

Cultural Word and Phrase Translation from Thai into English in Buddhist books: A Case Study of Vajiramedhi's work

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Abstract

Previous studies on cultural translation, particularly from Thai into English have focused on translation strategies of cultural words and phrases based on data selected from novels (Manketwit, 2010), historical books (Ratchatha, 2007), and magazine articles (Decha, 2006). Few studies, however, have investigated strategies used to translate cultural words in religious texts such as Buddhist books from Thai into English (Thana-olarn, 2002; Buranapong, 2001). As far as the data analysis is concerned, most studies have attempted to identify cultural terms in source texts and discussed translation strategies based on a single model or framework such as using Larson's framework (Seesai, 2004). This study aims to categorize cultural words and phrases in Buddhist books and attempts to expand a research scope by using multi-modelled frameworks to analyze the strategies for translating cultural words and phrases from Thai into English.

Cultural term categorization (Newmark, 1988) and cultural term translation strategies (Baker, 2005; Newmark, 1988; Larson, 1984) were adopted. Two versions of four Buddhist books including *Anger Management: How to Deal with Your Anger and Sleep Soundly*, *Mind Management*, *Love Management*, and *Looking Death in the Eye* were selected in this study.

Cultural word and phrase categorizations found in the analysis were: (1) ecology, (2) material culture, (3) organizations, customs, activities, procedures, concepts, and (4) gestures and habits. The results also revealed many translation strategies: (1) literal translation found in ecology, material culture, activities, and concepts, (2) paraphrase found in material culture, activities, concepts, and gestures and habits, (3) using loan words found in ecology, material culture, and concepts, (4) cultural substitution found in concepts, (5) addition found in material culture, and concepts (6) omission found in concepts.

The study has some implications for translation teachers, and professional translators in providing guidance for teaching or translating these Thai cultural words or phrases into English.

1 Introduction

Cultural terms can be defined as words and phrases relates to culture. Previous studies on cultural translation, particularly from Thai into English have focused on translation strategies of cultural words and phrases based on data selected from novels (Manketwit, 2010), historical books (Ratchatha, 2007), and magazine articles (Decha, 2006). In terms of translation of religious texts from Thai into English, many studies have focused on translation strategies at different levels: word level including Buddhist terms, cultural terms, and *synonymous compound* (Buranapong, 2001; Seesai, 2004; Siaruneiam, 2011; Suwannatrai, 2006; Thana-olarn, 2002; Wongwairuk, 2012), sentence level such as passivization (Buranapong, 2001) and discourse level including adjustments in translated texts such as rearrangement of ideas, and deletions (Buranapong, 2001; Thana-olarn, 2002).

However, little attention has been paid to Vajiramedhi's work. In addition, categorization of cultural word and phrase has been inadequately analysed. As far as the data analysis is concerned, most studies have attempted to identify cultural words and phrases in source texts and discussed translation strategies based on a single model or framework such as using Larson's framework (Seesai, 2004; Suwannatrai, 2006).

Unlike the previous studies, this work aims to categorize cultural words and phrases in Buddhist books and attempts to expand a research scope by using multi-modelled frameworks to

analyze the strategies for translating cultural words and phrases from Thai into English. Vajiramedhi's work was selected in this study. These results have implications for translation teachers, and translators in providing guidance for teaching or translating Thai cultural issues into English. Besides, this study is essential for foreign readers to have a better understanding of Thai culture.

2 The concept of translation strategies

In the context of translation, in particular when an equivalence of a word is presented in another language, differences of the connotative or emotive meanings of words between source language and target language can cause problems in the translation process (Baker 2005, Larson 1984). A clear example is the pair "Home" and "บ้าน". In general, "home" means the place where you live. In addition, connotative meanings of "home" refer to warmth, and family. However, "บ้าน" means the place where you live. Thus, it is difficult for the translators to find a Thai equivalence including the connotative meanings like "home" in English.

According to Baker (2005), and Catford (1965, pp. 95-103), the translators encounter some translating complication when they find the overlap in the meanings of the cultural terms between source language and target language such as "ตา" and "grandfather". The meaning of "ตา" in Thai is more specific than "grandfather" in English because "ตา" means the father of your mother but "grandfather" means the father of your mother or father. Therefore, it is difficult to explain its meaning to the audience in other cultures.

In addition, Baker (2005), Catford (1965, pp. 95-103), and Nida (1964, pp. 90-100), cite that the translators are forced to deal with problems when cultural terms in a source language do not exist in a target language such as plants, animals, technological devices, social values, point of view, etc. It is difficult for not only the audiences in other cultures to understand the meanings of these cultural terms but also the translators to find the appropriate words in target language.

Baker (2005), Newmark (1988), and Larson (1984) propose (or outline) six main translation strategies discussed as follows:

1. Translation by a more general word (superordinate)

As Baker (2005) describes "this is the process which translators find the wider meaning of the word in target language. This strategy is used when the translators find the overlap in the meanings of the cultural terms between source language and target language. For example, "ลุง" which means the elder brother of your parents was translated as "uncle" which means the younger brother of your parents, or the elder brother of your parents.

2. Translation by a specific word

This strategy is employed when cultural terms in source language do not exist in target language. For instance, "ปิ่นโต" which means food carrier or food container was translated as "lunch container".

3. Translation by cultural substitution

According to Baker (2005) and Newmark (1988), "this strategy involves replacing a culture-specific item or expression with a target-language item which does not have the same meaning but is likely to have a similar impact on the target reader. The main advantage of using this strategy is that it gives the reader a concept with which she/he can identify something familiar and appealing." Kachru (1987) and Watkhaolarm (2005, p. 147) call cultural substitution as shift. This strategy is used when cultural terms in a source language do not exist in a target language. To illustrate, "วา" (wah) which is Thai measurement was translated as "yard". One wah contains two meters.

4. Translation using a loan word

Baker (2005), Larson (1984), and Newmark (1988) define loan words as "a word which has been borrowed from another language and adopted into the new language." In addition, Baker (2005) explains that this strategy is particularly common in dealing with culture-specific items, and modern concepts. Besides, Decha (2006) cites that this strategy is used when the translators want to maintain the names of the original terms in Thai, and when there are no English terms that have close meanings to the original cultural terms. For example, "ส้มตำ" which means spicy green papaya salad was translated as "Somtam".

5. Translation by paraphrase or explanation

Paraphrase is the strategy which the translators explain the meanings of the words. This strategy is employed when Cultural terms in a source language do not exist in a target language. Example, “ขันหมาก” defined as tray of gifts (from the groom to the bride’s family) was translated as “bridal gifts”.

6. Translation by omission

Decha (2006, p. 160) explains that the translators omit cultural terms from target language because they are too specific. In addition, they may be useless for the readers or may not attract their interest or in some cases they may be untranslatable.

3 Research methodology

The purposes of this study are (1) to categorize the cultural words and phrases and (2) to analyse the strategies of translating these cultural words and phrases from Thai into English. In terms of data collection, Two versions of four Buddhist books written in Thai by W. Vajiramedhi and translated into English by Nopamat Veohong were selected in this study. Thai Buddhist books included *Dhamma Lap Sabai* published in 2004, *Sopta Kap Khwamtai* published in 2005, *Dhamma Thorrak*, and *Dhamma Sabaijai* published in 2013. In terms of English translated version, four Buddhist books contained *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*, published in 2008 were selected in this study.

The concept of cultural word and phrase categorization (Newmark, 1988) was employed to select and categorize cultural terms including (1) ecology such as seasons, rain, and hills of various sizes, (2) material culture or artefacts 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, the name of a parliament, historical institutional terms, international institutional terms, and religious activities, and (5) gestures and habits.

These selected cultural words and phrases were sub-categorized containing (1) ecology such as city, and mountain names, and seasons, (2) material culture or artefacts including religious artefacts, (3) organizations, customs, activities, procedures, and concepts such as religious activities, religious concepts, religious status, religious days, and the use of metaphors, and idioms.

After selecting and sub-categorizing the cultural words and phrases, these words and phrases were then analyzed and categorized into translation strategies (Baker, 2005; Newmark, 1988; Larson, 1984), which will be described in greater details mentioned in the following section.

4 Results of the study

The cultural terms that have been identified can be assigned to six main translation strategies as mentioned below.

4.1 Literal translation

Literal translation was found in many types of cultural terms as discussed below.

4.1.1 Ecology

The results showed that this strategy was found in some Thai seasons.

Example 1:

Source Language: ตอนนี้เมืองไทยของเราอากาศกำลังอยู่ในช่วงปลายฝนต้นหนาวพอดี

Target Language: Here in Thailand the weather is ***both rainy and cool as the end of the rainy season draws near and the cold season is about to begin.***

As shown in this example, “ปลายฝนต้นหนาว” was Thai season which was translated as “both rainy and cool as the end of the rainy season draws near and the cold season is about to begin”. ***This strategy was employed in order to help the foreign readers better understand the meaning of this cultural term.***

4.1.2 Material culture

In some cases, literal translation was employed to translate some religious artefacts as mentioned below.

Example 2:

Source Language: ตอนที่ครูบวชเป็นเณรน้อยมีโอกาสดำเนินชีวิตไปเรียนวินัยสัสนากรรมฐานกับอาจารย์ที่วัดป่าแห่งหนึ่ง อาจารย์ของครูเคยให้อุบายแก้ความโกรธ...

Target Language: When I was ordained as a novice and had the opportunity to study meditation under my mentor at a remote ***temple in the wild***, he taught me some means of dealing with my anger...

In this example, religious artefact, “วัดป่า” was literally translated as “temple in the wild”. The monks and the novices always practice meditation at the temples in the wild because of calm and peace.

4.1.3 Organizations, customs, activities, procedures, concepts

Literal translation was also found in religious concepts, religious activities, and the use of metaphors as discussed below.

4.1.3.1 Religious concepts

Example 3:

Source Language: คนเราเวียนว่ายตายเกิดมาแล้วหลายภพหลายชาติ

Target Language: Men are immersed in the ***cycle of birth and death*** many times over.

Example 4:

Source Language: แน่นอนว่าในชาตินี้เขาทำความดีมากมาย แต่บางชาติเราไม่สามารถรู้ว่าเขาทำกรรมอะไรไว้บ้าง

Target Language: Certainly they had done many good deeds in ***this lifetime*** but we have no way of knowing what *kamma* they had done in some of their ***previous lives***.

As illustrated in example 3, “เวียนว่ายตายเกิด” was translated as “cycle of birth and death”. In example 4, “ชาตินี้” was literally translated as “this lifetime”, and “บางชาติ” was literally translated as “some previous lives”. The Buddhists believe in the cycle of birth and death, and lifetime. According to Vajiramedhi (2004; 2013a; 2013b), the cycle of birth and death relates to good deeds and bad deeds. In this lifetime, all men get the results of good and bad deeds from the previous lives.

4.1.3.2 Religious activities

Example 5:

Source Language: ซึ่งการจะทำเช่นนี้ได้ทำงานจิตใจคือต้องฝึกสมาธิกันบ่อย ๆ จนจิตมีสติ สามารถรู้เท่าทันปรากฏการณ์ต่าง ๆ ทางใจและทางสิ่งแวดล้อมได้อย่างรู้เท่าทัน

Target Language: It is not impossible to attain this point. You must keep ***practising meditation*** to attain constant mindfulness, so that you are aware of mental and environmental harassments.

This example revealed that “ฝึกสมาธิ” was literally translated as “practicing meditation”. Meditation is beneficial in terms of decreasing anger. In addition, it helps the practitioners think more carefully before doing everything (Vajiramedhi, 2004).

4.1.3.3 The use of metaphors

Example 6:

Source Language: การเลือกคู่ครองก็เหมือนกับการปลูกบ้าน...

Target Language: ***Choosing your partner in life is like building a house.***

Thai metaphor “การเลือกคู่ครองก็เหมือนกับการปลูกบ้าน” was literally translated as “Choosing your partner in life is like building a house.”. ***The translator used this strategy in order to retain Thai metaphor in English version. However, the foreign readers can understand the meaning in the target language well.***

4.2 Paraphrase

Paraphrase or explanation? was found in many types of cultural words and phrases as mentioned below.

4.2.1 Material culture

Paraphrase was employed to translate some religious artefacts as illustrated in the following example.

Example 7:

Source Language: แต่หลังจากหายหน้าไปนานแล้ว วันหนึ่งเธอก็มาพร้อมด้วยปิ่นโตอาหารและพระไตรปิฎกหนึ่งชุด 45 เล่ม

Target Language: Then, one day after her long absence, she showed up again with a container full of food and a full set of 45 chapters in the *Pali Canon*.

In this example, religious material culture “คัมภีร์พระไตรปิฎก” which means Buddhist canon was translated as “Pali Canon”. The translator tried to explain the characteristic of this Canon to the foreign readers by explaining the language used in this Canon. This Canon is important because it contains many Buddha’s teachings.

4.2.2 Organizations, customs, activities, procedures, concepts

Paraphrase was employed in religious activities, and religious concepts as discussed below.

4.2.2.1 Religious activities

Example 8:

Source Language: เดินจงกรม (คือ เดินกลับไปกลับมาตั้งแต่ค่อย ๆ เดิน แล้วก็เพิ่มความเร็วมากขึ้นก็ได้)

Target Language: *Pace meditatively* (Pacing to and fro, starting from a slow pace and increasing the speed.)

In this example, religious activity “เดินจงกรม” denotes walking back and forth was translated as “pace meditatively”. The translator tried to explain this activity by adding “meditatively” in the English translated version. Pace meditatively is one of the ways to practice meditation in Buddhism.

4.2.2.2 Religious concepts

Example 9:

Source Language: เมื่อพระพุทธองค์ทรงแสดงพระธรรมเทศนากันครั้งแรกที่ชื่อ “ธัมมจักกัปปวัตตนสูตร” นั้น ทรงแสดงหลักทางสายกลางที่เรียกว่า “อริยมรรค”

Target Language: In His very first sermon called “Dhammacakkappavattana Sutra”, the Buddha advocated the middle paths called “the *Eightfold Noble Paths*”,

As shown in this example, “อริยมรรค” which means excellent paths was explained as “eightfold noble paths”. The concept of eightfold noble paths is one of the most important concepts in Buddhist teachings including Right view, Right thinking, Right speech, Right action, Right career, Right perseverance, Right awareness, and Right concentration (Vajiramedhi, 2013b).

4.2.3 Gestures and habits

Example 10:

Source Language: เธอควรจะนั่งขัดสมาธิในที่ที่สงบพอสมควร แล้วจึงเอาเท้าขวาวางทับเท้าซ้าย มือขวาทับมือซ้าย ตั้งกายให้ตรง ดำรงสติให้มั่น ต่อจากนั้นอาจจดจ่อกับลมหายใจเข้าและลมหายใจออกของตัวเอง

Target Language: Find a place where you can sit in relative peace. *Sit in a lotus position*, legs folded on flat ground, with your right foot over your left, your right hand over your left. Sit up straight. Try to stay focused and unwavering. Then, set your mind to the rhythm of your breathing. In and out.

In this example, “นั่งขัดสมาธิ” which means sitting cross-legged was translated as “sit in a lotus position”. The translator tried to explain the characteristic of this position by comparing this position to the lotus in order that the foreign readers can imagine the characteristic of this position.

4.3 The use of loan words

Loan words were found in many cultural terms as discussed below.

4.3.1 Ecology

Some cultural terms including the city and mountain names were borrowed in the target language as shown in the following examples.

4.3.1.1 City names

Example 11:

Source Language: ผู้เขียนเคยได้รับเชิญไปร่วมงานทำบุญมงคลสมรสของคู่บ่าวสาวชาวเชียงใหม่หนึ่ง ซึ่งต้องการให้เกิด “มงคล” ก่อนการใช้ชีวิตสมรส

Target Language: I, myself, was once invited to the wedding of a couple in Chiang Mai, who wished for good auspices prior to the start of their new life together.

4.3.1.2 Mountain names

Example 12:

Source Language: ตั้งใจว่าวันนี้เราจะเดินขึ้นเขาพุทธทองแบบไม่หยุดพัก เพื่อกลางคืนจะได้หลับสบาย

Target Language: I made plans to trek non-stop up Mount Buddha Thong, so I would sleep soundly in the night.

These examples revealed that the city name in the North of Thailand “Chiang Mai”, and the mountain name in the South of Thailand “Buddha Thong” were borrowed in the English version in order to retain the Thai proper nouns.

4.3.2 Material culture

Some religious artefacts were borrowed in English translated version as illustrated in the following example.

Example 13:

Source Language: เคยอ่านพบพระสูตรพระสูตรหนึ่งในพระไตรปิฎกแล้วประทับใจมาก

Target Language: I once read a sutra in the Buddhist scriptures by which I was deeply impressed.

In this example, “พระสูตร” which means a part of Pali scripture containing Buddhist doctrine was translated as “suttas”. This cultural term was borrowed in the target language in order to retain Buddhist term. Suttas are important scriptures because they contain many Buddha’s teachings.

4.3.3 Organizations, customs, activities, procedures, concepts

Some religious concepts were borrowed in the target language as discussed below.

Example 14:

Source Language: ดังนั้นพระพุทธเจ้าจึงตรัสว่า เรื่องกรรมเป็น “อจินไตย” คือไม่ควรคิด เนื่องจากกฎแห่งกรรมมีความซับซ้อนเกินกว่าจะเข้าใจและเข้าถึงได้ด้วยตรรกวิทยาและวิธีวิทยาแบบโลกย์ ๆ อย่างที่นิยมใช้กันอยู่

Target Language: Hence, Buddha teaches us to think of kamma as “*ajintai*,” unthinkable or unknowable, as the law of *kamma* is far too complicated, beyond understanding and accessibility by common rationalism and worldly methodology.

This example showed that “kamma” defined as action was borrowed in English translated version in order to retain Buddhist term. The concept of kamma or action is important in Buddhist teaching. The Buddhists believe that Action breeds reaction (Vajiramedhi, 2004).

4.4 Cultural Substitution

Cultural substitution was found in Organizations, customs, activities, procedures, concepts. (See the following example.)

Example 15:

Source Language: ครูชี้ไม้เขียนค่ามาหลายฉบับแล้ว

Target Language: I have so far beaten around the bush in my previous letters.

In this example, “ชี้ไม้เขียนค่า” was translated as “have beaten around the bush”. Both Thai and English idioms mean “avoid talking about what is important”. The Thai idiom was replaced by English idiom in order that the foreign readers have a better understanding of the meaning in the target language.

4.5 Addition

Addition was found in many types of cultural terms as mentioned below.

4.5.1 Material culture

This strategy was employed in some religious artefacts as discussed below.

Example 16:

Source Language: สารสำคัญในปฐมมรรณสสติสูตร ซึ่งเป็นที่มาของการบรรยายในวันนี้มีอยู่ว่าพระพุทธเจ้าได้ตรัสถามภิกษุแปดรูปว่าแต่ละรูปมีวิธีเจริญมรรณสติก้นอย่างไร

Target Language: The quintessence of Patāhama Maranāssati Sutra (*the Genesis of the Awareness of Death*), which is the source of today's lecture, involves Buddha's question to 8 monks as to how each one of them attained an awareness of Death.

This example revealed that “Patāhama Maranāssati Sutra” was borrowed in the target language. This term is unfamiliar to the foreign readers; as a result, “the Genesis of the Awareness of Death” was added in order to give more information in English translated version and to enhance clarity of the concept for the foreign readers.

4.5.2 Organizations, Customs, Activities, Procedures, and Concepts

Addition was found in religious concepts and religious days as shown in the following examples.

4.5.2.1 Religious Concepts

Example 17:

Source Language: กรรมหรือกฎแห่งกรรม คนทุกคนเกิดมามีกรรมเป็นของของตน กรรมใดที่เคยทำไว้ไม่ว่าจะเป็นกรรมดีหรือกรรมชั่วก็ตาม เราจะต้องได้รับผลของกรรมนั้นอย่างแน่นอน

Target Language: **Kamma** (*Volitional Deeds*) or the Law of Kamma: All men have their own respective *kamma* from what they have previously done, be it good or evil. They are obliged to receive its consequences eventually.

As illustrated in this example, “kamma” was borrowed in the target language and “Volitional Deeds” was added in order to explain the meaning of this Buddhist concept.

4.5.2.2 Religious days

Example 18:

Source Language: จำได้ว่าคืนนั้นตรงกับวันวิสาขบูชา จึงพาเพื่อนไปปักกลด

Target Language: That night, as I remember, was the full moon night of Visakha Puja (the day of the full moon in the sixth lunar month to commemorate the birth, enlightenment and passing-away of Buddha) which put me in high spirits to take my fellow monks to camp out. (p. 103)

In this example “Visakha Puja” was borrowed in the target language. This cultural term is unfamiliar to the foreign readers so “the full moon night” and “the day of the full moon in the sixth lunar month to commemorate the birth, enlightenment and passing-away of Buddha” were added in order to explain the meaning of this Buddhist day and to have better understanding for the foreign readers.

4.6 Omission

Omission was found in Organizations, customs, activities, procedures, concepts as shown in the following example.

Example 19:

Source Language: ภิกษุปลุชนที่อยู่ใกล้สงฆสมาคมได้ขึ้นพระสารีบุตร ซึ่งตามธรรมดาพระบรมศาสดาทรงยกย่องให้ท่านเป็นพระธรรมเสนาบดี เป็น**กระบี่มือสอง**รองจากพระองค์และทรงแต่งตั้งในฐานะพระอัครสาวกฝ่ายขวาผู้มีปัญญาเป็นเอกเหนือกว่าสาวกทั้งปวง ทั้งยังเป็นคู “เขมฐโอรส” ของพระบรมครู แต่เมื่อผู้ยิ่งใหญ่ถึงเพียงนั้นยังเปรียบตัวเองต่ำต้อยถึงเพียงนี้แล้ว ก็ถึงกับสังเวชสลดใจน้ำตาไหลซึมหน้าตาไปตาม ๆ กัน

Target Language: Hearing the Venerable Sariputra, regarded by the Buddha as His right-hand minister whose wisdom and insight surpassed all other disciples, as well as His prominent successor in Dhamma, the yet-to-be-enlightened monks in the assembly felt so sad that they shed tears for him for assessing himself so lowly. Meanwhile, the venerable ones resolved to feel pity for human nature.

As illustrated in this example, the idiom “กระบี่มีสอง” which means valuable assistant was omitted in the target language. Although this idiom was not found in the English translated version, the foreign readers can understand the meaning by observing the context in the target language.

5. Conclusion and discussion

The purposes of this study are to categorize the cultural words and phrases in Buddhist books and to analyze the strategies for translating cultural words and phrases from Thai into English. Two versions of four Buddhist books written in Thai by W. Vajiramedhi and translated into English by Nopamat Veohong were selected in this study. Four Buddhist books included *Anger Management: How to Deal with Your Anger and Sleep Soundly*, *Love Management*, *Looking Death in the Eye*, and *Mind Management*.

Cultural word and phrase categorizations found in the analysis were: (1) ecology, (2) material culture, (3) organizations, customs, activities, procedures, concepts, and (4) gestures and habits.

The results also revealed many translation strategies: literal translation found in (1) ecology including Thai seasons, (2) material culture containing religious artefacts, (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 artefacts, (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 artefacts, (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 artefacts, (2) organizations, customs, activities, procedures, concepts such as religious concepts and religious days. Omission was found in organizations, customs, activities, procedures, concepts including idioms.

The results of this study reveal similar translation strategies to those described in Baker (2005) including translation by paraphrase, using loan words, omission, and cultural substitution.

In some cases, different strategies were employed to translate a source term resulting in a variation of target terms that are translated from the same word in the source language. For example, “กรรม” in Thai was in some places literally translated as “action”. In other contexts, the original word was replaced by “kamma” in the translated version as the borrowing strategy is in action.

Some cultural terms contain various translations. To illustrate, “คัมภีร์พระไตรปิฎก” was translated as “Pali scripture”, “Pali canon”, and “Buddhist scripture”.

It is worth noting that some strategies are used together in an attempt to translate a word or phrase in the target language. For instance, “คัมภีร์วิสุทธิมรรค” was translated as “Visuddhimagga scripture”. It includes translation by using loan word and literal translation. Visuddhimagga was borrowed in English translated version and “คัมภีร์” was literally translated as “scripture”.

This study has some implications for translation teachers, and translators in providing guidance for teaching or translating these Thai cultural words or phrases into English. In addition, this study is essential for foreign readers to have a better understanding of Thai culture. Further studies can be conducted to explore similarities and differences of translation strategies between various translators and methodologically could adopt both quantitative and qualitative data analysis.

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