

Research paper

Strategies Applied by Native and Non-native Translators to Transfer Persian Culture-Specific Items: A Case Study on Saadi's Gulistan

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Abstract

The process of translation from one language into another is a very sensitive job as the translator needs to give importance to the cultural aspects of translation. Newmark points out five areas that cultural items may come from and twenty strategies for the translation of Culture-Specific-Items (CSIs). This research focused on translating CSIs in eight entrances of Gulistan written by Saadi Shirazi and its two translations by a native and a non-native Persian translator. Through a quantitative and qualitative investigation, the research attempted to consider the application of Newmark's cultural category to distinguish CSIs. Consequently, two hundred twenty-two CSIs were detected in the corpus and the results of data gathering and analysis indicated that "synonymy" was the most frequently employed strategy for translating CSIs by the two translators. The present research helps young translators and more importantly students of the field "translation" and "translation studies" to become familiar with the great works of the well-known translators and to learn how they deal with issues and difficulties when they are translating a specific genre.

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Introduction

Culture-specific items (CSIs) are words and phrases which are rooted in the culture of any nation and country. One of the most challenging tasks for all translators is how to render CSIs. Being unfamiliar with CSIs, some translators may encounter problems when translating CSIs of a source text (ST). This may cause the entire deletion of the cultural item in the target text (TT), or the cultural item may lose its sense and effect (Salehi, 2013).

It is important that a translator first identifies the cultural items in the source language and then, finds the most appropriate strategies to translate those specific items. Newmark (1988) believed that where there is a focus on culture, the cultural "gap" or "distance" between the source language and the target language will cause a translation problem. He also divided the cultural words into five categories: ecology, material culture, social culture, organizations, customs, activities, procedures, gestures and habits (1988, p. 95).

Cultural issues existing in every society determine how individuals go about the process of understanding and interpreting written or spoken texts. The present study is an attempt to determine the utilized strategies of cultural terms in the translation of *Saadi's Gulistan* by the Persian translator and the English translator on the basis of Newmark's theory. Newmark described twenty strategies for translation of CSIs (1988, p.95).

As Newmark states: "Translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language"(1981, p.7). However, the meanings which lie beyond culture-specific items are always strongly linked to a specific cultural context. Consequently, it is important for translators to be familiar with different methods and strategies in dealing with CSIs (Maasoum, 2011).

The present research has been conducted in order to find the answer to the following questions:

- 1- Which translation strategies of Newmark's theory (Newmark, 1988) have been applied by the native and the non-native translators in translating Culture-Specific Items in *Saadi's Gulistan*?
- 2- Based on the frequency of use, which translation strategy can be regarded as the most effective translation strategy in translating Culture-Specific-Items in *Saadi's Gulistan* based on Newmark's theory?

Review of Related Literature

Culture and translation

Culture and translation are the most determining and influential variables in human relationship. Newmark mentions culture as "The way of life and its manifestation to use a particular language as its means of expression" (1988, p.94). Newmark states that "culture as the greatest obstacle to translation, at least to the achievement of an accurate and decent translation" (Newmark, 2010).

In this paper, Newmark's definition of culture is used, because he not only defined culture but emphasized the relation between culture and language (Newmark, 2010).

"I am referring to culture only in anthropological sense i.e., the way of life environment peculiar to the native inhabitants of a particular

geographical area, restricted by its language boundaries, as manifested through a single language” (Newmark, 2010).

At it is exemplified in the quote, Newmark (2010) views culture from the anthropological point of view. However, Newmark admits that the concept of culture in the 21st century become rather slippery due to contrastive elements that intermingle.

Given that this is increasingly an age of involuntary migrations, of asylum and tax-haven seekers, -What a contrast! - of transnational companies, international organizations and worldwide N.G. Os, or of refugees and tourists, this concept of culture becomes increasingly blurred and slippery and fuzzy (Newmark, 2010).

Karimina and Heydari Gheshlagh (2020) found out “culture equivalent” was the most widely used strategies, followed by “through-translation” and “recognized translation”. Among Newmark’s (1988) strategies, “cultural equivalent” could be regarded as the most effective strategy in translation literary texts as it could simplify the TT and help general readers relate to the text. Translators have to obtain recognition of CSIs of STs and learn various ways, related to the situation, to effectively present them.

Literary translation

The relationship between culture and literature is undeniable, as Hesaraki (2014) believes "cultures consist of people's beliefs, traditions in any society, and the literature, on the other hand, discloses these elements in term of different literature. So, the literature is in interaction with an impact on culture". Translation of literature means translation of culture, so it needs more effort and attention than the translation of other types of texts.

Kuleli (2020) believes that it is through translation that other cultures could obtain awareness into the lifestyles and traditional phenomena of a culture. “Translation plays an important role in the circulation of world literature, in the creation and transformation of literary concepts, and in the maintenance of the dynamic nature of cultural/literary interactions” (Ergil, 2020, p. 28). However, literary translation does almost always come with the “pitfalls that could present difficulties for translators” (Öztürk Kasar, 2020, p. 2). These difficulties could be multiplied, particularly when culture specific items are at a play in the signification of a text; therefore, “acquiring cultural knowledge is as [important] as having a good command of language” for literary translators (Can Rençberler, 2020, p.554).

Language and culture

There is a close relationship between language and culture, language and thought, language and identity, etc. There are several thousand languages and dialects throughout the world, in each of which several cultures and "sub-cultures" (Newmark, 1988) live. Newmark also believes that language is not a mere collection of words and grammar rules, it is the expression of culture.

Language is the indicator of a nation's worldview, the way they plan for the future, etc. Given this close relationship between language and culture, it is a logical assume that

translation from one language to another cannot be done adequately without knowledge of the two cultures involved. As Abbasi et al. (2012) argue language and culture are interwoven, and translators must take them into consideration. They believe that there is no fixed way for dealing with source text and providing a translation, but all those translators who try to translate cultural and religious concepts may face some barriers in the process of translation.

As Akbari (2013) states a good translator must know the culture, customs, and social background of speakers of the source and the target language. She also expresses that culture is the result of human minds that cooperate with each other. Torop (2009) focuses on the relationship between culture and translation and believes that culture has a big role in the process of translation.

Yousefi (2017) believes that a translator can be successful in his job when he is able to produce a translation which is as close as possible to the source text; it means that the source text conveys the true meaning and thoughts behind the words and sentences.

Hesaraki (2014, p.23) supposes that "cultures consist of people's beliefs, traditions in any society, and the literature, on the other hand, discloses these elements in terms of different literature". Therefore, when we translate literature, we are translating culture. İşi (2017, p. xii) suggests that literary texts show the social and cultural items of a society. Culture-specific items, in particular, play a crucial role in conveying the social and cultural setting of a novel, which may be loaded with cultural knowledge unknown to the TL readers. Hence, literary translation is "a way of cross-cultural communication as it introduces all or part of a particular culture to readers from different cultures"(İşi 2017, p. xii). Therefore, CSIs are more prominent in literature than in other types of texts.

Translation of culture-specific items

Newmark (1988) believes that when there are cultural words in a text, a translation problem will occur unless cultural overlap exists between the source and the target languages. Newmark (p.95) also, presents a number of considerations in terms of translation of culture-specific items. First, your ultimate consideration should be recognition of the cultural achievements referred to in the SL text and respect for all foreign countries and their cultures. Second, translation procedures which are at opposite ends of the scale are normally available.

As Salehi (2013) believes "there is no doubt that facing CSIs may cause different degrees of difficulty for a translator. Akef and Vakili (2010) confirm that "the issue of translating culture-specific items (CSIs) is primarily problematized by the diversity-and even heterogeneity- of opinion when it comes to defining culture".

Ranzato (2013) explains culture-specific items "create a network of associations which are specific to the culture they are rooted". The first problem about CSIs is defining these items. It is obvious that CSIs of every community are specific to its language; consequently, every word or expression may refer to a different concept in different languages (Davtalab & Hosseini Masoum, 2011).

Bagheridoust (2017) mentions that "culture-specific items (CSIs) have always been an important issue in theory and practice in the field and researchers contented that CSIs is where writer/translators have to make important decisions on the selection of strategies.

Newmark's theory

Newmark (1988) states that translation is not only a transmitter of culture, but also of the truth, a force for progress, could be instanced by following the course of resistance to Bible translation and the retention of Latin as a superior language of the elect, with a consequent disincentive to translating between other languages.

Newmark (1988) believes that a large number of words can be reproduced to designate a special language or terminology of a speech community when that community concentrates on a particular topic. In this theory, five different classes of "cultural categories" are designated from each other. Those categories are as follows:

Ecology

Words in this category include geographical features specific to a particular culture's homeland. Flora, fauna, winds, plains, hills.

- **Material culture (artifacts)**

Material culture includes of food, clothes, transport, houses and towns.

- **Social culture-work and leisure**

Although words in this category can often be translated literally, their importance lies in their connotations, which are more difficult to convey. Social culture also encompasses leisure activities such as national sports and gambling games, which each have a set of appertaining terms.

- **Organizations, customs, activities, procedures, concepts**

"The political and social life of a country is reflected in its institutional terms (Newmark, 1988) . Such terms are through-translated if they are composed of international or easily translated morphemes (i.e., Assemble National becomes "National Assembly").

- (a) Historical terms:** According to Newmark (1988) historical terms will not be conveyed correctly whether the translation makes sense (is "transparent") or does not (is "opaque") unless they have generally accepted equivalents.
- (b) International terms:** These are usually have recognized through-translations, and are generally known by their acronyms. The English acronym usually prevails and becomes quasi-internationalism. For example, the French employ 'UNESCO', 'FAO', etc. When referring to these organizations.
- (c) Religious terms:** In the interests of practicality, those words are usually transferred into the TL and familiar terms are naturalized. However, the proselytizing activities of Christianity, particularly the Catholic Church and Baptists, are reflected in various translations.
- (d) Artistic terms:** According to Newmark, the translation of artistic terms for movements, processes and organizations generally depends on the putative knowledge of the

readership. Names of buildings, museums, theaters, and opera house are transferred as well as translated since they form part of street plans and addresses.

(e) **Social terms:** The researcher adds this sub-category because some extracted CSIs not placed in the Newmark's categories. This sub-category includes social life, lifestyle and social behaviors.

- **Gestures and Habits**

These are culturally specific behaviors that readers may find atypical, such as smiling when someone dies or nodding to express disagreement.

Translation strategies

In Newmark (1981) and Newmark (1988) theory translation strategies, whose use always depends on a variety of contextual factors. There are twenty strategies for translation of CSIs namely transference, literal translation, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonymy, through-translation, shifts, recognized translation, modulation, translation label, paraphrase, compensation, reduction and expansion, deletion, metaphors, couplets and notes, additions, glosses. Below follows a description only of the strategies that were used in this paper by the two translators:

(a) **Transference (loanword, transcription)**

Newmark (1988) believes that "only cultural objects or concepts related to a small group or cult should be transferred."

(b) **Naturalization**

Newmark (1988) mentions that "This strategy succeeds transference and adapts the SL word first to the normal punctuation, then to the normal morphology of the TL."

(c) **Cultural equivalent**

This is an approximate translation where an SL cultural word is translated by a TL cultural word (Newmark, 1988).

(d) **Functional equivalent**

This strategy requires the use of a culture free word; sometimes with a new specific term; it, therefore, neutralizes or generalizes the SL word (Newmark, 1988).

(e) **Descriptive equivalent**

Expanding the core meaning of the SL word through description and the meaning of the culture-bound term is explained in several words (Newmark, 1988).

(f) **Synonymy**

This strategy is used for an SL word there is no clear one-to-one equivalent, and the word is not important in the text, in particular for adjectives or adverbs of quality (which in principle are "outside" the grammar and less important than other components of a sentence). It is a near TL equivalent. (Newmark, 1988).

(g) **Through-translation**

Newmark uses this term for calque or loan translation. It is the literal translation of common collocations, names of organizations and components of compounds (Newmark, 1988).

(h) **Modulation**

Modulation is a translation involving a change of perspective viewpoint and category of thought. It occurs when the translator reproduces the message of the original text in the TL text in accordance with the current norms of the TL, (Newmark, 1988).

(i) Recognized translation

Newmark (1988) defines this procedure as "the official or generally accepted translation of any institutional term, open to objection and hence gloss" (Newmark, 1988, p.89).

(j) Componential analysis

Newmark (1988) describes componential analysis is "the most accurate translation procedure, which excludes the culture and highlights the message."

(k) Reduction and expansion

Narrowing down the meaning of a phrase into a single word or fewer; or vice versa (Newmark, 1988).

(l) Paraphrase

Expansion through amplification or explanation of the meaning of a segment of the text, used chiefly in anonymous texts poorly-written containing significant implications and omissions (Newmark, 1988).

(m) Deletion

According to Newmark (1988, p.90) "Deletion" refers to cases where certain passages, elements or words of the ST are omitted in the translation.

(n) Couplets

Combining two or three or four of the above-mentioned procedures when dealing with a single problem (Newmark, 1988).

Methodology

Corpus of the Study

The corpus of this study consisted of the two English translations of eight entrances of *Saadi's Gulistan* translated by the two translators in terms of cultural aspects within Newmark's theory. The native Persian translator was Omar Ali-Shah (1966). Ali-Shah's book was the first published in a French translation by Albin Michel in 1967. Ali-Shah was a great translator of the literary text in France. The English translator was Edward Rehatsek (1956). Rehatsek's book was edited by David Rosenbaum and published in 2010 by Omphaloskepsis. Rehatsek was an Orientalist and translator of several works of Islamic literature.

Eight entrances of this book were explored to find culture-specific items are:

- (a) The Manners of kings
- (b) The Morals of Dervishes
- (c) The Excellence of Contentment
- (d) The Advantages of Silence
- (e) Love and Youth
- (f) Weakness and Old Age
- (g) The Effects of Education
- (h) Rules for Conduct in Life

Design of the Study

This study is a descriptive-interpretive analysis of the source text and the target texts. Newmark's (1988, p.103) classification of CSIs were adopted as the theoretical framework of this study that aimed at carrying out an analysis of the CSIs in *Saadi's Gulistan* by the native

and the non-native translators, detecting and describing strategies proposed by Newmark (1988, p.95) to cope with CSIs, and find the frequency of each. Calculating the frequency of strategies is the quantitative part of the research and detecting the CSIs requires content analysis making the study a qualitative one as well. Therefore, this study enjoys both quantitative and qualitative data analyses leading the design to be mixed.

Data Collection Procedure

The researcher started with reading the source text (*Saadi's Gulistan*) in order to find the CSIs based on Newmark (1988) classification of CSIs. The most important part was classifying CSIs, whether single-unit lexemes, phrases or collocations. Then, the target texts were read to find the translation of the CSIs. Moreover, the meaning of the extracted CSIs was searched from the New Oxford Dictionary (2010) and Moin (2005).

The next step is comparing the source text CSIs with their equivalents in the target texts to distinguish Newmark (1988) proposed strategies for translating them. Then, the data were sorted out and categorized in order to have a complete framework to compare them, and the number and percentage of CSIs translated through each strategy were presented.

Finally, the two experts of translation studies were asked to confirm these CSIs and they rated the researcher's selected strategies for translating CSIs based on the framework of the study.

Data Analysis Procedure

After categorizing the CSIs according to Newmark's taxonomy and finding their equivalents in the TTs, Newmark's strategies were applied in the TTs of *Saadi's Gulistan* by the two translators, including transference, literal translation, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonymy, through-translation, shifts, recognized translation, modulation, translation label, paraphrase, compensation, reduction and expansion, deletion, metaphors, couplets and notes, additions, glosses. This phase is related to content analysis representing the qualitative aspect of the present study. For quantitative data analysis, the collected data were arranged in order to show the frequency of Newmark's strategies applied for translating the CSIs.

Results

Examples of culture-specific items in *Saadi's Gulistan* can be found using Newmark's five categories. While the source text was read exhaustively and all relevant CSIs were extracted, the researcher found some items in the corpus that none were placed in the Newmark's category, these items which referred to the social life, lifestyle and social behavior such as "بيت المال" and "بنده حلقه به گوش" which are important in the Persian culture, therefore the sub-category of the "social terms" was added to the Newmark's category.

Inter-rater Reliability

Then, two experts of translation studies were selected as the raters and were asked to confirm these CSIs and they rated the researcher's selected strategies for translating CSIs based on the

framework of the study. Then, the average pairwise percent agreement among the raters was calculated. As Table 1 shows the inter-rater reliability of the raters on Ali-Shah's translation was 75% and on Rehatsek's translation was 77%.

Table 1.

Inter-rater reliability according to two raters

-	Omar Ali-Shah	Inter-rater reliability	Rehatsek	Inter-rater reliability
Number of agreements	166	75%	174	77%
Number of disagreements	58	-	50	-
Total	224	-	224	-

CSIs and Translation Strategies by Newmark

Considering the definition given by Newmark (1988) for distinguishing CSIs applied in the original book was identified and consequently, their equivalents in the two translations were found and then they were gathered in a table. At first according to the theoretical framework used, they were classified into five groups and their sub-groups. Then, determining all of the items in Newmark's cultural categories in the source text, they were compared in the translation and the frequency of the strategies used was noted.

In this study, it was the context which determined the unit of analysis. So, the unit of analysis could be a word or a phrase. The ST and the TTs were studied in their entirety and were selected the CSIs and the corresponding translation strategies appear in this study. In the analysis, the relevant ST and TTs passages are arranged in pairs according to which cultural category belongs. After classifying and matching the Persian to the English data, Newmark's strategies applied in the translation of *Saadi's Gulistan* by two translators.

Table 2.

CSIs and their translation strategies

Newmark,s categories	ST CSI	Omar Ali-shah TT(Persian translator)		Rehatsek TT(English translator)	
		Translation	Strategy	Translation	Strategy
Ecology wind	باد صبا Bade-e-] [Saba	zephyr	Synonym	Morning breeze	Cultural equivalent
"	باد صحرا Bade-e-] [Sahra	desert wind	Synonym	desert wind	Synonym
plains	عين القطر Ein-o-l-] [qatr	--	Deletion	Fountain of pitch	Cultural equivalent
"	خندق	ditch	synonym	ditch	synonym

	[Khandaq]				
Faunas	اسب تازی [Asbe Tazi]	Arab stallion	synonym	Arab horse	synonym
"	هما [Homa]	Lucky simurgh	Cultural equivalent	homa	Transference
Floras	وسمه [Vasmeh]	painting	Cultural equivalent	vasmah	Transference
"	مغیلان [Moqilan]	mimasa	Synonym	acacia	Synonym
Material Culture Food	حلوا [Halva]	sweetmeat	Synonym	Sweet	Synonym
"	کوفته بریان Kofteh] [Beryan	Meat balls	Descriptive equivalent	Roast some minced meat	Functional equivalent
Clothes	خلعت [Khalat]	robe	Synonym	robe	Synonym
"	خرقه [Kherqeh]	Patch robe	Synonym	Patched dress	Synonym
Houses	خانقاه [Khaneqah]	Sufi circle	Synonym	monastery	Synonym
"	مکتب [Maktab]	school	Cultural equivalent	school	Cultural equivalent
Transport	کجاوه [Kajaveh]	Camel passenger	modulation	Sitting in a camel	modulation
Social culture works	پيله ور [Peele Var]	imposter	Synonym	hawker	Synonym
"	محتسب [Mohtaseb]	muhtasib	Transference	muhtasib	Transference
Political and Administrative	وزیر [Vazir]	Vizier	Transference	Vizier	Transference
"	خليفة [khalifeh]	Caliph	Naturalization	Caliph	Naturalization
Religious	گنبد [Gonbad]	dome	Functional equivalent	cupola	Functional equivalent
"	طهارت [Taharat]	purification	Synonym	ablution	Synonym
Artistic	شراب سخن Sharabe] [Sokhan	The power of the words	paraphrase	wine of these sentiments	Through translation
"	گلیم [Gelim]	carpet	Functional equivalent	blanket	Functional equivalent

Historical terms	دیو [Div]	demon	Cultural equivalent	demon	Cultural equivalent
"	قلندران Qalandaran] [Qalanders	Transference	Qalanders	Transference
Social terms*	مقبلان [Moqbelan]	The fortune of the lucky	modulation	prosperous	Cultural equivalent
"	طلسم [Telesm]	Talisman	naturalisation	waves	synonym
Concepts	من [Mann]	mann	Transference	mann	Transference
"	دینار [Dinar]	gold	Cultural equivalent	dinar	Transference
Gestures and Habits	زمین بوسیدن Zamin] [Bosidan	Kiss his hand	Functional equivalent	Made humble obeisance	Functional equivalent
"	زبان بریدن Zaban] [Boridan	execution	Synonym	The amputation of the tongue	Through translation

Social terms*: The researcher add this sub-category because some extracted CSIs not placed in the Newmark's categories. This sub-category includes social life, lifestyle and social behaviors.

Quantitative Data Analyses

The first finding of this research was the frequencies and percentages of the identified CSIs based on their cultural domains:

- Ecology (14 items, 6 percent)
- Material culture (34 items, 15 percent)
- Social culture-Work and Leisure (9 items, 4 percent)
- The organization, Customs, Procedures, Concepts (153 items, 69percent)
- Gestures and Habits (14 items, 6 percent)

Figure1.

Distribution of CSIs in the relevant cultural domains

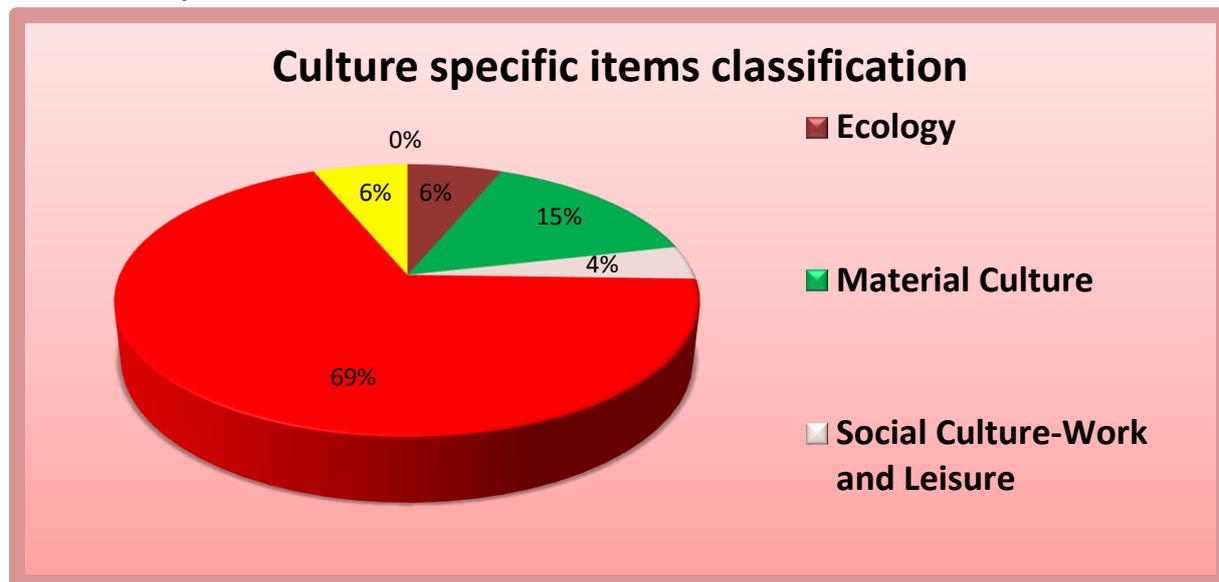


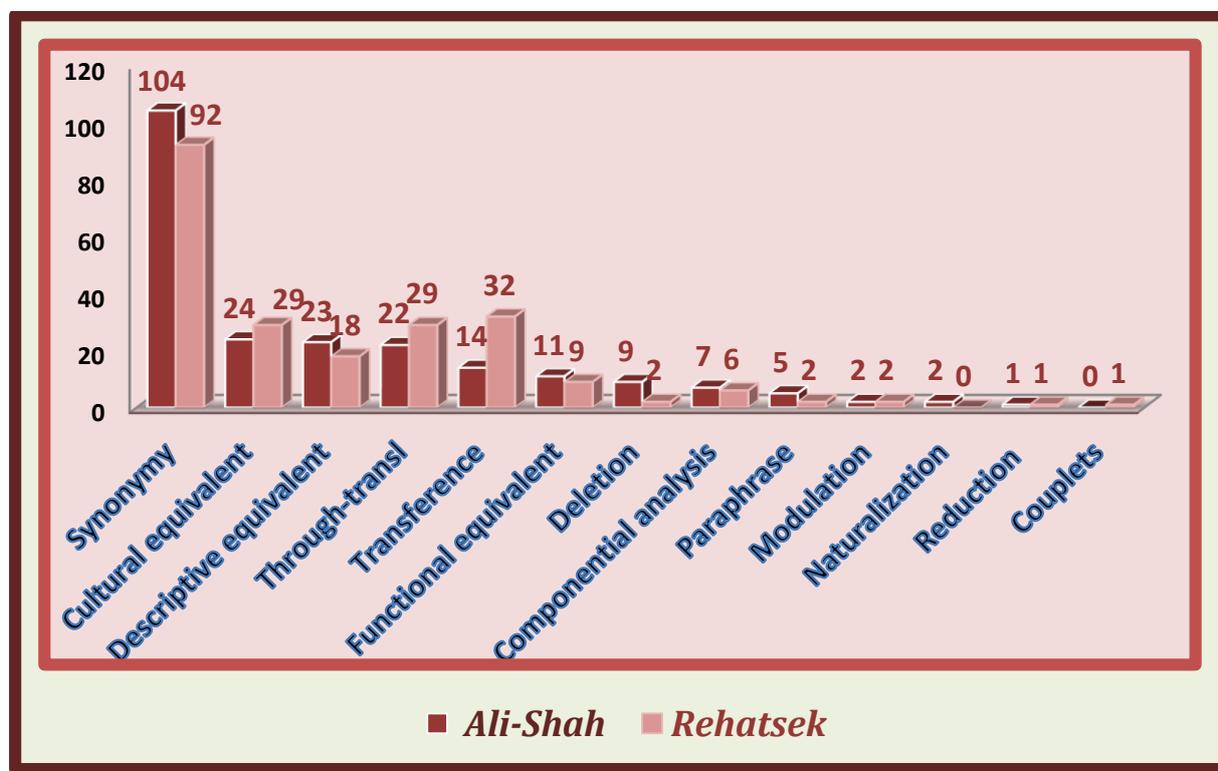
Table 3.

Frequency and percentage of CSIs translated through strategies applied by Ali-Shah and Rehatsek (native and non-native translators)

Translation Strategies Frequency	CSIs translated by the native-Persian translator, Omar Ali-Shah		CSIs translated by the non-native Persian translator, Rehatsek	
	Percentage	Percentage	Frequency	Percentage
Synonymy	104	46.42%	92	41.07%
Cultural equivalent	24	10.71%	29	12.94%
Descriptive equivalent	23	10.26%	18	8.03%
Through-translation	22	9.82%	29	12.94%
Transference	14	6.25%	32	14.28%
Functional equivalent	11	4.91%	9	4.01%
Deletion	9	4.01%	2	0.89%
Componential analysis	7	3.12%	6	2.67%
Paraphrase	5	2.23%	2	0.89%
Modulation	2	0.89%	2	0.89%
Naturalization	2	0.89%	0	0%
Reduction	1	0.44%	1	0.44%
Couplets	0	0%	1	0.44%
Recognized translation	0	0%	1	0.44%
Total	224	100	224	100%

Figure 2.

The comparison of strategies applied by Ali-Shah and Rehatsek



Discussion and Conclusion

In this study, the total number of CSIs extracted from the ST was two hundred twenty-four. The process of counting the number of these items and the frequency of each translation strategy was done manually. Based on the nature of the present research, the data were gathered by comparing the English translations and the source text.

As it is evident from the Table 3 of frequency and percentages, the most frequently used translation strategy employed for the translation of the CSIs in *Saadi's Gulistan* by both translators is "synonymy". Ali-Shah had used 104 items (46%) and Rehatsek had used 92 items (41%) of synonym. In fact, there was a tendency by both translators choosing a close TL translation for an SL word in a context.

According to Newmark (1988), synonym use a near TL equivalent to an SL word in a context, where a precise equivalent may or may not exist. This strategy is used when there is no clear one-to-one equivalent, when literal translation is not possible, and the word is not important in the text (adjectives, adverbs of quality), not important enough for componential analysis. A translator cannot do without synonymy; he or she has to make do with it as a compromise, in order to translate more important segments of the text, segments of the meaning, more accurately. But unnecessary use of synonyms is a mark of many poor translations (p.84).

According to Ivir (1987), translation can be defined as finding a synonymous expression in another language. So the task of a translator is to get a message from a given form of words in one language and then to re-express the content of the message in a different form of words belonging to another language (p.35).

Cultural equivalents had been used by the very two translators, Ali-Shah had used 24 items (10.71%) and Rehatsek had used 29 items (12.94%). In fact there was a tendency by both translators choosing an approximate translation where a SL cultural word is translated by a TL cultural word. The two translators can be used this strategy in literal texts as well as for brief explanation to readers who are ignorant of the relevant SL culture according to Newmark (1988).

The descriptive equivalent was another strategy had used by the two translators, Ali-Shah had used 23 items (10.26%) and Rehatsek had utilized 18 items (8.03%) of this strategy. As (Newmark, 1988) mentions the descriptive equivalent is essential elements in explanation and therefore in translation.

Through-translation had used by two translators, Ali-Shah had used 22 items (9.82%) and Rehatsek had used 29 items (12.94%) of this strategy. Newmark (1988) defines through-translation as the literal translation of common collocations, the name of organizations, the components of compounds and, perhaps phrases, which is also known as calque or loan translation. In theory, a translator should not 'initiate' a through-translation. In fact, through-translations in contiguous cultures sometimes fill in useful gaps. Normally, through-translation should be used only when they are already recognized terms.

The more frequent strategies adopted by Ali-Shah were cultural equivalent, descriptive equivalent, through-translation, transference, Functional equivalent, deletion, componential analysis, and paraphrase respectively. The strategies of modulation, naturalization, reduction had the least frequencies respectively. The strategies of couplets, recognized translation, shift or transposition, translation Label compensation, literal translation, metaphors, and notes, addition were not used by him.

The more frequent strategies applied by Rehatsek were transference, through-translation, cultural equivalent, descriptive equivalent, functional equivalent and componential analysis respectively. The strategy of paraphrase, deletion, modulation, reduction, couplets, recognized translation had the least frequencies respectively. The strategies of naturalization, shift or transposition, translation Label, compensation, literal translation, metaphors and notes, addition were not used by him.

Also, there is no CSI which had been translated through these strategies; shift or transposition, translation label, compensation, literal translation, metaphors and notes, addition, glosses. Then these two translators are equal in applying modulation and reduction strategies.

As the result of the study showed the native translator used transference in 14 CSIs (6.25%) and the non-native translator used in 32 CSIs (8.03%), two translators respected the culture of source text or not being able to translate the source text and finding better English equivalents, so they had decided to translate them by using this strategy. Ali-shah as a native translator applied the transference strategy less than Rehatsek as a non-native translator. This means that Ali-Shah had tried to be faithful to the ST.

Transference had used for concepts that are specific the Iranian culture, and where is a lexical gap as no equivalents exist in English culture. The use of transference in these cases adds local color, to attract the reader, to give a sense of intimacy between the text and reader, something that is recommended by Newmark (1988).

In the Analysis, the researcher found that transference had been used more frequently by the non-native translator in comparison to the native translator with 32 tokens (22%). If the readers do not have sufficient knowledge of the source culture, there is a risk that the content of the text will not be fully understood. Newmark introduces 20 strategies for translating cultural specific items, and Ali-shah had used 12 strategies for translating CSIs, and Rehatsek had used 13 strategies for translating CSIs.

Although the results showed that statistically there was no significant difference among the strategies used by Ali-Shah and Rehatsek, the researcher found out that Ali-Shah as a native translator who is familiar with Persian culture had paid more attention to introducing Persian culture to target readers by using some exact meanings of translating CSIs.

For example, in the category of religious terms, the phrase "عيد اضحى" which is an important feast in Iranian culture. Rehatsek had translated "Azah festival" and he used recognized translation strategy, Ali-shah had explained it "The feast of the sacrifice" and he used descriptive equivalent strategy. Rehatsek's translation of this phrase which cannot transfer its meaning and also its cultural significance to target readers.

The researcher also realized that the type of the CSIs is not one of the factors that may influence choosing a specific translation strategy. For example, in translating material cultures, ecology or other categories, the translators used different types of strategies. According to the result of this research, translating CSIs involves many challenges and problems. One of the main problems in this process is finding and distinguishing the CSIs in different contexts. In this process, the translator may have problems and choose some strategies for conveying the meaning. People of a given culture look at things from their own perspective. Indeed, one of the most difficult problems in translating literary texts is found in the differences between the cultures. A translator who uses a cultural approach is simply recognizing that each language contains elements which are derived from its culture that every text is anchored in a specific culture and that conventions of text production and reception vary from culture to culture.

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In order to do the present study, the researcher read all chapters of the *Saadi's Gulistan* to find all of the culture-specific items and then those items were compared with their translations are done by the two translators (Ali-Shah and Rehatsek) to find out what strategies have been used for translating those items from Persian into English.

Then, 224 items were found in the *Saadi's Gulistan*. Then, the collected data arranged in order to show the frequency of applying Newmark's strategies for translating the CSIs. Finally, the tabular data analyzed in terms of the frequency of applied strategies and their implications for translation studies. Another finding of this research was the frequencies and percentages of the identified CSIs based on their cultural domains:

- (i) Ecology (14 items, 6 percent)
- (j) Material culture (34 items, 15 percent)
- (k) Social culture-Work and Leisure (9 items, 4 percent)
- (l) The organization, Customs, Procedures, Concepts (153 items, 69percent)
- (m) Gestures and Habits (14 items, 6 percent)

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The researcher also realized that the type of the CSIs is not one of the factors that may influence choosing a specific translation strategy, for example in translating material cultures, ecology or other categories the translators used the different type of strategies. Therefore, one strategy which is appropriate for one CSI in translator's opinion may be inappropriate in translating the same CSIs in another translator's opinion.

The next findings while the source text was read exhaustively and all relevant CSIs were extracted, the researcher found some items in the corpus that none were placed in the Newmark's category, these items which referred to the social life, lifestyle and social behavior which are important in Persian culture, therefore the sub-category of "social terms" was added to the Newmark's category.

There were also some cases in which the translators had not understood the correct meaning of the CSIs. Moreover, there is an asterisk (*) in front of some instances in the tables. This sign has been used for wrong translation by the two translators this was the last findings of the study.

The result from Yousefi's (2017) study further expressed that transference is the most strategy in translating CSIs by Rehatsek in the translation of "*Saadi's Gulistan*" while the

present study shows that the most frequent strategy in translating CSIs by two translators (Ali-shah and Rehatsek) in the translating of "*Saadi's Gulistan*" is "synonym" strategy (p,72).

Limitations

The present study was intended to highlight the significance of translating culture-specific items in literary texts. Also, it was aimed to consider how the native Persian and the non-native Persian translators deal with the difficulty of translating such items. Since finding a Persian literary text which has been translated by the two translators, especially when one of the two is a native-Persian and the other one done by a non-native-Persian translator, is somehow difficult and the first limitation at times is impossible to find a native-Persian translator of *Saadi's Gulistan*. In spite of rating the items by the two expert raters the researcher has used her own language intuition to trace and spot CSIs.

Pedagogical Implications

Literal texts, due to their nature, are characterized by a high application of CSIs, the translation of which represents a great challenge to especially translator-students. Therefore, this research can serve as a guide to the educators in the process of translating CSIs in culture-bound texts in general and literal texts in particular. An educator can benefit from the frequency order of the translation strategies estimated in the present work.

Doing researches like the present research help young translators and more importantly students of the field "translation" and "translation studies" to become familiar with the great works of the well-known translators around the world, and to learn how they deal with issues and difficulties when they are translating a specific genre. Reading about translation theories and translation models is necessary for those who are either students of translation or would like to be a successful translator.

Synonym as the most-frequency used strategy employed in the translation of CSIs can be easily used in cases where there is the cultural difference between the SL and TL regarding a cultural concept. This research will help students understanding of CSIs. In fact, by comparing different strategies adopted by different translators (native and non-native), they will recognize the importance of choosing a suitable strategy.

On the other hand, they will understand the necessity of choosing a clear, correct and comprehensible correspondence confirming to the TT reader's expectations and ideas. Paying attention to the person of the translator, his or her native culture and his or her background of the source culture could teach the students to consider the first language and native culture of the translator as a characteristic which has the impact on the product translation.

Suggestions for Further Research

The aims of this study have been to identify the problems in translating culture-specific items from Persian to English to look closely at how translators can overcome these obstacles using recognized translation strategies. Further research could be conducted on the translation of metaphors, idioms, and proverbs, which also have culturally specific connotations and therefore cannot be rendered literally.

The focus of the present research was on the translations done by Ali-Shah (1966) the native translator, and Rehatsek (1956) the non-native translator of *Saadi's Gulistan*. Further research can be done on the work of other native or non-native translators. Since the culture-specific items categories Newmark lists do not represent the entire linguistic or historical heritage of any culture, this study cannot hope to investigate all aspects of translation.

Moreover, Newmark's strategies represent only a small subset of the ways that translators can modify a text. Given the complexity of translating culturally specific items and terms, further research is needed to discover how, if ever, a translator can convey not only the meaning but the ethos, of a source text in the target language. As some mistakes were found in the translations by the two translators of the present corpus, quality of these translations can be a focus in a new research.

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Appendices

Appendix A. Ecology (winds, plains, Faunas, Floras)

Winds

ST CSI	Omar Ali-shah TT(Persian translator)		Rehatsek TT(English translator)	
	Translation	Strategy	Translation	Strategy
شرطه(باد موافق حرکت کشتی)	Favourable wind	Cultural equivalent	The wind	Synonym

Plains

ST CSI	Omar Ali-shah TT(Persian translator)		Rehatsek TT(English translator)	
	Translation	Strategy	Translation	Strategy
فرش رخام(سنگ مرمر)	stone	synonym	stone	synonym

Faunas

ST CSI	Omar Ali-shah TT(Persian translator)		Rehatsek TT(English translator)	
	Translation	Strategy	Translation	Strategy
سیه گوش	lynx	synonym	*Donkey	synonym
بختی(شتر سرخ رنگ)	Bactrian	synonym	dromedary	synonym
غراب البین	raven	synonym	The crow of the separation	Descriptive equivalent
بوم (جغد)	Synonym	owl	Synonym	owl

Appendix B. Material Culture (artifacts)

Food

ST CSI	Omar Ali-shah TT(Persian translator)		Rehatsek TT(English translator)	
	Translation	Strategy	Translation	Strategy
کوفته بریان	Meat balls	Descriptive equivalent	Roast some minced meat	Functional equivalent
نوش دارو	Healing save	Descriptive equivalent	medicine	Synonym
حنظل	coloquith	Synonym	colocynth	Synonym

Clothes

ST CSI	Omar Ali-shah TT(Persian translator)		Rehatsek TT(English translator)	
	Translation	Strategy	Translation	Strategy
مسح (نوعی کفش)	*Prayer beads	Synonym	*rosary	Synonym
کلاه برکی	Dervish cap	Functional equivalent	*Cap of leave	modulation
چادر	veil	Synonym	*Sheet	Synonym
دلوق (لباس درویشان)	Synonym	Patched dress	Synonym	Patch robe
قزاکند (لباس زیر زره)	Functional equivalent	robe	Componential analysis	A coat of mail
مرقع (لباس کهنه)	Descriptive equivalent	Patched dress	Descriptive equivalent	Patchwork robe
کلاه تتری	Through translation	Tartar cap	Through translation	Tartar cap
جل خر	Descriptive equivalent	The covering of an ass	Descriptive equivalent	The blanket of an ass
جامه کعبه	Through translation	The Kaaba's robe	Through translation	The Kaaba's coverity
دستار (عمامه)	Synonym	turban	Synonym	headdress
کسوتهای لطیف	Descriptive equivalent	Nice clothes	Descriptive equivalent	Richly clothes
دبیق	Synonym	brocade	Synonym	damask
دیبا	Synonym	damask	Synonym	Fine brocade
دراعه (جبه بزرگ)	Synonym	cloak	Functional equivalent	clothes
قبا پوستینی	Descriptive equivalent	Sheepskin jacket	Descriptive equivalent	Fur robe

Houses

CSI	Omar Ali-shah		Rehatsek	
	Translation	Strategy	Translation	Strategy
رباط	rebat	Transference	rebat	Transference
بقعه (جایگاه)	The house	Synonym	place	Functional equivalent
خیمه (محل زندگی)	tent	Synonym	tent	Synonym
مصلا	Mosalla	Transference	Mosalla	Transference

رباط	rebat	Transference	rebat	Transference
بقعه (جایگاه)	The house	Synonym	place	Functional equivalent
خیمه (محل زندگی)	tent	Synonym	tent	Synonym
مصلا	Mosalla	Transference	Mosalla	Transference

Appendix C. Social culture-Work and Leisure

Works

CSI	Omar Ali-shah		Rehatsek	
	Translation	Strategy	Translation	Strategy
پیل بان	elephant-keeper	Synonym	Elephant-driver	Synonym
بوایان	doormen	Synonym	gate-keepers	Synonym
خدام	Slaves	Synonym	Hand maids	Synonym
پوستین دوزی	Sew sheepskin	Descriptive equivalent	Sewing jacket	Descriptive equivalent

Appendix D. Organization, custom, activities, procedures, concepts

Political and administrative

CSI	Omar Ali-shah		Rehatsek	
	Translation	Strategy	Translation	Strategy
ملک	king	Synonym	king	Synonym
پادشاه	padshah	Transference	padshah	Transference
سلطان	sultan	Transference	sultan	Transference
حاکم	noble	Synonym	governor	Synonym

Religious

ST CSI	Omar Ali-shah TT(Persian translator)		Rehatsek TT(English translator)	
	Translation	Strategy	Translation	Strategy
عارف	*Knowing	Cultural equivalent	Arif	Transference
خزانه غیب	*Supply	Synonym	*Invisible treasury	Synonym
نعوذبالله	Seek refuge with God	paraphrase	Take refuge with Allah	Couplet

تحرمة (تكبير) (گفتن)	*Prayer	Synonym	*Devotion	Synonym
زندیقان	*magian	Synonym	unbelievers	Cultural equivalent
عزوجل	Praised and glorified	Synonym	Majesty and glory	Synonym
حق تعالی	perfect of God	Synonym	Praise of Allah	Synonym
شفیع	aid	Synonym	intercede	Synonym
جل و علا	The Almighty	Synonym	The most high	Synonym
نعمت	blessing	Synonym	beneficence	Synonym
ای کریم	Lord of mercy	Synonym	O bountiful one	Synonym
صاحبدل	Sufi	Synonym	devout	Synonym
درویش	dervish	Transference	dervish	Transference
شفاعت	forgiveness	Synonym	intercession	Synonym
زیارت	shrine	Synonym	pilgrimage	Synonym
رحمت	compassion	Synonym	compassion	Synonym
طاعت	worship	Synonym	obedience	Synonym
نماز	prayers	Synonym	prayers	Synonym
کافر	infidel	Synonym	impious	Synonym
قبله	The focus	Synonym	Qiblah	Transference
اعراف	purgatory	Synonym	purgatory	Synonym
مستجاب الدعوت	Prayers God would answer	Componential analysis	Prayers God would answer	Componential analysis
پارسا	Pious man	Synonym	devotee	Synonym
عبادت	worship	Synonym	worship	Synonym
حلقه خاصان	The inner circle of his special servants	Synonym	Circle of intimacy	Descriptive equivalent
تقوی	piety	Synonym	excellent	Synonym
صدقه	oblation	Synonym	oblation	Synonym
اجابت	comply	Descriptive equivalent	comply	Synonym
عید اضحی	The feast of the sacrifice	naturalization	Azhah festival	Recognized translation
علوی	Alide	Synonym	Descendant of Ali	Descriptive equivalent
حج	pilgrimage	Synonym	pilgrimage	Synonym

حاجی	pilgrim	Synonym	Haji	Transference
خاندان نبوت	The prophethood for the family	Descriptive equivalent	Race of prophet	Descriptive equivalent
رمضان	Ramadan	Transference	Ramadan	Transference
عابد	pious	Synonym	hermit	Synonym
غفور	forgiving	Synonym	forgiving	Synonym
رحیم	merciful	Synonym	merciful	Synonym
زاهد	ascetic	Synonym	hermit	Synonym
پرهیز	abstinence	Synonym	abstinence	Synonym
شیخ	sheikh	Transference	sheikh	Transference
وقف	Charitable foundation	Descriptive equivalent	dedicate	Cultural equivalent
درکات	degradation	Synonym	degradation	Synonym
حرم	sanctuary	Synonym	sanctuary	Synonym
موذن	muezzin	Transference	muezzin	Transference
تبرک	--	deletion	gratification	Synonym
فقیه	saint	Synonym	Faqih	Transference
پیر	pir	Transference	pir	Transference
مرید	disciple	Synonym	murid	Transference
روز قیامت	The day of judgment	Through translation	The day of resurrection	Through translation
دیانت	religion	Synonym	virtue	Synonym
قطع رحم	Sever relations	Cultural equivalent	Severing connection	Cultural equivalent
زکات	Pay for the poor	Descriptive equivalent	zekat	Transference
پاک دامن	Unpolluted robe	Cultural equivalent	Live purely	Cultural equivalent
کروبی	angel	Synonym	cherub	Transference
عدت	The period of waiting married	Descriptive equivalent	uddat	Transference
شب قدر	The night of power	Through translation	The night of Qadr	Couplet Synonym- Transference
ملحد	atheist	Synonym	infidel	Synonym
قلم عفو	Pen of forgiveness	Synonym	Pen of pardon	Synonym
عاکفان (گوشه نشینان)	worshippers	Synonym	Who attend permanently at	Synonym

			the temple of his glory	
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Artistic

CSI	Omar Ali-shah		Rehatsek	
	Translation	Strategy	Translation	Strategy
فرش زمردین	emerald carpet	Synonym	emerald carpet	Synonym
کوس رحلت	The drum of the death	Descriptive equivalent	The drum of departure	Descriptive equivalent
دست کرم	Hand of liberality	Descriptive equivalent	Hand of liberality	Descriptive equivalent
بردعجوز	Cold winter	Synonym	Mid-winter	Synonym
قوت فصاحت	The power of eloquence	Descriptive equivalent	The power of eloquence	Descriptive equivalent
نفس طالب	desire	Functional equivalent	libidinous	Functional equivalent
شهوۃ غالب	Uncontrollable lust	Descriptive equivalent	Lust overcome	Descriptive equivalent
خوان الوان عمر	The table loaded with the delicacies	paraphrase	The variegated banquet of life	paraphrase
نعیم مقیم	Present blessing	Cultural equivalent	Permanent blessing	Cultural equivalent
چشمه زاینده	Never-ending source	Through translation	Living fountain	Through translation
دولت پاینده	Eternal worth	Through translation	Permanent wealth	Cultural equivalent
راحت عاجل	Present pleasant	Through translation	Present tranquillity	Cultural equivalent
محنت آجل	Fear of the future	Through translation	Concerning of future	Cultural equivalent
زبان فصاحت	The tongue of eloquence	Through translation	The tongue of eloquence	Through translation
درخت کرم	The tree of goodness	Paraphrase	The tree of beneficence	Paraphrase

ابر بهاری	Spring clouds	Synonym	Vernal clouds	Synonym
بوریا (حصیر)	bamboo	Cultural equivalent	Mat-reed	Cultural equivalent
خزف (نوعی سفال)	potsherd	Synonym	potsherd	Synonym
صندل (نوعی چوب)	sandlewood	Cultural equivalent	sandle	Transference
مروحه طاووسی (نوعی بادبزن)	Peacock-hued	Cultural equivalent	A fan of peacocks' feathers	Cultural equivalent
طبل غازی	Juggler's drum	Cultural equivalent	War-drum	Cultural equivalent
دهل	drum	Synonym	drum	Synonym
طبله عطار	Druggist's case	Through translation	Perfumers' casket	Through translation

فراش باد صبا	Zephyr spreads	Synonym	Chamberlain of the morning	Cultural equivalent
گل خوشبو (گل سرشوی)	Perfumed clay	Synonym	Sweet-smelling piece of clay	Cultural equivalent
دف	tambourine	Componential analysis	drum	Componential analysis

Historical terms

ST CSI	Omar Ali-shah TT(Persian translator)		Rehatsek TT(English translator)	
	Translation	Strategy	Translation	Strategy
دیو	demon	Cultural equivalent	demon	Cultural equivalent
قلندران	Qalanders	Transference	Qalanders	Transference

Social terms*

CSI	Omar Ali-shah		Rehatsek	
	Translation	Strategy	Translation	Strategy
عیال وار	Many mouth to feed	Descriptive equivalent	Large family	Descriptive equivalent
حرامی	lawless	Synonym	robber	Synonym

برادر خواندگی	friend	Synonym	Adopted brother	Cultural equivalent
خواجه	merchant	Synonym	khajah	Transference
كدخدا	sheriff	Synonym	householder	
قصاص	Punished	Synonym	Punished	Synonym
غيب دان	Know the unknown	Through translation	know all secrets	Through translation
خرقه پوشان	wearers of the patched robe	Through translation	wearers	reduction
مصادره	confiscation of his property	Cultural equivalent	imprisonment	Cultural equivalent
نفي	banishment	Synonym	fine	Synonym
خرامان	stride	Synonym	strut	Synonym
كابين	dowry	Synonym	dowry	Synonym
شماقت	rejoicing	Synonym	joy	Synonym
امير دزدان	Robber chief	Through translation	Amir of robber	Through translation
انعام	favour	Synonym	present	Synonym
خطيب	preacher	Synonym	preacher	Synonym
چشم بدانديش	Eyes of the low-minded	Descriptive equivalent	Ill-wishing eye	Descriptive equivalent
حلق داودی	Melodious voice	Cultural equivalent	Melodious voice	Cultural equivalent
رايت (علم، درفش)	flag	Cultural equivalent	flag	Cultural equivalent
سنگسار	stoning	Synonym	stone	Synonym
رقعه (وصله و پينه)	patches	Functional equivalent	patch	Functional equivalent
مدعيان	pretenders	Synonym	pretenders	Synonym
بيت المال	treasury	synonym	Beit-uimal	Transference
حلقه درويشان	Sufi fraternity	Descriptive equivalent	Circle of dervishes	Through translation
بنده حلقه به گوش	Slave	reduction	Slave with a ring in his ears	Through translation

Social terms*: The researcher add this sub-category because some extracted CSIs not placed in the Newmark's categories. This sub-category includes social life, lifestyle and social behaviors.

Concepts

CSI	Omar Ali-shah		Rehatsek	
	Translati on	Strategy	Translation	Strategy
کیسه درم	A bag of silver	Through translation	A purse of dirhims	Through translation
مرکن (نوعی لگن بزرگ)	--	deletion	--	deletion
درج (صندوقچه جواهرات)	casket	Synonym	casket	Synonym
کوزه نبات	Jars of sugar	Through translation	Jars of sugar	Through translation
غربال	sieve	Synonym	sieve	Synonym
چمچه	curd	Componential analysis	spoonful	Componential analysis
ابریق (آفتابه)	Water jugs	Cultural equivalent	Water-pot	Cultural equivalent
قدح	--	deletion	cup	Componential analysis
درهم	silver	Synonym	dirham	Transference
خروار	--	deletion	A donky load	deletion
قراضه (پول خرد)	Speck of gold	Through translation	Speck of gold	Through translation
پشیز	No money	Cultural equivalent	pashizi	Transference
زبیق (جیوه)	cotton	Synonym	mercury	Synonym
کتابه (کتیبه)	epitaph	Synonym	marble	Componential analysis
خر مهره	cowrie	Synonym	Ass-shells	Cultural equivalent
زر طلپست	Unto gold	Synonym	Pure gold	Synonym
در یتیم	Unique jewel	Cultural equivalent	Precious pearl	Cultural equivalent
مشاھرہ (درآمد ماهانه)	salary	Synonym	Monthly salary	Synonym
سنان (سرنیزه)	Point of a spear	Through translation	Spear-head	Cultural equivalent
درم سنگ	Drachams weight	Cultural equivalent	dirham	Transference
دانگی و نیم	--	deletion	One dang and a half	Through translation
فرسنگ	mile	Cultural equivalent	farsang	Transference

Appendix E. Gestures and Habit

CSI	Omar Ali-shah		Rehatsek	
	Translation	Strategy	Translation	Strategy
اشارت کردن	Give the command	Descriptive equivalent	Giving order	Descriptive equivalent
پای تخت بوسیدن	To pardon this lad	Functional equivalent	Kiss the food of the king's throne	Through translation
عذر جسارت خواستن	-	Deletion	Apologize for boldness	Through translation
سر خدمت بر آستان داشتن	Head on the threshold in adoration	Through translation	Placed the head upon the threshold	Through translation
آه	sigh	Synonym	sigh	Synonym
زمین خدمت بوسیدن	Kiss the ground of service	Through translation	Kiss the ground of service	Through translation
بوسه بر سروروی یکدیگر	embraced	Functional equivalent	Kiss each other's heads and faces	Through translation
مشت بر دهان خوردن	A blow from the hand on the mouth	Through translation	A blow from the hand on the mouth	Through translation
پشت دست به دندان گزیدن	Enemy anger	Functional equivalent	Chew the back of own hand	Through translation
آب در دیده گرداندن	--	Deletion	Tear rushed to eyes	Through translation
پشت دست به دندان گزیدن	Enemy anger	Functional equivalent	Chew the back of own hand	Through translation
روی شفاعت بر زمین نهادن	Entrust him to my care	Functional equivalent	Placed the face of intercession upon the ground	Through translation
سر و چشم بوسیدن	Showed every favour	Descriptive equivalent	Kiss the head and eyes	Through translation