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## **Translating Culture Specific Items: A Study of Translation Strategies in a Guidebook**

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### **Abstract**

Culture Specific Items (CSIs) have become challenges for translators in transferring one language to another. This research aimed at investigating the types of CSIs and the translation strategies applied by the translation in the translation of Wonogiri guidebook. A qualitative method was used to collect and analyze the data from the guidebook. The study shows that the CSIs found in the guidebook can be classified into 6 main categories: (1) toponyms, (2) anthroponyms, (3) legal systems, (4) food and drink, (5) religious celebration, and (6) local institution. Toponyms are the most categories found (62.5%). The toponyms were categorized further into 7 categories including 1 additional category, given names of plants. Additionally, the study also reveals that the translator mainly used 2 categories of translation strategy, namely preservation and addition. Both strategies indicate that the translator applies foreignization strategies. It implies that the translator attempts to maintain the originality and uniqueness of the CSIs in the target text. It suggests that translators' decisions to apply certain translation strategies in translating CSIs reflect their discretion regarding their perception of CSIs and consideration on the translation quality.

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## **INTRODUCTION**

Language as a means of communication is a useful medium to share knowledge and information from one person to another. It means that a communication process is a process of using language. The use of language itself can be done both during the production and interpretation of a text. The goal is for the language user to be able to give the message as well as to understand the messages from other language users. Therefore, a communication process includes the language user's way of interpreting the meaning of a text.

Newmark (1998) defines translation as a process of interpreting the meaning of a text from one language to another according to the messages that the author intends to share with the readers. The challenge is some texts related to local and cultural fields, for example, encourage the translator to translate as many words as possible from the SL to TL. In addition, Toury (as cited in Öztemel & Kurt, 2017) points out that translation is a type of activity that certainly encompasses at least two languages and two cultures. In other words, translators are responsible for transforming the distinctions

from the SL to TL which require them to understand well both languages and both cultures. In line with that, Munday (as cited in Butkuvienė, 2012) proposes a definition of translation as a significant social activity involving the process of transferring the original written Source Text (ST) in its original verbal language (SL) into a written Target Text (TT) in a distinct verbal language (TL). In other words, translation is an activity requiring translators to have skills to transmit the meaning from SL to TL including the cultural aspects of both languages, and to master both languages and cultures well. Translation allows the translator transfers not only the words from SL into TL but also the cultural items. Through this process, translation has brought some significance and strategic roles. Wang (2014) proposes three important roles of culture in translation. First, translation can be regarded as a cultural activity. When the translator translates certain words, the translator is not merely transferring the language from one to another but also the cultural contents and values. For instance, translating the word *tumpang* also requires the translator to give philosophical ideas and the meaning of *tumpang* in Javanese. Second, translation can be perceived as a type of ‘cross-cultural communication’. Translation can be illustrated as intercultural communication in which the translator tries to express and share information from the author of the source text to the readers of the target text. This requires the translators to have skills not only to understand the SL and ST culture but also to be able to reformulate them in the TL and TL culture accurately. Third, translation is a tool to exchange culture. The goal of translation is to understand the language and culture of one country and another. Thus, translation can be a medium to obtain and share knowledge from one culture to another.

Culture-Specific Items (CSIs) are termed differently by many scholars. Sharif & Shakiba (2015) mention some terms usually used to refer to CSIs, such as ‘realia or realium, cultural words, culture-bound items’, etc. Baker (as cited

in Sharif & Shakiba, 2015) uses the term ‘culture specific context’ to refer to abstract or concrete notion associated with religion, customs, or kinds of food, which does not exist in the target culture and probably lead to difficulties to find the appropriate equivalent word. Öztemel & Kurt (2017) define CSIs as expressions constructed by cultural differences. Similarly, Axiela (Farahani & Mokhtari, 2016) has the same idea on CSIs as follows.

Those textually actualized items whose function and connotation in a source text involve a translation problem in their transference to a target text, whenever this problem is a product of the nonexistence of the referred item or its different intertextual status in the cultural systems of the readers of the target. (pp.310-311)

In other words, CSIs can be understood as expressions containing cultural contents of the source culture which may create difficulties in the transmission process of SL to TL since no equivalent words are conveying the meanings of the expressions found in the target culture.

CSIs have been classified into some categories. Espindola & Vasconcellos (2006) classify CSIs into 12, including toponyms; anthroponyms; forms of entertainment; means of transportation; fictional character; legal system; local institution; measuring system; food and drink; scholastic reference; religious celebration; and dialect.

Toponyms include names of places and proper names. Howard (2009) further classifies proper names into 8, namely part of a person's name; given/pet names of animals; geographical & celestial historical event; documents and periods; groups and language; religions, deities, and scripture; awards, vehicle models and brand names and monument, building & meeting.

Anthroponyms refer to the names of people, nicknames, and names indicating regional background which get identification status. Forms of entertainment are kinds of entertainment that includes performance and shows as well as hospitality, e.g. party. Means of

transportation comprises of services used to transport people or goods from one place to another denoting specific cultures. A fictional character covers an imaginary character in a story, a novel, a play, or a movie associated with fiction. Legal systems involve rules regulating human behavior which are important to link human society.

Local institution refers to an association serving people in particular areas of life, such as economics, politics, education, etc. Measuring system words or phrases used to determine size, weight, length, etc. which vary across cultures. Food and drink involve solid and liquid materials as sources of nutrition. Scholastic reference is any terms associated with studying or school. Religious celebrations are special terms used to commemorate religious events. Finally, dialect is the variation of the speaker determining his/ her status related to social classes, ages, sexes, and education (Halliday as cited in Espindola & Vasconcellos, 2006).

Since translating CSIs needs special treatment, some strategies are commonly applied to translate CSIs. Gürçağlar (as cited in Öztemel & Kurt, 2017) strategies in translation are ways used by translators to approach the texts when they select and translate the texts and ways used in adopting when they transform the texts from SL into TL. In other words, translation strategies include the choices of approaches and strategies done by translators to solve problems during the translation process.

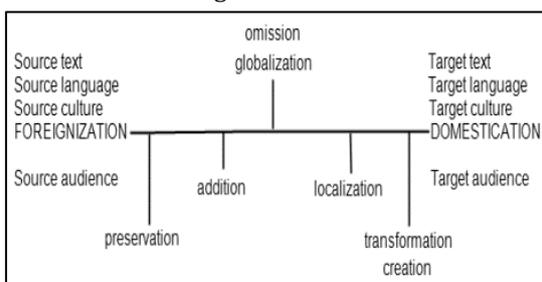
Many scholars have proposed the translation strategies of CSIs. The most general strategies are suggested by Venuti (as cited in Wang, 2014). She divides translation strategies into two: foreignization and domestication. The former refers to a translation strategy oriented on the source culture which manages to translate the source language and culture into the target language and culture to maintain the 'exotic flavor'. In contrast, the latter is a translation strategy oriented to the target culture resulting in the translation of the cultural items in the source language and culture to be translated into some related words in the target language and

culture, so the translated text can be understood by the target readers (Venuti as cited in Wang, 2014). Venuti (as cited in Wang, 2014) suggests that the goal of doing foreignization is to create the translation theory and practice which fights the dominance of the TL and to preserve the importance to emphasize the distinction between the SL and TL as well as the cultures. Besides that, Nida (as cited in Wang, 2014) also argues that domestication aims at prioritizing the understanding of the target readers, so the SL must be adjusted to 'target readers' cultural sphere' and the translation process must be done as natural as possible.

More detailed classifications are given by Davies (as cited in Sharif & Shakiba, 2015). He suggests seven strategies to translate CSIs, including preservation, addition, omission, globalization, localization, transformation, and creation. First, preservation strategy tries to maintain the 'exotic flavor' of the text which is done when a translator manages to preserve the terms SL terms in the translated text (Davies as cited in Öztemel & Kurt, 2017). Jaleniauskiene & Čičelytė (2009) add that in applying preservation strategy, translators can opt to retain the word in SL the same in the translation (preservation of form) or to give a literal translation of the word in SL in TL word (preservation of meaning). Second, addition is a translation strategy done by a translator by giving essentially additional information to the original term which is maintained by the translator. The way to give the additional information divides this strategy into subdivisions, namely 'addition inside the text' and 'addition outside the text'. The former deals with the additional description provided inside the text, whereas the latter refers to additional information provided outside the text, e.g. footnote, preface, etc. (Davies as cited in Öztemel & Kurt, 2017).

Third, omission strategy is applied by a translator when he/she deletes an unclear or doubtful cultural item completely. Fourth, globalization refers to a strategy that involves the process of substituting the CSIs with 'more

neutral or general' terms which are considered more understandable for readers from various cultural backgrounds. Fifth, localization is the opposite of globalization strategy. It is done by translators when they attempt to hold the TL culture (Davies as cited in Öztemel & Kurt, 2017). Sixth, transformation strategy occurs when a translator creates modifications of CSIs which go beyond globalization or localization and is regarded as alteration of the original text (Davies as cited in Sharif & Shakiba, 2015). Finally, creation strategy is employed by a translator when he/she prefers to involve the CSIs that do not appear in the source text in the translation (Davies as cited in Rassokhina, 2016). The translation strategies proposed by Venuti (1995) and Davies (2003) can be illustrated in the figure below.



**Figure 1:** A Continuum of Venuti’s Foreignization and Domestication (Jaleniauskiene & Čičelytė, 2009, p.33)

This study analyzed the CSIs found in a guidebook. Van Gorp (2014) argues that tourists view a guidebook as a valuable information source. Some of the advantages given by the guidebook include its perceptibility and accessibility, its practicality throughout the trip, and its usability and reliability (Wong & Liu, 2011; Koshar 1998; Beck 2006; Jack & Philips, 2003; Nishimura et al., 2007; Lew, 1991 as cited in Van Gorp, 2012). Publications related to travel are full of CSIs (Terestyényi, 2011). Thus, a guidebook is a book that contains useful tourism information and can be a tour guide for tourists throughout their trip. One of the challenges in translating a guidebook is dealing with the CSIs (Terestyényi, 2011).

There was some research previously carried out about translation, CSIs, and

guidebooks. First, Mussche & Willems (2010), conducted research on the Arabic translation of proper names and references to food in three volumes of Harry Potter. The result of the study reveals that simplification is the main strategy used, foreignization is sometimes used and no domestication strategy is found. Farahani & Mokhtari (2016) carried out a case study on the CSIs translation of Hedayat’s “Blind Owl” according to Venuti’s translation strategies of domestication and foreignization. This study shows that the translation of CSIs mostly uses domestication and two of the most applied strategies are simplification and naturalization. Daghighi & Hashemian (2016) studied CSIs and the strategies in translating a novel, *Pen*, by Jalal Al-Ahmad. The study shows that the translation mostly uses functional equivalent strategy, while modulation and paraphrase strategies are seldom used. Finally, Terestyényi (2011) analyzed techniques used in translating CSIs in tourism brochures published by Hungarian National Tourist Office. The study shows that the translation techniques mostly used in the brochures are transference and circumlocution.

This study is different from the previous studies. Research conducted by Mussche & Willems (2010) focused on the investigation of translation strategy in novels, particularly in the translation of proper names and references to food. This study also studied CSIs, but was not limited to the translation of proper names and references to food and the object was a guidebook. The second and third previous research analyzed the translation of novels in which the first research used Venuti’s translation strategies, while the second used Newmark’s translation strategies. This study, on the other hand, analyzed the translation of a guidebook using Davies’ translation strategy. Terestyényi (2011) studied the translation strategies in tourism brochures using Newmark’s translation strategies, while this study mostly used Davies’ translation strategies.

Considering the challenge in translating CSIs, this research aimed at investigating the

types of CSIs found in a guidebook. It also studied strategies used to translate the CSIs.

**METHOD**

This study employed a qualitative method. In a qualitative method, the researcher approaches the phenomenon being studied in its 'natural settings' to interpret the phenomenon and generate meaning (McLeod, 2019). The data in this study were in the form of words taken from a guide of Wonogiri Regency. First, the researcher read the guidebook and identified the CSIs found. To systematize the analysis, this study used 12 categories of Espindola & Vasconcellos (2006) including Howard's proper name categories. Then, each category of CSIs was analyzed using Davies' translation strategies.

**RESULTS AND DISCUSSIONS**

Based on the data analysis, some types of CSIs and Davies' strategies to translate CSIs were found in this study. They will be described based on each category.

**1. Translation of toponyms**

Based on proper name categories proposed by Howard (2009), this study only found 7 categories of proper names, including a part of a person's name, given or pet names of animals; geographical & celestial; historical events; documents & periods, group & language; monument, buildings & meetings and given names of plants. The following section will explain each category.

**a. Translation of a part of a person's name**

Since Wonogiri is in Java, all of the names found in the data were Javanese-specific names of people. All of the names were translated using preservation of form strategy. It can be seen in the following table.

**Table 1:** Translation of names of people

SL	TL	Davies' strategy
<i>Pada zaman kerajaan Demak ada seorang pertapa yang</i>	In the regime of Demak Kingdom, there was a hermit	Preservation of form

<i>bernama Ki Kesdik Wacana.</i>	named Ki Keskik Wacana.	
<i>Raden Mas Said lahir di Kartasura pada 8 April 1725.</i>	Raden Mas Said was born in Kartasura on 8 April 1725.	Preservation of form
<i>Prof. Dr. A. Sartono Kartodiharjo lahir di Wonogiri, Jawa Tengah pada 15 Februari 1921.</i>	Prof. Dr. A. Sartono Kartodiharjo was born in Wonogiri, Central Java on 15 February 1921.	Preservation of form

In the examples above, the translator kept the names the same without any changes in the TL. The translator used the strategy of preservation by Davies (2003) in which the translator decided to keep the SL terms the same in the translation. In line with Jaleniauskiene & Čičelytė (2009), the translator preferred to use the preservation of form strategy which is preserving the form of the SL words in the translation. The reason is because the translator believed that the CSIs will not create problems in the pronunciation of English.

**b. Translation of given/ pet names of animals**

There is only one datum belonging to this category. This is translated using preservation strategy. The datum is shown in the table below.

**Table 2:** Translation of given/pet names of animals

SL	TL	Davies' strategy
<i>Burung jalak putih merupakan fauna khas Wonogiri.</i>	Black-winged Starling is an endemic animal of Wonogiri.	Preservation of meaning

In the example above, the translator decided to translate the name *burung jalak putih* into *black-winged starling* by

giving literal translation. Though the form is exactly different, this strategy is chosen because the term exists both in SL and TL contexts and can be understood easily by the readers.

**c. Translation of geographical or celestial names**

There were many data found related to geographical names in this study. They are generally in the form of places, islands, cities, seas, reservoirs, and mountain names. Their translation can be illustrated in the following table.

**Table 3:** Translation of geographical and celestial names

SL	TL	Davies' strategy
<i>Wonogiri merupakan salah satu kabupaten di provinsi Jawa Tengah.</i>	<b>Wonogiri</b> is one of the regencies in <b>Central Java.</b>	Preservation of form & preservation of meaning
<i>Gunung Pegat adalah gunung yang terletak di Jalan Solo-Wonogiri km. 45-46, di kecamatan Nguntoronadi</i>	<b>Gunung Pegat</b> is a mountain situated on Solo-Wonogiri Street km 45-46 in <b>Nguntoronadi</b> sub-district.	Preservation of form
<i>Waduk Gajah Mungkur adalah sebuah bendungan raksasa yang merupakan aliran Sungai Bengawan Solo.</i>	<b>Waduk Gajah Mungkur</b> is a giant reservoir which is a stream of <b>Bengawan Solo River.</b>	Preservation of form & preservation of meaning

In the table above, there are two main strategies employed by the translator. The first is preservation of form strategy. The strategy is used to translate some words like *Wonogiri* (referring to a name of a regency), *Gunung Pegat* (referring to a

name of a mountain), *Nguntoronadi* (referring to a name of a sub-district name), and *Waduk Gajah Mungkur* (a name of a reservoir). The strategy was chosen since the translator thought that they referred to specific places in Wonogiri which must be kept original and they would not create confusion for the readers. On the other hand, the translator used the preservation of meaning strategy to translate such words, as *Jawa Tengah* (Central Java) and *Sungai Bengawan Solo* (Bengawan Solo River). The translator decided to translate them literally because in English, the words "Tengah" and "Sungai" have equivalent words which are "Central" and "River". Therefore, it is expected that the readers can understand them easily. The translator also still kept each word to be written in a capitalized letter to indicate that they are proper names for places.

**d. Translation of historical events, documents, and periods**

Some data related to historical events, documents, and periods can also be found in the study. They are in the form of the state philosophy; constitutions; origin of the city; historical and cultural ceremonies; and important years. The translation of this category will be shown in this table.

**Table 4:** Translation of historical events, documents, and periods

SL	TL	Davies' strategy
<i>Bentuk segilima berwarna merah di sebelah kanan dan putih disebelah kiri dengan tepi hitam sebagai manifestasi dari Pancasila, Bendera Merah Putih, kesetiaan terhadap UUD 1945 dan falsafah hidup bangsa</i>	The pentagon colors red on its right side and white on its left with a black edge as a manifestation of <b>Pancasila, the red-and-white flag, the loyalty to the 1945 Constitution,</b> and the eternal life philosophy	Addition outside the text, preservation of meaning & addition outside the text

<i>Indonesia yang abadi.</i>	of the Indonesian nation.  <i>Pancasila:</i> The Indonesian philosophical foundation and state ideology  <i>UUD 1945:</i> the constitution of Indonesia established in 1945	
<i>Selain itu jamanan berfungsi untuk menjaga pusaka tersebut agar tidak cepat berkarat dan tahan lama.</i>	Besides, the <b>jamanan</b> will keep the relics in order not to rust quickly and to be durable.  <i>Jamanan:</i> A ceremonial event to clean historical relics	Addition outside the text
<i>Salah satu bagian yang paling menarik adalah tulisan "Sabda Sakti Nugrahaning Praja" yang berada diatas selendang putih.</i>	One of the most interesting part is the saying of " <i>Sabda Sakti Nugrahaning Praja</i> " which lies on the white scarf.  The saying has meanings: <i>Sabda</i> is 7, <i>Sakti</i> is 6, <i>Nugrahaning</i> is 9 and <i>Praja</i> is 1. It is the commemoration year of the coat of arm	Addition inside the text

	establishment (1967).	
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The table shows that the translator applied three strategies in this category, namely preservation of meaning, addition inside the text, and addition outside the text. First, the preservation of meaning strategy is applied when the translator gave the literal translation of *Bendera Merah Putih* into *the red-and-white flag*. This was chosen because the word indicated the flag having a red and white flag which is describable. Therefore, maintaining the meaning was believed to be able to ease readers' comprehension. Second, the addition outside the text strategy is used by retaining the words in SL form in the translation such as *Pancasila*, *UUD 1945*, and *jamanan*. However, they are supplemented with additional information in the glossary part. This aims at giving an explanation in TL for the words preserved in TL. Third, the translator made use of addition inside the text strategy to translate the saying *Sabda Sakti Nugrahaning Praja*. The saying is preserved in TL which is then added by supplementary explanation. Nevertheless, the explanation is added in the next sentence (inside the text) showing that the meaning of the saying is the year of the establishment of the coat of arms in 1967.

**e. Translation of groups and languages**

This category involves people belonging to certain groups and the use of certain words in a particular language. The translation of this category is presented in the following table.

**Table 5:** Translation of group and language

SL	TL	Davies' strategy
<i>Sebagian besar orang Wonogiri adalah muslim.</i>	Most of Wonogiri people are <b>Muslims</b> .	Preservation of meaning
<i>Nama Wonogiri berasal dari kata "wana" yang berarti</i>	Wonogiri derives its name from the word " <b>wana</b> " meaning	Preservation of form

"hutan" dan "giri" yang berarti "gunung".	"forest" and "giri" meaning "mountain".	
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The first translation strategy used in the table is preservation of meaning. The translator decided to translate the word because the word *Muslim* has widely been used to refer to the believers of Islam around the world. Therefore, the readers can understand this easily. In contrast, the second strategy is preservation of form to maintain the Javanese words "wana" meaning "forest" and "giri" meaning "mountain". The form was kept because the translator wanted to maintain the originality of the origin of the word Wonogiri.

**f. Translation of monuments, buildings, and meetings**

In the data, the translator translated some data belonging to this category involving the name of a monument and the name of a building. Two translation strategies applied are shown as follows.

**Table 6:** Translation of group and language

SL	TL	Davies' strategy
<i>Monumen Bedol Desa terletak di area pintu air Waduk Gajah Mungkur di desa Pokoh Kidul kecamatan Wonogiri.</i>	<b>Bedol Desa monument</b> is situated at the water intake of Gajah Mungkur Reservoir in Pokoh Kidul village in Wonogiri sub-district.  <i>Bedol Desa:</i> A type of mass migration from one island to another involving	Addition outside the text

	one or more villages.	
<i>Sebelum jamasan dilakukan, pusaka tersebut diarak dari pendopo kecamatan Selogiri sampai Kantor Kodim.</i>	Before the <i>jamasan</i> is conducted, the relics are paraded from the hall of Selogiri sub-district to the office of <b>District Military Command.</b>	Preservation of meaning

In the first term, the translator maintained the term in the TL, but the additional explanation about the term is given in the glossary part. This strategy is regarded as addition outside the text. Since *bedol desa* is a type of mass migration in Indonesia, this strategy is used to keep the uniqueness of the term, and translating the term is afraid to change the meaning of the word or cannot fully represent the meaning of the word. Furthermore, the translator chose to translate *Kantor Kodim* (referring to a name of an office) into the literal translation. This is preferred by the translator because the name can be described in TL and the readers were believed to be able to understand it.

**g. Translation of given names of plants**

This category includes the species of certain plants and specific terms used to call certain types of plants. There were two data belonging to this category. Those can be seen in this table.

**Table 7:** Translation of given names of plants

SL	TL	Davies' strategy
<i>Ki Keskik Wacana dengan kesaktianya memasukkan rusa-rusa tersebut kedalam bumbung bambu</i>	Ki Keskik Wacana with his divine power put the deer inside a <b>petung</b> bamboo tube and closed it.	Addition outside the text

<i>petung dan menyumbatn ya.</i>	<i>Petung:</i> a type of bamboo	
<i>Di Indonesia buah ini juga sering disebut dengan Jambu mede, Jambu monyet, jambu jipang atau buah yaki.</i>	In Indonesia, this fruit is often called <b>jambu mede, jambu monyet, jambu jipang, or yaki fruit.</b>	Preservation of form

The translator applied the first term “*petung*” using the addition outside the text strategy. The translator retained the word *petung* in the translation, yet an additional description of the word was given in the glossary part. The problem here is because *petung* is a type of bamboo which may only be found in Indonesia and it will be difficult to find the equivalent word in English. Thus, the term is supplemented by additional description to clarify the meaning of the word and to keep its uniqueness. The second strategy is preservation of form. This strategy was applied to keep the words referring to the terms used in Indonesia to call cashew apples the same, e.g. *jambu mede, jambu monyet, and jambu jipang*. This choice was chosen by the translator to keep the originality and exotic sense of the words.

## 2. Translation of anthroponyms

As it has been mentioned before, anthroponyms deal with people’s names or nicknames denoting regional background (Espindola and Vasconcellos, 2006). Because Wonogiri is in Java which is well-known for the use of honorifics in its language, the anthroponyms in the data are in the form of honorifics used to address the members of the royal families and respected people. The translation of the anthroponyms can be seen in the following table.

**Table 8:** Translation of anthroponyms

SL	TL	Davies’ strategy
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<i>Ki Kesdik Wacana yang mengetahui hal tersebut segera menemui Raden Panji.</i>	Ki Kesdik Wacana who knew about that immediately met <b>Raden Panji.</b>  Ki: From the Sanskrit word “raki” meaning “man”  Raden: From the Japanese word “roh-adi-an” meaning the great spirit. This is a noble title given to the royal family member.	Addition outside the text
<i>Jamasan Pusaka Mangkunegaran adalah upacara memandikan dua buah keris dan sebuah tombak peninggalan Raden Mas Said (Mangkunegara I) yang disimpan di Selogiri.</i>	Jamasan Pusaka Mangkunegaran is an event to clean 2 kris and a spear which are relics of Raden Mas Said <b>(Mangkunegara I)</b> kept in Selogiri.  <i>Mangkunegara:</i> The noble title in Javanese given to the king of <i>Mangkunegaran</i> (kingdom)	Addition outside the text
<i>Pada usia dua tahun, ayah Raden Mas Said meninggal dan beliau dibuang oleh Belanda ke Srilanka</i>	At the age of two, his father passed away and he was thrown by Dutch to Srilanka because of the slander of <b>Her</b>	Preservation of meaning and addition outside the text

<i>karena fitnah dari Kanjeng Ratu Patih Danurejo.</i>	<b>Majesty the Queen and Patih</b> Danurejo.  Patih: The title given to a prime minister in the old kingdoms in Indonesia	
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The anthroponyms in the form of honorifics were translated using two main strategies, namely addition outside the text and preservation of meaning. The first strategy was employed in a title denoting an important person (*Ki*) and some titles denoting the royal family members (*Raden, Ki, Mangkunegara, and Patih*). The translator chose to keep the CSIs in the translation to maintain the naturalness and the Javanese sense in the translation. However, additional information is given in the glossary to explain the terms clearer. Though English also has such honorifics, the translation of those terms may not completely convey the meanings that the terms have. However, in *Kanjeng Ratu*, the translator decided to literally translate that into "Her Majesty the Queen", because English also has the term that exactly conveys the same meaning and the readers can understand that easily.

### 3. Translation of legal systems

The legal system category includes any rules governing people's behavior in society. There is one datum belonging to this category and translated in the table as follows.

**Table 9:** Translation of legal systems

SL	TL	Davies' strategy
<i>Burung ini juga dilindungi dengan Peraturan Pemerintah No. 7 Tahun 1999, tetapi keberadaannya sudah mulai punah.</i>	It is also protected by <b>Government Regulation No.7 dated 1999,</b> though its existence has started to be endangered.	Preservation of meaning

In the table above, the translation is given to translate a Government Regulation used to protect the endangered bird. The translator used the preservation of meaning strategy proposed by Davies. The strategy was chosen because pertaining to the form may create confusion for the TL readers. Therefore, the translator gave the literal translation of the CSI to make the readers understand the context related to the legal system easily.

### 4. Translation of food and drink

One of the most unique features of doing translation related to cultural terms is translating food and drink. Each region has its own unique food or even when the food may also exist in other regions, it is called differently. Thus, each language has specific or local names for certain food and drinks indicating its origin. Some CSIs related to Javanese food can be found in this study and are translated as follows.

**Table 10:** Translation of food and drink

SL	TL	Davies' strategy
<i>Tiwul adalah makanan khas dari Wonogiri yang terbuat dari ketela pohon yang dikeringkan dan ditumbuk.</i>	<b>Tiwul</b> is a special culinary from Wonogiri made of cassava which has been dried and crushed.	Addition inside the text
<i>Tiwul yang diolah tanpa menambahkan gula (sega tiwul) dapat dinikmati sebagai makanan pengganti nasi dan dimakan bersama dengan lauk.</i>	Tiwul which is cooked without adding sugar ( <b>Sega Tiwul</b> ) can be eaten as food replacing rice and eaten with side dishes.  <i>Sega:</i> The cooked rice	Addition outside the text
<i>Menu pada acara ini adalah 1 tumpeng nyapih, 1 tumpeng kelahiran, 6 tumpeng piring lauk pauk</i>	The menus in this event are 1 <b>tumpeng</b> of weaning, 1 <b>tumpeng</b> of birth, and 6	Addition outside the text

<i>dan sayuran.</i>	plates of side dishes and vegetables.  <i>Tumpeng:</i> A cone-shaped rice dish with side dishes symbolizing the relationship between God and humans and is usually prepared in a ceremony as a symbol of gratitude to God.
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The translator used the addition strategy to translate CSIs related to food. The addition inside the text strategy is given in the first example. The translator kept the word *tiwul* appeared the same in the translation but an additional explanation to clarify the item was given in the same sentence in the form of a description of what *tiwul* was. The second strategy is addition outside the text. It is used by maintaining the CSIs like *sega* and *tumpeng* in the translation, but additional information is provided in the glossary. Not only the description of the items, but the philosophical values of the CSIs were also provided in the glossary. By doing so, the translator tried to introduce not only the language but also the cultural values of Javanese.

### 5. Translation of religious celebration

Each religion has its own religious occasions. Indonesia which is mostly populated by Muslims also celebrate some Islamic occasions. There is one datum belonging to this category and was translated in the table below.

**Table 11:** Translation of religious celebration

SL	TL	Davies' strategy
<i>Pasar ini biasanya sangat ramai pada saat Lebaran karena banyak pendatang berburu oleh-</i>	It is usually very crowded on <b>Lebaran</b> because many visitors hunt for typical souvenirs	Addition outside the text

<i>oleh khas Wonogiri</i>	from Wonogiri.  <i>Lebaran:</i> A national holiday in Indonesia when Muslims celebrate the end of Islamic fasting month.
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The word *lebaran* is a national holiday for Muslims in Indonesia which signifies the end of the fasting month. However, not all Muslims in the world are familiar with this word. They commonly use the term *Eid* to refer to it. However, in Indonesia, the word *lebaran* is widely used and known across the country to refer to the same meaning as *Eid*. Thus, the translator retained the CSI in the translation to maintain the uniqueness of the item and preferred to provide additional information on the meaning of the word *lebaran*.

### 6. Translation of local institution

The last category found in the data is related to a local institution. The translation is presented in the following table.

**Table 13:** Translation of local institution

SL	TL	Davies' strategy
<i>Sartono menyelesaikan pendidikan di HIS, MULO dan HIK.</i>	He completed his study in <b>HIS, MULO, and HIK.</b>  <i>HIS:</i> Hollandsch-Inlandsche School (A school for upper class in Dutch colonial era in Indonesia)  <i>MULO:</i> Meer Uitgebreid Lager Onderwijs (A senior high school in	Addition outside the text, Addition outside the text & Addition outside the text

	Dutch colonial era in Indonesia)	
	<i>HIK:</i> Hollandsche Indische Kweekschool (A school for teachers' candidates in Dutch colonial era in Indonesia)	

Based on the table, it can be seen that all of the CSIs are local institutions especially schools which were built during the Dutch colony in Indonesia. They were translated using addition outside the text strategy. The reason why the translator did not translate them directly was because the CSIs were abbreviations in Dutch and the translator did not speak Dutch. Thus, literal translation is not possible, or even when the translator tries to find the literal translation in the dictionary, the translator is afraid it may change the meaning or the CSIs may even lose the original meanings. Besides, by preserving the original CSIs in the translation and giving additional information to explain the CSIs, the translator is not only able to help the readers understand the CSIs well, but also to preserve the history.

From those findings, it can be said that the categories of CSIs found in the guidebook consist of 6 categories. They include toponyms, anthroponyms, legal systems, food and drink, religious celebration, and local institution. The categories of CSIs and their frequencies can be seen in the table below.

**Table 14:** Categories of CSIs and their Frequencies

CSIs Categories	Frequencies of Items	Percentages of Items
Toponyms	15	62.5%
Anthroponyms	3	12.5%
Legal Systems	1	4.167%
Food and Drink	3	12.5%
Religious Celebration	1	4.167%
Local Institution	1	4.167%
Total	24	100%

Table 14 indicates that from 6 categories of CSIs found in the guidebook, toponyms are the most frequent categories found (62.5%), while

legal systems; religious celebrations; and local institutions were the least categories (4.167%). Toponyms consist of 7 other sub-categories. The sub-categories of toponyms and their frequencies are listed in the following table.

**Table 15:** Sub-categories of Toponyms and their Frequencies

Toponym Categories	Frequencies of Items	Percentages of Items
Person name	3	20%
Given names of animals	1	6.67%
Geographical and celestial names	3	20%
Historical events, documents, and periods	3	20%
Group and Language	2	13.33%
Monuments, buildings, and meetings	2	13.33%
Given names of plants	1	6.67%
Total	15	100%

Table 15 above shows 7 categories of toponyms according to (Howard, 2009). The last category of toponyms, given names of plants actually did not exist in Howard's category, but this category is added since the datum was found in the guidebook and other researchers had categorized this in their CSIs types. Vlahov & Florin (as cited in Terestyényi, 2011) categorize flora into geographical realia together with geographical things and fauna typical to particular places, while Newmark (1998) categorizes flora into ecology along with fauna and other geographical things. Table 15 also reveals that parts of person names (20%); geographical and celestial names (20%); and historical events, documents, and periods (20%) are the most frequent categories of toponyms found, whereas the least categories of toponyms were given names of animals (6.67%) and given names of plants (6.67%).

Regarding the use of translation strategies in the guidebook, the researcher found that 30 strategies according to Davies (as cited in Sharif & Shakiba, 2015) were applied. The strategies outnumber the number of data because one datum containing of more than one CSI can be translated using more than one strategy. The strategies applied and their frequencies can be seen in this table.

**Table 16:** Translations Strategies and their Frequencies

Translation Strategies	Frequencies	Percentages
Preservation of forms	7	23.33%
Preservation of meaning	8	26.67%
Addition outside the text	13	43.33%
Addition inside the text	2	6.67%
Total	30	100%

Table 16 indicates that addition outside the text was the most frequent strategy found (43.33%), whereas addition inside the text was the less frequent one (6.67%). The translator mostly used addition outside the text to maintain the uniqueness of the CSIs and she tried to help the readers understand the meanings of the CSIs by providing a glossary containing of additional information about the CSIs. In this case, the translator does not only introduce the CSIs in a global context, but also the cultural values associated with the CSIs. Thus, related to Venuti's dichotomy of domestication and foreignization, this study shows that the translator of the guidebook mostly used foreignization. In foreignization, translators retain the 'foreignness' of the CSIs (Shuttleworth & Cowie as cited in Farahani & Mokhtari, 2016). One of the strategies in foreignization is extra textual gloss, in which the translators provide additional information in footnotes, endnotes, and glossaries (Shokri & Ketabi as cited in Farahani & Mokhtari, 2016).

In addition, toponyms as the most common categories of CSIs found were translated using preservation of form, preservation of meaning, addition outside the text and addition inside the text. This is in line with Hermans (as cited in Mussche & Willems, 2010) arguing that among the strategies to transfer CSIs from the SL to TL are exact reproduction of the proper names, translation of the proper names acquired meaning and non-translation (deletion) of the proper names in the TL.

## CONCLUSION

Based on the data, there were 6 categories of CSIs according to Espindola and Vasconcellos (2006) found, namely toponyms, anthroponyms, legal systems, local institutions, food and drinks, and religious celebrations. The toponyms which were later classified into Howard's categories found in this study consisted of 7 categories.

They included person names, given/pet names of animals; geographical and celestial names; historical events, documents, and periods; group and language, and given names of plants and monuments, buildings, and meetings.

From the data found, the translator used two Davies' strategies, namely preservation and addition. The translator used the preservation of form, preservation of meaning, addition inside the text, and addition outside the text. The translator chose preservation strategy because the translator wanted to preserve the originality and uniqueness of the CSIs and to introduce it to the global context. Preservation of form was chosen when the translator translated proper names and believed it would not create pronunciation or comprehension problems for the reader, while preservation of meaning was employed when the proper names contained elements that could be described or when there were exactly equivalent words representing the CSIs in TL context. The translator used addition strategy because preserving the CSIs only may not be enough for explaining the items and may create confusion for the readers. Therefore, additional information is given inside the text when it is easy to be comprehended by the reader, but if it is too long, the explanation is given outside the text which also includes a deeper description of the items.

In conclusion, in this study, the translator mostly used the foreignization strategy to keep the natural and unique sense of the CSIs and to fight against the dominance of English as a *lingua franca*. The strategies and procedures employed by the translators were the ways the translators solve the problems in translating CSIs. Regardless of the strategies and procedures used, the reasons are based on the decision and discretion of the translators themselves in perceiving the CSIs and considering the comprehension of the readers.

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