

How Students Translate Culture-specific Items: An Analysis of Student Translations & Suggestions for Improvement*

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1. Introduction

The purpose of the present case study is to investigate the role of the translator as cultural mediator when working on culture-specific items (hereinafter "CSIs") and to examine how postgraduate students can become better cultural mediators when such a role is called for.

CSIs are defined by Aixelá (1996) as follows.

Those textually actualized items whose function and connotations in a

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source text involve a translation problem in their transference to a target text, whenever this problem is a product of the nonexistence of the referred item or of its different intertextual status in the cultural system of the readers of the target text.

In other words, CSIs are those items in the source text that pose translation problems because equivalent or similar items do not exist in the target language culture. For example, Aixelá cites the names of local institutions, streets, historical figures, works of art, etc. (57). Additionally, the biblical lamb, as an animal that symbolizes innocence, helplessness and so on, can be categorized as a CSI since it may pose problems when being translated into cultures where such an image of a lamb is nonexistent (57-58). Thus, when translating CSIs, the translator must assume the role of cultural mediator and bridge the cultural gap between the source and the target language cultures. And being a cultural mediator requires an understanding of the source and the target language cultures as well as a flexible approach backed by adept research abilities that enable the translator to devise and use an optimum translation strategy for each occurrence of a CSI. However, such requirements of a cultural mediator presuppose knowledge, experience and know-how; all of which students lack to one degree or another. And learning how to become a cultural mediator is something no student can avoid if s/he yearns to be a competent professional translator.

Students undergoing training at the postgraduate level in Korea will work as professionals in a market that is witnessing a remarkable rise in demand for translations of tourist brochures and other materials full of CSIs. This rise in demand has been prompted by the rapid increase of incoming foreign tourists and the government's strong commitment to further develop the Korean tourism market. Although tourists from the U.S., Canada and Western European countries account for only around 17.4% (approximately 1 million people) of the total number of tourists visiting Korea as of 2004, their number has been

increasing by 20% or more in recent years (Oh 7). Thus, the demand for into-English translations of tourist brochures and other tourism-related materials is likely to grow even further, which will in turn require newly graduated novice translators to serve as cultural mediators when translating CSIs therein. In addition, in a globalized world where English has become the new *lingua franca*, foreign tourists, no matter where they are from, will likely read the information on Korean traditions, culture and so on in English. Therefore, students need to be well prepared for this market during their training, with particular focus on improving their ability to serve as cultural mediators.

Against this backdrop, the present study first reviews the literature on CSIs, the role of the translator as cultural mediator, and the translation strategies s/he employs for CSIs. The research then analyzes translations of CSIs done by students, drawing in particular on the analytical framework offered by Aixelá as well as feedback from a professional reviser who enabled the author to eavesdrop on how English native-speaking readers react to translations of CSIs (see Section 3.2 for further details). Based on this analysis, the paper concludes with suggestions for translator training.

2. CSIs & the Translator as Cultural Mediator

2.1 Types of CSIs

As previously mentioned, CSIs are items in the source text that pose translation problems because of their nonexistence in the target language culture. Since the above is a quite inclusive definition of CSIs, it precludes the possibility of an exhaustive list, though many have attempted one. Among these, one of the most detailed lists is given by Lee as follows (cited in Kim 30).

- 1) proper nouns: names of persons, buildings, organizations, etc.;
- 2) items related to a specific culture;
- 3) items related to a specific incident or person;
- 4) idioms; and
- 5) weights and measures

Aixelá similarly provides a list of CSI types. He essentially divides CSIs into proper nouns and common expressions. Proper nouns are further divided into conventional proper nouns and loaded proper nouns. The former refers to CSIs that are seen as "unmotivated" and have thus become the way they are without any intention involved (59). For example, the traditional Korean meal of *juk* (rice porridge) may fall into this category. The latter, on the other hand, indicates CSIs that are seen as "motivated" such as literary names (*ibid.*). For instance, in *Harry Potter and the Philosopher's Stone*, J.K. Rowling coins creative names for dormitories. "Gryffindor¹⁾" is the name of a dormitory that symbolizes the lion, and "Ravenclaw" is the one that signifies the eagle. Lastly, common expressions are CSIs that "cover the world of objects, institutions, habits and opinions restricted to each culture and that cannot be included in the field of proper names" (*ibid.*).

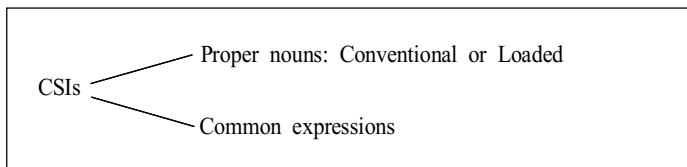


Figure 1. Types of CSIs (58-60)

For the remainder of the present study, the abovementioned list of CSI types provided by Aixelá will form the basic framework for categorizing CSIs,

1) A "gryffin" (or "griffin") is a mystical figure with an eagle's head and a lion's body. "Dor" refers to a flying insect.

as it is his typology of CSI translation strategies that the author draws on when analyzing translations done by students.

2.2 Translator as Cultural Mediator

When one considers the place of the translator himself in Translation theory, one is struck not so much by the fact that he is absent [...] but by the simplicity of the assumption commonly made, which one might sum up by saying: the translator "translates." In fact, this tends to become polarized into two possibilities: in Translation Criticism, he tends to translate "badly" [...] and in theories he quite simply disappears, i.e. his role [...] is taken for granted. (Hewson & Martin 116)

When the translator is given a text full of CSIs, s/he cannot just "translate." As is well expressed in the above by Hewson & Martin, the translator needs to do more. And many have argued that the translator should play a greater role. For example, Cappelli discusses the deplorable quality of translations of tourism-related websites in an industry where translation quality can often be responsible for its successes and failures (2). Blaming the lack of cultural mediation in current translations for their bad quality, she argues that the translator should assume a "strong decisional power" when translating from one culture to another and recognize the "receiver's expectations" as "the most relevant factor in the translation process" (11). After all, the dominant function of a tourist brochure is "to present material in such a way that it attracts attention and invites patronage" (Snell-Hornby 95). To satisfy these aims, the translator should consider what receivers expect. For this, the translator should to varying degrees incorporate adaptation or "localization" into their translation strategies (see Section 2.3 for further details) and standardize items in accordance with the target language norm (Hewson & Martin 126). For instance, "miles per gallon" becomes "kilometers per liter."

In the same vein, House argues that the translator should employ a

"cultural filter" (100). She first voices the superiority of a "translation typology (overt vs. covert translations)" to "text typology" since the former provides a better explanation of the translation process "involved in handling culture-specific phenomena" (98)²⁾. She goes on to categorize advertisements and other "pragmatic texts" as those that require covert translation: "a translation which enjoys the status of an original text in the receiving culture" (99-100). In this sense, tourist brochures and the like which are pragmatic in their function but are loaded with CSIs can be classified as those that require covert translation. To translate such texts, therefore, the translator should adopt a "cultural filter" (100), and thus:

With the use of this filter, the translator can make systematic allowances for culture specificity accommodating for differences in socio-cultural norms and differences in conventions of text production and communicative preferences (*ibid.*).

Assuming this role of cultural mediator, the translator will for example translate *gamja songpyeon* (감자 송편) into "potato *songpyeon* (rice cake)" in consideration of the cultural gap and the aim to enable target text readers to better understand the CSIs in the source text (Scheer 157-58).

2.3 Translation Strategies for CSIs

In the face of CSIs, how should the translator translate as a cultural mediator? Aixelá, among others, offers a rather exhaustive list of translation

2) House believes that the more traditional "text typology" is based on the rather shaky presupposition that "the nature of a translation is somehow determined by the nature of the source text while the process of translation is itself constant." Thus, according to text typology, once someone successfully categorizes all text-types, she can account for all the differences in translation as well as the relevant theoretical problems (98).

strategies for CSIs that the translator may resort to. His list of strategies may be summarized as follows (61-65).

Conservation	Repetition
	Orthographic adaptation
	Linguistic (non-cultural) translation
	Extratextual gloss
	Intratextual gloss
Substitution	Synonymy
	Limited universalization
	Absolute universalization
	Naturalization
	Deletion
	Autonomous creation

Table 1. CSI Translation Strategies

More specifically, Aixelá divides CSI translation strategies into one of two major groups, "conservation" and "substitution," depending on whether the CSI in the source text is conserved or substituted. The translation strategies associated with conservation are defined as follows (61-62).

- Repetition:
the translator keeps the original CSI.
e.g. ST³⁾: Seattle → TT: Seattle
- Orthographic adaptation:
the translator transliterates the original CSI.
e.g. ST: Kemidov⁴⁾ → TT: Kenidof

3) "ST" stands for "source text," and "TT" for "target text." All of the above examples are given by Aixelá and are from English-into-Spanish translations of Dashiell Hammett's *The Maltese Falcon*.

4) Kemidov is a Russian character in Hammett's novel.

- Linguistic (non-cultural) translation:
the translator uses an preexisting translation of the original CSI.
e.g. ST: dollars → TT: dólares
- Extratextual gloss:
the translator uses one of the above but adds explanations in footnotes, parentheses, etc.
e.g. ST: Arnold Rothstein → TT: Arnold Rothstein (Célebre gángster de los años 1920) (famous gangster in the 1920s)
- Intratextual gloss:
the translator uses one of the above but adds explanations in the text rather than separately.
e.g. ST: St. Mark → TT: Hotel St. Mark

The translation strategies associated with substitution are as follows (63-65).

- Synonymy:
the translator uses a synonym for the original CSI for stylistic purposes.
e.g. ST: Spade → TT: Samuel (first name instead of surname)
- Limited universalization:
the translator feels that the original CSI is too unfamiliar to readers and substitutes it with another CSI from the same source language culture that is more familiar to readers.
e.g. ST: five grand → TT: cinco mil dólares (five thousand dollars)
- Absolute universalization:
the translator faces the same situation as in the above but does not find a better known CSI and instead chooses a neutral reference.
e.g. ST: a Chesterfield → TT: un sofá (a sofa)
- Naturalization:
the translator naturalizes the original CSI into the target language culture.

e.g. ST: dollar → TT: duro (a Spanish currency denomination)

- Deletion:

the translator omits the original CSI.

e.g. ST: Cadillac sedan → TT: Cadillac oscuro (dark Cadillac)

- Autonomous creation:

the translator adds cultural references that are nonexistent in the source text.

This can be observed in film translations.

As a cultural mediator, the translator may use any or a combination of the above translation strategies for CSIs in order to bridge the cultural gap and enable target-language readers to better understand the CSIs at hand. For instance, the term "Joseon Dynasty," a conventional proper noun, may puzzle readers of an English translation as they would on the one hand understand that it is the name of a Korean dynasty but on the other hand would not know when it ruled the nation. Hence, a translation that would better meet the needs of target-language readers would be "Joseon Dynasty (1392-1910)." Such a translation strategy can be considered to be a combination of "repetition" and "extratextual gloss."

3. Learning to Become a Cultural Mediator

3.1 In-class Translation & Research Methodology

Drawing on what was previously mentioned regarding the role of the translator as cultural mediator and the strategies s/he may use when working with CSIs, the present study will discuss how postgraduate students can become better cultural mediators. To this end, a brief description of the research methodology employed merits mentioning.

As part of my Ph.D. dissertation research (Nam), an in-class translation

experiment took place on November 13, 2006 in a postgraduate course on Korean-into-English translation at the Graduate School of Interpretation & Translation at Hankuk University of Foreign Studies (HUFS). Second-year students in the course were asked to translate three source texts using two types of corpora: bilingual comparable⁵⁾ and parallel⁶⁾. The source texts were all excerpts from tourist brochures published by the central and local governments of Korea. The basic aim of the study then was to determine the pedagogical effects of corpora when translating the translation problems of metaphors, idioms and CSIs.

When students completed their translations, their work was submitted to three Korean professors and three professional native-speaking revisers for evaluation. It was revealed that corpora were in fact a beneficial translation aid for students. Nonetheless, corpora alone proved insufficient. At the same time, however, comments given by professional revisers were on various occasions highly helpful to students, which inspired me to propose a model of translation pedagogy that combines corpora and revision in the classroom. In short, corpora elevate students' performance and revision complements any shortcomings thereafter.

At the time, however, the proposal to combine corpora and revision along with a suggestion of their prospective benefits were given without any further investigation; this task was left to future research. The present study therefore further analyzes the student translations done in the above in-class experiment, focusing in particular on how the students translated CSIs, which are one of

5) Bilingual comparable corpora "can be defined as a collection of texts composed independently in the respective languages and put together on the basis of similarity of content, domain and communicative function" (Zanettin 617).

6) A body of texts in one language along with their translations into another is known as a "parallel" corpus. Most parallel corpora are bilingual [...] [and] [a]lignment techniques are used to provide explicit links between words or sentences that are judged to be translations of each other in a parallel corpus (Kenny 62-63).

the three translation problems identified in Nam. This time, the analysis focuses on cultural mediation in consideration of the fact that the translator, no matter what translation aid is given, still needs to recognize and compensate for the cultural gap between the source and target language cultures.

Thus, the author of the present study first selected translations done by ten students and then extracted the parts that contained the most CSIs. Remember that students translated three texts, each composed of three parts: the first promoting a certain city or region; the second on a specific tourism event; and the third on a particular cultural aspect of Korea. It was the third part that contained the most CSIs, and so the author gathered each student's translation of the third part of the three texts. The translations were then delivered to one of the three professional native-speaking revisers that originally evaluated them. She is Canadian and has been working for the Center for Interpreting & Translation at HUFS for the past five years.

When the translations were given to the reviser, she was requested to revise them as she usually would for any other text but to focus more on CSIs. Additionally, she was asked to comment on why changes had to be made in translations and how native-speaking readers would react to the translations of CSIs.

A basic diagram of the research methodology discussed thus far is provided below in the form of a flowchart.

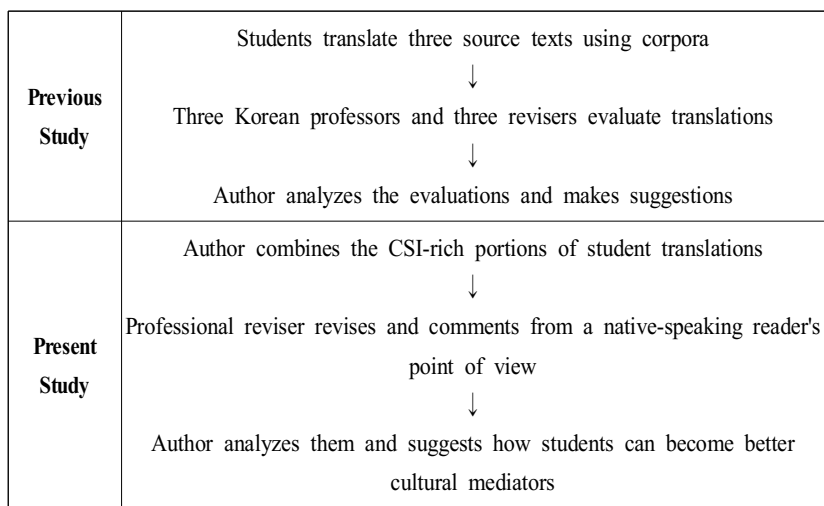


Figure 2. Flowchart of Study

3.2 Analysis of Student Translations

As mentioned earlier, the translator as cultural mediator must employ a "cultural filter" (House 100) in consideration of the "receiver's expectations" (Cappelli 11) and assume a "strong decisional power," especially when translating CSIs. When doing so, s/he may choose any or a combination of the translation strategies enumerated earlier. Nevertheless, it is assumed that this role of cultural mediator requires, among others, knowledge, skill, know-how, experience and a profound understanding of the cultures involved in translation – qualities that only experienced translators are likely to possess. Yet, students may acquire these qualities to some extent during their postgraduate training if a systematic approach is taken. As such, the present study hereafter analyzes how students translated CSIs, based primarily on Aixelá's typology of CSI types and translation strategies. Additionally, comments offered by the designated professional reviser are cited where deemed appropriate so as to eavesdrop on how English native-speaking readers react to translations of CSIs.

3.2.1 Conventional Proper Nouns

In the translations analyzed, one of the conventional proper nouns that troubled students most was *Jesa*, a Confucian memorial service honoring ancestors. Here are a couple of examples of how they translated.

- Student 8: sharing foods for ancestral rites
Reviser's comment: For those who might not be familiar with the concept, it could be useful to say something like "rites to honor ancestors."
- Student 10: the practice of sharing food for worshipping families' ancestors
Reviser's comment: This suggests that the sharing of food is how the worship occurs, but isn't the sharing of food secondary to the actual honoring of ancestors?

It is evident that the students in the above examples chose "absolute universalization" as their translation strategies, likely because the practice of *Jesa* is nonexistent in English-speaking cultures and it is thus difficult to understand. However, they failed to provide a logical sequence of information. In addition, they need to be aware that the sense of foreignness is lost when such a strategy is adopted, which may compromise the translation initiator's aim to promote a particular cultural item. No foreignness can after all be interpreted by some as being nothing new, and thus fail to interest them.

A better way of translating the above is therefore as follows.

- Student 6: *Jesa*, the sacred rite or memorial service for ancestors
Reviser's comment: Good explanation. Good amount of information here, yet still concise.
- Student 7: *Jesa*, a traditional ceremony to honor ancestors
Reviser's comment: I like the completeness of this. It provides enough information for anyone curious to know more to look it up.

The above translations combine what Aixelá describes as "repetition" and "intratextual gloss." Repetition enables the text to deliver foreignness, and intratextual gloss offers cultural explanation for end readers. In the same vein, the strategies of repetition and extratextual gloss can also be effective in this situation⁷⁾. Therefore, at least in this context, a combination of repetition and intra/extratextual gloss is a viable translation strategy for conventional proper nouns.

Nonetheless, students need to be aware that they hold responsibility for the information they add in the form of either intra/extratextual gloss. As in the above example of Student 10, misleading or illogical information is worse than not adding any information. For example, *bibimbap* (rice mixed with vegetables and other ingredients), another conventional proper noun, was translated as follows.

- Student 6: bibimbap (rice mixed with seasonings)

Reviser's comment: Seasonings are purely for flavor, but the foods mixed with the rice are for nutrition, not just flavor. Someone who has never eaten *bibimbap* might think it's plain flavored rice. "Rice mixed with vegetables" or "rice with vegetables and other ingredients" would give a better idea of what it is.

Therefore, students should be made aware of such risks and for their part make sure to use the appropriate lexical item based on the target language norm.

3.2.2 Common Expressions

According to Aixelá's typology of CSI types, next in line are "loaded proper nouns," yet none were in the source texts. The present research

7) Some students actually did use this strategy as they searched corpora and saw how *Jesa* was translated by professional translators. The resulting translation was: "*Jesa* (Korean traditional ancestral memorial ceremony.)"

therefore moves on to "common expressions." As described earlier, common expressions are CSIs that "cover the world of objects, institutions, habits and opinions restricted to each culture and that cannot be included in the field of proper names" (59). This is truly an inclusive definition and may invite any interpretation thereof. Hence, for the purpose of the present study, the author suggests to limit the definition of "common expressions" to any culture-related word, expression or sequence of words that requires the translator to mediate in consideration of the target-language reader. For example, if there is an item in the source text that anyone in the source language community can understand, the writer would never bother to elaborate. However, as seen below, some merit elaboration when translated into another language.

• ST: 죽

꽃잎을 넣어 고고한 향기를 음미하도록 만든 죽도 있다.

(Literal translation)

Juk

There are some *juk* to which petals are added to give lofty flavor.

The text above is from a tourist brochure that describes various cultural items of Korea. After giving a title for each item, it goes directly into an explanation. This presentation of information is not a problem for Korean readers as they are well aware of *juk*. That is not the case, however, for foreigners. So, when students translated this without any cultural mediation, the reviser commented as follows.

• Student 5: Porridge

There is porridge with petals in it to give delicate taste of fragrant smell⁸⁾.

Reviser's comment: "There is porridge" makes it sound like one specific one, which

8) While other errors or room for improvement may be seen in student examples here and henceforth, they will not be discussed due to limitations in space.

makes me wonder why it doesn't tell me which one in case I want to try it. [...] Otherwise, it's like telling me about some wonderful place without telling me where it is or what it's called.

Here, once again, the question is to know when to employ a "cultural filter" (House 100). Additional comments made by the reviser may be helpful to make this point.

One can't take for granted that foreigners will know about or fully understand everything about Korean culture. There are some things that need to be explained more plainly or thoroughly in order for foreigners to understand to lessen the risk of such information being misinterpreted and the reader becoming misinformed or just plain confused. [...] Frankly speaking, when foreigners encounter something that just doesn't sound right, they commonly find it amusing and they might be skeptical of the information. (Personal communication with reviser, July 27, 2008)

Therefore, a better way to translate the above would be to combine "intra/extratextual gloss" and "autonomous creation." For example, the translation can be as follows.

• Suggested version:

1. Juk (Korean porridge)
2. Juk is a traditional Korean porridge and its ingredient includes rice, pumpkin, etc.
And in some cases, they are seasoned with petals to add a lofty flavor.

The title ("1.") in the above uses the strategy of "extratextual gloss" and the main body begins with "autonomous creation," both of which elevate the target readers' level of understanding.

Another problem repeatedly pointed out in students' translations was the following.

- ST: 주식인 밥 등에는 따로 간을 하지 않기 때문에 진작부터 밥과 반찬이 나뉘었을 것이다.

(Literal translation)

Because the staple food of rice was⁹⁾ not salted, rice and *banchan* (side dishes) must have been separated much earlier.

The above text (see Appendix for the full text) first explains that rice and *banchan* (side dishes) are served in separate dishes in Korea and that such a custom is presumed to have begun in the Joseon Dynasty (1392-1910). It then moves on to the above example. Here, students' translations caused problems for the reviser as illustrated below.

- Student 8: As rice, a staple, is not seasoned, the division between rice and side dishes may have taken place a long time ago.

Reviser's comment: It does bother me that there is no logical relationship between the two ideas. The fact that rice is plain is not evidence of when some kind of division between rice and side dishes developed.

- Student 3: The two are thought to have been separated since a long time ago because Koreans don't add salt to their rice.

Reviser's comment: The logical connection just isn't there. What does adding salt to your rice have to do with side dishes? I think most people wouldn't see the connection.

As can be seen, the problem here stems from logic. This is probably because of the context-oriented nature of Korean culture, i.e., its characteristics as a high-context culture (Lim 208). Thus, logic can some times be implicit in the context. In the above, what the source text implicitly argues is that

9) Although the ST is in the present tense, the author back-translated this to the past tense in consideration of the context and also to match the tense with the main clause. In Korean, tense is sometimes conveyed by the context and not through the lexis.

Koreans have long served rice without any seasonings, and so it would be safe to assume that rice and *banchan* (side dishes) have been served in separate dishes for a long time. On the other hand, however, North American countries and other English-speaking nations have a strong low-context culture(209), which is why the translator needs to spell out what is implicit in the source text and make it explicit in the target text for end readers. This task that falls to the translator is of the essence if s/he is to fulfill her duties as a cultural mediator.

- Suggested version:

Because Koreans have long served rice without any seasonings, it would be safe to assume that rice and *banchan* (side dishes) began to be served in separate dishes even before the Joseon Dynasty (1392-1910).

The above translation also involves a combination of the strategies of "extratextual gloss" and "autonomous creation."

3.2.3. Discussion

In summary, the present study has thus far described how students translated CSIs and how the reviser—as an informant of the native-speaking readership—reacted to them. Based on the examples investigated, the following may be inferred.

CSI Types	→	Translation Strategies
Conventional proper nouns	→	Repetition + Intra/extratextual gloss
Common expressions	→	Intra/extratextual gloss + Autonomous creation

Figure 3. CSI Types & Translation Strategies

The above, of course, is in no way offered to suggest a formula or typology of any kind, and its significance, if any, is limited to the examples analyzed herein. However, a text full of CSIs is a tough needle to thread for students since they need to assume the role of cultural mediators. This is certainly an unfamiliar territory for the inexperienced. Therefore, awareness should be raised in the classroom regarding the variety of cultural factors that merit consideration by means of presenting students with the types of CSIs and potential translation strategies along with various examples as mentioned herein. Armed with such strategies and especially the wisdom to identify the cultural gap that awaits to be filled, students, as cultural mediators, will be able to increase their chances of becoming better cultural ambassadors of Korea after graduation.

4. Concluding Remarks

The present case study aims to investigate the role of the translator as cultural mediator when working on CSIs and to examine how postgraduate

students can become better cultural mediators when such a role is called for. To this end, the study draws primarily on Aixelá's typology of CSIs and translation strategies so as to review in what areas the translator needs to assume the role of cultural mediator. After analyzing student translations of CSIs based primarily on the designated reviser's comments so as to have a better understanding of how native-speaking readers react, a preliminary relationship was inferred between CSI types and translation strategies. Once again, this inferred relationship is offered not to suggest a wholesale solution but to provide students with a framework they can be equipped with when approaching the thorny translation problems CSIs entail.

As mentioned earlier, the Korean tourism market is expanding and is more than ever trying to grab the attention of foreign tourists. Translations into English play a pivotal role in this endeavor, and an exponential amount of these will be carried out by students when they graduate. These texts contain countless CSIs and other inherent translation problems that can be successfully overcome only when the translator is at the same time a cultural mediator. Therefore, further research on how to better train students to become cultural mediators is called for, especially in areas the present study fails to touch on due to its evident limitations or in ways that complement or expand on the present research. Acknowledging the limited nature of the implications of the present study due to the rather short length of the texts examined, the small number of students and so forth, the author for one plans to continue analyzing the texts mentioned herein as well as other similar ones and attempt to suggest a more systematic approach to the training of translators as cultural mediators.

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Appendix.

Source Text

비빔밥

비빔밥은 임금이 가볍게 먹던 궁중의 점심식사나 농번기에 여러 가지 음식을 한 그릇에 섞어먹던 풍습, 제사 음식을 나누어 먹었던 풍습 등에서 유래되었다고 전해지고 있다.

죽

꽃잎을 넣어 고소한 향기를 음미하도록 만든 죽도 있다. 음식 속에서도 풍류를 찾고자 했던 선인들의 낭만과 여유를 느끼게 한다. 이렇게 죽에는 오랜 세월과 함께 흘러온 한국 음식의 풍속 이야기가 담겨 있다.

반찬

밥과 반찬을 언제부터 구별하여 먹었는지는 정확히 알 수 없으나 밥상을 차리는 격식은 조선 시대에 이루어진 것으로 보인다. 주식인 밥 등에는 따로 간을 하지 않기 때문에 진작부터 밥과 반찬이 나뉘었을 것이다.

[Abstract]

How Students Translate Culture-specific Items: An Analysis of Student Translations & Suggestions for Improvement

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The purpose of the present case study is to investigate the role of the translator as cultural mediator when working on culture-specific items (CSIs) and to examine how postgraduate students can become better cultural mediators when such a role is called for. For this, the study draws primarily on Aixelá's typology of CSIs (conventional proper nouns, common expressions) and translation strategies (conservation and substitution and their 11 subcategories) in order to review in what areas translator need to assume the role of cultural mediator. After analyzing student translations of CSIs based primarily on Aixelá's typology and the designated reviser's comments in order to gain a better understanding of how native-speaking readers react, a preliminary relationship is inferred between CSI types and translation strategies. The present study is presented in an effort to provide students with a more systematic framework for approaching the thorny translation problems CSIs entail.

▶ Key Words: culture-specific items, cultural mediator, translation strategies, conventional proper nouns, common expressions, tourist brochures

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