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**DOMESTICATION AND FOREIGNIZATION
OF REALIA IN THE POST-COLONIAL
NOVEL *ANNIE JOHN***

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ABSTRACT

Tiina Hiekkaniemi: Domestication and Foreignization of Realia in the Post-colonial Novel *Annie John*
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In this thesis I examine the translation strategies domestication and foreignization used in the translation of realia to Finnish from Jamaica Kincaid's post-colonial novel *Annie John* (1985). My research question concerns whether either domestication or foreignization strategy is more common in translation of realia in *Katoava paratiisi* (Buckley 1986).

The data consists of realia harvested from the source text and corresponding passages from its target text translation in Finnish. In the analysis, I use qualitative comparative method combined with simple quantitative methods. The purpose is to explore how the Finnish translation relates to its post-colonial source text by comparing the data from translational perspectives.

The theoretical background of this thesis is based on the translation of realia or culture-bound elements according to Leppihalme (2011). In addition, I examine especially the use of Lawrence Venuti's concepts of domestication and foreignization (2018). The emphasis is on how the effects of cultural distance between the source and the target culture emerge in translation. On one hand the cultural distance relates to the prevailing foreign post-colonial approach employed in the source text, on the other the realia depict the traditional life of Antiguan people in their society.

The result of my analysis indicates that foreignization is slightly more common strategy than domestication in the Finnish translation *Katoava paratiisi*. The culture-bound realia elements of the source text are retained foreign in translation when they do not have equivalents in the Finnish target language. Additionally, it is expressed as a percentage that the number of the realia in the data relate mostly to the nature, society, or culture of Antigua. Domestication and foreignization are not mutually exclusive in this translation.

Keywords: domestication, foreignization, realia, post-colonialism
The originality of this thesis has been checked using the Turnitin OriginalityCheck service.

TIIVISTELMÄ

Tiina Hiekkaniemi: Domestication and Foreignization in the Post-colonial Novel *Annie John*

Kandidaatintutkielma

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Tässä kandidaatintutkielmassa tutkin Jamaica Kincaidin jälkikoloniaalisen romaanin *Annie John* (1985) suomenkielisessä käännöksessä *Katoava paratiisi* (Buckley 1986) käytettyjä kotouttamisen ja vieraannuttamisen käännösstrategioita. Tutkimuskysymykseni koskee sitä, voidaanko toisen käännösstrategioista todeta olevan yleisempi kohdetekstin *Katoava paratiisi* (1986) reaalioiden käännöksissä.

Tutkimukseni aineisto koostuu englanninkielisistä reaalioiden poiminnoista romaanista *Annie John* ja vastaavista poiminnoista sen suomenkielisestä käännöksestä. Käytän kvalitatiivista komparatiivista sekä kvantitatiivista tutkimusmenetelmää. Tarkoituksena on tutkia, miten yhteneväinen suomenkielinen käännös *Katoava paratiisi* (1986) on jälkikoloniaalisen lähtötekstin kanssa vertaamalla poimintoja käännöstieteellisestä näkökulmasta.

Tutkielman teoriatausta perustuu Lawrence Venutin käännösteorioihin kotouttamisesta ja vieraannuttamisesta (2018). Tutkin erityisesti reaalioiden eli kulttuurisidonnaisten käsitteiden käännöksiä Leppihalmeen teorioihin perustuen. Lisäksi huomioin, miten alkuperäisessä tekstissä käytetty jälkikoloniaalinen lähestymistapa vaikuttaa reaalioiden käännökseen.

Analyysini perusteella totean, että vieraannuttaminen on kotouttamista yleisempi käännösstrategia, joten lähtökulttuurille tyypilliset kulttuurisidonnaiset elementit eivät muutu käännöksessä *Katoava paratiisi* (1986). Lisäksi analyysi osoittaa, että enemmistö reaaliosta lähtötekstissä liittyy luontoon, yhteiskuntaan ja kulttuuriin. Tutkimuksessa nähdään, miten kotouttamista ja vieraannuttamista voidaan käyttää samassa käännöksessä, ne eivät sulje pois toisiaan.

Avainsanat: kotouttaminen, vieraannuttaminen, reaalia, jälkikolonialismi.

Tämän julkaisun alkuperäisyys on tarkastettu Turnitin Originality Check -ohjelmalla.

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1 Introduction

The topic of my thesis is *Annie John*, a post-colonial novel written by Jamaica Kincaid (1985). The aim is to examine the use of global translation strategies domestication and foreignization in the Finnish translation *Katoava paratiisi*, translated by Sinikka Buckley (1986, Kirjayhtymä). This thesis is based on my research question “Is either of the global translation strategies more preferred in *Katoava paratiisi*?”

Kincaid’s novel is postcolonial, because the events in the narration take place at a time when Caribbean Antigua was under the British government. Ashcroft et al. (2002, 2) define the term post-colonial to refer to all the culture affected by the oppressed processes from the moment of colonization until the present day. Post-colonial literature usually includes such culturally bound elements, realia that are unfamiliar in the receiving culture (Tymoczko 1999, 23). As the main aspect of this post-colonial novel is culture with its various features, the focus of my thesis is on the translation of realia, extralinguistic culture-bound elements categorized by Leppihalme (2011).

In the analysis of the data, I used qualitative comparative combined with quantitative methods. I collected the passages concerning the realia from the English source text and the corresponding passages from its Finnish translation. The aim of the analysis is to investigate how the cultural aspects (Leppihalme 2011) are translated by using domestication and foreignization strategies (Venuti 2018). The realia are categorized according to realia types that are derived from the source culture.

2 Theoretical framework

The theoretical framework of my thesis consists of the theories related to global translation strategies domestication and foreignization, translation of realia, and post-colonial literature. The terms domestication and foreignization were introduced to Translation Studies by the American translator Lawrence Venuti in 1995 (Penttilä and Muikku-Werner 2012, 123). Domesticating and foreignizing are global translation strategies dealing with macrolevel aspects (Leppihalme 2011, 129). My analysis of the realia translations is based on Venuti’s theories applied by Penttilä and Muikku-Werner (2012) and Van Poucke (2012). The actual classification of realia relies on Leppihalme’s

theories (2011). The theories related to the post-colonial literature are based on the studies of Venuti (2018), Tymoczko (1999), and Ashcroft et al. (2002).

2.1 Realia

The focus in this study is on the analysis of the translation of realia or extralinguistic culture-bound elements. References to realia include both material elements and culture-bound phenomena, such as religious and educational concepts (Leppihalme 2011, 126).

Leppihalme presents Nedergaard-Larsen's categories referring to culture-bound realia in four main categories: geography, history, society, and culture (2011, 127). She explains that these main categories contain a variety of subcategories, so that society includes meals, clothing, and family relations (Leppihalme 2011, 127). Tymoczko categorizes the unfamiliar elements of the material in source cultures to include food, tools, garments, and social structures like customs and law, for example (1999, 24). Additionally, unfamiliar features of the natural world relate to weather conditions, plants, or animals (*ibid.*).

Problems in translation arise if the differences between source and target cultures are notable (Leppihalme 2011, 126). Intralinguistic translation problems relate to the usage of words and phrases, while extralinguistic problems are considered being sociocultural and 'outside' language (*ibid.*). However, realia concepts may cross cultural borders in terms of loanwords characteristic of the original source culture (Leppihalme 2011, 127). According to Leppihalme (2011, 129) the translation strategies for realia include direct transfer of the source text, calque, or translation word-for-word into a target language. Additionally, translation strategies involve cultural adaptation, superordinate terms, explication, addition, and omission (*ibid.*). In general, personal and geographical proper names are included to directly transferred realia items (Leppihalme 2011, 129). While in the cultural adaptation the source cultural realia item is substituted with a more proper item for the target culture (*ibid.*). Leppihalme accentuates that translators need to consider target-cultural norms and other aspects, not only lexical issues when coping with realia translation (2011, 128).

Bassnett (2013, 32) states that concerning the Interlingual translation, the translator must frequently accept the untranslatability of the source language elements into the target language and accept the lack of cultural equivalency. The translator uses applicable translation methods to replace the source

language element in the target language. One device to convey the cultural distinctiveness is the technique leaving some words untranslated in a text, and that way foreign elements create discussion and signify cultural features (Ashcroft et al. 63, 2002).

2.1.1 Translation of post-colonial realia

Post-colonial independent literatures, such as poetry and prose for example developed through several stages of national or regional independence, each of post-colonial literature has its own regional characteristics (Ashcroft et al. 2002, 3-6). West Indian and South Pacific literature are examples of regional literature. Tymoczko defines (1999, 19) the meaning of the post-colonial writing so that those texts emerge from people who have been colonized or oppressed. Additionally, Tymoczko states that post-colonial writers are not only transposing a text, but they are also conveying knowledge about a foreign culture (1999, 20).

Concerning post-colonial literature, a translator is typically faced with a fixed text, including cultural and linguistic elements that are particularly problematic for the receiving audience (Tymoczko 1999, 23). Consequently, such problematic factors must be transferred despite the challenges they might cause to the translator or the target audience. Post-colonial writers choose which cultural elements they convey to their readers. However, it is translators who decide which elements of a text to preserve in the target text translation (Tymoczko 1999, 22). Many of the problems in translation result from the obligatory features of the source or target language (Tymoczko 1999, 23). When the elements have a cultural basis e.g., customs, historical and literary allusions, the translator must decide how to translate those elements which are foreign to the receiving audience (Tymoczko 1999, 23). According to Tymoczko (1999, 22) it is not uncommon that elements that are difficult for the receiving audience will cluster; a translated text risks making the information load too great for comfortable assimilation to the receiving audience.

Ruokonen mentions (2004, 77) that according to Venuti (1998b, 187), foreignization has been used in the former colonies successfully to question the values of the former colonizers. Often there are no equivalents in the receiving culture to the features of the source culture. Concerning the translation difficulties, a translator has a variety of strategies, including omitting the reference or using a cultural equivalent in the target culture (Tymoczko 1999, 25). Relating to unfamiliar cultural realia, a translator can leave a word untranslated, use a rare word of the receiving language, or extend the

semantic field of a word (ibid). The choice of the translation strategy indicates ethical attitudes towards a foreign culture, which means that the used strategy can have ethical effects in translation (Venuti 1918, 19). The transfer of texts through translation has been of importance in entailing cultural interactions and increasing awareness of the power relations between cultures (Bassnett and Trivedi 1999, 16).

2.2 Translation strategies

This thesis examines how the post-colonial novel has been translated into Finnish employing the global strategies (macro level) domestication and foreignization. When translating foreign elements in a text, a translator has these two main options. Domestication means that source cultural elements are changed to corresponding but more proper elements in the target culture (Penttilä and Muikku-Werner 2012, 123). In foreignization, some specific source cultural elements are retained in translation (ibid.). Those approaches are based on Venuti's theories (2018).

Venuti emphasizes the translator's 'invisibility', which means adapting the translation to the target culture, avoiding foreign elements (2018,1). Venuti paraphrases Nida's concept of dynamic equivalence in translation which aims at complete relevance and fluency, meaning domestication (Venuti 2018, 16). Oittinen points out that domestication and foreignization are not necessarily opposite strategies as they can be used in the same translation (2000, 279).

2.2.1 Domestication and foreignization

According to Venuti, a fluent translation is intelligible in a target culture when it is domesticated (2018, 5). For Venuti, domestication represents assimilating all translated language and it is natural in all translation (Venuti 2018, 1). Venuti prefers foreignizing to domesticating in translation. He argues that the post-colonialists are alert to the power relations between the former colony and ex-colony. Venuti speaks for the marginalized cultures and emphasizes the appreciation of their values (2018, Chapter 5, 164). Furthermore, Paloposki points out that domestication refers to the cultural context or culture-specific terms of the target culture (2011, 40). Therefore, a domesticated translation is more reader-oriented because the target text is not involving unfamiliar culture-bound elements. In a domesticating translation strategy, the specific cultural components in source-language are replaced

by cultural elements of the target language (Penttilä and Muikku-Werner 2012, 128), which means that a fluent target text erases traces of the foreign.

According to Venuti, the other global translation strategy, foreignizing signifies the differences of the foreign appearing in texts (2018, 15). As explained, foreignization stays closer to the source text by retaining those terms that refer to cultural context, like realia including, for instance names and settings (Paloposki 2011, 40). It is possible that the foreign elements in the source text can change the reader's views related to the foreign cultural phenomena (Ruokonen 2004, 78). In Venutian thinking, a translator needs to survey the cultural context of the target audience, power relations for example, before deciding the translating techniques (Laaksonen and Koskinen 2020, 137). According to Laaksonen and Koskinen, translation is not either assimilating to a culture or fading foreign cultural elements in the text (Laaksonen and Koskinen 2020, 141). A foreignizing approach may be interpreted differently depending on the culture and an era (Laaksonen and Koskinen 2020, 140).

Penttilä and Muikku-Werner present a figure of translation strategies on a strategic continuum from foreignizing to domesticating (2012, 126, 136). The most foreignizing strategy is retention where a culture-specific element is retained in translation (Penttilä and Muikku-Werner 2012, 126). Penttilä and Muikku-Werner use the term 'shifted direct translation' which refers to a word-for-word translation where some of the SL-specific realia elements are shifted by more familiar elements in TT culture (2012, 231). Conversely, the most domesticating strategy is omission which refers to leaving out the problematic culture-specific elements (Penttilä and Muikku-Werner 2012, 126). Specification and direct translation are referring to foreignizing, whereas generalization and substitution are regarded as domesticating (Penttilä and Muikku-Werner 2012, 126). Calque is a subclass of direct translation, and it is a strategy where a source- language cultural-specific elements are transferred word-for-word to the target-language (Penttilä and Muikku-Werner 2012, 127). Domestication and foreignization should "be regarded as opposite ends of a continuum", and there occur various translation strategies between them (Penttilä and Muikku-Werner 2012, 124).

3 Data and Method

The data used in this thesis consist of the novel *Annie John* (Kincaid 1985) in English and its Finnish translation *Katoava paratiisi* (Kirjayhtymä Helsinki, 1986), translated by Sinikka Buckley. This same

Sinikka Buckley's translation was published as *Annie John* in 2023 by Kustantamo S&S. The data used in this thesis is the 1986 publication *Katoava paratiisi*.

The source text deals with the protagonist, a black school-girl Annie's growing up from childhood to adolescence and how she is maturing to her independence. Annie lives in a contradictory, oppressive colonial culture in Caribbean Antigua, encountering both strict cultural expectations and prejudices against race and gender. Although Kincaid's novel represents fiction, the descriptions of schooling events during colonialism are based on reality, namely Kincaid was born and went to school in colonial Antigua (Simmons, 1998).

The theme of the novel involves the norms of traditional Antiguan culture and how British colonialism affects the society. *Annie John* portrays the Antiguan way of life and her own, as well because she is a first-person narrator in the novel. In addition to the Caribbean lifestyle, the plot depicts power relations between the colony and the English colonizer.

My aim is to explore the use of domestication and foreignization strategies in translation of culture-bound elements called realia. Realia include both material elements and cultural phenomena, for example religion, education, institutions (Leppihalme 2011, 126). In addition to proper names, realia are divided into four main categories such as, society, culture, history, and geography (Leppihalme 2011, 127). These main categories are subdivided further. For example, society contains clothes, meals, and food. For the analysis I collected and counted various passages of realia from the chapters across the whole source novel and corresponding realia passages from its translation. I chose as examples such realia elements that clearly represent the Leppihalme categorization (2011, 127).

In the analysis of the realia examples, I use qualitative comparative method. The analysis is based on Leppihalme's categorization and translation strategies of realia (2011, 129), and the analysis of the used global domestication strategies is according to Venuti's concepts (2018). Venuti's theories are applied by Penttilä and Muikku-Werner (2012, 126) as well as by Van Poucke (2012) and I refer to them also.

4 Analysis

The number of realia elements in each category is presented in the Table 1. The categorization is according to Leppihalme (2011, 127). In addition, the taxonomy of realia according to the global translation strategies is shown in percentages in the Table 2.

Table 1. Categories of realia

Category	Number of instances	Contents
Proper noun: name	33	
Proper noun: place	18	
Geography, Nature	44	Flora and fauna
History	12	History of Antigua
Society	119	Education, food, clothing, economy, organizations, housing, family relations
Culture	35	Religion, spirituality, music
Total	261	

In terms of instances in numbers, most of the realia relate to the category of society with 119 elements. Conversely, in the category of *History*, the realia elements appear the least, in 12 cases.

The following Table 2 shows the domesticated and foreignized realia in numbers of instances and in percentages.

Table 2. Domesticated and foreignized realia.

Category	Domesticated	Foreignized	Domesticated Percentages	Foreignized Percentages
Proper names	2	31	6	94
Proper names: places	11	-	61	-
Geography/Nature	3	6	7	14
History	5	-	41.7	-
Society	2	4	1.6	3.4
Culture	2	5	5.7	14.3
Total	25	46		

It is noted in the Table 2 that the domesticated realia appear mostly in the categories of *History* (41.7%) and *Proper noun: places* (61%). This Table shows that there are no foreignized realia elements in the category of *History*. The category contains realia which are included in the category of Neutral translation containing variation of translations into the official equivalents in the TT (58.3%) see Table 3.

The research of the translation of realia reveals the existence of culturally bound differences between the ST and TT. Domesticated realia accounts for 9.6%, whereas foreignized realia 17.6% of the total instances of realia. Next, we look at the examples relating to the domesticating strategy.

4.1 The domesticating strategy

Van Poucke presents a Figure of domestication, foreignization, and a field of neutral translation in the middle of them. Domestication and foreignization occur at the opposite ends of both Figures by Van Poucke (2012, 144) and Penttilä and Muikku-Werner (2012, 126). I define domestication and foreignization according to their patterns that refer to the ends of the translation continuums. The Table 2 shows the distribution of realia in percentages.

The first example (1) portrays the domesticated realia element sold at the market “christophine”, a vegetable which was without an equivalent in Finnish. The word is translated into Finnish substitution words meaning ‘harvest’ in general, as *maan antimia*. The total proportion of the category of *Geography and Nature* is 7% (Table 2). The place of this substitution method of translation is

considered to relate to the domestication end of the continuum (Penttilä and Muikku-Werner 21012, 126).

- (1) Some delicious christophine (Kincaid 1985, 2)
aivan herkullisia maan antimia (Kincaid 1986, 20)

The following domesticated example (2) is related to the category of *History* with total proportion 41.7% (Table 2). The word “voyage” is translated into the Finnish word “löytöretki” meaning more the noun phrase ‘voyage of discovery’. Also, ”the end of the book chapter” is shifted ‘to the end of the voyage’ *löytöretken loppujaksoon*.

- (2) At the end of the chapter about Columbus’s third voyage (Kincaid 1985, 6)
Kolmannen löytöretken loppujaksoon (Kincaid 1986, 72)

A noun “shoes”, relating to the realia in the category of *Society* (total 1.7%) appears domesticated in example (3). The day of the week Sunday referring to the “shoes” has been changed into the more general meaning *holy day* in Finnish. At Annie’s school, there are both teachers and pupils from the colonizing England. One example of the colonial punishment system that prevailed in the education, is the use of the “dunce cap” (4). The connotative meaning of the word ‘dunce’ in Finnish means that the person is not very wise. Because “the dunce cap” was “in the shape of a coronet”, the use of it as a means of punishment caused embarrassment among the pupils.

- (3) Sunday shoes (Kincaid 1985, 10)
pyhäkengät (Kincaid 1986, 119)

- (4) In front of her desk stood a small table, and on it stood the dunce cap. The dunce cap was in the shape of a coronet, with an adjustable opening in the back, so that it could fit any head (Kincaid 1985, 6).
Hänen pöytänsä vierellä oli pieni sivupöytä ja sille oli asetettu aasinhiippa. Se oli otsarivan muotoinen ja siinä oli säädettävä aukko takaosassaan, niin että se sopi kaikenkokoisiin päänuppeihin (Kincaid 1986, 70).

In examples (5) and (6) the realia elements relate to the category of *Culture* (total 5.7%). The example (5) shows how the religious realia element “funeral parlor” appears domesticated. In this example the word is translated into the TT word “hautajaissalonkiin” instead of the official dictionary equivalent ‘hautaustoimisto’.

- (5) Entered the funeral parlor (Kincaid 1985, 1)
Hautajaissalonkiin (Kincaid 1986, 15)

In the following example (6) translator has employed domestication when translating the two meetings in ST to more general and familiar meanings in the TT.

- (6) To Brownie meetings, to Girl Guide meetings (Kincaid 1985, 11)
partiokokouksiin, kursseille (Kincaid 1986, 125)

4.2 The foreignizing strategy

The analysis of the used foreignizing strategy is based on Venuti's theories (2018) applied by Penttilä and Muikku-Werner (2012). Foreignizing strategy is used when there is a lack of lexical equivalence (Leppihalme 2011, 128). Foreignized realia elements appear in the same form in the target text as in the source text. The following example shows how the personal *Proper names of persons* are directly transferred from the ST into the TT without any changes in them (7).

- (7) Hilarene (Kincaid 1985, 6)
- Hilarene (Kincaid 1986, 69)
- Gweneth Joseph (Kincaid 1985, 5)
- Gweneth Joseph (Kincaid 1986, 35)

There are no cases in the category of *proper nouns of places*.

In the category of *Geography and Nature* (14%, Table 2), elements relating to foreign flora are transferred directly without equivalence in the TT, shown in the following example (8). The used translation method is the foreignizing strategy, which means a direct transfer from the ST into the TT.

- (8) Plantains (Kincaid 1985, 5)
- plantaaneja (Kincaid 1986, 65)
- Eddoes or dasheen (Kincaid 1985, 2)
- eddoja ja taaroja (Kincaid 1986, 20)

There is a notable difference found relating to the category of *History* because there are no foreignized realia found within that category. It indicates that the realia in the ST are domesticated in translation (41.7%) or translated into the official Finnish TT equivalents (58.3%).

The following examples (9) and (10) show foreignized realia in the category of *Culture* (14.3%). The English name of the lettering style is retained in the first example (9).

- (9) In Old English lettering (Kincaid 1985, 6)
- Old English -kaunokirjoitustyyllillä (Kincaid 1986, 73)

Secretly from teachers and parents, Annie with her schoolfriends used to dance and sing like in the next example (10) which is translated into Finnish using the foreign music term "calypso".

- (10) sing songs with forbidden words (Kincaid 1985, 6)
- lauoimme suosittuja calypso-iskelmiä (Kincaid 1986, 75)

Then the example (11) represents foreignized realia in the category of *Society* (3.4%). The culture-bound element relates to foreign food. The element is transferred directly without any change because of the lack of official equivalent in the Finnish target language.

- (11) Antroba (Kincaid 1985, 2)
antroba (Kincaid 1986, 21)

4.3 Neutral translation

In addition to the use of the two global translation strategies, a great deal of realia is translated into their official standard equivalents in the Finnish language. The percentages in the categories are shown in the Table 3. In these cases, the translation accords its place somewhere near the center of the continuum, where the translation does not include the process of domestication nor foreignization (Van Poucke 2012, 147).

Table 3. Neutral translation of realia (local strategies and the official equivalents in Finnish)

Category	Percentage
Proper nouns: name	-
Proper names: places	39
Geography, Nature	79
History	58.3
Society	95
Culture	80

The proper names of places are included in this Table (39%), instead *the proper names of persons* are either domesticated or foreignized, indicated in the the Table 2. This Neutral translation merging at the micro level, accounts for 72.8% of the used translation methods. Additionally, this means that foreignization and domestication can sometimes be combined at the micro level. In the example (12) the *proper name* is adapted into its Finnish equivalent by changing the capital letter “C” to “K”.

- (12) Christopher Columbus (Kincaid 1985, 6)
Kristoffer Kolumbus (Kincaid 1986,71)

The example (13) indicates the translation of *the proper name of place* into its *Finnish* equivalent name.

- (13) From Canada (Kincaid 1985,6)
Kanadasta (Kincaid 1986, 69)

4.4 Colonial realia

Throughout the story, it is worth noticing how culturally diverse an island Antigua is. There are two parallel influencing cultures, the British colonial, and the traditional Obeah culture, which is appearing more superstitious kind. The traditional Obeah culture has its spiritual practices such as healing sick people with various kinds of herbs and rituals. Especially Annie's grandmother relies more on the advice of the Obeah women than the doctors' orders (Kincaid 1985, 19, 66). In the category of *Culture* "An obeah woman" is domesticated into Finnish to the meaning of 'a healer' in example (14).

- (14) an obeah woman from Dominica (Kincaid 1985, 8)
parantajanaisen Dominicalta (Kincaid 1986, 99)

When Annie John describes how the Anglican church bell is striking (Kincaid 1985, 6, 10), it marks the prevailing colonial power. Representing the category of *Culture* this realia example is translated into its Finnish equivalent, indicating the *Neutral translation* method (Table 3).

- (15) The Anglican church bell struck eleven o'clock (Kincaid 1985, 6)
Anglikaanisen kirkon kello kumahteli yhtätoista (Kincaid 1986, 68)

The next extract (16) includes cultural elements indicating a historical event, which is presumably foreign in the Finnish culture. The foreignization method appears in the direct transfer of the ST *personal proper name* Ruth without its replacement in the Finnish TT. Moreover, the *geographical proper name* West Indies is translated into the official Finnish equivalent by means of the *Neutral translation* method.

- (16) Ruth, of course, did not know the answer, as she did not know the answer to many questions about the West Indies (Kincaid 1985, 6)
Tietenkään Ruth ei sitä tiennyt, sillä hän ei ollut perillä paljostakaan Länsi-Intiaa koskevasta (Kincaid 1986, 71).

In the following extract (17) the flag, Union Jack is foreignized in the category of *Society* by using direct transfer. The official national flag of the United Kingdom is called the Union Jack and here the context explains the meaning. The narrator explains that the flag refers to England. The flag indicates here colonialism because this way England was introduced to the children as their home country.

- (17) We began our meetings with the whole troop standing in the yard of the Methodist church, forming a circle around the flagpole, our eyes following the Union Jack as it was raised up; then we swore allegiance to our country, by which was meant England. (Kincaid 1985, 9).

Aloitimme kokouksen koko lippukunnan seistessä metodistikirkon pihalla lipputangon ympärillä ja seuratessa Union Jack -lipun nostoa salkoon liehumaan, sitten vannoinme uskollisuutta maatamme kohtaan, jolla tarkoitimme Englantia (Kincaid 1986, 104).

The culturally bound context of the source text in the example (18) may remain unfamiliar to the Finnish target audience. In general, the incident is translated into equivalent noun phrases, but domestication is used in transferring the *proper name* “Columbus” to “Kolumbus” to fit it better in Finnish. In addition, I consider that cultural adaptation is used as “the great man” is shifted to a more vernacular Finnish form “Ukon kōiriläs” also indicating Annie’s attitude towards Columbus.

(18) When I next saw the picture of Columbus sitting there all locked up in his chains, I wrote under it the words “The Great Man Can No Longer Just Get Up and Go” Kincaid 1986, 6).

Kolumbusen kuvan osuessa seuraavan kerran silmiini, kirjoitin sen alle:” Ukon Kōiriläs Ei Pääse Enää Jaloilleen.” (Kincaid 1986, 73).

5 Discussion

The results of my analysis are presented in the Tables 1-3. In the novel *Katoava paratiisi*, the translator has applied domestication and foreignizing strategies quantitatively analyzed in favor of foreignization in 17.6% of the 261 instances (see Tables 1 and 2). Comparatively, domestication is used in 9.6% of the total number of instances 261. The most employed translation strategies were direct transfer in foreignization and cultural adaptation in domestication.

The cultural distance appears quite considerable between the cultures of Finland and the Caribbean Antigua. The most counted cases of the realia are related to the category of *Society* in 119 instances. Despite the number of instances, the percentage of domesticated realia in that category is 1.6% and foreignized 3.4% (see Table 2). Within the category, those into Finnish domesticated realia include for example, clothing and education, while the foreignizing strategy is used in translation of culture-bound elements referring to food or economy. The translation portrays cultural realia explicitly in 35 instances in the category of *Culture*. The religious elements are usually translated into their Finnish official standard equivalents. However, domesticated are the spiritual elements relating to the traditional superstitious Obeah culture. Foreignized cultural elements share 14.3%. The culture-bound realia in the category of *History* appear in 12 instances which are translated directly into their Finnish official equivalents (58.3%) or domesticated into their connotations (41.7%). Although the historical phenomena seem unfamiliar, the vast majority of realia are translated into their official equivalents (Table 3). The elements are not foreignized. In addition, the realia from the categories of *Proper personal* (94%) and *Geography/Nature* (14%) are transferred directly, retaining the SL specific elements untranslated, which means foreignizing them. The cultural elements of the source

culture may remain foreign to the target audience in the Finnish translation, despite domestication or neutral translation consisting of direct official translation according to dictionary. To understand all the foreign realia appearing in the text, it requires the reader to be familiar with the Antigua culture. However, the foreignizing method makes it possible to learn to know foreign cultures.

As noted, domestication and foreignization are opposite methods, however, in this translation they are not mutually exclusive strategies, but used alongside. Some culture-bound realia elements do not have clear equivalents in the Finnish language, and they need to be transferred directly 17.6% or be domesticated 9.6% (see Table 2). In addition, there are foreign cultural elements which are domesticated, but remain foreign in the Finnish culture, for instance, the original name Christopher Columbus is “Kristoffer Kolumbus”, or “a dunce cap” is shifted to “aasinhiippa” in the TT.

6 Conclusion

The aim of this study was to examine the translation of the English post-colonial source text from the viewpoint of the global strategies (macro level) domestication and foreignization. My research question was concerned whether either of the strategies was preferred in producing the translation.

To create an overall picture, I analyzed the English source text *Annie John* and its translated Finnish target text *Katoava paratiisi*. It was obvious that the source and the target cultures were culturally dissimilar. The focus was on studying whether the cultural elements of the post-colonial source text were preserved or domesticated to be better understood by Finnish readers. Based on the quantitative comparative analysis, my conclusion is that the preferred strategy in translation of the culturally bound realia is foreignization in *Katoava paratiisi*. Buckley stays loyal to the Kincaid’s original text in the translation. The foreignness is preserved in the translation, as the Finnish translation does not considerably change the cultural elements. The foreign realia are related to the categories: proper personal names, geography/nature, society, and the culture in Antigua (Leppihalme 127, 2011).

The descriptions of the culture and the main character fundamentally remain unchanged within the translation. The novel *Annie John* and its translation were both created in the 1980s. The translator has used foreignization method in translation of the elements representing the Antigua less familiar+ culture (Ruokonen 2004, 78). The culture-specific elements of the Antigua culture have not been completely erased or domesticated for Finnish readers. Noteworthy, in relation to the theoretical

framework of my research: this translation was conducted (1986) before Venuti's theories in the 1990s.

The overall translation is applied freely, but it appears faithful to the source language. Here we can draw a connection to Venuti's theory of ethics relating in this text to the description of colonized culture in Antigua. Although, there are various cultural concepts in the translation that are likely appear unfamiliar to Finnish readers however, the foreignization presumably does not interfere reading due to the overall intelligible language.

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