

[Translation Studies]

Translating the Culture-Specific Items in Chinese Tourism Publicity Materials into English: A Category-based Functional Approach

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Abstract: With the full implementation of the policy of “Chinese Culture Going Global”, more attention has been paid to the English translation of Chinese tourism publicity materials. One of the major challenges that translators face is the English translation of a large number of Chinese culture-specific items (CSIs) contained in the publicity materials. There has been some discussion about the Chinese-English translation of CSIs in tourism publicity materials. However, the previous studies are largely inadequate and unsystematic. In this paper, a category-based functional approach is taken to address the issue more systematically. It features a tripartite categorization of the Chinese CSIs in the tourism publicity materials of Nanjing Confucius Temple and a detailed analysis of their specific textual functions. Two general principles and three concrete methods are proposed to improve further the quality of translating the CSIs in tourism publicity materials.

Keywords: Chinese culture-specific items; English translation; tourism publicity materials; Nanjing Confucius Temple; category-based functional approach

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1 Introduction

In recent years, cultural tourism in China has been rapidly developing with the implementation of the policy

of “Chinese Culture Going Global.” More and more cultural content, including a large number of culture-specific items, have been integrated into tourism publicity materials to transmit the Chinese culture related. The term “culture-specific item” (hereafter CSI) was first put forward by Javier Franco Aixelà and defined as “. . . those textually actualized items whose function and connotations in a source text involve a translation problem in their transference to a target text” (1996: 58). Aixelà proposed that the problems with the translation of CSIs were resulted from “the nonexistence of the referred item” or the CSIs’ “different intertextual status in the cultural system of the readers of the target text” (Ibid: 58). In other words, the cultural information embedded in CSIs is often clear and understandable to the source culture community but barely comprehensible to the target language readers. This makes the successful translation of these CSIs a big challenge.

As Sulaima and Wilson in *Tourism and Translation* held that “a transactional interlinguistic (literal) transfer that fails to sufficiently address the cultural context . . . is doomed to fail” (2019: 49). The mistranslation of CSIs is very likely to cause confusion or misunderstanding among international tourists. For instance, in the tourism publicity materials of Nanjing Confucius Temple, the CSI “杏壇” is translated into “Xingtán”. Obviously, the English transliteration “Xingtán” can neither tell what “杏壇” actually means nor convey its cultural connotation to international tourists. Similarly, the English transliterations of the Chinese CSIs “俎” and “豆,” namely “Zu” and “Dou,” also fail to convey either linguistic or cultural information. As a matter of fact, the two examples only reflect partly the status quo of the Chinese-English translation of CSIs in the existing tourism publicity materials.

In the previous translation studies, Chinese and international scholars have conducted some research on this issue from different perspectives with different methods. Some scholars focus their attention on the problems and difficulties in the translation of the CSIs in tourism publicity materials, including failure to notice the cultural discrepancy, failure to grasp the connotation of certain words, and misconduct of the redundant cultural information (e. g. , Wang, 2012; Xiang, 2015). A body of scholars has studied the translation strategies and techniques that can be employed in translating the CSIs in tourism publicity materials (e. g. , Wang, 2012; Wang, 2013; Xiang, 2015; Rezaei & Kuhi, 2014; Terestyenyi, 2011). Translation techniques like transliteration and addition and strategies like domestication and internationalization have been put forward by these scholars to help translate the CSIs in tourism publicity materials. Besides, scholars have adopted different research perspectives, such as domestication and internationalization, and memetics, in finding out the translation strategies and techniques for the translation of the CSIs in tourism publicity materials (Cheng, 2010; Huang, 2016; Isabel Cómitre & Valverde, 2014).

Besides, despite the multiple perspectives adopted in the previous studies, few scholars have chosen a perspective specific to the features of the CSIs in tourism publicity materials, namely the CSIs’ different categories and multiple functions. Therefore, the authors aim to conduct further research on the Chinese-English translation of the CSIs in tourism publicity materials using a category-based functional approach, focusing on the categorization and functions of the CSIs. Based on a comprehensive data analysis, this study attempts to offer general principles and specific methods for the translation of different categories of CSIs in tourism publicity materials. It is expected that the findings of this study may help solve the problems with the current translation of the CSIs in tourism publicity materials, thus improving the overall translation quality of the tourism publicity materials.

2 A Category-based Functional Approach Explained

Functionalist approaches, established and developed by German scholars since the 1980s, shift the paradigm of translation studies from linguistic theories to functional theories. Christiane Nord is one of the major proponents and contributors of functionalist approaches. Like other functionalist scholars, Nord studies translation from a distinctive perspective, paying specific attention to the functions of translations. Nord considers functions as “the factors that make a target text work in an intended way in the target situation” (1997: 126). She regards translation as a purposeful activity and believes that if the translation aims to remain the functions of the original texts, “function markers often have to be adapted to target culture standards” (Ibid: 45).

Nord proposes and elaborates on “A Translation-Oriented Model of Text Functions” (1997: 40), which is applied as the main theoretical foundation of this study in identifying the functions of the CSIs. In this model, Nord introduced three basic functions of texts proposed by Bühler and explained how the functions could be identified. The referential function “involves reference to the objects and phenomena of the world or of a particular world” (Ibid: 40). The expressive function refers to “the sender’s attitude toward the objects and phenomena of the world” (Ibid: 41), and “the sender’s opinions or attitudes with regard to the referents are based on the value system” (Ibid: 42). It can be subdivided into emotive sub-function and evaluative sub-function according to what is expressed. The appellative function is “directed at the receivers’ sensitivity or disposition to act” and “is designed to induce them to respond in a particular way” (Ibid: 42). Direct indicators like imperatives and indirect linguistic devices such as superlatives, adjectives, or nouns that express positive values can help achieve the appellative function. The three functions in Nord’s model are to be employed to figure out the distinctive functions of the CSIs in tourism publicity materials, while the functions will be used as significant vehicles in the analysis of the translations.

It should also be noted that Nord’s functionalist theory is not designed specifically for the translation of the CSIs in tourism publicity materials. The particularity of the CSIs in tourism publicity materials needs more consideration in the present study. As mentioned above, the Chinese CSIs in current tourism publicity materials are loaded with abundant cultural information, showing an obvious orientation to the promotion and transmission of Chinese culture. Since the categorization of culture has been common in cultural studies, the CSIs intertwined with culture can also fall into different categories, reflecting different categories of cultural concepts. Different categories of CSIs can differ from each other in function due to the differences in the cultural content they refer to, and the CSIs belonging to the same category may be similar in function. Under the circumstances, a category-based functional approach is adopted in the discussion about the translation of the CSIs in tourism publicity materials. The CSIs will be firstly categorized into different categories according to their cultural features, and then each category of CSIs and their translations will be respectively analyzed from a functional perspective.

3 Categorization of the Chinese CSIs in the Tourism Publicity Materials and their Features

The categorization of culture into material, institutional, and spiritual culture has been generally accepted by



academia due to the theory of Bronisław Malinowski, one of the founders of social anthropology. Malinowski defined culture as “consisting of implements and consumers’ goods, of constitutional charters for the various social groupings, of human ideas and crafts, beliefs and customs” (1960: 36). He stated that any kinds of culture were “partly material, partly human and partly spiritual” (Ibid: 36), indicating that the chief components of culture are material, institutional, and spiritual culture. The tripartite categorization of culture has then been universally acknowledged by later scholars. Based on the such categorization of culture, the authors of this study categorize the Chinese CSIs in tourism publicity materials into three major categories, namely material CSIs, institutional CSIs, and spiritual CSIs. The difference between the three categories of the CSIs lies in that the CSIs of each category refer to different categories of cultural concepts. To be specific, the material CSIs refer to the cultural concepts belonging to material culture, while the institutional and spiritual CSIs respectively refer to cultural concepts belonging to an institutional culture or spiritual culture. Taking the specific CSIs in the materials of Nanjing Confucius Temple as an example, the names of the ancient architectures like “尊經亭” (“Zunjing Pavilion”) and names of ancient objects such as “琴” (“Qin”) can be grouped into the material CSIs for most exhibits are man-made objects that belong to material culture. The names of conventional behaviors or practices are done by ancient Chinese based on customs or social norms, such as “跪受” (“accept on one’s knees”), fall into the category of institutional CSIs, because the behaviors or practices reflect the institutional culture in ancient China. The key concepts and ideas in the Confucian culture, like “仁” (“benevolence”) and “禮” (“etiquette”), are the spiritual CSIs, considering those concepts or ideas are all essences of the spiritual culture.

In the context of the tourism publicity materials, the CSIs of each category tend to possess different functional features, while the CSIs that belong to the same category often have similar functional features. Specifically speaking, in the publicity materials of Nanjing Confucius Temple, the material CSIs referring to the names of the exhibits tend to have the referential function because they refer to concrete objects. The institutional CSIs may have the expressive function considering Chinese people are inclined to repose their emotions in certain practices and behaviors. The spiritual CSIs are likely to have the appellative function because tourism publicity materials tend to introduce tourists to the spiritual culture carried by them. However, it does not mean that each category of the CSIs in tourism publicity materials performs only one function. These CSIs tend to have diverse functions due to the multiple purposes and complexity of tourism publicity materials since “texts are rarely mono-functional” (Nord 1997: 45). For instance, apart from the referential function, the material CSIs may also have the expressive function for Chinese people tend to express their emotions through the names of the objects. All the various functions of the CSIs endow the CSIs with a critical role in tourism publicity, so translators should make efforts to realize these functions in the translations as fully as possible. However, it should be noted that the significance of each function in tourism publicity may be different. If it is hard to fulfill all the functions in the translations, translators should measure the significance of different functions of the original CSIs so as to decide upon the more significant one in their translation practice.

4 A Case Study

In this section, a case study is carried out to further explore the principles and methods for translating the CSIs in tourism publicity materials. It is well known that Nanjing Confucius Temple is a representative cultural

tourist attraction both at home and abroad. The tourism publicity materials on the scenic spot contain a great deal of cultural information about Confucius and Confucian culture, in which many CSIs are used. These CSIs carry most of the cultural information that the publicity materials of Nanjing Confucius Temple are intended to convey to the tourists. Thus, the translation quality of these CSIs has a big effect on the overall tourism publicity of this representative cultural tourist attraction. However, according to the recent investigation made by the authors, there exist a number of problems in the current translations of the CSIs in the tourism publicity materials of Nanjing Confucius Temple. Therefore, the representative CSIs in the tourism publicity materials of Nanjing Confucius Temple are taken as research objects. The authors have collected the latest tourist brochures and leaflets from the tourist center of Nanjing Confucius Temple Scenic Area and taken photographs of all the interpretive signage and panels in the scenic spot. Over thirty CSIs have been selected from the texts on the interpretive panels or the texts in the tourist brochures. With a systematic analysis of the first-hand data, the translation principles and methods specific to different categories of the CSIs in tourism publicity materials are expected to be given.

Specifically speaking, the authors will probe into three research questions in the following discussion: 1) What is the status quo of the English translation of different categories of the CSIs in tourism publicity materials of Nanjing Confucius Temple? 2) What are the major problems with the English translation of each category of the CSIs from a functional perspective? 3) How can the translation of each category of the CSIs in tourism publicity materials be improved? In the analysis of the status quo of the English translation, Aixelà's theory on the CSIs will be employed to describe how different categories of the CSIs are actually translated in terms of translation methods. In the investigation into the problems with the translation, Nord's "Translation-Oriented Model of Text Functions" will be applied to identify the functions of the Chinese CSIs and the loss of functions in their English translation. Suggestions for the translation of different categories of the CSIs will be given based on the data analysis and discussion related.

4.1 Status quo of the English translation of the CSIs

The existing English translations of the material CSIs in tourism publicity materials have mainly employed the method of orthographic adaptation and the method of linguistic (non-cultural) translation. Orthographic adaptation is defined by Aixelà as "procedures like transcription and transliteration, which are mainly used when the original reference is expressed in a different alphabet from the one target readers use" (1996: 61). Linguistic (non-cultural) translation refers to the method with which the translator chooses "a denotatively very close reference to the original, but increases its comprehensibility by offering a target language version which can still be recognized as belong to the cultural system of the source text" (Ibid: 61-62). Almost all the CSIs referring to objects that are unique to China have been transliterated, including "琴" ("Qin"), "俎" ("Zu"), and "豆" ("Dou") as shown in Table 1 below. The translator has actually rewritten these CSIs with the Chinese phonetic alphabet Pinyin as their translation, using the method of orthographic adaptation. When translating the names of ancient architectures, which are all compound nouns, the translator has combined the method of linguistic (non-cultural) translation with orthographic adaptation. In the CSIs like "大成殿" ("Dacheng Hall") and "尊經亭" ("Zunjing Pavilion"), the proper names of the architectures have been transliterated into "Dacheng" and "Zunjing", using the method of orthographic adaptation. The common names have been literally translated into

“Hall” and “Pavilion,” employing the method of linguistic (non-cultural) translation. In terms of the rest of the material CSIs referring to certain places and institutions, the translator has again resorted to both methods. The translations of “號舍” (“Haoshe”) and “杏壇” (“Xingtán”) have applied orthographic adaptation, while “Imperial Examination Hall” has applied linguistic (non-cultural) translation. The only exception is that the CSI “學宮” (“Academy”), referring to the highest educational institution in ancient China, has been translated with the method of absolute universalization. This method is usually employed when the CSIs are rather elusive for the readers; thus, the translators determine to “delete any international connotations and choose a neutral reference for their readers” (Aixelà 1996: 62).

Material CSIs	Translation	Translation Method(s)
琴	Qin	Orthographic adaption
俎	Zu	
豆	Dou	
號舍	Haoshe	
杏壇	Xingtán	
學宮	Academy	Absolute universalization
貢院	Imperial Examination Hall	Linguistic (non-cultural) translation
仰聖亭	Yangsheng Pavilion	Orthographic adaption + Linguistic (non-cultural) translation
大成殿	Dacheng Hall	
尊經閣	Zunjing Pavilion	
習禮亭	Xili Pavilion	

Table 1: Method(s) employed in the translation of the material CSIs

When handling the institutional CSIs, the translator has combined the method of linguistic (non-cultural) translation with intratextual gloss. According to Aixelà, the method of intratextual gloss is employed when the translators believe it necessary and reasonable to add a gloss as an integrated part of the text “so as not to disturb the reader’s attention” (1996: 62). Most institutional CSIs have been presented in the form of a verb-object structure, with the former character referring to the action and the latter ones referring to the object. Half the number of the CSIs of this category have been translated with a single method of linguistic (non-cultural) translation, including “跪受” (“accept on one’s knees”), “擊磬” (“striking chime stone”), “結廬” (“build a hut”), and “停靈” (“place the coffin”), as is shown in Table 2 below. These CSIs have been literally translated word by word. As for the other half CSIs of this category, the method of linguistic (non-cultural) translation has been employed while intratextual gloss has been added by the translator into the translation. For instance, “禮” (“rite”) and “陣” (“battle array”) have been translated into “advice on ritual” and “war advice.” “Advice” is the gloss given by the translator to make the translations more comprehensible for international tourists. The method of intratextual gloss is also reflected by “sacrificial vessels” in the translation of “陳俎豆” (“displaying sacrificial vessels such as Zu and Dou”), by “calling” in the translation of “避諱” (“avoid calling by one’s name”), and by “memorialize” in the translation of “守墓” (“memorialize the tomb”). The translation of “講

學” (“give lectures”) has employed the method of absolute universalization, which is the only exception.

Institutional CSIs	Translation	Translation Method(s)
跪受	accept on one's knees	Linguistic (non-cultural) translation
停靈	place the coffin	
擊磬	strike chime stone	
結廬	build a hut	
守墓	memorialize the tomb	Linguistic (non-cultural) translation+Intratextual gloss
問禮	ask for advice on ritual	
問陣	ask war advice	
陳俎豆	display sacrificial vessels such as Zu and Dou	
避諱	avoid calling...by one's name	
講學	give lectures	Absolute universalization

Table 2: Method(s) employed in the translation of the institutional CSIs

The methods of linguistic (non-cultural) translation and absolute universalization have been applied at high frequency in the translation of the spiritual CSIs. When translating “仁” (“benevolence”) and “禮” (“etiquette”), which are the foremost concepts in Confucian culture, the translator tends to employ the method of absolute universalization. Two English words that have similar literal meanings with the Chinese CSIs are employed as the translations. However, the cultural concepts referred to by the two Chinese CSIs are more sophisticated and rather different from the two English words. As demonstrated in Table 3 below, this method has been continuously resorted to when the translator encounters concepts that express rich Chinese cultural connotations such as “賢才” (“the oracles”), “無類” (“without discrimination”), and “行簡” (“act to the point”). Besides, the translator has mainly relied on the method of linguistic (non-cultural) translation to translate the spiritual CSIs in the form of phrases or short sentences containing verbs. For instance, when dealing with the CSIs like “德治” (“rule by virtue”), “重民” (“value the people”), “為政以德” (“exercise government by means of virtue”), “仁者愛人” (“the kind love others”), the translator has literally translated the phrases or sentences word by word, following the original structure of the Chinese CSIs.

Spiritual CSIs	Translation	Translation Method(s)
仁	benevolence	Absolute universalization
禮	etiquette	
仁政	benevolent governance	Linguistic (non-cultural) translation
德治	rule by virtue	
重民	value the people	
為政以德	exercise government by means of virtue	

Spiritual CSIs	Translation	Translation Method(s)
舉賢才	recommend the oracles	Linguistic (non-cultural) translation + Absolute universalization
有教無類	teaching without discrimination	
為國以禮	a state based on etiquette	
仁者愛人	the kind love others	
居敬行簡	remain serious and act to the point	

Table 3: Method(s) employed in the translation of the spiritual CSIs

Based on the above analysis, it can be found that all categories of the CSIs in tourism publicity materials of Nanjing Confucius Temple have employed the method of linguistic (non-cultural) translation in the existing translations. Apart from this commonly used method, orthographic adaption, intratextual gloss, and absolute universalization have been respectively resorted to in dealing with the material, institutional, and spiritual CSIs.

4.2 Problems with the English translation of the CSIs

As mentioned in Section 3.2, the three categories of the CSIs in tourism publicity materials have different functional features, performing different linguistic functions in the same context. Most CSIs in tourism publicity materials are multi-functional, performing more than one function in the context. However, the existing translations of the CSIs have failed in fulfilling all the functions carried by the original CSIs. The multi-functions to be realized by the translations have been lost in the existing translations to a greater or lesser extent, which is true for all three categories of the CSIs in tourism publicity materials.

4.2.1 Translation of the material CSIs

The material CSIs in tourism publicity materials are usually nouns referring to an object, a place, an institution, or architecture. Considering that Nord defines the referential function as referring to the objects or phenomena in the world, the material CSIs all have the referential function. Moreover, certain material CSIs, especially the names of ancient architectures, are compound words consisting of both proper names and common names, such as “大成殿” (“Dacheng Hall”) and “尊經閣” (“Zunjing Pavilion”). The proper names of these CSIs tend to contain ancient Chinese’s emotions or attitudes, endowing them with the expressive function. The referential function is the major function of the material CSIs, for the main purpose of the material CSIs is to introduce the object to tourists. The expressive function is the minor function of the material CSIs but is still important, for it decides that tourists can learn about Chinese culture from the CSIs.

However, most of the referential and expressive functions of the material CSIs have been lost in the existing translations of tourism publicity materials of Nanjing Confucius Temple. From the previous analysis, the method of orthographic adaption is frequently applied to translate the material CSIs as the translator has transliterated most of the material CSIs. The problem is that international tourists cannot recognize or distinguish the referents of the original CSIs from the transliterations. For instance, it is unlikely for international tourists to realize that the material CSI “俎” (“Zu”) and “豆” (“Dou”) refer to the sacrificial vessels in ancient China at the sight of their translations of “Zu” and “Dou”. The referential function is thus lost under the method of orthographic adaption. The translations of other material CSIs, including “琴” (“Qin”), “號舍” (“Haoshe”), and “杏壇” (“Xingtán”)

have the same problem, as shown in Table 4 below. The transliteration of “琴” (“Qin”) there may be a special case, which has already become a loanword in English and may be recognized by international tourists who are fond of Chinese culture. However, for most international tourists who are unfamiliar with Chinese culture, they cannot get the referential meaning clearly from the transliterations. In this case, the transliteration “Qin” may be kept, but other translation methods are required to be employed to improve the comprehensibility of the translation. Similarly, the feelings or attitudes of Chinese people contained in some of the material CSIs cannot be transmitted to international tourists by transliterations. For instance, the proper name “大成” (“great achievements”) of “大成殿” (“Dacheng Hall”) indicates the admiring attitude of ancient Chinese toward the great achievements of Confucius, performing the expressive function. However, the existing transliteration of “Dacheng” has no actual meaning or specific references, failing to fulfill the expressive function. The translations of other material CSIs like “仰聖亭” (“Yangsheng Pavilion”) and “習禮亭” (“Xili Pavilion”) share the same problem. As a result, the cultural connotations loaded in the material CSIs can scarcely be conveyed to international tourists, adversely affecting the effect of promoting Chinese culture through tourism publicity.

Material CSIs	Translation	Function(s) failed to be fulfilled
琴	Qin	Referential function
俎	Zu	Referential function
豆	Dou	Referential function
號舍	Haoshe	Referential function
杏壇	Xingtán	Referential function
仰聖亭	Yangsheng Pavilion	Expressive function
大成殿	Dacheng Hall	Expressive function
尊經閣	Zunjing Pavilion	Expressive function
習禮亭	Xili Pavilion	Expressive function

Table 4: Unfulfilled functions in the translation of the material CSIs

4.2.2 Translation of the institutional CSIs

All the institutional CSIs perform the referential and expressive functions at the same time, both of which are the major functions of the CSIs of this category. The institutional CSIs in tourism publicity materials of Nanjing Confucius Temple are names of conventional practices or behaviors performed by Chinese people out of social customs or institutional norms in ancient society. The social customs and institutional norms are generally accepted and followed by most Chinese people, resulting in these practices or behaviors becoming common phenomena in society. The institutional CSIs thus have the referential function. Besides, these practices or behaviors usually embody Chinese people’s emotions, for social customs or conventions tend to serve as the emotional sustenance for Chinese people. The institutional CSIs are thus endowed also with the expressive function. The referential and expressive functions are both significant in tourism publicity, for they determine whether tourists can comprehend both the denotations and connotations of the institutional CSIs.

Problems with the existing translation of the institutional CSIs lie in that although the referential function has been served, the expressive function of the CSIs has been lost in most of the existing translations. With the

methods of linguistic (non-cultural) translation and intratextual gloss, the existing translations have transmitted the CSIs' referential meanings to international tourists in a comprehensible way. However, the intratextual gloss in the existing translations only explains what the phenomenon is referred to by the CSIs without informing international tourists of the reasons or logic behind the phenomenon. The wishes or emotions of Chinese people expressed in these CSIs are still unknown to international tourists who lack background knowledge about Chinese culture, suggesting the loss of the expressive function. For instance, the CSI “陳俎豆” (“displaying sacrificial vessels such as Zu and Dou”) reflects Chinese people's respectful attitude towards divinity or their ancestors in ancient China, but international tourists cannot obtain such a hidden attitude from the translation. Similarly, from the translation of “擊磬” (“strike chime stone”), international tourists can never know why ancient Chinese would strike chime stone or what they wanted to express by striking chime stone. This problem is shared by the translations of other institutional CSIs like “跪受” (“accept on one's knees”), “停靈” (“place the coffin”), “結廬” (“build a hut”), as demonstrated in Table 5 below. It means that the expressive function is lost in most translations of the institutional CSIs. The loss of the expressive function can be disadvantageous for satisfying international tourists' interest in Chinese culture and society, which is one of the primary purposes of tourism publicity.

Institutional CSIs	Translation	Function(s) failed to be fulfilled
跪受	accept on one's knees	expressive function
問禮	ask for advice on ritual	expressive function
問陣	ask war advice	expressive function
陳俎豆	display sacrificial vessels such as Zu and Dou	expressive function
停靈	place the coffin	expressive function
避諱	avoid calling...by one's name	expressive function
擊磬	strike chime stone	expressive function
結廬	build a hut	expressive function

Table 5: Unfulfilled functions in the translation of the institutional CSIs

4.2.3 Translation of the spiritual CSIs

The spiritual CSIs in tourism publicity materials of Nanjing Confucius Temple serve the appellative function as their major function, and most CSIs of this category also perform the expressive function as the minor function. The spiritual CSIs contain key concepts and ideas in Confucian culture, showing Confucius's attitudes or suggestions on the administration, education, and individual behaviors. Thus, most CSIs of this category are evaluations from Confucius on different aspects of society, carrying the expressive function or the evaluative sub-function. For example, “為國以禮” (“a state based on etiquette”) and “為政以德” (“exercise government by means of virtue”) are Confucius's evaluations of how to administer a country. “有教無類” (“teaching without discrimination”) is his evaluation of education. Besides, the concepts or ideas embodied by the spiritual CSIs are the essence of Chinese traditional culture and exert a profound influence on Chinese people and society. The intention of adding these spiritual CSIs in the form of imperatives into tourism publicity materials is to introduce tourists to the thoughts in Chinese traditional culture. The spiritual CSIs thus have the appellative function. The

appellative function is the main function of the spiritual CSIs, serving as one of the crucial means to enhance the influence of Chinese culture.

The existing translations of the spiritual CSIs have only partially served the expressive and appellative functions but failed to fulfill the two functions completely under the method of absolute universalization. The method of linguistic (non-cultural) translation enables the translations of the spiritual CSIs to be clear enough from which international tourists can basically understand what is expressed in the evaluations. For instance, from the translation of “為政以德” (“exercise government by means of virtue”), international tourists can realize that what Confucius expressed is to resort to virtue to exercise the government. The imperative tone of the translation increases the strength of persuasion and education. Thus, the translations of the spiritual CSIs in tourism publicity materials of Nanjing Confucius Temple have performed part of the expressive and appellative functions. The problem with translations is that due to the application of absolute universality, many core concepts in the spiritual CSIs have been translated into English words that are not specific to Chinese culture. For instance, “仁” (“Ren”) is translated into “benevolence” and “kind,” and “禮” (“Li”) is translated into “etiquette.” On the one hand, the translations cannot cover the whole message of the original CSIs. The connotations of “仁” (“Ren”) are far richer than “benevolence” and “kind,” and the meaning of “禮” (“Li”) is not completely overlapped with that of “etiquette.” In other words, the cultural concepts referred to by the Chinese CSIs are different from the existing English translation to some extent. On the other hand, international tourists can never recognize that the concepts referred to by the CSIs “仁” (“Ren”) and “禮” (“Li”) are vital and unique to Chinese culture at the sight of “benevolence,” “kind,” or “etiquette.” In this case, tourists are unlikely to be informed by the translations, which are all common English words. Thus, the translations of the spiritual CSIs have lost part of the appellative function. The partial loss of the expressive and appellative functions exerts an adverse influence on cultural promotion and transmission, damaging the effect of tourism publicity.

Spiritual CSIs	Translation	Function(s) failed to be fulfilled
仁	benevolence	Expressive function+Appellative function
禮	etiquette	Expressive function+Appellative function
仁政	benevolent governance	Expressive function+Appellative function
為政以德	exercise government by means of virtue	Appellative function
舉賢才	recommend the oracles	Expressive function+Appellative function
有教無類	teaching without discrimination	Appellative function
為國以禮	a state based on etiquette	Appellative function
仁者愛人	the kind love others	Expressive function+Appellative function

Table 6: Unfulfilled functions in the translation of the spiritual CSIs

4.3 Suggestions for translating the CSIs in tourism publicity materials

Taking a category-based approach to the English translation of the Chinese CSIs in tourism publicity materials, the authors propose two general principles to be followed by translators of tourism publicity materials.

The first principle is that when translating the CSIs in tourism publicity materials, the translators should first identify the category that the CSIs belong to. The category of the CSIs can help translators judge the functions carried by the CSIs, considering that the CSIs belonging to the same category usually have commonalities in function. To be specific, the material CSIs mainly perform the referential function. The institutional CSIs tend to have both the referential and expressive functions, while the spiritual CSIs perform both the expressive and appellative functions. With the category of the CSIs being identified, it can be easier for translators to have a better understanding of the functions carried by the CSI, so as to fulfill in a well-directed manner the functions in the translations. The second principle is that when dealing with multi-functional CSIs in tourism publicity materials, the translator should give prior consideration to the fulfillment of the major function of the CSIs of each category. Specifically speaking, when translating the material CSIs, the translator should make sure that the translations serve the referential function in the first place. The referential and expression functions should be realized preferentially in the translation of the institution CSIs, while the appellative function should be firstly fulfilled by the translation of the spiritual CSIs. The principle of prioritizing the major function guarantees that the CSIs of each category can serve their fundamental purpose in tourism publicity.

Several translation methods can be employed by translators to improve the translations of different categories of the CSIs in tourism publicity materials. Firstly, the method of linguistic (non-cultural) translation can help the translations realize the referential function, which is essential for the CSIs belonging to the categories of material and institutional CSIs. This method resorts to pre-established translations within the intertextual corpus of the target language, which increases the comprehensibility of the translations (Aixelà 1996: 62). For instance, the CSI “停靈” is translated into “place the coffin” under the method of linguistic (non-cultural) translation. The translation is composed of common English vocabulary, from which international tourists can easily obtain the referential meaning of the CSI. Secondly, the method of intratextual gloss is an effective tool to help the translation fulfill the expressive function and thus can be employed in the translation of all three categories of the CSIs. The intratextual gloss can be the explanation for the implications or hidden expressive messages of the original CSIs, helping the translations fulfill the expressive function. For example, in the translation of “陳俎豆” (“displaying sacrificial vessels such as Zu and Dou”), the expressive function has been partially fulfilled by the gloss “sacrificial vessels.” The translation can better fulfill the expressive function with another gloss “to worship the ancestors” added at the end. Lastly, the method of repetition can help realize the appellative function in the translation, which can be useful for translating the spiritual CSIs. Aixelà stated that repetition could help “the translators keep as much as they can the original reference” of the CSIs (1996: 61). It intends to increase the exotic character of the CSI in the translation, “making it felt to be more alien by the target language reader because of its linguistic form and cultural distance” (Ibid: 61). The alienation can effectively draw the attention of international tourists to the CSIs and their translations. For instance, when applying the method of repetition, the translator can first transliterate “禮” into “Li” with Pinyin and then add an intratextual gloss to explain its rich connotations. Largely retaining the original reference, Pinyin can let international tourists easily perceive the cultural differences while the gloss can help tourists comprehend the connotations. In this case, international tourists are likely to be introduced by the CSI to the uniqueness of Chinese culture, and the appellative function can then be realized.

5 Conclusion

The authors of the present paper have conducted a case study on the translation of the CSIs in tourism publicity materials using a category-based functional approach. Based on a detailed analysis of the Chinese-English translation of the CSIs in tourism publicity materials of Nanjing Confucius Temple, it is found that CSIs can be categorized into three major categories, namely the material CSIs, institutional CSIs, and spiritual CSIs. These CSIs have diverse linguistic functions, including mainly the referential, expressive, and appellative functions. Problems with the existing English translation are that the functions of the original CSIs have been lost more or less in the existing translations of all three categories of the CSIs. Most translations of the material CSIs have lost the referential and expressive functions. The translations of the institutional ones have failed to fulfill the expressive function, while the translations of the spiritual ones have partially lost the expressive and appellative function. All the loss of functions can be adverse to satisfying international tourists' interest in Chinese culture and promoting Chinese culture through tourism publicity. In view of this situation, two category-based and function-oriented principles and three specific methods are put forth for improving the English translation of the Chinese CSIs. The principle of category identification calls for translators' attention to the category of the CSIs, which can help them identify the functions, especially the major function of the CSIs. The principle of function prioritization urges translators to give prior consideration to the fulfillment of the major function of each category of the CSIs in the translations. In terms of the specific methods, intratextual gloss can be employed in translating all three categories of the CSIs by helping the translation convey the implications or hidden expressive messages of the Chinese CSIs. Linguistic translation can be an effective tool for the translation of the material and institutional CSIs because it can increase the comprehensibility of the translations. Repetition can help better the translation of the spiritual CSIs, considering it can keep the cultural features of the CSIs to the maximum. The three methods are thus considered feasible for the cross-cultural realization of the linguistic functions of the CSIs belonging to different categories in tourism publicity materials. Nevertheless, this study still has some limitations. On the one hand, this study only takes the CSIs in the publicity materials of Nanjing Confucius Temple as the research objects. In future research, more data from tourism publicity materials of other tourist attractions should be collected. On the other hand, the tripartite categorization of the CSIs needs to be further elaborated to adapt to more diverse functions of the CSIs in tourism publicity materials. It is hoped that the present study will encourage more researchers to further explore the complexities of translating CSIs in tourism publicity materials.

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