



Procedures Used in the Translation of Culture Specific Items in Moroccan Literary Texts: Lu'bat al-Nisyan as a Case Study

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Abstract

In recent times, literary translation seems to have gained considerable interest among translation scholars and translators. Furthermore, translating culture-specific items (CSIs) in literary texts appear to be one of the most challenging tasks a translator must overcome. In the present article, attempts were made to describe the most and least frequent translation procedures adopted by translators to overcome cultural barriers in the translation of the literary text. The current study used Newmark's model (1988) for cultural translation, which includes cultural categories and translation procedures to classify the data. Through this model, it was concluded that in the case studied, 'The Game of Forgetting', the translator used most frequently modulation, functional equivalent and cultural equivalent to render the meaning of the source text, such as expansion and notes were barely used.

1. INTRODUCTION

Translation includes two languages and two cultures. The two latter have been constantly linked to each other. Each one affects the other to the extent that the influence is bi-directional. That is why a translator should consider the cultural context within which the translation is taking place. With the ongoing shift towards a more communicative and, therefore, cultural approach to translation, it is almost unfeasible to attempt translation without considering the salient presence of both the source culture and the target culture in the text. If the translator insists on doing so, the meaning is either lost or distorted.

2. Culture and Translation

In this way, and taking into account the huge impact that culture could have on translation, culture may be regarded as a barrier to effective translation. Cultural barriers may have different sources. They could either stem from the translator, who has a different social context from the one of the original written, or the text itself can be loaded with cultural references. Hence, the translator must be acquainted with the source and the target cultures to which he/she translates. Thus, to be culturally aware.

Back then, translators only focused on the text's syntactic and semantic aspects. However, today another salient aspect has imposed itself, namely culture. Considering, for example, the term “*Hijab*”, which can be translated in English as a “*veil*”, the translation here does not give the term its due, as the Arabic term may mean a piece of cloth that women put in Muslim countries or a separator between two places, entities. In this case, the translator is supposed to provide more information to render the meaning as similar as it is in the source text ST. He/she has to choose the appropriate procedure to deal with this cultural issue. Contrastively, cultural barriers may originate from the ST itself. Certain cultural items in Arabic do not have equivalents in English.

Another example is the word “*Wala'a*” in Arabic; a translated version of the word in English would consist of more than one word; for instance, “*passionate love*”. It is difficult to establish a one-word translation of the term above because of the socio-cultural dimension of the term. As Toury puts it, it is not the mere existence of something in another culture/language but rather the observation that something is “missing” in the target culture which should have been there and which, luckily, already exists elsewhere (Toury, 2012, p. 27). This brings us to the previous elicited conclusion; the translator must be culturally aware of catering to the target text's missing elements (TT). Indeed, whether the cultural barrier is at the next level or above, the role of the translator as a cultural mediator is paramount.

3. Translation in Morocco

From an intellectual perspective, the number of texts translated from and into the mother tongue of a country defines, so to speak, the progress made by this country as far as its contribution to literary or scientific scenes is concerned. It also reflects the extent to which the people are open to discovering and learning about foreign civilizations and cultures. In Morocco, translation of books, in particular, seems to be scarce. The table below shows some statistics on book translation in Morocco in the years between 1980-2009. It should be noted that this was the last attempt to gauge translated works completed in Morocco (Alim, 2017, p. 5).

Table 1: Statistics about books' translation in Morocco (UNESCO statistics)¹

Years	Number of translated books	Average of Translated Books per year
1980-1989	93	9 – 10
1990-1999	125	12 – 13
2000-2009	118	11 – 12

Clearly, in practice, translation in Morocco hasn't been an active field. Many reasons may explain these statistics:

- Bilingualism and multilingualism in Morocco. Indeed, according to the Sixth General Census of Population and Housing (RGPH 2014)², 66% of Moroccans speak French, 18.3% speak English, and 10% speak Spanish. These statistics could be accounted for by Moroccans' preference to read a text in its SL rather than in its translated version.

¹Source:<http://www.unesco.org/xtrans/bsresult.aspx?lg=0&c=MAR&from=1980&to=1989&fr=10>

²<https://www.morocoworldnews.com/2015/10/170704/18-3-of-moroccans-speak-english>

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- The translation is widely spread in its oral form, namely interpretation (in academic events, international conferences, seminars...)
- Moroccan institutions, namely universities, are more interested in studying translation theories than in the implementation of translation.
- The government doesn't establish a clear-cut agenda to promote translation works in Morocco.

However, what is intriguing to look at about translation in Morocco is translated works in the period of the French protectorate and even post that period. Many Moroccan texts were claimed to have been exploited by western writers. Colonialism didn't only take place at the geographic and economic levels but extended to reach Morocco's intellectual level. Edward Said argues that translation serves colonizing policies in two ways, and this is exactly what is said to happen to some Moroccan writers, particularly Mohamed Choukri and Mohamed Mrabet, in their collaboration with Paul Bowles. In their collaboration, the power relations are unbalanced. Said continues:

It (translation) makes strategic knowledge about the colonies and their inhabitants available to officers and militaries, and on the other hand, the West relies on translation to legitimate its power and enhance the hegemonic cultural representation of the natives as a means to contain them and subjugate them under colonial rule

(Said, 1978, Cited in Bratt et al., 2014, p. 144).

In the case of Bowles, questions have been raised as to what virtue he has taken by listening, transcribing and then translating the story of an unknown illiterate Moroccan, i.e. Mohamed Mrabet. Elmagnouji answered this question:

Of course, no one can deny that this collaboration might satisfy the egocentrism of Bowles vis-à-vis the marginalized storyteller and the economic power he has over him. However, in reality, this is not the only thing that attracts Bowles' attention to the oral narratives. Rather, it is the image they reflect of Moroccan culture and its people. These oral stories depict Moroccan society as a place of magic, sorcery, prostitution, hashish, sexual deviation, and violence. (Ibid, p. 148)

Conventional, it has always been recognized that translating is not a neutral activity (Hatim & Mason, 1997, p. 120). There is always an agenda to be fulfilled. On the flip side, a literary text is supposed to depict the scene of the event as it is. Yet, in Bowles' translations, the focus has been deliberately directed to details that could be regarded as vulgar and have no literary value. Consequently, such translations stripped the story from its aesthetic aspect. Moroccan writers have heavily criticized Bowles' work in Morocco. Tahar Benjelloun, as a case in point, opines that his so-called 'contribution' distorts Moroccan literature more than it promotes it.

Bowles' works are further called into question for not translating certain culture-specific items, such as "*mahal, small shop*", "*jotia, second-hand market*", "*Mejdoub, mystic*", "*Fqih, religious scholar*" "*haik, traditional Moroccan veil*", "*mandoubia, delegation*" "*Oukil eddoula, state agent*" This might reinforce the claim of Tahar Benjelloun who opines that Bowles only satisfied his own fantasies by depicting a one-sided scene of the Moroccan life. Had it been his objective to promote Moroccan culture, he would have made an effort to translate those cultural items to enable the reader to get a gist of the Moroccan culture. In fact, the question of manipulation or domination through translated texts has been widely studied.

However, few researchers have addressed the issue of how to transfer culture-specific items from Moroccan literature to English.

To sum up, on the one hand, translation into Arabic in Morocco has yet to go through a long path till it can be recognized as a well-established field. Efforts are to be made among practitioners and authorities in power at the governmental level to pave the way for ambitious translators to set up a record of translated works that Moroccans can use. In addition to the previous recommendation, translation from Arabic to any other foreign language has to go under scrutiny before it gets published, as it can give an untruthful or incomplete view of Moroccan culture.

3.1. Newmark's Cultural Categories

Newmark divides cultural words into five separate entities: "ecology", "material culture", "social culture", "organizations, customs and ideas", along with "gestures and habits". (1988, p. 103) For him, the category "ecology" comprises animals, plants, local winds, and mountains, among others. An example that can fall under this category is *Argan*, a plant endemic to Morocco. If a translator is to render this term, he/she is very likely to use transference. Concepts like food, clothes, housing, and transport are part of a category he names "material culture" (ibid).

For this category, examples of food could be given, *Zalouk* (Moroccan appetizer made of eggplant, tomato and pepper) and *Rfissa* (a Moroccan dish served with tiny pieces of flatbread, chicken, onions, and funugreek). For public means of transport, *Lkouchi* is a good example of such a category. It is a very common means of transport in some Moroccan cities. It refers to a carriage pulled by a horse or two, commonly led by a person. "Social culture" refers to, for example, work and leisure and is exemplified in Morocco by certain jobs that are only prominent in the Moroccan context, such as *Kssal*, *Tyaba* in the public bath. The former is a job for men and the second for women. Basically, their job is to rob the customer's body with a thick, usually harsh glove to remove the dead skin. Also, political, social, legal, religious, and artistic aspects are all included in the category "organization, customs and ideas", referring to the institutional terms of the political and social life of a country, for example, *Lkayed*, or *lbatcha* which are positions of power held in different state organizations throughout the country. The next category is historical terms. In Morocco, for example, 'Aam Lboun' is an event that marked Moroccan history. It refers to the year between 1944-1945 when Moroccans experienced hunger and the emergence of many epidemics due to drought and some of the strict measures that the French Protectorate had imposed. The category "gestures and habits", it stands for people of different cultures who behave differently in certain situations (Ibid, p. 102). For example, when greeting each other with a handshake or a cheek kissing. In Morocco, if a person hasn't seen a close friend for a long while, they are very likely to kiss them on the cheeks four or six times. Such social habit can be easily transferred in a TT, yet it has to be accompanied with additional information to avoid some kind of cultural shock to the target reader.

3.2. Newmark's Translation Model

Newmark (1988, p. 91) proposes 19 different translation procedures for cultural references: **Transference** (transcription, transliteration): is the process of transferring a Source language (SL) word to a Target language (TL) word. This happens either because the TL does not have a correspondence or for stylistic and rhetorical reasons, e.g. proper names, newspapers, geographical and institutional names, etc. *Bab el hed* باب الحد

Naturalization: adapting an SL word to the pronunciation and then to the morphology of the TL Internet and *انترنت*.

Cultural equivalence: this involves the replacement of a cultural word with a TL one. *Best regards* could be translated into one of its Arabic cultural equivalents *Azka tahiyat*.

Functional equivalence: the use of a neutral cultural word. Example: *robe* *جلباب*.

Descriptive equivalence: this involves the generalization of an SL word by using a description *Loose garment* *سلهام*

Componential equivalence: This requires splitting the SL word into its sense components.

Modulation is a procedure to translate phrases, clauses, or sentences. Here the translator looks at the message in the source language sentence from a different angle or a different way of thinking. This procedure is used when translating words with literal meaning does not produce a natural translation. For instance, *every little detail* *الشادة و الفادة*

Synonymy: using a near TL equivalent when there is no clear one-to-one equivalent, e.g. *Halloween* is translated into Arabic as *عيد القديسين*.

Through-translation: this is the literal translation of common collocations, organizations and the components of a compound, e.g. the names of international organizations, which are often known by their acronyms that may remain English. *UNICEF/UNESCO* *اليونيسف / اليونيسكو*

A translation Label is a temporary translation of the source language word. The translator usually considers this procedure as the appropriate one to translate a new institutional term, which should be made in inverted commas, which can be discreetly withdrawn later. It could be done through literal translation. *Eid el Miloud* "عيد الميلود"

Shifts or transposition: this involves a change in the grammar (structure) from SL to TL (singular to plural, the verb to noun, the position of adjectives, etc., e.g. the white house, *البيت الابيض*)

Recognized translation: this involves using the official or generally accepted translation of any institutional term. *The constitution* *الدستور*

Compensation occurs when the loss of one part of a sentence is compensated in another part. For instance, the formal Arabic sentence *سعندنا بلقائكم* is translated into English as *We are happy to meet you, sir*. In this instance, the word "sir" is added to convey the formality of the Arabic sentence (Saleh, 2019, p. 23).

Componential Analysis This procedure is similar to the procedures of descriptive equivalent. Here a source language word is translated into the TL by detailing the components of the meaning. For instance, *Harsh glove for body rubbing* *الكيس*.

Paraphrase the substitution of the meaning of the SL text by distinct words in the TL because the same words combined in one language may not have the same sense.

Reduction means the depreciation of component of the source language word, for instance, *Charming* *مسرارة* *السر ولمن عطاء الله*. Instead of translating the whole expression, the translator chose to keep only the keyword addressed in the ST.

Expansion is the opposite of reduction. Here the elements of the word are expanded in the TL. For example, *Msid* or *qur'anic school* *المسيد*.

Couplets, triplets, and quadruplets combine two, three or four procedures as mentioned above for dealing with a single problem. They are particularly common for cultural words.

Notes: these are additional information in a translation; they could be in the texts or added at the end of the text (Newmark, 1988. p, 89).

4. Methodology

4.1. Research problem and objective of the study

The translation of CSIs relies heavily on effective intercultural communication. Providing a quality translation that respects the source text and the target reader with their various aspects is of immense importance; with the growing globalization that the world witnesses every day, speakers and readers of different languages and cultures must be able to understand each other accurately. Thus, translators are change agents and ought to smooth down the path for members of various backgrounds to get together and interact regardless of the barriers that language or culture may create.

With that being said, the current paper seeks to identify the various procedures used to render them from Moroccan Arabic to English. With that in mind, the research question that this study will answer is the following: What are the most and least used procedures in the translation of CSIs in *Lu'bat Nisyan*?

Hypothesis 1: Translators use procedures belonging to a cultural approach depending on the specific cultural category when dealing with CSIs in literary texts. Unlike the ones employed in a different type of text, for example, scientific texts. It is further hypothesized that there is a widely used translation procedure for each particular cultural category. Hence, a correlation is established, and a repetitive pattern is noticed.

Following that, the data strived to get descriptive findings through the textual analysis of the Moroccan novel and its English translation to identify the translation procedures used in conveying the meaning of CSIs. The design, therefore, used here is of qualitative and descriptive nature.

4.2. Significance of the study

The current study attempts to provide a framework for novice translators interested in translating texts containing CSIs. Through the examples given in this paper, translators can grasp what procedures convey the message in the source text, namely concerning what cultural category. It is also hoped that this study will pave the way for future research to take place. Not only to describe the translation procedures but to pinpoint the effectiveness of these procedures among readers of translated texts.

4.3. Corpus

The source of the data collected is a Moroccan novel written in Arabic entitled 'لعبة النسيان' by the novelist Mohammed Berrada; it was published in 1987 by Dar Al Amane; the Arabic text has 135 pages. It was translated into English by Boullata, Issa J. in 1997 and was published by Quartet Books. (the translated version includes 240 pages)

The novel is one of the few Moroccan literary texts written in Arabic and translated into English. It is rooted in the Moroccan cultural context. Hence it provided a rich data source for the present study, as it depicts salient periods of Moroccan history through the lives of common Moroccan characters.

4.4. Case study

Gillham (2000:1) defines a *case* as "a unit of human activity embedded in the real world; which can only be studied or understood in context; which exists in the here and now; that

merges in with its context so that precise boundaries are difficult to draw". Yin defines the *case study* as "an empirical inquiry that investigates a contemporary phenomenon in depth, and within its real-life context, especially when the boundaries between the phenomenon and context are not clearly evident" (2009:18, Cited in, Saldanha & O'brien, 2013, 207) From the above definition, one can understand that case studies' strength lies in the fact that they allow the researcher to extract data in its most natural context. In the case of the current paper, through researchable examples elicited from the source text and its translation.

4.5.Data collection procedure: Textual analysis

To pinpoint the procedures used in the texts studied, textual analysis seems to be the most fitting instrument. Vanderstoep and Johnston define textual analysis as a research instrument that involves identifying and interpreting a set of verbal or non-verbal signs (2009, p. 210). In this study, the sign identified is the cultural reference; the interpretation included finding the translation procedure to render the ST to the TT. It allowed the researcher to elicit the cultural references and the procedures used for the translation in their natural setting of occurrence. This instrument would further allow the reproducibility of this study. Interested researchers can undertake the same path, and the data they will collect will yield the same results. In addition, adopting a specific framework enabled the researcher to categorize each unit of analysis into its appropriate group. In order to accurately identify the translation procedures and thoroughly understand the CSIs extracted, two dictionaries were adopted, a dictionary of Moroccan Arabic: Moroccan-English compiled by Fox and Abu-Talib, 2007 and the online Cambridge dictionary.

4.6.Content analysis (Newmark's model)

The data collected to answer the research question of this study was collected through textual analysis. The researcher read, detected and elicited CSIs in the Moroccan literary text chosen. After so doing, these items were classified in Newmark's cultural categories (i.e., ecology, material culture, social culture, organizations, customs, activities, procedures, concepts, and gestures and habits). Then an analysis was carried out to describe the procedures used to translate the elicited CSIs and to find out the frequency of each. Again, this was achieved through Newmark's translation model (i.e. transference, naturalization, cultural equivalence, functional equivalence, descriptive equivalence, componential equivalence, modulation, synonymy, through translation, translation label, shifts transposition, recognized translation, compensation, componential analysis, paraphrase, reduction, expansion, couplets, triplets, quadruplets, and notes). In this study, the context determined the unit of analysis. For that, the unit of analysis could be a word, a phrase, or a sentence. Newmark's model is one of the few translation models that consist of cultural categories and a set of translation procedures to understand the translation act. It was also adopted in similar research (Maasoum, 2011; Lubis & Silalahi, 2013; Persson, 2015). The steps followed by the researcher above go under the umbrella term of content analysis. The latter is a systematic coding and categorizing approach used for unobtrusively exploring large amounts of textual information to determine trends and patterns of words used, their frequency, their relationships, and the structures and discourses of communication (Mayring, 2000; cited in Vaismoradi, 2013, p. 400). Differently said, content analysis is a method that seeks to categorize data systematically to turn a set of data into a set of codes that can be easily organized and studied. Moreover, this method not only allows us to analyze the data qualitatively, given specific codes, and quantify these codes numerically.

5. RESULTS

After the textual analysis, 139 CSIs were found. Following Newmark's model, they were classified into five cultural categories. 3 items under the Ecology category present 2.15 of the data. Material culture was present with 46 items, which is 33.81% of the data. 24 items were found in the category of social culture, which amounts to 17.26% of the data. The organizations, customs, ideas and procedures dominated the data with a share of 59 items, 42.44% of the data. Finally, the gestures and habits category constituted 4.31% with 6 items.

Cultural category	Percentage
Ecology	2.15%
Material culture	33.81%
Social culture	17.26%
Organizations, customs and ideas	42.44%
Gestures and habits	4.31%

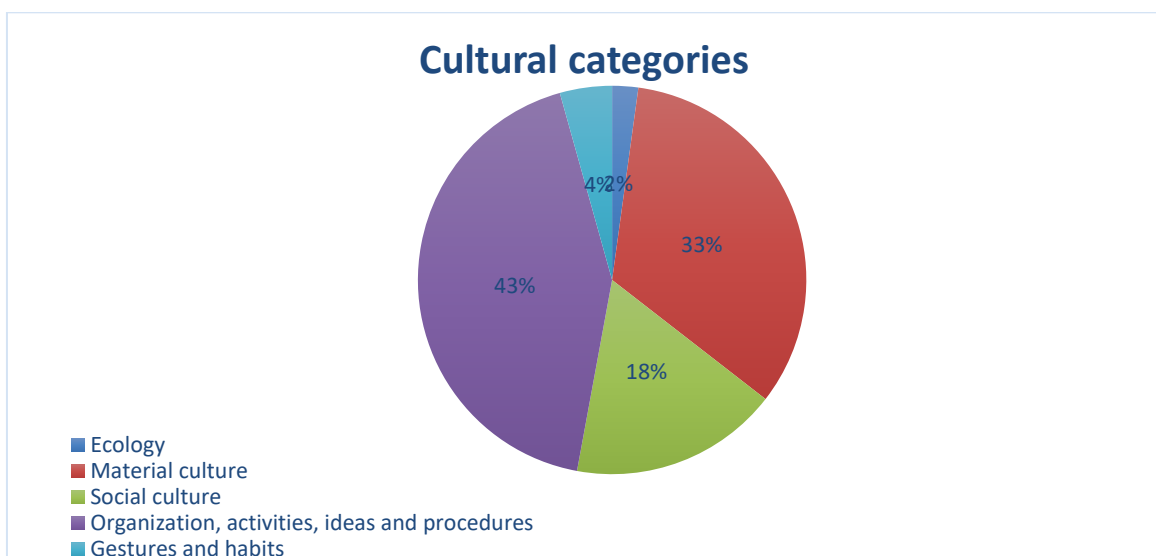


Figure 1: Cultural categories

As the figure below shows, 13 translation procedures were used to translate *Lu'bat Nisyan* into English. The translation procedures used are modulation (25.89%) with 36 items and functional equivalent with 23 items, which is 16.54% of the overall data. Cultural equivalent with 20 items, that is, 14.38%. Transference was used for 20 items that is 14.38%. Descriptive equivalent was used to translate 16 items with a percentage of 11.51%. Synonymy was used for 10 items, 7.19%. Through translation for 9 items, that constituted 6.47% of the total procedures. Naturalization with 8 items that is 5.75%, compensation with 7 items (5.03%). Reduction and shift or transposition had equal share with 6 items for each and a percentage of 4.31%. 4 items were translated through expansion 2.87%, notes rendered 3 items i.e. 2.15%. As far as couplets and triplets are concerned, the former was used for 27 items that is 19.42% and the latter had 5 items (3.59%).

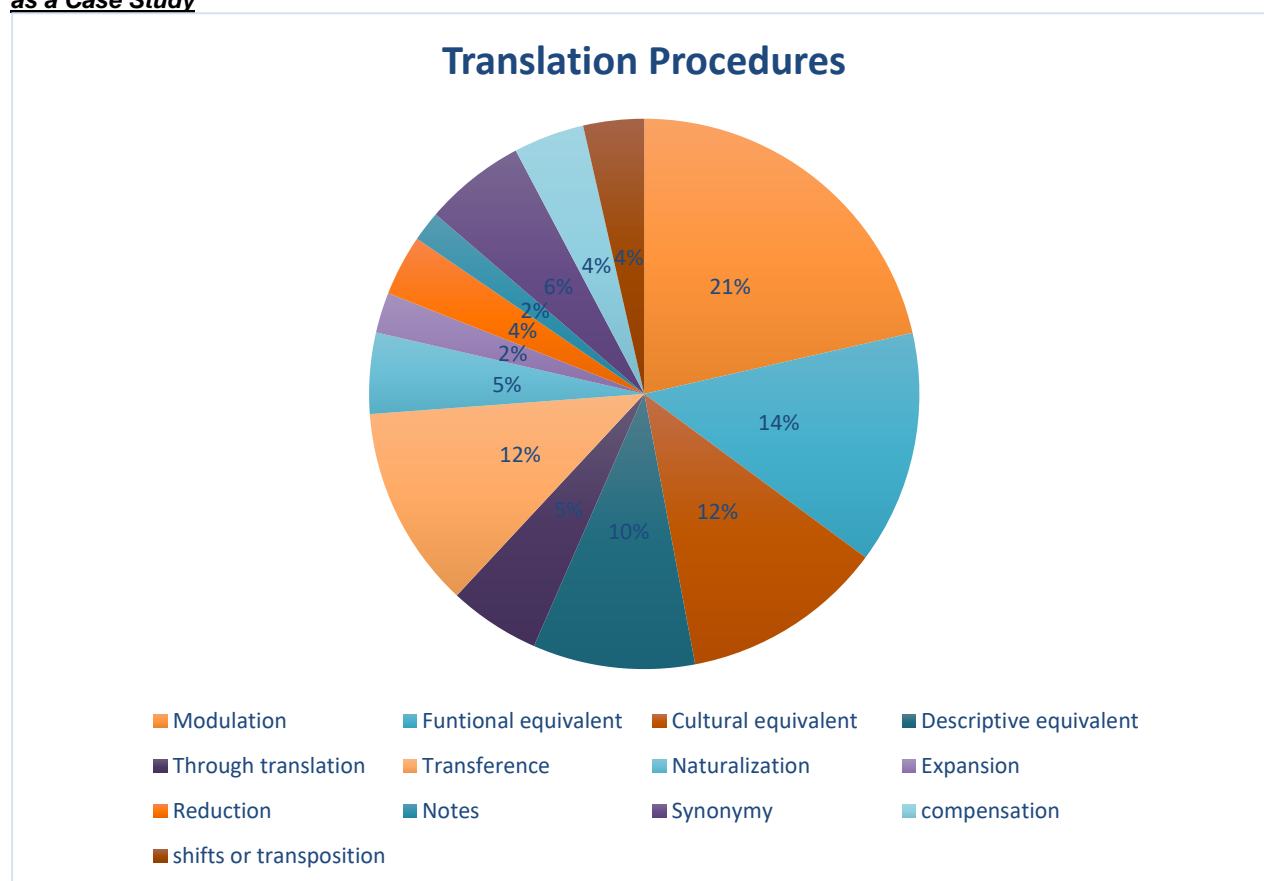


Figure 2: Translation procedures

From the results above, it is clear that the answer to the research question of this study is that in *Lu'bat Nisyan*, the most frequent translation procedures in the translation of Moroccan CSIs are modulation, functional equivalent and cultural equivalent. In contrast, the least translation procedures used are notes, expansion, reduction and shift or transposition.

6. DISCUSSION

After categorizing the data into specific cultural categories and studying the culture-specific items, it was deduced that modulation is the most widely used translation procedure. This could be ascribed to the fact that expressions and phrases constitute a major portion of the data collected. Those expressions and phrases couldn't be translated literally. They refer to social terms, political, administrative or art ideas that are only conventional in the Moroccan context. They further express the perspectives and the way of thinking of the Moroccan people. Hence the translator had to make use of modulation as a translation procedure since it allowed for a free translation without distorting the actual meaning of the text. In translating the expression *للالة و مالي*, for instance, the translator had to think of an expression that could depict and provide the same meaning because of the existing gap between the two cultures. Hence the expression was translated into *an easy-going life*. This entailed a change in the lexical and syntactic aspects of the social expression; nevertheless, the translated version provided an accurate equivalent to the Arabic text.

Considering the material culture category, which is to a great extent reflected in single words, it is deduced that the most common translation procedures were functional equivalent

with a percentage of 23.40%, cultural equivalent, 14.89%, the two strategies are considered as TL oriented translation procedures since the focus, and the attention of these procedures is to make the CSIs sound normal and relevant to the target reader. With that in mind, some of the choices made by the translator could be criticized. In the same category, material culture, a reference to Moroccan food was made in the ST *الرخايف بادام الخليج* the translator rendered that with the English equivalent *pancakes*. Although the term *pancakes* provide a neutral equivalent, in this case, it would have been more accurate to add a definition or a description to the text. Maybe, in this case, the translator thought that this very reference doesn't affect the overall meaning of the text. Still it is crucial to provide the reader with an image of the culture of the text. In another case, this time using a cultural equivalent, the term *منبر* was translated into English to the *pulpit*. Here the translator replaced the term with its cultural equivalent in the TL. Although the translation puts the target reader first, it is incomplete, for it doesn't convey the culture of the ST. A pulpit is related to the Christian religion and viewed as a place for preachers, whereas *منبر* is considered in Islam as a place for the leaders of prayer.

It is also interesting to note that couplets were used 19 times and represent 13.66% of the data collected. This shows that only one translation procedure was not sufficient to communicate the meaning intended in the ST. Therefore the translator had to combine two procedures. For instance, the word *المسيد* was translated to *Msid or qur'anic school*. Here the translator used transference and expansion, i.e. couplet.

Transference was used as well in the translation of CSIs. In the case studied, only four times was transference combined with another translation procedure, namely notes or descriptive equivalent, and for 14 items, transference was used alone. This mainly happened with proper names; for instance, *لالة الغالية* was rendered to *Lalla El Ghalia*. However, the translator used transference alone when rendering the term *غريبة*, which is a Moroccan pastry. Thus the English translation was *Ghrayba*. This alone doesn't deliver any meaning to the target reader, who will likely not have any idea about this term. That's why transference is mainly regarded as an SL-oriented translation procedure, in translating the term *النكافة* the translator combined between transference and notes. Hence, the term was translated to *Nekkafa, a mistress of ceremonies*. This combination allows the reader to be familiar with the social context and the source text's language.

What is striking however is the misrepresentation of certain Moroccan CSIs. For instance, the term *دربروز* which is defined in Arabic as follows:

(Almaany Dictionary) *شَبَاكٌ مِنْ خَشَبٍ وَنَحْوِهِ عَلَى سَكْلٍ قَوَائِمٍ تُقَامُ حَاجِزاً فِي مُقَدِّمَةِ الْغُرْفِ بِالطَّابِقِ الثَّانِي مِنَ الدُّورِ الثَّقَلِيدِيَّ*

In the literary text, the term was translated to *Table*. This translation is inaccurate and doesn't cater to the Arabic word's meaning. The term *staircase fence* could have given a more accurate representation of the discussed term.

Naturalization was also used, in cases where the cultural term is already commonly known between speakers of different languages. For instance, *كسكس* and *قطان* which were translated to *couscous* and *caftan*. Those terms refer to somewhat international references that most people are familiar with. This procedure which is very similar to borrowing, is preferred with cultural terms that are very recognized and accepted by target readers.

Given the syntactic differences between English and Arabic, it is very typical to find a shift or transposition within the translation procedures used in this case. The term *الجهته العروبية* was rendered to English with a *peasant's accent*. The shift was made at the level of word order and part speech. In Arabic, the term constitutes a noun + an adjective, whereas in English, there are two nouns. This is due to the difference in word order between English and Arabic. The part of speech dissimilarity was also because of the difference in cultures; the word *العروبية* doesn't have an equivalent in the English culture. Therefore the closest equivalent in English is the word *peasant*.

In the next example, *يديك منك ولو كانت مجدامة* the translator used through translation to render the meaning of this very common saying in the Moroccan social context. The translation of this saying into English was that *your hand is yours even if it is afflicted with leprosy*. This translation accurately conveyed the intended meaning of the ST. It is worth noting that using this procedure, namely with quotes, proverbs, or common sayings, isn't always the most effective choice inasmuch as the latter contains figurative and implied meanings.

The Arabic term *القديد* was translated as *meat stripes* in English. The translator added the word *stripes* to convey more details that reflect an aspect of the food of the source culture. Therefore, he compensated for the meaning that could have been otherwise lost. Consequently, the translation conveyed the meaning successfully.

The Arabic term *المرمة و النزق* was rendered as *the loom and the shuttle* in English. In this example, the translator employed synonymy. This procedure cannot be adopted without ensuring that the two cultures thoroughly share the same references.

In this example, the verb phrase *نتكسل* is translated as *we lie lazily in bed* in English. The translator employed the expansion procedure by adding more details in the TT to clarify an image of the verb employed in the ST to the TR. Consequently, this expansion made the sentence more comprehensible to the TR.

The translator omitted the term *هاك ا مالي* from his translation. According to the context, the writer's original writer meant that one of the characters isn't being serious about his life and only cares about trivial matters in life. By reducing the text, the translator misses the writer's intended purpose. Therefore, the purpose of the sentence is not conveyed accurately. Adding notes would have maintained the meaning and the purpose of the sentence.

7. CONCLUSION

Based on the findings of this study, it was found that using a cultural approach to translation is necessary to render CSIs. Newmark's model, in particular, provided a suitable base for the analysis of this study. Regarding the strategies employed by the translator of *Lu'bat Nisyan* to translate CSIs, it was found that modulation, functional equivalent and cultural equivalent are the most used. The first one, modulation, was heavily used with ideas, perspectives, quotes and groups of words. In contrast, the two other strategies were mainly adopted for single words that can refer to items of material or social culture. As a result, it could be drawn that there is some kind of correlation between the cultural category and the translation procedure. Moreover, one procedure or even two or three can't be prescribed as the most effective translation procedure

for any CSI, rather it all depends on many factors such as the number of words, the idea, the cultural category, the purpose of the original writer and the translator, to name but a few.

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Appendices

Cultural category	Arabic version	English translation	Translation procedure
Ecology (Name of plants, trees, animals, winds,natural phenomenon.) 3	الغلة	Fruit	Functional equivalent
	برطال	Bartal	Transference
	فولة	One of his testicles	Modulation

Cultural category	Arabic text	English translation	Translation procedure
Material Culture (Name of food, beverages, clothes,	مولاي ادريس	Moulay Driss	Transference
	العطارين	Attarin	Transference
	باب الساكما	Bab sagma	Transference
	النجارين.الرصيف	Najarin,Rsif,	Transference
	باب الجلود	Bab jeloud	Transference
	رحبة التبن و القلقين	Rahbat eltban and alqalqiyyin	Transference

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زقاق البغل	Road Albghel	Transference
سي إبراهيم	Si Ibrahim	Transference
لالة الغالية	Lalla Elghalia	Transference
صلاة العشاء	Evening prayer	Functional translation
صلاة الجمعة	Friday prayer	Through translation
ديور الجامع	Dyour Jami'	Transference
حي الليمون	Orange quarter	Through translation
الخليع	Meat	Functional equivalent
اللثام	Veil	Functional equivalent
النافخ	Brazier	Cultural equivalent
اللحاف	Mattress	Cultural equivalent
الدويرية	Kitchen	Functional equivalent
الوصلة	Tray of bread	Compensation
جلباب	Robe	Functional equivalent
سلهام	Cloak	Cultural equivalent
السفنج	Muffins	Functional equivalent
الرغايف بادام الخليع	Pancakes	Functional equivalent
المدافع	Guns	Functional equivalent
المرمة و النزق	The loom and shuttle	Synonymy
الصابرا	Artificial silk	Descriptive equivalent
غربية	Ghrayba	Transference
الكفن	White shroud	Descriptive equivalent
المغسل	Washing board	Compensation
القديد	Meat stripes	Compensation
العمامة	Turban	Cultural equivalent
الدربوز	Table	Functional equivalent
الرزة	Turban	Functional equivalent
قرطاس البون بون الأمريكي	American paper- wrapped candy	Descriptive equivalent
الجلابية	Cloak clothes	Compensation
البلغة	Shoes	Functional equivalent
كسكس	Couscous	Naturalization
الكسوة دالمحصور	Mahsour traditional robe	Descriptive equivalent+ transference (couplet)

المنبر	Pulpi	Cultural equivalent
الطواجن	Tajine Casseroles	Naturalization+expansion+compensation (triplet)
الرزات	White chin straps	Descriptive equivalent+compensation (couplet)
المسبحة	Rosary	Cultural equivalent
الصالية	Uniform	Functional equivalent
السداري	Sofa	Cultural equivalent
المروزية	Mrouziyya	Transference
القفتان	Caftan	Naturalization
المنصورية	Mansouriyya	Transference

Cultural category	Arabic text	English translation	Translation procedure
Social culture (Name of human labor, entertainment, hobbies, sports) 24	الطبخ و النفخ	Cooking	Reduction + functional equivalent+synonymy(triplet)
	تروي النوار	Tell jokes	Synonymy
	الدرار	Weaving shop	Expansion+functional equivalent (couplet)
	صنعة الحايك	Weaver's craft	Functional equivalent
	الطرب	Music	Functional equivalent
	تغريدات الحساسين و المقانين	The chirping birds	Reduction+modulation couplet
	نقرات العود	The playing of lutes	Synonymy+functional equivalent (couplet)
	تاوهات المواويل	The sighing ballads of vocalists	Descriptive equivalent+expansion couplet
	التحيرة و الجدية	Whirling and dancing ecstatically	descriptive equivalent
	حلقات ترتيل الامداح	The religious eulogy circles	Cultural equivalent
	ملحون	Malhun	Naturalization
	لالة و مالي	An easy going life	Modulation+descriptive equivalent couplet
	الزهو	Moments of pleasure	compensation Modulation(couplet)
	لكابران	Corporal	Synonymy
	المسيد	Msid or qur'anic school	triplets: transference + notes+descriptive equivalent
	العلامة	Scholar	Functional equivalent
	الباشا	Pasha	Naturalization + synonymy couplet
	مجدوب	A mystic	Cultural equivalent
	القايد	Captain	Synonymy
	مقدم الحومة	Leader of your quarter	Through translation
الدال	Fruit seller	Modulation	
المشافة	The mshatfa (the ritual blood ceremony)	triplets: transference +notes+descriptive equivalent	

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	جماعة من الحجابة النكافة	A group of servants Nekkafa or mistress of ceremonies	Modulation Transference + notes = couplet
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Cultural category	Arabic text	English text	Translation procedure
Organizations, Customs, Activities, Procedures, Ideas (Name of political organizations, activities, procedures, ideas, religious, etc.) 59	دار الحق دار الباطل	Abode of truth and the world of falsehood	Cultural equivalent
	الله يطعمنا حلال	I hope there is enough to drink for everyone	Modulation
	مالين الفوقي	All of you there in the upper floor	Modulation
	الحديث في الخاوي و العامر	Talk about everything	Modulation
	تيخصني ناخذ بيديها	It's my duty to help her	Modulation
	ناس جواد	Good people	Cultural equivalent
	الستر	Protective marriage	Modulation
	اليتامى تيخص يكون قلبيهم حار	Orphans must learn to depend on themselves	Modulation
	مسرارة السر و لمن عطاء الله	Charming	Reduction +synonymy couplet
	رمضان	Ramadan	Naturalization
	الله يبارك في عمر لالة	God bless lalla	Transference + cultural equivalent couplet
	انا عبد الزين اسرة الشرفاء	I'm slave to her beauty The family of the sharifs	Through translation +naturalization couplet
	حربش تقرب لهننا اشعكاكة النصرى	Dare to come close to me Filth of the Christians	Modulation Modulation
	سلكوط	Rascal	Functional equivalent
	الشادة و الفادة	Every little detail	Modulation
	متى سنفرح بك صحتها مطبية	When is your wedding Her health is not good	Modulation Descriptive equivalent
	ماتلقهاش بالريق النلشف	hard to find	Modulation+shift couplet
	على من تقرا زابورك ا داوود	To whom would you read your psalms, David	Cultural equivalent
	اللطيف	Latif	Naturalization
	لهلا يرد باباه عيطة	Good riddance The revolt	Modulation Modulation
لهجته العروبية	Peasant's accent	Shift+ synonymy couplet	

الله ينعل اللي رباكم	Damn those who brought you up	Functional equivalent
ولاد الزنا اقلال الحيا	Shameless bastards	Reduction + functional equivalent couplet
الهزمة	Liason	Modulation
على قدم وساق	It was in turmoil	Shifts or transposition modulation couplet
العصى لمن يعصى	The stick for disobedience	Through translation + shift couplet
العننة	Endless chain of authorities	Modulation+expansion Couplet
وقار	Composure	Synonymy
ضحك عليك	He made a fool of you	Modulation
نبين حنة يدي	Show my true colors	Cultural equivalent
سيدنا	Royal master	Descriptive equivalent
قلة الصواب	Rebuffs	Functional equivalent
السترة	Peace	Modulation
عندي بزاف د البيبان ما نسد	Many unpaid debts	Modulation+reduction couplet
حاشاك	Yourself respectfully excepted	Modulation expansion
عزرائيل	Wet blanket	Cultural equivalent
قياس الخير عليك	May you always see good days	Modulation+shift+ Expansion triplet
يدك منك ولو كانت مجدامة	Your hand is yours even if it is afflicted with leprosy	Through translation
عمل علاش يرجع	Feathered his nest	Modulation
حديدان الحرامي	This foxy had	Cultural equivalent
بدون عمل يحمر لوجه	With no respectable job	Modulation
بالصحة و العافية	Congratulations	Cultural equivalent
يديهم طاحت في التراب	All their hopes had been dashed	Modulation+expansion couplet
حشيان الهدرة	Insinuations and empty talk	Descriptive equivalent + expansion couplet

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	بويا عمر	Bouya omar	Transference
	ما حد العود طري	At a young age	Modulation
	داخليين سوق راسهم	Minding their own business	Cultural equivalent
	زبدة المجتمع	The cream of society	Through translation
	الدرهم طارت بركته	The low purchasing power of the dirham	Descriptive equivalent+ Expansion couplet
	هاك ا مالي	-	Reduction
	يحاسيني الله و هاد النعمة	God be my witness as I swear by his grace upon me	Expansion + modulation (couplet)
	شيئ لله امولاي ادريس	By god give us a blessing	Modulation
	حرمتها	Integrity	Cultural equivalent
	عويقة (وصل عليها سن الزواج)	mere adolescent	Descriptive equivalent
	العمارة	Elegy (mournful poem; a lament for the dead)	Cultural equivalent

Cultural category	Arabic text	English translation	Translation procedure
Gestures and Habits (Name of regular behavior and movement.) 6	نتكسل	We lie lazily in bed	descriptive equivalent + expansion (couplet)
	باركا ما تحكو ما بين فخادكم	enough of your indolence	Modulation
	في شون ولديها	Between her two sons	Modulation
	نتفك	I'll pluck your feathers	modulation + expansion (couplet)
	المخارية	fought	Shift + through translation couplet
	قلت التسليم	I said nothing	Modulation