

# 独 创 性 声 明

本人声明所呈交的学位论文是本人在导师指导下进行的研究工作和取得的研究成果,除了文中特别加以标注和致谢之处外,论文中不包含其他人已经发表或撰写过的研究成果,也不包含为获得 天津工业大学 或其他教育机构的学位或证书而使用过的材料。与我一同工作的同志对本研究所做的任何贡献均已在论文中作了明确的说明并表示了谢意。

学位论文作者签名: 秦丽君

签字日期: 2014年 3月 3日

# 学位论文版权使用授权书

本学位论文作者完全了解 天津工业大学 有关保留、使用学位论文的规定。特授权 天津工业大学 可以将学位论文的全部或部分内容编入有关数据库进行检索,并采用影印、缩印或扫描等复制手段保存、汇编以供查阅和借阅。同意学校向国家有关部门或机构送交论文的复印件和磁盘。

(保密的学位论文在解密后适用本授权说明)

学位论文作者签名: 秦丽君

导师签名: 赵秀明

签字日期: 2014年 3月 3日

签字日期: 2014年 3月 3日

## 学位论文的主要创新点

一、外宣翻译在英语语言科学研究中是一个相对较新的领域，有关外宣翻译的研究还相对较少。本篇论文以外宣翻译为切入点，首次讨论了外宣中的中国英语的作用和发展前景以及中国特色词汇的翻译问题。

二、以往对中国特色词汇翻译的研究还相对比较浅显。本篇论文从文化翻译的角度对中国特色词汇的翻译策略的选择做出分析，得出应重视异化翻译策略使用的结论。

三、在结构上，本篇论文采用并列结构，较为新颖，分别对外宣翻译中的两个问题即中国英语和中国特色词汇的文化翻译进行深入探讨。

## Acknowledgments



I would like to give my sincere thanks to all those who have helped me with the thesis. Without their constant support and guidance, this thesis would never have been completed.

First of all, I should express my gratitude to my supervisor, Professor Zhao Xiuming, for his guidance, instruction, encouragement, patience, and support. Then I want to extend my gratitude to Dr. Wang Zhiguo who is so kind-hearted to give me great help and patient guidance in my paper writing. I also would like to give my thanks to Professor Feng Zhiqiang, who gives me useful suggestions in revising my thesis. I am also indebted to all the teachers who have been instructing and encouraging me during my four year study. I would like to view the writing of this thesis as an academic experience during which all the teachers with their comprehensive knowledge and great patience in correcting my draft again and again, instructed me how to read and write, and more importantly how to think.

My sincere thanks are also given to my classmates, who shared with me the insightful opinions on this issue. Finally, I'd like to express my love and gratitude to my family members. This work is dedicated to them.

## Abstract

China's foreign Publicity is playing a substantial role in promoting Chinese culture and improving China's international status. In foreign publicity, China English and Chinese-specific expressions are two crucial parts in introducing Chinese culture to the world.

As a still-developing English Variety, China English is usually mixed with Chinglish—a misshapen hybrid language and has not obtained respect and recognition it deserved. This thesis discusses China English from aspects of its definition, features, differences from Chinglish and its prospects, reaching the aim of the confirmation of China English in foreign publicity.

Chinese-specific expressions are words and expressions that refer to what is unique to China and cannot find cultural equivalents in foreign culture, like 旗袍. The translation of these terms is a key to realizing a smooth communication with foreign cultures. This thesis illustrates this problem by introducing and comparing the two translation approaches- foreignization and domestication and draws the conclusion that from the perspective of cultural translation, foreignization is a preferable strategy in the translation of Chinese-specific expressions. In the meantime, domestication is still in need to deal with terms like some idioms and proverbs which are not easy to be understood if translated literally.

All in all, China English and Chinese-specific expressions are closely related. The translated words of Chinese-specific expressions belong to China English. A sound and acceptable translation would not only help to promote Chinese culture but also contribute to the development of foreign publicity.

**Key words:** foreign publicity      China English      Chinese-specific expressions  
cultural translation

## 摘 要

中国外宣在推动中国文化传播和提高中国国际地位方面发挥着重要的作用。在外宣中，中国英语和中国特色词汇是对外宣传中国文化的两个重要部分。

作为一个然仍在不断发展中的英语变体，中国英语经常被与中式英语混为一谈，而且没有得到应有的尊重和认可。本篇论文从中国英语的概念，特点，其与中式英语的区别及其发展前景几个方面肯定了中国英语的地位和作用。

中国特色表达是指描述中国特有事物的词汇和短语，这些表达在英语文化中难以找到与之相契合对应的表达，比如说中国特有的“旗袍”。这些表达的准确翻译是中国与外国文化交流的关键。为解决这个问题，本篇论文介绍比较了两种翻译策略-异化和归化，并从文化翻译的角度分析指出应在翻译中国特色词汇中重视异化翻译策略的使用，以实现文化层面的翻译。但同时，归化翻译也是不可弃的，在翻译一些难以直译的成语和谚语时，应当使用归化策略。

总之，中国英语和中国特色词汇关系密切，中国特色表达的英译也包括在中国英语中。恰当而其易于接受的翻译不仅能促进文化传播而且将对中国的外宣做出贡献。

**关键词：**外宣翻译    中国英语    中国特色表达    文化翻译

# Contents

## Acknowledgments

## Abstract

## 摘要

<b>Chapter 1 Introduction.....</b>	<b>1</b>
1.1 Research Background.....	1
1.2 Purpose and Significance of the Research.....	2
1.3 Research Questions.....	3
1.4 Layout of the Thesis.....	3
<b>Chapter 2 An Overview of C-E Translation for Foreign Publicity.....</b>	<b>5</b>
2.1 Foreign Publicity and Its Transmisson Media.....	5
2.1.1 Definition of Foreign Publicity.....	5
2.1.2 Foreign Publicity's Transmission Media.....	5
2.2 Tasks of China's Foreign Publicity.....	6
2.2.1 To Present a Real China to the World.....	6
2.2.2 To Accurately Express China's Opinions.....	7
2.2.3 To Win More Say for China in the International Community.....	7
2.3 Purpose and Significance of China's C-E Translation for Foreign Publicity....	8
<b>Chapter 3 China English in Foreign Publicity.....</b>	<b>11</b>
3.1 China English-New Expression of Chinese-specific Expressions in Foreign Publicity.....	11
3.1.1 Definition of Variety of A Language.....	11
3.1.2 Definition of China English.....	11
3.1.3 China English and Chinese-specific Expressions.....	12
3.1.4 China English Through Translation Methods.....	13
3.1.5 Features of China English.....	14
3.1.6 Different Types of China English in Foreign Publicity.....	18
3.2 Chinglish---A Misshppen Language Form.....	20
3.2.1 Definition of Chinglish.....	21
3.2.2 Typical Examples of Chinglish.....	22
3.3 Differences between China English and Chinglish.....	24
3.4 Discussion on the Prospects of China English.....	24
3.4.1 Significance of China English in Foreign Publicity.....	25

3.4.2 Future of China English.....	26
<b>Chapter 4 Cultural Translation of Chinese-specific Expressions in Foreign</b>	
<b>Publicity.....</b>	<b>29</b>
4.1 An Overview of Chinese-specific Expressions.....	29
4.1.1 Definition and Sources of Chinese-specific Expressions.....	29
4.1.2 Chinese-specific Expressions and Foreign Publicity.....	30
4.1.3 Translatability and Untranslatability of Chinese-specific Expressions	31
4.2 Foreignization and Domestication.....	32
4.2.1 Foreignization Approach.....	32
4.2.2 Domestication Approach.....	34
4.3 Foreignization in Cultural Translation of Chinese-specific Expressions.....	36
4.3.1 Cultural Translation.....	36
4.3.2 Foreignization Materializes Cultural Translation of Chinese-specific	
Expression.....	37
4.4 The Attidue Towards Domestication.....	40
4.5 Cultural Translation Methods.....	41
4.5.1 In Domestic Media.....	41
4.5.2 In Foreign Media.....	48
<b>Chapter 5 Conclusion.....</b>	<b>51</b>
5.1 Summary.....	51
5.2 Limitations and Future Research.....	52
<b>Works Cited.....</b>	<b>55</b>
发表论文及参加科研情况	

## Chapter 1 Introduction

### 1.1 Research Background

With the rapid economic and social development, China is on his way to strive for higher international status and much more say on the world arena. The international community is also paying much more attention to the rising nation---China. A lot more news coverage of China is made by some well-known news press, such as the *NewYork times*, *Newsweek* and *Times*. They, for present, show the tendency to not only cover China's international policies, but also broadcast news within China, such as medical reform in China's countryside, education policy changes in primary and middle schools and environmental problems. However, in certain situations, these presses abroad miscomprehend China's policy and current situation either because of culture gap and different thought patterns or for the purpose of vicious slander. As a result, a large number of foreign audiences receive such false reports about China and are left with an unsound impression of China, which would in the long run damage China's international image and impede China's peaceful development with other countries. Thus, during this transformative course, foreign publicity would play a key role in introducing a real China to the world.

China English is an important part in foreign publicity. However, for a long time, China English has been confused with Chinglish. People have no clear concept of China English, even less the differences between China English and Chinglish. They deem the two terms as one and take the same attitudes towards them, resulting in the common misuse of concepts. In this regard, this thesis will analyze China English from aspects of definition, features and prospects, etc and will distinguish China English from Chinglish to ensure a better understanding and finally reach the goal of confirmation of China English.

C-E translation is an essential part in the process of foreign publicity, receiving much more attention from some relevant apartments. For a long time, translators find it difficult to translate Chinese-specific expressions due to the absence of cultural



equivalents in the English-speaking culture and many translations have failed to properly convey and transmit Chinese culture, which not only impacts the communication quality but has been a thorny problem in C-E translation. In order to ensure a better introduction of China as well as a smooth communication with the outside world, many scholars and experts embarked on the study of translation of Chinese-specific expressions. This thesis will be a future study of translation of Chinese-specific expressions in foreign publicity.

### **1.2 Purpose and Significance of the Research**

Foreign publicity materials are flooded with China English and the translation of Chinese-specific expressions carry immeasurable significance in foreign publicity. An accurate and acceptable translation of those expressions is of essential importance to the realization of foreign publicity and will inevitably boost a peaceful and conductive communication with other countries.

A specific language is derived from a specific culture, namely, language carries culture;. China English and Chinese specific expressions are the carrier of Chinese culture. Ranging from political and economic terms to proverbs and poems, from names of food and places to terms of ancient Chinese thoughts and philosophy, from different local dialects to names of famous people, China English and Chinese-specific expressions cover almost every field in social and natural life. Those expressions reflect Chinese unique culture in different fields. The translation of Chinese-specific expressions takes Standard English as the foundation, acts as a bridge for foreigners to learn about China and finally realize a smooth communication.

Researches into China English translation of Chinese-specific expressions have been done by many scholars home and abroad from different perspectives. This thesis focuses on China English and translation of Chinese-specific expressions in foreign publicity and discusses some strategies from the perspective of cultural translation, practical and feasible translation methods as well as some language phenomena in this field. This thesis would not only enrich the study of theory development of this field but also would provide useful and guidable ways in the practice of translation in this

area.

### **1.3 Research Questions**

This thesis will tackle the following problems:

- (1) What's the prospect of China English in foreign publicity?
- (2) What's the major translation strategy for translation of Chinese-specific expressions from the perspective of cultural translation?
- (3) What are the differences between China English and Chinglish?
- (4) What attitudes should we take towards China English in foreign publicity?
- (5) What kind of cultural translation methods can be employed when translating different types of Chinese-specific expressions?

### **1.4 Layout of the Thesis**

This thesis is composed of five chapters::

Chapter 1 is about the present investigation in this field in general. It contains the background of the study, purpose and significance of the research, research questions, methods and results of the research and the layout of the thesis.

Chapter 2 is an overview of China's foreign publicity. It includes the definition of foreign publicity and its media, tasks, characteristics and purpose in the end. This chapter, in a word, provides a specific research field for this thesis.

Chapter 3 deals with China English in foreign publicity. It introduces a series of points related to China English, comprising its definition, features, categories and its relationship with foreign publicity and with translation methods. Besides, this part also contains knowledge about Chinglish. In the end, a discussion of the prospect of China English and Chinglish will be made in detail.

Chapter 4 presents a detailed introduction of the translation of Chinese-specific expressions. In this chapter, some relevant definition and concepts of Chinese-specific expressions are given. This part also detailed the major strategies---domestication and foreignization and analyzes which is more preferred from aspects of cultural translation. What are in the end are some practical translation methods and skills used in China and abroad.

Chapter 5 is the conclusion. It includes the summary of this thesis and limitations and future research in this field.

## Chapter 2

### An Overview of C-E Translation for Foreign Publicity

#### 2.1 Foreign Publicity and Its Transmission Media

##### 2.1.1 Definition of Foreign Publicity

The term “foreign publicity” is often seen in newspapers, TV news and magazines, but it’s hard to locate an official definition in dictionaries. According to Duan Liancheng, publicity materials can be divided into ordinary materials and professional materials. The former refers to ordinary reports in foreign-oriented books, general local publicity materials and guiding pamphlets for foreign visitors; the latter refers to official documents, executive leaders’ official speeches and books and diplomatic talks, trade contracts, legal documents and technological communications (Duan Liancheng 1990:8). In this paper, the broad sense would be taken.

It must be mentioned that the term “*对外宣传*” also include foreign propaganda, foreign publicity, overseas information and international communication. For the sake of consistency, “foreign publicity” is used in this thesis.

##### 2.1.2 Foreign Publicity’s Transmission Media

Foreign publicity’s media, namely, foreign publicity’s materials can be divided into four types according to their means of transmission.

(1) Print media like books, newspapers, magazines, pamphlets, product manuals, signs, etc. There’re a great number of materials as such, e.g. *China Daily*, *China Today*, *Women of China*, *China Sports*.

(2) Audiovisual media like TV and radio. *China Radio International* broadcasts in forty-three foreign languages. *CCTV International Channel*, which broadcasts English the whole day to a large number of audience from across the globe. Recently, many a Chinese movies have been translated into foreign languages and watched by foreign audience. So these improve the mutual understanding and culture exchange between China and the world.

(3) The widely-used media---the Internet. Internet is an effective way to

introduce China to the world. Many domestic English magazines like *China Daily* and *China Today* have their web version in the Internet, so foreigners have access to these websites handily for information about China.

China's foreign publicity takes the following as its target audience:

- (1) Foreigners living abroad. Some including the foreign press care about China's development. Others may have some hostility towards China, so the domestic media feel obliged to convey a real China to them and reduce such hostility in some way.
- (2) Foreigners who now temporarily stay in China as visitors, investors, etc. They receive news and information from China's domestic media.
- (3) Foreigners who take long residence in China. They live in China and are eager to learn about the country they depend on for a living.

## **2.2 Tasks of China's Foreign Publicity**

China's foreign publicity carries tasks of considerable significance. According to *The Dictionary of Publicity and Public Opinion Studies*, the fundamental task of foreign publicity is to serve the overall line and policy of the CPC and its foreign affairs---to give a truthful, colorful and vivid picture of China's policies, economy, culture, social life and so on, to publicize China's foreign policies, to promote other peoples' understanding of and the friendship with China as well as Chinese expatriates' patriotism, to unite with all the forces that can be united in order to facilitate the great cause of reunifying and vitalizing China and finally to safeguard world peace (Liu Jianming 1992:12). The following will illustrate this issue in detail.

### **2.2.1 To Present a Real China to the World**

“For a long time, the international community---especially the western world have a misunderstanding of China because of the irresponsible western press and inappropriate C-E translation on the part of China's translators” (Qiu Xiangen 2010:40). Under this circumstance, the publicity workers---including all the translators, must step up their efforts to introduce China and counter back all the rumors and prejudice with facts, which will help the westerns know better about China. As for the economic development part, the translators should, on one hand,

emphasize China's promising prospects and its sound investment environment in order to attract more overseas investment; on the other hand, the translators should make it clear that as a developing country with a large population, a poor economic infrastructure, China still falls far behind in terms of GDP ranking and can't be compared with developed countries so as to make the westerners understand why China is so eager to develop its economy and improve its people's living standard.

As a matter of fact, foreigners usually know less about China than Chinese know about foreign countries. For example, Beijing in which the 2008 Olympic Games was held was severely challenged by various political forces in the international community. Many western anti-China forces view this Olympics as a great opportunity for China to realize "political transformation". How to confront this? We should make more efforts to guide the international opinions properly. Over a time, we have taken the "response mode" against negative reports on Olympic problems---that is, "suffer 'attack', and then clarify", which gives rise to a number of misunderstandings of China. Hence, every C-E translator involved should shoulder this responsibility of presenting a real China to the world.

### **2.2.2 To Accurately Express China's Opinions**

Every country in the world values the role of foreign publicity and China is no exception. As a large country that used to isolate itself from the outside world, China needs to introduce its unique culture and history to the world through foreign publicity. All the publicity workers are supposed to take on the responsibility of demonstrating a sound country image, introducing the essence and profoundness of China's splendid culture, declaring China's adherence to the path of a peaceful development.

By and large, China is still a new hand in foreign publicity and all the publicity workers need to learn how to communicate with the world under the universal context and try to get China's opinions across to the world as accurately as possible.

### **2.2.3 To Win More Say for China in the International Community**

Over the years, the global voice has been a heated topic both at home and abroad and has been pursued by the world especially the newly-emerged economies and the developed countries. China has learned that the global voice is one important part of

the comprehensive national strength from dispute over ideology and civil right development, Tibet riot and Xinjiang violence crimes. The international community can be said an invisible battlefield where those who owns more say can dominate the global press and can protect their interests to the utter most.

Foreign publicity is not only a matter of information transmission and communication but more of a campaign for a bigger global voice. China's foreign publicity should take the initiative to give China's voice, create a favorable environment of international public opinion for China's modern construction.

### **2.3 Purpose and Significance of China's C-E Translation for Foreign Publicity**

“With China's accession into the WTO, its on-going reform and opening-up and the rise of its international status, China is developing its economy at an overwhelming speed and is pushing itself to catch up with the international economy” (Bao Cheng 2006:10). This calls for broad exchanges, communication and cooperation with the rest of the world. As China opens wider to the outside world, the world wants to know more about China.

In some way, foreign publicity plays an important role in the process while publicity translation serves as an irreplaceable link in this regard. Global communication aims to help foreigners understand all aspects of China---political, economic, cultural and social as well as its foreign policy. Better understanding will enhance international friendship and hence benefit the cause of China's modernization and reunification and contribute to the world peace.

Foreign publicity helps to shape Chinese cultural status in the international community, which means Chinese culture has become more dominant. This process is by no means a cultural hegemony but an irresistible trend due to China's economic and political progress. In the long run, following this trend, more China English will be included in the English dictionary, which is a sign of transferring of Chinese culture to the English world.

Moreover, foreign publicity is significant to China's opening-up to the world. As a crucial part of China's diplomatic activities, it helps expand China's international influence and win over more international friends. Since foreign publicity is related to

many government departments and units such as departments of publicity, foreign affairs, tourism, foreign economy and trade, overseas Chinese affairs, culture, public health, sports, and press, C-E translators takes the responsibility to translate all the documents and other materials into English, getting all the information across to the target receivers.

In addition, with the arrival of the information age and the popularization of the Internet, publicity translation has now become an urgent task for many enterprises, which introduce their products and service online to synchronize with the common practice of the international market. As more and more government units, state-owned enterprises, universities and so forth put on their agenda of the translation of their Chinese websites, this translation process has become an integral part of our society's informatization, computerization and internationalization. Therefore, the in-depth research into this area carries positive social significance.





## **Chapter 3 China English in Foreign Publicity**

### **3.1 China English-New Expression of Chinese-specific Expressions in Foreign Publicity**

Historically, the evolution of China English has been through different levels, namely, Pidgin English, Chinglish and China English. China English has its own cultural and social foundation and specified state in pronunciation, grammar and vocabulary. The present state of China English is a variant of English which is characterized by English with standard pronunciation, intonation, expressions and grammar, English with the combination of Chinese language patterns and English language symbols, some grammatically accepted but pragmatically inappropriateness expressions, some grammatically unaccepted but pragmatically appropriateness expressions, and some unaccepted but communicative ways of expressing.

#### **3.1.1 Definition of Variety of A Language**

In sociolinguistics, a variety, also called a lect, is a language or dialect as a variety or development of another language or dialect. It is often taken as way to avoid the terms “language” and “dialect” in intermediate cases where it is with difficulty to objectively decide whether two speech communities should be classified as separate languages or as dialects of one language, or where the language –defining criteria of mutual intelligibility and ethnic identity conflicts, as in Mandarin and Cantonese which are unintelligible but ethnically unified.

#### **3.1.2 Definition of China English**

The Chinese Scholar Ge Chuangui first proposed that there should be a standardized genre acceptable for the English readership, which can express Chinese people’s thoughts, culture, tradition and ways of thinking. This English genre is China English. Afterwards, many other scholars try to define China English. China English has been acceptable and popular among researchers home and abroad. Since China’s reform and opening-up, more and more foreigners and institutions have come to China, and more China English that can be a bridge for international communication

will be in great need.

In summary, the following are several adoptable definitions of China English from different scholars and linguists.

(1) China English, with Normative English as its core, is an English variant to express Chinese-specific things in the social, cultural, and all other fields, free from Chinese interference, which enters the English language via transliteration, loan translation, and semantic regeneration, and reflects Chinese features at the level of lexicon, sentence and text (Li Wenzhong 1993:13).

(2) China English, whose core is Standard English, is the English variety, which is used in Mainland China by Chinese and characterized with Chinese features (Wang Mingpei 1991:8).

(3) China English is the English variety with Chinese characteristics (Zhao Zhongzhan 2007: 14).

The author's idea about China English is that it is an English variety of standard English with a comprehensive Chinese-characterized language system. This thesis will adopt this concept throughout.

### 3.1.3 China English and Chinese-specific Expressions

As a reflection of Chinese-specific things, China English and Chinese-specific expressions are closely related. Mr Ge once cited a number of examples, like four books (四书), xiu cai (秀才) to materialize Chinese-specific features in English. He pointed out that all these examples were China English, a kind of Chinese-specific English, not Chinglish or Chinese English. China English is applied when Chinese-specific things and phenomena cannot find appropriate equivalents in English. Mr Ge also suggests that we do not need to torment our brains of seeking equivalents in English for these Chinese-specific expressions, because those equivalents do not exist. China English possesses and embodies Chinese way of thinking, but it is by no means a kind of distorted English. It reveals things embedded with Chinese cultural characteristics which is unique and different from English culture. China English doesn't refer to weird and random use of English ignoring its grammar. It is a term that Chinese people can use correctly in intercultural

communication.

From the perspectives of the characteristics and functions of China English, it can be found that China English coincides with the translation of Chinese-specific expressions. To be more exact, the English translation of Chinese-specific expressions belongs to China English. China English brings our culture, thoughts, traditions and values into English culture through the translation methods of transliteration, literal translation and many others. Such a process is also the process of translating Chinese-specific expressions.

### 3.1.4 China English through Translation Methods

As is introduced above, there are a number of translation skills in C-E translation, by which China English is created, accepted and used at home and abroad. China English takes on a variety of forms through different kinds of translation methods. It can be said that China English is more of the result of foreignization. The following are some examples.

(1)

taichi	太极	mahjong	麻将	kowtow	叩头
lingzhi	灵芝	kongfu	功夫	typhoon	台风
hutong	胡同	Confucious	孔子	diaosi	屌丝
qigong	气功	mantou	馒头	yamen	衙门
Taoism	道教	tofu	豆腐	dimsum	点心

The above words are words translated through transliteration and some of them have been compiled in English dictionary and are undoubtedly China English. These words are embedded with freshness and foreignness and act as a window to China's unique culture.

(2)

special economic development zone	经济特区	nationwide fitness campaign	全民健身运动
fist product	拳头产品	empty nesters	空穴老人

three mores and one less	三多一少	eight-point proposal	八项主张
regional protectionism	地方保护主义	paper tiger	纸老虎
responsibility contract	责任制	administrative village	行政村
bubble economy	泡沫经济	211 Project	211工程
leapfrog development	跳跃式发展	harmonious society	和谐社会
sunrise industry	朝阳产业	Bird's Nest	鸟巢
grass root industry	草根产业	Human-oriented	以人为本

The above are also China English and are accepted by native English—speakers. These expressions are Chinese—specific and made into China English through total literal translation. Relatively easier for foreign audience to accept and understand, these words cover fields from politics, economy to culture.

(3)

one arrow, two hawks	一箭双雕	no discord, no concord	不打不成交
Three Cardinal Guides	三纲	Five Constant Virtues	五常
torch program	火炬计划	the Five Elements	五行
the ends of the earth	天涯海角	to spend money like dirt	挥金如土

These expressions are created through the method—loan translation. Loan translation is very similar to literal translation. The difference lies in that loan translation is a borrowing of the term from the original language and employing it to the target language.

### 3.1.5 Features of China English

China English, as an English variety with comprehensive language system bears its linguistic characteristics at the phonological level, lexical level, syntactic level and discourse level. The following will discuss these features respectively.

#### 3.1.5.1 Phonological Features

Wang Rongpei is the first to summarize the common features of the phonetic

variation of China English---word stresses are not so obvious and sentence tone tends to be too smooth. He also proposed that the phonetic variation in China English is mainly under the influence of Putonghua (Zhao Zhongzhan 2007:15). At the phonological level, the nativization of English in China seems to be most apparent, and carious dialects and accents of Chinese make it not so easy to distinguish which type of dialect exerts most influence on China English.

Jiang Yajun puts forwards the following phonological features of China English:

- (1) A near-native Chinese accent
- (2) Dead or old-fashioned pronunciations or forms due to Chinese approaches to language learning (Jiang Yajun 1995:51-52).

Wei Aiyun gave a relatively detailed description of the phonetic features of China English below.

First of all, as the voiced consonants /b, d, g/ do not appear in Putonghua, some people may ignore them, especially when they appear at the end of words, or replace /b, d, g/ in English words by unaspirated /p, t, k/, the sounds employed by native speakers of English in Spain, stake, skate.

Secondly, since most Chinese words are likely to be pronounced as CV (a consonant plus a vowel), it is a tendency to impose a CVCV structure on English. It often involves adding an epenthetic vowel into consonant clusters and adding a vowel to a word that ends in a consonant. Thus words like act, picture, six, stand are pronounced as /kt/, /pikt/, /siks/, /stnd/, and usually the / / added at the end of these consonants are usually a little softer, not so strong as the sound of -er in words like butcher, father, or another.

Thirdly, due to the lack of sounds like /ð, θ/ in Putonghua are likely to be replaced by /s, z/ respectively, such as, mouth /maus/, then /zen/, they /zei/, etc.

Fourthly, speakers of Chinese find English intonation hard since Chinese is a tone language with four contrastive tones, which either carry over tonal differences to English or, in their best not to do so. They usually speak English in a very narrow intonation band. (Wei Aiyun 2002:7)

### 3.1.5.2 Lexical Features

At the lexical level, the features of China English are perhaps most different. Du Ruiqing and Jiang Yajun points out that since the features at the lexical level of China English are most prominent, any research about the rational existence of China English will involve some discussions about this point (Jiang Yajun 2001:39). In lexical part, Kachru has indicated that a part of the lexicon is nativized in two ways (Kachru 1982:56). One way is English lexical items may acquire extended or restricted semantic markers while the other is native items are adopted in localized registers and styles to contextualize the language. During the process of the nativization of English in China, the former is called “cultural words”, and the latter is called “semantic shift”. There is a large difference between Chinese and English culture, so sometimes equivalent English expressions cannot be found to transfer special things in Chinese culture. In this case, people will employ different translation strategies and methods, such as domesticating and foreignizing translations as well as literal and free translations, in order to translate Chinese words of material and spiritual cultures into English. Domesticating translation refers to the translation strategy in which a transparent, fluent style is employed to minimize the strangeness of the foreign text for target language audience, while foreignizing translation means the type of translation in which a target text carefully breaks target conventions through the way of retaining something of the foreignness of the source language. “The main representation of the nativization of English in China is words and phrases in China English” (Sun Taiqun 2006:18).

### 3.1.5.3 Syntactic Features

Words are the smallest units of language, While sentences are the grammatical units of the highest grade in language, and they constitute the basic linguistic units for people to exchange ideas and communicate with each other. China English at the syntactic level bears the influence from the way of Chinese thinking and Chinese sentence structures. By comparing several groups of sentences, some important syntactic features of China English can be manifested through comparing several groups of sentences.

(1) English natives are used to putting the central part at the very beginning of a sentence and putting other components one by one, in order to create a linear chain with small head and big tail. While, in China, people are likely to introduce other components first, and then provide the important information part, thus producing a sentence pattern with big head and small tail.

Make a comparison of the following two groups of sentences: (CE = China English)

a. Mike had his hair cut yesterday.

Mike yesterday had his hair cut. (CE)

Yesterday Mike had his hair cut. (CE)

b. I will support you whatever you do.

Whatever you do, I will support you.(CE)

(2) In English, the pronoun “it” often acts as empty subjects in English sentences, but this kind of pronoun does not exist in Chinese. See the examples:

It is sunny today.

Today is sunny. (CE)

(3) Different cultural background knowledge in Chinese and English also results in different understanding in translation. The examples are as follows:

a. Good luck!

Go to work happily, and come back safely!(CE)

b. He met with another Waterloo in the speech contest.

He got another defeat in the speech contest. (CE) (Sun Taiqun, 2006: 24)

In terms of exposing China to the outside world, China English is likely to foreignize as many Chinese elements as possible to realize linguistic and cultural equivalences. By comparing the differences and similarities between Normative English and China English, we can achieve our goals more easily in the cross-cultural communications.

#### **3.5.1.4. Discourse features**

The aim of studying the development of China English at discourse level is to make mutual communication between Chinese people and any other English-speaking



people. Between Chinese culture and any other nation's culture exists great differences. For example, the Chinese way of greeting, apologizing, inviting, the response to praise and showing gratitude and so on is far different from others.

The study of discourse features of China English is considered as a controversial issue. Since the beginning of the study, there has been no systematical description of the features of China English at discourse level. Du Ruiqing and Jiang Yajun stated that the study of China English at discourse level is the weakest among the linguistic levels of China English (Du Ruiqing, Jiang Yajun 2001: 40). Although the description and analysis of the discourse features are sophisticated, many Chinese linguists and experts have been sparing no efforts to do research into China English in this field. Xie Zhijun proposes that China English should have its own discourse styles and patterns. He carries out a study in rhetorical patterns, and indicates the differences between English and Chinese rhetorical styles (Xie Zhijun 1995:9).

In dealing with compliments, Chinese people's way of reaction is to show humility and modesty by saying such words as: *bu hao, bu hao* (not good, not good) or *yi ban, yi ban* (not so good) or *na you, na you* (not as good as one says). These attitudes towards praise and compliments is considered to be appropriate and regarded as virtues. For example, at a get-together dinner with friends, the host or hostess usually make a modest expression r: *fancai buhao, qing dajia suibian chi* before the dinner and *zhaodai buzhou, qing bu yao jian guai* after the dinner. Instead, Westerners usually express in this way: these are the best dishes we can offer. Please feel at home and help yourselves. "Chinese people are implicit and indirect, while English-speaking people are explicit and direct in personality and emotion" (Sun Taiqun 2006:27-32).

### 3.1.6 Different Types of China English in Foreign Publicity

In foreign publicity, China English can be found in areas of politics, economy, culture social life and folk life, etc. The following are some typical examples exerted from foreign publicity materials.

#### 3.1.6.1 China English in Political Scope

Examples:

- (1) to maintain the vanguard nature of the Communists 保持共产党员先进性
- (2) popular participation in building spiritual civilization 群众性精神文明创建活动
- (3) Chinese-charactered Socialist/Socialist with Chinese Characteristics 中国特色的社会主义
- (4) enhance socialist ethnic relations of equality, solidarity and mutual assistance 发展平等团结互助的社会主义民族关系
- (5) see to it that there are laws to go by, the laws are observed and strictly enforced, and law-breakers are prosecuted 坚持有法可依，有法必依，执法必严

The above China English concerns China's policies in social system, law enforcement, principles in dealing with national minorities and mass activities, presenting foreigners with China's political culture.

### 3.1.6.2 China English in Economic Scope

Examples:

- (1) the Eleventh Five-Year Development Guidelines 第十一个五年规划
- (2) to build a conservation-conscious society 建设节约型社会
- (3) scientific look on development 科学发展观
- (4) publicly accumulated housing fund 住房公积金
- (5) transmission of electricity from the western to the eastern region 西电东送

Very recently, there have come out a large number of English words and expressions relevant to Chinese economy. They are special since they conform to the English language norms and at the same time reflect China's economic policies and principles.

### 3.1.6.3 China English in Cultural Scope

Examples:

- (1) Chinese traditional festivals and holidays
- Spring Festival 春节

Youth Day	五四青年节
Mid-Autumn Festival	中秋节
Lantern Festival	元宵节
Ching Ming Festival	清明节
Dragon Boat Festival	端午节
Water-Splashing Day	泼水节

## (2) Food culture

jellied bean curd	豆腐脑
steamed twisted rolls	花卷
eight-treasure rice pudding	八宝饭
a stick of sugar-coated haws (or apples,etc.)	冰糖葫芦
Mongolian boiled lamb	蒙古手抓肉
Sautéed beef filet with black pepper	黑椒牛柳

## (3) Other culture-related fields

red tourist destinations (sites/spots)related to the history of CPC	红色旅游区
Long distances cannot separate true friends sharing one heart; they can be like close neighbors even thousands of miles apart.	相知无远近，万里尚为邻

Cultural expressions in China English convey Chinese culture to the outside to the utter most. China is rich in culture, ranging from its unique holidays and festivals, to its food and clothing culture, and to its tourism and literature. These cultural elements are unique and enjoy the-one-and-the-only reputation in the world. For example, Chinese food is famous for its eight Chinese cuisines, each possessing their own flavors and cooking skills. Over the last few years, Chinese restaurant have sprang up like mushrooms in the US and many other countries, enjoying considerable popularity. All these precious Chinese cultural elements and phenomena make themselves known to the outside world through China English, like Chinese traditional food for people's breakfast --- jellied bean curd (豆腐脑). Being a special kind of food, it's made from tofu and requires an age-old making method.

### 3.2 Chinglish---A Misshapen Language Form

English learning has been a national trend in China. From children in kindergarten to students in college to old people who want to go abroad for life, almost every Chinese is trying to learn this global language. It is in this kind of environment that Chinglish is born. Not only does Chinglish appear in students' composition but also it even exists in domestic publicity materials. Thus since very early years, Chinglish has aroused people's especially scholars' attention. In foreign publicity, Chinglish still exists, often caused by Chinese way of thinking and inadequate translation.

#### 3.2.1 Definition of Chinglish

Chinglish has taken shape since Chinese people started to learn English. Chinglish in English speech or writing shows the interference of Chinese. Some sentences may be not merely word translations of Chinese expressions. Chinglish may be acceptable in grammar, while the selection of words or phrases and the manner of expressions do not meet Standard English norms. As for Chinglish, there are also many other arguments which are listed below.

Joan Pinkham---an American scholar mentioned Chinglish in the book *The Translator's Guide to Chinglish*: Chinglish is the misshapen, hybrid language that is neither English nor Chinese but that might be described as "English with Chinese characteristics" (Pinkham 2000:7).

British educationist L.G. Alexander proposes that Chinglish is "the version of English that reflects their own culture" (Alexander 1995:16).

Lin Qiong proposes the definition of Chinglish as follows: Chinglish is the queer English Chinese create which is caused by the influence of Chinese sentence structures, Chinese thinking model, and the cultural background related (Lin Qiong 2001:15).

Jin Huikang adds to the definition of Chinglish: people of different English proficiency vary in the Chinglish mistakes they make. People with a high proficiency will make fewer Chinglish mistakes than people with poor English skills (Jin Huikang 2003:67-70).

From what have been stated above, the author summarizes the definition of Chinglish as listed below:

Chinglish, different from Standard English, is misshapen, and grammatically wrong and it is caused by Chinese structures and Chinese thinking model and can be improved and corrected as it is caused by learners' lack of proficiency in English. "Even if there will be no problem in understanding, Chinglish is still unacceptable" (Hu Min 2009:22).

### **3.2.2 Typical Examples of Chinglish**

#### **3.2.2.1 Examples in foreign publicity**

(1)

a. While deepening reform and quickening the pace of economic development, we should strengthen efforts to build a clean and honest government.(Chinglish)

b. While deepening reform and accelerating economic development, we should strengthen efforts to build a clean government. (revised)

The above is one example of redundant twins at lexical level. "Clean" is a familiar metaphor for "honest". It needs no second word to make its meaning pliant. Besides, the sense of "pace" is included in "quicken", so both are replaced by "accelerating".

(2)

a. this shows that all advanced means of communication and communication equipment are controlled by the people, so the difficulties of the past no longer exists.(Chinglish)

b. this shows that all advanced means of transportation and communication are controlled by the people, so the difficulties of the past no longer exist.(revised)

The above is an example of inappropriate repetition. "communication equipment" equals "means of transportation". A close study of the original suggested that communication should be understood as transportation in the sense that roads are means of communication. Also, that equipment had been introduced only in an attempt to make a distinction from communication.

(3)

a. It is estimated that our army will reach 5,500,000 at its peak next year.  
(Chinglish)

b. It is estimated that at this peak next year our army will reach 5,500,000.(revised)

In this sentence, it is our forces will reach this very large number deserves emphasis, so the phrase at this peak next year is placed earlier. This is one example of inappropriate phrase order in a sentence.

(4)

a. We used to serve the old society, although we didn't work directly for the Northern Warlords or for the Kuomintang. So we cannot say we were not influenced by the old society.

b. Although we didn't work directly for the Northern Warlords or for the Kuomintang, we used to serve the old society. So we cannot say we were not influenced by the old society.

This change in the order provides a natural sequence of ideas. The end of the first sentence now leads directly into the second: we used to serve the old society, so we cannot say we were not influenced by it.

### **3.2.2.2 Examples in daily life**

In daily life, Chinglish is quite ubiquitous. Various mistakes occur in documents, signs, students' compositions, conversations in English. Undoubtedly, these Chinglish are neither correct nor effective in grammar. Some examples are given below:

Declimbing path. (Chinglish)                      下坡路

Descent. (revised)

Engine room is serious place. (Chinglish)    机房重地

Engine room: No unauthorized access. (revised)

Tax-protected zone (Chinglish)                      保税区

Bounded-zone area ( revised)

Don't take pictures. (Chinglish)                      不准拍照

No photographs.            (revised)

Don't throw rubbish here and there. (Chinglish)    不要乱扔垃圾

No littering. (revised)

To take notice of safe: The slippery are very crafty. (Chinglish)    小心路滑

Be careful, slippery slopes. (revised)

These terms above are translated word by word with no regard to English grammar and meaning and they are all signs for warning and have equivalents in English, so in situations as such, we can directly borrow these expressions from abroad without fabricating unacceptable English.

### **3.3 Differences between China English and Chinglish**

From the introduction about China English and Chinglish as well as the enumerated examples, we can see there are a lot of differences between them. The author summaries differences in the following aspects.

(1) From the perspective of content: China English is standard English carrying Unique Chinese things that cannot be found in other countries, like Chinese thoughts, China's political policies and China's various places, etc. On the other hand, the content of Chinglish is not necessarily pertinent to Chinese-specific things. That is to say, there is no limit to the content of Chinglish.

(2) From the perspective of the relationship with standard English: According to its definition, China English is based on standard English. It follows the correct English grammar and English sentence rules. On the contrary, Chinglish is not standard English but a misshapen and hybrid language.

(3) From the perspective of the acceptability of native speaker: China English is well recognized by the native speakers. It enriches the language-English and also acts as a sound bridge for foreigners to know about China. On the contrary, Chinglish is by no means accepted by native speakers in official circumstances. Chinglish is grammatically wrong and usually causes misunderstanding.

### **3.4 Discussion on the Prospects of China English**

This part will discuss the prospects of China English. Credit should be first given to China English for its role and function in various fields, especially in foreign publicity. At the very beginning, China English received much dispute and discrimination, but as China grows increasingly stronger, China English, as an English variety, is going to win more recognition and respect from the world. It has been made clear that China English differs from Chinglish in many ways. Chinglish, on the other hand, is expected to grow into China English or vanish by a series of translation methods.

#### **3.4.1 Significance of China English in Foreign Publicity**

Generally speaking, foreign publicity involves international communication in almost every field, like cross-nation political and cultural field. As is discussed in the second chapter, the essence of China's foreign publicity is to present a real China to the world, improve China's international status and guarantee a peaceful and fruitful communication between different countries. China English, as Chinese-specific English, serves as a bridge during the whole process.

##### **3.4.1.1 China English Helps to Promote Chinese Culture**

Culture and language are closely related. Language, acting as the carrier and mirror of culture, is the foundation of culture consisting of activities such as the arts and philosophy, which are important for the development of civilization and of people's minds. China English, embedded with Chinese-specific things, will in some way promote Chinese culture in the world and make the world better understand traditional Chinese culture.

As it is now, China's cultural trade deficit with foreign countries are rather serious. According to some statistics, "for many years, trade of the import of books is 10:1, while the deficit on the US and European reaches more than 100:1" (Zhang Tingting 2010:53). The huge deficit indicates that we must increase our cultural output, during which process China English would play an irreplaceable role. At present, there are two channels to export Chinese culture via China English. One channel is through public media including TV shows, films, internet, newspapers and



magazines, etc. The public media tend to broadcast news and information in line with time such as national policies, diplomatic policies, economic situation and people's life and so on, which is also a part of foreign publicity. The public media will transmit Chinese contemporary culture through sound and image by China English in dimensional angles. One typical example is a domestic English TV show named *culture express* anchored by Ji Xiaojun, a famous bilingual host. It features Chinese culture news in almost every field and broadcasts culture stories in English including China English, thus acting as a window for foreigners to Chinese culture and leading to more cultural cooperation with the west. Another channel is the export of translated Chinese books, such as works by Mo Yan and many other collections. In those books, Chinese culture and thought are expressed and transmitted through China English.

#### **3.4.1.2 China English Improves China's International Status**

As has been discussed above, China English takes Standard English as its core without breaking rules of standard grammar in English and without randomly fabricating words. China English is realizable and understandable since China obey these rules which provide norms and restriction for cross-culture communication.

With the advancement of globalization, every country including China---an increasingly rising country, is seeking more say in the international community. Since some hostile press in the west often make unreal reports about China, we need to introduce China as accurately as possible. With the popularity of China English at home and abroad, there is a tendency that more and more press and even some well-known media in the west report China in China English. As a result, China is better known than any time before and China have achieved a lot on the way of gaining more say in the world arena.

On the other hand, China English is the best choice to inherit Chinese culture and strengthen national cultural awareness. China English can express things with Chinese flavor in a proper way and also can meet the demand of language and cultural communication in people's daily life. This is not only contributive to the transmission of Chinese civilization and culture, but also will strengthen the impact of China in the world.

### 3.4.2 Future of China English

Every language bears the culture of the nation who uses it marks the identity of Chinese. As an English variety, China English adopts means of expression with Chinese features when it is used to describe Chinese society, history and culture. It sounds biased to marginalize China English or to mix China English with Chinglish; on the contrary, it should be treated in the right way and its role and value should be recognized.

Besides playing an important role in promoting Chinese culture, the development of China English also gives inspiration to English teaching methods in China. In an English class, teachers can encourage students to speak English fluently and pay little attention to whether they pronounce in American English or British English as long as they pronounce words right. This helps to solve the tough problem of “Mute English” for English learners in China.

As with American English and Australian English, China English experiences dispute and misunderstanding at an initial stage. In the long run, with China’s splendid development in all areas, China English will be enriched and will win the recognition and respect from the world. Also, China English will be widely put into use not only in foreign publicity, but also in English teaching area. Over the time, as China English grow maturer and more systematic, there will be more and more study of China English at home and abroad.



## Chapter 4

# Cultural Translation of Chinese-specific Expressions in Foreign Publicity

### 4.1 An Overview of Chinese-specific Expressions

Chinese---specific expressions are very common in foreign publicity and play a crucial role in introducing China and spreading Chinese culture. The following will be an overview of Chinese-specific expressions from different aspects.

#### 4.1.1 Definition and Sources of Chinese-specific Expressions

Full of relatively strong national coloring, culture-specific expressions such as idioms and proverbs are widely used among the people and established by the people through long social practice. China is an ancient but young country. It is ancient because of its long and splendid civilization. “The extensive and profound Chinese culture, starts far back and runs a long course. The traditional Chinese culture presents many precious ideas and qualities” (Zhang Shuqing 2012:32). Chinese culture, on the other hand, has always been young because the Chinese are willing to learn from others, drawing upon others’ advantages and moving forward. With more and more frequent communication with the outside world, China has created plenty of new words and expressions with Chinese characteristics. Ancient civilization and forward-moving culture constitute Chinese-specific culture; thereby Chinese-specific expressions are ultimately brewed. Chinese-specific expressions reflect Chinese culture and values, and it’s difficult and even impossible to find equivalent expressions in English. Chinese-specific expressions thus have three major characteristics:

(1) Peculiarity. “Such terms reflect the things, events, objects or concepts which are peculiar or unique to the Chinese culture” (Zhang Yu 2006:20). They do not exist or differ from those in the English-speaking cultures, such as 竖琴, 中山装, 古筝, 风水, etc., reflecting the most vivid features of the Chinese culture.

(2) Implanted with cultural connotations. Such terms usually refer to those terms

with rich cultural connotations. For example, the institutional terms 仁、义、礼、智、信 indicate the various behavior norms required in ancient China.

(3) No equivalents in the English language. For such terms, though sometimes there are familiarities, they have no total equivalents or identities in the English language, even if there are equivalents, their cultural connotations may differ. For example, 时辰, 鸳鸯, 元宝, 烧麦, 油条, 饺子, 一石二鸟 etc.

Chinese-specific expressions are tinged with Chinese characteristics and brewed in rapidly changing times. They mainly come from the following sources.

- (1) ways of thinking and values, like 儒家思想, 道家思想, 和谐社会.
- (2) ways of life (folk customs) and varieties of dialects, like 泼水节, 三跪九叩, 山东话.
- (3) literature works and philosophical views, like 《丰乳肥臀》, 《红高粱》.
- (4) geographic features like 泰山, 天坛, 趵突泉.
- (5) historic events, scientific and technological advances, like 恢复高考, 神舟七号.
- (6) social relationship, family structure and political advances, like 党群关系, 表舅.

#### 4.1.2 Chinese-specific Expressions and Foreign Publicity

“Chinese-specific expressions represent what’s unique to China, covering fields from politics, economics, society, culture to daily life. These expressions usually carry prominent features of time” (Kong Xiangli 2008:48-50). The political expressions include “两会代表” “中国人民政治协商会议”; The economical expressions cover “小康”, “龙头企业”, “解困基金” etc.; The cultural expressions include “禅宗”, “小品”, “希望工程” etc. Though it’s hard to summarize how large the Chinese-specific expressions take up in the whole vocabulary, every translator in foreign publicity must have been impressed by the difficulty of the translation work. With China’s reform and opening up, China has been a crucial part in the world arena. With the intensifying reform and opening-up, foreign publicity translation, as a window for foreigners to learn about China, has received unprecedented attention and translators in this field have also made remarkable progress both in theory and practice. However, at present there still exist many problems, such as insufficient attention from some relevant apartment, inadequate capital investment, unsatisfying

translation work etc, of which the worst is translation quality. Liu Xianjun once summarized errors and problems in foreign publicity translation into six types and Ding Hengqi named thirteen causes for the problems. Both of them put their fingers on the problems in the translation of Chinese-specific expressions, they merely showcased some phenomena and did not probe into those problems and neither did sufficient theory research. They also did not pin it down that many problems were caused by inappropriate translation of Chinese-specific expressions. As a matter of fact, a translator's role is to translate Chinese into English accurately and publish and convey China's ideas through books, magazines, newspapers, broadcasting channel, television plus the internet. According to American translator and translation theorist Eugene A. Nida, "For a truly successful translator, his bi-cultural abilities are even more important than his bilingual abilities" (Nida 1993:110). Thus, in terms of playing this role well, a deep research into the translation of so large a number of Chinese-specific expressions will be in great need.

#### **4.1.3 Translatability and Untranslatability of Chinese-specific Expressions**

The topic of translatability and untranslatability has been long discussed in the translation field, the history of which actually can date back to the original development of translation theory. In the very beginning, the topic circles around the possibility about the translation. Along with the maturity of translation theories, the discussion was converted to how much of a text can be translated rather than the possibility of translation. This theory makes it clear how language and culture promote or hinder intercultural communication. The study of translatability and untranslatability makes for the development of translation theories and practice.

Terms are neither exclusively translatable nor untranslatable. The degree of translation lies in the property of the terms and the translator's capability. To be exact, untranslatability indicates that a text or any utterance could not find the equivalent expression in the target language. That is to say, if a text or utterance is deemed as untranslatable, there will be no one-to-one equivalence in the target language for the word, expression or sentence in the source language. In such a situation, translators must fill this lexical gap with the help of a number of translation procedures.

Though languages show differences in many aspects such as grammatical structures, they are ready and open to transmit from one culture to another. And also, people from different cultures are eager to communicate with and learn from each other. As a result, different forms of ideas guarantee the realization of inter-cultural translation. As we can see now, more and more concern has been focused on the translation of Chinese-specific expressions in foreign publicity, since accurate and valid translations would be conducive to the transmission of distinctive Chinese culture as well as the China's international image and status building in the world. Over these years, translators have made great improvement in the translation of Chinese-specific expressions, thus making tremendous contributions to the spread of Chinese culture. However, a number of problems still exist to be rectified. Some Chinese-specific expressions which fully reflect China's unique culture were translated roughly, one typical example of which is "dumpling" for "饺子". In English, "dumpling" is a kind of food similar to "饺子", but they are not the same thing. The correct translation should be "jiaozi" and it has been known and accepted by more and more foreigners. It can't be denied that such rough translations lose much of Chinese cultural connotation and uniqueness. Therefore, translators should shoulder the responsibility to fully realize the transmission of Chinese-specific expressions beyond texts and achieve the equivalence of bilingual communication in a real sense.

#### **4.2 Foreignization and Domestication**

When translating a text from one language to another, a choice should be first made between two basic translation strategies: foreignization and domestication. "Domesticating translation" and "foreignizing translation" are two terms coined by L. Venuti to describe the two different translation strategies. The former refers to the translation strategy in which a transparent, fluent style is adopted in order to minimize the strangeness of the foreign text for target language readers, while the latter designates the type of translation in which a target text "deliberately breaks target conventions by retaining something of the foreignness of the original" (Shuttleworth, Cowie 1997:59).

### 4.2.1 Foreignization Approach

Foreignization, a SC-oriented (source culture-oriented) translation strategy, employs the translated text opposite to the cultural norms of the TL to preserve SC features as much as possible, aiming at enabling the foreign readers to accommodate and accept the translated text. It stresses that the translator “leaves the author in peace, as much as possible, and the reader towards him” (Schleiermacher 1963:12). It is a preferred translation strategy because it would represent “a strategic cultural intervention in the current state of world affairs” (Venuti 1995:20) and challenge the mentality of the dominant culture which aims to suppress the foreignness (or otherness) of translated texts.

Back in 1813, the German philosopher Friedrich Schleiermacher gave a lecture on the different methods of translation, he made a point that there are only two translation approaches. Either the translator leaves the writer in peace, as much as possible, and moves the reader towards him; or he leaves the reader in peace, as much as possible, and moves the writer towards him. Lawrence Venuti is the most outstanding representative of foreignizing translation. He stated that a translated text should be a place where a different culture appears and readers can get a glimpse of cultural otherness and resistance. He advocates that the translator should become visible in the translated text and suggests resistant strategies to oppose imperialistic domestication.

Foreignizing translation is of great value in preserving the foreignness and otherness of the foreign culture. With the advancement of cultural globalization, different cultures achieve common development in mutual communication and interaction. In the course of cultural diversity development, foreignization plays a crucial role, especially in translating those person and place names and other culture-loaded expressions. Its principle is to get target readers close to the source culture, inform them of the existing difference, and lead them to respect the original. It is believed by foreignization advocators that:

- (1) People from across the world need communication and understanding. It is a tendency for target readers to acquaint themselves with the foreign culture.



(2) Translators should have faith in the imagination and intelligence of the target readers. They would undoubtedly understand the cultural characteristics in the source language;

(3) Foreignizing translation can enrich target language and culture in some way.

What foreignization emphasizes is the difference between source culture and target culture. It gets target readers closer to the source language and culture. Thus, this strategy tends to increase the length of the notes since to present the difference of foreign language and culture calls for many details.

More and more scholars and experts are in favor of foreignization. However, since it is not so easy for target readers to comprehend at the very beginning, it is a risky approach that requires creative initiative to present source text by adopting foreignizing translation.

#### **4.2.2 Domestication Approach**

Domestication, a TC-oriented (target culture-oriented) translation strategy, conveys the content of the SL (source culture) by employing a translated text in accordance with the cultural norms of the TL, aiming at demonstrating the TC value. The essence of domestication lies in reducing the exotic touch of the translated text to the minimal level, allowing the translated text to cater to the target readers and forming the fluent and natural translated text. It “leaves the reader in peace, as much as possible, and moves the author towards him” (Venuti 1995:19-20).

Domesticating strategies have come into use at least since ancient Rome and have ever been the predominant translation strategy in Anglo-American culture. For example, when Latin poets like Horace and Propertius translated Greek texts into the Roman present, they had no time for all the very personal things and names and the costume. As a result, Latin translators not only removed culturally specific characteristics but also added legends and allusions to Roman culture, as if passing the translation works off as a text written in Latin. It is apparent that domestication focuses on conformity to domestic literary canons in selecting foreign text and also in developing a translation method.

For Venuti, however, the term domestication has negative connotations as it is

identified with a policy common in dominant cultures which are “aggressively monolingual, unreceptive to the foreign” ( Venuti 1995:15). As far as Venuti can see, domestication, with a derogatory sense, truly represents the common policies in the dominant culture but unreasonably closes the door to the foreign cultures by employing a single language. Venuti suggests developing a different kind of translation theory to counter-balance the cultural values of the TL (Venuti 1998:22). In China, in the year of 1987, Liu Yingkai marked the beginning of the new-round debates by his article Domestication---The Wrong Track of Translation. He criticized that domestication would obliterate the national features so as to make them assimilated and submitted to the TL, thus it is the distortion of the original text as a necessity (LiuYingkai 1987:59).

Nevertheless, domestication can still be widely used in quick international communication. A sound domestication could help to realize an easy, convenient and constant message flow between languages and provide the target readers with the translated texts with geniality and affability and also can ensure the achievement of the real intention by avoiding the misleading meanings resulting from preserving the conformity at a certain level between the source and target texts. In a word, it is believed by domestication advocators that domestication can make the translated texts fluent, consistent and idiomatic, can make foreign texts easy to read and target readers can get the gist of the texts very handily and finally can avoid incorrect associations.

Many Chinese-specific expressions like some idioms, allusions, proverbs are translated in this way, which seem concise and apprehensible for foreign readers.

Examples:

铁石心肠 cruel and unrelenting

鹬蚌相争 play A off against B

凤毛麟角 a rarity of the rarities

日渐没落 being pushed out of business

安居乐业 live in peace and work happily

夜长梦多 A long delay may mean trouble.

置死地于后生 a vigorous and manly exertion

千秋功业 a great undertaking of lasting importance

岁月不居，来日苦短 Time does not stay is brief is the day.

但愿人长久，千里共婵娟。

We wish each other a long life so as to share the beauty of this graceful moonlight, even though miles apart.

敏而好学，不耻下问。

Quick-minded and eager to learn, he is never ashamed to consult his inferiors.

华山再高，顶有过路。

No matter how high the mountain is, one can always ascend to its top.

一乡之善士斯友一乡之善士，天下之善士斯友天下之善士。

In so many different ways, we are upholding the teachings of Mencius, who said: "A good citizen in one community will befriend the other citizens of the community; a good citizen of the world will befriend the other citizens of the world."

路漫漫其修远兮，吾将上下而求索。

The way ahead is long; I see no ending, yet high and low I'll search with my will unbending.

Up to now, domestication is still a dominant translation strategy and is widely employed. However in terms of cultural translation, which strategy on earth is superior and more appropriate for the translation of Chinese-specific expressions? The thesis will focus on the question in the following parts.

### **4.3 Foreignization in Cultural Translation of Chinese-specific Expressions**

#### **4.3.1 Cultural Translation**

As we all know, languages are tools used by human beings to express ideas and feelings. In spite of the similarity, there exist enormous differences among various languages due to different social systems, historical backgrounds, geographic environments, people's way of life and thinking patterns in different nations and peoples. Languages, as the carrier of culture, are saturated with culture while culture takes culture as a part and also influences culture. The nature of translation lies in the realization of languages transferring and cultural communication at the same time. "Language is not operational form of translation but cultural information is the operational object of translation" (Yang Shizhang 2000:67).

According to some authoritative documents, the concept of cultural translation was put forward by a social humanist. Later, Edmund Rich gave a clear definition in his book *"ourselves and others"*. According to him, cultural translation refers to the translation in the micro context of culture, focusing on the study of the inner connections and objective rules between translation and culture. In other words, the theory of cultural translation deals with translation in the perspective of culture study. Besides, according to Liu Miqing, cultural translation refers to meaning transformation of all the cultural information, including grammar meaning; narrowly speaking, it means meaning of all layers of cultural matrix reflected in language, which mainly locates in layers of vocabulary, phrase, sentence, paragraph, style and linguistic cultural psychology (Liu Miqing 1999:84).

"The reason why we value the study of cultural translation is due to the huge gap between Chinese culture and the west culture which would be a obstacle to communication if being neglected" (Liu Miqing 1999:127). The major ideas about cultural translation can be summarized as such: translation is more of a cross-culture communication than bilingual dialogue, the aim of which is to achieve and promote cultural communication by breaking language obstacles, the nature of which is a kind of cross-cultural information transmission and the essence of which is cultural transplantation and acculturation. "Translation should function for cultural exchange, which is one of its primary goals" (Guo Jianzhong 2000:279).

#### **4.3.2 Foreignization Materializes Cultural Translation of Chinese-specific Expression**

"When the cultural translation becomes the focus of the research , the consideration on the choices of the translation strategy should be all - round and holistic" (Zhang Liyun 2007:33-34). From the perspective of cultural translation, foreignization is more preferred. The following part expounds on the hypothesis.

##### **4.3.2.1 Status of Chinese culture**

The status of Chinese culture in the world cultural system signifies the choice of the translation strategy in the translation of Chinese-specific expressions. Translation is not only a kind of language transferring but also a means by which a culture

influences another culture, introducing unique and exotic information to the receiving one. If the receiving culture viewed the source culture as of importance, the features of source culture are much likely to be retained in translated texts. That is to say, the strategy of foreignization is to be applied and culture-loaded expressions can be kept intact. Nowadays, Chinese culture is better recognized by the globe than before. That is why more and more Confucious institutes are established in almost every country in the world and quite a number of foreigners are eager to learn Chinese. Moreover, Chinese cultural features are accepted in translated literature for the westerners. As a bridge of cultural communication, the translation of Chinese-specific expressions is supposed to be given top priority. Foreignization which can keep the foreignness and uniqueness of Chinese culture embedded in those words is preferred.

#### 4.3.2.2 Functional Equivalence of Culture

“There is no equivalents in English for Chinese-specific expressions” (Li Yong 2010:14). As have been introduced, Chinese-specific expressions are embedded with Chinese cultural connotations, for which equivalents with the same connotations are barely possible to find. Plus, over these years, a large number of new and unique culture-loaded words and expression have sprang up, like 蚁族, 给力, 屌丝 etc. These words, quite popular among young people, are new and special, reflecting Chinese people’s living state and possessing their own cultural meanings. As a result, when translating Chinese-specific expressions into English, it is hard to achieve a satisfactory effect since in English culture, people express the same things in other way or their culture is not possessed with such cultural phenomena. In such situations, foreignization would do a better job in translating those words than domestication, which testifies what Nida says. “We must not only look into the meaning of words but to the meaning of cultural elements referred to by such words” (Nida 1993:187). For example, if we translate “屌丝” into “ordinary young people”, the self-mockery sense embedded in this term and the obvious contrast with “高, 富, 帅” will be totally lost, thus the desirable effect being unachieved. Accordingly, foreignization acts as a better choice in translation of this field.

#### 4.3.2.3 Culture Reproduction and Acculturation

From the perspective of cultural translation, culture reproduction and acculturation are fundamental tasks of translation. Overuse of domestication means the lost of the original culture and leaves the target readers the impression that another culture carries no difference from their own. As for China, to ensure a sound culture reproduction, foreignization should be the leading strategy in the translation of Chinese-specific expressions.

#### **4.3.2.4 Purposes for China and the West**

In China, foreign publicity aims at presenting a real China to the world, accurately expressing China's voice and winning more say for China. Accurate translations of Chinese-specific which takes up a large part in publicity materials help to realize this aim. In recent years, the demand to introduce China to the world is on the increase, not only for China, but also for the other countries. As the improvement of China's status in the international community and the advancement of China's economic and technological development, China is eager to be known to seek more development opportunities and potential cooperations with other countries in fields of culture, economy and science, etc. Meanwhile, Chinese culture has always been mysterious and attractive to most people in the west and nowadays, there is a more and more intense desire for the outside world to know about China. Foreigners would like to learn about the mysterious land as much as possible before exploring the huge market and making large investment. This is proved by the facts that more and more stories about China appear in the well-known newspapers in the west, like *New York Times* and *News Weekly* and an increasing account of news about China is broadcast by TV channels and radio stations, like CNN. Besides, "The people of any language-culture have sufficient imagination and experience to understand how the people of another language culture may rightly differ in their behavior and values" (Nida 2001:79). Thus, anyone can have the ability to learn from another culture different from their own. In a word, intercommunication is in great need for both China and the outside world. As for China, in its international TV channel, shows that introduce Chinese unique traditional culture and modern development have been

increased, like 《走遍中国》(with China English as its subtitle) and *culture express* in which lots of Chinese-specific expressions carrying Chinese culture are translated. The need to introduce a real China makes foreignization a preferred translation strategy. Most of those words in China's TV shows are translated through transliteration or transliteration plus explanation or literal translation plus explanation. For example, 福娃 is translated into "fuwai", while in the very beginning, it is suggested to be translated into "friendlies". In contrast, "fuwai" is a better choice in reflecting the vivid images of the five lovely animals from Chinese culture and conveying the uniqueness of China's mascot for the 2008 Olympics. In summary, the needs for the foreigners and the Chinese and the nature of communication are the midwifery of foreignization.

#### 4.4 The Attitude Towards Domestication

Though foreignization is a trend, its superiority does not indicate the elimination of domestication. Actually, they are both needed, not contradictable to each other. In many cases, domestication is still applied and cannot be replaced in the translation of Chinese-specific expressions.

Some Chinese idioms and proverbs are embedded with strong culture flavors. If those terms are literally translated through foreignization strategy, the target readers will have difficulty in understanding. In this case, domestication will be used. For example,

Meanwhile, if a translator intends to give a smoother translated text without difficulty for its target readers, domestication should be applied. In this case, the most important task for the translator is to remove cultural conflicts. And domestication will in some way overcome culture and language barriers by providing an easy reading. For example, to translate a official statement clarifying some touchy issues concerning China and other countries, the original text flavor will give place to a smooth meaning convey. In order to solve problems and remove misunderstanding, the domesticating methods will be adopted.

In a word, "the relationship between foreignization and domestication is dialectical and complementary" (Xu Jun, Huo Yuehong 2008:45-48). They both have

advantages and limitations. From the perspective of cultural translation, foreignization is preferred and domestication plays an complementary role.

## 4.5 Cultural Translation Methods

### 4.5.1 In Domestic Media

The examples used under each translation method are taken from domestic authoritative newspapers.

#### 4.5.1.1 Transliteration

Transliteration means the words and expressions from the source language are translated according to their pronunciation. “Transliteration refers to the verbatim spoken or written representation of one language by another. It aims to keep the spelling or pronunciation of the original language expression and major function of designative meaning in translated texts” (Wang Wei 2010:34-35). Translating Chinese-specific expressions into English by transliteration refers keeping their Chinese pronunciations in target texts so that the features of the source language remain in translated texts. This skill is usually used in translating names of person, names of brand or objects, food, places or geographical features, things and phenomena which are completely unique to the source language culture and are hard or even impossible to translate. In such situation, transliteration will be adopted so as to avoid unnecessary misunderstandings caused by other translation techniques.

How to translate Chinese-specific words into English by transliteration? There are two approaches to transliterating. One way is to transcribe Chinese-specific words directly in pinyin, such as 馒头 (mantou), 汤圆 (tangyuan); Another is to borrow Chinese-specific words, imitating and approximating their pronunciations by spelling them in quasi-English words. Many Chinese borrowings in English come from Chinese dialects, e.g. 叩头 (kowitz), 道教 (Taoism), 台风 (typhoon), 麻将 (mahjong), 班禅 (Panchen), 高粱 (kaoliang), 孔子 (Confucious), 烧卖 (siumai), 点心 (dim sums), 麒麟 (kylin/chilin), 金橘 (Kumquat), etc.

Transliterating from Chinese-specific expressions into English is adopted in nearly all the vocabulary from the main types of Chinese characteristics:

(1) Over the years, **chunwan** has morphed into an institution that is not just uncool,



but sneered at by the cool. (春晚) (*China Daily*, 07/20/2013)

春晚 is short for 春节联欢晚会, which is a gala held by the China central television(CCTV) every year since 1983 and its another accepted translation version is *Spring Festival evening gala*. Nowadays there is a more frequent use of *chunwan* than *Spring Festival evening gala* in China's and foreign news media, which implies that people now has developed an increasing awareness of our own culture, namely culture identity awareness.

(2) Famed Chinese director Zhang Yimou has appeared in Beijing for the launch of the movie **Yang Gui Fei**. (杨贵妃) (*China Daily*, 09/06/2013)

*Yang Gui Fei* is a title given to *Yang Yuhuan*, who was a historical figure in Tang Dynasty. In this example this title is used as a movie name featuring her lifelong story. The English version of this movie is translated directly into *Yang Gui Fei*. Usually, names of person and places are translated in this way, being precise and implying cultural foreignness.

(3) With only a primary school education, Zhang refers to himself as "**diaosi**" which refers to a specific group of young men from humble backgrounds who do not have well-paid jobs or good looks. (屌丝) (*China Daily*, 08/01/2013)

Nowadays, a group of people call themselves 'diaosi' in a self-deprecating manner to distinguish themselves from young men who are born into decent families - the 'tall, rich, handsome' wouldn't come to me for help in the first place. This term gets popular quickly, and is translated into *disosi* – the original pronunciation of 屌丝.

(4) Together with the surrounding **hutong**, courtyards, and the residents, the area now still displays a relatively unchanged face of old Beijing. (胡同) (*China Daily*, 01/12/2011)

(5) Tuhao has gone viral on Chinese social media in recent weeks. The popularity of the term can be a manifestation of the social phenomenon in China: the widening wealth gap and social stratification, which has made the public disdainful of the uncouth rich. But it also reflects money worship prevalent among some people

because "let's be friends with tuhao", too, has become popular on weibo. (土豪) (*China Daily* 10/18/2013)

The new term, *tuhao*, has become very popular on the Internet. The first character, *tu*, means uncouth and the second, *hao*, refers to bold or bullying. The combination *tuhao* was originally used to mean "local lords". But now it is being used as a term to mock China's nouveaux riches. After Apple released the new iPhone 5S, the gold-colored set became a must-have item for many Chinese. Consumers in China have become passionate about the gold-colored iPhone 5S sets, prompting the media to nickname them *tuhao jin* (or *tuhao gold*) which denotes the lavish and garish tastes of China's rising nouveau riche class. The translation of this word--- *tuhao* fully and vividly expresses the vulgarity of this group of people and attaches a tone of sarcasm to this term.

All in all, transliteration can lead the target readers without difficulty to experience the original flavor and foreignness of Chinese culture, and even some expressions have been taken into many English dictionaries as loan words. What deserves special mention is, not every translated word by this method is accepted by target receivers in that target receivers cannot make a direct and effective link between the word and its Chinese pronunciation. On such occasions, besides transliteration, the translators had better employ some other explanatory words to compensate the cultural connotation of the Chinese.

#### 4.5.1.2 Transliteration with Explanation

This method aims to keep the original pronunciation and reveal the true meaning of the original opinion with a proper explanation. "Differences of a culture may also be a reason for having marginal notes in a translated text" (Nida, 2001: 82). As Chinese-specific expressions often constitute a lexical blank in the target language culture and are difficult to imagine, they should be transliterated and explained. The examples are the following:

(6) It has become a self-deprecating counter to the **gaofushuai**, or the "**tall-rich-handsome**". (高富帅) (中国教育在线)

This sentence gives us an example of transliteration with explanation. *Gaofushuai*

is a newly emerged word to describe those men who is tall, rich, handsome and attractive. It appeared against the backdrop of the emergence of various dating shows. The tall, rich and handsome bachelors coming to the show usually enjoy much popularity among single ladies and also arouse attention of the public, thus winning themselves this decent title.

(7) Today in China, there are about one million such "**shidu**" families, the term for **parents that have lost their only child**, a number that grows by about 76,000 each year. Yet demographers said this is only the beginning of the real problem, because the percentage of one-child families across China has exploded in the past three decades as fertility restrictions spread from big cities to every corner of the country. (失独) (*China Daily*, 8/28/2013)

*Shidu*, put forward by the press very recently, is a quite new Chinese expression, meaning losing the only Child. *Shidu families* refer to those families that have lost their only child. This term falls into the catalogue of social phenomenon. Through the method of transliteration method with explanation, *shidu family* reflects some consequences resulting from Chinese policies on family control.

Other examples include 黄果 *huangguo* (oranges), 老婆饼 *laopo* (cake), 黄皮 *wampee* (fruit), 乱炖 *luan dun* (boiled dinner), 贡丸 *gong wan* (pork balls), 饽饽 *bobo* (bun), 凉粉 *leong fun* (grass jelly), 拉肠 *lachang* (comestible pellicle), 炕 *kang* (a heatable brick bed). These are typical examples of Chinese food in English translation. Since Chinese food, with a sound reputation across the world, is unique and complex, transliteration with explanation is often used, which not only retains the specialty of Chinese food but also introduces all kinds of Chinese food accurately and vividly to foreigners.

In summary, transliteration with explanation is mainly employed in translating local snacks and scenic spots so that foreigners learn how to pronounce those culture-specific words and understand them. Transliteration with explanation has many advantages. On one hand, it keeps the freshness and uniqueness of Chinese culture; on the other hand, further explanation makes it relatively easier for foreigner receivers to understand what we convey in such form. One disadvantage is that it is

too wordy sometimes.

#### 4.5.1.3 Literal Translation

Literal translation, namely direct translation, refers to the translation of the text from one language to another by word-for-word method. To literally translate Chinese-specific expressions means translating them in word order and does not increase or decrease the original meaning. It is frequently adopted to handle those expressions with single meanings easily understood and accepted by foreign audience. In terms of literal equivalence, this word-to-word skill can effectively as well as accurately expresses the content and save the metaphorical meanings of Chinese-specific expressions. All in all, literal translation is applicable, readable and forceful in the following situations, taking both the original vocabulary and target audience into consideration.

(1) When it can accurately convey the meanings of the original words with counterparts in English in both form and content.

(2) When it can keep the Chinese cultural images in dealing with those Chinese figurative idioms, slangs, allegories, or terminology in fields of politics, economy, science, technology, education, etc.

Examples in domestic newspapers are as follows:

(8) In his "**Chinese Dream**" speech in November, President Xi Jinping set the goals of "a prosperous country, a rejuvenated nation, and a happy people". (中国梦) (*China Daily*, 09/06/2013)

中国梦 is put forward by Xi Jinping who took office as the president of our country this year. He defines this national dream as to realize the rejuvenation of our nation. This term, newly put forward, is translated literally, directly passing Chinese people's hope and dream onto the foreigners.

(9) "...Guaranteed jobs for all Tibetan graduates will be Phased out next year , according to new regulations issued by the regional government in May to **break the iron rice bowl** of jobs as signed by the government..." (打破铁饭碗) (*China Daily*, 11/29/2006)

(10) "We are anxious every day to see our grandson's unexpected return, " said the

old couple, who have lived as “**empty nesters**” about a kilometer away from their only son and his wife since 1994. (空穴老人) (*China Daily*, 03/28/2005)

There are also many other examples, such as:

菜篮子工程      shopping basket program

温饱工程      adequate food and clothing program

大学生创业      university students' innovative undertaking

党群关系      party-masses relationship

反腐倡廉      combat corruption and build a clean government

第一生产力      the primary productive force

中华文明      the Chinese civilization

百花齐放，百家争鸣      A hundred flowers blossom and a hundred schools of thought contend.

好事不出门，恶事传千里      Good news never goes beyond the gates while bad news spread.

#### 4.5.1.4 Literal Translation with Explanation or Annotation

There is a tendency for all good translations to be somewhat longer than the originals. This tendency to greater length is essentially due to the fact that one wishes to state everything that is in the original communication but is also obliged to make explicit in the receptor language what could very well remain implicit in the source-language text, since the original receivers of this communication presumably had all the necessary background to understand the contents of the message (Nida 1969:163). According to Ding Yan, it is not easy to find equivalents for those expressions with Chinese characteristics in English; however, absolute literal translation may be too difficult for foreign audience to understand (Ding Yan 2007). Under such situations, some explanatory will be needed to supplement the cultural background and make information across. These expressions cover names of persons and places, historical events, Chinese special institutions, systems, common sayings, etc. The following are some examples exerted from well-known domestic newspapers.

(11) Mr. Li seems the perfect example of a **sea turtle**, or hai gui (in Mandarin, the phrase “**return across the sea**” sounds similar to that animal's name), long applauded

in China for bringing back advanced skills. (海龟) (*China Daily*, 08/29/2013)

*Sea turtle* originally refers to an ocean animal, but here it is used to describe a group of students who come back from abroad after graduation. The reason why *Sea turtle* has such a new annotation is that its Chinese translation has the same pronunciation as the Chinese term---海归. Here *sea turtle* is used in a mocking note, satirizing the devaluation of those students from abroad and the slump job market. In order to avoid misunderstanding, some explanations for this usage of term is needed in this report.

(12) This stock enjoys a strong connection with benefits from the "**three direct links**" — **direct flights, telecommunications and postal services between the mainland and Taiwan province.** (三通) (*China Today*, 09/08/2007)

In this sentence, *three direct links* is a sweeping concept, ambiguous to foreign readers. Thus, the detailed references behind this term need to be listed here for better understanding.

Plenty of Chinese specific-expressions can be translated in this way , the following are some typical examples.

两个确保: Two Guarantees (Guaranteeing that the living workers laid-off from state-owned enterprises and that the pension's allowances of retirees paid on time and in full)

三个有利于: Three Favorables (Whether they promote the growth of the productive forces in a socialist society, increase the overall strength of the socialist state and raise the people's living standards)

三不主义: Principle of Three Nots (Not seizing others' faults, putting labels on people and not using the big stick)

三讲教育: Three Emphases Education (to stress theoretical study, political awareness and good conduct)

破三铁: Breaking the three irons (Iron rice bowl, iron wages and iron position)

#### 4.5.1.5 Loan Translation

"Loan translation is a form of borrowing from one language to another whereby the semantic elements of a given term are literally translated into their equivalents in the borrowing language" (Luo Yunzhi 1998:28).

(13) In Beijing, **gaokao nannies** are paid by the day, 300 yuan on average, according to a Beijing domestic service company named Coleclub. (高考保姆) (*China Daily*, 06/01/2013)

*Gaokao nannies* refer to those taking care of the lives of students who are going to take the college-entrance examinations with a considerable salary. This profession is born in the time when *gaokao* generates a chain of industries, like private *gaokao*-oriented training programs. The translation of this term is a combination of pinyin and English word.

(14) According to the so-called "**three obediences and four virtues**" -- the standards expected of women in ancient China -- being good at embroidery was a key virtue. The other three were morality, beauty and an elegant manner. (三从四德) (*China Daily*, 10/19/2007)

#### 4.5.2 In Foreign Media

With China's rapid development in different fields and the improvement of China's international status, foreign media have shown the great tendency to make a wide coverage of China's stories. "when broadcasting news about China, the strategy of foreignization is more preferred in the translation of Chinese-specific expressions in some well-known foreign media" (Gu Jing 2005:57-60).

##### 4.5.2.1 Absolute Transliteration

(1) "It's like watching **kung-fu movies**," Mr.Masfuk said of the wonder of hearing students speaking Mandarin during the contests. (功夫片) (*The New York Times* , May 2, 2010)

(2) Yang, 26, is a native Beijinger and office worker who lives with his parents. He considers himself lucky as he pays no rent, so his 3,500 **reminbi** income goes further than for some. (人民币) (*The New York Times* , Dec 10, 2010)

(3) Last month, a 1959 vintage bottle of Moutai sold for \$152,000 at auction and a 30-year old bottle can set you back more than \$3,000. The run on supplies has forced official **Moutai** outlets to institute a strict two-bottle limit. (茅台) (*The New York Times*, Feb 13, 2011)

(4) The excellent Shanghai **wonton** soup (for two) featured a generous serving of prk

**wontons** encased in delicate rice wrappers, floating in a light but flavorful broth with sliced chicken, small shrimp and baby bok choy. (馄饨) (Jan 21, 2011)

#### 4.5.2.2 Transliteration plus Explanation

(5) To succeed, Mr. Ellis “became totally Chinese,” becoming fluent in Mandarin and dutifully mastering **guanxi**, or **connections**. (*The New York Times*, 11/10/2010)

(6) to regain China’s **fuqiang** (**wealth and power**) (富强). (*Time*, 09/28/2009)

(7) Reciting phrases from Mao’s “Red Book” has long since been replaced by shopping for laptop computers, Mini Coopers and other “**ming pai**,” or **famous brand-name consumer items**. (*The New York Times*, 10/06/2009)

#### 4.5.2.3 Literal Translation

(8) Deng Xiaoping argued that the regime focus on development and modernization, and let facts-not ideology-guide its path. “**It doesn't matter if it is a black cat or a white cat**,” Deng also said. “**As long as it can catch mice, it's a good cat**.” Since then, China has done just that, pursued a modernization path that is ruthlessly pragmatic and no ideological. (不管白猫黑猫，捉住老鼠就是好猫) (*Newsweek*, 05/02/2005)

(9) Her family belonged to one of the “**five red categories**,” (workers, soldiers, poor peasants, martyrs and communist cadres). (红五类) (*Time*, 11/14/2005)

(10) He then created Pacific Century Cyber works through a so called “**backdoor**” listing on the Honking Exchange. (后门) (*Time*, 03/13/2000)





## **Chapter 5 Conclusion**

### **5.1 Summary**

Foreign publicity has always been a crucial part in China's diplomacy. Its major tasks include presenting a real China to the world, accurately expressing China's voice and winning for more say for China in the international community. China English and the translation of Chinese-specific expressions are two important research projects in fields of foreign publicity. In order to ensure a sound publicity environment and accomplish its tasks in a better way, it is of great significance to make a study of China English and the translation of Chinese-specific expressions.

English has become an international language. Like Indian English and Japan English, China English is an English variety with normative English as its core, accepted and understood by more and more foreigners. This thesis talks about China English from the perspective of its definition, features, types, translation skills and its prospect. Besides, a brief introduction of Chinglish - a common language phenomenon in China is also given and a contrast between China English and Chinglish is made in this thesis. Through detailed analysis from different angles, the conclusion drawn from this part is that China English has promising prospects not only in foreign publicity but also in many other fields.

Chinese-specific expressions are, as a matter of fact, closely related with China English. In another word, some of China English are created by the translation of Chinese-specific expressions. In this regard, the research into translation of Chinese-specific expressions carries numerable weight in the development of China English. On the other hand, from the perspective of its features, Chinese-specific expressions are embedded with traditional culture China's modern development, an effective and accurate translation can help to get Chinese culture promoted, introduce a real China to the world and eventually win more and more international friends. Foreignization and domestication are two major translation strategies in the translation of Chinese-specific expressions. Both of them have advantages and limitations. This

thesis holds that from the angle of cultural translation of Chinese-specific expressions, foreignization is preferred. The attitude towards domestication is that it plays a necessary role. In a word, the relationship between them is that they are dialectical and complementary. A series of cultural translation methods and skills are suggested in this thesis with a large number of examples extracted from *China Daily*, *New York Times*, *News Week* and other authoritative media. Methods of transliteration (plus explanation), literal translation (plus explanation) and loan translation can effectively get Chinese culture across the globe.

## 5.2 Limitations and Future Research

Objectively speaking, for a study with the goal of analyzing China English and the translation of Chinese-specific expressions, the most difficult work lies in the collection of appropriate and typical examples. Many materials used in this study are extracted from newspapers, websites and newsmagazines home and abroad, which are comprehensive though, but still incapable of covering all the aspects of vocative texts. Therefore, this thesis is can be said to be confined to limited resources. In addition, what the author has accomplished in this study is, in a sense, a qualitative study. Although previous researches by many scholars on China English and the translation of Chinese-specific expressions have resolved much confusion in this field, a consensus on many terms still remains unreachable and thus it is necessary for more detailed studies conducted to make a thorough coverage of the diversified situation. At last, we are transmitting our culture when publicizing China to the outside world. As a qualified translator, he or she must be bilingual and bicultural. A translator must have a good command and control of the two languages—Chinese and English, and nobody can really master a language without a mastery of culture in the language. Hence, this paper's discussions in the field may not be very persuasive because of insufficient knowledge of cultures in two languages, and rare experience in translation practice.

The author agrees that limitations do exist beyond the work of this study and what the author has achieved in this study is just a reference for further research. First of all, more other factors and relevant information should be covered. Moreover, this

this thesis focuses on limited translation strategies and skills used by domestic and foreign media. Many other relevant theories and strategies are not given much attention. In the end, the analysis of the collected materials in the thesis is the author's own understanding which may be subjective and partial to certain extent. Even so, the author still believes that it is of great significance and practical value to promote and develop China English and achieve a better translation of Chinese-specific expressions in foreign publicity. It is expected that there will be more researches to be carried out on this field, by which some feasible translation theories may be put forward to instruct the projects discussed here. What this thesis has achieved in the study will throw some light for translators and scholars on the research of resolving the cultural vacancy and lexical gap in translation.



## Works Cited

- [1] Alexander, Louis. "Ask Alexander: Tips on Improving Oral and Aural English ." 21<sup>st</sup> Century Supplement 4(1995):16.
- [2] Bao Chen. "C-E publicity transaltion-problems and suggestions." M.A. Thesis, Shaihai International Studies University.
- [3] Kachru, B. The Alchemy of English: the spread, models and functions of non-native English. Oxford: Pergamon, 1986.
- [4] Jiang Yajun. "Chinglish and China English." English Today, 1995.
- [5] Nida, Eugene A, and Charlets R. Tabber. The Theory and Practice of Translation. Leiden:E.J.Brill, 1969.
- [6] Nida, E.A. Language, Culture and Translating. Shanghai:Shanghai Foreign Language Edeuation Press, 1993.
- [7] Nida, Eugene A. Language and Culture: Contexts in Translating. Shanghai: Shanghai Foreign Language Education Press, 2001.
- [8] Pinkham, Joan. The Translator's Guide to Chinglish. Beijing: Foreign Language Teaching and Research Press, 2000.
- [9] Qiu Xiangen. "Translation Studies for China's International Communicatin-From the Perspective of China's International Image Building and Communication." Ph. D. Diss. Shanghai International Studies University, 2010.
- [10] Shuttleworth, M, and M. Cowie. Dictionary of Translation Studies. Manchester, UK: St Jerome Publishing, 1997.
- [11] Sun Taiqun. "A study of China English and its significance in TEFL." M.A. Thesis, Fujian Normal University, 2006
- [12] Susan Bassnett, Lefvere. Constructing culture. Shanghai: Shanghai Foreign Language Education Press, 2001.
- [13] Venuti, Lawrence. The Translator's Invisibility. London and New York:Routledge, 1995.
- [14] Venuti, Lawrence. Strategies of translation. London and New York:Routledge,

1998.

- [15] Zhang Liyun. "On Domestication and Foreignization in Cultural Translation" M.A. Thesis. Ji Nan University, 2007.
- [16] Zhang Shuqing. "A Study of Foreignization in C-E Translation of Chinese-specific Words from the Perspective of Skopos Theory" M.A. Thesis. Dongbei University of Finance and Economics, 2012.
- [17] Zhang Tingting. "New Expression of Chinese-specific Words in External Publicity-China English" M.A. Thesis. Harbin University of Science and Technology, 2011.
- [18] Zhang Yanfang. China English in Chinese-English translation[D]. Master Degree Thesis, 2007.
- [19] Zhang Yu. "Foreignization: A Major Approach to Translation of Chinese-specific Words into English" M.A. Thesis. Xia Men University, 2006.
- [20] Zhao Zhongzhan. "The syntactic features of China English in editorials of China Daily." M.A. Thesis, Dong Hua University, 2008.
- [21] Duan Liancheng 段连城. 《对外传播学初探》(增订版). 北京: 五洲传播出版社, 2004 年.
- [22] Gu Jing 顾静. "透视美国新闻期刊对中国特色词汇的翻译". 上海翻译.1(2005):57-60.
- [23] Guo Jianzhong 郭建中. 《文化与翻译》. 北京: 中国对外翻译出版公司, 2000 年.
- [24] Hu Mian 胡敏. "汉英翻译中的 Chingl i sh 现象及对策". 中国翻译,7(2009).
- [25] Kong Xiangli 孔祥立. "论外宣翻译中中国特色词汇的翻译". 文教资料.5(2008):48-50.
- [26] Jin Huikang 金惠康. "中国英语与中式英语讨论". 广东技术师范学院学报.5(2003):67-70.
- [27] Li Wenzhong 李文中. "中国英语与中式英语". 外语教学与研究.4(1993).
- [28] Li Yong 李勇. "从目的论看汉语文化负载词英译的异化策略". 华中师范大学学报.(2010).
- [29] Lin Qing 林琼. "中国英语和中国式英语新探". 西安外国语学院学报,

3(2001): 12-15.

- [30] Liu Jianming 刘建明.《宣传舆论学大辞典》.北京:经济日报出版社,1992年.
- [31] Liu Miqing 刘宓庆.《现代翻译理论》.南昌:江西教育出版社,1990年.
- [32] Liu Miqing 刘宓庆.《文化翻译史纲》.湖北教育出版社,1999年.
- [33] Liu Yingkai 刘英凯.“归化翻译的歧路”.现代汉语.2(1987):59.
- [34] Luo Yunzhi 罗运芝.“中国英语前景观”.外语与外语教学.5(1998).
- [35] Wang Mingpei 汪铭培.“中国英语是客观存在”.解放军外国语学院学报,(1991):5-8.
- [36] Wang Wei 王伟.“文化翻译的原则与方法”.文教资料.15(2010):34-35.
- [37] Wei Aiyun 魏爱云.“对中国英语的态度研究”.Unpublished Master's thesis, 2002.
- [38] Yang Shizhang 杨仕章.“文化翻译观:翻译诸悖论之统一”.外语学刊.4(2000):66-70.
- [39] Xu Jun, and Huo Yuehong 徐珺,霍跃红.“典籍英译:文化翻译观下的异化策略与中国英语”.外语与外语教学.7(2008):45-48.
- [40] Zhang Jingyi, and Lu Zhihao 张静怡,路志豪.“浅析文化翻译”.海外英语.4(2010):100-101.



## 发表论文和参加科研情况

- [1] 秦丽君.“功能对等视角下的<老友记>字幕翻译”.首都教育学报.09(2013).