



## Translation and Culture: Analyzing Culture-Oriented Concepts in Translation Anecdotes of *Gulistan Sa'adi*

Azar Bagheri Masoudzade<sup>1</sup>, Neda Fatehi Rad<sup>2\*</sup>

<sup>1</sup>Department of English Language, Qeshm Branch, Islamic Azad University, Qeshm, Iran.

E-mail: Azar.bagheri000@gmail.com

<sup>2</sup>Department of English Language, Kerman Branch, Islamic Azad University, Kerman, Iran.

\*Corresponding Author's E-mail: Nedafatehi@yahoo.com

Received: 18-10-2022, Accepted: 17-04-2023

### ABSTRACT

*The present study sought to investigate the culture-oriented concept in a literary text based on Newmark's (1998) model. More specifically, this study was conducted to find the applied strategies in translation anecdotes of Gulistan Sa'adi into English. It also highlighted if Newmark's strategies distributed equally through the English translation. Moreover, the shortcomings of the translation were presented. The corpus composed of the Persian textbook of Gulistan Sa'adi as Source Text (ST), with the English translation as Target Text (TT) by Rehatsek (2010). Data were analyzed and the results are presented in the form of tables. After analyzing and interpreting data, some major shortcomings have been observed in the English version as vague, unclear, meaningless translation and omitted words have been observed in the English version. Moreover, all the cultural strategies were applied by the translator, but none of them were equally distributed in English translation of Gulistan Sa'adi. Based on the received data, "Paraphrase" and "Synonymy" strategies have been used in many cases and frequently by translator. "Paraphrase" strategy is most commonly used in the cases that the translator could not find any equivalents for the source items and the translator is forced to explain the meaning of the cultural items and the explanation is much more detailed than the equivalents. In the case of synonymy strategy, the translator renders near translation of an SL word or expression with a TL expression, but not completely. However, the least frequent strategies were "naturalization", "shift /modulation" and "couplets" strategies which found just in one case.*

**KEYWORDS:** Culture; Culture Equivalent; Literary Translation; Translation



## INTRODUCTION

Cultural understanding during the process of translation is extremely necessary particularly in the translation of literary texts, need an effort on the part of the translator to retain the cultural information of the source text in the target text. Such cultural translation is known to be one of the most challenging aspects of translation (Anderson, 2003; Baker, 1996; Farghal, 1995). It includes the translation of linguistic structures as a part of culture, in which the translator takes into account not only the equivalence of meaning, but also analyzes higher levels of content, context, semantics and pragmatics. Evaluating the relationship between culture and translation is worthwhile due to the importance of human communication in the world. Different cultures have various manifestations. In other words, some items and concepts are bound to a specific culture and country and do not exist in any other (Terestyényi, 2011). Accordingly, it is essential to understand these items in order to translate them. The necessity of communications in human life caused translation to be a very effective factor in communicating, knowledge, and exchanging cultures.

According to Hesaraki (2014), the relationship between culture and literature is undeniable, and he mentioned that cultures make people's beliefs, traditions in any society, and the literature, on the other hand, discloses these elements in term of different literature. Therefore, the literature is in interaction with and impacting on culture. Translation of literature means translation of culture, so it needs more effort and attention than translation of other types of texts. Transfer of culture and cultural meanings has never been an easy job, and it needs hard effort and good knowledge of both target and source language. Nida and Taber (1974, cited in Qing, 2010, p.60) stated that cultural translation is a translation in which the content of the message is changed to conform to the receptor culture in some way, in which information is introduced which is not linguistically implicit in the original. The current study focused on the translation of cultural oriented concepts. In the other words, the study intends to investigate the Newmarks' strategies applied by an Iranian in rendering culture-oriented concepts.

Literary translation is one of the most complex types of translation, particularly anecdotes. Many translators encounter difficulties while translating literary texts, such as linguistic, cultural and aesthetic problems. Thus, experts consider literary translation to be a highly complicated process, as the translator is responsible for preserving the form and content while transferring text from one language to another (Ben Zid, 2016). Although translation theorists have made considerable endeavors to explore the cultural obstacles involved in translating literary texts, very few studies have shown concern for the specific cultural challenges a translator may face when rendering anecdotes from Persian into English.

It is worthy to note that due to the huge gap between some cultures, the translation of literary texts, especially anecdotes, becomes more difficult and challenging (Almasaeidi, 2013; Tisgam, 2014). Thus, translators are challenged to find proper equivalents of words or phrases that convey the cultural aspects of the source texts into the target texts (Jafari & Karminia, 2015). In addition, translators of such texts encounter obstacles when they attempt to translate “words or expressions that contain culturally-bound words” (Hariyanto, 2010, p. 7). Furthermore, many translators face at the cultural level, which is lack of knowledge about a particular culture



during the translation. In this case, translators have to understand and experience the culture of target language. In short, translating cultural expressions in a literary text is a serious and hard task for translators, because of the huge gap between cultures. Also, it should be noted that language and culture are closely related and it is essential to regard both in the process of translation. Although there might be no particular frame and force on how a translation must be done, all translators who transfer natural meaning based on the cultural and religious norms of their society, encountered some limitations and censorship through translation (Abbasi, Saleh zadeh, Janfaza, Assemi, & Saadat Dehghan, 2012). More importantly, in the new era of translation, little attention is given to the cultural concepts, and its effect on translation of literary text.

### **LITRATURE REVIEW**

In a more recent study, Meldia (2022) examined the concept of translating and interpreting a text or speech while paying attention to the target language's culture. There are several errors that often occur in translating and interpreting a text; the first is that there are still many translators who make mistakes that they consider normal, but have a big impact on the results of the translation which are not in accordance with the intent of the source language, namely forgetting that there is a culture that develops in writing, the second translator is still translating a text word by word, the three translators forgot the communication norms that developed in the target language. The result was applying meaning base translation and the cultural aspects in translation and interpretation by considering the communicative norms in the target language.

In another recent study, AlAqad and Al-Saggaf (2021) studied the challenges in translating Malay cultural terms into English, and to determine practical procedures to overcome these challenges. The translation challenges in translating Malay cultural terms into English raised due to some factors; sound, lexis, grammar, and style. Both English and Malay originate from different language families and systems. The study targets English and Malay cultural terms, more specifically Bruneian Malay and to achieve these targets the study employes. This study seeks to find practical solutions for translators who are facing the similar challenges in translation. In another foreign study, Prasad (2020) tried to evaluate the techniques of translation of cultural words to find out the gaps in the translation process. The results revealed different techniques such as literal, addition, deletion, claque, back translation, borrowing, definition is to be found to have been employed in translating cultural words of the novel. Literal translation was the most frequent which cover most of the part in translation and six types of gaps were found in this work.

Sheshnavi (2019) analyzed the strategies employed for translating culture-specific items in an English novel. the translation strategies were determined in the three Persian TTs according to Nord's model. The frequency of the strategies and the strategies were classified, and based on the results, preservation was the dominant translation strategy in the three TTs, and all the TTs belonged to documentary translation. Moreover, Shaheri and Satariyan (2017) investigated cultural items in a novel titled "For one more day". The study indicated that which cultural terms strategies are more common in translation of the novel. The researchers analyzed the equivalences based



on Aixela's model. The findings of the study showed that the translator of the so-called novel used conservation and substitution strategies for translating the cultural terms.

A study was conducted by Daghoughi and Hashemian (2016) on analyzing culture specific items in translation of Jalal Al-Ahmad's work. They attempted to find the most frequent strategies for translation of culturally specific items based on Newark's (1988) framework. The findings indicated that "functional equivalent" was the most frequent strategy, and modulation and paraphrase were the least frequent ones. Also, findings offered pedagogical implications for translation students and literary translators. In the same year, a project was conducted by Bagheridoust and Mahabad (2016) on evaluating the translation of cultural concept in Shazdeh Ehtejab: Examining foreignization and domestication done by Shokri and Katebi (2015). As Shokri and Katebi (2015, p. 3) noted "these items were evaluated according to Aixela's model of translating cultural specific items that divided all the strategies into two broader categories of Domestication and Foreignization, to find the more frequent strategy." The result of the study demonstrated that domestication was more frequent and was the main approach of the translator and synonymy which is a subcategory of domestication was the most frequent strategy, and as Shokri, and Katebi (2015, p. 3) mentioned "by applying domesticated equivalents, the translator hides the local color of the source text".

On the other relevant study conducted by Hosseini Maasoum and Davtalab (2011), cultural items were investigated in the Persian translation of "Dubliners" according to Newmark's Model. The researchers concluded that translator has used general words and borrowing more than other strategies, and they claimed that using these strategies is effective in many cases and the translator can make his translation more authentic and tangible in this way. Furthermore, Zare-Behtash and Firoozkoochi (2010) conducted a study on culture specific items in some literary translations. In their views, translating culture-specific items in literary translations seems to be one of the most challenging tasks to be performed by a translator. They concluded that 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 cultures. In their views, 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.

Al-Masri (2009) focused on cultural translation occurring with the aim of investigating the translation strategies that led to cultural losses. The corpus is based on a collection of Arabic short stories. In order to illustrate cultural aspects in literature, they analyzed figurative language in two texts. The analysis showed that translation of the source text was communicatively successful. However, it failed to represent the culture-bound and emotionally charged words which represent the implicit/emic level of the source text. The study concluded with the implication that a translator has to assume the role of a cultural insider for both texts in order to render a culturally more faithful translation. Additionally, Ginter (2002) concentrated on the kinds of the interaction and intercultural activity, which refer to translating between cultures. The corpus was some literary texts by Vladimir Nabokov as well as Helen Fielding and lyrics of songs presented in different language versions of the musical



Metro. The results showed that all translated texts were to some degree hybrids since each of them can be viewed as a transplant of the source text into an alien, target culture environment. Inevitably some pressure was exerted upon the target language, as the transfer of foreign elements is impossible without a certain 'violence'. The translator, as it has been proved, should be an 'intercultural mediator'.

Considering the above studies, most of them focused on the cultural items in different translations of stories. As far as the present researchers know, very little research was carried out on culture-oriented concepts in literary translation of anecdotes. Hence, the main focus of the present study is on the English translation of Gulistan Sa'adi in order to investigate the applied strategies in translating cultural oriented concepts. The study also identified if Newmark's strategies distributed equally thorough the English translation of Gulistan Sa'adi. It further analyzed the shortcomings of the English translation with regard to culture-oriented concepts. To meet the research objectives, the following questions have been raised.

1. What strategies have been used by the translator in rendering culture-oriented concepts of Gulistan Sa'adi?
2. Do Newmark's strategies distribute equally thorough the English translation of Gulistan Sa'adi?
3. What are the shortcomings of the translation anecdotes in terms of culture-oriented concepts?

### **METHODOLOGY**

Corpus of the study was composed of a Persian textbook as source text (ST), and its English translation as target text (TT). In other words, the corpus was composed of Gulistan Sa'adi as ST, along with an English translation by Rehatsek (2010), as TT. Some anecdotes consisted of 100 cultural items of the source text were randomly selected by researchers for analyzing and interpreting the data based on Newmark's model. Newmark (1988) proposed different strategies for translating cultural concepts. His taxonomies include, transference, naturalization, cultural equivalent, descriptive equivalent, functional equivalent, componential analysis, synonymy, through-translation, transposition, shifts or modulation, paraphrase, couplets, note, addition and glosses. This study employed Newmark's (1998, p.81) model for analyzing the selected translations in terms of culture-oriented concepts.

1. Transference: Transfer a word from the SL directly into the target text without translating it.
2. Naturalization: It adapts the SL word first to the normal pronunciation, then to the normal morphology of the TL.
3. Cultural equivalent: Replacing a cultural word in the SL with a TL one. However, "they are not accurate.
4. Descriptive equivalent: Translating an SL word using a description of the concept it refers to in the TL.
5. Functional equivalent: Translating a word in the ST with a functionally equivalent TL word (a word which has the same meaning).
6. Componential analysis: Splitting up a lexical unit into meaning atoms and translating those others.
7. Synonymy: Translating an SL word or expression with a TL expression that is nearly, but not completely.
8. Through translation: Literal translation of collocations and combinations the difference between this and translation loans is that in through translation.



9. Transposition: Translation of a SL expression into a target language expression which involves change in grammatical structure or in word class.
10. Shift or Modulation: Change the view in the translation, for instance, using the name of a category for a specific member of the category, using a part for the whole, active for passive, changing polarity etc.
11. Paraphrase: Amplification or explanation of meaning in TT.
12. Couplets: Combination of two or more than two different procedures for dealing with a single problem.
13. Note, Addition, Glosses: Adding or removing elements in translation (Newmark, 1988, p. 81).

As mentioned in the previous part, data were collected from the Persian book (Gulistan Sa'adi) and its English translation. After deciding on the corpus of the study, the researchers started to gather the data. In the first stage, the researchers read the Persian book line by line carefully to extract and underline the culture-oriented items. In the second stage, the English translation was read and examined in the same manner. Then, the translated cultural items were underlined for comparing with the equivalences, and identifying the related strategies based on Newmark's model which is used by the translator. The model proposed different strategies include transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonymy, through-translation, shifts or transposition, modulation, compensation, recognized translation, note, paraphrase, Couplets, triplet and quadruplet. Eventually, the researchers wrote all culture-oriented concepts of the Persian book and its English translation. That is to say, the researchers made the collected data ready for the next stage of the study i.e., data analysis. Also, the reliability of data was checked by two experienced professors and the researchers themselves. Finally, the collected data were tabulated and the strategies applied by the translator were written in a separate column.

## **RESULTS**

### **EVALUATION BASED ON NEWMARK'S THEORY**

First, the corpus, - Anecdotes of Gulistan Sa'adi - were analyzed by the researchers. Then the translated expressions have been compared with their Persian counterparts. Some cases of which are justified below:

#### **1. Transference**

The process of transferring an SL word to a TL text includes transliteration, which relates to the conversion to different alphabets. It is a procedure when the translator decides to use the SL word in TL without any change.

ST: پادشاهی به کشتن اسیری اشارت کرد.

TT: A padeshah giving orders to kill a prisoner.

#### **2. Naturalization**

It is a domestication process which aims to minimize the strangeness of the foreign text to the target reader. It is found that naturalization is a prominent strategy for translating target cultural concepts from the source text, and that its deployment is determined by the relevant target context and the knowledge system of the translator.



ST: معتكف بودم در جامع دمشق

TT: Mosque of Damascus

### 3. Cultural Equivalent

Generally, translating culture-specific concepts seem to be one of the most challenging tasks to be performed by a translator.

ST: ملك نفس سردى بر آورد.

TT: The king heaved a deep sigh

### 4. Descriptive Equivalent

In this procedure, the meaning of the CBT (culture-bound translation) is explained in several words.

ST: لرزه بر اندامش انداخت.

TT: He began to cry and tremble.

### 5. Functional Equivalent

This procedure applied to cultural words, requires the use of a culture-free word.

ST: فى الجملة مقبول نظر سلطان آمد.

TT: In short, he pleased the sultan.

### 6. Componential Analysis

**Componential analysis** is a way proposed by the structural semanticists to analyze word meaning.

ST: بس نامور به زير زمين دفن کرده اند.

TT: Many famous men.

### 7. Synonymy

This procedure is used for a SL word where there is no clear one to one equivalent, when literal translation is not possible, and the word is not important in the text, in particular for adjectives or adverbs of quality.

ST: چو اهننگ رفتن کند جان پاک.

TT: The pure soul.

### 8. Through Translation

It is the literal translation of common collocations, names of organizations and components of compounds.

ST: چون رعیت کم شد.

TT: When the population had diminished.

### 9. Transposition

Transposition is one of common procedures used in translation. It involves a change in the grammar from SL to TL. Transposition replaces one word class without changing the meaning of the message from source language.



There are four types of transposition; (i) change from singular to plural, (ii) the change required when a specific SL structure does not exist in the TL, (iii) change of an SL verb to a TL word, change of an SL noun group to a TL noun and (iv) the replacement of virtual lexical gap by grammatical structure.

ST: ابناى جنس او بر منصب او حسد بردند.

TT: Being envious.

### 10. Shift or Modulation

Modulation appears when the original text of message which the translator reproduces in the TL text with the norms of the TL, considering the source language and the target language is contradicted in perspective.

ST: به بى انصافى منسوب بود.

TT: Notorious for his injustice.

### 11. Paraphrase

Paraphrase appears when the cultural words meaning is explained more detailed.

ST: دروغى مصلحت آميز به كه راستى فتنه انگيز.

TT :Better than a truth producing trouble.

### 12. Couplets

Couplets are when two different procedures combined in one translation

ST: بشارت داد.

TT :With the good news (Transposition+ paraphrase)

### 13. Note, Addition, Glosses

This additional information might be given in the text, as notes at the bottom of the page or at the end of the chapter, or at the end of the book as notes or glossary

ST: بر سر مزار اغلمش ديدم.

TT: I saw at the palace-gate of Oglimish (he reigned in Turkestan A.H.656).

Table 1

*Analysis of Culture Oriented Concepts Based on Newmark's Theory*

N	Source text	Translated Text	Selected Strategy
1	پادشاهى به كشتن اسيرى اشارت كرد	Padeshah giving orders	Synonymy
2	پادشاهى به كشتن اسيرى اشارت كرد	Padeshah	Transference
3	ملك را دشنام دادن گرفت	To insult the king	Synonymy
4	هر كه دست از جان بشويد	Who washes his hands of life	Cultural equivalent
5	وقت ضرورت چو نماند گريز	In time of need	Paraphrase
6	وقت ضرورت چو نماند گريز	When flight is no more possible	Descriptive equivalent





7	یکی از وزرای نیک محضر	Good- natured vezier	Cultural equivalent
8	یکی از وزرای نیک محضر	Good- natured vezier	Transference
9	از سر خون او درگذشت	Forbore taking his life	Functional equivalent
10	ملک روی از این سخن درهم کشید	Being displeased with these words	Synonymy
11	و امید زندگانی قطع کرده	All hope of life were cut off	Paraphrase
12	سواری از در آمد و بشارت داد	With the good news	Transposition
13	دروغی مصلحت امیز به که راستی فتنه انگیز	A falsehood resulting in conciliation	Descriptive equivalent
14	دروغی مصلحت امیز به که راستی فتنه انگیز	Better than a truth producing trouble	Paraphrase
15	حیف باشد که جز نکو گوید	It is pity	Cultural equivalent
16	چو اهنک رفتن کند جان پاک	When the pure soul is about to depart	Functional equivalent
17	چو اهنک رفتن کند جان پاک	The pure soul	Synonymy
18	سایر حکما از تاویل این خواب فرو ماندند	All sages were unable to give an interpretation	Synonymy
19	مگر درویشی که به جا آورد	Except a devish who made his salutation	Transference
20	مگر درویشی که به جا آورد	Except a devish who made his salutation	Paraphrase
21	بس نامور به زمین دفن کرده اند	Many famous men	Componential analysis
22	غنیمت شمار عمر	Consider life as a good fortune	Paraphrase
23	بانگ براید فلان نماند	When a shout is raised	Through translation
24	سرهنگ زاده ای را دیدم	Son of a military officer	Paraphrase
25	فی الجملة مقبول نظر سلطان آمد	In short	Functional equivalent
26	فی الجملة مقبول نظر سلطان آمد	He pleased the sultan	Functional equivalent
27	ابنای جنس او بر منصب او حسد بردند	His companions	Synonymy
28	ابنای جنس او بر منصب او حسد بردند	Being envious	Transposition
29	دام ملکه	تر جمه نشده	Note, Addition, Glosses
30	الا به زوال نعمت من	But by the decline of my prosperity	Through translation
31	توانم آنکه نیازم اندرون کسی	Feeling of anyone	Paraphrase
32	شوربختان به ارزو خواهند	Unfortunate men	Componential analysis
33	یکی از ملوک عجم	One of the kings of Persia	Synonymy
34	دست تطاول به مال رعیت دراز کرده بود	Tyrannical hand	Cultural equivalent
35	دست تطاول به مال رعیت دراز کرده بود	The possessions of his subjects	Through translation
36	دست تطاول به مال رعیت دراز کرده بود	Had stretched forth his hand to the possessions of his subjects	Through translation
37	تا جایی که خلق از مکاید فعلش به جهان برفتند	His fraudulent extortions	Cultural equivalent
38	تا جایی که خلق از مکاید فعلش به جهان برفتند	They dispersed in the world	Paraphrase
39	وا از کربت جورش راه غربت گرفتند	By his violence	Synonymy



40	چون رعیت کم شد	When the population had diminished	Through translation
41	ارتفاع ولایت نقصان پذیرفت	The prosperity	Synonymy
42	ارتفاع ولایت نقصان پذیرفت	The country	Synonymy
43	خزانه تهی گشت	The treasury remained empty	Synonymy
44	دشمنان زور آوردند	On every side enemy committed violence	Paraphrase
45	بنده حلقه به گوش ارنوازی برود	The slave with a ring in his ear	Through translation
46	باری به مجلس او	One day	Cultural equivalent
47	باری به مجلس او	In his assembly	Paraphrase
48	فریدون که ملک و گنج و حشم نداشت	retinue	Synonymy
49	خلقی بر او به تعصب گرد آمدند	The population enthusiastically gathered around him	Synonymy
50	مگر سر پادشاهی نداری؟	Perhaps thou hast no desire for royalty?	Cultural equivalent
51	همان به که لشکر به جان پروری	It is best to cherish the army as thy life	Paraphrase
52	پادشه را کرم باید	A Padeshah must practice justice	Paraphrase
53	و رحمت تا در پناه دولتش ایمن نشیند	clemency	Synonymy
54	نکند جور پیشه سلطانی	A tyrannic man cannot be a sultan	Cultural equivalent
55	پای دیوار ملک خویش بکند	Destroys the basis of the wall of his own region	Paraphrase
56	ملک را پند وزیر ناصح موافق طبع نیامد	Censorious vezier	Synonymy
57	ملک را پند وزیر ناصح موافق طبع نیامد	The king displeased with the advice	Note, Addition, Glosses
58	بسی بر نیامد که بنی عم سلطان به منازعت خاستند	Shortly afterwards	Cultural equivalent
59	بسی بر نیامد که بنی عم سلطان به منازعت خاستند	Rose in rebellion	Cultural equivalent
60	قومی که از دست تطاول او به جان آمده بود	King's oppression	Descriptive equivalent
61	قومی که از دست تطاول او به جان آمده بود	The population which had been reduced to the last extremity	Paraphrase
62	پادشاهی کو روا دارد ستم بر زیر دست	allows	Functional equivalent
63	محنت کشتی نیازموده	Experienced the inconvenience of a vessel	Cultural equivalent
64	لرزه بر اندامش انداخت	He began to cry and tremble	Descriptive equivalent
65	حکیمی ذر ان کشتی بود	A philosopher	Synonymy
66	غایت لطف و کرم باشد	It will be a great favour	Cultural equivalent
67	قرار گرفت	Become quiet	Cultural equivalent
68	ملک را عجب آمد	This appeared strange to the king	Paraphrase
69	در این چه حکمت بود	What wisdom there was?	Synonymy
70	دو چشم انتظارش بر در	Whose eyes of expectation are upon the door	Through translation
71	امید زندگانی قطع کرده	All hopes of life were cut off	Through translation



72	بشارت داد	With the good news	Couplets (Transposition+ paraphrase)
73	ملک نفس سردی برآورد	The king heaved a deep sigh	Cultural equivalent
74	کوس رحلت بکوفت دست اجل	Has struck the drum of departure	Through translation
75	کوس رحلت بکوفت دست اجل	The hand of fate	Synonymy
76	همه تودیع یکدیگر بکنید	All take leave from each other	Paraphrase
77	روزگارم بشد به نادانی	My life has elapsed in ignorance	Through translation
78	شما حذر بکنید	Be on your guard	Cultural equivalent
79	بر بالین تربت تجیی	Yahia's tomb	Synonymy
80	به بی انصافی منسوب بود	Notorious for his injustice	Shift or Modulation
81	حاجت خواست	Asked for compliance with his needs	Paraphrase
82	تا از دشمن قوی زحمت نبینی	Not be injured by a strong foe	Functional equivalent
83	که از دشمنی صعب اندیشناکم	I'm apprehensive of the powerful enemy	Synonymy
84	که از دشمنی صعب اندیشناکم	I'm apprehensive of the powerful enemy	Synonymy
85	کسی نگیرد دست	No one will take hold of his hand	Through translation
86	هر آنکه تخم بدی کاشت	Whoever sows bad seed	Through translation
87	چشم نیکی داشت	Expects good fruit	Paraphrase
88	دماغ بیهده پخت	Has cudged his brains for naught	Paraphrase
89	خیال باطل بست	Begotten vain imagination	Through translation
90	ز گوش پنبه برون آر	Extract the cotton from thy ears	Through translation
91	بنی ادم اعضای یکدیگرند	The sons of Adam	Transference
92	دگر اعضاها را نماند قرار	The other limbs cannot remain at rest	Paraphrase
93	تو کز محنت دیگران بی غمی	Troubles of others	Synonymy
94	تو کز محنت دیگران بی غمی	If you hast no sympathy	Cultural equivalent
95	نشاید که نامت نهند آدمی	Thou art unworthy	Paraphrase
96	نگذارید حرف بدخواهان به کرسی بنشیند.	Don't prove what the villagers say to be right	Paraphrase
97	درویشی مستجاب الدعوه	Whose prayers met with answers	Descriptive equivalent
98	دشمنی روی نهاد ، همه پشت بدادند	The whole of it ran away	Paraphrase
99	معتکف بودم در جامع دمشق	Mosque of Damascus	Naturalization
100	ملک را پند وزیر ناصح موافق طبع نیامد.	The king displeased with the advice	Synonymy



Table 2

*Frequency of the Strategies Based on Newmark's Model*

<b>Selected strategy</b>	<b>Frequency</b>	<b>Percentage</b>
Paraphrase	24	24%
Synonymy	22	22%
Cultural equivalent	16	16%
Through translation	14	14%
Functional equivalent	6	6%
Descriptive equivalent	5	5%
Transference	4	4%
Componential analysis	2	2%
Transposition	2	2%
Note, Addition, Glosses	2	2%
Naturalization	1	1%
Shift or Modulation	1	1%
Couplets	1	1%
<b>Total</b>	<b>100</b>	<b>100%</b>

The questions guiding the research are presented;

***Q1. What strategies have been used by the translator in rendering culture-oriented concepts of Gulistan Sa'adi?***

In the previous part, descriptive statistics displayed the strategies which found by Saadi 's anecdotes and were indicated by the related tables. All the Newmark's' strategies found in analyzing the English translation of culture – oriented concepts. Based on the careful analysis, two types of strategy were found in the most of selected cultural equivalents which are "Paraphrase" and "Synonymy", they found in 24 (24%) and 22 (22%) cases respectively. After that, "Cultural equivalent" and "Through translation" came in the third and fourth rank which are found in 16 (16%) and 14 (14%) cases respectively. Then, "Functional equivalent", "Descriptive equivalent" and "Transference" received following ranks with 6 (6%), 5(5%), and 4 (4%) cases in the translations of the mentioned anecdotes. As the previous part indicated, three other strategies, "Componential analysis", "Transposition, and "Note, Addition, Glosses" found in the same cases which is 2 (2%). Finally, "Naturalization", "Shift or Modulation" and "Couplets" as the least important notion of the present study found just in one case (1%) which received the last rank.

***Q2. Do Newmark's strategies distribute equally thorough the English translation of Gulistan Sa'adi?***

According to the analysis of data, all the Newmark's translation strategies were employed by the translator, however they were applied with different frequency and percentage. Based on table 4.2, the most frequent strategies of cultural items referred to "Paraphrase" followed by "Synonymy" which are found in 24 and 22 cases. Then, "Cultural equivalent" and " Through translation" strategies received the third and the fourth rank with 16 and 14 cases of culture- oriented concepts. As the related table revealed, "Functional equivalent", "Descriptive equivalent" and "Transference" received fifth, sixth and seventh rank with several cases (6, 5, and 4 respectively) in the translation of the mentioned anecdotes. At the end, three strategies found in the same number (2) which are "Componential analysis", "Transposition, "Note, Addition, Glosses", and three other ones as "Naturalization",



"Shift or Modulation" and "Couplets" seen in just 1 case which received the last rank. Based on the careful analysis of data, "Paraphrase" received the first rank with the highest frequency, known as the most frequent strategy, but "Naturalization", "Shift or Modulation" and "Couplets" received the last rank which are recognized as the least frequent strategies ( $F=24 > F=1$ ).

### ***Q3. What are the shortcomings of the translation anecdotes in terms of culture-oriented concepts?***

Translation plays an important role of crossing through different cultures and communication, so, it is one of the essential, fundamental and adequate ways in transferring culture, but there are some limitations such as censorship and even culture itself. Anecdotes have got a vast territory in a way that they can include many cultural aspects such as religious beliefs, culture-specific items, superstitions and different ideologies of the people from diverse societies and nations. It should be noted that the culture-oriented concepts of Gulistan Sa'adi have got a vast territory in a way that they can include many cultural aspects. Therefore, the quality of the translation which just paid attention to source language and maintained the exact source message in the target text is lower than the target language-oriented translations. Considering the translation of culture-specific items, this research analyzed some shortcomings that are listed below. As table 1 displayed, some of the parts are vague and the reader cannot find the main meaning of the sentence and the translator has to explicit them such as:

o thou full man, barely-bread pleases thee not: ای سیر تو را نان جوین خوش ننماید

Another shortcoming refers to some words which were omitted from the original text like:

"Under the shadow of the monarchy of my lord I have satisfied my contemporaries":

در سایه دولت خداوندی، دام ملکه-همگان را راضی کردم.

That in this sentence the word of (دام ملکه) was deleted from the text.

Moreover, in some sentences, the translator just translated literally which can be unclear for the readers such as the above example that the expression of (under the shadow of the monarchy of my lord) translated literally. Totally, the selected translator in the current study tried to find suitable equivalences to be closer to target language.

## **DISCUSSION**

As noted above, the purpose of the present study was to identify and analyze the English translation of the Saadi's anecdotes in terms of "culture-oriented concepts" based on the proposed model (Newmark, 1998). After analyzing and interpreting data, some major shortcomings as vague, unclear, meaningless translation and omitted words from the original text have been observed in the English version. According to the careful analysis, the translator has employed paraphrase strategy in the most of selected expressions to transfer the meaning of the sentences and be faithful as the principle for the translator to render. In fact, the translator tried to use "paraphrase" strategy in the most of the anecdotes to explain the meaning of the cultural item in the target language. Therefore, most of the cases belonged to the "paraphrase" strategy. However, "naturalization", "modulation" and "couplets" are the least strategies used by the selected translator, all found just in one case. The outcomes of the present research



partially support the results of Meldia's (2022) study as he referred to the translators who make mistakes that they consider normal, but have a big impact on the results of the translation which are not in accordance with the intent of the source language, namely forgetting that there is a culture that develops in writing. The results are also in line with a study done by Bagheridoust and Mahabad (2016) which focused on Newmark's framework (1988) for evaluating the translation of cultural concept in Shazdeh Ehtejab. The result of the study demonstrated that synonymy which is a subcategory of domestication was the most frequent strategy.

On the contrary, the results of this study are not in line with AlAqad and Al-Saggaf's (2021) findings who investigated the challenges of translating cultural terms into English, and they identified the challenges as sound, lexis, grammar, and style. Moreover, Prasad (2020) tried to evaluate the techniques of translation of cultural words and among all, literal translation was the most frequent which cover most of the part in translation. Sheshnavi (2019) also analyzed the strategies employed for translating culture-specific items in an English novel, and based on the results preservation was the dominant translation strategy in the three TTs. Additionally, findings are not in accordance with Shaheri and Satariyan (2017) who investigated cultural items in a novel and their findings indicated that the translator of the novel used conservation and substitution strategies for translating the cultural terms. Besides, the results are not supported the findings of a study by Daghighi and Hashemian (2016) on analyzing culture specific items in translation of Jalal Al-Ahmad's work based on Newark's (1988) framework. The findings indicated that "functional equivalent" was the most frequent strategy, and "modulation" and "paraphrase" were the least frequent ones. In another study by Hosseini Maasoum and Davtalab (2011), cultural items were investigated in the Persian translation of "Dubliners" according to Newmark's (1988) Model, and it was concluded that translator has used general words and borrowing more than other strategies. The same study was also done by Yousefi (2017) to find out the translated culture specific items (CSI) in Gulistan of Sa'adi, and "Transference" strategy was the most frequently used strategy among all. In terms of Newmark's strategies distribution, once again, the above results are compatible with a study by Yousefi (2017) on investigating the culture specific items in the English translation, that all the Newmark's strategies were applied in the translation, but they did not distribute equally thorough the translation. It is worthy to note that the selected anecdotes were full of culture-bound terms. Recognizing the most appropriate and correct equivalences for these terms is one of the noticeable tasks of the translator. It can be said that the translated anecdotes may not create the same response and effect as evoked by the original text in the audience and the translated version leads to vagueness.

### **CONCLUSION**

Some major shortcomings as vague, unclear, meaningless translation and omitted words from the original text have been observed in the English version. Earlier in the study, it was mentioned that all the cultural translation strategies were applied by the translator, but none of them were equally distributed in English translation. Based on the careful analysis, "Paraphrase" and "Synonymy" strategies have been used in many cases and frequently by translator. Paraphrase strategy is most commonly used in the process of translating culture- oriented concepts in the cases that the translator cannot find any equivalents for the source items and he is forced to explain the meaning



of the cultural item and the explanation is much more detailed than that equivalent. In Newmark's (1998) view, when no equivalents exist, it is not a wise act to omit the whole item, but to present more clarification on it. In fact, there is amplification or explanation of meaning in the target text. It should be noted that the given meaning would not be an exact equivalent or semantic equivalent of the source item. Also, in the case of synonymy strategy, the translator renders near translation of an SL word or expression with a TL expression, but not completely. It was also mentioned that the least frequent strategies related to "naturalization", "shift or modulation" and "couplets. Naturalization strategy adapts the SL word first to the normal pronunciation, then to the normal morphology of the TL. Shift or modulation can change the point of view in the translation as using the name of a category for a specific member of the category, using a part for the whole, active for passive, changing polarity etc. Couplet strategy applied by the translator which combines two or more different procedures for dealing with a single problem. Considering the relationship between language and culture, translators combine two languages and two cultures together to reflect the cultural concepts in the TT.

Translation is one of the essential, fundamental, and adequate ways in transferring culture, but there are some barriers such as censorship and even culture itself. A good translator should simultaneously be aware of the cultural factors, views and tradition in order to consciously consider the chronological orders, explicit meaning, development of related disciplines, historical and religious background of the ST. He/she must know the culture, customs, and social background of speakers of SL and TL (Akbari, 2013). Finally, it is essential to evoke the same response as the ST attempted to and avoid inserting irrelevant new words into language used by people. All these factors must be taken into account in translating process. It is known that translation is more closely related to culture factors in language. Without the culture knowledge, it is difficult to translate the ST into TT accurately.

## REFERENCES

- Abbasi, G., Saleh zadeh, S., Janfaza, E., Assemi, A. & Saadat Dehghan, S. (2012). Language, translation, and culture. *International Conference on Language, Medias and Culture*, 33(4), 56-72.
- Akbari, M. (2013). *The role of culture in translation*. Retrieved from <http://www.academians.org/Media/Default/Articles/August2013/August2013-2.pdf>.
- AlAqad, M., & Al-Saggaf, M. (2021). Issues in translating cultural terms between English and Malay: A comparative analysis. *Pedagogical Research*, 6(4), 3-8.
- Almasaeidi, A. (2013). Some cultural and linguistic issues involved in translating the theme of love from Arabic into English in the Seven Odes translated by Frank E. Jhonson. *Journal of Education and Practice*, 4(6), 193-203.
- Al-Masri, H. (2009). Translation and cultural equivalence: A study of translation losses in Arabic literary texts. *Journal of Language & Translation* 10(1), 7-44.
- Anderson, M. (2003). Ethnography as translation. *Translation Approaches to Translation Studies*, 21(4), 389-396.
- Aixela, J. F. (1996). Culture-specific items in translation. In R. Alvarez & M. Carmen-Africa Vidal (Eds.), *Translation, power, subversion*, (52-78). Clevedon: Multilingual Matters.



- Bagheridoust, E. & Mahabadi Mahabad, Z. (2016). *Translation of culture specific items: A case study of Persian architecture terminology*. Retrieved from <http://www.journals.aiac.org.au/index.php/IJALEL/article/view/2887>.
- Baker, M. (1996). Corpus-based translation studies: The challenges that ahead. In H. Henas & J. Sagar (eds.), *Terminology, LSP and translation: Studies in language engineering by H.L. Somers*. Amsterdam: John Benjamins.
- Ben Zid, M. (2016). Unknown problems of poetry translation from the perspective of translation students. *English Language and Literature Studies*, 6(4), 1925-4768.
- Daghoughi, S. & Hashemian, M. (2016). *Analysis of culture- specific items and translation strategies applied in translating Jalal Al- Ahmad*. Esfahan: Islamic Azad University.
- Farghal, M. (1995). Jordanian proverbs: An ethnographic and translational perspectives. *Sendebbar*, 6(3),197-208.
- Ginter, A. (2002). Cultural issues in translation. *Students about Languages*, 1(3), 27-31.
- Hariyanto, S. (2010). Of Poetry translation. *ELE Journal*, 2(1), 91-104.
- Hesaraki, MR. (2014). *Literature and culture: Both interaction and effectiveness*. Retrieved from [http://ijss.srbiau.ac.ir/article\\_6166\\_665.html](http://ijss.srbiau.ac.ir/article_6166_665.html)
- Hosseini Maasoum, M. & Davtalab, H. (2011). *An analysis of culture-specific items in the Persian translation of "Dubliners" based on Newmark's model*. Retrieved from <http://www.academia.edu/1550424/>.
- Jafari, Z., & Karimnia, A. (2015). A survey of poetry translation according to Antoine Berman. *Journal of Applied Linguistics and Language Research*, 2(2), 54-65.
- Maasoum, S., & Davtalab, H. (2011). An analysis of culture-specific items in the Persian translation of "Dubliners" based on Newmark's model. *Theory and Practice in Language Studies*, 1(12), 1767-1779.
- Meldia, P. (2022). Cultural in translation and interpreting. *International Journal of Linguistics and Literature*, 2(2), 92-104.
- Newmark, P. (1988). *A textbook of translation*. London: Prentice Hall International (UK) Ltd.
- Nida, A. & Taber, Ch. (1974). *The theory and practice of translation*. Leiden: E.J. Brill, 1974.
- Prasad, R. (2020). Cultural terms in translation: Techniques and gaps. *English Literature and Language Review*, 6(1), 8-14.
- Qing. X. (2010). *On English translation of culture-specific items in the ancient Chinese official system: A descriptive and comparative study on Hawkes' and Yangs' English translated cases of Hong Lou Meng*. Retrieved from <http://www.cscanada.net/index.php/cc/article/view/j.ccc.1923670020100604.014>.
- Rehatsek, E, R. (2010). *Gulistan of Sa'adi*. Nashre Ghoo Publication.
- Sheshnavi, M. (2019). Translation strategies of culture-specific items in alignment with Nord's typology. *Journal of Translation*, 2(2), 102-122.
- Shaheri, M., & Satariyan, A. (2017). Translation of cultural terms: A case study of a novel titled 'For One More Day'. *Journal of Language and Translation*, 7(2), 53-62.
- Shokri, S. & Katebi, S. (2015). *Translating culture-specific items in Shazdeh Ehtejab: Examining foreignization and domestication*. Retrieved from <http://www.consortiacademia.org/files/journals/1/articles/1027/public/1027-37111-PB.pdf>
- Terestyényi, T. (2011). Translating culture-specific items in tourism brochures. *SKASE Journal of Translation and Interpretation*, 5(2), 23-41. Retrieved from [http://www.skase.sk/Volumes/JTI06/pdf\\_doc/02.pdf](http://www.skase.sk/Volumes/JTI06/pdf_doc/02.pdf).





Tisgam, K. H. (2014). Translating poetry: possibility or impossibility? *Journal of College for Education for Women*, 25(2), 511-524.

Williams, J., & Chesterman, A. (2002). *The map: A beginner's guide to doing research in translation studies*. Manchester and Northampton: St. Jerome.

Yousefi, S. (2017). Translation of culturally specific items: A case study of Gulistan of Saadi. *Journal of Applied Linguistics and Language Research*, 4(5), 62-75.

Zare-Behtash, E., & Firoozkoobi, S. (2010). Culture-specific items in literary translations. *Translation Journal*, 4(1), 22-34.