



**Linguistic and Cultural Untranslatability: An Analysis of “Before and After Hiroshima” the English Translation of Short Story “Hiroshima Se Pehlay, Hiroshima Kay Baad” by Ahmad Nadeem Qasmi**

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**Abstract**

In the process of translation, the translators encounter a number of challenges, and to cater those problems linguists have introduced the strategy of translatability and untranslatability. This study aims to identify the linguistic and cultural untranslatable elements in the English translation of the short story “Before and After Hiroshima” of Ahmad Nadeem Qasmi, originally named “Hiroshima Se Pehlay, Hiroshima Kay Baad”, translated by Sajjad Shaikh. To identify those elements a qualitative analysis was done, comparing both the translated (English) and the original (Urdu) text. The findings showed that among the linguistic and cultural untranslatable elements nouns, consisting of common nouns, the name of persons and places, constitute 93.1% of the total untranslatable elements, whereas the adjectives and linguistic expressions contribute to just 1.8% and 5.1%, respectively. This study further analysed the translational strategies used in the translation by using the translational strategies proposed by Newmark. The results showed that the most frequently used strategies were transference, synonymy and cultural equivalent, whereas the other strategies that were identified appeared to be used less frequently, these were replacement, replacement and addition, neutralization, literal translation and omission. This study helps in not just identifying and understanding the linguistic and cultural untranslatability, but is also a source of cross-cultural communication and an insight into the diverse culture differences.

**Introduction**

Ahmad Nadeem Qasmi, a renowned poet, journalist, playwright, and short story writer in Pakistani Urdu and English literature, was born on 20th November, 1916. He stands out in Urdu Literature due to his poignant storytelling and his belief in universal human values of freedom, self expression, equality and social justice. A lot of his short stories and poetry have been translated not just into English but also in Chinese, French and German. Translation is a process of transferring information and knowledge from one language to another, keeping in view the complexities of language and culture, that Source Language (SL) and Target Language (TL) entails. In the process of literal translation, the major challenge that the translators have to face during this process is to ensure and maintain the originality of Source Text (ST) in Target Text (TT); and it is the only reason that many translations that have been done have faced criticism. In order to ensure the originality of Source Text and to reduce the complexities and ambiguity caused by linguistic and cultural differences, linguists have introduced the strategies of domestication, amplification and untranslatability. By following any of the strategy that relates the best with their work, the analysts and linguists have come up with the ways through which they can navigate the linguistic nuances and cultural subtlety of the text. This study features the analysis of “Before and After Hiroshima”, one of the short stories of Ahmad Nadeem Qasmi, originally named “Hiroshima Se Pehlay, Hiroshima Kay Baad”, translated by Sajjad Shaikh in his book “War Stories & Poems”, a collection of English translations of Ahmad Nadeem Qasmi’s work.

**Background of the Study**

Pakistani literature is full of rich content that has its roots in the cultural heritage of Pakistani society and history with diversity in its range of genres, themes and styles. Ahmad Nadeem Qasmi has been placed among the renowned writers of Urdu literature because of his deep understanding of human relations and situations. Recently,

Urdu to English translation is getting a lot of recognition, but still a no. of linguistic and cultural challenges of untranslatability have been encountered during this process which includes the dynamics of linguistics, religion, society and culture. To address these issues, scholars and analysts are trying to provide ways of dealing with the phenomenon of translatability and untranslatability. Putting aside all these issues, there has been a growth in the translation of Urdu literature into the English language among translators, as a way of fostering the promotion of cross-cultural exchange of Urdu-English literature. As a result, a sense of understanding and recognition has been developed among its audience, bridging the gaps of linguistic and cultural differences. Ultimately, translatability and untranslatability have become a crucial area of research for scholars and linguists in the field of translation.

### **Scope and Significance**

A comprehensive analysis of Ahmad Nadeem Qasmi's short story (both Urdu and the English version) has its scope in understanding the issues of translatability and untranslatability with a focus on the dynamics of linguistics and culture.

The significance of this study holds in its contribution to the translation studies by its examination of the issues and challenges that translators have to encounter during the process of translating the Urdu literature into the English language. Another significance it has is in a sense that it will provide an insight into the cross-cultural differences, not just in their culture but also in their customs, traditions, and language usage. Through the exploration of linguistic and cultural aspects presented in the work of Ahmad Nadeem Qasmi, this study will enhance the appreciation for Urdu literature's richness and genuinity while shedding light on the creativity of the translator to adapt it in the culture and language of Target Text during his process of translation.

### **Limitations and Delimitations**

Although this study deals with the close examination of the linguistic and cultural elements of untranslatability, there are some limitations that need to be considered. Firstly, this research solely incorporates just one short story, "*Before and After Hiroshima*" by Ahmad Nadeem Qasmi leaving his other works and the whole Urdu literature that will affect and limit the generalizability of the results. Secondly, the subjectivity of the analysis may result in generating some biased assumptions; also there is the limitation related to the variability of translation as we cannot really identify the intentions, the expertise, the interpretation and the strategies that the translator has applied in his process of translating a particular piece of literature. Lastly, there is a limitation on the application of this research in just the cultural context of the selected texts that are Urdu and English, whereas other languages and cultural researches won't be discussed in this research.

The delimitations in this study features including only the linguistic and cultural factors of translation, neglecting other aspects and factors that may affect or influence the process of translation. Further, it just focuses on the language used in the text and the relation between the Source Text and the Target Text, neglecting studying its genres i.e. poetry, drama and prose.

### **Statement of the Problem**

The literature that has been translated and the one that is currently being translated from Urdu to the English language has always been facing setbacks due to the limitations and challenges that are linked to the linguistic and cultural differences between the Source Text and the Target Text. Translators have to bear the great responsibility of keeping the authenticity of the original work while delivering content to the Target Audience (TA) in as familiar way as possible. The differences of language and culture go side by side as culture is presented through language and during the process of translation there is always, if not a huge but some chances of the original message being lost in the translated text. Therefore, the analysts have to work on the identification of such linguistic and cultural differences and to ensure the originality and authenticity of the original work in translated text. It will not just contribute itself in the field of translation studies, but will also be helpful to future translators as well as the analysts.

### **Aim of the Study**

The aim of this study is to identify the linguistic and cultural differences leading to translatability and untranslatability, through the close examination and analysis of both the original Urdu text and the translated English text of the short story "*Before and After Hiroshima*" of Ahmad Nadeem Qasmi, originally named "*Hiroshima Se Pehlay, Hiroshima Kay Baad*", translated by Sajjad Shaikh.

### **Objectives of the Study**

1. To identify the linguistic untranslatable elements in the English translation of the short story "*Before and After Hiroshima*".
2. To identify the cultural untranslatable elements in the English translation of the short story "*Before and After Hiroshima*".
3. To identify the strategies that were used in the English translation to translate the linguistic and cultural untranslatable elements.

### **Research Questions**

1. What are the linguistic untranslatable elements in the English translation of the short story “*Before and After Hiroshima*”?
2. What are the cultural untranslatable elements in the English translation of the short story “*Before and After Hiroshima*”?
3. What are the strategies that were used in the English translation to translate the linguistic and cultural untranslatable elements?

### Literature Review

Translation studies, as an interdisciplinary field, has played its role in bridging the gap between different cultures and languages. However, it also entails the complexities of linguistic and cultural dynamics that play a crucial part in rendering this process of translation. The linguistic variations and the cultural differences are the challenges that have resulted in making the process of absolute equivalence almost impossible (Peter, 2001; Zhong, 2012).

The concept of translatability and untranslatability has always been the focus of research by linguists and scholars. According to Catford (1965), linguistic untranslatability is a phenomenon that has emerged due to the differences between the structure, function and the lack of equivalent words from the Source Language text to the Target Language text. However, this linguistic untranslatability is not an absolute problem as the degree at which it affects the process of translatability varies across cultures and languages. According to Brian Jane Baer, the process of untranslatability is “*a proof of its national genius*”, meaning that if there doesn’t exist any linguistic or cultural dynamic between the Source Text and the Target Text, then the process of translation is just a mere imitation, lacking the essence and the real purpose of translation. Cultural untranslatability has its two sources that include the cultural gap and the cultural conflict. The cultural gap occurs when there is no equivalence for a word or phenomenon between the two languages under consideration, whereas cultural conflict arises when the connotations are diverse between the cultures leading to the process of untranslatability (Cui, 2012). Translation is not just the transfer of some information from one language to another, it’s the way through which cultures interact with each other, resulting in cross-cultural linkage, mutual understandings and a way of expressing different viewpoints and world views across various cultures and languages (A’lam qizi Shamsiyeva. M, 2024). In the process of translation, we have to consider the impact of both the cultural translation and untranslatability in the case of interlingual translation with a focus on transferring the discrete set of words, and the poor translation theory, to recognize the fact of incommensurability in the process of translation which is evenly evident across all natural languages (Brian, 2020).

In the context of Pakistani Literature, a lot of work of famous Urdu writers has been translated into English in recent years. But this process needs to follow a thorough process of analysis and observation. Sadiq & Ayyaz (2023) holds a view that in order to develop a connection between the Source Text and the Target Text there is a need to identify the influence of domestication, amplification, and untranslatability in translation process.

### Recent Researches

The research in translation studies, dealing with the issues of translatability and untranslatability, has been gaining recognition in the past few years. Many analysts have worked on identifying such factors that are causing hindrance in the successful transfer of information from the Source Text to the Target Text. They claim that the issues emerged due to the cultural and language differences are the causes of untranslatability of some cultural perceptions, religion, and other taboos in between Pakistani and Western societies (Farman Ullah, Iqbal & Jin, 2022). The issues of lexical gaps and untranslatability have been addressed to reveal that there is a need to pay a close attention on the intricacies of the ST and the TL with the main focus on the lexical features (Sankaravelayuthan, 2020). Also, they need to consider the possibilities of confusion and misinterpretation that may arise while translating words from one language to another. To address the challenges of untranslatability and the strategies used to cater or solve such issues, many linguists and analysts have worked on the analysis of foreign language texts, and have come up with the reasons that may result in the issues of untranslatability, which includes the lack of awareness about the social and cultural knowledge about the Source Language and the Target Language on the part of the translators, or the lack of proper ethnic and culturally similar items in both the languages (Svitlana, 2023).

A study on the original and English translated text of “*Subh-e-Azadi*” by Faiz Ahmed Faiz was conducted to identify the variations (structural, thematic and semantic), shifts in translation and the strategies needed for the translation of ST into TL (Liaqat Ali Mohsin et al., 2020). A similar study was done on 4 English versions of short story “*Toba Tek Singh*” by Saadat Hasan Manto in order to identify which is the best translation among them by comparing the pros and cons (Muhammad Khan, 2014). Another study was conducted in order to explore the cultural untranslatability by analysing the story “*Rustam and Sohrab*” in Firdowski’s *Shahnameh* and Helen Zimmern’s English translation. Transference, retention and replacement were the significant strategies among various other strategies to render the cultural elements (Muhammadi & Keshavarzi, 2015). A study on the untranslatability of the Qur’an was done addressing three types of untranslatability, i.e. linguistic, cultural, and theological. The results showed that the

Muslim scholars and the translators of the Qur'an although shared the believe that it is unable to translate some specific linguistic and cultural aspects of the Qur'an but the way they deal with their aspects depends on their own ways of prioritization (Aldahesh, 2014). Another study was conducted to address the issues and difficulties that Iqbal's poetry translators had to face. As his poetry has a significant element of religious thoughts in it, the translators find it difficult to convey that exact thought in foreign languages. This type of issues were discussed by comparing both the texts and it was revealed that for catering this issue of untranslatability one has to be able to have a profound knowledge about the philosophy of Iqbal, hence highlighting the need of having contextual and cultural knowledge about both the Source Text and the Target Language on the part of the translator (Nasir & Amina, 2023).

### Research Gap

The studies mentioned above and the other existing studies often overlook the factor of untranslatability that is inherent in both its linguistic and cultural differences. This study will seek to address the issues and differences linked with linguistics and culture, filling the gap through the detailed and close analysis of the short story by Ahmad Nadeem Qasmi and its English translation by Sajjad Shaikh.

### The Theoretical Framework

A theoretical framework is a type of framework that is used in research to provide a structured and detailed understanding of any particular situation or research problem. In it, the analysis entails the close and detailed understanding of the concepts, their relationships with the text itself and with the context in which the text is placed. In the area of research, such types of framework are widely being used, as they provide guidance to the analyst/researcher about the concepts and to identify the key details and variables being applied in the text. Further, it helps in explaining the underlying strategies, principles or mechanisms that are being induced in the text under consideration (Jeremy et al., 2020).

### Research Methodology

This research follows a qualitative analysis of the text and will collect data from the selected short story of Ahmad Nadeem Qasmi, "*Hiroshima Se Pehlay, Hiroshima Kay Baad*" and its English translation, "*Before and after Hiroshima*" by Sajjad Shaikh.

### Research Design

In this research, we will apply a theoretical framework to identify the linguistic and cultural untranslatable elements in the translated version of the short story through close analysis and contrasting it with the original Urdu text. The close and careful analysis of the text would be done in order to organise the data in the variables that are under consideration in this research. The variables that are being studied in this research include the cultural and linguistic untranslatable words, along with the strategies used to translate the text.

### Research Tools

For identifying the strategies, Newmark's translational strategies are applied as a tool to analyse and come up with thorough research. The most evident and frequently used strategies would be identified and listed from the total strategies suggested by Newmark, see Appendix A.

### Findings & Discussion

After the critical analysis of the translated English text and by comparing it with the original Urdu text, it is revealed that the untranslatable elements found in the short story "*Before and After Hiroshima*" were mainly based on their inability in translation of all the names of persons and places; some common nouns, adjectives and a few linguistic expressions. Their occurrences and frequency are mentioned below in table 1.

**Table 1: Occurrences and Frequency of Linguistic and Culturally Untranslatable Elements**

Linguistic & Cultural Untranslatable Elements	Occurrences	Relevant Frequency	Valid Percentage	Cumulative Percentage
Name of the Persons	358	2.79	70.8	70.8
Name of the Places	36	0.28	7.1	77.9
Common Nouns	77	0.60	15.2	93.1
Adjectives	9	0.07	1.8	94.9
Expressions	26	0.20	5.1	100.0
Total	506	3.94	100.0	

As the table shows, the total untranslatable words that were identified are 506 with a relevant frequency of 4 (approximately 3.94). These untranslatable words were further categories into sub categories which include the name

of persons, the name of places, common nouns, adjectives and linguistic expressions. These categories were made keeping in view the morphology and the form of speech these words entail through the examination of both, Source Language (the Original Urdu text) and Target Language (English translated text). To make the results more specific the nouns were divided into groups of common nouns, the name of persons and the name of places. Now, discussing the percentage of each untranslatable category, nouns (common nouns+ the name of persons+ name of places) constitutes 93.1% of the whole untranslatable elements, whereas the adjectives account for just 1.8% and linguistic expressions for 5.1% of the total untranslatable elements found in the English translated text.

From the results, it is evident that among all the untranslatable elements which are identified in the English translation of “*Before and After Hiroshima*”, the nouns are the most frequent ones to be found difficult to translate and hence their frequency is the highest among all other untranslatable elements. The reason for their high frequency is due to the fact that in the process of translation changing the names of person and places, or we can say that changing the proper nouns is not supported. It is so, because by changing it in the way of Target Language, it could affect the way the text would be interpreted by the Target Audience. It would cause a lot of confusion in the mind of readers and ultimately making the text to lose its essence and originality, as those names of persons and places is what makes the text to presents its language, its culture and its customs. That’s why no translator even tries to change those details. In case of common nouns, the reason is quite similar but another factor is also added in it, that is not all words or elements have their substitute in Target Language, and to cater that problem translators opt for the strategy of untranslatability while keeping in view that it must not cause any kind of difficulty for readers to interpret its meaning and at the same it will appear to be more authentic and true to the language and the culture of Source Text.

The untranslatability ratio of adjectives and linguistic expressions is less as compared to the nouns due to the fact that it is not always difficult to translate it, and translators go for only those elements which are highly untranslatable or whose translation may result in uncertainties, so in such cases only those elements are kept as it is.

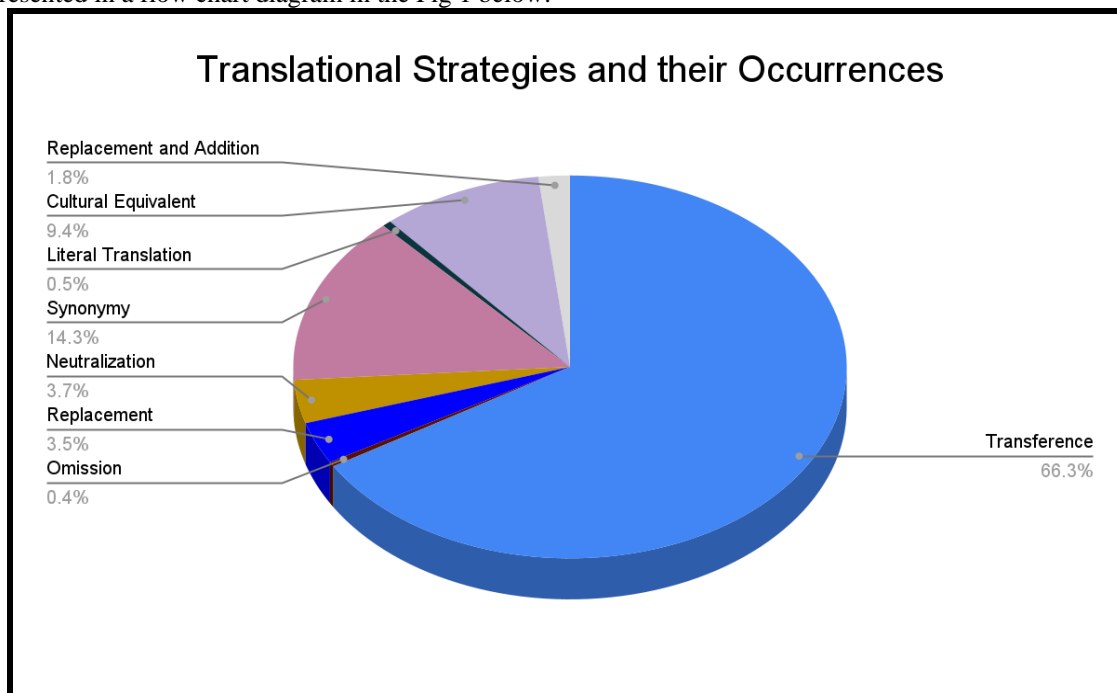
Some examples of untranslatable nouns include *lungi*, *surma*, *sarkar* (common noun); *Shamsher*, *Daler*, *Shadan* (the name of persons); *Chowpal*, *Suqwan*, *Mazar* (the name of places). In addition, examples of adjectives include *benarsi*, *Bengali*, *bosky*, whereas the linguistic expressions include *abbay*, *array* and *eh*, etc. Table 2 presents some of the untranslatable words along with their possible meanings.

**Table 2: A Few Examples of Culturally Untranslatable Words**

<b>Element</b>	<b>Meaning</b>
Lungi	A piece of cloth tied around the lower body, worn by the people of the Middle East.
Sarkar	A local term used to refer to the government.
Dada	Grandfather
Surma	A black powder applied to the eyes, to make them look bigger. A kind of cosmetic product.
Beti	Daughter
Mahyas, dholas and tappas	Local songs
Halva	A popular Middle Eastern sweet dish made by sesame flour and sugar.
Hakeem	A doctor
Gurr	A product made by sugar cane.
Chowpal	An open space where the locals/ villagers gather around to make decisions and have some chat.
Boski	A silk fiber used to make Shalwar Kameez (Middle Eastern dress).
Babool	A type of tree, usually found in North America and India.
Tehsildar	A person who collects revenues from all around his tehsil (District).
Patwari	A term used to refer to the person who is a government official, they are basically the registrar or the accountant. It is the term used back in South East Asia.
Namrood	He was the Babylon king and it is the word that is now used for some that defies the laws of religion, someone who is cruel and a tyrant.
Munshi	A term used to refer to a secretary or a clerk in India and Pakistan.

Coming on to the identification of translational strategies, Newmark’s translational strategies were used to analyse the text. Upon analysis, the total strategies that were identified are eight in number, which include transference, replacement and addition, cultural equivalent, literal translation, synonymy, neutralization, replacement and omission. Out of these eight, the most frequently used strategies that were found in the English translation of “*Before and After Hiroshima*” include transference and synonymy with the former being used in 66.3%, whereas the latter 14.3% of the cases. The third frequently used strategy was the cultural equivalent with 9.4%. Other strategies, including

replacement, neutralization, replacement and addition, literal translation, and omission constitutes just 9.9% of the total strategies being used in the translation. Hence account for lower frequency as compared to others. These strategies are presented in a flow chart diagram in the Fig 1 below:



**Fig. 1: Occurrences of Frequent Translational Strategies Applied for the Linguistic and Cultural Untranslatable Elements**

First of all, talking about transference used in the translation, it constitutes all the linguistic and cultural items that were transferred as it is from Source Text to Target Text. Some of its examples are the words like *henna* (a brownish-red natural dye made up of shrubs and leaves, used in Middle Eastern countries, like India and Pakistan), *huqqa* (a Middle Eastern tool for smoking tobacco), *Shadan* (the name of a person), etc. The need for this strategy is in a sense that firstly, all these terms are culturally-bound and hence, no appropriate substitution would be sufficient for them. Secondly, if there would be any word that could describe them; the word itself would lose its essence and ultimately its originality. So, this strategy is used for such words or elements to reduce any kind of confusion that may arise upon its translation.

Then, there is a cultural equivalent strategy where the words or items that have some culturally similar or close relation between Source Language and Target Language are used to translate that particular item under consideration. This strategy is only applied on the words that have some sort of cultural attachment with them, and only those words could be used to translate them that have any connection with it. In this case, there is a need on the part of the translator to be completely aware of the cultures of both, Source Language and Target Language, because if the translator is not an expert in it, he may translate those words incorrectly, that could further results in confusion and misunderstandings. As a result, the real message won't be delivered as it was in its original form. Some of the examples of cultural equivalent strategy being applied in this short story are in the case of words like train for (*gari*), hand loom for (*khadi*), petticoat for (*reshmi lehenga*) and the path for (*pagdandi*).

The strategy of synonymy is also closely related to the cultural equivalent in a sense that it also proposes somewhat close meaning for the translation, although it may not include the cultural relation and is more concerned with linguistic properties. This strategy is the third most frequently used one among all eight, and hence reveals how much it is helpful for the translators during the process of translation when they are faced with the issue of untranslatability. Some of its examples are men (*bashinday*), little box (*bukchi*), twilight (*shafaq*) and pepper/peppers (*masala/mirchayn*).

The strategies of replacement and replacement and addition are used for the purpose of compensating the loss that has occurred as a result of any cultural item that was being lost during the process of replacing it with a more suitable item in the Target Language text and hence the addition will help in keeping the meaning intact. Replacement is a type of strategy, that has widely been used by translator to avoid situations where the exact translation may result in some misunderstandings in the minds of its readers. To make the text fit in the Target language and culture, the only option is to either replace it with something else or to omit it as a whole. Some of its examples are chocolates (*mithaiyan*), washerman by profession (*dhobi*), sick (*udaas*) and barking (*bak raha*).

Other strategies that were identified are neutralization, omission and literal translation, although they are not frequently used in the translated text but have played a significant role in the process of translation. Neutralization is quite an interesting technique in which translators first take the items from Source Text to adapt in the Target Language text and then through the process of changing its morphology, they make the items the part of that Target Language. Some of its example from the text under consideration includes: kurtas, lungis, huqqas and mazars, etc. The omission of some items, as discussed earlier in the strategy of replacement, is done to avoid any kind of difficulty or confusion that may arise in the minds of Target Language readers because of their cultural and linguistic differences. Last but not least, literal translation involves the process of translating the text as what it literally means. In it, the word or item is translated on the basis of what it is meant literally without keeping in account any of the contextual or cultural connections, like in the examples i.e. nectar of life (*Aabay hayat*), World War I (*Pichli Laam*) and holy war (*Jihad*).

All the findings are analysed by keeping in consideration the translational strategies of Newmark. A brief detail about all his strategies is given in Appendix A, at the end of this article.

### Implications of the Study

Talking about its implications, the importance of this study is not just in the field of translation studies but also in the areas of literary analysis and cross-cultural communication. By analysing the English translation of “*Before and After Hiroshima*” and comparing it with its original Urdu text, “*Hiroshima Se Pehlay, Hiroshima Kay Baad*”, the results provide significant understanding regarding the difficulties and challenges that translators have to bear while keeping the essence of the original text. This study has also contributed in understanding and applying the translational strategies of Newmark, that could further help not just the analysts but also the translators to get nuanced understanding of such strategies and to keep them in consideration while performing the process of translation. In addition, this study also helps in increasing the cross-cultural communication between different cultures and languages by analysing the literature of Ahmad Nadeem Qasmi that may further help in addressing any query faced by the readers studying his literary work in Target Language and ultimately providing an insight into the representation of the culture at the time of British Rule in the subcontinent, the situation and lives of the families of soldiers during World War-II.

### Conclusion

The aim of this study was to identify the linguistic and cultural differences leading to translatability and untranslatability, through the close examination and analysis of both the original Urdu text and the translated English text of the short story “*Before and After Hiroshima*” of Ahmad Nadeem Qasmi, originally named “*Hiroshima Se Pehlay, Hiroshima Kay Baad*”, translated by Sajjad Shaikh. By the analysis of both the texts, it was revealed that due to the differences between the culture and language of the Source Text and the Target Text, translators found it difficult to provide any kind of substitution, causing the issue of untranslatability in case of specific linguistic and cultural elements. But one thing that was noticed while analysing those untranslatable elements was that not all those words were completely untranslatable but still the translator chose to keep them as it is. It was deliberately done in order to keep the essence and originality of culture and language of the Source Text and to introduce the target audience with its language and culture.

The translational strategies that were identified provides an insight into the strategies through which Sajjad Shaikh has translated this short story and this analysis would not only help in understanding those strategies or the procedures of translation, but will also contribute in the deeper understandings of how dynamic is this process of translation. The purpose of any translational work is not just changing the text of one language to another, but also to make sure that his work delivers the same message as that was in the original text, while giving value to the differences and diverse cultural and linguistic expressions in the literature of both Source Language and Target Language. Thus, this study helps in not just identifying and understanding the linguistic and cultural untranslatability, but it is also a source of cross-cultural communication and an insight into the diverse culture differences.

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### Appendix A: Newmark's Translational Strategies

No.	Strategy	Description
1	Transference	It is a type of strategy in which the original form of the Source Language text is transferred to the Target Language text.
2	Neutralization	It is a strategy in which first the Source Language word adapts itself in the normal pronunciation of Target Language and then to its morphology.
3	Cultural Equivalent	In it, a culturally equivalent word or item is used for the Source Language word to be translated into Target Language, having the same connotation.
4	Functional Equivalent	It is a strategy where a culturally neutral word is used to translate a Source Language word. It is also known as Deculturalization.
5	Descriptive Equivalent	It is a strategy where a Source Language text is described in Target Language through several words.
6	Synonymy	It is a strategy where a near equivalent term in Target Language is used to translate the Source Language word.
7	Through Translation	It involves the literal translation of collocations, names of organizations and compound words. Also known as calque/loan.
8	Modulation	It is a strategy where the message of Source Text is reproduced in the Target Text, for the purpose of establishing conformity with the current norms of Target Language audience.



9	Couplets	It is a strategy where two strategies are combined to come up with a solution for a single problem.
10	Recognized Translation	It is a strategy used by a translator where he/she uses an official/general recognized translation of terms related to the institutional background.
11	Paraphrase	It is a strategy where a word or item is replaced with a more detailed and longer form, as described earlier in the descriptive equivalent. It is also known as a strategy where CBT, the cultural bound term, is explained.
12	Componential Analysis	It is a procedure where one lexical unit is split up into its sense components.
13	Compensation	As the word states, it is a strategy used to compensate the loss of meaning occurred in the Target Language text. Here, loss of meaning in one sentence is compensated in the next sentence.
14	Notes, Additions, Glosses	These are the strategies used to add extra information about CBT in the Target Text.

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