

Turkish Culture Represented in English: Translation of Material Culture Elements in Buket Uzuner's Novel *Uzun Beyaz Bulut-Gelibolu**

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Abstract

Translation has been an important humanitarian action since the first days of humanity and it has been closely related with culture. Because of this close relation between the two concepts; translation studies have recently put emphasis on the study of translation and culture. The aim of this study is to descriptively analyse translation of material culture elements in Buket Uzuner's novel *Uzun Beyaz Bulut-Gelibolu* translated into English as *The Long White Cloud-Gallipoli* by Pelin Thornhill Arner within the framework of domestication and foreignization strategies. The study focuses on determining how translation procedures by Peter Newmark that are used in translation of cultural elements affect the governing translation strategy, namely domestication and foreignization in translation of the selected novel. The procedures are divided into two strategies as domesticating and foreignizing strategies. *Naturalization, Cultural equivalent, Functional Equivalent, Descriptive Equivalent, Synonymy, Modulation, Translation Label, Compensation, Componential Analysis, Reduction and Expansion* and *Paraphrase* are analysed under domestication strategy while *Literal Translation, Transference, Through Translation* and *Paraphrase, Notes, Additions* are analysed under foreignization strategy. The results indicate that out of 75 material culture elements, domestication was used 39 times while foreignization was used 36 times and there is no prevailing translation strategy in the translation

Keywords: translation, culture, Newmark, procedures, domestication, foreignization

1. Introduction

Translation has been an important human activity since the first days of humanity and literary translation is one of the most studied and discussed fields of translation. This is because translated literature is significant both for the source and target language (TL), literature and culture and for the whole world culture. Peter Bush emphasizes the significance of literary translation and literary translator. He sees translation as the fruit of considerable creative endeavour of the translator and states that it is the translator who gives the literary work its "afterlife" in a foreign language (Bush, 2001). Therefore, it can be said that the translator has a responsibility and his/her task is hard.

This is why the literary translators have adopted several procedures and strategies to handle the translation process. In this study, the aim is to descriptively analyse translation of material culture elements in the contemporary Turkish woman writer Buket Uzuner's novel *Gelibolu: Uzun Beyaz Bulut* translated from Turkish into English as *The Long White Cloud-Gallipoli*. The focus of the study is on determining how translation procedures by Peter Newmark that are used in translation of cultural elements affect the governing translation strategy, namely domestication and foreignization, in the above mentioned novel.

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2. Literature Review

2.1 Translation as Cultural Transfer

Within the scope of this study, the relation between translation and culture is the focal point. As Anthony Burgess states, "translation is not a matter of words only: it is a matter of making intelligible a whole culture" (Burgess, 1984, p. 3-7). This means that extra-linguistic factors should also be kept in mind in literary translation and culture is one of these extra-linguistic factors taking place in the process of translation. Therefore, it would not be wrong to state that translation and culture are interwoven.

Translation can be considered as a journey between two different languages and cultures. Therefore, the translator is required to have competence in both languages and cultures in this journey. It can also be said that the translator establishes a bridge between the two languages and cultures and therefore acts like a mediator between them and carries out a hard task. The translator, as the writer of the target text, is affected by the culture surrounding him, but he is expected to evaluate and translate the source text without being fully affected from his/her own culture.

On the other hand, it is hard to define culture. Although there is no single definition and perception of culture in terms of translation due to culture's complex nature, several translation theorists agree on the significance and place of culture in translation process. Mary Snell-Hornby puts emphasis on the role of culture in translation and states that a text is not only a linguistic phenomenon, but also a part of a broader socio-cultural background (Snell-Hornby, 1988). Gayatri Spivak's statement "The translator is not only part of her community of readers: she also comes into contact with another community, negotiating with it, taking part in it" explains the translator's position between different cultures in translation (Gayatri, 1993, p. 179). The difficulty of mediating between cultures arises here. The translator is mostly expected to keep the local flavour of the source text but also be understandable and therefore preferred by the target readers who are representatives of the target culture and may have little or no information on the source language (SL) and culture.

Keeping in mind that there are cultural differences even among the different regions and members of a single society or different times and generations in the same society, the difficulty of translating between two different cultures becomes even more evident. It is obvious that this is a challenging duty. On the other hand, it is also significant. David Katan puts forward that the translator has a significant responsibility in giving access to another individual's or culture's point of view and what they aim at meaning via their writings (Katan, 2002, p. 177-195). Translation of texts with cultural elements also helps readers learn and respect other cultures and understand the image of "foreign". Apart from these, translation helps readers see the similarities and differences between their own culture and the other culture. This creates awareness of culture and culture's effect on people's daily lives and literature. Readers also get the chance to evaluate their own culture by making a comparison with the foreign culture. By opening themselves to a new culture, readers have the chance to see that no culture is superior to each other. Thus, this might help demolish strengthening power relations between cultures via translation. This also helps exchange between cultures and might bring new concepts and words to the target language and culture and improves and innovates its literature. By this way, different cultures and literatures have the chance to benefit from each other and enrich. Besides, thanks to the act of translation, the source culture gets the chance to express itself in the target culture. Thus, we can call this relation between the two languages and cultures as mutual and define it as a "win-win" relation in which both parties win.

Taking all of the above into account, it can be said that the significance of culture in translation is obvious. Some examples can be given to show its place in translation. Asalet Erten puts forward that the word breakfast is universal, but its cultural meaning differs. She adds that breakfast means cheese, bread, olive and tea for Turkish people while it means bacon and eggs for the British (Erten, 1993, p. 70-75). As C. Thriveni states, foods which are prepared only in a certain festival can be an example of cultural elements in translation. These foods might not have the same connotation in a different culture or might not even mean anything for that culture (Thriveni, 2016).

For example, Turkish dessert *güllaç*, a special dessert cooked in Ramadan, reminds Turkish readers of Ramadan. However, it might not remind of Ramadan in a Western culture.

2.2. Domestication and Foreignization

Strategies of domestication and foreignization are the translation strategies that are used in this study. Considering the hard and complex nature of translation, translation theorists have put forward different strategies to deal with the translation process. Strategies of domestication and foreignization, which see translation as an intercultural act, are two well-known translation strategies. The concepts of domestication and foreignization were formulated by the German philosopher and theologian Frederic Schleiermacher (Schmidt, 2013, p.537-548). Schleiermacher offered two ways of translation. He claimed that “either the translator leaves the author in peace, as much as possible, and moves the reader towards him; or he leaves the reader in peace, as much as possible, and moves the author towards him” (Lefevere, 1977, p. 74). However, it was the late 1990s which witnessed a boom of discussions on domestication and foreignization strategies (Koskinen, 2012, p. 13-32). In spite of being discussed by translation scholars for a long time in different forms, the terms domestication and foreignization were coined by Venuti. According to Venuti, “domestication refers to-an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home and foreignization is-an ethno-deviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad” (Venuti, 1995, p.20).

We can say that if the translator uses domestication strategy, which is target text oriented, he complies with the norms of the target culture and does what is comfortable for the target reader. In such a case, the target culture reader does not have to spend time in investigating what the cultural element refers to. He/she just reads the text and conceives the cultural element in his/her own cultural universe. Moreover, the target text reader is more likely to find the text “acceptable” in this case. However, considering the difficulty of translation of cultural elements, we can say that a cultural element might sometimes lose its “cultural flavour” if domesticated.

If the translator uses foreignization strategy, which is source text oriented, the target text reader makes an effort to understand what the cultural element refers to. In this case, the reader might not read the text as smoothly and comfortably as in the domestication strategy, and might need to make an effort to understand the cultural element if he/she does not know what it means, and the text might face the danger of not being fluent. However, the reader can learn a new word and concept this way and improve his/her general knowledge and understanding of other cultures. Besides, it is necessary to keep in mind that conception of foreignness might create different effects on different readers. A reader who is willing to learn a new culture might find this foreignness interesting. A reader who is distant to learning different cultures, on the other hand, might find it boring, tiring or unnecessary. In broad scope, foreignization strategy might also enrich the target culture by adding new cultural concepts from the source culture to the target culture. This method might help bring cultures closer and develop understanding of and tolerance towards other cultures.

2.3 Newmark and Culture

Newmark sees translation as “a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language” (Newmark, 2001, p. 7). Keeping in mind that literary texts also consist a variety of cultural elements, Newmark also puts forward his opinions on the translation of cultural elements. He defines culture as “the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression” (Newmark, 1988, p. 95). He not only defines culture, but also puts forth taxonomy of cultural elements which is widely used in translation studies. The taxonomy which is used in this study is as follows:

- 1) Ecology – flora, fauna, winds, plains hills
- 2) Material Culture:
 - a) Food
 - b) Clothes
 - c) Houses and towns

- d) Transport
- 3) Social Culture
 - a) Work
 - b) Leisure
- 4) Organizations, customs, activities, procedures, concepts
 - a) Political and administrative
 - b) Religious
 - c) Artistic
- 5) Gestures and habits

This taxonomy is chosen for this study because it is significant and practical in the analysis of translation of cultural elements in general and material cultural elements in particular. Newmark's contribution to translation studies is not limited to taxonomy of cultural elements only. He puts forward translation procedures to overcome the language and cultural barrier in translation. Newmark's procedures are pioneering in the field, detailed and extensive, therefore, the following translation procedures based on the translation of words by Newmark are chosen within the scope of this study.

1. **Literal translation** (Word-for-word translation): Source text cultural element is translated into target language word for word. Form is more important than meaning.
2. **Transference** (Transfer of a SL word to a TL text): Element of source culture is transferred directly without translation.
3. **Naturalization** (Adaptation of the SL word first to the normal pronunciation, then to the normal morphology of the TL)
4. **Cultural equivalent** (An approximate translation where a SL cultural word is translated by a TL cultural word): Source text cultural element is translated into target language with the nearest cultural equivalent though their connotations might not be the same in two different cultures.
5. **Functional equivalent** (The use of a culture-neutral word): A culture-free word from the target culture is used benefiting from neutralization and generalization.
6. **Descriptive equivalent** (The meaning of a SL cultural word is defined in TL)
7. **Synonymy**: (The use of a near TL equivalent to a SL word): A target culture element which is not fully equivalent, but nearly functional equivalent is used.
8. **Through-translation** (The literal translation of common collocations, names of organizations and components of compounds and phrases): Form is important in this procedure.
9. **Modulation** (Change of viewpoint, perspective and category of thought): Negated contrary, part for the whole, abstract for concrete, cause for effect, one part for another, reversal of terms, active for passive, intervals and limits and change of symbols are cases when modulation procedure is applied.
10. **Recognised translation** (The official or generally accepted translation of any institutional term)
11. **Translation label** (Provisional translation, which is sometimes in inverted commas): It is used when there is no generally accepted translation of a term in the target language.
12. **Componential analysis** (Comparison of a source text word with a target text word in terms of their similar and different components): The translator shows both similar and different components of the word.
13. **Reduction and expansion** (Adding or removing elements)
14. **Paraphrase** (An amplification or explanation of the meaning of a segment of the text): By paraphrasing, the translator can give additional information on a cultural element if he thinks it may not be understood well in the target culture.
15. **Notes, additions and glosses** (Supplying additional information): The translator might feel the need to give extra information. This additional information might be given in the text; as notes at the bottom of the page or at the end of the chapter; or at the end of the book as notes or glossary (Newmark, 1988, p. 81-93).

Within the scope of this study, Newmark's three translation procedures are not included. *Shifts/transpositions* are not included as the procedure is based on grammar and Turkish and English languages have very different grammatical structures. *Compensation* procedure is not included as the novel is analysed sentence by sentence. The procedure of *Couplets, Triplets* and *Quadruplets* is not included as in this procedure we cannot say exactly whether the translation is domesticating or foreignizing. The procedures given above will be divided into two strategies as domesticating and foreignizing strategies. *Naturalization, Cultural Equivalent, Functional Equivalent, Descriptive Equivalent, Synonymy, Modulation, Translation Label, Compensation, Componential Analysis, Reduction and Expansion* and *Paraphrase* will be analysed under domestication strategy while *Literal Translation, Transference, Through Translation* and *Notes, Additions and Glosses* will be analysed under foreignization strategy.

3. Descriptive Analysis of Material Culture Elements in *Uzun Beyaz Bulut-Gelibolu*

No	Source Text (pp.)	Target Text: (pp.)	Newmark's Procedure:	Venuti's Strategy:
1.	Öğlen sahildeki lokantaların birinde yemek yedi... (pp. 18)	Then she ate lunch at one of the restaurants ... (pp. 7)	Functional equivalent	Domestication
2.	Ertesi sabah erkenden köy kahvesinde toplanmaları için köylülere haber saldı... (pp. 19)	... and sent news for everyone else to assemble at the kahve * early in the morning next day. (pp. 8) *kahve: coffeehouse	Notes, additions and glosses	Foreignization
3.	Bazılarının elinde tespih ... (pp. 20)	Some were handling prayer beads ... (pp. 10)	Descriptive equivalent	Domestication
4.	Gençler kasket, yaşlılar yün takke , bere giymişlerdi. (pp. 20)	The younger ones wore caps, the older among them wore wool skulicaps or berets. (pp. 10)	Functional equivalent	Domestication
5.	... acaba Yeni Zelanda ile yoğurt arasında ne fark vardır? (pp. 21)	So, what do you think, distinguishes New Zealand from yogurt ? (pp. 11)	Naturalization	Domestication
6.	Atatürk fotoğrafının çevresi mor oyalı bir yemeni ve kurutulmuş çiçeklerle süslenmiş... (pp. 22)	The picture of Atatürk was surrounded by dried flowers and a muslin headscarf with purple lace trim ... (pp. 12)	Descriptive equivalent	Domestication
7.	Atatürk fotoğrafının çevresi mor oyalı bir yemeni ve kurutulmuş çiçeklerle süslenmiş... (pp. 22)	The picture of Atatürk was surrounded by dried flowers and a muslin headscarf with purple lace trim... (pp. 12)	Descriptive equivalent	Domestication
8.	... su gibi rakı içerek... (pp. 26)	... guzzling raki ... (pp. 17)	Naturalization	Domestication
9.	... beyaz kefen kumaşına sarındı... (pp. 31)	... wrapping herself in a white shroud ... (pp. 22)	Functional equivalent	Domestication
10.	... bir maşrapa toprağın mezarları üzerine dökülmesi arzusu da vardı. (pp. 32)	But his will also contains the request that a jar full of soil... (pp. 24)	Functional equivalent	Domestication
11.	... başının arkasında simit gibi yusuvarlak tokalayarak topuz yapmış... (pp. 44)	... hair in a single braid wrapped into a bun at her neck... (pp. 36)	Reduction and expansion	Domestication
12.	Çiçekli pazenden dikilmiş şalvar ... (pp. 44)	... her flower-print flannel shalvar *... (pp. 37) *shalvar: baggy trousers	Notes, additions and glosses	Foreignization
13.	... yaprak desenli bir eşarp ... (pp. 44)	A scarf with leaf designs... (pp. 37)	Functional equivalent	Domestication
14.	Viki, Beyaz Hala'nın nazar boncuğu mavisine benzeyen... (pp. 46)	... in auntie Beyaz's talisman blue eyes . (pp. 38)	Functional equivalent	Domestication
15.	...Gelibolu köylerinde adına terlik denen, el dokuması siyah uzun pardösüsünü giydi... (pp. 51)	... put on a long black handmade coat called a terlik in the Gallipoli villages... (pp. 44)	Transference	Foreignization
16.	Erkeklerin başında fes denen kırmızı silindir... (pp. 61)	The men wear red, cylindrical hats called ' fez '... (pp. 54)	Naturalization	Domestication
17.	... üzerlerinde de ' potur ' denen entariler var. (pp. 62)	... and long gowns called ' potur '... (pp. 54)	Transference	Foreignization
18.	Kadınlar tamamen kapalı ve örtülü gezmek zorundalar. (pp. 62)	The women have to be completely covered up. (pp. 54)	Reduction and expansion	Domestication
19.	Üstlerine örttükları siyah çarşaf lara rağmen... (pp. 62) despite being covered in black cloth . (pp. 55)	Descriptive equivalent	Domestication
20.	... Dede Efendi ve Chopin çalışmalarınızla şenlenen Fatih'teki konağımızdan ... (pp. 73)	To leave the mansion in Fatih, which came alive with your piano performances of Dede Efendi and Chopin... (pp. 66)	Functional equivalent	Domestication

21.	... Beylerbeyi'ndeki yalıda yaptığımız sandal sefalarından... (pp. 73)	... the pleasure boat cruises we made from the seaside mansion at Beylerbeyi! (pp. 66)	Descriptive equivalent	Domestication
22.	... halk başındaki kalpağı şapka sanarak... (pp. 76)	... the public would mistake my kalpak* for a hat... (pp. 69) *Kalpak: fur cap	Notes, additions and glosses	Foreignization
23.	... dehşetli bir hamam sefası yaparak... (pp. 77)	... our fierce enjoyment of the hamam* ... (pp. 70) *Hamam: Turkish bath	Notes, additions and glosses	Foreignization
24.	Türk kaavesi , Türk!... (pp. 82)	I mean Turkish coffee! ... (pp. 76)	Literal translation	Foreignization
25.	Al şu cezveyi bakeyim. (pp. 83)	Here, take this cezve . (pp. 76)	Transference	Foreignization
26.	Ya da kahvenin dibindeki o acı telveyi süzseydi de... (pp. 85)	Or that she had filtered out the bitter sediment at the bottom... (pp. 79)	Literal translation	Foreignization
27.	Önce Konstantinopolis'e sonra haremlere hücum! (pp. 92)	First to Constantinople and then to the harems! (pp. 85)	Transference	Foreignization
28.	... tekke ve camilerde vatanın lehine bütün yenilikleri dînimize karşıymış gibi gösteren hocalara... (pp. 111)	... the hodjas who decree profanity in every progressive idea from their perches at the mosques and lodges ... (pp. 103)	Functional equivalent	Domestication
29.	... yabancı diller konuşan, yemek seçerek, dadılarla, kalfalarla büyümüş yüzlerce Paşazade genci- ' muhalleciler ' diyerek... (pp. 116)	... mocked us and called us ' lily-livered ', particularly those such as myself who speak foreign languages and grew up in lordly circumstances with nannies, kalfas and finicky palates as children of Pashas . (pp. 108)	Cultural equivalent	Domestication
30.	Sade kahve ile ben pipo, Üsküplü nargile keyfi çattık. (pp. 118)	We enjoyed a good puff, Iskender on a nargile* and I on my pipe. (pp. 110) *Nargile: waterpipe	Notes, additions and glosses	Foreignization
31.	... yemekte imambayıldı vardı. (pp. 118)	... we were served stuffed eggplants in olive oil . (pp. 110)	Descriptive equivalent	Domestication
32.	Neferlerin kaputlarını (asker paltosu) yatak olarak kullandıkları düşünülürse... (pp. 119)	Keeping in mind that privates use their overcoats as beds... (pp. 111)	Functional equivalent	Domestication
33.	... benim ot yastığım, kilim yatağım, kristal kandil fenerim, kahve takımım ve tenekte mangalımdan meydana gelen fevkalade muhteşem lüksümü takdir edersiniz. (pp. 119)	... I am sure you will see my straw pillow, my kilim* bed, my crystal oil lamp, my coffee set and my tin grill as the lavish accoutrements they truly are. (pp. 111) *kilim: rug	Notes, additions and glosses	Foreignization
34.	... benim ot yastığım, kilim yatağım, kristal kandil fenerim , kahve takımım ve tenekte mangalımdan meydana gelen fevkalade muhteşem lüksümü takdir edersiniz. (pp. 119)	... I am sure you will see my straw pillow, my kilim* bed, my crystal oil lamp , my coffee set and my tin grill as the lavish accoutrements they truly are. (pp. 111)	Literal translation	Foreignization
35.	... tereyağının en katıksızı, güllaçın en katmerlisi, kahvenin en köpüklüsü, hünkarbeğendi'nin hakkıyla pişirilmiş konusunda pek müşkülpesent (titiz) ve müşteki (şikayetçi) olduğumu bildiğinizden... (pp. 119)	... when you know how meticulous and picky I am that my butter should be pure, my gullach* many-layered, my coffee frothy and my lamb stews scrupulously prepared. (pp. 111) *gullach: a dessert made of pastry and milk	Notes, additions and glosses	Foreignization
36.	... tereyağının en katıksızı, güllaçın en katmerlisi, kahvenin en köpüklüsü, hünkarbeğendi'nin hakkıyla pişirilmiş konusunda pek müşkülpesent (titiz) ve müşteki (şikayetçi) olduğumu bildiğinizden... (pp. 119)	... when you know how meticulous and picky I am that my butter should be pure, my gullach* many-layered, my coffee frothy and my lamb stews scrupulously prepared. (pp. 111)	Cultural equivalent	Domestication
37.	İntikam arzusuyla yıldırım çarpmış gibi titreyen vücudumu, nereden çıktıysa aniden zemzem suyuyla yıkar gibi huzura kavuşturan, ninemin bana ninni yerine söylediği ilahiler zaptetmiş. (pp. 123)	The hymns that my grandmother used to sing to me instead of lullabies, suddenly calmed and stilled my body, which vengeance had struck like a bolt of lightning. (pp. 115)	Reduction and expansion	Domestication
38.	... ayrıca sizinle Cadde-i Kebir 'deki (İstiklal Caddesi) Moskof Sefarethanesi (Rus Büyükelçiliği) karşısındaki... (pp. 130)	... at his shop on the Cadde-i Kebir , across from the Russian Embassy. (pp. 120)	Transference	Foreignization
39.	Siz yolda nefeslenmek için kışa sahlep , yazsa şerbet içersiniz. (pp. 130)	On the way you take a cup of salep* if it is winter-time, or a glass of şerbet if it is summer. (pp. 121) *Salep: a starchy hot drink prepared from the	Notes, additions and glosses	Foreignization

		dried tubers of certain orchids.		
40.	Siz yolda nefeslenmek için kışsa sahlep, yazsa şerbet içersiniz. (pp. 130)	On the way you take a cup of <i>salep</i> * if it is winter-time, or a glass of <i>şerbet</i> if it is summer. (pp. 121)	Transference	Foreignization
41.	Başlarında adına Enver şapkası denen tuhaf üçgen şapkalar vardı. (pp. 141)	They wore odd triangular caps called Enver hats . (pp. 132)	Literal translation	Foreignization
42.	Sen şu mutfığa git de buzdolabından kendine tuzlu ayran al... (pp. 147)	Now you go on into that kitchen, pour yourself some salty ayran * from the refrigerator... (pp. 137) *Ayran: a salty yogurt-water mix	Notes, additions and glosses	Foreignization
43.	Sütlü tarhana çorbası yapcem elcağızımıla sana. (pp. 163)	I'm going to make you creamy tarhana * soup with me own hands. (pp. 153) *Tarhana: a soup made of a dried yogurt-dough mix.	Notes, additions and glosses	Foreignization
44.	... Beyaz Hala'nın evine sütlü tarhana çorbası, sebzeli bulgur pilavı , tavuk yahnisi ve armut hoşafı taşıdılar. (pp. 166)	... her relatives brought creamy <i>tarhana</i> soup, bulghur pilaf * with vegetables, chicken stew and pear compote to auntie Beyaz's house. (pp. 156) *Bulghur pilaf: coarsely ground wheat rice	Notes, additions and glosses	Foreignization
45.	... Beyaz Hala'nın evine sütlü tarhana çorbası, sebzeli bulgur pilavı, tavuk yahnisi ve armut hoşafı taşıdılar. (pp. 166)	... her relatives brought creamy <i>tarhana</i> soup, <i>bulghur pilaf</i> * with vegetables, chicken stew and pear compote to auntie Beyaz's house. (pp. 156)	Cultural equivalent	Domestication
46.	... Beyaz Hala'nın evine sütlü tarhana çorbası, sebzeli bulgur pilavı, tavuk yahnisi ve armut hoşafı taşıdılar. (pp. 166)	... her relatives brought creamy <i>tarhana</i> soup, <i>bulghur pilaf</i> * with vegetables, chicken stew and pear compote to auntie Beyaz's house. (pp. 156)	Cultural equivalent	Domestication
47.	Ben de şu iskemle ye oturayım hele. (pp. 178)	And I'll just sit here on this chair , hele. (pp. 169)	Functional equivalent	Domestication
48.	... çay veya kahve içiyor, bazen taze gözleme yiyor... (pp. 179)	... he had tea or coffee, sometimes ate fresh gözlemes *... (pp. 171) Gözleme: very thin pancakes, mainly with cheese or minced meat	Notes, additions and glosses	Foreignization
49.	Onu çeşme başında köylü kanırlan çene yaparken heç görmedim. (pp. 187)	I never saw her yammering away with the village women by the fountain side . (pp. 181)	Functional equivalent	Domestication
50.	... her vakit temiz mintan giydirir... (pp. 187)	... mother always made sure that father had a clean robe to wear... (pp. 181)	Functional equivalent	Domestication
51.	Soona lokma da yapsın tazecek... (pp.190)	And some lokma * too... *Lokma: deep-fried lumps of dough	Notes, additions and glosses	Foreignization
52.	Sana da peynir helvası yapıversin Havva torunum... (pp. 190)	...Grand-daughter Havva will fix some cheese halvah * for you. (pp. 185) *Halvah: Turkish sweetmeat	Notes, additions and glosses	Foreignization
53.	... tavuklu mantı ve olmazsa olmaz sebzeli bulgur pilavıyla kapıyı çaldı. (pp. 191)	... chicken dumplings and the inevitable vegetable <i>bulghur pilaf</i> . (pp. 186)	Cultural equivalent	Domestication
54.	... ama bunlardan öte onu canlı bir yatr gibi kutsal bilmiş... (pp. 203)	More importantly, they had embraced her as something holy, a living saint . (pp. 201)	Modulation	Domestication
55.	... Sultan Ahmet Camisi'nin bir resmi dokunmuş kırmızı seccadesine oturarak namaz kılıyordu. (pp. 209)	... and sat down to pray on her red prayer mat ... (pp. 208)	Descriptive equivalent	Domestication
56.	... ona nohuttan dibek kaavesi yapıvermişti anam. (pp. 210)	... served it to him as coffee . (pp. 209)	Reduction and expansion	Domestication
57.	Bu sabah baş-örtüsünü örtmemiş... (pp. 210)	She had not worn her headscarf this morning... (pp. 209)	Literal translation	Foreignization
58.	Bana şu maramayı getir hele kızım, sana zahmet. (pp. 210)	... bring me that marama , hele, my girl. (pp. 209)	Transference	Foreignization
59.	Terliklere de ' ferace ' diyordu Beyaz Hala. (pp. 210)	And ' ferace ' was what auntie Beyaz called slippers. (pp. 209)	Transference	Foreignization
60.	... Boğaziçi'nde Anadolu Feneri diye bi mahalleye gitmeleri bile mümkün değilmiş. (pp. 219)	... to even go from the Bosphorus to a neighborhood called Anadolu Feneri ... (pp. 219)	Transference	Foreignization
61.	Babamın tam karşısında yanında peçesiz bir Müslüman hanımla oturan bir Türk zabiti varmış. (pp. 220)	Right across from him sat a Turkish officer with a non-veiled Moslem lady. (pp. 220)	Literal translation	Foreignization
62.	O köfteleri , hamburgerleri yerken iyi amma...	You don't mind eating the meatballs and	Cultural	Domestication

	(pp. 236)	hamburgers... (pp. 240)	equivalent	
63.	Yemekleri, o vakitler herkes yer sofrasında ortadaki tek tasta, tencereden yerdı... (pp. 245)	Back then, everyone sat on the floor and ate dinner from a shared dish... (pp. 250)	Reduction and expansion	Domestication
64.	... fazla bir eşya gibi bırakılmış basmadan etekliki divana oturtan Ali Osman... (pp. 254)	... seated her on a cotton-print covered sofa that seemed abandoned like redundant furniture... (pp. 261)	Descriptive equivalent	Domestication
65.	... fazla bir eşya gibi bırakılmış basmadan etekliki divana oturtan Ali Osman... (pp. 254)	... seated her on a cotton-print covered sofa that seemed abandoned like redundant furniture... (pp. 261)	Modulation	Domestication
66.	... fazla bir eşya gibi bırakılmış basmadan etekliki divana oturtan Ali Osman... (pp. 254)	... seated her on a cotton-print covered sofa that seemed abandoned like redundant furniture... (pp. 261)	Functional equivalent	Domestication
67.	Bakalım, Yeni Zelandalı kafam Türk hamamında ne kadar çalışacak avukat bey!... (pp. 263)	I'll see how well my New Zealander mind works in a Turkish bath , mister lawyer!... (pp. 271)	Literal translation	Foreignization
68.	... kahvedeki Atatürk Köşesi'nin önüne kurulmuş bir masanın başında oturan Viki Taylor... (pp. 265)	... the village <i>kahve</i> saw a long table placed before the Atatürk corner , where sat Vicki Taylor... (pp. 273)	Literal translation	Foreignization
69.	... Gelibolu'nun meşhur ' Kaçamak ' yemeği ve adına kendi aralarında 'bokluca kebab' dedikleri <i>Sardalye Kebabı</i> vardı... (pp. 274)	Among the dishes were Gallipoli's famous ' Kaçamak ', one of auntie Beyaz's favorites, and <i>Sardine Kebab</i> *, which they jokingly referred to as 'doodie kebab'. (pp. 283) *Kaçamak: a quick dish prepared with butter, flour and local cheese	Notes, additions and glosses	Foreignization
70.	... Gelibolu'nun meşhur ' Kaçamak ' yemeği ve adına kendi aralarında ' bokluca kebab ' dedikleri <i>Sardalye Kebabı</i> vardı... (pp. 274)	Among the dishes were Gallipoli's famous ' Kaçamak ', one of auntie Beyaz's favorites, and <i>Sardine Kebab</i> *, which they jokingly referred to as ' doodie kebab '. (pp. 283)	Literal translation	Foreignization
71.	... Gelibolu'nun meşhur ' Kaçamak ' yemeği ve adına kendi aralarında 'bokluca kebab' dedikleri <i>Sardalye Kebabı</i> vardı... (pp. 274)	Among the dishes were Gallipoli's famous ' Kaçamak ', one of auntie Beyaz's favorites, and Sardine Kebab *, which they jokingly referred to as 'doodie kebab'. (pp. 283) *Kebab: generic name for grilled dishes	Notes, additions and glosses	Foreignization
72.	Ayrıca mayalı hamurdan yapılan bol soğanlı, ispanaklı Gelibolu Lokumu ... (pp. 274)	The table was also laden with Gallipoli Delight , a pastry made with risen dough and plenty of onions and spinach... (pp. 283)	Literal translation	Foreignization
73.	... Ali Osman çok sevdiği için zahmetli olmasına rağmen pişirilen Tarak Pilavı da masayı süslüyordu. (pp. 274)	... and Tarak Pilaf , a laborious dish that was prepared for the benefit of its great fan, Ali Osman. (pp. 284)	Naturalization	Domestication
74.	Garsondan iki porsiyon baklava ve kahve istediler. (pp. 285)	They asked the waiter for two orders of baklava * and coffee. (pp. 296) *Baklava: layered sweet pastry	Notes, additions and glosses	Foreignization
75.	... bütün itirazlarına rağmen Beyaz Hala'nın hazırlattığı pekmez , zeytinyağı, cevizli ev ekmeğiyle tıka basa doldurulmuş... (pp. 306)	... despite all his protests, had taken the plastic bag stuffed with a supply of molasses , olive oil and homemade walnut bread that auntie Beyaz had prepared for him. (pp. 318)	Cultural equivalent	Domestication

As the table indicates, some procedures were used several times while the others were not used at all. *Literal translation* was used 10 times, *Transference* was used 9 times, *Naturalization* was used 4 times, *Cultural Equivalent* was used 7 times, *Functional Equivalent* was used 13 times, *Descriptive Equivalent* was used 8 times, *Modulation* was used 2 times, *Reduction and Expansion* was used 5 times and finally the translation procedure of *Notes, Additions and Glosses* was used 17 times. However, *Synonymy*, *Through-translation*, *Recognized Translation*, *Translation Label*, *Componential Analysis* and *Paraphrase* were not used. Of all the procedures used in the translation, the procedure of *Notes, Additions and Glosses* was the most common while *Modulation* was the least common. Interestingly, despite the most frequent use of the foreignizing *Notes, Additions and Glosses* procedure, the figures show that domestication strategy was used 39 times while foreignization strategy was used 36 times. The number of uses of the two strategies is almost the same. Taking these numbers into account, it can be said that domestication was used more compared to foreignization. However, it cannot be stated that it prevails. It can be deduced that the translator did not have a certain translation strategy.

Considering the difficulty of translating between two distant languages and cultures such as Turkish and English, it is possible to say that the translator benefited from the strategies depending on the occasion. It can be also said that the use of domestication strategy might help arousing curiosity in Turkish culture and literature in the English-speaking world by making the target readers understand the culture without feeling like a stranger.

4. Conclusion

As a result of this study, it was found out that *Notes, Additions and Glosses* was the most frequent procedure while *Modulation* was the least common procedure. It was also found out that domestication strategy was benefited 39 times while foreignization strategy was benefited 36 times in translation of material culture elements in the novel. Therefore, domestication was used only 3 times more than foreignization and no strategy dominate the translation. It can be deduced that the translator benefited from each procedure taking the situation into account. The findings show that translation and culture are two inseparable concepts and it might be challenging to translate cultural elements and analyse them. Despite the complexity in translation and analysis of cultural elements, it might be helpful for different cultures to get to know or increase knowledge of a different culture and literature. It might also be helpful for enriching the target culture and literature and the world culture and literature in general. All these might increase awareness of culture and help bring cultures closer.

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