

RESEARCH ARTICLE

DOMESTICATION AND FOREIGNIZATION: AN ANALYSIS OF CULTURE-SPECIFIC ITEMS IN TWO ARABIC TRANSLATIONS OF 'THE OLD MAN AND THE SEA'

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Abstract

This study investigates how culture-specific items (CSIs) in Ernest Hemingway's *The Old Man and the Sea* are translated into Arabic. It conducts a comparative analysis of two widely circulated Arabic translations produced by Samir Ezzat Nassar (2002) and Munir Baalbaki (2012). Drawing on Newmark's (1988) categorization of CSIs, Vinay and Darbelnet's (1995) translation procedures, and Venuti's (1995) domestication and foreignization strategies, the study identifies 105 CSIs in the source text and examines how each translator renders them into Arabic. The quantitative analysis demonstrates that the majority of CSIs belong to the categories of ecology, material culture, and social culture. Both translators predominantly employ equivalence and literal translation, though Baalbaki relies on a wider range of procedures. The two translations show a clear preference for domestication, with Nassar domesticating 69% of CSIs and Baalbaki 74%. A qualitative examination of selected examples illustrates where the translators converge and differ in their management of cultural and linguistic specificity. The study contributes to the growing body of literature on English-Arabic literary translation and highlights how translational choices shape cultural representation in Arabic renditions of Western literary works.

Keywords: Arabic translation; Culture-specific items; Domestication; Foreignization; Hemingway; Translation strategies.

1. Introduction

Translation serves as a bridge between languages and cultures; it facilitates communication and knowledge exchange. Translating literary works poses unique challenges, particularly when dealing with culture-specific items (CSIs)—words or expressions deeply rooted in the source culture and often lacking direct equivalents in the target language. Translators of literary works must possess not only technical skills but also the artistic aptitude necessary to preserve the aesthetic value and integrity of the source text (ST).

This study examines how two Arabic translations of Ernest Hemingway's "*The Old Man and the Sea*" handle these challenges. It compares the way Samir Ezzat Nassar (2002) and Munir Baalbaki (2012) translate CSIs, and analyzes their procedural choices against the macro-strategies of domestication and foreignization. The core objectives are to determine the types of CSIs present, the micro-level translation procedures employed, and the extent to which the translators adhered to Venuti's macro-level strategies.

2. Research Questions

This study aims to answer the following research questions:

1. What types of CSIs are found in *The Old Man and the Sea*?

2. What translation procedures did the two translators employ in rendering CSIs into Arabic?
3. To what extent did the translators employ domestication and foreignization strategies?

3. Significance of the Study

The translation of CSIs is one of the most challenging aspects of literary translation. The difficulty becomes even greater when the languages and cultures are far apart, as in the case of English and Arabic. Theoretically, this study makes a key contribution by applying three influential translation models to a single text. Such an approach allows for a multi-dimensional analysis of CSI translation. Practically, the study offers insights that can help translators between English and Arabic select effective strategies for dealing with culturally embedded expressions. It also contributes empirical data that can bridge part of the gap between translation theory and practice in the Arab world.

4. Literature Review

4.1 Literary Translation and Culture

It is widely acknowledged that literary translation is more challenging than the translation of any other types of texts. If, for example, a translator translates literally a text that is full of figurative language, he would spoil the aesthetic beauty of the original text. Consequently, unlike translators of non-literary texts, in which the translators focus on factual knowledge, translators of literary works should be equipped with artistic skills; they should have an aptitude for appreciating the literary value of SL and the ability to preserve this value when rendering the text into TL.

Literary translation should not be considered a simple process through which a translator replaces SL words and expressions with their TL equivalents. This is simply because a literary translator should be good at both literature and translation. In this regard, Devy (1990) referred to the fact that "a literary translation has a double existence as a work of literature and as a work of translation" (p. 58). Moreover, Weaver (1989) stated that "literary translation is a creative activity in which the translation cannot be either completely 'right' or completely 'wrong,' and he also added that a literary translator "must do more than conveying information"(p. 117).

It is worth noting that English and Arabic possess completely distinctive characteristics that make them totally linguistically and culturally different. In addition to the huge cultural difference between the two societies, the two languages are linguistically dissimilar because they belong to very different language families: English is an Indo-European language, while Arabic belongs to the Semitic languages. Furthermore, Nida (1964) argued that there are no complete correspondences between languages. He justifies his argument, saying that "no two languages are identical, either in the meaning given to corresponding signals or in the ways in which such signals are arranged in phrases and sentences" (p.156). To exemplify, consider the meaning of the English word 'loaf' and its common Arabic linguistic equivalent 'رغيف'. It is noticed that the English word 'loaf' is not the exact equivalent of the Arabic word 'رغيف', a piece of bread that is shaped and baked in one piece, because there should be differences either in their shape or their content.

Shifting from the solely linguistic focus to include extra-linguistic factors due to the interaction between cultures is termed 'cultural turn'. It was Bassnett and Lefevere (1990) who 'promoted' this term to move translation studies from "a more formalist approach to one that laid emphasis on extra-textual factors related to cultural context, history, and convention (Shuttleworth & Cowie 2014, p. 30)". Bassnett and Lefevere (1990) discussed the focus of the linguistic-oriented theories and highlight the influence of culture on the translation process. In addition, they debated the relationship between language and culture and find out how culture influences translation. They pointed out that:

there is always a context in which the translation takes place, always a history from which a text emerges and into which a text is transposed translation as an activity is always doubly contextualized, since the text has a place in two cultures (p.11).

People who speak a special language and share similar values and beliefs, and to some extent think and interpret life alike, are deemed to be members of a certain community. Therefore, it can be said that they represent a particular culture; the language they use expresses their own culture. Katan (1999) mentioned that the meaning of a language depends on the culture in which it is used: "[h]ow language conveys meaning is related to the culture." He also added that "[t]hough languages can convey concepts from other cultures, people (including translators and interpreters) tend not to realize that their perception (through language) is, in fact, bound by their own culture" (p. 86). Similarly, in this regard, Newmark (2001) stated that "language is partly the repository and reflection of a culture" (p. 183).

4.2 Culture-Specific Items (CSIs) in Translation

As has been stated before, culture-specific items are one of the most challenging areas that translators encounter in their translation. In fact, the reason behind this is that the source cultural referents or concepts might not exist or not be as exact as those of the target culture.

Culture-specific items, as their name implies, refer to concepts that are specific to the SL culture and that are often, unless being moved through interaction between the two cultures, totally unknown in the TL culture; they are conditioned by cultural diversity. Therefore, when taken out of their socio-cultural context, these words may not have the same value. Scholars use different terms to refer to culture-specific items: cultural words (Newmark, 1988), culture-specific items (Aixela in Alvarez and Vidal, 1996), and culture-specific reference (Baker, 2011). In fact, telling whether words are culture-specific or not is not an easy task. However, since some scholars, like Newmark, for example, classified culture-specific items into categories, this will be beneficial, for the classification will be used to make sure when identifying a culture-specific item under which category such an item exists. Newmark's categorization (1988) of cultural words is used in this study as a model for selecting and categorizing the culture-specific items that are considered as the data of this research. This model is used in the current study because it is the most well-known exhaustive classification and the most commonly used by translation scholars.

Newmark (1988, p. 95) categorized the culture-specific items into five categories as follows:

Table (1): Newmark's Model of Categorizing Culture-specific Items

| Items no. | Types of culture specific- items |
|-----------|---|
| 1 | Ecology: flora, fauna, hills, winds and plains. |
| 2 | Material culture (artifacts): Food, clothes, houses, towns, transport. |
| 3 | Social culture (work and leisure). |
| 4 | Organizations, customs, activities, procedures, concepts: Political, social, religious, artistic and legal. |
| 5 | Gestures and habits. |

4.3 Translation Procedures: Vinay and Darbelnet's Model

It is widely known that modern translation studies divide procedures into two main types. The beginning of this division was made by the two French linguists (Vinay & Darbelnet), whom Mounin (1963) considered the first who made a real systematic way of translation. Vinay and Darbelnet (1995) attempted to study the changes that happen to the translated text, believing that once the rules governing the translation process are clear, the translator would simply use them to get similar translated versions. They pointed out that "[i]n the process of translating, translators establish relationships between specific manifestations of two linguistic systems" (p.30).

Vinay and Darbelnet (1995) present seven translating procedures to deal with aspects of the source text. These seven procedures are divided into two types: direct translation, which covers three procedures, and oblique which covers four. In what follows a summary review will be given with examples:

4.3.1 Direct Translation Procedures

- Borrowing: Keeping the original word (e.g., "computer" → كمبيوتر).
- Calque: A literal translation of an expression (e.g., "no smoking" → لا تدخين).
- Literal Translation: A word-for-word translation that maintains meaning (e.g., "He was happy" → كان سعيدًا).

4.3.2 Oblique Translation Procedures

- Transposition: Changing the grammatical category (e.g., "as soon as he arrived" → بمجرد وصوله).
- Modulation: Changing the perspective of the phrase (e.g., "no smoking" → لا التدخين ممنوع instead of لا تدخن).
- Equivalence: Using an idiomatic or culturally appropriate phrase (e.g., "it's raining cats and dogs" → (تمطر بغزارة).
- Adaptation: Replacing a culturally unfamiliar concept with a local equivalent (e.g., translating "Thank God" into an Arab cultural equivalent such as الحمد لله).

Vinay and Darbelnet's model provides a structured way to analyze translation choices, making it a useful framework for evaluating the translation techniques used in translating Hemingway's *The Old Man and the Sea* into Arabic.

4.4 Foreignization and Domestication

Foreignization and domestication strategies were proposed by Venuti (1995), though the ideas were first discussed by Schleiermacher, who, in the nineteenth century, argued that there are only two ways of translation: "[e]ither the translator leaves the author in peace as much as possible, and moves the reader towards him; or he leaves the reader in peace as much as possible, and moves the author towards him" (Lefevere, 1977, p. 74). Venuti used the terms 'domestication' and 'foreignization' in 1995 when he was studying their dominance in the context of society, politics, ideology, and history of the Western world. His study reveals that domestication strategy dominates the Anglo-American culture.

4.4.1 Foreignization

According to Venuti (2004, p. 20), foreignization entails "an ethnodeviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad." In such a strategy of translation, the translator intentionally violates the target language conventions by preserving characteristics or elements of the SL to keep the foreignness of the original for the target readers. In this regard, (Katan 1999, p. 156) stated that Venuti considers foreignization as a strategy used by the translator to take "the reader over to the foreign culture, making him or her see the (culture and linguistic) differences ... a foreignizing strategy seeks to evoke a sense of the foreign".

Similarly, Munday (2016, p.226) referred that Venuti followed this strategy and believed "foreignizing practices to be a 'highly desirable . . . strategic cultural intervention which seeks to 'send the reader abroad' by making the receiving culture aware of the linguistic and cultural difference inherent in the foreign text". Munday (2016) also demonstrated that foreignization strategy aims at 'highlighting the foreign identity of the ST' by employing a 'non-fluent or estranging style' (p.226). Another useful definition of foreignization which focuses on preserving the original text foreignness is presented by Shuttleworth and Cowie (2014). They defined foreignization as a term used "to designate the type of translation in which a TT is produced which deliberately breaks target conventions by retaining something of the foreignness of the original" (p.59).

Between his two strategies, foreignization and domestication, Venuti was in favor of foreignization strategy following "Schleiermacher's description of translation that "leaves the reader in peace, as much as possible, and moves the author toward him" (Munday, 2016, p. 225).

4.4.2 Domestication

According to Venuti, unlike foreignization strategy, domestication strategy is employed through an invisible, transparent and fluent style with the aim of reducing the foreignness and strangeness that existed in the ST. Shuttleworth and Cowie (2014, pp.43-44) dealt with domestication as a term used "to describe the translation strategy in which a transparent, fluent style is adopted in order to minimize the strangeness of the foreign text for TL readers". Likewise, Munday (2016, p. 225-226) when discussing Venuti's strategies, pointed out that domestication aims at 'minimizing the foreignness of the TT' by employing 'transparent, fluent invisible style'.

According to Paloposki (2011, p. 40), the term domestication refers to "the adaptation of the cultural context or of culture-specific terms". When a translator employs a domestication strategy, he creates the equivalent effect of the SL on the TL readers. If, for example, a translator encounters cultural words in the SL, he would transfer them into others that perform the same function of the SL. Therefore, to domesticate the word 'Hello', the translator would translate it into "السلام عليكم".

Being against domestication strategy, Venuti (2004, p. 20) stated that domestication is "an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home." He also added that the 'ultimate' aim of his book *The Translator's Invisibility* is "to force translators and their readers to reflect on the ethnocentric violence of translation and hence to write and read translated texts in ways that seek to recognize the linguistic and cultural difference of foreign texts" (p. 41).

Unlike Venuti, who favors foreignization strategy, Hatim and Mason (1997) preferred domestication strategy. They demonstrated that domesticating strategy can be employed so as to protect the cultural element of non-dominant TT against the impact of ST culture:

if a domesticating strategy is adopted in the case of translating from a culturally dominant source language to a minority status target language, it may help to protect the latter against a prevailing tendency for it to absorb and thus be undermined by source language textual practice. (p. 121)

5. Methodology

5.1 Research Design

A descriptive comparative design was adopted to analyze how CSIs are translated in two Arabic versions of *The Old Man and the Sea*. The study integrates quantitative and qualitative methods to identify translation procedures, determine the frequency of domestication and foreignization, and examine the selected translation choices in detail.

5.2 Corpus Selection

The corpus consists of:

- The Old Man and the Sea (Hemingway, 1952)
- Nassar's Arabic translation (2002)
- Baalbaki's Arabic translation (2012)

These translations were chosen because they are widely circulated and represent different translation practices within the Arab world.

5.3 Analytical Framework

To provide a systematic analysis of cultural transfer, the study relies on a three-part model that integrates three well-established frameworks.

The analysis is based on:

1. Newmark's (1988) classification of CSIs
2. Vinay and Darbelnet's (1995) translation procedures
3. Venuti's (1995) domestication and foreignization strategies

Together, these frameworks enable a comprehensive analysis of both micro and macro translation choices.

5.4 Data Collection and Analysis

The analysis proceeds in three stages:

1. Identifying Culture-Specific Items (CSIs)

All CSIs in the English source text are identified based on Newmark's categories. Each item is then documented along with its corresponding renderings in the two Arabic translations.

2. Classification of Translation Procedures

Each CSI is analyzed to determine which of Vinay and Darbelnet's procedures has been applied. A comparative analysis uncovers the procedural parallels and distinctions between the two translators.

3. Evaluating Domestication vs. Foreignization

Each CSI translation is categorized as domesticating or foreignizing based on Venuti's framework. Frequency counts and percentage distributions are calculated to determine the dominant strategy in each translation.

6. Results and Discussion

This study aims to describe and compare the Arabic translations of Hemingway's *The Old Man and the Sea* by Nassar and Baalbaki. It examines the English source and the two Arabic translations to identify the procedures and strategies used in translating CSIs. To this end, this study builds from identifying CSIs in the source text to identifying and comparing their corresponding renderings in the target texts in order to determine the procedures and strategies employed by the two translators.

Furthermore, the researchers also analyzed the culture-specific items found in the source text by providing and discussing the frequency and percentage of each of Newmark's (1988) five culture-specific item categories found in the novel. With regard to Vinay and Darbelnet's (1995) translating procedures, the researchers, after examining the two Arabic translations, presented the frequency and percentage of the translating procedures employed by the two translators.

Finally, five representative CSIs from the corpus are selected for detailed analysis. For each example, the study identifies the specific procedures (Vinay & Darbelnet, 1995) and strategies (Venuti, 1995) applied by both translators and discusses how these choices influence the rendering of cultural meaning.

6.1 Examples of Translated Culture-Specific Items

Sample (1)

ST: "Here were concentrations of shrimp" p.7

TT1: 36 "هنا توجد تركيزات أسماك القريدس"

TRL: huna tūjad tarkīzatu asmāka lqīrīdis

TT2: 28 "هنا كان يتمركز الروبيان"

TRL: huna kāna yatmarkazu r-rūbiān

In this sample, although the two translators used different terms to render 'shrimp' into Arabic, both apply Vinay and Darbelnet's (1995) equivalence procedure. LDOCE (2003) defines 'shrimp' as "a small sea creature that you can eat, which has ten legs and a soft shell". This item has at least three Arabic linguistic equivalents. Nassar translated it as اسمك القريدس [asmāka lqīrīdis], while Baalabaki uses الروبيان [alrrūbiān]. In Yemen, the commonly used equivalent for 'shrimp' is جمبري [jambary].

Using linguistic equivalents to render this CSI into Arabic, Both Nassar and Baalabaki employed domestication as their translations look natural and do not carry any elements from the original text. The use of culturally specific terms in TT to substitute that in the original reflects the fact that the translators in this case tend to naturalize the translated cultural terms by providing TT readers with natural terms from their own culture.

Sample (2)

ST: "How many days of heavy brisa have we?" p. 35

TT1: 115 كم يوما مضى على /النسيم / briza "ص"

TRL: Kam yawman maḍa ʿala n-nasīm?

TT2: 127 كم يوما تستمر هذه الرياح العاصفة فيما تظن؟ "ص"

TRL: Kam yawman tastamiru hadhihi r-rī āḥu lʿaṣīfatu fīmā tazn

Here, the two translators translated the culture specific item differently. According to the Spanish English Online Dictionary, the Spanish word '*brisa*' is the equivalent of the English word 'breeze'. Nassar translated this item using its linguistic equivalent but ignored the adjective 'heavy' and translated 'heavy brisa' simply into 'النسيم' [alnnasīm]. To preserve the local colour of the original text, he also retained the Spanish term 'briza' in his translation. In contrast, Baalabaki accounted for the adjective 'heavy' and applied an adapted equivalence procedure to render this culture-specific item into 'الرياح العاصفة' [alrrīāḥu lʿaṣīfah], which can be back translated as 'the strong winds'.

From a Venuti's perspective on foreignization and domestication, it is noticed that by adopting foreignization strategy, Nassar kept the stylistic feature of the original word through borrowing the ST name to render this cultural item into Arabic. As has been stated before, the translator used the SL word directly in his translation because either a TL equivalent does not exist or the translator wanted to add a flavor of the SL culture. Therefore, in this case, because Nassar rendered the culture-specific item using a linguistic equivalence, he used the SL word in his translation to add the local flavor of the SL culture. By contrast, Baalbaki employed a culturally appropriate term in the target text, effectively domesticating the CSI. His translation naturalizes the cultural reference, providing Arabic readers with a term that is familiar and contextually resonant within their own culture.

Sample (3)

ST: "He was an old man who fished alone in a skiff in the Gulf Stream" p.1

TT1: 19 "كان رجلا عجوزا يصطاد السمك وحيدا في زورق صغير في تيار الخليج" ص

TRL: [kān ragulun agūzun yaṣādu assamaka wahīdan fī zawraqin ṣaqīrin fī tayyāri lkhalīj]

TT2: 7 "كان رجلا عجوزا يصيد السمك وحده في قارب عريض القعر في" تيار الخليج "ص"

TRL: [kān ragulun agūzun yaṣādu s-samaka waḥdahu fī qāribin ʿrīḍa lqʿri fī tayyāri lkhalīj]

In translating this culture-specific item, the two translators used different lexical choices to render the type of boat into Arabic. The word 'skiff' which denotes a small light boat is translated into زورق [zawraq] and قارب [qārib]. While *Al-Mawrid Al-Hadith Dictionary* (2008) provides three meanings for *skiff*: 1) مركب شرعي صغير 2) مركب بخاري صغير سريع. 3) مركب صغير ذو مجاديف It is clear that both translators opted for existing linguistic equivalents. By substituting the culture specific item with words that denote similar linguistic and cultural features in the target language TL, both translators employed Venuti's domestication strategy. This choice

successfully naturalized the transferred cultural term by prioritizing the TL reader's familiarity and comprehension over preserving the source culture's specificity.

By substituting the culture-specific term with words that denote similar linguistic and cultural features in the target language (TL), both translators employed Venuti's domestication strategy. This choice successfully naturalized the transferred cultural term by prioritizing the TL reader's familiarity and comprehension over preserving the source culture's specificity.

Sample (4)

ST: "Black beans and rice, fried bananas, and some stew." P.4

TT1: 28 ص "لوبياء سوداء ورز وموز مقلي وبعض اليخنة."

TRL: lūbīā' sawdā' wa 'aruzin wa mawzin maqlīn waba'ḍi lyakhnah

TT2: 18 ص "لوبياء سوداء، وأرز، وموز مقلي، وشئ من اللحم المطبوخ."

TRL: lūbīā' sawdā' wa 'aruzin wa mawzin maqlīn wa shai'un mina llaḥmi lmaṭbūkh

Investigating the translation process in this example, it is found that the translators rendered *stew* differently. Nassar adopted a word-for-word equivalence to render this culture specific items into بخنة [yakhnah] while Baalabaki attempted to render it into the target language using a phrase of four words شيء من اللحم المطبوخ [shai'n mina llaḥmi lmaṭbūkh], which is back translated into 'some cooked meat'. By paraphrasing the ST noun and replacing it with an Arabic phrase that consists of four words, Baalabaki in this case naturalized the cultural term. He has rendered a cultural bound English word by transferring the sense of the original word using a group of explanatory words relating to the TL culture. *LDOCE* (2003) defined the term stew as "a hot meal made by cooking meat and vegetables slowly in liquid for a long time", and *Al-Mawrid Al-Hadeeth Dictionary* (2008) defined it as "اليخنة: لحم وخضر مطهوه على نار هادئة" [alyakhnah: laḥm wa khḍrah maṭhuatin 'la nārīn hādī'h], which can be translated literally into 'stew: meat and vegetables cooked with gentle heat'.

Examining Venuti's translation strategies, it is found that both translators adopted domestication strategy since they shed the focus on the TT rather than the ST by simplifying the culture-specific item in which Nassar applied the cultural equivalence adopting a word-for-word Arabic equivalence and Baalabaki rendered this item using a descriptive paraphrase that conveys the functional sense of the SL cultural item.

Sample (5)

ST: "I must get him another shirt and a jacket for the winter" p5

TT1: 29 ص "يجب أن أحصل له على قميص آخر وجاكيت للشتاء"

TRL: yajibu 'an 'aḥṣula lahu 'ala qamīšin ākhar wa jāketahtin lishshutā'i

TT2: 20 ص "يجب أن آتية بقميص آخر وسترة للشتاء"

TRL: yajibu 'an ātihi biqamīšin ākhara wa sutratin lishshitā'i

Examining the translations of the culture-specific item *jacket* in this sample, it is found that the two translators used two different translating procedures. Although the cultural item (a type of cloth) has a direct Arabic equivalence, Nassar rendered it into Arabic employing borrowing translating procedure. As Vinay and Darbelnet (1995) pointed out that translators sometimes adopted a borrowing procedure to create a specific stylistic effect in which the flavor of the foreign culture is used within the TT. In this case, Nassar kept the foreignness of the original by using the SL name of cloth, with some modification in its pronunciation جاكته [gākitah] in the TT. Nevertheless, Baalabaki adopted Vinay and Darbelnet's (1995) equivalence translation procedure through which he rendered this culture-specific item adopting a direct Arabic word-for-word equivalence سترة [sitrah].

Investigating Venuti's translation strategies, it is clearly noticed that Nassar resorted to the foreignization by maintaining the foreign element (the SL word) within the TT. Baalabaki on the other hand, resorted to the domestication strategy by transferring the culture-specific item into Arabic using the equivalent word from the TL culture.

6.2 Findings of the Research

As has been stated before, in addition to analyzing the culture-specific items found in Hemingway's *The Old Man and the Sea*, the present research examines and compares the translation of the culture-specific items found in two Arabic translations of Hemingway's novel. Accordingly, the researchers, in this part of the study, attempt to answer the research questions.

Examining the source text, Hemingway's *The Old Man and the Sea* novel, the researchers found 105 culture-specific items, which for the purpose of this research are presented with their frequency and percentage. In addition, when comparing the culture-specific items in the English novel with their translations in the two Arabic versions, it was found that the two translators to some extent used similar procedures and strategies in rendering the culture-specific items from English into Arabic. In this part of the study, the research findings are presented to answer the research questions in the same order they are set in the study.

6.3 Types of Culture-specific Items Found in the Corpus

To answer the first research question, i.e., finding the types of culture specific items, a statistical analysis is presented. The following table provides a detailed review in the frequencies and the percentages of the culture-specific items picked up from the original novel:

Table (2): Frequency and Percentage of the Culture-specific Items Found in the Novel.

| Culture-specific Items | Frequency | Percentage (%) |
|---|-----------|----------------|
| (1) Ecology | 55 | 52 % |
| (2) Material Culture | 23 | 22 % |
| (3) Social Culture | 18 | 17 % |
| (4) Organizations, Customs, Activities, Procedures and Concepts | 8 | 8 % |
| (5) Gestures and Habits | 1 | 1 % |
| Total | 105 | 100 % |

As can be seen in the table above, the first three categories of culture-specific items (ecology, material culture and social culture) are the most frequent categories found in the source text with 52%, 22% and 17%, respectively. However, the other two (organizations, customs, activities, procedures and concepts & gestures and habits) are the least frequent categories in the source text with 8% and 1%, respectively.

6.4 Vinay and Darbelnet's Translating Procedures

Attempting to answer the second research question, the researchers presented the following graphs to illustrate Vinay and Darbelnet's translating procedures the two translators employed through rendering the culture-specific items into Arabic:

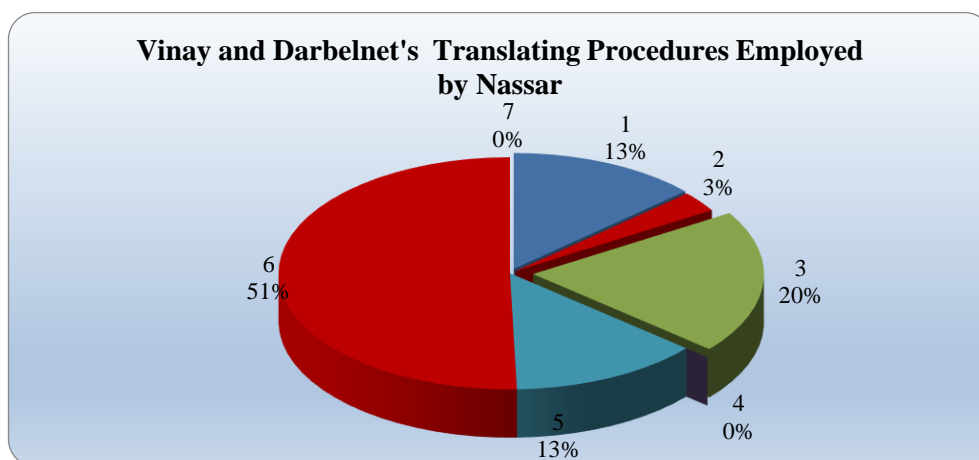


Fig. (1): Vinay and Darbelnet translating procedures employed by Nassar

As can be inferred from the figure above, among all the seven procedures of Vinay and Darbelnet, only five procedures were used in Nassar's translation. The most frequently used procedures were equivalence and literal translation with 51% and 20%, respectively, and least frequently used procedures were borrowing, modulation and claque with 13%, 13% and 3 %, respectively. Nevertheless, neither transposition nor adaptation was used in Nasser's translation to render any of the 105 culture-specific items found in the corpus.

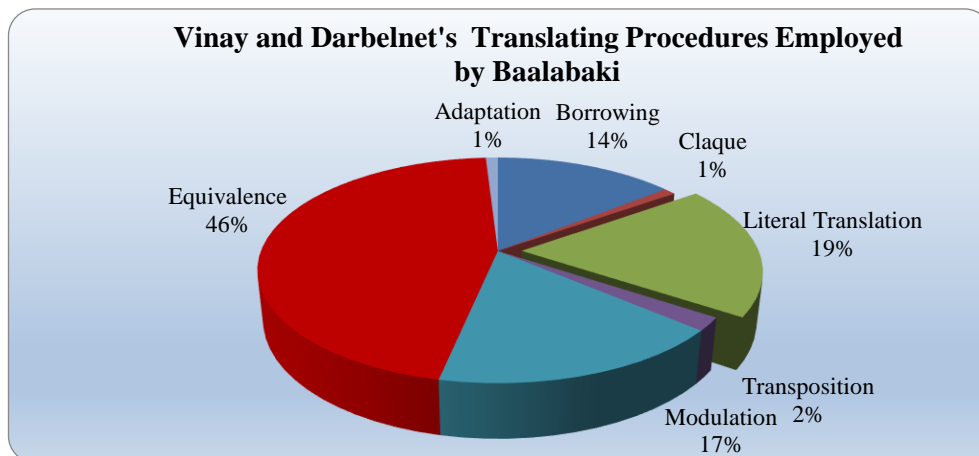


Fig. (2): Vinay and Darbelnet's translating procedures employed by Baalabaki

The figure above demonstrates that, unlike Nassar's translation, all the seven procedures were used in Baalabaki's translation. Equivalence, literal translation, and modulation were the most frequently used procedures with 46%, 19% and 17%, respectively. The other four procedures, borrowing, transposition, claue and adaptation were used less frequently than the three mentioned before, with 14% 2%,1% and 1%, respectively.

6.5 Venuti's Foreignization and Domestication Strategies

In order to answer the third question concerning the extent to which Venuti's (1995) foreignization and domestication strategies were employed by the two translators, the researchers presented the following graphs:

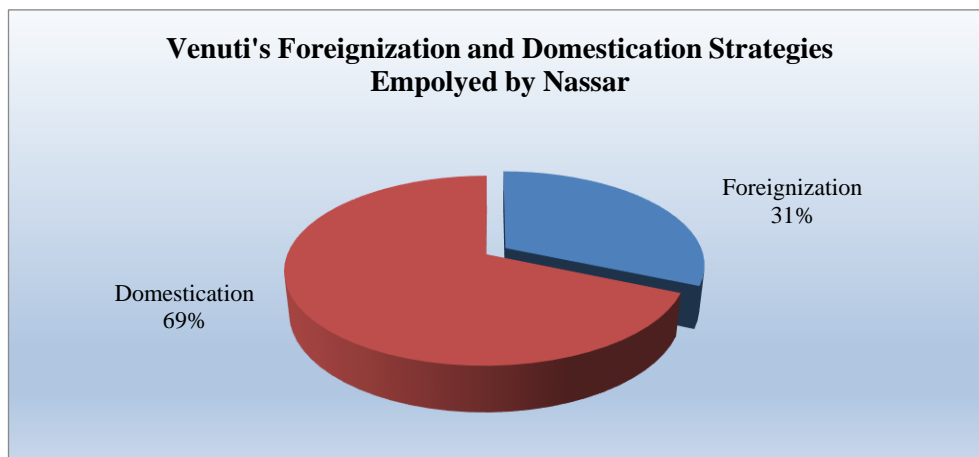


Fig. (3): Venuti's foreignization domestication strategies employed by Nassar

As can be seen in the above figure, in Nassar's translation most of the culture-specific items were translated into Arabic employing the domestication strategy. Domestication strategy was used as the major strategy with 69% while the foreignization strategy was used only with 31%.

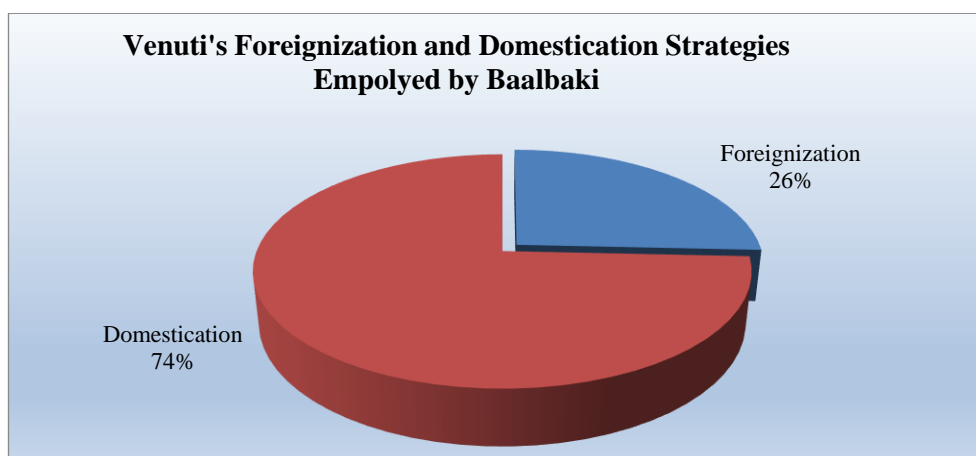


Fig. (4): Venuti's foreignization domestication strategies employed by Baalabaki

The above figure illustrates that Baalabaki used the domestication strategy in translating the majority of the culture-specific items. Like Nassar but with different percentages, Baalabaki used the domestication strategy in translating the majority of the culture-specific items. Most of the culture-specific items were domesticated with 74% while only 26% were foreignized through the translating process.

7. Recommendations

For Translators:

1. Balance domestication with selective foreignization to preserve culturally significant elements of the source text.
2. Make fuller use of varied translation procedures, especially when direct equivalence may obscure cultural meaning.
3. Consider explanatory strategies, such as footnotes, when handling highly culture-specific terms.

For Researchers

1. Expand comparative studies of Arabic translations of Western literary works.
2. Investigate how Arabic readers perceive domesticated versus foreignized translations.
3. Examine the influence of publishers' editorial policies on translators' strategic choices.

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التقريب والتغريب: تحليل المفردات ذات الخصوصية الثقافية في ترجمتين عربيتين لرواية "الشيخ والبحر"

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المُلخَص

تستقصي هذه الدراسة كيفية ترجمة المفردات ذات الخصوصية الثقافية في رواية إرنست همنغواي "الشيخ والبحر" إلى اللغة العربية، وتتضمن الدراسة تحليلاً مقارناً لاثنتين من أكثر الترجمات العربية انتشاراً؛ إحداهما لسمير عزت نصار (2002)، والأخرى لمخير بعلبكي (2012)، وبالأستناد إلى تصنيف نيومارك (1988) للمفردات ذات الخصوصية الثقافية، وإجراءات الترجمة عند فيناي ودارلننه (1995)، واستراتيجيتي التقريب والتغريب عند فينوتي (1995)، رصدت الدراسة 105 مفردات ثقافية في النص الأصلي، ودرست كيفية معالجتها في الترجمتين، وقد أظهرت النتائج الكمية أن غالبية المفردات ذات الخصوصية الثقافية تنتمي إلى فئات البيئة والثقافة المادية والثقافة الاجتماعية. ويعتمد كلا المترجمين بصورة رئيسة على التكافؤ والترجمة الحرفية، مع ملاحظة أن بعلبكي يستخدم نطاقاً أوسع من الإجراءات الترجية، كما تكشف نتائج التحليل أن كلا المترجمين يميلان بوضوح إلى استراتيجية التقريب، حيث قام نصار بتقريب 69% من المفردات الثقافية مقابل 74% لدى بعلبكي، وتبرز الدراسة، من خلال تحليل نوعي لعدد من الأمثلة المختارة، نقاط الاتفاق والاختلاف بين المترجمين في التعامل مع الخصوصية الثقافية واللغوية. وتسهم هذه الدراسة في إثراء الأدبيات المتنامية حول الترجمة الأدبية بين الإنجليزية والعربية، وتظهر كيف تؤثر الاختيارات الترجمة في تمثيل الثقافة عند نقل الأعمال الأدبية الغربية إلى العربية.

الكلمات المفتاحية: الترجمة إلى العربية؛ المفردات ذات الخصوصية الثقافية؛ التقريب؛ التغريب؛ همنغواي؛ استراتيجيات الترجمة.

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