The Study of Cultural Terms in English-Kurdish Translation of Harari's *Homo Deus: A Brief History of Tomorrow*

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Abstract:

This study investigates the translation of cultural terms in the social philosophical English book *Homo Deus: A Brief History of Tomorrow* (2015) written by Yuval Noah Harari and translated into Kurdish by Ali Nadir. The study specifically aims to identify the patterns of cultural terms found in the book and the patterns of translation procedures implemented in translating such cultural terms. Peter Newmark's (1988) model of cultural categories has been followed to determine the patterns of cultural terms. Regarding the procedures, translation scholars have proposed different models in order to systematically study the techniques used to overcome cultural complications encountered in the translation process. This study has adopted Sabir Rasul's (2015) composite model of translation procedures to determine the patterns of translation procedures implemented in rendering the cultural terms found in the book. The results show that the majority of cultural terms are social organization and religious terms while institutional terms (national and international) with gestures and habits are the least frequent categories among cultural terms. The study also reveals that the most recurrent translation procedures practiced by the translator are cultural borrowing, literal translation, calque and cultural explicitation while the least occurred ones are translation label and cultural redomestication. The findings have pedagogical implications for translation students and translators who are interested in and passionate about the cultural aspects of translation.

Key words: English-Kurdish translation, cultural terms, translation procedures, cultural categories.

الملخص:

يهدف هذا البحث لدراسة الناحية الثقافية في الفلسفة الاجتماعية ضمن الكتاب الانجليزي هومو ديوس: نبذة مختصرة عن تاريخ المستقبل (2015) للكاتب يوفال نوح هراري و الذي قام بترجمةُ للغة الكردية علي نادر. وتهدف الدراسة إلى التعرّف على أنماط النواحي الثقافية المتضمَّنة في هذا الكتاب بالإضافة إلى الأنماط في أساليب الترجمة المستخدمة في ترجمة. وتم الإعتماد على نموذج الفئات الثقافية لبيتر نيومارك (1988) بغية تحديد انماط الناحية الثقافية. ومن ناحية الاساليب المستخدمة في الترجمة فإن باحثين الترجمة قد إقترحوا عدة نماذج مختلفة بهدف دراسة التقنيات المستخدمة منهجياً لإجتياز التعقيدات الثقافية التي تواجههم في عملية الترجمة. وتم إعتماد النموذج الموحد لصابر رسول (2015) في هذه الدراسة لتحديد اجراءات الترجمة المستخدمة في تقديم المصطلحات الثقافية الملحوظة في الكتاب. ونتائج هذه الدراسة تظهر أن غالبية المصطلحات الثقافية هي ترتيبات إجتماعية ومصطلحات دينية ومن ناحية المصطلحات المؤسسية المحلية والعالمية بالاضافة الى الإيحاءات والعادات فهي الأقل تواجداً من بين المصطلحات الثقافية. وتكشف هذه الدراسة أيضا اساليب الترجمة المتكررة المعتمدة من قبل المترجم وتشمل الاستعارة الثقافية والترجمة الحرفية والاقتراض والوضوح الثقافي والألفة الثقافية. وإستنتاجات هذه الدراسة توضح الأثر التربوي على طلبة الترجمة والمترجمين المهتمين والشغوفين بالجانب الثقافي.

الكلمات المفتاحية: الترجمة من الانجليزي الى الكردي، الفئات الثقافية، أنماط النواحي الثقافية، طرق الترجمة.

پوخته:

ئهم تویژینهوهیه لێکۆڵینهوه له زاراوه کلتوریهکانی نێو کتێبی فەلسهفی کۆمهڵایهتیی 'هۆمۆدیوس مرۆڤی خوداوهنگ: مێژوویهکی پوختی داهاتوو' دهکات، که له ساڵی ٢٠١٥ له لایهن یووڤاڵ نوح هەراریهوه نوسراوه و عهلی نادر وهریگێراوه بۆ زمانی کوردی. تویژینهوهکه به تایبهت ههوڵدهدات که جۆری زاراوه کلتوریهکانی ناو کتێبهکه دهستنیشان بکات لهگهڵ ئهو تهکنیکانهی بهکارهاتوون له وهرگێرانی ئهو زاراوانهدا. لێرهدا مۆدێلی پۆلێنی زاراوه کلتوریهکانی پیتهر نیومارک (١٩٨٨) بۆ دیاریکردنی جۆری زاراوه کلتوریهکان بهکارهاتووه. پسپۆرانی بواری وهرگێران چهندین مۆدێلی جیاوازیان نوسیووه بۆ لێکۆڵینهوه له تهکنیکهکانی وهرگێران به شێوهیهکی سیستهماتیکی بۆ زاڵبوون بهسهر گرفتهکانی جیاوازی کهلتووری که له میانی وهرگێراندا دێنهپێش. له تویژینهوهکهدا پشت به مۆدێلی کۆکراوهی تهکنیکهکانی وهرگێرانی صابر رسول (٢٠١٥) بهستراوه بۆ دیاریکردنی تهکنیکهکانی وهرگێرانی زاراوه کلتوریهکانی ناو کتێبهکه. ئهنجامی ئهم تویژینهوهیه ئهوه نیشاندهدات که زۆرترین زاراوه کلتوریهکان له جۆرهکانی ڕێکخراوی کۆمهڵایهتی و زاراوهی ئاینین، هاوکات زاراوه ڕێکخراوهییهکان (نیشتیمانی و نێودهوڵهتی) لهگهڵ ئاماژه و خووهکان کهمترین ڕێژهی بهکارهێنانیان ههیه. ئهنجامی تویژینهوهکه ئهوهش دهردهخات که تهکنیکهکانی خواستنی زاراوهی کهلتووری و وهرگێرانی وشه به وشه و وهرگرتنی پێکهاته و ڕوونکردنهوهی کلتووری زۆرترین جار بهکارهاتوون، به پێچهوانهشهوه تهکنیکهکانی مۆرکی وهرگێران و خۆماڵیکردنهوه کهمترین ڕێژهی بهکارهێنانیان ههیه. له کۆتایدا ئهنجامهکانی تویژینهوهکه له ڕووی فێرکاریهوه یارمهتیدهرێکی باش دهبن بۆ خوێندکارانی بهشی وهرگێران و ئهو وهرگێرانهی خواست و حهزیان بۆ لایهنی کلتووری وهرگێران ههیه.

کلیله وشه: وهرگێرانی ئینگلیزی بۆ کوردی، زاراوهی کلتووری، پۆلێنی زاراوه کلتوریهکان، تهکنیکهکانی وهرگێران.

Introduction

Culture has always been part of translation, "because translation is not only a cross-linguistic activity but also a cross-cultural communication" (Rasul 2019: 166). Translating cultural terms is exceptionally difficult if the translator is not well-informed about the cultures of both the source language (SL) and the target language (TL). Translation plays a central role in making an interconnected network of exchanging views, ideas and knowledge between cultures. Every community has its own culture that is filled with peculiar terms and concepts. In the modern day, due to globalization, humans are more connected than ever, and people tend to get more familiar with foreign cultures. However, this is not sufficient as a great deal of the core concepts remain unknown to members of the general public. Similar terms can have various meanings depending on the language and culture. This makes translation a difficult task since what the translator writes has a direct impact on the perception of a certain culture. Newmark (1981: 7) describes translation as a craft, in which the translator attempts to deliver a valuable message from one language to another. And this form of craft is highly appreciated when the translator conveys cultural messages accurately. This study focuses on the peculiarity of cultural terms as well as the analysis of the translation procedures utilized to render the cultural terms found in Harari's *Homo Deus: A Brief History of Tomorrow* and its Kurdish translation.

Previous Studies

There are numerous studies that are concerned with the translation of cultural terms in various languages. However, as far as English and Kurdish are concerned, only recently studies have been carried out to consider the translation process behind cultural terms. There are a few previous research studies that are related to the subject matter of this research paper. First, 'Cultural Problems in

English-Kurdish Translation' by Raz Fraidoon Abdulrahman (2013), which focuses on clarifying classes of translation, procedures as well as the established theories of translation, defining various aspects of culture, and describing the dynamic relationship between language and culture. Second, 'Procedures and Strategies in English-Kurdish Translation of Written Media Discourse' by Sabir Hasan Rasul (2015), which explores cultural terms in journalistic texts and the procedures implemented in rendering such terms. Third, 'Areas of Relevance and Procedures for Translating Culture-Specific Terms from English into Sorani Kurdish' by Fazil Jamal Mustafa (2018). The study aims to establish multi-level models for identifying areas of relevance to analyze cultural terms. Finally, 'Difficulties in Translating Culturally Bound Conversational Words and Phrases in English and Kurdish' by Abdul-Nafi' Khidhir Hasan (2020) which addresses problems that arise in translating informal cultural terms from English into Kurdish and vice versa. The study attempts to provide practical ways to overcome these challenges through the application of practical techniques in translating culture-specific terms.

Cultural Aspects of Translation

Culture refers to values, traditions and lifestyles of a specific nation or community. Researchers and scholars from diverse disciplines have drawn attention to the different layers of culture and examined the beliefs, values, norms, behaviors and symbols that characterize a specific community. A group of people may be set apart from others by referring to their culture. Vermeer (2013: 24) claims that the word 'culture' refers to attained attitudes, expressed by individuals of a community that does not always yield to accustomed expectations. Translating cultural terms requires the translator to have necessary skills to figure out their meanings and find out appropriate equivalents in a given context. According to this view, translating cultural terms is a dynamic process and the translator may use different forms, styles and structures in the target text. In order to retain the cultural norms as much as possible, the meaning has to be similarly conveyed to the TL.

> Most 'cultural' words are easy to detect, since they are associated with a particular language and cannot be literally translated, but many cultural customs are described in ordinary language ('topping out a building', 'time, gentlemen, please', 'mud in your eye'), where literal translation would distort the meaning and a translation may include an appropriate descriptive-functional equivalent. (Newmark 1988: 95).

Material and Methods

Material

The material used of data in this research paper is cultural terms taken from the English source book *Homo Deus: A Brief History of Tomorrow* written by Yuval Noah Harari and published by Harvill Secker 2016. The book is translated into Kurdish by Ali Nadir and published by Jamal Erfan Cultural Foundation in 2021.

Methodos

A quantitative method is used in this study for analyzing the translation procedures implemented by the translator in the form of using multiple statistical approaches. The data is represented numerically to formulate the findings of the study. At the same time, a qualitative method is used in
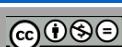
the analysis of the findings and the translator's rationality behind employing the translation procedures.

This study depends on Rasul's (2015) composite model of translation procedures for rendering cultural terms. On the other hand, it has adapted Newmark's (1988) categorization of the cultural terms, he classifies the cultural terms into nine categories and offers some typical examples.

Cultural Categories

This study draws upon Newmark's (1988) model of cultural categories to investigate the nature of culturally specific terms found in the data. Newmark (1988: 95) classifies cultural terms into 9 different categories. The model has been modified and *brand names* are incorporated as an additional category. Brand names are frequently encountered in the book. Moreover, in many cultures, brand names have become the norm and define unique characteristics of a given society.

In the study, proper names have been disregarded. There is a prominent misconception around proper names that translating proper names is unattainable. However, Nord (2003: 182) argues that when observing translated works, we discover that translators deal with proper names with different kinds of approaches. In fact, most proper names follow an established pattern of translation which is translation by cultural borrowing. Therefore, the study does not cover proper names in the analysis of the cultural terms. Overall, the data contain a total of 2358 different cultural terms, which are classified under the 10 cultural categories, as shown in the figure below:
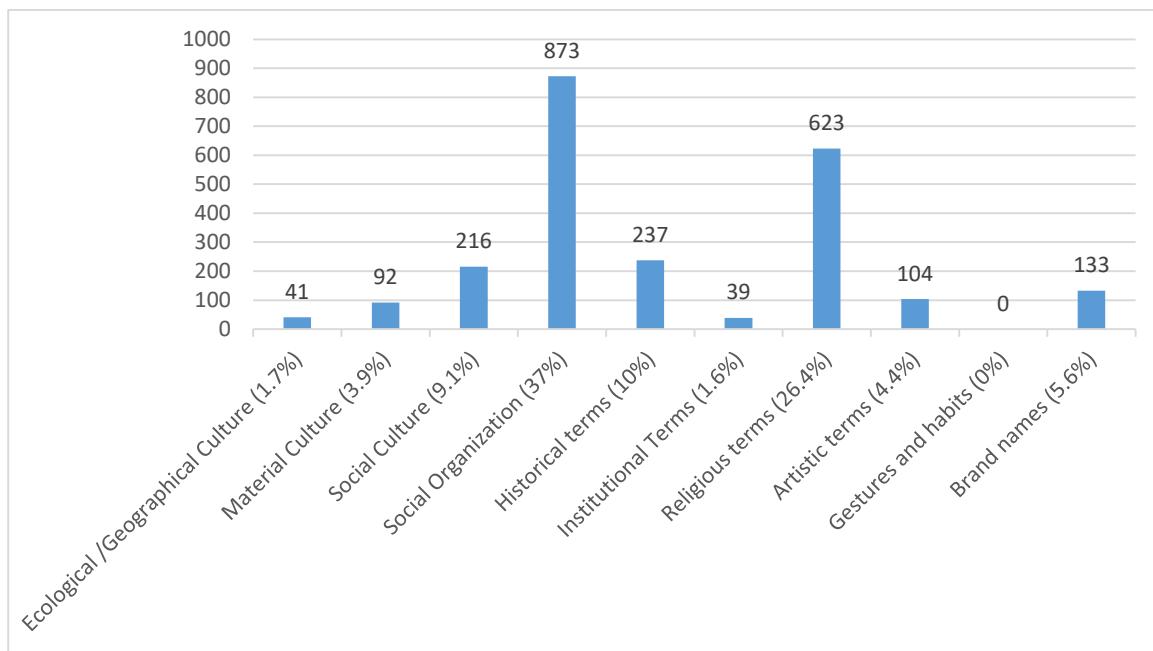

Figure 1: Categories of cultural terms and their percentages in the data

Ecological / Geographical Culture

This category refers to different geographical locations. Different countries have variable ecological and geographical features. This diversity gives different cultures their unique cultural terms and expressions to refer to such ecological/geographical features. Five occurrences of

ecological terms and 36 instances of geographical culture are found in the study, for example, *tsunami*, *Arabian desert* and *western Europe*.

Material Culture

Material culture refers to any special inanimate object or artefact that is widespread in the cultural community. Newmark (1988: 97-98) distinguishes four subcategories of material culture, namely: *food*, *houses*, *clothes* and *transport*. A total of 88 cultural terms are found in the data belonging to the material culture category. The study has adapted Newmark's material culture by adding object and money as new subcategories, as follows:

- Foods: *Twinkie cakes*, *bratwurst*, *Panda Dung tea,* etc.
- Clothes: *turban*, *white robes*, *black hijabs*, etc.
- Transportations: *self-driving car*, *subway*, *starship Enterprise*, etc.
- Houses: *apartment*, *straw hut*, *royal houses,* etc.
- Objects: *Turing Machine*, *black box.*
- Money: *dollar*

Religious Terms

This category is concerned with all distinctive terms that specifically refer to a religion or belief system. Such terms are normally typically understood by followers of the religion but they may not be familiar to followers of other religions. Religious terms tend to have more shades of meaning in one language. The data contain 623 instances of religious terms, such as *Garden of Eden*, *muftis* and *Isaiah 40:22*.

Social Organization

Social organization can be regarded as one of the most interesting areas of culture. It refers to institutions and institutional positions in social structures and establishments within a society. The data contain 873 social organization terms. Newmark (1988: 98) classifies social organizations into three different layers and the study adapted the fourth layer, (1) the title of a head of state, (2) the name of a parliament, (3) a government inner circle, (4) names of political parties and ideologies, such as: *queen*, *Ottoman sultans* and *socialism*.

Historical Terms

This category is concerned with any events that mark an upheaval or turning point in the history of a specific nation or cultural community. The data contain 237 cultural terms belonging to this category, such as: *age of steam*, *Paris Agreement* and *Agricultural Revolution*.

Institutional Terms (National and International)

This category covers those terms that attribute to unique institutions and establishments at the national or international level. Overall, 39 instances of institutional terms are found in the data. The translation of this category can be seen as the least problematic process; institutional terms mostly have acronyms and are translated by calque. *United States*, *CIA* and *Indian Forestry Department* are examples of institutional terms found in the data.

Social Culture

The social culture category refers to any activities and social settings that belong to a certain culture. The data contain 217 cultural terms belonging to the social culture category. Drawing upon Newmark's (1988: 98) classification, three sub-categories of social culture can be distinguished:

- Different settings in the society: e.g., *supermarket*, *collective farms*, etc.
- Social classifications: e.g., *new unworking class*, *upper-class white men*, *urban proletariats*, etc.
- Leisure activities: e.g., *baseball*, *cricket*, *domino*, etc.

Artistic Terms

Arts are creative emotional or interpretative works that express the artist's feelings in different fashions. The names of any fundamental element of a form of art that is specific to a cultural community are incorporated in this category. Surprisingly, while the book is political for the most part, it contains 104 artistic terms, such as, *pygmy initiation song, Rock and roll, murals of Lascaux and Altamira,* etc.

Gestures and Habits

Newmark (1988: 102) believes that "'[f]or gestures and habits' there is a distinction between description and function which can be made where necessary in ambiguous cases". The data do not contain any artistic instance because this category is exclusive to terms of non-verbal communication rather than literal text, particularly expressing emotions and movements of the body.

Brand names

This category refers to unique names assigned to firms and companies that offer services and products. Brand names are important components for the economy of the corporation, as brand names tend to leave impressions on customers that will lead to a desire to buy a target product provided by the company. Therefore, translation of brand names can be both problematic and sensitive. The data contain 133 instances of brand names, *such as, Tesla, Harrods* and *Microsoft*.

Translation Procedures

The study has applied Rasul's (2015) composite model of cultural translation procedures in the analysis. Overall, 2678 occurrences of translation procedures have been identified in the data - details of the findings are tabulated in the Appendix. In dozens of cases, more than one translation procedure is used in rendering a unit of translation. The overall percentages of the translation procedures implemented in the data are shown in the figure below:
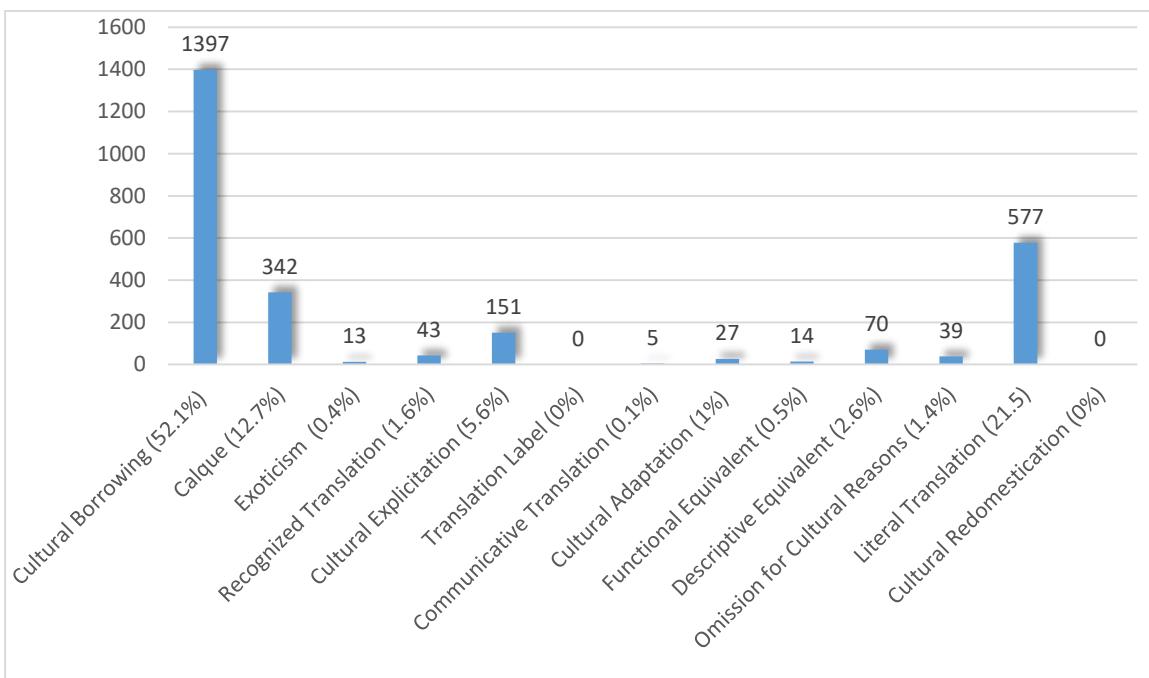
Figure 2: Percentages of translation procedures in the data

Cultural Borrowing

Cultural borrowing is defined as the transference of the source term directly into the target language. This procedure is often used when no direct equivalent corresponding term is available in the target language. In the data, translation by cultural borrowing accounted for more than half of the translation occurrences of the cultural terms. The results show that there are 1397 terms (including repetitions) translated by utilizing the cultural borrowing procedure, such as *Democracy* > دیموکراسی, *Deadline* > دێدلاین, *minister* > وەزیر.

Calque

The calque translation procedure refers to a phrase or expression borrowed from the source language and translated literally into the target language. Vinay and Darbelnet (1995: 32) define the calque procedure as a unique type of borrowing in which a phrase or expression is not just borrowed from a source language but its components are also translated literally into the target language. The data contain 342 cultural terms translated by the calque procedure, for example, *middle class* > چینی ناوەندی, *Stone Age* > چاخی بەردین, *Anti-humanist* > دژه مرۆڤگەرایی.

Exoticism

The exoticism translation procedure is a highly source culture orientated, which sounds strange and exotic in the target culture as a result of the undistinguished or absence of a counterpart in the target language. The data contain 13 cultural terms translated by exoticism. For instance, *Sacred oil*, which refers to a special type of oil in Christianity which is pure olive oil and a symbol for the Holy Spirit in the Bible, does not have a comparable equivalent in the Kurdish culture, and its literal translation will sound bizarre and foreign to Kurdish people, especially to those who are not familiar

with such religious terms. The term is translated as ئاوی پیرۆز ['Holy water'], which sounds strange and unusual in the Kurdish culture.

Recognized Translation

Newmark (1988: 89) refers to recognized translation as the use of the customary formal translation of an institutional term. The procedure occurs when cultural terms have 'recognized' established and standard translations in the target culture, which are not literal translations of the SL cultural terms. The data contain 43 terms translated by the recognized translation procedure, for example, *UKIP >* پارتی سەربەخۆی بەریتانی ['British Independence Party'], *USSR >* یەکێتیی سۆڤییەت ['Soviet Union'] and *US >* ئەمریکا ['America'].

Cultural Explicitation

This procedure involves making information explicit in the target language that seems to be implicit in the source language, usually by adding extra details. The data contain 151 instances of translation by cultural explicitation. Klaudy (2009) classifies cultural explicitation into four types, namely, obligatory explicitation, optional explicitation, pragmatic explicitation and translation-inherent explicitation. Most of the cases found in the study can be classified as optional explicitation, such as: *rock and roll >* گۆرانیی رۆک و رۆڵ ['rock and roll song'], *Labour >* پارتی کرێکاران ['Labour Party'] and *Chukwu >* خواوەندی چووکوو [Chukwu god].

Translation Label

This procedure is used when there is no established translation for new institutional terms, which are initially rendered by literal translation. Newmark (1988: 90) defines translation label as "[a] provisional translation, usually of a new institutional term, which should be made in inverted commas, which can later be discreetly withdrawn". The data does not contain any instances of cultural terms that are translated by translation label.

Communicative Translation / Equivalence

This procedure refers to rendering SL expressions by TL counterparts of different formal structures while maintaining a corresponding meaning. Only five communicative translation procedure are found in the data. For instance, the expression *afterlife* has a religious connotation and is usually used in relation to Christianity. This term is translated into Kurdish as رۆژی پەسڵان ['judgment day'].

Cultural Adaptation / Cultural Equivalent / Cultural Transplantation

Cultural adaptation is defined as rendering a SL cultural term or expression by a TL term or expression that occupies the same position or has the same status in the TL culture. In cultural adaptation, the translator opts for a familiar cultural reference and avoids awkward borrowed terms that can potentially be indecipherable by the target audience. The data contain 27 occurrences of translation by cultural adaptation. For example, *castle* in English denotes an immense, strong and fortified building, which was used as a safe territory and a place for protection, a shelter for high-class people in the past. This term is adapted as کۆشک ['palace'] which is analogous in the target language culture.

Functional Equivalent

This procedure involves using an equivalent referent that explains the function of the SL cultural term and conveys in the TL the same intent as the original. The relationship between the SL readers with the original text should be analogous to the relationship between the TL readers with their translated text (Nida 1964). The data contain 14 occurrences of the functional equivalent procedure. For example, the American cultural term *foreign office* is rendered as وەزارەتی دەرەوە ['foreign ministry']. This cultural expression in the US politics refers to a governmental department that deals with foreign affairs. The functional counterpart department is وەزارەتی دەرەوە ['foreign ministry'] in the Kurdish politics.

Descriptive Equivalent

Descriptive equivalent procedure is concerned with describing the meaning of cultural terms as accurately and precisely as possible. The data contain 70 occurrences of cultural terms translated by descriptive equivalent. For example, the term *drone* is rendered as فڕۆکەی بێفڕۆکەوان ['pilotless plane']. The cultural term refers to a new technological device, which is translated by describing the term to deliver its meaning effectively.

Omission for Cultural Reasons

This procedure is fundamentally discarding an expression to avert conflicts and problems due to cultural reasons. According to Dickins (2012: 56), "omission involves avoiding the normal problems associated with translating a culturally specific element". The data contain 39 instances of omission for cultural reasons. For example, *The Pope selling indulgences for money (from a Protestant pamphlet)* is translated as پاپا بەڵگەنامەی لێخۆشبوون دەفرۆشێت [the pop selling indulgences] with the cultural term *Protestant pamphlet* being omitted.

Literal Translation

This procedure involves rendering SL terms and expressions into the TT literally. The data contain 577 occurrences of cultural terms that are translated by literal translation, such as, *angel* > فریشته, *elite* > دەستەبژێر and *humanism* > مرۆڤگەرایی.

Cultural Redomestication

Cultural redomestication is a translation procedure that involves translating TL cultural terms found in the SL text back to the TL. Rasul (2015: 61) refers to the example of the Kurdish cultural term *Peshmerga* found in English journalistic texts and then translated back into the original Kurdish term پێشمەرگه. Since the book chosen for this study contains no references to the Kurdish society, culture or politics, no examples of cultural redomestication are found in the data.

Discussion of the Findings

The use of borrowing in translating cultural terms in the data accounted for over half of the cultural translation occurrences. In such cases, the translator has reproduced the SL cultural orientation without adapting it to the TL culture. Therefore, the resultant translation generally sounds foreign, which means the identity of the source culture is predominantly present in the translation. Political,

ideological and religious concepts are often translated by borrowing. There are several reasons for this, including respecting the SL culture, familiarizing the target readers with it, and filling in gaps in the TL that result from a lack of counterpart terms.

With regards to the cultural aspects, one of the characteristics of the Kurdish translation of Harari's *Homo Deus: A Brief History of Tomorrow* is that there is a lack of consistency in applying the translation procedures. Thus, there is a lack of consistency in the use of terminology in the translation. For example, the cultural term *bible* is translated by three different procedures as follows:

- Cultural borrowing (5 occurrences): [Torah] تهورات
- Descriptive equivalent (42 occurrences): [Holy Book] کتێبی پیرۆز
- Literal translation (4 occurrences): [Bible] ئینجیل

For the most part, consistency has been studied and evaluated under the hypothesis that translation is always literal, which is not the case. This method has been altered with time but it is still an important concealed part of a wide range of studies (Wade 2003: 57). Consistency in translation is a trait that can be truly appreciated as it can avoid confusion when conveying a message in the TL. In the SL a wide variety of words can exist that are all interchangeable and carry out the same function, but when translating them into a target language that may not be the case. Inconsistencies would be a burden on the translator to choose the most suitable word, they may choose an incorrect translation and meaning would be lost.

Inconsistency in translation is not always a negative practice; one of its positive aspects is the avoidance of repetition. Having a variety of terms in a book can make it more appealing and interesting. At the same time, it gives different referents to the readers of the TT. Halliday and Hasan (1976: 318-319) introduce translation inconsistency as repetition of a term by synonyms, and as far as reference is concerned, all the terms share the same referent. For example, *Radical Islam* was translated by cultural borrowing as ئیسلامی رادیکاڵی and, in another case, it was rendered by cultural borrowing and literal translation procedures as ئیسلامی بناژۆخواز.

As mentioned above, the data contain 2358 cultural terms translated by 2678 translation procedures, the discrepancy between the two figuers (13.1%) illustrates the fact that in a large number of cases the translator felt that translating cultural terms by a single procedure would not be effective; therefore, he has resorted to using more than one procedure. This has led to a translation that is more detailed than the source text. The table below highlights the combination of procedures used in rendering single translation units.

Table 1: Combination of procedures in rendering single translation units

No.	Procedures	Number of usage
1	calque + cultural adaptation	1
2	calque + cultural explicitation	2
3	calque + literal translation	3
4	cultural borrowing + calque	100
5	cultural borrowing + cultural explicitation	78
6	cultural borrowing + literal translation	94
7	cultural borrowing + literal translation + cultural explicitation	1
8	cultural borrowing + omission	4
9	cultural explicitation + literal translation	23
10	exoticism + cultural borrowing	1
11	functional equivalent + cultural explicitation	1
12	recognized translation + cultural explicitation	2
	Total	310

With 151 occurrences, cultural explicitation is found as the third highest fluently used translation procedure after cultural borrowing and calque. The book addresses socio-political issues related to various regions around the globe. Since an ordinary Kurdish reader may not have information about all those different parts of the world, the explicitation procedure has been used frequently perhaps to aid Kurdish readers to understand peculiar cultural terms originating from different societies, such as *Japanese rock garden*, *Sun King*, *blues*, *Hindu devas*, etc. Without such explicitation, it would be difficult for Kurdish readers to comprehend the meaning of the abundant cultural terms representing different societies.

Conclusion

This study examined the English-Kurdish translation of cultural terms found in Harari's *Homo Deus: A Brief History of Tomorrow*. A total of 2358 cultural terms have been found in the data based on Newmark's (1988) cultural categories. To analyze all the translation procedures employed in rendering the cultural terms, the study adopted Rasul's (2015) composite model of translation procedures. The results show that 2678 translation procedures implemented. The most frequent procedure is cultural borrowing that accounts for rendering %52.1 of the translation occurrences. The translation procedures are not employed consistently throughout the book. This is perhaps is to give variety in vocabulary use, make the translated text interesting and appealing and to avoid repetition. This is not always regarded as an advantage, in some instances meaning can be lost due to inconsistency. Despite the fact that some translation scholars tolerate of the omission cultural terms in certain circumstances, the omission procedure accounted for only 1.4% of the translation

occurrences. This implies that the Kurdish language tolerates the differences in the two cultures; it retains the cultural meanings of the SL as much as possible and renders them into the TT by some sort of equivalents.

The Appendix: Findings of Cultural Terms and Their Translations

https://docs.google.com/document/d/1fE1fwghZ-CAfswPDiT8g9csWSMJYX5pO9D5klHFyYys/edit?usp=sharing

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