



RESEARCH ARTICLE

CULTURE-SPECIFIC ITEMS AND THEIR TRANSLATION FROM ARABIC INTO ENGLISH IN ABDULAZIZ AL-MAQALEH'S POEMS

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Abstract

Translating culture is presently one of the most challenges in the field of translation studies. The most noticeable arguments of variance between languages arise in their culture-specific items (CSIs) composing serious difficulties in translation. This study explores CSIs and their translation procedures from Arabic into English in Abdulaziz Al-Maqaleh's poetic collection '*the Book of Sana'a*'. The theoretical framework deals with poetry translation, classification of cultural categories, and procedures for translating CSIs. The researcher collected data from selected poems and compared them with their English translation. To identify and analyze data, Newmark's (1988) classification of cultural categories and Davies's (2003) model for translating CSIs were adopted to recognize and examine the CSIs and their translation procedures. The findings of this study showed that the translators employed six translation procedures to render CSIs. These procedures are preservation, addition, omission, globalization, localization and transformation. Moreover, it revealed that the preservation procedure was the most frequently employed and the creation procedure was absent.

Keywords: Poetry translation, Culture-specific items, Translation procedures.

Introduction

Translation is the process of communication between peoples and cultures, through which one learns about the other's culture, sciences and arts. Throughout time, translation has been a tool of constant communication between peoples despite their different languages and cultures. Larson (1984) describes culture as "a complex of beliefs, attitudes, values, and rules which a group of people share" (p. 431). The importance of translation appears in its mission as a bridge between cultures and its effort to develop civilizations, literature, and sciences. Today, translation has become one of the necessities of the time due to globalization and modern technological development.

In Yemen, where poetry is an essential genre that reflect culture, translating poetry is an important means of introducing Yemeni poetry and culture to other nations. This study discusses and analyses the English translation of the culture-specific items (CSIs) in the poetic collection of the Yemeni poet Abbdulaziz Al-Maqaleh entitled '*The Book of Sana'a*'. The study categories the CSIs according to the five taxonomies of cultural categories presented by Newmark (1988). To analyze data, the study applied the seven translation procedures for CSIs as adopted by Davies (2003) and examined how the translators employed them to render CSIs from Arabic into English.

Aims of the Study

The present study aims to recognize CSIs in Abdulaziz Al-Maqaleh's '*the Book of Sana'a*' and examine their translation from Arabic into English. It classifies the collected CSIs according to Newmark's (1988)

cultural categories. Moreover, it aims to investigate the application of translation procedures of CSIs proposed by Davies (2003) and identify which procedure have been frequently used in the translation of CSIs in the selected poems.

Literature Review

There are different theories and approaches regarding poetry translation, culture, and translation of CSIs.

Poetry Translation

Poetry translation differs from other forms of literary and non-literary translation; the word order and organization of poetic components diverge from those found in other literary genres. Poetic language exerts a more expressive influences on the reader more than ordinary language, owing to its utilization of poetic structures and literary devices. Walders (2000) indicated that "poetry can turn the light on and deepen the meaning as nothing else can do because a poem's imagery and figures of speech are able to clarify the meaning and intensify it" (p. 52). The appeal of the poem arises not only from its wording, as in stories and novels, but also from unique structures and expressions, which may not aligne with those of regular language. William & Chesterman (2002) stated that "poetic texts can provide interesting material for translation research, especially if time is limited" (p. 10). Consequently, it is crucial for translator to grasp the essence of the source text and preserve its aesthetics without altering its allure. Nida and Taber (1969) stated that "the message is conveyed by means of dynamic translation, conveying the total meaning or content of a discourse; the concepts and feelings which the author intends the reader to understand and perceive." (p. 205). The translation of poetry should convey both the perfect clear ideas and the perfect hidden ideas that are revealed in the original text. Newmark (1988) stated that "the translation of poetry is the field where most emphasis is normally put on the creation of a new independent poem, and where literal translation is usually condemned" (p. 70). This underscores that the primary goal of poetry translation is to product equivalent and parallel outcomes.

According to Connolly (2001) "poetry represents writing in its most compact, condensed and heightened form, in which the language is predominantly connotational rather than denotational and in which content and form are inseparably linked" (p, 171). It is worth mentioning that poetic translation requires a careful semantic rendering with different translation procedures to convey source text (ST) contents as accurately as possible. Thus, translators need to be familiar with poetry as they serves as mediators who bridging gaps between cultures.

Culture-specific items

The CSIs concept has garnered the attention from numerous linguists and translation theorists, each providing various terms for these items. Newmark (1988) speaks of cultural words, Florin (1993) of realia, Nord (2018) of cultureme, Baker (1992) of CSIs concepts, Pedersen (2005) of culture-bound references and Aixela (1993) of CSIs.

The differences in those terminologies have led to the variances in the definitions of CSIs. According to Aixela (1996) "culture-specific items are usually expressed in a text by means of objects and of systems of classification and measurement whose use is restricted to the source culture, or by means of the transcription of opinions and the description of habits equally alien to the receiving culture". (p. 56). In other words, CSIs are accurately exposed in the actuality of an intercultural variance between the source and target languages. Many variances are established where items in the source language do not occur in the target language culture, or the target language has no equivalents for those objects.

Nord (2018) introduce the term 'cultureme' to denote to the CSIs. He defined cultureme as "a social phenomenon of a culture X that is regarded as relevant by the members of this culture and, when compared with a corresponding social phenomenon in a culture Y, is found to be specific to culture X" (p. 32). Harvey

(2000) defined culture-bound terms as the terms which "refer to concepts, institutions and personnel which are specific to the source language culture" (p. 2). This declares that the CSIs distinguish the concepts which are performed in the source language and represent cultural objects which are commonly unaware to the other cultures.

Gambier (2007, p. 160) recognizes that the culture-specific category "contains sixty clips divided into six sub-groups" which included references to the system, food and measurements, sport, institutions, famous people and events, and finally the legal system. Whatever the relation between culture and translation, CSIs are regarded as an area that need more consideration and focus because the vital role that they play in both source and target texts.

Newmark's Cultural Categories (1988)

Newmark (1988, pp. 95-103) proposed five categories of CSIs under the title of cultural categories, which can further be divided into subcategories. These cultural categories are: a) ecology, b) material culture, c) social culture, d) organizations, customs, activities, procedures, concepts, e) gestures and habits.

a. Ecology

Ecology encompasses features such as flora, fauna, winds, weather, plains, and hills. According to Newmark (1988 p. 103) this category includes "animals, plants, local winds, mountains, plains, ice, etc.". In the different cultural backgrounds, the items related to ecology show different meanings when they are structured by people who connected to various languages and cultures.

b. Material Culture

There are four main parts of material culture: food, clothes, houses, and transport. According to Newmark (1988) "various settings: menus - straight, multilingual, glossed; cookbooks, food guides; tourist brochures; journalism increasingly contain foreign food terms" (p. 97).

c. Social Culture

This category is related to work and leisure. Newmark (1988) stated that "in considering social culture, one has to distinguish between denotative and connotative problems of translation" (p. 98). Connotative meanings of words related to social culture pose greater difficulty, as they are considered a type of CSIs.

d. Organisations, Customs, Activities, Procedures, Concepts

This category is specific to political and institutional items, encompassing organizations, customs, political ideas, social, legal and religious items. Newmark (1988) further classified them into sub-categories: political and administrative, religious, historical, and artistic items.

e. Gestures and Habits

This category refers to expressions and signs that people exhibit in certain conditions, such as greeting, shake hands or leave-taking. Newmark (1988) emphasized that "for gestures and habits there is a distinction between description and function which can be made where necessary in ambiguous cases" (p. 102).

Procedures for Translating Culture-Specific-Items

Cultural items stand as the components of a text that need specific translation procedures. The distinction between translation methods and translation procedures is highlighted by Newmark (1988) when he declared that "while translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language". (p. 81). Similarly, Loescher (1991) defines translation strategy as "potentially conscious procedure for solving a problem faced in translating a text, or any segment of it" (p. 8). Since there is no complete agreement amongst specialists to outline translation strategies for CSIs, the translation of CSIs

has been argued by many translation intellectuals such as Newmark (1988), Baker (1992), Venuti (1995), Aixelá (1996), Davies (2003), Katan (1999), and Pedersen (2005). Translators try to narrow cultural gaps by applying suitable strategies that meet both source and target texts.

Davies' Model (2003)

Davies (2003, pp.72-89) distinguished seven procedures to translate CSIs: preservation, addition, omission, globalization, localization, transformation and creation.

a. Preservation

Davies (2003) classified preservation into two types: preservation of form and preservation of content. Preservation of form employs the transliteration or cultural borrowing to render the cultural items from source text to target text, whereas preservation of content is used when the source item is transferred straightly to the target language. According to Davies (2003) this procedure is "at the heart of lexical borrowing" (p.73). Newmark (1988) put transference procedure to meet this procedure.

b. Addition

In this procedure, the translator may add an explanation for cultural item either outside or inside the text. Davies (2003) emphasized that addition occurs when "a translator may decide to keep the original item but supplement the text with whatever information is judged necessary" (p.77). It is important to confirm that the translator should be very careful about the target culture in order to add some suitable elements in the target text.

c. Omission

It is the case where a problematic CSI is omitted in the target text, so that the receptors are ignorant of its presence. Davies enlightened that this procedure can be employed to "omit a problematic CSI altogether, so that no trace of it is found in the translation" (P.79).

d. Globalization

According to Davies (2003), globalization is "the process of replacing culture-specific references with ones that are more neutral or general" (p.82). According to Gecaite (2020) "globalization might not be suitable in situations when it is important to maintain certain associations" (p. 13). This procedure includes the replacing of CSI with more general common that is understood to the target readers.

e. Localization

Localization is employed when the translator alternates a culture-specific item which is closed to the target culture and conscious to the target receptor. It is the opposite of globalization procedure above. Davies (2003) pointed out that localization occurs when the translator "instead of aiming for 'cultural-free' descriptions, [...] may try to anchor a reference firmly in the culture of the target audience" (pp. 83-84).

f. Transformation

Transformation can be used when the shift of the ST is depended on the translator's evaluation of the understanding of the target readers; and when the translator does not have a willingness to fight with a probable obscurity. Davies (2003) indicated to transformations as the cases "where the modification of a CSI seems to go beyond globalization or localization and could be seen as an alteration or distortion of the original" (p.86).

g. Creation

This procedure is employed when the translator chooses to include a cultural-specific item which is absent in the source text. Davies (2003) showed that creation appears when "translators have actually created cultural specific items not present in the original text" (p.88). This procedure can be employed when translator

considers that the original term in the ST is complete strange in target culture and accordingly creates more familiar and comprehensible cultural term to the target receptors.

Methodology

As a qualitative content analysis, this study aims to identify Arabic CSIs and examine their translation into English, while also scrutinizing strategies which were followed in their translation. The researcher conducted an analysis of the CSIs of both source text and target text in Abdulaziz Al-Maqaleh's 'the Book of Sana'a' as a case study. The classification of CSIs is based on Newmark's (1988) taxonomy of cultural categories: 1) ecology, 2) material culture, 3) social culture, 4) Organizations, customs, activities, procedures, concepts, 5) gestures and habits (Newmark, 1988, p.95).

Analyzing the translation of CSIs is based on Davies's (2003) seven translation procedures: preservation, addition, omission, globalization, localization, transformation, and creation.

Research Sample

To study the Yemeni translated poetry, the researcher meticulously examined the translated works of Abdulaziz Al-Maqaleh (1937-2022), one of the most renowned modern and contemporary poets in Yemen and Arab world. The focus of the current study is Abdulaziz Al-Maqaleh's poetic collection 'Kitab Sana'a' and its English translation, 'The Book of Sana'a'. This collection was published in 2000 by Aden University Printing and Publishing House and Riad Al-Rayyes Books, Beirut, was translated from Arabic into English by Bob Holman and Sam Liebhaber. The English version was subsequently published in 2004 by The American Institute for Yemeni Studies.

Comprising fifty-six poems, this collection showcases the work of esteemed Yemeni and Arab poet, Abdulaziz Al-Maqaleh. Each poem in this collection introduces various culture specific items, necessitating appropriate translation procedures for accurate interpretation.

Data Collection

As this research focuses on identifying and analysis of the translated CSIs in a poetic written text translated from Arabic into English by Bob Holman and Sam Liebhaber, the researcher extensively utilized resources available from various resources. *The 'Book of Sana'a'* represents the sole complete poetic collection entirely translated into English for this poet, making it the chosen case study for this research.

In this context, the researcher randomly selected specific poems as a sample for analysis. The selected sample includes poems numbered 1,5, 9, 18, 29, 30, 32, 39, and 40.

Data Analysis

This research is designed to be a comparative and analytical study of CSIs in the source text and their equivalents in the target text. More than 140 CSIs in both source text (ST) and target text (TT) were extracted and organized into charts for classification according to Newmark's taxonomy of cultural items. These categories include a) ecology, b) material culture, c) social culture, d) organizations, customs, activities, procedures, concepts, e) gestures and habits.

Subsequently, paired sets of ST and TT were prepared according to the seven procedures for CSIs translation proposed by Davies (2003). Finally, the researcher generated various tables illustrating the common use of CSIs and the procedures employed to translate them.

Discussion and Analysis

In this section, the researcher will discuss and analysis CSIs from the *'The Book of Sana'a'* by Abdulaziz Al-Maqaleh. Firstly, CSIs will be classified according to Newmark's categorization of cultural items which includes: 1) ecology, 2) material culture, 3) social culture, 4) organizations, customs, activities, procedures, concepts, 5) gestures and habits (Newmark, 1988, p.95). Subsequently, the translation procedures employed to render these CSIs will be discussed according to Davies's (2003) procedures for CSIs translation: preservation, addition, omission, globalization, localization, transformation, and creation.

Ecology is the first category in Newmark's (1988) classification of cultural categories. It includes "animals, plants, local winds, mountains, plains, ice, etc." (Newmark, 1988, p. 103). There are several items of ecology have been found in Abdulaziz Al-Maqaleh's *'the Book of Sana'a'*.

Example 1

Source Text	Target Text
(p. 176) صفصافة تتحدى النجوم بأوراقها	and groves of willow that defy the stars with their leaves. (p. 177)

According to Masaoud (1992) the word صفصافة (Safsafah) is the singular form of الصفصاف (Al-Safsaf), which is refer to a plant that grows alongside water runways with long, gentle branches (p. 496). In this example, the translators employed the addition procedure to translate صفصافة as 'groves of willow' expanding the meaning beyond a singular willow.

Example 2

Source Text	Target Text
(p. 156) إنها الشامخات تسور بالظل صنعاء حيناً	Sometimes the mountains enclose Sana'a with darkness. (p.157)

The word الشامخات (Al-Shamekhat) is the plural form of شامخ (Shamekh), which, according to Masaoud (1992), refers to 'highness and admirer' for mountain (p. 213). It indicates the stable and highness of the mountains. The translators effectively globalized the identical meaning through translating this item as 'the mountains'.

The category of material culture covers cultural items related to "food, clothes, houses and towns, and transport" (Newmark, 1988, p103). It is well-known that material equipment are physical properties that people attain, through producing or buying them. They are related to material belongings, rather than to mental effects such as beliefs and ideas.

Example 3

Source Text	Target Text
(p. 100) وحقلاً من العسل (الدواعني)	and a pool of Dawani honey . (p.101)

العسل الدواعني (Al-Asal Al-Dawaani) is one of the finest varieties of honey in Yemen and world, known for its numerous benefits as both food and medicine. Its name is derived from the region of 'Dawaan' in Hadhramout, where people foster bees in hives. The bees, there, take food from various trees and flora.

It is evident that the translators have convey the term 'الدواعني' which distinguishes the origin of the preceding term 'العسل', by employing Davies's preservation of form and content. As such, the ST item 'العسل الدواعني' was rendered as 'Dawani honey' through preservation, maintaining their complete forms and meanings through cultural borrowing.

Example 4

Source Text	Target Text
(p. 104) والصحن الساخن لا يتمتع بفيض من العاطفة	it can't even tempt the heart's appetite! (p.105)

الصحن الساخن (Al-Sehn Al-Sakhen) generally refers to the plate containing hot tasted food. In this example, the translators opted for the omission procedure, entirely leaving out this item and using the pronoun 'it' to indicate the original item.

Example 5

Source Text	Target Text
بعناقيد الشجن ومجامر الأطياب (p. 28)	by clusters of melancholy and braziers of perfume . (p.29)

The cultural item مجامر الأطياب (Majamer Al-Atyab) refers to iron or pottery vessels that take on different shapes, including Al-Oud and other kinds of incense, place on embers for the purpose of perfuming. In Yemen, those materials contain hot coal brands used to distribute perfumed smoke in homes and during celebrations.

The translators rendered the source collocation مجامر الاطياب literally as 'braziers of perfume' by utilizing Davies's preservation of content, reflecting the intended meaning of the source text.

Example 6

Source Text	Target Text
عالمًا من شموس ومن شرفات وأسماء منقوشة وزخارف لا تنتهي (p. 48)	A world of suns and oriels engraved names stained glass without end. (p.49)

The word شرفات (Sharafat) is the plural form of شرفة (Sharafah) which, according to Al-Eryani (1996), refers to 'the edge of housetop and other high edges' (p. 484). It occupies a place visible from surrounding houses. The translation of cultural item as 'شرفات' as 'oriels' utilized preservation of content to enhance comprehension for the target readers.

The word زخارف (Zakharef) is the plural form of زخرفة (Zakhrafah), denoting a set of points, lines, geometric shapes, drawings of animals, plants, and words that cohesively create a beautiful design used for decorating various items such as buildings, walls, utensils, clothes, mosques, etc. The translators employed the addition procedure to render this word as 'stained glass' to paraphrase the ST denotation. However, this translation may not entirely accurate, as in Yemeni culture, زخارف does not always refer to decorations on glass but also includes decorative pictures, woodwork, boards, walls, etc.

The category of social culture represents a complex set of values, habits, and activities adopted by one or more social establishments. To characterize the category of social culture, it is important to provide examples of work and leisure.

Example 7

Source Text	Target Text
ولكنها الديدبان, يُزينُ بالغييم تاج مواهبه (p. 156)	they are her guardians, her sentries They decorate their crowns with rain clouds. (p.49)

According to Masaoud (1992), the Arabic item الديدبان (Al-Daydaban) refers to the guard, lookout, guide or foreground (p. 368). In the above example, this term was used metaphorically to describe the mountains around Sana'a which appear to serve as the eternal guardians of this city. It is noteworthy that the two procedures were employed to render this cultural item: globalization where the translators rendered the term الديدبان as 'guardians' and addition, where they added the possessive pronoun 'her' and the word 'sentries'.

According to Newmark's (1988) approach, this can be called 'couplets,' where the translators "combine two, three or four of procedures respectively for dealing with a single problem" (p. 91).

Example 8

Source Text	Target Text
وفي رحابها تقام الأعراسُ البهية (p. 28)	in courtyards where lustrous weddings take place. (p.29)

In the example above, various items signify leisure as a cultural indication. The item الأعراسُ البهية (Al-Aaras Al-Bahyyah) refers to the beautiful and amazing wedding ceremonies that varies according to customs and convention in the society. The translators employed the preservation of content to adapt the target text to the target language structure. Thus, 'الأعراس البهية' a collocation of noun-adjective, was rendered as 'lustrous weddings' where the adjective- noun collocation aligns with the target language structure.

Example 9

Source Text	Target Text
(p. 50) وتمتص الثرثرات	and absorb sleepy murmurs , (p. 51)

The Arabic word الثرثرات (Al-Thartharat) is the plural form of the word الثرثرة (Al-Thatharah), which is according to Masaoud (1992) refers to the 'numerousness of speech with amplification' (p. 258). It is a typical Arabic word which uses to describe leisure, and literally means 'logorrhea' in English. The translators rendered it as 'sleepy murmurs' by adding a preceding adjective to the noun 'murmur' which is according to Oxford Wordpower Dictionary (1999) is 'the sound of words that are spoken quietly' (p. 591). The translation procedure used for translating this word is addition. The translators not only reserved the equivalent item, but also connected it to additional word 'sleepy', so that the target reader may be able to realize the nature of the source text.

The category of organizations, customs, activities, procedures, and concepts covers political and administrative items, religious items and artistic items (Newmark, 1988, p. 95). This confirms that this category of CSIs contains words and phrases relating to some subcategories.

Example 10

Source Text	Target Text
ويقتسم الناسُ شمسَ مودتهم (p. 240) ونجومَ انتفاضتهم	In peace, we'll share the sun and the moon between us and the stars will reflect our strength . (p. 241)

The Arabic word انتفاضة (Intefadhah) refers to a popular movement that resists occupation and tyranny. It has been commonly agreed to label the Palestinian movements that challenge the Israeli occupation as 'Intifadhah'. In this example, the rendition given of انتفاضتهم (Infefadhatahom) is (our strength), which does not fully convey the intended meaning of the source text. The translators used the possessive pronoun (our) instead of (their) and localized the political item (intefadhah) as (strength).

Example 11

Source Text	Target Text
(p. 64) من ألف ليلٍ وليلٍ تجيء	from A Thousand and One Nights she comes. (p. 65)

In this example, the phrase ألف ليلٍ وليلٍ (Alf Layl aw Layl) imitates the famous heritage tales book ألف ليلةٍ وليلةٍ (Alf Laylah wa-Laylah) which is a collection of middle eastern folk tales compiled in Arabic during the [Islamic golden age](#). Commonly known in English as the 'Arabian Nights', from the first English-language edition (c. 1706–1721), which rendered the title as 'The Arabian Nights' Entertainment'. (https://en.wikipedia.org/wiki/One_Thousand_and_One_Nights).

Though, the translators rendered this famous expression literally as 'A Thousand and One Nights' by employing the preservation of content.

Example 12

Source Text	Target Text
لو ادمنوا الصلواتِ (p. 164) مدافعهم وهي تبنى القباب	even if they devote their days to prayer . While she was building the mosque , (p. 165)

The religious item الصلوات (Al-Salawat) is the plural form of صلاة (Salah), which contains standing, bowing, prostration, specific sayings and actions that end with the salutation. The word القباب (Al-Qebab) is the plural

of قبة (Qubbah) which is used in Islamic architecture, as ceilings above mosques or shrines, or any round-arched building. A well-known example is the Dome of the Rock in Jerusalem.

Regarding of the translation of these two items in this example, preservation of content was employed to recognize the translation of الصلوات which translated into its most singular familiar equivalent as 'prayer'. On the other hand, the item القباب, representing parts of the mosque, was rendered differently as 'the mosque' through the use the globalization.

The category of gestures and habits clarifies activities, conducts, reactions, and behaviors that are related to people and culture.

Example 13

Source Text	Target Text
(p. 28) فادخلْ بِسَلامٍ، وَقَبِّلِ الأَرْضَ عَشْرًا.	Enter in peace, kiss the ground ten times. (p. 29)

In this example, we encounter another expression that underscores the magnificence of the city in the poet's perspective. The ST expression وقبِّلِ الأَرْضَ عَشْرًا has a blessed sign. It also holds salutatory and holy connotations when a visitor to the place enters peacefully and kisses the ground. Hence, the translators must handle this expression with care, opting for word-by-word equivalents rather than overall corresponding. This expression is translated as 'Enter in peace, kiss the ground ten times'. Accordingly, it can be said that preservation of content is the procedure concerned and applied to render this expression.

Example 14

Source Text	Target Text
(p. 150) أَقْرَأُ فِي صَمْتِ أَحْجارِها حَشْرَجَاتِ العِصْورِ	I read a death-rattle in her stones, (p. 151)

In this example, the gesture (Hashrajat) حشرجات is the plural form of the noun حشرجة (Hashrajah) which is generally used to indicate that someone is going to die. The poet confirms the ancientness of his city by declaring that he can read the gestures of old times and civilizations on her stones. It can be seen that the translators leaned towards giving a more neutral and general item. They have employed globalization procedure to translate the word حشرجات as 'a death-rattle'. The translators have translated this word by a familiar equivalent to target readers, even though the ST is plural and the TT is singular. By using a general item, the translators create the similar effect for the target reader.

Findings

This section presents the findings obtained from the analysis of the CSIs in Abdulaziz Al-Maqaleh's *'the Book of Sana'a'* and its English translation. It highlights the categories of CSIs and their translation procedures. The selected poems exhibit various instances of CSIs categories, as illustrated in the following table.

Table 1: Occurrence number and percentage of CSIs in the selected poems

Poems	CSIs	Percentage
1 st poem	30	21.27%
5 th poem	12	8.51%
9 th poem	7	4.96%
18 th poem	13	9.21%
29 th poem	8	5.67%
30 th poem	16	11.34%
32 nd poem	22	15.60%
39 th poem	13	9.21%
40 th poem	20	14.18%
Total	141	

The table above reveals that the 1st poem has the highest number of CSIs among the selected poems, totaling 30 items and representing 21.27% of the overall CSIs. The 32nd poem follows with the second highest number, comparing 22 items and accounting for 15.60%. The 40th poem holds the third position with 20 items making up 14.18%. The 30th poem ranks fourth, featuring 16 items and constituting 11.34%. Both the 18th and 39th poems share the fifth position, each presenting 13 items and representing 9.21% for each. The 5th poem secures the seventh spot, including 12 items and contributing 8.51%. The 29th poem takes the eighth position, containing 8 items and representing 5.67%. The 9th poem has the fewest number of CSIs, totaling 7 items and comprising 4.96%.

In total, 141 CSIs identified and categorized from the selected poems based on Newmark's classification of cultural items. The analysis of the selected poems revealed that all Newmark's cultural categories are found with different percentages as shown in table 2.

Table 2: Categorization and number of CSIs found in the selected poems

No	Cultural Categories	CSIs Found	Percentage
1	Ecology	39	27.65%
2	Material Culture	28	19.85%
3	Social Culture	25	17.73%
4	Organizations, Customs, Activities, Procedures, Concepts	44	31.20%
5	Gestures and Habits	5	3.54%
Total		141	

From table 2, it is evident that the highest number of CSIs falls under the category of organizations, customs, activities, procedures, and concepts which includes 44 items and a percentage of 31.20%. This identifies the tendency towards employing artistic, religious and political concepts in Abdulaziz Al-Maqaleh's poetry. The category of ecology is ranked in the second order with 39 items, and a percentage of 27.65%. The category of material culture takes the third place with 28 items and a percentage of 19.85%, followed by the category of social culture with 25 items and a percentage of 17.73%. The category of gestures and habits has the least number of CSIs with only 5 items and a percentage of 3.54%.

After classifying the CSIs according to Newmark's categories, the researcher investigated the procedures for translating them according to Davies's (2003) seven procedures, including preservation, addition, omission, globalization, localization, transformation and creation. Then, he organized the collected data to display the amounts and the percentage of applying Davies's (2003) procedures for translating CSIs as illustrated below.

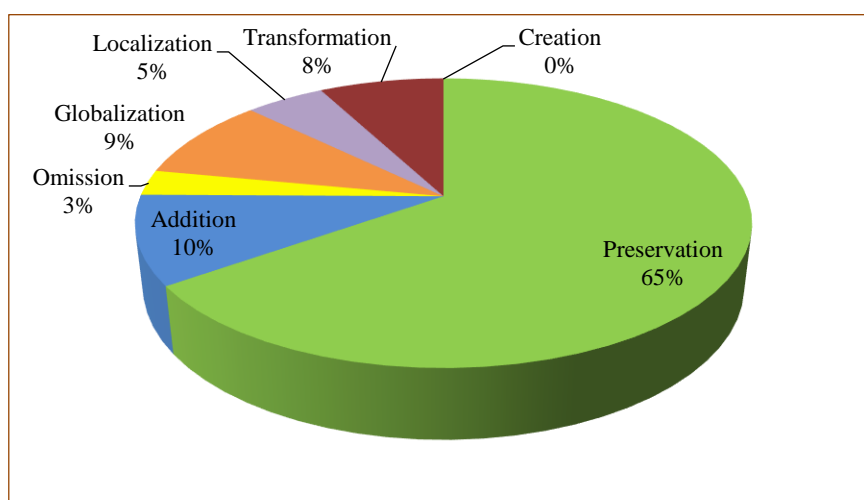


Figure 1: The percentage of using procedures of translation

Based on the figure above, the most translation procedure used in translation of the selected poems is preservation with its two types preservation of form and preservation of content. It covered 92 items of the total number with a percentage of 65%. Addition was used to translate 14 items with a percentage of 10% of the collected data. Globalization is the third employed procedure. It was used in 13 translated items, with a percentage of 9%. As for transformation, it was employed to render 11 items, with a percentage of 8%. Localization was employed to render 7 items, with a percentage of 5%. The procedure of omission was the least frequently used procedure, only employed to render 4 items, with a percentage of 3%. As for the creation, there is no item found to clarify this procedure.

Conclusion

This study is endeavored to illuminate CSIs in the translated poetry. It focused on the CSIs found in Abdulaziz Al-Maqaleh's poetic collection of *'The Book of Sana'a'*. The exploration involves the classification of the cultural categories proposed by Newmark (1988) in selected poems an examination of translation procedures, as proposed by Davies (2003). employed by the translators in rendering CSIs from Arabic into English.

Based on the analysis and findings, it is evident that all five categories of CSIs offered by Newmark (1988) are found in the selected poems. Translators employed various translation procedures proposed by Davies (2003) in different instances. This study showed that the most frequently employed translation procedure was the preservation due to its application possibility in literal translation and transliteration, whereas the absent procedure was the creation due to its rarity in the target texts. It has found that there is a great cultural gap between Arabic and English cultures. Hence, the translators have been treated seriously with the source CSIs and rendered them by preserving both form and content. It can be concluded that this study is a contribution in the field of poetry translation, especially in the translation of CSIs in poetic texts.

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مقالة بحثية

المفردات الخاصة بالثقافة وترجمتها من العربية الى الإنجليزية في قصائد الشاعر عبدالعزيز المقالح

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المُلخَص

تعتبر ترجمة الثقافة في الوقت الحاضر واحدة من أكثر التحديات في مجال الترجمة؛ حيث أن أبرز حجج التباين بين اللغات تحدث في المفردات الخاصة بثقافتها، والتي تشكل صعوبات هامة في الترجمة. تتناول هذه الدراسة العناصر الخاصة بالثقافة وإجراءات ترجمتها من العربية إلى الإنجليزية في ديوان الشاعر عبد العزيز المقالح (كتاب صنعاء). ويتناول الإطار النظري ترجمة الشعر والمفردات الخاصة بالثقافة، وتصنيفات وإجراءات ترجمة هذه المفردات. وقد قام الباحث بجمع البيانات من بعض القصائد المختارة لمقارنتها مع ترجمتها إلى اللغة الإنجليزية. ولتحديد وتحليل البيانات، تم اعتماد تصنيف نيومارك (1988) للفتات الثقافية للتعرف على المفردات الثقافية، كما تم اعتماد نموذج دابفيس (2003) لترجمة المفردات الخاصة بالثقافة لدراسة طرق الترجمة. وقد أظهرت نتائج هذه الدراسة أن المترجم استخدم ستة إجراءات لترجمة المفردات الثقافية. وهذه الإجراءات هي الحفظ والإضافة والحذف، والتعميم، والتوطين، والتحويل. كما أظهرت هذه الدراسة أن إجراءات الحفظ كان الأكثر استخدامًا وأن إجراء الابتكار كان غائبًا.

الكلمات المفتاحية: ترجمة الشعر، المفردات الخاصة بالثقافة، إجراءات الترجمة.

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