioning is the near unanimity of agreement with the seven factors, although to differing degrees. The *Strongly disagree* option was rarely selected throughout the rating section. However, of the seven factors, the most prevalent chosen by the main actors in the translation domain was easy access to the internet. This could be a worldwide phenomenon and not of relevance to Saudis only, but the high proportion of internet users in the country, concurrently with the population, makes it a ground-breaking factor. This outcome is in line with an interesting argument by Sharma, who states that "social media and the high-speed internet connects its natives to other people across the world, creating awareness, and a more progressive mindset" (Sharma, 2019, p. 130).

6.6 Conclusion

In conclusion, the questionnaire not only contributed to answering part of the research questions but also represented a picture of Saudi translation practice that has not been previously explored to this extent, to the researcher's knowledge. The dominant atmosphere has been vague, but this study offers a preview on a wide range of issues in the translation sector including translators' stances and perceptions. The questionnaire used was divided into three parts, with each part aiming to yield data in relation to specific themes. The first part surveyed the demographic and personal characteristics of translators, and the results set the features and properties of the primary agents in the translation industry. The second part was concerned with the translators' attitudes towards translating culture. This part proposed statements intended to determine the norms of translating culture. The final part of the questionnaire was concerned with surveying the translators' ideas around the identification of change in translating culture and the causes of these changes. The final section in this part was a fundamental element in determining the social factors

surrounding change and locating each factor on the scale of the strongest measure of effect.

The results of the questionnaire revealed interesting and specific data concerning the translation profession in Saudi Arabia, giving an indication of the conditions surrounding translators and providing insight into the conceptual structure governing translation activities in the country. Toury's notion of norms has been employed as a significant aspect, contributing to the analysis and discussion of the study outcomes. Toury contemplates, in the study of norms, a dissemination basis where a norm is generalised when a phenomenon is more frequent. When it is less frequent, however, it is overlooked as a general norm and considered as rather resembling a minor group of people (Toury, 1995, pp. 65-69). In this chapter, the two norms were closely observed, and the prevalent norms determined on the basis of the translators' points of view. The next chapter will attempt to combine the finding of this chapter and the previous one along with an interview with a translator in pursuit of answering the research questions and to reach conclusions.

Chapter 7 The Translation of Culture in Saudi Arabia

7.1 Introduction

This chapter is devoted to reaching conclusions and establishing a better understanding of cultural translation in Saudi Arabia. The main conclusions are informed by results obtained from the parallel corpus analysis and the questionnaire in Chapters 5 and 6 as well as the interview. The discussion is presented in accordance with the thesis' main objectives and its conceptual foundation based on Toury's norms, the polysystem theory and Venuti's foreignization and domestication concept. In this research, ten translations of literary works have been analysed in parallel to their original texts to distinguish the prevalent translation strategies and the translators' lenience towards the source or target culture. Alongside the methodological considerations, the outcome of the analysis called for further investigation through an interview with a leading translator. It also required carrying out a questionnaire targeted at translators in the Saudi translation industry to extract further results that were not attainable through the primary method. While the translation analysis is presented and discussed in Chapter 5, the findings of the questionnaire are presented in Chapter 6 and the findings derived from the interview are presented and discussed within this chapter. Therefore, this chapter sets out to integrate the findings of the three methods used in this thesis to generate an original contribution to translation studies. Therefore, the discussion will not be presented based on method, as that has already been discussed in Chapters 4 and 5, but on theoretical considerations in order to bring the findings obtained in this study together.

7.2 Interview Outcome and Discussion

After the analysis phase, an idea of the patterns of behaviour and the governing norms were apparent, yet to verify the findings the analysis was further supported with an interview with the translator Khalaf Alqurashi during which information about him and his work was obtained. King maintains that interviews are the most suitable to validate or clarify findings of a quantitative study (1994, p. 16). Therefore, it is fair to assert the importance of conducting this interview with the translator Khalaf Alqurashi. His views and their implications have already been thoroughly discussed in Chapter 3.

Alqurashi's direction of translations has mainly been from English into Arabic with the Saudi market as his main target. This factor adds significance to his views based on the notion of directionality. His freelance status enables him to select the source texts depending on his own preference. Yet, he acknowledges following the client's and the authorities' guidelines whilst translating in general. However, in relation to receiving guidance in translating culture in particular, Alqurashi reports that, while he does not receive comments from publishers, he usually consults his acquaintances on their views on his translation of certain cultural items, for instance religious terms. He perceives the importance of their advice on the degree of certain terms' suitability within the Saudi target audience, and carefully considers their comments. He stated "I did not receive any comments from publishers, but sometimes my friends, people around me. I used to ask them about their opinion on my translations, they instruct me to change some religious words to be suitable for the society". This indicates his translation strategies are conditioned by the approval of the receiver which is a habitual notion directing translators in order to fulfil their desire of acceptance.

During the interview, Alqurashi revealed that there is a difference between translating for different target readers. He believes that translating for Arabic readers differs in how translations are perceived. He provided an example by comparing translators in Egypt or Syria indicating they have a higher degree of freedom in choices of words than translators in Saudi Arabia for instance. His view, on this matter, is also shared by 89% of the respondents of the questionnaire who assert that Western culture is received differently in different Arab countries. This particular note emphasizes the importance of the translator's close acquaintance with the target culture. Furthermore, Alqurashi stated that this degree of freedom changed through time in the Saudi context. According to him, commenting on the target audience's perception of his first publication in 1993 and his later translations, there is a considerable difference in the perception of the reader now in comparison to 1993 and before. He asserted that he now enjoys a higher level of discretion in translating cultural terms, for example religious terms or material terms such as drinks. He denoted the reason behind this is the now open-minded target audience, which has come to be more acceptable of other cultures due to their interaction with the world through the internet, information technology, social media and other influences. The interviewee added that a great change accrued in the concepts and idea of the Saudi society which has affected different areas in their life. This verbal consent is also supported by the findings in the

questionnaire where the majority of the respondents confirmed that the Saudi audiences have become more aware of other cultures. The majority also approve the direct effect social changes have played in this change which led to the acknowledgment and comprehension of the Western culture.

In relation to the role of publishers, Alqurashi indicated that he has witnessed a change in the norms governing the translation of culture implemented by publishers of newspapers and magazines where he usually publishes translations of short stories. According to him, they have become more flexible. However, while he asserted that he does not have enough information about publishers of books, he observes that the old process of publishing has not changed.

Since Alqurashi plays an important role in examining the re-translation hypothesis within this research (as his translations are featured in two case studies), his views are considered fundamental. In the interview, Alqurashi agreed that re-translation is a positive phenomenon. He stated an example of Hemingway's *Old Man and the Sea* and its several translations, each of its own significance, as a typical example of the phenomenon. He also emphasised the re-translations of Shakespeare's work as well as other authors. Furthermore, he declared his support for the publication of re-translation and emphasised translators considering translating in accordance with the changes in the culture, ideas and concepts of the target audience, which inevitably changes through time.

In relation to the case studies under analysis (regarding examining the re-translation of three short stories, two of which are by Alqurashi), he stated that he was not aware of the existence of Khalad Alawadh's translation of Edgar Allen Poe's *The Tell-Tale Heart* (the first case study). To his knowledge at the time, the translations were not translated into Arabic and certainly not included in the Saudi literary system. He attributed that to the absence of advanced internet during his source text selection process that would assist in determining what had and had not been translated. This sheds light on one of the many benefits the internet offers to the field of translation and its direct impact on the re-translation hypothesis. He affirmed "when I translated that story at that time, I didn't know that Khalid Alawadh or any other Saudi or even Arab translated it before. There was no Internet like nowadays in order to help me know what was translated and what was not translated before".

As for Alqurashi's re-translation of *Hearts and Hands* (the third case study) which was translated previously by Hessa Alammar, he confirmed his unawareness of Alammar's

translation then. Thereupon, Alqurashi retranslated the short stories passively. However, he affirmed that his translations are a reflection of his choice of words, style and opinion, which distinguishes it from the translations of others.

The third triangulation method in the analysis is examining the governing translation norms of one specific translator in order to determine the translator's pattern of behaviour, particularly, for the sake of this research, the translator's manner of dealing with cultural references. Based on the view "to describe, analyse, compare and interpret subtle linguistic patterns by using a corpora would yield convincing proof of the existence of the translator's 'thumbprint'" (Zhang, 2002, p. 57), this study attempts to identify the style of the translator through incorporating a case study that examines two translations of two different texts translated by the same translator. The main objective was to look for the translator's patterns of behaviour in dealing with cultural references within the two texts, which have a time gap of 19 years between them. The time separating the two translations was essential to distinguishing the ultimate objective of the thesis: to identify the influence of time and social change on translators' style and therefore its impact on the strategies implemented in the rendering of cultural references in terms of leaning towards the target culture or the source culture (domesticate or foreignize). The outcome of the analysis indicated a clear tendency towards the source culture. Alqurashi's later translations appear to adhere to a more foreignized approach. In the interview, Alqurashi acknowledged and articulated the presence of significant factors that have had an influence on his translation style. Two key factors, that he stated, are the translator's gained experience/ professional development and the changes that have happened in the society through time. First, he asserted his style has changed due to growing and gaining more experience as well as reading and professionally progressing. In addition, he also attributed the change in his style to change in the Saudi society where the translator can work now within wider boundaries due to the society's receptivity to the western world. He precisely stated "the concepts or the ideas of the society has changed a lot from that time to nowadays. Nowadays the people in Saudi Arabia are more open minded than before". Admitting the change in his style between his translations in the 90's and his more recent translations. Indicating the translator's style is in line with a parallel evolvement in the target audiences' comprehension and acceptance of other cultures.

According to Nord, the most interesting statements are of the translators about their own work (1991). Following this view, Alqurashi was asked, in the interview, about his translation style. He stressed that he has his unique style that regular readers of his translations identify even when he translates anonymously. "sometimes when they read my translation, without my name and without knowing that I am the translator, they discover this". Ultimately, Alqurashi confirmed his tools have developed through time due to factors related to age, experience, increased knowledge and to go along with the different changes that have emerged in the Saudi society.

7.3 Summary of Text Analysis Findings

The source culture approach (foreignization) contributes to globalisation in a way that it assists in communication and exchange of concepts among different cultures, while the target culture approach (domestication) retains the culture of the target and produces fluent translations. The parallel analysis carried out in this research (see Chapter 5) focused on the translation of culture demonstrated in Newmark's five categories of culture (ecology, material, social, organizations, gestures and habits).

A summary of the trend in foreignizing ECRs found in the ten case studies is illustrated in the table and graph below.

Case Study	%
1	48
2	58
3	74
4	43
5	52
6	59
7	43
8	52
9	63
10	75

Foreignization Of ECRs In 10 Case Studies %
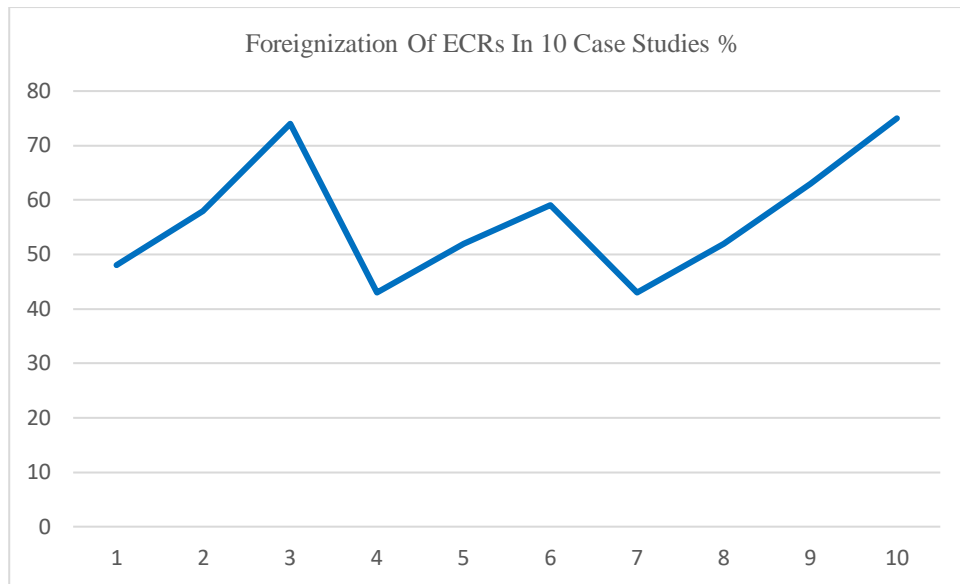
The graph evidently shows that there is a general trend of increased foreignization. With case study 3 'ahead of the trend' with a 74% lean towards the source culture, more focus shows that in this case study the majority of ECRs found were from the category of ecology, where the translator opted to render the reference with the direct translation strategy more often. A similar trend, although to a lesser extent, is found in case study 6, where the foreignization of the cultural references is accounted in 59% of the occurrences. In this case study, also, the majority of ECRs found, were from the category of ecology. This seems to suggest that the majority of the translators of the cases studies tend to foreignize references from this category, as illustrated in the table and graph bellow, which breaks down the trends for specific categories of ECRs, with exemption to case studies 4 which reveals an equal percentage (50%) in the employment of foreignizing and domesticating strategies, and case study 10 which shows a lean to domesticate the reference to ecology. However, although the domesticated references in this case study account for 67%, yet when looking into the number of occurrences, it is found that there are only three occurrences of ecology reference in this case study in total. Two of them are domesticated and the third is foreignized.

On the other hand, case studies 4 and 7 are 'against the trend'. The foreignization of ECRs in case study 4 accounts for 43% maintaining a reasonable variance yet against the tide. As for case study 7 a decline in the lean towards foreignization is apparent with a 43%.

Moreover, the table and figure bellow display the trend in foreignizing cultural references by category in the ten case studies analysed in this thesis.

	1:Ecology	2:Material	3:Social	4:Organizations, Customs & Ideas	5:Gesture & Habits
1. (1981)	66	43	59	46	25
2. (1987)	90	44	0	0	0
3. (1990)	80	75	33	76	0
4. (1992)	50	35	60	48	33
5. (1993)	66	48	63	45	0
6. (2000)	82	54	61	51	0
7. (2003)	71	44	35	42	20
8. (2004)	0	54	50	51	0
9. (2012)	100	55	87	65	0
10. (2016)	33	86	71	67	0

Ultimately, according to the results of the comprehensive text analysis of ten case studies, the inclusive outcome demonstrates that translators in the Saudi context mostly prefer to foreignize references of ecology. Within translation studies, this propensity is justified in the realm of ecology as such references are usually transferred from the SL to the TL (Newmark, 1988).

The second category of culture in this research is material cultural. This category's significance lies in its peculiarity as cultures are frequently presented through their food. Moreover, the analysis declares a variation in tendency. Four out of the ten case

studies confirm lenience towards the target culture while the translators of the other six case studies favoured the source culture. An important insight revealed in the text analysis is that translations which show a foreignization approach are mainly those approaching the end of the time frame of the study while those favouring domestication are the earlier translations. This affirms the perception that change in society and globalisation does indeed have an impact on translator's strategies which has implications for one of the research questions relating to the effect of Saudi social change on translation within the Saudi context.

Another supporting piece of evidence from the text analysis is clear in the social category, where most of the case studies indicate the general tendency to attain the source culture elements.

An important category to the current research is the category of organizations, customs and ideas. Owing to the type of cultural references involved, which include the religious and political, it could be considered the most challenging due to the conservative nature of the Saudi target audience. Issues of controversy and discrepancy such as religious beliefs have been matters of fact that are not tolerated. Given that Saudi Arabia is an all-Muslim country, mention or acknowledgment of other beliefs was taboo until recently where social change led to dialogue and interaction with other religious views. This supports the results found in the analysis which shows lenience towards the target culture in earlier translations and towards the source culture in later translations as time passes and changes and perceptions progress.

As for the final category of gestures and habits, the analysis asserts its presence in only half of the case studies with a general tendency towards the target culture. This indicates such an embedded category is yet to be affected by the surrounding social changes. The minimal number of references found in the cases studies could be a key indication of its actual low profile in real life. Therefore, the social changes such as change in media and travelling (which support globalisation and intercultural communication), reveal insufficient numbers of situations involving this category. Consequently, it has not been affected markedly by social changes and the general tendency of the strategies applied in its rendering is mostly domesticated.

As a point of support to this argument, and to confirm the outcomes obtained from the aforementioned analysis, examining the re-translation hypothesis has emerged standing as part of a triangulation of methods. It contributes in delving further into the change of the norms governing the translation process. The re-translation hypothesis

is examined in this research through the analysis of three case studies. Each is comprised of an English short story and its two Arabic translations. For the sake of maintaining consistency throughout the research, Newmark's classification and Pedersen's strategies were employed within the course of analysis. The outcome of the study suggests that norms in re-translation within the Saudi literary system change through time not necessarily owing to being a re-translation but rather due to the gradual changes in the target culture norms and perception of foreign cultures.

The first case study probing the re-translation hypothesis in this research comprises translations published with a minimal time gap between them (1992 and 1993), and shows no change in the translation norms. Both translations point toward a clear tendency to domesticate cultural references more often, indicating a similar approach in dealing with such references. The impact of the social and cultural changes is not evident in this case study due to the short time gap and therefore little or no significant changes are reported.

As for the second case study, there is a time gap of over a decade between the two translations. However, results of the analysis indicate both translations were similar in terms of their lenience towards the Saudi culture. This could be attributed to the fact that it might still not have been permissible to cross the dominant translation norms in the target system within that period. Translation norms in 1992 and 2003 may have been similar, as reflected in the results of the analysis. Despite some differences in the ways the translators dealt with culture in their translations, the calculated general tendency suggests adherence to the same norms.

While in the third case study, both translations indicated a tendency towards the source culture yet with slightly different percentages. The latter translation in this case study, which is nine years later than the former, inclines more heavily towards foreignizing cultural references. Nine years is a considerable amount of time for norms to change. During this period, several social changes accrued within the Saudi culture that influenced changes in norms. Noticeable elements are the scholarship abroad programme and the advancements in telecommunications.

7.4 Summary of Questionnaire Findings

The questionnaire served several purposes in further examining the translation norms in the Saudi target. It initially functioned as a statement by the main translation actors in Saudi Arabia. Their assertion is evidence of the translation norms within that specific setting. The responses act as consents to the presence or absence of the norms governing translation behaviour, which several scholars require when determining translation norms.

Another significant implication of the questionnaire is to determine the extent and influence of certain factors on translation such as access to internet, change in media, travel, globalisation and others. These factors have proven to have an impact on translators' strategies in rendering cultural references, each to a certain degree. The third substantial implication is to reveal the Saudi translation industry's characteristics through responses to questions related to demographic information and general characteristics. The questionnaire facilitated a richer understanding of the industry, its main actors and its influential factors. The results of the questionnaire reveal very interesting insights. Translators are mostly located in main cities within Saudi Arabia, such as Riyadh and Jeddah. That could be attributed to the job opportunities offered in these cities as Riyadh is the capital and Jeddah is the country's trade port. It could also be a result of university specialisations where translation is taught more intensely, whether as subjects or degrees, in these big cities. The number of male respondents to the questionnaire exceeded female respondents. One reason might be that translation programmes offered to male students surpasses the number of translation programmes offered to female students, bearing in mind that education in the country conforms to a gender segregation rule and therefore the number of professionals is outbalanced by male translators. Another significant outcome from the questionnaire is the age ratio of the translators.

As discussed in earlier chapters, translation is a relatively new discipline in Saudi Arabia. The age of the respondents supports this argument as most of the respondents were rather young, those of 39 years and younger accounting for up to 80%. The young demography seems to have an implication on the general tendencies of translating culture among Saudi translators who seem to be the most influenced by the social factors.

An important factor in this thesis is the direction of translation. The focus here was translations from English into Arabic and therefore it was essential to explore the general tendency of directionality among the respondents. The findings suggest that the translators rendered into both languages in general. However, a very limited number indicated their direction to be from Arabic into English. When based on other elements, such as the respondents' main target audience and choice of task, this supports two arguments. First, the respondents' recognition of their capability of translating between the two languages and their occasional performance of such tasks but their main enactment of translating from English into Arabic in actual practice. This notion of directionality affirms Newmark's (1988, p. 3) view where he asserts that accurate and natural translations are produced by those who translate into their native language. This leads us to the second argument this supports which is translators of the same cultural background as the target audience are more aware of the cultural and social borders they are to work within and accordingly can abide by the translation norms out of coexistence rather than being subjected to dictated conventions.

Findings also indicated translators' general tendency to translate original English or Arabic texts rather than mediated texts originally written in another language. This exemplifies Toury's preliminary norms, which are responsible for the negation or approval of mediating languages. This point is also represented in the text analysis of the case studies. Within the collection of short stories included in the corpus, there was a very limited number of short stories that were translated from other languages, such as French and Russian. Yet the number of such texts was minimal while the vast majority were original English texts. Another illustration of Toury's norms is the initial norm. Mainly, the respondents acknowledged their preference to lean towards the source culture when translating for the specified audience leading to the same conclusions of the text analysis and therefore supporting the general outcome. Recent translations tend to be more source oriented and therefore the findings can be generalised and recognised as in alliance with Venuti's foreignization theory. As norms are intertwined with each other, the third norm, the operational norm, is closely relevant to the aforementioned one yet more specific in focusing on the translator's choices. This is apparently illustrated in the text analysis where the translators' choices of rendering the cultural references varied yet leaned towards the source culture as publication dates became more recent. Early translations appeared to be more target oriented, a factor which can be attributed to the social factors surrounding the period

of publication. As the target society advanced and opened to other societies, the acceptance of other cultures also ascended in accordance.

As per Alqurashi's note that his style has changed due to experience, age and social changes surrounding the target audience, the findings of the questionnaire also confirm this. Respondents affirmed that their style in translating culture has developed mostly due to experience and target audience social changes. The effect of the social changes is also apparent in the text analysis where, as mentioned earlier, later translations are more source oriented than earlier ones. The outcomes of the three methods confirm the research hypothesis that social changes do impact, and have indeed influenced, the translators' behaviour in rendering cultural references. Changes can cover a variety of choices. Respondents of the questionnaire were given seven factors which they rated according to the intensity of their effect on the target audience's perception of Western cultural references and modification of translator's behaviour in accordance. The outcome shows more or less full agreement with the seven factors, albeit to different degrees. Moreover, the most influential factors appear to be easy access to the internet and the direct interaction with other cultures through media. This goes hand in hand with the high percentage of internet users in the country as well as social media. This means of globalisation highly influenced the interaction of different cultures.

At this point, it is fair to recall Venuti's view and confirm that this research substantiates the argument he highlighted which affirms "cultural formation mediates every stage of the translation process, from the choice of a foreign text to the invention of discursive strategies to the reception of the translated text by particular audiences. Thus, literary translators are often led to favor certain foreign texts and genres by prevailing literary trends" (Venuti, 2003, p. 34).

7.5 Further Discussion and Conclusion

In addition to the aforementioned conceptual discussion of Toury's norms and Venuti's concept as well as the other important features discussed, this research is also concerned with highlighting the connection between polysystem theory and translation in Saudi Arabia. This particular theory positions literature in its socio-cultural setting and puts forward the idea of perceiving translations as part of the related cultures. Therefore, the polysystem theory is highly relevant in this research due to its

significance in aiding the understanding of translation in Saudi Arabia and in locating its position.

The wide geographical sphere of the country displays the presence of different dialects in the different regions of the country, yet Modern Standard Arabic (MSA) is the official language used in government institutions and formal correspondence. It is the official language whereas the second language in use is English, which is highly used in the private sector and in higher education. The prominence of English in the country is noticeable in many domains. This prominence can be attributed to the influence of globalisation. In addition, the interest is not only in the language but also the contextual elements of it as translations of English literature into Arabic. Accordingly, translated English literature is considered part of the national literary system. It is important to recall that it was Evan-Zohar who introduced the polysystem theory to translation studies. He distinguishes the central and periphery positions for translated literature (Even-Zohar, 2004, p. 203). According to his criteria, translated literature can be positioned in the centre of the polysystem in three cases (see Chapter 2). In applying these cases to the current research, it is fair to argue the three cases in parallel since they flow within similar lines. In broad terms, literature takes many forms, yet in this research the focus has been on fiction and thus it will be the focus of this argument as well. The first of the three cases identifies the central position of translations in the instance that newly established literature needs older literature to strengthen its model. The second relates to the original literature being weak or in peripheral position where accordingly the translation occupies the central positions. The third relates to when the old literature is not available or is insufficient. Hence, it is fair to argue that Saudi literature is somehow elusive in terms of standing as an established literature on its own. On the external level, it derives its strength from being part of the Arab literature in which it could relate to the historical success of Arab literature. Yet, a closer look suggests it distinguishes itself as a separate entity from literature produced in other different Arab countries. If we are to differentiate general Arabic literature from Saudi literature, the consensus view seems to be that the former is stronger and goes further back in history presenting the classics that have been translated into different languages.

Although the strength of Saudi literature is not yet as firm, it is fair to say that the number of outgoing translations has been in the ascendant recently. This is not to say that it has become anywhere near equivalent to the volume of translated literature into

Arabic mainly from English source texts. Recently, however, there has been a demand from Western publishers to translate Saudi literature into English as a result of the substantial reputation gained by some works and authors originating from the Saudi literary system, for example Ghazi Al-Gosaibi's *An Apartment Called Freedom*, Abdulrahman Munif's *Cities of Salt,* and Abdo Khal's *She Throws Sparks* which were all translated into English. Logically, this could be attributed to the fact that Saudi Arabia is a country which was established in the 1930s; hence, any prior literature would not be recognised as its own production but rather Arabic or Islamic.

Furthermore, the rendering strategies depend on whether the translated literature's position is central or peripheral. When it is central, it is then unrestricted by the target norms and conventions. On the other hand, when it occupies a peripheral position, then that necessitates conformity to the target norms and approaches (Even-Zohar, 2004). With regards to translated literature shifting between being the central and peripheral, Evan-Zohar believes this depends on culture, time and whether the literary system is weak or strong.

Studies such as Hadjivayanis' (2011) suggest that colonization has impacted the position of translations. In that particular case, as shown in her study, the British colonization of Tanzania had a direct impact in the translations' shift of positions between peripheral and central (as explained in Chapter 2) However, this is not the case in Saudi Arabia where it is considered the only Arab country that has never been colonised by Europeans. Consequently, imposed external influence is not a matter of consideration in studies related to the Saudi literary and translation systems as it would be in studies concerned with other countries even those closest geographically and in character as the Gulf countries, which were colonised for some time. Thus, it is fair to suggest that change of translation norms in Saudi Arabia were a result of gradual change from within the country.

In conclusion, considering translations within the Saudi literary system from the perspective of polysystem theory allowed me to suggest a new approach in determining the position of a literary system. Identifying the status of the system should be prior to any investigation. In cases where a literary system is part of a wider system yet stands also on its own, its position would differ when locating it under each one. For example, as stated above, it is substantially different when the Saudi literary system is regarded as belonging to Arabic literature from when it is seen as an independent entity. This, verily, is applicable to other systems as well. For example,

the Egyptian, Syrian, Tunisian and the many other Arab countries which have their own distinctive literary systems.

At this point, it is important to recall the impact of globalisation on translation. Both translation and globalisation play a similar role and correlate with each other. Translation takes part in integrating societies. Likewise, globalisation plays a significant role in the interaction of different cultures and apparently affects linguistic and cultural structures. Relations between different countries, whether that be economic or political, leads to an increase in translation activities where translators are required to perform frequent cross-cultural communication (see Chapter 1).

With regard to globalisation and its impact on translation within the Saudi context, the focus of this thesis, it is fair to note that Standard Arabic is the official language in Saudi Arabia, whereas English is used as an informal second language. The prominence of English in Saudi Arabia is visible in many domains and it can be attributed to the impact of globalisation. With this prominence there is a parallel demand for translation activities.

The position of the translators of the ten case studies, in this research, is manifested in their role as mediators in this globalised world, making use of their bilingual ability and bicultural vision. Introducing western literature with all its inclusive cultural axes. Using translation to bridge the gap between peoples and nations. The recognition and comprehension of other cultures depends on globalisation where people become aware of the presence of other civilizations. The responses to the questioner presented a picture of some of the factors that highly influence how the Saudi target audience receive, interact and appreciate the western culture. Obviously, the degree of acceptance and the manifestation of receptivity varies according to more complex factors particular to each culture.

To sum up, this chapter has focused on bringing the findings obtained from this research together with the conceptual considerations maintained at the beginning of the thesis. For example, the employment of Toury's norms contributes to the achievement of greater understanding of the current socio-cultural norms within the Saudi target culture. However, the integration of other theories also contributed to the comprehension of the intended scope as well as in rationalising the outcomes. The results from text analysis, which investigates the general tendency of translating culture, the translator style notion and the re-translation hypothesis, is supported by

the interview conducted with Alqurashi and the questionnaire directed to Saudi translators.

The next chapter will summarise the overall findings. It will highlight the scope of contribution this research makes to translation studies and it will also present areas for further research as well as policy recommendations.

Chapter 8 Conclusion

8.1 Introduction

This final chapter is dedicated to summarising the main objectives of the research by revisiting the research questions and reviewing the findings. The conclusions presented relate to the whole thesis and highlight the main contribution of this research. This chapter will also shed light on the limitations encountered as well as suggestions for areas of further research and practical application.

The previous chapter as well as the current one do not confirm or refute the findings of other studies due to the lack of research in the literature that are analogous to the current research. The majority of research into Arabic translation do not consider translations for the Saudi target in particular but rather Arabic audience in general. In contrast, this research focuses on translations rendered for the Saudi target audience. Of the studies that do focus on the Saudi target audience, the focus is mostly on the translation of children's literature (Alsiary, 2016).

Thus, it is worth noting that findings of this study cannot be compared in line with other studies. This is attributed, to a large extent, to the nature of the study which examines the particularities of translation in the Saudi context in particular and by bearing in mind that this is a relatively new area of study.

8.2 Revisiting the Research Questions

The first of the aims set out in this concluding chapter is to reach closure in regard to the main objectives and research questions undertaken in this thesis. The studies' overall findings and conclusions have been established in the previous chapter. Consequently, this chapter will present a revisiting of the research questions.

To answer these questions, the current research made use of a parallel corpus analysis of translations directed to the Saudi target audience. The selection of the corpus was thoroughly considered in order to meet the criteria set from the outset, which potentially promised genuine and focused results. The evidence extracted from the analysis of the corpus affirms that early translations reflect translators' tendency to domesticate their translations, taking their readers closer to the target culture while later translations reflect a more foreignized approach. This goes in parallel with the social factors that affected the target readers' comprehension and acknowledgment of

other cultures and which, initially, has contributed to the ascendency of globalisation. Therefore, it is fair to say that the main findings in this respect are related to economic, educational, entertainment, and social factors. These factors prove to be unique, in their detailed characteristics, to the Saudi context.

8.3 Contribution and Limitations of the Research

This section will present the contribution of this research as well as the limitations encountered upon conducting this research. Initially, the strength of this research, which is considered a contribution to translation studies, is derived from its unique focus. As already established in earlier chapters, analysis of the translation strategies and modes targeted for the Saudi audience has not been as extensive in any other research (see Chapter 3). Previous studies did not sufficiently explain the spectrum which left a gap that this research aimed to fill. Upon contacting translators and translation scholars to participate in the questionnaire, I have encountered several comments noting the significance of the topic and its distinctive nature.

Translating in general and literary translation in particular requires the translator to be equipped with many skills. A significant skill is the sufficient understanding of the source culture and target culture. It is essential to point out the proportional relation between culture and translation where the degree of difference between the two cultures determines the extent of challenges encountered in the translation process. As there is a clear difference between the source culture (American and English) and the target culture (Saudi), this is what this research has highlighted.

Arabic is spoken in many countries with different cultural backgrounds. This highlights the importance of conducting further studies that focus on translating for specific target cultures rather than grouping all Arabic speaking audience as one target, as is the case in some of the studies reviewed in this research (see Chapter 3).

The relevant target language in this research is Arabic, which is the official language in 27 countries. Nevertheless, cultures differ even in same language spoken countries. The surrounding economic, social and political elements vary between the 27 countries, which mirrors different translation norms. The degree of foreignization and domestication acceptable in each culture differs and, accordingly its translation norms. Therefore, examining the translation of culture, in particular, in translations written in Arabic and contextualizing it as belonging to all Arab countries is improper. Grouping

Arabic texts and insinuating they all affiliate the Arab countries can be the simplified means to collect and analyse data but it is not the accurate way. Delving deep in texts rendered for certain target cultures could be a daunting task, due to conditions related to availability, yet it is the proper way to conduct a research concerned with exploring the norms of translating culture.

On the other hand, the results obtained from examining translations of a certain Arab culture is not to be generalized for all Arabic speaking countries. It is specific to that culture, although it can show some sort of pattern that might assist in examining norms of other cultures by utilizing the same methodology, but not to be confirmed as the norms of translating for the Arabic audience as a whole.

While many studies overlooked this important particularity and fell into this pitfall of generalising the Arab culture when analysing translations written in Arabic, other researchers, recognised its importance and particularised certain cultures in their research (see Chapter 3). It is fair to note that accounting all Arabic texts in exploring other elements might be applicable, such as looking into the syntax of translations or extra-textual elements in translations in comparison with their source texts.

The contribution is the focus on the norms of translating for the Saudi target of American and British culture. This detailed focus has not been looked at previously to this end.

Hence, this research opposes the common research practice and distinguishes the Saudi audience as target readers with their own peculiarities paving the way for further studies that examine the reception of translations in this particular target audience. This also identifies potential for research on English translations of Saudi Literature.

A key contribution of this research is that it combines different conceptual models to attain its objectives within accepted research parameters and is informed by data extracted from the Saudi translation industry. It presents a triangulation of methods in the form of a parallel text analysis of 10 case studies, an interview and a questionnaire to explore and reach concluding findings on the norms of translating cultural references in the Saudi context. In addition, another triangulation is presented, yet to read the data of the parallel text analysis. This triangulation of concepts includes Toury's norm notion, the re-translation hypothesis and translator style. Each of these theories is significantly related to the ultimate theoretical premise of this research and draws upon the lines of descriptive translation studies.

In theory, the application of each of these concepts stands as a genuine contribution on its own, since there has rarely been any studies that explore the general norm of translating culture, a translator's style or the re-translation of literary texts all in the Saudi context in specific.

Therefore, it is fair to say that what distinguishes the current research and what contributes to the field of translation studies is it exploring the general tendency of translators within the Saudi literary system through the analysis of several texts and by means of the implementation of a triangulation of methods.

As mentioned earlier, the potential in analysing the case studies is expansive, allowing a number of comparative perspectives. For instance, the employment of the re-translation notion serves to confirm the conclusion of the analysis relating to the change in norms of translating within a certain target culture supporting Brownlie assumption that examining re-translations can expose societies' changing norms (2006, p. 150). Translators, generally, follow the norms of translating for the target audience. These norms, overall, adjust to fit a specific time and are subject to change as time passes. And since translations have the ability to reflect these norms, it makes sense to look into re-translations of a text to examine and determine any changes in the norms of the time of translation. Looking into cases of re-translations can also anticipate the change of norms that might occur in the future.

Utilizing the re-translation notion is not an innovative approach. Although it is infrequent and remains underdeveloped. There are studies that have headed towards analysing re-translations, yet this research gap is factual in general and more precisely in the Saudi context where the practice of translation and related translation studies, overall, is characterised as evolving at a slower pace.

As there is a clear gap in this specific area, the study of re-translations, in this research, responded to it by undertaking a comprehensive case study into three short stories and their re-translations, the findings examined the re-translation hypothesis and uncovered the socio-cultural effect on the production of target texts, in particular the norms governing translating cultural references for the Saudi audience. The case studies carried out, in this regard, through the comparison of translation strategies in relation to publication dates of translations and re-translations, seem to suggest that translation in the Saudi literary system changes through time, not essentially for being a re-translation in itself but rather owing it to the gradual changes in the receiving culture's dominating norms and level of acceptance of the source culture.

The results of these three case studies underline the grounds of this phenomenon, which presents an understanding of it in general as well as of it with regard to the specific Saudi target, and also helps predict the publication of new re-translations.

There is and will always be a demand for further studies on re-translations as time passes and surrounding social factors change in order to distinguish the motives and objectives of this phenomenon and accordingly evaluate the core of the controversial re-translation hypothesis. Suerly, this approach proposes a repeatable methodology for the investigation of re-translations for future research.

Another angle of the triangulation of concepts employed to read the data and hence support the findings is observing the translator style in relation to the translation of culture. This concept was designated in this research based on several objectives. First, to identify the translator's pattern of behaviour in dealing with cultural references across two translations with a time gap. Since time is an essential component for changing norms, its influence steers the rendering of cultural references in terms of leaning toward source culture or target culture. Therefore, observing the style of the translator and specifying any changes in his approach provides an indication of the norms conditioning the time of translation. In this research, looking into the translator style was performed via a case study that observed the way one Saudi translator, Khalaf Alqurashi, rendered cultural references in two translations of two different texts. Another objective to incorporating translator style is to fill in a gap in translation studies research. There is a scholarly recognition of an international lack of such studies (Munday 2008a), and that is even more severe with regard to the Saudi context. The limited number of Saudi translators who have many years of experience in the field makes this research's observation of this concept a contribution to the field and also paves the way for future research into Saudi translators' style. The method of looking into the translator style could be duplicated to look into the style of other translators.

The finding of the analysis of the translator's style reflected a greater inclination to foreignize his translation of cultural references in his later translation than his earlier one. The interview with the translator confirmed this inclination to foreignize cultural refrences, supporting the findings of the analysis. The interview also revealed the factors that contributed to the change in his style.

The outcome of investigating the style of a certain translator in the Saudi context in order to highlight their prevailing strategies in rendering cultural references in addition

to distinguishing change in style through time proved the feasibility and strength of applying this notion.

All in all, combining different methodological notions to validate and allow the generalization of the findings in addition to adding veracity to the concluding results of this thesis, in relation to the Saudi context, accounts as a significant contribution to the field.

In addition, this research extends to include presenting an overall picture of Saudi culture and the means of translating for this specific target through identifying and investigating the procedures carried out in the rendering. This came out of the parallel analysis as well as the responses to the questionnaire. The examples and discussion accompanying them assist a great deal in the formation of the wider picture, in the Saudi context, of what constitutes translation and culture separately and the translation of culture in particular.

The limitations, which were beyond the researcher's control, are set forward in order for other researchers to consider prior to undertaking similar research. One of the main limitations faced in gaining data for this research, whether that be in the phase of collecting the primary data for the corpus analysis or in conducting the interview, is access to data due to the spatial dimension. Given that the study was conducted in the United Kingdom, the researcher had to travel to Saudi Arabia twice to gather the corpus data due to its absence online. Furthermore, the researcher also faced difficulties in databases within the Saudi libraries where there was lack of a clear identification of the intended sources, which led to a manual library search that was time and effort consuming.

Another limitation was the number of interviewees. The intended number was three prominent translators at first, yet upon contacting them, the only one who positively responded was Alqurashi. Although his insights were central to the research as has been explained previously, the goal of interviewing other prominent translators was not attained.

A further limitation is the lack of a significant number of studies related to the analysis of translations within the Saudi context. Such studies would have supported or opposed the results of this study and either way would have added to the literature review in which a wider picture would have assisted in determining the status of translation in Saudi Arabia (see Chapter 3).

8.4 Future Research Recommendations

There are issues that have arisen during this research that are outside the remit of this thesis, yet which would be worthy of future research. This study has examined the translation of extralinguistic cultural references, yet the parallel analysis of the ten literary works appears to be rich in content and therefore it would be interesting if a further study were to be conducted examining the translation of intralinguistic cultural references such as idioms and proverbs employing the same data.

Furthermore, the same methodologies applied in this research could also be conducted on audio-visual translation. A parallel corpus analysis of a number of audio-visual materials in the form of series or movies directed at the Saudi target audience could be investigated. The tools of analysis used in this research including Newmark's categorization of cultural references and Pedersen's taxonomy can be utilised in the suggested study. The 'Saudi TV Channel 2' used to be the one and only source of English media when there were neither satellite channels nor internet and that remained the case up to the early 1990s. An investigation into translations directed to the Saudi target audience then and now would generate significant results that would contribute to understanding translation norms within the Saudi context within a specific time frame.

Another suggestion for further research is investigating literary translators' insights on matters related to publishing and censorship in Saudi Arabia. This could be extended to compare and contrast these issues through interviewing translators with years of experience and young translators in order to record their insights. While conducting the current research, a number of matters came up related to the Saudi translator's dissatisfaction on specific matters related to publishing.

The questionnaire in this research was directed to translators within the Saudi context, yet further research can benefit from this questionnaire, upon applying the necessary modifications, to serve other purposes or the exact objectives while applying it to a different demography in order to focus on that certain target. Recommendation for further studies could be to look into the habitus of translators and translation as a profession.

An important recommendation for further study would be to extend this research by means of a longitudinal study to compare and contrast the findings that would result from the passage of time. This is because time is a crucial element in discussing the

change of norms and is of particular relevance within the Saudi target audience where social change has been at its peak in recent years.

Overall, this research takes the position of combining conceptual models to serve the objective of research. Notions of a number of scholars have been considered such as Venuti, Toury, Evan-Zohar, Pedersen, and Newmark. Therefore, this research also suggests and encourages the combinations of theories to delve into matters of concern as long as this is performed in accordance with theoretical and academic considerations.

8.5 Policy Recommendations

Further to research suggestions, this study also has the advantage of suggesting recommendations for training and teaching in the profession due to its nature that deals with the process and product of translation. Recommended actions could be to intensify culture courses in translation programmes in order for students to attain a superior understanding of the importance and ramification of understanding the source and target cultures in the course of translating. Another recommendation is related to translators undergoing translation training and in particular being acquainted with the translation norms that govern a specific target for whom he/she intends to translate, especially when they are not from that specific target.

At the time around the final stages of writing up this research, in February 2020, Saudi Arabia's Council of Ministers approved the establishment of eleven new commissions under the umbrella of the Ministry of Culture. One of these commissions is apportioned to literature, publishing and translation. This is regarded as a substantial leap. The long-lasting claim for the formation of an official body that governs translation activities in Saudi Arabia is finally granted. As part of research's role in developing features of life, I put forward suggestions and recommendations, based on the outcomes of this research as well as my own practical experience, in hope that it would contribute in the commission's establishment guidelines and its success:

- Set up a database for official translations of terminology used in governmental bodies, which will act as a general reference for translators. The commission could also offer governmental bodies services including translation, editing and the review of documents.

- Protect translators' rights and offer them legal support in any predicament they face. A point in this matter could be the recognition of translators by making it mandatory for publishers to mention the name of translators on their publications, as there are publishing houses that have ignored that right.

- Establish a publishing house that could help translators obtain legal writes to translate books and which could enrich research.

- The commission could act as a reference for translation jobs where positions could be posted on its site. It can additionally offer specialised exams and conduct interviews to the intended standard required by the employer.

- Create a database for translators with their qualifications which will help on different levels. This could help researchers looking into a translation issue in relation to the Saudi context, as in this research, to reach their target respondents and report to them the outcome of the study. Additionally, supervise and regulate voluntary work related to translation.

- Taking in researchers and promoting translation studies research. These researchers could offer consultations on research matters in addition to forming a database for research conducted on translation issues.

- Organise short courses, conferences and forums related to translation studies that would assist in the continuous development of translators and establish a journal for publication.

- Evaluate translation programmes in partnership with the Ministry of Education, represented in the collaboration between translation departments in Saudi Arabia, whereby older departments can advise newly established ones and can offer recommendations to universities aiming to establish translation departments. A further proposal in the realm of universities which the commission could apply is to set up a database for translation students' translation projects. This will be helpful on three levels: the recognition of the effort put into the project will encourage these young translators, it will identify what has been translated to avoid repetition and finally it will be of great use for researchers employing corpus studies. Furthermore, as students in translation departments train in their final term, these departments would benefit from an up-to-date database indicating all training providers that could

be updated on a termly basis. This might even encourage students to train in different cities and gain an overall profounder experience.

- A very frequently asked question among translators, especially those new to freelancing, is the pricing of translation services. The commission could regulate payment and set a maximum and minimum pricing guide to translation activities. In addition, the commission could propose a guideline classification for translators of different fields, for example legal, literary, and medical.

- Finally, it could act as the official authority which countersigns the translation of products or shop names.

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Appendices

Appendix 1 Corpus Data

Newmark's categories and Pedersen's strategies are indicated in the data tables by numbers as follows:

Newmark Categories of Cultural References: Ecology (1) - Material Culture (2) - Social Culture (3) - Organizations, customs and ideas (4) - Gesture and habits (5)

Pedersen's Strategies: Retention (1) - Specification (2) - Direct Translation (3) - Generalization (4) - Substitution (5) - Omission (6)

Table 1: Analysis of Translation Strategies in First Case Study: Aziz Dia's Translation of Three Short Stories by Somerset Maugham

Title of ST, TT & Author	ST	Page	TT	Page	Cultural Reference	Translation Strategy
The Colonel's Lady Sumerset Maugham زوجته الشاعرة	The Times	33	جريدة التايمز	15	4	2
	He won an MC and a DSO	34	فاز فيها بوسامين هما (أم . سى . ، ودى . اس أو)	16	4	2
	Welsh Guards	34	ضباط الحرس في ويلز	16	3	3
	miles	34	ميلا	16	2	1
	Sheffield	34	شفيلد	16	2	1
	George III	34	الملك جورج الثالث	16	4	2
	acres	34	هكتار	16	2	5
	Justice of the Peace	34	قاضيا للصلح	16	3	5
	golfer	34	لاعب(جولف)	16	3	2
	tennis	34	التنس	16	3	1
	Conservative Party	34	حزب المحافظين	17	4	3
	A gentlemen's son	35	أبناء أي (جنتلمان)	17	4	1
	Sent them to Eton	35	كلية (ايتن)	17	4	2
	good hostess	35	(مضيفة) موفقة	١٧	4	3
	Spend the night together	36	يقضيان الليل معا	١٨	5	3
	butler	36	خادمه الخاص	١٩	3	5
	Edgar Allan Poe	36	ادجار الان بو	١٩	4	1
	Henry V	36	تمثيلية شيكسبير (هنري الخامس)	١٩	4	2
	Thank God	37			4	6
	He's a regular Colonel Blimp	38			3	6
	St James's street	39	شارع سانت جيمز	22	2	1
	Glass of sherry	39	(العصير)	22	2	5

	English	Page	Arabic	Page		
	E.K.Hamilton	39	(ايه..كيه..هاملتون)	22	4	1
	read the Field	41	يقرأ كتاب بعنوان: (الحقل)	24	3	2
	Duke of Haverel	41	(دوق هافيرل)	24	4	1
	The Duches	41	الدوقة	25	4	1
	cocktail party at Claridge's	42	حفلة كوكتيل في كلاريدج	26	3	1
	a great spray of orchids	43	طاقة كبيرة من أزهار الأركيد	26	1	2
	a lady	43	سيدة	27	4	3
	He drank a good many cocktails	43	و قد شرب الكوكتيل	27	2	1
	taxi	43	التاكسي	27	2	1
	The times	44	التايمس	28	4	1
	the New Statesman	44	ال(نيوستتسمن)	28	4	1
	the Spectator	44	ال(سبكتاتور)	28	4	1
	Piccadilly	44			2	6
	Cockney accent	45	لهجة أبناء المدن	29	4	4
	Like Housman	45		29	4	6
	The Shropshire Lad	45		29	4	6
	November	45	نوفمبر	29	4	1
	great coat	45	معطفا ثقيلا فضفاضا	29	2	5
	"details of the love affair"	46 -47			5	6
	a love affair	48	قضية حب	31	3	3
	solicitor	49	محامي	32	3	3
	gentleman	52	(جنتلمان)	35	4	1
	God Knows	52	يعلم الله	36	4	5
Rain Sumerset Maugham أمطار	Dr. Macphail	1	الدكتور (ماكفيل)	41	3	5
	lit his pipe	1	أشعل غليونه	41	2	3
	Searched the heavens for the Southern Cross	1	يبحث عن القطب الجنوبي في السماء	41	1	3
	Apia	1	(آبيا)	41	2	1
	mechanical piano	1	بيان ميكانيكي	41	3	1
	the Davidsons	1	اسرة دايفدسن	41	4	5
	missionaries	1		41	4	6
	playing poker or bridge and drinking	1	الرجال الذين يقضون سحابة يومهم و طيلة ليلهم خارج البيت....	41	3	4
	a missionary	2		41	4	6
	smoking-room	2	قاعة الجلوس	42	2	5
	The founder of their religion	2			4	6

	grass houses of the Samoaris	2	بيوت صغيرة، تلفها النباتات المتسلقة و الحشائش	42	2	5
	dangled a small cross	2		42	4	6
	missionaries	3		42	4	6
	thankful to God	3	الشكر لله	43	4	5
	Samoa	3	(ساموا)	44	2	1
	the mission	3	المركز العام	44	4	4
	Mrs.Davidson	4	مسز دافيدسون	45	4	1
	Mr. Davidson		مستر دافيدسن	45	4	1
	thankful to God	5	اشكر الله	45	4	5
	governor	5	الحاكم	45	3	3
	bungalows	5	البيوت المعدة لسكنى الأوروبيين	45	2	5
	yards	5	ياردة	45	2	1
	tapa clothes	5			2	6
	sharks teeth	5	انياب كلاب البحر	46	1	5
	kava bowls	5	الأواني المصنوعة من الكافا	46	2	2
	Pago-Pago	6	جزيرة (باجو باجو)	46	1	2
	taken to the Mother Hubbard	6	يرتدين الثياب	46	2	4
	(" quote ") religious	6			4	6
	Christianly	6			4	6
	telegraphic instructions	7	تعليمات تلغرافية	47	2	1
	got to be thankful	7	يجب ان تحمدوا الله	48	4	5
	waterproofs	7	معاطف المطر	48	2	5
	store	7	دكان	48	2	5
	a portmanteau	7	احدى الحقائب...	49	2	4
	Government House	7	دار الحكومة		4	3
	boots	9	الحذاء	50	2	4
	dollar	10	دولارا	50	2	1
	rye	10	فريكا	51	2	5
	Hamburger steak	11	شرائح لحم البقر	51	2	5
	quartermaster	11	مدير السفينة	52	3	5
	the Solomons	13	جزر سليمان	54	1	2
	Boston	13	بوسطن	54	2	1
	whaleboat	13	السفن الكبيرة	54	2	4
	canoe	13	سفينة صغيرة	54	2	4
	Lord	14	الله	54	4	5
	The missionary	14	رجل التبشير	55	4	3
	believed in God	14	تؤمن بالله		4	5
	miles	14	الأميال		2	3
	Bible	15	الإنجيل		4	3
	with God's help	15	باذن الله و عونه	56	4	5
	sin	15	اثما و خطيئة	56	4	3

adultery	15	الزنا	56	4	4
church	15	الكنيسة	56	4	3
show her bosom	15	عارية الصدر و النهدين	56	2	5
whiskey	16	خمر..	57	2	4
drunkard	16	سكيرا مدمنا	57	4	5
Sydney	16	سيدنى	57	2	1
gramophone	16	جراموفون	58	2	1
commentaries	17	التفسير و الشروح		4	3
high tea	19	مائدة الشاى	60	2	3
grama-phone	19	الجراموفون	61	2	1
Honolulu	20	هونولولو	61	2	1
bungalows	20	البيوت الخضراء	62	2	5
A glass of beer	23	زجاجة بيرة	64	2	1
bedraggled dressing-gown	24	قميص النوم	65	2	5
Rev.	25	المبجل	66	4	5
Lord Jesus	26	السيد المسيح	67	4	5
Temple of the Most High	26	معبد العلي الأعلى	67	4	5
inches	30	بوصة	70	2	3
midday meal	31	الغداء	72	4	5
A feller	32	موظف من الحاكم	72	4	5
Frisco	33	فرانسيسكو	74	2	1
governor	34	الحاكم	74	4	3
secretary	34	السكرتير	74	4	1
I swear to God	34	اقسم بالله	75	4	5
huts	35	اكواخ	76	2	5
supper	38	العشاء	78	4	5
parlour	38	غرفة الاستقبال	79	2	5
bedroom slippers	38	(شبشبا) مما يستعمل في غرفة النوم	79	2	5
Hypodermic injection	41	حقنة مهدئة للأعصاب	82	2	3
for the soul our erring sister	41	من اجل روح (اختنا)	82	4	3
Jesus Christ	41	المسيح	82	4	5
Lord's prayer	41	صلاة الرب	83	4	5
the doctor	43	الدكتور (المعني طبيب)	84	4	1
dressing-gown	43	(روب)	84	2	5
the mountains of Nebraska	44	جبال (نبراسكا)	86	1	1
God is very good and very merciful	45	أن الله لغفور رحيم	87	4	5
All day I pray	45	انى لأدعو الله	87	4	5
our Blessed Lord, who gave his life for her	46	الرب المبارك الذي تهب حياتها له	87	4	5
thank God	47	نشكر الله	88	4	5

	As a rule he wore shabby ducks	47	تلك البدلة التي ظل يرتديها	89	2	5
	pyjamas	48	بيجامته	89	2	1
	a couple of dozen yards	48	بضع ياردات	90	2	5
	police	48	البوليس	90	4	1
	mortuary	50	المقبرة	92	2	5
The Treasure Sumerset Maugham رجل سعيد	Home Office	1			4	6
	play bridge	1	يلعب **البريدج**	98	3	1
	on Saturdays and Sundays he played golf	1	كان يلعب الجولف في يومي السبت والأحد من كل أسبوع	98	4	5
	His house in St John's Wood	1	بيتا له في غابة سان جون	98	1	1
	Whitehall	1			4	6
	sitting-room	1	غرفة للجلوس	98	2	3
	dinning-room	1	غرفة للمائدة		2	5
	A house-parlourmade	1	مدبرة منزل	99	3	5
	porter	1	البواب	99	3	3
	tradesmen	1	البقال	99	3	5
	sober	2			5	6
	butler	3	كبير الخدم	102	3	3
	one of the flighty ones	3	اللائي لا يستقرون و لا يثبتن على حال	103	4	5
	Civil Services	4	في ادارته	104	4	4
	a dinner jacket	4	معطفا اسود	104	2	4
	tie	4	ربطة عنق	104	2	3
	dress coat	4	معطفا	104	2	4
	Cabinet Minister	4	وزراء	105	3	5
	that concert	4	مؤلفها الموسيقي	105	3	5
	Mrs Soames	4	المسز سوام	105	4	1
	cocktail party	4	حفلة الكوكتيل	105	3	1
	rubies	5	نادر الجواهر	107	1	5
	sitting over their port	6			2	6
	cinema	7	السينما	109	3	1
	brooch	7	بروش	109	2	1
	a distinguished official in the Home Office	7	موظف كبير في وزارة الداخلية	110	3	5
	Adolf Hitler	7	آدولف هتلر	110	4	1
	Mickey the Mouse	7	الفار ميكي	110	4	3
	cup of cocoa	7	كوبا من الكاكاو	111	2	1
	have a bit of supper with me	7	تتعشي معي	111	4	5
	hailed a cab	8	استوقف عربة	111	2	5
	Oxford Street	8	شارع اوكسفورد	111	2	1
	an orchestra	8	أوركسترا	111	3	1

	ST	Page	TT	Page	Cultural Reference	Translation Strategy
	A little white wine	8		111	2	6
	a glass of ginger beer	8			2	6
	a whisky and soda	8			2	6
	taxi	8	التاكسي	113	2	1
	she understood wine	9		113	2	6
	took the studs out of the shirt	10	اقتلعت الأزرة من القميص	115	2	4
	with the suspenders to match	10			2	6

Table 2: Analysis of translation strategies in Second Case Study: Hussain Yaggi's Translation of *Jonathan Livingston Seagull*

Title of ST, TT & Author	ST	Page	TT	Page	Cultural Reference	Translation Strategy
Jonathan Livingston Seagull	a mile	3	على بعد ميل	8	2	2
	a fishing boat	3	قارب صيد	8	2	4
	hundred feet	3	مائة قدم	8	2	3
Richard Bach	seagull	3	نورس	8	1	3
	pelicans	4	البجع	9	1	3
	albatross	4	القُطرس footnote	9	1	3 F 2
	anchovy	5	أنشوفة		1	1
النورس	falcons	11	بازٍ	18	1	3
	the black sea	14	بحر أسود	19	1	3
	moved a fraction of an inch	17	تحرك جزءاً من الانش	24	2	1
	aerobatics	17	بهلوانيات جوية	24	3	5
	the gulls were flocked	24	كانت النوارس في المجلس	32	4	4
	into the Council Gathering		مجتمعة		2	5
	a solitary life on the Far Cliffs	24	حياة العزلة على (الجروف البعيدة)		1	3
	the peak of the Great	36	نطير على قمة (جبل	44	1	3

	ST	Page	TT	Page	Cultural Reference	Translation Strategy
Mountain Wind			الريح العظيم)			
So this is heaven	41	**إذن** هذه هي الجنة	48	4	5
The dozen gulls	42	مجموعة النوارس	49	2	4
an inch	42	إنشأ	50	2	1
testing advanced aeronautics	43	التدريب على الطيران و اختبار أحدث فنونه	50	4	5
he took in new ideas like a streamlined feathered computer	58	تشرب أفكاراً جديدة مثل كمبيوتر انسيابي الشكل مريش	63	2	1
Heaven is being perfect	45	الجنة هي الكمال	59	4	5
Heaven is…..	56	الجنة هي	60	4	5
a feather-width	57	عرض ريشة	61	2	3
rowboat	59	قارب	63	2	4
mosquito	62	بعوضة	66	1	3
I'll be pure Outlaw	62	و لأكن طريداً	66	4	5
a double diamond formation	75	تشكيلة على شكل معين مزدوج	80	4	5
a cliff of	84	جرف صخري من	92	1	5
solid granite		الجرانيت الصلد		1	1

Table 3: Analysis of translation strategies in Third Case Study: Abdulhaddi Altazi's Translation of *Three Days to See*

Title of ST, TT & Author	ST	Page	TT	Page	Cultural Reference	Translation Strategy
Three Days to See Hellen Keller لو أبصرت ثلاثة أيام	how the doomed man choses to spend his last day	1	البطل	9	4	5
	There are those, of course, who would adopt the epicurean motto of 'Eat, drink, and be merry,'	1	أولئك طبعاً هم الذين يعيشون دوامة أبيقور المتلخصة في "كل و اشرب و امرح" المترجم شرح في فوت نوت	10	4	2

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the miracle of Nature is revealed to me	2	هناك تظهر لي معجزة الطبيعة في أحلى مظاهرها	13	4	3
To me a lush carpet of pine needles or spongy grass is more welcome than the most luxurious	2	فراشاً ناعماً من أوراق الصنوبر المتناثرة، أو مع الربيع الاسفنجي أحب إلي من أروع!	13	1	3
Persian rug	2	زربية حتى لو كانت فارسية	13	2	5
If I were the president of a university I should establish a compulsory course	3	لو كنت رئيسة جامعة لكان علي أن أفرض مادة إجبارية	14	4	3
professor	3	الأستاذ	15	4	3
If, by some miracle, I were granted three seeing days	3	إذا ما منحت بقدرة قادر فرصة النظر لمدة ثلاثة أيام	18	4	5
Mrs. Anne Sullivan	3	الآنسة صاليفان ماسي	19	4	5
long walk in the woods	5	جولة طويلة داخل الغاب	24	4	5
my woodland jaunt	5	جولتي في ذلك الأيك الجميل	24	1	5
pray for the glory of a colorful sunset.	5	سأقوم بأداء صلاة الشكر امام هذا الرواء	24	4	5
when Nature decrees darkness	5	تحكم الطبيعة على الناس بالظلام	25	4	3
the New York Museum of national history	5	متحف نيويورك للتاريخ الطبيعي	27	4	3
gigantic carcasses of dinosaurs	6	سأرى الجثث الهائلة لحيوانات	28	1	2

English		Arabic			
and mastodons which roamed the earth long before man appeared		زاحفة انقرضت الآن: (دينوصور) ، (مستودون)			
the Metropolitan Museum of Art	6	متحف العاصمة للفن	29	4	3
Museum of National History	6	المتحف الوطني للتاريخ الطبيعي	29	4	3
sculptured gods and goddesses of the ancient Nile land	6	الهياكل المنحوتة	29	4	6
Parthenon friezes	6	هياكل بارثينون (Parthenon)	29	4	1
Athenian warriors	6	المحاربين اليونانيين	30	4	3
Apollos and Venuses and the Winged Victory of Samothrace	6	أبولو إله الجمال، و فينيس ربة العشق، و تمثال النصر المجنح في ساموتراس	30	4	2
The gnarled, bearded features of Homer	6	قسمات وجه الشاعر اليوناني هوميروس بلحيته و اساريره	30	4	2
Michel angelo's inspiring and heroic Moses		لوحة جبسة من صنع النحات الإيطالي ميخائيل أنجلو للنبي موسى	30	4	2
I have sensed the power of Rodin	6	ادركت عبقرية النحات الفرنسي رودان	30	4	2
I have been awed by the devoted spirit of Gothic wood carving	6	ظللت معجبة بإبداع الفكر المتجلي في النحت الخشبي القوطي	31	4	1
the Italian Primitives, with their serene religious devotion	6	العهود الإيطالية الأولى بمظهرها الديني الهادي	31	4	3

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the canvases of Raphael, Leanardo dav Vinci, Tituan, Rembrandt	6-7	الصور المرسومة على القماش و التي هي من عمل رفاييل و ليوناردو دافنشي، تيتيان، ريمبراندت	31-32	4	1
the warm colors of Veronese	7	اللون الدافئ لفيرونيز (Veronese)	32	4	1
study the mysteries of El Greco	7	تدرس أسرار الكريكو	32	4	1
catch a new Nature from Corot	7	تكتسب نظرة للطبيعة من كوروط (Corot)	32	4	1
theatrical performances	7	التمثيليات المسرحية	34	3	3
see with my own eyes the fascinating figure of Hamlet, or the gusty Falstaff amid colorful Elizabethan trappings	7	أرى عن طريق عيوني أنا و دون حاجة الى ترجان شخص (هامليت) الفاتن، و (فالسطاف) العاصف بين الزخارف الملونة لأليزابيث	34-35	4	2
the grace of a Pavlowa	7	جمال (بافلوفا)	35	4	2
the time when Joseph Jefferson allowed me to touch his face and hands as he went through some of the gestures and speeches of his beloved Rip Van Winkle	8	يوم أذن لي الممثل الأمريكي جوزيف جيفرسون فسمح لي بلمس وجهه و يديه عندما كان يقوم ببعض الحركات و يلقي بعض الكلمات من قصته المحببة لدى الشعب الأمريكي: "ريب فان وينكل" (Rip Van Winkle)	36	4	2
quite little suburb of	8	الضاحية الهادئة	40	2	1

	ST	Page	TT	Page	Cultural Reference	Translation Strategy
	Forest Hills, Long Island		الصغيرة (فوريست هيلس) لونك ايلاند			
	surrounded by green lawns	8	هنا حيث الحشيش الأخضر		1	3
	the fantastic towers of New York	8	ناطحات السحاب التي عرفت بها مدينة نيويورك	41	2	2
	a fairy story	8	تاريخ مهول	41	4	5
	structures such as the gods might build for themselves	8	بنايات يخيل اليك أنها من صنع جن بنوها من أجل أنفسهم هم	41	4	5
	the Empire State Building	9	بناية إمباير سطيط بيلدنيك (١٠٢) طبقة	41	4	2
	I stroll down Fifth Avenue	9	شارع "فيفث أفنيو"	42	2	2
	I should become an inveterate window shopper	9	علي ان أقف أمام إحدى واجهات المتاجر لأرى من خلال النوافذ	42	3	4
	Park Avenue	9	"بارك أفنيو"	43	4	1
	visiting the foreign quarters	9	لأزور الأحياء الأجنبية	43	4	3
	an orchestra	10		46	3	6

Table 4: Analysis of translation strategies in Fourth Case Study: Khalid Awadh's Translation of a Collection of Short Stories

Title of Fiction ST, TT & Author	ST	Page	TT	Page	Cultural Reference	Translation Strategy
	the lady of the house	2	سيدة البيت	16	4	3
	Mr. Jones	2	سيد جونز	16	4	5
	photographs	3	الصور الفوتوغرافية	17	2	2
	Bengal uniform	3		17	2	6
	a fancy-dress ball	3	حفلة رقص باذخة	17	3	5
	invited him to a pipe	3	دعاه الى شرب الغليون	18	3	3
	give him a shake-down	3	ستعد له فراشا	18	2	5
	drawing-room	3	قاعة الاستقبال	19	2	5
	Bengal Uniform	3	لباسه العسكري	19	2	5

The Tell-Tale Heart Edgar Allan Poe القلب الفاضح	in the heaven and in the earth	4	في السماء او في الأرض	21	1	3
	in hell	4	في الجحيم	21	4	3
	midnight	4	منتصف ليل	22	4	3
	a dark lantern	4	فانوساً اسوداً	22	2	3
	the shutters	4	النافذة	23	2	4
	in the chimney	5	في المدخنة	24	2	3
	police	6	شرطة	27	4	5
	police office	6	مركز الشرطة	27	4	5
	The officers	6	رجال الشرطة	27	4	5
	gentlemen	6		27	4	6
	Oh God	6		29	4	6
	Almighty God	6		29	4	6
	Villains!	6	أيها الأشرار	29	4	5
Nine Needles James Thurber الابر التسع	Columbus, Ohio	7	مدينة كولومبوس في ولاية أوهايو	31	2	2
	the medicine chest	7	الصيدلية	32	2	5
	the family medicine cabinet	7	صيدلية المنزل	32	2	5
	the American male	7	الرجل الأمريكي	32	4	5
	American attic	7	غرفة سطح المنزل	32	2	5
	the week-end	7	عطلة نهاية الأسبوع	33	4	5
	they live on East Tenth Street near Fifth Avenue	7		33	2	6
	the old Spencerian free-wrist movement	7	الطريقة السبنسرية	33	4	2 F
	in the grammar grades	7	الصف الأول الابتدائي	33	4	5
	a styptic pencil	8	مادة توقف النزيف	33	2	5
	lather	8	معجون	34	2	3
	a bath-towel	8	منشفة	34	2	4
	bath-mat	8	ممسحة الأرجل	35	2	4
	bath-tub	8	حوض الاستحمام(البانيو)	35	2	5
	typewriter	8	آلة كاتبة	35	2	3
	lipstick	8	أحمر الشفاه	35	2	3
Hills Like White Elephants Earnest Hemingway تلال كالفيلة البيضاء	the Ebro	9	وادي (إبرو)	37	1	2 2F
	the bar	9	المقهى	37	2	5
	the express from Barcelona	9	القطار الذي سيأتي من برشلونة	37	2	4
	drink beer	9	نشرب أورانج	38	2	5
	glasses of beer	9	كأسين	38	2	4
	two felt pads	9	ورقتين رقيقتين	38	2	3
	drank his beer	9		38	2	6

	Anis del Toro it's a drink	9	(أنيس دل تورو)	39	2	1
	liquorice	9	شراب عرق السوس	39	2	3
	absinthe	9	مرّة	39	2	5
	barroom	11		45	2	6
The Honest Man and the Devil Hilaire Belloe الرجل الشريف و الشيطان	the Devil	12	الشيطان	47	4	5
	a phonograph	12	جهاز تسجيل	48	2	3
	secretary	13	السكرتير	48	3	1
	Dear Lady Whernside	13	عزيزتي السيدة (ويرنسايد)	49	4	3
	middle class	14	الطبقة المتوسطة	50	4	3
	Doctor Burton	14	الطبيب (بيرتون)	50	3	3
	developed mumps	14	مصابون بالنكاف	50	4	3
	your new church	14	كنيستك الجديدة	51	4	3
	guineas	14	جنيهات	51	2	1
	Very faithfully yours	14	المخلص لك جداً	50	5	3
	a cheque	14	شيكا	53	2	1
	the local War Chest of the Party	15	الصندوق المحلي لتمويل الحرب التابع للحزب	53	4	3
	baronetcy	15	درجة الشرف	54	4	4
	parliamentary honours	15	الألقاب البرلمانية	54	4	3
	garden party	15	حفلة عظيمة	54	3	4
The Lottery Shirley Jackson اليانصيب	June	17	يونيو	57	4	1
	the square	17	الميدان	57	2	3
	the lottery	17	اليانصيب	57	3	3
	taxes	17	الضرائب	58	4	3
	house dresses	17	ملابس البيت	58	2	3
	square dances	17	الرقصات التربيعية	59	3	3
	the Halloween program	17	برنامج يوم الواحد و الثلاثين من أكتوبر	59	4	5
	Mr. Summers	17	السيد (سمرز)	59	4	3
	a three-legged stool	17	كرسياً ذا ثلاث سيقان	59	2	4
	the original paraphernalia	18	الأدوات الأصلية	60	2	4
	heads of families	18	رب العائلة	61	4	5
	recital	18	نشيد روتيني	62	3	5
	blue jeans	18	بنطلون (الجنز) الأزرق	62	2	2
	her apron	19	وزرتها	63	2	3
	Bill Jr. and Nancy and little Dave	22	فانسي الصغير (بل) الصغير (ديف)	70	4	5
	All right, folks	23	حسناً جداً	74	4	6
While the Auto Waits O.Henry	She sat upon a bench	24	جلست على مقعد طويل	77	2	5
	A large-meshed veil imprisoned her turban hat	24	خمار ذو عيون شبكية كثيرة يغطي قبعتها	77	2	4

بينما تنتظر السيارة ترجمتها كذلك حصة العمار	a full yard away	24	على بعد ياردة كاملة	77	2	1
	park chairmen	24	مديرو اللجان الشعبية	78	4	5
	you must remember that I am a lady	24	يجب أن تتذكر أنني سيدة	78	4	3
	it is the wonderful drama of life	24	انها **دراما** الحياة المدهشة	79	4	1
	furnish me with an incog	25	أستخدمتها لكي أخفي شخصيتي	80	2	5
	there are five or six names that belong in the holy of holies	25	هناك خمسة أو ستة أسماء تمثِّل الصفوة	80	4	5
	the men who surrounded me dancing like little **marionettes**	25	الرجال المحيطين بي يرقصون **كالدمى**	80	2	4
	balls	25	حفلات	81	3	4
	ice in my champagne	25		81	2	6
	champagne is cooled in the bottle and not by placing ice in the glass	25		81	5	6
	dining at the Waldorf	25		81	4	6
	a dinner party	25	حفلة عشاء	81	3	3
	Madison Avenue	25	شارع (ماديسون)	81	2	4
	I am besieged by two	25	يلاحقاني	82	3	4
	a Grand Duke of a German principality	25	دوق كبير	82	4	1
	an English Marquis	25	مركيز	82	4	1
	glittering reticule	26	حقيبة متألقة	83	2	5
	There is a dinner, and a box at the play	26	هناك عشاء و مقصورة في مسرح	83	3	3
	the stool	26	الكرسي	85	2	4
	New Arabian Nights	26	" الليالي العربية الجديدة"	85	3	3
	Club	27	النادي	85	2	3
The Open Window Saki النافذة المفتوحة	rural retreat	27	الريف	87	3	4
	the rectory	27		88	2	6
	on an October afternoon	27	في مساء أكتوبر	88	4	5
	large French window	27	نافذة عظيمة لها باب زجاجي	88	2	5
	little brown spaniel	28	كلب صيد	89	1	4

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	English	No.	Arabic	No.		
	waterproof coat	28	قميص المطر الأبيض	89	2	5
	time for tea	28	الوقت المحدد لتناول الشاي	91	4	3
	white mackintosh	29	قميص المطر الأبيض	92	2	3
	banks of the Gangs	29	ضفاف نهر الجانغ	92	1	2
	pariah dogs	29	الكلاب الشرسة	92	1	5
Some of Us Had Been Threatening Our Friend Colby Donald Barthelme بعضنا كان يهدد صديقنا كولبي	Ives's Fourth Symphony	30	سمفونية (إيف) الرابعة	94	4	1
	the size of the orchestra	30	حجم الفرقة الموسيقية	94	4	4
	and chorus	30	و الكورس	94	4	1
	drinks	30	المأكولات	95	2	5
	dollars	30	دولار	95	2	1
	a June hanging	31	عملية الشنف ستكون في حزيران	96	4	5
	limousines	31	سيارات أجرة	96	2	5
	dozen	31	اثنتي عشرة	96	2	5
	Draconian	31	متوحشين	97	4	3
	Elgar, and it was played very well	32	(بالجار) و قد عزفها (هوارد) و أولاده جيدا	99	4	1
	run out of Scotch	32	لم ينفذ الطعام الاسكوتلندي	99	2	5
The Young Girl newzeland Katherine Mansfield الفتاة الشابة	the Casino	33	الكازينو	101	3	1
	as though Heaven had been full of casinos with snuffy old saints for croupiers	33	كأن السماء كانت مليئة بالكازينو هات **التي** يرتادها أولئك البغيضون	101	4	5
	fifty francs	33	خمسين فرنكا	102	2	1
	English bulldog	33	كلب انجليزي	102	1	4
	a black velvet cloak	33	معطفا مخمليا أسوداً	103	2	4
	a dirty boot-bag	34	حقيبة حذاء قذرة	103	2	3
	miles away	34	تقف بعيدا		2	4
	she just won thirteen thousand in the *Salle Privee*	34	ربحت ثلاثة عشر ألفا	104	2	6
	come to tea	34	تناول الشاي	105	4	3
	gold powder-box	35	صندوقا ذهبياً صغيراً فيه أدوات الزينة	107	2	5
	a chocolate cream,	36	قشطة الشوكلاته	108	2	3
	a coffee éclair,		و محلّى القهوة ،	108	2	5

	a meringue stuffed with chestnut and		كعكة محشوة بالكستناء	108	2	4
	a tiny horn filled with fresh strawberries		و وعاءاً صغيرا مليئا بثمرات الفراولة الطازجة	108	2	5
	a cherry tartlet	36	كعكة صغيرة حمراء	108	2	4
	a monocle	37	نظارة أحادية الزجاجة	111	2	3
	all her soft body in the blue dress	38		113	5	6

Table 5: Analysis of translation strategies in Fifth Case Study: Khalaf Alqurashi's Translation of a Collection of Short Stories (1993)

Title of Fiction ST, TT & Author	ST	Page	TT	Page	Cultural Reference	Translation Strategy
Never H. E.Bates أبداً	The white keys of the piano	1		12	3	6
	The blue dress with the rostte	1	الفستان الأزرق ذو الحلية الوردية	12	2	4
	the ace of trumps	1	(الجوكر)	13	3	5
	a dozen times	1	عدة مرات	13	2	4
	dining room	2	الصالة	14	2	5
	Eldon	2	إلدن	14	4	1
	Olde	2	أولدي	14	2	1
	London	2	لندن	14	2	1
	to play a waltz	2	تعزف على البيانو موسيقى رقصة الفالس	14	3	5
	she played cards	2	لقد لعبت الورق	16	3	3
	the silly piano!Its bottom G was flat	2	ذلك البيانو الاحمق، مفتاح (جي) مسطح	16	3	2
The Japanese Quince John Galsworthy السفرجلة اليابانية	dressing-room	4	غرفة ملابس	20	2	5
	Campden Hill	4	ساحة (كامبدن هيل)	20	2	2
	Square Gardens	4			4	6
	the price of Tintos	4			2	6
	French window	4	نافذة الغرفة	20	2	4
	A cuckoo clock	4	ساعة حائط	21	2	4
	the Gardens	4	الحديقة	21	4	4
	sweetish liquor	4			2	6

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	English		Arabic			
	five yards	4	خمس ياردات	21	2	1
	Mr. Tandram	4	السيد (تاندرام)	22	4	5
	a black frock coat	5	معطفا اسود اللون	23	2	4
	Japanese Quince	5	السفرجلة اليابانية	23	1	3
	blackbird	5	طائر الشحرور	24	1	3
	thrushes	5	طيور الدج	24	1	3
	Pell street	6	شارع(بيل)	27	2	1
	a dozen bottles	6	الدرزن من القناني	27	2	1
	the rocking-chair	6	الكرسي الهزاز	27	2	3
	teething mixture	6	معاجين الاسنان	28	2	5
	wine	6	الحليب	28	2	5
	a glove-cleaner	6	سائل تنظيف	29	2	5
	a penny	6	بنساً	29	2	1
	love potion	6	جرعة الحب	29	2	3
	dollars	6	دولار	29	2	1
	cocktails	7	الكوكتيل	31	2	1
	siren	7	عرائس البحر	32	1	5
	Imagine Dina like that	8	أتخيل (ديانا) كذلك	32	4	1
The Tell-Tale Heart – Edgar Allan Poe القلب المخبّر	in the heaven and in the earth	9	في الأرض و في السماء	39	1	3
	in hell	9	في الجحيم	39	4	3
	midnight	9	بعد ان ينتصف الليل	40	4	3
	a dark lantern	9	المصباح	40	2	5
	the shutters	9	الأبواب و النوافذ	41	2	5
	in the chimney	10	عبر المدخنة	43	2	3
	police	11	ضباط الشرطة	46	4	5
	police office	11	مكتب الشرطة	46	4	5
	The officers	11	الضباط	46	4	5
	gentlemen	11		46	4	6
	Oh God	11	يا إلهي	47	4	4
	Almighty God	11		48	4	6
	Villains!	11	أيها الأشرار	48	4	5
A Worn Path Eudora Welty الطريق التعب	December	12	ديسمبر	51	4	1
	Negro	12	زنجية	51	4	3
	pinewood	12	غابة الصنوبر	51	1	3
	a grand-father clock		ساعة الحائط	51	2	4
	Wore a dark striped dress	12	ترتدي لباساً مخططاً داكن اللون	51	2	4
	the pine needles	12	أوراق الصنوبر الأبرية الشكل	52	1	5
	mourning dove		حمام الجبل	53	1	5
	pines	12	الصنوبر	53	1	3
	oaks	12	البلوط	53	1	3
	a bush	12	أحد الأغصان	53	1	4

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	the log	13	جذع شجرة	54	1	3
	mistletoe	13	شجرة من الهدل (المترجم وضع فوتنوت)		1	5
	marble-cake	13	الكعك المجزوع	55	2	5
	buzzard	13	الصقور	55	1	3
	the good Lord	13	الله	55	4	5
	the ragged	13	شجيرات (اللخنيس)	56	1	5
	scarecrow	14	فزاعة	56	1	3
	furrow	14	الحقل	57	1	3
	old women under a spell	14		57	4	6
	the moss	14	الطحلب	57	1	3
	ditch	14	القناة	58	1	3
	milkweed	14	العشب البني	58	1	3
	like a June-bug	14	مثل حشرة	58	1	4
	Granny	14	يا جدة	59	4	5
	the bob-whites	15	الحجل	59	1	3
	Santa Claus	15	(سانتا كلوز)	60	4	1
	a nickel	15	نيكلا	60	2	1
	God	15	الله	61	4	5
	a dime	16	نقوداً	62	2	4
	cabins	16	أكواخ	62	2	3
	Dozens	16	عشرات	62	2	5
	little black children	16	الأطفال	62	4	4
	Natchez shinning	16		62	2	6
	Christmas	16	العيد	62	4	4
	Old Natchez Trace	17	طريق (ناتشيز تريس)	64	2	2
	Aunt Phoenix	17	عمة (فينكس)	64	4	3
	nurse	17	الممرضة	65	3	3
	at the Surrender	17	في (سررندر)	66	4	1
	Swallowed lye	17	بلع محلول القلي	66	2	3
	January	17	في شهر يناير	66	4	2
	Charity	18	صدقة	67	4	5
	It's Christmas time	18	اننا في العيد		4	4
	few pennies	18	بضع بنسات	68	2	1
	the doctor's office	18	عيادة الطبيب	68	3	5
Wants Grace Paley مطالب	ex-husband	19	زوجي السابق	71	4	3
	librarian	19	أمينة المكتبة	71	3	3
	$32	19	اثنان و ثلاثون دولار	71	2	2
	two blocks away	19	على مرمى حجر من المنزل	72	2	5
	the Bertrams	19	(ال برترامز) Bertrams	72	4	5
	a check	19	شيكا	72	2	1

	ST	Page	TT	Page	Cultural Reference	Translation Strategy
	municipal	19	المسؤولين المحليين	72	4	3
	state bureaucracies	19	أصحاب السلطة في الولاية	72	4	5
	Edith Wharton	19	كتابي (اديث وارتون) EDITH WARTON	72	4	2
	The house of Mirth	19	(منزل المرح) THE HOUSE OF MIRTH	73	4	3
	The children	19	(الأطفال) THE CHILDREN	73	4	3
	fifty years ago	19	منذ نصف قرن	73	2	5
	Sugar-cured smoked bacon	19	السكر و اللحم المشوي المملح	73	2	4
	went to camp		يذهبون ليعسكروا	73	3	1
	ponchos	19	معاطفهم	73	2	4
	Sleeping bags	19	حقائب النوم	73	2	3
	boots	19	الجزم	73	2	4
	eighteen-foot	19	ذو ثمانية عشر قدماً	74	2	3
	Board of Estimate	19	المسؤولين في الحكومة	75	4	4
	this dear urban center	19	هذه المدينة العزيزة	75	2	5
	sycamores	20	أشجار الجميز	75	1	3
The Story of An Hour Kate Chopin قصة ساعة	Mrs Mallards	21	السيدة (مالارد)	77	4	3
	telegram	21	برقية	77	2	3
	armchair	21	كرسي له ذراعين	78	2	3
	peddler	21	البائع المتجول	78	3	3
	sparrows	21	العصافير	78	1	4
	the cushion of the chair	21	وسادة المقعد	78	2	3
	elixir of life	22	أكسير الحياة	81	4	1
	She breathed a quick prayer	22	همست تدعو الله	81	4	5
	a goddess of Victory	22		81	4	6
	latchkey	22	المزلاج	81	2	3
	grip-sack	22	حقيبة سفره	81	2	5
	The doctors	22	الأطباء	81	3	3

Table 6: Analysis of Translation Strategies in Sixth Case Study: Abeer Alahmadi's Translation of *The Hardy Boys Cliff-Hanger*

Title of Fiction ST, TT & Author	ST	Page	TT	Page	Cultural Reference	Translation Strategy

The Hardy Boys Cliff-Hanger Franklin W. Dixon	a hundred feet	1	المائة قدم	3	2	3
	rock climbing	2	يتسلقون الصخور	4	3	3
	the six-foot-one Frank	2	فرانك الذي يبلغ طوله ١٨٢ سم	4	2	5
	He stood just over five feet	2	لا يتجاوز ١٦٨ سم	4	2	5
	an American teenager	2	المراهق الأمريكي	4	4	3
	guides and porters for climbers	2	مرشدين و حمّالين لمتسلقي الهملايا	4	3	3
	the triple-roofed temple	7			4	6
	a National Police	10	ضابط البوليس الدولي	13	3	4
	lieutenant				3	1
	wanted for attempted murder	11	مطلوب الى العدالة في جريمة قتل	13	4	5
	mountaineering ax	12	فأس تسلق الجبال	15	2	3
	in our yard	14	في ساحتنا	17	2	3
	the streets and temples	14	في ساحات و معابد	17	4	3
	the Ministry of Tourism	17	وزارة السياحة	21	4	3
	trekking permits	17	تصاريح الرحلة	21	4	3
	central telegraph office	18	مكتب التلغراف	22	4	1
	the post office	18	مكتب البريد	22	4	3
	it's the World Series of mountaineering	18	السلسلة العالمية لتسلق الجبال	22	4	3
	homemade apple pie	19	كعكة التفاح	23	2	5
	street vendors	19	الباعة المتجولين	23	3	3
	fake Rolex watches	19	ساعات رولكس مقلدة	23	2	1
	The walk-in closet	20	الدولاب الضخم	24	2	5
	the state championship	23	بطولة الولايات المتحدة	27	4	3
	heavy wool shirt	25	قميصاً صوفياً ثقيلاً	29	2	3
	colorful apron	25	مريلة ملونة	29	2	3
	a nearby teahouse	27	مقهى مجاور	32	2	3
	a small courtyard	30	ساحة صغيرة	35	2	3
	the police	32	الشرطة	38	4	3

	Getting a taxi	34	إيجاد عربة أجرة	39	2	3
	a trespasser	35	مجرما	40	4	4
	he went as a porter	35	عتالا	40	3	3
	he produced the brochure	35	أخرج الكراسة	41	2	4
	off a narrow alleyway	36	زقاق ضيق	41	2	3
	a river safari to Chitwan National Park	36	رحلة قنص الى حديقة تنشوان الدولية	41	4	1
	various big-game trophies	36	النصب التذكارية لكبار الطرائد	42	2	5
	away on a scientific expedition	37	رحلة علمية	42	4	3
	do some sightseeing	38	نتفرج على المشاهد	44	4	5
	Mount Everest	38	جبل ايفرست	44	1	1
	a last stand of pine trees	39			1	6
	parked the rickshaw	39	أوقف العربة	44	2	4
	a short path to a rocky point	39	طريق قصير يؤدي الى منطقة صخرية	45	1	3
	the range you are looking at is almost two-hundred miles long	39			2	6
	just over twenty-nine thousand feet	39	تسعة و عشرين الف قدم	45	2	3
	twice as high as any mountain in the Rockies	39	ضعف ارتفاع أي جبل من جبال الروكي	45	1	2
	steep drop just inches to their right	40	المنخفض الذي يبعد بضع بوصات فقط	46	2	3
	the ticket office	48	المكتب	54	4	4
	Call a doctor	49	اتصل بالطبيب	57	3	3
	fugitive from the law	51	هارب من العدالة	58	4	5
	Hopping a cab	54			2	6
	May thirty-first	55	يوم الواحد و الثلاثين من مايو-أيار	63	4	1
	mid-June	55	منتصف يونيو-حزيران	63	4	1
	boarding pass	56	بطاقات لصعود الطائرة	65	2	3

several twenty-dollar bills	56	النقود	65	2	4
a cargo plane	57	طائرة شحن	65	2	3
led them out through the terminal	57			2	6
one hundred yards away	57			2	6
The plane was a twin-propeller model	57			2	6
built in the late fifties	57			4	6
rice paddies	61	حقول الأرز	70	1	3
several flat-roofed stone houses	63	العديد من البيوت الحجرية ذات الأسقف المسطحة	72	2	3
pizza	63	البيتزا	72	2	1
they threw down their packs	65	القيا بأمتعتهما	74	2	5
a campfire	67	نار مخيم	77	2	3
garbage dump	73	سلة مهملات	83	2	5
pine forests	76	غابات الصنوبر	86	1	3
somewhere in Colorado	76	في كولورادو	86	2	1
We're trekkers	84	نحن رحّالة	94	3	3
We don't have time for baby-sitting	84	ليس لدينا وقت لحضانة الأطفال	95	3	5
a perfectly placed karate kick	87	قفزة كاراتيه رشيقة	99	3	1
frostbite	89	الصقيع	101	1	4
dragged him into the mess tent	94	الخيمة	106	2	4
supply tent	94	خيمة المؤن	106	2	3
camping mattress	94	مرتبتي العازلة	106	2	5
We could get hypothermia	94	قد نصاب بالبرد	106	4	4
Avalanches,	103	انهيارات،	116	1	3
blizzards, altitude sickness		عواصف ثلجية، دوار الأماكن المرتفعة		1	3
reaches the top of the glacier	104	وصلوا تقريباً الى أعلى المجلدة	117	1	3
type of crevasse	104	نوع خاص من الصدوع	117	1	3
an ice bridge	104	جسر		1	4

	ST	Page	TT	Page	Cultural Reference	Translation Strategy
	it felt more like skidding into first place	108			3	6
	His free fall	108			3	6
	It was like some wild ride in a frozen amusement park	108			3	6
	a herd of yaks	109	قطيعاً من القوتاش	122	1	3
	After about half a mile	111	بعد حوالي النصف ميل	124	2	1
	waterfall	111	شلالات مائية	125	1	3
	icefall	111	شلال جليدي	125	1	3
	ask people for their IDs	113	يطلب من الناس هوياتهم الشخصية	126	4	5
	Mr. Pizza here	113	السيد بيتزا هنا	127	2	1
	Did anyone order a large pepperoni?	113	هل طلب أحد بيتزا كبيرة بالبيبيروني	127	2	2
	high-powered hunting rifle	113	بندقية صيد قوية	127	2	5
	junior	118			4	6
	tons of snow	132	مئات الأطنان	146	1	1
	a picnic in the Alps	134	كنزهة فوق جبال الألب	149	1	2
	base camp	134	المخيم الرئيسي	149	2	3
	a thirty-yard sprint	135	مطاردة الهارب حوالي الثلاثين قدما	149	2	5
	My stepbrothers were the only family I had left	140	كان أخواي كل عائلتي	156	4	4
	the gunman	148	المسلح	163	4	3
	Gentlemen	151	يا سادة	167	4	3
	dishonoring the memory of two great mountain climbers	151	ستسيئون إلى ذكرى اثنين من أفضل المتسلقين	167	5	5

Table 7: Analysis of translation strategies in Seventh Case Study: Hessa Alammar's Translation of a Collection of Short Stories

Title of Fiction ST, TT & Author	ST	Page	TT	Page	Cultural Reference	Translation Strategy
A Retrieved Reformation	the warden	1	آمر السجن	13	3	5
	the governor	1	الحاكم	13	3	3
	Springfield	1	(سبرنغفيلد)	13	2	1

O. Henry التوب المقبولة	a suit the villainously fitting, ready-made clothes	1	بدلة رخيصة	14	2	5
	five-dollar bill	1	خمسة دولارات	14	2	1
	cigar	1	سيجاراً	14	2	1
	a bottle of white wine	1	كأسا من العصير	14	2	5
	He tossed a quarter	1	وضع قطعة من فئة الربع دولار	14	2	2
	behind the bar	1		14	2	6
	Pulling out from the wall a folding bed	1	سحب سريراً جدارياً مطوياً	15	2	3
	suit-case	1	حقيبة	15	2	4
	He never touched "hard" drinks	2		15	2	6
	in Richmond, Indiana	2	في الولاية	15	2	6
	Jefferson City	2	(جفرسون سيتي)	16	2	1
	the elusive cracksman	2		16	3	6
	climbed out of the mail-hack in Elmore	2	ترجل من إحدى سيارات الأجرة	16-17	2	5
	five miles	2	خمسة أميال	17	2	1
	black-jack country of Arkansas	2	(أركنسو)	17	2	1
	Got anymore dimes?	2	ألديك المزيد من تلك القطع النقدية؟	17	2	4
	one of his old friends in St. Louis	3	أحد أصدقائه الخلّص في (سانت لويس)	19	2	1
	Dear Old Pal	3		19	4	6
	in Little Rock	3		19	2	6
	vest-pocket	4		22	2	6
	coat	4		22	2	6
	pulled up his shirt-sleeves	4	شمّر عن ساعديه	22	2	5
	the others watched him as if under a spell	4	مأخوذين بما يرونه	22	4	5
Roses, Ruses and Romance O. Henry ورود و حيل... و غرام	broker's clerk	1	كاتب السمسار	35	3	3
	Poe, Lowell, Whitman	1	فطاحل الأدب مثل (بو) و (لويل) و (ويتمن)....	35	4	2
	and Bret Harte and Du Maurier and Lanier				4	6
	liver-wurst	1	سجق الكبد	35	2	3

	Wall Street	1		35	2	6
	Cupid	1		35	4	6
	Spanish Armada	1	أسطول "الأرمادا" الإسباني	35	2	2
	Staten Island ferry-boats	1		35	2	6
	Fifth Avenue	1		35	2	6
	Street-Cleaning Department	1		35	4	6
	Congress	1		35	4	6
	leather arm-chair	1	المقعد الجلدي	36	2	4
	cigar	1	السيجار		2	1
	vest pocket	1	صدريته		2	3
	apparent linen	1	ربطة عنق	36	2	5
	gentleman	1		36	4	6
	the poet's club	1	نادي الشاعر	36	4	3
	Wall Street	1	(وول ستريت)	37	2	1
	greater than Achilles	1			4	6
	Got a date at five	2	لدي موعد في الخامسة	38	4	4
	baron	2	البارون	38	4	1
	his poem "The Four Roses"	2	قصيدته (الوردات الأربع)	39	4	3
	brought his opera-glasses	2	إحضار منظاره المقرب	40	2	5
	A nutmeg geranium	2	(جوزة الطيب الحمراء)	40	1	3
	"The Language of Flowers"	2	كتاب (لغة الزهور)	40	4	3
	the renaissance	3		40	4	6
	horseshoe pin	3		40	2	6
	Twenty after four	3	الرابعة و الثلث	40	4	5
	the corner of Broadway and Twenty-third	3	في زاوية شارعي (برودواي)و (الثالث و العشرون)	41	2	2
Makes the Whole World Kin O. Henry النائبات حين تؤاخي	untrimmed Boston ivy	1	اللبلاب المتطاول الذي ما عرف مقص المزارع منذ فترة	53	1	5
	oceanside piazza	1	الشرفات المطلة على المحيط	53	2	3
	man in a yachting cap	1	صاحب يخت	53	2	5
	For it was September of	1	كان فصل الخريف زمناً و روحاً	53	4	5

	the year and of the soul					
	always referred to as a Raffles in real life	1	ينظر اليه على انه من الموسرين	54	4	5
	a dress suit	1	كامل بدلته الأنيقة		2	5
	His mother is an extremely wealthy and respected resident of Ocean Grove, and when he is conducted to his cell he asks at once for a nail file and the Police Gazette	1		54	4	6
	one of the chefs	1		54	3	6
	from Hell's Kitchen	1		54	4	6
	He carried a 88-calibre revolver	1	كان يخبئ بجيبه مسدساً من عيار ٣٨	54	2	5
	three poker chips	1		55	3	6
	an unopened bottle of bromo-seltzer for a bulwark in the morning	1	علبة مسكن فوار لم تفتح بع ان ابتاعها المسكين درءأ لأوجاع الصباح	55	2	4
	Gallons	2	جالونات	57	2	1
	Some use Chiselum's Pills	2	يتداوى بعض المصابين بحبوب (التشيسلم)	57	2	1
	he could use both hands in tying his four-in-hand	3	بات قادراً على إحكام ربطة العنق "المنزلقة" (رغم صعوبة ذلك) بكلتا اليدين	59	2	5
Witches' Loaves	her bank-book	1	تملك رصيداً مصرفياً	67	2	5
	Miss Martha	1	الآنسة (مارثا)	67	4	5
O. Henry	stale bread	1	البائت	67	2	5

	English	No.	Arabic	Page		
أرغفة العرافة	five cents a loaf	1	بخمسة سنتات	67	2	1
	he lived in a garret	1	يقطن في غرفة متواضعة	67	2	4
	her chops and light rolls and jam and tea	1	إفطارها الدسم	68	2	4
	draughty attic	1	غرفته الحقيرة	68	2	4
	It was a Venetian scene. A splendid marble palazzio	1	منظراً ساحراً لقصر رائع تحيط به المياه من كل جانب	68	2	5
	gondolas	1	قوارب "الجندول"	68	2	2
	chiaro-oscuro	1			4	6
	He took his bread	1	أخذ رغيفه	69	2	3
	bowed, and hurried out	1	ثم انحنى مودعاً و غادر المكان	69	5	5
	a pie	2	كعكاً	69	2	4
	her delicious Sally Lunns	2	فطيراً	69	2	4
	laid his nickle	2	البنسات	69	2	5
	the dairyman	2		70	3	6
	smoking a pipe	2	يدخن غليوناً	70	2	3
	architectural draftsman	2	مصمم معماري	71	3	5
	that's better than India rubber	3	الممحاة	71	2	4
	put on the old brown serge	3	ارتدت حلتها الصوفية البنية العتيقة	72	2	5
By Courier O. Henry رسوله	a suit-case	1	حقيبته	79	2	4
	a few yards of her	1	ياردات قليلة	79	2	1
	sat on a bench	1	كرسي	79	2	4
	handkerchief	1	منديلاً	79	2	4
	moose-hunting expedition	1	بعثة صيد متجهة الى	80	4	4
	Alaska	1	(ألاسكا)		2	1
	old plaid bicycle cap	1	قبعة امتطاء الدراجات	80	2	3
	I entered the conservatory	2	قل له بأني قد دخلت البيت الزجاجي	81	2	3
	The gravel	2		82	1	6
	with a silver dollar	2	و نقده دولاراً كاملاً	82	2	5
	from his vest-pocket	2	من جيب (صديريته)	82	2	3

	Mrs. Waldron's reception	2	بمشتل السيدة (والدرون)	83	4	3
A Newspaper Story O. Henry قصة جريدة	At 8 a.m.	1	في تمام الثامنة صباحاً	85	4	5
	Meet me corner Madison	1	قابلني في زاوية (ماديسون)	86	2	1
	dropped a penny	1	وضع قطعة نقود	86	2	4
	a spider-wheel buggy	1	احدى العربات	87	2	4
	a water-hydrant	1	حنفية إطفاء الحريق	87	2	3
	brownstone mansion	1	بيت شيد من طوب بني	87	2	5
	Policeman	2	الشرطي	88	3	5
	go up to the avenue	2		88	2	6
	$5 a yard	2	المترجمة تصرفت	88	2	6
	The labour leader	2	الزعيم العمالي	89	4	3
	scholastic castigations	2	العقاب البدني	89	4	3
	corporal punishment	2	مشكلة الضرب في المدارس	89	4	5
While the Auto Waits O.Henry فيما... السيارة تنتظر ترجمها كذلك خالد العوض	She sat upon a bench	1	جلست على أحد المقاعد الخشبية	91	2	5
	A large-meshed veil imprisoned her turban hat	1	و كانت تلبس قبعة نسوية أسيلت عليها خماراً شفافاً	91	2	4
	a full yard away	1	بما ينيف عن الياردة	91	2	1
	park chairmen	1	غرباء الحدائق	92	4	5
	you must remember that I am a lady	1	عليك ان تتذكر بأني سيدة	92	4	3
	it is the wonderful drama of life	1	تلك هي دراما الحياة الرائعة	93	4	1
	furnish me with an incog	1	تحجب شخصيتي عن كثير من العيون	93	2	5
	there are five or six names that belong in the holy of holies	1	خمسة أسماء او ستة لمشاهير معروفين	93	4	5
	the men who surrounded me dancing like little marionettes	2		94	2	6
	balls	2	ولائم الغداء و العشاء	94	3	5

	ice in my champagne	2		94	2	6
	champagne is cooled in the bottle and not by placing ice in the glass	2	الموضة الآن وضع الثلج في أقداح **"الشراب"**	95	5	4
	dining at the Waldorf	2	تناوله طعام العشاء في (الوالدورف)	95	4	1
	a dinner party	2	حفل عشاء	95	3	3
	Madison Avenue	2	جادة (ماديسون)	95	2	3
	I am besieged by two	2	تلقيت راهناً عرضين للزواج	95	3	5
	a Grand Duke of a German principality	2	دوق ألماني كبير	95	4	1
	an English Marquis	2	ماركيز انجليزي	95	4	1
	glittering reticule	2	ساعة معصمها الأنيقة	96	2	5
	There is a dinner, and a box at the play	3	لدي ارتباطات عدة	96	3	4
	the stool	3	الكرسي	98	2	4
	New Arabian Nights (book title)		كتاب "الطبعة الجديدة لألف ليلة و ليلة"	98	3	5
	club		النادي	98	2	3
Round The Circle O. Henry حول الدائرة	shirt	1	قميصك	99	2	3
	under the live-oak	1	تحت شجرة البلوط	99	1	3
	put on your necktie	1	أحكم ربطة عنقك	99	2	3
	a few feet back	1	بضع خطوات	99	2	5
	unbuttoned vest	1	الصديرية المفتوحة	100	2	3
	The suit of "ready-made"	1	البلة الجاهزة	100	2	5
	the State of Texas	1	ولاية (تكساس)	100	2	1
	miles away	1	ميلاً	101	2	1
	one of the Half-Moon cowpunchers	1	أحد رعاة البقر المهرة	101	3	4
	struck down the arroyo of the Quintanilla	1	مجتازاً غدير (كوينتانيلا)	101	1	3
	Wild Duck Waterhole	1	نبع "البطة البرية"	101	1	3
	Dogtown	2	(رجتاون)	104	2	1
	San Antonio	2	(سان أنتونيو)	104	2	1
	piano	2	(بيانو)	104	3	1
	one of the rooms in the ranch house	2	في إحدى الغرف	104	2	6

	a dozen possible dangers	2	كثير من الأهوال	104	2	4
	ten or twelve feet high	2	عشرة أقدام أو ينيف قليلاً	105	2	3
	a pair of spurs	3	مهمازين	106	2	3
October and June O. Henry أكتوبر و يونيو	veteran	1	جندي يحمي ثرى بلاده	107	3	4
	old Southern town in Tennessee	1	مدن جنوب ولاية (تنسي) العريقة	108	2	2
	old mansion	1	قصرها الأنيق	108	2	5
	the Captain	1	القائد	108	3	3
	the graveled walk	1	الممر المفروش بالحصباء	108	1	3
	she was in the bloom of lovely womanhood	1	كانت في ريعان شبابها و ربيع أنوثتها	108	4	5
	the boys in blue	2	الأولاد ذوي الملابس الزرقاء	109	3	3
	Fate and Father Time had trucked him soely	2	لقد نال منه القدر و الزمن، و تلك هي مشيئة الله	109	4	5
	one of us would want to sit by the fire side	2	سوف يظل أحدنا بجانب المدفأة يقرأ	110	2	5
	crazy of balls and theatres and late suppers	2	يتحرق الآخر للسهرات و الحفلات و ارتياد دور العرض و المسارح	110	3	6
	While it isn't exactly January and May, it's a clear case of October and pretty early June	2	ليست المسألة مجرد فرق بين يناير و مايو، بل إنها حالة واضحة لشط المزار و بعد الدار بين أكتوبر و يونيو	110	4	1
	a gallant warrior	2	محارباً شجاعاً	110	3	3
	He took the train for the north that night	2	تلك الليلة استقل قطار الشمال	110	2	3
	tying his white tie into a very careful bow	2	محكما ربطة عنقه	110	2	5
	the parade ground at Chattanooga	2	الاحتفالات العسكرية في (شتانوغا) ...و أرض الاستعراضات تلك هي	111	2	3

Story / Author	English		Arabic	Page		
	the Spanish-American War.	2	الحرب الإسبانية-الأمريكية	111	4	3
Heart and Hands O. Henry أفئدة و أيد ترجمها كذلك خلف القرشي	At Denver	1	في (دنفر)	119	2	1
	the coaches on the B. & M. express	1	قطار الشرق السريع	119	2	4
	in the west	1	في الغرب	120	4	3
	the marshall	1	مدير الشرطة	120	3	5
	the pen	1		120	2	6
	Leavenworth prison	1	سجن (ليفندورث)	120	4	1
	for counterfeiting	1	في قضية تزوير	120	4	3
	our crowed	1	(الشلّة)	121	3	5
	Washington	1	"واشنطن"	121	2	1
	marshalship	1	منصب مدير الشرطة	121	3	3
	ambassador	1	السفير	121	3	3
	in Denver	2	في (دنفر)	122	2	1
	take me in the smoker now	2	خذني إلى غرفة التدخين	122	2	3
	I'm half dead for a pipe	2	لفافة تبغ	122	2	5
	I can't deny a petition for **tobacco**	2	لا يمكنني أن أرفض التماساً فيما يخص ذلك	122	2	6
The Oval Portrait Edgar Allan Poe الصورة البيضاوية	The chateau	1	البيت الريفي الضخم	125	2	3
	my valet	1	خادمي	125	3	4
	multiform armorial trophies	1	النصب التذكارية الخاصة	125	2	3
	frames of rich golden arabesque	1	أطر من (الأرابيسك)الذهبي	125	2	1
	a young girl just ripening into womanhood	1	فتاة صغيرة لازالت على أعتاب الأنوثة تخطر	126	4	5
	the bosom	1		127	2	6
	richly gilded an filigreed in Moresque	2	مشبعا بالذهب و الزخارف المغربية	127	4	5
	a maiden	2	فتاة	128	4	4
	high-turret-chamber	2	ركن قصي من البرج	128	2	5
Hilary's Aunt Cyril Hare عمة هيلاري	the Victorian age	1	العصر الفيكتوري	235	4	3
	the customs of old England	1		235	4	6
	He possessed an aunt	1	له عمة	235	4	3
	marry a nobleman	1	تتزوج نبيلاً	236	4	1

	she became "Mrs. Prothero"	1		235	4	6
	he had only about six pence in his pocket	1	ما كان في جيبه أكثر ممن ستة بنسات	236	2	1
	owed a lot of money to shopkeepers	2	الى كثير من أصحاب الحوانيت كان مدينا،	238-239	3	5
	ten pounds	2	العشرة جنيهات	239	2	3
	He could just put her to sleep forever	2	قرر فقط أن تنام قريرة العين إلى ما شاء الله	239	4	5
Tony Kytes, The Arch-Deceiver Thomas Hardy توني كايتس-المخادع الكبير	sing "The Tailor's Breeches"	1		241	4	6
	a hymn	1			4	6
	and all the rest of the scandalous stuff	1			4	6
	my coming wife	3	زوجة المستقبل	244	4	5
	it's almost Christmas	3	فالعيد على الأبواب	244	4	4
	the road-side cottage	3	الكوخ	244	2	4
	I have my bonnet	4	أرتدي قبعتي	245	2	4
	and jacket on	4	معطفي	245	2	3
	poaching	5	اصطادها بطريقة غير قانونية	247	4	5
	maids	6		248	3	6
	wagon	6	العربة	248	2	3
	taking off his hat out of respect to 'em	7	رفع في احترام قبعته لهن	250	5	3
	And then he kissed her	8		252	5	6
	their banns were put up	8	و أتما مراسيم زفافهما	252	5	5
The Sphinx Without a Secret Oscar Wild أبو الهول الذي لم تكن له أسرار	wondering over my vermouth at the strange panorama اسم منتج بيرة	1	وأنا أحتسي كأس العصير	253	2	5
	Lord Murchison	1	اللورد (مورتشيسون)	253	4	1
	we had been at college together	1	زميل الكلية	253	4	5

	ST	Page	TT	Page	Cultural Reference	Translation Strategy
	At Oxford we had been great friends	1	في (أكسفورد) كانت صداقة حميمة تربطنا	253	4	1
	modern scepticism	1	شكوكا دينية أو سياسية	253	4	5
	believed in the Pentateuch as firmly as he believed in the House of Peers	1		253	4	6
	a yellow carriage	1	العربة الصفراء	254	2	3
	down the boulevard	1	الشوارع و الأزقة	254	2	5
	She is the Gioconda in sables	2	إنها "الموناليزا" في ثياب الحداد	255	4	3
	French plays	2	الدراما الفرنسية	256	4	3
	at a quarter to five	2	في الخامسة إلا ربع	256	4	3
	a beautiful house in Park Lane	2	منزل جميل ب(بارك لين)	256	2	1
	was told by the butler	2	رئيس الخدم	256	3	3
	I went down to the club	2	عدت الى النادي	256	3	5
	and I was in the seventh heaven of delight	3	باب النعيم قد فتح لي على مصراعيه	257	4	5
	Marylebone Road	3	شارع (مارليبون)	257	4	1
	Regent's Park	3	منطقة (ريجنتس بارك)	257	4	2
	Piccadilly	3	أتوجه الى ال(بيكاديلى)	257	4	1
	her handkerchief	3	منديلها	257	2	4
	Cumnor Street	3	شارع (كومنر)	258	4	1
	at the Opera	4	حفلات الأوبرا	258	3	2
	Good God!	4	يا إلهي	258	4	5
	She paid me three guineas	4	كانت تدفع لي ثلاث جنيهات	258	2	5
	I gave her a sovereign	4	نفحتها جنيهاً	260	2	5
	He took out the morocco case	4	فتح العلبة المغربية الصغيرة	260	2	3

Table 8: Analysis of translation strategies in Eighth Case Study: Haidar Babaker's Translation of *Sunrise on Kustasu Harbor*

Title of Fiction ST, TT	ST	Page	TT	Page	Cultural Reference	Translation Strategy

& Author						
Sunrise on Kustasu Harber	our eighteen wedding anniversary	1	الذكرى السنوية الثامنة عشرة لزواجنا الميمون	11	4	3
	began a day of a garage-sale shopping	1	مما يعلن عنه من أشياء مستعملة	13	4	5
Dan Davis Maloney	dollars	1	دولاراً	13	2	1
	like many antique treasure hunters	1	صائد تحف قديمة	13	4	3
	early June of 1979	1			4	6
	in the town of Auburn, California	1	مدينة أوبرن في ولاية كاليفورنيا	13	2	2
	it was crafted by an Indian المقصود الهنود الحمر	1	تنحدر من الجنوب الغربي	14	2	5
	add some Native American flavor	1	لمسة أمريكية أصيلة	14	2	3
	our family room	1	المجلس	14	2	5
	two dollars and **fifty cents**	1	دولارين و نصف	14	2	5
	"Honey"	1	عزيزتي	14	4	5
	it gathered dust in the attic	1	العلّية التي تقع تحت سطح منزلنا مباشرة	15	2	5
	antique show	1	عرض آخر للتحف القديمة	15	4	5
	local high school	1	المدرسة العليا المحلية		4	3
	I gave one of those traveling appraisers a five-dollar donation	1	نفحنا أحد **المثمنين هناك** بعض المال	15	2	5
	it was a ceremonial urn	1	جرة معدنية تستخدم في الطقوس	15	4	5
	our antique icebox	22	الثلاجة	16	2	5
	we were about five miles from home	2	لمسافة ثلاثة أميال	16	2	1

he had left his small house for the **realtors** to sell	2	منزل احد الأشخاص للبيع	16	3	6
a few heavily-upholstered chairs	2	كراسي منجدة ثقيلة	16	2	3
a small oak kitchen table	2	طاولة مطبخ صغيرة الحجم مصنوعة من خشب البلوط	16	2	3
videocassette tapes	2	أشرطة الفديو	17	2	1
My parents had given us a VCR	2	والداي قد أهديانا مشغل فيديو	17	2	3
Christmas	2	في عيد الميلاد	17	4	3
like most blue-collar working folks	2	كحال معظم الموظفين محدودي الدخل	17	4	5
a large bowl of popcorn	2	نحضر زبدية كبيرة من الفشار	17	2	3
Most of the movies were musical	2	معظمها أفلام موسيقية	18	3	3
they knew every song and dance from *Seven Brides for Seven Brothers, Brigadoon,* and *My Fair Lady, The Sound of Music*	2	حفظن كل أغنية و رقصة من أفلام "سبعة عرائس لسبعة أخوان" و "البريغادون" و "سيدتي الجميلة" ، "صوت الموسيقى"	18	4	3
Easter	2	عيد الفصح	18	4	3
my jacket	2	سترتي	19	2	3
when Julie Andrews finished the opening title song	2 — اسم مغنية	عندما فرغت الممثلة جولي أندروز من أداء الأغنية الافتتاحية	19	4	2
Japanese gentleman	2	رجل شرقي	19	4	4
head of his family	3	رب الأسرة	21	4	5
almost six feet tall	3	متوسط البنية	21	2	4
to protect our homeland	3	لحماية أرضك	22	4	5

It was December 1944	3	كان ذلك الوقت هو شهر ديسمبر من عام ١٩٤٤	23	4	2
Aunt Shurei was a converted Christian	4	عمتها التي اعتنقت المسيحية	25	4	3
she lived as a missionary	4			4	6
I prayed to God	5	دعت الله	26	4	5
four feet and ten **inches**	5	أربعة أقدام و عشر بوصات	27	2	3
a small gold medallion	7	ميدالية صغيرة	30	2	1
Colonel Hokama's office	9	الكولونيل هوكاما	36	4	1
God Bless you	16			4	6
to pray	24	لتصلي	78	4	5
walked back to her dormitory	25	ذهبت الى مسكنها	83	2	4
Brits and Aussies	27	أستراليين و بريطانيين	89	4	3
World War II	27	الحرب العالمية الثانية	90	4	3
the American Army gathered all of us and threw us into internment camps	27	أودعوهم فيما يسمى بمعسكرات الدفن الأمريكية	90	2	5
several trips to the Mojave Desert	30	زيارات عديدة إلى صحراء كاليفورنيا	94	1	4
Reverend Tanimoto	31	رجل الدين تانيموتو	97	4	4
he saw the Bible she was carrying	38	لاحظ أنها تحمل إنجيلا في يدها	116	4	3
He was a Christian	38	كان هو الآخر نصرانيا	116	4	3
News reports of 'the gay plague'	57	"طاعون الشواذ جنسياً"	168	4	5
newspapers and tabloids	57	الصحف و الملاحق	168	4	3
AIDS	58	فيروس الإيدز	168	4	2

Table 9: Analysis of translation strategies in Ninth Case Study: Khalaf Alqurashi's Translation of a Collection of Short Stories (2012)

Title of Fiction ST, TT & Author	ST	Page	TT	Page	Cultural Reference	Translation Strategy
Miss Brill	white wine	1	سائل أبيض	19	2	4
	splashed over the Jardins Publiques	1	رش فوق المنتزه	19	4	4
Katherine Mansfield	decided on her fur	1	قررت ارتداء معطفها الفرو	19	2	2
	Miss Brill	1	الآنسة (بريل)	19	4	3
الآنسة بريل	there came a flutey bit	1	وقت العزف على آلة (الفلوت)	21	3	2
	apron	1	مئزر	21	2	3
	wearing a dreadful panama hat	1	قبعة غريبة الطراز	21	2	4
	button boots	1	حذاء له أزرار	21	2	5
	sat on the bench	1	المقاعد الطويلة	22	2	5
	little girls, little French dolfs	2	فتيات فرنسيات كالدمى	22	2	5
	straw hats	2	قبعتي قش		2	3
	A cold, pale nun	2	راهبة وقورة شاحبة الوجه	23	4	3
	ermine toque	2	فرو الفاقم	24	1	2
	the drum beat, "The Brute! The Brute!"	2		24	2	6
	a fried whiting	3	سمكة (قد) بيضاء مقلية	28	2	3
	honey-cake	3	الكيك-العسلي	28	2	3
	eiderdown	3	الفراش المحشو بالريش	28	2	5
A Sorrowful Women	bra	4	حمالة الصدر	32	2	3
	cognac	4	مشروب فعال للنوم السريع	32	2	5
	pajamas	4	ملابس نوم	32	2	3
Gail Godwin	The next day was Sunday	4	و في اليوم التالي، يوم (أحد)	33	4	3
	took the child for a walk	4	اخذ الطفل في نزهة	33	4	5
امرأة حزينة	buttered toast,	4	خبز محمر مع الزبدة،	33	2	4
	celery sticks and		و الكرفس، و		2	3
	black bean soup		شوربة الفاصولياء		2	4
	babysitter	4	جليسة من جليسات الأطفال	33	3	3
	the flannel gown	5	قميص النوم الفانيلا	33	2	3

	spinach souffle	5	فطائر بالسبانخ	35	2	5
	coat	5	معطف	35	2	3
	played chess	5	تلعب الشطرنج	35	3	3
	ash-blonde hair	5	شعر الأم الأشقر	35	2	4
	the man took his wife to dinner. He made a courtship ceremony of it	5	يخرج الرجل مع زوجته للعشاء في مطعم، و يدعوها إليه مسبقاً بطريقة رسمية	35	4	5
	Over candlelight	5	على ضوء شمعة	35	4	3
	cloistered queen	5	ملكة منعزلة	35	4	3
	the park		الحديقة	35	2	3
	grasshopper	5	جندب	36	1	3
	a virgin in a tower	7	كعذراء في برج	38	4	3
	she decided to write a poem. "Perhaps a **sonnet**."	7	قررت ان تكتب قصيدة لعلها تكون "سونتية"	38	4	1
	bedside table	7	الطاولة المجاورة لسريرها	39	2	3
	new dish towels	6	فوطاً جديدة للصحون	41	2	3
	The canisters	6	العلب	41	2	4
	a roast stuffed turkey	7	ديكا رومياً محشوا و محمرا	42	2	5
	a glazed ham	7		42	2	6
	three pies	7	ثلاث فطائر	42	2	4
	molds of the boy's favorite custard	7	ثمانية أنواع من الحلوى (الكاستارد) التي يحبها الطفل	42	2	2
Later Michael Foster فيما بعد	fairy-tale	9	حكايات أطفال	46	4	5
	the stool	10	الكرسي	48	2	4
	half drunken punk kid	11	السائق المتهور	49	5	5
	second hand car	11		49	4	6
	manslaughter charges	11	تهمة القتل الخطأ	49	4	3
	dressed for Marge's funeral	11	مرتدية ملابس الحداد التي ستذهب بها لتشييع الجنازة	49	5	5
	woodcutter's hut	11	كوخ الحطاب	49	2	3
	Black Forest	11	الغابة السوداء	49	1	3
My Beloved Edith	gate house	12	كشك البوابة	51	2	3
	driveway	12	الممر	52	2	5
	his overcoat	12	معطفه	52	2	4
	September	12	سبتمبر	52	4	1

Tom Gillespie عزيزتي (إديث) !	sat on a nearby bench	12	جلس على دكة مجاورة	52	2	4
	"Time for a wee dram"	12	وقت قليل من الشراب	52	2	4
	a mutton piece with onion and mustard	12	لحم الضأن بالبصل و الخردل	52	2	3
	sandwich	12	شطيرته	52	2	3
	for Christ sake	12	يالله	53	4	5
	took another few swigs of whisky	13	احتسى بضع جرعات من شرابه	54	2	4
	my Beloved	13	عزيزتي	54	4	5
	Rest in Heaven	13	لترقدي في سلام	54	4	5
	inscription	13	النقش المحفور على شاهد القبر	55	4	3
	get you some fuchsias	14	(الفوشية) ذات الأزهار الحمراء و الأرجوانية	56	1	2
	moved to Denistoun	14	غادرنا الى (دينيستون)	56	2	1
Priscilla in The Pond John Savage (برسيلا) في ورطة	footbridge	15	جسر المشاة	59	2	3
	teahouse	15	المقهى	59	2	3
	June or July	15	يونيو	59	4	1
	she fell several feet	15	سقطت لعدة أقدام	60	2	3
	Her fur coat	15	معطف الفرو	60	2	3
	Lake Superior	15	بحيرة (سوبيريور)	60	1	
	from the Shangri-La Salon	15	من معرض(شانجري)	62	4	2
	a walrus	15	الفظ	62	1	2
	angel of death	15	ملاك الموت	62	4	3
	20 yards	16	العشرين ياردة	64	2	1
	two inches	16	بوصتين	65	2	3
	pond	17	البحيرة	66	1	3
Little Things Raymond Carver أشياء صغيرة	the little shoulder-high window	17	النافذة الصغيرة	67	2	5
	suitcase	17	الحقيبة	67	2	4
	living room	17	غرفة المعيشة	68	2	3
	For God's sake	18	أستحلفك بالله	69	4	5
Hearts and Hands O. Henry قلوب و أياد	At Denver	19	في (دنفر)	71	2	1
	the coaches on the B. & M. express	19	عربات القطار	71	2	5
	in the West	19	في الغرب	72	4	3
	the marshall	19	(المارشال)	72	4	1
	the pen	19	السجن	72	2	5

	Leavenworth prison	19	سجن (ليفنورث)	72	4	1
	for counterfeiting	19	قضية تزوير	72	4	3
	our crowed in	19	ليتعايش الإنسان مع من حوله و مع ....في	73	3	6
	Washington		واشنطن		2	1
	marshalship	19	وظيفة مارشل	73	3	2
	ambassador		سفير	73	3	3
	in Denver		في دنفر		2	1
	take me in the smoker now	20	خذني الى مقصورة التدخين الآن	74	2	3
	I'm half dead for a pipe	20	أكاد أموت من أجل بضعة أنفاس من الدخان	74	2	5
	I can't deny a petition for tobacco	20	لا يسعني ان اقول لا لشخص يريد ان يدخن	75	2	5
Regret Kate Chopin أسى	old blue army overcoat	21	معطفاً عسكرياً أزرق قديماً	77	2	3
	top-boots	21	حذاء طويل	77	2	3
	negroes	21	الزنوج	77	4	3
	her religion	21		78	4	6
	Texas	21	تكساس	78	2	1
	million miles away	21	ملايين الأميال	78	2	1
	Valsin was waiting with the mule-cart	21	عربته التي يجرها البغل	78	2	5
	on the porch	21	في رواق المنزل	79	2	5
	plucked all the choicest gardenias	22	قطفه لأزهار (الغاردينيا)	80	1	2
	and pinks	22	و القرنفل	80	1	3
	little white nightgowns	22	ثياب النوم الصغيرة البيضاء	80	2	3
	the story of Croque-mitaine or Loup-garou	22	تحكي له حكاية (كروكيو ميتاين) أو (لوب قارو)	80	4	1
	white apron	22	مريلتها البيضاء	81	2	3
	sewing basket	22	سلة الخياطة	82	2	3
	putting an edge on his knife at the grindstone	23	يحد شفرته على المسن	82	2	5
	fashioning doll-rags	23	يفصلان أقمشة للدمى	82	2	3
	the corner of the **gallery**	23	أحد أركان الشرفة	82	2	3

	she was about fourteen months old	24	لم يتجاوز عمرها آنذاك أربعة عش شهراً	86	4	3
The First Thing the Baby did Wrong	wooden rocking horse	24	حصان خشبي هزاز	86	3	3
Donald Barthelme	dolls and stuffed animals	24	اللعبة العملية و الحيوانات المحشوة	86	3	3
	puzzles	24	ألعاب المتاهات	86	2	3
	we gave the baby some of our wine, red, whites and blue	24	سقيناها بعضاً من مشروبنا	86	2	4
	Goodnight Moon	24	كتاب (قمر الليلة الجميلة)	87	4	3 2 F
	she wasn't going to get out of her room until 1992	24	لن تخرج من غرفتها قبل تسع سنوات	88	4	5
	the park	24	المتنزه	88	2	3

Table 10: Analysis of translation strategies in Tenth Case Study: Ali Almajnoni's Translation of *Passing*

Title of Fiction ST, TT & Author	ST	Page	TT	Page	Cultural Reference	Translation Strategy
Passing	thin Italian paper	1	الورق الإيطالي الرفيع	15	2	3
Nella Larsen	drunken father	1	أبوها السكير	16	4	3
	dollar	2	الدولار	16	2	1
	dressmaker	2	الخياط	16	3	3
	janitor	2	بواب	16	3	3
	Sunday school's picnic	2	نزهتها المدرسية يوم الأحد	16	4	5
	a silly saloon-fight	2	مشاجرة سخيفة في حانة	17	4	3
	Brian junior…. Junior	4	براين جونيو....جونيور	19	4	1
	Theodore….Ted	4	ثيودور...ثيو	19	4	5
	handkerchief	4	منديل	20	2	3
	Samaritan	5	سامريّها	20	4	1
	a dress of green chiffon	6	فستان مرفرف من الشيفون الأخضر	22	2	1
	that wide mouth like a scarlet flower	6	ذلك الفم الكبير مثل وردة قرمزية	22	1	3
	the bridge party	7	حفلة لعب الورق	23	3	4
	Negro	7	زنجية	24	4	3
	Y.W.C.A. committees	8	لجان جمعية الشابات المسيحيات	26	4	3

	High school	8	المدرسة الثانوية	26	4	5
	aunts or cousins	10	عمات او بنات عم	28	4	5
	Packard limousine	10	ليموزين باكارد	29	2	1
	chauffeur in livery	10	سائق في بزّة	29	3	3
	summer camp	13	مخيم صيفي	32	4	3
	week-end	14	عطلة نهاية الأسبوع	34	4	5
	Idlewild	14	آيدلوايلد	34	4	1
	coloured girls	16	فتيات ملونات	36	4	3
	Being good Christians	16	لأنهما مسيحيتان صالحتان	37	4	3
	I had Negro blood	17	في عروقي دم زنجي	38	4	3
	the good God hadn't intended the sons and daughter of Ham to sweat because he had poked fun at old man Noah once when he had taken a drop too much. I remember the aunts telling me that that old drunkard had cursed Ham and his sons for all time	17	اذا كان الله الرحيم لم يشأ لأبناء حام و بناته أن يتعرّقوا لأنه سخر من نوح العجوز مرة حين أفرط في الشراب. أتذكر العمتين تخبرانني أن السكير نوح العجوز لعن حام و أولاده إلى الأبد.	38	4	3
	daughters of the indiscreet Ham	17	ابنة للطائش حام		4	3
	that ivory face	20	ذلك الوجه العاجي	41	2	3
	cushions of a huge sofa	23		47	2	6
	just out of Milwaukee	23	على تخوم ميلواكي	48	2	1
	international banking agent	24	وكيلاً بنكياً دولياً	48	3	3
	Maryland Avenue	25	جادة ميريلاند	49	2	3
	Georgette crepe dress	25	فستانها الجورجيتي المبالغ في زخرفته	49	2	1
	pouring the rich amber fluid	25	تصب السائل الكهرماني المنعش	50	2	3
	drinking iced tea	26	تشرب الشاي المثلّج	52	2	3
	tall amber glasses	26	الأكواب الكهرمانية الطويلة	52	2	3

that hot August	26	المساء الحار من أغسطس	52	4	1
a Christian	27	مسيحياً	52	4	3
a Jew	27	يهودياً	52	4	3
He won't eat ham	27	لا يأكل لحم الخنزير	52	2	4
go to the synagogue on Saturday	27	يرتاد المعبد كل سبت	52	4	4
the general strike in England	28	وقت الإضراب العام في انجلترا	54	4	3
the new gaiety	28	الفرح الجديد	54	4	1
in Budapest	28	في بودابست	54	2	1
tea-party	30	حفلة شاي	57	3	3
Manhattan	31	مانهاتن	58	2	1
her black crepe de Chine	36	فستانها الكريب الأسود	66	2	1
October sunlight	37	سيل من ضوء الشمس	69	1	4
taken the boys downtown to school	39	أخذ الأولاد الى المدرسة وسط المدينة	72	2	5
dining-room	40	غرفة الطعام	73	2	3
fat-bellied German coffee-pot	40	إبريق القهوة الألماني السمين	73	2	3
the smell of crisp toast	40	رائحة التوست الهش	73	2	**1**
savoury bacon	40	لحم الخنزير المقدد اللذيذ	73	2	3
brought in the grapefruit	40	ثمار الجريب فروت	74	2	1
handbills and some tickets for the dance	42	المنشورات و تذاكر أخرى لحفلة الرقص	76	3	3
Lord!	42	يا إلهي!	77	4	5
coat	44	معطفها	79	2	3
hat	44	قبعتها	79	2	3
purse	44	محفظتها	79	2	3
gloves	44	قفازيها	79	2	3
kindergarten	45	حضانة أطفال	81	4	5
the printing shop	45	المطبعة	81	2	3
the scrap-basket	47	سلة المهملات	85	2	3
the furs	50	قبعة الفرو	89	2	3
the watery stars	50	النجوم الهزيلة	89	1	5
Harlem	50	هارلم	89	2	1
It's the N.W.L. dance	53		94	3	6
the Negro Welfare League	53	رابطة شؤون السود الاجتماعية الراقصة	94	4	3
as one of the twelve disciples	54	كأنه أحد تلاميذ المسيح الاثني عشر	94	4	3

sit in Jim Crowed sections	54	الجلوس في أقسام كأقسام جيم كرو		4	1
ladies of easy virtue	55	السيدات ناقصات الحشمة	97	4	5
you see, there's still capital punishment	56	عقوبة الإعدام كما تعلمين موجودة	97	4	5
the boys playroom	56	غرفة لعب الأولاد	99	2	3
the living-room	58	غرفة المعيشة	101	2	3
stately gown of shining black taffeta	58	فستان فخم من التفتة السوداء اللامعة	101	2	1
the Christmas-tree celebration	59	احتفال شجرة عيد الميلاد	102	4	3
white Terpsichorean art	60	فن التيربسيكوري الأبيض	104	4	2
A-number-one sheba	63	ملكة سبأ من الطراز الأول	110	4	3
benefit dance	63	حفلة رقص خيرية	110	3	5
Easter	66	عيد الفصح	115	4	3
Thank goodness	68	حمداً لله	118	4	5
Eighteenth-century France	69	فرنسا في القرن الثامن عشر	119	4	3
wear a tight bodice	69	لترتدي فستاناً ضيقاً	119	2	5
A few cents	72	بضعة سنتات	123	2	1
might have been in *Shuffle Along* when I saw it	72	ربما كانت في عرض Shuffle Along عندما شاهدته	123	3	2
cinnamon brown frock	73	فستاناً بُنياً بلون القرفة		2	3
the charming Confederates	75	الكونفدراليون الساحرون	128	4	1
the subway	75	قطار الأنفاق	128	2	3
be English if you want to be and call it the underground	75	كن إنكليزيا لو أحببت و سمّه الأندركراوند	128	2	1
lynching	82	حادثة إعدام جماهيري	142	4	3
keep C.P. time	84	توقيت أناس ملونين	145	3	3
stool	85	كرسيها الخشبي	146	2	4
dressing-table	85	التسريحة	146	2	5
a glass of ginger-ale and	89	بيرة الزنجبيل و	153	2	3
three drops of Scotch		ثلاث قطرات من ويسكي سكوتش	153	2	2
the butler	89	كبير الخدم	153	3	3
the footman	89	الخادم	153	3	3

	the long casement-windows	89	النوافذ البابية الكبيرة	153	2	3
	turned on the phonograph	90	أدار أحدهم الفونوغراف	153	2	1
	the radio	90	الراديو	153	2	1
	a damned dirty nigger	90	زنجية لعينة قذرة	154	4	3

Appendix 2 Questionnaire for professionals

 Dear participant,

The purpose of this questionnaire is to gain insight into your perception of translating culture-specific references for the Saudi target. I also aim to shed light on the translation norms prevailing in the Saudi context.

For any questions please feel free to contact me at 886164@swansea.ac.uk

Thank you for participating in my research.

A) Translator's Demographical and Professional Information

1) **Nationality**

   a) Saudi

   b) Non-Saudi

2) **Gender**

   a) Female

   b) Male

3) **Location (Census Division): Where do you live now**

   a) Central Region

   b) Western Region

   c) Eastern Region

   d) Southern Region

   e) Northern Region

   f) Other

4) **Please select your age group**

   a) Under 21

   b) 21 to 29

   c) 30 to 39

   d) 40 to 49

   e) 50 to 59

   f) Over 60

5) **Years of experience in the field of translation**

a) 0-2

b) 2-5

c) 5-10

d) 10-15

e) 15-20

f) Over 20

6) **Type of translation training (you can select more than one answer)**

a) Bachelor degree in translation

b) Master degree in translation

c) PhD degree in translation

d) Diploma

e) Certified training

f) Self-training

g) None

h) Other (please indicate) -----------------------

7) **Your main direction of translation**

a) Both directions

b) English into Arabic

c) Arabic into English

d) Other

8) **Which market do you target in your translations?**

a) Saudi

b) Arab with particular interest in Saudi market

c) Arab

d) Non-Arab

e) Other

9) **The area of your translation is: (you can select more than one answer)**

a) General

b) Scientific

c) Literature

       d) Medical

       e) Religious

       f) Commercial

       g) Legal

       h) Audio-visual

       i) Interpreting

       j) Other

10) Translation practice (you can select more than one answer)

       a) Freelance translator

       b) In-house translator

       c) Teach translation at an academic institute

       d) Interpreter

       e) Other (please indicate)

11) The choice of what you translate depends on

       a) Own preference

       b) Client

       c) Audience

       d) Author

       e) Publisher

       f) Other (please indicate)

12) You mainly translate

       a) Original English or Arabic texts

       b) Texts translated form other languages into English or Arabic

       c) Other

B) Translator's attitude towards translating culture references

  13) The translator must be aware of the target culture

       a) Strongly agree

       b) Agree

       c) Neutral

d) Disagree

e) Strongly disagree

14) Elements of the western culture are received differently in different Arabic speaking countries

 a) Strongly agree

b) Agree

c) Neutral

d) Disagree

e) Strongly disagree

15) When translating into Arabic for the Saudi reader you intentionally present the unfamiliar elements of the western culture found in the text

a) Strongly agree

b) Agree

c) Neutral

d) Disagree

e) Strongly disagree

16) When translating into Arabic for the Saudi target you alter the translation to fit the Saudi culture

a) Strongly agree

b) Agree

c) Neutral

d) Disagree

e) Strongly disagree

17) There generally is a difference in translating culture references for the Saudi target between the past and the present

a) Strongly agree

b) Agree

c) Neutral

d) Disagree

e) Strongly disagree

18) The change in the translator's style of translating culture references is due to: (you can select more than one answer)

    a. Translation training/ education

    b. Experience

    c. Social changes in the receiving culture (the Saudi)

    d. Audience awareness of the western culture

    e. No change

    f. Other (please indicate)

19) When translating culture references you follow the guidelines of

    a) Publisher

    b) Client

    c) Any kind of authority

    d) Your own ideology

    e) Other (please indicate)

20) Freedom in translating culture references is higher among

    a) Freelance translator

    b) In-house translator

    c) Audio-visual translator

    d) Interpreter

    e) Other (please indicate)

C) The effect of social change on translation in Saudi Arabia

21) The Saudi audience are more aware of the western culture now than they were in the past

    a) Strongly agree

    b) Agree

    c) Neutral

    d) Disagree

    e) Strongly disagree

22) **Changes in the Saudi society helped change the Saudi individual's comprehension of the western culture**

    a) Strongly agree

    b) Agree

    c) Neutral

    d) Disagree

    e) Strongly disagree

23) **Rate the following Saudi social changes according to their effect in familiarising the Saudi audience with the western culture**

I.   **Dialogue with other religions and openness to other societies**

    a) Strongly agree

    b) Agree

    c) Neutral

    d) Disagree

    e) Strongly disagree

II.   **Easy access to the Internet**

    a) Strongly agree

    b) Agree

    c) Neutral

    d) Disagree

    e) Strongly disagree

III.   **Change in media and the direct interaction with other cultures through Social media**

    a) Strongly agree

    b) Agree

    c) Neutral

    d) Disagree

    e) Strongly disagree

IV.   **Globalisation and Economic interaction**

    a) Strongly agree

b) Agree

c) Neutral

d) Disagree

e) Strongly disagree

V. Travelling for tourism and/or education

a) Strongly agree

b) Agree

c) Neutral

d) Disagree

e) Strongly disagree

VI. The Saudi 2030 vision

a) Strongly agree

b) Agree

c) Neutral

d) Disagree

e) Strongly disagree

VII. Change in translation curriculum at University/training level

a) Strongly agree

b) Agree

c) Neutral

d) Disagree

e) Strongly disagree

VIII. Other social changes that effect translating cultural references for the Saudi audience (please indicate)

The End of the Questionnaire

Appendix 3 Interview Transcript

Interviewer: Do you receive any guidelines on how to translate specially culture terms from the publishers? do they tell you how to translate certain words or not to translate them?

Mr Alqurashi: I did not receive any comments from publishers but sometimes my friends, people around me. I used to ask them about their opinions on my translations, they instruct me to change some religious words to be suitable for the society that's all.

Interviewer: What is your view on translating to communicate with other cultures?

Mr Alqurashi: My opinion or my attitude about that is that translations should be clear and should be as true as possible, so it should be translated with the exact meaning in the target language.

Interviewer: Do you think there is a difference between translating for Saudis and for Arabs in general?

Mr Alqurashi: Sometimes yes. Some translators in Egypt or in Syria or other countries are really free somehow in translating some terms, religious terms. That freedom is not so acceptable in Saudi Arabia society as it is in their country.

Interviewer: Has your style changed, I know that you have been publishing work from 1993 until now, so has your style in translating culture changed?

Mr Alqurashi: Yes, there is a change because of the age, because of the experience, because of reading a lot, because of getting more experienced. These are that changes I noticed. I don't know exactly if there are any other changes related to the culture or not. I can't decide.

Interviewer: When you translate Mr Alqurashi do you intend to make yourself visible in the translation, meaning do you want the reader to know that this is a translation by

Khalaf Alqurashi or you want when the reader reads he thinks this is an original piece of writing written in Arabic not a translation?

Mr Alqurashi: No, for me I write this is my translation and I know that the translation cannot possible give the exact meaning like in the source language.

Interviewer: Do you put your own style in how you write or do you try to give the translation exactly like the original writer?

Mr Alqurashi: No, I put my style, and some of my friends sometimes when they read my translation without my name and without knowing that I am the translator they discover this, this is Khalaf Alqurashi's translation. Because I have a special style. People who are used to reading my translation know me well because of it.

Interviewer: do you think there is a difference between the audience, the Saudi reader in 1993 and now, and do you think there's a difference from that time till today in how they accept culture and how they except religious words for example other religions Christianity? and other references?

Mr Alqurashi: Yes, there is a big difference between the reader in that time in 1993 and before it and the readers now. And I am more free now when I translate some terms. Nowadays I can tell the names of some drinks or some religious terms more freely than before because of the Internet because of the information technology because of social media all these things.

Interviewer: What else what other changes in the society you think are the reason behind this change?

Mr Alqurashi: Yes, the society, the concepts or the ideas of the society has changed a lot from that time to nowadays. Nowadays the people in Saudi Arabia are more open minded than before.

Interviewer: How about the publishers do they used to be more censored and now you have more freedom? what is the state of publishing do you think specially For

Taif and Mecca literary clubs where you published?

Mr Alqurashi: The publisher of newspaper or magazine which I used to publish my translation there, yes they are more flexible nowadays. If you mean others like the people in the press or the people who publish a book of translation, I don't have a really good information about them, I'm not sure I can't say anything about them. Because still when I publish any book in translation I should get permission from the Ministry of information or Ministry of culture and government ministries are still in the same old rules to do these things, I think I'm not sure, this is what I think.

Interviewer: How would you translate culture now and how did you translate it before do you consider yourself more open-minded in accepting western ideas?

Mr Alqurashi: Yes, I put in my mind that my concept nowadays is that the people are more free and open minded nowadays than before. I'm not so restricted as before.

Interviewer: What about retranslations, what do you think is the cause of retranslation? for example in your translation (Altareq Altaeb) there is Edgar Allen Poe's *The Tell-Tale Heart*, it was translated one year before you by Khalid Alawadh, were you aware of that translation? Did you know that there is a translation?

Mr Alqurashi: When I translated that story at that time I didn't know that Khalid Alawadh or any other Saudi or even Arab translated it before. There was no Internet like nowadays in order to help me know what was translated and what was not translated before.
But even though these are my translations with my style with my opinion with my words and understanding of the original text. And all these things makes it my own style.

Interviewer: And there was also another translation *Hearts and Hands* in (*Waqal Neswa*) by Hessa Alammar in 2003, are you aware of that?

Mr Alqurashi: Even Hessah Alammar's translation I didn't notice this before. By the way the short stories that I translated in (*Altaric Altaeb*), most of them I have translated

before that time. The time of publishing them Because I published them in a newspaper before that, some of them five years before the publishing of the book or more than that.

I think my translation was prior to Hessa Alammar.

And also sometimes in terms of a time, in term of the culture, in which you're interested in, yes I think when we translated for example by Hemingway The Old Man an the Sea, So many translations for it and nowadays when we translate for even Shakespeare or other writers I think we should put in account the changes in the culture and ideas and concepts because it Is the time.

Interviewer: Are you with retranslation in general for good pieces of literature? Are you with or against retranslations?

Mr Alqurashi: no, I am with the translation of old works in any time and because there are feelings and values and beautiful things in that old work which should be translated with taking, what they call, the shape of nowadays people, nowadays society, nowadays ideas, nowadays culture.

Appendix 4 Interview consent

PARTICIPANT CONSENT FORM
(Version 1.1, Date: 29/01/2019)

Project Title:
The Impact of Change in the Saudi Society on Translating Culture References

Contact Details:
e-mail ███████████████████
UK Number ████████████

Please initial box

1. I confirm that I have read and understood the information sheet dated 29/1/2019 for the above study and have had the opportunity to ask questions.

2. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason, without my medical care or legal rights being affected.

3. I understand that sections of any of data obtained may be looked at by responsible individuals from the Swansea University or from regulatory authorities where it is relevant to my taking part in research. I give permission for these individuals to have access to these records.

1. I understand that data I provide may be used in reports and academic publications in anonymous fashion

2. I agree to take part in the above study.

Khalaf Sarhan Alqurashi   29/1/2019
Name of Participant   Date

████████████████████████   29/1/2019   ████████████████████
Name of Person taking consent   Date   Signature

Fawziah Alshehri   29/1/2019
Researcher   Date   Signature

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