Strategies of Translation of Culture-Specific Items from Azerbaijan Turkish into English: A Case Study of "Dede Qurqud"

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ABSTRACT: Language is considered to be a system of communication used by particular community of speakers with specific customs. In every society, people have specific cultures that are unknown or vague for others. Thus every nation has own culture and related culture specific items. Turkish language is not exception to this matter. Also translation is recognized as an act of culture-specific communication. A translator is the 'first reader' of the other culture as is shown in the foreign language text and, consequently, has to present the other in a primary process. For him learning to translate means 'learning to read', i.e. to produce meanings which are acceptable for the cultural community the reader belongs to. The existence of Culture Specific Items in the process of translation results many problems for translator. Translators use some strategies for conveying true meaning of CSIs. Because of variety of CSIs many scholars proposed different categories and strategies. In this study, based on Thriveni 's categories; culture specific items refer to the proper names , social relationships, life-styles, symbols, habits and so on that are available in one language and culture but nonexistent in the other language and culture. Mailhac's proposed strategies of translation of culture specific items were taken as the model of this study. To achieve this aim, the researcher has chosen five chapters of the most famous Turkish epic "Dede Qurqud". The results of the comparison revealed that the most frequently used strategy was "cultural substitution" with 39%, and the most CSIs were proper names with 22%.

Key words: Translation, Culture, Translation Strategies, Culture Specific Items

INTRODUCTION

Over the last century, key thinkers on culture, including anthropologists, sociologists, psychologists, communication specialists, and business experts, have attempted to define culture from various perspectives, frameworks, and focal points. The notion of culture is so abstract and complex. Culture dictates the norms of every group. These norms, or unstated rules, are the accepted and expected ways of behaving and interacting with other people. But culture is something that we don't always see. Culture is something that we learn. From infancy on, we are conditioned to act, react, and learn about how people in our world do things from watching them, conversing with them, and interacting with them. Culture is dynamic rather than static: it changes with people, geographical and historical events, and technological advances. Throughout the world people have been interested in one another's language, culture, life style and norms. They have been curious to know different cultures and customs with special language for every nation. Through this interest the necessity for translation has been aroused. Inasmuch as cultures and languages are different, there were problems for translating. Translators should have solved the loss of translation between two languages. The fundamental difficulty the translator comes across lies in translation of cultural items specific to a language. Because there may be a norm, a custom, a belief, a word, an idiom, etc. peculiar to a language which has no exact, similar equivalence in the other language. Therefore it is necessary that a capacitated translator should be aware of the cultural differences, captures and translates them in an intelligible way. To do so, s/he should know both linguistics aspects of source and target languages; more important s/he should know their cultural nuances and translate them carefully.

Culture

One of the oldest and most quoted definitions of culture was formulated by the English anthropologist Edward Burnett Tylor in (1871). "Culture is that complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits acquired by man as a member of society" (As quoted in Katan 1999, p. 16). Vermeer believes that "culture consists of everything one needs to know, master and feel, in order to assess where members of a society are behaving acceptably in their various roles" (As quoted in Katan, 2009, p. 82). Life and the style of living is one of the key points in defining the concept of culture. New mark's definition of culture is as follows: "The way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression" (1988, p. 94).

Language and Culture: In Katan's (1999) opinion, Malinowski was one of the first anthropologists to realize that language could only be understood with reference to culture. In 1923 he coined the term 'context of situation' and noted that a language could only be fully understood, i.e. have meaning, when this two contexts (situation and culture) were implicitly or explicitly clear to the interlocutors and hearers (Katan 1999, p. 72). Boas (1986) broached the subject of culture and discussed the links between language, thought and the

native environment. Boas felt that language was not in itself a barrier to thought but that there was a dynamic relationship between language, culture and thought. His key point was succinctly put as follows: "the form of the language will be moulded by the state of that culture". Malinowski (1938, p. 305) extremely claims that "language is essentially rooted in the reality of the culture... it cannot be explained without constant reference to these broader contexts of verbal utterances" (As quoted in Katan 1999, p. 72).

As the last point in this part reviewing Kramsch's belief on the relationship between language and culture is worthwhile. She believes that "language is a system of signs that is seen as having itself a cultural value". Speakers identify themselves and others through their use of language: they view their language as a symbol of their social identity. The prohibition of its use is often perceived by its speakers as a rejection of their social group and their culture. Thus we can say that language symbolizes cultural reality (Kramsch, 1998, p. 3). Anyone who has ever attempted to translate a text knows that knowledge of the languages alone does not guarantee success.

Translation and Culture: Regarding the close relationship between translation and culture Snell-Hornby (1988, p. 41) has pointed out, the translatability of a text depends on the extent to which the text is 'embedded in its own specific culture' and also on how far apart, with regard to time and place, the ST and TT receivers are" (As quoted in Leppihalme, 1997, p. 4). Toury (2000) states that "translation is a kind of activity which inevitably involves at least two languages and two cultural traditions, i.e., at least two sets of norm-systems on each level" (p. 207). Also Armstrong (2005, p, 3) is among those who believed that just a bilingual and bicultural translator is able to carry out a complete translation.

On the relationship between translation and culture, Leppihalme (1997) states that culturally oriented translation studies, then, do not see the source text (ST) and the target text (TT) simply as samples of linguistic material. The texts occur in a given situation in a given culture in the world, and each has a specific function and an audience of its own. Instead of studying specimens of language under laboratory conditions as it were, the more translation scholar – and the translator – thus approaches a text as if from a helicopter: seeing first the cultural context, then the situational context, and finally the text itself (Leppihalme, 1997, p. 3).

The Problem of Translating Culture

The concept of culture is fundamental to any approach to translation. If translation is defined as source text induced text production, translation into a foreign language will always be an instance of intercultural communication. Hence, the translator will have to bridge the gap, small or large, between two cultures. Culture is to be understood not only in the narrower sense of man's advanced intellectual development as reflected in the arts, but also in the broader anthropological sense of all socially conditioned aspects of human life, as a totality of knowledge, proficiency and perception. The main problem for the translator is how to comply with cultural issues, i.e. to decide which issues take priority: the cultural aspects of the source language community, the cultural aspects of the target language community, or perhaps a combination of the two, a compromise between two or more cultures?

In Thriveni's (2001) words, the translator should not only be a bilingual but also a bicultural and should also be familiar with the author's intentions and readers' expectations. She believes that a translator needs to capture the local color and be understood by an audience outside the cultural and lingual situation.

Definitions of culture-specific items

Ivir (1987: 36) defines "cultural word" as "an element of the source culture which is absent from the target culture" and places the discussion of these problems in the context of "gaps", "lacunas" "blank spaces", "voids" between languages, referring the reader to Vinay and Darbelnet (1958), Rabin (1958) and Dagut (1978). He points to the need to distinguish between two types of gaps: gaps that are "due to differences in extra-linguistic reality" and gaps "due to the different language-specific (lexical) mapping of the same extra-linguistic reality". Newmark (1995: 94–103) does not provide an explicit definition of a "cultural word". The following formulation shows that he also ties the existence of "cultural words" to "gaps" between the SL and TL: "Frequently where there is cultural focus, there is a translation problem due to the cultural "gap" or "distance" between the source and target languages" (1988: 94). Franco Aixelá (1997) defines CSIs as: Those textually actualized items whose function and connotations in a source text involve a translation problem in their transference to a target text, whenever this problem is a product of the non-existence of the referred item or of its different In the text status in the cultural system of the readers of the target text.

Division of Culture-Specific Items

The concept of culture as well as CSIs encompasses a variety of aspects of human life. In order to analyze the translation of CSIs it is important to divide them into categories and subcategories that would help to provide a systematic analysis. In fact, there have been many attempts to categorize CSIs, such scholars as: Baker (1992: 21); Newmark (2010: 173); Espindola (2006: 49-50); (Gambier 2004: 159) and Aixela (1997: 59) provided their categorizations that differ greatly.

Categorizations of Culture-Specific Items

There are different cultural categories from different scholars such as Newmark (1988), Katan (1999), Ku (2006), Thriveni (2001), and Pavlović and Poslek (2003) explained. In this study, the researcher based on Thriveni's Cultural Categories has analyzed CSIs. Thriveni (2001) believes that the linguistic manifestations of

the society's and family's values which are important in Indian culture cannot be translated into a language where the audience is unfamiliar with them. She also maintains that customs and tradition of any nation is different and separate from other ones, so are food habits, beliefs and feelings, religious elements, myths, legends, geographical, environmental elements and the like. She categorizes the problematic CSIs under the titles of: A) Translating proper names; B) Translating grammatical forms which show respect and euphemism; C) Translating social relationships; D) Translating life-style and values; E) Translating symbols; F) Translating habits; G) Translating national or religious ceremonies; H) Translating customs and traditions; I) Translating religious acts, myths and legends; J) Translating geographical and environmental phenomena; K) Translating food values.

Taxonomies of strategies for translating CSIs

Various taxonomies of strategies are available to translators for translating CSIs in a TT. Scholars such as Ivir, Newmark, Harvey, Mailhac, Franco Aixelá, Florin and others have provided their strategies. In this study we focus on Mailhac's Translation Strategies. Mailhac (1996) reviews Ivir's and Newmark's sets of "procedures" and proposes his own taxonomy, which consists of nine main "cultural reference procedures" (1996: 137). They include: 1.Cultural Borrowing; 2.Literal Translation (calque); 3.Definition; 4.Cultural Substitution; 5.Lexical Creation; 6.Deliberate Omission; 7.Compensation; 8.Combination of Procedures; 9.Footnote.

Mailhac's typology covers basically the same range of solution types as Ivir's and Newmark's; moreover, it closely corresponds to Ivir's taxonomy.

• "Cultural Borrowing" involves a transfer of a ST item into the TT. The item retains its source language form and is simply transferred to the TT. This solution type is very often, though not always, used to render geographical designations, personal names and other kinds of names.

• "Literal Translation" is a word-for-word translation of the concept unknown in the target culture.

• "Definition" is defined as "a procedure that relies on what members of the target culture know in an attempt to make them aware of what they do not know".

• In "Cultural Substitution" an expression denoting a similar concept in the target culture is used as if it were a full equivalent.

• "Lexical Creation" in the target language consists in coining a new word to translate either a nonexistent or non-lexicalized item. Such products of translators' creativity may become accepted in the target language. Of course, it often occurs that they do not get accepted in the target language, but have just a one-time use.

• "Deliberate Omission" refers to the deletion of an item.

• "Compensation" is conceived as some form of Explication of information deemed necessary to facilitate the target reader's understanding of the TT.

• "Combination of Procedures" refers to using from more than one strategy.

• Another novelty in this taxonomy lies in the treatment of "footnote" as a distinct solution type. As it is related to the classification of macro-level "text procedures", as Mailhac calls them. It means giving extra information in footnote or glossary.

Research Questions

The purpose of the present study is to investigate the different culture-specific items in both Turkish languages and English, examining the strategies adopted by translators when translating them. Turkish works translated into English were selected, read and analyzed.

In order to investigate these strategies, the present study seeks to answer the following questions:
1.What are the culture-specific items in Turkish literary texts especially in epics?
2.How have these elements been translated in epics?
3. What is the most frequently used technique in translation Turkish culture specific-items according to Thriveni's taxonomy?

METHODOLOGY

The corpus selected in the course of present study included "Dədə Qorqud", Turks' world famous epic in poem-prose style. The second component comprised English and Persian translations of the work mentioned above. The translation is stated below:

"Dedem Korkut" translated by Mozhghan Fateh Nia and edited by Nima Ghosi in 2011.

"The book of "Dədə Qorqud" translated by Jeoffrey Lewis and published in 1974.

To answer the RQs of the study and since the study is comparative one; the original texts with their English translations were comparatively analyzed in the following steps:
1.Perusing the original text and identifying CSIs of the original text.
2.Reading the translations and comparing the translated items not only with their English translations but also with their equivalents in the original text.
3.Finding problematic culture-specific items and the techniques applied by the translator to cope with them in the process of translation.
4.Sorting out and categorizing the data in order to have a complete framework to comparing them.

Concluding from the data obtained to analyze and placing them in tables in order to discover the most frequent techniques used in translating CSIs. The data in this study were collected manually because they are

not of the type which can be easily collected by a machine or software. The unit of analysis was not fixed. In some cases, it was a word, a phrase, and in others, a sentence. In other words, it was the context which specified the unit of translation.

RESULTS

The findings showed that in the translation of the CSIs of "Dədə Qorqud", the translator has used "Cultural Substitution" strategy for translating major of CSIs. It can be see that "Proper Names" are the most frequent CSIs in this study. The study showed that the translator has not adhered to a single strategy in the process of translating Turkish CSIs of a certain subcategory into English. He has subscribed to the practice of employing a diversity of strategies in translating CSIs.

• Translating Proper Names (Table 1):
*1. Dedem Korkut" is a historical character. He was a story- teller, and a foreseer. He used to help people in difficulty.

*2. ʺAbğazʺ is an area from Caucasia in east shore of Black Sea, and maybe their king was King Shökli. Today it is an autonomous republic.

*3. Ozanha were national poets, singers and musicians of Oğuz tribe. The musical instrument of Ozanha was Güpuz. In the past, people called poets and singers, Ozançi. After 15th century Ozan changed to Aşiğ in Azarbaijan and Turkey.

*4. ʺTepe göz" was the name of one person. It's another meaning is the person who has one eye in his head.

No.	ST CSI	TT (English Translation)	Category of CSI	Translation Strategy
Table 1. CSIs and Translation Strategies				
1*	Dedem Korkut	Dede Korkut	Proper Name	Cultural Borrowing
2*	Ağlağan	Aghlaghan	Proper Name (Place)	Cultural Borrowing
3*	Ozan	Minstrel	Proper Name	Cultural Substitution
4*	Tepe göz	Goggle-eye	Proper Name	Cultural Substitution

• Translating Grammatical Forms Which Show Respect and Euphemism (Table 2):
*1. Yigit "was a brave man in those years serving also as a soldier in the camps of Hans. Now it is called "Yigit" with the same meaning.

*2. Among Turks, Big "is a title for a man. For addressing an honorable man, his first name is accompanied by this word, e.g. Alpər Bəy. In its other sense, it is attributed to a bridegroom.

*3. Number 40 is a holy number for Turkish people.

*4. Oğuz was today's Turk's ancestor. It was a historical Turkish tribal confederation divided in two parts; the Inner Oğuz, the Outer Oğuz, both of which altogether involved twenty four provinces. In the book of Dede Korkut, the leader (Khan) of the Inner Oğuz was Qazan Bey while the Outer Oğuz was led by Urüz Koja. Today, Oğuz constitutes a large section of Turk nation.

Table 2. CSIs and Translation Strategies

No.	ST CSI	TT(English Translation)	Category ofCSI	Translation Strategy
1*	Kalmiş yigit arhasi	Prop of forsaken warriors	Grammatical Form	Literal Translation
2*	Bigler	Nobles	Grammatical Form (Euphemism)	Cultural Substitution
3*	Hey kirk işüm, kirik yoldaşum	My forty friends, my forty comrades	Grammatical Form	Cultural Substitution
4*	İç oğuz, Diş oğuzda, Adi belli	Renowed among the Inner Oghuz and the Outer Oghuz	Grammatical Form (Praise)	Cultural Borrowing

• Translating Social Relationships (Table 3):
*1. According to the translator, "O, my Khan" which prefaces most of the stories and ends all of them, is addressed to the bard's royal audience.

*2. To respect an old person or an honorable one, they called them " Han baba "or "Kaden ana".

Table 3. CSIs and Translation Strategies

No.	ST CSI	TT(English Translation)	Category ofCSI	Translation Strategy
1*	Hanum hey	O my Khan	Relationship	Cultural Borrowing
2*	Han baba	Khan my father	Relationship	Literal Translation
3	Hanimiz	Our Khan	Social Relationship	Cultural Substitution

- **Translating Life-style and Values (Table 4):**

*1. This indicates their style of life that provides supplies by themselves. Their main job was agriculture and animal husbandry.

*2. This show how they lived with each other. They used to pitched tents and have party for celebrating their success in wars or festivals. ˝Halça ˝ is Azarbaijan' s one of the most famous products, especially in Northern Azarbaijan and Tabriz.

*4. Among Turks nation it was a special style that they went to summer pasture in winter and to winter pasture in summer. It was called ˝Ğeşlağ˝.

- **Translating Symbols (Table 5):**

*1. Bulut ˝is the symbol of government.

*2. This is the symbol of bad event.

*3. ˝Kuş ˝is the symbol of a timid person.

*4. Among Turks wearing black clothes is the symbol of mourning and death.

- **Translating Habits (Table 6):**

*1. In the time of Khans, the other people bowed and kissed the hands of Hans to greet and show respect.

- **Translating National and Religious Ceremonies (Table 7):**

*1. This refers to the ceremonies that they do when one person die, like washing and praying.

*2. Turks used to have celebration or wedding for seven nights and seven days.

*3. It was a popular act that in every condition Dede Korkut came and played music, finally he invoked blessing. It was a holy ceremony for them.

Table 4. CSIs and Translation Strategies

No.	ST CSI	TT (English Translation)	Category of CSI	Translation Strategy
1*	Südi peyniri bol kaymaklu çoban	Shepherd, full of milk and cheese and good cream over all.	Earning	Literal translation
2*	Bin yirde ipk halçasi döşanmiş- idi	In a thousand places silken carpets were spread	Dwelling	Literal Translation
3	Inek şağmah	Milking the cows	Work	Cultural Substitution
4*	Yaylaya göstü	Migrated to summer pasture	Life Style	Combination of Procedures (Cultural Substitution and Lexical Creation)

Table 5. CSIs and Translation Strategies

No.	ST CSI	TT(English Translation)	Category of CSI	Translation Strategy
1*	Kara bulut	Black cloud	Symbol	Literal Translation
2*	Kara kayğulu vaki	Nightmare	Symbol	Cultural Substitution
3*	Kuş yüreklü	Chicken-hearted	Symbol	Cultural Borrowing
4*	Kara giymek	Put on black	Symbol	Cultural Substitution

Table 6. CSIs and Translation Strategies

No.	ST CSI	TT(English Translation)	Category of CSI	Translation Strategy
1*	Baş indürüp	Bow your head	Habit	Cultural Substitution
2	Ağ alını açdı, ağ bileklerini sığadı	He bared his white forehead, he rolled up his sleeves to show his arms	Habit	Combination of Procedures (Cultural Substitution and Lexical Creation)
3	Görüşmek	Embracedying	Habit	Lexical creation
4	Boynünü kucakla	Clasp his neck	Habit	Cultural Substitution

Table 7. CSIs and Translation Strategies

No.	ST CSI	TT (English Translation)	Category of CSI	Translation Strategy
1*	Çoban şehid olan kardaşların hakına kodi	The shepherd committed his slain brothers to their God.	ReligiousCeremony	Literal Translation
2*	Yidi gün yidi gice yime içme oldi	For seven days and seven nights there was feasting	National Ceremony	Combination of Procedures (Cultural Substitution and Deliberate Omission)
3*	Dedem Korkut dua verdi	Dede Kurkut invoked blessing	Religious Ceremony	Cultural Substitution

- **Translating Customs and Traditions (Table 8):**
*1. People, esp. women used to whimper and lament by dashing nails on the face through which the face was blooding and by tearing their hair.
*2. At that time, people used to shoot arrows, gallop horses and wrestle in weddings. Women, just like men, were deft at riding horses and shooting arrows. They had even a competition among themselves and with men.
*4. As said before, Dede Korkut is a historical character. He was a story-teller and a foreseer. He used to help people in difficulty, to name the braves called "ığıd "and after naming them, he said "Adını ben verdim, yaşını Allah versin". In those days, they used not to give a boy a name until he showed his bravery.

- **Translating Religious Acts, Myths and Legends (Table 9):**
*1. This inform that the events happened in Oğuz period and the time of Dede Korkut lived in was contemporary of Islam and Muhammad's prophecy.
*2. "Kurt"is an important and holy word for Turks. They believe that looking at him is blessing.

- **Translating Geographical and Environmental Phenomena (Table 10):**
1. "Ala "it's true equivalent is high in English. The English equivalent here, i.e. "many-colored" is wrong.
2. "Gökçe Deniz"is the Sevan Lake that today is in the Armenia Republic.
4. "Külük" mean violent wind.

- **Translating Food Values (Table 11):**
*1. "Kuyruk "means fat tail of the animals like cow and sheep that people used it instead of oil in the past.
*2. It is a kind of food which was baked by onion and meat.

Table 8. CSIs and Translation Strategies

No.	ST CSI	TT (English Translation)	Category of CSI	Translation Strategy
1*	Al yanağin tartdı yırtdı	She clutched and ripped her cheeks	Custom or Tradition	Cultural Borrowing
2*	Oh atmah, kılıç çalmah	Shot arrows and wielded sword	Custom or Tradition	Cultural Substitution
3	Ozan geldi coşturucu havalar çaldı	The minstrel came and played the nuptial music	Custom or Tradition	Cultural Substitution
4*	Adını ben verdim, yaşını Allah versin	I have given you your name, and may God give you ling life.	Customs and Tradition	Compensation

Table 9. CSIs and Translation Strategies

No.	ST CSI	TT(English Translation)	Category of CSI	Translation Strategy
1*	Adi görklü Muhammede salavat getürdiler	They invoked blessing on Muhammad of beautiful name and they said God is most great	Religious Acts	Combination of Procedures (Cultural Substitution and Lexical Creation)
2*	Kurt yüzi mubarekdür	Blessed is the face of the wolf	Myths and Legends	Literal Translation
3	Kadir Tanrıdan hacet diledi	He asked his need from God the Mighty	Religious Act	Cultural Substitution
4	Helalleşti	Made peace with all	Religious Act	Definition

Table 10. CSIs and Translation Strategies

No.	ST CSI	TT(English Translation)	Category of CSI	Translation Strategy
1*	Ala tağa	Many-coloured mountain	Geographical Phenomena	Deliberate Omission
2*	Gökçe Deniz	Blue Lake	Geographical Phenomena	Literal Translation
3*	Tatyan Kalası	Fortress of Barehead Dadian	Geographical Phenomena	Cultural Borrowing
4*	Külük	Wind	Geographical Phenomena	Deliberate Omission

Table 11. CSIs and Translation Strategies

No.	ST CSI	TT(English Translation)	Category of CSI	Translation Strategy
1*	Kanlu kuyruk üzüp çap çap yudum	Wrenching off bloody tails	Food	Cultural Substitution
2*	Yahnı	Stew	Food	Deliberate Omission

Percentage of the CSIs
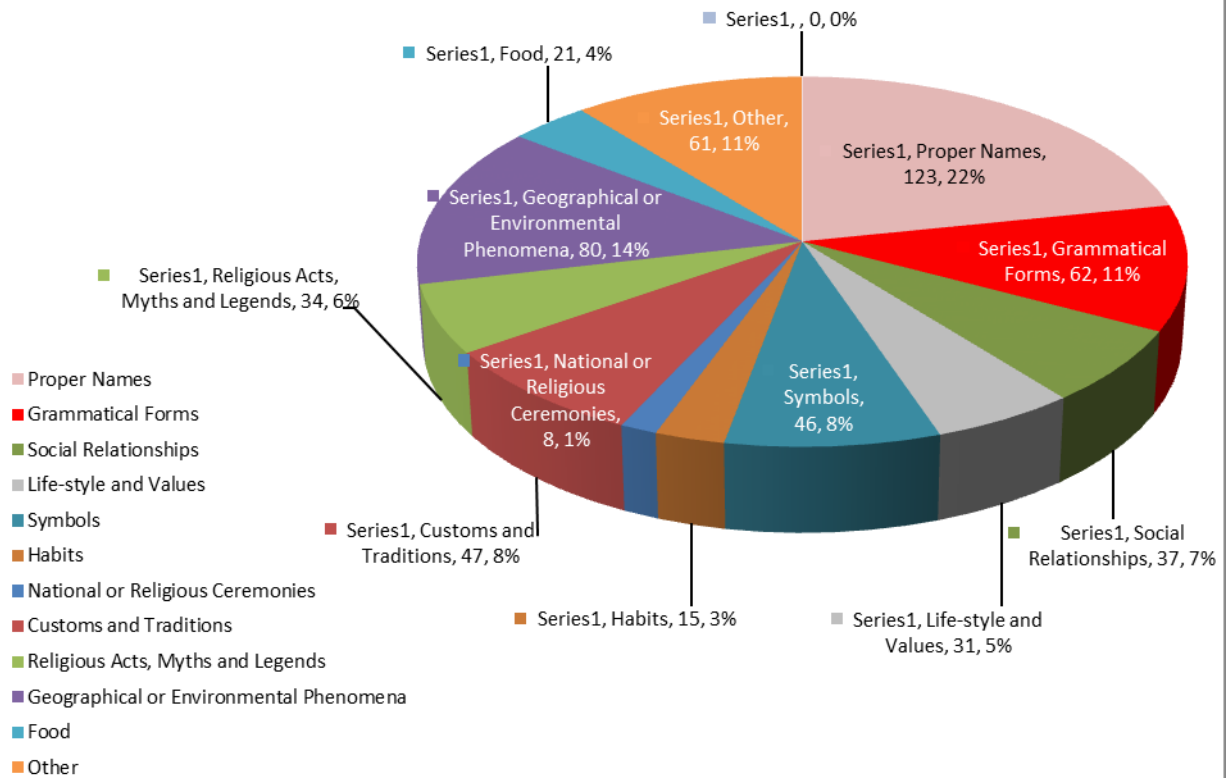

Figure A.1. Percentage of the CSIs

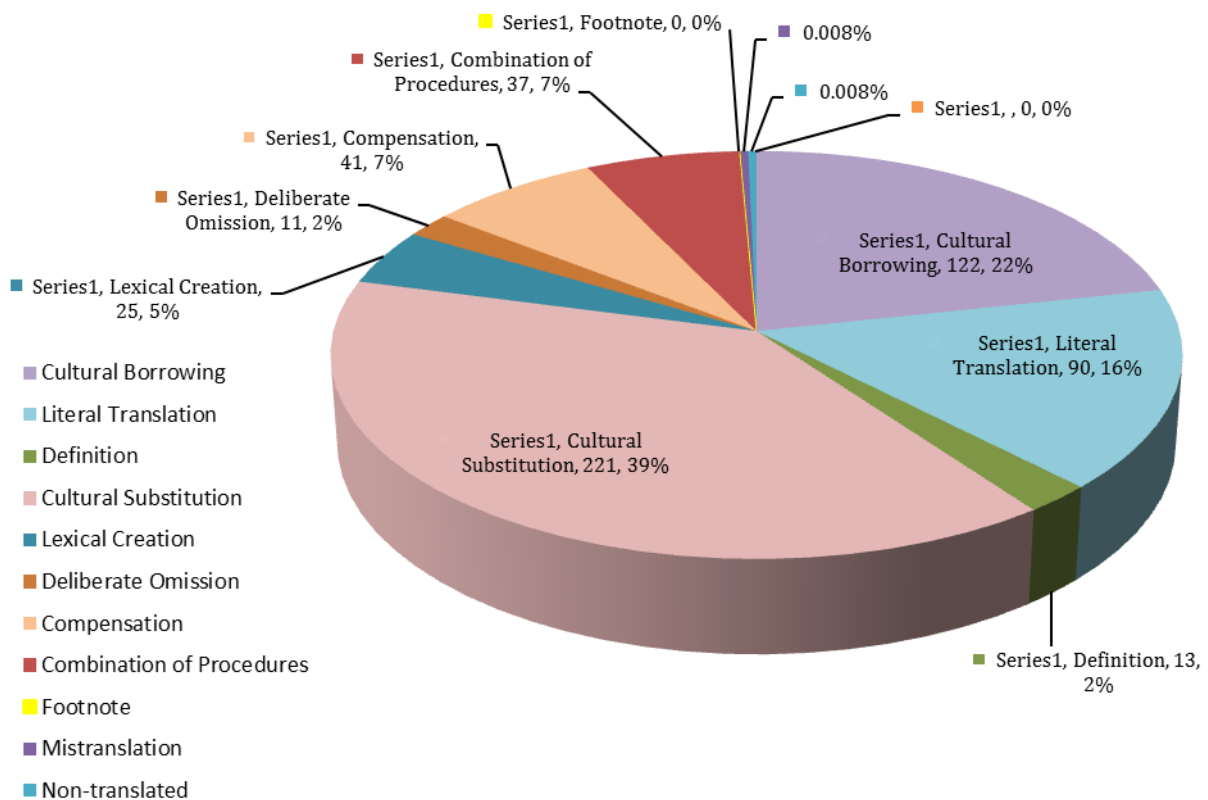## Percentage of the Strategies

Figure A.2. Percentage of the Strategies

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DISCUSSION

Culture is a defining feature of a nation's identity, contributing to how they see themselves and how others think of them. Every community, cultural group or ethnic group has its own values, beliefs and ways of life. The knowledge of the customs and culture of people speaking the language into which a text is translated is indispensable. All of the culture-specific concepts which occur in the source language but are totally unknown in the target language are the most notorious for the creation of problems with finding equivalents. So translation of culture specific-items is a very important part of translating process. A large number of scholars have passed comments on the issue. Furthermore, translating culture-specific items seems to be one of the most challenging tasks to be performed by a translator. So different studies have been done in this respect.

According to a study that has been done about finding Culture-Specific Items in Iranian Journalistic Texts, the researcher selected the data and analyzed them according to Peter Newmark (1988) and Natasa Povlovic (2003) categorizations and made a list of possible examples found in Persian journalistic texts. But he had not presented the whole list of their percentages.

Another research has been done about Translating French Culture-Specific Items in Julian Barnes's Flaubert's Parrot. The researcher has analyzed the data and categorized them according to H.F. Aixela categorization of CSIs to the third main group (Personal and Geographic Names, CSIs Related to Cultural Concepts, Humour). He also seek to describe the procedures used for the translation of such identified culture specific, classifying them in two groups – procedures for preserving cultural specificity and those for substituting it – the approaches most frequently labeled in Translation Studies as "foreignization" and "domestication" – the terms used by Lawrence Venuti (Venuti, 1995). The seriousness of the translation task is most obviously reflected in the fact that in many cases the translator could not do anything else but make himself visible in translation by providing intra textual or extra-textual gloss, the latter being dominant.

CONCLUSION

According to the results and findings of this research the following conclusions can be drawn: Translating CSIs, involves many challenges and problems. One of the main problems in this process is finding and distinguishing CSIs in different contexts. In this process, the translator may have problems and choose some strategies for conveying the meaning. According to the table of the percentage presented through the pie chart in appendix, the most frequent strategy adopted by the translators to deal with the cultural specific items of the works selected for this study is "Cultural Substitution". The frequency of this strategy is 180 and it is 39%. It is better to clarify that in addition to the category of CSIs proposed by Thriveni (2001), other CSIs were recognized during the research which were as important and considerable as the ones in that category. By referring to the pie chart drawn in appendix, it is distinct that "Proper Names" are the most frequent CSIs with the record of 73 in frequency and 22%.

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