

CULTURAL TERMS AND TRANSLATION STRATEGIES IN DISSERTATION
ABSTRACTS OF A BUDDHIST UNIVERSITY



A Thesis Submitted to University of Phayao
in Partial Fulfillment of the Requirements
for the Master of Arts Degree in English
February 2023

Copyright 2023 by University of Phayao

คำศัพท์ทางวัฒนธรรมและกลวิธีการแปลในบทคัดย่อคุณิพนธ์ของมหาวิทยาลัยพุทธศาสนา



วิทยานิพนธ์เสนอมหาวิทยาลัยพะเยา เพื่อเป็นส่วนหนึ่งของการศึกษา

หลักสูตรปริญญาศิลปศาสตรมหาบัณฑิต

สาขาวิชาภาษาอังกฤษ

กุมภาพันธ์ 2566

ลิขสิทธิ์เป็นของมหาวิทยาลัยพะเยา

CULTURAL TERMS AND TRANSLATION STRATEGIES IN DISSERTATION
ABSTRACTS OF A BUDDHIST UNIVERSITY



PHRAKRIATTIKORN PORMRAT

A Thesis Submitted to University of Phayao
in Partial Fulfillment of the Requirements
for the Master of Arts Degree in English
February 2023
Copyright 2023 by University of Phayao

Thesis

Title

CULTURAL TERMS AND TRANSLATION STRATEGIES IN DISSERTATION
ABSTRACTS OF A BUDDHIST UNIVERSITY

Submitted by PHRAKRIATTIKORN PORMRAT

Approved in partial fulfillment of the requirements for the
Master of Arts Degree in English
University of Phayao

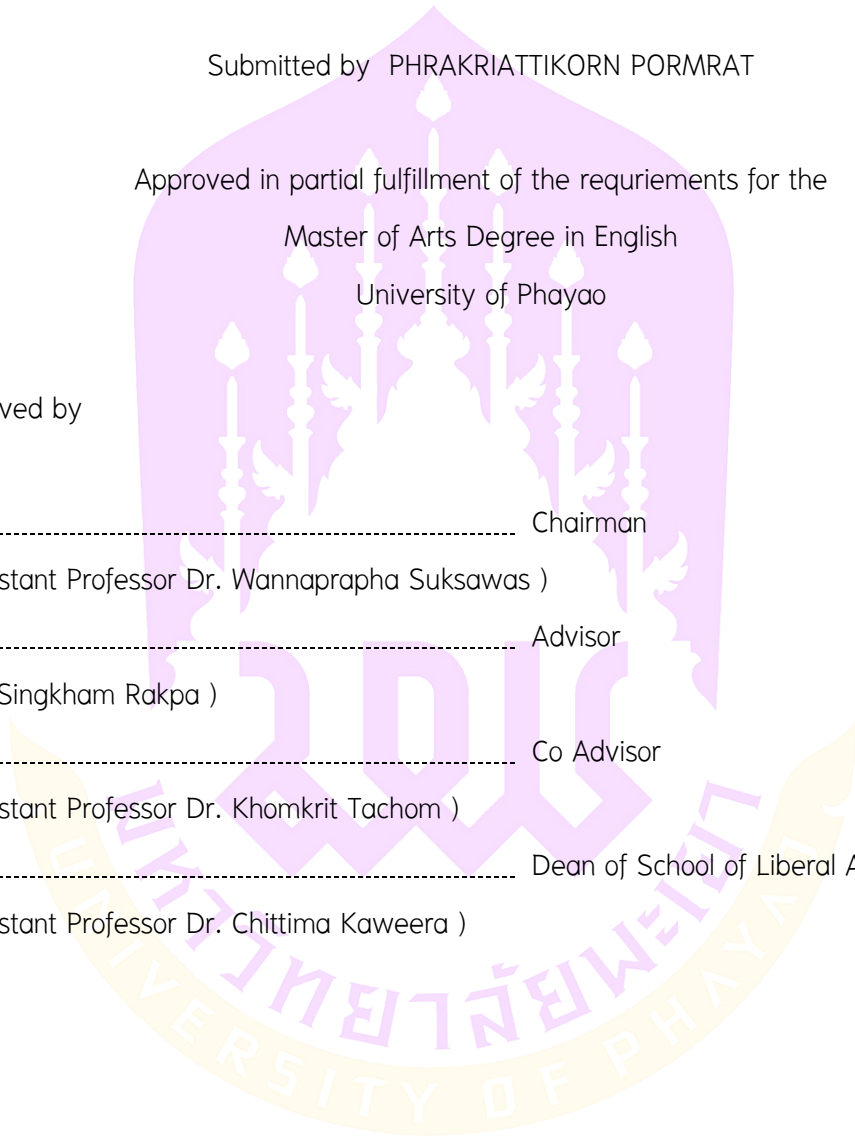
Approved by

----- Chairman
(Assistant Professor Dr. Wannaprapha Suksawas)

----- Advisor
(Dr. Singkham Rakpa)

----- Co Advisor
(Assistant Professor Dr. Khomkrit Tachom)

----- Dean of School of Liberal Arts
(Assistant Professor Dr. Chittima Kaweera)



Title: CULTURAL TERMS AND TRANSLATION STRATEGIES IN DISSERTATION
ABSTRACTS OF A BUDDHIST UNIVERSITY

Author: PHRAKriattikom Pormrat, Thesis: M.A. (English), University of Phayao, 2022

Advisor: Dr. Singkham Rakpa Co–advisor Assistant Professor Dr.Khomkrit Tachom

Keywords: cultural words and phrases, Translation, Translation strategy, SL, TL

ABSTRACT

Cross-cultural translation is a challenge, and a translator's job is to transfer the source language to the target language. Translation strategies are therefore important for translators. This research aimed (1) to categorize cultural words and phrases in 34 Thai dissertation abstracts of doctoral students of Buddhist Psychology Program, Faculty of Humanities at Mahachulalongkornrajavidyalaya University, and (2) to analyze Thai into English translation strategies employed by translators in 34 Thai language abstracts of doctoral students of Buddhist Psychology Program, Faculty of Humanities at Mahachulalongkornrajavidyalaya University submitted in 2019. The research tool was recording form for categorizing cultural words and phrases based on cultural concepts and analysis of translation strategies by Peter Newmark. Translation strategies were analyzed employing conceptual frameworks of Baker's taxonomy and Pinmanee's translation strategies for translating cultural-specific items. Frequency of cultural types and translation strategies were shown in percentage. The findings showed that cultural words and phrases consisted of 194 categorized based on Newmark's concept of culture: 23 words (11.86%) in material culture; 171 words and phrases in religious organization, concept, teachings, and beliefs consisting of 13 words in religious organization, 126 words in religious concepts, teachings and beliefs followed by 32 words and phrases in religious activities. Regarding translation strategies, cultural translation strategies included five strategies consisting of: (1) literal translation 148 words (76.29%); (2) hybrid translation strategy, a mixed strategy between literal and transliteral translation 25 words (12.89%); (3) transliteration 13 words (6.70%); (4) free translation 6 words (3.09%), and (5) descriptive phrase 2 words (1.03%). The research results could be applied in translating other types of cultural texts in both classroom and outside classroom settings.

ACKNOWLEDGEMENT

First and foremost, I pay homage to the Tripple Gem for blessings throughout my research work to complete the research successfully. I would like to express my sincere gratitude to my advisor Dr. Singkham Rakpa for the continuous support of my M.A. study and research, for his patience, motivation, enthusiasm, and immense knowledge. His guidance helped me in all the time of research and writing of this thesis. Besides my advisor, I would like to thank my co-advisor, Prof. Dr. Komkrit Tachom, and teachers in the School of Liberal Arts, University of Phayao for their encouragement, insightful comments, and hard questions. My sincere thanks also go to the Buddhist Psychology Program, Faculty of Humanities at Mahachulalongkornrajavidyalaya University for permitting me to use 34 dissertation abstracts as the main source of this thesis including Library and Learning Center of the University of Phayao for providing me useful information for the study.

Last but not least, I would like to thank my parents for giving birth to me at the first place and supporting me spiritually throughout my life. Special thanks also go to teachers and pious devotees for their directly or indirectly supports, inspiration, and encouragement throughout this research work.

Kriattikorn Pormrat

LIST OF CONTENTS

	Page
ABSTRACT	D
ACKNOWLEDGEMENT	E
LIST OF CONTENTS	F
LIST OF TABLES	H
LIST OF FIGURES	I
CHAPTER I INTRODUCTION	1
Background and Rationale of the Study	1
Research Gap	4
Objectives of the Study	5
Benefits of the study	5
Scope of the Study	5
Definition of Terms	6
CHAPTER II REVIEW OF RELATED LITERATURE AND RESEARCH	8
Definitions of Translation	8
Translation Methods	9
Translation Strategies	12
Translation Problems	16
Abstract Writing	18
Translation and Culture (Cross-cultural Translation)	20
Previous Related Studies	24
CHAPTER III RESEARCH METHODOLOGY	33

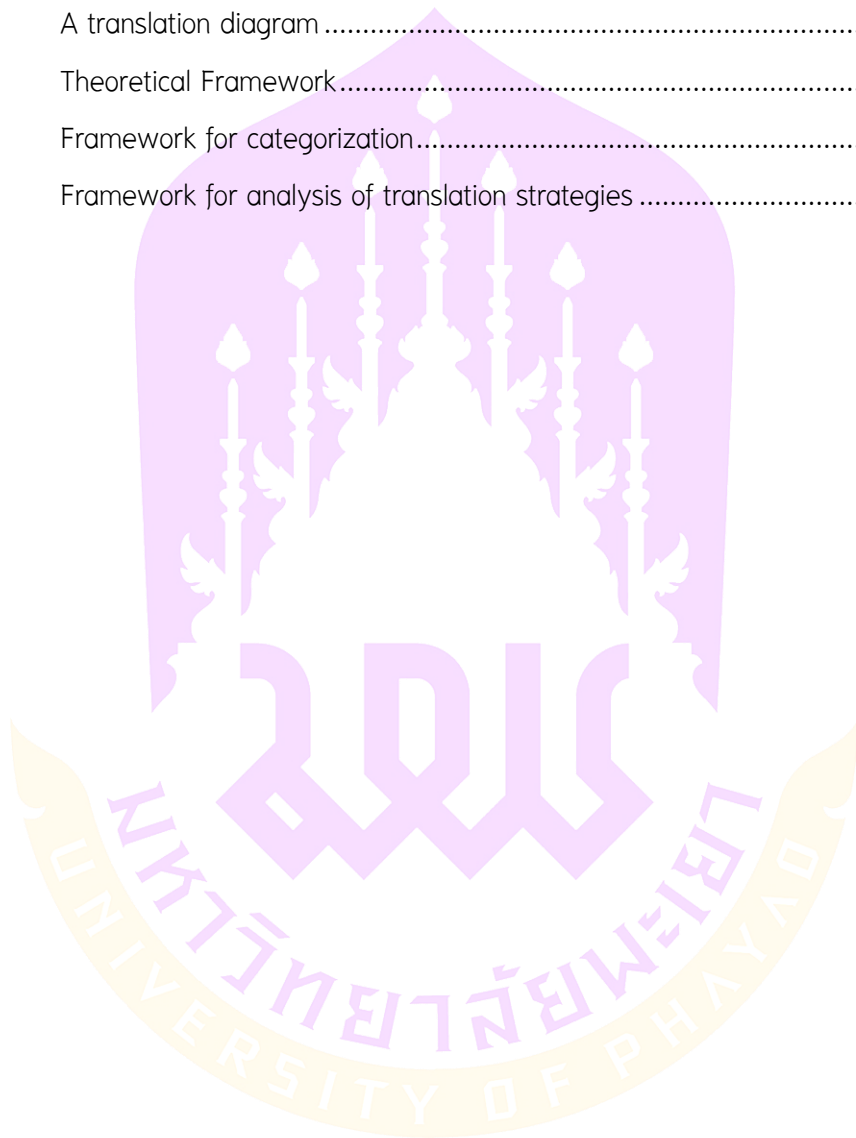
Data Collection	33
Data Analysis	34
Translation Strategies for Analytical Framework	34
Theoretical Framework.....	36
CHAPTER IV RESULTS	37
Findings Based on Objective 1.....	37
Findings Based on Research Objective 2	47
CHAPTER V CONCLUSION.....	60
Summary of the Study.....	60
Discussion of the study	60
Recommendations	65
BIBLIOGRAPHY	66
APPENDIX.....	70
APPENDIX A List of abstracts submitted to the Graduate School at Mahachulalongkorn rajavidyalaya University from 2018–2019	71
BIOGRAPHY	74

LIST OF TABLES

Table		Page
1	Record form for categorization of cultural words and phrases	33
2	Record form for an analysis of translation strategy	34
3	Record form for indicating frequency and percentage of strategies used	34
4	Result of categorization of cultural words and phrases	38
5	Material culture or artifacts	38
6	Religious organization.....	40
7	Religious concepts: religious teaching and beliefs	40
8	Religious activities	45
9	Results of translation strategies.....	47
10	Cultural words and phrases translated using the literal translation strategy	49
11	Cultural words and phrases translated using transliteration strategy	55
12	Cultural words and phrases translated using the hybrid strategy	57
13	Cultural words and phrases translated using the free translation strategy	58

LIST OF FIGURES

Figure		Page
1	A translation diagram	9
2	Theoretical Framework.....	36
3	Framework for categorization.....	37
4	Framework for analysis of translation strategies	47



CHAPTER I

INTRODUCTION

Background and Rationale of the Study

Cambridge Dictionary defines “translation” as (1) something that is translated, or the process of translating something, from one language to another, (2) the activity or process of changing the words of one language into the words of another language that have the same meaning (Cambridge, 2019).

Typically, written or spoken SL texts (Source Language) are transferred to equivalent written or spoken TL texts (Target Language) with the purpose of reproducing various kinds of texts such as religious, literary, scientific, and philosophical texts to make these texts available in other languages and to broaden the readership.

Translation of source language into target language would be easy if all languages in the world followed the same set of general or universal concepts. The similarity between SL and TL would also benefit language learning. In this regard, Culler (1976) opines that languages are not nomenclatures and the concepts of one language may differ radically from those of another, since each language articulates or organizes the world differently, and languages do not simply name categories; they articulate their own (pp. 21–22). This means, according to Culler (1976), that one of the more troublesome problems of translation is the disparity among languages. The bigger the gap between the SL and the TL, the more difficult the transfer of a message from the former to the latter will be (Ordudari, 2007, Online). The difference between an SL and a TL and the variation in their cultures are still the focus of research on translation as this difference makes the process of translating a significant challenge. The problems involved in translation are numerous and include details such as form, meaning, style, proverbs, idioms, etc.

Eugene Nida, an American linguist and translation theorist, is one of the most influential translation theorists. His definition of translation is conveying the meaning of one language to another language by keeping the meaning of the form exactly according to the original. From the definition of translation above, translation is a task that requires significant skill as it is not easy to convey meaning from one language to another because

each language has different meanings at the word, phrase, and sentence level. In addition, there are cultural differences and additional factors that cause problems in translation. Accordingly, the translator's understanding of the many elements of both the original language and the destination language is necessary. This corresponds with Nida & Taber's statement that at the beginning of the translation, the translator must have knowledge of the grammar and vocabulary of both the original language and the target language (1969).

Translation consists of methods and procedures. In a translation setting, there are the long-term words used throughout history, such as "literal translation," "free translation," and "faithful translation." According to Newmark (1988), translation methods are classified into eight different types (45–47) (1) word-for-word translation, (2) literal translation, (3) faithful translation, (4) semantic translation, (5) adaptation, (6) free translation, (7) idiomatic translation, and (8) communicative translation. These methods would be discussed in detail in chapter 2. In translation setting, instead of using the long-term words, "literal translation," "free translation," and "faithful translation" are used. Nida, an American linguist, gave up the aforementioned terms and proposed two "equivalence" ways: equivalence and formal equivalence, which later became the basic directions and guidelines of translation. His concept is recognized worldwide and highly influential. Baker (1992) advocated that every language consists of a conceptual nature with its own identity while being used. Consequently, a difference and inequality between languages always occurs and exists. Due to this inequality, translators may have difficulties finding words from one language that match the target language as closely as possible; this phenomenon is known as equivalence. Nonequivalence, or the inability to match the source language and target language closely, causes problems for translators.

In terms of culture, Newmark (1988, p. 95) categorized five types of cultural words: (1) ecology, such as landscape, botanical, vegetation, grassland, plains, mountains, tropical rainforests or rainforests, rice paddies, and seasons; (2) material culture which includes artifacts made by man consisting of (a) food such as sake, (b) fabric coats such as sarongs, (c), houses and towns such as kampongs (village area in Malay), (d) transportation such as rickshaws; (3) social culture such as work, relaxation, recreation, musical arts such as reggae or rock; (4) organizations, such as customs, activities, procedures, concepts, politics and

administration, religions such as doctrines and beliefs like karma, wat (the Thai Buddhist temple), art, etc.; (5) gestures and habits, including signs of disrespect to others like spitting, fluffing, or offensive sign language. This means that every culture with its identity can be categorized in accordance with the above cultural classification. In a real translation in actual setting, it is obvious that cultural differences create problems for translators. First, a translator does not know the culture of the original language. Secondly, although a translator understands the culture in the original text, he or she cannot convey the message in the translated version and cannot make it understandable. Third, translation techniques cannot be used in practical situations of translation, and lastly the meaning shown both in the original language does not match that shown in the translated language. As a result, it is challenging for a translator to transfer the source text to the target text.

As mentioned earlier, many translation theorists realize that cultural differences affect the depiction of meaning. The term that refers to the equality of cultural meaning is “cultural equivalence,” which occurs in the translation process where translators must decide how to apply the process to the text found. To handle with cultural differences, many theorists like Newmark, Nida, Baker etc. explored solutions for dealing with nonequivalence between languages. Newmark (1988), for example, also advocated the concept of equivalence by proposing three kinds of equivalence: cultural equivalence, functional equivalence, and descriptive equivalence. According to him, cultural equivalence means replacing a cultural word in the source language (SL) with a word in the target language (TL). However, “they are not accurate”. Baker (2011) proposed one of his strategies in translation to handle cultural difference by cultural substitution. In fact, there is no exact match in every cultural issue. However, the similarities in the original culture to the culture of the translated version may help convey the same message that the original wants to convey.

Saibua (1997), a Thai leading translation theorist, outlined the main problematic issues that translators must encounter and resolve: (1) translation problems occur when there is no list of translated words or text in the target language; (2) translation problems occur when there is a list of translated words or text both in the original language and in the target language, but there is no conceptual equivalence; (3) translation problems occur

when there is a list of translated words or text both in the original text and in the target language, but the concept is used in a different context.

Pinmanee (2019), one of Thai translation theorists, noted in her book foreword entitled “Language, Culture and Translation: Thai–English” that she has conducted a serious, deep study to find the right translation process for translating cultural words. As a result, she proposes a complex theory and various systematic strategies that can be relied upon to translate cultural specifics. According to the author, there are three aspects and nine special strategies (2019, pp. 173–178) dealing with words, message or text and, meaning, strategy dealing with grammar and structure, and strategies dealing with the use of language, way of speaking, word–choice, level, and style (see details in chapter 2, p. 32)

Mahachulalongkornrajavidyalaya University is the Buddhist University in Thailand that imparts religious disciplines in three main degrees: Bachelor’s degree, Master’s degree, and doctoral degrees focusing on social studies and humanities. At the doctoral level, Buddhism is comprehensively studied by people who are interested in it. Abstracts written in Thai after completion of their research are translated and submitted for publication. The topics of study in this Buddhist university directly deal with five kinds of culture proposed by Newmark (1988, p. 95), particularly the 2nd type of culture, material culture, and the 4th type, organizations involving customs, activities, procedures, concepts, consisting of politics and administration, and religious doctrine and beliefs, such as karma.

Research Gap

Since the focus of the research is mainly related to Buddhism and Buddhist culture in Thai society, cultural words and phrases categorized based on Newmark’s types of culture in the dissertation abstracts and translation strategies used in translating abstracts from Thai into English using Pinmanee’s strategies and Baker’s eight translation strategies have not yet been investigated. Therefore, Newmark’s cultural concept and Pinmanee’s strategies and Baker’s eight translation strategies were chosen as the framework for cultural term study and translation strategies as appeared in the 34 Thai dissertation abstracts of doctoral students of Buddhist Psychology Program, Faculty of Humanities at Mahachulalongkornrajavidyalaya University in Buddhist Studies submitted in 2018 and 2019.

Objectives of the Study

1. To categorize cultural words and phrases in the 34 Thai dissertation abstracts of doctoral students of Buddhist Psychology Program, Faculty of Humanities at Mahachulalongkornrajavidyalaya University in Buddhist Studies submitted in 2018 and 2019.

2. To analyze the translation strategies used in translating Buddhist terms in the 34 Thai dissertation abstracts of doctoral students of Buddhist Psychology Program, Faculty of Humanities at Mahachulalongkornrajavidyalaya University in Buddhist Studies submitted in 2018 and 2019.

Benefits of the study

The results of the study were expected as follows:

1. Categorization of cultural words and phrases can be an implication for teachers of translation and professional translators by providing guidance for teaching or translating these cultural words or phrases into English.

2. Strategies used in translating 34 Thai abstracts into English benefited the translation of other thesis abstracts in other fields.

3. Strategies found benefit the translation of other cultural settings, particularly Buddhist fields.

4. The given explanations for the strategies the translators used would be guidelines for novice translators in translating any text and for teachers to use in their translation classes.

Scope of the Study

The scope of the study consisting of data collection and analysis was carried out according to the following procedures:

1. The data were based in the 34 Thai dissertation abstracts of doctoral students of Buddhist Psychology Program, Faculty of Humanities at Mahachulalongkornrajavidyalaya University in Buddhist Studies submitted in 2018 and 2019.

2. Cultural words and phrases in 34 dissertations Abstract were categorized based on Newmark's concept of types of culture (1988).

3. The study was analyzed based on Baker's (1992) translation strategies and Pinmanee's strategies (2019) for translating cultural-specific items at the word level and phrasal levels.

4. Translation methods or strategies used in translating 34 abstracts focused on abstract texts mainly about Buddhist terms and related cultural terms.

5. The Buddhist terms in this study have been transliterated from Pali.

Definition of Terms

Abstract of a thesis means in the 34 Thai dissertation abstracts of doctoral students of Buddhist Psychology Program, Faculty of Humanities at Mahachulalongkornrajavidyalaya University in Buddhist Studies submitted in 2018 and 2019.

Newmark's Strategies (1988) means translation methods employed to handle cultural-categorized five types of cultural words: (1) ecology such as seasons, rain, and hills of various sizes; (2) material culture or artifacts such as food and clothes; (3) social culture such as sports and games; (4) organizations, customs, activities, procedures, and concepts such as the title of a head of state, religious activities, and (5) gestures and habits.

Baker's (1992) Taxonomy of Translation Strategies used in this study means seven strategies consisting of: (i) translation by a more general word, (ii) translation by a more neutral word/less expressive word, (iii) translation by cultural substitution, (iv) translation using a loan word or loan word plus explanation, (v) translation by paraphrase using a related word, (vi) translation by paraphrase using an unrelated word, (vii) translation by omission.

Pinmanee's (2019) Strategies means the ways of translating cultural-specific items at the lexical and phrasal levels consisting of three aspects and nine special strategies dealing with words, message or text and, meaning, strategy dealing with grammar and structure, and strategies dealing with the use of language, way of speaking, word-choice, level, and style

Cultural Words and Phrases means Buddhist terms in abstracts mainly from religious culture and beliefs.

Translation Strategies means approaches used in translating thesis abstracts based on Baker's (2011) translation strategies at the word level and Pinmanee's strategies (2011) at the lexical and phrasal levels.



CHAPTER II

REVIEW OF RELATED LITERATURE AND RESEARCH

This chapter elaborates literature relevant to the purposes of this study, and is comprised of seven sections:

1. Definitions of translation
2. Translation methods
3. Translation strategies
4. Translation problems
5. Abstract writing
6. Translation and culture (Cross-cultural translation)
7. Previous related studies

Definitions of Translation

Apart from definitions of translation given in the dictionaries, there are other different definitions of translation defined by well-known translation theorists as given below:

According to Nida (1969), translation is the process of reproducing in the receptor language a message in the source language to make the closest natural equivalent of the source-language message in terms of meaning and style.

Newmark (1981) defines translation as a craft consisting of the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language.

For Larson (1984), translation is a process of transferring the meaning in the source language to the target language by changing the form of the source language to the target language, but the meaning of the original message still has the equivalent meaning, only the form is changed.

According to Catford (1995), translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL), (p. 20)

For Forster (1958, Online), translation is an act through which the content of a text is transferred from the source language in to the target language.

From the above definitions, it can be concluded that translation is a process used to convey a message from one language to another by keeping or retaining the meaning of the original message as equivalent as possible in the translated version.

Translation Methods

Translation methods are the ways or approaches being carried out while handling with the whole texts with the methods of word-for-word translation focusing on, literal translation, communicative translation, semantic translation, and adaptation.

Newmark (1998) has offered translation methods in a V diagram as follows:

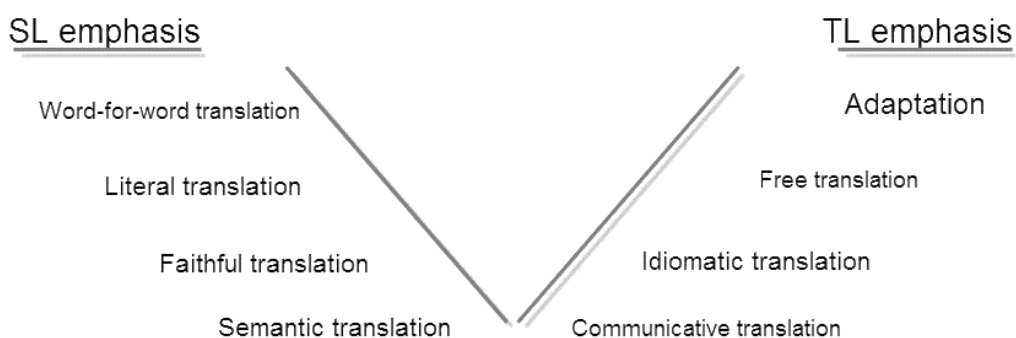


Figure 1 A translation diagram

Source: Newmark, 1988, p. 39

From the above figure, translation is divided into two main groups: the source language emphasis and target language emphasis. Each group is divided into four subgroups as follows:

1. Translation with the source-language emphasis consisting of the following:

1.1 Word-for-word translation: With this kind of translation, the word order of the source language is conserved, and the words must be translated one-by-one.

1.2 Literal translation: In this way, the grammatical structures of the source language are changed to their nearest equivalents in the target language, but the lexical words are again translated singly, out of context.

1.3 Faithful translation: This method attempts to produce the precise contextual meaning of the original text within the constraints of the target language grammatical structures.

1.4 Semantic translation: This mode of translation differs from “faithful translation” since it must take more account of the aesthetic value of the source language text.

2. Translation with the target–language emphasis is comprised of the following:

2.1 Adaptation: This kind of translation is the freest form of translation and is used mainly for plays (comedies) and poetry. The themes, characters, and plots are usually preserved, the source language culture is converted to the target language culture, and the text is rewritten.

2.2 Free translation: This method of translation produces the target language text without the style, form, or content of the original.

2.3 Idiomatic translation: This mode of translation reproduces the message of the original but tends to distort the meaning slightly using colloquialisms and idioms where these do not exist in the original.

2.4 Communicative translation: This kind of translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readers.

From the above strategies, it can be concluded that the first group gives primary significance to the source language that must be preserved in its original form with regards to both meaning and structure, whereas the second group focuses on the target language of a translated language in which a translator is free to do whatever necessary to the translation work in an acceptable way as long as the meaning of the source language is not totally changed with regards to adaptation, free translation, idiomatic translation, and communication.

Further, Larson (1984) classifies translation as follows:

1. Form–based translation or literal translation: This type of translation emphasizes lexical and grammatical elements. In other words, every lexical element and grammar usage in the source language is completely translated into the target language.

2. Meaning–based translation or idiomatic translation: The goal of this mode of translation is to reproduce a receptor language text that is idiomatic. The meaning of the source language is expressed in the natural form of the receptor language.

3. Modified literal translation: This method allows modification of word order and grammar to obtain acceptable sentences in the receptor language while following the form of the source text, even if a different form might be more natural in the receptor language.

4. Unduly free translation: This means there is liberal addition of information not directly connected to the source text and a change in meaning of the source text in the translated text.

In conclusion, Larson describes four translation methods that could be placed on a spectrum of most strict to least strict. The first method, form-based translation or literal translation is very strict in terms of grammatical and lexical elements that must not be ignored in the receptor language, whereas the second method, meaning-based translation, gives more significance to the natural form of the translated language. The third method, modified literal translation, allows for some modification of the original language to produce acceptable sentences in the receptor language, while the last method, unduly free translation, is the least strict.

In translation setting in Thai context, Saibua (1997) maintains that translation is classified into two types:

1. Literal translation: This translation remains close to the source language form as much as possible. The form in this context is the order of words, meanings, and sentences.
2. Free translation: This refers to the kind of translation in which the form of the target language differs from the form of the source language. The order of meaning between the source language and target language is also different.

To summarize, theorists classify translation theory differently, depending on each one's own principle. According to the Thai theorist Saibua (1997), translation can be classified into two main parts, i.e., literal translation and free translation. For Larson (1984) and Newmark (1998), the translation theories are different because the former emphasizes form-based and meaning-based translations whereas the latter emphasizes translation with focuses on the source language and the target language.

Translation Strategies

Translation is difficult for translators because of the differences in culture, language structure, and meaning. These differences are called non-equivalence. As a result, translation scholars attempt to find strategies to deal with problems of non-equivalence. Baker (1992) presents the following eight translation strategies at the word level.

1. Translation by a more general word (super ordinate)

This strategy is a general way to cope with the problem of non-equivalence, especially where the propositional meaning concerns general words, covering the meaning of specific words in the target language.

2. Translation by a more neutral word/less expressive word

When there is no word in the target language that expresses the exact meaning as the source language, the translator instead may use a near equivalent which is both less expressive and more formal.

3. Translation by cultural substitution

The problem of a culture-specific concept may be solved by replacing a culture-specific item with a target language item which does not have the same propositional meaning but has a similar impact on the target reader.

4. Translation using a loan word or loan word plus explanation

This strategy is usually used to deal with culture-specific items and modern concepts. A translator can explain a loan word when it first appears in the text, and then it can be used throughout the text on its own.

5. Translation by paraphrase using a related word

This strategy is used when a concept expressed by the source item is lexicalized in the target language, but in a different form.

6. Translation by paraphrase using an unrelated word

If the concept expressed by the source item is not lexicalized at all in the target language, the paraphrase strategy can be used. The main advantage of the paraphrase strategy is to achieve a degree of precision in exact propositional meaning. However, this strategy has two disadvantages. Firstly, a paraphrase does not have the status of a lexical item, so it cannot carry expressive, evoked, and associative meaning. Secondly, it is

awkward because it fills one slot with an explanation consisting of several items (Baker, 1992, p. 42).

7. Translation by omission

If the meaning conveyed by a specific item or expression is not necessary for the reader in his/her understanding of the text, the translator can omit that word or expression from the translation.

8. Translation by illustration

An illustration may be a useful strategy if a word in the source language lacks an equivalent in the target language, and the requirement is that the text remains to the point, short, and concise.

In summary, when a translator starts to translate a source text, several problems occur concerning equality or equivalence between source language and receptor language. Baker proposes the eight solutions above to cope with the problems of non-equivalence. For example, translation by illustration can be used in case the source language has no verbal equivalent in the target language.

In translation, it is important to make the translated text equivalent to the source text. However, modification in the translated text is usually necessary. Saibua (1997) provides two levels of modification strategies as follows:

1. Modification at the lexical level: This strategy will be used when there is no word or idiom in the target language that is equivalent to the source language. There are five strategies for dealing with this, as follows:

1.1 Adding explanation: An explanation both in text and in footnotes is allowed.

1.2 Using phrases or sentences to substitute a word: In case no equivalent word exists in the target language, phrases and sentences will be used.

1.3 Using words referring to the general meaning: If there is no equivalent word in the target language, a word that conveys the general meaning should be used.

1.4 Adding conjunctions: The structure of each language is different, so adding conjunctions is employed to show the relationships between meanings.

1.5 Omitting words or phrases: This should be done with care, by cutting as few words as possible, to retain the whole meaning of the original text.

In the strategy of modification at the lexical level, translation can be done by adding explanations, substituting phrases or sentences, describing the general meaning, using conjunctions, or cutting words or phrases (few words) with discretion.

2. Modification at the structural level:

This strategy aims at harmonizing the translated text by focusing on the following:

2.1 Modification of the sound structure: This is best known as transliteration. It is a translation process which results in the sound of the translated word that is close to the original sound, or it can even be a loan word.

2.2 Modification of the word structure: Differences between the source and the target languages in terms of parts of speech, gender, numbers, grammatical structure, and tenses should be modified in an appropriate way. Unlike English, which has both singular and plural forms for nouns, Thai nouns have the same form for singular and plural.

2.3 Modification of the sentence structure: When the sentence structure in the target language is not like the source language, modification of sentence structure will be applied to suit the target language. For example, modification of active or passive voice, adding or cutting words in the sentence, and so on.

2.4 Modification of a paragraph or higher-level text: Modification of a text arises when the translator considers the writing style of the source text to be inappropriate to the target text. Generally, this happens when the translator wants to convey the meaning of the overall text, rather than to make a literal translation of the language.

In the strategy of modification at the structural level, a translator can modify sound structure to match the sound of the original language. Also, a translation can modify word structure (e.g., parts of speech). A translator is also allowed to change the sentence structure in the target language (e.g., active or passive) in an appropriate way. Further, modification of a paragraph or higher-level text can also be allowed if the translator wants to focus on the meaning of the text rather than a literal translation.

Another linguist, James (1998), proposes the following strategies to overcome translation problems (as cited in Boonyasaquan, 2005, pp. 41–42):

1. Ignorance and avoidance

When a translator does not know an equivalent in the target language, s/he will use the strategy of borrowing a first language substitute. Errors might occur in the process of the first language transferring to the target language, or due to the first language interference. However, if a translator cannot find a first language substitute for a lexical item, s/he will avoid translating it or use another word instead. When doing so, the translator is using the strategy of avoidance.

2. Inter lingual errors

A transfer of the first language items can cause an inter lingual error because a translator assumes that one-to-one equivalence is possible. For instance, since high building is possible, a translator may assume that high age should be possible as well.

In addition to James' proposed strategies, Farghal and Obiedat (1995); Huang (2001) propose interesting strategies used in translation (as cited in Boonyasquan, 2005, pp. 42-43). They are as follows:

1. Synonymy

This strategy refers to the use of a word or phrase which has the same or nearly the same meaning as another word or phrase when a translator does not know the equivalent.

2. Avoidance

Translators apply this strategy when they fail to clearly understand the meaning of the lexical items in the target language.

3. Transfer

This strategy assumes that there is a one-to-one correspondence between the first language and the target language and that the target language puts this assumption to use.

4. Paraphrasing

This strategy involves giving a definition of a word or phrase or using different words to explain or to make the original meaning clearer. When translators do not know the equivalent item in the target language, they sometimes apply this technique to solve the problem.

In conclusion, a number of strategies for dealing with the problem of nonequivalence are introduced. However, to create quality translations, more than one strategy should be applied when translating a text. Therefore, good translators must judge which strategy is most appropriate.

Translation Problems

Many problems have occurred when novice translators translate the source text into the target text. Wimolchalao (1990) presents several problems that translators confront when they work, as follows:

1. Failure to understand the source language text

This happens when translators do not understand the original text. Because of misunderstanding, translators cannot retain the content of the source text in their translated text. A lack of understanding can be classified into four main groups as follows:

1.1 Failure to understand the meaning of words or idioms

1.2 Failure to understand the grammatical structures used in the source language text

1.3 Failure to understand the connections between sentences

1.4 Failure to know the story, background, or culture of the source text

2. Failure to produce a good, translated text

This happens when translators cannot reproduce the translated text without the form of the original text. In addition, Thinrat (2000) classifies problems of translation into several types as follows:

2.1 Mistranslation refers to a translation where translators convey the wrong meaning of words, phrases, or sentences in the translated text.

2.2 Under-translation refers to a translation where translators are not able to express full meaning in the translated text, or translators cut or delete some sentences in the target language text without appropriate reason.

2.3 Over-translation refers to problems that arise when translators add words, phrases, or sentences into the translated text, but those things do not exist in the original text.

2.4 Inappropriate translated language refers to a translation which includes words that do not suit the situations, stories, or characters in the source text. As a result, the target language texts are presented in the form of unnatural Thai language.

Translation problems can also be divided into linguistic and cultural problems (Abdellah, 2002, Online). The linguistic problems consist of grammatical differences, lexical differences, and meaning ambiguity whereas the cultural problems concern different situational features. Cultural differences are one of the most difficult problems in translation because people of different cultures look at things from their own cultural standpoint (Larson, 1984). For instance, it may be very difficult to find equivalent words for items in translating texts about Eskimos and snow to Arabs, who live in the desert. When cultures are similar, there is less difficulty in translating. This is because both languages will probably have terms that are equivalent to the various aspects of the culture. When the cultures are very different, it is frequently very difficult to find equivalent lexical items.

Since translation problems are mainly caused by different linguistic and cultural aspects between two languages, Barnwell (1980) suggests that the translator must consider not only the two different languages, but also different cultural aspects between the two languages. There may be some overlap between the culture of the speakers of the source language and that of the target language. Some concepts may be common to both. However, there may be some concepts mentioned in the source language which are unknown in the target culture. The conceptual discrepancies occur because of geography, customs, beliefs, and worldviews represented in the two languages. Therefore, the translator's success depends on the understanding of the culture s/he is working with.

In short, it seems that problems in translation occur when there is no substitute or equivalent word in the target language for a particular item in the source language. The above theorists and translators agree that translation problems are caused by linguistic, semantic, and cultural factors.

Abstract Writing

Abstracts are important tools for readers, especially as they try to keep up with an explosion of information in print. Writing an efficient abstract is hard work but will repay the writer with increased impact on the world by attracting people to read the publication (Koopman, 1997, Online). An abstract must contain keywords about what is essential in an article, paper, or report so that someone else can retrieve information from it. It is a short informative or descriptive summary of a long report. It is written after the report is completed although the abstract is usually intended to be read first.

An abstract of a humanities work may contain the thesis, background, and the conclusion of the larger work. In humanities reports, the abstract appears on a separate page, just after the title page and therefore, before the essay of the thesis or master's project itself. An abstract might serve as the only means by which a researcher determines what information a paper contains. Moreover, a researcher might decide whether to read the whole paper based on the abstract alone. Because of this need for self-contained compactness, an abstract must convey the essential results of a paper ("The Writing Center Guide to Writing an Abstract," 2008).

1. Types of Abstracts

There are two types of abstracts: descriptive and informative ("Literacy Education Online Writing Abstracts," 2008). The two types possess different aims; consequently, they have different components and styles.

1.1 A descriptive abstract tells readers what information the report, article, or paper contains. It includes the purposes, methods, and scope of the report, article, or paper. A descriptive abstract does not provide results, conclusions, or recommendations. It is always very short, usually not more than 100 words. Moreover, it introduces the subject to readers, who must then read the report, article, or paper to find out the details of the findings, conclusions, or recommendations.

1.2 An informative abstract summarizes the entire report and gives the reader an overview of the facts that will be laid out in detail in the paper itself. It includes the purposes, methods, and scope of the report, article, or paper. It is longer than one

page and should never exceed more than 10% of the length of the entire report; otherwise, it defeats its own purpose.

2. Qualities of a Good Abstract

An effective abstract has the following qualities (“Literacy Education Online Writing Abstracts,” 2008):

2.1 Uses one or more well-developed paragraphs: these are unified, coherent, concise, and able to stand alone.

2.2 Uses an introduction/body/conclusion structure which presents the article, paper, purpose, results, conclusions, and recommendations in that order.

2.3 Follows strictly the chronology of the article, paper, or report.

2.4 Provides logical connections (or transitions) between the information included.

2.5 Adds no new information, but simply summarizes the report.

2.6 Is understandable to a wide audience.

2.7 Uses passive verbs often to emphasize the information, not the author.

In conclusion, abstracts play the important role in academic research, reports, thesis, independence studies. There are two kinds of abstracts, descriptive and informative. Both have different components and styles, and these two types contain positive qualities containing forms like purposes, methods, scope, conclusions, and recommendation etc. and language style.

3. Steps for Writing Effective Abstracts

Writing an abstract involves getting the essence of a whole paper into a single paragraph that conveys as much new information as possible. One way of writing an effective abstract is to start with a draft of the complete paper and do the following steps (“Literacy Education Online Writing Abstracts,” 2008):

Step 1: Reread the article, paper, or report with the goal of abstracting in mind.

1. Look specifically for these main parts of the article, paper, or report: purpose, methods, scope, results, conclusions, and recommendation.

2. Use the headings, outline heads, and table of contents as a guide to writing your abstract.

3. If one is writing an abstract about another person's article, paper, or report, it is recommended to start writing the introduction and the summary first.

The areas above generally cover what the article emphasizes.

Step 2: After having finished rereading the article, paper, or report, write a rough draft without looking back at what you are abstracting.

1. Do not merely copy key sentences from the article, paper, or report because the information may be either too much or too little.

2. Do not rely on the way material was phrased in the article, paper, or report: summarize information in a new way.

Step 3: Revise the rough draft to correct weaknesses in organization, improve transitions from point to point, remove unnecessary information, add important information that was left out, eliminate wordiness, and fix errors in grammar, spelling, and punctuation.

Step 4: Print the final copy and read it again to catch any mistakes that were found.

In summary, an abstract is a short summary of the completed research. It generally consists of the objective, methodology or procedure, findings, and conclusion.

Translation and Culture (Cross-cultural Translation)

Newmark (1988, p. 95) categorized five types of cultural words: (1) ecology, such as landscape, botanical, vegetation, grassland, plains, mountains, tropical rainforests or rainforests, rice paddies and seasons; (2) material culture which includes artifacts made by man consisting of (a) food such as sake, (b) fabric coats such as sarongs, (c) houses and towns such as kampongs (village area in Malay), (d) transportation such as rickshaws; (3) social culture such as work, relaxation, recreation, musical arts such as reggae or rock; (4) organizations, such as customs, activities, procedures, concepts, politics and administration, as well as religions such as doctrines and beliefs like karma, wat (the Thai Buddhist temple), art, etc.; (5) gestures and habits, including signs of disrespect to others like spitting, fluffing, or offensive sign language.

Many translation theorists realize that these kinds of cultural differences affect the depiction of meaning, so there are words that refer to the equality of cultural meaning

called cultural equivalence, which occurs in the translation process where translators must decide how to apply the process of equivalence to the text found. For example, Newmark (1988, pp. 81–93) refers to cultural equivalence as replacing cultural words in the source language (SL) with the destination language (TL), where it might be difficult to find words that are culturally equivalent.

Cultural differences create problems for translators as follows:

1. The translator does not know the culture of the original language.
2. The translator understands the culture in the original text but cannot convey the message in the translated version and make it understandable.
3. Translation techniques cannot be used for translation.
4. The meanings shown both in the original and the translated language do not match.

Baker (1992) proposed one of his strategies in translation to deal with cultural difference by cultural substitution. In fact, there is no exact match in every cultural issue. However, the similarities in the original culture to the culture of the translated version may help convey the same message that the original wants to convey. According to Baker, there are seven strategies used to deal with cultural issues:

1. Translation by a more general word (superordinate)

Example: SL: ปลาสลิด

TL: a kind of freshwater fish (Khonbumpen, 2008, p. 10)

2. Translation by a more neutral word/less expressive word

Example: SL: เจ็บใจ

TL: being annoyed (Saewong, 2004, p. 15)

3. Translation by cultural substitution

Example: SL: คอหมูย่าง

TL: pork steak (Pinmanee, 2019)

4. Translation using a loan word or a loan word plus explanation

Example: SL: พระภูมิ

TL: phra phum, guardian spirit of a house or house ghost (Pinmanee, 2019)

5. Translation by paraphrase using a related word (Pinmanee, 2019)

Example: SL: สถาปัตยกรรมงดงามอย่างยิ่งหาที่เปรียบมิได้

TL: incomparable sophistication of architecture)

6. Translation by paraphrase using an unrelated word

Example: SL: ฝนตกหนัก

TL: It rains cats and dogs. (Khongbumpen, 2008, p. 12)

7. Translation by omission

Example: SL: ขอยืมปากกาหน่อย

TL: May I borrow your pen? (Khongbumpen, 2008, p. 13)

8. Translation by illustration

SL: โรงแรมที่มีสาขาทั่วโลก เช่น Hyatt, Marriott และ Hilton เป็นต้น

TL: chain hotels (Khongbumpen, 2008, p. 13)

Malone (1988, pp. 15–61) proposes nine translation strategies that can be applied to different cultural texts:

1. Equation: equivalence between the original and the translation language using borrowed/loan words

2. Substitution: adjusting a loan word with a change in pronunciation of consonants and/or vowels in the translated language

3. Divergence: one word in one language equivalent to several words with the same meaning in another language

4. Convergence: many words with the same meaning in one language matching only one word in another language

5. Amplification: adding text or message in the translated text to achieve a complete understanding of the text

6. Reduction: deletion of redundant, irrelevant, or insignificant text.

7. Diffusion: expansion of additional text that is grammatically correct to make meaning clearer

8. Condensation: compression of the text

9. Reordering: grammatically reordering of text

Saibua (1997) the leading translation theorist in Thailand, outlined the problematic issues that translators encounter and must resolve: (1) Translation problems occur when no

list of translated words or text exists in the target language; (2) Translation problems occur when a list of translated words or text exists both in the original language and in the target language, but there is no conceptual equivalence; (3) Translation problems occur when a list of translated words or text exists both in the original text and in the target language, but the concept is used in a different context.

Pinmanee (2019) noted in the foreword to her book entitled “Language, Culture and Translation: Thai–English,” that she has conducted a serious, deep study to find the right translation process for translating cultural words. As a result, she proposed a complex theory and various, systematic strategies that can be relied upon to translate cultural specifics. According to the author, there are three aspects and nine special strategies as given below (2019, 173–178):

1. Nine Strategies for Dealing with Words, Messages, or Text and Meaning

1. using generalization instead of specific words; readers can instantly understand (borrowing, equation, transference, transliteration, or transcription)

2. using an equivalent word with word–for–word translation (calque or substitution)

3. using reduction, condensation/omission/compression/deletion/zerotranslation

4. addition/exploitation/expansion/amplification/diffusion/description/descriptive/explicitation

1. using notes/glossary

2. using transliterated words with description with explanation

3. using particularization

4. literal translation or word–for–word without changing the meaning of the word, consisting of two strategies: (1) lexical calque, conveying exact words to the target language using the word form and the grammatical structure of the target language; (2) structural calque, conveying the source language structure to the target language

5. equivalence with word, phrase, and expression of both the source language and the target language ignoring the lexical and structural syntax, the use of adaptation or the replacement of the source language with the target language which is similar to replacing it with another culture called cultural substitution

2. Strategies for Dealing with Grammar and Structure
 - 2.1 transposition or shift
 - 2.2 reordering or word/sentence reformation
3. Strategies for Dealing with the Use of Language, Ways to Speak, Word–Choice, Level, and Style
 - 3.1 compensation to avoid semantic loss
 - 3.2 variation change to make readers of the translated version deeply understand meaning by changing tone, style, register or using local language such as colloquialisms
 - 3.3 change of point of view, focus, and attitude of idea or a set of ideas with the use of words, phrases or expressions that differ from the original text to indicate the same sense
 - 3.4 analysis of features and specific meaning of words called “componential analysis”

In this study, the researcher employed translation strategies proposed by Baker (2011) and Pinmanee (2019) as a framework with following reasons:

1. Strategies proposed by them are practical and applicable to Thai cultural context.
2. Both strategies provide practical solutions for cultural terms and phrases.
3. Baker’s strategies are suitable and active for the modern cultural context.

Previous Related Studies

Previous related studies were divided into two parts: Buddhism and culture and other related works.

1. Buddhism and Culture

Buranapong (2001) conducted research on techniques of Buddhist literature translation from Thai into English on the text “Good, Evil and Beyond Karma in Buddha’s Teachings” with the purpose of investigating translation methods and techniques of adjustment employed in translating Buddhist literature from Thai into English. The researcher examined three major parts of translation methods: the overall text, the Buddha’s words, and Buddhist terms. The results showed that both literal translation and free translation methods were employed in translating the overall text. In translating the Buddha’s words, the results

showed that the method of literal translation was utilized most and some of the Buddha's original words and writing styles remained in the translated version. In translating the Buddhist terms, three translation methods were used: transliteration, literal translation, and hybrid method translation (a mixture of transliteration and literal translation). As for the techniques of adjustment, the analysis was divided into three sections: adjustment at the word level, adjustment at the sentence level, and adjustment at the discourse level. The conclusion was reached that in adjustment at the word level, five techniques were used: explanation of meaning, additions, deletions, substitution of generic terms for specific terms, and translation of cultural terms using equivalent terms. At the sentence level, three techniques were found: technique of rearrangement of ideas, passivization, and subject addition. Three techniques were found at the discourse level: rearrangement of ideas, deletions, and footnote explanation. The results from this study can be used as a guideline for translation strategies and techniques of adjustment.

Concerning translation methods and strategies used to investigate cultural words found in religious texts, especially in a Buddhist context, there are some words related to religious texts that focus on a single model or framework such as Larson's framework. In multiple models or frameworks, the study by Aungsuwan (n.d., Online) entitled "Cultural Words and Phrase Translation from Thai into English in Buddhist Books: A Case Study of Vajiramedhi's Work" focuses on translation of cultural words and phrases. This study intended to categorize cultural words and phrases in Buddhist books and attempted to expand the scope of research by using multi-modelled frameworks to analyze the strategies for translating cultural words and phrases from Thai into English. In Vajiramedhi's works, sources for study included two versions of four Buddhist books written in Thai by Vajiramedhi and translated into English by Nopamat Veohong, Thai Buddhist books "Dhamma Lap Sabai" published in 2004, "Sopta Kap Khwamtai" published in 2005, "Dhamma Thorrak," and "Dhamma Sabajjai" published in 2013, an English translated version of four Buddhist books, namely, Anger Management: How to Deal with Your Anger and Sleep Soundly published in 2005, Love Management published in 2007, Looking Death in the Eye, and Mind Management, both published in 2008. The study employed Baker's framework (2005) and Newmark's framework (1988). Findings showed different strategies used in translating the

above-mentioned works, including literal translation found in (1) ecology including Thai seasons, (2) material culture containing religious artifacts, and (3) organizations, customs, activities, procedures, concepts such as religious activities, religious concepts, and the use of metaphors. Paraphrase was found in (1) material culture including religious artifacts, (2) organizations, customs, activities, procedures, concepts such as religious activities, and religious concepts, (3) gestures and habits. Using loan words was found in (1) ecology containing city and mountain names, (2) material culture including religious artifacts, (3) organizations, customs, activities, procedures, concepts such as religious concepts. Cultural substitution was found in organizations, customs, activities, procedures, concepts containing the use of metaphors. Addition was found in (1) material culture including religious artifacts, (2) organizations, customs, activities, procedures, concepts such as religious concepts and religious days. Omission was found in organizations, customs, activities, procedures, concepts including idioms.

Riangsiri (n.d., Online) presented the study entitled “The Translation Strategies of Buddhist Terms from Thai into English in “DHUTANGA: WHAT TO DO? WHERE? WHAT FOR?” written and translated by the Venerable Phra Brahmaganabhorn (P.A. Payutto) in order to (1) explore and study the strategies for translating Pali and Buddhist terms appearing in the text, and (2) classify the translation strategies of Buddhist terms adopted by the translator into groups. The data used in this research were from the bilingual book (Thai-English) “DHUTANGA: WHAT TO DO? WHERE? WHAT FOR?” The findings showed five translation strategies used by the translator to cope with the translation problems regarding Buddhist terms. They were: (1) translation by using nonliteral lexical equivalents, (2) translation by using descriptive phrases, (3) translation by using a generic word with a descriptive phrase identifying appearances, functions, or purposes, (4) translation by using a generic word, and (5) translation by using a loan word with a short description or an explanation.

Janthajumrasrat (2018) wrote his academic paper on translation strategies of Buddhadhamma in Buddhism in English focusing on meaning, process, and factors influencing translation including the history of translation from English into Thai, and Thai into English language, the history of Buddhadhamma translation into foreign languages, the concept of

principles of Buddhadhamma, including major problems in translating Buddhadhamma into English. Suggestions for translating Buddhadhamma into English is provided. Problems in translating the principles of Buddhadhamma pointed out by the author include: (1) lexical terms and meaning, (2) expression in Thai language used, (3) differences in writing style found in Thai and English, with long explanations and repetitions leading to unnatural language used in the translated version, (4) word choice and appropriate words for Buddhist terms due to differences in concept, culture, and religion. According to the author, the principles of Buddhadhamma translation which the translator should abide by are as follows:

1. Before translating, the translator should study and understand the dhamma principles clearly and thoroughly.
2. The meaning of words or expressions should be interpreted with the help of a Pali–Sanskrit–Thai–English Dictionary of Buddhist terms.
3. In the case of a Buddhist sermon, repetition and redundancy should be deleted or made concise.
4. Simple English language that can convey the intended meaning should be used.
5. Translate the text to achieve three goals: accuracy, complete content, and naturalness
6. Recheck correct language used with a native speaker to approve that the translated version matches the original text.

Many studies related to cultural translation have been conducted. For example, in Pokasamrit's study (2012), the researcher attempted to analyze cultural substitution in English to Thai translation to document its types, linguistic patterns, and cultural significance, and to find and draw conclusions as to the translators' opinions of this technique. In the first part, the researcher gathered data for the study consisting of culturally substituted items randomly collected from 1,000 pages of different types of English–to–Thai translated works published between 2007 and 2011. These were then categorized and itemized based on their generic types and presented in classified tables with their linguistic and cultural comments as findings. Findings included generic types such as people, animals, religion and beliefs, objects, time and measurement, places, foods, proverbs, and idioms. The second part employed questionnaires and interviews to collect data on 12 translators'

opinions in terms of the translation technique of cultural substitution used by translators whose works have been published during the past 10 years.

2. Other Related Translation Research in a Thai Context

Studies on translation in a Thai context were conducted with various dimensions such as strategies, methods, techniques at the word, phrase, sentence, paragraph, and text level, and considered both Thai into English and English into Thai translations. Concerning translation strategies, many studies focused on strategies based on different translation theories, for instance, studies by Meechai (2010); Krai-on (2013); Sumpantamitr (2015, Online); Chakorn (2017, Online); Klinhom (2018); and Laongpol (2018).

Meechai (2010) investigated translation strategies of idioms and figurative language in the lyrics of 32 Disney songs from five famous Walt Disney films shown in Thailand between 2003 and 2014. The lyrics were translated by Thanee Poonsuwan, and he employed Baker's idiom translation strategies. The findings showed that the strategy of paraphrase was highly used. The strategies involved using an idiom of similar meaning but dissimilar form, an idiom of similar meaning and form, and the omission of entire idioms, respectively.

Krai-on (2013) investigated strategies and techniques for translating Thai cultural words into English through a Thai novel titled "Si Pan Din" or "Four Reigns" by Tulachandra, and also investigated the relationship between strategies and techniques used in the translation. The findings revealed literal translation, free translation, and transcription/transliteration as strategies including omission and combination of transcription/transliteration, and literal translation strategy. In translation techniques, elaboration technique, summarizing technique, complete translation technique, adjustment, and giving reference technique were the most frequently used techniques.

Sumpantamitr (2015, Online) investigated translation strategies used in the 10th FIFA World Cup news, a case study of Sport Radio FM 96 MHz. 316 news headlines were translated into Thai by staff at a center for foreign news translation of Sport Radio FM 96 MHz. The researcher employed Malone's translation strategies, including equation, substitution, divergence, convergence, amplification, reduction, diffusion, condensation, and reordering to analyze the translated version. The results of the study revealed that translation

strategies used in translating the 2014 FIFA World Cup news headlines included equation (20.53%), followed by diffusion (18.82%), and other translation strategies. In addition, transliteration of specific names from English into Thai was the most frequent strategy used by the translators (91.51%), followed by transliteration of general words (8.49%). Furthermore, other strategies like diffusion strategy, using verbs to replace punctuation marks, adding verbs to conform with Thai grammar, adding words or phrases for complete meanings and to express feeling and emotion were found respectively.

Chakorn (2017, Online) investigated literary translation techniques explored in five Thai short stories translated into English and published in “Lotus Blooms in the Stream of Literature” by the Ministry of Culture (2013). The investigation focused on the analysis of the translation of figurative language especially in terms of equivalence. Results showed three types of figurative techniques used in the corpus: (1) simile, (2) metaphor, and (3) personification. The translation of figurative language preserved equivalence at a satisfactory level.

Klinhom (2018), in her research on translation strategies of advertisement slogans, investigated strategies used for translating 44 advertisement slogans. Data of advertisement slogans were drawn from television and translation strategies in advertisement slogans, and they were translated by the researcher based on the concepts of Malone (1988) and Saibua (2007). A questionnaire was created containing both the data of advertisement slogans from television and advertisement slogans which had been translated by the researcher. Questionnaires were handed out to 200 respondents who were asked to select only one answer showing their favorite choice. The findings revealed that seven out of nine translation strategies were found in advertisement slogan translation, and they were used 133 times, as follows: diffusion strategy 44 times, reduction strategy 29 times, reordering strategy 22 times, substitution 16 times, equation and divergence strategies 10 times each, and condensation two times.

Laongpol (2018) analyzed errors and problems in translating news headlines from English into Thai by 42 second-year students majoring in English in the Faculty of Humanities and Social Sciences at Yala Rajabhat University during the second semester of the 2017 academic year, using news headlines chosen from the website of the Bangkok

Post and a questionnaire as research instruments to find out their translation problems. Findings revealed that the most frequent errors found in translating the headlines were the use of present simple and past participle together, while the least frequent errors were from the omission of verb “to be.” The error categories found were: (1) Mistranslation covered six aspects: word choices and mismatching of words and their meanings, modifiers, misspellings, reduced clauses, tenses, and punctuation marks; (2) under translation, and (3) over translation. The causes of these errors were from the limitation of background knowledge, inadequate grammatical and vocabulary skills, substantive adherence to the source language, and carelessness with regards to grammatical structures, background knowledge, and vocabulary.

From the above studies, the research on translation strategies has focused on different fields: Meechai’s study (2010) from English into Thai on idioms and figurative languages in Walt Disney’s song lyrics, Laongpol’s work on errors and problems in translating news headlines from English into Thai chosen from the website of the Bangkok Post and a questionnaire as instruments to find out students’ translation problems (2018), the study by Sumpantamitr (2015, Online) on translation strategies used in the 10th FIFA World Cup news, a case study of Sport Radio FM 96 MHz, Klinhom’s research on translation strategies of advertisement slogans, strategies used for translating 44 Slogans (2018), the study by Saengkham (2013, Online) on translating Japanese comics into Thai, Krai-on’s study (2013) on strategies and techniques for translating Thai cultural words into English through a Thai novel titled “Si Pan Din” or “Four Reigns” by Tulachandra and the relationship between strategies and techniques used in the translation, and Chakorn’s work (2017, Online) on literary translation techniques which explored five Thai short stories translated into English and published in “Lotus Blooms in the Stream of Literature” by the Ministry of Culture (2013).

Ngamsri (2017) conducted study to categorize the many cultural terms used in Khamman Khonkhai's Thai novel “The Teachers of Mad Dog Swamp” and to investigate the methods employed in translating those terms into the English edition. Following the identification of the various cultural word categories and their translations, the researcher employed textual analysis to look at the approaches taken by each category of cultural word to account for cultural variations between Thai and English. Based on the frequency

and overlap of cultural words in the source text, the study's findings indicated that different translating procedures were used more frequently in different contexts. Six translation procedures were utilized, according to the study, to translate all the different cultural words that could be found in the Thai version. The six techniques included transference, using a more general word, using more than one technique, literal translation, paraphrasing, and omission. To retain the flavor of the source language, transference approach was most frequently adopted. Translations of names and titles with Thai connotations turned up the phrase. When the same precise cultural words appeared repeatedly, it was discovered that two transference translations had been made.

The three translating techniques of adding, labeling, and illustrating were not discovered separately in this study. Although adding was not used alone, it was used in conjunction with other translation techniques to translate all different kinds of cultural words. It was discovered that translating cultural terminology like environment and values could provide information by using footnotes. Only in conjunction with literal translation was it possible to translate cultural words using the labeling technique. Only three different categories of cultural words—values, ecological, and material—were translated using this combination. The only technique not employed in this study to translate any form of cultural word, either alone or in combination with other techniques, was illustration.

The translation of Japanese cultural concepts in Arthur Golden's "Memoirs of a Geisha" and its Thai translation by Wiyasakam was examined in Parapoch (2012). The goal is to discuss methods and issues related to translating English terminology used in Japanese culture. The findings demonstrate the employment of three translation methods: literal translation, modification of the descriptive phrase, and specification. With the use of these strategies, the target text was able to accurately represent the cultural meaning. This study's main finding was that the cultural meaning of Japanese words in English may be lessened. Additionally, the words' connotative nature may lead to various misunderstandings and inaccurate translations. For the purpose of resolving cultural translation issues, a thorough grasp of context and culture is necessary.

In addition to the above works, further research studies relate to strategies used in translating Buddhist terms and cultural texts. The application of a single model or

framework such as Larson's, a multiple model like Newmark's, and others like Malone's theory have been used to find strategies applied in translation. The research gap found is that there is no direct study on translation strategies used in translating dissertation abstracts in the field of Buddhist studies. This can be interesting to further study what translators or researchers of those dissertations employed in their translation and how they cope with problems with religious words at the lexical, phrase, and sentence level.



CHAPTER III

RESEARCH METHODOLOGY

This chapter provides information about data collection and data analysis used in translating Thai into English abstracts. To present the sequence of data analysis methods.

Data Collection

The data consisted of 34 pieces of English abstracts of dissertations as purposely obtained from doctoral dissertation of Buddhist Psychology Program, Faculty of Humanities at Mahachulalongkornrajavidyalaya University in Buddhist Studies summited in 2018 and 2019. These abstracts were translated by the researchers. The data collection was conducted according to the following procedures:

Cultural words and phrases were taken from each of the 34 dissertation abstracts. These were categorized based on Newmark's (1988) criteria. This was done to select and categorize cultural terms comprising topics such as: (1) ecology (2) material culture or artifacts (3) social culture (4) organizations, customs, activities, procedures, and concepts and (5) gestures and habits. Cultural words and phrases in the 34 dissertation abstracts were categorized and each topic was marked with the number in parentheses in the record form and tabulated as shown in the sample table 1 below:

Table 1 Record form for categorization of cultural words and phrases

Abstract	Source Text (SL)	Target Text (TL)	Newmark's types of culture
1	พระสงฆ์	monk	(4) organizations

Based on the record form in table 1, cultural words and phrases were subcategorized again according to cultural types to which they belong.

Data Analysis

The procedures in analyzing the data were as follows:

1. Words and phrases categorized in the data collection stage were then analyzed into translation strategies.

2. The abstracts, both Thai and English versions focusing on cultural words and terms, were tabulated and compared as a source or original text and translated to a target version. The English translated version was analyzed in record form designed by the researcher as shown in table 2 below:

Table 2 Record form for an analysis of translation strategy

Abstract	Source language (SL)	Target language (TL)	Strategies Used	Remark
1	สังคหวัดถุ 4	Four basic services	Transliteration	

3. The analyzed parts of both the source language and the target language were listed at the lexical, phrase, and sentence level, and investigated to find the translation strategies used.

4. Types of translation strategies were grouped and tabulated in a frequency and percentage as shown in the table below:

Table 3 Record form for indicating frequency and percentage of strategies used

Item	Type	Frequency	Percentage %

Translation Strategies for Analytical Framework

Baker's (2011) eight translation strategies to deal with non-equivalence at the word level were used to identify and categorize the translated parsed parts. The strategies were as follows:

1. Translation by a more general word (superordinate)
2. Translation by a more neutral word/less expressive word
3. Translation by cultural substitution

4. Translation by using a loan word or a loan word plus explanation
5. Translation by paraphrase using a related word
6. Translation by paraphrase using an unrelated word
7. Translation by omission and translation by illustration

These seven translation strategies were chosen as the research framework because these strategies are applicable and suit for real Thai–English translation. However, not all strategies are applicable.

Pinmanee (2019) proposed several useful strategies for translating cultural–specific items at the lexical and phrasal levels, as follows:

1. Strategies for translating the item that is well–known or has a referential meaning in the target language
 - 1.1 Translation by using nonliteral lexical equivalents
 - 1.2 Translation by using descriptive phrases
 - 1.3 Translation by using related words
 - 1.4 Translation by using generic–specific words
 - 1.5 Translation by using secondary and figurative senses
2. Strategies for translating the item that does not exist or does not have a referential meaning in the target language
 - 2.1 Translation by using a generic word with descriptions
 - 2.2 Translation by using borrowed words
 - 2.3 Translation by using a cultural substitution

These strategies were selected as the research framework because they are comprehensively studied by a leading Thai translation expert. Each strategy is applicable to handle with Thai cultural terms and phrases.

Theoretical Framework

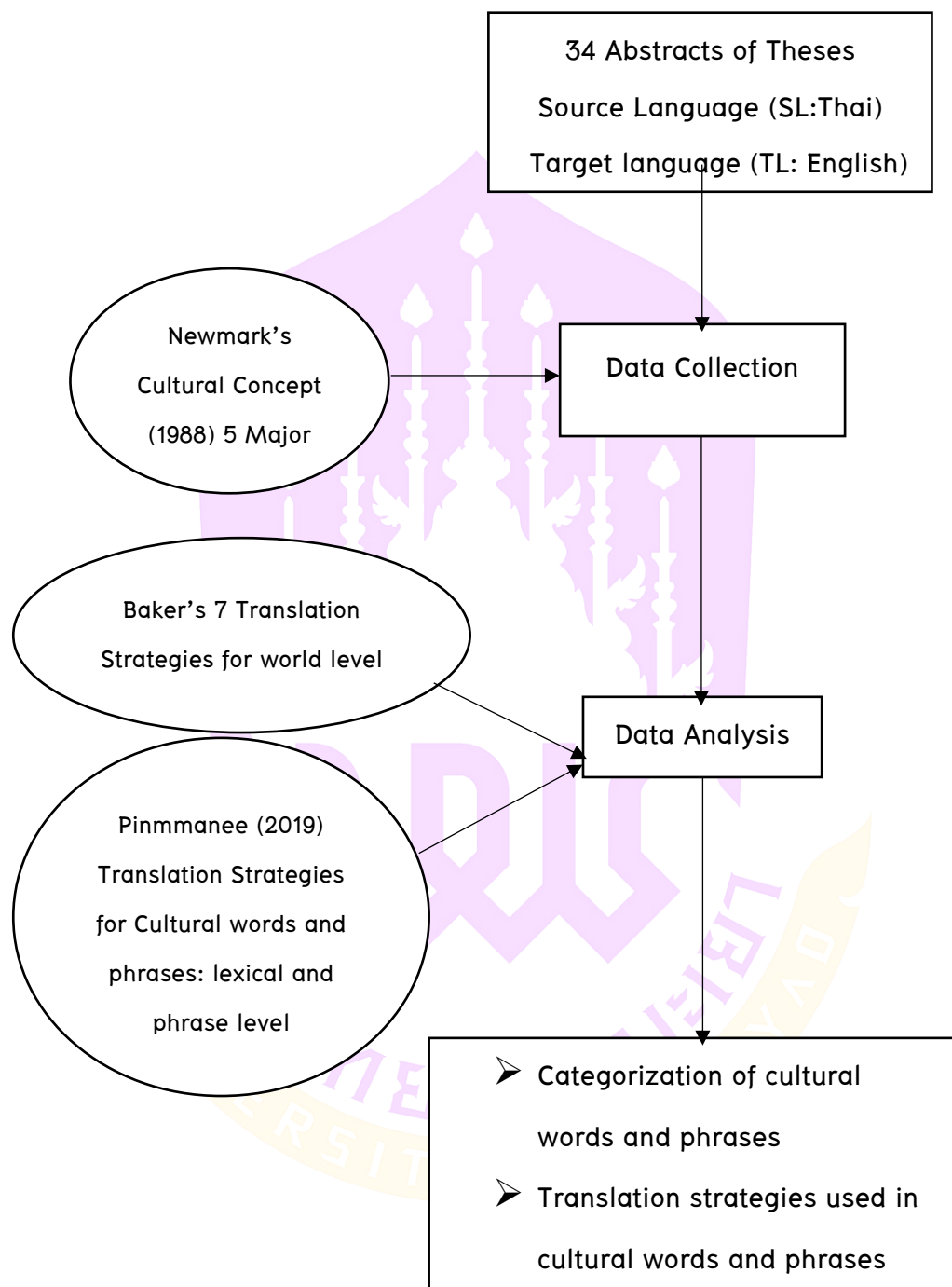


Figure 2 Theoretical Framework

CHAPTER IV

RESULTS

Chapter 4 deals with results or findings derived from an analysis based on research methodology set forth in Chapter 3. Findings will be given according to the research objectives: (1) To categorize cultural words and phrases in 34 dissertation abstracts submitted to the Graduate School at Mahachulalongkornrajavidyalaya University between 2018 and 2019, and (2) to analyze strategies (methods) used in translating 34 English abstracts of dissertations purposively randomized from 276 dissertations in Buddhist Studies (Doctor of Philosophy degree in Buddhist Studies) submitted to the Graduate School at Mahachulalongkornrajavidyalaya University between 2018 and 2019.

Findings Based on Objective 1

To categorize cultural words and phrases in 34 dissertation abstracts submitted to the Graduate School at Mahachulalongkornrajavidyalaya University between 2018 and 2019.

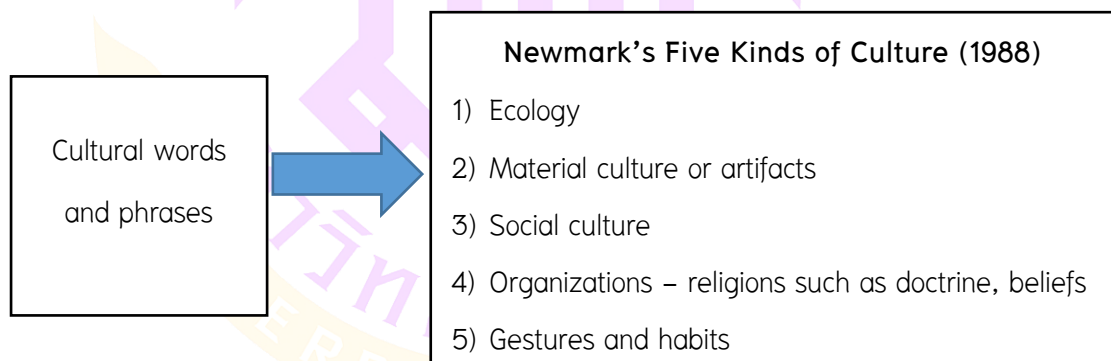


Figure 3 Framework for categorization

From the above framework in figure 3, cultural words and phrases in 34 dissertation abstracts were sub-categorized into two major cultural types as classified by Newmark (1988) as follows: (2) material culture or artifacts including religious artifacts, and (4) organizations, customs, activities, procedures, and concepts such as religious activities

and religious concepts. The followings are cultural words and phrases categorized according to Newmark's cultural concepts.

1. Findings on Categorization of Cultural Words and Phrases

From the study, there were 194 cultural words and phrases which were categorized based on Newmark's concept of types of culture (1988). Material culture consisted of 23 words (11.86%) while religious organization consisted of 13 words (6.70%). The highest occurrence was 126 words (64.95%) denoting religious concepts, teachings, and beliefs followed by 32 words and phrases (16.49%) indicating religious activities, as shown in table 4 below:

Table 4 Result of categorization of cultural words and phrases

Cultural type	Numbers of cultural terms	Percentage (%)
(2) Material culture or artifacts including religious artifacts	23	11.86
(4) Organizations, customs, activities, procedures, and concepts		
(4.1) Religious organization	13	6.70
(4.2) Religious concepts: teachings	126	64.95
(4.3) Religious activities	32	16.49
Total	194	100

2. 2nd Cultural Type: Material Culture or Artifacts Material Culture

Table 5 Material culture or artifacts

Source Language	Target Language
ปัจจัย 4	four basic needs
อาหาร	food
ที่อยู่อาศัย	shelter
เครื่องนุ่งห่ม	clothing
ยารักษาโรค	medicine

Table 5 (cont.)

Source Language	Target Language
คายนุญชรธรรม	moral camp
ลาภสักการะ	acquisitiveness gain
พระไตรปิฎก	Tripaka
วัดพระพุทธรบาท	Wat Prabuddhabat
รมณีสถาน	a house of pleasure
ป้ายปริศนาธรรมนำชีวิต	dhamma puzzle signs
พุทธศิลปกรรม	Buddhist art
พุทธจิตรกรรม	Buddhist mural painting
พุทธประติมากรรม	Buddhist sculpture
พุทธสถาปัตยกรรม	Buddhist religious architecture
อรรถกถา	commentary
พระอภิธรรม	metaphysics
โรงเรียนวิถิปุทธ	Buddhist school
พระพุทธรูป	Buddha image
วัด	temple/monastery
สำนักวิปัสสนากรรมฐาน	meditation center
สี่ปายะ	sappàya
น้ำมนต์	holy water

(4) 4th Cultural Type: Organizations, Customs, Activities, Religious Activities, Religious Concepts, Beliefs, Teachings

1. Religious organization

The followings were cultural words and phrases belonging to the category of organization:

Table 6 Religious organization

Source Language	Target language
พระพุทธศาสนา महाยาน	Mahayana Buddhism
โพธิสัตว์	Bodhisattva
พระจิตอาสา ศิลา นธรรม	gilanadhamma volunteer monks
พระสาวก	Buddha's disciple
พระธรรมทูต	Dhammaduta monk
การเผยแผ่พระพุทธศาสนาเชิงรุก	active Buddhist dissemination
พระธรรมทูตไทยสายอินเดีย-เนปาล	India–Nepal overseas Dhammaduta monks
พุทธศาสนิกชนในสังคมไทย	Thai Buddhists
พระรัตนตรัย	Triple Gem
พระสงฆ์	monk
พระวิปัสสนาจารย์	Buddhist meditation master
โหราจารย์	astrologer
ศาสนสัมพันธ์	religious relations

2. Religious concepts: religious teaching and beliefs

The followings were cultural words and phrases belonging to religious concepts and religious teachings.

Religious concepts

Table 7 Religious concepts: religious teaching and beliefs

Source language	Target language
ความสันโดษ	contentment
ไตรสิกขา	threefold training process
การเอื้อเฟื้อเผื่อแผ่	giving
การทำตนให้เป็นประโยชน์	useful conduct
การเสมอต้นเสมอปลาย	even and equal treatment
สังคหวัตถุ 4	four principles of service/sangahavatthu
ปาปนิกรกรรม 3	the three qualities of a successful administrator

Table 7 (cont.)

Source language	Target language
หลักการให้ทาน	principles of giving
ปิยวาจา การพูดดีต่อกัน	kindly speech
อรรถจริยา การเอื้อเพื่อเกื้อกูลกัน	rendering services
สมานัตตตการวางตนเหมาะสมเสมอกัน	equality
สัพปายะ	suitable things/sappaya
สติ	mindfulness/consciousness
สัมมาทิฐิ	right view/sammaditthi
อริยสัจจ์ 4	the Four Noble Truths
ทุกข์	suffering
สมุทัย	the causes of suffering
นิโรธ	the cessation of suffering
มรรค	the path to the cessation of suffering
สุขภาวะทางกาย	physical well-being
สุขภาวะทางสังคม	social well-being
สุขภาวะทางอารมณ์	emotional well-being
สุขภาวะทางจิต	mental well-being
สุขภาวะทางปัญญา	intellectual well-being
ความมั่งคั่งในตน	self-being
แบบจำลองพุทธบุคคลิก	the Buddhist entrepreneurial orientation model
พรหมวิหาร 4 หลักธรรมแห่งความรัก จิต	four sublime states of mind for caring mental intrinsic nature of a person/spirituality
ปัญญา	Intellectual / knowledge/wisdom
พ้นทุกข์	eliminating suffering
ขันธ์/ขันธ์ 5	five aggregates
สาเหตุของทุกข์	causes of suffering
มีสติ	mindful
สัมมาวายามะ	right effort
สัมมาสติ	right mindfulness

Table 7 (cont.)

Source language	Target language
หลักพุทธศาสนา	Buddha's principles
จริต	intrinsic nature of a person
อินทรีย์	spiritual faculties / development of power or competency
ญาณ	wisdom
หลักธรรมทางพระพุทธศาสนา	the principles of Buddhism
หลักพุทธธรรม	the Buddhadhamma
หลักเมตตาทายกรรม เมตตาวจีกรรมและเมตตาโมกกรรม	the principles of being amiable in deed, word, and thought
หลักธรรม	the Dhamma
พระอภิธรรม	metaphysics ดีความตามลักษณะวิถนธรรม/ ปรัชญา
วงจรแห่งปัญญา	insight loop
ทำความดี	to do good deeds
ที่ยึดเหนี่ยวทางใจ	reliance
มโนธรรม	conscience
ความรักความเมตตา	compassion
ความงอกงามภายใน	internal self-development
พรหมวิหารธรรม	sublime states of mind
หัวใจแห่งความสงบ	heart of peace
หัวใจแห่งสติ	heart of mindfulness
หัวใจแห่งการปล่อยวางความรู้สึก	heart of detachment of feelings
หัวใจแห่งการปล่อยวางความคิด	heart of freedom from thinking
หัวใจแห่งเมตตาและให้อภัย	heart of loving-kindness and forgiveness
หัวใจแห่งสัมพันธภาพ	heart of friendship
การมีสติใช้ปัญญาแก้ปัญหา	being mindful in using intelligence for solving problems
การรักษา กาย วาจา ใจ	to control bodily, verbal, and mental deeds

Table 7 (cont.)

Source language	Target language
ดำเนินชีวิตด้วยความอดทน	earning living with patience
ศรัทธา	faith
บารมี	perfections
ปณิธาน	determination
ปัญญาและกรุณา	both wisdom and kindness
โยนิโสมนสิการ/ ปรโตโฆสะ	a factor generating cognitive processes that consisted of another's utterance and reasoned attention
สัทธรรม	essential doctrine
อายตนะภายนอก	external sense-fields
อายตนะภายใน	internal sense-fields
ปัญญา 3	the three levels of wisdom improvement
สุตมยปัญญา	wisdom resulting from study
จินตมยปัญญา	wisdom resulting from reflection
ภาวนามยปัญญา	wisdom resulting from mental development
พรหมวิหาร 4	four noble sentiments
เมตตา	loving-kindness/compassion
กรุณา	compassion
มุทิตา	sympathetic joy
อุเบกขา	equanimity
สติปัฏฐาน 4	four mental cultures
ภาวนา 4	mental development/bhàvanà
สภาวะธรรมขั้นสูง	higher Dhamma state
สติสัมปชัญญะ	must be cautioned to be mindful, attentive, and aware
ไม่ประมาทและหลงระเหิงในโชค	none-negligence; heedfulness, zeal, diligence, and earnestness
ความอดทน	tolerance

Table 7 (cont.)

Source language	Target language
เปิดรับประสบการณ์ (ทุกข์)	to comprehend suffering
ค้นหาสาเหตุทุกข์ตามความเป็นจริง (สมุทัย)	eradication of suffering
เชื่อมั่นและเต็มใจที่จะพัฒนาตัวเอง (นิโรธ)	realization the cessation of suffering
เผชิญปัญหาปัจจุบันและอนาคต (มรรค)	practice the path of development
คุณธรรม	virtues
สมาธิ	concentration
องค์สมาธิ	elements of concentration
ปราโมทย์	satisfaction
ปีติ	cherry
ปัสสัทธิ	coolness
ฆราวาสธรรม	principle of Gharavasa–dhamma (virtues for a good household life)
สัจจะ	sacca: honesty
ทมะ	dama: training oneself
ขันติ	khanti: tolerance
จาคะ	càga: generosity
พลังะ	development of power or competency
วิริยะะ	effort
สุข	calmness
สัพพายะ	sappàya
ทิฏฐธัมมิกัตถสังวัตตนิกัธรรม	ditthadhammikattha–samvattanika–dhamma
ปรโตโฆสะ	paratoghosa
โยนิโสมนสิการ	yonisomanasikàra
สัมมาทิฏฐิ	sammàditthi
สังคหวัตถุ 4	sangahavatthu
หลักพุทธธรรม	the Buddhadhamma
กัลยาณมิตร	kalayanamitr
บรรลุปุทธิภาวะ	enlightened Bodhisatva

Table 7 (cont.)

Source language	Target language
หลักธรรมทางพระพุทธศาสนา	Buddhist doctrines
ธรรมเกื้อกูลสติปัฏฐาน 4	the Dhamma supporting mindfulness-based meditation
จริยวัตรตรงดงาม	good manners
องค์แห่งธรรมกถึก	qualities of a preacher
สัมมัปปธาน 4	Buddhist right exertions (Sammappadhàna)
ฆราวาสธรรม	principle of Gharavasa-dhamma (virtues for a good household life)
สัจจะ	sacca: honesty
ทมะ	dama: training oneself
ขันติ	khanti: tolerance
จาคะ	càga: generosity
การพัฒนาปัญญา	development of Buddhist wisdom
สาราณียธรรม	strengthen with the state of conciliation
หาแนวทางออกจากทุกข์	find the way out of both bodily and mental suffering
ผู้มีหัวใจประคองพรหม	good heart

3. Religious activities

Some religious activities in 34 dissertation abstracts were shown in table 8 below:

Table 8 Religious activities

Source language	Target language
วิปัสสนากรรมฐาน	vipassanà meditation
การปฏิบัติวิปัสสนากรรมฐาน	vipassanà meditation practice
การบรรยายธรรม	Dhamma talk
ธรรมภาคปฏิบัติ	Dhamma practice

Table 8 (cont.)

Source language	Target language
เทศนาวิธี	manner of teaching
ธรรมบรรยาย	Dhamma lecture
ดูเวลา ฤกษ์ยามตามฤกษ์ตามชัย	to look for an auspicious date and time
พุทธโยคะ	Buddhayoga
ผู้เจิม	person who anoints
ผู้ถูกเจิม	person who is anointed
การทำบุญให้ทาน	meritorious action
ปฏิบัติสมาธิทำจิตใจให้สงบ	practice meditation
พุทธโยคะอินทรีย์สมดุล	the Yoga program
วัตรปฏิบัติ	duty practice
กิจกรรมบุญสร้างสุข	happiness merit making activities
รับบาตรในศาลา	to receive a bowl in the pavilion
การสวดมนต์	to pray
นิมนต์พระ	inviting of monk
การหายใจ	breathing
การเจริญสติ	mindfulness
การรับรู้หรือเกิดผัสสะ	occurred perception
กระบวนการรับรู้	recognition process
อายตนะประสาทอารมณ์เช่นนั้นจึงทำให้เกิด	both sense-fields produced consciousness to
วิญญาน	knowledge emotion
กระบวนการสอนวิปัสสนากรรมฐาน	teaching process of insight meditation
ผู้เข้าร่วมปฏิบัติธรรม	practitioners
การรักษาศีล 5	keeping the five precepts / to practice rules of the five precepts
พิธีกรรมการเจิม	anointing rites
การสวดมนต์ทำวัตรเช้า-เย็น	praying morning-evening chanting
การปฏิบัติภาวนา	meditation
การปฏิบัติธรรม	the dharma practice / the dharma practice
พุทธวิธีการสอน	Buddha's method of teaching
การสมดุลกายและจิต	a balance of body and mind

Findings Based on Research Objective 2

Objective 2 To analyze/study the translation strategies used in translating Buddhist terms in 34 theses abstracts submitted to the Graduate School at Mahachulalongkornrajavidyalaya University

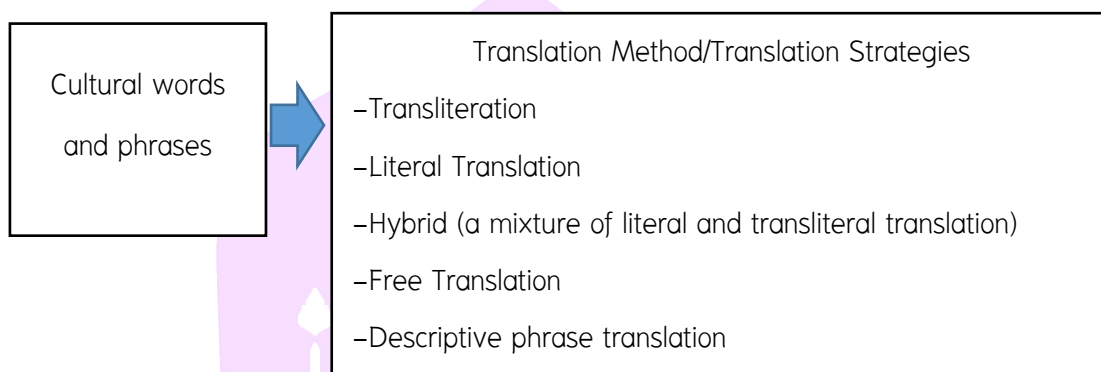


Figure 4 Framework for analysis of translation strategies

1. Translation Strategies

Findings were presented in the table below with quantitative values of frequency and percentage with descriptive explanation focusing on the results of the method of translation or translation strategies used in translating cultural words and phrases.

Table 9 Results of translation strategies

Strategies	Frequency	Percentage (%)
1.1 Literal translation	148	76.29
1.2 Hybrid (a mixture of literal and transliteral translation)	25	12.89
1.3 Transliteration	13	6.70
1.4 Free translation	6	3.09
1.5 Descriptive phrase translation	2	1.03
Total	194	100

From the results indicated in the above table, there were 194 cultural words and phrases, which are mainly Buddhist terms translated by employing five major strategies: literal translation, hybrid (a mixture of literal and transliteration translation), transliteration, free translation, and descriptive phrase translation. It was found that the translators used literal translation with the highest frequency, that is, 148 words or 76.29%, followed by hybrid strategy with 25 occurrences or 12.89%, while transliteration occurred with 13 words or 6.70%. Free translation was employed with six cultural words and phrases at 3.09% whereas descriptive phrase strategy was used to translate only two cultural words at 1.03%.

Sample words in each strategy are shown below:

1.1 Literal Translation

Some cultural words and phrases in the source text were transliterated from Pali into Thai. To translate these terms, the translators have used the literal translation method/strategy, as shown in the examples below.

Example 1

Source language: กัลยาณมิตร

Target language: good friend / friendship

From example 1, the meaning of the translated text was translated directly from the Pali word กัลยาณมิตร หรือ *kalyanamitta* which contains the same meaning as “good friend” in English. This translation is understandable for readers.

Example 2

Source language: บุญกิริยาวัตร

Target language: bases of meritorious action

From example 2, the meaning of the translated text was translated directly from the Pali word บุญกิริยาวัตร denoting the meaning of “good action” or “good deed” in English. This translation does not confuse readers.

Example 3

Source language: ไตรสิกขา

Target language: Threefold training

From example 3, the meaning of the translated text was translated directly from the Pali word ไตรสิกขา meaning “the mode of training in Buddhism consisting of three ways, virtue, mind, and wisdom.” This translation used by the translators was clear.

The following table 10 gives more cultural words and phrases translated using the literal translation strategy:

Table 10 Cultural words and phrases translated using the literal translation strategy

Source language	Target language
ความสันโดษ	contentment
ปัจจัย 4	four basic needs
อาหาร	food
ที่อยู่อาศัย	shelter
เครื่องนุ่งห่ม	clothing
ยารักษาโรค	medicine
ไตรสิกขา	threefold training process
การเอื้อเพื่อเผื่อแผ่	giving
การทำตนให้เป็นประโยชน์	useful conduct
การเสมอต้นเสมอปลาย	even and equal treatment
สังคหวัตถุ 4	four principles of service/sangahavatthu
ปาปเนกธรรม 3	the three qualities of a successful administrator
หลักการให้ทาน	principles of giving
ปิยวาจา การพูดดีต่อกัน	kindly speech
อัตถจริยา การเอื้อเพื่อเกื้อกูลกัน	rendering services
สมานัตตตการวางตนเหมาะสมเสมอกัน	equality
สัพปาเย	suitable things/sappàya
พระสงฆ์	monk
สติ	mindfulness/consciousness
สัมมาทิฐิ	right view/sammàditthi

Table 10 (cont.)

Source language	Target language
อริยสัจจ์ 4	the Four Noble Truths
ทุกข์	suffering
สมุทัย	the causes of suffering
นิโรธ	the cessation of suffering
มรรค	the path to the cessation of suffering
สุขภาวะทางกาย	physical well-being
สุขภาวะทางสังคม	social well-being
สุขภาวะทางอารมณ์	emotional well-being
สุขภาวะทางจิต	mental well-being
สุขภาวะทางปัญญา	intellectual well-being
ความมั่งคั่งในตน	self-being
แบบจำลองพุทธบุคคลิก	the Buddhist entrepreneurial orientation model
การสมดุลกายและจิต	a balance of body and mind
พรหมวิหาร 4 หลักธรรมแห่งความรัก	four sublime states of mind for caring
จิต	mental intrinsic nature of a person/spirituality
ปัญญา	Intellectual / knowledge/wisdom
พ้นทุกข์	eliminating suffering
ขันธ์/ขันธ์ 5	five aggregates
สาเหตุของทุกข์	causes of suffering
มีสติ	mindful
สัมมาวายามะ	right effort
สัมมาสติ	right mindfulness
พุทธวิธีการสอน	Buddha's method of teaching
หลักพุทธศาสนา	Buddhis principles
พระวิปัสสนาจารย์	Buddhist meditation master
สำนักวิปัสสนากรรมฐาน	meditation center

Table 10 (cont.)

Source language	Target language
กระบวนการสอนวิปัสสนากรรมฐาน	teaching process of insight meditation
ผู้เข้าร่วมปฏิบัติธรรม	practitioners
จริต	intrinsic nature of a person
อินทรีย์	spiritual faculties/development of power or competency
ญาณ	wisdom
การปฏิบัติธรรม	the dharma practice/the dharma practice
หลักธรรมทางพระพุทธศาสนา	the principles of Buddhism
หลักพุทธธรรม	the Buddhadhamma
หลักเมตตาทายกรรม เมตตาวจีกรรม และเมตตาโมกกรรม	the principles of being amiable in deed, word, and thought
หลักธรรม	the Dhamma
พิธีกรรมการเจิม	anointing rites
พุทธศาสนิกชนในสังคมไทย	Thai Buddhists
การสวดมนต์ทำวัตรเช้า-เย็น	praying morning-evening chanting
การปฏิบัติภาวนา	meditation
อรรถกถา	commentary
พระอภิธรรม	metaphysics
วงจรแห่งปัญญา	insight loop
โรงเรียนวิถิพุทธ	Buddhist school
พระพุทธรูป	Buddha image
วัด	temple/monastery
พระรัตนตรัย	Triple Gem
ทำความดี	to do good deeds
ที่ยึดเหนี่ยวทางใจ	reliance
นิมนต์พระ	inviting of monk
น้ำมนต์	holy water
มโนธรรม	conscience

Table 10 (cont.)

Source language	Target language
ความรักความเมตตา	compassion
ความงอกงามภายใน	internal self–development
พรหมวิหารธรรม	sublime states of mind
หัวใจแห่งความสงบ	heart of peace
หัวใจแห่งสติ	heart of mindfulness
หัวใจแห่งการปล่อยวางความรู้สึก	heart of detachment of feelings
หัวใจแห่งการปล่อยวางความคิด	heart of freedom from thinking
หัวใจแห่งเมตตาและให้อภัย	heart of loving–kindness and forgiveness
หัวใจแห่งสัมพันธภาพ	heart of friendship
การรักษาศีล 5	keeping the five precepts/to practice the rules of the five precepts
การมีสติใช้ปัญญาแก้ปัญหา	being mindful in using intelligence for solving problems
การรักษา กาย วาจา ใจ	to control bodily, verbal, and mental deeds
ดำเนินชีวิตด้วยความอดทน	earning a living with patience
ศรัทธา	faith
บารมี	perfections
ปณิธาน	determination
ปัญญาและกรุณา	both wisdom and kindness
พุทธศิลป์กรรม	Buddhist art
พุทธจิตรกรรม	Buddhist mural painting
พุทธประติมากรรม	Buddhist sculpture
พุทธสถาปัตยกรรม	Buddhist religious architecture
โยนิโสมนสิการ/ปรโตโฆสะ	a factor generating cognitive processes that consisted of another’s utterance and reasoned attention
สัทธรรม	essential doctrine
อายตนะภายนอก	external sense–fields

Table 10 (cont.)

Source language	Target language
อายตนะภายใน	internal sense-fields
การรับรู้หรือเกิดผัสสะ	occurred perception
กระบวนการรับรู้	recognition process
อายตนะประสมอารมณ์เช่นนั้นจึงทำให้	both sense-fields produced consciousness
เกิดวิญญาณ	to knowledge emotion
การหายใจ	breathing
การเจริญสติ	mindfulness
วัตรปฏิบัติ	duty practice
รมณีสถาน	a house of pleasure
ป้ายปริศนาธรรมนำชีวิต	dhamma puzzle signs
กิจกรรมบุญสร้างสุข	happiness merit making activities
รับบาตรในศาลา	to receive a bowl in the pavilion
การสวดมนต์	to pray
ค่ายคุณธรรม	moral camp
ปัญญา 3	the three levels of wisdom improvement
สุดมยปัญญา	the wisdom resulting from study
จินตามยปัญญา	the wisdom resulting from reflection
ภาวนามยปัญญา	the wisdom resulting from mental development
พรหมวิหาร 4	four noble sentiments
เมตตา	loving kindness/compassion
กรุณา	compassion
มุทิตา	sympathetic joy
อุเบกขา	equanimity
สติปัฏฐาน 4	four mental cultures
สภาวะธรรมขั้นสูง	higher Dhamma state
โหราจารย์	astrologer

Table 10 (cont.)

Source language	Target language
สติสัมปชัญญะ	must be cautioned to be mindful, attentive, and aware
ไม่ประมาทและหลงระเรีงในโชค	non-negligence; heedfulness, zeal, diligence, and earnestness
การทำบุญให้ทาน	meritorious action
ลาภสักการะ	acquisitiveness gain
ปฏิบัติสมาธิทำจิตใจให้สงบ	practice meditation
ความอดทน	tolerance
เปิดรับประสบการณ์ (ทุกข์)	to comprehend suffering
ค้นหาสาเหตุทุกข์ตามความเป็นจริง (สมุทัย)	eradication of suffering
เชื่อมั่นและเต็มใจที่จะพัฒนาตัวเอง (นิโรธ)	realization the cessation of suffering
เผชิญปัญหาปัจจุบันและอนาคต (มรรค)	practice the path of development
คุณธรรม	virtues
ผู้เจิม	person who anoints
ผู้ถูกเจิม	person who is anointed
สมาธิ	concentration
องค์สมาธิ	elements of concentration
ปราโมทย์	satisfaction
ปิติ	cherry
ปัสสัทธิ	coolness
ฆราวาสธรรม	principle of Gharavasa-dhamma (virtues for a good household life)
สัจจะ	sacca: honesty
ทมะ	dama: training oneself
ขันติ	khanti: tolerance
จาคะ	caga: generosity
พละ	development of power or competency
วิริยะ	effort
สุข	calmness

1.2 Transliteration

Some cultural words and phrases in the source text were transliterated from Pali into Thai. To translate these terms, the translators have used the transliteration method/strategy by using the Pali word in Thai and in the translated text with the Pali Romanized form without translation, as shown in the examples below:

Example 1

Source language: สัพปาเย

Target language: Sappàya

Example 2

Source language: ทิฏฐธัมมิกัตถสังวัตตินิกัทธิธรรม

Target language: Ditthadhammikattha–samvattanika–dhamma

Example 3

Source language: สัมมาทิฏฐิ

Target language: Sammàditthi

From the examples above, the meaning of the translated text was understood by the researchers and readers who are familiar with Buddhist terms. Consequently, some Buddhist terms were transcribed in Romanized Pali, for example, the word สัมมาทิฏฐิ means “right view,” but the translators used the transliteration “Sammàditthi.”

The following table 11 shows cultural words and phrases translated using transliteration strategy:

Table 11 Cultural words and phrases translated using transliteration strategy

Source language	Target language
สัพปาเย	sappàya
ทิฏฐธัมมิกัตถสังวัตตินิกัทธิธรรม	ditthadhammikattha–saṅvattanika–dhamma
ปรโตโฆสะ	paratoghosa
โยนิโสมนสิการ	yonisomanasikàra
สัมมาทิฏฐิ	sammàditthi
ภาวนา 4	bhàvanà
พระไตรปิฎก	tripitaka

Table 11 (cont.)

Source language	Target language
พุทธโยคะ	Buddhayoga
โพธิสัตว์	Bodhisattva
สังคหวัตถุ 4	sangahavatthu
หลักพุทธธรรม	the Buddhadhamma
กัลยาณมิตร	kalayanamitr
วัดพระพุทธรบาท	Wat Prabuddhabat

1.3 A Mixture of Literal and Transliteration Translation: Hybrid

Some cultural words and phrases in the source text were translated employing a mixed method/strategy called hybrid. In the original text, Buddhist terms or related words were a mix-of Thai and Pali. Translators used the hybrid strategy to handle such words. Hybrid here refers to a mixture of literal and transliteration translation strategies.

Example 1

Source language: วิปัสสนากรรมฐาน

Target language: Vipassana meditation

Example 2

Source language: การบรรยายธรรม

Target language: Dhamma talk

Example 3

Source language: พระจิตอาสาติลาณธรรม

Target language: Gilanadhamma volunteer monks

The following table 12 gives cultural words and phrases translated using the hybrid strategy:

Table 12 Cultural words and phrases translated using the hybrid strategy

Source language	Target language
พระพุทธศาสนา महाยาน	Mahayana Buddhism
โพธิสัตว์	Bodhisattva
บรรลุปุทธิภาวะ	enlightened Bodhisattva
วิปัสสนากรรมฐาน	vipassana meditation
การปฏิบัติวิปัสสนากรรมฐาน	vipassana meditation practice
การบรรยายธรรม	Dhamma talk
ธรรมภาคปฏิบัติ	Dhamma practice
พระธรรมทูต	Dhammaduta monk
การเผยแผ่พระพุทธศาสนาเชิงรุก	active Buddhist dissemination
พระธรรมทูตไทยสายอินเดีย-เนปาล	India-Nepal overseas Dhammaduta monks
หลักธรรมทางพระพุทธศาสนา	Buddhist doctrines
ธรรมเกื้อกูลสติปัฏฐาน 4	the Dhamma supporting mindfulness-based meditation
พระสาวก	Buddha's disciple
เทศนาวิธี	manner of teaching
ธรรมบรรยาย	Dhamma lecture
ศาสนาสัมพันธ์	religious relations
จริยวัตรตรงดงาม	good manners
องค์แห่งธรรมกถึก	qualities of a preacher
พระจิตอาสาศิลาณธรรม	gilanadhamma volunteer monks
สัมมัปปธาน 4	Buddhist right exertions (Sammappadhàna)
ฆราวาสธรรม	principle of Gharavasa-dhamma (virtues for a good household life)
สัจจะ	sacca: honesty
ทมะ	dama: training oneself
ขันติ	khanti: tolerance
จาคะ	caga: generosity

1.4 Free Translation

This strategy is used because some source texts cannot be translated into understandable and elegant English. Because of this, the translators translated the original text into simple English.

Example

Source language: โบราณสถานของวัด

Target language: the monastery's history

From the example above, the meaning of the translated text is given in simple English that can be easily understood by readers.

The following table 13 gives cultural words and phrases translated using the free translation strategy:

Table 13 Cultural words and phrases translated using the free translation strategy

Source language	Target language
การพัฒนาปัญญา	development of Buddhist wisdom
สาราณียธรรม	strengthen with the state of conciliation
พุทธโยคะอินทรีย์สมดุล	the Yoga program
หาแนวทางออกจากทุกข์	find the way out of both bodily and mental suffering
ดูเวลา ฤกษ์ยามตามฤกษ์ตามชัย	to look for auspicious date and time
ผู้มีหัวใจประดุจพรหม	good heart

1.5 Descriptive Phrase

Some Buddhist terms in the abstracts were translated using the descriptive phrase strategy for translation, which uses phrases to describe a word, as shown below:

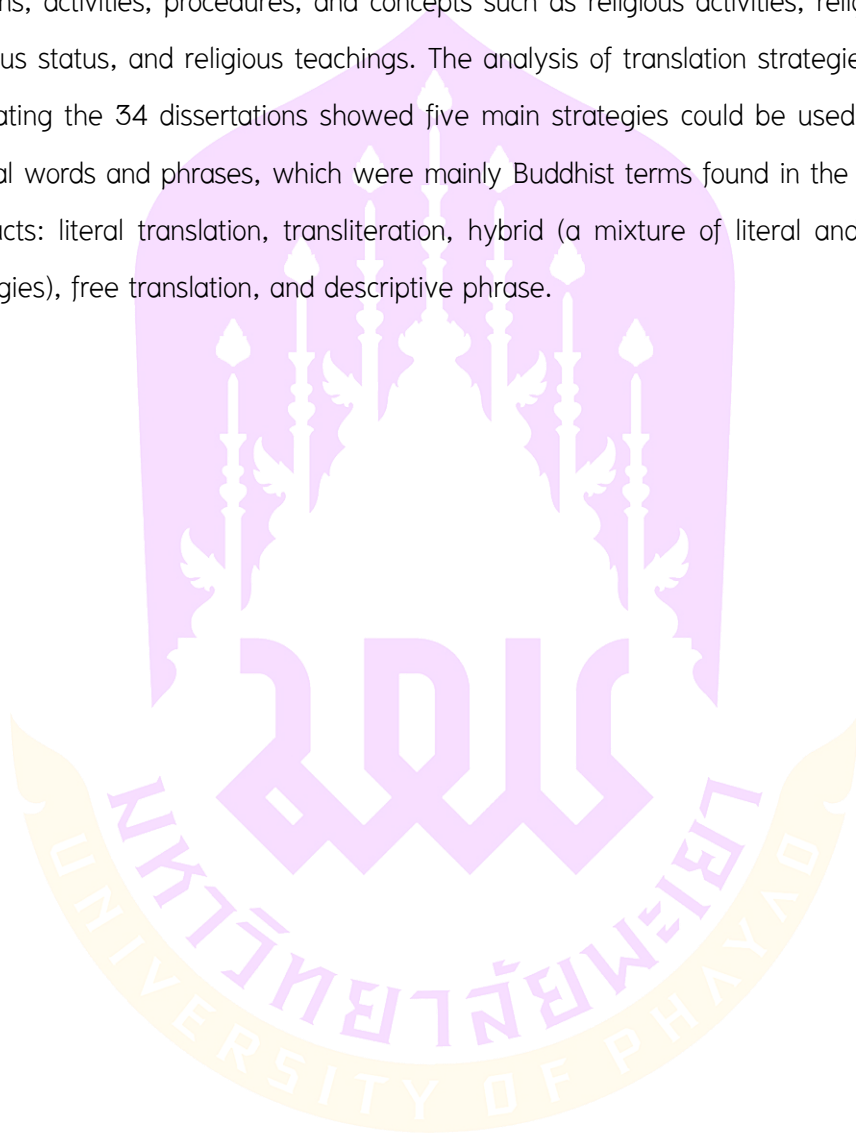
Source language: ผู้เจิม

Target language: person who anoints

Source language: ผู้ถูกเจิม

Target language: person who is anointed descriptive phrase

In conclusion, the focus of this chapter has dealt with the categorization of cultural words and phrases in 34 dissertation abstracts. It was found that cultural words and phrases were categorized into two main cultural types based on Newmark's five kinds of culture: (2) material culture or artifacts including religious artifacts, and (4) organizations, customs, activities, procedures, and concepts such as religious activities, religious concepts, religious status, and religious teachings. The analysis of translation strategies employed in translating the 34 dissertations showed five main strategies could be used for translating cultural words and phrases, which were mainly Buddhist terms found in the 34 dissertation abstracts: literal translation, transliteration, hybrid (a mixture of literal and transliteration strategies), free translation, and descriptive phrase.



CHAPTER V

CONCLUSION

Summary of the Study

The objectives of the study were to categorize cultural words and phrases in 34 pieces of English abstracts of dissertations as purposely obtained from doctoral dissertation of Buddhist Psychology Program, Faculty of Humanities at Mahachulalongkornrajavidyalaya University in Buddhist Studies submitted in 2018 and 2019. The results of the study can be concluded as follows:

1. Categorization of Cultural Words and Phrases

Cultural words and phrases found in 34 dissertation abstracts consisted of 194 words categorized into two classifications based on Newmark's five types of culture: (2) 23 words (11.86%) for material culture or artifacts including religious artifacts, and (4) 13 words (6.70%) for organizations, 126 words (64.95%) for religious concepts and teachings, and 32 words (16.49%) for religious activities.

2. Translation Strategies

From the analysis, the translators employed three main strategies in translating the 34 abstracts: literal translation, transliteration, and hybrid, which is a mixture of transliteration and literal translation, as well as two instances of descriptive phrase strategy. From findings, 148 cultural words and phrases were translated using literal translation strategy, 25 words were translated by using hybrid strategy (a mixture of literal and transliteration), 13 words by using transliteration, six terms by free translation, and two words by descriptive phrase translation.

Discussion of the study

1. Categorization of Cultural Words and Phrases

In terms of categorization of cultural words and phrases into groups based on Newmark's five types of culture, cultural words in 34 dissertation abstracts were mainly Buddhist terms and related to Thai culture. From the analytical study, these Buddhist terms

were subcategorized into two cultural types: (2) material culture or artifacts including religious artifacts, and (4) organizations, customs, activities, procedures, and concepts such as religious activities, religious concepts. Regarding material culture or artifacts including religious artifacts, some religious artifacts were excerpted and borrowed from a transliterated Pali or Sanskrit word, as shown in the examples below:

Example 1

Source text: พระไตรปิฎก

Target text: Tripitaka

This cultural term was used in the target text in order to retain the Buddhist term. The term “Tripitaka” describes the Buddhist scripture containing the Buddha’s teaching. These findings correspond to Aungsuwan’s study (n.d., Online) conducted on cultural word phrase translation from Thai into English in Buddhist books. In the study, some words denoting religious artifacts were borrowed in the English translated version such as the word “พระสูตร,” which is rendered “sutra” in the target language to preserve the Buddhist term.

Example 2

Source text: สาราณียธรรม

Target text: strengthen with the state of conciliation

In this example, the Buddha’s teaching, called “สาราณียธรรม,” is one of the essential social teachings concerning unity and peace in human society. This is an example of a religious concept. This result is in line with Aungsuwan’s study (n.d.) which also categorized the Buddha’s essential teaching called “อริยมรรค” “Eightfold Noble Paths.”

Example 3

Source text: ปฏิบัติสมาธิทำจิตใจให้สงบ

Target text: meditation practice

Meditation practice is one of the Buddhist activities for spiritual development. This result is in line with Aungsuwan’s study (n.d.) which also categorizes meditation practice into religious activity.

2. Translation Strategies

Four translation strategies were employed in translating cultural words and phrases in 34 dissertation abstracts. Each strategy was used to render the target language effective and understandable.

2.1 Literal Translation

Some cultural words and phrases in the source text were transliterated from Pali into Thai. To translate these terms, the translators have used literal translation method/strategy.

Example

Source text: ปัจจัย 4

Target text: four basic needs

From this example, the meaning of the translated text was translated directly from the Pali word “จตุปัจจัย” containing the meaning of four requisites for Buddhist monks: clothing, food, shelter, and medicine. This religious word has the closest meaning to the four basic needs in English, which was the target language in this study. This finding is in accordance with Riangsiri (n.d., Online) who explored and studied the strategies for translating Pali and Buddhist terms from Thai into English in “DHUTANGA: WHAT TO DO? WHERE? WHAT FOR?” by Payutto. According to his findings, a nonliteral lexical equivalent word is used when a translator can find an equivalent meaning in the target language by selecting the easy and comparable meaning into the target meaning, for example, the Pali word “เสนาสนะ 4” meaning four kinds of shelter. The closest meaning of the word “เสนาสนะ” in the target language is “lodging.” This is also in line with Buranapong’s findings in her study (2001, pp. 77–89) which revealed three strategies suitable for translating Buddhist terms: transliteration; literal translation, and hybrid method translation (a mixture of transliteration and literal translation).

2.2 Transliteration

Some cultural words and phrases in the source text were in Pali and usually transliterated to Thai. In translating these terms into English, which was the target language, the translators used the transliteration method by using the Pali word transliterated into Thai and in the translated English text with the Pali Romanized form without translation.

For example, the word “สัมมาทิฏฐิ” may be rendered in English as “right view.” Buddhists are familiar with this term, and it can be translated using the strategy of transliteration or using the original word instead of using the target word “sammàditthi.” This corresponds with Angsuwan’s study (n.d.) that confirms that loan words from the original source can be used along with the literal translation strategy. In the same way, Buranapong (2001, p. 77) pointed out that to make readers from other cultures understand, some definitions for Buddhist terms can be added as well.

2.3 A Mixture of Literal and Transliteration Translation: Hybrid

Some cultural words and phrases when being translated were translated employing a mixed method/strategy called hybrid. In the original text, cultural words and phrases were in a mixed form of Thai and Pali. In this regard, in these 34 dissertation abstracts, the hybrid strategy was employed to deal with such words. Hybrid strategy here refers to a mixture of literal and transliteration translation strategies.

Example

Source text: วิปัสสนากรรมฐาน

Target text: Vipassana meditation

From this example, the translators employed a hybrid method, which consists of literal and transliteration translation strategies. “Vipassanakammatthana” is a loan word from Pali whereas “meditation” is literally translated from the word “kammatthana.” This corresponds to Riangsiri’s work (n.d., Online) that in translating some Buddhist terms a translator can employ two mixed methods with the application of a loan word with a short description or an explanation for readers’ further understanding. For example, the word “เอกาสนิกังคะ” is transliterated as “Ekasanikanga” with an explanation “one pensioner’s practice.”

2.4 Free Translation

This strategy is used when a translator wants to keep as much of the source language meaning as possible. Some cultural source texts are not understandable and elegant to readers outside that culture. To solve this problem, the translators translated the original text into simple English to make readers understand the translated text as clearly as possible.

Example

Source text: ผู้มีหัวใจประดุจพรหม

Target text: good heart

The simple and elegant English words for the original text are understandable. Originally, the source text “ผู้มีหัวใจประดุจพรหม” can be literally translated as “those whose heart is like a Brahma God.” The translated version is not easy to understand because readers who are from different cultural contexts cannot understand who the Brahma God is and why the human heart is associated with the Brahma God. That could cause confusion to readers, so simple English can be used in free translation. Burapong (2001, p. 47) pointed out that the free translation strategy can work effectively when a translator finds a complex cultural text that cannot be easily translated. The translator can solve this problem by arranging the original ideas and concluding all ideas in concise and simple English.

2.5 Descriptive Phrase

Some cultural terms in the abstracts were translated by descriptive phrase strategy, which uses phrases to describe a word. This strategy can be used when the translator must deal with hard to perceive terms that cannot be easily translated with one word or a very short phrase.

Example

Source text: ผู้ถูกเจิม

Target text: person who is anointed

The above example indicates that the term “ผู้ถูกเจิม” is hard for readers from different contexts to understand, so the descriptive phrase strategy can be used. In this regard, Riangsiri (n.d., Online) pointed out that to deal with such difficult terms, “some unique features in terms of appearances, functions, and purposes that can lead to the understanding of that particular concept were given to make readers understand more easily.”

Recommendations

Suggestions from this study can be divided into two main parts:

1. Suggestions for education

1.1 Results can be used as a model for translating cultural texts in classroom setting.

1.2 The research findings can be employed as a model for translating other types of cultural texts

2. Suggestions for further research

2.1 Techniques for modification of cultural words and phrase translation should be investigated.

2.2 An analytical study on translation strategies for translating local texts like local tales and legends should be conducted.



BIBLIOGRAPHY

- Abdellah, A.S. (2002, July). **Whatever novice translator should know**. Retrieved September 25, 2006, from <http://accurapid.com/journal/21novice.htm>.
- Aungsuwan, W. (n.d). **Cultural Word and Phrase Translation from Thai into English in Buddhist books: A Case Study of Vajiramedhi's work**. Retrieved April 20, 2020, from <http://icts.utcc.ac.th/wp-content/uploads/2014/12/Cultural-Word-and-Phrase-Translation-from-Thai-into-English-in-Buddhist-books.pdf>.
- Baker, M. (1992). **In Other words: A Coursebook on Translation**. New York: Routledge.
- Baker, M. (2011). **In Other words: A Coursebook on Translation**. New York: Routledge.
- Barnwell, K. L. G. (1980). **Introduction to semantic and translation**. Summer Institute of Linguistics: Horseleys Green.
- Boonyasaquan, S. (2005). An analysis of collocational violations in translation. **Journal of Humanities, Bangkok: Faculty of Humanities, Srinakharinwirot University, 27, 79–91.**
- Buranapong, S. (2004). **Techniques of Buddhist Literature Translation from Thai into English: “Good, Evil and beyond Kamma in the Buddha’s Teaching”**. Master Arts (Language and Culture for Communication and Development). Bangkok: Mahidol University.
- Cambridge. (2019). **Advanced Learner's Dictionary & Thesaurus**. Retrieved June 30, 2019, from <https://dictionary.cambridge.org/dictionary/english/translation>.
- Catford, J. (1995). **A linguistic Theory of Translation**. London. Oxford University Press.
- Chakorn, O. (2017). Literary Translation Techniques. **T.L.A. Bulletin, 61(2) 93–109**. Retrieved June 30, 2019 from [https://www.tci-thaijo.org/index.php/tla_bulletin/article/view/109393/86065_20180115%20\(1\).pdf](https://www.tci-thaijo.org/index.php/tla_bulletin/article/view/109393/86065_20180115%20(1).pdf).
- Culler, J. (1976). **Structuralist poetics: structuralism, linguistics, and the study of literature**. Cornell: Cornell University Press.

- Eugene, N. and Russell, T. (1969). **The theory and practice of translation**. Leiden: Brill.
- Foster, M. (1958). **Translation from/in Farsi and English**. Retrieved April, 2007, from <http://www.parasa.ts.com/index.htm>.
- In Definition of Translation by Amira Osman. (2017). **In Definition of Translation by Amira Osman**. Retrieved December 20, 2022, from <https://translationjournal.net/October-2017/definition-of-translation.html>.
- Janthajumrusrat, C. (2018). Translation Strategies of Buddhadhamma in Buddhism in English. **Nakorn Lanpang Buddhist Journal**, 7(1), 282–289.
- Khongbumpen, C. (2008). **Strategies Employed in Translation from Thai into English: A Case Study of an Article in Focus Bangkok**. Master thesis, M.A., Srinakharinwirot, Bangkok.
- Klinhom, P. (2018). **Translation Strategies of Advertisement Slogans**. Master thesis, M.A., Burapha University, Chonburi.
- Koopman, P. (1997, October). **How to Write an Abstract**. Carnegie Mellon University. Retrieved October 7, 2008, from <http://www.ece.cmu.edu/~koopman/essays/abstract.html>.
- Krai-on, S. (2013). **Strategies and Techniques for Translating Thai Cultural Words into English in the Thai Novel Four Reigns**. Independent Study. Silpakorn University, Bangkok.
- Laongpol, J. (2018). An Analysis of Errors and Problems in Translating News Headlines from English into Thai. **Veridian E-Journal, Silpakorn University**, 11(3), 383–400.
- Larson, M. (1984). **Meaning-Based Translation: A Guide to Cross-Language Equivalence**. Lanham and New York: University Press of America.
- Literacy Education Online Writing Abstracts. (2008, October 7). Retrieved October 7, 2008, from <http://leo.stcloudstate.edu/bizwrite/abstracts.html>.
- Mahachulalongkornrajavidyalaya University. (2012). **The Chronology of Mahachulalongkornrajavidyalaya University**. Retrieved May 9, 2022, from <http://mcupress.mcu.ac.th/En/history.php>.

- Malone, J. L. (1988). **The Science of Linguistics in the Art of Translation: Some Tools from Linguistics for the Analysis and Practice of Translation.** Albany: State University of New York Press.
- Meechai, S. (2017). **Translation strategies of idioms and figurative languages in Walt Disney's song lyrics translated by Thanee poonsuwan.** Master thesis, M.A., Burapha University, Chonburi.
- Ministry of Culture, (2013). **Lotus Blooms in the Stream of Literature.** Bangkok: Office of Contemporary Arts and Culture.
- Newmark, P. (1988). **Approaches to Translation.** Hertfordshire: Prentice Hall.
- Nida and Taber, (1982). **The Theory and Practice of Translation.** Leiden: E.J. Brill.
- Ngamsri, A. (2017). **Strategies used in translating cultural terms found in the English of the Thai novel "THE TEACHERS OF MAD DOG SWAMP".** Bangkok: English and linguistics faculty of liberal arts, Thammasat university.
- Ordudari, M. (2007). **Translation procedures, strategies and methods.** Retrieved June 30, 2022, from <https://translationjournal.net/journal/41culture.htm>.
- Parapoch, P. (2014). Translation of cultural terms in Memoirsofa Geisha. **Journal of Language and Culture**, 31(1), 5–17.
- Patcharee, P. (2012). **Cultural substitution from English into Thai.** Retrieved June 30, 2019, from <https://drive.google.com/file/d/1dz5BRKx3I-ZC0aP5ved4pKrDdwDlnVIW/view>.
- Philompak, U. (2012). **Translation Strategies Used to Translate Context-based 'it' in 'Slumdog Millionaire' Thai Version.** Master thesis, M.A., Burapha University, Chonburi.
- Pinmanee, S. (2019). **Language, Culture and Translation: Thai-English.** Bangkok: Chulalongkorn University Press.
- Pokasumrit, P. (2012). **Cultural substitution in English to Thai translation.** Bangkok: National Institute of Development Administration.

- Riangsiri, (n.d.) **The Translation Strategies of Buddhist Terms from Thai into English in DHUTANGA: WHAT TO DO? WHERE? WHAT FOR? By P.A. Payutto.** Retrieved April 20, 2020 from <http://huso.vru.ac.th/mis/upload/teacher/files/master-193-1521078427.pdf>
- Ribas, M. A. (2010). Basic Concepts and Models for Interpreter and Translator Training. Revised Edition by Gile, Daniel (2009) **reviewed by Marta Arumí Ribas.***The Journal of Specialised Translation*, 14, 343–345. Retrieved June 28, 2019, from https://www.jostrans.org/issue14/rev_gile.pdf.
- Saengkham, K. (2013). **The study of strategies in translating Japanese comic into Thai. Master’s Degree Thesis in Japanese, Thammasat University.** Retrieved June 28, 2019, from <http://203.131.219.242/cdm/ref/collection/thesis/id/17863>.
- Saewong, J. (2004). **An analysis of translation strategies used in the short story: the Song of the Leaves.** Master thesis, M.A., Srinakharinwirot University, Bangkok.
- Saibua, S. (1999). **Translation Principles. 7th Publishing.** Bangkok: Thammasat University.
- Sukchai, C. (2007). **“Thainess” Dimension in Thai Comic Books.** Master thesis, M.A., Chulalongkorn University, Bangkok.
- Sumpantamitr, P. (2015). **Translation strategies used in the 10th FIFA World Cup news, a case study of sportradio FM 96 MHz.** Retrieved June 30, 2019, from http://digital_collect.lib.buu.ac.th/dcms/files/51922486.pdf.
- Tinrat, P. (2000). **Practical Translation.** Bangkok: Kasetart University Press. (in Thai).
- Wimolchalao, W. (1992). **Translation Teaching Guide (5th ed.).** Bangkok: Chulalongkorn University Press. (In Thai).
- Vinay, P. and Darbelnet, J. (2000). A Methodology for Translation. In Venuti (Ed.). **The Translation Studies Reader** (pp. 84–93). London: Routledge.



APPENDIX

มหาวิทยาลัยพะเยา
UNIVERSITY OF PHAYAO

APPENDIX A List of abstracts submitted to the Graduate School at
Mahachulalongkornrajavidyalaya University from 2018–2019

1. รูปแบบการพัฒนาความสันโดษในกระบวนการเสริมสร้างพฤติกรรมเชิงจิตสังคมของเยาวชนไทย (สาขาวิชาพุทธจิตวิทยา) 27
2. โปรแกรมพุทธจิตวิทยาลดความเครียดของนักเรียนประถมศึกษา จังหวัดพระนครศรีอยุธยา (สาขาวิชาพุทธจิตวิทยา)
3. กระบวนการเสริมสร้างสุขภาวะพลังบวกของผู้สูงอายุตามแนวพุทธจิตวิทยา (สาขาวิชาพุทธจิตวิทยา)
4. พุทธจิตวิทยาการพัฒนาคุณธรรมและความสุขในเพลงลูกทุ่งไทย (สาขาวิชาพุทธจิตวิทยา)
5. การประยุกต์ใช้หลักพุทธจิตวิทยาเพื่อการมีส่วนร่วมทางการเมืองของชาวกรุงเทพมหานคร (สาขาวิชาพุทธจิตวิทยา)
6. รูปแบบพุทธจิตวิทยาเพื่อพัฒนาสมรรถนะของพนักงานขาย (สาขาวิชาพุทธจิตวิทยา)
7. โปรแกรมพัฒนาสมรรถนะการปรึกษาแนวพุทธจิตวิทยาของพระสงฆ์ด้านการเยียวยาจิตใจผู้ป่วย (สาขาวิชาพุทธจิตวิทยา)
8. การพัฒนาสุขภาวะองค์กรสำหรับผู้สูงวัยตามแนวพุทธจิตวิทยา (สาขาวิชาพุทธจิตวิทยา)
9. กระบวนการประยุกต์ใช้หลักพุทธจิตวิทยาเพื่อส่งเสริมประสิทธิผลการปฏิบัติงานของเจ้าหน้าที่สำนักงานกรุงเทพมหานคร (สาขาวิชาพุทธจิตวิทยา)
10. กระบวนการสอนวิปัสสนากรรมฐานตามหลักพุทธจิตวิทยาสำหรับบุคคลแต่ละช่วงวัย (สาขาวิชาพุทธจิตวิทยา)
11. การพัฒนารูปแบบการโค้ชในองค์กรธุรกิจตามแนวพุทธจิตวิทยา (สาขาวิชาพุทธจิตวิทยา)
12. การจัดการศึกษาตามแนวพุทธจิตวิทยาในโรงเรียนวิถีพุทธ (สาขาวิชาพุทธจิตวิทยา)
13. พุทธบุคลิกการเป็นผู้ประกอบการที่ประสบความสำเร็จทางธุรกิจสำหรับผู้ประกอบธุรกิจรายย่อยในเขตกรุงเทพมหานครและปริมณฑล (สาขาวิชาพุทธจิตวิทยา)
14. รูปแบบการมีส่วนร่วมทางการเมืองในระบอบประชาธิปไตยของประชาชนชาวสกลนครตามแนวพุทธจิตวิทยา (สาขาวิชาพุทธจิตวิทยา)

15. พุทธจิตติวิทยานุกรณาการเพื่อคุณภาพของครุวมผู้สูงอายุด้วยกระบวนการโยคะ (สาขาวิชาพุทธจิตติวิทยา)
16. รูปแบบสมการโครงสร้างการดูแลผู้สูงอายุด้วยครอบครัวตามหลักพุทธจิตติวิทยา (สาขาวิชาพุทธจิตติวิทยา)
17. พุทธจิตติวิทยาสร้างคามเข้มแข็งทางด้านจิตใจในญาติผู้ดูแล ผู้ป่วยโรคไม่ติดต่อดื้อเรื้อรัง (สาขาวิชาพุทธจิตติวิทยา)
18. การพัฒนาโมเดลเชิงสาเหตุการดูแลคนโรที่พึ่งตามแนวพุทธจิตติวิทยา (สาขาวิชาพุทธจิตติวิทยา)
19. การพัฒนาโมเดลคามสัมพันธ์เชิงสาเหตุฤทธิพลังตามหลักพุทธจิตติวิทยา (สาขาวิชาพุทธจิตติวิทยา)
20. รูปแบบการเสริมแรงใจตามหลักพุทธจิตติวิทยาด้วยพิธีกรรมการเจิมของพุทธศาสนิกชนในสังคมไทย (สาขาวิชาพุทธจิตติวิทยา)
21. แบบจำลองพุทธจิตติวิทยาการบำบัดดูแลและส่งเสริมสุขภาพของครุวมในแพทยแผนไทย (สาขาวิชาพุทธจิตติวิทยา)
22. ผลของโปรแกรมการดูแลสุขภาพผู้ป่วยด้วยหัวใจคามเป็นมนุษย์ตามแนวพุทธจิตติวิทยา (สาขาวิชาพุทธจิตติวิทยา)
23. รูปแบบการพัฒนาความฉลาดในการเผชิญและพ้นฝ่าอุปสรรคตามแนวพุทธจิตติวิทยาของนักเรียนมัธยมศึกษาปีที่ 3 โรงเรียนชุมชนวัดไทรมัว จังหวัดนนทบุรี (สาขาวิชาพุทธจิตติวิทยา)
24. แนวทางการเสริมสร้างคามเป็นโพธิสัตว์บนฐานจริยธรรมของพระพุทศาสนา มหายานตามแนวพุทธจิตติวิทยา (สาขาวิชาพุทธจิตติวิทยา)
25. ปัจจัยที่ทำให้เกิดกระบวนการรู้คิดและปัญญาตามแนวพุทธจิตติวิทยานงานพุทธศิลปกรรม (สาขาวิชาพุทธจิตติวิทยา)
26. การพัฒนาโมเดลคามสัมพันธ์เชิงสาเหตุของความสุขจากการปฏิบัติวิปัสสนากรรมฐานตามแนวพุทธจิตติวิทยา (สาขาวิชาพุทธจิตติวิทยา)
27. รูปแบบการพัฒนาวัดสร้างสุขด้วยสัปปายะตามแนวพุทธจิตติวิทยา (สาขาวิชาพุทธจิตติวิทยา)
28. แนวโน้มการจัดการศึกษาพุทธจิตติวิทยา: กรณีศึกษาศัักยภาพจิตอนาคต (สาขาวิชาพุทธจิตติวิทยา)

29. การศึกษาทางโหราศาสตร์ตามแนวพุทธจิตวิทยาเพื่อลดความทุกข์ (สาขาวิชาพุทธจิตวิทยา)
30. รูปแบบการเผยแผ่พระพุทธศาสนาเชิงรุกของพระธรรมทูต สายอินเดีย-เนปาลตามหลักพุทธจิตวิทยา (สาขาวิชาพุทธจิตวิทยา)
31. การพัฒนาโปรแกรมการจัดการความเครียดตามแนวพุทธจิตวิทยา สำหรับนักศึกษาคณะพยาบาลศาสตร์ มหาวิทยาลัยสยาม (สาขาวิชาพุทธจิตวิทยา)
32. การพัฒนาโมเดลสมการโครงสร้างกระบวนการรับรู้กับการพัฒนาปัญญา ตามหลักพุทธจิตวิทยาสำหรับนักศึกษาสถาบันเทคโนโลยีพระจอมเกล้าเจ้าคุณทหารลาดกระบัง (สาขาวิชาพุทธจิตวิทยา)
33. การจัดการเรียนรู้สู่ความพอเพียงตามหลักพุทธจิตวิทยาสำหรับนักเรียนช่วงชั้นที่ 4 (สาขาวิชาพุทธจิตวิทยา)
34. รูปแบบสมรรถนะพระวิปัสสนาจารย์แนวพุทธจิตวิทยา (สาขาวิชาพุทธจิตวิทยา)



BIOGRAPHY

NAME	PHRAKriattikorn Pormrat
DATE OF BIRTH	16 October 1990
PLACE OF BIRTH	Chiangrai
INSTITUTIONS ATTENDED	2013 B.A. (Teaching English), Mahachulalongkornrajavidyalaya University Chiangrai Campus
HOME ADDRESS	200 M.13 Huaisak district. Muang sub district. Chiang rai province.
PUBLICATION	Phra Kriattikorn Pormrat and Singkham Rakpa. (2022). Cultural Terms and Translation Strategies in Dissertation Abstracts of a Buddhist University, Journal of MCU Humanities Review, 8(1), 291–307.
AWARD RECEIVED	–

