



An Analysis of Cultural Specific Items in English Translation of Hedayat's "Blind Owl" Based on Domestication vs. Foreignization Dichotomy

Mehrdad Vasheghani Farahani *

PhD Student in Translatology, Leipzig University, Deutschland

Arezo Mokhtari

BA in English Translation, University of Isfahan, Iran

Abstract

The main purpose of the current case study was basically to analyze Cultural Specific Items (CSIs) in an English translation of Hedayat's "Blind Owl" based on domestication vs. foreignization dichotomy which was proposed by Venuti (1995). To this end, the whole text of the two books, Persian text and its English translation, were gone under a strict and throughout examination. For the theoretical framework, the model proposed by Zare-Behtash & Firoozkoobi (2009) was exploited in order to categorize and distinguish CSIs in the corpus. As the data of the study represent, most CSIs were domesticated during the translation process and the source text was translated into a fluent and natural text for English readers. Also, the data prove the fact that from among the strategies applied in translating CSIs, simplification and naturalization were the two strategies which were mostly used by the translator and had the highest number of distribution in the translated text.

Keywords: translation strategies, cultural specific items, domestication, foreignization

INTRODUCTION

In Catford's words (1965) translation is simply defined as "the replacement of textual material in one language by equivalent textual material in another language" (p.20). Following this definition, it seems, at the first sight, that translation is quite a linguistically oriented and an easy kind of activity; however, translation is, in fact, more than the mere replacement of material from one language into another language. It was in 1990 that Bassnet and & Lefevere for the first time coined the term "cultural turn" to point to the fact that translation should be reviewed not only in terms of linguistically-loaded perspectives, but in accordance with cultural- specific theories of translation and such terms as power, ideology and patronage.

Translation has to do with authority and legitimacy and, ultimately, with power, which is precisely why it has been and continues to be the subject of so many acrimonious debates. Translation is not just a "window opened on another world," or some such pious platitude.

Rather, translation is a channel opened, often not without a certain reluctance, through which foreign influences can penetrate the native culture, challenge it, and even contribute to subverting it (Lefevere, 1992, p. 2).

Furthermore, what Lefevere defines as translations is not the only explanation which views translation more than a simple replacement of material from source language into target language; other researchers and theoreticians, since then, have proposed more or less similar definitions of translations in line with culturally oriented approaches. In a parallel definition to Lefevere, translation is assumed as an activity which

involves far more than the replacement of lexical and grammatical items between languages ... once the translator moves away from close linguistic equivalence, the problem of determining the exact nature of the level of equivalence aimed for begin to emerge (Bassnett, 2002, p. 34).

A scan of the literature shows that there are a copious number of strategies that a translator can use in translating a source language text (SL) into the target language text (TL). One intriguing method in approaching translation from culture perspectives is the model introduced by Venuti (1995), in his model, shed light on invisibility together with two main types of translation strategies: domestication and foreignization. These two strategies concern both the selection of the text to be translated and the translation method to be employed in TL. In his words, foreignization entails choosing "a foreign text developing a translation method along lines which are excluded by dominant cultural values in the target language" (Venuti, 1997, p. 242); while domestication refers to translating in a transparent, fluent and invisible style in order to minimize the foreignness of the TT (Munday, 2001). The distinction existing between domestication and foreignization is cultural and/ or political, not mere linguistic (Wang, 2002); meaning that in discussing translation from such point of view, cultural and political differences have priority over the linguistic ones. In fact, we can only talk about domestication or foreignization when there are differences in cultural connotations between the source text (ST) and the TT (Yang, 2010).

REVIEW OF LITERATURE AND SOME THEORETICAL PERSPECTIVES

Language and Culture

Language as a means of communication and a source of power for human being is considered as a representation of culture and distinctiveness of its speakers. In other words, language reflects the interests, ideas, customs, and other cultural aspects of any specific community. The vocabulary of a unique language manifests the culturally important aspects of a group of people or a nation in a particular situation and context such as religious, social, and environmental areas (Bahameed, 2008). It is already conspicuous that every language has its own specific ways of expressing events in a way that the etymology, origin and the use of culturally loaded words, proverbs, slangs and

idiomatic expressions are uniquely bound to the culture of people who speak with that language. Also, every language has its own specific norms and accepted values which are inseparable part of its culture and which are shared by the people of that society (Ostad, 2014). Therefore, as a text is deeper embedded in its culture, it becomes more difficult and arduous to be translate it into a new language and culture (Newmark, 1988).

Culture and Culturally Specific Items

Because culture (in general) and translating culturally specific items in a literary system (in specific) are deemed very significant notions in every society and can, consequently, have impacts on everyday life (Brasiene, 2013). Many scholars have tried to define the notion of culture in their own words. As a result, there are various definitions for the very single concept of culture all of which share some common points. However, culture is not a notion that can have one clear cut and well-established notion; rather, it a concept with varieties of meanings and multifaceted concepts. As an example, in 1984, Larson defines culture as "a complex of beliefs, attitudes, values, and rules which a group of people share" (Larson, 1984, p. 431). He believes that the translator should be familiar with the values, rituals, beliefs and behaviors of one culture so that he can fully transfer the culturally specific items from source into target text. Nonetheless, this is only a very rudimentary and raw definition of culture and cannot be considered as a base to come across with culturally specific items. There are also some more complex and nebulous definitions of culture which approach it from other perspectives. What Newmark (2010) considers as culture is based on an anthropological point of view when he claims that culture and language are two inseparable concepts and have to be examined in a common ground; thus culture refers to " the way of life and environment peculiar to the native inhabitants of a particular geographical area, restricted by its language boundaries" (p. 173). Halliday (1989), on the other hand, adopted a semantic definition when he defines culture as "a set of semiotic systems, a set of systems of meaning, all of which interrelate" (p. 4). Another definition which, like Newmark, approaches culture from anthropological perspectives defines it as " the overall way of life of a community or society, i.e. all those traditional, explicit and implicit designs for living which acts as potential guides for the behavior of members of the culture" (House, 2002, p. 93).

It is well-known that culture-specific items are among the most conflicting phenomena in translation which can make translation an arduous kind of task (Aixela, 1996). Furthermore, another problem is that it is not conspicuous that which words, phrases or expressions can be considered as cultural-specific items of a literature (Terestyényi, 2011). While some regard specific names, traditions and rituals as CSIs, others believe that everything which is said in a language is, more or less, culturally-loaded. To define cultural-specific items, one can refer to

those textually actualized items whose function and connotations in a source text involve a translation problem in their transfer to a target text, whenever this problem is a product of nonexistence of the referred

item or of its different intertextual status in cultural system of the reader of target text (Aixela, 1996, p. 58).

Translation as a Cultural Activity

The term 'cultural turn' is referred to a shift or change that was made in the field of translation studies in 1980. The precursors of this movement postulated that translation was no longer deemed as a linguistically driven phenomenon that was done in vacuum, but as the product of a broader cultural context or process that could include different issues. Andre Lefevere (1992) was one of the first theoreticians to adopt this stance. He who was a polyglot, translator and a researcher in the field of translation studies who believed that translation must be studied in connection with power, ideology and patronage and one should not stick solely to linguistic elements in doing so.

Translator's Invisibility, Domestication and Foreignization

The translator's invisibility is a term which was first introduced by Venuti in 1990s. Venuti was to show how fluency was dominated in other translation strategies and models and how this could shape the canon of foreign literatures in English spoken countries. This American-based scholar coined the term invisibility to

describe the translator's situation and activity in contemporary Anglo-American culture. It refers to two mutually determining phenomena: one is an illusionistic effect of discourse, of the translator's own manipulation of English; the other is the practice of reading and evaluating translations that has long prevailed in the United Kingdom and the United States (Venuti, 1995, p. 1).

Venuti (1995) describes invisibility with two kinds of translation methodologies; namely as domestication and foreignization. These two distinct methods contain both the strategy of translation and selection of the book to be translated. Domestication is the type of translation which involves minimizing the source-text foreign elements to the target-language cultural values (Munday 2001). Foreignization, on the other extreme, involves retaining the foreignness of the original-language text (Shuttleworth & Cowie, 1997).

Domestication and foreignization were proposed to tackle the question of how one could bridge the gap that was made between the writer of the source-text which is written in a language which is very culture-bound and the target-text writer (Munday, 2001) Therefore, the time-worn debate has moved beyond the limits of word-for-word and sense-for-sense to a reader-oriented translation versus a writer-oriented one (Schleiermacher, 1992, as quoted in Munday, 2001). In order to achieve the reader-oriented translation strategy, the translator should adopt a naturalizing method of translation. The translator, on the other hand, should apply an alienating translation method if he/she seeks to achieve the writer-oriented strategy (Venuti, 2001). In other words, Schleiermacher requires that

the translator to choose between a domesticating method, an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home, and a foreignizing method, an ethnodeviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad (Venuti, 1995, p. 20).

For Venuti, domestication is quite a culturally oriented phenomenon and has nothing to do with such other concepts as politics or power of one culture over another one. It is rather a culturally-loaded phenomenon, in sense that it is based on the values of the Anglo-American culture; thus domestication is defined as

the domination of 'Anglo-Americans translation culture. It involves 'an ethno-centric reduction of the foreign text to Anglo-American cultural values'. This entails translating in a transparent, fluent, 'invisible' style in order to minimize the foreignness of the target text (Venuti, 1995, p. 469).

Translation and Power

No doubt, Translation Studies and translation action are among from the many aspects of research which can be studied from political perspectives. It means that the study of translation is no doubt is a kind of power relation between textual relationships which can represent power relations in cultural context (Alvarez & Vidal, 1996). In this context, translator(s) are actively engaged in shaping cultures and knowledge among different nations with different cultures and it is nonsense to think that they are responsible only for the linear transformation of meaning from source text into target text.

Translation thus is not simply an act of faithful reproduction but, rather, a deliberate and conscious act of selection, assemblage, structuration, and fabrication – and even, in some cases, of falsification, refusal of information, counterfeiting, and the creation of secret codes. In these ways translators, as much as creative writers and politicians, participate in the powerful acts that create knowledge and shape culture (Gentzler & Tymoczko, 2002, p. 21).

Furthermore, Gentzler (2002) says that investing the situations(s) in which power and power relations can have effects on translation process and translation activity and the ramifications it can have on constructing the cultures is now becoming more and more salient; meaning that power relations in translation is not a fantasy concept; rather it is a progressive concept which is gaining more and more attention in academia.

Polysystem Theory

Rooted in functionalist approach and Russian formalists, polysystem theory views translation as a product-oriented phenomenon which has specific function(s) in the context of the target language culture. What Polysystem theory postulates is that cultures and literatures can have impact on each other and the way target language

accepts or rejects a literary work is not a spontaneous phenomenon. Although mostly concerned with literary systems, polysystem does not confine itself to literature in a sense that it

strives to account for larger complexes than literature. However, "literature" is neither "deserted" by such a procedure; it is given the opportunity to break out of the corner into which it had been pushed by our relatively recent tradition. Literature is thus conceived of not as an isolated activity in society, regulated by laws exclusively different from all the rest of the human activities (Even-Zohar, 1990, p. 1-2).

Shuttleworth and Cowie (1997), in their dictionary of translation studies postulate that "the polysystem is conceived as a heterogeneous, hierarchized conglomerate (or system) of systems which interact to bring about an ongoing, dynamic process of evolution within the polysystem as a whole" (p. 176). Thus, Polysystem theory is important in that it takes into account the role that translation and literature can have in the socio-cultural context of the target text (Even-Zohar, 2000). In this regard, as Munday (2001) puts it, translation literature can have two important roles in target language context.

1: By the way in which target language literature selects the literary works for translation.

2: By the way in which norms, behaviors and poetics of translation are all affected by co-systems in translation process.

Polysystem theory is important to consider in a sense that it can have a very strong role in making, changing and even shaping the literary system of a society, of a culture or of a nation and the way it can impinge on it. In other words, polysystem theory regards that cultures are intertwined together and can impinge on each other. Central to Polysystems approach

were certain key assumptions about translation, most crucial of which was the recognition of the role played by translation in shaping the literary system. Far from being considered as a marginal activity, translation was perceived as having played a fundamental part in literary and cultural history (Bassnet, 1996, p. 13).

Even-Zohar (1990) proposes that position occupied by translated literature can affect the translation strategies. In other words, if the translated literature is primary, the translators will not have to follow target language rules. On the other hand, if the translated literature occupies the secondary position; thus, the translators tend to obey the rules dictated by the target literature. According to Munday (2004), translation literature can position the central position when

1. translation is new and young; therefore, it needs some pre-established models to meet its needs

2. translation is not strong; therefore, it adheres to imported literary genres;
3. there is a turning point in the socio-culture of the society (Munday, 2012).

Related Empirical Studies

Culturally specific items in translation process have been viewed and analyzed from different points of view. Leskovar (2003), as an example, applied the domestication vs. foreignization dichotomy to the translation style of American prose for Slovenian children. In doing so, he chose some American novels which had been translated into Slovenian language and which were still popular to them. What he found was that most translated books into Slovenian had more been domesticated rather than been foreignized which was more or less due to the explanations and introductions that the translators had added to the books in order to explain and clarify unfamiliar and nebulous cultural references. He also found out that some translators took more steps and related the themes of the source text(s) into the ones which were more familiar to the Slovenian language. In another related research, Validashti (2008) investigated domestication and foreignization dichotomy in five novels of the Harry Potter series and their translated versions into Farsi. The researcher came to this conclusion that while 77.5% of the procedures had been domesticated, only in 22.5% of the procedures foreignization strategy had been applied.

Zare-Behtash and Firoozkoobi (2009) analyzed domestication and foreignization in 6 books of Hemingway, the American well-known writer. They found out, in their study that within the time range from 1950s up to 2000 domestication strategy was the preponderant one. In investigating their corpus, they found out that in most of the cases the domestication strategy was the only one which was favored by the translators.

In order to analyze CSIs in translation process, Akef and Vakili (2010) conducted a case study and qualitative research. Their case study included the Iranian well-known novel "Savushun". In their research, they were to identify and contrast the CSIs in two Persian translations of Savushun into English. What they could prove and show was that while one of the translators had resorted to extra textual gloss as the main translation strategy, the other translator had used linguistic (non-cultural) translation as the mostly used strategy in translating CSIs.

Machali (2012) did a research on cases of domestication and foreignization in the translation of Indonesian poetry into English. In doing so, he examined how cultural translations were correlated with such notions as domestication, foreignization and power. Furthermore, translation cases involving Indonesian-English languages were examined in the light of this correlation. The findings of his study demonstrated that the translation strategies employed by the translator reflect his/her interpretation that dictated the translation process. In other words, he proved that when the cultural elements were regarded as foreign, the translator tended to use the domestication strategy. On the other hand, when the foreign elements were related to a known or

obscure genre, the translator tried to use the foreignization strategy. Besides, he showed that both strategies represent the translator's power to manipulate the original text and realize it in the translation.

In a parallel study, Pralas (2012) explored domestication and foreignization strategies of the French CSIs in translating Julian Barnes's *Flaubert Parrot*. He concluded that in most items, the translator used foreignization strategy quite more than domestication one and thus he was visible in translation process. In another research Sharifabad, Yaqubi and Mahadi (2013) investigated the dichotomy of foreignization vs. domestication in phrasal verbs translation. They found out that translators tended to domesticate the phrasal verbs in news texts and foreignization was not favored by them.

Schmidt (2013) ran a research on foreignization and domestication in three Croatian translations of Oscar Wilde's novel *"The Picture of Dorian Gray"*. His study identified the translation strategies that may be termed as foreignising or domesticating. In doing so, he compared three translations in order to see to what extent those strategies were used in the different translations and whether there was any diachronic change among them or not? What he found was that foreignization was the strategy which was used more than domestication in three translations. He also found that within a course of time there seemed an orientation towards domestication.

Siregar, Sinar, Lubis and Muchtar (2015) found out that in the process of translation, domestication was the most used strategy used in translating culture-specific items. In their research, they investigated and analyzed both translation strategies, i.e. domestication and foreignization in *"The 8th Habit"* novel. Sobhan and Ketabi (2015), also, explored domestication and foreignization in a case study-research. They applied this dichotomy to investigate translating culture-specific items in *"Shazdeh Ehtejab"* novel. What the found was that domestication with 82% was the major strategy which was applied in translating CSIs.

THEORETICAL FRAMEWORK

The theoretical framework of the study in hand relies basically on the model proposed by Venuti; that is to say, translator's in/visibility and his dichotomy; that is to say, domestication vs. foreignization. According to him

on the one hand, translation is defined as a second-order representation: only the foreign text can be original, an authentic copy, true to the author's personality or intention, whereas the translation is derivative, fake, potentially a false copy. On the other hand, translation is required to efface its second-order status with transparent discourse, producing the illusion of authorial presence whereby the translated text can be taken as the original (Venuti, 1995, p.7).

In this regard, translation strategy used by the translator is quite crucial and it requires the selection of either domestication or foreignization because translation is not the

translation or second hand, rather it is an original in the target culture which is either accepted or rejected on the behalf of the target readers (ibid).

METHODOLOGY

Design of the Study

The current study was a qualitative, case study and non- experimental research in nature to examine the English translation of Hedayat's "Blind Owl" based on domestication vs. foreignization dichotomy. Blind Owl (1937) is Sadegh Hedayat's most enduring work of prose and a major literary work of the 20th century in Iran's literature. Written in Persian and two parts, it tells the story of an unnamed pen case painter, the narrator, who sees in his macabre, feverish nightmares that "the presence of death annihilates all that is imaginary. This book was translated into English by D.P Costello in 1957 and received too much prominence in American and Western culture.

For the purpose of the current study and in order to yield reliable results, the whole book was gone under the investigation. Also, it must be pointed out that the unit of analysis were word (s), and phrase(s). Running parallel to the purpose of this study (analyzing cultural specific items in translation), the following taxonomy proposed by Zare-Behtash & Firoozkoobi (2009) was exploited:

Table1. Taxonomy of Cultural-specific Items Used

<u>Cultural Specific Items</u>	
1: Customs, Clothes and Instrumentation	5: Fictional Character
2: Ideas & Values	6: Idioms
3: Foods & Drinks	7: Gestures & Habits
4: Date, Time and Places	

Also, it is worth mentioning that to account for the domestication vs. foreignization translation strategies, the following category was used:

Table 2. Taxonomy of Translation Procedures Adopted in the Study

<u>Domestication</u>	<u>Foreignization</u>
Intra-textual Gloss	Extra-textual Gloss
Descriptive Translation	Intra-textual Gloss
Adaptation	Transcription
Naturalization	Repetition
Simplification	Calque
Omission	Borrowing

Equivalence "the interlingual counterpart of synonymy within a single language"(Shuttleworth & Cowie,1997, p. 49).

Descriptive Translation: to neutralize and / or generalize a source language word by description (Newmark, 1988).

Adaptation "any TT in which a particularly free translation strategy has been adopted"(Shuttleworth & Cowie,1997, p. 3).

Naturalization "extent to which a translation is expressed in clear, unforced terms in TL"(Shuttleworth & Cowie, 1997, p. 111).

Simplification "the tendency to simplify the language used in translation" (Baker, as cited in Ippolito, 2013, p. 9).

Omission "the translators consider the CSI unacceptable on ideological or stylistic grounds, or they think that it is not relevant enough for the effort of comprehension" (Aixela, 1996, p. 64).

Extra textual Gloss " translators use footnote, endnote, glossary, and alike to add information" (Shokri & Ketabi, 2015, p. 3-16).

Intra textual Gloss "when translators include their gloss as an indistinct part of the text" (Shokri & Ketabi, 2015, p. 3-16).

Transcription "a general term used to refer to a type of interlingual transfer in which the forms of the original (e.g. sounds, letters or words) are preserved unchanged in TT" (Shuttleworth & Cowie, 1997, p. 175).

Calque" the process whereby the individual elements of an SL item (e.g. morphemes in the case of a single word) are translated literally to produce a TL equivalent" (Shuttleworth & Cowie, 1997, p.18).

Repetition "the translators keep as much as they can of the original reference" (Shokri & Ketabi, 2015, p. 3-16).

Table 3. Examples of Foreignization and Domestication Translation in Blind Owl

Source Text	Target Text	Category
یک بغلی شراب کهنه	A bottle of old wine	Foods & Drinks
از نظرم افتاد	Lost all meaning, all content, all value	Idiom
هر جنبش و هر حرکتی	Activity of any sort	Fictional Features
چشمان مورب ترکمنی	Turkman Eyes	Gestures & Habits
سیزده نوروز	Thirteenth day of Norouz	Dates, Times and Places
کیفر و پاداشت روح	Rewards and penalties in future life	Ideas & Values

Research Questions

Regarding the main purpose of this study and in order to analyze this masterpiece in terms of foreignization vs, domestication dichotomy, the following research questions are to be addressed:

- 1: Which of the strategies of domestication and foreignization are used more extensively in English translation Hedayat "Blind Owl"?
- 2: How domestication and foreignization strategies have been applied in dealing with cultural-specific items in the English Translation of Hedayat "Blind Owl"?

DATA ANALYSIS AND DISCUSSION

In order to answer the research questions and to find out the most frequent strategies, the following statistical analyses were provided.

Table 4. The Number of Translation Procedures (domestication) Adopted in the Study

Translation Strategy	Frequency	Valid Percentage
Descriptive Translation	53	12%
Equivalence	93	21%
Adaptation	13	3%
Naturalization	118	27%
Simplification	123	28%
Omission	39	9%
Total	439	100%

Table number 4 demonstrates the frequency and percentage of domestication strategy in the corpus. As can be inferred from the data, simplification, naturalization and equivalence were the most frequent procedures which were used by the translator with 28%, 27% and 21%, respectively. However, descriptive translation, omission and adaptation were the least frequent strategies with 12%, 9% and 3%, respectively.

Table5. The Number of Translation Procedures (Foreignization) Adopted in the Study

Translation Strategy	Frequency	Valid Percentage
Extra-textual Gloss	8	18%
Inter-textual Gloss	9	20%
Transcription	21	47%
Repetition	1	2%
Borrowing	6	13%
Total	45	100%

Table number 5 represents the frequency and percentage of strategies used in translating CSIs by foreignization strategy. As can be seen, transcription with 47% of the total was the most frequent strategy used by the translator followed by inter-textual gloss 20% and extra-textual gloss 18%, respectively. However, borrowing with 13% and repetition with only 2% were the least frequent strategies used in translating CSIs.

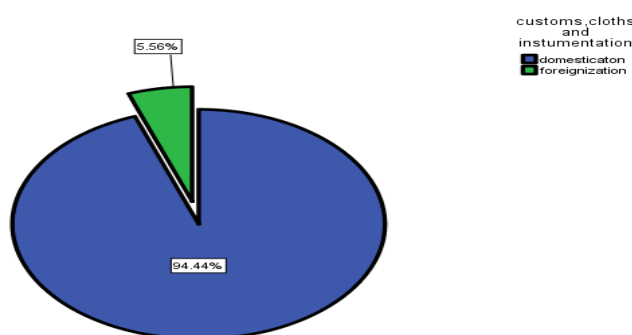


Figure 1. Customs, clothes and Instrumentations

Figure number 1 demonstrates the percentage of domesticated and foreignized items regarding customs, clothes and instrumentations category. As is conspicuous, only 5.6% of CSPs of the target text were foreignized in translation process; while the rest; that is to say; 94% were domesticated.

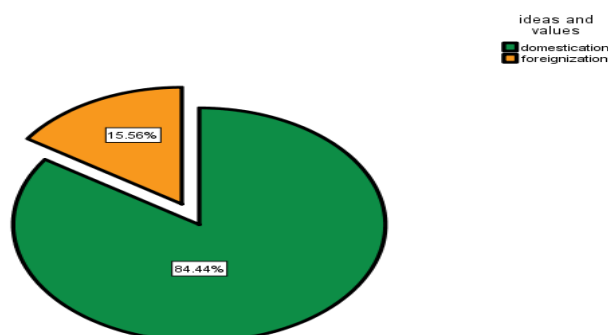


Figure 2. Ideas and Values

Figure number 2 represents the percentage of domesticated and foreignized CSIs for ideas and values categorization. It is shown that while more than 84% of the items were domesticated as the dominant strategy of the translator, only 15% of the items were foreignized in translation process.

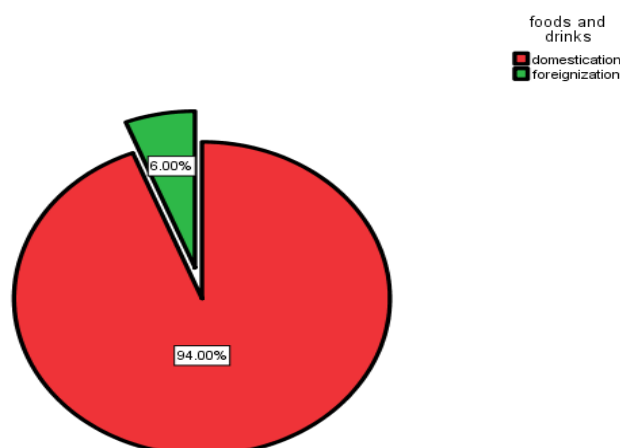


Figure 3. Foods and Drinks

Figure number 3 demonstrates the percentage of domesticated and foreignized CSIs for foods and drinks category. As can be seen, only 6% of the items were domesticated during the translation and the rest; that is to say, more than 94% were foreignized in translation process as the major strategy of the translator.

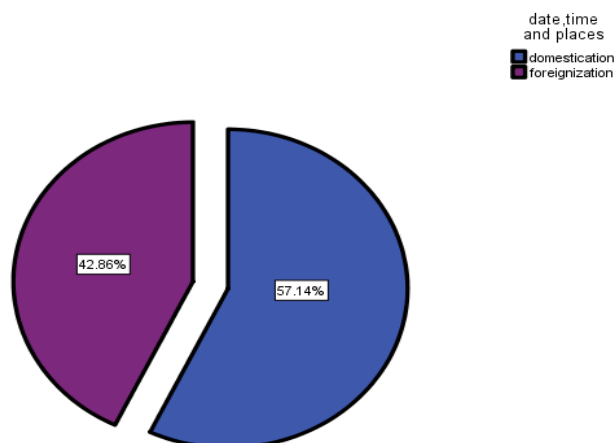


Figure 4. Date, Time and Places

Figure number 4 represents the frequency of domesticated and foreignized CSIs for date, time and place category. As can be inferred from the figure, the statistics are very close; meaning that 42% of the items were foreignized and the rest, 47% were domesticated within the translation process.

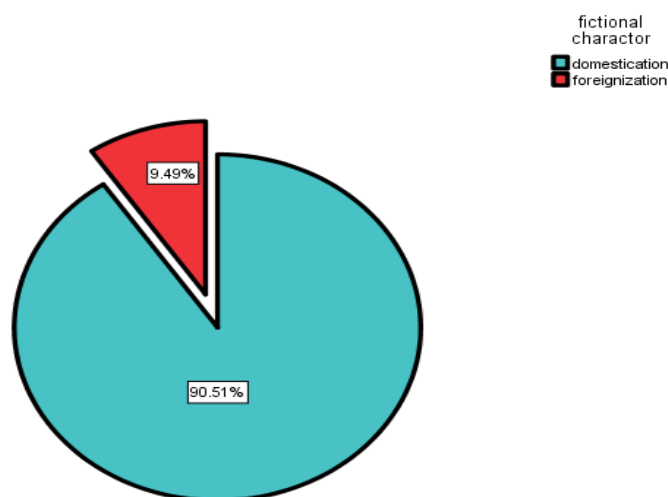


Figure 5. Fictional Character

Figure number 5 manifests the percentage of domesticated and foreignized CSIs for fictional character category. As is understood from data, more than 90% Of CSIs were domesticated as the major tendency of the translator; while only 9% of CSIs were foreignized in translation process.

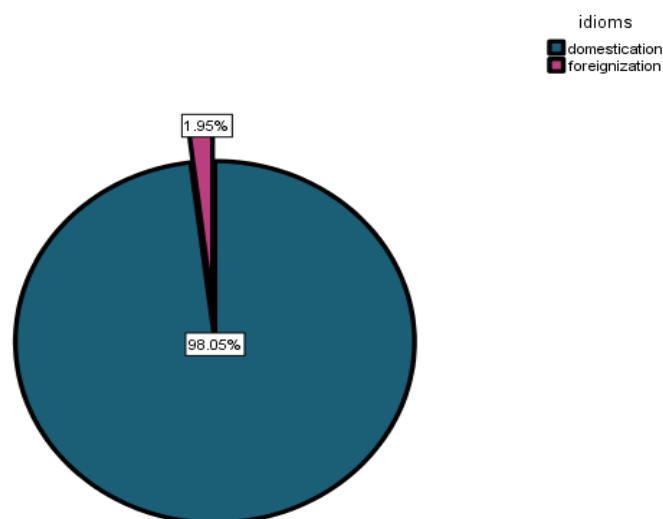


Figure 6. Idioms

Figure number 6 demonstrates the percentage of domesticated and foreignized CSIs for idioms category. As is shown, the majority of idioms were domesticated with more than 98%; while only 1.98% were foreignized within the translation process.

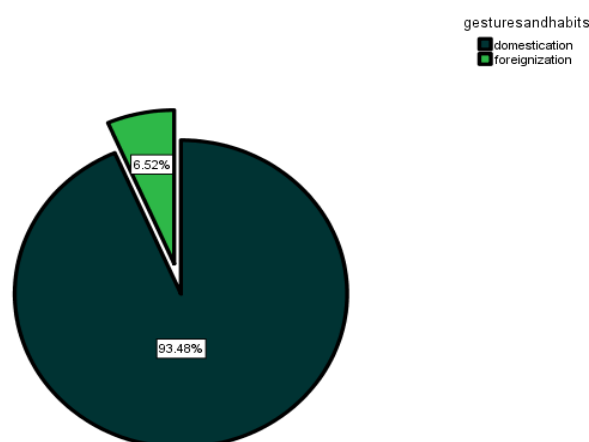


Figure 7. Gestures and Habits

Figure Number 2 represents the percentage of domesticated and foreignized CSIs for gestures and habits category. As can be seen, the majority of items were domesticated with 93% as the main strategy of the translator and only 6% were foreignized within translation process.

DISCUSSIONS AND CONCLUSION

The main purpose of this case study was to analyze a Persian novel and its English translation in terms of domestication vs. foreignization dichotomy. To this end, the whole book, *Blind Owl*, and its English translation were gone under examination. As the obtained data represented, domestication strategy with a total number of 439 items in the corpus was the frequent one used by the translator; while, foreignization was used only in 45 items. As a result, it can be concluded that the translator resorted extensively to domestication as the major strategy in dealing with translating CSIs. This tendency

can be due to the fact that the translator tried to translate the text in a fluent way into the target language to make it more comprehensible for the readers. Moreover, this study showed that translating fluently a text from two languages with different roots is only possible by adopting domesticating strategy and it is by doing so that the text translated into English could read fluently. In this regard, As Venuti says

a translated text, whether prose or poetry, fiction or non-fiction, is judged acceptable by most publishers, reviewers and readers when it reads fluently, when the absence of any linguistic or stylistic peculiarities makes it seem transparent, giving the appearance that it reflects the foreign writer's personality or intention or the essential meaning of the foreign text -the appearance, in other words, that the translation is not in fact a translation, but the 'original' (Venuti, 1995, p.1).

So far, a number of studies have been conducted with regard to translating CSIs. Sorvani (2014) conducted a comparative study on translating CSIs and foreignization in the Finnish and Swedish translation of a novel. In this study, he sought domestication and foreignization samples. What he found was that the translator has used neither domestication nor foreignization as the main strategy and both can be detected in translation. Also, Paluszkiwicz-Misiaczek (2005) did a research on applied strategies and methods in translating CSIs Polish-English Translations of certain administrative and institutional terms. He found out that among from different techniques, generalization, using a more specific word (homonym) and cultural substitution of words were both the mostly applied strategies the translator had used in dealing with CSIs.

This research can be useful for novice translator who would like to know how CSIs are translated and what considerations have to be taken into account in doing so. Further, the findings of this study can be useful for those who are interested in translation criticism to see how one can criticize a translated text based on domestication and foreignization dichotomy. Also, the finding of this research could be useful for the literary critics who want to know how literary systems can have impact on each other and how the norms can be shaped.

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