



Hacettepe University Graduate School Of Social Sciences

Department of Translation and Interpreting

**A RELEVANCE THEORETIC PERSPECTIVE ON THE
TRANSLATION OF CULTURE-SPECIFIC RELIGIOUS ITEMS:
AN ANALYSIS OF THE ENGLISH TRANSLATION OF LATİFE
TEKİN'S *SEVGİLİ ARSIZ ÖLÜM* AND İSKENDER PALA'S
*KATRE-İ MATEM***

Emine KARABULUT

Master's Thesis

Ankara, 2017

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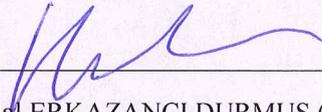
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ACCEPTANCE AND APPROVAL

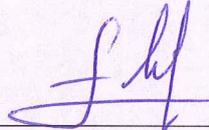
The jury finds that Emine KARABULUT has on the date of 15.06.2017 successfully passed the defense examination and approves her Master Thesis titled "A Relevance Theoretic Perspective on The Translation of Culture-Specific Religious Items: An Analysis of The English Translation of Latife Tekin's *Sevgili Arsız Ölüm* and İskender Pala's *Katre-i Matem*".



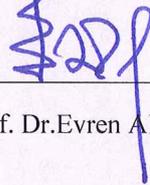
Prof. Dr. Asalet ERTEN (Jury President)



Assist. Prof. Dr. Hilal ERKAZANCI DURMUŞ (Main Adviser)



Assist. Prof. Dr. Elif ERSÖZLÜ



Assist. Prof. Dr. Evren ALPASLAN



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16 /06/2017

Emine KARABULUT

ETİK BEYAN

Bu alıřmadaki bütn bilgi ve belgeleri akademik kurallar erevesinde elde ettiđimi, grsel, iřitsel ve yazılı tm bilgi ve sonuları bilimsel ahlak kurallarına uygun olarak sunduđumu, kullandıđım verilerde herhangi bir tahrifat yapmadıđımı, yararlandıđım kaynaklara bilimsel normlara uygun olarak atıfta bulunduđumu, tezimin kaynak gsterilen durumlar dıřında zgn olduđunu, Tez Danıřmanının Yard. Do. Dr. Hilal ERKAZANCI DURMUŐ danıřmanlıđında tarafımdan retildiđini ve Hacettepe niversitesi Sosyal Bilimler Enstits Tez Yazım Ynergesine gre yazıldıđımı beyan ederim.

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ABSTRACT

KARABULUT, Emine. *A Relevance Theoretic Perspective on The Translation of Culture-Specific Religious Items: An Analysis of the English Translation of Latife Tekin's Sevgili Arsız Ölüm and İskender Pala's Katre-i Matem*, Master's Thesis, Ankara, 2017.

The role of culture is undeniable in translation studies. Culture-specific items pose a great challenge for the translator in many cases because culture is a very extensive concept, and it encompasses beliefs, traditions, customs, perceptions, religion, a way of life, and a way of thinking. Since culture-specific items are different in each culture, translators need to pay attention to their translations in order to transmit the message produced by the source-text author. This study aims at analyzing the culture-specific items in Latife Tekin's *Sevgili Arsız Ölüm* (2013), which is translated by Saliha Paker and Mel Kenne in 2008, and İskender Pala's *Katre-i Matem* (2009), which is translated by Ruth Whitehouse in 2014, focusing on the translation strategies proposed by Javier Franco Aixelá (1996) within the framework of a relevance-theoretic approach to translation which is proposed by Ernest August Gutt (1991). The translation strategies proposed by Aixelá will be used as the micro strategies, and Gutt's direct and indirect translation concepts will be used as the macro strategies in this thesis. This study focuses on the relevance-theoretic perspective on the translation of culture-specific items since the contextual effects of the culture-specific items and the strategies used by the translators to convey those contextual effects can be dealt within the framework of relevance theory, which is a context-based theory that explains the creation of a context through the presence of certain clues (that is, ostensive stimuli) such as culture-specific items. This study also aims at illustrating how the context of a target text may differ from the context of its source text in direct translation and in indirect translation.

Keywords: culture-specific items, relevance theory, direct translation, indirect translation, translation strategies, context, contextual effect.

ÖZET

KARABULUT, Emine. *Dini Kültürel Öğelerin Çevirisi Üzerine Bağntı Kuramı Yaklaşımı: Latife Tekin'in Sevgili Arsız Ölüm ve İskender Pala'nın Katre-i Matem Romanlarının İngilizce Çevirilerinin Analizi*, Yüksek Lisans Tezi, Ankara, 2017.

Çeviribilimde kültürün rolü yadsınamaz. Kültür çok geniş bir kavram olup bir milletin inançları, gelenekleri, görenekleri, algıları, dini, yaşam şekli ve düşünme biçimini kapsar. Kültürel öğeler, her kültürde farklı olduğundan, çevirmenler bu öğelerdeki yazar tarafından üretilen mesajı iletmek için kültürel öğelerin çevirisine özen göstermelidir. Bu çalışma, Javier Franco Aixelá (1966) tarafından öne sürülen çeviri stratejilerine göre ve Ernest August Gutt (1991) tarafından öne sürülen çeviriye bağntı kuramı yaklaşımı çerçevesinde Latife Tekin'in 2008 yılında Saliha Paker ve Mel Kenne tarafından çevrilmiş *Sevgili Arsız Ölüm* (2013) romanı ve İskender Pala'nın 2014 yılında Ruth Whitehouse tarafından çevrilmiş *Katre-i Matem* (2009) romanındaki kültürel öğeleri analiz etmeyi amaçlamaktadır. Aixelá'nın öne sürdüğü çeviri stratejileri bu tezde mikro stratejiler ve Gutt'un öne sürdüğü doğrudan (direct) ve dolaylı (indirect) çeviri kavramları ise makro stratejiler olarak kullanılacaktır. Bu çalışma, kültürel öğelerin çevirisini bağntı kuramı perspektifinden incelemektedir, çünkü kültürel öğelerin bağlamsal etkisi (contextual effect) ve bu öğeleri hedef okuyucuya iletmek için çevirmenler tarafından kullanılan stratejiler, kültürel öğeler gibi bazı ipuçları (ostensive stimuli) aracılığıyla bağlam (context) oluşumunu açıklayan bağlama dayalı bir kuram olan bağntı kuramı çerçevesinde ele alınabilir. Ayrıca, bu tez, doğrudan çeviri ve dolaylı çeviri yönteminde, hedef metnin bağlamının kaynak metin bağlamından nasıl farklılaştığını açıklamayı da amaçlamaktadır.

Anahtar Sözcükler: kültürel öğeler, bağntı kuramı, doğrudan ve dolaylı çeviri yaklaşımları, çeviri stratejileri, bağlam, bağlamsal etki.

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Culture-specific item: CSI

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INTRODUCTION

I. GENERAL FRAMEWORK OF THE THESIS

Culture is embedded in language, traditions, customs, behaviors, values, and religion of the society. Katan (1999) defines culture as “a shared system for interpreting reality and organizing experience” (p. 17). And Aixelá (1996) notes that “in a language everything is culturally produced, beginning with the language itself” (p. 57). Thus, the transference of the cultural concepts produced in a particular language by a society may be troublesome for the translator in translation process because these concepts reflect the habits, values, customs, and beliefs of that society, which in fact make up the culture of that society. These concepts are related to the “culture-specific artefacts, institutions and traditions” (Davies, 2003, p. 68), and Aixelá (1966) sees them as “culture-specific items” (p. 52).

According to Robinson (1997), culture-specific items are “words and phrases that are so heavily and exclusively grounded in one culture that they are almost impossible to translate into the terms-verbal or otherwise-of another” (p. 222). As for Aixelá (1966),

[c]ulture-specific items are usually expressed in a text by means of objects and of systems of classification and measurement whose use is restricted to the source culture, or by means of the transcription of opinions and the description of habits equally alien to the receiving culture. (p. 56)

The translation of culture is hard. Hence, the translators are expected to be aware of the culture-specific items which may probably seem foreign to the target language readers.

Relevance Theory put forward by Sperber and Wilson (1986, 1995) sheds a light on the difficulty of translation of culture-specific items since relevance theory is a cognitive-pragmatic theory that explains how the cross-cultural communication carries out between people from different languages and cultures (Martinez, 1988, p. 171).

This study uses relevance theory as a theoretical framework because it attaches great importance to the context and contextual effects. Sperber and Wilson (1987) define

context as "a psychological construct, a subset of the hearer's [reader's] assumptions about the world" (p. 698):

[It] is not limited to information about the immediate physical environment or the immediately preceding utterances: expectations about the future, scientific hypotheses or religious beliefs, anecdotal memories, general cultural assumptions, beliefs about the mental state of the speaker, may all play a role in interpretation. (Sperber and Wilson, 1995, pp. 15-16)

Obviously, context does not only refer to the physical environment of a text in relevance theory. The definition of context in relevance theory is so extensive that it also refers to the mental state of the reader (be it the source-text reader or the target-text reader) as well as the historical and sociocultural background of the reader. About this point, Gutt (2000a) states that,

[c]ontext does not refer to some part of the external environment of the communication partners, be it the text preceding or following an utterance, situational circumstances, cultural factors, etc.; it rather refers to part of their "assumptions about the world" or cognitive environment, as it is called. (p. 27)

It is absolutely crucial for the translator to cope with obstacles to interpretation and comprehension arising from the differences in context of source and target culture-specific items (Gutt, 2000a, p. 79). Then, it is substantial for the translator to make the message in culture-specific items explicit since the source language and culture author and readers' background information is not shared by the target language readers (Larson, 1984, p. 42). The recreation of the culture-specific items may lead to an unintended interpretation and comprehension on the part of the target-text reader owing to the different context of the readers (Gutt, 2000a, p. 99), and there may occur a risk for the readers to misinterpret and misapprehend the message carried by these culture-specific items due to the cross cultural differences. Hence, Gutt (2000a) states the fact that a message may be transferred to any reader irrespective of its context is not true (p. 101).

If target readers are not familiar with the message of culture-specific items, it may be difficult for the translator to transfer the message underlying culture-specific items produced by the author. The translator may need to provide the necessary context which

is required for the target reader to comprehend the message. Hence, how translators produce the message produced by the author through culture-specific items has a vital importance.

Relevance theory is chosen as the theoretical background of this thesis because it throws light on the translation of the culture-specific items providing an understanding of how the translator of culture-specific items recreate the source-text context through certain strategies and how the target reader grasps the message recreated by the translation message. Relevance theory forms a perspective in understanding the culture-specific items in this thesis. This thesis aims to reveal two macro strategies (namely, direct and indirect translation) that are used in the translation of culture-specific items in literary texts, and the study seeks to highlight the role of these two different strategies in creating a context for the target text reader. To that end, the strategies adopted by Gutt (1989) through his application of relevance theory to translation studies will be used as an umbrella term, in other words, macro-strategies of this study.

Gutt's Relevance-Theoretic Categorization of Translation
Direct Translation
Indirect Translation

Table 1: Macro-translation strategies

Direct translation is like direct quotation, and indirect translation is like indirect quotation in intralingual communication (Gutt, 1989, p. 197). Smith (2002) states that “Just as direct quotation endeavours to convey exactly what someone else said, so direct translation endeavours to convey all the assumptions conveyed by the source text” (p. 109). In direct quotation, the source text is reproduced in an effort to reproduce the linguistic properties (Gutt, 1989, p. 198). In direct translation, the translator transmits all the communicative clues of the culture-specific items by creating the same effect on the interpretation of the sentence when processed with the same background information. (Gutt, 1989, p. 253). Smith (2002) says that “a direct translation should create the impression of reading the receptor language in the source context. The idiom should be

natural to the receptor language, but inferences that the original audience would have drawn from contextual rather than linguistic clues should not be explicated in the translation” (p. 111). By this way he/she conveys the message of the source-text author who produces meaning through culture-specific items, but he/she makes the translation by considering the context envisaged by the source text author. As can be seen, “direct translation corresponds to the idea that translation should convey the same meaning as the original. It requires the receptors to familiarise themselves with the context envisaged for the original text” (Gutt, 1990, p. 135). In that way, direct translation resembles the strategy of foreignization of Lawrence Venuti (1995): “translating in a transparent, fluent, invisible style in order to minimize the foreignness of the TT (target-text)” (paranthesis added by me) (Munday, 2001, p. 146). Hence, comprehensibility of the culture-specific message translated through direct translation gets more difficult for the target-text readers. In the words of Gutt (1989),

[a] receptor language utterance is a direct translation of a source language utterance if and only if it purports to interpretively resemble the original completely in the cognitive environment envisaged for the original. (p. 254)

However, in indirect translation, the translator does not provide all the communicative clues. As for Gutt (1990), “indirect translation involves looser degrees of resemblance” (p. 135). Malmkjar (1992) states that “it does not focus on the way in which something was said, but rather on what was said, rather like indirect quotations do” (p. 31). Smith (2002) states that “as indirect quotation may settle for conveying only part of the original message, so indirect translation may settle for conveying only those assumptions of the original text that are most relevant to the target audience” (pp. 109-110). Accordingly, he/she gives the reader solely the relevant part of the utterance which provides a sociocultural and historical context about the culture-specific item. The translation is made by taking the context of target readers into account. Thus, the readers do not have to familiarize themselves with the source-text context, since translator takes the target-text reader’s context into account. (Gutt, 2006, p. 417). This approach is used to make the culture-specific message more comprehensible for the target readers. Thus, it is possible to say that indirect translation resembles the strategy of domestication of Venuti. Yang (2010) states that “domestication designates the type

of translation in which a transparent, fluent style is adopted to minimize the strangeness of the foreign text for target language readers” (p. 77)

From this point of view, culture-specific items could be scrutinized in the light of these two approaches regarding the importance of context in the translation of culture-specific items.

The translation strategies for culture-specific items put forward by Aixelà (1996) will be used as micro-strategies in this study. These strategies are repetition, orthographic adaptation, linguistic (non cultural) translation, intratextual gloss, extratextual gloss, absolute universalization, naturalization, attenuation, synonymy, limited universalization, deletion, and autonomous creation. These strategies are gathered under two headings: conservative and substitution. Aixelà (1996) defines conservation as "acceptance of the difference by means of reproduction of the cultural signs in the source-text" and substitution as "transformation of the other into a cultural replica" (p.54). As shown in Table 2, the strategies of repetition, orthographic adaptation, linguistic (non cultural) translation, extratextual gloss, and intratextual gloss fall under the heading of conservative. The strategies of absolute universalization, limited universalization, naturalization, attenuation, autonomous creation, synonymy, and deletion fall under the heading of substitution.

Conservative	Substitution
Repetition	absolute universalization
orthographic adaptation	limited universalization
linguistic (non cultural) translation	Naturalization
extratextual gloss	Attenuation
intratextual gloss	autonomous creation
	Synonymy
	Deletion

Table 2: The translation strategies put forward by Aixelà for the translation of culture-specific items

Considering that relevance theory attaches utmost importance to context, we can analyze Aixelà's strategies under the broader relevance-theoretic concepts of Gutt's (1989) direct and indirect translation:

Direct Translation	Indirect Translation
Repetition	Intratextual Gloss
Linguistic (non-cultural) Translation	Extratextual Gloss
Orthographic Adaptation	Absolute Universalization
	Limited Universalization
	Naturalization
	Synonymy
	Autonomous Creation
	Attenuation
	Deletion

Table 3: Categorization of Aixelá's strategies for culture-specific items on the basis of direct and indirect translation

Through an initial observation, the study has found out that culture-specific items in the English translation of *Sevgili Arsız Ölüm* and *Katre-i Matem* have been dealt with the direct and indirect translation approaches of Gutt.

II. PURPOSE OF THE THESIS

The aim of this thesis is to uncover how the context of a target text may differ from the context of its source text in direct translation, and to reveal how the context of a target text may differ from the context of its source text in indirect translation. For the purposes of this thesis, it is important to choose a source text, which is heavily laden with culture-specific items and translated through direct translation approach; and it is also significant to choose a source text that is laden with culture-specific items and translated through indirect translation method. The first case study, the culture-specific items in *Sevgili Arsız Ölüm* are translated through direct translation. It seems that the translator considers the context envisaged by the source text author. However, the culture-specific items in *Katre-i Matem* are translated through indirect translation since

the translator transmits the culture-specific message by making certain rearrangements in the translation in line with the cognitive environment of the target readers to enable them to comprehend the message created by the author.

III. RESEARCH QUESTIONS

The research questions of this thesis are as follows:

Macro Research Questions:

1. How does the context of a target text differ from the context of a source text in cases where the translator adopts direct translation approach to the translation of culture-specific items?
2. How does the context of a target text differ from the context of a source text in cases where the translator adopts indirect translation approach to the translation of culture-specific items?

Micro Research Questions:

1. Which strategies are used for the translation of culture-specific items in the English translation of Latife Tekin's *Sevgili Arsız Ölüm* and İskender Pala's *Katre-i Matem*?
- 2.a. How does the context of the English translation of *Sevgili Arsız Ölüm* differ from the context of its source text?
2. b. What is the role of direct translation in the recreation of *Sevgili Arsız Ölüm*'s context through translation?
3. a. How does the context of the English translation of *Katre-i Matem* differ from the context of its source text?
- 3.b. What is the role of direct translation in the recreation of *Katre-i Matem*'s context through translation?

IV. TEXT CHOICE

In order to answer these questions above, this thesis chooses two different source texts (*Sevgili Arsız Ölüm* and *Katre-i Matem*), the translations of which are different from each other in terms of the translational approach to the transmission of the source text culture-specific items to the target reader.

The translations of *Sevgili Arsız Ölüm* and *Katre-i Matem* will be used as the case studies of this thesis for the reasons listed below:

1. Both works are loaded with too many culture-specific items which are related to the social life, customs, beliefs, traditions, and history of the Turkish people.
2. The context of both works are created through the religious expressions.
3. Given that the aim of this thesis is to reveal how the context of the target text differs from that of the source text in direct translation and indirect translation, it is of vital importance to choose a source text which is translated through direct translation method and a text which is translated through indirect translation method. It is significant to underline here that this study chooses the English translation of *Sevgili Arsız Ölüm* as an example of direct translation method, and the translation of *Katre-i Matem* as an example of indirect translation method.

V. METHODOLOGY

In order to analyze the translation of culture-specific items in the light of relevance theory, a descriptive and qualitative method will be used. The translations of *Sevgili Arsız Ölüm* and *Katre-i Matem* will not be compared to each other. On the contrary, the translations of the works will be dealt with a means of illustrating the two different approaches (direct and indirect translation approach of Gutt) by paying attention to the context of the works.

The first case study is based on the following steps:

1. The culture-specific items in Latife Tekin's *Sevgili Arsız Ölüm* and its translation will be identified.
2. Aixelà's strategies for the translation of culture-specific items (namely, the repetition, orthographic adaptation, linguistic (non-cultural) translation, extratextual gloss, intratextual gloss, absolute universalization, limited universalization, naturalization, attenuation, autonomous creation, and synonymy and deletion) will be determined in the examples of culture-specific items in the English translation.
3. Then, the study will focus on why the translator's choice of certain strategies gives rise to a direct translation.
4. The context in Latife Tekin's work and its English translation will be analyzed, and how the context of target text differs from that of source text will be explained.

The second case study is based on the following steps:

1. The culture-specific items in İskender Pala's *Katre-i Matem* and its translation will be identified.
2. Aixelà's strategies for the translation of culture-specific items (namely, the repetition, orthographic adaptation, linguistic (non-cultural) translation, extratextual gloss, intratextual gloss, absolute universalization, limited universalization, naturalization, attenuation, autonomous creation, synonymy, and deletion) will be determined in the examples of culture-specific items in the English translation.
3. Then, the study will focus on why the translator's choice of certain strategies gives rise to an indirect translation.
4. The context in İskender Pala's work and its English translation will be analyzed, and how the context of target text differs from that of source text will be explained.

VI. LIMITATIONS

This study is limited to the English translations of *Sevgili Arsız Ölüm* and *Katre-i Matem*, the works of Latife Tekin and İskender Pala respectively. Each novel has only one translation. If it were possible to compare and contrast two different translations of the same novel, one created with direct translation and the other created by indirect translation approach, the number of variables would be decreased. However, even the single translations of Tekin's and Pala's works are fruitful to shed light on the different contextual effects created by direct and indirect translation approaches to culture-specific items. Moreover, this study mostly concentrates on the culture-specific religious items, it has been encountered non-religious other items which belong to culture.

VII. OUTLINE OF THE THESIS

In Chapter 1, the cultural turn in translation studies will be explained in order to highlight the importance of culture in translation. Then, the concept of culture-specific items will be given to establish background for the analysis of the case studies. The strategies to translate culture-specific items will be explained through the examples selected from different literary works so as to illustrate the strategies.

Chapter 2 will focus on relevance theory. Specific attention will be paid to the concepts of context and contextual effects. Then, the bridge between the translation of culture-specific items and relevance theory will be built so as to demonstrate the importance of context in translation. The strategies for the translation of culture-specific items will be categorized within the framework of direct and indirect translation approaches in the light of relevance theory.

Chapter 3 aims at analyzing the English translations of the two different literary works, namely *Sevgili Arsız Ölüm* and *Katre-i Matem*, in the light of relevance theoretic perspective. The main focus will be on the analysis of the culture-specific items to show that context plays a very substantive role in comprehension of the source text message

presumed to have been created by the author. In line with the analysis made in this chapter, a summary of the analysis will be given in the Discussion part.

In the Conclusion part, the findings obtained from Chapter 3 will be discussed in relation to the research questions presented in the Introduction part.

CHAPTER 1: CULTURE-SPECIFIC ITEMS

This chapter will focus on the culture-specific items. At first, the emergence of cultural turn in translation studies will be dealt to identify the importance of culture in translation act. Then, the concept of culture and definitions of it will be explained in detail; and the bridge between the culture-specific items, culture, and translation will be built. In the following part, the problems faced by the translators in the process of translation of culture-specific items will be examined. Finally, the categorization of culture-specific items of Aixelá will be provided with illustrating examples from different literary works to make a basis for the case studies in this thesis and will be dealt under the strategies of Venuti, as well. In a nut shell, this chapter, at first, gives a detailed information on the concept of culture and the features of culture-specific items, and then discusses the strategies to translate them in literary texts.

1.1. THE EMERGENCE OF CULTURAL TURN IN TRANSLATION STUDIES

Vernay (1974) defines translation as "... an act which transfers information given in language A into a language B in such a way that the amount of relevant information received in language B will be identical with that in language A" (trans. by Gutt, 2000, pp. 119-237). Besides, according to McArthur (2005), translation is the "restatement of the forms of one language in another" (p. 678). Furthermore, Reiss (2000) defines translation "a bilingual mediated process of communication, which ordinarily aims at the production of a TL text that is functionally equivalent to a Source Language text" (p. 160). Moreover, as for Toury (2000), translation is "a kind of activity which inevitably involves at least two languages and two cultural traditions" (p. 200). As for Venuti (1995), translation is "a process by which the chain of signifiers that constitutes the source-language text is replaced by a chain of signifiers in the target language which the translator provides on the strength of an interpretation" (p. 17).

All the definitions of translation were based on finding the suitable equivalents and transferring meanings to another language. However, they neglected the important role of culture and the interdependent relationship of culture and translation. Upon this lack,

cultural turn came into being with Zohar (1978) and Toury (1980) (Mahmoud 2015, p. 2). As a result of the contributions of these scholars, the "culture oriented translation studies" (Leppihalme, 1997, p.1) has been on the agenda since 1980s. With this new paradigm, "linguistic theories of translation have been sidelined and attention has centered on translation as cultural transfer and the interface of translation with other growing disciplines within cultural studies" (Munday, 2006, p. 141).

Cultural Turn was defined by Munday (2001) as "the move towards the analysis of translation from a cultural studies angle" (p. 126). According to Pym (2010), cultural turn is "a term proposed by Snell-Hornby and legitimated by Lefevere and Bassnett, whereby translation studies should focus on the cultural effects of translation" (p. 149). With the emergence of this turn in translation studies, cultural dimension of translation and cultural references have been foregrounded by scholars. The said references are the ones specific to a culture. The scholars have interested in these references because of the fact that they are not easy to understand for the target culture readers. The scholars of this turn object to linguistic theories of translation (Fahim and Mazaheri, 2013, p. 65). Rather, they concentrate on the relationship between the culture and translation. (Mizani, 2009, p. 50). Therefore, this turn could be defined as "the move from translation as a text to translation as culture" (Snell-Hornby, 1990, p. 42). Bassnett and Lefevere (1998) also describe the cultural turn as follows:

a way of understanding how complex manipulative textual processes take place: how a text is selected for translation, for example, what role the translator plays in that selection, what role an editor, a publisher or patron plays, what criteria determine the strategies that will be employed by the translator, how a text might be received in the target system. (p. 123)

Nida and Taber (1969/1982) state about cultural translation that it is "a translation in which the content of the message is changed to conform to the receptor culture in some way, and/or in which information is introduced which is not linguistically implicit in the original" (p. 199).

Nida (1964) gave importance on culture and stated that cultural differences lead to more problems than the linguistic ones (Mahmoud 2015, p. 2). Every community has its own value judgements, habits, classification systems; and they are occasionally similar or

completely different from the ones of another community. This creates a necessity for the translator to take the cultures into account (Aixelá, 1996, p. 53). There arises the question "What is culture and why is it so crucial in translation?"

The ethonologist Ward H. Goodenough defines culture as below:

.....we should note that culture is not a material phenomenon; it does not consist of things, people, behaviour or emotions. It is rather an organization of these things. It is the forms of things that people have in mind, their models for perceiving, relating and otherwise interpreting them. (as cited in Mary Snell-Hornby, 1988, p. 40)

What's more, George Simmel defined the culture as "the cultivation of individuals through the agency of external forms which have been objectified in the course of history" (as cited in Levine, 1971, p. 6). Larson (1984) defined it as "a complex of beliefs, attitudes, values, and rules which a group of people share" (p. 431). He also states that the translator is required to comprehend the beliefs, values, rules of the source language readers so as to understand the source text and translate it successfully to another reader who is different in the aspects specified above (Larson, 1984, p. 431). And for Davies (2014), culture is "the set of values, attitudes and behaviors shared by a group and passed on by learning" (p. 68). She adds that the author pertaining to a specific culture possesses the norms and customs of that culture and the referents of this culture is obvious to a greater or lesser extent in his/her work (Davies, 2014, p. 68). In fact, the differences arising out of culture create much serious problems for the translator than the differences arising out of the linguistic structure (Nida, 1964, p. 30).

1.2. THE CONCEPT OF CULTURE-SPECIFIC ITEMS

"Language is the life-blood of culture and that culture is the track along which language forms and develops" (Hongwei, 1999, p. 121). As very clear, there is a close relationship between language and culture. Language is comprised of culture. It is a different aspect of culture. By considering that culture is specific to a community, it is simple to guess that something which is very clear for the source-text readers could be very ambiguous for the target readers due to the fact that they do not share the same

experience and culture (Petruccione, 2012, p. 44). The reason of this point is well described by Sapir (1956):

No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached. (p. 69)

There is a close relationship between culture and translation as well. It is very clear to see that translation is very related to culture, and absolutely requires cross cultural communication for the reason that it goes beyond borders and makes people engaged in intercultural exchange and comprehension. Thus, translators are required to possess literacy, communicative language, and cross culture competences because they need to interpret the social cultural meaning in cross cultural concept (Calvo, 2010, p. 2). Nevertheless, translation appears troublesome since the culture-specific items (hereinafter referred to as CSI) belong to a specific cultural context (Enikő, 2011, p. 13). Especially, the translation of CSIs in literary texts creates significant problems. To cope with the problems faced, the translators should be well aware of the CSIs. About the relationship between culture, translation, and language, House (2009) states that:

Translation is not only a linguistic act, it is also a cultural one, an act of communication across cultures. Translation always involves both language and culture simply because the two cannot really be separated. Language is culturally embedded: it both expresses and shapes cultural reality, and the meanings of linguistic items, be they words or larger segments of text, can only be understood when considered together with the cultural context in which these linguistic items are used. (p. 11)

Florin (1993) makes use of the term "realia" for CSIs and states that;

Realia (from the Latin *realis*) are words and combinations of words denoting objects and concepts characteristic of the way of life, the culture, the social and historical development of one nation and alien to another. Since they express local and/or historical color they have no exact equivalents in other languages. They cannot be translated in a conventional way and they require a special approach. (p. 123)

According to Schwarz (2003), culture-bound terms are the “concepts in any language that are unique to that language or to the culture associated with that language and create a cultural gap between speakers of different languages” (p. 14). Baker (1992)

states that "cultural concept" could be "abstract or concrete, it may relate to a religious belief, a social custom, or even a type of food." Baker then, calls such concepts "culture-specific items" (p. 21). Davies (2003) uses the terms "culture-specific items" and "cultural concepts" (as cited Petrulione, 2012, p. 44). Furthermore, Nord makes use of "cultureme" for CSIs. Nord (1997) states that it is "a cultural phenomenon that is present in culture X but not present (in the same way) in culture Y" (p. 34). Aixelá (1996) calls cultureme as "culture-specific items" (CSIs) and defines them 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 of its different intertextual status in the cultural system of the readers of the target text. (p.58)

Mailhac (1996) calls CSIs as "cultural reference" and adds that

Suffice it to say that by CR [cultural reference] we mean any reference to a cultural entity which, due to its distance from the target culture, is characterized by a sufficient degree of opacity for the target reader to constitute a problem. (p. 134).

Aixelá (1996) talks about the "intercultural gap" (p. 57) which arises because of the different cultures of source and target reader, and says that it occurs in two levels:

In translation a CSI does not exist of itself, but as the result of a conflict arising from any linguistically represented reference in a source text which, when transferred to a target language, poses a translation problem due to the *nonexistence or to the different value* (whether determined by ideology, usage, frequency, etc.) *of the given item in the target language culture.* (p. 57) (emphasis added by me)

To have better understanding, take the example of Bible translation. The translation of the image "lamb" into the languages which do not possess a culture where this animal does not have any connotations such as innocence, helplessness and etc. Therefore, the translation of lamb into Eskimo languages will be regarded in terms of CSI and be a problem in translation. However, its translation into Spanish or English will not be regarded in terms of a CSI for the reason that in these languages it is a pure and sacrificial animal. Therefore, the language pairs in translations play a crucial role in the

creation of translation problem of CSIs. It is seen that owing to the intercultural gap between language pairs, any word could be regarded as a CSI. That is to say, any linguistic item could be a CSI according to how it is perceived in the target culture (Aixelá, 1996, pp. 57-58).

This unfixed fact, that is to say, the perception of CSIs differently makes their literal translation challenging. Therefore, Nida says translators should pay more attention to the relation between cultures because words gain their meanings based on a certain culture (Mahmoud, 2015, p. 5). However, as a bilingual or multilingual cross cultural mediator of culture, the translator should do it as much faithfully and correctly as possible (Gerding-Salas, 2000, p. 2).

It is inevitable for a literary work to separate from culture as the writer of a literary work belongs to a specific culture, a specific moment in time; and his/her writing has the reflections of race, age, gender, stylistic, and idiosyncratic characteristics of the writer (Bassnett, 1998, p. 136). Lefevere (1992) explains this as follows:

[Texts] are produced (...) within the confines of a given literature, which has its own generic and stylistic features and which is, in its turn, embedded in a whole culture. (p. 13)

From the explanation, it is clear that the work of a writer is a reflection of that writer's culture. Therefore, people from different cultures may interpret the literary work differently "on the basis of varying cultural assumptions and interpretive choices, in specific social situations, in different historical periods" (Venuti, 1995, p. 18). To cope with the difficulty stemming from culture, it plays a crucial role to know about the historical, cultural, and sociological background of the literary work (Gutt, 2000b, p. 173). Hence, the translator should pay attention at most to "the reconstitution of the foreign text in accordance with values, beliefs and representations that pre-exist it in the target language" (Venuti, 1995, p. 18).

As a consequence, translation of literary works is an effective way to spread culture and translation is a means to help the culture and thoughts to spread around the world (Sasaninejad and Delpazir, 2015, p. 39). The aim of the translator is to draw attention of

the target readers in terms of the source language culture and make a translation in such a way that it will replace "the linguistic and cultural difference of the foreign text with a text that will be intelligible to the target language reader" (Venuti, 1995, p. 18).

Accordingly, the translation is neither "the restatement of the forms of one language in another" (McArthur, 2005, p. 678) nor the "conversion of a text into a different text in a language (Ambrasas- Sasnava, 1978, p. 8) because as Thriveni (2002) said there is a difference between meanings in the text and meanings to be explained, that is, the cultural meanings are somewhere in the text and the translator should transmit them as well with the linguistic aspects of the text by being aware of source and target culture. The aim of the translation of literary works is to draw attention of the target readers in terms of the source language culture and make a literary translation in such a way that it will replace "the linguistic and cultural difference of the foreign text with a text that will be intelligible to the target language reader" (Venuti, 1995, p. 18).

1.3 THE PROBLEMS IN THE TRANSLATION OF CULTURE-SPECIFIC ITEMS

On the problems of translation of CSIs, Aixelá (1996) states that:

[e]ach linguistic or national-linguistic community has at its disposal a series of habits, value judgments, classification systems, etc. which sometimes are clearly different and sometimes overlap. This way, cultures create a variability factor the translator will have to take into account. (p. 53)

Tobias (2006) states that the CSIs are "linguistic items that cause problems for translation due to differences in cultural understanding" and goes on his saying that CSIs "include proper nouns, customs, objects, institutions, expressions and concepts existing in source language which do not exist in culture of target language readers or would be comprehended in a different way" (p. 27). This demonstrates the requirement of the translator's being careful about the culture.

Furthermore, Aixelá supports Tobias and says that since CSIs related to a linguistic system's local institutions, place names, historical figures, personal names, works of art

and etc., they cause translation problems (Aixelá, 1996, p. 57). The translators should neatly work on them.

As mentioned before, the translation of CSIs is usually tied to the intercultural gaps by the translation scholars. Florin (1993) goes into this problem and states that;

No matter how elegant the different strategies proposed to “solve” the problem of realia, that problem remains without any definitive solution in the end: samovars will remain samovars, and never really become transposed kinds of stoves. Realia constitute those points in the translated text at which “the translation is showing”, simply because the universe of reference of culture A never totally overlaps with the universe of reference of culture B. (p. 122)

As seen clearly, the translation of the CSIs in literary texts are difficult in that they possibly come out as a result of lexical and cognitive gaps between source and target language (Akef and Vakili 2010, p. 159). This is probably the main reason underlying in the difficulty and problems of translating CSIs. Aixelá' s intercultural gap is named by Gambier and et al (2004) as “semantic void or lexical gap” (p. 11).

The lexical gaps may be seen in variations of a concept. For instance, Eskimos have a variety of words for the concept snow. However, in Turkey, we do not have as many variations as Eskimos for the concept snow. Thus, it is likely that this could create problems in a probable translation between this language pair (Maasoum and Davtalab, 2011, p. 1768).

The cognitive gaps result from the culture. Different cultural assumptions between the source culture and target culture may also cause a cultural gap in the literary text, and the translator has to complete the cultural gap by making a translation which will represent source tradition valuable and interesting (Kazakova, 2004, pp. 102-104). This role of the translator is named by Leppihalme (1997) as a "cultural mediator" and "decision-maker" who is "competent" and "responsible" (p. 19).

The first problem of translating CSIs into another language and culture is that the equivalence of a CSI may cause a translation problem in translation because of the nonexistence or the different value of it in the target culture (Aixelá, 1996, p. 57).

Another problem of translation of CSIs is that a concept which has synonymous equivalence in target culture language may have different understanding in that language. For instance, "aunt" in English has not distinctions, but in Turkish there are distinctions according to the relationship to father or mother (Sasaninejad and Delpazir, 2015, p. 39).

The problems in translating CSIs do not only arise from the linguistic problems but also from the political, economic structure, historical background, customs, and traditions (Butkienė, 2013, p. 24). About this point, Snell Hornby states that

...the problems do not depend on the source text itself, but on the significance of the translated text for its readers as members of a certain culture, or of a sub-group within that culture, with the constellation of knowledge, judgement and perception they have developed from it. (as cited in Aixelá, 1996, p. 57)

Hence, the literary translator should be able to make some guesses about the target readers he/she is translating for so that the translation fulfills its aim of transmitting the message presumed to be created by the author in compliance with the perceptions, beliefs, values, and in short the culture of the target readers.

Then, what are the solutions to these problems mentioned above? The first solution of the translator may be "able to process the translation in a way similar to the way members of the source culture process the source text" (Davies, 2003, p. 68). Secondly, the translator may help the target readers in terms of understanding the content and the intention of the source-text writer by translating not only the languages but also the cultures because the target readers will definitely decode the message presumed to be created by the author in the translation according to their own culture and experience, not to the culture of the source writer and readers. That is to say, the translator may help the receptor audience understand the content and intent of the source document by translating with both cultures in mind (Larson, 1984, pp. 436-437).

In this study, CSIs are the words or phrases that are specific to Turkish culture. They include all the references to institutions, social life, traditions and customs, and Islamic religious items as well. As there are a great number of Islamic religious items in the

case studies of this thesis, it is also necessary to say a few words on both on them and translation of them. Islamic religious items are also regarded in the scope of culture-specific items. The translator has to pay more attention to them in order to transmit the correct meaning and not to lead to any misunderstandings and interpretation by the target readers (Mahmoud 2015, p. 4). Problems in translation of Islamic religious items are (1) finding out the correct lexical and cultural equivalent, (2) inadequacy of the equivalent in target text to transmit the same meaning referred in the ST equivalence, (3) non-existence of the equivalence in target language and target culture (Mahmoud 2015, pp. 7-8). Therefore, the translator should have a deep knowledge of the religion in question such as beliefs, values, attitudes, and etc. for the successful translation of Islamic religious items (Mahmoud 2015, p. 5).

Following the difficulties faced by the translators in the process of translation of CSIs, it is required to mention about the strategies proposed by different scholars in dealing with the translation of CSIs.

1.4. THE STRATEGIES FOR THE TRANSLATION OF CULTURE-SPECIFIC ITEMS

There are two ways to translate the CSIs: the first one is to protect the features of the ST as much as possible, and this leads to a strange and exotic effect; and the second one is to adapt according to the expectations of the target culture readers, and this makes the translation more familiar and attainable for them. These ends of the continuum is called differently by different scholars such as “foreignization and domestication” by Venuti (1995), “adequacy and acceptability” by Toury (1980), and also “conservation and substitution” by Aixelá (1966) (as cited in Davies, 2003, p. 69).

On the basis of these ends, the theorists proposed different specific micro strategies to translate culture-specific items. Vladimir Ivir (1987) puts forward seven strategies as “definition, literal translation, substitution, lexical creation, omission, addition, borrowing”. Hervey & Higgins (1992) recommended “cultural transplantation, cultural borrowing, communicative translation, calque, and exoticism” (as cited in Mahmoud

2015, p. 10); and Davies proposed seven strategies as “preservation, addition, omission, globalization, localization, transformation, creation” (Davies, 2014).

In the detailed analysis of Turkish translation of *Katre-i Matem* and *Sevgili Arsız Ölüm*, Aixelá 's strategies will be used because when compared with the other strategies, his strategies offer the most applicable classification to the translation of culture-specific items found in the case books of this thesis. Therefore, here arises a requisite to enlighten about Aixelá 's strategies.

There are two categories for the CSIs: proper nouns and common expressions (the ones involving the objects, institutions, habits and opinions which can not be included in the category of proper nouns) (Aixelá, 1996, p. 59). According to Howard, “proper names refer to specific person, place, or thing, and is usually capitalized” (Howard, 2009, p. 1). According to Tymoczko (1999), proper names are “dense signifiers” and she states that they are “the most problematic to translate, in part because their [...] significance is often culturally specific and dependent on cultural paradigms” (pp. 223-224). In other words, they may be semantically, geographically, historically, culturally loaded. That's why many theorists like Aixelá call them CSI (Jaleniauskienė and Čičelytė, 2009, p. 32). According to Aixelá, the proper nouns are divided into two as "conventional" nouns which mean "unmotivated" and have no meaning and "loaded nouns" which mean "motivated" and have wide range from "suggestive names" to "expressive names", nicknames, fictional names and etc. They have some kind of historical and cultural associations (Aixelá, 1996, p. 59). In translation of conventional names, the tendency is translating them as repeating, transcribing or transliterating; and in translation of loaded names, the tendency is linguistic translation (Aixelá, 1996, pp. 59- 60). Furthermore, he says that

Thus, we may distinguish two basic categories from the point of view of the translator: proper names and common expressions (for what better term to cover the world of objects, institutions, habits and opinions restricted to each culture and that cannot be included in the field of proper names). (Aixelá, 1997, p. 59)

Aixelá categorizes the CSIs according to the degree of intercultural manipulation. Thus, he divides them into two regarding their nature: conservation and substitution of the original reference (Aixelá, 1996, p. 61).

1.4.1. Conservation Strategies

1.4.1.1. Repetition

The aim of the translator is to transmit the original reference as much as possible. Using this strategy, the translator makes use of exotic or archaic character of the CSI; thus, it causes the target reader feel more unfamiliar with the CSIs due to the cultural and linguistic differences (Aixelá, 1996, pp. 61-62). Newmark (1988) calls this strategy as “transference”, Hervey and Higgins (1992) as “cultural borrowing” and Davies (2003) as “preservation” (Davies, 2003, p. 73). For Davies, when there is no “a reference to an entity which has no close equivalent in the target culture”, the translators make use of this strategy (Davies, 2003, pp. 72-73).

Example: Majhut (2012) gives the following example to illustrate the strategy of repetition (p. 82).

SOURCE TEXT	TARGET TEXT
<p>I knew there was a new sweet pea as the Daily Mail had told me so that morning. (Christie, 1996, p. 44)</p>	<p>Znao sam da postoji neka nova sorta grahorice jer sam jutros pročitao otome nešto u Daily Mailu. (Crnković, 1976, p. 41)</p> <p>Back Translation: I knew that there was a new sort of bean as I had read something about it in the Daily Mail this morning.</p>

In the example, the translator kept the reference to the newspaper “**Daily Mail**” and made a small morphological change in order not to violate the grammar rules of the TL. (Majhut, 2012, p. 82). Daily mail is a British tabloid newspaper. With the

preference of the translator in using the **repetition strategy**, the translation seems exotic and archaic for the Croation readers. Suppose that they do not have any information in their context, the translation of this CSI will be meaningless due to the fact that they do not get the adequate clues to understand it. That is to say, the translator is unsuccessful in creating the context for the target readers.

1.4.1.2. Orthographic Adaptation

The procedures such as transliteration and transcription are under the umbrella of this strategy. The ST reference is explained in a different alphabet which is unfamiliar for the target readers (Aixelá, 1996, pp. 61-62).

Example: The example below sheds more light into the strategy of orthographic adaptation.

SOURCE TEXT	TARGET TEXT
<p>Bir gece, İstanbul'daki şık ve zengin bir evin huzurlu ve sessiz oturma odası gibi, yumuşacık ışıklarla aydınlatılmış bir garajda otobüscümüzü beklerken tanıştığım üç yedek subay arkadaşıla, onların aralarında geliştirdikleri kağıt oyunu Şah Şaşırdı'yı oynadım. (Pamuk, 1994, p. 182)</p>	<p>One night, I was waiting for the bus in a terminal that was lit with soft lights as in the peaceful and quiet living room of a fashionable home in Istanbul, sitting there with three reserve officers I had met and playing a card game that they had made up and elaborated among themselves which they called Shah Trumped. (Gün, 1997, p. 195)</p>

In this example, "**Şah Şaşırdı**" is a CSI and translated as "**Shah Trumped**" with the strategy of **orthographic adaptation**. As explained, it is a card game. The alphabets of languages are different from each other at some points. The Turkish alphabet has some distinct letters that are absent in English alphabet. These letters are "ş, ü, ö, ğ, ç". Because of these unfamiliar letters, the target audience feel themselves more foreigned if the translator leaves them same in translation. When they face with a different letter,

this prevents them from making a smooth reading of the novel since they do not have such background information in their context.

1.4.1.3. Linguistic (non-cultural) Translation

The translator chooses the close reference to the source-text reference denotatively. Units of measures and currencies are examples of it. For instance, dollars as dolares, inch as pulgada in Spanish (Aixelá, 1996, pp. 61-62).

Example: The following example given by Gümüş (2012) clears up the strategy of linguistic translation (p. 125).

SOURCE TEXT	TARGET TEXT
<p>If you were born in the 1820s you were too old: your mind-set was shaped by the pre-Civil War paradigm. (Gladwell, 2008, p. 70)</p>	<p>1820'lerin sonlarında doğmuş olmanız durumunda ise fazla yaşlıydınız; düşüncebiçiminiz Sivil Savaş öncesi paradigmaya biçimlenmiş durumdaydı. (Özer, 2009, p. 48)</p> <p>Back Translation: If you were born in the 1820s you were too old: your mind-set was shaped by the pre-Civil War paradigm.</p>

The "**pre-Civil War paradigm**" is a CSI in this example. In fact, the equivalent of this CSI in Turkish is "**İç Savaş**" (literally Internal War). However, the translator prefers the **linguistic translation** strategy. It is estimated that the translator makes it use due to the unawareness of the context of the Turkish readers. Self-help books are read by a variety of people, and it is possible that the readers may not have such a term in their context. The literal translation made without considering the meaning of the CSI in the source culture leads the target readers to make a mistake. Since they do not have this information in their context, it is not easy for Turkish readers to understand it with little effort and such a translation that gets more unfamiliar astonishes them.

1.4.1.4. Extratextual Gloss

With the use of one of the strategies above, the translator thinks that it is required to give some more explanation of the meaning and implications of the CSIs. The translator carries out it by a footnote, endnote, glossary, commentary/translation in brackets, in italics or etc (Aixelá, 1996, p. 62). However, this may be dangerous in translation because the readers may get tired of pausing and reading the extra information given by the translator. If they are not accustomed to this method, the explanations and footnotes will seem dull for them. For example, the Chinese translators use a lot of footnotes and explanations to explain the English terms in the translations, and the children are used to this method. Nevertheless, the German and British children are not accustomed to it and may get bored from pausing to read the unnecessary details in the translation (Davies, 2003, pp. 77-78). Here the translator's knowledge about for whom he/she is translating is very significant. Knowing the general characteristics of target readers may help the translator.

Example: The example below manifests the strategy of extratextual gloss.

SOURCE TEXT	TARGET TEXT
<p>Bu işler hep böyle olur, hep benim üstüme yıkılır. Bununla dördüncü cemiyetin reisliği olacak. Daha İttihak ve Terakki zamanından beri bu böyle gidiyor. (Tanpınar, 2013, p. 301)</p>	<p>It always happens like this, the real work always falls to me. This will be the fourth time I've headed a society. It's been the like this ever since the days of the Committee of Union and Progress. (Freely, 2013, p. 302)</p>

In the example above, the CSI "**İttihak ve Terakki**" is translated by Freely by the strategy of **extratextual gloss**; that is, the CSI has been domesticated by Freely. It is probable that this utterance does not exist in the target readers' context. Thus, when reading this CSI, they need some sociocultural and historical information in order to comprehend the CSI. By regarding this point, it is estimated that the translator added "Notes" at the end of the translation. In the "Notes", the "Committee of Union and Progress" is defined as:

A revolutionary political organization that aligned with the Young Turks in 1906 and oversaw the reinstatement of the constitution in 1908. After a brief flirtation with democracy, its leaders moved back to authoritarian rule and are thought by some to have orchestrated the mass slaughter and deportation of Anatolia's Armenians. Having taken the Ottomans into World War I on the side of Germans, the committee was disbanded, and in some cases the members court-martialed, at the war's end. (Freely, 2014, p. 400)

It is very clear that with this explanation, the translator offered the target readers the necessary context to comprehend the message created by the author. By this way, the utterance is after all more familiar to the context of the target readers.

1.4.1.5. Intratextual Gloss

This strategy is the same with the previous one, but the translator this time carries out it in the text so as not to disturb the reader's attention (Aixelá, 1996, p. 62). For example, translation of St. Mark as Hotel Saint Mark. Here, the translator wants to underline that it is a hotel not a monastery.

This strategy could be defined as the strategy of explicitness. It means to make explicit something in translation which partly given in the source-text or to explicitate a pronoun in the source text (Aixelá, 1996, p. 62). Davies (2003) calls this strategy as "addition" (p. 77). He says that translators may "keep the original item but supplement the text with whatever information is judged necessary". They can directly add the supplemented information into the text (Davies, 2003, p. 77). That is like a combination of repetition and explicitation.

Example: The example below sheds more light into the strategy of intratextual gloss.

SOURCE TEXT	TARGET TEXT
Günde beş vakit namaz, sahur vakti, iftar vakti (Pamuk, 1994, p. 151)	We pray five times a day; then in Ramadan, we have the time for iftar, the breaking of fast at sundown, and the time for sahur, the meal taken just before sunup . (Gün, 1997, p. 159)

The utterances above "**iftar**" and "**sahur**" are CSIs related to Islam religion. The translator has chosen to translate it using the strategy **intratextual gloss** by adding the explanations "**the breaking of fast at sundown**" and "**the meal taken just before sunup**". If the translator had translated them using the repetition strategy, this would have been too incomprehensible for the context of the target readers. By this way, target readers are offered the necessary context to understand the source text message of the author.

Hence, it could be claimed that some concepts related to rituals and beliefs make it obligatory to add extra information for the target readers who are not familiar with Islam religion. If they are not supported with the additional information, it is very likely that the readers may be lost on the way to get the message by the author because of the lack of background information in their context (Sönmez, 1999, p. 83).

1.4.2. Substitution Strategies

1.4.2.1. Synonymy

Not to use the same CSIs, the translator prefers to use the synonym or parallel reference of them (Aixelá, 1996, p. 63).

Example: This strategy is well illustrated with the example below.

SOURCE TEXT	TARGET TEXT
<p>Mehmet'in çalıştığı eroin tacircilerinin iç hesaplaşmaları sonucu vurulduğunu söyleyeni de işittim, gözü dönmüş şeriatçıların kurbanı olduğunu fısıldayarak söyleyeni de. (Pamuk, 1994, p. 220)</p>	<p>I heard some say that Mehmet had been shot due to some settling of accounts between the dope pushers at the hotel where he worked, and I also heard it whispered that he had fallen victim to fanatic fundamentalists. (Gün, 1997, p. 236)</p>

In the example above, the Turkish CSI "**şeriat**"/ "**fundamentalism**" refers to "A form of a religion, especially Islam or Protestant Christianity that upholds belief in the strict, literal interpretation of scripture" (Oxford dictionary). "**Şeriatçı**"/"**Fundamentalist**" means the strict follower of this law. As can be seen in the example, the translator prefers to translate this CSI by using its synonymy. By this way, the translator makes the target readers grasp the proper context; thus, they may reach the message presumed to be created by the author more easily.

1.4.2.2. Limited Universalization

In the occasions where the translators think that the CSI is too ambiguous to target readers or that there is a different CSI, they decide to replace them. In doing this, the translator tries to find a reference which belongs to the source language culture. This reference is supposed to be more familiar to the target readers but less specific. (Aixelá, 1996, p. 63)

Example: Majhut (2012) gives the example below to explain the strategy of limited universalization (p. 55).

SOURCE TEXT	TARGET TEXT
An American football (Hammett, 1929)	un balón de rugby (a rugby ball) (Páez, 1992)

Here the translator uses a CSI, “**rugby ball**” which pertains to the source culture; however, when it is translated as “**rugby ball**” using the **limited universalization** strategy, it is after all more familiar to and suitable for the context of the Spanish readers as it is to the source text readers, and they may have the message by the author more easily.

1.4.2.3. Absolute Universalization

This strategy is similar to the previous one. Nevertheless, it is applied when the translator cannot find a better known CSI or opts for deletion of any foreign connotations and thus he/she selects a neutral one for the target readers (Aixelá, 1996, p. 63).

Davies compounds these two strategies, calls them as “globalization”, and adds that it is “a convenient method of opening up the text to a wider audience since it succeeds in conveying the essential characteristics of a referent while avoiding what might be disconcertingly unfamiliar” (Davies, 2003, p. 83). However, she also indicates that this strategy sometimes may lead to some loss of association in the meaning of the CSI. For instance, “the rock cakes” used in Harry Potter by Rowling has an humorous effect on the readers, but the French translation “Les biscuits” does not have the same effect and also seems unspecified (Davies, 2003, p. 83).

Example: Let's have a look at the example to understand this strategy better.

SOURCE TEXT	TARGET TEXT
<p>Even Young Simon's jaunts to London are seen as more colourful chapters in the trendy, swashbuckling adventures of Leith Bannanay Flats's lovable cavalier, while my trips south invariably have a seedy and unsavoury association in their eyes. Young Simon can do no wrong though. They see the cunt as some sort of Oor Wullie for the video generation. (Welsh, 1993, p. 198)</p>	<p>Onların gözünde benim yolculuklarım altında mutlaka bir pislik barındırırken, Leith'in bu tatlı şövalyesinin Londra yolculukları tamamen o günlerde moda olduğu içindir. Genç Simon hayatta hata yapmaz. Onlar herifi video kuşağı için bir tür "Süper Çocuk" olarak görüyorlar. (Kaliç, 2010, p. 227)</p>

In the example above, "**Oor Wullie**" is a Scottish CSI. It is a Scottish comic strip character and has been appeared in the newspaper, "Sunday Post" in Scotland since 1936 (comicvine.com). It is a mischievous boy who always gets in trouble. The Scots use this character as a distinct Scotsman. It has a high degree of Scottish culture. Kaliç's preference of **absolute universalization** strategy and translating it as "**Süper Çocuk**" turns this CSI into a more general and neutral referent so that it fits into the context of Turkish readers and understand the source text message by the author more clearly (Hemen, 2014, pp. 72-73).

1.4.2.4. Naturalization

Aixelá (1966) says, in this strategy, "the translator decides to bring the CSI into the intertextual corpus felt as specific by the target language culture" (p.63). It is rarely used in literature today. Davies calls this strategy as "localization". Not to have any loss of effect, the translators may use a reference in the target language culture so that "translated texts sound as if they originated in the culture of the target language" (Davies, 2003, pp. 83-84).

Example: The example clears up this translation strategy well (Gümüş, 2012, p. 125).

SOURCE TEXT	TARGET TEXT
<p>You need to be at least six foot or six one to play at that level, and, all things being equal, it's probably better to be six two than six one, and better to be six three than six two. (Galdwell, 2008, p. 90)</p>	<p>O düzeyde basketbol oynamak için boyunuzun en az 1,83 ya da 1,86 olması gerekiyor ve eşit koşullarda 1,89'luk bir boy 1,86'lık bir boydan ya da 1,92'lik bir boy 1,89'luk bir boydan daha iyi olsa gerek. (Özer, 2009, p. 61)</p>

In the example above, "**foot**" is a CSI, and it refers to measurement unit. The translator's preference of **naturalization strategy** and turning it into a familiar measurement unit for the Turkish readers as "**cm**" seems appropriate for the context of the Turkish readers. Otherwise, it would be troublesome for them to interpret it. In that way, Turkish readers may reach the context of the source-text readers, and get the message by the author. Hence, it can be claimed that the preference of Kaliç is appropriate for the context of Turkish people.

1.4.2.5. Deletion

Leppihalme (2001) states that "cultural distance makes very detailed specificity unnecessary" (pp.144–145). If the translator supposes that the CSI is not acceptable due to ideological or stylistic features of it or that it is not relevant enough to the target readers from the pointview of the effort to understand it or that it is too ambiguous, he/she may omit it completely (Aixelá, 1996, p. 64). Davies calls this strategy as "omission" and adds that there are a few reasons of applying this strategy by the translator. The first one can result from finding no sufficient way to transmit the original meaning in the source text, and the second one can be due to the effort to understand the CSI by the target readers in spite of being able to paraphrase or find the equivalent in the target text and target culture. The third one may result from the fact that translator cannot really comprehend the item; thus, provide the equivalent to the target readers (Davies, 2003, pp. 79-80).

Example: In the example below the strategy of deletion is very explicit.

SOURCE TEXT	TARGET TEXT
Haven't seen you for yonks. How was the Big Apple ? (Fielding, 2001, p. 101)	Seni çok uzun zamandan beri göremiyorum. Nasılsın? (Körpe and Hazar, 2004, p. 109)

In the example below, "**Big Apple**" is a CSI, and it refers to New York City in America. The Turkish translation corresponds in English to "I haven't seen you for ages. How are you?". The translator has omitted the CSI, "Big Apple". The reason of it may be the translator's thought about its needlessness. The translator has deleted it to fit it more into the context of the Turkish readers, and also not to introduce a foreign element to them (Dinçkan, 2010, p. 467). In short, domestication strategy of this CSI makes the target readers to reach the message by the author.

1.4.2.6. Autonomous Creation

It is the strategy which occurs if the translator wants to add some cultural references, which he/she thinks are interesting for the target readers and do not exist in the original text. Aixelá says that this strategy is most frequently observed in the translation of film titles (Aixelá, 1996, p. 64).

Davies calls this strategy as "creation". She states that when the CSI is "too alien or odd in the target culture, or where it is desired to make the target version more semantically transparent, in order to convey some descriptive meaning" (Davies, 2003, p. 88).

Example: Aixelá (1996) gives the example below to illustrate the strategy of autonomous creation (p. 64).

SOURCE TEXT	TARGET TEXT
<p>“Shall we stand here and shed tears and call each other names? Or shall we”</p> <p>– he paused and his smile was a cherub’s</p> <p>– “go to Constantinople?” (Hammett, 1929)</p>	<p>Que nos quedemos aquí derramando lágrimas como Magdalenas o que vayamos a Constantinopla en busca del verdadero halcón del rey de España (Páez, 1992).</p> <p>Back Translation: [Shall we stay here shedding tears like Magdalenes or shall we go to Constantinople in search of the real falcon of the king of Spain?”]</p>

In the example above, "**like Magdalenes**" and "**the king of Spain**" are the items that are not found in the source text but added to the translation by the translator by using **intratextual gloss** strategy. It is presumed that the translator added them to draw the Spanish readers' attraction and make it more suitable for the context of the target-text readers.

1.4.2.7. Attenuation

In this strategy, the translator makes changes which go beyond universalization and naturalization because the changes are in the original. This strategy is applied by considering the target readers' "flexibility, tolerance and williness" in the event of any possible problems arising out of the unfamiliar CSI (Davies, 2014, p. 86). According to Davies, this strategy gives an opportunity to access a wider range of target readers in reading of a literary work (Davies, 2003, p. 87). As for Aixelá (1966), it is the replacement of a CSI which is too strong or unacceptable by a softer and acceptable one in the target culture. The strategy of attenuation is used especially in the translation of slangs and children's literature as well to make the strong items softer (p. 64).

Example: The example below shows the strategy of attenuation very explicitly.

SOURCE TEXT	TARGET TEXT
<p>Ma cousin Nina looks intensely shaftable. She's goat long, dark hair, and is wearing an ankle-length, black coat. Seems tae be a bit ay a Goth. Noting some ay Willie's squaddy pals and ma Weedjie uncles gettin oan well, ah find masel whistling 'The Foggy Dew' (Welsh, 1993, p. 212).</p>	<p>Kuzenim Nina harbiden düzülebilecek gibi görünüyö. Uzun, siyah saçları var ve ayakbileklerine dek uzanan siyah bi palto giyiyo. Biraz kaba saba görünüyö. Willie'nin bazı arkadaşlarının ve amcaların kendilerine gelmeye başladıklarını fark edince ıslıkla "Sabah Sisi"ni çalmaya başlıyom (Kaliç, 2010, p. 243).</p>

"The Foggy Dew" is translated as "Sabah Sisi" using the strategy of **attenuation**. It is a rebel song of the Irish. The protagonist of the novel sings it in the funeral of his brother who died owing to an IRA bombing in the Northern Ireland. However, the people at the funeral support the British Army in Northern Ireland (Hemen, 2014, p. 129). Hence, it is a culture-loaded item and has a strong feature. Kaliç omits the strong effect of "the Foggy Dew" and softens it by not perplexing the target-text readers so that they can be familiar to both the author and the target readers as they are to both the author and source-text readers.

There are also a few more strategies such as compensation (deletion+autonomous creation) and dislocation (displacement of the same reference in the text).

		Manifestation
A High Degree of Intercultural Manipulation	↑	Autonomous Creation
		Deletion
		Naturalization
		Absolute Universalization
		Limited Universalization
A Low Degree of Intercultural Manipulation	↓	Intratextual Gloss
		Extratextual Gloss
		Linguistic (Non-cultural) Translation
		Repetition

Table 4: Typology of intercultural manipulation by Aixelá

The strategies of Aixelá can be also dealt under “*domestication*” and “*foreignization*” strategies of Venuti. Before listing them under the strategies of Venuti, here arises a necessity to give some information about the strategies.

Domestication and foreignization can be well expressed in Schleiermacher’s words: “either the translator leaves the author in peace as much as possible and moves the reader toward him; or he leaves the reader in peace as much as possible and moves the writer toward him” (Venuti, 2004, p. 49). Here, the first strategy corresponds to *foreignization* and the second strategy corresponds to *domestication*. And according to Venuti (1995), domestication is “an ethnocentric reduction of the foreign text to target-language cultural values, bring the author back home, whereas foreignization is “an ethnodeviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad” (p. 20) (paranthesis added by me). Domestication requires translating in a transparent, fluent and invisible style so as to make the foreignness of the target text minimized (Munday, 2001, p. 146); that is to say; the translator is invisible. Foreignization “entails choosing a foreign text and developing a translation method along lines which are excluded by dominant cultural values in the target language” (Venuti 1997, p. 242).

Venuti advocates the foreignizing method, which he also names as “*resistancy*” (Venuti, 1995, p. 305) and “*minorizing*” (Venuti, 1998, p. 11) since it makes the readers free from the restrictions conducting their reading and writing to domesticate the foreign text by destroying its foreignness (Venuti, 1995, p. 305); and provides the creation of a heterogeneous discourse (Venuti, 1998, p. 11) by making the translator visible and giving the impression that the target-text readers are reading a translated text (Munday, 2001, p. 147).

From the perspective of the CSIs, which is the main issue of this thesis, when they are foreignized by the translator in the target-text, the sociocultural and historical background of the source text is not provided by the translator, that is to say, they may feel that they are reading a foreign, translated text and have difficulty in finding out the meaning of the CSIs that are presumed to be implied by the author. On the contrary, when the CSIs are domesticated, this gives the target-text readers an opportunity to enrich their sociocultural and historical background.

Accordingly, the strategies of repetition, linguistic (non-cultural) translation, and orthographic adaptation of Aixelá fall under “foreignization”; and the strategies of intratextual gloss, extratextual gloss, absolute universalization, naturalization, and attenuation fall under “foreignization”.

As a consequence, this chapter has focused on the importance of culture in translation, the concept of culture, the problems come across by the translators in the translation of the CSIs, and the strategies put forward by different scholars. In particular, Aixelá 's strategies have been explained with examples in detail to provide the basis for the case studies. Besides, these strategies of Aixelá have been considered under the strategies of “domestication” and “foreignization” of Venuti.

The next chapter will focus on the related concepts of relevance theory to this thesis for the reason that the translation of the CSIs extracted from the case studies for the thesis will be examined within the framework of relevance theory.

CHAPTER 2: RELEVANCE THEORY AND TRANSLATION

The first purpose of this chapter is to give a detailed information about Relevance Theory of Sperber and Wilson (1986, 1995). To this end, at first, the preceding theories before relevance theory will be explained briefly. Then, the concepts of relevance theory necessary for the analysis of the case studies of this thesis will be expressed. Particularly, some kind of “concepts of relevance” such as cognition, mutual manifestness, contextual effect, and context of the target readers will be focused. The second purpose of this chapter is to focus on the relationship between translation and relevance. Under the umbrella of this relationship, at first, the interpretive use of translation, direct, and indirect approaches to translation will be analyzed respectively. However, the general and the foremost function is to express the role of relevance theory in the translation of CSIs.

It is very certain that the concepts specified above are very crucial in the correct understanding of the CSIs by the target readers. Thus, the primary reason of explaining relevance theory in this chapter is to demonstrate how significant role it plays in the translation of the CSIs since in the process of their translation it provides the correct perspective with the help of these concepts. Within this framework, in this chapter, how relevance theory brings light on the translation of CSIs will be expressed; as a result, the bridge between relevance theory and translation of CSIs will be built steadily with the examples including CSIs. The categorization of strategies for the translation of CSIs in scope of direct and indirect translation will be dealt in detail, and this categorization will be used effectively in explaining the examples extracted from the case studies of this thesis.

2.1. RELEVANCE THEORY

Pragmatics studies "the use of language in human communication as determined by the conditions of society" (Mey, 2000, p. 6). According to Sperber and Wilson (1995), "the study of the interpretation of utterances belongs to what is now known as pragmatics" (p. 10). For Levinson (2001), pragmatics is "the study of relations between language and context that are grammaticalized, or encoded in the structure of a language" (p. 9);

and the aim of pragmatics is to state how meaning in linguistic code interacts with the context in comprehension and interpretation process (Xu and Zho, 2013, p. 492).

There have been a great number of approaches to pragmatics up to now. However, things have changed a lot in the last twenty years. The code model which was universally accepted to play a role in communication was dethroned by the inferential model (Wilson and Sperber, 1994, p. 36). In code model of communication, the speaker encodes his message in the linguistic form with the help of his/her lexicon and grammar. This message is transmitted via a certain kind of channels such as writing or speech and the hearer who gets this message decodes it as the speaker encodes it (Weber, 2005, pp. 37-38). However, when the utterance according to code model is encoded in a linguistic form and then decoded by the hearer, there is a huge gap. Nevertheless, this gap is to be filled with the inferential process (Yus, 2006, p. 514). As a result of and regarding this deficiency of code model of communication, Paul Grice put forward the inferential model of communication as an alternative to code model. According to Grice, this inferential process is guided by the Coparative Principle and maxims (Xu and Zho, 2013, p. 492). These maxims are listed as "Quantity, Quality, Relation and Manner" (Grice, 1975, pp. 26-27).

Then, following these two models, relevance theory which is the inferential approach to pragmatics came in sight. Relevance theory was developed by Sperber and Wilson in the mid 1980s (Gutt, 2006, p. 416).

"A context is a psychological construct, a subset of the hearer's assumptions about the world" (Sperber and Wilson, 1987, p. 698). The notion of context of Sperber and Wilson is one of most significiant elements of this thesis for the reason that the target readers need their context in interpreting the CSIs in the original works and arriving at the correct interpretation of them. They may recover the intended meaning of the original author and arrive at the correct interpretation by only using the context envisaged by the original author.

Before getting deeper in context, it is necessary to have knowledge on some preliminary concepts related to relevance theory.

The starting point of relevance theory of Sperber and Wilson is the relevance which was previously put forward by Grice. Accordingly, speakers should be relevant while speaking in order to provide information that they think more crucial or relevant for their hearers (Martinez, 1988, p. 171). The main purpose of relevance theory is to describe the mechanisms in the human psychology; thus, how humans communicate with each other (Sperber and Wilson, 1986, p. 32). According to relevance theory, relevance and maximization of relevance are the fundamentals of human cognition (Wilson and Sperber, 1994, p. 41). Relevance is a typical feature of human cognition (Yus, 2006, pp. 517-518). This basic claim of relevance theory on the mechanisms and ability of human cognition explained above could be summarized as follows (Wilson, 2009, p. 394):

Cognitive Principle of Relevance

Human cognition tends to be geared to the maximization of relevance. (Sperber and Wilson, 1995, p. 260)

According to Cognitive Principle of Relevance, relevance is an exchange between effort and effects, that is to say, "an input is more relevant the more cognitive effects it yields, and less relevant the more mental effort it takes to process" (Allot, 2013, p. 3).

According to relevance theory, only the relevant information draws attention of the hearer. Hence, every act of communication demonstrates its will for relevance by creating the expectation of relevance. This expectation of relevance is called as "principle of relevance" in relevance theoretic terms (Smith and Wilson, 1992, p. 4). Wilson and Sperber (2002b) states that

As a result of constant selection pressure towards increasing efficiency, the human cognitive system has developed in such a way that our perceptual mechanisms tend automatically to pick out potentially relevant stimuli, our memory retrieval mechanisms tend automatically to activate potentially relevant assumptions, and our inferential mechanisms tend spontaneously to process them in the most productive way. (p. 254)

Sperber and Wilson stress these inferential mental mechanisms that provide speaker and hearer in speech with interpreting the information by expending the least processing

effort and using the most effective way (Martinez, 1988, p. 172). They express their their relevance theory as follows:

A property of inputs to cognitive processes. The processing of an input (e.g. an utterance) may yield some *cognitive effects* (e.g. revisions of beliefs). Everything else being equal, the greater the effects, the greater the *relevance* of the input. The processing of the input (and the derivation of these effects) involves some *cognitive effort*. Everything else being equal, the greater the effort, the lower the *relevance*. (Sperber and Wilson, 1997, p. 115, italics added)

Accordingly, a CSI uttered by the speaker should be relevant to the hearer, and the processing of a CSI should yield some cognitive effects. The question comes to mind here is “When is an utterance relevant?” (Wilson and Sperber, 2002b, p. 251). In relevance theory, an utterance is relevant to the hearer when the stimulus gives some reasons for cognitive process (Wilson and Sperber, 2002b, p. 251). An input is relevant "only if the output of [their] cognitive processing meets some specific condition ... for an input to be relevant, its processing must lead to cognitive gains" (Sperber and Wilson, 1995, p. 265). For an utterance to be relevant to the audience, the "contextual effects", which are also called as "positive cognitive effects" yielded in the cognitive environment of the audience should be sufficient. The contextual effects must be considered together with the processing effort required to recover them (Perez, 2000, p. 40). In other words, to be relevant means that an utterance has connections with context in one way or another that the hearer may yield some contextual effects. In short, being relevant is to make contextual effects (Wilson and Sperber, 1985, p. 57). The relationship between the contextual effect and relevance has a great importance for the reason that "an assumption is relevant in a context if and only if it has some contextual effect in that context" (Sperber and Wilson, 1986, p. 122).

This relationship is best explained in Wilson and Sperber's (2004) words briefly as follows:

Relevance of an input to an individual

a) Other things being equal, the greater the positive cognitive effects achieved by processing an input, the greater the relevance of the input to the individual at that time.

b) Other things being equal, the greater the processing effort expended, the lower the relevance of the input to the individual at that time. (p. 609)

More broadly and explicitly, an utterance is relevant only if it links up with the old information in his/her cognitive environment for recovering the conclusions. The hearer may draw the positive cognitive effects in three ways by giving answer to a question in his mind, developing his knowledge about a subject matter, suspecting, verifying this doubt, or affirming a wrong thought. The utterance is relevant to an individual when it brings on positive cognitive effects which are derived from the assumptions in the context in interpretation process (Wilson and Sperber, 2002b, p. 251).

When is the representation of the individual enriched and developed? It is enriched absolutely when the information widens the stored knowledge or reforms the incorrect information or verifies the former assumptions. In three cases above, the knowledge of the individual is enriched. If the information does not carry out one of the points above, it does not develop the individual's knowledge of world. That is to say, if the information enriches the knowledge of the world of the individual, it means it creates positive cognitive effects which may come out in three ways (Unger, 2001, p. 23). In Sperber and Wilson's book (1995) they are defined as "contextual implications, contradictions, and strengthenings." (p. 118). In other words, they come out from the result of the combination of the stored and the new input provided by the speaker (Minewaki, Shimada and Endo, 2005, p. 1). Sperber and Wilson state that if the new information does not have any relation with a former assumption, it is not a cognitive effect with regardless of looking at the correctness of the information (Allot, 2013, p. 7). They claim neither the addition of new information by the hearer, which only duplicates old information and furthermore nor the addition of new information which has no relation to the old information is a development. The crucial point Sperber and Wilson are dealing with is the interaction between old and new information (Sperber and Wilson, 1986, p. 106).

As said before, "there is a gap between the semantic representations of sentences and the thoughts actually communicated by utterances. This gap is filled not by more coding but by inference" (Sperber and Wilson, 1995, p. 9). Thus, communication does not carry

out only by use of cognitive principle of relevance or only by the decoding process. It is required to think both of them together in communication process. About this point, Gutt (2000b) says that “any instance of human communication necessarily involves an element of inferential interpretation” (p. 166, parenthesis removed). When a linguistic utterance is said, it is analysed by the module of the mind. This module of the mind is a "coding device" (Gutt, 2000a, p. 25). It gets the utterance and transfers it to the mental formulae which represent something, that is to say, semantic representations. Semantic representation means mental representations coming as a result of processing in the module of the mind (Gutt, 2000a, p. 25). These are just "blueprints for representations" (Blakemore, 1987, p. 15). Therefore, to turn them out into the propositions they need to be processed and improved more. By this explanation, it can be said that there are two mental representations in communication in terms of relevance theory: semantic representation and thoughts with propositional forms recovered by more processing. To arrive at the propositions from semantic representation, one needs to use his/her context in communication (Gutt, 2000a, pp. 25-26).

Example 1: Mark: I told you **Ne'er cast a clout till May be out.**

Jack: Oh, I should have listened to you.

Sera: ????

At first, Sera tries to decode the utterance of Mark. However, the conversation is not relevant enough to her because she can not yield adequate cognitive effects immediately. Decoding the meaning of the words and representing them mentally is not sufficient for her to arrive at a conclusion. Then, there is a gap between the semantic representation and the actual thought. She needs to process more by using her context in communication. That is to say, the decoding is not enough to interpret the utterance, but she needs to fill this gap by inference. Then, she uses her context and infers the actual thought, intended message of this conversation.

The English proverb "**Ne'er cast a clout till May be out**" corresponds to "**Mart kapıdan baktırır kazma kürek yaktırır.**" in Turkish. The month is different in Turkish; hence, it is regarded as a CSI for the Turkish people. The English proverb means "do not discard your winter clothes until summer has fully arrived" (Cambridge

Dictionary). May is a spring month, and the proverb recommends to wait until the summer since the cold weather may come back. In Turkey, the same idea is kept with the month March. Although it a month of spring, it may suddenly be cold. In short, after her additional effort, that is, her inference about the utterance, it sounds more meaningful; and she can understand the intended meaning.

The hearer reaches his/her context to interpret the ostensive stimulus generated by the speaker. The speaker produces an ostensive stimuli by which the hearer could have the intention of the speaker. An ostensive stimuli is a behaviour that is produced by the speaker to convey his/her intentions. It is clearly a purposeful behaviour (Unger, 2001, p. 19). The ostensive stimuli above could be “a simple gesture, a verbal (sentential or sub-sentential) utterance, a sign or notice-board, or a complex stimulus such as an utterance accompanied by an action (e.g. an instructor simultaneously explaining to an apprentice and demonstrating to him how to exchange a shock-absorber in a car) (Unger, 2001, p. 24). That is to say, it could be verbal or non-verbal. The communication including an ostensive stimuli is named as ostensive communication. From another perspective, the intention to draw the attention of a person to the intention to communicate something is ostensive communication (Ramos, 1998, p. 314). The fact that speaker provides ostensive stimuli to the hearer intentionally to make his/her intentions understood by the hearer, and make the hearer reach some conclusions, that is, the ostensive communication is the main point of the relevance theory (Unger, 2001, p. 20). When the ostensive communication is combined with the conclusions, it is necessary to mention it as ostensive inferential communication.

Ostensive-inferential communication

- (a) Informative intention. The intention to make manifest or more manifest to the audience a certain set of assumptions.
- (b) Communicative intention. The intention to make mutually manifest to audience and communicator the communicator's informative intention. (Sperber and Wilson, 1987, p. 700)

Here, by "manifest" Sperber and Wilson (1987) mean that "a fact is manifest to an individual at a given time if, and only if, the individual is capable at that time of representing it mentally and accepting its representation as true or probably true" (p. 699). And "*manifestness*" which will be dealt in detail in the upcoming part is very

related to the concept of cognitive environment, which means context. When some kind of information is manifest to the cognitive environments of two different people, it means that they have some shared cognitive environment (Horton, 2012, p. 380). When both speaker and hearer realize that the information is manifest to both of them, this forms their "*mutual cognitive environment*" (Mateo and Yus, p. 99); and that means the information is "*mutually manifest*" (Horton, 2012, p.380). It is a very significant and critical concept for the translation of CSIs in this thesis since understanding of CSIs and successful communication depends on the mutual manifestness and mutual cognitive environment.

When the stimulus is provided by the speaker, it gives the alarm of attention and processing some effort on it; and human cognition solely pays attention to the information that is relevant to it. Hence, the stimuli should be very effective in terms of being relevant, and the hearer has the presumption that the stimuli is relevant enough to worth the hearer's attention (Unger, 2001, p. 24). That is to say, the audience expects the information provided by the communicator to be relevant, and at the same time the communicator wishes his/her utterance to be relevant so as to make some changes in the cognitive environment of the audience and this is called as communicative principle of relevance (Perez, 2000, p. 40).

The communicative principle of relevance

Every act of ostensive communication communicates a presumption of its own optimal relevance. (Sperber and Wilson, 1995, p. 158)

The communicative principle of relevance restrains the hearer from making a great variety of inferences via the most effective relevance oriented comprehension process in mind (Unger, 2001, p. 25).

The hearer expects a presumption of optimal relevance in an ostensive communication.

Presumption of optimal relevance

An ostensive stimulus is optimally relevant to an audience if:

- (a) It is relevant enough to be worth the audience's processing effort;
- (b) It is the most relevant one compatible with communicator's abilities and preferences. (Sperber and Wilson, 1995, p. 270)

The presumption of optimal relevance by the hearer makes him/her suppose that the first interpretation obtained as a result of the conditions above is the intended interpretation by the communicator. This kind of interpretation is consistent with the principle of relevance. Hence, in relevance theoretic terms, the hearer infers the intended meaning by arriving at the interpretation which is consistent with the principle of relevance (Gutt, 2000a, p. 32). Have the example to understand the condition of consistency of principle of relevance.

Example 2: Have a look at the example below from *Five Little Pigs* by Agatha Christie and its Croatian translation *Pet malih prašćića*.

Source Text	Target Text
You can look up the newspaper accounts of the trial. Humphrey Rudolph appeared for the Crown (Christie, 1942, p. 14).	<p><i>Možete pročitati novinske članke o suĐenju. Humphrey Rudolph predstavlja je Krunu (Jović, 2006, p. 27).</i></p> <p>Back Translation: You can read the newspaper articles about the trial. Humphrey Rudolph represented the Crown.</p>

In this example, "**Crown**" is accepted as a CSI in the target text. It refers to a symbol of royal power in Croatia but it is nothing to do with the legal context here (Majhut, 2012, p.83). However, in the UK it refers to a legal context and Crown Court is "a law court in England or Wales where criminal cases are judged by a judge and jury" (Cambridge Dictionary). Therefore, it is regarded as a CSI in Croatian culture. The Croatian readers have the presumption of optimal relevance and think that the first interpretation that they will reach is the originally intended one by the source text author. That is to say, they expect that it will be consistent with the principle of relevance. However, the Croatian who are presumed not be familiar with the British legal system readers may firstly think of the common meaning of the utterance, "royal power." Thus, it can be said that such a translation of this CSI is not consistent with the principle of relevance, and there may occur a misunderstanding in the intended meaning. The solution of avoiding this misunderstanding would be using the CSI like this by adding extra

information such as "you can read the newspaper articles for the trial. Humphrey Rudolph represented the Crown, court where criminal cases are judged". This would be consistent with the principle of relevance.

The hearer goes to the true interpretation through the "the expectation that utterances should meet certain standards" (Wilson, 2009, p. 393). As mentioned, in relevance theory, the guideline of the hearer for the correct interpretation is the expectation of optimal relevance (Allot, 2013, p. 17). Besides this, the communicative principle of relevance restrains the hearer from making a great variety of inferences via the most effective relevance oriented comprehension process in mind (Unger, 2001, p. 25). This is demonstrated as follows:

Relevance-theoretic comprehension procedure

- a. Follow a path of least effort in computing cognitive effects: Test interpretive hypotheses (disambiguations, reference resolutions, implicatures, etc.) in order of accessibility.
- b. Stop when your expectations of relevance are satisfied. (Wilson and Sperber, 2002b, p. 260)

From the procedure above, it is found out that "when a hearer following the path of least effort finds an interpretation which satisfies his expectations of relevance, in the absence of contrary evidence, this is the best possible interpretive hypothesis" (Wilson and Sperber, 2002c, p. 605).

2.1.1. Context and Contextual Effect

The concept of context in relevance theory primarily focuses on the hearer in that he /she accesses his/her context by comparing new information to the former one in his/her store to recover the intentions of the speaker, and he/she finally infers the originally inferred meanings. This use of narrow context is a part of a bigger concept of context which is guided by social expectations and knowledge (Martinez, 1988, p. 175).

In relevance theoretic terms, we call context as cognitive environment to make the difference of it from the other ones visible (Zhao, 2013, p. 944). Sperber and Wilson

(1995) define cognitive environment as "the set of all the facts that he can perceive or infer: all the facts that are manifest to him" (p. 39). Sperber and Wilson (1986) add that

A cognitive environment of an individual is a set of facts that are manifest to him. A fact is manifest to an individual at a given time if and only if he is capable at that time of representing it mentally and accepting its representation as true or probably true. (p. 39)

As for Yus (2006), in relevance theoretic terms, context is a dynamic mental activity which consists of assumptions about the world and put into use by the hearer in the process of assessing relevance (p. 517).

According to relevance theory, relevance is not only related with contextual effects and processing effort but also with the accessibility to context (Ramos, 1998, p. 321): "An assumption is relevant to an individual at a given time if and only if it is relevant in one or more of the contexts accessible to that individual at that time" (Sperber and Wilson, 1986, p. 144). Then, what is the role of the hearer in recovering the intended meaning in the interpretation process? It is without doubt by the grammar and his/her encyclopedic and environmental knowledge (Wilson and Sperber, 1994, p. 55). The speaker should contemplate that the hearer will access his/her context simply, and his/her utterance will yield sufficient contextual effects for the hearer, that is to say, will be relevant enough for the hearer (Sperber and Wilson, 1982, p. 77).

When interpreting an utterance, the problem of the hearer is to determine the context (Wilson and Sperber, 1985, p. 54). Sperber and Wilson (1987) stress that "each new utterance through drawing on the same grammar and the same inferential abilities as previous utterances requires a rather different context" (p. 698). That is to say, in the interpretation process, the hearer has to access his/her context and select the related one. The selection of context designates the interpretation of the utterance (Wilson and Sperber, 1985, pp. 51-52). The hearer certainly does not do it at random but with guidance by an important principle (Wilson and Sperber, 1985, p. 54). The context is chosen according to two principles: (1) ease of accessibility, which refers to the processing effort in choosing the context, and (2) optimization of benefit from this choosing, which refers to the contextual effects after the interpretation of the utterance

(Malmkjar, 1992, p. 26). That is to say, accessibility of the contextual assumptions is determined by the processing effort, and it is so normal that hearers will at first select the most accessible contextual assumption from his/her context. What leads the hearer to choose this most accessible contextual assumption is principle of relevance which focuses on the least effort factor. The other factor that leads the hearer choosing the most accessible contextual assumption is getting the benefits. The hearer supposes and expects that the effort processed will change his/her cognitive environment in some or another way (Gutt, 2000a, p.28). Except this, the content of the utterance determines the context to be used since different utterances make the hearer use different contexts and need to be interpreted in different contexts (Wilson and Sperber, 1985, p. 54).

Therefore, it is possible to say that relevance is obtained from the connection between the utterance and context; in other words, between the utterance and audience's view of world together with his/her assumptions in a specific situation. That's why the information relevant for a certain person may not be sometimes same for another person since their contexts are significantly different from each other (Perez, 2000, p. 40). Then, their final comprehension and interpretation of the utterance may be different. The example below on a CSI will be beneficial in comprehending the points above:

Example 3: It is 25 December and think that three people from different nationalities are having a conversation together. Jack is Scottish, Jane is English and Omer is Turkish.

Jack (happily): Oh, thanks God that it is **Bank Holiday** tomorrow.

The utterance "Bank Holiday" is, in fact, a CSI for Omer, but is not for Jane since they share the same culture with Jack, that is to say, the utterance is not unfamiliar to Jane. Upon this utterance of Jack, both Jane and Omer make use of their context and each of them make different contextual assumptions:

Jane's context:

1. My boss is going to give me a big box of presents.

If it is Bank Holiday tomorrow, that means Jack also will get a box of presents from his boss.

I and Jack will be happy tomorrow.

Omer's context:

2. Oh, dear! I don't have any money on me.

If it is Bank Holiday, all the banks are closed and that means I have to draw some money from the bank.

I have to go to the bank immediately.

As can be seen, their interpretation of the CSI depends completely on their context. Jane and Omer have different expectation of presumption of optimal relevance; and when Jack utters the CSI, each of them chooses the easiest way to interpret it. Hence, they process the CSI in a different way; and as a result, they make different inferences. The point that makes them think differently is absolutely the difference between their cognitive environments since bank holiday here refers to "**an official holiday**" when all banks and most shops and offices are closed" (Cambridge Dictionary). In this definition, the striking part is "an official holiday". On official holidays, banks are for sure closed, but here the point is in the UK all official holidays are called as bank holiday. When the date is regarded, Jane recovers that it is Boxing Day tomorrow. However, Omer who doesn't have such a special day in Turkey processes it differently, and thinks that it is a holiday related only to the banks. Although the banks are closed on that day, it is a public holiday; and it doesn't only refer to a holiday specific to the banks. Thus, it can be said that the degree of relevance changes from person to person; and thus, their comprehension and interpretation also modify.

Context is also substantial to reach directly to the intended interpretation of the speaker. The speaker expects that the hearer achieves the context leading him/her to arrive the intended interpretation by the speaker. However, therein may lie a problem. A mismatch can arise between the context mediated by the speaker and the one achieved by the hearer; therefore, a misunderstanding is likely to arise (Sperber and Wilson, 1995, p. 16). This problem may disappear if the speaker estimates the features of the

hearer's cognitive environment (Ramos, 1998, p. 311). In the translation of CSIs, this solution may work well. The example below sheds light on the situation.

Example 4: "chip shop" (Rankin, 1998, p. 14) is a CSI which belongs to British culture. It is a traditional food in which fish and chips are served together. It was translated into Turkish "**balık ve cips dükkanı**" (back translation: fish and crisp shop) (Perker, 2006, p. 17). The translator most probably thought about transmitting this cultural point to the Turkish readers. However, the utterance in Turkish sounds very unusual. In Turkey, instead of such a dish, there are only fish restaurants. The translator's choice makes the CSI more foreignized because his/her preference is made without estimating the cognitive environment of the Turkish readers.

However, if the readers shared the same cognitive environment, the problem could be vanished. Soumya (2013) says that the similarity of the cognitive environment between the speaker and hearer diminishes the ambiguity and determines relevance of the utterance (p. 1). Thus, therein occurs a necessity to give some information on "*common knowledge*" by Lewis (1969) and "*mutual knowledge*" by Schiffer (1972). Accordingly, if the hearer is sure of reaching the correct interpretation intended by the speaker, the contextual information must be known mutually by the speaker and the hearer (Sperber and Wilson, 1995, p. 18).

However, mutual knowledge is the knowledge of endless set of propositions. We can never be sure about the mutual knowledge of context. We only assume to have mutual knowledge between the speaker and hearer (Sperber and Wilson, 1982, p. 63). Sperber and Wilson deny the traditional concept, mutual knowledge because it causes an infinite recursion. Instead of this, they put forward the concept of "*mutual manifestness*" (Ramos, 1998, p. 309). And Sperber and Wilson talk about "*the mutual cognitive environment*" (Sperber and Wilson, 1995, p. 41). According to them, "any shared cognitive environment in which it is manifest which people share it is what we will call a mutual cognitive environment" (Sperber and Wilson, 1995, p. 41). Mutual cognitive environment refers to the shared thoughts of the speaker and the hearer; that is, the thoughts they both believe, and both of them think that the other has those same thoughts (Weber, 2005, p. 52). In a mutual cognitive environment, each assumption

manifest is mutually manifest to both speaker and hearer (Sperber and Wilson, 1995, pp. 41-42).

The pursuit of mutual manifestness and a mutual cognitive environment explains the interlocutor's meaning negotiation attempts, allowing the communicators to 'align' and engage in conversation. The interlocutor is also exposed as seeking to exit the delusional talk by moving towards topics which are based on assumptions which are clearly mutually manifest. (Jago, 2015, p. 1)

The important point for the translators is to recognize the cognitive environment of the target audience (Gutt, 2005). The recognition of intention and inference by it depends on the shared cognitive environment of author and reader (Xu and Zho, 2013, p. 493). Due to the similarities in the cognitive environments of two different individuals, assumptions are mutually manifest so that they can make guesses about each other: what one of them is assuming must be same as what the other one is assuming since they share the same cognitive environment (Mey and Talbot, 1988, p. 250). Here, manifestness is dealt as "the degree to which an individual is capable of mentally representing an assumption and holding it as true or probably true at a given moment" (Carston, 2002, p. 378), and "the mutual manifestness can be regarded as the interlocutors' respective portions of individual contexts that optimally match in a certain communicative exchange" (Alves and Gonçalves, 2003, p. 4).

Example 5: Hossein: **Fasting** is a good way to develop your patience and give your thanks to God, isn't it?

Ahmet: I think so. **Ramadan** is the most important month for us.

In the example above, Hossein who is Iranian and Ahmet who is Turkish are two different individuals. "Ramadan" and "fasting" are the CSIs which belong to Islam. Thus, in the countries such as Iran and Turkey in which Islam commonly believed, this CSI can be easily comprehended by the hearer. Ahmet knows what Hossein mentions about and directly replies using another CSI. The reason of this fact is that they share the same cognitive environment; that is to say, they have the mutual cognitive environment, and the utterance is mutually manifest to both of them. They may both represent the CSI mentally, and Ahmet may yield the correct assumptions as envisaged by Hossein.

Consequently, it is very clear that the cognitive environments and mutual manifestness are the key factors in the achievement of communication (Zixia, 2009, p. 95) because the hearer gets the communicative intent of speaker in a specific sociocultural background and recovers the intention by processing the utterance in its context mediated information (Soumya, 2013, p. 1).

2.3. RELEVANCE THEORETIC PERSPECTIVES ON TRANSLATION

If someone is supposed to talk about translation, it is inevitable that he/she is supposed to talk about language, communication and cross cultural transfer. Relevance theory is the one which possesses the features and approaches encompassing all the items said above. Evaluating translation within the framework of relevance theory is a good way for translators since it gives them a great many significant keys in terms of cognitive process in translation (Martinez, 1988, p. 172).

It is sometimes expected that the translation be understandable regardless of their cognitive environment. However, they need to be conscious about “what translations can or cannot achieve is dependent on the cognitive environment of the new audience. Thus, the cognitive environment of the audience determines what contents can or cannot be communicated to them at a certain time. It is entirely unreasonable to expect that information for which their cognitive environment is not prepared can be communicated to them“ (Gutt, 2005, p. 47). In fact, this is the case in the translation of CSIs. Hence, relevance theory is the most appropriate way to evaluate CSIs within the framework of the concepts of relevance theory such as context, cognitive environment and mutual manifestness since the correct interpretation of CSIs depend on these factors.

For many years, the phenomenon of translation has been a matter of debate. The debate has been on the determination of a specific paradigm and the domain of translation. Wills states the problem and proposes a new perspective:

The ensuing problems of objectification can be explained primarily by pointing out that translation cannot be termed a purely 'linguistic operation' ..., but rather must be thought of as a psycholinguistic, sociolinguistic and pragmalinguistic

process... which lends itself to an exhaustive scientific depiction only with the greatest difficulty. (Wilss, 1982, p. 65)

However, Gutt put an end to these continuing debates in 1991. Gutt, the student of Sperber and Wilson, applied their theory of relevance, a division of pragmatics to translation for the first time in 1991 (Zhao, 2013, p. 944). Gutt claimed that relevance theory of Sperber and Wilson has the required frame to make a sense of translation. He (2000a) mentions about the difference of "*approaches to translation*" and "*accounts of translation*" (p. 202). Gutt tried to provide a unified account of translation by taking its function as a form of secondary communication, and he sought to explain how translation functions and to settle the conditions for successful and effective communication (Smith, 2002, p. 113). What is different from other theories of translation is that relevance theory does not instruct about how to do a translation and does not categorize the translated texts. Rather, it stresses what translation may or may not succeed (Gutt, 2006, p. 416).

Gutt states that translation is a process which means running after optimal relevance. The primary focus of the translation from relevance theoretic perspective is transmitting optimal relevance in target language. That is to say, the task of the translator is to convey the optimal relevance in target language text (Dong, 2012, p. 39). About this point, Gutt says that translation is "do[ing] what is consistent with the search for optimal relevance" (Gutt, 1991, p. 124).

With the birth of relevance theory, the domain of translation and the descriptive-classificatory approach changed. Instead, the idea that communication is a behaviour; the idea that it is a competence guided by the faculties of human mind gained importance. Thus, instead of the text and process of text production, the communication has been started to be seen as an act carried out by the mental faculties. Except this, relevance theory is not a descriptive classificatory approach, but rather it explains communication by paying attention to human cognition and inference. With relevance theory, there has been a change from the "descriptive classificatory approach to an explanatory one" (Zhonggang, 2006, p. 47). The new perspective to communication in the nature of communication thanks to relevance theory has certainly affected the

translation act as well (Gutt, 1991, pp. 37-38) since the application of relevance theory to translation by Gutt primarily fastens on regarding of translation as an act of communication in the close relationship of stimuli, context, and intended meaning, which is called as “cause-effect terms” (Gutt, 2004, p. 1).

With shifts in perspectives, it is clear to see that relevance theory "can provide an adequate interpretation of translation as cross-cultural and interlingual communication" (Dong, 2012, p. 39). As for Gutt (1991), Wills stated that relevance theory "is not... a theory of translation, but it offers new perspectives to translation studies in that translation today is widely accepted as a modern means of communication" (p. 26). He asserts the fact that translation is a form of inferential process of verbal communication and has to do with mental mechanisms and relevance factor (Zhao, 2013, p. 944). As clarified in the previous chapter, relevance theory is a cognitive based theory and gives good explanations on how successful communication is carried out between the speaker and hearer. It makes its explanations by regarding the indispensable relation of relevance, comprehension, inference and context. Thus, it requires translators to comprehend this fact and to understand that it has to do with the human cognition. The translator's solutions to translation problems will be better when he/she deeply discovers this cause and effect relationships (Gutt, 2004, p. 1).

As mentioned before, application of relevance theory to the field of translation arises from the translation's being regarded as a type of communication. Before talking about translation, it is required to answer the question: In which ways do the humans transmit their utterances to one other in communication?

As an answer to the question above in relevance theoretic terms, utterances are related to oral and written communication and may be put in use in two ways: descriptively or interpretively (Gutt, 2006, p.416). Relevance theory draws a line between descriptive and interpretive use of language (Smith, 2002, p. 107).

As known, the thoughts of humans are embedded within the utterances they use (Minewaki, Shimada and Endo, 2005, p. 1). That is to say, the mental representations have propositional forms. If these forms share logical properties resembling one

another, this kind of resemblance is interpretive resemblance. If the propositional form which has the thought is true, then it is descriptive use (Gutt, 2000a, p.39). Descriptive use of language is truth conditional and the interpretive use is based on the principle of resemblance (Minewaki, Shimada and Endo, 2005, p. 1). In other words, an utterance is to “be used descriptively when it is intended to be taken as true of a state of affairs in some possible world” (Gutt 1998, p. 44).

An utterance is said to be “used interpretively when it is intended to represent what someone said or thought” (Gutt 1998, p. 44).

- Example 6:** (a) Sarah: I really have a rather poor appetite these days.
 (b) Joe: It's the Chernobyl accident.
 (c) Sarah: Do you really think so?
 (d) Joe: Actually, no; but Chernobyl gets blamed for anything these days, doesn't it?

In this example 6 (b) is the used interpretively since it is not the opinion of Joe. It is the general idea in the society (Gutt, 2000a, p. 39).

Sperber and Wilson have, in fact, stated that in interpretive use " ... the speaker guarantees that her utterance is a faithful enough representation of the original; that is, it resembles it closely enough in relevant respects" (Wilson and Sperber, 1988, p. 137). The next example sheds more light on the issue:

Similar to this, it is very explicit that translation is the interpretive use of language, and it is accepted in relevance theory as “interpretive use of language across language boundaries” (Gutt, 1998, p. 44). Smith's (2000) saying demonstrates it as well:

In descriptive use, (a) the thought belongs to the speaker and (b) the speaker intends it to accurately represent reality. In interpretive use, (a) the thought belongs (originally) to someone other than the speaker and (b) the speaker intends his/her utterance to accurately represent the original thought. Someone speaking descriptively intends to be faithful to reality; someone speaking interpretively intends to be faithful to the meaning of the original speaker. (p. 39)

From this point of view, translation is the interlingual interpretive use of language, and then translator is the mediator who explains the thoughts of the original author (Smith, 2002, pp. 108-109).

What does it mean to say that an utterance resembles the original interpretively? To discover it let's look at the example below:

Example 7: During a conversation about **Hell's Angels** with a friend of yours, another friend comes and asks what did Simon say? You may have many answers to give her as below:

- (a) You can tell something general with a few sentences that are interesting.
- (b) You can tell the reason why you started to talk about this topic.
- (c) You can only reply "It was about Hell's Angel."
- (d) You can tell about the violent crimes of Hell's Angel with adding your own opinions.
- (e) You can explain what Hell's Angel is in detail.

The answer you would give to your friend will be determined by relevance, and your assumptions about which one your friend will find relevant. If you think that your friend doesn't know that Hell's Angel is "a group of people who ride large motorcycles, wear jackets with the name and symbol of the group on them and are considered by some people to be noisy and violent" (Cambridge Dictionary); and is a CSI for her, you might answer like in (e). If you think that it is not a CSI for your friend and she knows what it is, you might answer it like in (c). If you think that your friend is interested in your opinions about the violent crimes of it, then your answer will be (d) and ect.

As seen from the example, it can be firstly deduced that when answering, you are guided with principle of relevance; that is to say, you choose the answer that your friend will infer with minimal processing effort but with adequate contextual effects. Secondly, the question "What did Simon say?" is about what another person said, and it means you are in an occasion where interpretive use is utilized. Thus, your friend has such an expectation that your answer will resemble something that you did not think or

some other speaker said but resemble what Simon said. Hence, in such an interpretive use, the principle of relevance is accompanied by the presumption of optimal resemblance. The communicator's saying is presumed to be resemble the original interpretively, and this resemblance is presumed to be consistent with the principle of relevance which means yielding adequate contextual effects with minimum effort (Gutt, 2000a, p. 106).

When it comes to the conjunction of principle of relevance with translation as an interpretive use of language, the principle of relevance restricts translation as to what it will convey and how it will convey. Here the questions comes to mind:

In what respects the intended interpretation of the translation should resemble the original, the answer is: in those respects that make it adequately relevant to the audience, and how should the translation be expressed, the answer is: it should be expressed in such a manner that it yields the intended interpretation with minimal effort. (Gutt, 1989, p. 163)

Thus, it may be concluded that the content of the translation and how this content is conveyed to the target readers is restricted by the principle of relevance (Malmkjar, 1992, p. 30), and these restrictions are context dependent as the consistency of relevance is itself context dependent. This criterion guides the translators well in that to what extend they should make the translations resemble the original; thus, to what extend their translation should yield adequate contextual effects and are easy to understand (Gutt, 2000a, p. 107).

Example 8: The example from Majhut (2012) illustrates the above mentioned explanation well. (p. 93)

Source Text	Target Text
<p>An au pair girl (Christie, 1969, p. 93).</p>	<p>Au pair djevojka. Djevojka koja za stan, hranu i mali džeparac pomaže nešto u kući (Čičin-Šain, 1977, p. 89).</p> <p>Back Translation: An au pair girl. A girl who helps in the household and in return gets food and lodging and some pocket money.</p>

“**An au pair girl**” is a CSI for the target, Croatian culture. It is seen that the translator is aware of that fact which guides the translator in the process of translation. It is possible to say that the CSI “An au pair girl” is translated according to the principle of relevance; that is to say, (s)he is guided by the principle of relevance. The translator preferred to translate it considering the adequate contextual effects to be obtained by the target audience, their cognition, and cognitive environment; thus, he/she provided a large definition of this CSI so that the target audience could understand it easily.

Accordingly, what guides the translator is very explicit: the principle of relevance. The translator's aim should be to make the translation adequately relevant to the target readers and not to put the target readers into unnecessary processing effort. Thus, the translation should be easy and natural for target readers (Gutt, 1991, p. 102). The translator should make the translation resemble to the original one regarding the only criteria, the principle of relevance. Gutt (1989) states that the universal feature shared by all humans, the principle of relevance is the only thing guiding the translation process (p. 198).

2.3.1. Direct Translation and Indirect Translation

According to Malmkjaer (1992), “a text which is intended to achieve relevance in its own is an instance of descriptive use, while a text which is dependent on its source text is intended to achieve relevance in virtue of interpretive resemblance to it” (p. 28). Dealing with translation in terms of interpretive use of language has given a rise for Gutt to put forward two kinds of translation approaches.

These approaches of translation spring from the similarity of two forms of intralingual interpretive use of language which are direct and indirect quotation. Whereas in direct quotation the focal point is to convey the message of what the other person said exactly the same, it is to convey only the necessary part of what the speaker said in indirect quotation (Smith, 2002, pp. 109-110). Wilson and Sperber (1988) says that "direct quotations are chosen not for their propositional form but for their superficial linguistic properties" (p. 137). Accordingly, there is a resemblance in terms of linguistic properties in direct quotations. However, in indirect quotation, there is a resemblance in terms of cognitive effects (Gutt, 2000a, p. 133). To have a better understanding about the issue above let's look at the example.

- Example 9:** (a) Barbara: I will go shopping in the morning tomorrow.
 (b) Sam to Jack: When did Barbara said she would go shopping?
 (c) Jack: She said she would go shopping tomorrow.
 (d) Jack: She said "I will go shopping in the morning tomorrow." (Gutt, 2000, p. 133)

In this example, (c) is indirect quotation since it has resemblance in terms of propositional content and implicatures but difference in terms of linguistic properties. Nevertheless, in (d), there is a direct quotation with the same linguistic properties and semantic representation (Gutt, 2000a, p. 133).

Sperber and Wilson (1986) say about direct quotation that "... the most obvious examples of utterances used to represent not what they describe but what they resemble" (p. 228). It resembles its original "... because it is a token of the same sentence ..."

(Sperber and Wilson, 1986, p. 227). They have "resemblances in syntactic and lexical form" (Sperber and Wilson, 1986, p. 136).

The advantage of the direct quotation is that the hearer has the opportunity to arrive at the intended interpretation of the original communicator himself/herself only when the contextual assumptions mediated by the original communicator are utilized (Gutt, 2000, p. 169).

When it comes to the process of translation, translation is regarded as a form of communication about a different form of communication and that's why it is similar to the quotation in this respect (Gutt, 2006, p. 416). The translator "will have to consider further what degree of resemblance he could aim for, being aware that communicability requires that the receptor language text resemble the original "closely enough in relevant respects" (Wilson and Sperber 1988, p. 137). To determine what is close enough resemblance in relevant respects, the translator needs to look at both the likely benefits; that is, the contextual effects, and also the likely cost; that is, the processing effort involved for the audience. Thus, he will have to choose between indirect and direct translation (Gutt, 1991, pp. 180-181). Which translation approach does the translator decide to follow and what are the factors that are leading him to direct and indirect translation approach? (Gutt, 2000, p. 168)

The interpretive resemblance between the utterances can shift from no resemblance (no shared assumptions) to complete resemblance (all assumptions are shared) (Gutt, 2006, p. 417). Direct translation gives importance on conveying the exact message and the same clues of the original, and indirect translation focuses only some assumptions of the original text that are most relevant to the target audience. In other words, while direct translations keeps to produce the complete interpretive resemblance, indirect translations tries to transfer the interpretive resemblance only in relevant aspects (Smith, 2002, pp. 109-110).

In direct translation, when the hearer interprets the utterance in the originally intended context, he/she can recover the originally intended message (Gutt, 2006, p. 417). That is to say, in direct translation, it is crucial that target readers "interpret [it] in the context

envisaged (by the original author) for the original audience” (Winckler and Van der Merwe, 1993, p. 54, emphasis removed). Pursuant thereto, "The closer the context of a direct translation resembles that of the original, the closer its interpretation will resemble the original interpretation" (Gutt, 2006, p. 417). Thus, it can be easily found out that the key factor for successful communication in direct translation is the usage of the originally intended contextual information. To carry out this key factor, the target-text readers should make themselves familiar to the context of the source text readers. Thus, in that way, direct translation resembles the “*foreignization*” strategy of Venuti because in both of them the familiarity of the target-text readers is not taken into consideration and target readers are aware that they both know they are reading a translated text.

From this viewpoint, if the target readers wish to have the originally intended meaning of the source text, they should make themselves familiar with the original context (Gutt, 2006, p. 417). Accordingly, complete interpretive resemblance is possible with the original context. If the hearer wants to recover the originally intended meaning, then his/her task is to get familiar with the cognitive environment of the SC (Zhonggang, 2006, p. 46). When the audience make themselves familiar with the original context, the translator does not have to apply the explication method (Gutt, 2000a, p. 175).

Example 10: The example of Dinçkan (2010) explains the significance of cognitive environment. (p. 470).

Source Text	Target Text
A child of Cosmopolitan culture (Fielding, 2001, p. 59).	Cosmopolitan kültürünün çocuklarından biriyim (Körpe and Hazar, 2004, p. 69).

The translator’s choice in the translation as “**cosmopolitan**” demonstrates that indirect translation approach is utilized. Here, in the translation, it may be alleged that there is an allusion to a magazine published in Turkey and some of the Turkish readers are familiar with that CSI. Nevertheless, the CSI is still foreign to the Turkish readers and to reach the original intended meaning in the source, they need to get familiar themselves with

the original context of the source readers. It is possible to say that in this translation Turkish readers are expected to make themselves familiar with the cognitive environment of the SC.

All linguistic properties are to be retained in use of direct quotation. (Gutt, 2000a, p. 170) However, direct translation is not translator's retaining all the linguistic properties of the utterance since each language has different linguistic properties. Thus, the point here is the preservation of the communicative clues which are "original textual properties" (Dong, 2012, p. 42). By this way, the hearer can reach the originally intended meaning by the author only if he/she utilizes the contextual assumptions mediated by the original author (Gutt, 2000a, p. 135).

In short, direct translation is explained in terms of communicative clues, and it is "a fixed and context-independent notion" (Gutt, 2000a, p. 168). Nevertheless, here the focal point is that if the target audience process the original communicative clues in their own cognitive environment without any effort to adjust it to the original one, then it is very likely that they can not achieve the intended interpretation by the original author (Gutt, 2005, pp. 43-44).

The audience is not free to choose the context; conversely, they need to utilize the context mediated by the original communicator (Gutt, 2000a, p. 173). In terms of the CSIs, since they use the context mediated by the original communicator and they do not possibly have the background information in their original context, the correct understanding of the CSIs may be problematic. Thus, the equivalent of the communicative clue in target language should be such an equivalent that it should be natural in target language; and thus, it diminishes the processing effort expended by the hearer (Smith, 2002, p. 110). By considering these facts above, the translator decides to follow a certain kind of translation approach, direct or indirect translation.

How is it possible to check if all the communicative clues are transmitted to the target language text? It is possible only by the checking if the source and target audience arrive at the same interpretation in the same context. This shows that direct translation is

based on interpretive use and that it is in fact based on the complete interpretive resemblance (Gutt, 2000a, p. 170). Gutt (2000a) states on direct translation:

A receptor language utterance is a direct translation of a source language utterance if and only if it purports to interpretively resemble the original completely in the cognitive environment envisaged for the original. (p. 177)

However, the differences such as linguistic and lexical properties of languages do not allow complete resemblance between the original and translated text; hence, in relevance theoretic terms, it is impossible for direct translation to carry out the complete resemblance, but it "creates a presumption of complete interpretive resemblance." Being aware of this presumption in direct translation by the translator; that is to say that, his/her translation will not fulfill the expectations of the readers and may lead them in wrong way, the translator may apply some very good solutions such as footnotes, comments or etc. to avoid unsuccessful communication (Gutt, 1989, p. 291) and to teach the context of the original communication which is foreign for the target audience (Weber, 2005, p. 62) because the direct translation will not guide the target readers to achieve the originally intended interpretation if their cognitive environment is significantly different than those of source readers, and thus they are likely to misunderstand (Gutt, 2000a, p. 181).

Example 11: *In Bridget Jones's Diary* (Fielding, 2001) the translation of **Shepherd's pie** (Körpe and Hazar, 2004, p. 471) sheds light on the explanation above. When the Turkish audience read "**Shepherd's pie**" in Turkish translation, it is probable that they will not achieve the original meaning since they are not familiar to it in their own culture. Thus, it is regarded as a CSI, and as can be seen this CSI is translated using the direct translation approach of Gutt because there is a complete resemblance between the source and target text. However, it is supposed that the Turkish audience may not reach the intended interpretation, the translator chooses to make a support to their context, and leaves a footnote about the CSI. By this way, the CSI is not foreign to the Turkish audience anymore; on the contrary, it is arranged by taking their cognitive environment into account so as to avoid unsuccessful communication.

That is to say, if the context of the source language readers and target language readers are radically diversified, some assumptions that the source text readers can infer easily may be a hard task for the target language readers. By virtue of the contextual gap between readers, using different contextual assumptions will cause the target language readers to have some losses. That's why direct translation requires the target language readers to read the text in their own language but in source context. The usages must be natural to the target language readers (Smith, 2002, p. 111).

Despite all the explanations above and the statement that direct translation deals with the communicative clues, our minds are right to be still busy with the question: considering the linguistic and the cultural barriers, can we be sure that direct translation is really achievable?" (Zhonggang, 2006, p. 46).

When it comes to indirect translation, translator using indirect translation approach does not try to transmit all the assumptions in the original text; on the contrary, tries to transmit the assumptions that he/she thinks are the relevant to the target audience (Smith, 2007, p. 74). In other words, indirect translation does not need to give the same clues of the source text or interpreting these clues in the original context. The translator awards only the information and clues that are regarded as relevant to the hearer or sometimes adds material in order to guide the target audience to the intended implication of the speaker (Weber, 2005, p. 62). In addition, the readers do not have to familiarize themselves with the original context since the translation already uses the context of them, which makes for the target readers to comprehend much more information of the originally intended message. From this point forth, the causal interaction of stimuli, context and meaning gains more importance (Gutt, 2006, p. 417). By this way, target receptors can make sense of the stimulus more easily; thus, they can comprehend the intended meaning more well due to the arrangement done for their own cognitive environment. Thus, it is possible to say that indirect translation is "a flexible, context-sensitive concept of translation" (Fawcett, 1997, p. 138).

Example 12: The example extracted from the article of Gümüş (2012) clears up the above mentioned explanation (p. 127).

Source Text	Target Text
<p>To get a sense of how absurd the selection process at elite Ivy League schools has become, consider the following statistics (Gladwell, 2008, p. 94).</p>	<p>ABD'nin (binalarının sarmasık kaplı olması nedeniyle Ivy League denilen sekiz saygın geleneksel üniversitesinde (Brown, Columbia, Cornell, Dartmouth College, Harvard, Princeton, Pennsylvania ve Yale) öğrenci seçme sürecinin ne kadar absürd hale geldiği konusunda \$kir sahibi olmak için aşağıdaki istatistikleri göz önüne alın (Özer, 2009, p. 64).</p>

The CSI “**Ivy League**” is unfamiliar to the context of the Turkish audience and the translator knowing this fact carries out his/her translation act carefully. The context of the target audience which is not available for the original intended meaning of this CSI is made ready with the help of translator. The translator says why it is called like this and provides the names of the eight old universities in Ivy League using indirect translation approach. This demonstrates that indirect translation is context-sensitive and flexible. The translator’s large addition into the text makes the target audience get rid of getting familiar to the context of the source culture and comprehend the CSI more easily.

In indirect translation, it is not crucial to grab each tint; it is unnecessary for the target language readers to interpret it using the contextual assumptions laid out for the original readers as only relevant points which may be interpreted in the target context are in issue. In order these relevant points to be interpreted in target context, some contextual implications can be made explicit. The requirement for this approach is to maximize relevance; that is, to create a great number of contextual effects with minimal processing effort (Smith, 2002, p. 112). In this type of translation, being aware of this fact, the translator tries to make his/her translation more comprehensible for his/her target readers. Thus, in that way, indirect translation resembles “*domestication*”

strategy of Venuti because in both of them the aim is to make the target text more understandable for the TT readers.

Example 13: Yuasa who translated a haiku into English by the Japanese haiku poet states a problem arising from the difference of cognitive environment of the Japanese and English below (Gutt, 2000a, p. 135). Yuasa says that **furuike**, the first word of the poem corresponds to "**an old pond**" in English. However, he found out that this correspondence was very general and not concrete for the English readers; and thus, Yuasa felt that as a translator he has much more responsibility than translating it just as "an old pond" (Yuasa, 1987, p. 233). In relevance theoretic terms, this example sheds light on the significance of cognitive environment one more time. The English readers do not have the complete knowledge of the scenery of a Japanese garden and the image of a poet near an ancient pond in their cognitive environment; hence, they are likely to miss the impression and the exact interpretation that the Japanese readers will have when they read it (Gutt, 2000a, pp. 139-140).

The explanations above makes us to make a resemblance. While direct translation is similar to the literal translation, indirect translation is parallel to free or sense for sense translation (Malmkjar, 1992, p. 31).

Consequently, both direct and indirect translation has positive and negative sides. Direct translation is hard to understand for the target readers and indirect translation is easy to understand. However, the positive side of the direct translation is that the target readers enjoy the complete information found in the original text while in indirect translation there may be some losses about some kind of information originally found in the source text (Gutt, 2000a, p. 186).

2.3.2. Relevance Theory for The Translation of Culture-Specific Items

The original writer, the translator, and target audience all come from various physical and cultural backgrounds; and their view of world are completely different (Zixia, 2009, p. 91). In such a condition for the translation of CSIs, the best theory will be the application of relevance theory because it foregrounds the concepts of "cognition,

background information, cognitive environment”, and it gives very importance on the cognitive readiness of the target readers by taking these concepts into account. It makes the target audience to interpret and understand the CSI with the correct point of view. Hence, from this perspective, it would be very rational to make a bridge between the translation, correct interpretation of the CSIs, and relevance theory; and it will be reasonable to utilize relevance theory in their translation.

The source readers, when compared to the target readers, are definitely very lucky in that they can perceive and interpret the cognitive stimuli properly since they share the same cognitive environment with the speaker/writer (Martinez, 1988, p. 174). Anyway, despite this difference the actors in communication may make predictions about their shared cognition. The mediator, translator has to guess the shared cognition of the target audience and original writer to generate the correct context for the target readers, and he/she has to communicate meaning in the target language. Here, the translator's role is very crucial. The translator should provide enough contextual effects in the target-text to be relevant that the readers can process the implicit information in literary texts (Zhonggang, 2006, p. 51). When providing the contextual effects, the translator should regenerate presumption of relevance in target language similar to the ones recovered by the source text readers. The intended communicative goals must finally be same for the source and target readers. However, since these presumptions sometimes can not be same due to the differences of languages, a kind of adaptation should be done so that the target readers could have same/similar cognitive effects and inferences and thus get the originally intended message. Readers should adapt their expectations to new culture and accordingly do the processing of the new information. However, this could carry out perhaps fast or slowly until they reach the meaningful one in compliance with their cognitive environment. For what the translator is responsible is that they should make this path easy as much as possible (Martinez, 1988, p. 174). To make this path easy Aixelá (1966) states that “it necessary to offer some explanation of the meaning or implications of the CSI” (p. 62). As the cultural assumptions and expectations of the target readers are different from the writer of the literary text, it is possible that they will have some difficulty in comprehending the culture-specific items that are familiar to source readers (James, 2001, Petrulione, 2012, p. 44). If the translator misses this point,

even misunderstandings can arise in the translation of CSIs. For instance, think the reflection of postcolonialism to a literary work. In a work depicting the postcolonial society, it is very likely to see the intense use of CSIs since the main aim of such a literary work is to resist the colonial power. The society, the author as a part of this society feel “in betweenness” situation deeply. Thus, in writing the work, the author makes use of the colonizer’s language but also inserts his society’s language which is very specific to that culture in question so as to show that his culture is still alive and they protect it. The author tries to defend his culture from being assimilated by the colonizers through usşng his language in literature.

Example 14: Chinua Achebe’s *Things Fall Apart* (1958) denies that Africans are savages and need to be enlightened and civilized by the Europeans (Kenalemang, 2013, p. 2). Achebe narrates Igbo society, their rich culture, ceremonies, worship of God, festivals to demonstrate their differences from the Europeans and get rid of losing their culture. Achebe carries out this aim by using the language; that is to say, using lots of CSIs specific to Igbo culture in his work. However, in some occasions, these CSIs can be difficult to understand and interpret for the target readers and needs to be give extra information.

The example below shows an explicative example extracted from the original text *Things Fall Apart* (1958) and its translation *Parçalanma* (2011).

Source Text	Target Text
Unoka was, of course, a debtor, and he owed every neighbour some money, from a few cowries to quite substantial amounts (Achebe, 1958, p. 4).	Doğal olarak borcu da çoktu, tüm komşularına birkaç cowry ’den ciddi miktarlara dek borcu vardı (Arıbaş Erbil, 2011, p. 10). ÇN 1

Here “**cowry**” is, in fact, an English Word and corresponds to “**salyangoz kabuğu**” in Turkish. However, in the text, it is seen that Igbo culture uses it as a currency (Sancaktaroğlu Bozkurt, 2014, p. 252). The translator realizes that it would be meaningless to translate it as “salyangoz kabuğu” into Turkish as the Turkish readers do

not have such background information in their cognitive environment. Thus, Arıbaş Erbil feels the necessity to add extra information about this CSI; and, in the Translator's Note, Arıbaş Erbil explains it by defining it as “a kind of cowry used as currency by Igbo culture”. As can be seen, this extra information which is arranged for the Turkish readers' cognitive environment is much more understandable.

Source Text	Target Text
<p>He could hear in his mind's ear the bloodstirring and intricate rhythms of the ekwe and the udu and the ogene, and he could hear in his own flüte weaving in and out them, decorating them with a colourful and plaintive tune (Achebe, 1958, p. 6).</p>	<p>Zihninin içinde ekwe, udu ve ogene'nin kanı kaynatan girift ritimlerini, kendi flütünün bu ritimleri dokurcasına aralarında dolaşımını ve onları rengarenk hüzünlü ezgilerle süsleyişin duyabiliyordu (Arıbaş Erbil, 2011, p. 12). ÇN 1, 2, 3</p>

The meanings of the CSIs “**ekwe, udu and ogene**” were not explained in the text, but defined in the glossary in the original text. Arıbaş Erbil makes an explanation in the text and translates the glossary into Turkish as well (Sancaktaroğlu Bozkurt, 2014, p. 257). However, it is presumed that the translator does not think it is sufficient for the cognition of the Turkish readers to imagine them in their cognitive environment; thus, she directly adds the translation of the aforementioned glossary in the original text. It is seen that Igbo people and Turkish people differ in terms of their cultural assumptions and expectations in their cognitive environment, and this requires the necessity to support an extra information. Then, it is certain that at some points in order to reflect the original meaning of the CSI, the translator has to make a correct decision and an extra explanation.

From this perspective, as a result relevance theory's claim, it may be concluded that when the source and target audiences are more identical with each other as to the contextual assumptions which are necessary to infer the correct interpretation, the problems to arise are less likely to occur in translation (Gutt, 2000a, p. 98). Hence, the translator may need to give an explanation of the CSIs in target language (James, 2001,

Petrulione, 2012, p. 44). He/she may center upon the "components which are most significant to the context" (Beekman and Callow, 1974, p. 192). In that way, the translator conveys the information which will create optimal relevance (Gutt, 2000a, p. 120). Therefore, while translating CSIs, the translator should focus on the meaning, not the form, the aim of the translator is "to keep the meaning constant"; and even sometimes "the receptor language form should be changed in order that the source language meaning not be distorted" (Larson, 1998, p. 12).

Considering all the explanations made above, it is very clear to arrive such a conclusion: it is better for the translator on some occasions to prefer indirect translation in the translation of CSIs since CSIs are regarded as one of the cultural barriers. A CSI which is very clear and comprehensible for the source text readers can be very complicated and incomprehensible for the target readers, and this causes some gaps in interpretation process. The only solution to fill this gap is that translator should be aware of the target readers' cognitive environments and to compensate the gap he/she should apply the indirect translation approach so that the readers can arrive at the originally intended interpretation (Dong, 2012, p. 43).

2.3.3. Categorization of Strategies for The Translation of Culture-Specific Items Within The Scope of Direct and Indirect Translation

After giving information on relevance theory, direct and indirect translation, CSIs, the strategies for the translation of CSIs, it will be beneficial and practical to make a categorization of Aixelá 's strategies and direct- indirect translation so as to analyze the examples in the case studies of this thesis.

When all the strategies of Aixelá expressed in Chapter:1 of this thesis are considered together, it is possible to categorize them in the framework of direct and indirect translation. The categorization in the Table below has been made regarding the target readers' easy comprehension of the source-text message by the author. That is to say, it has been formed by considering the compliance of the CSIs with the context of the target readers. In other words, in indirect translation, the translator fits the content to the context of the target readers; however, in direct translation, the primary purpose is to

transmit the communicative clues and the translator does not try to fit the content to the context of the target audience. As a result of this, whereas in indirect translation they may recover the message in the CSIs presumed to be created by the author, it is difficult for them in direct translation to get the above mentioned source-text message because they have to make use of the original context.

Direct Translation	Indirect Translation
Repetition	Intratextual Gloss
Linguistic (non-cultural) Translation	Extratextual Gloss
Orthographic Adaptation	Absolute Universalization
	Limited Universalization
	Naturalization
	Synonymy
	Autonomous Creation
	Attenuation
	Deletion

Table 3: Categorization of Aixelá 's Strategies for Culture-Specific Items on the basis of Direct and Indirect Translation

According to the Table above, three strategies of Aixelá, repetition, orthographic adaptation, and linguistic translation fall under the category of the direct translation; and the other strategies of extratextual gloss, intratextual gloss, synonymy, limited universalization, absolute universalization, naturalization, deletion, autonomous creation, and attenuation fall under the category of the indirect translation.

Consequently, this chapter has focused on the relevance theory, especially the role of the cognitive environment in the translation of CSIs. The two applications of relevance theory into translation (namely direct and indirect translation) are analyzed to shed light onto the translation of CSIs. All these theoretical framework having been explained up

to now will be used in Chapter: 3 in the process of illustrating the examples of the case studies.

CHAPTER 3: CASE STUDIES

The case studies of this thesis include the English translations of the literary work of Latife Tekin's *Sevgili Arsız Ölüm* and İskender Pala's *Katre-i Matem*. Within the framework of the thesis, firstly brief information on the authors of these literary works and the corpus of this thesis; that is to say, the works themselves will be supplied. Then, the examples from the English translation of *Sevgili Arsız Ölüm* by Saliha Paker and Mel Kenne, and from the English translation of *Katre-i Matem* by Ruth Whitehouse will be analysed; and the CSIs will be discussed in the light of relevance theory and within the scope of the translation strategies put forward by Aixelá.

3.1. SEVGİLİ ARSIZ ÖLÜM

3.1.1. About The Author, Novel and Translators

3.1.1.1. Latife Tekin

When the first case study of this thesis, *Sevgili Arsız Ölüm*, has been analyzed, it has been seen that the life and experiences of the author, Latife Tekin affected the novel's plot and language which will be focused in the next part.

She was born in Kayseri. She had a different childhood. She grew up with the fairies and djinns stories. Her father used to work in İstanbul. He always used to take lots of different materials from the city. Then, she moved to İstanbul in 1966. She finished high school there. She had very hard times when trying to keep up with the city. Her family had difficult times as well like unemployment. In her later life, she fought back not to lose her language and values she have had in her life (Tekin, 1996, pp. 9-10).

She wrote *Sevgili Arsız Ölüm* in 1983 just after the 1980 military coup in Turkey, and it was published by Adam Publishing House.

1980 military coup is the start of postmodernist process in Turkish literature because after this coup, the novelists in Turkey felt far away from being politicized (Balık, 2011,

p. 18) and also felt that it is hard to write about social subject matters in novels. They suppose that it is not interesting anymore to reflect society and outer world with a realist method. Meanwhile, in 1980s, postmodernism was rising in the world (Balık, 2011, p. 19). This led the writers to search for the new and make radical changes in novels (Moran, 1998, p. 53). Latife Tekin is one of the writers in the early 1980s showing the panoramic view of the postmodernism in Turkish novel (Balık, 2011, p. 21).

Apart from *Sevgili Arsız Ölüm*, she has seven books: *Berci Kristin Çöp Masalları* (1984) – Tales From The Garbage Hills (2000) translated by Ruth Christie, Saliha Paker and published by Marion Boyars; *Gece Dersleri* (1986); *Buzdan Kılıçlar* (1989) - *Swords of Ice* (2007) translated by Mel Kenne, Saliha Paker and published by Marion Boyars; *Aşk İşaretleri* (1995); *Ormanda Ölüm Yokmuş* (2001); *Unutma Bahçesi* (2004); and *Muinar* (2006). She was also one of the founders of Gümüşlük Academy which works like a school of thought in Ancient Greece and has been in operation since 1996 to find new ideas for human being, society; and searches about them (Gümüşlük Academy).

Latife Tekin is widely known Aglophone literary world because of the her peculiar narrative style and originality of her stories in her works, her use of language which will be dealt in the next section 3.1.2. The topics she narrates have been enjoyed by a great variety and number of target readers. In a review, David Barchard states that Tekin is “one of the bestknown Turkish novelists writing today” (Barchard, 1993, p. 18). Kemp states the difference of Tekin by saying “in Turkey itself, Tekin represents a new direction...Tekin has succeeded in forging a new style that marks her as a truly original voice from the other Turkey, the part that the glossy holiday brochures never reach” (Kemp, 1993).

Then, it is not suprising to state that Tekin was translated into different languages such as English, Bulgarian, Arabic French, German, Italian, and Dutch. Three of her works (*Swords of Ice*, *Tales From The Garbage Hills* and *Ormanda Ölüm Yokmuş*) were translated in the scope of Translation and Publication Grant Programme of Turkey (TEDA) established under the sponsorship of the Turkish Ministry of Culture. The aim

of TEDA is to encourage the publication of Turkish literature and to introduce works about Turkish culture and art to the world.

3.1.1.2. The Plot Summary and The Language of The Novel

Sevgili Arsız Ölüm narrates the story of Aktaş Family from rural to urban and the difficulties and experiences they have faced in the urban. Their struggle to keep up with the modern city is displayed in the novel (Gündoğan, 2009, p. 1). Mizanoğlu Reddy (1988) states that the story is:

about the life of a family of rural origins who migrate to İstanbul and live in a shantytown. In order to survive in the big city, both economically and spiritually, all the members of this large family face enormous hardships and experience many adventures. In the midst of all this turmoil the youngest daughter of the family takes up writing to tell us about their lives in her special language of colorful rural idioms and images. (p. 106)

The father of Aktaş Family is keen on adventure; and thus, he always goes to city with the aim of bringing inventions to the village like TV, bus or etc. One day, Huvat comes to the village with a woman from the city, and the villagers start to gossip about it. Then, Atiye, the wife of Huvat creates her female resistance language to protect herself from her husband and villagers. Huvat and Atiye have four children: Nuğber, Halit, Seyit, Dirmit and Mahmut. The parents are very repressive, and Dirmit like her mother also creates her own female resistance against her parents (Gündoğan, 2009, p. 5). Their life is full of magical and real events and in fact they accept these magical events as ordinal part of the life in village. However, their movement from rural to urban from Alacahüvek to İstanbul changes their life completely. They start to face with hardships in the city such as unemployment of Huvat, Mahmut, and Seyit, poverty and miserableness in the city language. These hardships lead Atiye to rely much more on the spiritual and magical events. Atiye's reliance on spritual and magical events pressures Dirmit and the novel finishes with Atiye's death (Gündoğan, 2009, p. 6).

The characters in the novel evaluate the reality on the level of magic to overcome the difficulties they face in life. They are always connected to their past beliefs and rituals, and this is what makes them resist against the city life. The difficulties in the novel arise

from the political crisis in the economy and the society of Turkey. That is to say, Tekin wrote her novel when there was both political and social chaos in Turkey (Könü, 2011, p. 2).

As said beforehand, in the novel, the author moves to İstanbul from Alacahüvek when she is 9. Then, it can be concluded that the novel narrates the events happened before 1966 in Alacahüvek, and in the second part of the novel, it narrates the events after 1966. In *Sevgili Arsız Ölüm*, Tekin implies the social events and mentality of the period such as World War II, atomic bomb, sending troops to Korea, 1960 military coup (Atik, 2011, pp. 33-34).

The novel is autobiographic; that is to say, it is possible to see some traces from her life in the novel. To understand the novel in a better way, it is necessary to follow these traces about her life with an emphasis on the pressure on women and poverty. About this, Paker (1991) states that *Sevgili Arsız Ölüm*

is a fictional account of her childhood and adolescence. Going back to her roots in the village and to the uprooting that followed upon the migration to the big city, [Latife Tekin] explores her personal world of jinn and fairies, of inanimate objects that came to life for her and her relations with her villagers and family and, in particular, with her mother. (p. 291)

When it comes to the language in the novel, Tekin says "I declared I would write in my home voice, the language we spoke at home" (Tekin in Paker, 2008, p. 11). Tekin utilizes the everyday language of Turkish people, Turkish oral story telling tradition, folklore of Anatolia, Islamic, and pre- Islamic narrations (Gündoğan, 2009, p. 6). Tekin is impressed by Dede Korkut Stories, Evliya Celebi's Book of Travels, and Dumrul stories in terms of motifs and language (Gündoğan, 2009, p. 7). In fact, Tekin's narrating on the ordinary and short adventures of Aktaş Family are similar to epics and folktales in that they have no causality relationship. Their adventures, which are independent from one another both in the village Alacüvek and in the city follow each other in the novel (Moran 2009, p. 78). Aslan states, in the novel,

The life of the Aktaş family in the village and the painful realities they experience in the city are depicted in a fantastic manner which includes the motifs of folk literature as well. *Sevgili Arsız Ölüm* carries traces of one of the most

important works of Turkish folk literature, the Dede Korkut Stories. (Aslan 2002, p. 1)

Moreover, Tekin makes use of a relation between language and poverty. She also makes use of the language of the poor people in her works (Balık, 2011, pp. 249-250). Tekin often gives a place to figures of speech such as metaphor, simile, and etc and utilizes a great many of idioms (Arık, pp. 182-183) which are specific to Turkish culture. That means Tekin benefits from the traditional epics and folktales as regards not only content but also the language. She also uses CSIs specific to the village in Kayseri where she grew up such as dried sheep's sturds (gıgı) and (belik) (Balık, 2011, p. 252). In short, her use of language in figurative and lyrical represents the impression of Turkish folk literature by using the CSIs frequently. (Ayhan, 2005, p. 107)

Then, why does Tekin use lots of CSIs in her works? It is presumed that Tekin's own life, experiences in her life, and people around her have made her utilize lots of CSIs in her works since as mentioned above, she had a different childhood that was full of fairies and stories about djinns. Besides, odd behaviours, beliefs, and traditions of her family members, and people in her village may have influenced her in frequent use of CSIs. That is to say, the language spoken at her home everyday, the people around her, the language of the poor people, and her impression by Turkish oral story telling tradition may be the primary reason of her frequent use of CSIs.

Tekin connects the elements of traditional narrative types with the modern novel writing techniques (Arık, 163). She uses the old narrations with magic in a matter of fact manner. Thus, thanks to her, Turkish literature went beyond to literary realism in the 1980s (Gündoğan, 2009, p. 9). That is to say, she tells her story with a magical realist narration technique (Gündoğan, 2009, p. 41).

From the points discussed above, it is seen that Tekin has carried out something new in Turkish literature with her novel *Sevgili Arsız Ölüm*. She used an extraordinary language and method in the 1980s. It is possible to say that she is a remarkable writer in terms of her narrative method, use of language and subject matter in her works. All the things that have been explained above about Tekin and her style made her known and

have an international audience abroad. She is, in fact, one of the reasons who led the Turkish literature to be translated more between the years 1980s and 1990s and helped Turkish literature to enter the international literature scene (Tekgöl, 2013, p. 25). Her translated works under the TEDA Project, Cunda International Workshop for Translators of Turkish Literature made her well known, recognized and read by the target audience abroad. Therefore, it can be claimed that target audience all over the world enjoy the peculiar setting, narrative method and language of Tekin.

In fact, Marion Boyars's introduction of *Sevgili Arsız Ölüm* to the target readers on the back cover of it summarizes the issues mentioned above:

A strange, magical story of a young girl growing up in modern Turkey, from her birth in a small rural village haunted by fairies and demons to her traumatic move to the big city. Based on her own childhood experiences, Latife Tekin's literary début marked a turning point in Turkish fiction. Concentrating on a daughter's struggle against her overbearing mother set against the pressures of a rapidly changing society, Dear Shameless Death is a fantastic, hallucinatory novel, with strong feminist insights about what it means to be a woman growing up in Turkey today.

However, it would be also beneficial to note that the target readers who are not familiar with these local language, everyday language of Turkish people, folklore of Anatolia, Islamic and pre-Islamic narrations, idioms, metaphors and CSIs related to them may find reading the novel difficult and get lost in Tekin's forest.

3.1.1.3. The Translators

One of the translators of *Sevgili Arsız Ölüm*, Saliha Paker is a literary translator and professor.

Paker made significant contributions to translation studies, particularly to Ottoman and Modern Turkish translation history and one of the most famous and true agent of Turkish literature abroad due to her numerous translations from Turkish to English and scholarly works about Turkish literature in English translation (Tekgöl, 2013, p. 70).

Paker got his BA and Phd degree in English and Classics at Istanbul University. She has been an Honorary Research Fellow at the Centre for Byzantine, Ottoman, and Modern Greek Studies at University of Birmingham. She gave lectures at the School of Oriental and African Studies (SOAS) at University of London (Tekgöl, 2013, p. 71) Now, she goes on to teach at Boğaziçi University in Phd courses as a part time lecturer.

She founded the Cunda International Workshop for Translators of Turkish Literature in 2006 under the sponsorship of the Turkish Ministry of Culture. She translated three novels by Latife Tekin, *Berci Kristin Çöp Masalları* (*Berji Kristin Tales from the Garbage Hills*) with Ruth Christie, *Sevgili Arsız Ölüm* (*Dear Shameless Death*), and *Buzdan Kılıçlar* (*Swords of Ice*) with Mel Kenne. One of her translations, *Sevgili Arsız Ölüm* got a grant for the translation from Arts Council England (ACE), “the national development agency for the arts in England, distributing public money from the Government and the National Lottery” (Tekgöl, 2013, p. 19).

The publication of *Berci Kristin Çöp Masalları* influenced the publication of *Sevgili Arsız Ölüm*. When Paker was in London, she read and wished this ‘new, exciting writing [...] would immediately attract the attention of the British audience’ (Ayhan 2005, p. 212). She asked Ruth Christie to translate *Berci Kristin Çöp Masalları* together. By the way, Latife Tekin was assistive to them in case of any kind of problem with the text as well (Ayhan 2005, p. 213). They started to translate it without making an agreement with a publisher. They made contacts with some publishers who “all liked the book but said they could not “risk” taking it on’ because “they were not sure if it would sell well” (Ayhan 2005, p. 213). Through Müge Gürsoy Sökmen, they contacted with Marion Boyars which Paker thinks has the true literary insight. After some conversations, Boyars decided to publish the translation. The publishing house demanded Paker to write an introduction about the social and literary context of the novel. Subsequently, the book was praised by reviewers and authors and was reprinted twice (Ayhan 2005, p. 213).

As clearly seen, the success of the first translation of Tekin influenced the translations of her other two novels, and by this way readers reached more translations of Tekin. Moreover, it is also clear that the translators of *Berci Kristin Çöp Masalları* and *Sevgili*

Arsız Ölüm played a vital role in translation, publication and reception of the the works (Ayhan 2005, p. 75). The translator of *Berci Kristin Çöp Masalları*, Ruth Christie's words can be deemed as an evidence of the statement above. She states that the novel has seemed foreign to the target culture readers and without the efforts of Paker, the publisher's confidence in her literary and translational experience, it may not have translated in the target culture (Ayhan, 2005, p. 77).

In translating *Sevgili Arsız Ölüm*, Paker would make the first draft and Kenne would work on this draft, and they would together "start revising and editing together, trying to get the tone right, the narrative as smooth as possible, which is not to say that [they] ironed out the foreignness, that is, the culture-specific aspects of the text" (Ayhan 2005, p. 214). Then, the editor of Marion Boyars, Ken Hollings "decided on the stylistic points that would satisfy both British and North American readers, i.e. on what Marion [Boyars herself] called "mid-Atlantic norms" (Ayhan 2005, p. 214). Holling wanted Paker to write an introduction, which was not a tradition in the UK; and this introduction has been "instrumental in contextualising Tekin's work for the Anglophone readers". With this introduction, she provided the target readers with a literary and socio-cultural background (Ayhan 2005, p. 214).

Paker was the editor of *Ash Divan, Selected Poems of Enis Batur*, brought out in 2006 by Talisman House, New Jersey, which will also be publishing *What Have You Carried Over? Selected Works of Gülten Akin*, co-edited with Mel Kenne. She made some contributions to the translation of *Aeolian Visions / Versions. Modern and Contemporary Poetry and Fiction from The Cunda International Workshop for Translators of Turkish Literature, 2006-2012* (co-edited with Mel Kenne and Amy Spangler) (Tekgül, 2013, p. 71).

The other translator of *Sevgili Arsız Ölüm* is Mel Kenne. He is a poet and translator. He is one of the members of Cunda Workshop for Translators of Turkish Literature. He translated many Turkish works into English. He was one of the editors "*Have You Carried Over? Poems of 42 Days and Other Works*" by Gülten Akin and "*Aeolian Visions / Versions: Modern Classics and New Writing from Turkey*". and he has six

collections of poetry (Cunda International Workshop for Translators of Turkish Literature).

He has been working with Saliha Paker for fifteen years. Finally, as said above, he and Paker translated *Sevgili Arsız Ölüm* in 2001 and *Buzdan Kılıçlar* of Latife Tekin in 2007 which were both published in the UK by Marion Boyars publishing house (Tekgül, 2013, pp. 64-65).

When it comes to the above mentioned publishing house, Marion Boyars is a publishing house located in the UK. Apart from the two novels of Latife Tekin, Marion Boyars also published the translation of Elif Şafak's *The Flea Palace* in 2004 (Marion Boyars).

3.1.2. The Analysis of The Culture-Specific Items In *Sevgili Arsız Ölüm* In The Light of Relevance Theory

As it has been stated beforehand, this thesis aims at analyzing the translation strategies explained by Aixelá in 1.4 section, and accounting for them within the perspective of relevance theory. To this effect, the examples to be analyzed below are chosen to display the problematic nature of CSIs which could be clarified well within the framework of relevance theory. Accordingly, examples on the CSIs from the case studies will be analyzed completely in close relation with the concepts of context, contextual effects, and mutual manifestness of relevance theory. Each example will be explained in detail. The present analysis is based upon the translation strategies for CSIs by Aixelá, and translation approach of Gutt will be utilized. Whether the translators create the context necessary for the target readers to recover the assumptions that are presumed to be correct and the message by the author with the current cognitive environment of the target readers or not is the main point underscored in this thesis.

3.1.2.1. Repetition

In this strategy, the translator does not do any changes and directly transmits the CSI of the source text to the target language and target culture.

Example 1-Context: Neighing Boy, the djinn attacking the girls, and women in the village gets tired of the prayers of the villagers to protect themselves. Getting very angry, Neighing Boy changes its place and settles in the rocks in Akçalı. Thus, the girls and women are afraid of going there to visit the vineyards and collect rock gum on their own. The villagers curse the rocks.

Source Text	Target Text
O kayalıkları lanetledikleri gibi, Atiye'nin küçük kızı Dirmit'i de lanetlediler. Kışner'i köyün başına onun çıkardığını, orada burada besmelesiz gezinip cinlerin ayağına, yüzüne işediğini, kaynar suları sağa sola döküp üstlerini başlarını yaktığını, köyde kuyu bırakmayıp içini taşla doldurduğunu, sonunda cinleri kızdırdığını ve cinlerin köylüye eziyet olsun diye Kışner'i elçi yolladıklarını söylediler.(p. 61)	They also cursed Atiye's little girl Dirmit. They concluded that it was she who had brought the djinn down on the village. Dirmit had wandered around without saying a besmele as she pissed on the djinns' feet and faces. She had scalded them by pouring boiling water all over the place. And she had filled up the wells in the village by flinging stones into them. Her actions incurred the djinns's wrath and caused them finally bring in Neighing Boy as their representative to plague the village. (p. 69)
Gutt's Approach	Direct Translation

In this example, “**besmele**” is a CSI having a religious meaning, and it is translated using **the strategy of repetition** in the target-text. From a relevance theoretic perspective, besmele is a stimulus, and the target readers are expected to decode, interpret it; and also make a link between the djinns. The English correspondence of it is “basmala”. It is the Arabic word which is the short form of bi-smillah ir-rahmanir-Rahim. It purports “in the name of God most compassionate, most merciful”. It is recited at the beginning of every kind of chapter in Quran and action in Islam such as formal speech, using the toilet, eating food, slaughtering an animal and etc (Campo, 2009, p. 94).

The Neighing Boy is a djinn influencing human for evil. Djinn in Islam mythology is defined as "in Arab and Muslim traditional stories, a magical spirit who may appear in the form of a human or an animal and can take control of a person" (Cambridge Dictionary). The villagers blame Dirmit for giving damage to the Neighing Boy such as pissing on their faces and feet, pouring boiling water on them, and wandering around without saying besmele; thus, it plagues the villagers.

As can be seen, besmele is linked with the djinns in Islam. People protect themselves from the bad events caused by the devil and djinns by reciting besmele. The Turkish readers may reach the message by the author directly as they have knowledge and background information about the link between the djinns and besmele in Islam. Nevertheless, from the relevance theoretic perspective, since the target readers do not have such background information as illustrated above in their current cognitive environment, this may make them have difficulty in getting adequate contextual effects when compared to the Turkish readers. The target readers feel the foreignness of the CSI. Hence, it may be hard for the target readers to figure out that the djinns live in dirty places such as toilets and bathrooms, and the places where there is no verse of Koran and people do not say prayers. Then, it can be stated that they need to put their own effort to comprehend and interpret it with the source readers' context since the communicative clue, "besmele" is preserved bare fact. This may arise from the desire of the translators to focus on the exact message by the author. However, by this way, the context required for target readers to draw the assumptions and message has not been provided by the translators. This results in target readers' inability to use their current context to recover the message, which prevents the target readers from reaching the link. Then, it is clear that **direct translation approach** has been put into use by the translators.

Example 2-Context: One day, a man who looks after Djinnman Mehmet comes to the village. He wears a suit and a hat. The villagers wonder about this man.

Source Text	Target Text
Üstünde siyah takım elbise başında foter şapka vardı. Köylülerin merak dolu bakışları altında, ses etmeden gülümseyerek yürüdü. Durdu Onbaşı'nın erkek odasına çıktı. O akşam, köyün tüm erkeği Durdu Onbaşı'ya arabaşı yemeye çağrıldı. (p. 15)	Wearing a black suit and a hat, he smiled as he walked by under the curious gaze of the villagers. Without saying a word, he went up to the men's lounge at Corporal Durdu's. That evening everyone in the village was invited to dine there on arabaşı . (p. 26)
Gutt's Approach	Direct Translation

In the example below, the utterance "**arabaşı**" is a CSI because it is a traditional Turkish food which is eaten by a great many of people on special occasions on cold days in the winter. It is popular in particular in the regions of east and central Anatolia of Turkey. It is a sort of soup which may be made of chicken, turkey or goat meat; and the soup is served with a pudding which is made of only dough and water. The soup is extremely hot, peppery and sour, but the pudding is cold. The pudding is swallowed with the soup without chewing (aregem.kulturturizm.gov.tr).

This utterance "arabaşı" has been preserved in the translation by using the **strategy of repetition** and additionally the **strategy of orthographic adaptation** has been applied. The letter in Turkish "ş" does not exist in the English alphabet. Hence, it is possible to argue that the translators use **direct translation** by keeping the same linguistic properties of the CSI. There is a complete resemblance in lexical form. The target readers probably do not have any idea and knowledge about the utterance; and with the application of this strategy, the utterance appears to the target readers more foreignized. It is not natural in their language. The utterance preserved in the translation in the Turkish alphabet makes target readers' interpretation and reading the novel smoothly more difficult since the context to be used has not been provided to the target readers. The reason of the translators' preference of such an utterance is possibly to make the

Turkish culture foregrounded via literature. Nevertheless, since they are presumed to guess the cognitive environment of the target readers from a relevance theoretic perspective, it can be stated that the translators could have made the utterance more comprehensible for them.

As a result, it is very clear that the target readers may have difficulty in using the original context to understand the CSI since the context of them is considerably different from the source-text readers.

It is seen that the desire of the translators has been to use the original context by using direct translation. It is presumed that the translators have employed this approach without considering the different cognitive environments of the source and target-text readers, and without the contextual effects which are deemed necessary to understand the CSI. Then, what is clear is that if the CSI had been introduced to the target readers with additional information, it would have been possible for them to imagine the CSI in their context and get the adequate contextual effects.

Example 3-Context: Neighing Boy is a djinn which only appears to women. One day, he sees Aygöl and strips off his trousers and stops facing her.

Source Text	Target Text
Aygöl'ün bağıra çağıra dar sokaktan gerisin geri pınara doğru kaçması, pınarın başına çıkıp Kışner'in önüne durduğunu kül gibi bir benizle gelip geçene anlatmasıyla , köyün içinde bir korkudur aldı yürüdü. Gelinler, kızlar, pınara, tarlaya, bağa gidemez oldular. Köyün erkeği erkek odalarından çıkıp, duvar başlarında topluca " Allahüle " okumaya başladılar. (p. 60)	Screaming, Aygöl rushed back to the stream, and with an ashen face, told every passer-by that Neighing Boy had affronted her. Panic reigned in the village. Women and girls had no longer go to the stream, the fields or the vineyards. Men emerged from tehir lounges to stand by the walls for collective prayer and to recite the Allahüla . (p. 69)
Gutt's Approach	Direct Translation

In this example, the utterance “**recite the Allahüla**” is a religious CSI, and the translators have employed the **repetition strategy** by keeping it in the target text. Allahüla is the beginning of a prayer in Islam, and the name of the prayer is "Ayete'l Kürsi" in Turkish.

Here, the Neighing Boy is a djinn, and it doesn't stop men but only women. The villagers make a collective prayer and recite the "Allahüla" so as to detract it from themselves because it is recited for the protection from the evils, djinns and magicians and find peace in hearts in Islam. However, this CSI is presumed not to be known at the least and even not to be heard by the target-text readers. Hence, it doesn't allow the target audience to enjoy the message by the author because the CSI has been foreignized in translation.

From a relevance theoretic perspective, communication is an inferential process, but here it is not possible for the target readers to make any assumptions and inferences that are presumed to be correct about Allahüla. Thus, the translation of this CSI can be dealt

under the umbrella of **direct translation approach** since the target readers need the original context to make any assumptions or inferences. In short, it can be stated that this utterance is not appropriate for the cognitive environment of the target readers, makes the accession to the message difficult, and the translators have not created the the necessary context for the target readers.

3.1.2.2. Linguistic Translation

Linguistic translation is same as the literal translation. "One of the reasons for a preference for a literal translation is that it is likely to come nearer to the style of the original". However, following this sentence, Savory states that to translate too literally in order to reproduce the original's effect is not true. (Savory, 1957, p. 54) because the comprehension of the CSIs by the target readers could be missed at that time. The translators should remember that the full understanding of a CSI depends on to what extend the target reader is acquaintanced with the source text (Pralas, 2012, p. 14) and act accordingly.

To carry out a successful translation, the first task of the translator is to make sense of the source text; and if the translator decides to translate the text using the direct approach, then he/she has to understand the original interpretation very well. In the translation, the hearer will find what the translator understood and interpreted as the originally intended interpretation; and this means if the translator misinterpretes the original, the the target reader will misinterpret it as well. (Gutt, 2000a, p. 172)

In order to make the translation more successful and fulfill its aim, the translator may write a preface in which he/she explains his/her intent of using specific translation strategies or approaches. (Gutt, 2000a, p. 193)

Example 4-Context: Mahmut meets Dum Dum and starts bingo business. He lets his hair grow down his neck and tattoos his arms. Then, he goest to Toto, the chief of the bingo men with a proposal to supply for cigarettes at a discount. After that day, he works both as a bingo man and supplies other ones with cigarettes. One day, he leaves home very early but does not come back home. Atiye and Dirmit go out to call Seyit in

the coffee house. Seyit finds Mahmut and comes home by mouthing off at Mahmut. Mahmut is beaten at police station at that night. Seyit beats him again for the second time because Mahmut gets stubborn and talks to him very snappishly. Afterwards, Huvat comes and says "Now a third one for Allah".

Source Text	Target Text
<p>Mahmut o gece karakolda yediği dayağın üstüne, bir daha Dumdum'la, Toto'yla konuşmayacağına dair abisine söz vermediği, karşısında başkaldırıp, "Gelmeseydin lan kurtarmaya, çağırık mı seni!" diye diklendiği için, bir de Seyit'ten dayak yedi. Huvat, Seyitin attığı dayağı beğenmedi. "Allahın hakkı üçtür", deyip yerinden doğruldu. Elinin tersiyle Mahmut'un şişip patlamış kaşına vurdu. (p. 128)</p>	<p>That night, in addition to the beating he had received at police station, Mahmut also got a trashing from Seyit because he wouldn't promise never to speak to Dum Dum or Toto again. "You didn't have to come to my rescue, man!" he added defiantly. "Did I ask for your help?" Huvat who wasn't content with Seyit's beating, rose from his seat, saying, "And now a third one for Allah", and landed a blow with the back of his hand on Mahmut's gashed and swollen eyebrow. (p. 131)</p>
Gutt's Approach	Direct Translation

As said in Chapter 2, the context is not related to the previous or next sentences and text. It refers to something psychological. It is the assumptions and thoughts of the individual.

In this example, **"Allahın hakkı üçtür"** is a CSI referring to the Turkish traditional culture. Numbers have importance in Turkish culture, and most of them arise from the religious beliefs. The function of some numbers are based on the pre-Islamic period. They play a crucial role in Turkish fairy tales and epics. This is not the case only for pre-Islamic Period. In Islam, some numbers are also accepted as holy. That's why it is possible to say that beliefs built upon numbers in traditional Turkish culture are based on pre-Islamic period, Islamic period, and Shamanism. (Yardımcı, 2004, p. 636)

As mentioned before, in *Sevgili Arsız Ölüm*, Tekin uses a lot of motifs belonging to pre-Islamic and Islamic period, epics and fairy tales, beliefs of the central Asian Turks; and this example demonstrates the fact that she makes use of a great quantity of CSIs in her novel.

Repetition translation strategy of Aixelá for the CSIs has been employed. The religious term "Allah" is not translated and is preserved as it is here. In the introduction part of the target-text, one of the translators, Paker states that in the vocabulary of attributed to Atiye and her family, the supreme divinity is the traditional Allah of Islam (Paker, 2008, p. 14). Thus, it is concluded that the translators did not consciously translate it as "God". Although the term "Allah" is not translated into English, it is not very foreign to them and is generally known by most of the foreign people abroad. Thus, it is estimated by the translators that they may understand its correspondence to "God".

Besides, **linguistic translation strategy** is also deployed in the example. The target readers may certainly understand the relationship of beating and number three and draw some inferences about it since Mahmut is firstly beaten in police station, then by Seyit and finally by Huvat. However, they may not know what the complete phrase as the CSI refers to. Such assumptions are likely to come to their mind "do Turkish people use it in negative situations, do they use it when beating somebody, is it something religious, why do they associate it with beating, a bad event with Allah or why is especially number three used?". The Turkish readers who have been familiar with the number three from fairy tales and epics and due to their knowledge of pre-Islamic beliefs of the Turks and Islam do not feel out of it and recover the message very easily. They may understand that number three refers to the sections of the universe in Shamanism (Yardımcı, 2004, p. 637) or the Prophet Mohammed does all the good jobs once, third times, fifth times in Islam. However, it may not be so easy for the target readers.

The stimulus "Allahın hakkı üçtür" is replicated. From the relevance theoretic framework, the content has not been changed to fit the cognitive environment of the target readers or the background of the CSI has not been explained. The readers do not share the same cultural knowledge with the author, and the cognitive environment of the target readers are very different from the author and the source-text readers; thus, they

may not have a smooth reading like the source-text readers and ask the questions above to themselves.

As a result, the relevance of this phrase is weak for the target readers because they need to recover the adequate contextual effects to answer the questions of the above, yet as the context necessary to recover them has been provided by the translators, it becomes impossible. Then, it can be also said that **direct translation** has been put into use by the translators. As there is no mutual cognitive environment between the source and target readers, the use of direct translation approach will not guide the target readers to get the CSI message by the author. It will be impossible to bridge the link between the numbers and religion, which may lead the readers to misunderstand the interpretation of the CSI presumed to be correct.

Example 5-Context: Seyit receives an electric shock when working. After this shock, he can not feel his teeth in his mouth. Atiye collects his teeth and shows them to Halit.

Source Text	Target Text
<p>Halit annesinin dökülen dişlerini getirip önüne koyduğu geceden sonra bir sıkıntıya düştü. Çalışsa olmadı, çalışmasa olmadı. Kimi gün, "Bir ağrı saplandı ki başıma!" diye erkenden yatağa girip yorganların altına saklandı, kimi gün Zekiye'yle bir kavgaya tutuştu. Arkasından bir ağıt tutturdu. Derken, bir akşam o da, "Varahmatullah" deyip babası gibi namaza durdu. (p. 158)</p>	<p>Halit began to feel deeply troubled after Atiye placed Seyit's broken teeth before him. He was caught on the horns of a dilemma: to work or not to work. 'I have got such a splitting headache', he complained on some days, and went to bed early, hiding himself unders the quilts. At other times, he picked a fight with Zekiye, then lost himself in weeping. Then, one evening he stood in prayer like his father, intoning 'Varahmatullah'. (p. 160)</p>
<p>Gutt's Approach</p>	<p>Direct Translation</p>

In the example above, the utterance “**Varahmatullah deyip babası gibi namaza durdu**” is translated with the **linguistic translation strategy** with the repetition of Varahmatullah. “Namaza durmak” refers to performing prayers. This is an Islamic religious act carried out five times in a day. The origin of the word is "rahmet" (mercy) in Turkish (Diyanet İslam Ansiklopedisi).

Halit uses this utterance owing to the depression he has. He wants God to show affection to him before performing his prayer. Hence, Turkish readers are very familiar with this religious term as it is always repeated in their rituals. However, the target readers may have difficulty in comprehending the Arabic word because they have no idea of its meaning in their cognitive environment, and the background information of the CSI is unfamiliar to the context of the target readers, which shows it is not mutually manifest to both sides of the readers.

Here in the example, target readers are expected to read the text in their own language but in the source context. However, reading the text in the source context makes the accession to the message of the CSI impossible due to the unshared cognition of both sides of the readers. Thus, they may have difficulty in understanding the message with this **direct translation approach**.

Example 6-Context: After a travel, Huvat returns Alacüvek with a blue bus. The villagers get suprised and scared because they see such a thing for the first time.

Source Text	Target Text
Bu şaşkınlık anında dua okuyup sağa sola üfürenlerin , korkudan donunda kaçırınların yanı sıra, otobüsün sağını solunu elleme cesareti gösterenler de çıktı.(p. 7)	But in that moment of pure amazement, while some blew prayers to the right and left or panicked and almost wet their pnats, a few risked touching the bus gingerly. (p. 19)
Gutt's Approach	Direct Translation

In the example above, the CSI, “**dua okuyup saga sola üfelemek**” refers to an Islamic concept. This is a sunna of the Prophet Mohammed. Accordingly, when Mohammed recites some prayers in Islam, he blows them to his right and left, front and back. He also sometimes he blows them to his hands and then take her hands to his face. These prayers are special because they are recited when people get horrified, want to protect themselves from evils and bad events or are caught by a disease. After reciting the prayers, he blows the prayer to all his body in order to be protected by God. It seems that the translators have employed the **linguistic translation strategy**, which makes the target readers feel that they are reading something foreign to them without taking the cognitive environment of the target readers into account.

The Turkish readers may easily grasp the message by the author and recover the adequate contextual effects related to the CSI. They are required to have a successful communication; and thus, the translators are expected to lead the target readers to a correct understanding of the utterance by supplying the context envisaged by the author. Accordingly, when the CSI is not adapted to the cognitive environment of the target readers, it gets more difficult to comprehend for the target readers. The reason of this is that they do not share the same knowledge about this CSI. It is not mutually manifest to them. The only way for the target readers not to miss the intended interpretation of the CSI by the author is to look from the heads of the source readers. With the use of linguistic translation strategy and **direct translation** for such a culture loaded CSI, it seems that the translators have not adapted the CSI to the cognitive environment of the target readers and made it inappropriate and incomprehensible for the cognitive environment of the target readers.

Example 7-Context: Halit and Zekiye gets married. On their wedding night, Rızgo Ağa and Huvat sit in the next room of the newlyweds to see the bedsheet.

Source Text	Target Text
<p>Süslü Sami'yle Atiye, Huvat'la Rızgo Ağa'yı bir edip erkek odasına koydular. Zekiye'yle Halit'in çarşafını almak için gelin odasının kapısına durdular. Ama Atiye "Gelinimin tapusunu aldım, ey ahali," diye çıkıp tahtalığa bağırmadı. Zekiye'nin kanıyla boyanmış ak çarşafı eline alamadı. Sevine sevine Rızgo Ağa'nın yanına göz aydına varamadı. (p. 49)</p>	<p>Fancy Sami and Atiye first led Huvat and Rızgo Agha to the men's lounge, then posted themselves at the newlyweds' door to receive the bedsheet. But Atiye never got the chance to stand on the veranda to proclaim to all and sundry: "I've got the title deed to my daughter in law.!" The privilege of taking the white sheet smeared with Zekiye' blood and rushing joyfully to Rızgo Agha's side to share the good news with him was also denied. (p. 58)</p>
Gutt's Approach	Direct Translation

In this example, the utterance “**taking the white sheet smeared with Zekiye's blood**” refers to a custom in Turkey. The translators have employed the **linguistic translation strategy** and **direct translation approach** which make the target readers unable to comprehend the message of the CSI by the author. Such a preference of the translators may make the target readers deprived of the background information of this CSI explained below.

As a tradition, the new married couple go to their room and on that day a white sheet is used on their bed. The spot of blood on the sheet smybolyzes "being virgin" and being virgin in marriage is important in Islam religion because it demonstrates that the girl is pure. After the white sheet is smeared with blood of the virgin, the mother in law comes, and takes the sheet; and announces that the bride has been a virgin since it is like a source of pride in old Turkish custom to announce this.

Target readers for sure may make some assumptions about the case, but it is still foreign to their context. They are most probably not acquainted with what it symbolizes and what the underlying meaning is and they can not guess why the author uses such a phrase in her novel.

The author uses such a phrase to criticize this custom about women. As the source readers are aware of the situation in Turkey, this familiarity makes them recover adequate cognitive effects. However, this utterance is not relevant to them. According to relevance theory, to achieve a successful ostensive inferential communication, the translators are required to have an idea and make correct assumptions about the cognitive environment of the target readers. Due to the lack of such a guess about the context of the target readers, the target readers will not find out the CSI in this example and hence will find such a custom odd. To recover the message by the author, they need to familiarize themselves with the context of Turkish readers. Their current context which is not ready for such a culture loaded item may get lost and they may misunderstand the CSI since they are not guided sufficiently by the translators in terms of their context.

Example 8-Context: While Atiye starts to work as a fortuneteller at home, Huvat is very keen on green holy books. He gets very angry when he sees Atiye with coffee cups in her hand. Even she blows prayers for her client's wish.

Source Text	Target Text
Gündüz gözüne rüyaya yatmaya başladı. Rüyalardan kimi zaman yüzünde bir gülümsemeyle, kimi zaman bir çığlıkla uyandı. Derken, yeminle yakında ereceğini, kırk yedilere karışacağını söylemeye başladı. (p. 101)	Going to sleep during the day to obtain dreams, she awoke sometimes with a smile and at other with a scream. Then, she began to claim that she would soon attain spiritual perfection and go on to join the Holy Seven -and- Forty. (p. 106)
Gutt's Approach	Direct Translation

In the example, Atiye starts to tell fortunes of people and goes to sleep to see dreams about the wishes and future of them; that is to say, she finds some cures for the problems of the people like a saint. Hence, she claims to "**join the Holy Seven -and- Forty**" which is very foreign and does not conform to the target culture at all.

The author only uses the CSI, "kırk yedilere karışmak" (join Seven and Forty). However, Paker and Kenne add "holy" in translation and translate it as "join the Holy Seven -and- Forty" using the **strategy of linguistic and direct translation** with a small addition.

The numbers used by the author refer to Alawism and need to be made explicit by the translators because the target readers do not have the background information related to the numbers. In Alawism, numbers "one, three, five, seven and forty" are regarded as holy numbers and they have some symbols. Number one symbolizes the uniqueness of God. Number three symbolizes the union of God, Prophet Mohammed, and Imam Ali. Number five symbolizes Prophet Mohammad, Imam Ali, Fatıma (the wife of Imam Ali), Hasan and Hüseyin (the children of Ali and Fatıma, the grandchildren of Mohammad); and number seven symbolizes seven scholars such as Fuzuli, Pir Sultan Abdal and etc. Number 40 refers to forty heavenly hosts, saints that were created by God and have been on earth since then. Except this, in Alawism a person promotes to the perfect human being after passing through forty steps (Ersan, 2016, Milliyet Blog).

As clearly known, the full understanding of a CSI depends on the extend the target reader is acquaintanced with the source culture. (Pralas, 2012, p.14) The Turkish readers can comprehend the CSI easily since they are acquainted in their context with Alawism which is a common belief in Turkey; and know what these numbers actually refer to. Nevertheless, this utterance is not relevant to target readers because the context necessary for the target readers to recover the message of this CSI has been not supplied to target readers. The CSI is not mutually manifest. With their own current cognitive environment, it is hard for them to understand it. Their assumptions in the interpretation process are likely to be very weak. Then, communication may not be successful due to the irrelevant stimulus. Thus, it is difficult for target readers to draw inferences and reach the message by the author completely with direct translation approach.

Example 9-Context: Nuğber falls in love with the neighbour's son and starts to stand in front of the window all day long waiting for the boy. Atiye who is nervous about her daughter's situation takes Nuğber for walk to the parks. Nuğber cuts her hair and casts off her headscarf. One day, Huvat who is keen on religion sees Nuğber and gets very angry.

Source Text	Target Text
Huvat O gece eve gelir gelmez, üçten dokuza şart edip Atiye'yi boşadı. (p. 85)	When Huvat arrived home that night, he counted from three to nine and divorced Atiye. (p. 91)
Gutt's Approach	Direct Translation

In this example, in the translation of the utterance “**counted from three to nine and divorced Atiye**”, the translators have employed the **strategy of linguistic translation**. It refers to the divorce rules in Islam which are presumed to be foreign to the context of the target readers and not to be known by the target readers.

In Islam, there are three ties in marriage and three divorce stages. The reason of providing three divorce stages in Islam is that they have 3 months in each stage to come together again in case they do not want to get divorced. After the man uses his first right within 3 months, the couple may come together again without marrying again. In his second right, if they do not make up within three months, there occurs a necessity to make a marriage again. If he uses his third right, it is not possible to marry again with the woman. If the man wants to marry to the woman again, the woman has to get married to another man and get divorced again. The reason of such an application in Islam is to show how intolerable for a man to see that his wife gets married to another man. The aim is to make the man feel regretful due to his divorce. Using all the rights at the same time and getting divorced are not accepted nice in Islam because it closes the doors to come together again (İlmihal II İslam ve Toplum, p.224-233, Kösmene, 2012, Yeni Asya Gazetesi).

Accordingly, saying the utterance above “counted from three to nine and divorced Atiye” means Huvat has used his three right of divorce; and in order to come together again, Atiye needs to marry to a different man, get divorced, and then she is allowed to marry him again. This is not foreign to the Turkish readers. They may simply understand what the numbers refer to. They may recover the adequate contextual effects of the CSI to get the message by the author. However, when it comes to the target readers, the linguistic and **direct translation** of such an utterance may make their access to the assumptions that are presumed to be correct and the CSI message difficult. The linguistic form and communicative clue is transferred directly, and it is estimated that the translators wanted to give the message completely. Then, there occurs a need to think and interpret the utterance in the original context not to miss out the message by the author.

Example 10-Context: Huvat always wanders around with his green holy books and evaluates everything within the perspective of religion. One day, Mahmut tattooed his arms and let his hair be long as a requirement of bingo business. He also sells cheaper cigarettes to the people and earns a lot of money in time. He wants to share money with his father, but Huvat does not want to take the money Mahmut earns.

Source Text	Target Text
Huvat ilkin Mahmut'un kazancına el değdirmeyeceğine yemin billah etti. Ama Atiye kocasının aklına girdi. Huvat'ı tombala parasının haram olmadığına inandırdı. (p. 127)	Mahmut offered money to his father who at first vowed not to touch it. Atiye managed to worm her way into Huvat's thoughts, however and convinced him that there was nothing illicit about bingo. (p. 131)
Gutt's Approach	Direct Translation

“**Illicit**” means "not legal or not approved of by society" (Cambridge Dictionaries). However, except this social context of the utterance, it also has a connotation in Islam. Here, it is referred the illegal or not approved of by the Islamic rules. In this context, it is possible to accept it as a CSI specific to Islam. The translators have employed the

strategy of linguistic translation by giving the exact correspondence of the CSI. However, it seems that it has lost its Islamic connotation. This strategy resembles the” literal translation” of Leppihalme (1997) and “foreignization of Venuti” (1995). In this kind of strategy, there is minimum change without considering the connotative or contextual meaning. (Khadem and Dastjerd, 2012, p. 180)

Huvat thinks that bingo business is "haram"; that is to say, sinful to do, and he accepts Mahmut's money by making prayers and blowing the sin onto Atiye's back who supports his son's business. While reading the source text, Turkish readers can recover the connotation related to Islam here. However, the target readers can not find it out correctly as aimed to be interpreted by the author since it is not mutually manifest to both the author and the target-text readers. This demonstrates that the translators have also employed the **direct translation** strategy.

3.1.2.3. Orthographic Adaptation

In this strategy the audience reads the ST reference in a different alphabet and feels more foreignized.

Example 11-Context: After Huvat's taking Atiye to the village, the villagers get very surprised and curious about this woman.

Source Text	Target Text
Zavallı kadın, günlerce orasını burasını elleyen, yüzündeki kırmızılığın boya olup olmadığını anlamak için yaşmaklarının ucunu tükürükleyip yüzüne çalan, saçını eteğini çekiştiren bir dolu kadın ve çocuğun arasında iğne ipliğe döndü. (p. 8)	For days on end the poor woman was surrounded by a crowd of women and children, who never stopped pawing her. They rubbed her face with the edge of their yashmaks moistened with spit to see if the redness was real and they tugged at her hair and skirt. She was soon worn down to skin and bones. (p. 20)
Gutt's Approach	Direct Translation

In the example below, the utterance “**yaşmak**” is a CSI, communicative clue in Turkish culture. In Cambridge Dictionary, it is defined as "a piece of cloth worn by some Muslim women to cover parts of the face when they are in public" (Cambridge Dictionary).

The translators have employed the **orthographic translation strategy** because they probably desired it to fit into the English language. “Yashmak” as a communicative clue must be natural in the target language in order to diminish the processing effort of the target-text readers. However, it is not natural because the letter "ş" in Turkish does not exist in English, and it is translated with the letters "sh" in English to make the sound more explicit. This makes the utterance more foreign to target readers. The CSI is not familiar to the cognitive environment of the target readers. Thus, the target readers may not have the adequate contextual effects of the communicative clue since the context required for the target readers to recover the message by the author has not been provided in the target-text. As a result, in this example, it is possible to say that In **direct translation approach** has been put into use by the translators.

Example 12-Context: Atiye warns Huvat about taking care of their boys, but Huvat claims that somebody has casted a spell on him and thus always do the same thing.

Source Text	Target Text
Köyün içinde sigara tabakası elinde bir gidip geliyor, kuşluk zamanına kalmadan da atının sırtına bindiği gibi dünürü Rızgo Ağa'nın yanına çıkıyordu. (p. 35)	First he made one or two round in the village with a cigarette in his hand. Then he mounted his horse before noon and rode over to the house of Zekiye's father Rızgo Agha . (p. 46)
Gutt's Approach	Direct Translation

The CSI “**Ağa**” refers to a person in a high position in an area in Turkey. The letter "ğ" in Turkish does not exist in English alphabet. Thus, the translator has chosen to translate it with "gh". However, when the target readers read this CSI, they realize a letter different from their alphabet and this may cause them to get puzzled and feel like

foreignized. Then, it can be said that the use of **orthographic translation strategy** of the translator makes the CSI foreign to their current cognitive environment. It is possible for the target readers to have optimal relevance and get adequate contextual effects from the concept of agha only by using the original context in the source-text. This shows that the translators have employed the **direct translation approach** in this example.

Example 13-Context: After the first night of marriage of Zekiye and Halit, Atiye can not see the white sheet smeared with Zekiye's blood, and she and Huvat get worried and take him to Sheikh Hacı Musa to inscribe some charms for Halit.

Source Text	Target Text
Huvat o akşama doğru yalvar yakar Halit'i ambar odasında çıkardı. Oğlunu yanına alıp, yatsı namazına Pir Abdal'a vardı. Şih Hacı Musa'nın kapısına dayandı. (p. 50)	That evening Huvat argued and pleaded until at last he managed to get Halit out of the storeroom, and, when the time came for night prayers, they were both standing on Sheikh Hacı Musa's doorstep in the village of Pir Abdal. (p. 59)
Gutt's Approach	Direct Translation

The utterance "**Şih**" is a CSI in Turkish culture. It is defined as "an Arab leader" (CambridgeDictionary). Here again the letter "**ş**" which is translated as "**sh**" seems foreignized to cognitive environment of the target readers with the use of the **strategy of orthographic adaptation**. They read this CSI in a different alphabet, and it gets more different with the meaning. Nor the meaning and the alphabet hasn't been fit into the cognitive environment of the target readers. Thus, target readers need to get the contextual effects of the CSI by using the context of the source-text readers, which demonstrates that **direct translation approach** has been put into use.

3.2. KATRE-İ MATEM

3.2.1. About The Author, Novel and Translator

3.2.1.1. İskender Pala

When it comes to the life of the author of the second case study of this thesis, he was born on June, 8th, 1958 in Uşak. He studied Turkish literature at İstanbul University and graduated in 1979. He wrote his thesis on Old Turkish Literature in İstanbul University. He got his doctorate in Ottoman Divan Literature from İstanbul University in 1983.

Lots of readers had an opportunity to see Divan Literature with a new perspective from his a great many of stories, novels, academic papers and articles. He wrote his novel *Katre-i Matem* in 2009. He was inspired from a story named "One Murder, 66 Questions" which is a part of an hand written book he bought at an auction. (*Katre-i Matem*).

İskender Pala is one of the bestsellers and a great variety, and number of readers enjoy his novels in Turkey, yet he is not widely known in Anglophone literary world. The reason of this may be Pala's special interest in Ottoman literature and Old Turkish literature which may restrict his range and number of target readers.

3.2.1.2. The Plot Summary and The Language of The Novel

Katre-i Matem narrates a story which took place in Tulip Era when the Sultan Ahmed III was on the throne and Damat Ibrahim Pasha was his vizier in Ottoman Empire. Tulip Era which is named due to the large existence of tulips in İstanbul at the time is referred to a very extravagant and colorful era full of with entertainments.

Pala makes use of the cultural, historical, and also social aspect of the Tulip era in his novel. The information on the back cover of the translation refers to these aspects of the novel as follows:

Set at the end of the Tulip Era, a turning point in Ottoman history when international boundaries were being redrawn and social divisions exacerbated by lavish excesses among the aristocracy and increasing deprivation among the masses were propelling Istanbul into turmoil and rebellion, this is a fast-moving tale about two young men who, in their quest for love, set out to solve the mystery of a brutal murder and to retrieve a priceless tulip. The story is interweaved with historical and cultural detail, introducing the reader to life within royal palaces and dervish lodges, to horticultural secrets, innovative treatments for the insane, torture devices and conspiracies hatched in coffee houses and hamams by disaffected revolutionaries and gangsters. Iskender Pala creates a bewitching tapestry of the splendours and vices of Istanbul at a time when the world was still in thrall to its military, political and artistic achievements. (Tulip of İstanbul)

The story in the novel revolves around the protagonist, Falco and his close friend, Yeye. It goes on with three different events. The first event happening in the novel is Falco's marriage. He marries to a girl called Nakşigül. While Falco is very happy that he will wake up with her the next morning, he sees that she is killed savagely and cut into pieces. Falco finds a half bulb of a tulip in Nakşigül's hand. After her death, Falco is found guilty and locked in jail. Being very upset because of both his darling's death savagely and found guilty, he manages to escape and decides to find the murderers of Nakşigül. Then, he meets a Hungarian doctor. The doctor changes his appearance not to be put into jail again while looking for the murderers of Nakşigül. On his way to revenge from the murderer, he meets Yeye, who is also disappointed with a girl and they promise each other to find the murderers of Nakşigül together. Falco and Yeye go to Hafız Çelebi, who is famous for his knowledge of tulips. Çelebi says that if they grow the half of the tulip, they can find the other identical half. The second event is about Sultan Ahmet. Upon receiving a letter, he learns that his brother has a son. Thinking that he is a great danger for himself, he orders him to be found and executed. In fact, the son of Sultan Ahmet's brother is Falco. Meanwhile, he signs a peace treaty and wants to modernize İstanbul. Lots of flowers, especially tulips are grown everywhere in İstanbul. In this era, there is a very high difference between the poor and rich in İstanbul. While the palace enjoys the richness and entertainments, the people suffer from poverty. The third one is the relationship of Falco and the vizier of the period, Damat İbrahim Pasha. Falco is responsible from the intelligence of the vizier İbrahim Pasha. One day, he receives a basket under which he finds a head of a woman. He decides to investigate and solve this severe murder. İbrahim Pasha helps Falco to

find the murderers. Meanwhile, because of the poverty, the people rebel against the Empire. At the end of the rebellion, Sultan Ahmet is dethroned and the vizier is killed. After these events, finally the savage murder is solved. A concubine is charged of stealing the pearls descended to Falco. This concubine is Nakşığıl. The dead woman is not Nakşığıl, but someone else (Khan, 2015 and Pala, 2009).

When it comes to the language in the novel, it can be said that it is not so easy to understand. The reason of this is that the author uses lots of Islamic and Turkish folklores in the novel, and he narrates the story referring to Divan literature and Tulip Era political history. There are a great many of culture-specific items referring to Islamic and Turkish folklores written using the features of Divan literature. Even for Turkish readers, it sometimes becomes hard to get the meaning completely. That's why it is estimated that the translator Ruth Whitehouse generally has a tendency to explain most of the culture-specific items or the keywords in the translation (Khan, 2015 and Tok, 2016, p. 2).

In sum, it is seen that Tekin's personal life and experiences, the socio-cultural background from the beginning of the 1960s till the end of the 70s and Pala's education and interest in old Turkish Literature and Divan Literature gave a shape to their authorial images; that is to say, the plot of their novels and their use of language in the novels. It may be alleged that their frequent use of CSIs in their novels arise from the fact mentioned above.

3.2.1.3. The Translator

The translator of *Katre-i Matem*, Ruth Whitehouse came to Turkey as a violinist. She improved herself in Turkish Studies and got a Phd in Modern Turkish Literature. She joined in Cunda Workshop for Translators of Turkish Literature Recently, she has been working as a translator from Turkish and Persian into English. She translated *Katre-i Matem*, the work of İskender Pala into English, and the translation was published by Kapı publishing house in 2015.

Her other translations are: *Ali Sait Ramazan* by Perihan Mağden (2012), *Son Tramvay (The Last Tram)* by Nedim Gürsel (2011), *Kitapçı Dükkanı (Hotel Bosphorus)*, and *Bahşiş (Bakhseesh)* by Esmahan Akyol, 2011, 2012), and many short stories in anthologies. (Cunda International Workshop for Translators of Turkish Literature and Tulip of İstanbul).

When it comes to the Kapı publishing house, it is located in İstanbul and has published all the novels of İskender Pala in Turkish and also the English translation of *Katre-i Matem*. However, Kapı publishing house is not known widely as much as Marion Boyars, and it can be said that it mostly operates nationally.

3.2.2. The Analysis of The Culture-Specific Items In Katre-i Matem In The Light of Relevance Theory

As done in 3.1. section, the analysis of the CSIs in *Katre-i Matem* will be made according to the strategies of Aixelá and approaches of Gutt in the light of relevance theory so as to demonstrate how important the context of the target audience in interpreting and understanding of the meaning of the CSIs by the author in the process of translation.

3.2.2.1. Intratextual Gloss

According to Leppihalme (1997), target readers possess different cognitive environment; and thus, the translator should take the implicit information of the message, contextual, and referential part into account as well and has to make his decision whether he/she will make it explicit or not (p. 20).

If the translator does not want to risk any misunderstanding, the intended interpretation of the author can be reached with providing the same explicatures and implicatures in the translation by the translator. That is to say, the translator should transmit all the explicatures and implicatures of the utterance that the original intended to convey (Gutt, 1989, p. 151). To avoid misunderstanding, the translator may give extra information to the target readers. About this, Nida and Taber (1982) advocates "a translation in which

the content of the message is changed to conform to the receptor culture in some way, and/or some way, and/or in which information is introduced which is not linguistically implicit in the original" (p. 199).

Example 1-Context: In the twinning ceremony for the new arrivals at the Gedikpaşa Hamam stokehouse. The Foreman strips the two arrivals naked and dresses them in the Layhar robe. Their clothes are taken to the flea market and sold. Afterwards, Stokehouse Baba recites a prayer.

Source Text	Target Text
Külhancı Baba ocağa karşı dönüp duayı okuduğunda Fatiha 'dan gayrı sure bilmeyen gençlerin hepsi birden "Amin!..." dediler. (p. 4)	Stokehouse Baba then turned towards the furnace and recited a prayer, to which the youths, who only knew the Fatiha, the first verse of the Koran , responded "Amen". (p. 16)
Gutt's Approach	Indirect translation

In the example above, the utterance "**Fatiha**" is translated as "**the Fatiha, the first verse of the Koran**" by the translators using the **intratextual gloss strategy** and **indirect translation approach**.

The Fatiha is a religious item which is very specific to Turkish culture and used as the communicative clue in this example. It is the most important surah in Koran because the belief of the uniqueness of God is mentioned in it. In Islam, it is recited for the names of the dead people. In relevance theory, the context of the target audience plays a crucial role in the process of interpretation and understanding. However, it is probable that this CSI is not mutually manifest to source and target readers.

When the translation is scrutinized, it is presumed that the translator has been sensitive enough in terms of the context of the target readers. Accordingly, here in the example, the utterance "Fatiha" is utilized by the translators in the target text, but "the first verse of the Koran" is added by adapting the CSI to the cognitive environment of the target

readers; that is to say, the strategy intratextual gloss has been deployed. By this way, the CSI has been brought in compliance with the cognition of the target readers. In fact, They may guess from the utterance "Amen" that it is a prayer, but to make it more explicit for their context, the translator has used a combination of the repetition and intratextual gloss. She has supplemented the text with the information necessary for the context of the target readers. If the translators had translated it directly as "Fatih", it wouldn't have been relevant to them, and the contextual effects that they are expected to recover from the the CSI wouldn't have been adequate. All in all, due to the arrangement done for the context of the target readers via direct translation approach, they may easily reach the message of the CSI.

Example 2-Context: Falco was accused of killing Nakşigül at their wedding night. He was put into prison and taken to the interrogation room. The Prison Custodian was in charge of his interrogation.

Source Text	Target Text
Tomruk Emni adem ejderhası gibi bir yeniçeri idi. Yüzüne bakanın ürktüğü tiplerden ızbandut gibi bir adamdı. (p. 25)	The Prison Custodian was a huge janissary with a bushy moustache , whose colossal size instilled fear into anyone who encountered him. (p. 37)
Gutt's Approach	Indirect translation

In the example above, the CSI "**Janissary**" means new soldier. **Intratextual gloss strategy** has been adopted, and the utterance is translated as "**a huge janissary with a bushy moustache**" with some additions.

The utterance "**Adem ejderhası gibi bir yeniçeri**" is very familiar to the Turkish readers since they know the janissaries are the bodyguards and soldiers in Ottoman history history and can imagine the physical appearance of a janissary easily in their mind. They may easily reach the contextual assumptions that are presumed to be correct; and thus they may arrive at the message implied by the author. "Adem ejderhası gibi bir yeniçeri" has been supported with the addition "bushy moustache" by the

translator by taking the context of the target readers into account because relevance theory suggests that the translation as secondary communication process requires the translator to estimate the context of the target readers. By this way, the target readers do not feel too much foreignized and draw a picture of a janissary mentally.

The preferred strategy by the translator with this addition in the text enables the target readers to reach the context of the source-text readers and understand the message by the author. Hence, their comprehension and interpretation process turns into a fruitful one. This demonstrates that the understanding of the CSI implied by the author depends on the translator's recreation of the context in the target text which is necessary to understand the CSI. Then, it may be concluded that the context-sensitive approach of **indirect translation** has been put into use by the translator.

Example 3-Context: Falco and Yeye are sent to Bayezit Hamam to serve for a special night. They are responsible for serving food and drinks to the guests.

Source Text	Target Text
Mesele anlaşılmıştı. o gece hamam eğlencesine sakilik yapacaklardı. Güzellikleri ve hizmet kaliteleri için İstanbul'un bütün hamamlarından seçilip getirildikleri belli olan külhan kardeşlerden hiçbiri diğerini tanııyordu. (p. 153)	Now it was clear. An evening of sakilik , a Sufi term for drinking and enlightened discussion , was being held at the hamam that evening, and stokehouse brethen, mostly unknown to one another and selected from various hamams fro their beauty and grace, were there to provide service. (p. 166)
Gutt's Approach	Indirect translation

In the example, the utterance "**saki**" means "cupbearer" in English and refers to "A person who serves wine, especially in a royal or noble household" (Oxford Dictionaries). The translator has employed the **strategy of intratextual gloss** by adding a very long definition of saki together with retaining the CSI, saki in the translation.

Saki is utilized by the author as a sufi term. The translator uses it as a communicative clue, and retaining the communicative clue same in the translation is not enough for the target readers to understand the message of the CSI. Thus, target readers are required to have some knowledge about sufism. In Encyclopaedia Britannica, Sufism is defined as

Mystical Islamic belief and practice in which Muslims seek to find the truth of divine love and knowledge through direct personal experience of God. It consists of a variety of mystical paths that are designed to ascertain the nature of humanity and of God and to facilitate the experience of the presence of divine love and wisdom in the world.

It is also called "Tasawouf", and it has been referred to as a path, a journey, a journey of the heart. Such a journey has a beginning; a point of departure that leads towards a destination. A sufi takes an inner journey to attain the knowledge of self, a knowledge that leads towards the understanding the Divine" (International Association of Sufism).

Drinking is similar to divine love of God in Sufism. In Sufism, "love" corresponds to the "love of God", and "drinking" refers to "love of God". For instance, when you drink wine, you get drunk. Thus, when you mention about God and have the love of God in your heart, you get deeper in this divine of love.

All this knowledge is necessary for the target readers to comment on this CSI. Most of the Turkish readers are probably aware of sufism and its rituals. However, despite the familiarity of the utterance, they even need to search some points to comprehend the CSI. When compared to the source-text readers, the target readers need more assistance to reach the message. They may have heard the term "Sufism" because of Mevlana year which was declared by UNESCO in 2008. However, this is an umbrella term which has so many elements in it. Considering this fact, it is presumed that the translator has chosen the strategy of intertextual gloss. If they had preserved it in the translation, it wouldn't be relevant to the target readers. Such a preservation would interrupt them and make them understand the term within its philosophical context. Although this definition in the translation is not enough and does not provide a full understanding to the target readers, the translator tries to recreate the context of the source text in the target text, and it somehow helps. That's why it can be stated that the translator has used

indirect translation approach by adapting the CSI to the cognitive environment of the target-text readers and making the CSI optimally relevant with her addition.

Example 4-Context: In the postscript in the novel, a man comes across Majnun and asks about Leyla. Majnun gets fainted and says her name is sufficient as an answer. Then the man recites a poem.

Source Text	Target Text
Mecnun ki " La ilahe illa! " der idi Teklif- i visal eyleseler la der idi Şol mertebe meftun idi Leyla!sına kim Mevla diyecek mahalde Leyla der idi. (p. 172)	' There is one God! Majnun would say Given a chance to see her, 'No' he'd say Her passion for Leyla was such that Instead of Mevla, 'Leyla' he'd say (p. 185)
Gutt's Approach	Indirect translation

In the source text, there is a footnote below this poem: "Mecnun "La ilahe illa" (...dan başka ilah yoktur) diyordu. Leyla ile kavuşma teklif ettiklerinde ise "la (hayır)!" diyordu. Leyla'ya o derece tutkun idi ki, bazen şaşırıp "Mevla" diyeceği yerde "Leyla" deyiveriyordu" (Katre-i Matem, p. 172).

The author does not use the complete form of the utterance "La ilahe illallah". The complete form is included in the paranthesis of the footnote as "...dan başka ilah yoktur" in the source text. However, the translator has preferred not to leave a footnote for the utterance "La ilahe illa!" in the translation or not to retain it in the target-text. Instead, it seems that the translator has translated it by using the **strategy intertextual gloss** and **indirect translation approach** by giving the exact meaning of the CSI in the target text. So as to adapt it to the context of the target readers, it is estimated that the translator has translated the complete meaning of the utterance; that is to say, as indirect translation approach suggests, she has only provided the relevant information to the target-text readers. By this way, the context required to understand the message of the CSI has been recreated by the translator in the target-text. Otherwise, target readers

would get insufficient contextual effects while interpreting and understanding the message of the CSI.

Example 5-Context: Falco and Yeye are arrested due to an order given by the Grand Vizier to clear the beggars of the city streets and are put aboard a newly-rigged galleon that sails to the Marmara Sea without having no idea about their future.

Source Text	Target Text
Meğer, İbrahim Paşa her üç ayda, dilenciler için böyle bir gemi çıkartır, birkaç sopadan sonra bir daha dönmek üzere Mudanya veya Tekirdağ'nda sahile döktürür, onlar da gelebildikleri en yakın yoldan tekrar şehre gelirlermiş. Bilhassa kutsal üç aylarda şehrin dilencilerinde büyük artış olur, kanun adamları bu sahte dilencileri cezalandırmak ister, ancak şeyhülislam efendi bu yolda fetva vermediği için şehirden sürüp çıkarma yolu tercih edilirdi. (p. 123)	They didn't know that, every three months, Grand Vizier İbrahim Pasha arranged for all the beggars to be rounded up, put on a ship and, after a few beatings and pledges not to return, , dropped off at Mudanya or Tekirdağ, after which the beggars would take the quickest route they knew back into the city. Their numbers always increased during the three holy months leading up to the end of Ramadan. (p. 136)
Gutt's Approach	Indirect translation

In the example above, "**kutsal üç aylar**" has been translated with the addition as "**the three holy months leading up to the end of Ramadan**" was translated with the **strategy of intratextual gloss.**

In Islam, there are three holy months called in Turkish "Recep, Şaban and Ramadan". These three months are probably foreign to the cognitive environment of the target readers. The one they are most acquainted with is Ramadan. Ramadan is the third holy month. In the months before Ramadan, Muslim people get some preparations for the most blessed month, Ramadan; and in all three months, they have holy nights at which

they spend their all time praying and practising religious acts. In Ramadan, they fast and have a fest after 30 days.

It can be stated that Ramadan fest has been presumed by the translator to be more relevant to the cognitive environment of the target readers. In the source text, readers have only the utterance "the three holy months". It is very clear to them and they do not have any difficulty in comprehending and interpreting it because they share the same cognitive environment with the author. As guessing that wouldn't be same for the target readers, it is presumed that the translator has needed to give extra information to make the utterance optimally relevant to them and more familiar to the context of the target readers so that they may understand the CSI. Besides, target readers may interpret the communicative clue "the three holy months leading up to the end of Ramadan" by using their own context, which demonstrates the existence of **indirect translation approach**. By this approach, the translator has transmitted necessary relevant assumptions to the target readers.

Example 6-Context: Grand Vizier İbrahim Pasha interrogates about the mystery bones of the two forearms retrieved from the sea.

Source Text	Target Text
Vezir İbrahim Paşa, sağına Kazasker İshak Efendi'yi, soluna Tomruk Emmini'ni alarak soruları cevaplamaya hazır bir bekleyişin tedirliğinliğiyle kıpırdanıyor, onların yanında Üç Hilal Cemiyeti'nin çorbacıbaşı ağası ile kol iskeletini denizden çıkaran kekeme balıkçı duruyordu. (p. 192)	Judge İshak and the Prison Custodian stood on the iether side of Grand Vizier İbrahim Pasha, who was waiting tensely for them to answer the Janissary Chief Officer of the Three Crescent Society, a secret intelligence organisation , and the stuttering fisherman who had retrieved the bones from the sea. (p. 205)
Gutt's Approach	Indirect translation

The example below mentions about the "**Three Crescent Society**". This CSI refers to a secret intelligence agency at the tulip era in Ottoman Empire to protect the security of

Ottoman Empire. It may seem foreign to even most of the Turkish readers at the time of reading. The target readers certainly feel more foreignized when reading this CSI. In order to avoid this foreignness, the target-text readers are required to be very familiar with the Ottoman Empire history.

Then, it is clear that the CSI is not mutually manifest to the author of the novel and target readers. Hence, the translator who is aware of this fact should recreate the presuppositions necessary for the target readers to understand the message of the CSI (Komissarov, 1991, p. 33-34). Here the translator's choice with the explanation of this CSI as "**a secret intelligence organisation**" shows that she has adapted the CSI to the cognitive environment of the target readers. By using **intratextual gloss strategy** and **indirect translation approach**, the translator supports easy access to the context of the target readers by maximizing the relevance and getting adequate contextual effects so that they may evaluate the utterance in their own context.

Example 7-Context: The author of the novel gives some information about the characters from different sources.

Source Text	Target Text
Kazasker İshak Efendi, ihtilalden sonra üç yıl görevde kaldı. Haliç'te üç bölgeyi dalgıçlarla taratıp ihtilal öncesindeki faili meçhul cinayetlerin hepsini aydınlattı. Başarılarından dolayı şeyhülislamlığa getirildi. Sultan I. Mahmut'un cülus bahşişi için harcanan külçe altınları nereden bulunduğunu hiç kimse öğrenemedi. (p. 465)	Supreme Judge İshak remained in his post for three years after rebellion. He instructed divers to comb the seabed of the three deep sections of the Golden Horn and solved all the murders that had been perpetrated before the rebellion. Later, he was made Sheikh ul-Islam. No one ever discovered the origin of the gold bullion used to put Sultan Mahmut I on the throne. (p. 479)
Gutt's Approach	Indirect translation

In the example above, "**cülus bahşişi**" is a CSI referring to the times of Ottoman Empire. It is a traditional part of the enthronement ceremony of Ottoman Empire which is presumed by the translator to be foreign to the cognitive environment of the target readers. The enthronement ceremony was a traditional pattern of Ottoman Empire. At the times of Ottoman Empire, when the sultan died, it was necessary for the prince to proclaim his succession. It was impossible for the prince to do it individually. The ceremony consisted of the vows of loyalty to the sultan. However, except this, another important aspect of the ceremony was the "cülus bahşişi" which can be defined as the "accession bonus." It was like a gift to military officials who shout their loyalty to the sultan. This money was at once given to them in case of any disturbances to occur (A'goston and Masters, 2010, pp. 208-209).

It is probably impossible for the target readers to have deep knowledge about the history and traditions of Ottoman Empire. The translator's choice as translating "cülus bahşişi" as "**the gold bullion used to put Sultan Mahmut I on the throne**" is presumed to spring from the willingness to make it more comprehensible to the cognitive environment of the target readers. If the translator had translated it as "enthronement ceremony, or directly cülus bahşişi", it would make the readers to get less contextual effects. Then, it is possible to argue that the translator is successful here with her translation choice so that the target readers can figure out that it refers to money.

It is also estimated that the translator has made some prescriptive predictions about the current situation of the context of her target readers; that is to say, she has utilized **indirect translation approach**. By this way, the CSI is not a cultural barrier anymore thanks to the optimally relevant information supported to the target readers.

3.2.2.2. Absolute Universalization

Regarding the cognitive environment of the target readers and possibility of expending much processing effort when interpreting the CSI, the translator may choose the strategy of absolute universalization. By doing so, the translator may not reflect the cultural aspect of the CSI and neutralize it to make it simpler for the target readers.

Example 8-Context: In the interrogation due to the death of Nakşigül, the Prison Custodian asks some questions to Falco. Falco states that he spent all his money in three years. Upon this statement, the Prison Custodian asks another question below.

Source Text	Target Text
Peki ya Nakşigüle mehir diye verdiği inciler? (p. 29)	So what about the pearls you gave to Nakşigül as a wedding gift ? (p. 41)
Gutt's Approach	Indirect translation

In this example, "**mehir**" refers to "bride price" or "bride wealth" in dictionary which refers to "a sum of money or quantity of goods given to a bride's family by that of the groom in some tribal societies" (Oxford Dictionaries).

However, in Islam, "mahr" has a different meaning. In Islamic law, it is "the gift which the bridegroom must make to the bride when the marriage contract is made and which becomes her property" (Oxford Dictionaries). According to the law, it is given to the wife, not to the parents. In many texts, "mahr" is translated as "dowry or drahoma" which a term used in Christianity. Nevertheless, "dowry or drahoma" is given to the wife's parents to the husband. Thus, it can be stated that they do not give the correct meaning of it in Islam in terms of content. It is estimated that the translator has not chosen such words in translation due to the fact specified above.

However, the translator's choice, "**wedding gift**" also does not correspond to the exact definition of "mahr" in Islam. Its Islamic aspect; that is to say, its Islamic meaning is neutralized by this usage by the use of **absolute universalization strategy**. From the relevance theoretic perspective, it is significant for the translator to interpret the CSIs correctly by taking the context of the target readers into account so that the target readers may have a smooth reading. The translator is presumed to have used this strategy to make the target-text readers have a smooth reading by using **indirect translation**. In that way, the translator seems to have adapted the CSI to the cognitive environment of the target readers.

Example 9-Context: Falco gives the pearls as a wedding gift to Nakşığül. Falco finds these pearls in a sack hidden by his mother on the ceiling.

Source Text	Target Text
İçinde otuz yuvarlak inci ile bir küçük not vardı: "Şahinim! Babandan sana miras bırakılmış helal malındır. Allah yüzünü ak eylesin!" (p. 29)	Inside I found thirty pearls and a short note which said, ' Falco, my son, this is your rightful inheritance from your father. God bless you!' (p. 41)
Gutt's Approach	Indirect translation

"Rightful" means "having a legitimate right to property, position, or status" (Oxford Dictionaries). However, **"Halal"** is an Arabic term and has a religious connotation in Islam. In this example, it is utilized in Islamic concept. In Islamic context, it means "religiously acceptable according to Muslim law" (Oxford Dictionaries). Then, it is a CSI for the target readers. Muslims live their lives according to this concept. It is not only related to food but to all aspects of life. Hereinabove, it refers to the inheritance by the father of Falco; that is to say, his father had the pearls with great effort on his own.

Interpreting and understanding the Islamic context of this CSI is too hard for cognitive environment of the target readers. Thus, it seems rational that the translator has neutralized this detail of the concept and preferred to use a more general utterance like **rightful** by using the **strategy of absolute universalization** and **indirect translation approach**. By doing so, the translator has facilitated the responsibility of the target readers and got rid of them from getting inadequate contextual effects considering the Islamic context of the utterance. Thus, they may read the CSI in their own context easily.

3.2.2.3. Naturalization

Utilizing this strategy, the translator may aim at making the CSI more familiar to the target audience so that the translator fits it into the cognitive environment of them and they may interpret it with less effort.

Example 10-Context: Falco spends all her money and inheritance on entertainment with his friends. He wants to make a last fling at the villa with his friends.

Source Text	Target Text
Kesemdeki son akçelerle erzaklar alıp iki hamal vasıtasıyla eve yığdırtım. Felekten gece çalacaktık ya, en alasından çengi kolu bile çağırtmışım. (p. 29)	I used my last cents to buy in provisions and invited everyone, even some gypsy acquaintances. (p. 41)
Gutt's Approach	Indirect translation

"Akçe" is the silver money used in the times of Ottoman Empire. The translator has used the strategy **naturalization** for the translation of the utterance "akçe" by translating it as "**cents**". domesticating it and ignoring the cultural aspect of the utterance. By this way, the translator has domesticated the CSI and ignored the cultural aspect of the source text context by adapting it to the cognitive environment of the target readers. Hence, they do not need to interpret the utterance in the original context because they may have an easy access to the message by the author. It can be stated that the translator's choice, **indirect translation approach** seems appropriate for the cognitive environment of the target readers. The translator has reflected the interpretive resemblance only in relevant aspect in translation so that the use of "cents" is optimally relevant to the target readers.

3.2.2.4. Extratextual Gloss

Knowing the characteristics and cognitive environment of the target readers, the translator may add some extra guidance to the CSI separately from the text. The translator's commentary, footnote, endnote and etc may help the readers to get closer to the cognitive environment of the source-text readers.

Example 11-Context: At the "universes", members of ruling class, and their critics meet to discuss their secrets, aspirations, make plans, give instructions, bargain or incite each other. At one of these nights, they talk about the situation of Ottoman Empire. To

make the situation of the Empire better, they make some suggestions, but they think that they need a royal decree, fatwa or an edict.

Source Text	Target Text
"Tızmantırıl Agop ile Kürt Çelo çarşının hamallarını ve manavlarını derleyip toparlar; Deli Molla ile Muslu Beşe esnaf arasında dolaşır. "	'Peaky Agop and Kurdish Celo can round up the market porters and greengorcers, while Mad Mullah İbrahim and Muslu Beşe get the traders involved'
"Fenersiz Recep ile Tersane Tazısı, kalyoncularla leventleri sökün ettirir. "	'Wildcat Recep and Dockyard Tazı can deal with the sailors and seamen.'
"Bir put-şiken sünnetini put-nişana değişirsek vebal alırız ağam." (p. 157)	'It is a sin for the ancient legend of İbrahim's put -şiken to be usurped by this İbrahim's put-diken . (p. 170)
Gutt's Approach	Indirect translation

In this example, the utterances "**put-şiken**" and "**put nişan**" were translated using the **strategy of extratextual gloss** with the addition of the footnote. Firstly, put-nişan refers to put diken at the same time in Turkish. Turkish readers may even have difficulty in getting the meaning of these utterances. As can be seen in the target text, the translator has translated "put-şiken" and "put-nişan" as "the ancient legend of İbrahim's put-şiken" and "İbrahim's put-diken" by using intratextual gloss strategy. However, realizing that this in-text addition will not be enough for the target-text readers to understand the CSIs, the translator has applied another strategy, extratextual gloss to make it more familiar to the target readers. The translator has used a footnote at the bottom of the page with the aim of adapting the CSIs to the cognitive environment of the target-text readers. The footnote in the target text is as follows:

put-şiken: destruction of false idols- as called for by Abraham in the Old Testament.

put-diken: construction of false idols- of which İbrahim (or Abraham) Pasha was accused. (p.170)

The translator is estimated to have realized that the Turkish and target readers do not share the same background information about these CSIs. By this way, she has made the

target readers interpret the CSIs with their current context by using the **indirect translation approach**.

3.2.2.5. Attenuation

Some CSIs may be too strong for the target readers and thus the translator may want to change this strong aspect in the utterance and make it more acceptable by them. By this way, the readers do not expend any extra effort and recover the meaning as arranged for their cognitive environments.

Example 12-Context: One day, Falco thinks about the beauty of İstanbul and lunatics in the city. He realizes that a group of people come to the Tahtakale.

Source Text	Target Text
Hallerinden ateşli bir tartışmanın içinde oldukları anlaşılıyordu. Sonra birden içlerinden birisi dikkatini çekti. Bu, Patrona Halil'in kurnası başında Tomruk Emini'yle birlikte yıkanan adama benziyordu. Aynı anda hemen sol yanından sesler duydu. İki kişi avaz avaz bağırıyordu "Kazanın namusuna halel geldi, şeriat isteriz!" (p. 203)	When Falco sat on the wall thinking about lunatics and lunacy, he noticed a group of fifteen or twenty men in the distance going towards Tahtakale and clearly involved in a heated dispute. One of them in particular caught his attention. He looked very much like the man who had been standing next to the Prison Custodian at Patrona Halil's basin in the hamam. Just then, Falco heard some people close by crying out, "He insults the honour of the Janissaries! We want justice! " (p. 219)
Gutt's Approach	Indirect translation

“**Justice**” is the "behaviour or treatment that is fair and morally correct" (Cambridge Dictionary). However, in the novel, the Turkish word "**şeriat**" is a term referring to something more strict. "Şeriat" in Turkish corresponds much more to the word "Sharia"

in English. It means "Islamic canonical law based on the teachings of the Koran and the traditions of the Prophet (Hadith and Sunna), prescribing both religious and secular duties and sometimes retributive penalties for lawbreaking" (Oxford Dictionaries). "Sharia" is generally referred to the countries where the governors apply very strict Islamic rules and laws on the public, and it is perceived negative and scary by the eyes of the foreigners. Thus, the translator's choice, the **strategy of attenuation** for the translation of "şeriat" as "justice" sounds softer than the original word. If the translator had translated it as "sharia", it would have been too strong for the target readers. By this way, the translator has made it more acceptable by adapting it to the cognitive environment of the target readers and has used the **indirect translation** approach.

3.2.2.6. Limited Universalization

Example 13-Context: Falco tells about his adventures after disrobing to be a Mevlevi.

Source Text	Target Text
Haftanın üç günü gelip zikre katılıyor , Ahmet Dede ile birlikte şiirler okuyor, üst perdeden meseleler konuşuyor, aşktan, aşkın hallerinden bahsediyorlardı (p. 185).	He came to the lodge three days a week to attend dervish's ceremonies , recite poetry with Sheikh Ahmet Dede, and make pronouncements about love and the state of being in love (p. 199).
Gutt's Approach	Indirect translation

The correspondence of "**zikir**" in dictionary is "dhikr" in dictionary. It is defined as "a form of devotion, associated chiefly with Sufism, in which the worshipper is absorbed in the rhythmic repetition of the name of God or his attributes" (Cambridge Dictionary). In translation, the translator translated it as "**dervish's ceremonies**" which is an another CSI belonging to the Turkish culture. It is deemed by the translator to be known by target-text readers much more rather than "dhikr" because "dervish ceremony" gives much more clues about how the practice is done. By this way, it seems that the translator has used **limited universalization strategy**. Except this, in the previous pages of the novel, the author mentions about Mevlana as a dervish. It is presumed that the

target-text readers are already introduced with the word “dervish” by the reference of Mevlana. Hence, the target readers may easily match Mevlana with a dervish in their context, which demonstrates that “dervish” more familiar to them. As a result, the domestication of “zikir”; in other words, translator’s using **the indirect translation** approach seems to fit much more to the context of the target-text readers.

3.2.2.7. Deletion

Example 15-Context: Falco experinces the practise of “disrobing” in the hands of Healer Dede. After his first night, he knew the story “Majnun’s love for Leyla” but was not sure how he learned it.

Source Text	Target Text
Dervişlerin bin bir taneli tespihin çevresinde halkalanarak yaptıkları İsm-i Celal zikrinde, ortada dolaştırılarak dervişlerin nefesleriyle okunmuş şifalı sudan içerken de, şeyh efendiye görünmek ve durumunu arz etmek için huzuruna götürülürken de aklında bu hikaye vardı (p. 171).	In the morning, the story was on his mind when he walked past some dervishes, who were chanting “İsm- i Celal” and fingering their prayer beads, as he made his way to see Sheikh Ahmet Dede to explain his situation (p. 185).
Gutt's Approach	Indirect translation

“**Okunmuş şifalı su**” is a CSI related to Islam. It may be explained as a bottle of water for which the prayers recite some prayers, and they blow their breathe on it while reciting. The bottle tap is closed with Besmele, “Bismillahirrahmenirrahim”. In Islam, it is believed that this water may heal patients and protect people from bad events and relieve them. Here, the translator has chosen to omit it; otherwise, translating it linguistically would be incomprehensible for the context of the target-text readers who do not know the function of such water. This preference of the translator indicates the use of the **strategy of deletion** and **indirect translation approach** in the target text.

3.3. DISCUSSION

In the previous part, the CSIs in the novels *Sevgili Arsız Ölüm* and *Katre-i Matem*, which are full of items peculiar to Turkish culture and Islam, have been analyzed. This section will discuss the results extracted from the two case studies and will demonstrate how the CSIs are translated in the light of micro and macro-strategies of this thesis.

A total of 257 CSIs has been extracted from *Sevgili Arsız Ölüm* and *Katre-i Matem*. They have been analyzed in the light of translation strategies put forward by Aixelá and relevance theory. The most prominent examples have been explained in detail in Chapter 3.

The following Table lists the strategies used in the English translations analyzed in this thesis.

Sevgili Arsız Ölüm	Katre-i Matem
Direct Translation	Indirect Translation
Repetition	Intratextual Gloss
Linguistic (non-cultural) Translation	Extratextual Gloss
Orthographic Adaptation	Absolute Universalization
	Naturalization
	Attenuation
	Limited Universalization
	Deletion

Table 5: Categorization of Aixelá's translation strategies under Gutt's approaches

Table 5 has been formed in line with the strategies used in *Sevgili Arsız Ölüm* and *Katre-i Matem*. Accordingly, the micro strategies used by Paker and Kenne (namely, repetition, linguistic (non-cultural) translation, and orthographic adaptation) fall under

direct translation and the remaining micro strategies used by Whitehouse (namely, intratextual gloss, extratextual gloss, absolute universalization, naturalization, attenuation, limited universalization, and deletion) fall under indirect translation.

In parallel with the aim of this section, a table is formed so as to reveal the results clearly. Table 5 shows the number of the examples in which both micro and macro-strategies of the thesis have been used:

Sevgili Arsız Ölüm		
Macro-strategies	Micro-strategies	Number of examples
Direct Translation	Repetition	20
	Linguistic Translation	117
	Orthographic Adaptation	4
	Total Number of Examples	141
Indirect Translation	Intratextual Gloss	13
	Absolute Universalization	6
	Total Number of Examples	19
The Total of All Examples		160

Table 6: The result of the analysis of the translation of culture-specific items in *Sevgili Arsız Ölüm*

As can be seen in Table 6, for *Sevgili Arsız Ölüm* out of 160 CSIs have been obtained in total. 141 CSIs have been translated through the direct translation approach. The rest of the 19 examples have been translated through the indirect translation approach. These results show that the use of the direct translation approach is remarkably outnumbered the use of the indirect translation approach in the translation of the CSIs in *Sevgili Arsız Ölüm*.

Katre-i Matem		
Macro-strategies	Micro- strategies	Number of examples
Direct Translation	Repetition	22
	Orthographic Adaptation	5
	Total Number of Examples	27
Indirect Translation	Intratextual Gloss	27
	Extratextual Gloss	1
	Naturalization	3
	Limited Universalization	1
	Deletion	6
	Absolute Universalization	29
	Attenuation	2
	Total Number of Examples	70
The Total of All Examples		97

Table 7: The result of the analysis of the translation of culture-specific items in *Katre-i Matem*

When it comes to *Katre-i Matem*, out of 97 CSIs extracted in total, 70 CSIs have been translated through the indirect translation. The rest of the 27 examples have been translated through the direct translation. Hence, the results show that the use of the indirect translation approach has remarkably outnumbered the use of the direct translation of the translation of the CSIs in *Katre-i Matem*.

In this study, it has been observed that in the translation of *Sevgili Arsız Ölüm*, the translators have not adapted target-text context to the cognitive environment of the target-text reader by using the linguistic (non-cultural), orthographic adaptation and repetition strategies. That is to say, the culture-specific items are not mutually manifest

to both the author and the target-text readers. They do not share the same assumptions about the culture-specific items, which makes them challenging to understand for the target-text reader. However, in *Katre-i Matem*, the translator seems to have paid too much attention to (1) the mutual manifestness of the CSI to both author and the target-text readers, (2) the familiarity of the CSIs to the cognitive environment of the target readers; and (3) the context required for the target readers to create adequate contextual effects, which are very crucial for the comprehension of the message.

The examples on CSIs extracted from *Sevgili Arsız Ölüm* and *Katre-i Matem* have been analyzed in the light of a relevance theoretic perspective. The analysis has shown that sensitiveness of the translators to the context of the target readers in the translation of the CSIs plays a crucial role in the correct comprehension of the message by the author with the particular CSI.

The saying of the translator of *Sevgili Arsız Ölüm*, Mel Kenne also supports this (as a result of e-mail contact):

In Saliha Paker and my translation of *Sevgili Arsız Ölüm*, we tried to translate culture-specific terms as closely to the linguistic meaning as possible while still remaining faithful to the tone of the original. Saliha and I discussed the issue of cultural specificity at great length when we were working on the novel. This was over 20 years ago, and as well as I remember we decided that since the whole novel is culture-specific, with references that even many Turks who didn't grow up in a village in Eastern Turkey wouldn't recognize, to keep from weighing the novel down with loads of footnotes, we'd do our best to make the meaning of certain terms clear by phrasing them in ways so that the meaning would emerge from the context in which they were used. *In some instances this strategy may have fallen short of the goal or failed entirely; however, I believe that--as odd as some of the scenes might strike Western readers because of cultural differences--our strategy kept the novel from becoming as much a weighty scholarly exegesis of Turkish or Islamic customs or behavior as it is a literary work.* In translation, cultural references that appear odd or incomprehensible to readers unfamiliar with the source culture will most likely remain somewhat mysterious no matter how well or detailed they may be explained to the target audience. (Kenne, 2017, italics added by me)

As can be seen, Kenne accepts that they translated the CSIs through the linguistic translation; thus, the translation has not been successful in some cases. However, he also states that they preferred this strategy not to make the translation full of footnotes and to strike the target-text readers by them.

CONCLUSION

The aim of this study has been to demonstrate how crucial role the context plays in understanding the message of the CSI by the author and whether this culture-specific context is recreated in translation. To this end, examples have been extracted from the English translations of the two case studies of this thesis and analyzed in order to prove this aim.

The study has revealed that culture is what makes translation both essential and challenging. In the process of translation, CSIs may create a great problem; and this has to be resolved by the translator, which places a very heavy responsibility on the shoulders of the translator.

To prove the aim of this study, the research questions asked in the Introduction part can be answered as follows:

Macro Research Questions:

1. How does the context of a target text differ from the context of a source text in cases where the translator adopts a direct translation approach to the translation of culture-specific items?

The direct translation approach, which is proposed by Gutt, pays attention to the transfer of the exact message to the target text readers; that is to say, the purpose is to create the complete form of interpretive resemblance. “Direct translation is the realization that the achievement of this goal crucially depends on the use of the originally intended contextual information” (Gutt, 2004, p. 2).

In intralingual communication, one of the unique features of direct quotation is that it allows, at least in principle, the full recovery of the originally intended interpretation – provided it is processed in the originally intended context. This crucial condition follows from the cause-effect interdependence of stimulus, intended interpretation, and context, due to the inferential nature of communication (Sperber and Wilson, 1986; Gutt, 1991).

However, it may be challenging to create the complete interpretive resemblance between source and target texts to transfer the exact message because of the languages.

Thus, the contexts of the source and target readers can be different from each other. It is very crucial for the target readers to interpret the message by the author in a context presumed to be envisaged by the author. Nevertheless, in the target text translated through direct translation, no arrangements are made so as to fix the text to the context of the target readers. Due to this fact, target readers need to use the context envisaged by the author rather than their own current context. Then, a source text which is very clear and intelligible to the source text readers may not be understandable to the target text readers when translated through the direct translation approach, and such a target text created through the direct translation may differ from the source text in a way that is not easily comprehensible to the target text readers.

In a case where there is a remarkable difference between the context of source and the cognitive environment of the target readers, it is very difficult for the target readers to attain the message created by the author because direct translation requires the target text readers to comprehend the message in its original context. The situation is the same when it is considered in terms of culture-specific items. As the culture-specific items are translated without any addition, deletion or any such alteration, this may pose a problem for the target-text reader to comprehend the target-text culture. To overcome this problem, they need to make themselves familiar with the context of the source-text culture.

2. How does the context of a target text differ from the context of a source text in cases where the translator adopts an indirect translation approach to the translation of culture-specific items?

In indirect translation, culture-specific items are translated in a way that they fit into the cognitive environment of the target readers. In such a case, the translator may make some additions, explanations, and omissions. Thus, the context of a target text produced through the use of indirect translation approach differs from the source text in a way that it is close to the cognitive environment of the target-text readers. Gutt (2004) states that “indirect translation places no special constraints on the use of context; in fact, indirect translation would typically uses the current receptor context. This gives indirect translation the advantage of good spontaneous comprehensibility” (p. 3). This flexible

and and context-sensitive concept of translation, namely indirect translation, enables the target readers to get rid of making themselves familiar with the context of the source text readers and understand the source-text message carried by the culture-specific items. In Gutt's (2006) words, indirect translation "does not require readers to familiarize themselves with the original context; in fact, it typically uses the current context of the target audience. This feature gives indirect translation the advantage of high spontaneous comprehensibility" (p. 417). Hence, this provides them with a simplicity in making the assumptions about the message of the culture-specific items, which is presumed to be envisaged by the author; and recover the adequate contextual effects and understanding the message by the author.

Micro Research Questions:

1. Which strategies are used for the translation of culture-specific items in the English translation of Latife Tekin's *Sevgili Arsız Ölüm* and İskender Pala's *Katre-i Matem*?

In this study, the translation strategies put forward by Aixelá have been used to analyze the CSIs in the two works mentioned above. These strategies are divided into two as substitution and conservation. The strategies of repetition, orthographic adaptation, linguistic (non-cultural) translation, extratextual gloss, and intratextual gloss lie under the conservation strategies. The strategies of synonymy, limited universalization, absolute universalization, naturalization, deletion, autonomous creation, attenuation (additionally compensation and dislocation) lie under the substitution strategies. It has been found out in *Sevgili Arsız Ölüm* that the strategies of repetition, orthographic adaptation, and linguistic (non-cultural) translation have been mostly used while the strategies of extratextual gloss, intratextual gloss, absolute universalization, naturalization, deletion, autonomous creation, attenuation have been most frequently used in *Katre-i Matem*.

These strategies have been categorized in line with the two approaches adopted by Gutt regarding the concepts of context, contextual effect, and mutual manifestness.

Direct Translation	Indirect Translation
Repetition	Extratextual Gloss
Orthographic Adaptation	Intratextual Gloss
Linguistic (non-cultural) Translation	Synonymy
	Limited Universalization
	Absolute Universalization
	Naturalization
	Deletion
	Autonomous Creation
	Attenuation

Table 3: Categorization of Aixelà's Strategies for CSIs on The Basis of Relevance-Theoretic Concepts of Direct and Indirect translation

According to the table above, such micro-strategies as repetition, orthographic adaptation, and linguistic (non-cultural) translation have been listed under the direct translation; and such micro-strategies which are extratextual gloss, intratextual gloss, synonymy, absolute universalization, limited universalization, deletion, naturalization, attenuation have been listed under the indirect translation.

Consequently, it has been revealed that in *Sevgili Arsız Ölüm*, out of 160 examples extracted from the translation, 141 examples were translated through the direct translation, and 19 examples were translated through the indirect translation. It is beneficial to show the results in percentage to answer this research question more clearly.

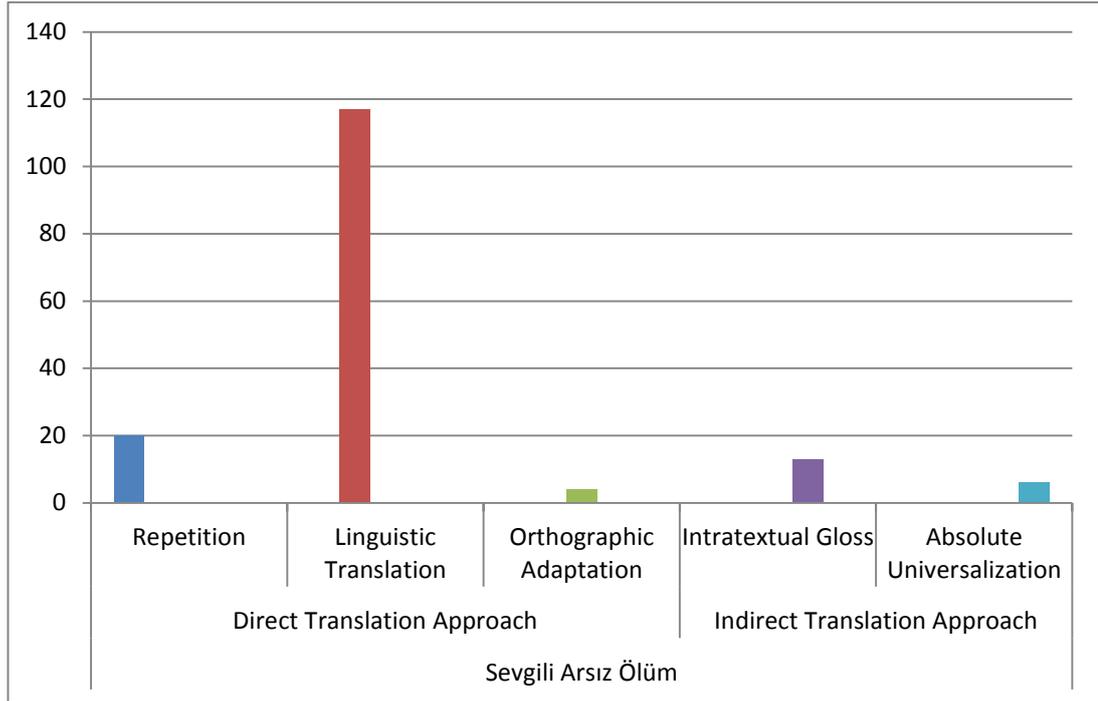


Figure 1: The Analysis of Translation Strategies of Aixelà according to the Translation Approaches put forward by Gutt in *Sevgili Arsız Ölüm*

It has been also revealed that in *Katre-i Matem*, out of 97 examples extracted from the translation, 70 examples were translated through the indirect translation, and 27 examples were translated through the direct translation.

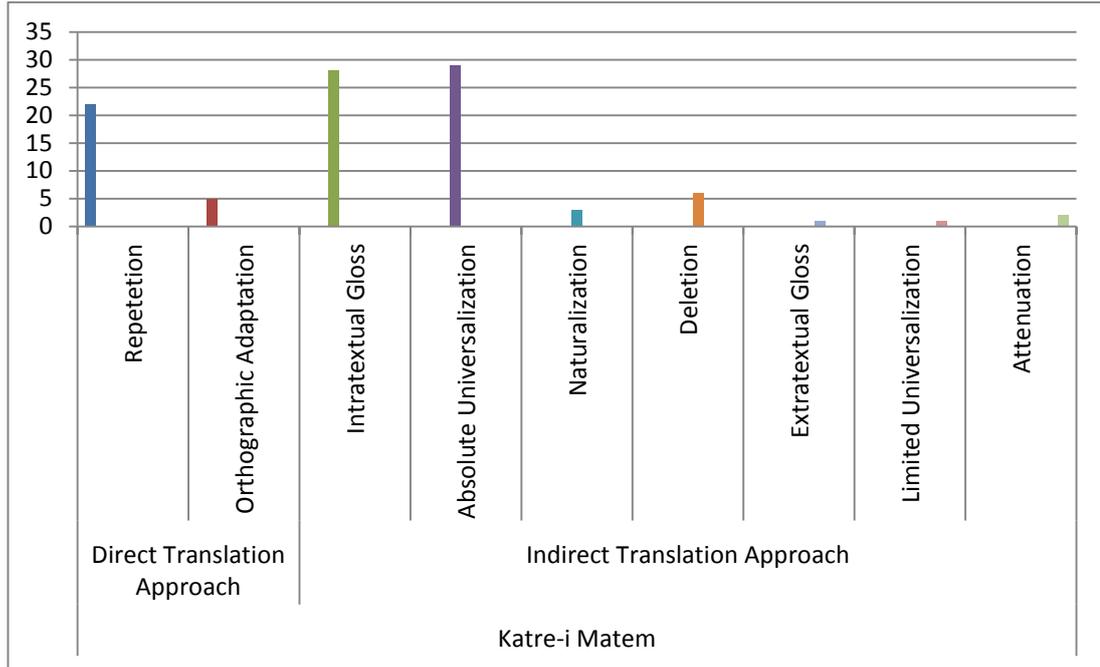


Figure 2: The Analysis of Translation Strategies proposed by Aixelà according to the Translation Approaches of Gutt in *Katre-i Matem*

As can be seen in Figure 3, in *Sevgili Arsız Ölüm*, Paker and Kenne have generally pursued the direct translation approach; and in *Katre-i Matem*, Whitehouse has pursued the indirect translation approach.

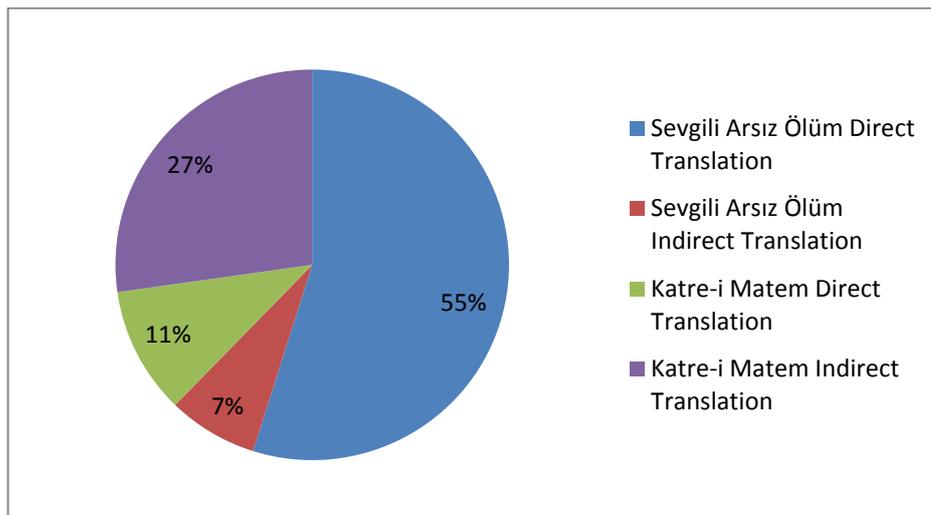


Figure 3: The Analysis of Direct and Indirect Translation Approaches in *Sevgili Arsız Ölüm* and *Katre-i Matem*

2.a. How does the context of the English translation of *Sevgili Arsız Ölüm* differ from the context of its source text?

The context in relevance theory is “a psychological construct, a subset of the hearer’s assumptions about the world; more especially it is the set of premises used in interpreting that utterance” (Sperber and Wilson, 1995, p. 15). That is, the context in relevance theory encompasses not only the preceding and subsequent sentences but also the psychology, sociocultural and historical background of the reader.

When it comes to the context of *Sevgili Arsız Ölüm*, the work differs substantially from the context of its English translation. The original context is absolutely familiar to the Turkish readers, so they can understand the work easily. However, the context is not familiar to the Anglophone readers; that is to say, the context is foreign to them. The reason of this is that the translators have translated the context without taking the cognitive environment of the target reader into account. Their translation does not enable the foreign reader to easily understand the context of the source text. While the source text context is mutually manifest to both source-text author and source text readers, it is not mutually manifest to both source-text author and target-text readers. Thus, they necessarily need to make themselves familiar with the context of the source text to recover adequate contextual effects. For instance, the examples translated through the direct translation in the target text such as “besmele, recite Allahüla, the White sheet smeared with Zekiye’s blood and join the Holy Seven and Forty” can be challenging for the target-text reader.

2. b. What is the role of direct translation in the recreation of *Sevgili Arsız Ölüm*’s context through translation?

The familiarity of the target readers to a CSI is very significant in making assumptions that are envisaged by the author in order to understand the culture-specific items. When the culture-specific items are familiar to the target readers; that is to say, when they are mutually manifest to both the author and the target readers, target readers may recover the adequate contextual effects which are necessary to comprehend the source-text message. Manifestness is “a fact is manifest to an individual at a given time if and only

if he is, capable of representing it mentally and accepting its representation as true or probably true” (Sperber and Wilson, 1995, p. 39). Pilkington (2000) states that “[i]t is enough, Sperber and Wilson argue, for the contextual assumptions needed in interpretation to be mutually manifest to communicator and addressee in order for communication to take place” (p. 62). If a CSI is foreignized in translation, the reader may have difficulty in making assumptions and understanding the message in the source text. To cope with this problem in the translation of the culture-specific items, the translator is expected to make some predictions about the context of the target readers and check whether (1) the culture-specific item is mutually manifest and whether (2) it is familiar with or foreign to their cognitive environment.

In Paker and Kenne’s translation of *Sevgili Arsız Ölüm*, the source text-context is difficult for the target reader’s comprehension because the English translation of the source text is a foreignized text; that is to say, it is translated through the direct translation. Besides, Paker and Kenne seem not to have adapted the culture-specific items so as to fit into their context. The necessary context to recover the adequate contextual effects and understand the source text message has not been provided to the readers.

3. a. How does the context of the English translation of *Katre-i Matem* differ from the context of its source text?

Katre-i Matem is a novel full of specific information about the history of Ottoman Empire, Islam religion, and Turkish culture. Thus, the context of the novel is not absolutely familiar to the target text readers. However, upon the analysis showed in Figure 2, it is possible to say that by regarding the context difference, the translator made some arrangements for their context and created the context envisaged by the author which enables the target readers to feel familiar to the context of the source text and to comprehend the message by the author. Therefore, the context of the translation of *Katre-i Matem* is domesticated by the translator with the use of the micro-strategies of absolute and limited universalization, deletion, intratextual gloss, extratextual gloss, naturalization, and attenuation; and it is possible to say that in most instances, the

context of the translation does not differ much from the context of the context of its source text.

3. b. What is the role of indirect translation in the recreation of *Katre-i Matem*'s context through translation?

The translation of *Katre-i Matem* through the use of indirect translation contributed to the recreation of the source text context in the target text. The translator, Whitehouse has preferred indirect translation approach by transmitting only the relevant information and attaching importance to context. In that way, the target readers do not need to use the original context due to the arrangements made according to their own context. Thus, this thesis has concluded that this choice of the translator has made the target text more comprehensible for the target readers since Whitehouse has translated the culture-specific items by making correct presumptions about the context of the target readers, which makes the target readers comprehend the source text message by the author by using their own context.

Furthermore, when this thesis has been going on, it has been realized that a great number of reviews were written on *Sevgili Arsız Ölüm* while only a review on *Katre-i Matem* was written. This fact may be focused on by future studies within the framework of reception of these two novels in detail.

Consequently, as mentioned earlier, the purpose of this thesis is to reveal the two different approaches to the translation of CSIs in two different translations; and as a result of this deep analysis, it can be stated that the translation of *Katre-i Matem* has been domesticated by the translator which is closer, more accessible and understandable to the target readers due to the importance attached by the translator to the context while the translation of *Sevgili Arsız Ölüm* seems more foreignized to the target readers owing to the fact that the translators have not adapted the CSIs to the context of the target-text readers.

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APPENDIX 1

Originality Report



HACETTEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
THESIS/DISSERTATION ORIGINALITY REPORT

HACETTEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
TO THE DEPARTMENT OF ENGLISH TRANSLATION AND INTERPRETING

Date:16/06/2017

Thesis Title / Topic: A Relevance Theoretic Perspective on The Translation of Culture-Specific Religious Items: An Analysis of the English Translation of Latife Tekin's Sevgili Arsız Ölüm and İskender Pala's Katre-i Matem

According to the originality report obtained by myself/my thesis advisor by using the Turnitin plagiarism detection software and by applying the filtering options stated below on **16/06/2017** for the total of **135** pages including the a) Title Page, b) Introduction, c) Main Chapters, and d) Conclusion sections of my thesis entitled as above, the similarity index of my thesis is **10 %**.

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I respectfully submit this for approval.

16.06.2017

Name Surname: Emine KARABULUT

Student No: N13222980

Department: English Translation and Interpreting

Program: Master's with Thesis

Status: Masters Ph.D. Integrated Ph.D.

ADVISOR APPROVAL

APPROVED.

(Assist. Prof. Dr. Hilal ERKAZANCI DURMUŞ)



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Tarih: 16/06/2017

Tez Başlığı / Konusu: Dini Kültürel Öğelerin Çevirisi Üzerine Bağını Kuramı Yaklaşımı: Latife Tekin'in Sevgili Arsız Ölüm ve İskender Pala'nın Katre-i Matem Romanlarının İngilizce Çevirilerinin Analizi

Yukarıda başlığı/konusu gösterilen tez çalışmamın a) Kapak sayfası, b) Giriş, c) Ana bölümler ve d) Sonuç kısımlarından oluşan toplam 135 sayfalık kısmına ilişkin, 16/06/2017 tarihinde şahsım/tez danışmanım tarafından Turnitin adlı intihal tespit programından aşağıda belirtilen filtrelemeler uygulanarak alınmış olan orijinallik raporuna göre, tezimin benzerlik oranı % 10 'dur.

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- 1- Kabul/Onay ve Bildirim sayfaları hariç,
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Hacettepe Üniversitesi Sosyal Bilimler Enstitüsü Tez Çalışması Orijinallik Raporu Alınması ve Kullanılması Uygulama Esasları'nı inceledim ve bu Uygulama Esasları'nda belirtilen azami benzerlik oranlarına göre tez çalışmamın herhangi bir intihal içermediğini; aksinin tespit edileceği muhtemel durumda doğabilecek her türlü hukuki sorumluluğu kabul ettiğimi ve yukarıda vermiş olduğum bilgilerin doğru olduğunu beyan ederim.

Gereğini saygılarımla arz ederim.

16.06.2017

Adı Soyadı: Emine KARABULUT

Öğrenci No: N13222980

Anabilim Dalı: İngilizce Mütercim Tercümanlık

Programı: Tezli Yüksek Lisans

Statüsü: Y.Lisans Doktora Bütünleşik Dr.

DANIŞMAN ONAYI

UYGUNDUR.

(Yard. Doç. Dr. Hilal ERKAZANCI DURMUŞ)

A RELEVANCE THEORETIC
PERSPECTIVE ON THE
TRANSLATION OF CULTURE-
SPECIFIC RELIGIOUS ITEMS:
AN ANALYSIS OF THE
ENGLISH TRANSLATION OF
LATİFE TEKİN'S SEVGİLİ
ARSIZ ÖLÜM AND İSKENDER
PALA'S KATRE-İ MATEM

Yazar Emine Karabulut

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A RELEVANCE THEORETIC PERSPECTIVE ON THE
TRANSLATION OF CULTURE-SPECIFIC RELIGIOUS ITEMS:
AN ANALYSIS OF THE ENGLISH TRANSLATION OF LATİFE
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APPENDIX 2

Ethics Board Waiver Form

 <div style="display: inline-block; vertical-align: middle; text-align: center;"> <p>HACETTEPE UNIVERSITY GRADUATE SCHOOL OF SOCIAL SCIENCES ETHICS BOARD WAIVER FORM FOR THESIS WORK</p> </div>
<p>HACETTEPE UNIVERSITY GRADUATE SCHOOL OF SOCIAL SCIENCES ENGLISH TRANSLATION AND INTERPRETING TO THE DEPARTMENT PRESIDENCY</p> <p style="text-align: right;">Date: 16/06/2017</p> <p>Thesis Title / Topic: A Relevance Theoretic Perspective on The Translation of Culture-Specific Religious Items: An Analysis of The English Translation of Latife Tekin's Sevgili Arsız Ölüm and İskender Pala's Katre-i Matem</p> <p>My thesis work related to the title/topic above:</p> <ol style="list-style-type: none"> 1. Does not perform experimentation on animals or people. 2. Does not necessitate the use of biological material (blood, urine, biological fluids and samples, etc.). 3. Does not involve any interference of the body's integrity. 4. Is not based on observational and descriptive research (survey, measures/scales, data scanning, system-model development). <p>I declare, I have carefully read Hacettepe University's Ethics Regulations and the Commission's Guidelines, and in order to proceed with my thesis according to these regulations I do not have to get permission from the Ethics Board for anything; in any infringement of the regulations I accept all legal responsibility and I declare that all the information I have provided is true.</p> <p>I respectfully submit this for approval.</p> <div style="text-align: right; margin-top: 10px;">  16/06/2017 </div> <p>Name Surname: Emine Karabulut Student No: N13222980 Department: English Translation and Interpreting Program: Master's with Thesis Status: <input checked="" type="checkbox"/> Masters <input type="checkbox"/> Ph.D. <input type="checkbox"/> Integrated Ph.D.</p>
<p><u>ADVISER COMMENTS AND APPROVAL</u></p> <p style="font-size: 1.2em; color: blue; margin-top: 20px;">Approved</p> <div style="text-align: center; margin-top: 10px;">  <hr style="width: 20%; margin: 0 auto;"/> Assist. Prof. Dr. Hilal ERKAZANCI DURMUŞ </div>



HACETTEPE ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
TEZ ÇALIŞMASI ETİK KURUL İZİN MUAFİYETİ FORMU

HACETTEPE ÜNİVERSİTESİ
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İNGİLİZCE MÜTERCİM TERCÜMANLIK ANABİLİM DALI BAŞKANLIĞI'NA

Tarih: 16/06/2017

Tez Başlığı / Konusu: Dini Kültürel Öğelerin Çevirisi Üzerine Bağıntı Kuramı Yaklaşımı: Latife Tekin'in Sevgili Arsız Ölüm ve İskender Pala'nın Katre-i Matem Romanlarının İngilizce Çevirilerinin Analizi

Yukarıda başlığı/konusu gösterilen tez çalışmam:

1. İnsan ve hayvan üzerinde deney niteliği taşımamaktadır,
2. Biyolojik materyal (kan, idrar vb. biyolojik sıvılar ve numuneler) kullanılmasını gerektirmemektedir.
3. Beden bütünlüğüne müdahale içermemektedir.
4. Gözlemsel ve betimsel araştırma (anket, ölçek/skala çalışmaları, dosya taramaları, veri kaynakları taraması, sistem-model geliştirme çalışmaları) niteliğinde değildir.

Hacettepe Üniversitesi Etik Kurullar ve Komisyonlarının Yönergelerini inceledim ve bunlara göre tez çalışmamın yürütülebilmesi için herhangi bir Etik Kuruldan izin alınmasına gerek olmadığını; aksi durumda doğabilecek her türlü hukuki sorumluluğu kabul ettiğimi ve yukarıda vermiş olduğum bilgilerin doğru olduğunu beyan ederim.

Gereğini saygılarımla arz ederim.

16/06/2017

Adı Soyadı: Emine Karabulut
Öğrenci No: N13222980
Anabilim Dalı: İngilizce Mütercim Tercümanlık
Programı: Tezli Yüksek Lisans
Statüsü: Y.Lisans Doktora Bütünleşik Dr.

DANIŞMAN GÖRÜŞÜ VE ONAYI

*Approved
aygundur*

Yard. Doç. Dr. Hilal ERKAZANCI DURMUŞ

Detaylı Bilgi: <http://www.sosyalbilimler.hacettepe.edu.tr>
Telefon: 0-312-2976860 **Faks:** 0-3122992147 **E-posta:** sosyalbilimler@hacettepe.edu.tr