AN INVESTIGATION OF TRANSLATION PROCEDURES TO TRANSLATE CULTURAL - COLLOCATIONS IN LITERARY TEXTS

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Abstract

Purpose of the study: The purpose of this study was to investigate the procedures that translators employ to translate cultural collocations from Arabic into English. It is considered a challenge for translators since the components of such collocations must be translated as one meaningful unit.

Methodology: The methodology of this study is a descriptive-interpretive analysis of the source text (ST) and target texts (TTs). The authors applied Newmark’s culture categorizations and translation theory to categorize the collocations in this study and investigate their Translation, which was collected from the Arabic novel “Awlad Hartna” by Naguib Mahfouz, and its two translations in English, “Children of Gebelawi” by Philip Stewart (1981) and “Children of the Alley” by Peter Theroux (1988).

Main Findings: The results of the study revealed that the source text is a rich source of cultural signs. Analysis of the data indicated that translators apply only 10 procedures, which include cultural equivalent, functional equivalent, descriptive equivalent, through-translation, shifts, modulation, paraphrasing, couplet, reduction and omission, and literal Translation. Procedures of transference, naturalization, and synonymy have been avoided since they are usually used to translate single cultural words. The findings further revealed that literal Translation is the most frequently used procedure and shifts are the least frequently used.

Application of the study: Findings of the study have pedagogical implications for translators in general, translators of literature, student translators, and teacher translators. Findings of the cultural analysis of collocations are an essential resource for researchers of cultural studies to translate between Arabic and English.

The novelty of this study: The scientific novelty of the present study lies in discussing the functional procedures that are used to translate cultural signs in the form of collocations. The cultural aspects of collocations and the meaning of cultural collocations are also presented in a detailed and comprehensive manner.

Keywords: Collocation, Culture, Cultural Collocations, Literary Translation, Translation Procedure.

INTRODUCTION

The translation is defined as “a set of activities carried out by the translator to convert a source-language text into the text of the target language (Nagar, 2018, p. 243). However, such a process should obey the translation criteria like faithfulness, expressionless, and elegance (Geng, 2013). Hervey and Higgins (1992) pointed out that to achieve a proper translation, translators must bridge the cultural gap between different languages. Such cultural gaps between languages may result in essential differences of meaning and their effects between the source language (ST) and the target language (TT). Daghoughi and Hashemian (2016) argued that literary works play a vital role in defining a specific culture. Therefore, the cultural gap can be best presented in literary Translation due to the great number of culturally-specific items, cultural values, and expressive features. Thus, translators face more difficulty in translating literary texts than any other types of texts (Wu, 2008).

Nord (2018) suggested that culture and language are very closely related. Given this and its influence on the translation process, culture has been discussed by a range of translation theorists. Vermeer (1989) defined culture as a relationship between the individual and the collective, which includes the entire set of norms and conventions that an individual must know about his society. Toury (1995) described a similar definition of culture to be a structural repertoire of options that organizes social interaction and affects each move within a social group. Newmark (1988) referred to culture as a community’s way of life, where a particular language is used. Hence, the term ‘culture’ originally referred to the cultivation of the soul or mind, or the sum of ways of living built by a group and passed from one generation to another. Culture can include whatever comes to a man’s mind, such as material culture, social culture, religious culture, customary culture, and others. Nida and Taber (1982) assumed that the best Translation is the closest one to the natural equivalence of the ST. Therefore, translators need to treat literary works with more attention (Robinson, 2019; Delabastita, 2011). Kolawole and Salawu (2008) indicated that Literary Translation is a complex and challengeable task since translators deal with different challenges, such as ambiguities, homonyms, and arbitrariness. Moreover, each author of literary work has their own style, lexis, and literary techniques, such as proverbs, idioms, and collocations (Wang, 2017). Behnam and Nosratzadegan (2014) stated that the Translation of literary works is considered to be one of the highest forms of Translation as it involves so much more than simply translating a text.
The increasing interest in translating literature requires the translator to deal with cultural issues. In this case, a translator has to be bicultural as well as bilingual. The problem of translating cultural issues in a literary work relates to understanding the concepts and meanings of cultural signs (Hussain, 2017). Hence, translators are must apply function procedures to deal with such cultural signs. According to Newmark (1988) a translation procedure is a technique that a translator uses to translate sentences and smaller units within a text. It is a technical device that can be used to convey the meaning from one culture to another. Cultural collocations as cultural signs can easily be found in fictional novels as the one subject of this study. The challenge with the Translation of such collocations is compounded by the translator having to deal with a collocation as a cohesive lexical device (Bahans, 1993) and as a cultural sign. Such a challenge requires a deep investigation of the semantic and pragmatic functions of the cultural collocation, as well as the application of a suitable procedure that may help to convey the intended meaning. In this regard, Baker (1992) stated that culturally-specific collocations represent one of the difficulties that translators may face when translating meaning above the word level. She stated that "such cultural collocations express ideas previously unexpressed in the target language" (p. 59).

The aim of the present study was to investigate the translation procedures that translators apply to translate cultural collocations in Naguib Mahfouz's novel "Awlad Haratina". The aim also included determining the procedures that can help most in conveying the meaning of cultural collocations. The challenge in such Translation is compounded because translators have to deal with translating a collocation and dealing with cultural differences. This challenge also requires the translators to apply various procedures to make the Translation of the ST more comprehensible for the TT recipients. The study is conducted based on a sample of Arabic cultural collocations selected from the novel and two English translations, which included "Children of Gebelawi" by Philip Stewart (1981) and "Children of the Alley" by Peter Theroux (1988). The data were collected, analyzed, and the applied procedures are investigated to answer the following questions:

1) What are the translation procedures adopted by the translators to translate Cultural Collocations in the novel?
2) What is the frequency of use of each procedure by each translator?
3) What is the translation procedure that can be regarded as the best and most effective in translating cultural collocations in literary texts?

LITERATURE REVIEW

The Notion of Collocation in Arabic and English

The term 'collocations' refers to certain words that have the tendency to co-occur regularly with each other in a language. Hatim and Munday (2004) defined collocations as the way by which words are typically used together. Crystal (2008) referred to collocations as terms used to refer to the habitual co-occurrence of individual lexical items. Ghazala (2008) described the term 'collocation' as "a combination of two or more words that always occur together consistently in different texts and contexts in a language" (p. 106). Despite the numerous definitions of collocations by scholars, others have indicated that the collocation definition remains unclear. In this regard, Al-Shammari and Salioumi (2019) stated that studies on collocation have been insufficient in defining the concept of collocation in a more rigorous way. Accordingly, a collocation should not be translated as individual words since the meaning is gained from the combinations of two lexical items or more. Firth (1957) believed that the meaning of a collocation is completely lexical in nature, which was, for him, one of five dimensions of meaning (phonic, lexical, semantic, morphological, and syntactic). Robins (2013) pointed out that the meanings of words do not exist in isolation, and they may differ according to the collocating lexical items. To highlight the contextual meaning based on collocating words, Zaabalawi and Gould (2017) referred to synonymous words that may not be interchangeable in certain linguistic contexts.

Thus, it can be stated that the meaning of a collocation is a meaning above word level (Baker, 1992). However, translators cannot always translate a collocation as one meaningful unit, unless they recognize it as a collocation. Collocations are classified into different grammatical patterns such as those suggested by Newmark (1988), McCarthy and O'dell (2005), and Lewis (2000). These patterns are categorized to make the learning process of collocation easier for the speaking and understanding of a second language (Howarth, 1996). McCarthy and O'Dell (2005) classified their patterns based on the main five figures of speech in English, including adjectives, adverbs, verbs, nouns, and propositions. Therefore, collocation patterns can include a variety of combinations, such as adjective + noun, noun + noun, verb + noun, noun + preposition + noun, among others.

Collocation as a unique phenomenon is also widely discussed in Arabic. Some Arab linguists propose theories to classify or study the notion of collocations in different dimensions. Husamaddin (1985) asserted that collocations are types of idioms or fixed expressions. He refers to the concept of collocations as "المحصلة اللغوية" (the normal occurrence of a word with certain words in a language; p. 257). Husamaddin’s work was followed by others, such as Dawood (2003) who defined collocations in Arabic as "العميرات التي ترتبط بعضها ببعض بعلاقة دلالية وتربط كاتررت أو التصادح أو غيرها" Al-ta’biyyaat al-latii tartabbih bi-ba’dhiha al-ba’dh bi ‘alaqaat dilaliyyah watiqah kal-trauduf aw al-tadhaad aw ghairiha" the lexical items that occur together based on a relation...
between them like synonyms, antonyms or others; p. 15). Husamaddin (1985) stated that the co-occurrence of words together in Arabic is governed by what he called ضوابط المصاحبة (collocation restrictions). He suggested three restrictions, which are association agreement, collocation range, and co-occurrence. Therefore, not all words that appear together are collocations. Hassan (1973) also categorized collocations under the label of التصادم (mutual incompatibility). He defined the collocation as: "a habitual co-occurrence of two lexical items. The relation that binds between these two lexical items could be rhetorical or grammatical" (p. 217).

In Arabic, collocations also have the same English patterns. Ghazala (1993a) classified the patterns of Arabic collocations into 20 patterns, such as noun + adjective, noun + noun, noun + conjunction + noun, verb + noun, among many others. Ghazala (1993a) stated that these patterns of collocations are only one of three dimensions of collocations in Arabic. He believed that collocations in Arabic should be studied based on three dimensions, including grammatical patterns, the semantic relationship between constituents, and stylistic patterns. Scholars have also classified collocations based on the restrictedness between the constituents of the combination. Emery (1991) classified collocations into open collocations, restricted collocations, bound collocations, and idiomatic collocations. Husamaddin (1985) classified collocations according to the semantic relations between the constituents. His classification resulted in the development of seven categories that can easily be found in Arabic texts, including: (1) the sounds made by different animals or (2) verbs related to the act of cut objects, (3) names of places of animals and insects, (4) groups of objects, (5) parts of objects, (6) verbs related to uncovering various parts of the body, and (7) movements of different parts of the body. The purpose of this study was to examine bound collocations that have a cultural sign in one of their components or in both. Nofal (2012) argued that collocations in Arabic are not exclusively discussed as they are in English. In the same vein, the categorization of collocations in Arabic and English are not always synonymous with each other.

**Culture and Collocation**

Since this study deals with cultural collocation, the relationship between culture and collocation must be considered. Culture plays an important role as a source of many fixed expressions in a language. It also affects all dimensions of a language at the linguistic, semantic, and pragmatic levels. According to Newmark (1988), culture is categorized into material, social, ecology, customs, gestures, and habits. He also added that a cultural expression may be found in forms of proverbs, phrasal verbs, idioms, collocations, or figures. Hence, a cultural collocation is defined as a collocation that has a special cultural meaning, with one or both of its components being a cultural sign. The role of the translator here is to be a cultural moderator, who moves the ST culture to TT culture (Al-Hassan, 2013). It will be difficult to define what exactly can be classified as a cultural collocation in the text. Thus, this study employed the definition of Aixela (1996) who defines cultural elements as "elements of the text that are connected to certain concepts in the foreign culture (history, art, literature, slangs), which might be unknown to the readers of the TT" (p. 14). Therefore, cultural elements that have the form of collocations are discussed in this study. Since such collocations are cultural, it can be concluded that they result in the existence of an intercultural gap between the ST and the TT. Such gaps can be existed when a ST collocation has no equivalents or does not exist in the TT culture.

Obeidat and Mahadi (2019) stated that cultural collocations play a vital role in a text, which requires the translator to apply effective procedures to bridge this cultural gap. Bani-Younes (2015) tackled the problem of translating collocations from Arabic into English by investigating the cultural and sociolinguistic features of collocations. Their study results indicated that translating collocations is a problem due to the lack of the availability of cultural and sociolinguistic equivalents, especially those related to religion. Many studies have been conducted in the field of translating collocations, especially for translation students. Dweik and Abu Shakra (2011) investigated the strategies of translating cultural collocations that relate to the domain of religion in three holly texts. Most of the prior studies related to translating collocations have focused on finding the strategies and procedures that translation students may adopt to overcome such problem and bridge the cultural gap between languages. However, the investigation of studying the translation procedures that were applied by professional translators has rarely been discussed.

**Translation procedures**

To bridge the cultural gap between languages and produce a natural and comprehensible translation that reproduces the effect of the original text, translation scholars have proposed various procedures to deal with texts as a whole and elements of a text (Ayad & Mahadi, 2019). Some translation procedures have only been proposed to deal with cultural elements in a text, such as those suggested by Graedler (2010), who suggested the following four procedures: (1) making a new word, (2) explaining the meaning of the SL expressions in lieu of translating it, (3) preserving the SL term intact, and (4) replacing it using any term in the TL that has the same relevance of the SL term. Harvey (2000) also proposed procedures of formal equivalence, functional equivalence, borrowing, and descriptive Translation. These suggested translation techniques may not cover all the lexical, semantic, and pragmatic dimensions of collocations. Therefore, one of the most comprehensive models of translation procedures proposed Newmark (1988) was employed in this study, which included the use of five categories of cultural elements of the text, as previously mentioned. He also proposed different procedures to deal with text elements. Newmark (1988) indicated that a translation procedure is used to translate sentences and smaller units within a text. He distinguished between more than fifteen translation procedures as following:
Transference: This procedure relates to the conversion of different alphabets of a word in the source text to the equivalent alphabets in the target text, for example, *computer* in English is written as *كمبيوتر* in Arabic.

Naturalization: In this procedure, the translator adopts the SL word first to the normal pronunciation, then to the normal morphology of the TL. For example: *Islamophobia* in English is translated as *إسلاموفوبيا* in Arabic.

Cultural Equivalent: This is an approximate translation, where a SL cultural word is translated by a TL cultural word. However, the meaning of such word is not accurate. For example: *جلالية* in Arabic is translated into *smocks* in English.

Functional Equivalent: Newmark (1988) defines it as a "de-culturalism a cultural word" (p. 83), but the TL cultural word here is more accurate. For example: the phrase *المسجد الحرام* in Arabic is translated into *Christ* in English.

Descriptive Equivalent: The meaning of the cultural word is explained by several words. For example: *الكعبة* in Arabic is translated into the *Holly House of Muslims in Makkah* in English.

Synonymy: This is the near TL equivalent to an SL word in a context where a precise equivalent may not exist in the TL. Such words may be adjectives or adverbs. For example: the adjective *حفل وديع* in Arabic is translated into *gentle* as in *gentle lamb* in English.

Through Translation: According to Newmark (1988) "through-translation should be used only when names are already recognized terms" (p. 85). It is used to translate the names of international organizations. For example: *UNESCO, UNRWA, FAW*.

Shifts or Transpositions: This involves a change in the grammar from SL to TL, e.g., (i) change from singular to plural; (ii) when a specific SL structure does not exist in the TL, a change is required; (iii) change of an SL verb to a TL word, change of an SL noun group to a TL noun, and so forth.

Modulation: This is used when the translator reproduces the message of the original text in the TL text in accordance with the current norms of the TL, because, the SL and the TL may be different in perspective. For example, *يدخل الكاتب* in Arabic is translated into *knowing how to write* in English.

Recognized Translation: This is normally used the official or the generally accepted Translation of any institutional term. For example, *The United Nations* in English is translated into *الامم المتحدة* in Arabic.

Paraphrasing: This procedure is used to explain the meaning in more detail than in descriptive equivalent.

Reduction and Omission: Reduction can be done by deleting one word or delete a phrase. On the other hand, omission is to omit the whole concept or sentence.

Couplets: This is used when a translator applies more than one procedure to translate a part of the text. For example: *المسلمون* in Arabic is translated by using transliteration procedure and literal translation procedures as follows: *Al-Masjid Al-Haram* (the scared Mosque).

Literal Translation: It is the same as word-by-word Translation, but the difference is that the structural construction in the SL is conveyed to the nearest equivalents in the TL. For example, *أم الدنيا* in Arabic is translated into *the mother of the world* in English.

Notes, addition, and Glosses
This procedure is used when a translator adds information to elaborate the meaning in context. Usually, a translator uses this procedure to convey a meaning of a cultural word, technical word, or a linguistic problem.

**METHOD**

**Materials**

The corpus of the study consists of an Arabic novel "*Awlad Haratina" by Naguib Mahfouz (1959) and its two English Translation: the first Translation is "*Children of Gebelawi*" by Philip Stewart (1981) and the second Translation is "*Children of the Alley*" by Peter Theroux (1988). This novel was chosen because it is a famous cultural novel that is presented in a narrative framework in an Egyptian alley to describe the spiritual and social human conflict from Genesis to the present day. Youseff (2011) stated, "The Swedish Academy describes Mahfouz's novel as an allegory of humanity's historic destiny under the great monotheistic founders of religion". (p. 97) The author of the novel is also one of the best, if not the best, writers in the modern Arabic literature. This novel is one of four literary works that helped Mahfouz win Nobel Prize in literature in 1988. Another reason for choosing this corpus is the language that is used in this novel of Mahfouz not only used Modern Standard Arabic (MSA), but also colloquial (Egyptian Dialect) and Frozen Arabic. All of these factors make this novel a rich source of collocations that can be studied according to Arabic culture. The Almaany online dictionary ([https://www.almaany.com/ar/dict/ar-ar/](https://www.almaany.com/ar/dict/ar-ar/)) and Longman English Dictionary were used as the sources to find the meanings in Arabic and English.
Procedures

The methodology of this study is a descriptive–interpretive analysis of the ST and TTs. Newmark’s (1988) models of cultural classifications and translation procedures were adopted as a theoretical framework of this study to conduct an analysis of the found cultural collocations in the Awlad Haratina novel, then detect and determine the procedures used by the two translators to translate the cultural collocations, highlighting the frequency of each procedure. The data were determined based on the following four categories: (1) a cultural word collocating to a formal word, (2) two cultural words forming a collocation, (3) two formal words with a cultural reference, and (4) a dialectal collocation. The procedure of analysis consisted of the following three stages: (1) reading the ST (The Arabic Novel: Awlad Haratina) to highlight the cultural collocations based on Newmark’s (1988) domains of culture (i.e., ecology, material culture, social culture, organizations, customs, procedures and concepts, and gestures and habits), (2) reading the TTs (The English Translations: Children of Gebelawi and Children of the Alley) and highlights the translations of the found ST cultural collocations, and (3) comparing the ST cultural collocations with their TTs equivalents to discriminate Newmark’s proposed procedures that are applied for translations. The three stages of analysis are illustrated more in Tables 1 through 5: Cultural collocations related to the domain of Ecology which refers to the geographical features such as flora, weather, animals, and winds.

Table 1: Example of a cultural collocation related to the domain of ecology

<table>
<thead>
<tr>
<th>The Source Text:</th>
<th>هذه الحمامة الزاجلة في وكر الثعابين (ص) 165</th>
<th>hadithi al'kamantu alzajilatu fi wakr alatha ’abeen</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Translation:</td>
<td>This dove in a nest of adders (p. 106)</td>
<td></td>
</tr>
<tr>
<td>2nd Translation:</td>
<td>This dove in a snake pit (p. 134)</td>
<td></td>
</tr>
<tr>
<td>Translation procedure:</td>
<td>1st translation 2nd translation</td>
<td></td>
</tr>
<tr>
<td>Categorization and Classification:</td>
<td>Ecology – places of Animals and Insects</td>
<td></td>
</tr>
</tbody>
</table>

Cultural Collocations related to the domain of Material Culture which refers to various sub-categories such as food, clothes, houses, and transport.

Table 2: Example of a cultural collocation related to the domain of material culture

<table>
<thead>
<tr>
<th>The Source Text:</th>
<th>ومن خلال الصمت الشامل انبعثت انغام الرباب الرتيبة تردد الحكايات (ص) 174</th>
<th>wa min khelal algam alghamil enba' atat angham alrabab alratyibat turaddidu al'ekayat</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Translation:</td>
<td>through the silence came the drone of a fiddle accompanying the old stories (p. 112)</td>
<td></td>
</tr>
<tr>
<td>2nd Translation:</td>
<td>in the overpowering silence the monotonous rebec melodies could be heard telling their stories. (p. 142).</td>
<td></td>
</tr>
<tr>
<td>Translation procedure:</td>
<td>1st translation 2nd translation</td>
<td></td>
</tr>
<tr>
<td>Categorization and Classification:</td>
<td>Material Culture – Objects</td>
<td></td>
</tr>
</tbody>
</table>

Cultural collocations related to the domain of Social Culture which concerns with leisure and work.

Table 3: Example of a cultural collocation related to the domain of social culture

<table>
<thead>
<tr>
<th>The Source Text:</th>
<th>وطنة النشال تاب توبة صادقة واشتغل صبي ميتيض نحاس (ص) 268</th>
<th>Wa Tulba alnashal tab tawbatan Sadeqatan wa ’ishtagala Sabiy mobayed nohas</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Translation:</td>
<td>Tolba the pickpocket repented genuinely and worked for the metal beater (p. 173)</td>
<td></td>
</tr>
<tr>
<td>2nd Translation:</td>
<td>Tulba, the pickpocket, had sincerely repented and became the coppersmith’s apprentice (p. 218)</td>
<td></td>
</tr>
<tr>
<td>Translation procedure:</td>
<td>1st translation 2nd translation</td>
<td></td>
</tr>
<tr>
<td>Categorization and Classification:</td>
<td>Social Culture – work</td>
<td></td>
</tr>
</tbody>
</table>

Cultural collocations related to the domain of Organization, Customs, Activities, Procedures, and Concepts which refers to historical, international, religious, social, and artistic terms.
RESULTS

Cultural collocations related to the domain of Gestures and Habits, which requires more attention by the translators since what is used to please people in a culture could be used for insulting them in another.

Table 5: Example of a cultural collocation related to the domain of gestures and habits

<table>
<thead>
<tr>
<th>The Source Text:</th>
<th>1st Translation:</th>
<th>2nd Translation:</th>
</tr>
</thead>
<tbody>
<tr>
<td>فذاعت المرأة فيه بنظرات وتسائلت: &quot;أين مين يا روح أمك؟&quot;</td>
<td>the woman eyed him sharply. &quot;whose son are you, mother’s boy?&quot;</td>
<td>she stared at him closely. &quot;whose son, are you? You must be your mother’s favourite.&quot;</td>
</tr>
<tr>
<td>Translation procedure:</td>
<td>1st translation</td>
<td>2nd translation</td>
</tr>
<tr>
<td>Categorization and Classification:</td>
<td>Cultural Equivalence</td>
<td>Literal Translation</td>
</tr>
</tbody>
</table>

Data analysis

After the data was collected and their equivalents in the TTs were found, we categorized them according to Newmark’s (1988) categorization of culture. We then worked with Newmark’s procedures that were applied to translate the culture collocations in the TTs. Each collocation has been provided along with its two translations and the translation procedure that was applied by the two translators, as shown in Tables 1 through 5. The frequency of each procedure by every translator and the total frequency by the two translators are discussed, as shown in Table 6.

RESULTS

Table 6: Frequency and percentage of frequency of the applied procedures

<table>
<thead>
<tr>
<th>Procedure:</th>
<th>Frequency by 1st Translator:</th>
<th>%:</th>
<th>Frequency by 2nd translator:</th>
<th>%:</th>
<th>Total of Frequency:</th>
<th>%:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transference</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Naturalization</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Cultural Equivalent</td>
<td>22</td>
<td>%14.66</td>
<td>15</td>
<td>%10</td>
<td>37</td>
<td>%12.33</td>
</tr>
<tr>
<td>Functional Equivalent</td>
<td>22</td>
<td>%14.66</td>
<td>23</td>
<td>%15.33</td>
<td>35</td>
<td>%11.66</td>
</tr>
<tr>
<td>Descriptive Equivalent</td>
<td>12</td>
<td>%8</td>
<td>9</td>
<td>%6</td>
<td>21</td>
<td>%7</td>
</tr>
<tr>
<td>Synonymy:</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Through Translation</td>
<td>4</td>
<td>%2.66</td>
<td>2</td>
<td>%1.33</td>
<td>6</td>
<td>%2</td>
</tr>
<tr>
<td>Shifts or Transpositions</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>%1.33</td>
<td>2</td>
<td>%0.66</td>
</tr>
<tr>
<td>Modulation</td>
<td>14</td>
<td>%9.3</td>
<td>12</td>
<td>%8</td>
<td>26</td>
<td>%8.66</td>
</tr>
<tr>
<td>Recognized Translation</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Paraphrasing</td>
<td>29</td>
<td>%19.33</td>
<td>27</td>
<td>%18</td>
<td>56</td>
<td>%18.66</td>
</tr>
<tr>
<td>Reduction Omission and Couplets</td>
<td>17</td>
<td>%11.33</td>
<td>10</td>
<td>%6.66</td>
<td>27</td>
<td>%9</td>
</tr>
<tr>
<td>Literal Translation</td>
<td>27</td>
<td>%18</td>
<td>45</td>
<td>%30</td>
<td>72</td>
<td>%24</td>
</tr>
<tr>
<td>Notes, addition and Glosses</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total:</td>
<td>150</td>
<td>%100</td>
<td>150</td>
<td>%100</td>
<td>300</td>
<td>%100</td>
</tr>
</tbody>
</table>
The following figures show the percentage of each procedure applied by the two translators:

**Figure 1:** Frequency of each procedure in the first translation "Children of Gebelawi" by Philip Stewart (1981)

**Figure 2:** Frequency of each Procedure in the second translation "Children of the Alley" by Peter Theroux (1988)

**Figure 3:** Frequency of Each Procedure in the TTs
**DISCUSSION**

To achieve a better equivalent in Translation, translators must apply functional translation procedures (Buhamid, 2006). As the result shows, the translators have applied ten procedures which are: cultural equivalent, functional equivalent, descriptive equivalent, through-translation, shifts, modulation, paraphrasing, reduction and omission, and literal Translation. Moreover, they have avoided using other procedures which include transference, naturalization, synonymy (since they are usually used to translate a single word), notes, additions, and glosses (since this is a literary translation).

The results also indicated that translators have applied the literal translation procedure more frequent (24%) than any other procedure. This is indicative of the difficulty that translators have finding functional equivalents of such collocations in the TT culture. Paraphrasing ranks second at (18.66%), which also indicates that translators failed to translate collocations in the ST into collocations in the TT. Thus, they were forced to paraphrase the meaning for the TT recipients. The results related to these two procedures revealed that the two translators were more faithful to the ST culture. On the other hand, translators did their best to make the TL text more comprehensible and readable to the TT readers by applying procedures, such as using the cultural equivalent, functional equivalent, and modulation. Such procedures represent the effort of the translator to read the ST cultural collocation as one meaningful unit and find its match in the TT or to reproduce such a collocation according to the TL norms (Dweik & Abu Shakra, 2011). The following discussions provide some examples of each applied procedure for more clarification:

- **Cultural Equivalent** - the frequency of using this procedure was 22 by the first translator and 15 by the second translator. The use of this procedure makes the translator more faithful to the TT culture as the purpose is to find an equivalent from the TT culture which is not always accurate (Almasri, 2009). The following are some examples of this procedure by the first and second translator:

  The first translator translated صاحب المنام الإسلام عليكم، عراب بين بطالق ثلاث، دخل الكتاب (sahibu alminam, alssalamu ‘alakeem, ghorab bain, taleq thalathan, dokhol alkuttab) into, going to school, immediate divorce, owl among ravens, good morning. Other examples are (ارادل السياطين روح أمك، إنجام أزيف، خير أبناء (‘awlad alshayaten, rooh ummak, angham alrabab, khabar ‘aswad), which have been translated into bad news, drone of a fiddle, mother's boy and little devils. The second translator also translated عواء الريح جميل، حاشيش نوحاء، أعض بصره (‘wa’, Alreex, hashash qare, faqhat roofa, gheda basara) into lower the gaze, fell back died, real addict, and whipping wind.

- **Functional Equivalent** - This procedure was adopted 22 times by the first translator and 23 times by the second translator. The used procedure shows that some cultural collocations have a direct functional equivalent which have the same effect that is produced by the ST collocation (Zhang & Wang, 2010). Some of those collocations relate to the category of ecology in which the two cultures share some religious beliefs which make the following examples are taken from the category of ecology as follow:

  The first and the second translators translated مواء النفط، نفيق الحمار، يفيق الضفادع، يفتح الجليل (muwa? Alqittat, naheeq alhimar, naqeeq aldafade, saf aljabal) into the foot of the mountain, croaking of frogs, donkeys braying, meowing of cats.

  The translators also used their language and culture-based skills to produce and find functional equivalents for some ST collocations to produce the same effect of the ST. The first translator, for example, translated الخيلة النحل (khaleyatu nahl) into the rabbit Warren. The second translator used gushed water as an equivalent to النحل الحية (almevah aljareyah). By using this procedure also, we found that the two culture share some religious beliefs which make the Translation an easy process for such terms. The two translators used the same equivalent for collocations, such as وقذاك على الله جنود الله (tawakkal ‘ala Allah, ?’ootu billah, wahhid Allah), which are translated into, for God's sake, God forbid, trust in God.

- **Descriptive Equivalent** - This procedure was employed 12 and 9 times, respectively, by the first and second translators. The analysis showed that this procedure was used to explain the meaning of the ST collocation due to the non-existence of the equivalent in the TT culture.

  The first translator interpreted the meaning of زحام المولد (falithatu kabidih, aniqabu al‘abyadh, ghada basarahu, yastakbir fi al?ard) as strat about the world proudly, looked at the floor, veiled in white, loved ones. The second translator explained the meaning of زحام المولد (falihatu almooleed, falithatu kabidih, dukho lalkuttab) as knowing how to write, closest ones, holiday crowds.

- **Modulation** - This procedure helps the translators to be more faithful to the TT culture as its purpose is to reproduce the ST cultural norms according to the TT cultural norms. It occurred 14 and12 times by the first and second translator, respectively. Examples of this procedure used by the first translator included: هي إذن الأرض أرض حراء الله أكبر النسوان (Allah? akhar, huy alneswan,? deeu al? ard, ?ardan jarda?), which were translated into, unfriendly land, barefoot, women’s quarter, Great God.

  The second translator also used this procedure to reproduce the following cultural collocations: منيغ نحاس يعبدو السلام غراب بين (calikum alsalam, mubayyd nojus, ghorab bain) as spoke your last words, coppersmith apprentice, caving
Although such collocations have been transferred according to the TT cultural norms, they do not have the same effect as they do in the ST.

- **Paraphrasing** - This procedure was the second most-used procedure which was used 29 by the first translator and 27 times by the second translator. This procedure helps the translators to convey a cultural meaning in detail to the TT recipients (Haghighi & Hemmati, 2018). The analysis revealed that some collocations cannot be translated except by paraphrasing their meaning. Such collocations may relate to dialects, religious beliefs or habits. The first translator paraphrased the meaning of متوضدة ذراعي أطلواء بالي، يفرض أتاوة (mutawassidan thara‘ah, algawafu bilhait, yafred atawatan) as extorted protection money, walk around the big house, pillowing his head under on his arms. The second translator also conveyed the meaning of سدغ الدعاء ونشا الفتوحه (umm aldonia , yusbehg aldo‘aa?, donia lafatwanah,) as the most important place, the world of men, pray lavishly over him.

- **Reduction and Omission** – When using this procedure, the translator reduces his Translation or omit the whole collocation in the TT. Reduction relates to reduce the Translation from being a collocation to one word as in قل فاقت يومنتو زجاج المواد يغفو الإيجابي وروحها (which were translated by the first translator into died, tenancies, crowd. The second translator also translated (al?ard awlase‘ah, hamamtu n zajilat, ?adeem al?ard) into the world, dove, dirt. The following collocations have been omitted from the TT by the first and second translators: (?aunu aslaqr, alnnafs alnashwa, ladghatu ‘aqrab, qaid ?amulah)

- **Literal Translation** - This procedure is the most used procedure to translate cultural collocations in this literary text. It occurs 27 and 45 times consequently by the first and second translator. The following examples illustrate the heavy use of this procedure by the translators.

The first translator translated وجه البويبة ناجي رأسي لبس الطروح مزمت وحنيتا باسم الله أم الدنيا (umm aldonia, latamat khaddayha, yulabbisu a, raj ra‘si, wajh alboomah) into, mother of the world, in the name of God, beat her cheeks, wear yashmak, a crown on the chief’s head, owl-face.

The second translator used this procedure to translate شدت خلقة نجل يقطع الحشيش بيطط الحشيش حفنة معن معنا معايدة جهينة (ta‘aweeth habashiyah, hafnat mo‘assal, yubattit alhashish, yuqatti‘ alhashish, khaleyyatu nal, shaddat sha’raha) into Ethiopian amulets, handful of tobacco, flattened hashish, cut hashish, beehive, and pulling her hair.

Although this procedure is most often used to translate cultural collocations in this study, it failed to convey the intended meaning of the ST such as the examples of أم الدنيا umm aldonia (mother of the world). اذ مولود اللدن واجح alboomah (owl-face). Such examples have an intended cultural meaning that is completely different from the conveyed meaning in the TT. The translators relied more on this procedure because the TT culture had no equivalents for some collocations. In the same vein, this procedure succeeded in transferring the meaning of some cultural collocations, such as تعارة حدية (ta‘aweeth habashiyah (Ethiopian amulets), حفنة معن, Hafnat mo‘assal (a handful of tobacco).

**CONCLUSION**

As indicated by the results, the translators have applied ten procedures from Newmark’s (1988) model. Those procedures include cultural equivalent, functional equivalent, descriptive equivalent, through-translation, shifts, modulation, paraphrasing, reduction and omission, couplets, and literal Translation. On the other hand, the procedures of transference, naturalization, synonym, recognized Translation, notes, and addition were not used. Among these procedures, literal Translation was found to be most frequently used to translate cultural collocation in the two TTs, Children of Gebelawi by Philip Stewart (1981) and "Children of the Alley" by Peter Theroux (1988). Despite the fact that the literal translation procedure is most frequently used, it still has some problems conveying the intended meaning of the ST appropriately (Aresta, 2018). The use of this procedure often results in a loss of meaning, meaning distortion, or the TT collocation being oddly worded and difficult to understand for the TT readers. As a result, translators tend to use paraphrasing, which ranks second, to convey the cultural meaning of ST collocations. The use of cultural and functional equivalents are also effective, as the translators succeeded in translating a good number of collocations using those procedures. Modulation and couplet procedures also play a vital role in making the TT more comprehensible for the readers of the TT. Modulation is considered a functional procedure to reconstruct the point of view of the source language phrase into the target language phrase in a natural way (Putranti, 2018). Accordingly, it has been argued that some cultural concepts should not be translated individually without paying attention to the collocating words they have and the meaning units they compose (Obeidat & Mahadi, 2019). To conclude, this study and the information gained from its results may help translators, teachers of Translation, and translation students pay more attention to the concept of collocation and cultural collocation, while also helping to improve their translation skills and enhance their cultural dictionaries when translating various types of text.

**LIMITATIONS**

Collocations can be found under several categories within a text, such as lexical and grammatical, semantic collocations, metaphorical collocations, and others. This study was limited to the investigation of the concepts of cultural collocations. Further research can and should be conducted to discuss this concept and other aspects.
RECOMMENDATIONS

This study will contribute to the fields of culture and Translation. The cultural collocations are investigated by categorizing them according to a well-organized model by Newmark, which may help to understand better what is meant by cultural collocations. The investigation of the procedures may be taken as a platform for other analytical studies of translation and translation procedures.

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REFERENCES