Language and Culture: Identifying culture specific items of Urdu poetry by Using Newmark's (1988) Framework

1ˢᵗ & Corresponding Author: Syeda Maryam Fatima   *Email:* maryamgardezig@gmail.com

 Lecturer Department of English, University of Kotli, Azad Kashmir

2ⁿᵈ Author: Fazeelat Niaz   Email: fazeelat84@gmail.com

 Lecturer Department of English, Women University of Azad Kashmir Bagh.

3ʳᵈ Author: Seemab Rafique   Email: seemabrafique22@gmail.com

BS student at Department of English, Women University of Azad Kashmir Bagh.

4ᵗʰ Author: Shabina Rashid   *Email:* shabinarasheed98@gmail.com

 Lecturer Department of English, University of Kotli, Azad Kashmir

Abstract

This is a quantitative descriptive research finds the element of culture in language and identifies the culture specific items of Urdu poetry by using the Newmark's (1988) Framework. Identification of culture is very important in order to accomplish different functions of language such as language understanding, second language acquisition and language translation, but unfortunately the phenomenon of culture is ambiguous. It is hard to know which items of a language are culture specific or culture related concepts. There are many frameworks given by different linguists and scholars but the notion of culture is still ambiguous. More over Urdu language is still less explored and there are no or less studies that tells the frequencies of each category of Culture specific items in Urdu poetry. So, this study uses the framework given by Peter Newmark (1988) in order to identify the frequency of each category of Culture Specific Items (CSIs). After careful data analysis it is found that the Organization was the most frequently

used CSI category and gestures and habits was the least frequently used category. Total 36.9% percent items come under the domain of Organization, 24.1% in Material Culture, 17.4% in Ecology,15.3% in Social Culture and the least number of CSIs 6.1% comes in the domain of Gestures and Habits. This paper provides a base for translators, linguists, scholars, researchers and students to understand the notion of culture in Urdu language.

Key Words: *Culture Specific Items, Urdu Poetry, Newmark, Language, Tranlation, Barriers*

Introduction

Living in a world which has become a global village due today by day increasing progress in technology and people must connect to each other. It is important for a translator to identify the culture specific items before going for a translation so that he or she can look for the cultural and contextual interpretations in order to arrive on intended meanings. That's why cultural understanding of other countries has become very significant like never. Language plays a vital role in representing a culture as it is a mean of communication. But it is impossible for a person to understand all the languages, that's why translation is necessary to understand other languages, whether in written or spoken form. In written language literature plays a vital role to represent the culture of a country and in literature poetry takes the highest rank in having rich language which is full of culture-specific concepts (CSCs). These culture-specific concepts of language are responsible to create cultural barriers in translation which is the most troublesome issue for the translators and field related people. This research aims at finding the categories of culture-specific items CSIs or culture-specific concepts of language (which create barriers in translation) from the selected sample which comprises on 20 randomly selected famous poems of Urdu.

Newmark (1998) gives a detailed description of culture and explains culture as the system we live our lives and its expressions which are particular to societies or groups of people that use a distinct language as it is resource of communication. To make it precise he made a distinction between two types of language, universal idea of language and the other one is related to personal language. There are some universal aspects which are common to all the people across the world like life, death, and some objects like table, chair, mirror and wall, there is no problem while translating these things between languages. But there are some words which are cling to

culture firmly like monsoon, barsat are the words which are associated with a specific culture. So, there arises a problem while translating these types of culture-specific concepts if not, there is a kind of similarity of culture between the language which is translated and the language of targeted audience. Common expressions such as dinner, mealtime, day, flower, mountain mostly used to represent general or universal culture, but these words don't describe some specific culture.

Culture in Language

In order to understand how culture specific items create barriers in translation it is necessary to understand the effects of culture on translation as well as the relation between these two notions. As translation and culture are two most important key points and provides basis for this study it is necessary to understand what previous studies found about these notions and where the gap exist in the knowledge.

Translation is in complete without dealing with cultural notions which are to be translated and this is a difficult and problematic for translators. This idea is also discussed by Nida (1964.p.2), she says that in this age of technology human communication must be enhanced with the tool of translation. But translation must not just be the transfer of literal meanings. There are also so many things within the language which should be transfer by a translator. The most important aspect of language which makes translation complex is cultural notions within the language. She further discusses that there must be a significant difference between a schoolboy's translation and the translation activity done by a professional translator. Professional translator gives a special attention to mediate between two different languages as well as two different cultures.

Before second half of 20th century cultural aspect of translation was not given importance as some other aspects of translation. But before 20th century a scholar named Basnett wrote a book in the field of translation studies in 1980. In her book Basnett (1980.p.47   Jakobson (1959/2000: 114) while making discussions on the relation between culture and translation says that while translating cultural aspects of language most of the time it is hard to find the exact equivalent but it is totally depend on the abilities of a translator that how he\she translate while using more suitable and effective correspondence. Finding full equivalent for those cultural notions is tiresome and hard task for translators. If the gap between two cultures is not so big it

would be easy for translators to find suitable cultural equivalent but a large gap between two cultures increases the challenges for translators. In translation studies it is the most difficult challenge for a translator to get familiar with the suitable methods which are needed for the translation of culture related terminologies of language. In the field of translation, it is an emerging and most complicated aspect to identify the culture-specific items and analyze translation methods for CSIs.

After Basnett some light thrown on cultural feature in translation by Hashmi (1989). He says man has quenchless thirst to unveil the unknown. This impulse has driven him to the shores across the world. A far-off language could be a key that unfolds the literary store of any nation and this is often the sole key that matches in. Translation has experienced philosophical alterations and challenges within the previous many spans. To make it clearer the last century can be considered as the century for evolution of the field of translation. In previous century translation which was not treated as a profession gains the respect and scholars enhanced its technical, industrial, physical, governmental and commercial features as well as the position of a professional translator was also enhanced. Because of all those above-mentioned efforts by different scholars all the minute details regarding translation difficulties comes out on the surface and dealt by experts of the field. Cultural translation difficulties and the problem of cultural equivalence regarded as the most difficult and complex phenomenon by different scholars collectively. Due to advances in technology the world has connected, and people must communicate with people speaking different languages and all the languages belongs to some specific culture, and that's how cultural aspect of translation is more highlighted.

It is the most important duty of translators to not only learns to translate between languages, but they should also know how to work as a cultural mediator and transfer cultural notions properly. In this regard Baker (1992) states that most translators value more highly to consider the general recognition of their work as a respected profession and they like to be called as professionals not as skilled workers. However, to get recognition as professionals' translators they must develop some habits which they are lacking. Like lawyers and teachers, translators must require demonstrating and give evidence that they are also following some rules and regulations because every profession has some rules and regulations and professionals are

controlled by some authorities. They should also prove that they are not just interpreters but also cultural mediators. There must be some criteria to deal with little bits of translation such as cultural phenomenon on which a translator must prove his\herself. Baker (May 1992)

In the duties of translators, a new thing added which was not in the translating norms. It is a duty of a translator to work not only on literal translation but also on translating culture in the target language so that it becomes easy to understand for target readers or listeners. Lefevere (1992, p.16) explains this in these words that translators operate in each culture at a given time and the style they understand the settings of texts and the culture in which they are living seriously donates to the method they used for translation of cultural notions. Considerations for cultural aspect in translation challenged old and traditional methods used by translators.

Katan, 2014: 21 defines the translator in the way that translator works as a cross-cultural specialist. Several experts represent almost similar views concerning the duties of translators in the transmission of cultural while doing their work which is translation. To make it more simple culturalism is positioned a specific rank by scholars and theorists of translation as a result translation is not just an activity involving two languages but also two cultures. Thus, a translator is must have an upright proficiency of each language as well as culture of both languages which are involved in translation activity.

Venuti (1995) stresses the importance of culture in translation. He says that every step in the translation method is mediate by considering distinct norms and cultural values of each culture of each language, continually in some gradable order (Venuti 1995: 137). It's been recognized that the translator is influenced by a variety of things and culture is being one of the foremost vital.

Newmark (1998:95) describes in his book *A Textbook of Translation* that translation isn't just a transmitter of culture, but it is also a means of preserving treasures of knowledge and make it available for maximum number of people. Translation also serves as a tool for learning a new language and it also makes the learners to get awareness of the culture of the language which is being learnt. There are so many foreign-language categories that have associated with its culture distinguished from their traditional use which is transferring meanings and conveying messages. While translation these culture-specific categories also transfer the culture to the readers. The

philosophy of translation is concerned with details from which all are equally vital within the context. Considering culture while translation as the significant detail of translation process is very important. It is truth that it is a challenge for translators to transfer culture in the translated script as it is in the source writing but there are several approaches which could be cast-off to cope with the problem of finding equivalent while translating these culture-specific items (Newmark 1998)

Some scholars consider that the translation and culture are so similar, and their agendas are also similar in this regard Susan Basnett (1998: 14-15) says that the making of the association among the field of translation and culture educations wasn't a stunning achievement, because both fields already have parallel outlines of aims and systems. She further states that the language acts in the culture as heart in the body that's why translators must not ignore the importance of culture while translation.

Davies (2003: 68) discusses that the reason behind culture related problems in translation is typically the variations in cultures and cultural backgrounds as a result of the source text might embody an idea that's unfamiliar to the translated text readers. In this respect Davies suggests that the duty of a translator is to work as a mediator aiming to form methodologies and techniques by which these complex cultural appearances become easier for the reader of the target text. Since translators are responsible for sending these variations into the text, which is translated, they should have an honest expert approach for dealing with not solely each language but also for each culture.

Blazyte (2016) says that the acknowledgement of the significance of the field of translation is not new. Translation is the only source of communication between people having different languages and it has been used a long time ago. But the consideration of translation studies as a separate and well reputed subject is not very old and now in present age it has been gaining its heights of worth for the first time in history.

After citing culture and translation related literature the researcher finds that there is a gap in previous knowledge. There is no study or research which tells how culture effects on translation while doing translations between Urdu and English. And there is also no previous research which tells how culture creates barriers during the translation of poetry. Besides this it is

found that culture plays a huge role in translation and causes problems for translators. It makes translation activity complex and tiresome and that's how it creates barriers in translation. Translation cannot work perfectly without taking culture into the meanings while translation. Translators face many problems while translating culture bond terms because there is a huge difference between the cultures of different languages which they belong to. So, this study tells the solution for the problem as it tells about some workable strategies to deal with cultural barriers in translation.

Culture-Specific Items

To analyze the cultural barriers of translation it is necessary to understand what are these, how previous researchers identify them or what are the criterions on which some part of the language is said to be associated with culture. The related literature is reviewed in this section in order to find the best framework for the study. It is necessary for the study to find a suitable framework based on literature review. There are numerous theories and philosophies regarding culture-specific notions given by different scholars and philosophers. There are so many different names to describe these concepts. Some scholars call them culture-specific items, some name them as cultural notions, some other calls them as cultural words and so on. Several philosophers and scholars of the field tried to define these words clearly and to make clear frameworks for the identification of these culture-specific terms. But there is no clearly stated definition of these cultural items and scholars did not even agreed at their names, different scholars use different names to describe these notions. There are some scholars who are agreed at only one name to describe this specific phenomenon of language which is *culture-specific item*. This name is jointly described by a maximum number of field related scholars. Based on majority of scholars using the term of culture-specific items this study also uses the formerly describe term at maximum number.

Newmark (1988, p.95) makes references about the words and phrases which belong to culture while using the term culture-specific items. While avoiding unnecessary details he has made a significant breakthrough in this field. He gave taxonomy for these complex notions. As he further states that it is a criterion for identifying these cultural items clearly. This classification is very clear and gives a distinct criterion to classify these cultural notions to

remove ambiguities. There are five categories which can cover all the items of a text that belongs to culture. These clearly stated categories are ecology, material culture, social culture, organizations and gestures and habits. Baker (1992, p.21) acknowledges culture-specific items, and she uses the term "culture-specific concepts" for describing this phenomenon. While describing many other problems of "non-equivalence" she also discusses the problems of "non-equivalence for culture-specific concepts". She describes these cultural categories at word level not at phrase or sentence level. This is indicated by her names of strategies dealing with cultural words such as "using a general word for translation", "using of a neutral word for translation", etc. Though, she stresses that some of the methods are most effective than others for dealing with the problem of non-equivalence for cultural words. She regarded cultural substitution and using of loan word as effective techniques for culture specific items. She further describing "culture-specific concepts say that these concepts can be identified by only one criterion and that is what we call proper nouns in grammar. To conclude according to Baker there is only one category of "culture-specific items" named as proper nouns.

According to Aixela (1996, p. 14) cultural-specific notions represent the historical, artistic, literary and traditional aspects of the society within the written language which are difficult to understand for a reader who is from a different culture. So, the translation process will be more difficult when there is a larger gap between the cultures of two languages whereas the difficulties reduced when there are less differences between the cultures of languages involving in the translation activity. The gap within two cultures can be identified by the text items for which there is no equivalent found in the language in which text is being translated. To make it clearer the difficulty faced by a translator in finding cultural equivalent for certain words which are clinging with the culture of the text or language which is being translated in the target language measures the gap between two cultures. Aixela (1997: 57)

Nord (1997, p. 34 286) in contrast to other scholars puts the "culture specific items" in the field of pragmatics rather than in sociolinguistics and the reason explained by him is that the problems in translating cultural aspects happens just because of the situational difference. And the study of language in relation to its situation and context is the preliminary part of the field of pragmatics. He further states that it is a whole setting of a society which is made up of certain

norms, practices traditions and other activities accepted by all members of a society which leads to the making of a separate different culture. Each member of a society should recognize to be like everyone or to be able to show a discrepancy from everybody.

Davies (2003: 68) states that one manifestation of culture in language is the usage of words and phrases that confer with cultural entities. However, the foremost wide accepted term is culture-specific items (henceforth CSIs).

Newmark (2010: 173) once again explained translation problems in 2010 and says that the notions which are easy to identify while reading and translating text can be called as culture specific items. But despite giving a set definition he again gives a model of categories. In 2010 he states that culture-specific items are special separate entities which could be selected and put in a table. He contradicts Aixela's idea about "culture-specific items" which says that CSIs are not separate surface entities, but these are concepts which are encoded in the message of the text whole.

According to some scholars the problem of equivalent for culturally defined objects of text arises when translation involves languages that belong to completely different cultures. In this regard Behtash and Firoozkoohi (2010) state that in literary translation most difficulties occur within the translation of CSIs. However, there's a good distinction in translation between similar and totally different cultures. Once the cultures are totally different the issues can arise in search of equivalent lexical items. (Behtash and Firoozkoohi 2010: 1).

After reviewing all the definitions and taxonomies for culture-specific items the researcher finds that there the Newmark's (1988) taxonomy of categories of culture specific items as the best of all. This framework has more clear classification of the culture-specific categories. Other frameworks are ambiguous and don't state a clear criterion for identifying the cultural categories of language. Furthermore, this classification of categories suits this study that's why the researcher takes the taxonomy of culture-specific categories for the theoretical background for making analysis of the data in current study.

Problem Statement

Identification of culture is very important in order to accomplish different functions of language such as language understanding, second language acquisition and language translation, but unfortunately the phenomenon of culture is ambiguous. It is hard to know which items of a language are culture specific or culture specific concepts. There are many frameworks given by different linguists and scholars but the notion of culture is still ambiguous. More over Urdu language is still less explored and there are no or less studies that tells the frequencies of each category of Culture specific items. So, this study will use the framework given by Peter Newmark (1988) in order to identify the frequency of each category of Culture Specific Items (CSIs).

Research Objective

1. To find out what is the frequency of use of each category for CSIs by Newmark in a collection of randomly selected famous Urdu poems.

Research Question

1. What is the frequency of use of each category for CSIs by Newmark in a a collection of randomly selected famous Urdu poems?

Significance of the Study

This study will help linguists, students, teachers, language learners and translators to identify the culture specific items while dealing with Urdu language in order to reach at true meanings of the words and understanding cultural context. Moreover, this study also tells how to use Newmark's Model of culture specific items in order to identify the cultural concepts of any language.

Methods and Procedures

This is a quantitative descriptive research to find out the frequencies of each category of culture specific items given in Newmark's model of cuture specific items. The researcher took 20 randomly selected Urdu poems translated in English in order to find culture specific items. The researcher takes the poems because poetry is always full of the cultural concepts. After giving careful reading the researcher finds culture specific items and then put them in their specific categories given by Newmark (1988). In next section the researcher also tells the frequencies of

each category of culture specific items which will be helpful for future researchers to understand the cultural notion in Urdu language.

Newmark's Model of Culture Specific Items

Newmark devided culture in following categories.

1 ECOLOGY

Geographical features are those which are value free and this feature make them distinguish from other cultural terms. It includes some specific plants, herbs, animals, natural atmosphere or some natural phenomenon which occurs without any human effort. Their awareness is a purpose of the reputation and geographical identification of their countries. All these cultural words would generally be translated into another language by addition inside the text or with any other strategy. (Newmark 1988 p.98)

2 MATERIAL CULTURE

Material culture includes all types of manmade things. For example, food it is the furthermost multipart and significant expression of state culture and it is difficult to transfer these terms from any source language to target language. It includes several settings, menus, cookbooks, food guides, tourist brochures and so on. These foreign food terms are mostly used in journalism. It is also a notion which is attached to national prestige in many countries. Material culture also includes clothes; the term clothes is not limited to just clothes it also covers all the things which covers body. Clothes also include dresses which are traditionally, ethnically and nationally attached to some country, like sari, jeans, kameez shalwar, hijab etcetera. Material culture also includes houses, communities and towns. There are so many different words which are used to describe house, but it depends on some distinctions in features, some of English words which are used to denote house are: bungalow, home, cottage, villa, apartment, flat etcetera. Material culture also includes all means of transport, for example English has more than 70 words to describe a car according to its features, brand and company. Hence, material culture describes all the material things. (Newmark 1988 p.98-99)

3. SOCIAL CULTURE

Social culture has both denotative and connotative meanings while translation. It includes all the notions related to work, leisure, social class, occupations and all the social activities or works. It describes lower and upper orders, elite, class inferiorities, job status and the things which are adopted during leisure and enjoyment such as outing, picknick and so on. (Newmark 1988 p.99). In more simple words social culture denotes all the aspects of culture which are constituents of social status of a person or group of people within a society or country.

4. ORGANISATION – Political, Artistic and Administrative

The governmental and public life of a country is mirrored by its administrative and official standings like the title of a head of country or the name of an assembly or some other official setting like white house, embassies, palaces and courts are some of its examples. All the concepts which represent some religious or political notion are also include in this domain. Political parties, government inner and outer circle, religious and traditional concepts all are included in this. Different activities which representing a specific culture are also comes under this heading of culture specific items. All the customs which are culturally attached to some specific country or group of people and all the artistic work whether in form of poetry, writing or in any other aspect all above mentioned philosophies are described under this domain. Traditional and other crafts and culture related arts are also included in this domain (Newmark 1988 p.100)

All the important aspects of this domain are discussed below in some detail:

4.1 Historical Terms

According to Newmark all the history related terms which are associated to some specific culture should also take as culture-specific items. He gave the examples of historical terms in following words; Grand sifcte, Ancient Regime, Lumieres and The Age of Enlightment. (Newmark 1988 p.100)

4.2 International Terms

Newmark (1988) states that international official terms generally have familiar translations which are actually comes from translations, and are now commonly recognized by their acronyms; thus 'WHO, OMS (Organization Mondale la Sant€), WGO (Welt Gesundheit organization); ILO, BIT (Bureau International du Travail), IAA (Internationals Arbeit Sami). Some English acronyms are now understood in almost every culture because they prevailed and become a quasi-inter nationalism, such as 'UNESCO', 'FAO\ 'UNRRA\ 'UNICEF. But some of these items still not recognizable in all cultures and create a problem of equivalence while translation. (Newmark 1988, p.101)

4.3 Religious Terms

Newmark (1988) claims that in religious language the preaching activities of Christianity and some most practiced religions are reproduced in diverse translation. The religious terminology of the other religions inclines to be shifted when it develops of target listeners' interest. American Bible researchers and linguists have been chiefly implemented by cultural connotation as they are inappropriate in their original form. (Newmark 1988, p.101)

4.4 Artistic terms

The translation of artistic terms denoting to movements, processes and establishments generally depends on the supposed knowledge of the audience. For educated readers it is easy to determine the possible meanings of artistic terms. Terms of music, poetry and all the arts include in this domain. Such terms tend to transference when they are regarded faiths and civilization, i.e., cultural features, and to be naturalize while translating if they are accepted universally (Newmark 1988, p.101).

5. Gestures and Habits

According to Newmark (1988) there is a distinction between function and description of gestures and habits and in ambiguous cases it should be identified. Its examples include smiling of people to see each other, winking eyes, a hand-clap to show happiness or warm response, spiting as a sign of consecration, nodding to disagreement or shaking of head to agreement,

kissing their finger- tips to greet , giving a thumbs-up to indicate OK, all of these have different meanings in different cultures. All the phrases, words or items fall in the category of gestures and habits. (Newmark 1988, p.102)

Data Analysis

Below is a short review of Newmark's (1988) each category and then there are examples of each category identified from the selected sample. Newmark is the first to give a clear framework for identification of culture specific concepts, which are Ecology, Material Culture, Social Culture, Organizations and Gestures and habits.

Total 195 culture-specific items are found collectively according to Newmark's framework of categories of CSIs. After a careful analysis researcher found that total 34 culture-specific items come under the category of Ecology, 47 comes in Material Culture, 30 in Social culture, 72 in Organization and 12 in Gestures and habits. To get more clear idea definition and examples of each category is discussed below.

1. Ecology

This category covers 34 culture-specific items. According to Newmark Ecology includes flora, fauna, hills, winds and plains. It includes all the geographical and atmosphere related specification of a culture such as names of animals, birds, plants and all other nature phenomenon. Therefore, one can get more clear understanding of ecology by considering all that which is value free (Newmark 1988).

Some examples of Ecology in the selected sample of Urdu poetry listed in the anthology *The Taste of Words are* represented in Table No. 1.

Table: 1 Examples of CSIs comes under Ecology.

Category of CSIs by Newmark	Source Text (Urdu poetry)	Target Text (English Translation)
Ecology	*Khaar*	Thorn

	Shabnam	Dewdrops
	Sehar	Dawn
	Khizan	Autumn

The words *khaar* (Thorn), *Shabnam* (Dewdrops, *Sahar* (Dawn) and *Khizan* (Autumn) comes under Ecology as they all are related to environment and geographical features of a culture. Moreover, they all are value-free.

2. Material Culture

Material culture covers total 47 CSIs in the selected sample. It is comprised of clothes, houses, towns, and all the material which is used. Clothes include all the things which cover body; houses include all kinds of buildings. Towns include cities, streets, villages and all the residential and non-residential areas names modified by human efforts (Newmark 1988)

Table: 2 Examples of CSIs covered by Material Culture.

Category of CSIs by Newmark	Source Text (Urdu Poetry)	Target Text (English Translation)
Material Culture	*Jholi*	Shroud
	Bati	Candle
	Nagar	Town
	Zindan	Dungeon

The word *Jholi* (Shroud) comes under clothes, *Nagar* (Town) comes in towns, *Zindan* (Dungeon) and Bati (Candle) is a material in general category.

3 Social culture

The researcher finds 30 culture-specific items in the sample. It consists of all the notions related to work and leisure. All the professions, work names and names of workers and employees associated to those professions. It also denotes social status in society such as all the terms describing elite class and lower and middle class. All the activities which could be done in leisure also come under this category (Newmark 1988).

Table: 3 Examples of CSIs Social comes under Culture.

Category of CSIs by Newmark	Source Text (Urdu Poetry)	Target Text (English Translation)
Social Culture	*Dehkan*	Farmer
	Vehshi	Madman
	Dushman	Foe
	Deendar	Religious

The word *Dehkan* (Farmer) is a name of an employ of a specific work, *Vehshi* (Madman) *Dushman* (Foe) and *Deendar* are the terms which denotes social status.

See Appendix. C, Table. C1 for rest of examples of Social Culture.

4.1.4 Organizations

It is the category which has the maximum domains of all such as customs, activities, procedures, concepts, political and administrative, religious, artistic, system. This domain covers 72 items which is the maximum number of culture-specific items in the selected sample.

Table: 4.4 Examples of CSIs covered by the category of Organizations.

Category of CSIs by Newmark	Source Text (Urdu Poetry)	Target Text (English Translation)
Organizations	*Kafir*	Infidel
	Dastoor	System
	Jamaat	Congregation
	Wafa	Honor

The word *Kafir* (Infidel) is a CSI which comes under religious terminology, the word *Dastoor* (System) can be administrative or system notion and the word *Jamaat* (Congregation)

can also come in both political and religious domain. Whereas the word *Wafa* for which author uses the word (Honor) comes under the domain of concepts.

For observing rest of the examples of Organizations see Appendix. D, Table. D1.

4.1.5 Gestures and Habits

The researcher finds only 12 culture-specific items which comes under this category. It includes all kinds of gestures and habits. Gestures are those activities which can be watched and feel (Newmark 1988). All the examples of this CSI category are discussed in table: 5.

Table: 5 Examples of CSIs comes under the category of Gestures and Habits.

Category of CSIs by Newmark	Source Text (Urdu Poetry)	Target Text (English translation)
Gestures & Habits	*Nigah*	Sign
	Mun Chupana	Hiding Face
	Andaaz	Flirtation
	Ru Ba Ru	
	Nigah-e-Naaz	Beloved Gaze
	Bekhud	Selfless Act
	Bedkhumaar	Surrendered to Wine
	Ahh	Cry
	Hoo	Proclaim God is Great
	Afsurdagi	Sadness
	Giriya	Grief
	Betaab	Anxious

The words *Nigah* (Sign), Mun *Chupana* (Hiding Face) *Andaaz* (Flirtation) and *Ru Ba Ru* all come under the CSI category of Gestures as the all above mention gestures can be watched and feel. *Nigah-e-Naaz* which is translated as (Beloved Gaze), *Ahh* (Cry) and *Hoo* (Proclaim God is Great) are also a gesture because it can perceive by watching or in some cases can also be listen. Whereas *Bekhud* (Selfless Act), *Bedkhumar* (Surrendered to Wine), *Afsurdagi* (Sadness),*Giriya* (Grief*)* and *Betaab* (Anxious) can also be habits in some , and besides this on the basis of the criteria that the things which can be watch and feel, researcher puts them in the category of gestures and habits.

Frequency of Each Category

After understanding the culture-specific categories by Newmark (1988) and analyzing the findings of these categories used in English translation of 20 most famous Urdu poems by randomly selected Urdu poets listed in the selected poetry frequency and percentage of each category is shown in table.6 and figures below.

Table: 6 Usage frequency and percentage of each category.

CSIs Categories	Number of Items Found	Percentages (%)
Ecology	34	17.4
Material Culture	47	24.1
Social Culture	30	15.3
Organizations	72	36.9
Gestures and Habits	12	6.1
Total	**195**	

According to table: 6 Organization was the most frequently used CSI category and gestures and habits was the least frequently used category. Total 36.9% percent items come under the domain of Organization, 24.1% in Material Culture, 17.4% in Ecology,15.3% in Social Culture and the least number of CSIs 6.1% comes in the domain of Gestures and Habits. For a

clear illustration, percentages of all the data obtained are presented in figures in the following segments.

 Figure 1 represents the frequency of application of all strategies, and Figure. 2 represents the percentage of usage of each strategy:
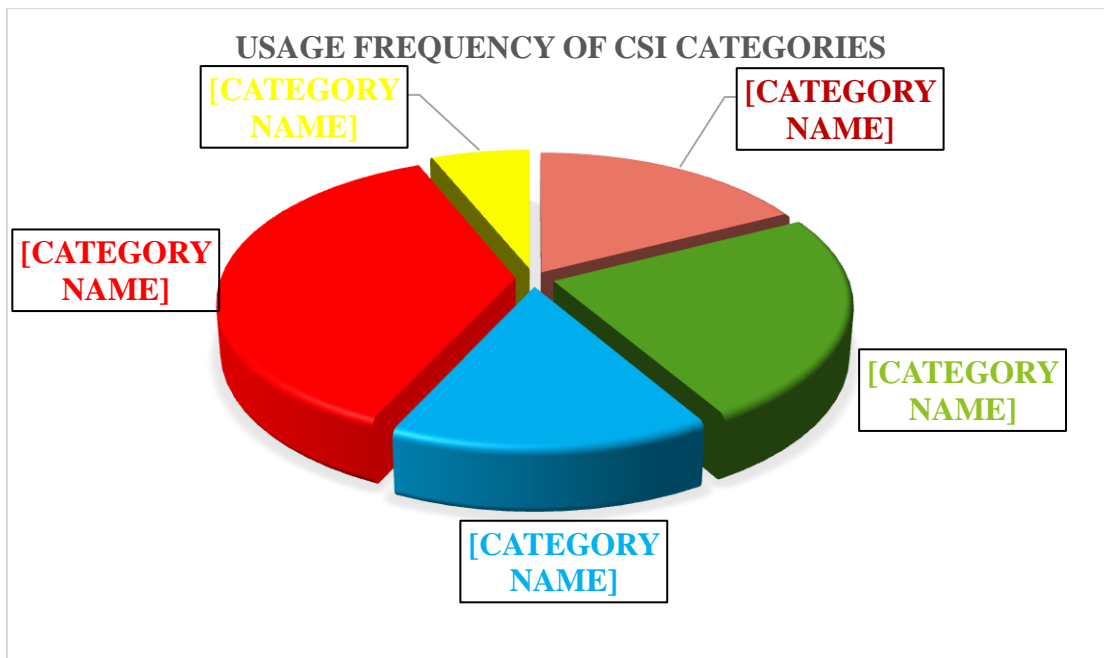
Figure. 1

USAGE FREQUENCY OF CSI CATEGORIES

Figure 1. Usage frequency of CSI categories found in the sample.

Figure.2

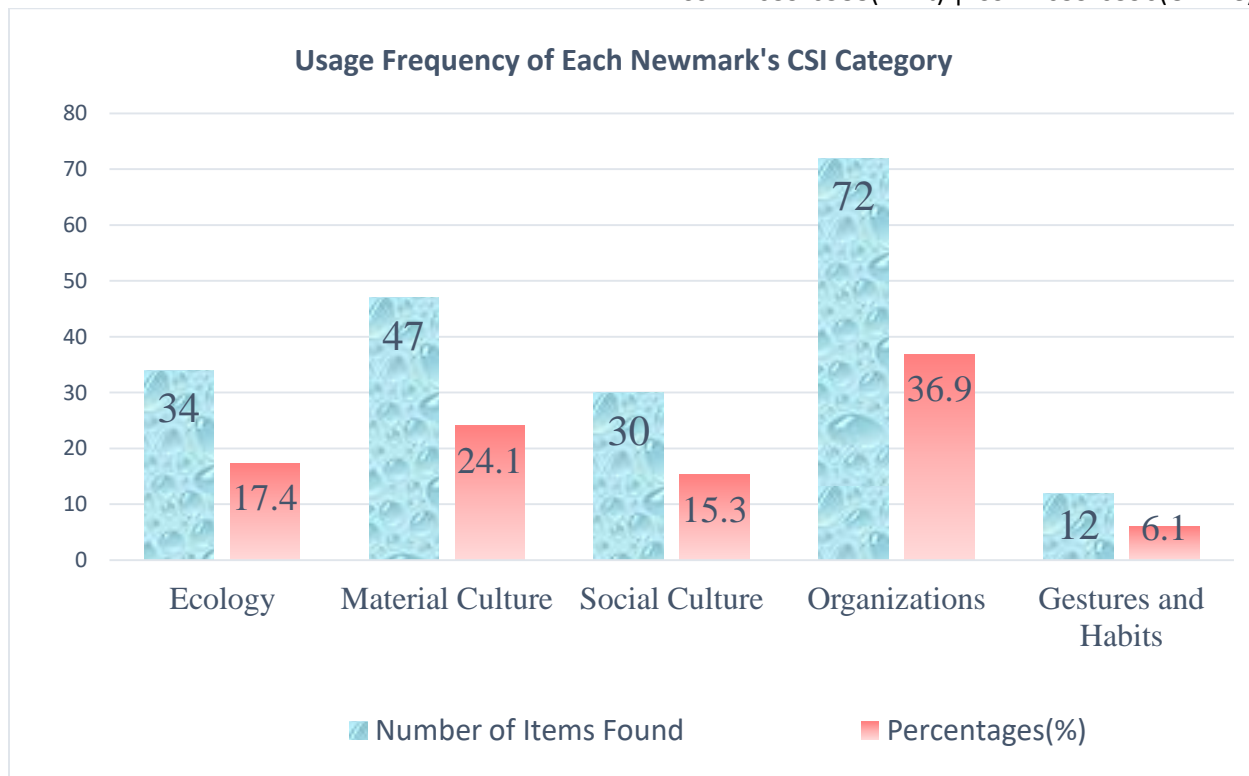**Usage Frequency of Each Newmark's CSI Category**

Figure 2. Percentages and number of culture-specific items found.

Results and Discussions

The researcher finds that all the categories of culture-specific items given by Newmark (1988) are present in the selected sample. The domain of Organizations covers the maximum number of CSIs. It is because this category has a wide range of sub-domains such as religion, politics, artistic terms, administrative and system. Here it is worth notable point that these are the things which mostly differs between cultures. Every culture has its own religious values which may be differ from the other. Political system also different in most cultures every culture has its own specific terminologies regarding politics. Now in this modern age most of the countries are in the favor of democracy but still democracy is not same in each country or culture. Religious influence can be seen in every domain of a country's system as in politics. So, because of this political term vary from culture to culture. Administration and systematic terms are also different in every culture and like politics the two aspects are under the influence of religion. Poetry of any language always full of artistic terms and poetry itself is an art. Artistic language is always

the language which is not mostly used in day to day conversations and this part of language covers the most sophisticated and elevated part of vocabulary. And every language has its own different artistic notions.

After analyzing the data, it can be state that the category of Organization covers the maximum number of culture-specific items and this is the category which is most frequently present in the sample of this study. Based on this it can also be assumed that the maximum number of culture-specific concepts comes under the category of Organization given by Newmark (1988). And it is also noted that it is not easy to find equivalent in target language while translation for this category of CSIs as it covers the terms which are more specific to any culture. There is a huge difference between religious, administrative, political artistic and conceptual features of English and Urdu culture and it is hard to find suitable equivalent in target language for these terms while translation.

Second most frequently present CSI category is material culture, total 47 out of 195 items are found which fall in the domain of material culture. Every language has its own names for things which are firmly attached to its culture. In material culture everything which is made by human not by nature include such as houses, towns, cities, clothes etc. Both Urdu and English culture has different cultural associated terms for materials. The third most frequently found category is ecology. Ecology can be understood better in a making sense that all that is natural and there is no effort of human in its formation is Ecology. All the plants, all the animals or birds which are natural, and atmosphere of some specific area is called ecology. The fourth most frequently found category is the social culture. There are totally different social values in Urdu and English culture, and they are representatives of both cultures. Both cultures have different terminologies and vocabulary denoting social categories of CSIs which is also problematic for translators.

The least frequently used CSI category is gestures and habits in selected poetry sample. Only 12 items are found covered by the category of gestures and habits. It is because gestures and habits are not mostly discussed but they are practiced and in the selected sample of Urdu poetry the researcher finds least amount of this category which shows that there is very less amount of this category in Urdu poetry as well as in Urdu language. Concluding it is stated that

Organization is the most frequently used category of culture-specific concepts whereas Gestures and Habits is the least frequently used category of CSI in the corpus.

Conclusion

This research is conducted to analyze cultural barriers in caused by culture-specific items and to find some operative and effective framework to deal with them while translating Urdu poetry into English. Culture specific items are responsible to create difficulties and problems during the translation of Urdu poetry into English. The researcher selects 20 famous Urdu poems translated into English as the sample for this study. Cultural barriers in created by Culture specific items are found during the study. These barriers are created by some words and phrases which are firmly associated with culture and called as culture-specific items. The framework given by Newmark is selected for identifying categories.From all the discoveries and results of this research it is concluded that all the categories of Newmark's taxonomy of CSIs are present in selected poetry and the largest number of CSIs is covered by the domain of organizations. While the least number of CSIs are covered by the domain of gestures and habits.

Suggestion for further research

It is suggested for other researchers to take other books of translated Urdu poetry and categories CSIs according to Newmark's model for the sake of making it clearer that what type of CSIs are there in Urdu poetry at maximum number. Furthermore, the researchers can take only the CSIs which come under the domain of Organizations and make comparison between two different frameworks.

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