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Analyzing Translation Strategies and Procedures for Culture-Specific Items in *Morning and Evening Talk* by Naguib Mahfouz

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ABSTRACT

This study explores the translation of Culture-Specific Items (CSIs) in the English version of Naguib Mahfouz's novel, *Morning and Evening Talk*. The study follows Newmark's (1988) classification of cultural categories and translation procedures, Venuti's (1995) concepts of domestication and foreignization, and Toury's (2012) norms of adequacy versus acceptability. A total of 340 CSIs were identified and categorized. A quantitative analysis was conducted to highlight the distribution and frequency of the translation procedures and strategies. For the qualitative analysis, a purposive sample of 50 CSIs was selected to represent the religious, social, material, historical, and idiomatic aspects. These cultural items were analyzed considering the translator's strategic approach and the procedures used. The findings reveal that there is a consistent preference for foreignization and adequacy—particularly in the rendering of religious and material elements—highlighting the translator's orientation toward preserving cultural authenticity. Unlike the dominant trend of domestication in Arabic–English literary translation, this study provides functional insights into the translation of cultural aspects in literature and examines the translator's role in shaping the representation of culture-specific items through specific strategies and procedures. The results show that direct translation, foreignization, and adequacy prevail over indirect translation, domestication and acceptability. The study not only contributes to the expanding field of CSI translation research but also offers a micro-level account of translation strategies in one of Mahfouz's most ideological novels.

Keywords: CSIs; Translation Procedures; Translation Strategies; Adequacy and Acceptability Norms

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1. Introduction

Cultural aspects refer to features related to paraculture, diaculture, and idioculture ^[1]. As far as translation is concerned, translation introduces a new entity from the source culture into the target culture by making certain adjustments required by the target culture ^[2]. In those concepts, “culture-specific items are difficult because they are more difficult to recognize than linguistic aspects and phenomena” ^[3], which require oblique translation rather than direct translation methods. *Morning and Evening Talk* by Naguib Mahfouz presents a unique literary landscape characterized by intergenerational biographies, philosophical reflections, and a high concentration of Culture-Specific Items (CSIs), including religious, historical, social, and idiomatic expressions ^[4,5]. Unlike Mahfouz’s more widely studied works such as *Awlād Hāratinā (Children of Gebelawi)* and *Thartharah Fawq Al-Nīl (Adrift on the Nile)* ^[6], *Morning and Evening Talk* is still critically underexplored concerning culturally embedded elements into English. This underrepresentation is notable given the novel’s reliance on culturally marked language, which presents significant challenges for cross-cultural transfer ^[7]. The translation of culture-specific items has become a central concern in Arabic–English literary translation.

The Arabic translation of CSIs in Hemingway’s *The Old Man and the Sea* emphasizes the importance of source-oriented strategies for preserving cultural identity ^[8]. Similarly, the analysis of Al Shehhi’s *Uncle Sam & Myself* highlights the risks of excessive literalism, noting that neglecting cultural context can lead to semantic distortion ^[9]. Likewise, the examination of religious expressions in Naguib Mahfouz’s *Sugar Street* found that while the foreignization strategy was dominant, the complexity of religious and cultural references demands strategic flexibility, as a single approach could not adequately address the nuances of such sensitive and deeply embedded content ^[10]. Furthermore, a regionally focused study on Emirati literature emphasized the importance of cultural sensitivity when translating figurative and institutional expressions in *Dubai Tales* ^[11]. Although these studies offer valuable insights into translating culturally specific content, they focus mostly on either contemporary texts or highly canonical works. Moreover, most of them rely on macro-level observations rather than systematic multi-theo-

retical analyses, which can consider both procedural detail and ideological orientation. To date, no study has applied an integrated framework combining Newmark’s (1988) taxonomy of translation procedures ^[12], Venuti’s (1995) strategies of foreignization and domestication, and Toury’s (2012) norms of adequacy and acceptability to analyze the novel, *Morning and Evening Talk* ^[13,14].

The objectives of this study are:

1. To describe translation procedures and strategies for CSIs of *Morning and Evening Talk*.
2. To examine translator’s manipulation of translation procedures and strategies applied in *Morning and Evening Talk*.

The researchers try to answer the following questions:

1. What are the translation procedures and strategies used in *Morning and Evening Talk*?
2. How has the translator manipulated translation procedures and strategies in translating *Morning and Evening Talk*?

This study is significant because it addresses a researchable gap. It offers a detailed category-based analysis of fifty CSIs extracted from *Morning and Evening Talk* and its English translation by Christina Phillips. It evaluates how specific translation procedures correlate with broader ideological orientations—whether the translation leans toward foreignization or domestication—and how these strategies reflect the translator’s alignment with adequacy or acceptability norms. Through this integrated approach, the paper is expected to contribute to an understanding of how literary translators manipulate translation procedures and strategies of Culture-Specific Items, exploring the dynamics of cross-cultural mediation in Arabic–English translation.

2. Literature Review

2.1. Culture-Specific Items

The translation of Culture-Specific Items (CSIs) remains a central issue in translation studies due to its direct implications for cultural representation, ideological positioning, and reader accessibility. CSIs refer to lexical or textual elements deeply rooted in a particular culture such as religious expressions, social customs, historical referenc-

es, and idiomatic phrases, which often lack direct equivalents in the target language ^[15]. Translators, therefore, face the dual challenge of preserving the cultural integrity of the source text through **foreignization** or adapting it for the target audience by using **domestication** ^[13]. Recent empirical research has investigated how these strategies are implemented in practice across various textual genres. For example, a study examined the challenges faced by undergraduate translation students in Jordan when translating CSIs from Arabic into English. It revealed persistent difficulties in identifying cultural equivalents and applying effective translation strategies and recommended the integration of culturally focused training in academic programs to address those issues ^[16]. Similarly, another study investigated the subtitling of the American animated sitcom *Family Guy* into Arabic, where translators had to navigate cultural constraints related to religion, humor, and taboo content. The findings identified specific strategies such as omission, euphemism, and guided explanation ^[17]. This reflects the cultural expectations of Arab audiences and underscores the importance of sociocultural context in determining the appropriate translation approaches. In a religious context, a recent analysis of the translation of cultural items in Al-Nawawi's *Forty Hadiths* applied Lambert and Van Gorp's model alongside Vinay and Darbelnet's translation strategies found that there were inconsistencies, particularly with lexically and culturally complex items. Additionally, the translators struggled to preserve the aesthetic features of the original Arabic, especially those embedded in the Prophet Muhammad's speech ^[18]. In a literary context, another study analyzed CSIs in Jojo Moyes' novels *Me before you* and *After you* and their translations in Ukrainian. The quantitative analysis revealed that the most effective approaches were the combination of both foreignization and domestication ^[19]. To explain such translational behavior, Toury's (2012) norms of **adequacy** and **acceptability** remain researchable ^[14]. Adequacy denotes alignment with the norms of the source culture, whereas acceptability refers to adaptation based on the target culture's expectations. Newmark's taxonomy of translation procedures and Venuti's ideological dichotomy are robust, multidimensional frameworks for evaluating translation decisions ^[20].

2.2. Translation Procedures and Strategies

The concept of translation strategy has evolved from its early focus on linguistic techniques to a broader, culturally and ideologically framework. In contemporary translation studies, strategies are understood not merely as tools for resolving textual challenges, but as deliberate choices determined by specific cultural, political, and ideological contexts ^[21]. One of the most influential contributions to this area is Peter Newmark's (1988) taxonomy of translation procedures ^[12], which includes literal translation, transference, cultural equivalence, modulation, functional equivalence, paraphrase, and descriptive equivalence. These procedures have proven particularly relevant in the translation of Culture-Specific Items (CSIs), which often resist direct equivalence in the target language ^[22]. Newmark emphasized the importance of balancing accuracy with naturalness to preserve the socio-cultural and rhetorical force of the source text ^[12]. Moreover, Lawrence Venuti's (1995) domestication and foreignization strategies are mostly used to assess cultural aspects ^[13]. Domestication involves adapting the source text to the norms and expectations of the target culture, often at the expense of cultural specificity. Foreignization, by contrast, deliberately preserves the linguistic and cultural features of the source text, confronting the target reader with its foreignness. This binary has significantly brought about debates in translation studies, especially within discussions of cultural hegemony and asymmetrical power relations ^[23]. Descriptive Translation Studies (DTS) framework introduces the concepts of adequacy and acceptability. Adequate translations adhere to the norms of the source culture, while acceptable ones align with the conventions and expectations of the target culture. They can be analyzed to describe translators' decisions and choices in terms of adequacy and acceptability ^[14].

Recent empirical studies have highlighted the benefits of combining these three frameworks to examine the translation of CSIs. For example, a recent study on the analysis of cultural references in the Arabic novel *The Queue*, Venuti's and Newmark's models were applied, showing that foreignization strategies were frequently realized through literal translation and borrowing. The study emphasized the ideological role of the translator in preserving cultural identity while ensuring that the text remains accessible to the reader ^[24]. Similarly, another recent study examined the

application of Newmark's procedures in the translation of cultural units in Arabic novels and demonstrated the value of integrating micro-level techniques with broader cultural and ideological strategies ^[25]. Moreover, the investigation of culture-specific items in Abdulaziz Al-Maqaleh's Arabic poetry, using Newmark's cultural categories and Davies's translation model, highlighted preservation as the most frequently used strategy ^[26]. Unlike those studies, the present study applies Newmark's translation procedures, Venuti's foreignization and domestication strategies, and Toury's adequacy and acceptability in the English translation of Naguib Mahfouz's *Morning and Evening Talk*. This integrated framework will enable a detailed analysis of how culture-specific items are rendered, offering insights into the translator's decision-making and the balance between cultural fidelity and target-language readability.

3. Methodology

This study is a qualitative textual analysis; it explores the translation strategies and procedures applied to Culture-Specific Items (CSIs) in the English version of Naguib Mahfouz's *Morning and Evening Talk*. The research is supported by an integrated theoretical model that combines Newmark's (1988) taxonomy of translation procedures ^[12], Venuti's (1995) dichotomy of foreignization and domestication ^[13], and Toury's (2012) adequacy and acceptability ^[14]. These three frameworks complement one another, enabling a multi-level analysis that accounts for procedural, ideological, and norm-based considerations in the translation of culturally bound expressions. A purposive sampling is used in this research since the research is product-oriented research ^[27]. Therefore, fifty CSI samples were selected from the Arabic source text and its English translation by Christina Phillips. The items were chosen to represent a broad cross-section of culturally loaded expressions across five domains: religious references, social and political titles, material culture (such as architecture, food, and clothing), historical and institutional terms, and idiomatic or proverbial language. Selection was guided by the prominence, cultural specificity, and translational complexity of the items, ensuring that each case offered insight into the translator's strategy and cultural stance. The analytical procedure consisted of four stages. First, each CSI was classified

according to Newmark's cultural categories to establish the cultural domain it belongs to. Second, the translation procedure employed, be it literal translation, transference, modulation, cultural equivalence, paraphrase, or other, was identified following Newmark's taxonomy. Third, the translation was examined through the lens of Venuti's model to determine whether the strategy aligned more closely with domestication (target-oriented adaptation) or foreignization (source-oriented retention). Finally, Toury's framework was applied to assess whether the translation tended toward adequacy (adherence to source norms) or acceptability (conformity with target-language expectations).

Researchers can identify, collect and analyze data manually or by computer ^[28]. Precisely, this study is done manually. "The use of semantic and discourse tagging is also becoming more common, but it is still done mainly manually" ^[29]. In doing so, the whole texts, the source text and the target text are wholly read, and linguistic features of CSIs and their translation counterparts are identified, selected and analyzed. Some examples which reflect CSIs occurrence and translation will be given in the discussion.

Since this research is not participants-oriented translation research, which depends on questionnaires and interviews, reliability and validity are not necessary in this textual analysis research because reliability and validity "have been criticized as not being applicable to qualitative research and interpretivist stance" ^[29]. However, other criteria called credibility and warrantability criteria can be used instead of reliability and validity ^[30-32]. For qualitative research those criteria can be triangulation, comparative case, fruitfulness, etc. Therefore, this study depends on the triangulation of three translation frameworks, Newmark's framework (1988) ^[12], Venuti's framework (1995) ^[13], and Toury's framework (2012) ^[14], which are credible triangulation criteria.

To ensure the credibility and rigor of the analysis, all CSIs and their translations were independently rated by two bilingual scholars specialized in Arabic-English literary translation. Discrepancies concerning categorization or strategy were discussed and resolved. Additionally, a comparison of studies done on Mahfouz's translated works on CSIs will be made and contextualized to evaluate the consistency of the translator's behavior. Triangulating the three theoretical models not only strengthened analytical validity

but also allowed for a holistic understanding of how procedural decisions interface with broader ideological and cultural considerations. The combination of methodological transparency, theoretical depth, and data triangulation renders this study both replicable and interpretively rich; it is expected to come out with key criteria for qualitative research in CSIs. The corpora of this study are *Morning and Evening Talk* by Naguib Mahfouz (2006, 2007) [33,34].

4. Results and Discussion

This section presents a categorized analysis of selected Culture-Specific Items (CSIs) from *Morning and Evening Talk*, systematically organized according to Newmark's cultural domains: religious, social, material, historical, and idiomatic expressions. Each CSI is examined to reveal the translator's strategic choices in handling culturally em-

bedded language. The analysis draws upon Newmark's (1988) taxonomy of translation procedures [12], Venuti's (1995) distinction between foreignization and domestication, and Toury's (2012) adequacy and acceptability [13,14]. By triangulating these theoretical models, the study offers a comprehensive assessment of how cultural meaning is transferred, adapted, or lost in the English translation. This multi-dimensional approach not only highlights specific translation strategies but also uncovers broader patterns in the treatment of cultural references; it sheds light on the translator's priorities and the potential implications for cultural representation in the target text.

4.1. Religious CSIs

These expressions are often rooted in Islamic doctrine or spiritual discourse (Table 1). They pose high sensitivity in translation due to their theological significance.

Table 1. Translation Analysis of Religious CSIs.

ST	TT	Procedure	Strategy Orientation
ظن أنه بانضمامه إلى الإخوان إنما يندمج أكثر في الثورة (ص. ٢٠١).	<i>He thought that by joining the Muslim Brotherhood he could immerse himself further in the revolution. (p.89)</i>	Recognized translation	Foreignization/ Adequacy
رحم الله امرأ عرف قدر نفسه (ص. ٧٢١)	<i>Praise God. A man knows his place. (p.113)</i>	Modulation	Domestication / Acceptability
كنت ضالة فهديت والحمد لله (ص. ٢٠١)	<i>I was lost and you showed me the right way. Praise be to God. (p.90)</i>	Paraphrase	Domestication / Acceptability
ليالي الذكر الصوفية (ص. ٧١)	<i>Sufi gatherings. (p.16)</i>	Literal translation	Foreignization/ Adequacy

In the translation of religious expressions from *Morning and Evening Talk*, several procedures and strategies were employed to reflect the cultural function and linguistic form of the source terms. These techniques ranged from literal translation and paraphrasing to modulation and recognized translation, illustrating a dynamic shift between domestication and foreignization depending on the intended effect on the target audience. For instance, the phrase 'ظن أنه بانضمامه إلى الإخوان إنما يندمج أكثر في الثورة' was translated as 'He thought that by joining the Muslim Brotherhood he could immerse himself further in the revolution'. Here, the translator used recognized translation for the culturally specific term 'الإخوان', maintaining the original terminology through a widely understood English equivalent. This deci-

sion illustrates a foreignization strategy, since it preserves the political and cultural specificity of the source term. In line with Toury's model, this choice aligns with adequacy, prioritizing fidelity to the source language and culture. Similarly, the phrase 'ليالي الذكر الصوفية' was rendered as 'Sufi gatherings' using literal translation. This translation retained both the lexical form and the religious specificity of the source term, notably in rendering the term 'Sufi' which carries cultural and spiritual connotations. Once again, the translator's reliance on foreignization strategy allows the target reader to engage directly with the source culture, further reinforcing an orientation toward adequacy. In contrast, the religious saying 'رحم الله امرأ عرف قدر نفسه' was translated as 'Praise God. A man knows his place.' This translation

reflects modulation, involving a shift in semantic or syntactic structure to produce a natural and idiomatic expression in the target language. While the original phrase invokes a religious blessing upon a person who is self-aware and humble, the translated version simplifies the message into a general moral observation and adds “Praise God” to reflect the religious tone. This choice reflects a domestication strategy, reframing the cultural expression in terms more familiar and accessible to the target audience. Consequently, the orientation here leans toward acceptability, as it prioritized fluency over preserving cultural nuances. A similar domestication approach is the translation of the phrase “كنتُ ضالّةً فهديتُ والحمد لله” as “I was lost, and you showed me the right way. Praise be to God.” In this case, the translator employed paraphrasing to re-express the original in a way that conveys the intended spiritual meaning without adhering to the structure of the source language. The metaphor of feeling lost and guided is common in both Islamic and Christian traditions, and the translator draws on this shared portrayal

to bridge the cultural gap between the two languages. This domesticating strategy not only creates an accessible message to the target audience but also preserves its emotional tone. In Toury’s terms, this also aligns with acceptability, focusing on producing a natural and easily perceived text in the target language. Together, these examples demonstrate the translator’s flexible use of several procedures—recognized translation, modulation, paraphrasing, and literal translation—depending on the nature and function of each religious term. The strategic interplay between domestication and foreignization highlights the translator’s effort to balance between cultural preservation and audience accessibility. Accordingly, the orientation shifts between adequacy and acceptability in response to the demands of each context.

4.2. Social CSIs

These include references to social hierarchy, traditional roles, and authority titles specific to Arab society (**Table 2**).

Table 2. Translation Analysis of Social CSIs.

ST	TT	Procedure	Strategy Orientation
العمدة زهران المراسيني (ص.٧٦)	<i>The mayor Zahran al-Marassini.</i> (p.76)	Cultural Equivalent	Domestication / Acceptability
هوانم من طبقة عالية (ص.٤٨)	<i>Hanems from a higher class.</i> (p.74)	Transference	Foreignization / Adequacy
الشيخ معاوية (ص.٦٦)	<i>Sheikh Muawiya.</i> (p.58)	Transference (Borrowing)	Foreignization / Adequacy

In the category of social Culture-Specific Items, various procedures and strategies were applied to reflect social roles, hierarchies, and forms of address within Arab society. The translator alternated between domestication and foreignization according to the importance of each term within the context of the target culture. One illustrative example is the translation of the phrase ‘العمدة زهران المراسيني’ as ‘the mayor Zahran al-Marassini’. The source term ‘العمدة’ refers to the village chief, who serves as the primary authority figure responsible for both leadership and organizational roles within the village. Rather than opting for a direct or literal translation, the translator chose ‘the mayor’ as a cultural equivalent. This procedure makes the term more accessible for the target audience. This reflects a domestication strategy and aligns with acceptability. On the other hand, the phrase ‘هوانم من طبقة عالية’ was rendered as ‘Hanems from a

higher class’. The translator retained the term ‘هوانم’ through transference (borrowing), without attempting to translate or explain it. This strategy was categorized as foreignization, which aims at preserving the historical flavor, and the orientation followed adequacy, as the source-culture term was preserved. Similarly, the expression ‘الشيخ معاوية’ was translated as ‘Sheikh Muawiya’. The Arabic term ‘شيخ’ refers to a person of high status or a religious figure. Here, the translator again applied transference, preserving the original Arabic honorific title. This strategy also followed a foreignizing approach and aligned with adequacy, keeping the cultural reference intact in the English version. These examples demonstrate the use of cultural equivalence and borrowing to deal with socially culture-specific items, applying both domestication and foreignization depending on the term.

4.3. Material Culture

Material CSIs encompass a range of lexical items related to clothing, architecture, food, or flora (Table 3). It represents tangible objects and everyday artifacts that are deeply embedded in the traditions, values, and lifestyle of a specific community.

In translating items related to material culture, such as traditional clothing and architecture elements, the translator employed procedures that preserved the original cultural terms with minimal modification. This choice reflects adherence to a foreignization strategy, whereby Islamic distinctives are preserved, and it aligns with adequacy in Toury's model, which prioritizes cultural faithfulness to the original over the naturalness of the target language. For instance, the phrase 'الحجاب والنقاب' was rendered as 'the higab and

veil'. The translator applied transference for 'higab', maintaining the source term with slight phonetic adaptation. Simultaneously, 'النقاب' was rendered using a standard English equivalent. In another case, 'مشربياتها المسريلة بالتاريخ' was translated as 'mashrabiya clothed in the past'. The term 'مشربيات' refers to a traditional architectural feature found in Egyptian houses. It was maintained through literal translation with borrowing, without replacing it with a descriptive English equivalent. This reflects a foreignizing strategy and is oriented toward adequacy, preserving the culturally specific architectural term in the target text. These examples show that for material culture-specific items, the translator employed literal translation and borrowing to preserve the form and meaning of culturally embedded objects.

Table 3. Translation Analysis of Material CSIs.

ST	TT	Procedure	Strategy Orientation
الحجاب والنقاب (ص. ٠٣)	<i>The higab and veil. (p.26)</i>	Transference	Foreignization / Adequacy
مشربياتها المسريلة بالتاريخ (ص. ٥٧)	<i>Mashrabiya clothed in the past. (p.66)</i>	Literal translation	Foreignization / Adequacy

4.4. Historical and Institutional CSIs

These items refer to historical events, colonial terms, or political structures that hold symbolic or nationalistic value (Table 4).

For historical and institutional Culture-Specific Items, the translator employed a combination of direct and adaptive procedures, selecting strategies based on the term's appropriateness to the source culture and its readability to the target audience. For example, the phrase 'ثورة 1919' was translated as 'the 1919 Revolution'. The translator used literal translation, preserving both the structure and historical reference of the source text. This reflects a foreignization strategy and aligns with adequacy, maintaining the original cultural and political context. By retaining the source terminology, the translator ensured that the cultural and historical

importance of the Egyptian revolution against British colonial rule was conveyed accurately. This procedure highlights foreignization strategy that allows the target readers to engage with such an important historical event without interpretation. In contrast, the term 'البيوزباشي' was rendered as 'captain'. The translator applied modulation, substituting the Ottoman-era military rank with a general English military title. This reflects a domestication strategy and follows acceptability, adapting the cultural reference to a more familiar term for the target audience. Together, these examples illustrate the use of literal translation and modulation for historical and institutional references. The translator's strategy shifts between foreignization and domestication depending on the nature of the term, navigating the tension between cultural faithfulness and reader accessibility.

Table 4. Translation Analysis of Historical and Institutional CSIs.

ST	TT	Procedure	Strategy Orientation
ثورة ١٩١٩ (ص. ٨٢١)	<i>The 1919 Revolution (p.114)</i>	Literal Translation	Foreignization / Adequacy
البيوزباشي (ص. ٨٥)	<i>Captain (p.51)</i>	Modulation	Domestication / Acceptability

4.5. Idiomatic and Expressive CSIs

These involve idioms, proverbs, and fixed expressions that carry strong cultural connotations and are often closely tied to the cultural perspective and language patterns of the source language (Table 5).

In translating idiomatic and expressive Culture-Specific Items, the translator used a mix of literal rendering, adaptive rephrasing and functional equivalents. The Arabic phrase 'كلنا من صلب آدم وحواء' was translated as 'We're all Adam and Eve's children'. The translator employed literal translation, maintaining the metaphorical structure and theological reference rooted in the source text. This reflects a foreignization strategy and corresponds to adequacy, as the cultural and religious reference is preserved directly. On the other hand, the proverb 'ما كل مرة تسلم الجرة' was translated as 'You can't always rely on being so lucky'. Here, the translator used paraphrasing, replacing the culture-bound proverb with an equivalent English saying. This procedure conveys the hidden meaning that carries a warning against repeating risky behaviours. This reflects a domestication strategy and follows acceptability, adapting the proverb to

be more accessible for the target-language audience. Another notable example appears in the translation of the proverb 'صدق من قال إن الأقارب عقارب', which was rendered as 'They aren't wrong when they say relatives are scorpions!'. This proverb is deeply rooted in Arabic cultural and social contexts, expressing that relatives or family members can sometimes be the source of harm or betrayal. The original proverb conveys a strong symbolic and emotional message that may not exist in the target culture. The translator employs a functional equivalent procedure by preserving the metaphor 'scorpions' in the translated text to maintain the imagery. On the other hand, the translated version leans toward domestication, as the sentence is restructured and displays naturalness and relatability to the target readers. The translator's choice creates a balance between maintaining the figurative image and making the term accessible to the target readers. These examples demonstrate the translator's use of literal, paraphrastic and functional equivalent procedures when rendering Arabic idioms and proverbs, with corresponding shifts between foreignization and domestication strategies.

Table 5. Translation Analysis of Idiomatic and Expressive CSIs.

ST	TT	Procedure	Strategy Orientation
كلنا من صلب آدم وحواء (ص.٦٦)	<i>At the end of the day, we're all Adam and Eve's children. (p.58)</i>	Literal Translation	Foreignization / Adequacy
ما كل مرة تسلم الجرة (ص.٨٢)	<i>You can't always rely on being so lucky. (p.25)</i>	Paraphrasing	Domestication / Acceptability
صدق من قال إن الأقارب عقارب (ص.٢٥١)	<i>They aren't wrong when they say relatives are scorpions! (p.134)</i>	Functional equivalent	Domestication / Acceptability

The overall analysis of the Culture-Specific Items (CSIs) in *Morning and Evening Talk* reveals a clear translational pattern that prioritizes foreignization and adequacy across most cultural categories. As summarized in Table 6, religious CSIs were predominantly rendered through modulation and literal translation, social and material expressions through transference and literal procedures, and historical and idiomatic items through a mix of procedures. The strategic orientation varies slightly by category but consistently leans toward foreignization, especially in domains where cultural or religious identity is integral to meaning. Literal translation was the most frequently used procedure, applied in 28.8% of the cases, primarily

when the term had transparent or globally familiar meanings, such as in "Sufi gatherings" or "the 1919 Revolution." Transference (11.2%) was used for culturally loaded terms like "mashrabiya" and "hanems," preserving Arabic lexical items through phonetic transliteration. Functional equivalence and recognized translation accounted for 14.7%, applied in instances like "the Muslim Brotherhood" where well-established English parallels exist. Modulation and paraphrasing are associated with domestication; they together comprise 25.3% of the procedures, most found in institutional titles or idiomatic expressions, such as "mayor" for 'العمدة' or 'You can't always rely on being so lucky' for 'ما كل مرة تسلم الجرة'. These trends are visu-

ally represented in **Figure 1**, which displays the frequency of each translation procedure, and **Figure 2**, which maps the distribution of strategy orientation across CSI categories. The data indicate that the translator adopted a flexible but source-oriented approach, aligning consistently with Toury's adequacy norm while selectively employing acceptability-driven choices in culturally opaque or idiomatic contexts. Compared to earlier studies ^[35], which noted

a predominant use of domestication in Arabic–English literary translation, this study identifies a shift toward culturally faithful strategies. The systematic mapping of procedures and strategies across CSI types, as shown in **Figure 1** and **Table 6**, highlights a deliberate prioritization of source culture preservation and offers a nuanced understanding of how literary translation negotiates between cultural fidelity and textual accessibility.

Table 6. Summary of Dominant Translation Procedures and Strategies across CSI Categories.

CSI Category	Dominant Procedures	Dominant Strategy
Religious	Modulation, Literal	Foreignization with occasional Domestication
Social	Transference	Foreignization
Material	Literal translation	Foreignization
Historical	Literal, Modulation	Mixed
Idiomatic/Expressive	Literal, Paraphrasing	Mixed (context-dependent)

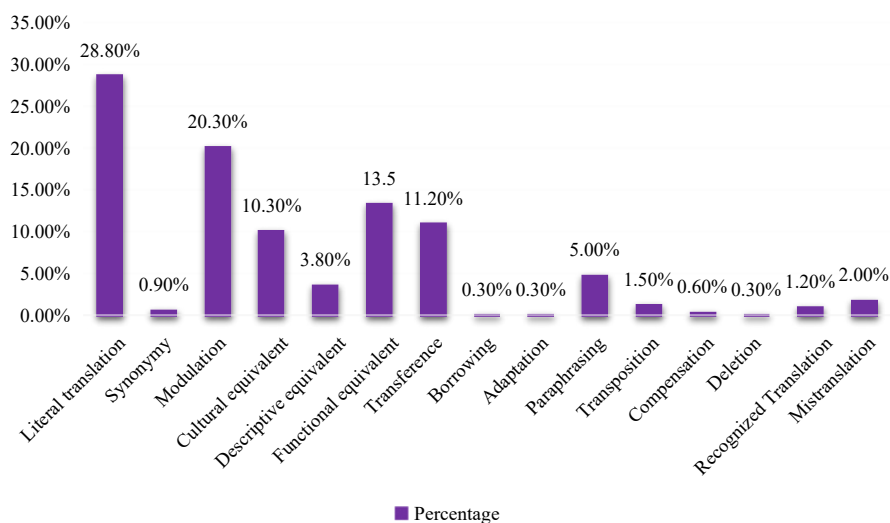


Figure 1. Frequency of Translation Procedures.

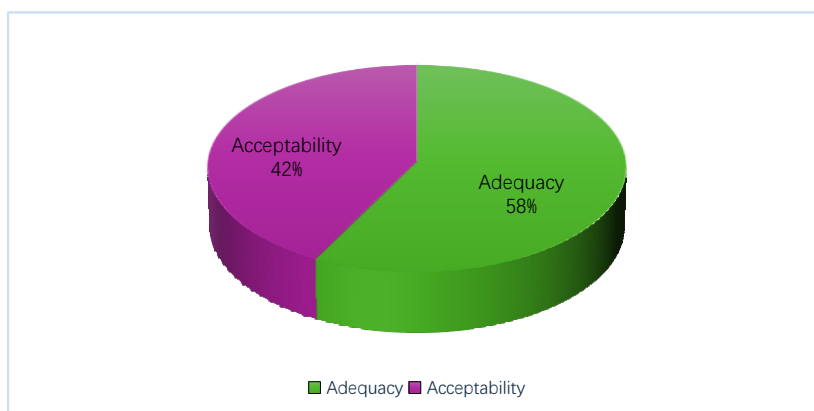


Figure 2. Translation Strategy Orientation.

As shown in **Figure 1**, the analysis of the translation of Culture-Specific Items (CSIs) in *Morning and Evening Talk* reveals a wide range of procedures applied, with notable variation in frequency. **Literal translation** is the most frequently used procedure, accounting for **28.8%** of all procedures. This suggests a strong tendency toward source-text fidelity, particularly when cultural references are transparent or widely recognized. **Modulation** follows at **20.3%**, indicating that shifts in meaning and structure were frequently employed to render culturally loaded expressions into more acceptable target-language forms. Other prominent procedures include **transference (11.2%)** and **cultural equivalence (10.3%)**; both indicate cultural specificity and ensure intelligibility. **Functional equivalence (13.5%)** and **descriptive equivalence (3.8%)** also appear as practical solutions where direct correspondents are lacking. Less frequent but still noteworthy strategies include **paraphrasing (5%)** and **transposition (1.5%)**, while **synonymy**, **borrowing**, **adaptation**, **recognized translation**, **deletion**, and **compensation** each account for **less than 2%** of the total. Interestingly, **mistranslation** appears in **2%** of cases, reflecting instances where cultural meaning may have been inadequately conveyed. These findings highlight a dominant inclination toward **source-oriented procedures**, particularly literal translation, which also demonstrate the translator's selective use of adaptive techniques to navigate cultural and linguistic asymmetries.

As illustrated in **Figure 2**, most translation choices in *Morning and Evening Talk* align with Toury's (2012) adequacy norm, accounting for 57% of the data. This suggests a prevailing orientation toward preserving the cultural and linguistic features of the source text. In contrast, 43% of the translation strategies reflect acceptability, indicating instances where the translator prioritized target-language norms to enhance readability and audience familiarity. The dominance of adequacy is consistent with the frequent use of literal translation, transference, and borrowing procedures observed in the analysis, all of which are typically associated with source-oriented strategies. Meanwhile, the presence of acceptability-oriented choices, such as modulation and paraphrasing, is also important. This demonstrates the translator's selective adaptation of CSIs to meet the expectations of the target audience. This also reflects a nuanced translational approach that negotiates between cul-

tural fidelity and communicative clarity.

5. Conclusions

This study examined the translation strategies and procedures used to render Culture-Specific Items (CSIs) in Naguib Mahfouz's *Morning and Evening Talk*, providing both a theoretical and empirical account of how linguistic and cultural specificity is handled in the English version. The analysis revealed a dominant tendency toward foreignization and adequacy. The translator consistently prioritized the preservation of cultural identity over target-language readability, particularly in religious, material, and social domains. In contrast to previous studies on Arabic–English translation that have reported a strong inclination toward domestication and acceptability preference^[24], this research highlights a marked shift in orientation. Rather than neutralizing culturally dense expressions for the sake of readability, the translator frequently retained the source text's cultural depth, aligning with the growing movement in translation studies that advocates for source-oriented approaches. This paper contributes to the field by offering a detailed, category-based analysis of CSIs in one of Mahfouz's novels by addressing a notable gap in Arabic literary translation research. By mapping translation procedures and strategies across distinct CSI types, the study not only provides a model for future analysis but also emphasizes the translator's role in mediating culturally specific items through translation procedures and strategies.

The research faces some limitations that do not allow a general conclusion on the topic. As the study focuses on a single translator's work and the subjective nature of some categorizations, some constraints related to time and the lack of software that can detect and collect CSIs have affected the generalizability of the findings. Future research could be done, following this approach by examining other translations of Mahfouz's works, particularly those with multiple English versions, to explore variation in translational behavior and strategic orientation. Since the research is done on literary translation, audiovisual translations or non-literary genres could also shed further light on how cultural specificity occurs across modes, audiences, and ideologies.

Author Contributions

Conceptualization, S.M.R.; methodology, S.M.R. and M.A.M.; validation, S.M.R. and M.A.M.; formal analysis, S.M.R.; investigation, S.M.R.; resources, S.M.R. and M.A.M.; data curation, S.M.R.; writing—original draft preparation, S.M.R.; writing—review and editing, S.M.R. and M.A.M.; visualization, S.M.R.; supervision, M.A.M.; project administration, S.M.R. and M.A.M. All authors have read and agreed to the published version of the manuscript.

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Data Availability Statement

The data supporting the findings of this study are derived from publicly available sources, namely the Arabic novel *Hadith al-sabah w al-masa* by Naguib Mahfouz and its English translation *Morning and Evening Talk* by Christina Phillips. These texts can be accessed through published books or authorized digital libraries. No additional datasets were created or analyzed during this research. There are no restrictions on accessing the original materials.

Conflicts of Interest

The authors declare no conflict of interest.

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