Techniques for Culture-Specific Item Translation in Sepha Khun Chang Khun Phaen

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Abstract

This study aims to 1) classify cultural words and 2) analyze translation strategies used to convey the meaning of words and phrases related to Thai culture. The data was collected from the Sepha Khun Chang Khun Phaen manuscript of the Phra Vajirayana Library edition edited by Somdej Krom Phraya Damrong Rajanuphap as the source text and its English translation, The Tale of Khun Chang Khun Phaen, translated by Dr. Chris Baker and Prof. Dr. Phasuk Pongphaichit, as the target text. The conceptual grouping of cultural terms by Nida, Newmark, Denoun, Katan, and Gudavicius was employed in a total of 11 chapters. The results found 3,704 cultural words and phrases divided into five main categories: 1) ecological cultural items; 2) material cultural items; 3) social cultural items; 4) religious cultural items; and 5) language cultural items. Language cultural items with the highest usage comprise 29.42 percent of the total. Social-culture items include 20.00 percent, ecological cultural items 14.87 percent, and religious cultural items 8.74 percent, respectively. In terms of semantic transfer analysis, 12 translation strategies were found: 1) translation using loan words or loan words with explanations; 2) literal translation; 3) translation by paraphrasing; 4) additional translation or descriptive equivalent; 5) translation by omission; 6) translation by cultural substitution; 7) translation by functional equivalent or generalization; 8) translation by a more general word superordinate; 9) translation by using particularization; 10) translation by using synonyms; 11) componential analysis; and 12) footnote or content footnote translation. The top three translating techniques used are literal translations, loan words or loan words with explanations, and additional translation or descriptive equivalent, accounting for 26.94 percent, 21.86 percent, and 16.44 percent, respectively.

Keywords: Culture-Specific Item, Translation Technique, Khun Chang Khun Phaen

Introduction

Translated literature has begun to play an important role and influence in Thai society since the reign of King Chulalongkorn (King Rama V). The style of Thai literature has changed from poetry to prose due to being influenced by Western nations because early writers were educated abroad. Thai society is a society that accepts cultural differences. It can be seen from the phenomenon that the image of the Western world is presented to Thai society through the translation and adapted literature of that era as a novelty. It demonstrates modern concepts, new social conditions, and advances in science and technology, especially in Western culture, which is different from Thai culture in many aspects. As a result, the art of writing became more popular among the middle class as they became more educated, resulting in a change in the writing style of literary works in later periods. The Literature Club, which His Majesty King Rama IV kindly established, praised *Sepha Khun Chang Khun Phaen* as a piece of writing. It was published in the Government Gazette on July 23, 1914, with the aim of promoting Thai poetry and prose. *Sepha Khun Chang Khun Phaen* has been chosen as poetry literature. It is the best example of Klon Supap, a Thai octameter poem. (Sujjapun, 2014) *Sepha Khun Chang Khun Phaen* is believed to have developed through oral literature or by telling stories to amuse listeners. According to traditional Thai traditions, it is regarded as entertainment. People frequently tell stories to the guests to entertain them after the religious procedures are over. This storytelling custom was carried down from the Ayutthaya through the Rattanakosin eras. Poems are used to tell stories. Singing a long narrative and using grub, wooden rhythm clappers, as a rhythmic instrument called Khap Sepha. Adding a melody into the narrative as a leading rhythm can make storytelling attractive and even more melodious. (Damrong Rajanuphap, Krom Phraya, 1917) Typical storytelling, whether there are one or more narrators, will finish the story in one sitting. However, *Khun Chang Khun Phaen's tale* is a long one. It cannot complete the story in one sitting. It has been believed that the improvisation was first delivered during the important episode and then carried on as a narrative to the conclusion. Later, the poet assembled the entire story and made it to chant as a Sepha. Therefore, it is the original book of poems. However, due to the story's length, the composed scripts have a narrative nature, just enough to finish one episode. It is composed by multiple authors only when needed. It's not a continuous story like in a play. A poet in the royal court composed a fresh chapter during the reign of Somdej Phra Buddha Loetla Nabhalai (King Rama II). Causing the *story of Khun Chang Khun Phaen* to be elevated to the status of royal court literature. The performances were carried out by the Thai Piphat Orchestra during the reign of King Rama III. This increased the popularity of *Khun Chang Khun*

Phaen's tale. The royal poem is being written by a great number of additional poets. And the verses from many sources were combined into one narrative during this time. (Sujjapun, 2014). The Sepha of Phra Vajirayana Library edition was assembled by HRH Prince Damrong Rajanubhap and Krom Muen Kawee Pojana Supreecha. They saw that numerous editors had altered the text in the editions written over various eras to introduce errors from the original text. A certain look could be described as a riot book. Four copies of the Sepha collection needed to be resolved, including those written during King Rama III's reign in the Grand Palace, during King Rama IV's reign, King Rama V's version, and Doctor Smith's version. Wherein the Council's four chapters still need to be finished. Only 38 episodes are regarded as excellent and suitable for use as poems, as the purpose of this episode resolution is "I want to preserve the Thai poetry book forever. Preserving the history of *Khun Chang Khun Phaen* is not as significant." (Damrong Rajanuphap, Krom Phraya, 1917) Therefore, the Vajirayana Library edition includes a number of excellent chapters, such as *Crocodile Khwat* and *Khun Phaen Finds a Spirit Son* of Kru Chaeng version, where the expressions were clipped and modified. The 43 episodes are considered the most comprehensive collection of the royal edition. *Sepha Khun Chang Khun Phaen* consists of two parts: the original storyline and the peculiar part. The main characters in the original plot, a woman and two men (Nang Wanthong, Khun Phaen, and Khun Chang), form a love triangle. The settings happened in Kanchanaburi and Suphan Buri. The plot is straightforward. The narrative ends with *The Death of Wanthong*. The story's peculiar element adds to the content's entertainment value to make the story more exciting. Three sub-sections make up the eccentric part. (Baker and Pongpaijit, 2021). It's interesting to observe the unique language used in *Khun Chang Khun Phaen's tale*. It consists of a variety of contrasts that can coexist peacefully and can be split into two parts: the section relating to the villagers and the section relevant to the palace residents. The section of the main plot was focused on the villagers. There is an easy language to use to express feelings of love, humor, anger, insults, and arguments in situations related to the villagers' everyday lives. It displays norms of birth, death, marriage, and other important festivals, superstitions, religions, and behaviors like sex, adultery, violence, fighting, and crime. The second section's language illustrates how the poet's speech moved from folk poetry to the royal court's tradition of poetry writing. The tale takes place in the royal palace in Ayutthaya, the Thai capital. There are references to kings, nobles, and soldiers throughout the story. Demonstrate how the culture of attending, dressing, and resolving disputes is practiced. Readers were shown military preparation and diplomatic negotiations. The description of the art of architecture, beauty, and flavor of the meals served in the palace, among

other things, are described. It shows the sophistication of the official language. Therefore, *Sepha Khun Chang Khun Phaen* combines the elegance of palace language in the royal court with the simplicity of the native language. From King Rama V's reign, when translated literature first appeared, until the present, its format has developed to reflect the sociocultural context of the time. However, it is essential to note that more literature is translated into Thai from other languages, is more widely read, and plays a more significant part in business than literature written in Thai and translated into other languages. According to the theories of Casanova (2005), a French academic and critical theorist who wrote about world literature, when looking at literature from a social and cultural perspective, any literary work would be accepted internationally based on the elements, opportunity, competition, and language that allow the writing to enter the international literary space. Therefore, there is a greater probability that writing in an international language like English, French, or German will be accepted. According to Techawongstien (2016), language groups that influence and dominate other cultures are referred to as "dominating languages and literature," and language groups that do not influence and dominate other cultures are referred to as "dominated languages and literature." Because Thai literature is a translation from a particular language to an international one, it is categorized as a language with no impact and dominated by other cultures. The main application of translating Thai literature is to conduct area studies for particular audiences, like Thai Studies (Techawongstien, 2016, pp.135–139). The difficulties translators have in identifying words in the target language to compare with cultural words that appear in the original are frequently seen in studies on transferring messages from various source cultures to different destination cultures. It would be challenging for a translator to find ways of communicating comparable to the reader when the destination culture is unfamiliar with the original culture's things, activities, customs, beliefs, and idioms. The target culture's audience also has difficulty comprehending the unknown that the translator is attempting to express. This might be one thing that keeps Thai literature from being widely read in other languages. Compared to foreign literature translated into Thai, Thai literature has been regarded as valuable texts in the representation of Thai culture and has been translated into foreign languages. Although many foreign publishers are interested in Thai literature, it is less probable that they will choose excellent Thai literary works due to the translation and the lack of translators of Thai literature into other languages (Poopoksakul, 2014).

Therefore, the researcher is interested in studying the translation strategies of cultural words appearing in *The story of Khun Chang Khun Phaen*. From the viewpoint of translators who share the same culture and who also have intercultural status

including an expert in politics and governance. In terms of the techniques that translators use to convey meaning and solutions to translation difficulties to keep the meaning of Thai cultural words and phrases. Additionally, the researcher aims to collect the discovered cultural vocabulary to use in creating a digital cultural lexicon to aid international readers and visitors interested in learning Thai in developing their knowledge and understanding of Thai culture. The goal of creating a glossary from *Sepha Khun Chang Khun Phaen* is to use it as a source of knowledge, a means of distributing Thai cultural heritage throughout the world, and to contribute to the development of export norms for Thai cultural capital so that Thai translation work can be used in more contexts.

When translators get into problems with non-comparable cultural words and phrases, translation experts have a categorization of cultural words to refer to. The researcher, therefore, summarizes the types of cultural terms to be used as criteria for studying cultural items in this research as follows:

1. Ecological cultural items refer to the term formed by the conditions of the terrain in different regions that make the climate, environment, living things, plants, and animals in each place different. According to Nida (1964), Newmark (1988), Denoun (2000), and Katan (1999) classifications, this kind of cultural word is a major contribution to linguistic diversity. The following subcategories of cultural words with environmental connotations were distinguished by the researcher: topographical words, place names, weather terminology, words showing natural phenomena, names specific to plants, and names of specific animals.

2. The term "material culture" refers to tangible items that have been made by man for a variety of uses based on social and cultural contexts. It has been shown that the classifications of Nida (1964), Newmark (1988), Denoun (2000), and Gudavicius (2009) are important. It is the major factor for linguistic differences. The researcher identified the following subtypes of cultural words associated with appliances: devices and tools, food, clothing, architecture, and arts.

3. Social cultural terms are a pattern of behavior that people in society see as valuable and good things to believe in and practice from generation to generation. It can be divided into sub-categories, consisting of

3.1 Demonstrating the interaction between different social classes. Scholars like Nida (1964), Newmark (1988), Denoun (2000), and Gudavicius (2009) classified words based on the idea of power relations. The class of people in society, both in sub-levels, namely the relationship status of the family and at a large level, the relationship status

of people in society, is divided into class expressions, words indicating social status, words related to the organization, individuals, and occupation.

3.2 According to Nida (1964), Newmark (1988), Denoun (2000), Katan (1999), and Gudavicius (2009), traditional values can be categorized as a subtype of socio-culture items because they included the following social behaviours, customs, and actions as examples of this category of cultural terms: rituals, beliefs, games, and activities.

4. Religious terms that reflect cultural differences highlight the uniqueness of ideas, teachings, and religious beliefs. This type of cultural word appears in the Nida (1964), and Denoun (2000) classifications which are principles, Vocabulary of monks, and religious persons.

5. The term "linguistic culture" refers to a society's unique linguistic structure and language use that reflects various cultural backgrounds. While Denoun (2000) analyzes the level of formality of a language, Nida (1964) describes the use of comparative expressions based on the cultural background of each place. The relationship between the communicators is shown using pronouns and replies. It was divided into

5.1 Idioms, wordplay, figurative language, royal vocabulary, and names are among the linguistic categories of language culture items found in Sepha Khun Chang Khun Phaen.

5.2 Exclamations, descriptions of characteristics, words for organs, words for gestures, words of feeling, and insults are among the categories of language culture words in the group of language patterns discovered.

As a criterion for the study of translation techniques, the researcher employed the approach of expressing the meaning of cultural terms from the concepts of Mona Baker (Baker, 1992), Peter Newmark (Newmark, 1988), and Supannee Pinmanee (Pinmanee, 2019) which will be discussed in the research results section.

Research Objectives

1. To classify culture-specific items in accordance with the translation theory revealed in *The Tale of Khun Chang Khun Phaen*

2. To study and analyze culture-specific items translation techniques used in *The Tale of Khun Chang Khun Phaen*

Research Methodology

This is a qualitative research study. It is a study that involves text analysis. *Sepha Khun Chang Khun Phaen* manuscript of the Phra Vajirayana Library edition edited by Somdej Krom Phraya Damrong Rajanuphap is translated by Dr. Chris Baker and Professor

Dr. Phasuk Pongphaichit. All 43 chapters translated into English titled *The Tale of Khun Chang Khun Phaen*. Examples are provided along with an analysis of translators' transmitting techniques when they came across cultural terminology.

1. Data collection

The researcher chose the samples from a population of 43 chapters overall by applying the Rule of Thumb principle chosen at random from chapters 1 through 11. The researcher chose cultural terms from *The Sepha Khun Chang Khun Phaen* manuscript and used the qualitative research tool, Hyper Research, to categorize the various culture-specific items according to the conceptual framework of Eugene Nida (Nida, 1964), Peter Newmark (Newmark, 1988), David Katan (Katan, 1999), Eric Denoun (Denoun, 2000), and Edvardas Gudavicius (Gudavicius, 2009). Three experts on Thai language usage, Thai literature, and Thai culture were tested using the Index of item Objective Congruence format for validity.

2. Data analysis

The researcher examined the techniques used to translate culture-specific items into English and identified the strategies employed by translators to communicate cultural meaning using the comparative meaning framework and the cultural word translation theories of Peter Newmark (Newmark, 1988), Mona Baker (Baker, 1992), and Supannee Pinmanee (Pinmanee, 2019) to be applied to the research of Thai to English translation techniques. The data were analyzed using the SPSS statistics tool to see how frequently each type of cultural translation strategy was used and to indicate which translation techniques are most common in different cultural word groups.

Data were analyzed by descriptive statistics. The data of the cultural term's categorization were explained by finding the frequency, percentage, and mean with rational explanations. The data of the cultural translation strategies were also explained by finding the frequency, percentage, and mean with rational explanations.

Research Results

1.The classification of the culture-specific items discovered in the manuscript *Sepha Khun Chang Khun Phaen* of the Phra Vajirayana Library Edition

A total of 3,704 culture-specific items were found throughout the data analysis. By grouping cultural words into 5 major categories, the researcher categorized them in accordance with Nida (1964), Newmark (1988), Denoun (2000), Katan (1999), and Gudavicius (2009) criteria: Ecological cultural items, Material cultural items, Social cultural items, Religious cultural items, and Language cultural items. Subtypes of each type of cultural item existed divided into 5 categories. Details are shown in Table 1.

Table 1 Type of culture-specific items

Culture-specific item types	Number of items	Percentage
1. Ecological cultural items	551	14.87
1.1 topographical words	57	10.34
1.2 place names	48	8.71
1.3 weather terminology	45	8.16
1.4 words showing natural phenomena	99	17.96
1.5 names specific to plants	168	30.49
1.6 names of specific animals	134	24.31
2. Material cultural items	997	26.91
2.1 devices and tools	484	48.54
2.2 food	211	21.16
2.3 clothing	145	14.54
2.4 architecture	90	9.02
2.5 arts	67	6.72
3. Social cultural items	742	20.00
3.1 interrelationship of classes	319	42.99
3.1.1 class expressions	77	24.13
3.1.2 words indicating social status	75	23.51
3.1.3 words related to the organization	64	20.06
3.1.4 individuals	58	18.18
3.1.5 occupation	45	14.10
3.2 traditional values	423	57.00
3.2.1 rituals	142	33.56
3.2.2 beliefs	177	41.84
3.2.3 games	54	12.76
3.2.4 activities	50	11.82
4. Religious cultural items	324	8.74
4.1 principles	41	12.65
4.2 words for monks	188	58.02
4.3 religious' persons	95	29.32
5. Language cultural items	1,090	29.42
5.1 linguistic categories	535	49.08
5.1.1 Idioms	121	22.61
5.1.2 wordplay	73	13.64
5.1.3 figurative language	144	26.91
5.1.4 royal vocabulary	120	22.42
5.1.5 names	77	14.39
5.2 language patterns	555	50.91
5.2.1 exclamations	65	11.71
5.2.2 descriptions of characteristics	70	12.61

Culture-specific item types	Number of items	Percentage
5.2.3 words for organs	45	8.10
5.2.4 words for gestures	174	31.35
5.2.5 words of feeling	152	27.38
5.2.6 insults	49	8.82
Total	**3,704**	**100**

1.1 Ecological cultural terms refer to the words created by the geography of different locations. Make each location's environment, plants, animals, and other living things unique. There were 551 cultural words related to the ecological environment, representing 14.87 percent, which could be divided into 6 subcategories:

1.1.1 Topographical words

ที่ดอน	broad upland	ชัฏ	thick forest
ดง	the woods	พนมมาศ	the hills

1.1.2 Place names

ป่าช้า	graveyard	ตีนท่า	the landing
ตรอก	lane alley	ฝ่ายใน	inner place

1.1.3 Weather terminology

พระพายผัน	the wind wafted

1.1.4 Words showing natural phenomena

วันเพ็ง	full moon	ทรงกลด	haloed moon
ฟ้าผี่	lightning strike		

1.1.5 Names specific to plants

ไพล	casumunar	ขมิ้น	turmeric
กล้วยไข่	finger bananas		

1.1.6 Names of specific animals

แย้	butterfly lizards	อึ่งนา	paddy frog
เขาไฟ	red turtledoves		

1.2 Material culture words refer to concrete objects created by man for different uses according to social and cultural conditions. It is the main element that causes language differences. A total of 997 words were found in material culture, accounting for 26.91 percent divided into 5 subcategories:

1.2.1 Devices and tools

ก้อนเส้า	little rock	ประทีปอัจกลับ	lamp
สายสิญจน์	sacred thread		

1.2.2 Food

ไข่พอก	boiled eggs	ครองแครง	clam sweets

| ขนมกง | wheel sweets | | |

1.2.3 Clothing

| ปะวะหล่ำ | strings of beads | ผ้าสไบเฉียง | shoulder cloths |
| ราตคต | belt | | |

1.2.4 Architecture

| พลับพลา | royal lodge | ศาลเพียงตา | eye-level shrine |
| วิหาร | preaching hall | | |

1.2.5 Arts

| ลายกระหนก | kanok pattern | กุดั่น | inlay |
| ดอกลอย | pattern of floating flower | | |

1.3 Social culture explains the behavior patterns that members of a society value, believe, and put into practice from generation to generation because it is a good thing. It is divided mainly into 2 types:

1.3.1 A cultural term that expresses the relationship between the classes of people in a society. The concept of power and relationships show a person's social class, and both sub-levels represent the family's relationship status. And a big part of it is how people are connected to one another in society. Cultural terms in this group may be divided into several word categories, as in 1.3.1.4, which may be organized in terms of words for monks. For classifying words based on the problems mentioned earlier, the researcher gave some thought to semantic criteria. When evaluating the pragmatic requirements, the terms in 1.3.1.4 fall into the monk vocabulary category. There are 319 social-cultural items that show the relationship between classes, accounting for 42.99 percent that is:

1.3.1.1 Class expressions

| ขุนนาง | nobles | ผู้ดี | gentlefolk |
| บ่าวไพร่ | servants | | |

1.3.1.2 Words indicating social status

| เถ้าแก่ | old men and women | ชู้ | lover |
| แม่หม้าย | widow | | |

1.3.1.3 Words related to the organization

| เหล่าอาสา | troops | เวียง | city |
| คลัง | treasury | | |

1.3.1.4 Individuals

| ทายก | lay | ประสก | male |
| สีกา | female | | |

1.3.1.5 Occupation

เพชฌฆาต	executioners	ต้นเรือน	housekeeper
ไต้ก๋ง	captain		

1.3.2 Social cultural terms about traditional values are a type of term that refers to social practices, customs, and behaviors representing a person's uniqueness. There were 423 items in total about social and cultural themes about traditional values, accounting for 57.00 percent that is:

1.3.2.1 Rituals refer to various activities that have been practiced in religion or superstition.

ทำขวัญ	arrange a soul ceremony
สู่ขอ	asked parents for her hand
ผูกพยนต์	making dummies

1.3.2.2 Beliefs refer to ideas, understanding, and acceptance, respect for something without any reason.

เบญจเพส	critical age
เคราะห์	misfortune
วิบากกรรม	troubled karma

1.3.2.3 Games refer to activities for entertainment.

เพลงยาว	a love poem
โขน	mask play
เล่นไล่	play hide-and-seek

1.3.2.4 Activities refer to actions that people perform in their daily lives.

ใส่บาตร	give alms
ฟังเทศน์	listen to the recitation
ร้อยมาลัย	plaiting garlands

1.4 Religious cultural terms reflect cultural differences in doctrines, teachings, and religious beliefs. Religious cultural words and phrases constitute 324 items, representing 8.74 percent divided into 3 subcategories:

1.4.1 Principles

ทศพิธราชธรรม	Ten Royal Virtues
หัวใจกรณีย์	Karani heart formula
พระนิพพาน	nirvana

1.4.2 Words for monks

นิมนต์	invite
ประเคน	offering
ยถา	say the blessing

1.4.3 Religious' persons

เทวทูต	gods
โคดม	Gautama
ขรัว	abbot

1.5 Language usage and linguistic cultural terms describe how each society's language system is distinct from one another and reflects different cultures. For example, using idioms to express figurative ideas indicates each region's cultural context. The level of formality of the language demonstrated through the relationship between interlocutors from the use of responses and pronouns, is divided into:

1.5.1 The linguistic-cultural items contain 535 linguistic categories in total representing 49.08 percent, which could be divided into 5 subcategories:

1.5.1.1 Idioms

บาดตา	makes my eyes hurt
แบกหน้า	holding my face high
คิดคด	conspired

1.5.1.2 Wordplay

ปลงใจปลงเนื้อ	body and soul
ปากไปไบ่	mouth chattering
มิให้มี่	keep quiet

1.5.1.3 Figurative languages

นัยน์ตาเขียว	fiery eyes
โกรธตัวสั่น	quivered in anger
การร้อนเป็นไฟ	something's urgent

1.5.1.4 Royal vocabularies

พระโอษฐ์	mouth
พระสรวล	laughed
ทรงพระกรุณา	the king's grace

1.5.2 The linguistic-culture items contained 555 different language patterns in total representing 50.91 percent, which could be divided into 6 subcategories:

1.5.2.1 Exclamations

เดชะบุญ	luckily	อุแม่เจ้า	Oh dear! Damn!
พุทโธ่เอ๋ย	Oh Buddha		

1.5.2.2 Descriptions of characteristics

อลุฉ	out of keeping	จองหอง	arrogant
สอพลอ	wheedler		

1.5.2.3 Words for organs

เส้นโลมา	hair	เต้า	breasts
หัวแม่ตีน	big toe		

1.5.2.4 Words for gestures

ถอง	hit	กรีดกราย	airs and graces
เย้ย	make fun		

1.5.2.5 Words of feeling

รัญจวน	passion	ฟุ้งซ่าน	my heart is bursting
พรั่นใจ	fear		

1.5.2.6 Insults

อ้ายห้าเบี้ย	you cheap skate	อ้ายจังไร	villain
อีฉิบหาย	abomination		

1. Culture-specific items translation strategies used by translators to express meaning in *The Tale of Khun Chang Khun Phaen*

According to Peter Newmark's (Newmark, 1988), Mona Baker's (Baker, 1992), and Supannee Pinmanee's (Pinmanee, 2019) criteria, the study's findings can be summarized as shown in Table 2. The following language strategies were found to be effective in expressing and presenting Thai cultural information in English.

Table 2 Translation techniques

Translation techniques	Number of items	Percentage
1.Translation using a loan word or loan words with explanations	609	16.44
2.Literal translation	998	26.94
3.Translation by paraphrasing	170	4.59
4.Additional translation or descriptive equivalent	810	21.86
5.Translation by omission	149	4.03
6.Translation by cultural substitution	301	8.12
7.Translation by using functional equivalent or generalization	204	5.50
8.Translation by a more general word superordinate	147	3.97
9.Translation by using particularization	48	1.30
10. Translation by using synonyms	73	1.98
11. Componential analysis	48	1.30
12.Footnote or content footnote translation	147	3.97
Total	**3,704**	**100**

2.1 Using borrowing words or loan words with explanations in translation found 16.44 percent. Translation using a loan word is the transmitting sounds and changing the letter from the source language to the target language. It is because the translators

cannot identify equivalent words in the target language due to cultural words discovered, they must convey the meaning of a specific name in Thai using the equivalent of a language without translating it.

| วาสุกรี | Wasukri | กินรี | Kinnari |
| วิรุฬหก | Wirunhok | | |

When translators need to go into further detail about the terms, they use a loan word with an explanation.

| น้ำยา | namya sauce | กระแจะ | krajae powder |
| สารท | Sat festival | | |

2.2 A literal translation is a way that accurately expresses the original language's meaning. This translation strategy was found in a total of 26.94 percent.

| เคี้ยวหมาก | chewed betel | กลองชนะ | victory drums |
| ข้าวเหนียวแดง | red sticky rice | | |

2.3 Translation by paraphrasing involves compiling or converting the meaning of words in the source language using a new relay, such as expanding and removing content that the translator considers unnecessary and does not affect the reader's understanding of the text in the target language. A total of 4.59 percent of translation strategy was found.

| แจ้ง | the first light of the sun | ศาลาลูกขุน | the main official sala |
| บริขาร | everyday stuff | | |

2.4 Additional translation or descriptive equivalent found in a total of 21.86 percent. This technique is an expanding on the word's original meaning, and translation for the recipient to understand the message more clearly in the target language.

| ค่างครอก | miserable monkey | บัดสี | What a shameful idea! |
| กระบุง | hoisted wicker baskets | | |

2.5 Translation by omission indicates difficulty in the word's translation. If it is determined that the non-translation has no impact on the reader's ability to understand the meaning of the source text, translators may combine meanings and summaries for clarity. It helps in a clearer understanding of the meaning by readers in the target language. This strategy usually appeared in the form of a phrase or sentence as in the following examples where the underlined text is not translated by the translator. A total of 4.03 percent was found.

พบนางสายทองผู้เป็นพี่	until he saw Saithong
ข้าวปลาทารพี	food for almsgiving
อันดับรับสัพพีโมทนา	repeated by the other monks

2.6 The substitution of the terms with those from the target culture which, while not having the same meaning, can however communicate to the target audience in a way that they can understand at a similar level. In this context, it is a technique of translation by cultural substitution found in a total of 8.12 percent.

| ด้วงแลง | beetle | เทวา | the gods |
| อีขี้กรวน | you jailbirds | | |

2.7 Translation by using functional equivalent or generalization is the replacing culturally unique terms in the source language, a generic word that lacks any characteristics is used in the target language. This translation strategy was found in a total of 5.50 percent.

| ปั้นเหน่ง | belt | ผีพราย | spirits |
| ระยำ | no good | | |

2.8 The technique of translation by a more general word superordinate was found in a total of 3.97 percent. It is the using a general term rather than a specific term.

| เจ้าคุณผู้ใหญ่ | senior officials | ปู่ย่าตายาย | old relatives |
| อุปัชฌาย์ | teacher | | |

2.9 Translation by using particularization is the technique of using specific words to translate when the translator believes that failing to convey the meaning in a specific way may prevent readers in the target culture from understanding it in the same way as in the source language. A total of 1.30 percent was found.

| กุมาร | princes | ดง | trees |
| ดาบ | the hilt | | |

2.10 Translation by using synonyms is used when the translator cannot identify a word in the target language that is equivalent to the source terms. For the audience to understand the meaning, which is near to the meaning in the source language, terms that can express their meaning in the form of synonyms are used. A total of 1.98 percent was found.

| ตะไคร่ | lichen | ไมตรี | love |
| สบถ | swear | | |

2.11 Componential analysis is a translation technique that interprets equivalence in terms of collective meaning or different meanings in linguistics. According to semantic theory, words can be grouped together. To group words together, they must have a common meaning. This translation strategy was found in a total of 1.30 percent.

| ส้ม | lime | ไห | jars |
| นา | lands | | |

2.12. Footnote or content footnote translation is used when a translator wants to add information that is not stated in the source text. For readers of the target language to fully comprehend the original, the translator needs to clarify any words or idioms with cultural connotations. A total of 3.97 percent was found.

วายุภักษ์   wind-eaters, a legendary bird usually identified with the karawek, which in the Three Worlds cosmology, has a voice so beautiful other animals cease whatever they are doing.

ประเจียด   prajiat, a piece of cloth inscribed with a yantra design, worn to convey invulnerability.

ปรบไก่   wild chicken song, a popular entertainment in which two groups of singers improvise alternating verses in a challenge-response style, often trying to outdo each other for innuendo and bawdy humour while dancing and clapping with exaggerated elbow movements a bit like chickens flapping their wings.

Conclusion

According to the culture-specific item classification criteria of Nida (1964), Newmark (1988), Denoun (2000), Katan (1999), and Gudavicius (2009), the cultural terms were divided into 5 categories: cultural words related to ecological, material, social, religious and language. This study discovered the most cultural terms associated with language, especially linguistic terms that are culturally connected to gestures, feelings, figurative language, and royal words, respectively. It's because *Sepa Khun Chang Khun Phaen* is a piece of literature that beautifully contrasts the euphemistic language used in the royal family with the language used in regular country life. Material culture terms related to devices, tools, and food were the next most existing cultural words. Because *Sepha Khun Chang Khun Phaen* shows the lives of people in society, objects, and food were frequently shown. As a result, many food items, and tools that society's members use daily are mentioned including local dishes found only in the central region. As a result, cultural words with a material focus were the second most popular category. Social cultural items, ecological cultural items, and religious cultural items are found in that order.

Regarding the translation techniques used by translators in this study to overcome the cultural barriers involved in translating cultural words from Thai to English, it was discovered that literal translation accounted for 26.94 because of the translator's focus on the accuracy and clarity of the original meaning from the source language. The second translation strategy found is an additional translation or descriptive equivalent representing 21.86 percent. Adding descriptions will help the reader understand more because some places or things are not in the target culture, which causes obstacles to finding meaningful words corresponding to English as the target language. Therefore, it is necessary to give additional explanations to make the meaning clear to English readers. The next translation approach includes the use of a loan word or loan words with explanations corresponding to 16.44 percent usually when using proper names, such as people's or places' names.

Discussion

This study's findings are consistent with Chaleegul (2017), who classified cultural values in the novel, *The Story of Jan Dara*, using Nida's criteria (Nida, 1975). The criteria

are divided into 5 categories: 1）cultural terms related to the environment 2）cultural terms related to material 3) cultural terms related to society 4) cultural terms related to religion 5）cultural terms related to language. It was found that in the novels, the most cultural words related to the language were found. According to Ngamsri (2017), cultural terms from the Thai novel, *The Teachers of Mad Dog Swamp* are classified based on the cultural definition of Newmark. (Newmark, 1988) The categories of cultural words used in this study differ from those used in Chaleegul's (2017) research because it employs different classification criteria. Ngamsri divided cultural terms according to Newmark's criteria into six categories: 1) There are two cultural terms that have to do with values: beliefs and religions and traditions and society. 2) Specific names of plants and animals are the basis of cultural terms for the environment. 3) There are five subcategories of cultural terms for materials: clothing, food, transportation, architecture, and devices and tools. 4) Cultural terms associated with language consist of words indicating social classes, relations, and language use. 5) Cultural terms related to manners and character. 6) Cultural terms about the organization. Consistent results of this study were found for the subcategories of cultural terms connected to materials, including food, clothing, architecture, and devices and tools.

Regarding the translation techniques, the study's findings are in accordance with Angsuwan (2007) on the issue of word semantic inequality and translation techniques in Prudence Borthwick's young-adult novel, *The Happiness of Kati*. The study's findings showed that translators employed various translation techniques to address problems caused by linguistic and cultural differences. The two most popular strategies are using loan words or loan words with explanations. Because the source language's literary style emphasized the uniqueness of Thai culture, the study's findings were consistent throughout. Translations must therefore clearly explain the cultural context of the source language to the readers of the target language for them to comprehend the contrasts between the two cultures.

Recommendation

This study's focus is mainly on cultural expressions that can be found in Thai-inspired literature. Those interested in more research can explore various modern forms of writing. Whether or not it is related to the translator's choice of translation procedures, it demonstrates how language usage patterns have changed through time. Data analysis should also be used multidisciplinary so that anyone interested can examine and present the research's findings from different perspectives.

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