

Translation of Culture-Specific Items from English into Persian: A Case Study of *The Secret Garden*



Nasrin Khaleghi Zavareh^{1*}

¹M.A. National Institute of Oceanography and Atmospheric Sciences, Isfahan, Iran

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Abstract

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In this study, the main purpose was to analyze the culture-specific items in three Persian translations of an English literary work, *The Secret Garden*. In order to achieve this objective, Newmark's taxonomy of culture-specific items and Vinay and Darbelnet's model of translation were used for identifying and classifying the translation strategies of culture-specific items applied in the three Persian translations of the book. To do so, first, the CSIs were extracted from the source text. Then, the translation strategies applied in culture-specific items of the three Persian translations were detected, compared and analyzed. The obtained results showed that the 'equivalence strategy' was the dominant translation strategy, and 'particularization' and 'adaptation' were the least frequently-used strategies. This finding has practical implications for translators, teachers of translation, and translation students.

¹Corresponding Author's Email:
nkhaleghi25@gmail.com

Introduction

When it is focused on cultural elements, there are translation problems due to the cultural gap between the source language (SL) and target language (TL). Snell-Hornby (1988) states that the translation problems not only depend on the source text (ST), but also depend on the translated text; therefore, one of the important goals of the children's literature is to familiarize readers with the cultures of all around the world. According to Lathey (2006), translation is used as a means for children to learn about cultural differences and attain the best children's writers across the world; hence, translating children's books is not an easy task because sometimes there are no close equivalents for some of the culture-specific items in the target text (TT). With regard to the close relationship between culture and translation, Snell-Hornby (1988) states that the translatability of a text is relied on the culture, time, and place of the source and target text readers. Armstrong (2005) also noted that a complete translation could be done by a bilingual and bicultural translator. Moreover, Brogger (1992) claims that "language and culture are inextricably interwoven and interdependent" (Cited in Risager, 2007, p. 132). He then asserts, "culture is language and language is culture".

On the other hand, one of the important aspects of children's literature is that it not only entertains readers, but also it broadens their minds and points of view; therefore, translating children's literature books is not an easy task. In addition, language and culture are interrelated in the literary works in a way that conveying the message is not possible without transferring the cultural concepts to the readers. So, children's literature is important because it makes children learn about their own culture and other people's culture. Shavit (1986) asserts that two principles should be considered in translating children's books: Adjusting the source text for the purpose of making it useful for children and adjusting the plot, characterization, and language for the purpose of making it comprehensible for children.

Therefore, this study is intended to investigate how translators deal with translating culture-specific items in a children's literature novel in order to suggest some procedures for translating such items. The main purpose of the present thesis was to investigate the culture-specific items of the three Persian translations of an English novel, *The Secret Garden*, based on Vinay and Darbelnet's (1958) model of translation. This novel was one of the children's literature book and

its readers were children. Since literature or children's literature had an important role in familiarizing readers with different people, ideas, and cultures, translatability of culture-specific items (CSIs) was always a major concern of translation theorists and translators; therefore, the researcher aimed to study the culture-specific items of this novel from three points of view to overcome these kinds of problems. First, the researcher determined the procedures used by the Persian translators in translating culture-specific items. Then, the researcher investigated the procedures used more by different translators in this novel. Finally, the researcher examined the results for choosing certain procedures of rendering culture-specific items in this novel. To achieve the objectives of this study, the following research questions were posed:

Q1: Which procedures have been used by different Persian translators in translating culture-specific items of *The Secret Garden* as a children's book?

Q2: Which procedures have been used more frequently in translating culture-specific items of *The Secret Garden* as a children's book?

Q3: What are the results for choosing certain procedures of rendering culture-specific items of *The Secret Garden* as a children's book?

Literature Review

Children's Literature

Anderson (2006, p.57) defines children's literature as all books written for children, "excluding works such as comic books, joke books, cartoon books, and non-fiction works that are not intended to be read from front to back, such as dictionaries, encyclopedias, and other reference materials". Although most children's literature is written for children, many classic books written for adults are now thought as works for children, such as Twain's *Adventures of Huckleberry Finn*. On the other hand, some works of fiction written or marketed for children are also read and enjoyed by adults, such as Pullman's *The Amber Spyglass* and Hadden's *The Curious Incident of the Dog in the Night-Time*. In addition, Knowles (1966, p.2) states that "children's literature is any narrative written and published for children".

Culture-Specific Items

Considering the importance of culture-specific items, "finding the best equivalent for culture-specific items (CSIs) is one of the main concerns for each translator" (Maasoum, 2011, p. 1767). Therefore, culture-specific items or culture-bound terms refer to those items which have no direct equivalents in the target language culture. Aixela (1996, p.58) defines culture-specific items as "those textually actualized items whose functions and connotations in a source text involve a translation problem in their transference to a target text, whenever this problem is a product of the non-existence of the referred item or of its different inter-textual status in the cultural system of the reader of the target text". He keeps on that culture-specific items (CSIs) are linguistic items which make translational problems for translators as a result of the differences in cultural understanding.

Nord also (1997, p.34) uses the term "cultureme" for culture-specific items and defines it as "a cultural phenomenon which is present in culture X, but not present (in the same way) in culture Y". In addition, Gambier (2007) states that these culture-specific items refer to different aspects of life such as education, history, art, literature, law, place names, foods and drinks, sports and national leisure time activities.

Classification of Culture-Specific Items

Newmark (1988, p.95) classifies culture-specific items into five categories: Ecology (flora, fauna, winds, and etc.); material culture (artifacts, food, clothes, house, towns, and transport); social culture (work and leisure); organizations, customs, and ideas (political, social, legal, religion, or artistic); and gestures and habits. Aixela (1996, p.59) classifies culture-specific items into two groups: Proper nouns and common expressions. Proper nouns consist of names and nicknames, but common expressions refer to objects, institutions, habits, and opinions of each culture. Vlahov and Florin (1980, as cited in Tellingner 2000) classify culture-specific items in the following way: Geographical (geographic formations, man-made geographical objects, flora, and fauna); ethnographic (food and drink, clothing, places of living, furniture, pots, vehicles, names of occupations, and tools); art and culture (music and dance, musical instruments, feasts, games,

rituals, and their characters); ethnic (names of people and nicknames); and socio-political (administrative-territorial units, offices and representatives, ranks, and military realia).

Strategies for Translation of Culture-Specific Items

Vinay and Darbelnet (1958) state two kinds of strategies for translating culture-specific items: General and specific strategies. General strategies are borrowing (It means using words from other languages); calque (This procedure is a literal translation at the phrasal level); literal translation (It is a word by word translation); transposition (It is a change in the form of words); modulation (It is a change in the viewpoint); equivalence (It means using different words in the target text with the same situation intended in the source text); and adaptation (It is a rendering of a source language text into a target language text based on the culture of the target language), but specific strategies are amplification (In this kind of strategy, a translator uses more words than the source text to express the same idea); reduction (It is the use of less words than the source text to express the same idea); explicitation (It is the use of explicit terms for the implicit terms in the source language); implicitation (It is the use of implicit terms for the explicit terms in the source language); generalization (It is a use of a more general term for a specific term in the source language); and particularization (It is a use of a specific term for a general term in the source language).

In 1996, Aixela proposes 11 strategies for translation of culture-specific items which are as follows: Repetition (In this strategy, the translator does not render the source language items as much as he can do); orthographic adaptation (It is the use of expressing the original reference in a different alphabet from the one target reader uses); linguistic translation (In this strategy, the translator chooses a very close reference to the original text and increases its comprehensibility by offering a target language version which still belongs to the cultural system of the source text); extra-textual gloss (It is a process of using the above-mentioned procedures and giving some information about the meaning or implications of the culture-specific items); intra-textual gloss (This strategy is the same as the extra-textual gloss, but it is included as an indistinct part of the text in order not to disturb the reader's attention); synonymy (It is a strategy of finding a close equivalence for the culture-specific items in the source text); limited universalization (When the culture-specific item is too obscure for the readers, it will be replaced with a term which is closer to the target culture reader); absolute universalization (It is the same as limited universalization,

but the difference is that there is no better culture-specific items to be replaced with a term belonging to the source culture; So, any foreign connotations will be omitted and a neutral reference will be selected for readers by using functional or descriptive equivalence); naturalization (The culture-specific item is brought into the inter-textual corpus felt as specific by the target language culture); deletion (When the culture-specific items are ideologically or stylistically unacceptable, they can be omitted by translators); and autonomous creation (It is a process of setting some non-existent cultural references in the source text).

Studies Conducted on the Culture-Specific Items in Abroad

In this part, two studies of translating CSIs in abroad were elaborated. These studies were about the analysis of translation strategies on two English novels from English into Albanian. The materials of these studies were two children's literature books which their names were *Alice's Adventures in Wonderland* and *Gulliver's Travels*. The researchers only extracted the CSIs comprising of measurement units, monetary items, foods, and drinks. The researchers also used the domesticating and foreignizing translation strategies of Venuti as a framework for translating CSIs in *Alice's Adventures in Wonderland* and *Gulliver's Travels*. Venuti's theory was included of substitution, omission, and lexical creation as domesticating strategies and borrowing, literal translation, definition, and addition as foreignizing strategies. First, *Alice's Adventures in Wonderland* with its four translations was studied; therefore, the researchers found 43 CSIs and understood that the first translator rendered 17 items with substitution, two items with omission, one item with lexical creation, two items with borrowing, 15 items with literal translation, and six items with addition. So, the first translator had a tendency toward foreignizing strategies. The second translator rendered 18 items with substitution, four items with omission, four items with borrowing, 12 items with literal translation, and five items with addition. So, the second translator had a tendency toward domesticating strategies. The third translator rendered 17 items with substitution, three items with omission, five items with borrowing, 13 items with literal translation, and five items with addition. Therefore, the third translator had a tendency toward foreignizing strategies. The fourth translator rendered 20 items with substitution, two items with omission, two items with lexical creation, two items with borrowing, 15 items with literal translation, and two

items with addition. Therefore, the fourth translator had a tendency toward domesticating strategies.

Second, *Gulliver's Travels* was investigated. The researchers identified 342 CSIs and realized that a translator rendered 61 items with substitution, 14 items with omission, 23 items with lexical creation, 90 items with borrowing, 144 items with literal translation, three items with definition, and seven items with addition. These findings showed that the translator used the literal translation as the most frequent strategy and the definition as the least strategy for the purpose of translating the CSIs of *Gulliver's Travels*. Therefore, the translator had a tendency toward foreignizing strategies in rendering the CSIs of *Gulliver's Travels*.

Studies Conducted on the CSIs in Iran

In this part, some studies conducted toward translation of CSIs in Iran were elaborated. One of the studies done on the translation of CSIs was about the translation strategies applied in Persian renderings of CSIs in *Alice's Adventures in Wonderland*. In this study, Esmaeili, the researcher, investigated five Persian translations of the whole chapters of *Alice's Adventures in Wonderland* by Toofan (1982), Panahi Khorasani (1992), Karami Far (1993), Bahrami Harran (1995), and Dehmishegi (1995). She used Newmark's (1988) proposed taxonomy for classifying and translating CSIs. This study showed that Toofan who first translated this novel used cultural equivalence more than other strategies with 19 cases (58 percent) and was more consistent in translating CSIs of this novel than other translators. Toofan was also the only translator whose major applied strategy was above 55 percent. Moreover, he did not make any mistakes in his translation and added footnotes for six items.

Panah Khorasani (1992), the second translator, applied functional equivalence as the major strategy with 10 cases (33 percent) and his translation was the worst because he made three mistakes in his translation. In addition, he omitted one item and added a footnote for only one case. He also used transference strategy for translating four items into Persian language. Karami Far (1993), the third translator, used transference and functional equivalence more than other strategies with nine and eight cases (34 and 30 percent), but he did not translate nine items. Moreover, he used two footnotes for two terms and did not make any mistakes. Bahrami Harran (1995), the third translator, used functional equivalence and transference as major strategies with nine and seven cases (29 and 22 percent). He also made three mistakes in his translation and did not add any

footnotes for any CSIs in his translation. Therefore, the only positive point of this translator was that this translator did not omit any terms. Dehmishegi, the fourth translator, used transference more than other strategies with 10 cases (35 percent) and made no mistakes in his translation. He also omitted seven items and did not add any footnotes for any CSIs in his translation.

The second study done on the translation strategies of CSIs was about the translation strategies applied in translating Jalal Al-Ahmad's *By the Pen* by Ghanoonparvar (1988). Daghighi, the researcher, used Newmark's (1988) theories for classifying and translating CSIs from Persian into English and found out that Ghanoonparvar (1988) translated 50 items with transference, 26 items with naturalization, 14 items with cultural equivalent, 146 items with functional equivalent, 12 items with descriptive equivalent, 99 items with componential analysis, 115 items with synonymy, 29 items with through-translation, three items with compensation, one item with modulation, one item with paraphrase, 60 items with note, and 61 items with couplet. Daghighi's study showed that functional equivalent was the most frequent strategy and modulation and paraphrase were the least frequent strategies for rendering CSIs in *By the Pen* by Ghanoonparvar (1988); therefore, the researcher understood that functional equivalent could be regarded as the most effective strategy in translating the CSIs of the literary books because it made such texts more comprehensible and tangible for readers of the target text.

The third study done on the translation strategies of CSIs was about the translation strategies used in translating an English novel, *Unaccustomed Earth* (2008) by three Persian translators, Emami (2008), Bajelan (2008), and Haghighat (2008). In this study, Sheshnavi, the researcher, used Pavlovic and Poslek's (1999) categorization and Davies' (2003) model for classifying and translating the CSIs of an English novel, *Unaccustomed Earth*. This study showed that Emami (2008) translated 52 items with perseveration of meaning, 16 items with omission, 39 items with globalization, and 19 items with localization; therefore, Emami (2008) used perseveration of meaning as the most frequent strategy and omission as the least frequent strategy. Bajelan (2008), the second translator, rendered 47 items with preservation of meaning, 25 items with omission, 35 items with globalization, and 11 items with localization; therefore, she used preservation of meaning as the most frequent strategy and localization as the least strategy. Haghighat (2008), the third translator, rendered 49 items with preservation of meaning, three items with omission, 16 items with globalization, and 16 items with localization; therefore, he used preservation of

meaning as the most frequent strategy and omission as the least strategy. Finally, the researcher reached to this conclusion that the preservation of meaning was the major strategy in all these three translations.

To these one can add more empirical studies on culture-specific items in translation and how the quality of the translations are evaluated and assessed (Amiri Shalforoosh and Heidari Tabrizi, 2018; Azin and Heidari Tabrizi, 2016; Elekaei, Faramarzi and Heidari Tabrizi, 2016; Heidari Tabrizi, 2008, 2021, in press; Heidari Tabrizi and Pezeshki, (2015); Heidari Tabrizi, Riazi and Parhizgar, 2008; Jalalpour and Heidari Tabrizi, 2017; Karimi, Heidari Tabrizi and Chalak, 2016; Khalouzadeh, Heidari Tabrizi and Chalak, 2013; Moeinifard, Heidari Tabrizi and Chalak, 2014; Montazer and Chalak, 2017; Shamsavarzadeh and Heidari Tabrizi, 2020; Valipour, Heidari Tabrizi and Chalak, 2019; Yazdani, Heidari Tabrizi and Chalak, 2020).

Method

Design of the Study

The research design of this thesis is a descriptive method. A descriptive method is a kind of research method which concerns with describing the characteristics of a particular individual or a group. Therefore, studies rely on specific predictions, narration of facts, and the characteristics of an individual or a group are examples of a descriptive method. In a descriptive method, first, the objectives of the study will be specified with precision to ensure that the data collected are relevant. Then, the researcher should take out some samples and make statements about the population based on the sample analysis. In addition, a researcher's data analysis should be checked with at least two or more than two persons who are specialized in the study in order to ensure that the data analysis is done honestly and without prejudice.

Raters

After identifying the culture-specific items of the source text and deciding about the type of their translation strategies, two graduated master of art students of translation studies were selected as inter-raters and were asked to validate the researcher's selected strategies for translating CSIs based on the framework of the study.

Materials

In this study, the researcher chose the whole chapters of an English literary work, *The Secret Garden* (1910) as the corpus of the study because this literary work was full of culture-specific items and no Persian translator studied on this novel. Therefore, the researcher used three Persian translations of this kind of novel to compare the CSIs of the source text with its translated texts. In this study, these three Persian translations done by Arjang (2003), Mahdavian (1996), and Reyshahri (1993) were explained in details in the following parts. Moreover, in this study, Dekhoda (1994), Moeen (2006), Oxford Learner's dictionary (2012), and Merriam-Webster's dictionary (2009) were used as the sources for finding the meanings of the words in Persian and English.

Data Collection Procedure

To examine the CSIs in the children's literature books, *The Secret Garden* by Frances Hodgson Burnett (1910) along with its three Persian translations was selected as the primary source text. In this study, the researcher worked on the whole chapters of this novel and extracted CSIs based on Newmark's (1988) taxonomy which was ecology (Animals, plants, local winds, mountains, plains, ice, and etc.); material culture (Food, clothes, housing, transport, and communication); social culture (Work and leisure); organizations, customs, and ideas (Political, social, legal, religious, and artistic), and gestures and habits. In addition, the researcher only studied on the lexical and phrasal level of the CSIs of *The Secret Garden* (1910).

Data Analysis Procedure

After collecting the CSIs based on Newmark's (1988) categorization of CSIs, the researcher detected the translation strategies applied by three translators in rendering CSIs into Persian and classified them based on the general and specific translation strategies of Vinay and Darbelnet's (1958) model of translation which was a valid, reliable, and practical model for translating CSIs. Though Vinay and Darbelnet's model of translation is an old model, it is still used in translation of culture-specific items. Moreover, Vinay and Darbelnet's model of translation is a comprehensive model consisting of seven procedures for rendering the culture-specific items.

Then, the occurrences of each translation strategy were calculated in three Persian translations of *The Secret Garden* in order to show which strategy was used more or less by each translator.

Results

The Frequency and Percentage of CSIs in The Secret Garden

As presented in Table 1, 179 CSIs were extracted from the corpus of the study. From among these, 92 samples were related to ecology; 55 samples were related to material culture; 12 samples were related to social culture; 18 samples were related to organizations, customs, and ideas; and two samples were related to gestures and habits. Specific samples of CSIs in each category were shown in the following tables. Therefore, the most culture-specific items were related to the ecology category.

Table 1

The Frequency and Percentage of CSIs in Each Category

Cultural Category	Frequency	Percentage
Ecology	92	%51
Material Culture	55	%31
Social Culture	12	%7
Organizations, Customs, and Ideas	18	%10
Gestures and Habits	2	%1
Total	179	%100

The Frequency and Percentage of Strategies Used by the Three Persian Translators

As it was shown in Table 2, Arjang, the first translator, used eight loan translation, 20 calque, 100 equivalence, three adaptation, 29 amplification, six reduction, 15 generalization, and five particularization for translating the culture-specific items of *The secret Garden* (1910). Therefore, she applied equivalence as her major strategy for translating the culture-specific items. She also made 22 mistakes in translating CSIs and did not translate seven CSIs. In addition, there was no consistency in Arjang's translation because she translated mole into *موش* in one part and *موش کور* in

another part. In general, she was better than the two other translators because she translated more precisely and omitted less items.

Mahdavian, the second translator, applied 85 cases for equivalence, 14 cases for loan translation, four cases for adaptation, 25 cases for generalization, one case for particularization, 27 cases for amplification, 11 cases for reduction, and 15 cases for calque. In addition, he translated 25 CSIs in a wrong way which were less than Reyshahri's mistranslations. Moreover, there was not any consistency in Mahdavian's translation because he translated the deserted garden into باغ ویران in one part and باغ متروک in another part. He also used an equivalence strategy more than other strategies for translating the culture-specific items because he wanted to make the translation more tangible for the target readers. On the other hand, he did not translate nine CSIs and translated most of the CSIs in their general forms. For instance, he translated bonnet into کلاه instead of its exact equivalence which was کلاه بی لبه.

Therefore, Mahdavian's translation (1996) was more precise than Reyshahri's translation (1993), but his translation was less precise than Arjang's translation (2003). Reyshahri, the third translator, used different translation strategies for translating the CSIs of *The Secret Garden* (1910) which were as follows: Seven samples of Loan, eight samples of calque, 55 samples of equivalence, 13 samples of amplification, 15 samples of reduction, 30 samples of generalization, and two samples of particularization. Therefore, she used an equivalence strategy as her major translation strategy for rendering the CSIs of this novel. She also made 31 mistakes in translating CSIs and did not translate 46 CSIs. Her translation was worse than the two other translations because she omitted and mistranslated most of the items and translated 30 items in their general forms. For instance, she translated cloak into لباس which its exact equivalence was شنل.

Table 2

The Frequency and Percentage of Strategies Used by the Three Persian Translators

Translators	Arjang's (2003) Translation		Mahdavian's (1996) Translation		Reyshahri's (1993) Translation	
Strategies	Frequen cy	Percenta ge	Freque ncy	Percent age	Freque ncy	Percent age
Calque	20	%11	15	%8	8	%6

General Strategies	Loan	8	%4	14	%7.5	7	%5
	Equivalence	100	%54	85	%47	55	%42
	Adaptation	3	%2	4	%2	0	0
Specific Strategies	Amplification	29	%15	27	%15	13	%10
	Reduction	6	%3	11	%6	15	%12
	Generalization	15	%8	25	%14	30	%23
	Particularization	5	%3	1	%0.5	2	%2
Total		186	%100	182	%100	130	%100

Specific samples of strategies used by each translator were discussed in the following part:

Loan Translation

Loan translation is a word or phrase borrowed from another language. In the following part, some instances of loan translation applied by the three Persian translators were shown.

Table 3

Loan Translation

Number	CSIs	Arjang's (2003) Translation	Mahdavian's (1996) Translation	Reyshahri's (1993) Translation
1	The Blue Cow Inn	مهمانسرای گاو آبی	مهمانخانه بلوکاو	-
2	Marmalade	مربا	مارمالاد	-

First, The Blue Cow is the name of an inn. Therefore, Arjang translated this item in a calque strategy because she translated this item in a literal form, but Mahdavian translated this item in a loan translation strategy because he translated this item based on its source language form.

Second, based on a Merriam-Webster dictionary (2009), marmalade is a sweet jelly which contains pieces of fruit. Therefore, Arjang translated this item in a general form, but Mahdavian translated this item in a loan translation strategy.

Calque

Calque means translating a phrase in a literal form. In the following part, some examples of calque strategy were shown.

Table 4

Calque

Number	CSIs	Arjang's (2003) Translation	Mahdavian's (1996) Translation	Reyshahri's (1993) Translation
1	Kitchen-Gardens	باغچه آشپزخانه	باغ آشپزخانه	باغ مطبخی
2	Apple-Tree	درخت سیب	درخت سیب	درخت سیب
3	Water-Rats	موشهای آبی	موشهای آبی	موشهای آبی

In the above samples, the three translators rendered these noun phrases in a literal form. In consequence, they used calque strategy for translating these items. For instance, water-rats consisted of two nouns were rendered based on these two nouns.

Equivalence

Equivalence means replicating the same situation as in the source text with using completely different words. In the following part, some of the examples of an equivalence strategy were indicated.

Table 5

Equivalence

Number	CSIs	Arjang's (2003) Translation	Mahdavian's (1996) Translation	Reyshahri's (1993) Translation
1	A Carriage	کالسکه	کالسکه	درشکه
2	Lovely Young Fowl and Bread Sauce	جوجه لذیذ و نان سس مالیده	خوراک جوجه با سس	غذا
3	Priest	مرد خدا	کشیش	کشیشی

First, according to Merriam-Webster dictionary (2009), a carriage means a large vehicle with four wheels which carries people. These three translators rendered this item based on its equivalence meaning in the target language.

Second, a lovely young fowl and bread sauce was a noun phrase which Arjang translated in a calque strategy, but Mahdavian translated in an adaptation strategy because a lovely young fowl and bread sauce was like خوراک جوجه با سس in Iran to some extent. On the other hand, Reyshahri translated this item into غذا and in a general way because غذا was used for different kinds of foods.

Third, with regard to Merriam-Webster dictionary (2009), a priest is a person who has the authority to lead or perform religious ceremonies. Therefore, Mahdavian and Reyshahri translated this item based on its equivalence in Iran, but Arjang translated this item in a general form because مرد خدا was referred to many concepts like priest, imams, prophets, and every religious person.

Adaptation

Adaptation means rendering a source language text into a target language text based on the culture of the target language.

Table 6

Adaptation

Number	CSIs	Arjang's (2003) Translation	Mahdavian's (1996) Translation	Reyshahri's (1993) Translation
1	Rice Pudding	شیر برنج	پوره برنج	برنج
2	Buttered Toast	نان برشته کره مالیده	نان کره ای	نان و کره
3	Marigolds	گل سرخ هندی	گل های همیشه بهار	-

First, according to Merriam-Webster dictionary (2009), rice pudding is a sweet food consisted of rice, milk, and sugar. This item is like "شیربرنج" in Iran, but its texture is totally different from it. Therefore, Arjang translated this item based on an adaptation strategy. On the other hand,

Mahdavian and Reyshahri translated this item in a wrong way because "پوره برنج" and "برنج" were not the equivalence of rice pudding.

Second, buttered toast is like "نان کره ای" in Iran, but its texture is totally different from it. Therefore, Mahdavian translated this item in an adaptation strategy, but Arjang translated buttered toast in a calque strategy because buttered toast was a noun phrase and she translated this item in a literal form. Finally, Reyshari translated this item in a wrong way because her translation was not an equivalence of buttered toast.

Third, according to Oxford dictionary (2012), a marigold refers to a plant of the daisy family with yellow, orange, or copper-brown flowers cultivated as an ornamental. Arjang translated this item in a wrong way, but Mahdavian translated this item in an adaptation strategy because "گل های همیشه بهار" were related to Iran culture. In Iran, "گل های همیشه بهار" were referred to flowers remained alive in all seasons.

Generalization

Generalization is a use of a more general term for a specific term in the source language. In the following part, some of the instances of the generalization strategy were shown.

Table 7

Generalization

Number	CSIs	Arjang's (2003) Translation	Mahdavian's (1996) Translation	Reyshahri's (1993) Translation
1	Treacle	شیره	شیره قند	-
2	Orchard	باغی	باغ میوه	باغ میوه

First, according to Merriam-Webster dictionary (2009), treacle means molasses. Therefore, Arjang translated this item based on its general form because its exact meaning was شیره قند. On the other hand, Mahdavian translated this item more precisely and based on its equivalence strategy in Iran.

Second, based on Merriam-Webster dictionary (2009), an orchard means a place where fruit trees are grown. Therefore, Mahdavian and Reyshahri translated orchard based on its equivalence meaning in Persian, but Arjang translated this item based on its general form in Persian because باغی was used for different kinds of gardens in Iran.

Particularization

Particularization means a use of a specific term for a general term in the source language. In the following part, some of the instances of the particularization strategy were shown.

Table 8

Particularization

Number	CSIs	Arjang's (2003) Translation	Mahdavian's (1996) Translation	Reyshahri's (1993) Translation
1	Evergreens	شمشادها	گیاهان همیشه سبز	چمن ها

According to Merriam-Webster dictionary (2009), an evergreen means a plant (As a pine or a laurel) having leaves that stay green through more than one growing season. Therefore, Arjang translated this item in a particularization strategy because شمشاد was one kind of evergreens in Iran. On the other hand, Mahdavian translated evergreens in a literal form; therefore, he translated this item in a calque strategy. Finally, Reyshahri translated this item in a wrong way because چمن was not in a group of evergreens.

Amplification

Amplification means using more words than the source text to express the same idea. In the following part, some of the examples of the particularization strategy were indicated.

Table 9

Amplification

Number	CSIs	Arjang's (2003) Translation	Mahdavian's (1996) Translation	Reyshahri's (1993) Translation
1	Boxing	تمرین مشت زنی	تمرین بوکس	تمرین بوکس

The three translators rendered boxing into two words; therefore, they used an amplification strategy for rendering this item into Persian language.

Reduction

Reduction means using less words than the source text to express the same idea. In the following part, some of the examples of the particularization strategy were shown.

Table 10

Reduction

Number	CSIs	Arjang's(2003) Translation	Mahdavian's(1996) Translation	Reyshahri's(1993) Translation
1	The Private Hotel	هتل دنجی	هتلی	هتلی
2	Daughter of Pigs	دختر خوک	دختر خوک	خوک
3	Lilac Bush	بته گل یاس	بوته ای	بوته ای

In the first sample, Mahdavian and Reyshahri translated the private hotel into one word; so, they used a reduction strategy for rendering this item.

In the second sample, Reyshahri translated daughter of pigs into one word; therefore, she used a reduction strategy for rendering this item into Persian language.

In the third sample, Mahdavian and Reyshahri translated a lilac bush into one word; therefore, they used a reduction strategy for rendering this item into Persian language.

Discussion

The results of the study show that the three Persian translators have used equivalence strategy more than other strategies in order to translate a text in a fluent way and make the translated text more comprehensible and tangible for the readers. In this study, the researcher also compared this study with similar studies on Persian translations of culture-specific items in another English literary

texts and found out that the most Iranian translators preferred to render the culture-specific items based on the message of the literary works in order to make the text more tangible and authentic for the target readers. For instance, Esmaeili who examined Toofan (1982), Panahi Khorasani (1992), Karami Far (1993), Bahrami Harran (1995), and Dehmishegi (1995)'s translations of the whole chapters of *Alice's Adventures in Wonderland* based on Newmark's (1988) taxonomy understood that Toofan (1982) used cultural equivalence more than other strategies, Panahi Khorasani (1992) applied functional equivalence more than other strategies, Karami Far (1993) used transference and functional equivalence more than other strategies, Bahrami Harran (1995) used functional equivalence and transference as the major strategies, and Dehmishegi used transference more than other strategies.

In addition, Valipoor, Heidari Tabrizi, and Chalak studying Irving (1985)'s English translation of the second chapter (Surah) of the Holy Quran, *Baqara (The Cow)* based on Venuti's (1995) framework realized that domestication was the dominant strategy. Therefore, this study which its goal was to examine different strategies applied by the three Persian translators in rendering the culture-specific items in an English literary work, *The Secret Garden* according to Vinay and Darbelnet's model of translation showed the following conclusions based on the above results.

Q1: Which procedures have been used by different Persian translators in translating CSIs of *The Secret Garden* as a children's book?

According to the obtained results, Arjang and Mahdavian have both used adaptation, calque, loan, particularization, generalization, amplification, and reduction strategies for rendering the culture-specific items of *The Secret Garden* (1910) from English language into Persian language, but Reyshahri (1993) has applied all the translation strategies of Arjang (2003) and Mahdavian, except the adaptation strategy.

Q2: Which procedures have been used more frequently in translating culture-specific items of *The Secret Garden* as a children's book?

According to the above results, equivalence strategy was the most frequently used strategy in Arjang's (2003), Mahdavian's (1996), and Reyshahri's (1993) translations of rendering culture-specific items of an English literary novel, *The Secret Garden* (1910).

Q3: What are the results for choosing certain procedures of rendering culture-specific items of *The Secret Garden* as a children's book?

Based on the results of the study, Arjang, Mahdavian, and Reyshahri used equivalence strategy as their major strategy in translating the CSIs of an English literary work, *The Secret Garden* (1910) to make the translation more comprehensible and tangible for the target readers. In addition, these three translators used calque strategy for phrases which there were no equivalence for in the target culture. Furthermore, Arjang and Mahdavian used an adaptation strategy for the CSIs which there were an equivalence for in the target culture. These three translators also used a loan translation for the CSIs to make the target readers familiar with the source culture. They also used reduction and generalization strategies in order to make the perception of the target text easier for the target readers. Finally, they used amplification and specification strategies in order to make the translated text more comprehensible for the target readers.

Conclusion

From the above results, the researcher understood that translating a source text into a target text was difficult without considering cultural knowledge because culture would help people to perceive the world around them better; therefore, it was a translator's task to regard different things to make these worlds closer to each other. In addition, translators should be aware of both source and target languages and use translation strategies when translating CSIs.

Furthermore, there are different translation models for rendering CSIs from a source language into a target language. One of the most important models of translation in this domain is referred to Vinay and Darbelnet's (1958) model of translation. The results of this study showed that the three Persian translators used equivalence as their major strategy in order to make their translations more comprehensible and authentic for the target text readers. The researcher also probed that some of the translation strategies were used more and some of them were used less; therefore, choosing an appropriate strategy should be done based on the context, purpose, and situation by the translators. Moreover, the researcher understood that the three Persian translators were not consistent in their translations and this might be due to the lack of equivalence for rendering the CSIs in this novel.

This study has different implications for the translators. For instance, a translator should consider the aim of the translation when using different strategies for translating the CSIs. He or she should also figure out that his or her translation has the same function in the target culture like other translations of this kind of novel. Therefore, the findings of this study are useful for

translators, translation teachers, and students of translation studies because they present different translation strategies for dealing with cultural obstacles in translating the CSIs in children's literature books from SL into TL. In addition, this study will improve translators' ability to render CSIs more precisely. As a result, it will widen translators' point of view toward translating children's books.

Moreover, translating children's literature books based on the source culture is better than translating these kinds of books based on the target culture because children will learn more about other cultures and communities. Similar to other studies, the present study is restricted by many factors. The first difficulty of this study is that there is lack of reliable sources for extracting the CSIs of this literary work. The second obstacle of this study is that there are different models of translation such as Newmark (1988), Aixela (1996), Ivir (1987), Graedler (2000), and Klaudy (2003)'s models of translation for rendering the CSIs from SL into TL, but this study only examines the translation of culture-specific items based on Vinay and Darbelnet (1958)'s model of translation. The third obstacle of this study is that there are different taxonomies for classifying the CSIs such as Aixela (1996), Thriveni (2001), and Armelino (2008) for classifying the culture-specific items, but this study only categorizes the culture-specific items based on Newmark's taxonomy of culture-specific items. The final limitation of this study is that this novel is translated by five Persian translators, but only three translations of this novel are applied in this study.

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