





Allameh Tabataba'i University  
Faculty of Persian Literature & Foreign Languages  
Department of English Translation Studies

## **Domestication and Translator's Invisibility**

A Thesis

Submitted to the School of Graduate Studies in Partial Fulfillment of the  
Requirements for the Degree of Master of Arts in English Translation Studies.

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**Advisor:** Dr. Farzaneh Farahzad

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## چکیده

### الف. موضوع و طرح مسئله (اهمیت موضوع و هدف):

همانطور که ونوتی در کتاب خود تحت عنوان *Rethinking Translation* (1992) می نویسد، منتقدین حین نقد و بررسی متنی که به روش بومی سازی ترجمه شده باشد، از ذکر نام مترجم غافل می مانند، گویی این متن یک متن اصلی است که از ابتدا به زبان مقصد نوشته شده است. و این بیشتر به این خاطر است که متن به صورتی روان و سلیس ترجمه شده است. اینگونه است که بومی سازی منجر به ناچیزشماری مترجم از جانب خود او و در نتیجه ناپیدایی او می شود. بومی سازی در ایران موضوعی است که کمتر به آن پرداخته شده است. بررسی بومی سازی، جنبه های محلی را آن روشن می سازد. درواقع، نیاز به بررسی و کاوش در این زمینه است که چگونه و تا چه اندازه مفهوم ناپیدایی ونوتی با موقعیت ما در ایران انطباق دارد.

### ب. مبانی نظری شامل مرور مختصری از منابع، چارچوب نظری و پرسش ها و فرضیه ها

در این تحقیق، با استفاده از رویکردی توصیفی، و با بکارگیری استراتژی های ترجمه ی ونوتی، بومی سازی و بیگانه سازی، و طبقه بندی ده گانه از عناصر فرهنگی خاص فرهنگ مبداء برگرفته از طبقه بندی نیومارک، تومالین و استپلسکی، و اسپیندولا و وسکنزولاس، سعی شده تا پربسامدترین روش ترجمه از میان بومی سازی و بیگانه سازی را مشخص کرده و از این طریق نشان دهیم که بومی سازی یک استراتژی مطلق ترجمه نیست.

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پیکره ی تحقیق حاضر شامل 3 رمان و یک ترجمه از هر رمان، جمعاً 9 کتاب، است. این رمان ها بر اساس موضوع آنها که راجع به برده داری و رکود اقتصادی در آمریکا بوده است، انتخاب شده اند. با انتخاب 50 صفحه از هرکتاب، جمعاً 300 صفحه و تقریباً 90000 واژه، عناصر فرهنگی خاص را استخراج و روش اتخاذ شده در ترجمه ی هر یک مشخص گردید.

### ت. یافته های تحقیق

در این تحقیق 189 عنصر فرهنگی خاص فرهنگ مبداء استخراج گردیده و در طبقه بندی ده گانه قرار داده شدند. از این تعداد عنصر فرهنگی، 103 عنصر بومی و 86 عنصر بیگانه سازی شده بودند. دو استراتژی بومی سازی و بیگانه سازی در کنار هم مورد استفاده قرار گرفتند.

### ث. نتیجه گیری تحقیق

با توجه به نتایج به دست آمده از این تحقیق مشخص گردید که استراتژی بومی سازی، روش مطلق در ترجمه ی این عناصر نبوده و در کنار آن استراتژی بیگانه سازی نیز مورد استفاده قرار گرفته است. شاید این به این دلیل است که برخی از عناصر خود را تسلیم استراتژی بومی سازی نمی کنند و شاید هم مترجم ترجیح می دهد که برخی عناصر بودن تغییر باقی بمانند. دلیل هر چه که باشد، ردپای مترجم در اینگونه متن ها مشهود خواهد بود و ناپیدایی مترجم صحت نخواهد داشت.

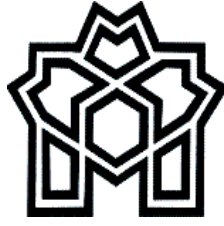
صحت اطلاعات مندرج در این فرم بر اساس محتوای پایان نامه و ضوابط مندرج در فرم را گواهی می نمایم.

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*To*

*My Father, for His Love,*

*To*

*My Mother, for Her Patience*

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## **Abstract**

Conducted within Venuti's framework of domestication and foreignization as the two major translation strategy, following a descriptive model of research, this thesis mainly concerns around translator's employment of domestication while translating culture-specific items (CSIs) and being invisible. To help to find out whether or not domestication necessarily leads to translator's invisibility, taxonomy of types of SCIs was adopted from Newmark's, Tomalin and Stempleski's, and Espindola and Vasconcellos' taxonomy. All SCIs were extracted and examined to see whether or not the translator domesticated them or foreignized. One hundred and eighty nine instances were extracted; of which one hundred and three instances were domesticated and eight six were foreignized.

Based on the findings of this research, it was inferred that domestication was not the absolute translation strategy employed by translators. Translators employed domestication and foreignization simultaneously while translating SCIs. Even in translating instances of the same type, they treated differently; they domesticated some of them and foreignized the rest. Maybe it can be said that while domestication is not the absolute translation strategy employed, so translators cannot be that invisible always assumed.



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## **Abbreviations**

CSI.	Culture-specific Item
Dom.	Domestication
Fore.	Foreignization
No.	Number
Str.	Strategy

# **Chapter 1:**

## **Introduction**

## 1.1 Introduction

As we know, each translator, in the process of translating, employs some strategies. Based on the text-type, the audience, and the purpose of the translation, the translator may unconsciously employ, for example, from among these strategies: House' Overt and Covert translation, Newmark's Communicative vs. Semantic translation, Nida's Formal vs. Dynamic translation, Vinay and Darbelnet's Oblique vs. Direct translation, Venuti's Foreignization and Domestication, which is my focus in this study.

Schleiermacher (cited in Munday, 2001, p.28), the German philosopher and founder of modern protestant theology and of modern hermeneutics, gave a lecture in 1813, where he said that "in my opinion, there are only two [methods of translating]. 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."

These two methods proposed by Schleiermacher were summarized into two strategies: 'foreignization' and 'domestication', suggested by Lawrence Venuti.

Through employing Foreignization strategy, the translator tries to preserve cultural and linguistic differences thus he 'moves the reader towards the author'.

But by employing domestication strategy, he erases any trace of the foreign culture so that he could make the text familiar to the reader thus he 'moves the

author towards the reader', and this effort, according to Venuti (1992, p.5), leads to the translator's 'self-annihilation' and therefore, his invisibility.

## **1.2 Statement of the Problem**

It is believed that the more the translator is invisible, the most successful the translation is, and the most it deserves to be praised. According to Venuti (1992, p.4), "the originality of a translation rather lies in self-effacement, a vanishing act, and it is on this basis that translators prefer to be praised." The Italian translator, William Weaver (Cited in Venuti, 1992, p.4) says that "a reviewer neglects to mention the translators at all, the translator should take this omission as a compliment: it means that the reviewer simply was not aware that the book had been written originally in another language. For a translator, this kind of anonymity can be a real achievement." This study hopes to succeed in showing that it seems to be a little impossible to domesticate a book in totality because of some CSIs which do not lend them to domestication. So translating a book employing domestication and foreignization simultaneously is something inevitable, and translators role are more highlighted with this viewpoint.

## **1.3 Background of the Problem**

Venuti (1995) believed that through domestication the translator makes the text familiar to the reader and in this way he produces a text that is like an original and in so doing, he becomes invisible. Since then, it was always assumed that



domestication leads to the translator's invisibility. Little research has been done on this aspect of Venuti's theory, namely, invisibility of translator. Researches done in Iran are something different from the present study. Four researches were done in the Allameh Tabataba'i University including:

1) Leila Hosseini's research under the title of '*Domestication and Foreignization Procedures in English-Persian Translation of Novels*' (2007): she tried to explore the notions of domestication and foreignization. She studied and compared three Persian novels with their translation in English and three English novels in Persian with their translations in English. She tried to answer these questions: 1) whether translation is dichotomous in terms of domestication and/or foreignization? 2) Whether domestication is the dominant and desired translation method peculiar to the Anglo-American translators or not? She found out that domestication and foreignization are equally employed and domestication is not peculiar to the Anglo-American translators.

2) Aboozar Emrani's research under the title of '*Foreignization and Domestication in the English Translation of the Holy Qur'an*' (2008): the researcher tried to delve into the issue of the "foreignization and domestication" proposed by Venuti (1995), in the English translation of noble Qur'an. He had two questions: 1) which one, domestication and foreignization, is the most frequent strategy in the English translations of Qur'an? 2) What is the scope of applying foreignization and domestication in the English translations of Qur'an?

He found out that foreignization is the most frequent strategy employed in the English translation of Qur'an.

3) Katayoon Pakatchi's research under the title of '*Foreignization and Domestication in the English Translation of Children's Literature*' (2008): The researcher tried to investigate the degree and tendency of domestication and foreignization in translation of the children's literature and its relationship with the passing of time. The researcher analyzed and compared four original classic English and American fantasy stories with their two translations from cultural point of view. She was after answering these two questions: 1) Are translations of children's literature more domesticated or more foreignized? 2) Is period of time when translation is done a determining factor in this respect? She found out that children's literature is more domesticated but at the present time it is more foreignized and time is a determining factor in this respect.

4) Habib Zarei's research under the title of '*Domestication and Foreignization in Literary Translation with a Focus on English-Persian Translation of Novels*' (2008): The researcher in this study tried to find the different criteria of domestication and foreignization, and which strategy of translation the translators employed mostly before and after revolution in their translation.

#### **1.4 Significance of the Study**

As Venuti mentioned in his book, *Rethinking Translation* (1992), when criticizing a text domesticated, reviewers do not mention the name of the translator as it is an original book and it is for most because the translation is fluent. In this way domestication leads to the self-effacement of the translator and therefore her/his invisibility. Domestication in Iran is an under-researched topic. Its examination will put light on the local aspects of the issue. Indeed we need to explore how and to what degree Venuti's concept of invisibility corresponds to our local situation.

#### **1.5 Purpose of the Study**

This study is after finding whether or not domestication necessarily leads to the translator's invisibility. In so doing, attempt is made to show that domestication is not an absolute translation strategy and it is employed along with foreignization. The reason might be that some CSIs do not lend themselves to domestication, or the translator prefers not to domesticate them. Thus, when domestication is not an absolute strategy, it can be said that translators are not that invisible always assumed.

#### **1.6 Research Questions**

- 1) Does domestication, necessarily, lead to the translator's invisibility?
- 2) What are the implications?

## 1.7 Hypothesis

Domestication is not an absolute translation strategy, so it cannot make the translator absolutely invisible.

## 1.8 Theoretical Framework

The theoretical framework of this study is Venuti's model. He (1995) believes that there are two strategies of translation: foreignization and domestication. To identify the CSIs, a taxonomy of SCI is adopted from among the taxonomies introduced by Newmark (1998), Espindola and Vasconcellos (2006), and Tomalin and Stempleski (1993)

**Table 1.1 Taxonomy of CSIs proposed by Newmark**

<b>Classification of Culture-specific Items</b>	
Ecology (flora, fauna, winds etc.)	
Material culture (artifacts, food, clothes, houses and towns, transport)	
Social culture (work and leisure)	
Organizations, customs, ideas (political, social, legal, religious or artistic)	
Gestures and habits	

**Table 1.2 Taxonomy of CSIs proposed by Espindola and Vasconcellos**

<b>Classification of Culture-specific Items</b>	
Toponyms	7. Local institution
Anthroponyms	8. Measuring system
Forms of entertainment	9. Food and drink
Means of transportation	10. Scholastic reference
Fictional character	11. Religious celebration
Legal system	12. Dialect