

الوساطة الثقافية : قصة قصيرة من الإنجليزية إلى العربية

Cultural Mediation: Short Story English into Arabic

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الخلاصة

يدرس البحث الحالي الوساطة الثقافية من خلال القصة القصيرة الكلاسيكية (هدية المجوس) التي كتبها أوليفر هنري. يواجه المترجم عملاً مليئاً بالقيم الثقافية والأخلاقية ضمن القصة. يسعى البحث إلى تحليل القصة بناءً على منهج وصفي لأعطاء تفاصيل أكثر حول المضمون الخفي في القصة من الناحية الثقافية. تظهر النتائج أنه من أجل ترجمة وتقييم أي عمل وخاصة الأعمال الأدبية. من المهم أن يكون هنالك معرفة ثقافية إلى جانب الكفاءة اللغوية للنص المستهدف. يجب ألا يعتمد تقييم النصوص على السمات اللغوية فقط إنما إلى السمات غير اللغوية لنقل والحفاظ على القيمة الأصلية للعمل الأصلي.

Abstract

The present research explores cultural mediation through the classic short story (The Gift of Magi) written by O. Henry. The translator faces a work full of cultural and moral values within the lines of the story. The research tends to analyze the story based on a descriptive qualitative approach to give more details about what is behind

the story culturally. The results show that in order to translate and assess any work, particularly literature work. It is important to have cultural knowledge alongside the language competence of the target text. Evaluating texts should not be based only on linguistic features as well as extra-linguistic features to render and maintain the original value of the original work.

1. Introduction

Translation Assessment can be defined as the method that is concerned with testing the translated texts of the translators. This can be done by comparing both the source and the target text to observe the choices of the translator in terms of the lexical, semantic, stylistic, and pragmatic to find out how far the translated text is adequate. It also focuses on how far students of translation are learning and well educated. Thus, this leads to devolving the quality of the texts by sharing the information with the students and improving their learning (Aulia, 2017).

In the current time, the translated texts are increased more than before this due to globalization, thus, this leads to an increase in the translated texts. Furthermore, increases the demands of translation text in all fields of life with the diversity of culture in different countries. To assess any text it is important to take into consideration many elements such as text type, the aim (advertising, pedagogical, economic etc.), the object and its function (i.e. summative, formative, summative or diagnostic).

Thus, the purpose of the Translation Assessment is to provide a summary, recommendations, offering feedback, giving notes for students (formative evaluation). It can be as a diagnostic tool for placing level, admittance exams or professional performances (summative evaluation). For translation assessment, the main focus is on the target text (The translated text). The target text is “a text that fulfils or attempts to fulfil a certain function in a target culture following a set of explicit or

implicit instructions, known as the translation brief and that bears a translation related to another text in another language, the source text (ST); the specific of a translation relationship (versus version, adaptation, etc.) can vary from one culture to another” (Colina, 1999).

The translated texts come as the result of the participant’s social interaction with the purpose which not always become similar to the original work. The notion of the Translation Assessment/Evaluation of the quality has been a controversial issue both in terms of the studies of translation and applied linguistics. Despite the intensive dissections on different parts, there is no mutual agreement on how translations should be assessed. This issue can be due to the increased demands of translation all over the world. This issue extended and led to an increase in the number of translators in increase the number of materials that need to translated, thus, it is easy to notice many translated works are not at the desired level. In other words, low inefficiency. Any failure in translation will affect negatively the t outcome of the translation in terms of accuracy, faithfulness and the readers of the target text. They might be uninterested in reading the content of the translated text.

The study of the quality has a great role for the translation trainees and in the education in the fields of translation and languages. Also, the approach of translation quality evaluation has a significant mark for different areas in the field of applied linguistics because the approach of translation quality evaluation helps in assessing the qualification of the translator and the student in the proficiency of the language. Furthermore, the approach helps to determine the adequacy and appropriateness of the text within the translated texts as a tool to communicate between different cultures to assess whether the translation is a success or failure. In the translation quality evaluation, there is no mutual point of view among the current approaches to translation. This concept can be recognized as the result of the nature of elusive quality plus the different points of view among the translator will affect the outcome of the translation. As Juliane House puts it: “Evaluating the quality of a translation

presupposes a theory of translation. Thus different views of translation lead to different concepts of translational quality, and hence different ways of assessing quality” (House J. , 1997).

2. Literature Review

2.1 The Concept of Culture

(Haviland, 1975) defines culture as “a set of rules and standards which when acted upon by the members of a society produce behavior that falls within a range of variance that readers consider proper or acceptable”.

For (Newmark, 1988) “Culture is defined as the way of life and its manifestations, which are unique to a society that uses a particular language as a means of expression”.

Culture in translation is a challenging and evolving procedure that has aspects of language, society, and history. Language has deep roots in culture and shows how people in a community see the world and what they have experienced. Translators negotiate the cultural differences between the source language and the target language to make sure the message gets across correctly (Lederer, 2003). Language use and interpretation in a community are affected by cultural norms and values. To make sure that translations are culturally appropriate, translators need to be aware of these. Identity and differences in culture often show up in the way people use language, which affects how texts are translated and understood. Translators need to be aware of these cultural differences so that meaning is misinterpreted or changed (Hermans, 1999).

For translators, this means changing how they do their jobs as culture changes in response to changes in history, society, and politics. To achieve this, it

requires keeping up with the changes in both the source and target cultures (Snell-Hornby, *The Turns of Translation Studies*, 2006).

When it comes to translation, culture is complicated and always changing. It has linguistic, social, and historical aspects. Language is culturally embedded, and translators need to be aware of the cultural specificities of both the source and target texts in order to bridge cultural gaps and make cross-cultural communication more meaningful.

2.2 Language and Culture

Language is mainly a way of communicating with each other. Language helps people connect and do business. Language with a capital L refers to this natural skill that all people have. Some might even say that Language changes the way we think. In this way, (House J. , 2018) states that language is part of culture and that it can only understand the meaning of a piece of language by looking at the culture that surrounds it.

Kroeber observed in 1963 that language is both a part of culture and a part of history. (Underhill, 2009) states “Languages are the safe places where we deposit our lives, language contains our history”

According to (Kroeber, 1963), every language can name any idea, whether it's real or imagined. The deterministic argument states that language limits how we see reality. This claim goes against that. (Baos., 1966) Baos argues that language and culture are linked in a way that can't be separated. However, he disagrees with the idea that culture comes from language.

Languages have plenty of different forms and words, which led researchers to the conclusion that language affects both culture and thought.

Humboldt even states that language is the organ that shapes thought. (Banich, 2003) states “Both thought and culture were eventually seen as being affected by the nature of linguistic form and content” and “It was very important to see how similar kinds of linguistic and cultural phenomena are” , while (Hofstede, 2010) states “Language and culture are not closely linked that sharing a language means sharing a culture, nor should a difference in language always impose a difference in cultural values”

(Sapir, 1949, p. 27) argues that vocabulary is the only part of language that is “a very sensitive index of the culture of a people”

(Banich, 2003) states that this is also true. However, being able to speak a foreign language does not always mean being able to understand a second culture. Being culturally aware is more than just knowing how to use the grammar and vocabulary of a different language. The capacity to perceive and react to nuanced cultural cues is critical for effective cross-cultural communication.

When you talk to people from other cultures, you can see the world through different eyes. When people from different cultures don't understand each other, it can lead to big problems. When people misinterpret cultural signals, they form cultural stereotypes and biases. We all tend to see spoken or unspoken behavior through the lens of our inherited culture.

“All communication takes place in the matrix of culture; therefore, cultural differences are the main thing that gets in the way of cross-cultural communication” (Novinger, 2001, p. 4). Being humble and open-minded can help people from different cultures talk to each other.

According to Venuti, translations that fail to establish cultural mediation are just bad ones toward minority cultures. He believes that cross-cultural communication isn't the main goal of translation.

2.3 Cultural Barriers

In translation, cultural barriers are challenges found because of parts of the source culture that are absent in the target culture. Many translation scholars have faced challenges in dealing with cultural differences.

According to Dickens (Dickens, 2017) “general cultural differences are sometimes bigger obstacles to successful translation than linguistic differences”.

According to (Lefevere, 2016) “Since language is the expression of a culture, many of the words in a language are inextricably bound up with that culture and therefore very hard to transfer in their totality to another language”

(Leppihalme, Culture bumps: An empirical approach to the translation of allusions. , 1997) explains “Interest in intercultural translation problems arises from the recognition that culture-bound concepts, even when the two cultures are not too far apart, can be more problematic for the translator than the semantic or syntactic difficulties of a text”. But others claim that language and culture are not the same. In reaction to this argument, (Nikcevic-Batricevie, 2008) states “If we permit the claim that language is not a component of culture, nevertheless, it still has to reflect, by its very own nature, certain cultural notions and concepts”.

(Nida, 1993) mentioned that “words only have meaning in terms of the culture in which they are used, and although languages do not determine culture, they certainly tend to reflect a society’s beliefs and practices”.

(Newmark, 1988) classified language into three discrete categories: personal language, universal language, and cultural language. He claims that the translator has no trouble with words like "door," "eat," and "car" because they are understood by everyone. A person's language is their unique way of speaking or writing that they develop over the course of their lifetime. Such cultural terms as "tagine", "tagliatelle", "dacha", "Steppe", and "monsoon" are all a part of any language's lexicon.

According to (Nikcevic–Batricevie, 2008), translators encounter the most difficult task when working with culturally specific texts: translating words that are specific to a new culture. The components of culture-bound texts are deeply rooted in the culture of their origin. Many different cultures see them as a way to express and maintain their language and culture. A text's cultural embeddedness, as well as the physical and temporal distance between its original and final audiences, affects how well it can be translated. Snell Hornby made this claim (Leppihalme, 1997).

Translators have to be extremely sensitive to cultural contexts when they translate texts from one language to another, especially if the texts have deep roots in the original culture. Being bicultural requires an individual to have an intimate familiarity with how both cultures' signs, symbols, and even taboos are understood and interpreted. True biculturalism requires an individual to perceive the symbols, signs, and taboos of both cultures with their own unique perspective. Being able to tap into the collective unconscious and pick up on signals, even subconsciously, is a requirement (Landers, 2001, p. 77).

The ability to convey cultural content effectively, however, requires biculturalism. According to (Farghal, 2015), this can be accomplished by translators who are fluent in both the original and target languages and who are also adept at using culturally

specific expressions. One must first possess an in-depth familiarity with the source culture to fully grasp the cultural expressions used in the target language. Their participation in the target culture and the recording of their own experiences in the target language are, however, essential.

3. Literary Translation

There has been a significant shift in viewpoints concerning literary translation since the 1960s. The translation of books allows nations to share and spread their cultural heritage in an era where the world is becoming more and more interdependent. A large body of outstanding literature consists of translated works by authors from other countries.

literary translators became wildly popular due to the enormous success of these books. Many academics in Europe, where scientific reasoning is common, looked into the translation process in great detail. There has been a proliferation of academics, institutions, conferences, journals, and courses all devoted to the thorough investigation of theory and practice since this fresh viewpoint gave rise to a new academic field (Classe, 2000).

The literary translation was greatly improved by (Even-Zohar, 1990). He asked a number of fresh questions. His questions aimed to shift the focus away from the common understanding of translation, which sees it as an exact copy of the source material. He began to study how translated works connected to the target system and how translated literature altered and expanded the main literary canon.

Literary translators are now generally acknowledged for their significant contributions. One must be well-versed in the target language for a translated book to be successful. A translation into a language other than English may not be well-known

or even ignored, but that doesn't change the fact that it is still an impressive literary work.

Literary translation differs from other types of translation in that it requires the translator to be creative. Literary translators have a lot of flexibility "More than in other branches of the translator's art such as legal, technical/ scientific, financial/ commercial, or in interpretation (simultaneous or consecutive), literary translation entails an unending skein of choices" (Landers, 2001, p. 9).

The literary translators are concerned with more than just rendering the aesthetic qualities of one text carried over to another. There are choices to be made about how to show the ST's cultural traits. Some parts of the ST's culture are often given up and rewritten to fit in with the TTC's culture.

4. Cultural Mediation in Translation Assessment

Translation acts as a bridge between linguistic and cultural boundaries, facilitating the exchange of ideas, knowledge, and experiences. But translation is more complicated than just being able to communicate in two languages smoothly. It involves plenty of cultural details, social norms, and historical contexts (Pym A. , 2014). This means that evaluating the quality of a translation needs a full understanding of all of these different aspects, with a focus on cultural elements.

Global changes have led to increased interest in translation. Translation these days means that two cultures are sharing information. Translation is a way of communicating that involves moving information from one language to another. There is a social and cultural context to translation. The term "*cultural mediation*" emerged into use at the same time as the

“Cultural translation” has been made up to describe transactions that aren't related to language exchange. Though it wasn't achieved all at once, translation studies have grown into its field. Now, there are different ways to study translation and train people to be translators. In terms of progress, descriptive translation studies and Skopos theory have been the two most important.

Although Skopos theorists' functional approach has been helpful and machine translation has come a long way, mediating between cultures and negotiating understanding between global and local systems is still a job that needs to be done by humans (Malmkjær, 2011).

Cultural mediation represents a significant component in translation assessment, and scholars stress the necessity it is for navigating the complexities of language and culture (Pym A. , 2014). Translation assessment is not restricted to checking for linguistic accuracy; it also needs to include cultural nuances to make sure that translated texts work well (Snell–Hornby, The Turns of Translation Studies, 2006). In this context, cultural mediation becomes an important part because it helps keep cultural integrity and authenticity during the translation process (Bassnett S. a., 2014). Understanding the social and cultural factors that affect both the source and target languages is just as important as being fluent in both languages (Katan, 2014).

Thus, cultural mediation in translation assessment helps translators understand how to communicate with people from other cultures and languages, which leads to more meaningful interactions between people from these groups. The need of culturally sensitive translations has never been higher than it is now due to the increased global connectivity (Bassnett S. a., 2014). Translators use cultural mediation to navigate the complex interplay between language and culture, ensuring that translated texts convey the intended meaning while also evoking a genuine emotional response from readers (Katan, 2014).

To accomplish this, one must possess not only impeccable language skills but also an in-depth familiarity with the historical, social, and cultural elements that mold the languages of origin and destination. Translators serve as intermediaries between diverse cultural realms, facilitating mutual comprehension and fostering intercultural communication (Snell-Hornby, *The Turns of Translation Studies*, 2006).

4.1 The Importance of Cultural Competence of Translator

Cultural competence is one of the most important considerations when it comes to translating a literary work, for it preserves the source material at its core and breeds cultural intelligence among translators who originate from different backgrounds. For Venuti (Venuti, 1995) translation is a way to learn thousands of things about a given culture and to retain, all the artisticness of the work. To make sure the translation process is culturally sensitive and properly attuned to get the message across to the target audience, you need someone with the right cultural background that can understand cultural references and symbols but from the point of view of their own culture (Lomheim, 2012). In order to adopt the necessary themes and motifs translators should have to possess a deep understanding of the work's cultural context. Thus, the person develops a deeper comprehension of the theme as they are informed of the historical events that occurred. Knowing being culturally competent plays a vital role when discussing cultural ethics and different norms otherwise one might end up with disaster by causing misunderstandings and even offenses. A culturally tactful translator must depict the text exactly as it was but also keep in mind the needs of the initial and audience of the final translation.

Literary translations help people gain a deeper appreciation of other cultures and through such artworks, culture as a whole is better understood. Besides, it provides

the individuals of any cultural base with the opportunity of getting together and to understand and develop each other. The translators well versed in cultural dimensions are the ones that really push intercultural communication and the culture of mutual understanding to the next level by introducing literature traditions and viewpoints that go beyond this particular world (Venuti, 2012).

Cultural competence entails not only the ability to adapt to different cultures but to also integrate and work with the preferences, feelings, needs, and wants of the clients. Cultural materials form the bedrock that translators use to break down the text to match the local social customs, religions, and languages of the target community. The localizer needs to retain the artistic features of the original product and make it interpretable in the local culture. It is important for literary translators to be culturally competent or else they might understand only at the surface the intricate relationship between culture and language (Niranjana, 1992).

Culturally competent translators contribute to the literary canon of the world with their work which in turn fosters cross-cultural dialogue and appreciation by preserving the original text's essence as well as making the translations more comprehensible to people originating from different cultures.

5. Data Analysis and Findings

5.1 The Case Study

The reasearch examines the cultural mediation in the short story (The Gift of Magi) . The short story is written in English (ST) and translated text (TT) in Arabic.

The short story “The Gift of the Magi” is written by O. Henry (the pen name of the American writer William Sydney Porter). The story was published for the first time in

1905 as part of a book called "The Four Million.". The genre of this story is romantic fiction.

It's about a young couple named Jim and Della who are poor but truly in love. They both want to buy the other a unique Christmas present, but they don't have the money to do so. Della sells her long, pretty hair to get a chain for Jim's expensive pocket watch. Jim, on the other hand, sells his watch to buy Della hair combs. When they give their gifts to each other on Christmas Eve, they find that the gifts don't mean anything because of what they did. They are moved by how much they love each other and what they have given up for each other.

The short story (Gift of the Magi) is one of O. Henry's most well-known and loved stories. It represents a great example of love, sacrifice, and the real meaning of giving gifts in a heart-warming way. The story is a classic that people all over the world read and love because it has timeless themes and a touching ending.

5.2 The Analysis

The researcher opts the short story (The Gift of Magi) for carrying many cultural and moral values. In the first reading, the reader would find this story is simple and has no valuable feedback to comment or react and this fact can also include the novice translator.

The professional translator who has much knowledge about Western literature. He/she will discover many values concerning culture and morals. Because the title of the story itself poses problems in translation. Anyone who reads the story he /she will find it a social and romantic story and there is no link or mention of a character in the story of Magi. It is simply a story about a husband and wife and there is no other main characters in the story.

The author O. Henry skillfully linked the themes of sacrifice and love by drawing parallels between what the Three Wise Men did in the Bible story and what Della did because of her love.

The Bible tells the story of the Magi, who bring gifts of gold, frankincense, and myrrh to honor Jesus' birth. These gifts are more than just ordinary ones. They are signs of respect, devotion, and understanding of Jesus' divine nature and importance. These gifts were recognized later on in Jesus' earthly life as symbols and anticipation.

The gifts of gold, frankincense, and myrrh are traditionally presented by the Three Wise Men (also known as the Magi) in the Old Testament narrative of their journey to see the infant Jesus. There is great meaning in each of these presents:

1. Gold: The most valuable things in life are wealth, royalty, and power. Giving Jesus gold as a gift represents his royalty and leadership, according to biblical teachings. According to biblical teaching, Jesus Christ is both the long-awaited Messiah and the one who will ultimately rule the world. The Magi's lavish gift of gold to Jesus shows how much they respect him as king and how much they acknowledge his divinity.
2. The Frankincense is resin of certain trees and it is used in religious rites and ceremonies. Frankincense represents awe, immortality, and the divine in the biblical account. As supported by the evidence, the Magi recognized the divine nature of Jesus and regarded him as a spiritual guide or deity. Giving Jesus frankincense as a gift shows how much you love and respect him as a holy being.
3. Myrrh : is a resin that is both fragrant and medicinal; it is used for both therapy and preservation (embalming, for example). The Old Testament narrative links the giving of myrrh to selflessness, mortality, and affliction. Myrrh symbolizes Jesus' crucifixion because of its common linkage with death and burial. The Magi's gift of

myrrh may also have been a reflection of their understanding of Jesus' humanity and the difficulties he would encounter as a man on earth.

All three gifts gold, frankincense, and myrrh have deep symbolic meanings. They show that Jesus is both divine and human and that he is also a king, a priest, and a substitute for sinners. They show how much the Magi respected, awed, and understood how important Jesus was in the story of the Bible.

The act of giving gifts shows how much the Wise Men loved and devoted to Jesus by showing they were willing to make a sacrifice and honor him as king, priest, and savior.

Similar scenes can be seen in "The Gift of the Magi" where Della gives up her most precious possession her long hair to buy a Christmas present for her husband, Jim. Although Della loves her hair, she decides to give it up so that she can buy Jim a gift that she thinks will make him happy. She showed her deep love and devotion to them by giving up something for them. This is similar to the themes of love and sacrifice in The Wise Men's Gifts.

By drawing a comparison between Della's act of sacrifice and the gifts the Magi brought, O. Henry shows how love can change things and how deeply people are connected. Even though the characters are poor, their acts of love and sacrifice make their gifts worth more than their money value. This illustrates what gift-giving is really about and how powerful selfless love is. In this way, O. Henry skillfully linked together themes of sacrifice, love, and kindness, making a moving story that will always be relevant to readers of all ages. Since the magi are wise men , thus both Dell and Jim are wise by giving up on things they love to make each other happy .

The cultural elements and words in the story might need to be amended or explained in a different way when they are translated so that they make clear to the target reader. In Arabic-speaking cultures, cultural references that are common in English-speaking cultures might not have direct translations. Therefore, translators have to find alternatives that are more appropriate for the target culture. The following part sheds the light on the most cultural elements within the lines of short story

The title (The Gift of Magi) of the story poses a problem in rendering it into Arabic, The researcher took the translated text from the internet. The translator renders the title into "هدية المجوس"

Despite the title is not related to the story explicitly, but it's truly related implicitly.

In the past, the word مجوس was used for astrologers and dream interpreters. But for Bibel, it refers to wise men. The translator should be aware of all information related to culture before deciding on the final translation. The novice translator would change the title and distort the implicit meaning by rendering it to هدية المحبين / هدية المتحابين . Even in the last lines of the story , the author refers to Dell and Jim as wise people just like magi .

"The magi, as you know, were wise men--wonderfully wise men--who brought gifts to the Babe in the manger". "And here I have lamely related to you the uneventful chronicle of two foolish children in a flat who most unwisely sacrificed for each other the greatest treasures of their house". "But in a last word to the wise of these days let it be said that of all who give gifts these two were the wisest. O all who give and receive gifts, such as they are wisest". "Everywhere they are wisest. They are the magi".

- *"One dollar and eighty-seven cents".*

“That was all. And sixty cents of it was in pennies”

دولار واحد وسبعة وثمانون سنتاً منها ستون سنتاً على شكل بنسات

The words Dollar, cents, and pennies are absent in the target culture. The story was written in the early 1900s when one dollar and 87 cents would have bought more things than it does now.

- *“Pennies saved one and two at a time by bulldozing the grocer and the vegetable man and the butcher until one's cheeks burned with the silent imputation of parsimony that such close dealing implied. Three times Della counted it”.*

هو جلّ ما كان بجوزة ديلا والذي جمعته بعد عناء ومجادلات مرهقة أفقدتها ماء وجهها مع الجزار وصاحب البقالة وبائع الخضار. ثلاث مرات أعادت حسابه، لكنه ما زال نفسه

The translator adopted the underlined phrase covertly, in a way that the target reader feels the line is purely written in Arabic not by using cultural filter. Another cultural factor is the names, is Western countries names like Della or Jim are familiar. While in Arabic texts are not.

- *One dollar and eighty– seven cents. And the next day would be Christmas.*

دولار واحد وسبعة وثمانون سنتاً هو حصيلة ما كانت تملكه ل عيد الميلاد الذي سيطرق الأبواب في اليوم التالي

The story takes place near Christmas, which is an important celebration in the West. One of the most important traditions during the holiday season is exchanging gifts.

- *“There was clearly nothing to do but flop down on the shabby little couch and howl”. “So Della did it”. “Which instigates the moral reflection that life is made up of sobs, sniffles, and smiles, with sniffles predominating”.*

ولقد كان جلياً كفاية أنه ما باليد حيلة لجني المزيد من المال، الأمر الذي جعل ديلا تتخبط على الأريكة الصغيرة المهترئة في حيرة من أمرها وتطلق التهديدات العميقة، والذي يثبت أن الحياة ما هي إلا رحلة شاقة مليئة بالأحزان والصعاب.

Della's choice to "flop down on the shabby little couch and howl" shows a practical way to deal with feeling helpless or defeated. This action may fit with cultural beliefs that problems should be solved directly, even if it only leads to emotional expression instead of immediate problem-solving. That this reflection shows an understanding of the range of emotions that exist in life, with a focus on sadness. This point of view might be affected by cultural beliefs about how suffering is inevitable or how important it is to be strong when things go wrong.

- *"There was a pier-glass between the windows of the room, Perhaps you have seen a pier-glass in an \$8 flat".*

قد كان هناك مرآيا ضيقة جداً بين نوافذ الغرفة مثل تلك الموجودة في الشقق الرخيصة

Using certain words like "pier-glass" and "\$8 flat" might bring up cultural images or stereotypes about living in cities, being on a budget, and social class. It's a sign of limited funds or a preference for savings to live in a small apartment. This small detail might show how people in that culture feel about money, material things, and social status, and how they value living within their means.

- *her eyes were shining brilliantly, but her face had lost its color within twenty seconds.*

كانت عيناها تحمل بريقاً لماًعاً انطفأ وهي ترى وجهها الشاحب

Some cultures interpret facial expressions in very specific ways. In some cultures, a pale face could mean that someone is sick or shocked, while in others, it could mean

that someone is embarrassed or ashamed. Knowing the cultural background lets you see the character's reaction in a more complex way.

- *Rapidly she pulled down her hair and let it fall to its full length.*

لكنّها سرعان ما أطلقت العنان لشعرها الطويل لينساب كالشلال

Here , the translator applies simile كالشلال to refer that her hair is straight and long. In most cultures of counties , long hair is a feminine beauty feature for women which is highly precious for them.

- *“Now, there were two possessions of the James Dillingham Youngs in which they both took a mighty pride”.*

“One was Jim's gold watch that had been his father's and his grandfather's”.

“The other was Della's hair”.

“ Had the queen of Sheba lived in the flat across the airshaft, Della would have let her hair hang out the window some day to dry just to depreciate Her Majesty's jewels and gifts”.

“Had King Solomon been the janitor, with all his treasures piled up in the basement, Jim would have pulled out his watch every time he passed, just to see him pluck at his beard from envy”.

أما عن جيم، فقد كان الفخر والغرور ينتابه لامتلاكه شيئين فقط، أحدهما شعر ديلا الطويل، الذي يضاهي ملك ملكة سبأ قيمةً وقدرًا، والآخر هو ساعته الذهبية الموروثة من أبيه وجدّه، والتي ستجعل الملك سليمان بالرغم من كنوزه الهائلة وثروته الضخمة يتحسس لحيته غيرّة منها.

King Solomon and Queen Sheba are references to characters from the Bible and history has cultural meaning and significance. Riches, wisdom, and beauty are often linked to the Queen of Sheba and King Solomon. The use of these figures in the excerpt brings out how the characters feel about money and material things. These lines make a point about what wealth, power, and envy are all about by using made-up situations to show how the characters act and think. This shows how different cultures feel about materialism, social status, and the way people naturally want to compare themselves to others.

- *“So now Della's beautiful hair fell about her rippling and shining like a cascade of brown waters”.*

تدفق شعر ديلا البني كالشلال حتى ركبتيها

The way Della's hair is described as “a cascade of brown waters” makes for an interesting image that emphasizes how it flows and shines. Literature often uses images of water to show movement, fluidity, and life, which helped explain Della's hair better. Hair is often linked to beauty, femininity, and health in many cultures. The phrase "beautiful hair" used to describe Della fits with cultural ideas about what makes a woman beautiful and how important looks are. By comparing Della's hair to a natural event like a waterfall, the excerpt emphasizes how natural and beautiful it is. People in this culture value natural beauty and authenticity, and this portrayal fits with that.

“She got out her curling irons and lighted the gas and went to work repairing the ravages made by generosity added to love. Which is always a tremendous task, dear friends—a mammoth task”

عندما وصلت ديلا منزلها، هدأت قليلاً واستعادت توازنها، ثم أخرجت مكواة وذهبت تعمل جادة في محاولة عبارة عن فوضى تسبب بها الكرم ممزوجاً بالحب، والتي هي دائماً مهمة جبارة، لا “لإصلاح شعرها، الذي كان بل مهمة عظيم

The use of curling irons is a cultural example of how people should look and feel about themselves. People often use curling irons to style their hair, especially to get curls or waves, and the fact that they do so shows that they put time and effort into how they look. The phrase "lighted the gas" is a cultural clue for the period in which the story takes place. Before electric lighting became popular, gas lighting was often used for lighting. This gives the story a historical background.

- *“he'll say I look like a Coney Island chorus girl”.*

سيخبرني كم أني أصبحت أشبه مُنشدات الكنائس

Coney Island is a well-known New York City amusement park and entertainment spot, known for its fun atmosphere and rides. The comparison to a chorus girl at Coney Island could also mean that she is worried about her social standing and reputation. Depending on the culture, being compared to a performer from a well-known amusement park like Coney Island might be seen as low-class or disrespectful. The line is a reflection of larger cultural norms about gender and appearance, especially how women are seen as appropriate and desirable. The speaker's worry about being compared to a chorus girl shows that she wants to fit in with societal expectations of how women should act and look.

- *“She had a habit for saying little silent prayer about the simplest everyday things, and now she whispered: “Please God, make him think I am still pretty”*

همست ديلا تتوسل ربها أن يجعلها تبدو جميلة في عينيه كما كانت، لقد اعتادت ديلا تلاوة وتمتمته صلوات متواضعة تخبأ بها أبسط همومها اليومية.

Many religions and cultures around the world have ancient practices that include praying. Believing in a higher power and wanting divine help or guidance is shown by this. In this case, the character's habit of saying silent prayers shows a cultural tendency to look to religion for comfort and support, even in everyday situations. People have ideas about what makes someone beautiful, especially when it comes to romantic relationships. The character's prayer to make her husband she is still pretty. In many cultures, how someone looks is a big part of how they are seen and valued, and people may feel like they have to keep up a certain level of attractiveness to keep romantic interest.

5.3 The Results

Translating a short story such (The Gift of Magi) is full of cultural and moral values required for the translator. When translating the conversations and interactions between characters in the story, make sure to use the right level of politeness and register. Maintaining the linguistic and cultural integrity of the original text can be hard when translating proper nouns, idiomatic phrases, and wordplay. Some proper nouns or phrases that don't have direct Arabic equivalents can be written in that language. Translators have to carefully weigh the need to stay true to the original text against the need to make sure that the translated version is clear, makes sense, and is relevant to the culture. Overall, translating such a story from English to Arabic requires careful thought about the differences between the languages, as well as the cultural contexts of both. That way, Arabic-speaking audiences will be able to understand and appreciate the story's central message and importance.

Conclusion

Cultural mediation is widely recognized for its importance, although it requires a thorough understanding of its complexities and effects. The purpose of the research is to look at different aspects of cultural mediation in translation evaluation to add to what is already known. For example, it can help improve intercultural communication, minimize prejudice and stereotyping, and preserve cultural authenticity. The research explores the aforementioned topics in order to show the complex nature of cultural mediation and its significance within the domain of translation studies. The objective of research is to offer useful insights that can be used in the fields of education and translation by combining theoretical research with practical examples. Translators, educators, and lawmakers can all benefit from a deeper understanding of cultural mediation's role in translation evaluation if the goal is to find ways to improve cross-cultural communication and guarantee the accuracy and quality of translated texts.

In the end, the study is required to help of translation studies move forward and reach the bigger goal of making the world a better place to understand and appreciate different cultures.

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