



Category: Research Article

Translation of Culture-Specific Items (CSIs): Martin Wikramasinghe's Viragaya in French

S. T. H. P. Samarasinghe

ARTICLE DETAILS

Published Online & Printed
December 2021

Author:

S. T. H. P. Samarasinghe
Lecturer, (Transitional),
Department of Languages,
Faculty of Social Sciences and Humanities,
Rajarata University of Sri Lanka,
Mihintale.
Email: hiruni@ssh.rjt.ac.lk

මුද්‍රාපද:

සංස්කෘතික-යෙදුම්, පරිවර්තන උපායක්‍රම,
දේශීයකරණ, විදේශීයකරණය, සිංහල ප්‍රංශ.

සංචිතය

මාර්ටින් වික්‍රමසිංහ ශ්‍රී ලංකාවේ සුප්‍රසිද්ධ ගත්කතුවරයෙකි. ඔහුගේ විරාගය නමැති කෘතිය නූතන සිංහල ප්‍රබන්ධයේ කැපී පෙනෙන නිර්මාණයක් වේ. වර්ෂ 1995 දී මෙම නවකථාව පූජ්‍ය මන්දාවල ප්‍රඤ්ඤාවංස හිමියන් විසින් ප්‍රංශ භාෂාවට පරිවර්තනය කරන ලද අතර එය එම කෘතියෙහි පළමු ප්‍රංශ භාෂා පරිවර්තනය ලෙස සැලකේ. බුදු දහමේ දර්ශනය විදහා පාන ලේඛන ගෞරවයක් හොබවන වික්‍රමසිංහයන් ග්‍රාමීය සිංහල බෞද්ධ පරිසරයක් මත පදනම් වූ බෞද්ධ දර්ශනයක් විරාගය කෘතිය මගින් ඉදිරිපත් කරයි. ප්‍රංශය යනු යුරෝපීය රටක් වන අතර ශ්‍රී ලංකාව ආසියාතික රටකි. මෙම රටවල් ද්විත්වය අතර පවතින සංස්කෘතික පරතරය නිසාවෙන් ප්‍රංශ පරිවර්තනය කියවන ප්‍රංශ පාඨකයා පරිවර්තනයෙහි ඇති ශ්‍රී ලාංකික සංස්කෘතික යෙදුම් අවබෝධ කර ගැනීමේදී යම් ගැටලුකාරී තත්ත්වයකට මුහුණ දෙන අතර එය එම සංස්කෘතීන් දෙක අතර ගැටුමකට හේතු වේ. එමනිසා මෙම ගැටලුකාරී තත්ත්වය අවම කර ගැනීමට ප්‍රංශ පරිවර්තකයා යොදාගත් උපාය මාර්ග පිළිබඳ පර්යේෂණයක් කිරීම මෙම අධ්‍යයනයේ පරමාර්ථය වේ.

Introduction

Sri Lankan literature is undoubtedly one of the nourished literature of the world which repletes with Culture-Specific Items. Translation in general and literary translation in particular, can best demonstrate a nation's cultural specifications and identity. The novel *Viragaya* written by Martin Wickramasinghe is considered as an outstanding work in modern Sinhalese fiction due to the significance of its theme and the sophistication of its techniques. This novel is considered to be the very first novel translated into French language by Venerable Mandawala Pannawansa Thero, under the title *Viragaya ou le non-attachement* in 1995. The novel highlighted the Sri Lankan society of the time, Sri Lankan culture, Buddhism, believes, Sinhala terms and expressions and it is full of Culture-Specific Items (CSIs).

Culture-Specific Items (CSIs) are concepts that are specific for a certain culture. These concepts make reference to fields such as flora, fauna, food, cloths, housing, work, leisure, politics, law, and religion among others. According to Aixela (1996), CSIs are, "elements of the text that are connected to certain concepts in the foreign culture (history, art, literature) which might be unknown to the readers of the TT" (p. 14). Due to globalization, many of them are known in other cultures as well. Therefore, the choice to use those words in a translation of a text into another language would not be problematic as most people already are familiar with these concepts. However, if there is a lexical gap, if words or phrases are not known or when lexical equivalents do not exist in the target culture and language, such Culture-Specific Items cause problems in translation. A translation is more often concerned with bridging the cultural gap between source text and the target text. France is a western country and a centre of Western cultural development for centuries. And it is still recognized in the world for its rich cultural tradition. Sri Lanka is an Asian country and country's social norms, concepts, believes, practices are totally different from French society and culture. When introducing Sinhalese CSIs to French society, the translator may confront problematic and debating issues due to the mismatching cultural features and values expressed in a source language and a target language. Thus, different principles and strategies are proposed to overcome the problem of rendering Culture-Specific Items from the Source Text (henceforth ST) to the Target Text (henceforth TT). The present study examines the different strategies used by the French translator to overcome the challenges of translating CSIs in the source text.

Methodology

The present study conducted based on both qualitative and quantitative methods. The method chosen for the present analysis is a case study. According to the focus of the research which is the translation of the CSIs, the case study is explanatory "questioning what could be found about the phenomena" (Williams and Chesterman 2002: 65).

The gathered cases from the Sinhala novel *Viragaya* by Martin Wickramasinghe and its French translation *VIRAGAYA ou le non-attachement* by Bikku Mandawala Pannawansa are grouped and analyzed in following categories. Newmark's Categorization of CSIs and Howard's proposed categorizations were taken to the consideration when gathering the CSIs in ST. The classification of CSIs is as follows;

- Species of flora and fauna
- Food culture
- Person names and place names
- Social related terms and Employment
- Relationships
- Religious terms
- Vehicle models
- House and garden
- Traditional Icons
- Cloths
- Traditional celebrations
- Measurements and currencies
- Groups
- Exclamations

A total of 75 cases of CSIs have been discussed in detail under the above different categories of CSIs. CSIs which correspond to each category are presented in a table using both the SL and TL CSIs along with the strategy used. The translation of CSIs from Sinhala to French found in the French translation *Viragaya ou le non-attachement* by Bikku Mandawala Pannawansa is analysed applying the use of translation strategies proposed by the linguist Mark E.Davies:

- Preservation
- Addition
- Omission
- Globalisation

- Localisation
- Transformation
- Creation

The data was collected using following table.

Categories of CSIs	Virayaya	VIRAGAYA ou le non-attachement	Davies's Strategies						
			Preservation	Addition	Omission	Globalisation	Localisation	Transformation	Creation
Species of flora and fauna	ජම්බු ගස	l'arbre jambu [aɪbɔɪ ʒɔ̃by jambu tree	✓	✓					
	බෝ ගස	l'arbre bo [aɪbɔɪ bɔ] bo tree	✓	✓					
	කැප්පෙටිය කොළ	les feuilles de keppetiya [le fœj də keppetiya] leaves of keppetiya	✓						
	නවහන්දි	la plante de navahandi [la plɑ̃t də navahandi] navahandi plant	✓						

Table 1: Analysis of CSIs of Viragaya

Results and Discussion

Species of flora and fauna

In Wickramasinghe's novel many references are given to several species of flora and fauna commonly seen in Sri Lanka; **jambu**, **navahandi**, **bo**, **thembili** to name a few. Following cases found in source text are discussed below with the target text.

In the terms ජම්බු ගස, බෝ ගස, කැප්පෙටිය කොළ, නවහන්දි, හිරැස්ස කිඩාරම් මල the translator has used two terms; one in Sinhala and the other in French as *l'arbre jambu*, *l'arbre bo*, *les feuilles de keppetiya*, *les plante de navahandi et d'hiressa*, *une fleure de kidaram*. Hence this style of translating clearly indicates the reader that the **jambu** and **bo**

are tree and *keppetiya* are type of Sri Lankan leaves of the tree *keppetiya*, *navahandi* and *hiressa* are Sri Lankan plants and *kidaram* is a type of flower. Further the translator has used the strategy of addition outside the text by giving foot notes for *jambu* and *bo* trees. For the jambu tree as a fruit tree and the bo tree is described as a sacred tree in order to convey the clear meaning of the words. In the above cases the form of the terms has been halfly foreignised as the translator used the names of trees, leaves, flowers as they are in the source language and the meaning is domesticated as the French terms which refer to trees, leaves, plants and flowers are presented along with their names to insist their types. This creates a comfortable atmosphere to the target language reader.

කැඹිලි or king coconut is a variety of coconut, native to Sri Lanka. The king coconut tree is shorter than coconut trees, and are found commonly growing wild in many areas of the country. Sweeter than regular coconuts, there are several sub varieties of the king coconut. The most common being the "red dwarf" (kaha thambili, commonly referred to as gon thambili). In this case, the translator has translated කැඹිලි as *coco jaune* which refers to yellow coconut. It denoted that the translator has used the strategy of creation in order to convey the idea that it is a type of coconut which is yellow in colour. කැඹිලි is domesticated as *cococ jaune* to make it more understandable to the target reader.

In the case of පලා ගිරව්, they are a variety of parrots, native to Sri Lanka. The translation of *des barbets* would not correspond to the meaning of the term as it does not create the real image of the bird which is conveyed by the original. Therefore, the translator uses the transformation of the content in order to retain the meaning of the phrase. This translation explains a variety of birds native to Sri Lanka but loses the reference to its symbol. Domestication is used here since word *des barbets* make sense for the target reading.

Food culture

Viragaya contains some conversations which refer to traditional Sri Lankan food dishes and drinks.

පොල්සම්බෝල or *polsambal* is a popular and a typical Sri Lankan spicy dish. There are various types of sambal within Sri Lankan food culture; *seeni sambol*, *pol sambol*, *katta sambol* et *chili sambol*. In the translation of the case පොල්සම්බෝල the translator keeps the term as it is in the target text in order to preserve the form of the ST. Foreignisation is used here since the word *polsambal* does not make the sense for the target reading.

The word පොල්සම්බෝල is used again and translated as *une sauce* in French. *Sauce* is a French word. A sauce is a liquid, cream, or semi-solid food which is served or used in preparing other foods. Sauces are not normally consumed by themselves. They add flavor,

moisture, and visual appeal to another dish. In the case of පොල්සම්බෝල, it is not consumed as a single dish and mostly used as an accompaniment with rice, string hoppers, hoppers, and many more meals. Thus the function of both the dishes are the same and the term *sauce* would be understood by foreign text reader rather than using the Sinhala term පොල්සම්බෝල. Nevertheless, the content of each is different from one another. Therefore the term පොල්සම්බෝල is domesticated and has used with the strategy of globalisation.

කරවල is made once the fresh fish is dried by wind and sun. This is a traditional way of preserving fish. කරවල is translated as *poisson seché* which means dried fish and also the commonly used terminology. The term is localised and domesticated.

ආප්ප refers to *Hoppers*. It is a Sri Lankan food item made of flour. The translator has omitted the translation of the word as it does not exist in the foreign language.

පොල් කිරි is a Sri Lankan soup made of coconut milk. The translator has translated it as *un gruau à base de lait de coco*. In this case the translator explains the term පොල් කිරි saying that it is a soup which is basically made from coconut milk. The main ingredient of the soup is coconut milk and the translation corresponds to the meaning of SL reference. Domestication is used in here since word *un gruau à base de lait de coco* makes sense for the target reading and the term is globalised here.

කිතුල් හකුරු is a type of jaggery which is more often used to prepare several Sri Lankan sweet dishes or sometimes accompanied when consuming some drinks.

Jaggery is presented in various kinds of names; *kithul hakuru, pol hakuru* and *thal haruku* according to the syrup extracts taken from the different kinds of palm trees. In Sri Lanka, syrup extracts from *kithul* trees are widely used for jaggery production. The term has translated as *sucre de palmier* which means palm tree sugar and gives the idea to the non Sri Lankan readers that it is a sweet dish. The term has been globalised and domesticated.

දිවුල් or wood-apple is a fruit found in south Asia and is a commonly seen fruit in Sri Lanka. දිවුල් කිරි or wood-apple milk is a drink made of wood-apple. In the case of දිවුල් කිරි, the translated has correctly translated in French කිරි as *lait* and the name of the fruit is translated as *pomme sauvage* which means *wild apples* and it denotes another meaning and would tend to mislead the French reader. This type of translation falls under the strategy of transformation where the translator transferred the term as from source text to target text the target reader may not have any idea of දිවුල්. The translator has used a domestication approach to bring the concept from ST to TT.

Translation of person names and place names

In Wickramasinghe's novel there are many references to person names and place names. These terms are always marked in italic, to indicate the particular terms do not refer to TL.

The translator respects the use of the person names and place names written in the original and preserves them in the French translation. The strategy of preservation is used here and the Sinhala terms are foreignised.

Social related terms and Employment

In Sri Lankan context there were some social related character terms and there were also some professions which are related to source language culture.

මහදැනමුත්තා or Mahadenamutta, 'the Wise Man' has been a well-known character in our folklore for a very long time. He was the village judge. Though he was the judge all his judgments were erroneous. The stories revolving round Mahadenamutta and his 'golayas' or his faithful five disciples are still being related. His stories are very popular among both children and adults. The translator has omitted the translation of the term මහදැනමුත්තා as it does not exist in the French reader's society. The term මහදැනමුත්තා domesticated by omitting its translation.

අන්දෝ අයිසා, in this case the term has preserved and the translator has given an additional foot note to describe the character. The term is domesticated

ඔරිසර හාමිනේ is translated as *l'epouse de l'opisara* which means the wife of the notable called Opisara. The term Opisara is preserved and හාමිනේ is translated to French. Footnote description is given to make it more understandable to the target reader. The term is domesticated. But in some places the term හාමිනේ is omitted when referring to a wife.

මුදලි යඵ්. *Mudali (or Mudaliyar)* was a colonial title existed in Ceylon. The Portuguese colonials created the Mudaliyar class in the 17th century by enlisting natives of different castes from the coastal areas. In this case the term is preserved and *Mudaliyar* is an instance of foreignisation as the French reader find it as a foreign element in the novel.

වෙද මුදලිකමක්. It is a socially recognized hereditary title given to a person who is talented in medicine. The term වෙද මුදලිකමක්. translated as *un poste de médecin fontionnaire*. The term *fontionnaire* means a civil servant or a local government officer which sense to different meaning when considering the term used in the original text. Therefore, the original sense of the term වෙද මුදලිකමක්. transformed and the translator has tried to make more understandable to the target reader by domesticating the term වෙද මුදලිකමක් as *un poste de médecin fontionnaire*.

ලියන මහත්තයා, ලිපිකරු, කපුළා, කොන්දොස්තර, කුලීකාරයෙකු. These are different kinds of professions in Sri Lankan society during Wickramasinghe's period. ලියන මහත්තයා, and ලිපිකරු are the people who support the society doing the paper work, bookkeeping, assisting in coconut estates to count the harvest. කපුළා is a famous character specially in past Sri Lankan society. He is the person who assists the society in arranging marriage proposals across villages. කොන්දොස්තර is a past term used for a person who involved in taking care of the estates. ලියන මහත්තයා, කපුළා, කොන්දොස්තර, the translation of these cases have been omitted. The term ලිපිකරු is translated as *Fonctionnaire*. It gives references to a civil servant or a local government officer and it does not mean the sense of the original mean and conveyed a different sense. The term is transformed and domesticated.

In the case of කුලීකාරයෙකු is translated as *un homme de peine*. කුලීකාරයෙකු is a person who works hard and get daily wages. He is not given a fixed payment and is paid considering the work done. In the French translation the word *peine* refers to hard work and the word *un homme de peine* senses a person who work hard. Thus the translator has globalised the term by conveying the meaning of the term using a general term. කුලීකාරයෙකු is domesticated as *un homme de peine* to make it more understandable to the target reader.

Relationships

Viragaya contains several conversations about family relations. Wickramasinghe uses some relationships which are common to French readers and also very typical terms which are unique to Sri Lankan context.

බාප්පා is a parent's male sibling. A son of this person would be nephew and a daughter would be a niece to his sibling. In this case the translator decided to use a more general word *ton cousin* which means *cousin or relation*. In this case the specific relationship in ST is globalised in to a general relationship, of which බාප්පාගේ පුතා is a part of it. The translator has chosen to domesticate the term by using globalisation.

අයියා in the SL text is used to refer to a bother-in-law. Generally the term is used to address an elder male sibling or in colloquial Sinhala this term is used to address any elder male person. Nevertheless, the translator has used *un beau-frère* which means *a brother-in-law* to follow the idea to TL readers. The translator has domesticated it using the strategy of globalisation.

In the next case, කුඩම්මාගේ දුව The term කුඩම්මා in Wickramasinghe's period referred to a sister of a parent. Her children are nephew and niece. In the translation it is translated as one of the pubescent cousins where the strategy of transformation is used and domesticated.

In the last case of family relationships the term තාත්තාගේ මුත්තාගේ පියාගේ දරුවෙක් indicates a distant relationship. In the TT the translator has decided to use *un membre de la famille* which means *a family member* in order to convey the sense of the word. In this case the specific relationship in ST is globalised in to a general relationship, of which තාත්තාගේ මුත්තාගේ පියාගේ දරුවෙක් is a part of it. The translator has chosen to domesticate the term by using globalisation.

Religious terms

Sri Lanka being predominantly a Buddhist country, its influence can be seen in the

Novel as it is basically based on a Buddhist concept in which the whole story and its character demonstrates his inner effort to achieve ‘viragaya’- a state where all desire, attachments, feeling are purged from the mind. Further Sri Lanka has a vast influence of Buddhism on it’s culture and most of the culture related concepts are very much related to Buddhism. Wickramasinghe includes the terms such as *vesak, vesak pahan kudu, abidharmaya* etc. In the translation some of the religious terms are kept unchanged and some of the terms are modified using various strategies of Davies and Venuti’s principles.

In the second example of පසළොස්වක පෝය which occurs every full moon and in Sinhala it is known as පෝය or පසළොස්වක පෝය . It is considered as a civil and bank holiday and Buddhist visits a temple for religious observances on poya days. And each poya stands for events significance to Buddhism. The term is translated as *les jours de pleine lune* which stands as the days of full moon. The TL term conveyed the meaning of the SL term. Therefore the translation has domesticated the term by using Davies’s strategy of globalisation.

වෙසක්/ වෙසක් පහන් කුඩු. වෙසක් is the most important religious festival celebrated by Buddhists. It remarks the birth, enlightenment and demise of Lord Buddha. වෙසක් පහන් කුඩු type of lanterns which is made using more often bamboo sticks , metal frames or card boards and covered with thin, brightly coloured papers and a candle or a bulb is placed inside to lighten it. Making Vesak lanterns is a major event of Vesak celebrations. These lanterns are hung in outdoor during major Poya days. In the target text the term වෙසක් is used as the same and additional footnote is given since the word is foreign for the reader. But in the footnote the translator has described Vesak as the day which highlighted the birth of Lord Buddha. The term වෙසක් පහන් කුඩු is translated as *les lampions de Vesak. Les lampions* refer to lamps and it does not specifically say the nature of the lantern. For the TT reader it denotes the sense of a lamp which enlightens the area. In the sixth case the translator has used the strategy of preservation and addition and the word is foreignised and domesticated. In the next word the strategy of globalisation is used as the translator replace the term with an existing term in French language and it is domesticated.

Vehicle models

Wickramasinghe includes varieties of carts which exist in past rural society during writer's period.

තිරික්කලය, කරන්නය, මල්ලිස් කරන්නය are different types of carts which exist in past Sri Lankan society. They are two-wheeled vehicles and normally pulled by bulls. They are used to transport people, goods and also used for races. In the translation තිරික්කලය, කරන්නය, මල්ලිස් කරන්නය are translated as *la caclèche* which means a two-wheeled horse drawn vehicle. It is a type of carriage which exist in western countries. The translated term is accurate to a certain extent as the function of both the vehicles is the same. Nevertheless the term does not create the image of the vehicle presented in the original text. Translated term is flexible for the target audience since the carts which are drawn by bulls are not visible in the French society. Therefore the strategy of globalization is used here in the category of vehicle models to replace the original words with a more general form of TL. According to Venuti's principles, the terms are domesticated as they are understandable for the target audience.

House and garden

The word කඩුල්ල refers to a gate made by crossing the wooden sticks was often seen in Sri Lankan rural houses in past Sri Lankan society. The term is translated in to French as *le portail* which refers to a huge entrance of a castle or a mansion. In the translation, the translated term change the content of the SL word. It is considered as a distortion of the sense of the original word. Since the word does not convey the sense meant by the original the strategy of transformation is used and it is domesticated since the original word does not exist in the French society.

Traditional Icons

පුස්කොළ පොත is a book made of dried palm tree leaves in which the teaching of Lord Buddha, ayurvedic treatments included. Ancient Sri Lankans, specially the Buddhist monks use these papers to write during ancient period of Sri Lanka. The term here is presented with additional footnote and it is domesticated.

සිරිබෝ මාලය is a type of jewelry wore by ancient rural women. It is omitted in the French text as its' translation may cause irritations for the reader since an equivalent in the French culture cannot be found. The strategy of omission is used and domesticated.

සැලලිහිනි සන්දේශය, කාව්‍යශේකරය, ගුණ්නිලය are Buddhist and historic literal documents. The translator has used the strategy of preservation and addition with footnotes and the words are foreignised and domesticated.

Cloths

නැට්ටය. In the case of නැට්ටය., the translator has used the term **un caraco** which means a cami or camisole in French. නැට්ටය. in English known as a jacket which is dressed along with a cloth/ a lungi or with a sari and normally frontal buttons are attached. It is short in length normally till the belly button. **Un caraco** senses a thin strapped t-shirt which comes under lingerie. නැට්ටය., translated as un corsage which senses a blouse in French. The translator has used the strategy of transformation and domesticated.

බැනියම In this case, it is a male garment worn on the upper body. In past most of the male Sri Lankans worn it along with a sarong. The term is localised in target language as **un maillot** which refers to a vest. French people wear it over a short or long sleeve shirt where as Sri Lankan male wear it inside an another shirt or as an upper body dress. It is domesticated.

සාරි, is a female garment worn normally with a fitted sari jacket. In Sri Lanka it is worn in Indian way and in kandian way which is considered as the national dress of Sri Lankan women. The translator has globalised the term and domesticated.

Traditional celebrations

සිංහල අවුරුද්ද is considered as an authentic Sri Lankan festival which takes place in the month of April. The dawn of a new year is celebrated by the nations of all over the world. Nevertheless සිංහල අවුරුද්ද is a special Sri Lankan traditional event which is important for Sinhala and Hindu people. The translator has translated it as **le nouvel an** which means the dawn of new year which is celebrated in the 1st of January every year. It does not specifically mean what *isxy, wjqreao* denoted in the original text. In the translation, the translated term change the content of the SL word. It is considered as a distortion of the sense of the original word. Since the word does not convey the sense meant by the original, the strategy of transformation is used and it is domesticated since the original word does not exist in the French society.

Exclamations

In the first case of හා පුතා in a context where the cart driver address a bull to insist the message **let's go**, the animal is address as අපොයි which is in English to express the sense of familiar relationship between the cart driver and the bull. In the French translation it is directly translated to French as the sense is lost. The term is domesticated and globalised.

අපොඩ්, is used to express regret or surprise. The translator has used a French equivalent as **oh!** to domesticate the term. Thus it is localised.

Conclusion

The present study is based on the analysis of CSIs in the translation *VIRAGAYA ou le non-attachement* by Bikku Mandawala Pannawansa, of the Sinhalese novel *Viragaya* by Martin Wickramasinghe. In the analysis following questions have been addressed;

1. Categorized the gathered CSIs
2. Identify the usage of Davies's proposed strategies when translating Sinhala CSIs into French
3. Venuti's principle of foreignisation and domestication in order to preserve the local colour and make it clear and accurate for the TL reader
4. Find out the frequency of the translational strategies and principles

Findings

According to that the gathered CSIs from original and the French translation were categorized in to different sub categories using some famous scholars' categorizations.

- 75 of gathered cases from the Sinhala novel *Viragaya* by Martin Wickramasinghe and its French translation *VIRAGAYA ou le non-attachement* by Bikku Mandawala Pannawansa are grouped and analyzed in 14 categories. Newmark's Categorization of CSIs and Howard's proposed categorizations were taken to the consideration when gathering the CSIs in ST.

Out of these, the most prevailing categories are the CSIs related to Social related terms and Employment, Person names and place names and CSIs related to religious terms.

According to the data analysis, how the French translator overcomes the translational problems when translating Sinhala CSIs into French. Original text culture and target culture have a distance relationship. Sinhala language which is the SL of the ST and the French language which is the TL of the TT originated from different cultures; asiatic and westernized respectively. Due to this cultural gap, the translator fails to transfer the exact meaning in the original. Therefore the translators used various methods to facilitate TT reader.

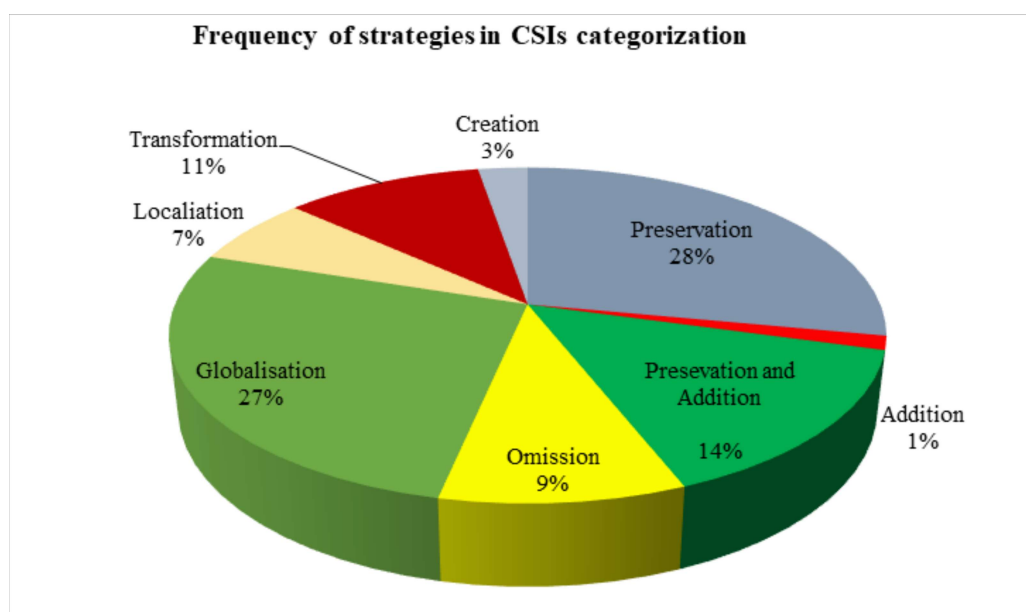
Davies's strategies of translation are used in the present study. The proposed methods that the French translator used the proposed strategies of *preservation*, *addition*, *omission*, *globalisation*, *localisation*, *transformation*, and *creation* in the translation.

The most prevailing translation strategies used for the translation of CSIs are *preservation*, and *globalization* and the combination of *preservation and addition*. In Davies's strategies he proposed two types of preservations; preservation of content and preservation of form. The translator employed the later most. The strategy of addition also divided into addition outside the text which is provided outside the text, in the footnotes and addition inside the text where the explanation is added directly in the text. The translator used most the strategy of addition outside the text where the footnotes are used. The usage of preservation and addition reveals the translator's attempt present an accurate and clear translation adding all the necessary information to the target language readers. The strategy of globalization is employed in the translation when the precise translation of CSI may cause misunderstanding in TL readers' mind.

The strategy of preservation helps to preserve the local flavor added in the original. the French translator has used the strategy of preservation in the categorizations of Species of flora and fauna, Food culture, Person names and place names, Social related terms and Employment, Religious terms.

In total 75 gathered cases are analyzed and the results evaluated in terms of Davies's taxonomy of CSIs are presented in the below figure 1. It shows that the most prevailing strategy used is the preservation.

Figure 1: Translation of CSIs: Davies's theory of translation strategies used in TT



Davies's Strategy	
Preservation	28%
Addition	1%
Preservation and Addition	14%
Omission	9%
Globalisation	27%
Localisation	7%
Transformation	11%
Creation	3%

Table 2: Results evaluated in terms of Davies's strategy

According to the collected data, to answer the question of how to identify to which extent the translator preserve the local colour and make it clear and accurate for the TL reader, the translator used Venuti's principle of foreignisation and domestication. Following analysis has been founded;

- In the categorization all the CSIs, 21 CSIs are foreignised and it helps to preserve the local flavor added in the original.
- For the rest of 11 cases, the translator used a combination of both the principles as the terms analyzed are preserved by using the same word and employing the strategy of addition.
- Out of 75 of total CSIs 42 items are domesticated. It denotes that the TT text is originally written in TL. This principle assists TT reader to minimize the strangeness of the foreign text.
- The translator has domesticated the TT by using Davies's proposed strategies of addition, omission, globalization, localization, transformation and creation. A translation is domesticated to assist TT reader to minimize the strangeness of the foreign text, to omit the misunderstanding which may occur due to the cultural gaps, to release the burden of the unfamiliarity of the SL culture. Thus, the domestication may distort the precise image of a word.

The translator has domesticated the TT by using Davies's proposed strategies of addition, omission, globalization, localization, transformation and creation. A translation is domesticated to assist TT reader to minimize the strangeness of the foreign text, to omit the misunderstanding which may occur due to the cultural gaps, to release the burden of

the unfamiliarity of the SL culture. Thus, the domestication may distort the precise image of a word.

The examples which prove this point can be explained using the translation of religious terms in the original which are domesticated in the TT.

Ex: 01

පසළොස්වක ජෝය which occurs every full moon and in Sinhala it is known as ජෝය or පසළොස්වක ජෝය. The term is translated as *les jours de pleine lune* which stands as the days of full moon. It does not convey the importance of this special day for the Buddhist people.

Ex:02

වෙසක්/වෙසක් පහන් කුඩු, වෙසක් is the most important religious festival celebrated by Buddhists. It remarks the birth, enlightenment and demise of Lord Buddha. In the TT the term වෙසක් is used as the same and additional footnote is given since the word is foreign for the reader. But in the footnote the translator has described Vesak as the day which highlighted the birth of Loard Budda.

Ex:03

වෙසක් පහන් කුඩු type of lanterns which is made using more often bamboo sticks, metal frames or card boards and covered with thin, brightlycoloured papers and a candle or a bulb is placed inside to lighten it. . Makingvesak lanterns is a major event of vesak celebrations. These lanterns are hung in outdoor during major poya daysThe term වෙසක් පහන් කුඩු, is translated as *les lampions de Vesak. Les lampions* refers to a lamp and it does not specifically say the nature of the lantern.

Ex:04

තිරික්කලය *karaththya, mallis karaththaya* re different types of carts which exit in past Sri Lankan society. They are two-wheeled vehicles and normally pulled by bulls. They are used to transport people, goods and also used for races. In the translation තිරික්කලය, *karaththya, mallis karaththaya* are translated as *la caclèche* which means a two-wheeled horse drawn vehicle. It is a type of carriage which exit in western countries. The translated term is accurate to a certain extend as the function of both the vehicles is the same. Nevertheless the term does not create the image of the vehicle presented in the original text. Translated term is flexible for the target audience since the carts which are drawn by bulls are not visible in the French society.

Categories of CSIs	No of CSIs	Venuti's Principles																					
		Foreignisation						Domestication						Foreignisation & Domestication									
		Preservation	Addition	Omission	Globalisation	Localisation	Transformation	Creation	Preservation	Addition	Omission	Globalisation	Localisation	Transformation	Creation	Preservation	Addition	Omission	Globalisation	Localisation	Transformation	Creation	
Species of flora and fauna	8	4													2	2							
Food culture	7	1								1	3	1	1										
Person names and place names	11	11																					
Social related terms and Employment	11	2								5	1		2			1							
Relationship	7										5		2										
Religious terms	9	1									2	2				4							
Vehicle models	3										3												
House and garden	1												1										
Traditional Icons	8								1	1	2					4							
cloths	3	1										1	1										
Traditional celebrations	1												1										
Mesurements and currencies	2										2												
Groups	1	1																					
Exclamations	3										2	1											
Total	75	21							1	7	20	5	8	2	11								

Table 3: Results evaluated in terms of Venuti's principle of foreignisation and domestication is presented below.

Ex:05

මහදැනමුත්තා or Mahadenamutta, ‘the Wise Man’ has been a well-known character in our folklore for a very long time. He was the village judge. Though he was the judge all his judgments were erroneous. The stories revolving round Mahadenamutta and his ‘golayas’ or his faithful five disciples are still being related. His stories are very popular among both children and adults. The translator has omitted the translation of the term මහදැනමුත්තා as it does not exist in the TL reader’s society. The term මහදැනමුත්තා domesticated by omitting its translation.

Ex:06

ලියන මහත්තයා, කපුටා, කොන්දොස්තර, These are different kinds of professions in Sri Lankan society during Wickramasinghe’s period. ලියන මහත්තයා and ලිපිකරු are the people who support the society doing the paper work, bookkeeping, assisting in coconut estates to count the harvest. කපුටා is a famous character specially in past Sri Lankan society. He is the person who assists the society in arranging marriage proposals across villages. කොන්දොස්තර is a past term used for a person who involved in taking care of the estates. ලියන මහත්තයා, කපුටා, කොන්දොස්තර the translation of these cases have been omitted.

Ex: 07

The word පොල් සම්බෝල is used again and translated as *une sauce* in French. *Sauce* is a French word. A sauce is a liquid, cream, or semi-solid food which is served or used in preparing other foods. Sauces are not normally consumed by themselves. They add flavor, moisture, and visual appeal to another dish. In the case of පොල් සම්බෝල, it is not consumed as a single dish and mostly used as an accompaniment with rice, string hoppers, hoppers, and many more meals. Thus the function of both the dishes are the same and the term sauce would be understood by TL reader rather than using the Sinhala term පොල් සම්බෝල. Nevertheless, the content of each is different from one another. Therefore the term පොල් සම්බෝල is domesticated.

Ex: 08

ආප්ප refers to *Hoppers*. A traditional food item made of flour called *appa* in Sinhala. The translator has omitted the translation of the word as it does not exist in the TL.

Ex: 09

කිතුල් හකුරු is a type of jaggery which is more often used to prepare several Sri Lankan sweet dishes or sometimes accompanied when consuming some drinks.

Jaggery is presented in various kinds of names; *kithul hakuru*, *pol hakuru* and *thal haruku* according to the syrup extracts taken from the different kinds of palm trees. In Sri Lanka, syrup extracts from *kithul* trees are widely used for jaggery production. The term has translated as *sucre de palmier* which means palm tree sugar and gives the idea to the non Sri Lankan readers that it is a sweet dish.

Ex: 10

දිවුල් or wood-apple is a fruit found in south Asia and is a commonly seen fruit in Sri Lanka. දිවුල් කිරි or wood-apple milk is a drink made of wood-apple. In the case of දිවුල් කිරි, the translated has correctly translated in French දිවුල් as *lait* and the name of the fruit is translated as *pomme sauvage* which means *wild apples* and it denotes another meaning and would tend to mislead the TL reader. This type of translation falls under the strategy of transformation where the translator transferred the term as from ST to TT the target reader may not have any idea of දිවුල්.

Thus, out of 75 of total CSIs 42 items are domesticated. It denotes that the TT text is originally written in TL. Even though a domesticated translation assist TT reader to minimize the strangeness of the foreign text, to omit the misunderstanding which may occur due to the cultural gaps and to release the burden of the unfamiliarity of the SL culture, the domestication may distort the precise image of the original.

Acknowledgement

I thank all who in one way or another contributed in the completion of this article. I would like to extend my sincere thanks to all of them.

First and foremost, I would like to acknowledge and appreciate the help and transparency given by all the senior professors, professors, Senior Lecturers and my colleagues. My special thanks goes to Dr. Samantha Jayawardena; Senior lecturer in French for providing me the reading materials on translational studies, then to my research colleagues who always supported and encouraged me to complete this study.

Besides, all my academic staff, my thanks go to all the people who have supported me to complete this research work directly or indirectly.

References

Aixela, J. F. (1996). Culture-specific items in translation. In R. Alvarez, & M. Carmen-Africa Vidal (Eds.)

- Baker, M.(1992). In *Other Words: A Course Book on Translation*. London: Routledge
- Bassnet, S. (1992). *Translation studies*. London/New York: Routledge.
- Bassnett, S et al. (1990). *Translation, History and Culture*. London: Pinter.
- Bassnett, S.(1998). “The Translation Turn in Cultural Studies”. In *Constructing Cultures*.
- Bassnett S. (1980/1991/2002) *Translation Studies (Third Edition)*, London and New York, Routledge
- Bassnett, S. (2011). The translator as cross-cultural mediator. In K.,Windle & K Malmkjaer(Eds.), *The Oxford handbook of translation studies*, New York: Oxford University Press.
- Berman A. *Translation and the trials of the foreign // The translation studies reader / Lawrence Venuti, ed. and trans. London & New York: Routledge. (2000).*
- Chesterman, A. (1997).*Memes of translation: The spread of ideas in translation theory*. Amsterdam: John Benjamins
- Darbelnet J., Vinay J.P. (1977) *Stylistique comparée du français et de l’anglais*. Rev. ed. Paris: Didier,
- Davies, E. (2003). “A Goblin or a Dirty Nose? The Treatment of Culture-Specific References in Translations of Harry Potter Book.
- De Silva, K. M. (1981). *A History of Sri Lanka*. University of California Press.
- Delisle, J. (1980). *L’Anayse du discours comme méthode de traduction* Ottawa: l’Université d’Ottawa
- Espindola, E.(2006). *The Use and Abuse of Subtitling as a Practice of Cultural Representation: Cidade de Deus and Boyz ‘N the Hood*. Santa Catarina: Universida de Federal de Santa Catarina
- Essays on Literary Translation*. Ed. A. Lefevere. London: Cromwell Press,
- Espindola, E.(2006). *The Use and Abuse of Subtitling as a Practice of Cultural Representation: Cidade de Deus and Boyz ‘N the Hood*. Santa Catarina: Universida de Federal de Santa Catarina
- Gambier, Y. 2007. *Doubts and Directions in Translation Studies*. The Netherlands: John Benjamins.
- Hongwei, C. (1999).Cultural difference and translation.*Translations Journal*, 44(1)
- House, J. (2009). *Translation*. Oxford: Oxford University Press.
- Hatim, B. (2001). *Teaching and Researching Translation*. Harlow: Longman
- Kramersch, C . (1998) *Language and Culture (Oxford Introductions to Language Study)*
- Larson, M. (1984). *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. Lanham and New York: University Press of America.
- Larson, M. (1998). *Meaning-based translation: A Guide to cross equivalents*. Lanham: University Press of America.
- Lewis, D. (2006). *When Cultures Collide: Leading across Cultures*. Boston and London: Nicolas Brealey International.
- Newmark, P. (2004). *A Textbook of Translation*. Harlow: Longman.
- Newmark, Peter. 2010. “Translation and Culture”. In *Meaning in Translation*. Ed. B. Lewandowska-Tomaszczyk. Frankfurt
- Nida, E. A. and C. R. Taber. (1969). *Theory and Practice of Translation*. Leiden: E.J. Brill.

- Potter, Buswell, Jaini; Encyclopedia of Indian Philosophies Volume VII Abhidharma Buddhism to 150 AD,
- Pizzuto, Angelo. "Translation Procedures: the Technical Component of the Translation Process".
- Robinson, D. (1997). *Becoming a Translator: An Accelerated Course*. London: Routledge
- Schäffner, et al. (2001). *Annotated Texts for Translation: English-German. Functionalist Approaches Illustrated*. Frankfurt: Multilingual Matters
- Venuti, L. (1995). *The Translator's Invisibility: A History of Translation*. London: Routledge.
- Venuti, L. (2001). "Strategies of Translation". *Routledge Encyclopedia of Translation Studies*. Ed. Mona Baker and Kristen Malmkjaer. London and New York: Routledge.
- Venuti, . L (2000) ed. and trans. London & New York: Routledge.
- Wickramasignhe M., (1956), *Viragaya*, K.S.U. Graphics, Sri Lanka
- Wickramasignhe M. *Viragaya ou le non-attachement / trans. Mandawala Pannawansa*. Paris: l'Harmattan, 1995 (1956).
- Williams J , Chesterman A. (2002). *The Map. A Beginner's Guide to Doing Research in Translation Studies*. Manchester: St. Jerome Publishing