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مؤتمر ليبيا الدولي لدراسات الترجمة
Libya's International Conference on Translation Studies

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محاور المؤتمر
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• ترجمة الأدب الليبي
• معايير تقييم الترجمات والمترجمين
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• الترجمة والهجرة
• الترجمة والأزمات الاقتصادية والسياسية والأمنية
الأهداف
● تشخيص واقع الترجمة الحالي في ليبيا ومقارنته بالتجارب الدولية بغية وضع استراتيجيات لإفادة الجامعات ومراكز التدريب من تلك التجارب في تدريس الترجمة وتدريب المترجمين واستخدام تقنيات الترجمة الحديثة وتطوير أفضل الممارسات وتطبيق أحدث المعايير.
● الاستفادة من التجربة الدولية وتبادل الخبرات الفردية وتقييم سوق العمل لتطوير البرامج التعليمية والتدريبية التي تلبي احتياجات السوق.
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الكلمة الافتتاحية

بسم الله الرحمن الرحيم

والصلاة والسلام على أشرف الأنبياء والمرسلين

تحية طبية وشكرا لكم على حضور مؤتمر ليبيا الدولي لدراسات الترجمة الذي تنظمه كلية اللغات بجامعة طرابلس وبالتعاون مع شركة ركيزة لتنظيم المؤتمرات.

بهذه الكلمة نفتتح هذا المؤتمر والذي رأينا أن يصادف يوم تحتفي به أقسام ومراكز الترجمة وهو اليوم العالمي للترجمة.

وهو يوم تحتفل به جُل المؤسسات والجامعات التي تعنى بعلم الترجمة في العالم، ويصدر الاتحاد الدولي للمترجمين شعار يميز كل سنة عن السنوات التي قبلها، وشعار سنة 2021 هو united in translation (الترجمة تجمعنا) وأتى هذا الشعار ليعبر عن التباعد الذي سببته الكورونا خلال العام الماضي، حيث قرر الاتحاد الدولي للمترجمين اختيار شعار يرمز إلى الاجتماع (فالترجمة تجمعنا). أما شعار هذه السنة هو A World without Barriers (عالم بدون حواجز).

في عام 2017، كان هناك إنجازًا تاريخيًا لجميع المترجمين، حيث اعتمدت الدورة 71 للجمعية العامة للأمم المتحدة بالإجماع القرار A/RES/71/288، الذي أقر بدور الترجمة المهنية في ربط الدول وتعزيز السلام والتفاهم والتطوير. في القرار نفسه، أعلنت الجمعية العامة للأمم المتحدة يوم 30 سبتمبر ليكون اليوم الدولي للترجمة للأمم المتحدة، ويتم الاحتفال به عبر شبكة الأمم المتحدة بأكملها.

فأرحب باسمي وباسم قسم الترجمة بكل المترجمين الذين هم معنا اليوم وأقول لهم الترجمة هي الماضي وهي المستقبل. الترجمة هي الناقلة التي تنقل الكلمات والعبارات والثقافات، الترجمة هي الرابط بين المجتمعات. الترجمة تفتح الأبواب لتعلم الثقافات،

الترجمة هي جسر للتواصل بين الشعوب، والمترجمون هم المهندسون والبُناة لهذه الجسور. الترجمة فكر وأدب وسياسية، الترجمة فن وأبداع، الترجمة علم ودراسة.

الترجمة تتشابك وتتلاقح مع كثير من المجالات، فقد أصبحت جزء لا يتجزأ من علوم تقنية المعلومات، فتجد المترجم على سبيل المثال في شركات التقنية والمستشفيات والمحاكم والملاعب وفي دور النشر والمحطات الإعلامية، فلو كنت تريد لعمل ماء أن يخرج للعالمية، فلا غنى عن المترجم.

بعدما كانت الترجمة فرع من فروع علم اللسانيات وكانت معظم أبحاث الترجمة في علوم اللغة المقارن، الآن هي علم مستقل بذاته، له مجالاته وفروعه. فمجالات الترجمة تشمل الترجمة التحريرية والترجمة الفورية والترجمة السمعية البصرية والترجمة الآلية والأدوات المساعدة التقنية

الآن هناك أقسام مستقلة بداتها تقوم بتدريس علوم الترجمة في كثير من بلدان العالم وكذلك في بلادنا العربية، يوجد في ليبيا أقسام مستقلة تجيز شهائد في الترجمة ولدينا برامج ماجستير في الترجمة وما هذه الفعاليات التي نشهدها من حين الآخر إلا دليل على حيوية أنشطة ودراسات الترجمة.

بل أن الترجمة ذهبت أكثر من ذلك وأصبحت تطرق أبواب تخصصات وعلوم أخرى لتتباحث معها بعض الظواهر، فدراسات الترجمة هو تخصص يتتداخل مع كل العلوم اللغوية والإعلامية والاجتماعية والأنثروبولوجيا والتاريخ والعلوم السياسية والدبلوماسية والطبية وغيرها.

سيكون لدينا اليوم 30 مداخلة باللغاتِ العربية والإنجليزية والفرنسية والإيطالية من مختلف الجامعات الليبية وبعض الجامعات العربية والدولية وستركز على جوانب مهمة في مجالات الترجمة، مها اطلالات على وضع الترجمة في ليبيا ومنها مناقشات علمية حول تدريس الترجمة ومنها مداخلات بحثية تناقش الترجمة الأدبية والإعلامية والترجمة الآلية وغيرها.

في الختام، أرحب بكم من جديد ونسأل الله لنا ولكم التوفيق والاستفادة من هذه المشاركات التي ستكون قيمة بعون الله.

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الكلمـــة الختاميـة للمؤتمـر

بسم الله الرحمن الرحيم

تم بحمد الله ورعايته أعمالُ (مؤتمر ليبيا الدولي لدراسات الترجمة)، تحت شعار "الترجمة ومتطلبات القرن الواحد والعشرين: تحديات الواقع وآفاق المستقبل" الذي نظمته كلية اللغات بجامعة طرابلس، بالتعاون مع شركة ركيزة لتنظيم المؤتمرات، بتاريخ الأول من أكتوبر 2022 م بجامعة طرابلس، ليبيا.

وقد شارك في هذا المؤتمر 30 باحثا متخصصا في الترجمة، وباللغات العربية والإنجليزية والفرنسية والإيطالية، من ليبيا ومن 5 دول أخرى، وهي: المغرب وتركيا وماليزيا وإسبانيا والإمارات، وبحضور رئيس جامعة طرابلس وعدد من الوزراء وبعض عمداء الكليات، وشخصيات أكاديمية ومدراء مراكز بحثية.

وانعقد المؤتمر على مدار يوم واحد، نوقشت فيه أبحاث الأساتذة المشاركين،

والتي أسهمت في إثراء البحث العلمي المشترك بين الجامعات الليبية والعربية والمراكز البحثية المتخصصة في مجالات الترجمة، كما أسهم في الإفادة والاستفادة من كل التجارب لتطوير وتفعيل البرامج التدريسية والأكاديمية بين الجامعات الليبية وبعض التجارب الدولية.

هذا وتركزت الأبحاث في محاور عديدة منها: التواصل الفعال عن طريق الترجمة، ودور المترجم في التعامل مع النصوص السياسية والإعلامية، ومكانة المترجم في المجتمع الإنساني. وقد ناقشت بعض البحوث الترجمة الأدبية والترجمة الدينية والترجمة والأزمات. ولم يقتصر الأمر على ذلك، بل سلطت بعض المداخلات الضوء على الترجمة الشفهية والترجمة الآلية والترجمة السمعية البصرية، وتفضل بعض الأساتذة الكرام

بمناقشة صناعة الترجمة في ليبيا والبرامج التدريسية الخاصة بالترجمة في بعض الجامعات وغيرها من الكلمات في مجال الترجمة.

وقد انتهى المؤتمر إلى عدد من التوصيات، وأهمها ما يلي:

1. فتح باب التعاون بين الجامعات الليبية فيما يخص برامج الترجمة من أجل تطوير هذه البرامج وربطها بسوق العمل.
2. تكثيف البرامج التدريبية الخاصة بالترجمة لسد العجز في السوق الليبي وخاصة الترجمة الفورية.
3. إدخال برامج الترجمة الآلية والأدوات المساعدة في البرامج التدريسية.
4. العمل على تطوير وتقنين مهنة الترجمة في ليبيا والعمل على تأسيس نقابة عامة للمترجمين تكون مهمتها منح الإذن لمزاولي مهنة الترجمة.
5. التأكيد على تشجيع حركة الترجمة وذلك بجعل الأعمال المترجمة جزء من النتاج العلمي للأستاذ الجامعي المتخصص بالترجمة وتضمينه في الترقيات الأكاديمية وغيرها.
6. التأكيد على التعاون مع المنظمات الدولية وحث المترجمين الليبيين على عضويتها لتطوير حركة الترجمة بليبيا.
7. أن يكون مؤتمر الترجمة سنويا ،وينعقد في جامعة طرابلس أو اَي جامعة ليبية مستعدة لاستضافته

ولكم فائق الشكر.

والسلام عليكم ورحمة الله وبركاته.

حُرر في 1/10/ 2022 م، في مدينة طرابلس ـ ليبيا.

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Translating Libyan-Tuareg Cultural Specific Items into English

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ABSTRACT

This paper studies how Ibrahim Al-Koni's Cultural Specific Items (CSI) in his short story *al-lisan* that appeared in the short stories collection *Kharif al-darwish* (Autumn of the Dervish) (1994) are rendered into English. The Target Text is the English translation *Tongue* by Elliot Colla. The CSIs are identified and classified according to Eugene Nida's categorization of culture: (1) ecology, (2) material culture, (3) social culture, (4) religious culture and (5) linguistic culture. The translation procedures used are analyzed according to Jean-Paul Vinay and Jean Darbelnet's classification of translation strategies covering seven procedures, (i) direct translation, which covers borrowing, calque and literal translation and (ii) oblique translation which is transposition, modulation, equivalence and adaptation. The study aimed to find out how Libyan-Tuareg CSIs are handled in translation. The findings demonstrated that oblique translation strategies are used more frequently than direct translation strategies.

الملخص

يدرس هذا البحث كيفية تحويل العناصر المرتبطة بالثقافة في القصة القصيرة "اللسان" للكاتب الليبي إبراهيم الكوني التي ظهرت في مجموعة القصص القصيرة "خريف الدرويش" (**1994**) إلى اللغة الإنجليزية. النص المستهدف هو الترجمة الإنجليزية للقصة التي قام بها المترجم والباحث الأمريكي إليوت كولا. حُددت العناصر المرتبطة بالثقافة وصُنِّفَت وفقًا للتصنيف الذي وضعه عالم الترجمة الأمريكي يوجين نيدا: (**1**) البيئة، (**2**) الثقافة المادية، (**3**) الثقافة الاجتماعية، (**4**) الثقافة الدينية و (**5**) الثقافة اللغوية. بينما حُلِّلَت إجراءات الترجمة المستخدمة بحسب تصنيف عالمي الترجمة الكنديين جان بول فيناي و جين داربلنت لاستراتيجيات الترجمة التي تضم سبعة إجراءات، (**1**) الترجمة المباشرة، والتي تغطي الاقتراض والترجمة الحرفية و (**2**) الترجمة غير المباشرة التي هي النقل والتعديل والتكافؤ والتَصَرّف. تهدف الدراسة إلى معرفة كيف تعامل المترجم الأمريكي مع العناصر المرتبطة بثقافة الطوارق الليبية خلال ترجمته لها إلى اللغة الإنجليزية. أظهرت النتائج أن استراتيجيات الترجمة غير المباشرة استخدمت أكثر من استراتيجيات الترجمة المباشرة.

KEYWORDS; CSIs, Translation, culture. Tuareg, Libya

Introduction

Various philosophers and scholars proposed different definitions of culture. Larson (1998:431) defines culture as "complex of beliefs, attitudes, values , and rules which a group of people share." Hofstede et al. (2010) add a psychological aspect to the concept referring to it as "the collective programming of the mind that distinguishes the members of one group or category of people from others." Katan defines culture as "a system of congruent and interrelated beliefs, values, strategies and cognitive environments which guide the shared basis of behaviour" (Katan, 1999: 17). From a translation studies point of view, Newmark (1988), defines culture as "a way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression" (Ibid, 1988: 94) Cultural aspects have now been widely identified by translation scholars as a prominent

obstacle of translation. This becomes vividly apparent when tackling texts of very different cultures as in our case Arabic and English.
Nida (1964 /2012: .130) is among the first to stress the vitality of the cultural aspects of the translation process to the point that "differences between cultures cause many more severe complications for the translator than do differences in language structure." Susan Bassnett and André Lefevere (1990:11) accentuate the interplay between translation and culture and on the way in which culture impacts and constrains translation and on "the larger issues of context, history and convention'. This period was rightly termed the "cultural turn" of the 1980s by Snell-Hornby (2007:47) She (Snell-Hornby, 1988:46) herself sustains that the translator must not only be bilingual, but also bicultural. Since then, translation scholars as Bassent (1980/2002) Hatim and Mason (1990), Bell (1991), and Baker (1992/2011) highlight that failure to take into account cultural factors would leave the context in which texts are translated and received incomplete.

Literature Review

Types of culture

In his seminal article, 'Linguistics and Ethnology in Translation-Problems', Eugene Nida (1945), in his examination of problems in translating various aspects of culture , divides culture into 5 types, a taxonomy adopted in this study for reason of practicality, namely: (1) ecology, (2) material culture, (3) social culture, (4) religious culture, and (5) linguistic culture.. We shall here illustrate each type with example taken from the Source Text in this study, Ibrahim al-Koni's *al-lisan* (1994: 123-132).

According to Nida,(1945) ecological culture is concerned with the extremity of ecological variation from territory to territory , such in this study, the ecological features of the Libyan Desert territory of North Africa of climate e.g.. *العجاج*, sandstorm,, fauna e.g. المهري , الحوار, young camel, and flora e.g. *جذوع الطلح / الطلح* , acacia wood/logs, *رحيق تبفوشكان او تيبريمت* , *herbal tea*, and geographical territories, e.g. الأدغال, jungle. These lexical items might cause considerable difficulty for the translator in finding their equivalence in the target culture.
For Nida, material culture.is the type of culture knowledge that involves cultural features connected with food, clothesm furnitures, etc. In the ST of this study, examples include: اللثام, litham, الثياب الزرقاء , blue robes.(contrasted with الثياب البيضاء, white robes).

Social culture involves traditions, social norms, kinship relations, e.g. النبيل, noble , الساحر, witch doctor , عراف fortune teller, المجلس, the council, العقلاء , wise men, الزعيم, chief, آمغار, the forefather, إيركايتادم, rabble.
According to Nida, problems in translating items pertaining to religious culture are 'the most perplexing', particularly with the names for "deity" and words for "sanctity" and "holiness." In our case we can find examples such as words of الحمد, grace prayers, القصاص, retribution, and the most problematic الناموس, law.
Nida (Ibid:203) argues in the respect of linguistic culture that "language is part of culture, but translation from one language to another involves in addition to the other cultured problems, the special characteristic of the respective language." Our examples includes الهجاء , lampoon, the idiom ضيق الصدر, literally chest tightening.

Culture specific items (CSI)

Several scholars have suggested various terminologies of the concept: Aixela (1996) coined the term *culture-specific items* (CSIs) while Pedersen (2005) prefers to call them *culture-bound references*, Newmark (1988) refer to them as *cultural words*, Baker (1992) speaks of *culture-specific concepts*. Moreover, there are various definitions of CSIs. Baker (1992/2011:21) defines them as "source-language words [that] express concepts totally unknown in the target culture" whereas Persson (2015) defines them as " concepts that are specific for a certain culture". For Aixela (1996: 85) CSIs are

> *" [t]hose textually actualised items whose function and connotations in a source text involve a translation problem in their transference to a target text, whenever this problem is a product of the non-existence of the referred item or of its different intertextual status in the cultural system of the readers of the target text."*

For him CSIs only occur between a certain SL and a certain TL. In other words it is the lack or the absence of an expression in the TL of an existing SL lexical item. Aixela (1996: 57) maintains that "in translation, a CSI does not exist of itself, but as the result of a conflict arising from any linguistically represented reference in a source text which, when transferred to a target language, poses a translation problem due to the nonexistence or to the different value"

Translating CSIs

As most translation theorists, such as Nida and Taber (1969) believe, translating CSIs is one of the key elements in order to translate literary texts while being one of the most difficult ones. According to Nida and Taber, cultural translation is "a translation in which the content message is changed to conform the receptor culture in some way, and/or in which information is introduced which is not linguistically implicit in the original." (Nida and Taber 1969/1982:199). According to Larson, "translating CSIs in literary translations is seemingly one of the most challenging tasks to be carried out by a translator because it involves the difficulty of producing well-translated texts, along with being faithful to the message". (Larson, 1998). CSIs result in the existence of an intercultural gap between ST and target language TL found where an item in the ST doesn't exist in the TL culture, or the TL doesn't have an exact word for it. Hervey and Higgins (1992) state that "in the process of translation proper or correct translation, that the translator bridges the cultural gap between monolingual speakers of different languages." Cultural gaps are greatly found in literary translations and the most difficult problem in translating them is the difference between cultures. Larson notes that "Different cultures have different focuses." (1998:95). In addition to Nida, Larson observes that all meaning is culturally conditioned and the response to a given text is also culturally conditioned. Therefore, each society will interpret a message in terms of its own culture: "The receptor audience will decode the translation in terms of his own culture and experience, not in terms of the culture and experience of the author and audience of the original document. The translator then must help the receptor audience understand the content and intent of the source document by translating with both cultures in mind." (Ibid 1998: 436-7) "When cultures are similar, there is less difficulty translating .This is because both languages will probably have terms that are more or less equivalent for the various aspects of the culture .When cultures are very different, it is often difficult to find equivalent lexical items." (Ibid 1998:95-6).

Translation strategies

In their seminal work, *A Comparative Stylistics of French and English* Canadians Jean-Paul Vinay and Jean Darbelnet (1958/1995) illustrate a detailed and systematic model for the comparative and contrastive stylistics analysis ST–TT pair (in their case French and English texts). Their classification is described by Hatim, and Munday (2004:29) as "the most comprehensive taxonomy of

translation shifts". The prominence of Vinay and Darbelnet's classification in the discipline is attributable to "their insistence … that language structures should be translated with respect to the communicative situation in which they occur."(Snell-Hornby, 2007:25). Thus this model is adopted in this paper.

Vinay and Darbelnet's identify two 'strategies', a general inclination of the translator (free vs. literal translation), encompassing seven 'procedures', a specific technique applied by the translator on a text (e.g. borrowing, addition, deletion,.. etc.). Their strategies are: (i.) direct translation, which comprises borrowing, calque and literal translation, and (ii.) oblique translation, which is transposition, modulation, equivalence and adaptation (Vinay and Darbelnet, 1995/2004: 128–37). These procedures are applied on three levels of language: "i. the lexicon ii. the grammatical structures and iii. the 'message', which is used to refer to the situational utterance and some of the higher text elements such as sentence and paragraphs," (Hatim & Munday, 2004:31).

Aim of the study

This aims to examine the translation of Ibrahim al-Koni's *al-lisan* into English to identify the procedures used by its the translator in rendering the CSIs. The paper will identify the CSIs in the short story, investigate the procedures applied by the translator in transferring the CSIs into English, classify which procedures were used more frequently by the translator, and see whether the translator employed direct translation or oblique translation strategies in rendering the CSIs in the short story.

Questions of the Study

To achieve the above mentioned aims, the study tries to answer the following questions with regard to translating Libyan-Tuareg CSIs:

1. What are the most used translation procedures in rendering Libyan-Tuareg CSIs into English ?
2. What are the most used translation strategies in rendering Libyan-Tuareg CSIs into English?

Methodology

CSIs, in Ibrahim al Koni's *al-lisa*, in this study referred to as the Source Text (ST), are identified, classified and grouped according Nida's 5 types of culture. Following a comparative-descriptive method, the English translation, *Tongue,* by Elliot Colla (al-Koni, 2010), in this study referred to as the Target Text (TT), is then compared with the original in order to investigate the decisions taken by the translator and the strategies followed to tackle CSIs.

Analysis

The CSIs in ST are identified and classified followed by a discussion of the translation procedures and used in translating them with following results.

1. Translation of CSIs of Ecology

The ST is rich in CSIs of ecology, geographical territories, fauna and flora and climate feature, appeared . With an abundance in CSI of camel names and adjectives, with 11 different items depicting aspects of the Tuareg environment, they are classified in table 1. below: .

Table 1. Translation of CSIs of Ecology

ST CSI	Literal / dictionary meaning	TT translation	Procedure
المهري	type of camel *mahri*	the Mahri	Borrowing
الجمل العدبَّس	stout camel	fierce camel	Adaptation

الجمل الأبلق	piebald camel	piebald camel	Literal / direct
الناقة	she-camel	she-camel	Literal / direct
الحيران	young camel	newborn	Adaptation
الإبل	camels	flock / livestock /	Adaptation
الأدغال	jungles	southern jungles	Literal / direct
بحر الرمال العظيم	the Great Sand Sea	that great sea of sand	Transposition
رحيق	nectar	thick tea	Adaptation
تيفوشكان	Plant of the mosquito / Haplophyllum tuberculatum شجرة الريح	wild green herbs	Adaptation
تيبريمت	lemongrass / Cymbopogon citratus الأذخر	wild green herbs	Adaptation

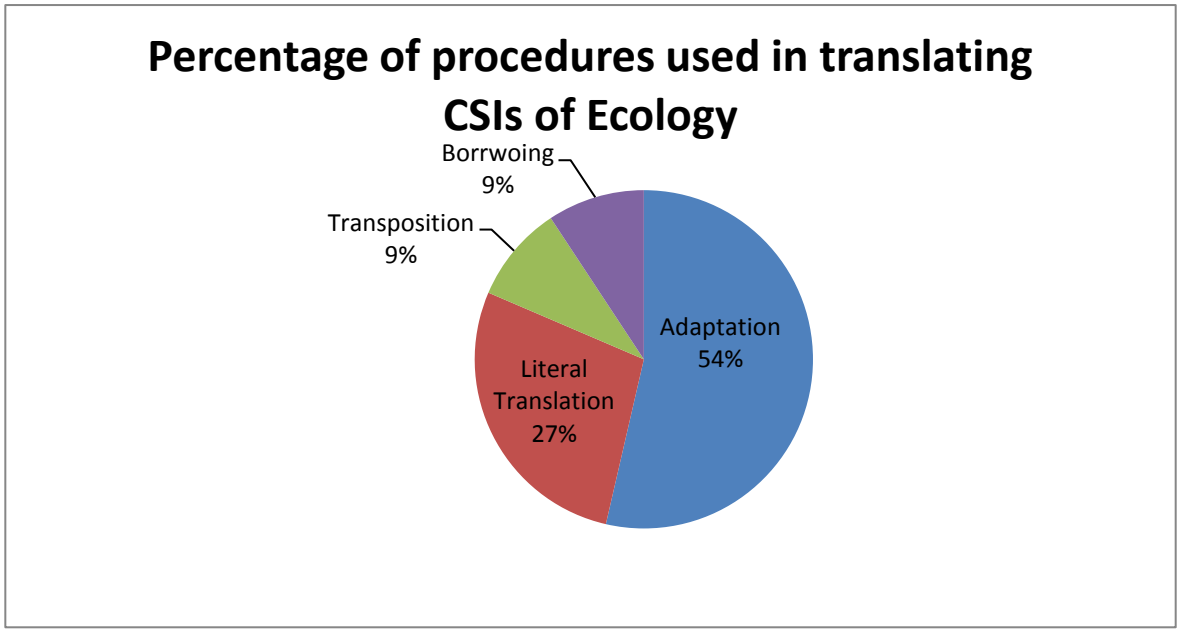

Figure 1. Percentage of procedures used in translating CSIs of Ecology

As seen above, references to ecology are heavily adapted into the TL culture, with adaptation procedure used 6 times which constitute more than 54 % of the times. The second most used procedure in translating ecology is literal translation, 3 times (27%), with transposition and borrowing used only once.

This abundance in CSI is evident in the number of lexical items the author uses to refer to the animal camel. Al-Koni takes complete advantage of the wealth of Arabic, and Libyan dialect, vocab-

ulary used to refer to camels and their types. He spared not a single one: الإبل , camels, الجمل, camel, الناقة, she-camel, الحيران, young camels, العدبَّس, and the Libyan المهري, *mahri*. Of course, in this regard, English is no match for Arabic, putting the translator in dire situation to look for equivalents in TL that simply do not exist, prompting him to resort to the procedure of adaptation. Only الناقة, she-camel, is translated literally, while all other items are adapted using their superordinates. The plural form of the word "camel" which can be used in Arabic to refer to the entire species of camel, الإبل, is rendered as "flock" (two instances) and even "livestock", making them entail sheep and cattle, which would sound preposterous to a Tuareg to include such inferior creatures on the same class with the sublime camels.

The CSI المهري, *mahri* is an interesting case. It appeared three times in the Arabic ST, near the end of the first paragraph of section 3, at the beginning of the next two paragraphs. The first instance is adapted with the whole last four sentences of the first paragraphs, along with the proper noun "Bobo", the slave's name, which was paraphrased by one sentence: .

وكـاد يضيع في أرض المجهول . وكان يمكن ان يحتمل اي شيء إلاّ ان
يفقد المهري الأبلق . يستطيع ان يفقد انثاه ويحتمل . يستطيع ان يفقد
الخـلاّن ويحتـمل . يسـتطيع ان يفـقد حتى بوبو نفسه ويحتمل ، ولكن
كـيف يستطيع الرجل الوحيد ، الفارس النبيل ، فقدان أحبّ الخلق :
جمله الابلق ، النّبيل ؟

Figure2 Al-Koni 1994: 127

The above sentences are adapted as follows:
"They'd shared a loyalty he'd never known among those false creatures who called themselves friends." (Wimmer, 2010: 148). This extreme adaptation might be motivated by the large number of consecutive CSI that, if translated literally, might hinder the smoothness of the TT. However, in the next paragraph, *mahri* appeared again, borrowed into English, but as proper noun, instead of common noun, with a capital, the Mahri. Perhaps the reason for attaining a flavor of the original is that it was not affordable to delete such a vital CSI without losing a prominent aspect of the ST culture This

Looking at the geographical features of الأدغال, jungles, and بحر الرمال العظيم, the Great Sand Sea, we find that the former was translated directly with an additional adjective that enhances the geographical locale of the story, while the latter lost its proper noun quality and became a noun phrase with "sea" as its head. It was transformed from a name of a geographical place in the Libyan desert into a common name to all deserts. Here the Libyan aspect of the ST is completely removed from the TT. Gone too are the two Tuareg names of local herbs,تيفوشكان تيبريمت where they are adapted into the superordinate "wild green herbs", despite the distinct flavor they had in the ST. Buhala (2017) points out that al-Koni employs Berber and Tamahaq vocabulary to represent "aspects of the cultural Saharan life that are connected with the *Libyan* Tuareg" [my emphasis] (Ibid, 2017: 263). Deleting such

CSIs deprives the TT reader of a taste of the Libyan desert life, removing its distinctive characteristics.

2. ***Translation of Material CSIs***

The ST contains reference to objects and items in the immediate environment of the Tuareg, i.e. their homes. There are 8 CSIs here, with five referring to items and parts of the tent and the rest depicting clothing items. They are classified as the following:

Table 2. Translation of Material CSIs

ST CSI	Literal / dictionary meaning	TT translation	Procedure
الخباء	tent	tent	Literal / direct
الركيزة	pillar	tent pole	Adaptation
العمود	pole	pole	Literal / direct
المدخل	entrance	entrance	Literal / direct
الموقد	fire pit	no translation	deleted
ثيابه الزرقاء	blue colthes	his blue robes	Adaptation
الثياب البيضاء	white clothes	white ones	Adaptation
الثام	litham	veil	Literal / Direct

Material CSI are translated using adaptation, 3 times, and direct translation, 4 times only, one item was deleted. The percentage of the procedures can be shown as follows:

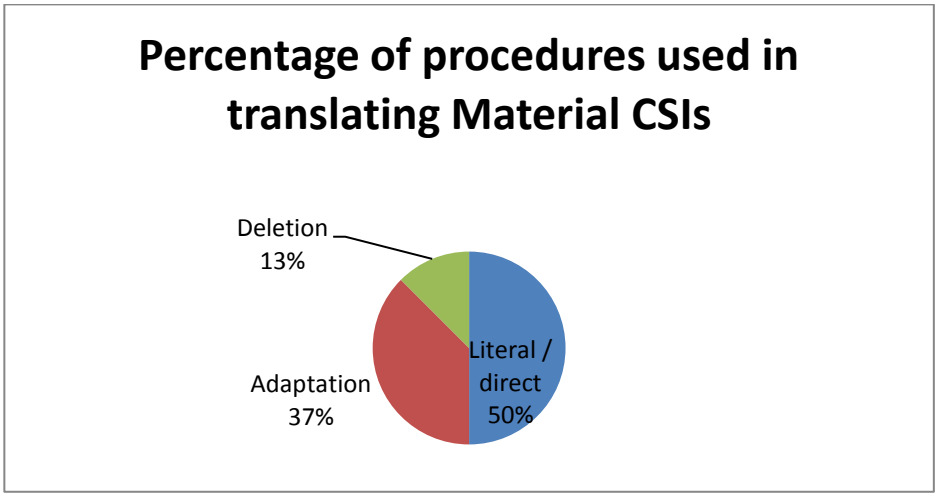

Figure 3. Percentage of procedures used in translating Material CSIs

The first five lexical items, الخباء, tent, الركيزة, pillar, العمود, pole, المدخل, entrance, are part of what a Tuareg or nomad people of the Sahara desert considers as elements of their home, the very roof over their heads. In his research, تمثيلات التراث الصحراوي الأمازيغي في قصة اللسان لإبراهيم الكوني , Representations of The Amazigh Desert Culture in Ibrahim al-Koni's *Tongue*, the Algerian researcher, Tariq Buhala (2017), considered them all to be symbols of the Tuareg's "generosity and hospitality," (Ibid, 2017: 264). Three of these words are translated literally with no apparent loss of their cultural significance. The problem seems to be noticed in the word الركيزة, which is a specific type of pole. *Rakiza* is the main pole in the tent, i.e. the base pole. The translation of the first occurrence of الركيزة, *rakiza*, attended to this aspect of meaning by rendering it as "tent pole", making it appear as the "only" pole in the tent. However, subsequent appearances of the item are rendered merely as "pole", losing the architectural and cultural substance of the reference .Buhala (2017) even observed the cultural significance of words like الموقد, fire pit, seeing it as some sort of "a cultural sign of the way of life of the Saharan peoples, particularly the Tuareg of its role in providing the Tuareg with an additional dimension of their existence through amicable chats and narrating news, stories, tales, legends and myths." (Ibid, 2017: 264). All of this was completely deleted from the TT losing along the richness of the cultural and sentimental value of the item.

Although the author used the superordinate ثياب, clothes to refer to the noble's garments, the translator rendered it by the hyponym, " robes" giving the TT reader a distinctive image of the 'blue men', the Tuareg. This representation of culture is soon abandoned with the symbol of Tuareg, اللثام, litham. This CSI is rendered as "veil" in the TT, where, in my opinion, the Arabic loan word "litham" would have retained more of the ST intended flavor than the bland "veil" ."Litham" is identified by Merriam-Webster online dictionary as "a strip of cloth wound round the head covering all but the eyes and worn by Tuaregs of the Sahara desert." This CSI itself is the embodiment of the Tuareg culture, or as Buhala (2017) puts it "this attire is about the Tuareg identity, their material and aesthetic heritage." (Ibid, 2017: 264) In her article '*thaqafat al-rajul al-azraq',* 'The Blue Man's Culture', Saida Darwish (2011) attributes the uniqueness of the Tuareg mainly to the way they dress, "when it comes to their identity and their perception of life, the Tuareg are unique, therefore it is not surprising that this exceptionality extends to their attire, as the Tuareg costume stands out in its colors, shape and secrets(Darwish, 2011:229 cited in Buhala, 2017:263).

3. *Translation of Social CSIs*

The Tuareg social structure is conveyed in ST through the use of social CSI. Except for, Bobo the slave, the the story's characters are only known by titles that reveal their social status and roles in this feudal society.

Table 3. Translation of Social CSIs

ST CSI	Literal / dictionary meaning	TT translation	Procedure
النبيل	noble	the nobleman	Adaptation
القبيلة	tripe	tripe	Literal / Direct
المجلس	council	the council	Literal / Direct

العقلاء	wise men	The wise old men of the tripe	Adaptation
الشيوخ	chiefs / leaders	sheikhs	Borrowing
الزعيم	chief	chief	Literal / Direct
بوبو	Bobo (proper noun, name of a person)	the slave / the servant	Adaptation
آمغار	father/ grandfather / chief	father / grandfather	Adaptation
إيركايتادم	riff raff	riff raff	Adaptation
الحكيم	Wiseman / doctor	doctor	Literal / Direct
الساحر	wizard	witch doctor	Adaptation
العين	envious eye	the evil eye	Adaptation
الحسد	envy	envy	Literal / Direct

In the ST there are 13 items of Social CSIs 7 (54%)of which are adapted while 5 (38%) are translated directly and one item was rendered by borrowing an Arabic loan word. The frequently and percentage are shown below

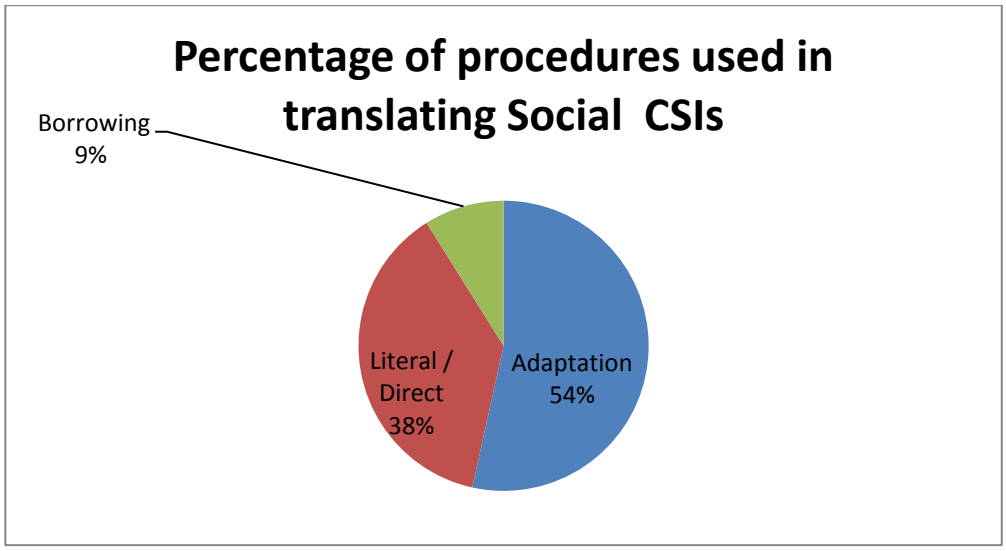

Figure 4. Percentage of procedures used in translating Social CSIs

The social structure of the Tuareg seems to be heavily assimilated with Western CSIs. The main character, النبيل, noble, is given a distinctly European aspect by the use of "the nobleman" which call images of "gentleman", "lord" , and " peer". الزعيم, is translated literally as "chief" with no apparent harm done. However, the only case of using borrowing, is in the translation of شيوخ, into sheikhs, which added an edge missing in other parts of the story. This edge is even more apparent in the adaptation of العقلاء, wise men, into "The wise old men of the tripe." Peculiarly, three CSIs are completely missing in the English TT. The first of which is the name of the slave بوبو , Bobo. The non-Arabic, name appeared 19 times in the Arabic ST while disappeared completely from the English TT. There is no mention of him by name, only by social role, either "the servant" or "the slave." Deleting the name from the TT and replacing it with variants of the word "slave" is a clear indication of the "domestication" orientation of the translation, where references to foreign and exotic elements are dilut-

ed for the TT reader. Dickens (2012: 56 cited in Aljabri, 2020) claims that omission can be regard as domesticating procedure.

The other two items are words borrowed by the author from his mother tongue to accentuate the identity of his native people. Being so eloquent in Arabic, al-Koni was surely in no loss of Arbic words when he chose to use these two Tamahq words. The translator went to a great length to avoid using the former آمغار, to the point of replacing it with a whole sentence to try to capture some of its connotations, "Have you forgotten my father's instructions, which were the instructions of his father and grandfather before him?", while the latter إيركايتادم **,** is translated through its Arabic literal translation. In his analysis of the short story in its Arabic version, Buhala (2017) explains that آمغار, is a Berber word widely used by the entire Amazigh population of Africa, whereas إيركايتادم is a specifically Tuareg word. This peculiarity, the Amazigh dimension of the ST language, is completely lost to the Western TT reader.

4. *Translation of Religious CSIs*

Religious CSI are very few in number in the ST, they three in all

Table 4. Translation of Religious CSIs

ST CSI	Literal / dictionary meaning	TT translation	Procedure
الحمد	praise	grace prayers	Adaptation
القصاص	retribution	retribution	Literal / Direct
الناموس	law	no translation	deletion

As can be seen from the above, religious CSI can be either adapted or directly translated. However, here again we find a CSI that has been repeatedly omitted from the TT. The lexical item, الناموس, law, appeared twice in the TT, in both instances it was deleted from the TT. This concurs with Nida's quoted earlier assertion that items pertaining to religious culture case 'the most perplexing problems'.

5. *Translation of linguistic CSIs*

In the ST two Arabic expressions were translated idiomatically as shown below:

ST CSI	Literal / dictionary meaning	TT translation	Procedure
ضاق صدره	his chest was tight	a blow to his heart	idiomatic translation
أصاب رأسه الدوار	his head was infected by a headach	made his head spin.	idiomatic translation

These two constitute the only two cases of idiomatic translation in rendering the short story.

Conclusion

In this study CSIs, classified and grouped according Eugene Nida's (1945) 5 types of culture: (1) Ecology, (2.) Material, (3.) Social, (4.) Religious and (5.) Linguistic culture, in Ibrahim al Koni's , are identified and then, following a comparative-descriptive method compared with the English translation, *Tongue*, by Elliot Colla (al-Koni, 2010). method, to investigate the procedures followed by the translator in accordance with Jean-Paul Vinay and Jean Darbelnet's, (1995/2004) strategies covering 7 procedures (i.) direct translation, which comprises borrowing, calque and literal translation, and (ii.) oblique translation, which is transposition, modulation, equivalence and adaptation.

Results show that the total number of CSIs in the ST are 37 items. The most frequently used procedures are Adaptation, 17 times , which constitute 46% of the total procedures used, and literal / direct translation 15 (40%) . The lesser used procedures are borrowing 2 (5%), idiomatic translation 2 (5%), transposition 1(3%) with calque and modulation procedures never used in translating the ST of the study. Regarding the two strategies, oblique translation strategies are used almost 60% of the times indicating a clear preference for the strategy. If we add incidents of deletion we then find a clear inclination towards oblique translation as seen in the following figures.

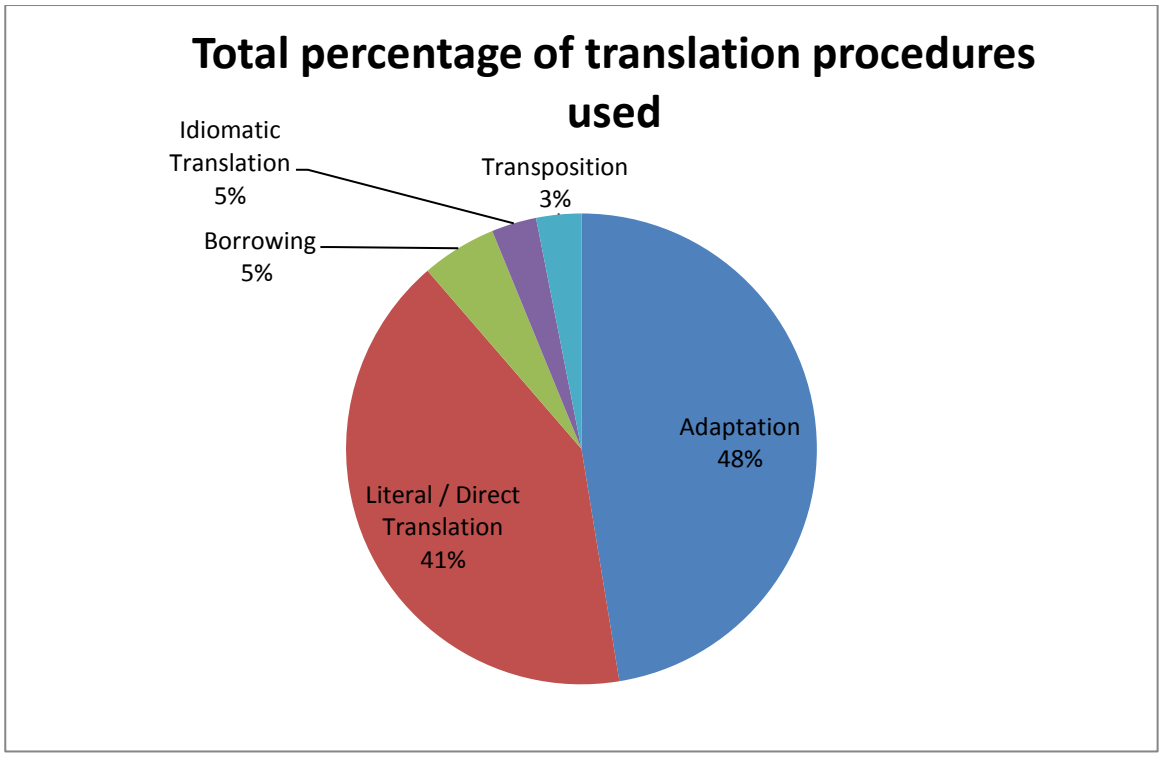

Figure 5: Total percentage of translation procedures used

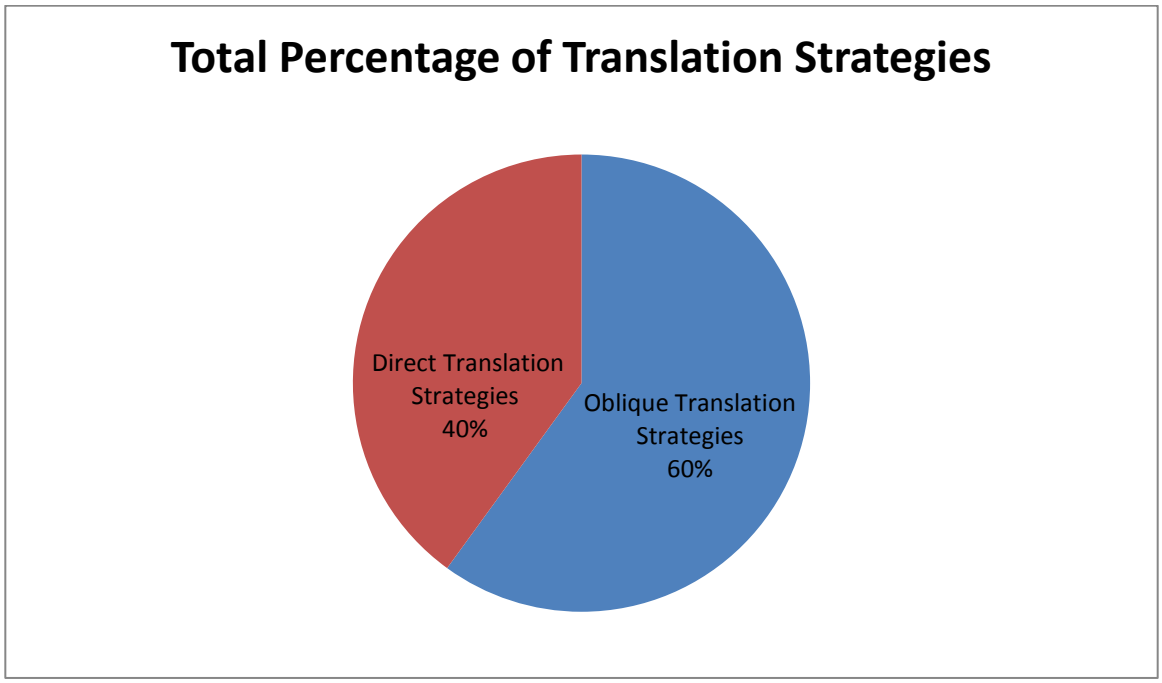

Figure 6: Total Percentage of Translation Strategies

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