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Translating Culturally Specific Items (CSIs):

A Korean & English Case Study

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Mi Na Sketchley

The Oriental Institute

Linacre College

University of Oxford

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Abbreviations

CSI: Culturally Specific Item

DTS: Descriptive Translation Studies

ECR: Extralinguistic Culture-bound References

EN: English

KO: Korean

MT: Machine Translation

SL: Source Language

ST: Source Text

TL: Target Language

TT: Target Text

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Abstract

This research focuses on the translation of Culturally Specific Items (CSIs) that are notoriously difficult to translate yet not widely studied in the field of Translation Studies and even less studied in Korean <> English language pair. The need for this particular research is that CSIs certainly do exist in a text that needs to be translated and those CSIs constantly hamper translators' minds in the real world of translation, but we know so little about how they are translated in the target language. By presenting CSI translation on an empirical data basis, we shall gain a better understanding with Korean and English pair CSI translation and enhance our understanding in the provision of Korean professional translation. This research observes 8 professional Korean translators who translated text in both directions, Korean into English, and English into Korean, in an aspect of how the Korean professional translators translate Culturally Specific Items into the target language, discern the phenomena and particular tendencies detected from the 80 sets of the translated texts. This research is a rare opportunity to establish the purview of Culturally Specific Items (CSIs) in Translation Studies and to correct the scarcity of Korean CSI reference materials available in Translation Studies which is empowered by descriptive data, directly reported from the 8 professional Korean translators and the in-depth empirical data, analysed from the translated text.

Key Words: Culturally Specific Item, Korean Culture, Cultural Mediator, Korean Translator, Translation Studies

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1. Introduction to the Research

1.1 Background

The world we are living in has never stopped evolving and as Arthur C. Clarke rightly predicted, from an AT&T – MIT Conference, 1976, within only 4 decades, from radio, telephone and television dominated human communication, our species has invented innovative human interaction technologies that now enable us to be connected with other human beings regardless of where we physically are. Learning a new language has become far more accessible with smartphone applications, and flying from one country to another has become a lot more hassle-free with an e-boarding pass, despite such travel currently being on pause due to the global pandemic. Webinar, E-Learning, and remote conference are widely applied for public, private, education sectors, and various business gatherings. With vastly influential social media applications, we can now share information almost instantly and more frequently in a much broader manner. A hybrid cloud based digitalised era lies not in future but is already present with AI, Machine Learning, Internet of things, and 5G networks, all of which enables us to remain connected with constant interaction and communication.

However, despite all these sophisticated communication aids, we do not always understand other human beings' utterances or writings and such failure of understanding in human conversation is more evident when the parties engaged in communication do not share the same language and the same culture. In the field

of international conference interpreting, where I belong as a Korean conference interpreter, I have observed numerous cases of the failure of adequate understanding between the utterers and the audiences. A harmless witty comment turns into an unintentional nasty remark, kind praise turns into dry words, a beautifully formed utterance turns into a rather unimpressive plain utterance, friendly-warm words turn into culturally awkward ones, the list goes on. In the whole scope of the international conferences happening everyday around Planet Earth, it is true that, in the majority of cases, despite the language barriers and cultural differences, people attending the international conferences manage to understand each other with the aid of consecutive interpretation or simultaneous interpreting. However, it is also an undeniable truth that there are cases, as stated above, when people fail to understand one another. Such the failures inevitably happen in the written form of communication as well and clearly more often when translation is involved. Zooming into the miscommunication caused by inadequate translation, if we put aside the cases where clumsy translation or a translator's lack of linguistic ability are the cause for such the misfortunate events, would the translated text be then always a perfectly agreeable translation? Perhaps not. One of the reasons for such an undesirable failure in adequate translation may be that language is such a complex thing that there are texts that are difficult to translate if not untranslatable.

Despite such failures in managing an effective conveyance of original meaning, translation has been growing steadily owing to globalisation and following higher desires of our wish to know more other people and their cultures.

Since translation is such a complex human activity, its definition and position in the academic field has always been controversial as regards translation, the impact of translation, what translation strategies should or should not be used, what is good or bad translation and, most importantly, what translation is all about. Translation Studies, as a young and dynamic discipline, used to be treated as a *'Cinderella subject'* (Bassnett and Lefevere 1998:124) only four decades ago. Although the first phase of Translation Studies underwent such a cold and wearisome trial from academic communication, this phase allowed Translation Studies to be closely interlinked with other academic disciplines like comparative literature, applied linguistics and eventually started to receive a well-earned reputation as an important and independent discipline. Furthermore, Translation Studies has started to be regarded as having a close relationship with anthropology, sociology, and cultural studies.

There are many scholars who stress the importance of culture in translation activity. André Lefevere depicts translation as "the most obviously recognizable type of rewriting, and … is potentially the most influential because it is able to project the image of the author and / or those works beyond the boundaries of their culture of origin" (1992:9). Newmark (1995) characterises translation as "the most economical method of explaining one culture's way to another" (in Katan 2012:3) and adds that "translation mediates culture". Candlin considers it is necessary to go "beyond the apposite selection of phrases" and suggests that the act of translation "asks us to explore our ideologically and culturally-based assumptions about all those matters on which we utter" (1990 in Katan 2012:129). In a similar vein, Gill and Guzmán

argues that “Translation is a point of contact between peoples, and since it is rare that two peoples have the same access to power, the translator is in a privileged position as mediator, to make explicit the differences between cultures, expose injustices or contribute to diversity in the world” (2010:126 and Baker, 2011). Séguinot points out, that “the motivating force is generally carried by the more hidden messages, the connotative meaning ... And connotations are notoriously cultural specific” (1995:60). Furthermore, Tyulenev adds a heavier burden to the translation’s role by saying “Translation is a mediator between culture and its carriers and the outside world. Translation, thus, is one of the major agents of socio-cultural evolution” (Tyulenev 2014:31). In short, there has been a high degree of emphasis made in Translation Studies that translation is a far more complicated human activity than a simple conversion from one linguistic system into another linguistic system.

Considering that Translation Studies used to be treated as a *‘Cinderella subject’* back in the 1970s, it is impressive how dynamically Translation Studies has taken additional cultural, sociological perspectives. Terms such as *‘localisation’*, *‘transculturation’*, *'glocalisation’*, *‘translator as a cultural mediator’* are popular concepts in today’s Translation Studies. And students who are studying translation now have more extended access to illuminating examples of translation in their relevant language pairs to comprehend the challenges that culture presents to the translator (e.g., Baker’s careful analysis of Equivalence (2011), Katan’s Shifting Frames (2012:167~214)). Nevertheless, from a Korean translator’s viewpoint, most theoretical principles and references available nowadays regarding cultural

relevance in Translation Studies are biased towards the Romance languages, with minor examples of Afroasiatic languages and other Far Eastern languages, leaving Korean almost neglected. Consequently, there is apparent scope, indeed evidence, to warrant a research topic entitled: Translating Culturally Specific Items (CSIs): A Korean English Case Study.

1.2 DTS (Descriptive Translation Studies)

James S. Holmes developed the very first framework for *'Translation Studies'* as a distinct discipline and provided a *'map'* of this area of study (Holmes 1988). This describes what translation studies covers and how this discipline can be extended. In Holmes's *'map'*, he has divided Translation Studies into two divisions, *'Pure'* (known as descriptive translation studies (DTS)) and *'Applied'*. As this research is a comparative analysis of 80 Target Texts (hereafter TTs) of the same 10 Source Texts (hereafter STs), it is to be regarded as *'Product-oriented DTS'*. Furthermore, as this research is restricted to a specific language pair (English and Korean), mainly dealing with CSIs, as well as being mainly restricted to cultural implication in translation, it may be helpful to categorise this research as a combination of *'Area-restricted theories'* and *'Problem-restricted theories'*.

1.3 Research Objectives

In terms of Korean and English pair translation studies, there exists a broad range of research which has already been conducted. Published books include; Kirk Sung Hee's *'Translation and Textuality; A Case Study of English-Korean Translation'*

(2001), a Korean novelist and literary translator, Ahn Junghyo's *'오역사전'* (*'Dictionary of Mistranslation'* 2013) in which he criticises mistranslations which have been detected in various literary translation from English into Korean. In Ahn's other book, *'번역의 공격과 수비'* (*'Offense and Defence of Translation'* 2016), the author introduces examples of inadequate translation, provided by his students from his literary translation classes, in order to demonstrate the importance of preserving even a single comma from the ST, and to emphasize the need for translators neither to be imprisoned in the original ST's word order nor the ST's structure. In other words, Ahn believes in endeavouring to keep the original ST as much as it is humanly possible while he equally appreciates exploring creative ways of translation. Jung Ho Jung's *'제대로 된 통역•번역의 이해'* (*'Understanding Interpretation & Translation'* 2011) provides an overview of interpreting and translation from the perspective of communication on the basis of theories of Translation Studies. Lee Geun-heui introduces an overview of translation studies in *'번역의 번역의 이론과 실제 Translationese'* (*'Theories and Practices of Translation'* 2008). There are many other publications available, including Kim Wook Dong's *'오역의 문화'* (*'The Culture of Mistranslation'* 2014). Jin Shiro and Kwak Eun Ju's co-authored *'번역수업 101'* (*'Translation Class 101'* 2013), Cho

Won Mi's *'한영번역, 이럴 땐 이렇게'* (*'Korean English Translation, do this way in that case'* 2017), and Lee Eun Sook's *'번역의 기술'* (*'Skill of Translation'* 2011).

Despite there being plentiful books and reference materials available to Korean translators or Translation Studies scholars, as listed above, the majority of publications focus only on introducing the adoption of western translation theories, and attempt to present the unique challenges that originate from the distinctive language systems and distant cultures of Korean and English, with examples of mistranslation found in existing translation, giving recommendation of translation techniques for certain specific types of text. However, what is lacking from the currently available reference materials for Translation Studies in the Korean <> English language pair is data based on empirical studies, to allow us to comprehend the specific elements that bother Korean translators when they translate a text from Korean into English and English into Korean. What is more specifically lacking in the existing publications in Korean Translation Studies is research focusing on the translation of CSIs by Korean professional translators. In other words, there has not been research which looks into the patterns of the translation strategies and techniques used by an individual or a group of professional Korean translators which focus on the translation of Culturally Specific Items.

Ahn (2013) suggests that a translator has to be an expert communicator in their mother tongue as well as fluently knowledgeable about idiomatic expressions and the cultural setting of the language. Furthermore, Ahn (2013) makes the bold

statement that if one is unable to correctly translate, then that person “should not be called a translator” (Ahn 2013, cited in Jung 2013). Since translation is a human activity and the entire process involves each individual human translator’s influence, we cannot discard variables that human translators bring to their translation as a product. The existence of biculturalism for translators is not the only variable to be considered, as Hatim and Mason (1997) point out “inevitably, we feed our own belief, knowledge, attitudes and so on into our processing of texts, so that any translation will, to some extent, reflect the translator’s own mental and cultural outlook, despite the best of impartial intentions” (p.11). If this is true, a proficient translator will have to find an approximate balance between his or her mother culture and the culture of other languages which they translate, in cases where it is not possible to do so exactly. Furthermore, it may be regarded as a moral responsibility for translators to give serious consideration to their decision making, to ensure that any significant values of a meaning from ST culture to Target Text be preserved whenever possible based on their best knowledge, belief, attitudes, and professionalism, empowered by their maximal impartiality. As aforementioned, the Korean <> English language pair has not been given an equal amount of attention from Translation Studies scholars in comparison with other Latin-based language pairs, especially with respect to the corpus-based comparative analysis of parallel texts. We therefore have more limited understanding of Korean translation studies and the characteristics of Korean <> English translation. Our research aims to explore the difficulties professional Korean translators face when they conduct

translation, both Korean into English and English into Korean, in order to improve our understanding of human translation in these specific language pairs.

When Cruse published *Lexical Semantics*, in 1986, he argued that the book was not really about semantics but is an exercise in semantics, saying in the preface:

> We have to choose, therefore, between theoretical rigour combined with descriptive poverty, and descriptive richness combined with a lower degree of theoretical control. The ultimate goal may well be an explicit theory with comprehensible explanatory power, but in the meantime it seems to me that research endeavour should continue on two parallel (but inter-connecting) fronts: theory constructions and theoretically uncommitted exploration of the field (Cruse 1986: xiii).

While there are so many under-researched areas for translation scholars to explore, it may be agreed that younger scholars should be encouraged to look into those areas of translation studies that have hitherto received less attention. By conducting empirical research on source texts that have either been used for actual translation assignments or are likely to be translated, the author intends to ameliorate the descriptive poverty that Korean Translation Studies suffers from.

1.4 Research Questions and Hypotheses

Following the approach of Leppihalme's studies of allusions and of how '*culture bumps*' (1997) cause the human translator '*translation crisis points*', this research focuses on understanding how Korean CSIs and English CSIs are translated by professional Korean translators. The following are the core questions and assumptions that this research aims to explore:

Research Question 1: Do Korean professional translators understand Korean ST better than English ST since Korean is their mother tongue?

Assumption 1: Since they are professional translators who translate for a living and have been working as active translators, their understanding of English STs may be as adequate as their understanding of Korean STs.

Research Question 2: Does the level of ST comprehension represent an equal level of ST translatability?

Assumption 2: I assume that the comprehension and the translating of a text are two different matters, with the translation being substantially more taxing compared to reading and comprehending a text. I therefore assume that participants would answer a ST which they comprehend well does not necessarily mean that they can translate the ST without difficulties. In the same vein, I would assume that they would answer a ST which they do not initially comprehend well does not mean that participants would have difficulties to translate.

Research Question 3: What kind of STs would the professional Korean translators claim as *'difficult item(s) to translate"*?

Assumption 3: I believe what are the difficult items to translate from given STs may vary depending on the individual translator's linguistic competence and their experiences as a professional Korean translator. However, there must nevertheless be some items of the ST which most professional translators feel difficult to

translate, such as Culturally Specific Items; metaphorical expressions, and terminologies of specific fields (e.g., medical, automotive, etc.).

Research Question 4: What are the common translation techniques used by professional Korean translators when they translate from Korean into English or English into Korean?

Assumption 4: I hold no definitive hypothesis on this research question. However, it is assumed that the common techniques or translation strategies they use to translate from Korean into English may not be the same as the ones they commonly apply for English into Korean translation.

Research Question 5: What are the common translation techniques used by professional Korean translators when they translate Korean CSIs and English CSIs?

Assumption 5: I assume that professional Korean translators would transliterate (replacing a ST by using the closest corresponding letters of a TL alphabet) CSIs by providing additional information along with the transliterated TT, or create a completely new TT which does not contain any lexical items equivalent to the ST.

Research Question 6: How does a group of professional Korean translators translate the very same CSIs differently/similarly?

Assumption 6: I believe they would translate CSIs all very differently, as Culturally Specific Items cannot be translated literally. I assume that Korean professional translators may translate Korean CSIs similarly as they would comprehend meaning

of Korean CSIs much better than they would with English CSIs. With English CSIs, I assume the professional Korean translators would present their various renderings of the original meaning and some translators who have never lived in the U.K. may struggle to produce an agreeable translation.

1.5 Research Methodology

1.5.1 Research Design: Under DTS (Descriptive Translation Studies) and Translation Theory (TTh)

James S. Holmes was the one who developed the very first framework of *'Translation Studies'* as a distinct discipline from other disciplines. And he provided a crucial *'map'* of translation studies (Holmes 1988/2004; Munday 2012b:16). This overall framework of Translation Studies was presented by Gideon Toury as below:

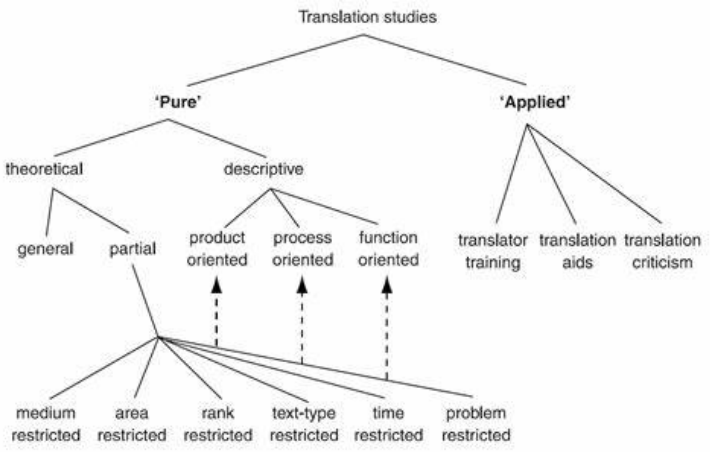


Figure 1: Holmes' Map of Translation Studies (Toury 1995:10)

Holmes points out that Translation Studies is different, if not always distinct, to comparative (or contrastive) terminological and lexicographical studies and it is also incorrect to understand Translation Studies as "practically identical with comparative or contrastive linguistics" (Holmes 1994:175-176). According to Holmes, Translation Studies is an empirical discipline, and it has two objectives:

> (1) to describe the phenomenon of translating and translation(s) as they manifest themselves in the world of our experience, and (2) to establish general principles by means of which these phenomena can be explained and predicted. The two branches of pure translation studies concerning themselves with these objectives can be designated descriptive translation studies (DTS) or translation description (TD) and theoretical translation studies (ThTS) or translation theory (TTh) (Holmes 1994:176).

For DTS (descriptive translation studies), which aims to describe the phenomenon of translation and translations, Holmes categorises DTS into three major kinds: *'productive-oriented'*, *'function-oriented'*, and *'process-oriented'*.

The research this thesis presents is under *'product-oriented'* DTS, since it describes existing translations, carried out by 8 professional Korean translators. The research aims to investigate individual translation, as a product, to analyse any phenomena which occur with real-world translation, particularly between Korean <> English language pair. Furthermore, the research is expanded to provide comparative translation descriptions, by analysing various translations of the same source text, both from Korean into English and vice versa.

Although this research is interested in the actual act of translation itself (i.e., in what particular source text Korean translators are likely to pause/hesitate to translate, how human translators deal with possible problems (i.e., a source text which is very

difficult to translate) in a different or the same way), this research is not carried out under any type of laboratory conditions nor any investigative tool (i.e. MRI), eye-tracking technologies. Therefore, this research is not under *'process-oriented' DTS*.

From the point of view of pure translation studies, it is worth noting that this research is also part of *'partial translation theories'* (Holmes 1994:178). It is understood that the limitation of this research clearly indicates that it is unlikely to have any significant contribution to general translation theory. However, as Holmes rightly states:

> though they too may bear the designation of "general" translation theories (frequently preceded by the scholar's protectively cautions "towards"), are in fact not general theories, but partial or specific in their scope, dealing with one or a few of the various aspects of translation as a whole (Holmes 1994:176).

In working towards establishing general translation theories, I agree with Holmes' viewpoint that further research in the field of translation studies is necessary. And as part of that journey, this research is designed to provide data/findings to aid further studies in *'language restricted'* and *'culture restricted'* aspects of translation theories, specifically in a Korean <> English language pair translation activity. It might be agreed that, in the field of *'culture-restricted theories'*, there has been a lack of data collected from authentic translation assignments from the real world of translation, especially with a non-western cultural area (i.e., Korean vs British). To rectify this deficiency, this research is designed to collect data that can be received as meaningful for Korean *'language restricted'* and Korean *'culture restricted'* aspects of translation theories.

1.5.2 Research Materials

There are 7 types of research material included with this research: 1) a set of letters used for translator recruitment; 2) an information sheet for participants, giving a brief introduction to the research and what needs to be taken into account before considering participation; 3) a set of 10 types of Source Texts (5 STs in Korean to be translated into English and another 5 STs in English to be translated into Korean); 4) a translation layout (in MS Word format) with a guideline, a dedicated column for the translator to record the moments they pause/hesitate as they process the translation and another column for the translator to record any items which are difficult to translate; 5) a translator's questionnaire; 6) a written consent form; and 7) a back-translation agreement.

1) A set of letters used for translator recruitment

A set of invitation letters had been formulated in Korean, with a corresponding English translation. The letter sets out clear information about the motive behind the research and the scope of commitment required for possible participants in the research. There were two letters used for recruitment, one for the translators who the author has worked with (colleagues) and another letter used for translators who the author has not worked with before. The MS Word formatted invitation letters were sent out to 30 professional Korean translators via email, as an attachment. A copy of the *'Invitation Letters'* used in this study has been provided under Appendix 1, *'Research Materials'*.

2) Information sheet giving a brief introduction to the research and to what needs to be taken into account before considering the participation

A *'Participant Information Sheet'* was formulated in English under the approval of Central University Research Ethics Committee (CUREC), outlining the purpose of the research, the inclusion criteria for participation, potential risks in taking part, benefits in taking part, and data handling of the research. A copy of the *'Participant Information Sheet'* is provided under Appendix 1, *'Research Materials'*.

3) A set of 10 types of Source Texts (5 in Korean and 5 in English)

In order to fulfil the main objectives of this research, a set of 10 source texts were selected based on the following criteria;

a) It is true that justifying what source text is *'culturally rich'* may well be problematic. As Boas (1986:7) states "the form of language will be moulded by the state of that culture". Therefore, what appears to be not necessarily *'culturally rich'* may well contain items that are difficult to translate due to cultural differences. On that note, it has been attempted to find a source text that appears to contain culturally rich items as a priority, as well as including source texts that do not appear to be culturally rich.

b) A source text which has been used in the real world as a translation assignment.

c) A source text which has not been used for an actual translation assignment but there is a potential need for translation,

d) In selecting any source text that has already been used in a real-world translation assignment, I have excluded the source texts that have been translated under a non-disclosure agreement (i.e., text translated for arbitration or a court trial) or where the source text is deemed to be confidential, regardless of whether a formal non-disclosure agreement has been signed or not (i.e., an internal email correspondence within the automotive sector).

e) In order to replicate a real-world translation assignment, no adjustment has been made in the selected source text. In other words, any typos, ambiguous text, or grammatical errors embedded in the original source text have not been rectified but used as it would have been given to the translator in the real translation assignment. No deletion or addition has been made to the original source text. However, when adopting a source text which is too lengthy (i.e., over 60,000 words in total), a part of the source text was extracted from the entire source text accordingly.

f) In order to analyse different translation tendencies/phenomena which occur in the text types, various types of source texts have been selected including poetry, advertising description, and a tourist leaflet.

g) In order to balance the volume of the source text of Korean and English, a similar amount of text was collected for Korean (1,084 words) and English (1,292 words).

The full 10 source texts are available but not included in the thesis due to word count restriction. However, the following presents a glimpse of the 10 source texts, selected for this research.

1. Source Text 1: Korean Restaurant Menu from *'수담'* (*'Sudam'*)[1]

An introductory menu of Korean food from a restaurant in South Korea. The source text mainly contains lexical items of Korean traditional dishes, and Korean occasions (i.e., 상견례) that have no equivalent lexical item in English:



Figure 2: Source Text 1

[1] http://sudam.or.kr/html/m05s03.html

2. Source Text 2: Poetry from Yun Dong Ju

Three short poems composed by a Korean poet, Yun Dong Ju, in 1936-1938. The source text is not only difficult to translate as it is poetic, but contains connotative meanings as well:

오줌싸개 지도

빨래줄에 걸어 논
요에다 그린 지도
지난밤에 내 동생
오줌 싸 그린 지도

꿈에 가본 엄마 계신
별나라 지돈가?
돈 벌러간 아빠 계신
만주땅 지돈가?
(1936)

Figure 3: Source Text 2

3. Source Text 3: A Tourism Leaflet from *'봉화의 문화유산'*

An information leaflet produced in South Korea to promote a tourists' visit to BongHwa, a town located in North Gyeongsang Province, South Korea. The source text contains Korean folk tales and many Sino-Korean proper nouns:



Figure 4: Source Text 3

4. Source Text 4: A Classic Short Story from *'B 사감과 러브레터'* by 현진건

A classic short story written by a Korean writer, Hyun Jin-geon. The source text contains various metaphoric expressions, mimetic words, onomatopoeias that are notoriously challenging to translate:

> C 여학교에서 교원 겸 기숙사 사감 노릇을 하는 B 여사라면 딱장대(온화한 맛이 없고 성질이 딱딱한 사람)요, 독신주의자요, 찰진 야소꾼 (예수꾼, 기독교인)으로 유명하다.
>
> 사십에 가까운 노처녀인 그는 주근깨투성이 얼굴이 처녀다운 맛이란 약에 쓰려도 찾을 수 없을 뿐 아니라, 시들고 거칠고 마르고 누렇게 뜬 품이 곰팡 슬은 굴비를 생각나게 한다.

Figure 5: Source Text 4

5. Source Text 5: A Cosmetic Surgery Advertisement[2]

An advertising text from a South Korean clinic where they provide plastic surgery and aesthetic treatment.

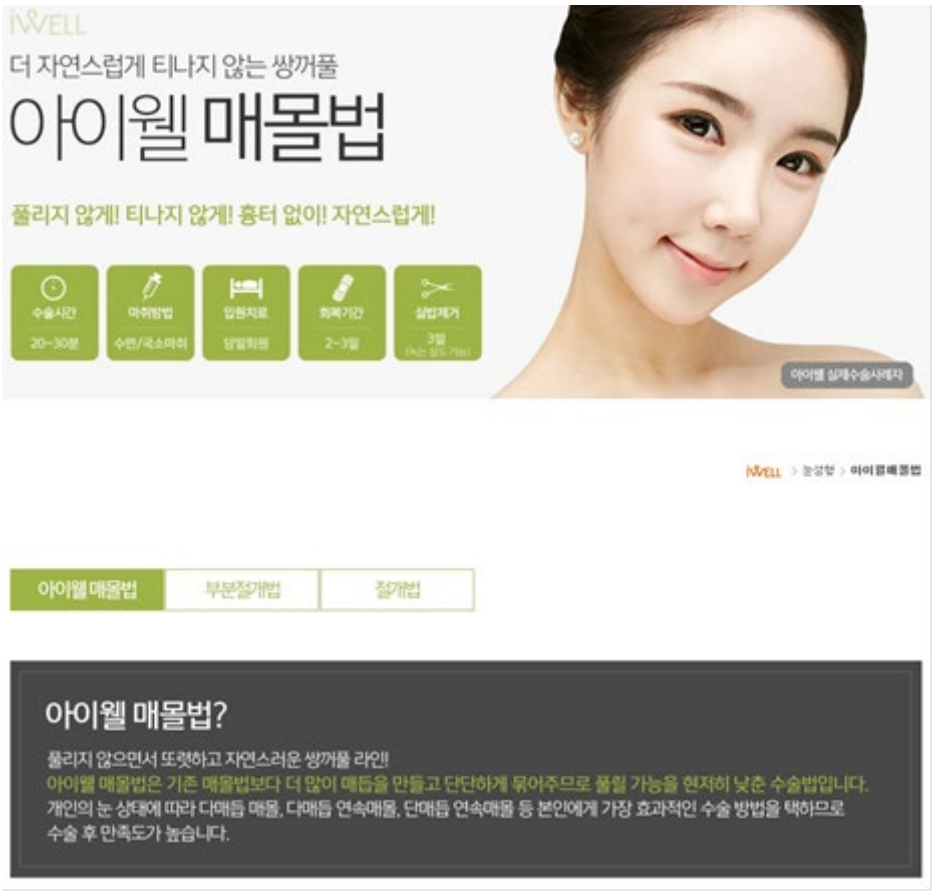


Figure 6: Source Text 5

[2] http://www.iwellps.com/nose/side.jsp

6. Source Text 6: A Medical Poster from a *'Patient Engagement Tool'*

The source text has been extracted from an actual translation assignment. A poster that has been translated from English into Korean for use as a poster to recruit Korean patients for a clinical trial. Considering the target readership of this translation are patients who suffer from life-threatening illnesses, fine tuning the registers is especially important in this type of translation, as well as conveying the medical information adequately and in a reader-friendly way:

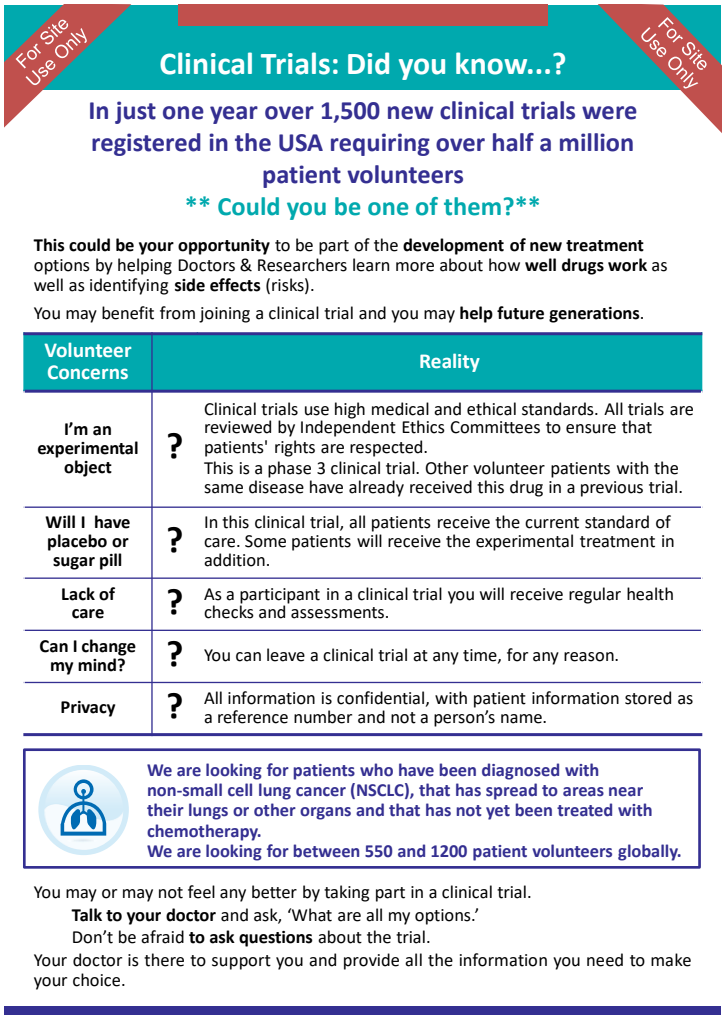


Figure 7: Source Text 6

7. Source Text 7: Online Newsletter[3]

The source text has been extracted from an actual translation assignment. An online news article concerning the World Rally Championship that has been relay-translated from Spanish to English and from the translated English into Korean. The source text contains direct quotations from an interview. And the translator is challenged to convey these utterances in direct quotation, as well as to render rally specific terminologies into Korean:

Double disaster in Spain



Day 2: Podium charge rocked by misfortune

Fortunes can change quickly in the fast and furious World Rally Championship, and we certainly experienced that on the penultimate day of Rally de España. All three of our crews ran into difficulties during Saturday.

"A very bad day," summarised our Team Principal Michel. "What more can we say? Luck is definitely not on our side."

Figure 8: Source Text 7

[3] https://motorsport.hyundai.com/double-disaster-in-spain

8. Source Text 8: A Coffee Advertisement

A source text extracted from an actual translation assignment, containing descriptions of various flavours and tastes of coffee, produced by Starbucks Coffee. The source text contains a large number of expressions and descriptions of taste that are challenging to translate:

Origin Colombia	Balanced with Nutty Notes	Nutty and floral with extraordinary cup balance and tons of complexity.	We've always loved coffee from Colombia. And we're never reminded of that love more than when we're traveling to the coffee farms. Driving treacherous dirt roads with a sheer mountain wall to one side—nothing but air for thousands of feet to the other. For us, the round body, juicy taste and signature nutty finish of this 100% Colombian coffee are worth the journey every time.

Figure 9: Source Text 8

9. Source Text 9: A Restaurant Menu for Christmas[4]

A restaurant menu, presented by a British restaurant in England for a Christmas celebration, containing many items of British food which are not part of Korean culture:



Figure 10: Source Text 9

[4] https://www.wingrovehousealfriston.com/index.html

10. Source Text 10: The introduction to a property by an Estate Agency[5]

An advertisement to sell a property from an estate agency in the U.K. The source text contains information that you do not necessarily find in a Korean estate agency's advertisement. For Korean translators who have never been to or lived in the U.K, they may struggle to understand some of the lexical items embedded in the source text, by contrast to how straightforward the lexical items appear to British people:



Property Description

Occupying an elevated position which enjoys magnificent views across Meads towards the sea, this modern four bedroom detached home provides bright spacious accommodation, in excellent order throughout, including open plan sitting room and dining room with access to southerly facing balcony providing superb panoramic views, en suite shower room to master bedroom and contemporary fitted kitchen with separate utility room. The property sits at the foot of the South Downs, the rear garden enjoys raised decked terrace which also has superb views, and off street parking is provided by the driveway and double garage. Chain Free.

Agent's Note: The Seller has advised that he will consider a part exchange option. Further information available on request.

Figure 11: Source Text 10

[5] http://www.openhouseeastbourne.co.uk

4) A translation layout with a guideline

A *'Translation Layout'* was produced, containing a dedicated column to record the moments when the participants pause or hesitate as they process the translation and another column for the translators to record any items which are difficult to translate. A copy of the *'Translation Guide'*, an example of *'How to Fill the Translation Layout'*, and a copy of the *'Translation Layout Provided for Each Source Text'* have been provided under Appendix 1, *'Research Materials'*.

5) A translator's questionnaire

The translator's questionnaire was given to all the participants, along with the set of 10 source texts, in order to collect research related data directly from them. A copy of the *'Translator's Questionnaire'* has been provided under Appendix 1, *'Research Materials'*.

6) A written consent form

A *'Participant Consent Form'* was given to all the participants; a copy of the *'Participant Consent Form'* is provided under Appendix 1, *'Research Materials'*.

7) Back-translation agreement

A *'Back-translation Agreement'* was given to all the participants post completion of the back translation process in order to ask the participants to verify the adequacy

of the back-translation. A copy of the *'Back-translation Agreement'* is provided under Appendix 1, *'Research Materials'*.

1.5.3 Recruitment of Professional Korean Translators

The following inclusion criteria were applied in recruiting participants. A participant should:

- be aged 18+ and have worked/have been working as a Korean translator with experience of delivering actual translation assignment(s).
- be a native Korean who speaks and writes Korean as their mother tongue.
- have acquired English as second language from their home country or abroad.
- be willing to spend time and effort to provide best translation they possibly can.
- be willing to participate voluntarily in this academic exercise, without payment of their translation.
- be willing to take part in a one-to-one interview, following their translation activity.
- be willing to translate both from Korean into English and English into Korean.
- be confident to translate the entire source texts used for this research, in an adequate time frame.

1.5.4 Methodologies for the Analysis of Translation Provided by the Participants: a researcher-constructed parallel corpus

The following methods are applied to analyse the individual translations and to make a comparative analysis of all translations provided by the participants. The focus of the analysis is to provide qualitative data gathered from the analysis of each individual translation as well as to provide quantitative data collected from the 8 different translators.

1) Methodology for the analysis of individual translations

A total of 10 target texts per participant were analysed in order to determine how the individual Korean translator translated the 10 given source texts. In doing so, the following methods have been used:

- **Back-Translation of the Target Texts**: The first 5 set of target texts (ST 1 to 5, Korean into English translation) were back-translated into Korean and the 5 set of target texts (ST 6 to 10, English into Korean translation) were back-translated into English.
- **Analysis of Translation Shifts**: By applying Catford's level shift and category shift, the individual translation is analysed to detect translation shifts that occurred during the translation.
- **Analysis of Translation Techniques**: An in-depth translation techniques analysis is carried out for each translation, in order to understand what kind of translation techniques the individual

translator has used for their translation. In doing so, the following main translation concepts and techniques are counted as key parameters to collect and categorise the data: Dynamic Equivalence or Formal Equivalence, Peter Newmark's Translation Methods, Vinay and Darbelnet's taxonomy, Javier Franco Aixelá's CSIs and their possible manipulation, Lawrence Venuti's Domestication and Foreignisation

- **Other Analysis of Translation related tendencies:** Based on the outcome of the back translated TTs, I have also gathered data for any interesting phenomena captured from an individual translator's TT, rendering of the ST meaning, major linguistic errors, meaningful addition or deletion, and mistranslation.

CSI and Possible or Non-CSI Items: Obvious CSIs and Possible or Non-CSIs have been complied as separate data based on the *'difficult item(s) to translate'* that are reported by the 8 professional Korean translators.

1.6 Research Scope and Limitation

This study focuses on 8 Korean professional translators' translational practice, observing what they claim as difficult items to translate, how they manage to deal with these difficult items, what ST items they consider as difficult items to translate due to cultural differences between ST culture and TT culture.

It is to be noted that CSIs examined within this study as Korean CSIs may not always be uniquely Korean, but the items can be found in other neighbourly nations of

South Korea such as Japan and China (i.e., '회' is raw fish which exists in Japan as 'さしみ' [sashimi]). However, it is clear that Korean CSIs discussed in this study do not exist in British culture. It is also noted that the CSIs presented within this study as British CSIs may not always be uniquely British, but the items can be found in other neighbourly nations of the U.K. such as France and Ireland. However, it is clear that the British CSIs discussed in this study do not exist in Korean culture. In the same vein, the English used in this study is British English which is not always identical to other English languages used in other nations. In other words, when I make a comparison between English and Korean, I am referring to British English.

In terms of the recruitment criteria of professional Korean translators, I have limited the scope of participants to be native Koreans who speak/write Korean as their mother tongue in order to eliminate any discrepancy which may exist in terms of how native and non-native participants translate. It would be interesting to conduct separate research involving both native and non-native Korean participants to examine if there are similarity or difference exist in their translation.

This thesis has the limited objective of seeking for definitive answers within the narrow scope of the research question posed at the outset. The limited number of participants means that further studies would need to be conducted with a substantially larger number of participants in order to collect an adequate amount of data to support a quantitative analysis to corroborate what is here argued on a qualitative basis. However, it should be taken into consideration that this research

is the first attempt at investigating CSI translation in the Korean <> English language pair on an empirical basis, made possible by having the voluntary contribution of 8 professional Korean translators.

Although I have tried to balance the quantity and the characteristics of the STs in Korean and English by selecting similar text types (i.e., Korean restaurant menu vs. British restaurant menu), since the Korean sources texts and English source texts are not always selected from the same industries, the analysis is limited to identifying any general patterns that can be observed when the same text types are translated in the two converse directions.

Finally, despite the attempts to use source texts from real translation assignments, due to issues of confidentiality, some of the texts which could have been used in this research had to be excluded (i.e., arbitration related source text which is often assigned to professional Korean translators). Having said that, it is also important to be reminded that the 10 selected source texts of this research are all likely to require translation (i.e., Korean leaflet for tourism industry) or they are the source texts which were actually assigned to a professional Korean translator to translate in the real word of translation (i.e., 3 sets of English STs out of 5 sets).

Despite the aforementioned research limitation, I believe this study is meaningful as it can contribute to Translation Studies, in particular in the field of Korean Translation Studies, as the gathered TTs can be used as reference materials for students who study Translation Studies. The data of this study can also be useful for professional translators as they would have opportunities to observe how other

professional translators translate various types of STs. Furthermore, this study can contribute to companies and clients who require Korean translation service as the findings of this study can help them to recognise certain difficulties Korean translators have, as well as deepening their understanding about Korean culture and language,

2. Literature Review

2.1 Linguistic Perspective on Translation

2.1.1 Meaning in Translation

The core aim of any translation activity is to render the meaning that is embedded in a source text to the target text. The way we achieve rendering the original meaning in translation has been at the heart of many debates in the field of Translation Studies. To facilitate logical discussions about *'how to translate'*, *'what is untranslatable'*, *'what Culturally Specific Items are difficult to translate'*, and any other discussions we hold in Translation Studies, understanding *meaning* must be regarded as a prerequisite. The following is an attempt to present a few key theories about *meaning* that are specifically relevant to translation. It is to be noted that since this research is about translation of written texts, the scope of meaning presented within this thesis does not necessarily include all the core components of linguistics (i.e., phonetics, phonology, body language), but it rather focuses on the components of meaning (i.e., semantics) that are directly relevant to Korean <> English pair translation carried out by a Korean human translator, in written form.

The two main branches of linguistics focusing on meaning are *semantics* and *pragmatics*. In Chapman's view, pragmatics is the study of meaning, '*meaning in use*' or '*meaning in context*', while semantics is concerned with '*literal meaning*', or '*truth conditions*' (Chapman 2011:19). The borderline between semantics and pragmatics is controversial in linguistics. And as further investigations are being

conducted, we may be able to understand *meaning* in two separate aspects of semantics and pragmatics in a better form in the forthcoming future. But for now, as far as Translation Studies is concerned, such a distinction between two fields of meaning may not be regarded as critical because, although for many cases of real-life translation assignments, human translators are given a written source text (*'sentence'* rather than *'utterance'*), utterance is often embedded in the source text (i.e., direct quotations embedded in an English novel to be translated into Korean) along with sentences. Rendering a source text's meaning into a target text involves both grammaticality and acceptability which are the two different judgements used for semantics and pragmatics, as well as such the rendering embraces *'speakers'*, *'hearers'*, *'writers'*, and *'readers'*. Therefore, it is evident that Translation Studies is keen to explore how meaning is perceived in both the point of semantics and pragmatics.

Noam Chomsky's idea about language, with the distinction between '*competence*' and '*performance*' (Chapman 2011:12) has been critiqued by the linguists who try to understand meaning from a usage-based approach. One of the linguists who disagrees with Chomskyan's distinction between *'competence'* and *'performance'* is William Labov who argues that:

> It is now evident to many linguists that the primary purpose of the [performance/competence] distinction has been to help the linguist exclude data which he finds inconvenient to handle. ... If performance involves limitations of memory, attention, and articulation, then we must consider the entire English grammar to be a matter of performance (Labov 1971:468).

There have been many theories and attempts made in understanding what *meaning* is, across many academic fields. In a traditional approach, *meaning* has been understood as a binary distinction. Ferdinand de Saussure, a Swiss linguist and semiotician, claims that the sign is not only a form, but a concept and he analysed the sign as consisting of two distinct components, the *'signifier'* and the *'signified'*. The following diagram is from Saussure's Course in General Linguistics, used to illustrate the relationship between signifier and signified (Saussure:1916):

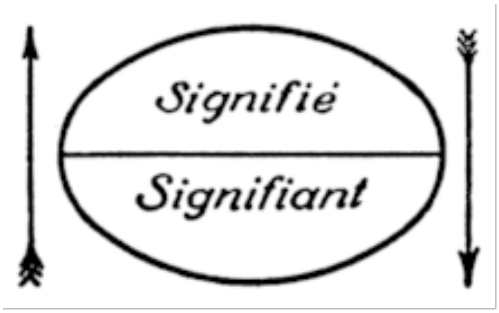


Figure 12: Signifier and Signified

The term signifier can be understood as a form (i.e., the phonological or graphic form) that a sign takes and signified can be understood as the concept that the signifier refers to. In order to understand what *meaning* is, we need to understand how *meaning* is created by the signifier and how such a *meaning* is realised. Saussure argues that the sign's *meaning* is dependent upon its relationship with other words in the system (Saussure 1983:67; Saussure 1974:67).

In other words, one needs to understand not only what the signifier is but how the signifier can be interpreted/perceived within the possible pool of other elements. And such an interpretation and/or realisation of the signifier inevitably differs in each

language. Jakobson mentions that “there is ordinarily no full equivalence between code-units” (1959/2004:139). However, it is true that linguistic universalism should be considered, although we understand the way a signifier is signified may differ depending on each language group, as well as the *meaning* initiated by a chosen signifier that can be conveyed and shared between all of us. Human beings share universal thinking as we live on the same planet which means although each language functions its own way and the way how we express our meanings may differ, we can still understand one another. However, as each language and culture possess distinctive characteristics, it can also be argued that linguistic relativity and determinism cannot be underestimated, as Sapir states:

> The fact of the matter is that the *‘real world’* is to a large extent unconsciously built up on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The world in which different societies live are distinct worlds, nor merely the same world with a different label attached (1929:209).

In a similar vein to this binary distinction of meaning, Nida and Taber (1982:56) classifies *meaning* into two categories that are ‘*referential meaning*’ and ‘*connotative meaning*’. Referential meaning takes word as a symbol to refer an object, process, relation and so on. The referential meaning is built by two markings; syntactic marking and semiotic marking, while *‘connotative meaning’* is related to the speaker/writer’s stance, and emotion. The connotative meaning involves three parameters, the relationship between the word and the speaker, the condition of the speaker, and linguistic factors. Benjamin also emphasises the importance of

realising how connotative meaning is signified differently language by language, especially for any translation activity, by stating that:

> What can fidelity really do for the rendering of meaning? Fidelity in translation of individual words can almost never fully reproduce the meaning they have in the original. For sense in its poetic significance is not limited to meaning, but derives from the connotations conveyed by the word chosen to express it. We say of words that have emotional connotations. A literal rendering of the syntax completely demolishes the theory of reproduction of meaning and is a direct threat to comprehensibility (1923:80).

Moving away from a purely linguistic perspective of *meaning* towards a discussion of what *meaning* is in Translation Studies, Nida's '*scientific approaches to meaning*' (Munday 2012b:64) cannot be left out as it is directly related to translation. Nida discards the old-fashioned idea of understanding meaning as *'fixed'* in a word but meaning is '*acquired'* through how a word is embedded in a context. To elaborate what different meanings a word can acquire, Nida categorises meaning into three categories; linguistic meaning, referential meaning, and emotive/connotative meaning (Munday 2012b:64).

Catford follows J.R. Firth's viewpoint in defining meaning as "the total network of relations entered into by any linguistic form-text, item-in-text, structure, element of structure, class, term on system – or whatever it maybe" (Catford 1965:35). And he classifies the relations in two kinds as formal relations and contextual relations, and these relations constitute formal meaning and contextual meaning.

Baker points out we may think of the words as the smallest unit which possesses individual meaning, but it is not necessarily true, as it "can be carried by units smaller

than the word … more often, however, it is carried by units much more complex than the single word and by various structures and linguistic devices" (Baker 2011:9). Baker justifies the claim that the elements of meaning which are represented by several orthographic words in one language may be represented by a single orthographic word in another language, and vice versa. The following confirms these phenomena, in a Korean <> English language pair, which supports one of the reasons why the word count of original text and translation cannot be identical:

고구마	sweet potato
언니	older sister[6]
시나브로	slowly but surely without one knowing

Table 1: One Orthographic Korean Word Rendered by More than one Word in English

dozen	12 개
bleed	피를 흘리다
interviewee	인터뷰 받는 사람

Table 2: One Orthographic English Word Rendered by More than one Word in Korean

When Cruse explores a variety of contextual approaches, he confirms that it is not easy to draw a clear line between *meaning* and *grammar* because they are so intimately interwoven. While I agree with Cruse that "the combinatorial characteristics of words in utterances are constrained not only by their meanings,

[6] '언니' is an appellation used by younger sisters to call their older sisters in the Korean language. A younger brother would call his older sister '누나' rather than '언니'.

but also by their grammatical properties" (1986:2), it seems Cruse's statement about the purpose of grammar is problematic to be absorbed from Translation Studies' viewpoint. Cruse states, "ultimately, the only purpose of grammar is [only there] to serve the conveyance of meaning" (Cruse 1986:2).

In translation activity, grammar is not only there to aid the rendering of ST meaning into TT, but much more than that. In fact, grammar does indeed convey meaning, but grammar also possesses meaning, enhances meaning, clarifies meaning, causes desirable ambiguity in meaning and so on. Meaning is, therefore, not an exclusive asset of semantics in lexical items as meaning can only be formed when the lexical elements and grammatical elements co-exist in harmony. A different grammatical structure of an individual language system affects how a lexical item in a sentence acquires its meaning differently. For instance, a professional Korean translator, Noh Seoung Young, points out how a pronoun *'he'* can acquire different meanings, depending on the grammatical setting it is used, in English and in Korean. He states:

> In Korean grammar, *'he'* does not take an antecedent mentioned immediately before, as what *'he'* refers to. However, it refers to a person mentioned in that context, in a consistent manner. That is to say, in English grammar, when *'he'* appears after *'his grandfather'*, the *'he'* refers to *'his grandfather'*. But in Korean, when *'he'* appears after *'his grandfather'*, it refers to *'the grandson of the grandfather'* (Noh Seoung Young[7]: 2019).

[7] The quotation is translated by the author. The original quotation (in Korean) has been cited from social media (https://www.facebook.com/socoopbooks/) of the Korean translator, Noh Seoung Young ('노승영').

> (한국어에서 ‘그’는 직전 선행사를 가리키는 게 아니라 특정한 사람을 일관되게 가리킨다. 영어에서는 ‘his grandfather’ 다음에 나오는 ‘he’는 ‘his grandfather’이지만 한국어에서는 ‘그의 할아버지는’ 다음에 나오는 ‘그’는 할아버지의 손자를 가리킨다.)

From the perspective of *meaning* in lexical items, Cruse introduces four types of meanings: (1) Propositional Meaning, (2) Expressive Meaning, (3) Presupposed Meaning and (4) Evoked Meaning.

(1) Propositional Meaning

When Cruse discusses how the propositional *‘component’* of an utterance function on whether it is in a statement, exclamation, command, question, etc, he elaborates how propositional meaning is carried in a statement with a true-condition. In a sentence of *‘Arthur has lost the blasted key’*, *‘blasted’* carries only expressive meaning whereas if we change the sentence to *‘Arthur has lost the spare key’*, *‘spare’* adds a different true-condition to the sentence as it carries propositional meaning. Baker (2011:11) stated that:

> The propositional meaning of a word or an utterance arises from the relation between it and what it refers to or describes in a real or imagery world, as conceived by the speakers of the particular language to which the word or utterance belongs. It is this type of meaning which provides the basis on which we can judge an utterance as true or false.

For example, the Korean word *‘축의금’* is money that you give to someone who invited you for a happy occasion (i.e., wedding), whereas the Korean word *‘조의금’* is money that you give to someone who invited you for a sad occasion (i.e., funeral).

If one writes the latter word, *'조의금'*, on the envelop which has money in it, to hand in at a wedding party, this would be judged by the recipient as *'untruthful'*, thus *'inaccurate'*. It is the meaning that we can judge whether the meaning is obviously true or false, when the word is used in a given situation. Baker points out that it is this propositional meaning that often raises concerns for mistranslation when it is not accurately translated (2011:9). While Baker is right to point out that failing to render propositional meaning can raise concerns for possible mistranslation, the author would like to point out that, mistranslation of propositional meaning may occur, but it is not the most common cause of inadequate translation in the world of professional translation. And mistranslation of propositional meaning is obvious, much easier to detect and to rectify as it is a matter of true or false. The more common causes of mistranslation and any disagreeable events that occur between the translator and proof-reader, tend to involve other types of meaning (i.e., expressive meaning), individual translator's style, and preference. The detailed cases of mistranslation are discussed in Chapter 4, *'Findings of In-depth Analysis from Individual Translators' TTs'* under *'Analysis of the Data'* from 8 professional Korean translators' translation.

(2) Expressive Meaning

Unlike propositional meaning, expressive meaning plays no role in determining true or false conditions, because expressive meaning is related to the writer's attitude or emotion. From a Translation Studies' perspective, this type of meaning can be linked to '*expressive*', one of the three main functions of language Bűhler claims;

the expressive, the informative, and the vocative (Newmark 1988:39). Newmark emphasises the importance of a translator's role in preserving the expressive meaning by saying "personal components constitute the *'expressive'* element (they are only a part) of an expressive text, and you should not normalise them in translation" (Newmark 1988:40).

A Korean metaphor '*이/잡듯이*' (a possible translation: '***like you grab lice***') is used when one wants to express one's strong determination in searching or investigating something. Its tone of forcefulness is much higher than other Korean words, like '*철저히*' (a possible translation: '***thoroughly***') or '*면밀히*' (a possible translation: '***closely***'). When Koreans hear '*이/잡듯이*', it is instantly reminiscent of a fine-tooth comb searching for lice countless times until the head becomes completely lice-free.

During a UK and Republic of South Korea conference, a Korean conference interpreter once was interpreting a highly ranked Korean person who used this exact metaphor, '*이/잡듯이*', which made the interpreter hesitate before rendering the utterance for the UK delegates. For native Koreans, the expressive meaning of this metaphor is not only so raw and strong, but it also contains the word '***lice***' which is not necessarily a pleasant word to hear during a heated conversation. When this expressive meaning was conveyed to the opposite party without normalisation, but as faithfully as could be, the British people, in the conference, indicated that they

could understand the extreme level of seriousness the Korean speaker wanted to present.

Although deleting '*terribly*' from '*I am terribly sorry*' does not change its propositional meaning, the deletion of '*terribly*' can affect the way how an apology is received and the consequences afterwards. Since human beings utter and write with their individual mindsets, expressive meaning is indeed intended by the individual utterer/writer's chosen meaning potential. And as such the personal choice of expressive meaning should always be preserved in translation, whenever it is feasible.

(3) Presupposed Meaning

Cruse states that "presupposed meaning is used here in a pre-theoretical sense to refer to semantic traits which are, as it were, taken for granted in the use of an expression, or lexical item, but not actually asserted, denied, questioned, or whatever, in the utterance in which they appear" (1986:278). Cruse then gives the verb *'drink'* as an example having *'liquid'* as a presupposition. The presupposed semantic traits are referred as semantic co-occurrence restrictions and Cruse distinguishes two types of semantic co-occurrence restrictions as (a) selectional restrictions and (b) collocational restrictions; the former are logically necessary and, the latter that are illogical and semantically arbitrary.

(a) Selectional Restrictions

A Korean verb *'쪘다'* (a possible translation: steamed) is a way of cooking and it imposes semantic constraints on which food can be steamed:

엄마가 감자를 쪘다: My mum steamed potatoes

할머니가 시루에 떡을 쪘다: Granny steamed the rice cake in a See-Ru[8]

?[9] 내가 밥을 쪘다: I steamed rice

? 오빠가 연필을 쪘다: My older brother steamed a pencil

The objects that can be *'쪘다'* includes something edible and suitable to steam. Rice cake, some vegetables, fish and starchy crops are counted as presupposition of *'쪘다'*. It is interesting that Koreans do not use the verb *'steam'*, but use other verbs (i.e., 하다, 안치다, 올리다) instead when describe how they cook sticky rice.

A Korean verb *'안쳤다'* (a possible translation: '*prepared to cook*') indicates an action of putting washed edible materials into a caldron, to get it ready to boil.

엄마가 감자를 안쳤다: My mum prepared potatoes to cook

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[8] 시루 (See-Ru) is a Korean clay pot which is used to steam rice cake.

[9] I have adopted Cruse's format of placing a question mark in front of a sentence to indicate 'semantic abnormality'.

할머니가 시루에 떡을 안쳤다: Granny prepared the rice cake, in a See-Ru, to cook

내가 밥을 안쳤다: I prepared rice to cook

? 오빠가 연필을 안쳤다: My older brother prepared a pencil to cook

The objects that can be *'안쳤다'* without it sounding odd include, grains and starchy crops: the particular food that can be washed and put into a caldron to boil. It is true that *'안쳤다'* can take the main meal (breakfast, lunch or dinner) as an object, but it can't take a light snack as an object:

아빠가 나를 위해 저녁을 안쳤다: Dad prepared dinner for me

? 아빠가 나를 위해 간식을 안쳤다: Dad prepared a snack for me

Both *'쪘다'* and *'안쳤다'* have selectional restrictions. In other words, both the verbs can only allow something edible, as an object. In terms of *'안쳤다'*, the acceptable objects are restricted not only to something edible but something that can also be placed into a caldron, except when it takes a meal as an object. It is interesting that these two verbs share similar presupposed traits but the way these two verbs accept and/or refuse certain semantic co-occurrences varies.

(b) Collocational Restrictions

Firth introduced the word *'collocation'* first in 1951 and he stated that collocation "is the habitual juxtaposition or association in the sentence of language" (1957:181). Cruse defines "collocational restrictions as co-occurrence restrictions that are irrelevant to truth-conditions – that is to say, those in respect of which lexical items may differ and still be cognitive synonyms" (1986:279). Sinclair defines collocation as "the occurrence of two or more words within a short space of each other in a text" (1991:170). Hunston sees collocation as "the statistical tendency of words to co-occur" (Hunston 2002:12).

Collocational restrictions are semantically arbitrary. When we hear an utterance, which breaks our accustomed collocational restrictions, we sense that utterance is not natural. For a translator, these collocational restrictions are an important attribute of meaning to master, in order to avoid any undesirable translationese. However, because the collocational restrictions are language specific without having much universal sameness, it is not easy for a non-native speaker to acquire them. The following examples are extracted from actual translation assignments in Korean <> English pair to demonstrate the different collocational restrictions in the Korean and English language and how such the differences can affect the translation.

Translation from Korean into English

Korean ST	English TT	Differences in collocational restriction(s) in Korean vs. English	Final TT after adjusting collocational restrictions

함께 풀어요, 의료사고	Let's solve together, medical accident	In Korean, you *'solve an accident'* but in English, you may solve a problem or a mystery but not an accident.	Medical complaint, let's solve it together
롯데는 우리 모두의 축제를 만들어 갑니다.	Lotte is making a festival for all of us	In Korean, you may *'do a festival'* or *'make a festival'* but in English, you *'hold a festival'*.	Lotte is holding a festival for all of us.
감나무에 파란 땡감이 달렸네	There is a blue persimmon hanging on a tree	In Korean, *'파란'* (*'blue'*) is collocated with plants or fruits that are still immature (i.e., *'파란 새싹'* (*'sprout'*)	There is an unripe green persimmon hanging on a tree

Table 3: Difference in Collocational Restrictions in Translation from Korean into English

Translation from English into Korean

English ST	Korean TT	Differences in collocational restriction(s) in Korean vs. English	Final TT after adjusting collocational restrictions
Mulberry's love of craft is at the heart of its creations.	수공예를 향한 Mulberry 의 사랑은 Mulberry 가 제작하는 모든 창조물의 심장입니다.	Both the collocations of *'love'* (*'사랑'*) of craft, and *'at the heart (*'심장'*) of its creation'* are not natural. The translation thus replaced these two items to *'affection'* and *'centre'*. It is tricky as *'love'* (*'사랑'*) and *'affection'* (*'애정'*) share the propositional meaning of *'affection'*. But in Korean, the depth of affection *'love'* (*'사랑'*) contains somewhat appears to	수공예를 향한 Mulberry 의 애정은 Mulberry 가 제작하는 모든 창조물의 중심입니다.

		be too deep to be used toward *'craft'*.	
Always stay connected with Samsung	언제나 삼성과 함께 연결되는 것에 머무르세요	*'stay connected'* (*'연결되는 것에 머무르세요'*) sounds odd in Korean. Although *'keep connected'* (*'접속을 유지하세요'*) is agreeable.	삼성과 함께 항상 온라인 접속을 유지하세요 or keep the source text without translation.

Table 4: Difference in Collocational Restrictions in Translation from English into Korean

Collocational restrictions can be strongly language specific as each language apply such restrictions in a unique way. Koreans *'eat alcohol'* (*'술 먹다'*)[10] rather than *'drink alcohol'* – perhaps because in Korean culture, people don't drink alcohol without food – *'drink fresh air'* (*'신선한 공기를 마시다'*) rather than *'breath in fresh air'*, *'polish teeth'* (*'이를 닦다'*) rather than *'brush teeth'*, *'lay a baby'* (*'아기를 낳다'*) rather than *'give birth to a baby'*, *'dream a dream'* (*'꿈을 꾸다'*), rather than *'have a*

[10] *'drink alcohol'* (*'술 마시다'*) is also acceptable.

dream', *'do a sport'* (*'스포츠를 하다'*) rather than *'play a sport'*. The differences in collocational restrictions between Korean and English are vast and uncountable.

(4) Evoked Meaning

Cruse states, "evoked meaning primarily contributes to discourse cohesion" and it "provides a further potential source of variation among cognitive synonyms" (Cruse 1986:282). With this, Cruse explains dialects, classified as geographical, temporal, and social - and registers, with "three interacting dimensions of variation: field, mode and style" (Cruse 1986:283).

In Korean, the following may be considered as adequate examples of the three types of dialects:

(a) Geographical

Gyeongsang province is located in the southeast of Korea and the Gyeongsang dialects are often mimicked by entertainers on TV for fun as it is very distinctive. Even native Korean speakers do not always grasp the accurate meaning of the words used in some dialects. Some of the Gyeongsang dialects include *'파이다'* (*'not great'*) which is a cognitive synonym of standard Korean verb *'별로다'*, *'디다'* (*'tired'*) for *'피곤하다'*, and *'애볐다'* (*'skinny'*) for *'말랐다'*.

(b) Temporal

Age matters greatly in Korea in many ways. One of them is that grown-ups in Korea are encouraged to learn neologisms that are popular within the young generation, to not be regarded as old-fashioned. Failing to have sufficient understanding of these trendy dialects can make one feel left out. It is often seen on Korean TV programmes, where the presenter would ask newly coined trendy expressions to a bunch of middle-aged renown celebrities, as a means to evaluate how trendy they still are.

Among the different types of neologism, shortened expressions have become popular within the younger generation in South Korea, perhaps owing to the fact that nowadays, social media, as a computer mediated platform, plays a key role in human communication (i.e., Instagram, Twitter and KakaoTalk – a popular online communication channel for South Koreans) and because of an aspect of cultural preference of South Korea (known as *'빨리/ 빨리'*: *'quick quick'* culture).

Here are a few newly coined abbreviated words which can be considered features of Korean temporal dialect:

갑분싸 for **갑**자기 **분**위기 **싸**해지다: The mood has dissipated all of the sudden – it is often used when a person utters something that is not humorous enough to keep or enliven the current mood.

아아 for **아**이스 **아**메리카노: Iced Americano.

혼바비언 for **혼**자 **밥**먹는 **사람**: A person who eats alone.

보배 for 보조 배터리: A spare charger.

(c) Social

Social dialects indicate the status of social class the utterer belongs to. One of the phenomena observed in Korean social dialects is that people in the upper class, or the class which claims to be well educated, appears to use more English words and four-character Chinese idioms in their utterance. One particular social dialect which can be observed in the Korean language is the Korean military dialects. Here are a few examples of the social dialect of the Korean military:

깔깔이**:** warm layers of undergarments a serviceperson wears in winter. A possible equivalent word in standard Korean is 내의.

뽀글이**:** an instant noodle that they enjoy as a snack. A possible equivalent word in standard Korean is 라면.

의무대**:** a military hospital or medical practice. A possible equivalent word in standard Korean is 병원 or 보건소.

Unlike *dialects* which are linked to different settings of age, geography, and social class, *registers* are linked to how an individual utterer decides how to modify their speech in each specific situation. We can examine registers in three parameters - *field, mode,* and *style*.

(a) Field

The parameter of *'field'* is topic specific and situation specific. Topic of discourse includes medical, legal, advertisement, manual to operate a machine, speech and many others. Each topic of discourse has its own lexical characteristics. For instance, we expect lexical items such as *'defendant'*, *'plaintiff'*, *'verdict'* to appear in a legal text while we expect *'starter'*, *'chicken Caesar salad'*, *'chocolate pudding'* to appear in a restaurant menu.

It is also true that depending on the situation of the discourse, we choose particular lexical (and grammatical) items amongst other synonyms that have the same propositional meaning, in order to convey the intended meaning to the hearer/reader in a suitable manner. For instance, if a 3-year-old daughter looks unwell, one of the possible questions a Korean mother may ask her daughter is "배 아프니?" ("Does your tummy hurt?") rather than "복통이 있니?" ("Have you got abdominal pain?").

In translation activity, field is one of the critical registers for a translator, as failing to fine tune the field of registers in the target text can end up making the translation too formal or too colloquial. For instance, if a translator is assigned to translate a medical text which is an introduction of a new anti-cancer drug, with a complicated scientific background of novel treatments, the source text would naturally contain discourse specific lexical items and difficult medical terminologies. In delivering a translation, the translator would not only seek for equivalent terminologies in the

target text, but depending on who is going to be the target readership (i.e., oncologists, patients) and where the translation is going to be utilised (i.e., an internationally renowned medical journal, a poster for patient recruitment of a clinical trial), the translator will have to choose lexical items that are best suited for the field of discourse and for the expected level of lexical (and grammatical) items from the target readership. The following extract is from an actual medical translation, from English into Korean, with an attempt to demonstrate the daunting task translators face in fine tuning the field of registers:

Translation from English into Korean
(Field of discourse: an interview text to be used for Payer and Access Discussion Guide, regarding an Assessment for Next-Gen. Paediatric Pneumococcal Conjugate Vaccine)

English ST	Korean TT	Field of Discourse
Based on the data shown, would you restrict access of ABC25[11] to select **target populations**?	보여드린 데이터를 염두에 둘때, **목표 모집단**을 선택하기 위해 ABC25 접근에 제한을 두시겠습니까?	The specific lexical item of this field has been translated by adopting an established Korean equivalence, which is a familiar term for doctors.
Would you be receptive to a **premium price** (compared to Android10) for ABC25?	ABC25 의 **프리미엄 가격** (Android10 과 비교해서)을 수용하시겠습니까?	The *'premium price'* in this text refers to a price of the vaccine, Android10, that is more expensive than other vaccines which are currently available. To make it not too direct, *'premium'* has been transliterated.

Table 5: Differences in Field of Registers in Translation from Korean into English

[11] The name of vaccine in the source text has been altered in order to maintain confidentiality of the pharmaceutical company.

(b) Mode

According to Cruse, *mode* is “concerned with the manner of transmission of a linguistic message” (1986:284). In Korean, when one answers a phone call, we say ″여보세요″ (“Hello”) rather than saying ″안녕하세요″ (“Hello”) as ″여보세요″ is the agreed mode to apply when answering a telephone call in Korean language. In a business meeting or in a court, a Korean speaker or barrister may utter, ″이 건에 관해서...″ (“with regards to this case…”) rather than “여기에 대해″ (“about this”), ″이 일은″ (“about this happening”), although all these three expressions carry more or less the same propositional meaning.

With the ever more connected world we are living in, with so many innovative communication platforms constantly being invented, learning each unique element of registers (i.e., how to use a hashtag, underline_, and @ on Instagram) that is used for each specific communication platform has become a necessity. When one does not acquire a specific mode of registers on a new computer-mediated online platform, one cannot convey one’s intended meanings to other people in that platform.

(c) Style

According to Cruse, style comprises the “language characteristics which mark different relations between the participants in a linguistic exchange” (1986:284). He

also points out that *style* is much more complex, and it should not be perceived as a mere dimension of formal versus informal. He adds, “style is of particular interest to us because it is this dimension of variation which spawns the most spectacular proliferation of cognitive synonyms” (Cruse 1986:284). In the similar vein, Baker defines tenor of discourse as “an abstract term for the relationship between the people taking part in the discourse” (2011:14).

When a Korean lady refers to her mother-in-law to other people, she uses appellations of ″시어머니″ (“mother-in-law”) or ″시어머님″ (“mother-in-law” with an honorific morpheme, ‘님’) but when she calls her mother-in-law, she uses ″어머니″ (“mother”), ″어머님″ (“mother” with an honorific morpheme, ‘님’), or even ″엄마″ (“mum” – a more intimate way of addressing one’s mother-in-law). The level of formality and intimacy are expressed differently in each language and the culture where the individual language belongs. Therefore, what is considered polite/rude, friendly/unfriendly can be expressed differently, depending on the language it is expressed by.

As far as translation are concerned, style is language specific. That is to say, for instance, when there is a clear discrepancy in how one expresses politeness in one language to another, the translator cannot keep the original style of politeness in the source text when translating into other languages, as the intended original politeness may get lost in translation. Fine tuning the style of the source text in the responding target text is one of the tasks that is taken by the translator seriously.

The following has been extracted from an actual translation assignment, to illustrate how style, as of a dimension of register, is adjusted, in order to satisfy the target readership's expectations:

Translation from Korean into English
(Field of discourse: an email correspondent from a senior worker to a junior worker, in the field of shipbuilding)

Korean ST	Draft English TT	Lexical items considered in fine tuning style	Translation with adjusted style
김대리, 수고 많으십니다. 아래 6 번 항목 Demo 를 실시하면서 5 번 사항은 필요없는 comment 인 것으로 상호 확인 되었는데 왜 종결이 안되었는지 파악해 주시기 바랍니다.	Assistant Manager Kim, I appreciate you are working hard. During the demonstration of item 6 below, it has been mutually agreed that item 5 is not a necessary comment. Please investigate why this item has not been closed yet.	In Korea, workers at a workplace are addressed by their position + family name (i.e., Assistant Manager Kim) to maintain the order of rank. Such a hierarchical style may appear to be odd to British people, as British people do not address their work colleagues or junior members by their job title. In addition, *'수고 많으십니다'* (literal translation: you are working hard) is used in Korea as a greeting, rather than meaning it literally.	Dear Mr Kim, I hope this email finds you well. During the demonstration of item 6 below, it has been mutually agreed that item 5 is not a necessary comment. Please investigate why this item has not been closed yet.

Table 6: Difference in Style of Registers in Translation from Korean into English

Halliday adopts the linguistic system of Hjelmslev (in the Prague school) and Firth (in the London school) and sees language as a tristratal system: *semantics*, *grammar*, and *phonology*. He adds:

> What the speaker can say, i.e., the lexicogrammatical system as a whole, operates as the realization of the semantic system, which is what the speaker can mean – what I refer to as the *'meaning potential'* (Halliday 1978:39).

Halliday does not follow the classic dichotomies of *'langue'* / *'parole'*, the distinction between competence and performance. From a sociolinguistic standpoint, the only distinction he allows is "between the actual and the potential of which it is an actualisation" (Halliday: 1978:52).

Halliday recognises language as a system of *meaning potential* and within SFL (Systemic Functional Grammar), and language is regarded as a social phenomenon that is functional. In Chapter II, '*A sociosemiotic interpretation of language*', Halliday explains text, situation, and register, all are vital for us to understand what *meaning* is and how *meaning* is constructed in our utterance and writing. Halliday points out that:

> A text is meaningful not so much because the hearer does not know what the speaker is going to say, as in a mathematical model of communication, but because he does know. He has abundant evidence, both from his knowledge of the general (including statistical) properties of the linguistic system and from his sensibility to the particular culture, situational and verbal context; and this enables him to make informed guesses about the meanings that are coming his way (Halliday 1978:61).

And for the text, he introduces three determining elements: *field*, *tenor*, and *mode*. It is worthy of note that Halliday recognises that meaning is initiated by an utterer/writer but how meaning is successfully conveyed to a hearer/reader is depending on the appointed hearer/reader's '*informed guesses'*, based on the shared understanding of that particular linguistic system, the shared cultural awareness, the shared situation which the utterer and hearer are in. For instance,

if one of your family members says “Wow, you are early?”, you would make an ‘*informed guess*’ of the meaning based on the situation you are in (i.e., whether you got back home earlier than usual or you are really late). You then figure out whether the utterance is sarcasm or literal.

In a Korean <> English translation activity, the target readership does not share the same linguistic system as the writer of the source text, the target readership does not have the same level of sensibility to the culture of the source text, and the situational and verbal context is either limited or not provided. For that reason, the Korean translator cannot render the original meaning adequately by simply converting the linguistic structure of the source text into the target text, in a faithful literal translation. The various efforts made by professional Korean translators to provide more accessible ‘*informed guesses*’ to their target readership, beyond simple linguistic conversion, are illustrated in this thesis under *‘Interesting phenomena’* and more specifically under the individual translators’ *‘translation samples of difficult items to translate’* and *‘8 translation samples of CSI translation’* within Chapter 4, *‘Findings of In-depth Analysis from Individual Translators’ TTs’*.

Along with Halliday’s approach to meaning, Hymes (1969:113) believed that languages have conventional units and recognises that there are two types of meaning: ‘social meaning’ (‘social express’) and ‘referential meaning’. Halliday approached a linguistic system at the semantic level with a triadic system (ideational, interpersonal and a textual component). And in that direction of functional semantics, he pairs *‘referential meaning’*, with one of components of his

own triadic system, *'ideational'*, and *'social meaning'* with another component of his triadic system, *'interpersonal'*. In addition, Halliday states that three determining elements: *field, tenor,* and *mode* activate these three components such that Field activates the ideational component, Tenor activates the interpersonal component, and Mode activates the textual component.

In Translation Studies, the Hallidayan discourse semantic of three strands of meaning is important as it helps us understand what elements the author of the ST chose in order to form the source text, in a specific context, and how the author's meaning potential is rendered in a translated text. House's model shows how Halliday's model of discourse analysis can be used for register analysis of both the source text and the target text in Translation Studies.

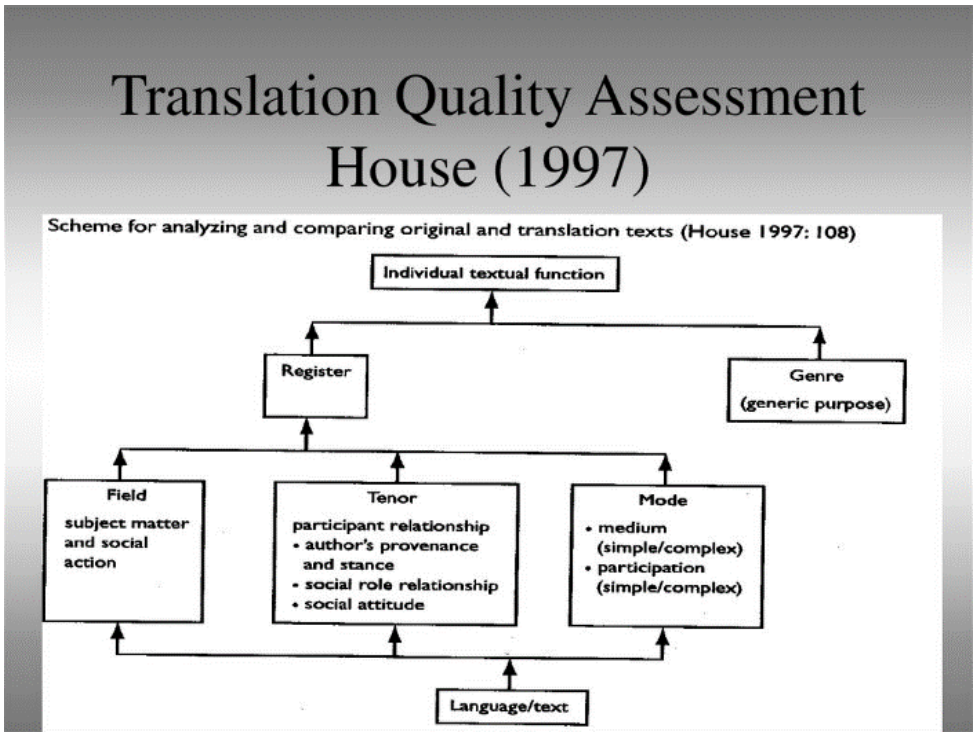


Figure 13: Scheme for Analysing and Comparing Original and Translated Texts (House 1997:108)

The following is an attempt to illustrate how House's model can be used in comparing three strands of meaning between the source text and the target text. The following example of the source text and target text have been extracted from an actual Korean-English pair translation assignment.

English Source Text	**Korean Translation**
This letter confirms the understanding between us relating to the recording by **the Producer of the Programme** (which the Producer proposes but does not undertake to produce, broadcast, exhibit and/or otherwise exploit) at the Location on the Date(s). 1 You hereby…. 2 You hereby confirm that all rights in the Programme and in all films, photographs and recordings made and/or taken by us at the Location shall be owned by the Producer alone and we shall be entitled to assign, license and/or exploit the same by all means and in all media as we may at our **absolute discretion** elect. Without prejudice to the generality of the foregoing, **you confirm that we may, at our discretion:** 2.1 … 3 **You confirm that you shall not have any right** of action including, without limitation, any right of interdict or similar relief against the Producer or its successors arising out of any use or non-use of the Location within the Programme and you shall not assert or maintain against the Producer any cause of action based upon invasion of privacy,	본 문서는 해당 촬영일에 본 로케이션에서 **본 프로그램의 본 프로듀서에** 의한 촬영에 관한 (프로듀서가 촬영을 제안하는 것으로 제작, 방송, 전시 그리고/또는 그 외 이용에 대한 동의는 아님) 양자 간의 이해를 확인하기 위함이다. 1 귀하는 이로써…. 2 귀하는 본 프로그램, 본 로케이션에서 만들어지고 그리고/또한 당사에 의해 제작된 모든 영화, 사진, 녹음・녹화물에 대한 전적이 권리가 본 프로듀서에게만 있음을 확인하며 당사의 **절대적 재량권**에 따라 이를 모든 수단과 모든 매체로 양도, 허가, 그리고/또는 이용할 수 있는 권리가 있음을 확인한다. 앞서 언급된 보편성에 대한 선입견을 배제하고, **귀하는 당사가 아래와 같은 자유재량을 가질 수 있음을 확인한다:** 2.1…

defamation, copyright infringement, libel or slander in connection with the exercise of the rights granted herein.	3 **귀하는** 본 프로그램 내에서 본 로케이션의 어떤 사용이나 비사용 발생에 관해 본 프로듀서나 그 후임자에게 금지명령이나 유사한 구제를 **할 권리를 갖지 아니하며** 그 권리는 이것에만 국한되지는 않는다. 그리고 귀하는 본 계약서상 부여받은 권리의 행사와 연계하여 프로듀서에게 사생활 침해, 명예훼손, 저작권 침해, 문서에 의한 명예훼손과 모략을 근거로 한 그 어떤 소송 사유를 주장하거나 그 주장을 유지할 수 없다.

Table 7: Comparison of the Three Strands of Meaning in English into Korean Translation

Comparing three strands of meaning between the source text and target text:

1) ST Profile: a legal contract (location release) between a UK based movie production company and a South Korea based location owner.
2) Textual Function: defining legally binding responsibilities, obligations, and rights for both parties.
3) Field: a contract involving a production company and a location owner.

2.2 Cultural Perspective on Translation

2.2.1 Culturally Specific Item

This part of the thesis is an attempt to elaborate the understanding of what is known as *'Culturally Specific Item(s)'* in Translation Studies, specifically between the language pair of Korean and English. It aims to identify what can be counted as Korean CSIs and to investigate possible classifications of Korean CSIs. It is to be noted that the previous Chapter *'2.1.1 Meaning in Translation'* under *'2.1 Linguistic Perspective on Translation'* and this Chapter, *'2.2 Cultural Perspective on Translation'*, are considered as the two cornerstones to elaborate the concept of CSI from two different perspectives: a linguistic approach and a cultural approach, but the author would like to emphasise that these two approaches are not to be understood in a dichotomous manner but in a complementary sense, since a CSI cannot be discussed without combining culture and language as one.

2.2.2 Existing Definitions of Culturally Specific Item(s)

Although Catford does not use the term CSI, his explanation of the particular Source Language (hereafter SL) lexical items being treated as '*left untranslated*', either because they are regarded as *'untranslatable'* or for the deliberate purpose of introducing '*local colour*' into the TL (Target Language) text has shed light on the existence of CSI and the difficulties they present to the translation process as he claims that they are "more complex than appears at first sight" (Catford 1965:21).

Javier Franco Aixelá defines CSIs as “textually actualised items whose function and connotations in a source text involve a translation problem in their transference to a target text, whenever this problem is a product of the nonexistence of the referred item or of its different intertextual status in the cultural system of the readers of the target text” (Aixelá 1996:58).

Newmark understands CSI as culture-bound terms, whether single-unit lexemes, phrases or collocations are those which are particularly tied to the way of life and “its manifestation that are peculiar to a community that uses a particular language as its means of expression” (Newmark 1988:94) and categorises CSI into five areas: 1) ecology, 2) material culture, 3) social culture, 4) organisation, customs, ideas, and 5) gestures and habits.

Pedersen classifies CSI into two categories: intralinguistic and extralinguistic culture-bound references (ECRs) and explains “ECRs are expressions that refer to entities outside language, such as names of people, places, institutions, food, customs etc., which a person may not know, even if s/he knows the language in question” (Pedersen 2007:30-31). And he adds that the “vast majority of ECRs are also proper names”.

Lee defines *‘cultural-bound lexis’* as “the lexis that originates from a unique culture which binds history, society, economy, politics, language customs of the social

community which the source text is being used[12]" (Lee 2008: 248 -249) and presents five categories into which CSIs may be divided, which are *'Proper nouns'*, *'Lexis interrelated with a particular culture'*, *'Specific event and people associated'*, *'Idiomatic language'* and *'Weight and measures'*.

As a working definition, I define a Culturally Specific Item as an item which is unknown to the majority of target readers as it belongs to a specific culture, based on how a group of people in the specific culture behave, think, live, and value.

Despite the aforementioned definitions, and many other terminologies used to address the concept of CSI (i.e., *'cultural foreign words'* by Nida (1945), *'cultureme'* by Oksaar (1988), *'realia'* by Viakhov and Florin in 1969), the term *'CSI'* still remains somewhat blurry. As Aixelá claims, "the main difficulty with the definition lies, of course, in the fact that in a language everything is culturally produced, beginning with language itself" (1996:57). Despite the difficulties in defining what a CSI is, CSIs do exist in various forms in a ST, whether it is implicit or explicit, as a single lexical item or in a complicated contextualised form, translatable or not. We also acknowledge, as Nida (1964) stated, the meaning of an individual word is not fixed but it "*'acquires'* meaning through its context and can produce varying responses according to culture" (Munday 2012b: 64). Therefore, any items in a ST can become a potential CSI depending on how it is collocated in a ST with other items.

[12] Translated by the author.

2.2.3 Types of Culturally Specific Item(s)

Apart from what the academics in Translation Studies have claimed so far as what a CSI is, one way of examining what types of Culturally Specific Items exist in our language, we may adapt the Iceberg theory which has been used for many years to describe culture. In the 1950s, the Iceberg theory started to gain wide popularity by Edward T. Hall, an American anthropologist, disseminating the theory with the development of the iceberg analogy of culture. In this model, he envisions culture by representing various components of culture as an iceberg.



Figure 14: Adapted from *Beyond Culture* (Hall, 1976)

As Hall (1976) notes, he claims that the most important component of culture is completely hidden and what we see as culture is *'just the tip of the iceberg'*. As the figure above illustrates, the more powerful elements of culture are submerged thus

they are not easily recognised. The tip of culture may include what appears to be obviously *'cultural'* such as customs, rituals, food which forms obvious Culturally Specific Items in translation whereas the submerged cultural elements such as social interaction rate, roles in relation to age, sex, class, occupation, kinship and many more elements which are equally important, if not more, that feed into more problematic Culturally Specific Items in translation, although we do not fully understand the extent of their existence. For example, British people would easily recognise *'김치'* (kimchi) as a Korean Culturally Specific Item and Korean people would definitely consider *'fish and chips'* as a British Culturally Specific Item because food is one of the cultural elements that stays at the tip of the iceberg of culture – it's new and foreign to them. On the other hand, British people would not easily recognise *'학연'*[13] as a Korean Culturally Specific Item although such the norm of 학연 can be explained, British people would not comprehend what 학연 brings to Korean people's life and how such the relationship is perceived in Korean culture. Korean people would not easily recognise *'wake'* (a gathering that takes place after funeral) as a British Culturally Specific Item although such the notion can be described to Korean people, since Korean funeral culture is so vastly different to

[13] A relationship formed between people who graduated from the same school. It doesn't necessarily mean that they attended the same school at the same time nor have known each other from school. However, in Korean culture, 학연 plays an important role in their work life and social life and the relationship between *'선배'* (who graduated the same school before you) and *'후배'* (who graduated the same school after you) matters in their adult lives in many significant ways.

British culture, Korean people would not comprehend what *'wake'* brings to the deceased family and how such the social gathering, often happening immediately after the funeral, is perceived by British people.

What is interesting from the above examples of Korean and British culture within the Iceberg analogy of culture is that, to a certain extent, the cultural elements above the water level are something rather *'new'* to your own culture and it can be perceived as something foreign, whereas the cultural elements below the water level seems more *'different'* or *'contrary to'* your own culture thus appears to be *'unnatural'*. This then leads us to a possible supposition that the explicit cultural elements above the water level are likely to be less complicated to translate in comparison to the implicit cultural elements below the water level. At least, with the former, an attempt to translate is likely to be focused on explaining what a new cultural element is, rather than the latter case, which involves a clarification concerning why a cultural element is so different or unnatural. However, it is important to acknowledge that the water level of the iceberg theory is not tranquil in accordance with the *'Triad of Culture'* which Hall expanded from the iceberg theory.

In the *'Triad of Culture'*, Hall introduces three levels of culture viz. '*technical culture*', *'formal culture'*, and *'informal culture'* or *'out-of-awareness culture'*. Amongst these three, firstly, the *'technical culture'* is at the level of science. For example, in Korean, each month of a year is named after its sequence (i.e., March is 3 월 and December is 12 월). It is on the denotative level. That makes the English translation of each

months of Korean culture-free. And the cultural items embedded in the Korean ST in this level of culture are unlikely to cause difficulties to translate into English. If so, *'weight and measures'* - what Lee (2008) claims as CSIs, may require a second evaluation, since weight and measures are universal and they do not cause cultural difficulties in translation but only require an appropriate conversion to the TT culture such as currency. Having said that, some items of *'weight and measures'* may cause translation difficulties, such as a Korean item *'리'* (a unit of distance which is equivalent to 0.393km) depending on how such the measure is embedded in a ST.

Regarding the second level of culture, *'formal culture'*, this is not necessarily objective but this level of culture (i.e., traditions or rules) can be acquired and understood. For example, in Korean, you take your shoes off as you pass the main entrance of one's house; and when you serve a meal, your soup should be on your right and the bowl of rice on your left - unless the table is prepared for ancestral rites – as it is regarded normal in Korean culture. Once a British person is introduced to these traditional Korean practices the customs can be easily assimilated, respected for what they mean and begin the process of relationship building. For example, *'입추'* is *'formal culture'*. It the 13th of the 24 seasons in the traditional Korean calendar, referring to the transition to Autumn.

> Ip-Chu[14] is on the 8th of August in the solar calendar. It is the time when the crickets start to chirp, cool breezes arrive and dew starts to fall. In the context of a traditionally agricultural Korean society, these 24 seasons are determined by the ecliptic position of the Sun and are used to determine the passage of time (Kang 2016:157).

These types of more subdivided seasons do not exist in British culture. However, this can be understood by British people, once explained. Cultural elements at this level in the Korean ST may require clarification but translation is achievable.

The third level of culture, *'informal culture or out-of-awareness culture'*, is related to Freud's statement that *'master of the house'* which is governed by the unconscious which is formed from crucial memories in childhood and guides our adult life (Katan 2012:46). As the *'informal culture or out-of-awareness culture'* is no longer technical or objective, Katan claims *"it is the "not-what-he-said but how-he-said-it" level"* (Katan 2012:46). In terms of Speech Act Theory, it is the "illocutionary force of proportion that we respond to, rather than the locution" (Katan 2012:46). Now, since the CSI we discuss in this thesis is only in the written form, not the oral form, the application of *'informal culture or out-of-awareness culture'* within the scope of "not-what-he-said but how-he-said-it" level is limited. Nevertheless, CSI candidates at this level of culture are detectable in a Korean ST by eliminating CSIs that contains denotative meanings or meanings that are not necessarily denotative but can be learnt and comprehended. This level of CSIs are maybe the most problematic ones to translate because Nida's (1964) *'equivalent effect'* appears to be almost

[14] Written by Kang Young Hee and translated by the author for poetical translation, published in South Korea in 2016: *'I Have Always Been Beside You'*.

impossible. The following is one of the renowned Korean pop-songs which contains at least two possible CSIs - *'먼지'* (dust), *'주먹밥 먼지'* (rice ball dust).

ST (Korean)	TT (English)
당신 곁으로 다시 또 **먼지**되어 당신 곁으로 가리라	I shall become light **dust** again drift to you
눈물조차 버무려 **주먹밥 먼지**되어	I shall even mix my tears into **dust**, form dust like a **rice ball**
이제는 두근두근 기쁨의 **먼지**되어	I shall become a pitter-patter **dust** of delight

Unlike months of the year or the 24 seasons in the traditional Korean calendar, the word *'먼지'* (a possible equivalence of English word *'dust'*) used here carries rather complicated meanings, including *'something extremely light and transient'*. The formal equivalent of *'먼지'* exists in English (*'dust'*) but the unique value *'먼지'* carries in this particular ST does not synchronise with how the British perceive *'dust'* in general. Firstly, if a British person wanted to explain *'something extremely light'*, *'dust'* is perhaps not one of the popular options among other alternatives (i.e., feather, air) nor would people associate *'dust'* with something beautifully light. Therefore, this usage of the Korean word *'먼지'* in this context not only differs from how *'dust'* is used in English but the aesthetic value (a sense of futility) and the emotive value it gives to a Korean readership are different to what English word

'dust' gives to British people. The interesting truth is that when *'먼지'* is used in another sentence, in a more general context, to simply indicate the meaning of *'dust'*, it obviously fails to carry any aesthetic/emotive value presented within the aforementioned example. In other words, this proves lexical items acquire different meanings and values, as well as having their propositional meaning, depending on the context in which they are used. Each language contains out-of-awareness culture and when a writer becomes creative and uses a certain type of linguistic expression, people who belong to the same cultural group as the writer are likely to see such a linguistic expression as *'what seems natural and right'* and would grasp the actualised meaning potential of the expression, whereas people from other cultures are likely to struggle to understand or fully understand the actualised meaning potential of the expression. That is why it is crucial for the translator to detect the gap of meaning in highly context-specific expressions, under cultural perspective, in order to produce an accurate translation. Louis Dumont points out the translatability of a text that possesses culturally generated meaning potentials and values by stating that:

> The oneness of the human species … does not demand the arbitrary reduction of diversity to unity; it only demands that it should be possible to pass from one particular to another and that no effort should be spared in order to elaborate a common language in which each particularity can be adequately described (Dumont 1970:289, Halliday 1978:86).

The translator who translates from his/her mother tongue to another language would be in a better position than one who translates from the foreign language to his/her mother tongue, to detect the precise meaning the source test which the writer tried

to establish if a particular ST contains a particular meaning/value beyond its general meaning. As a translator, who shares the same culture as the writer, would be able to think about possible reasons why the writer picked a particular lexical item or grammatical structure amongst other alternative options. Such a thinking process would help the translator to work out what effort is required in order to construct a common language in which each particularity can be adequately described.

For example, *'먼지'* has synonyms such as *'티끌', '때', '분진',* and *'티'*, each with their own patterns of how they collocate with other lexical items. Although the propositional meaning of the aforementioned 5 Korean words contains *'something dirty'*, they each carry individual expressive meaning and some of them have presupposed meaning as well. Translators who come across with *'먼지'* in the aforementioned particular context would think any other synonyms had not been used, but the ST author chose *'먼지'*. This thinking process helps the translator to narrow down the meaning potential of the ST. The following are the precise meanings and the pragmatic usages of each synonym which distinguish them from *'먼지'* and help us understand why the singer song writer of the renowned Korean pop-song chose *'먼지'* for his song.

a) 티끌

'티끌' carries a propositioning meaning that combines *'티'* and *'먼지'.* However, when *'티끌'* is used in a sentence, it carries a meaning of *'something extremely little, worthless, insignificant'*. Therefore, when Korean people hear the word *'티끌'*, it does not necessarily make them think of *'something dirty'* as *'dust'* does.

'그는 티끌 만한 양심도 없다' can be translated as *'He hasn't even got the tiniest mote of conscience'*, *'티끌 하나 없이 깨끗이 청소를 했다'* can be translated as *'cleaned well without leaving a single trace of dust'*.

b) 때

'때' carries the propositioning meaning of *'dirt'*. It often means dirt on clothes or the dead skin of human body which Korean people scrub off when they go to a public bath house. *'때 미는 데 얼마예요?'* can be translated as *'How much is it for scrubbing off dead skin?'*.

c) 분진

'분진' is generally regarded as a synonym for *'티끌'*, but the usage of this word is, unlike *'티끌'*, more strictly limited by its presupposed meaning. *'공기 필터로 분진*

제거' can be translated as *'remove the dust in the air using an air filter'*. *'갱내 분진'* can be translated as *'dust in the pit'*.

d) ㅌ

'티' is a tiny speck of dust and normally associated with a fault or defect. *'티 없이 맑은 목소리'* can be translated as *'a clear voice without a fault'* and *'눈에 티가 들어갔다'* can be translated as *'I have a tiny speck of dust in my eye'*.

Another ST expression *'주먹밥 먼지'* (rice ball dust), a compound word, is another example where it is even trickier to convey its authentic Korean meanings and values to British readers. When I asked three professional Korean translators, each of whom have considerable experience in dealing with various STs, how they would translate this particular Korean word, all of them found it extremely challenging to suggest any possible TT. Certain types of CSIs certainly go way beyond the end of the scale between *'dynamic equivalence'* and *'formal equivalence'* of Nida's two basic orientations (1964:159), as they don't just present the translator with a dilemma between *'correspondence in meaning'* and *'correspondence in style'* but a far more fundamental issue – a doubt on feasibility: Can the expression be translated at all?

Bearing in mind these three levels of culture, one may argue that terms involving *'technical culture'* and *'formal culture'* appear to be less problematic to translate. The following Korean proverbs have been selected in an attempt to classify Korean CSIs into Hall's three levels of culture: *'technical culture'*, *'formal culture'*, and *'informal culture or out-of-awareness culture'*. The possible English translations, and the allocation of each to one of the three different levels of culture, have been provided. I am aware that the attempt to follow allocations is incomplete and requires further investigation. However, I am also aware that unanimous agreement on this classification may not be achievable as the core notions involved here, culture and language, are both abstract. Achieving an absolutely clear-cut division of Korean CSIs into three levels of culture is not our focal aim, but this is an attempt to demonstrate different levels of Korean CSIs and to present the challenges they bring to Korean translators.

ST (Korean)	Literal Translation	Technical Culture	CSI
피는 물보다 진하다	Blood is thicker than water	The importance of family bond is universal thus it is objective and culture free.	No
사공이 많으면 배가 산으로 간다	Too many boatmen lead the boat to the mountain	*'Too many cooks spoil the broth'* is almost identical in terms of its meaning.	No

Table 8: Korean proverbs containing 'technical culture'

ST (Korean)	Literal Translation	Formal Culture	CSI

가난한 집 제사 돌아오듯	Just like ancestral rites coming back to a poor household	The frequency of ancestral rites differs in each family and each region in Korea. But including Lunar New Year, *'Choo-Seok'* (similar to Thanksgiving), date of death of the ancestors is still counted as essential. The meaning of the proverb is *'to bear big spending while current finance is tight'*. The meaning of the proverb is not explicit to British people but it can be explained and understood.	Possible CSI
콩으로 메주를 쑨대도 곧이들리지 않는다	Even you say you use beans to make a block of fermented soybeans, I won't trust you	The meaning of the proverb is *'As you are so not trustworthy. even you tell me the truth, I won't believe you'*. The way the meaning has been expressed is very Korean but the meaning can be understood.	Possible CSI

Table 9: Korean proverbs containing 'formal culture'

ST (Korean)	Literal Translation	Informal Culture or Out-of-awareness Culture	CSI
여자와 북어는 사흘 걸러 때려야 한다	Woman and dried pollack should be battered every three days	In Korea, dried pollack is used to make a soup and since it is rock-solid, battering the fish is required to make it soft so it can be cooked. The meaning of the proverb suggests domestic violence as an acceptable behaviour since the predominance of men over women has been part of Korean culture. Considering dried pollack soup is mainly served by wives to husbands as a hang-over cure in Korea, the nastiness and cruelty this collocation carries is a lot more severe than it appears.	Possible CSI

Table 10: Korean proverbs containing 'informal culture or out-of-awareness culture'

The outcome of the analysis of the above Korean proverbs shows one important phenomenon when we try to translate Korean proverbs for British people. It is not the linguistic conversion which causes a translation problem, but the discordance of connotative sense. In other words, since the connotative sense resides in some of the Korean proverbs which are extremely cultural, without explaining what the connotative sense is, translation simply fails to preserve the genuine meaning. On the other hand, it is also acknowledged that some Korean proverbs in the level of *'technical culture'* do not require cultural mediation since they have universal meanings rather than them being cultural-specific. Therefore, faithful translation not only works for TT readers, but it allows the possibility of maintaining a unique taste of the Korean expression. If so, it may be argued that it is needless, if not undesirable, for Korean translators to go beyond *'formal equivalence'* when they translate CSIs at the level of *'technical culture'*. Why translate *'사공이 많으면 배가 산으로 간다'* (*'Too many boatmen lead the boat to the mountain'*) to *'Too many cooks spoil the broth"*?

Another model of cultures we can consider for defining CSI is the *'Skins of Onion'*, as coined by Geert Hofstede (1991:7-9). He believes some cultural elements are more difficult than others. *'Symbols'*, *'Heroes'*, *'Rituals'* are more explicit and visible but the most implicit element, *'Values'* are not that accessible. Trompenaars and Hampden-Turner (1997:21-22) introduced three concentric rings as a model of culture which consists of the outer layer (artefacts & products), the middle layer (norms and values) and the core (basic assumptions). From the common claims

in the various models of culture, one may argue that the CSI we come across in translation, as more problematic, can involve these cultural elements that are from the more implicit and less accessible areas of culture.

So far, the definition of *'culture'* and existing models of culture have been looked into with Korean CSI candidates in order to investigate how a CSI in Translation Studies can be identified from a cultural perspective. It is now natural to look at CSIs from a linguistic perspective.

Everett presents his own concept of language as below:

Cognition + Culture + Communication = Language (Everett 2013:35)

He explains, "This means that each normal human being has a brain, belong to a community with values, and need to communicate, and the confluence of these states results in language" (Everett 2013:35). From this perspective, it may be helpful to claim that the values of each society form its language and language reciprocally reflects the values of the society. In Korean culture, one of the most common greetings used is *"밥 먹었어?"* (translates as *"Have you had rice?"*). It may appear to be odd if your colleague asks this question at work in British culture whereas to Koreans, this utterance presents friendliness and care, and thus sounds very natural. Moreover, the lexical item *'rice'* here not only contains the literal meaning of *'boiled rice'*, but it represents a *'meal'*. Koreans use numerous fixed expressions, jokes, proverbs, and metaphors, which have *'rice'* in them, as they share the same value *'rice'* has; in their culture, the British use *'bread'* (i.e.,

'breadwinner', *'bread and butter'*, *'know which side one's bread is buttered on'*) instead. The shared value of *'rice'* exists in a word *'밥'* (*'rice'*) in Korean culture and when a Korean hears another Korean using this word, they not only comprehend the literal meaning of it but also further meaning, the further information, and the further shared value which are all embraced in it. It is possible, as Everett speculates:

> At one level all the meaning of every word is cultural, because the existence of a word in any language, from prepositions to verbs and nouns, is a cultural decision … even the learning of prepositions like *'on'*, *'in'*, *'at'*, *'about''*, *'in front of'*, and so on requires intense cultural exposure and learning (2013:107).

Culler emphasises how diversely each language system presents a different way of people perceiving the world by pointing out "Each language articulates or organises the world differently. Languages do not simply name existing categories, they articulate their own" (as quoted in Baker 2011:9).

In Michael Halliday's systemic functional linguistics (SFL), language is regarded as a *'social semiotic'* (Halliday 1978:108-109) which enable humans to participate in social interaction. The concept of *'meaning potential'* is crucial for any problematic elements the translator faces as it is both directly related to *'text'*, which is the starting point of translation – Source Text – and it is also the endpoint of the translation activity: Target Text. Any possible CSIs in each individual translation assignment exist in the ST. Halliday explains text as follows:

> The text is the linguistic form of social interaction. It is a continuous progression of meanings, combining both simultaneously and in

> succession. The meanings are the selections made by the speaker from the options that constitute the meaning potential: text is the actualisation of this meaning potential, the process of semantic choice (1978:122).

What is given to the translator is then a set of STs, an actualised meaning potential of the author of which is formed by the author selecting every single item from other options that were available to the author, with his/her desire that the selected elements would be the most optimised set to address his/her *'meaning potential'*. One important point to be made regarding *'text'* in terms of Translation Studies is that the carefully formed text does not carry the same value of *'meaning potential'* when it is replaced by a different language as "Each language articulates or organises the world differently" (Baker 2011:9). Therefore, for the translator, what matters is not how to replace a ST's linguistic structure into a TT's but far more importantly, it is a matter of how to preserve the original *'meaning potential'* in the TT's. A certain point of processing such a task, hesitations occur (or *'Disfluency'*, Pöchhacker 2004:109, Munday 2012a:5) to the translator's mind. What we know for sure is that some of these points are associated with a pure linguistic structural difference of the language pair, but other cases are associated with cultural differences in that language pair. The linguistic structural difference between the ST and TT is handled by the translator using logical mechanisms. So, as long as the translator has adequate linguistic competence, regardless how many translators work on the very same ST, the variants of such conversions will be minor because the linguistic conversion happens within only the agreed logical mechanisms. But the cultural differences in the language pair may be far more varied in how each individual translator translates these items, as it is open to more subjective

interpretation thus requires more creativity, rewriting and less concrete mechanisms to refer to. It is then possible to speculate that any ST items which make the translator hesitate because of the linguistic differences can be regarded as less problematic CSIs or non-CSIs, whereas any ST items that make the translator hesitate because of differences that are note purely linguistic can be regarded as CSIs.

Since the aim of introducing the differences between Korean and English in this thesis is predominantly associated with CSIs, the differences between the two languages demonstrated below are certainly limited. But it is important to remember that the following is not intended to provide an overall introduction to the differences between Korean and English, but to reconfirm what John Beekman and John Callow pointed out, as bible translators; “A statement made in the translation – even if grammatically and lexically correct – may still clash with the belief system or the cultural viewpoint of the readers” (1974: 160-61). The first demonstration between linguistic differences in the two languages is illustrated below by adopting the fundamental categories developed by Catford (1965:5-9).

Catford introduced *unit, structure, class* and *system* as the fundamental categories of linguistic theory and for English grammar he defined 5 units – sentence, clause, group, word and morpheme – in a hierarchical manner, while he also emphasises the importance of deviation from this hierarchy as *‘rank-shift’*. Here is one of the examples he used to exemplify this pattern: “As soon as the boys had arrived, their

mother gave them tea". If we apply the 5 units of Catford, we can break this down into 4 units.

Sentence	As soon as the boys had arrived, their mother gave them tea		1 sentence
Clause(s)	As soon as the boys had arrived	their mother gave them tea	2 clauses
Group	As soon as, the boys, had arrived	their mother, gave, them, tea	7 groups
Word	As, soon, as, the, boys, had, arrived	their, mother, gave, them, tea	12 words

Table 11: Catford's fundamental categories of English source text

A possible literal translation of the sentence in Korean is:

'소년들이 [1] 도착하자마자 [2] 그들의 [3] 엄마는 [4] 그들에게 [5] 차를 [6] 주었다 [7]'

'the boys [1] as soon as had arrived [2] their [3] mother [4] them [5] tea [6] gave [7]'

The translated sentence can then be broken down into 4 units:

Sentence	소년들이 도착하자마자 그들의 엄마는 그들에게 차를 주었다		1 sentence
Clause(s)	소년들이 도착하자마자	그들의 엄마는 그들에게 차를 주었다	2 clauses

Group	소년들이, 도착하자마자	그들의 엄마는, 그들에게, 차를, 주었다	6 groups
Word	소년들이, 도착하자마자	그들의, 엄마는, 그들에게, 차를, 주었다	7 words

Table 12: Catford's fundamental categories for the Korean target text

Based on obvious differences in this language pair: English is SVO (Subject Verb Object) whereas Korean is SOV (Subject Object Verb), we can identify various translation shifts in this short Korean translation: Structure shift, Level shift, Intra-System shift, Class shift, Unit shift and Rank shift. On a closer view, since Korean does not always distinguish the past perfect tense from the past simple tense, *'had arrived'* now corresponds with *'arrived'* in Korean. The article *'the'* is not expressed as Korean does not have articles in its grammar. The plural noun *'boys'* has been replaced by *'소년들'* (a compound word structured by suffixating *'들'* (plural) after a noun *'소년'* (boy)). Korean particles (i.e., *'는', '를'*) are added to the subject (mother) and the object (tea) items in the form of morphemes, carrying grammatical functions. The frequency and variety of translation shift in this literal translation gives us a hint of how different Korean and English are in their structure.

Since this example is a simple ST, without any obvious recognisable CSIs, one might assume that the translation of this English sentence into Korean should not be problematic. But is it the case for a Korean translator if he/she aims to achieve an adequate translation? There are a few critical clarifications to be made prior to

attempting a translation of this sentence from a translator's point of view. Firstly, it depends on whether the boys are the sons of the mother: *'their mother'* in the ST indicates the boys are the sons of the mother and they are biological brothers since mother in *'their mother'* takes a singular form – one issue is solved. However, it does not necessarily indicate roughly what age groups the boys are, which is an important element for Korean translation since depending on the age groups of the boys, there are various options you can make in the translation (i.e., *'소년들', '아이들', '청년들'*).

Once it is clarified with certainty, the Korean translator will then be able to select an appropriate equivalent word for *'boys'* in Korean. The most frequently used Korean equivalent word for *'boys'* – *'소년들'* – doesn't appear to be ideal in this text as one would not refer his/her own sons as *'boys'* in a sentence where their mother is expressed as one offering tea to her own sons. Possible candidates for more adequate translations are *'아이들'*(children) or *'아들들'*(sons). Secondly, the word *'mother'* needs to be evaluated correctly by the translator in order to choose an appropriate replacement between *'엄마'* and *'어머니'*. The former word is used by younger children with a strong bond to his/her mother whereas the latter is used by more mature children with respect to their mother. Thirdly, the word *'their'* and *'them'* also causes problems as they appear to be unnecessary in this text owing to the fact the frequency of personal pronoun usage is much lower in the Korean language.

Finally, the word *'arrived'* can be translated as either *'도착하다'* (arrive), *'돌아왔다'* (returned) or *'왔다'* (came) depending on where the boys are based. The word *'도착하다'* (arrive) carries a higher degree of formality in Korean. For example, when a son arrived home from school, it is natural to use the word *'돌아왔다'* (returned) or *'왔다'* (came) but one wouldn't use *'도착했다'* (arrived) in this situation. Korean kids say to their parents *"학교 다녀 오겠습니다"* (literal translation: *'I will go to school and come'*) rather than saying *"Bye bye!"*. For a Korean translator, it is important to know where the *'boys'* are based, how long they have been away and whether they are visiting the mother or came to the mother's house because they live there. Depending on the situation it falls into, the translator can choose the most appropriate Korean word to express *'arrived'*. Furthermore, the verb *'gave'* needs to be evaluated by a Korean translator since it can be translated as *'주었다'* (*'give'* (verb stem) + *'did'* (past tense)) or *'주셨다'* (*'give'* (verb stem) + *'honorification of action'* + *'did'* (past tense)) since the mother is older than the sons. The problem is that since there are no adjacent sentences available, since the ST is presented as an isolated sentence, it is unclear for the Korean translator which is the better choice between *'주었다'* and *'주셨다'*.

To summarise, the literal, word-for-word, translation of this English ST would not only appear to be strange, but it contains avoidable translationese. This short literal translation indeed demonstrates active translation shifts between the two linguistic systems, but more importantly, it shows the limitation of applying a pre-selected sentence or a simple sentence in Translation Studies to demonstrate the complex dynamics occurring during the actual translation activity. Considering these difficulties, one of the acceptable translations of the original English sentence could be the following:

'아이들이 [1] 오자마자 [2] 엄마는 [3] 차를 [4] 주셨다 [5]'

'the children [1] as soon as had come [2] mother [3] tea [4] gave [5]'

The translated sentence can be broken down into 4 units:

Sentence	아이들이 오자마자 엄마는 차를 주셨다		1 sentence
Clause(s)	아이들이 오자마자	엄마는 차를 주셨다	2 clauses
Group	아이들이, 오자마자	엄마는, 차를, 주셨다	5 groups
Word	아이들이, 오자마자	엄마는, 차를, 주셨다	5 words

The more radical rank-shift is obvious when translation is not word-for-word. Within this translation, a peculiarity still remains in the TT – a cultural difference. Unlike

British culture, which embraces a tea-drinking culture, Korean culture does not. Some Koreans drink green tea, fruit tea and even British style tea – with a drop of milk – but the British *'cuppa tea'* is not so popular, as compared to other types of tea. Tea-drinking in Korea is more associated with grown-ups, while kids do not have a cup of tea as a daily diet. For this reason, *'As soon as the boys had arrived, their mother gave them tea'* is does not sound natural to Koreans. Koreans may give a glass of milk or fruit juice to their children but hardly a cup of tea. For this reason, if any Korean reads this translation, he/she is likely to be confused whether the mother offered to her sons is *'차'*(tea), or *'차'*(as a toy car or a car). Furthermore, if a Korean translator is aware that the word *'tea'* can also mean a light meal, the translation of this English sentence into Korean can be far more challenging than it at first appears.

Another possible example of how *'at one level all the meaning of every word is cultural'* can be found in a Korean sentence used in the first translation competition between AI-based programmes and professional Korean translators (Yoon 2017), hosted by the International Interpretation and Translation Association (IITA) and Sejong University in Seoul, South Korea in February 2017. One of the STs that machine translators failed to translate adequately was *'강아지가 이불에 실례를 했단다'*. A possible English translation for this Korean sentence is *'The puppy wet the duvet'* since the verb *'실례하다'* (*'to act rudely'*) means *'to make a mess'* when it is collocated with a *'duvet'* under this particular situation. Machine translators

suggested two versions: *'He was rude to the blanket'* and *'The puppy disrespects the quilt'*. In other words, the unique way how one culture perceives an event makes it possible for a simple word to be used to mean something so unimaginable from those who are not from the same culture.

The second demonstration of linguistic differences in the two languages is illustrated by adopting Baker's (2011:18-263) eleven types of non-equivalence at word level, above word level, grammatical equivalence, textual equivalence (the thematic and information structure and cohesion) and pragmatic equivalence. It must be noted that the author found the division of non-equivalence at word level and above word level clear, whereas the levels of grammatical equivalence, textual equivalence and pragmatic equivalence are not so easily separable. For example, cohesion can fall into either grammatical equivalence or textual equivalence, depending on whether the example is a case of grammatical cohesion or lexical cohesion. Furthermore, as Baker points out "Languages therefore differ widely in the way they are equipped to handle various notions and express different aspects of experience, possibly because they differ in the degree of importance or relevance that they attach to such aspects of experience" (Baker 2011:95). Each language differs not only in its structure, but also as regards information is relevant in conveying a meaning. And as regards both textual equivalence and pragmatic equivalence, the way Korean and English establish the flow of that relevant information is yet again different. For these reasons, the linguistic differences in Korean and English are demonstrated by making appropriate adaptation to Baker's equivalences within this thesis. The difference between equivalence at word level and above word level can be clearly

distinguished but the levels of grammatical equivalence, textual equivalence (the thematic and information structure and cohesion) and pragmatic equivalence are here regarded as less distinct, and in some cases overlap. Bearing this in mind, the following present some examples of Korean words of non-equivalence at word level.

Korean Word	**Type of Non-Equivalence**	**Meaning(s)**
산후조리원	Cultural-specific concepts	산후조리원 is a care facility for Korean women who have just given birth to a new-born baby. It is normal for Koreans to stay there after being discharge from hospital until they recover. Checking-in to this type of care facility is not regarded optional but vital.
된장녀	The SL concepts is not lexicalised in the TL	된장녀 is a compound word of 된장 (Korean bean paste) + 녀 (female in Sino-Korean). This refers to a woman who is not well off but enjoys extravagance too much. It is especially used to degrade women who do not work hard but try to live in luxury by depending on family members or their partners.

명퇴	The SL word is semantically complex	명퇴 is a Sino-Korean compound word of *'□'* (*'honourable, respectable'*) and *'□'* (*'back off, retire'*) and used to describe one's action of voluntarily tendering his/her resignation as he/she started to feel awkward at being paid a better salary than younger workers at the workplace. Although it appears to be voluntary retirement, it is often forced by a company with a compensation of better superannuation.
미혼모	The SL and TL make different distinctions in meaning	미혼모 is a Sino-Korean compound word of *'□'* (*'not'*), *'□'* (*'marriage'*) *'□'* (*'mother'*) and used to as equivalent to 'single mother' in the UK. In today's world, an unmarried woman bearing a child is still regarded as a shame on the family and a source of criticism in Korean culture.
효	The TL lacks a superordinate	효 is a Sino-Korean of *'□'* which means filial duty. Under deeply rooted Confucianism in Korean culture, the idea of taking good care of one's parents is regarded as a vital element of being a good human being. Hyo, as a superordinate, there are various hyponyms that exists in Korean language (i.e., 효자, 불효, 효심)
메	The TL lacks a hyponym	*'메'* is boiled rice that is used specifically for ancestral rites.

선생님	Differences in physical or interpersonal perspective	The official equivalent of 선생님 is *'teacher'* in English. However, 선생님 is also used as an appellation to address someone who is older than you and when one wants to show respect to a person.
수고하세요 [15]	Differences in expressing meaning	*'수고하세요'* literally means *'Do work really hard'* and it is one of the common greetings used in Korea. When one leaves his/her office, he/she would say *'수고하세요'* to mean the equivalent of *'Don't work too hard'* in the UK (Sketchley: 2015-2).
자랑질	Differences in form	*'자랑질'* is a word with a suffix *'질'* glued to *'자랑'* (*'show off'*) which means an annoying show off. *'질'* is a suffix used to add a negative connotation for an action that is profane and uncouth.
	Differences in frequency and purpose of using specific forms	The Korean language omits the subject a lot more freely than English and plurality is also not obligatory.
컨디션	The use of loan word in the ST	*'컨디션'* is an English loan word of *'condition'*. But it is used in Korean to describe how a person feels, as distinct from the way how *'condition'* is used in the UK. In Korean culture, one may ask you *"How is your condition this morning"* to mean *"How are you feeling this morning?"*

[15] This example has been extracted from the 'Draft PRS and DPhil Theses' which was submitted to the Oriental Institute at University of Oxford on 18th October 2015.

Table 13: Korean words of non-equivalence at word level.

The Korean lexical items illustrating non-equivalence at word level present explicit levels of CSIs that are problematic for translation, and this also confirms that the word level comparison of Korean and English is one of the simplest and obvious ways of showing what can count as possible CSIs. Moving forward to implicit levels of CSIs, non-equivalence above word level at the level of collocation may be another way of identifying differences between English and Korean. Baker's example of how an English verb *'deliver'* collocates with a number of nouns and an additional example of how a Korean verb *'풀다'* collocates with a number of Korean nouns are as follows:

English	Korean
deliver a letter/telegram	편지/전보를 *배달하다*
deliver a speech/lecture	연설을 *하다*
deliver news	소식을 *전하다*
deliver a blow	한 대 *치다*
deliver a verdict	평결을 *내리다*
deliver a baby	아기를 *낳다*

Korean	English
문제를 풀다	*Solve a problem*
마음을 풀다	*Ease the strain*

코를 풀다	*Blow one's nose*
목청을 풀다	*Warm up the voice*
땅을 풀다	*Sell a land*
넥타이를 풀다	*Take off a necktie*

The English verb *'deliver'* has been translated as 6 different Korean verbs and, conversely, the Korean verb *'풀다'* has been translated as 6 different English verbs.

Collocational meaning is critical for defining what the potential meaning embedded in the ST is during the translation activity and some of the collocative meanings are determined by how one culture expresses a concept in a particular situation. This is where we may find possible CSIs, since the senses of a word can be differentiated with more precision with reference to the specific collocational meaning in a contextualised form within its unique culture setting. The Korean verb *'짜다'* means *'to be salty'*, but when it is used to describe a person (i.e., *'그는 짜다'*), its collocational meaning changes. Thus, no longer does it mean anything associated with a salty taste, but it means that person is *'parsimonious'*. It is the collocational meaning that does not always follow logic, does not always appear in a dictionary, and does not always allow so more from another culture to predict the correct meaning.

Since English belongs to the Indo-European family of languages and Korean is currently regarded as an isolated language – the previous claim of its being an Altaic

language (typologically it is, but not genetically) is losing adherents – they certainly do not belong to the same family or 'type' of language. The formal differences in the morphology and syntax of these two languages have been proven to be multiple (i.e., plurality, tense, gender, particles) and the diversity of grammatical categories across Korean and English are agreed to be great since complex honorification is also explicitly marked in various forms (i.e., noun, verb, particles) in Korean. Grammatical equivalence is indeed one of essential equivalences in translation, but since grammar follows what is agreed as common rules, the way how individual translators switch between Korean grammar and English grammar is likely to be similar.

Moving to textual equivalence, Neubert & Shreve claim that:

> Translations are text, and translation is a textual process in which linguistic form and process are incorporated. Texts are the building blocks of communication in general, and of translation in particular. The text has to be considered the primary object of translation study (1992:10, Kirk 2001:20).

Beaugrande and Dressler define text as a "communicative occurrence which meets seven standards of textuality: cohesion, coherence, intentionality, acceptability, situationality, informativity, and intertextuality" (1981:3-12, Kirk 2001: 20-21). Baker introduces textual equivalence under Hallidayan's thematic structure: theme and rheme (Baker 2011:133).

Every clause contains a theme and rheme. However, Korean has different word order patterns, as compared with English, and its word order is relatively freer. Unlike English, in Korean the subject is often omitted; thus the introduction of a

theme can be implicit, and the verb does not appear until the end of the clause. Furthermore, the usage of conjunctions and disjuncts and their frequency of usage are different. When conjunctions and disjuncts are used, they do not necessarily appear at the beginning of the clause in Korean. Based on these linguistic differences, rearrangement of word order and compensation for conjunctions, disjuncts, subjects must occur during translation in pursuit of textual equivalence. Here is an example of English into Korean translation which demonstrates the first two clauses' order being completely switched (the word-for-word translation and the back translation is supplied by the author).

English ST: http://www.un.org/en/documents/udhr/

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status…

Korean TT: http://www.unesco.or.kr/hrtreaty/

모든 사람은 인종, 피부색, 성, 언어, 종교, 정치적 또는 그 밖의 견해, 민족적 또는 사회적 출신, 재산, 출생, 기타의 지위 등에 따른 어떠한 종류의 구별도 없이, 이 선언에 제시된 모든 권리와 자유를 누릴 자격이 있다.

Word-for-word translation:

All people race, colour skin, sex, language, religion, political or other opinion, national or social origin, property, birth, other status, et cetera, according to, any, kind, distinction, without, this, declaration, set forth, all, right, and, freedom, enjoy, entitlement, have.

Back-translation:

All people, without distinction of any kind, such as race, colour of skin, sex, language, religion, political or other opinion, national or social origin, property, birth, other status et cetera, is entitled to enjoy all (the) right(s) and freedom(s) set forth in this declaration.

For these reasons, Koreans often say *'한국말은 끝까지 들어봐야지요'* (*'With Korean, you have to listen until the end of the sentence'*). The utterer/writer's attitude, tone, certainty toward to his/her rheme, and formality can only be clearly understood once the hearer/reader reaches the end of the sentence. Failing reconstruction of textual equivalent is thus easily diagnosed. However, even when a Korean text is successfully reconstructed into English, it can still be incoherent for the TL readership since coherence depends on what the reader of the TT already knows about the theme and on how culturally accessible the rheme is. That is to say, even when a translator optimises textual equivalence, if we do not consider how an individual culture and group of human beings perceive the text differently, adequate translation cannot be achieved. This is where we see the importance of pragmatic equivalence.

We can only follow new information when we already know the related old information. In other words, a theme in a Korean text, as a piece of old information or mutual knowledge, may be completely new to British people and vice versa. One of the English into Korean translation assignments I undertook was about the World Rally Championship[16]. In this ST, the author created three subheadings (*'Licence to thrill'*, *'Shaken down, not stirred'* and *'Drive another day'*) of which all related to the James Bond series. British people would instantly associate the subheadings

[16] https://motorsport.hyundai.com/ko/rally-mexico-starts-with-street-stage-spectacle/

with the James Bond films. However, for some Korean people, the association may not be so obvious. It is owing to the discrepancies between the original titles of the films and the translated Korean titles. For example, *'Licence to Kill'* was translated as *'007 Murder Licence'* in 1989 and *'Die Another Day'* as *'007 Another Day'* in 2002. Furthermore, Korean use *'007'* to refer to the James Bond series. On the other hand, when most Korean people hear a word *'세월호'* (*'Sewol Ferry'*), brings to mind one of the most heart-wrenching disasters which killed so many innocent secondary school students. The scandal, so called, *'박근혜-최순실 게이트'* (*'Park Geun-hye-Choi Soon-sil gate'*) and President Park Geun-hye's impeachment are an immediate association with the *'Sewol Ferry';* and the level of sadness, and the anger Korean people feel in connection with *'세월호'* is something which cannot be or may not be fully shared with other nations.

Grice's maxim of quantity states, "make your contribution as informative as is required (for the current purpose of the exchange), but do not make your contribution more informative than is required" (1989:26, Kirk 2001:26). A translation can easily fail to achieve an adequate degree of informativity from the TT reader's viewpoint if the translator cannot take account of pragmatic equivalence. Failing to do so not only makes translation ugly, but may well open to the possibility of the translation becoming total nonsense.

In this Chapter, Korean culture and its associated linguistic system have been compared with British culture and its linguistic system with an aim to explicate what

is known as a *'Culturally Specific Item'*. Since Korean and English are so distant in terms of their culture and linguistic systems, it is possible that the volume of CSI in Korean <> English translation is much higher, broader, and more complex in comparison to other adjacent language pairs (i.e., English <> French, Korean <> Chinese). One thing that appears to be clear is that since we have not even fully explored what CSI itself is in Translation Studies, the category of CSI should not be restricted to the purview of the selective categories (i.e., *'Proper nouns'*, *'Lexis interrelated with a particular culture'*, *'Specific event and people associated'*, *'Idiomatic items'* and *'Weight and measures'*) but should be explored from a broader and multi-faceted prospective.

Going back to the Iceberg Theory of Edward T. Hall, "the most important part of culture is completely hidden, and what can be seen is, as the cliché has it, *'just the tip of the iceberg'*" (Hall:1952 in Katan 2012:42), Korean honorification, proper nouns, and idiomatic items are indeed parts of CSIs, but there are important Korean CSIs that are completely hidden in the Korea ST. In other words, that there are CSIs that are visible at first sight whereas, there are other types of CSIs that are only detectable once a translator starts to translate that ST into English and hits Leppihalme's (1994, 1997) *'culture bumps'*. And it is those hidden CSIs which require closer investigation if we hope to establish a more coherent understanding of what a CSI is and what classification we can apply for it.

I believe it is more felicitous to treat CSIs as a fluidic element in Translation Studies rather than a permanently predetermined one, as a CSI may not stay as a difficult

CSI to translate forever. For example, the meaning of *'Champagne'*, an expensive fizzy wine produced in the region *'Champagne'* in France, is widely spread around the world and Korean people understand what *'Champagne'* is which means it provides no difficulties to Korean translators to translate it. On the other hand, we have *'Cava'* and *'Prosecco'* which contains a similar meaning to *'Champagne'* but are not identical. *'Cava'* and *'Prosecco'* are not so widely used loanwords in Korean which means these two CSIs may cause some difficulties to translate into Korean.

2.2.4 Translation Strategies and Translation Techniques

For us to understand how human translators translate culturally rich text into another language, it is important to understand the general translation strategies and techniques (some scholars (i.e., Vinay and Darbelnet [1995/2004:128-37]) prefer to use the word *'procedures'*. Since the author believes that the word *'procedures'* in this context clearly refers to what methods or techniques translators use to translate a source text, in this thesis *'techniques'* is used instead of *'procedures'*, to ensure the same terminology is used within this thesis).

The following is an introduction to how, within the discipline of Translation Studies, translation strategies and techniques are recognised overall. Understanding the notion of translation strategies and techniques is essential for anyone looking at the method of analysing translation as a product which especially takes a pivotal position in this empirical research. Notwithstanding all the various translation

strategies and techniques available and widely recognised up to today, within this thesis, the following have been selected as the key translation strategies and techniques to analyse submitted translation products by 8 Korean professional translators.

Eugene Nida's Formal Equivalence and Dynamic Equivalence

Eugene Nida introduces two basic orientations in translation, under the principles of correspondence. From his viewpoint, the old terms *'word for word'* or *'faithful'* translation are not necessarily fruitful as there are more grades of translation to be considered than the matter of literalism. He argues, "Some translations aim at very close formal and semantic correspondence but are generously supplied with notes and commentary" (1964:156). Insomuch, as no identical equivalences are feasible, since no two languages are exactly the same, translators can only seek for the closest possible equivalent for the content and the form of the source text. To this end, Nida introduces two different types of equivalence: formal equivalence and dynamic equivalence. He explains that:

> Formal equivalence focuses attention on the message itself, in both form and content. In such a translation, one is concerned with such correspondences as poetry to poetry, sentence to sentence, and concept to concept. Viewed from this formal orientation, one is concerned that message in the receptor language should match as closely as possible the different elements in the source language (1964:159).

One variety of formal equivalence-oriented translation is a *'gloss translation'*, which is an attempt to preserve the form and the content of the source text as literally and meaningfully as possible. Nida gives us the *'holy kiss'* (Romans 16:16) as an

example of gloss translation, can be literally translated with a supplemented footnote (i.e., holy kiss was a greeting custom in New Testament times) to guide the readership.

Formal equivalence translation is source text oriented. It encourages one to reveal the truthfulness of the contents and the forms of the original message. For that reason, when one tries to aim at formal equivalence in his/her translation, Nida believes that the following formal elements should be kept intact:

1) *grammatical units* – by translating nouns by nouns, verbs by verbs.
2) *consistency in word usage* – aims at concordance of terminology. In other words, by consistently rendering a given word in the ST by the same corresponding term in the receptor's language.
3) *meaning in terms of the source context* – by not adjusting idioms but translating as literally as possible.

In the real world of translation, the aforementioned three aims in pursuing formal equivalence would not necessarily be regarded as an adequate translation, as Nida agrees that it "is not readily intelligible to the average reader" (1964:166) and the result of trying to achieve full consistency in word usage can make the TT a "relatively meaningless string of words" (1964:165). However, some type of formal equivalence-based translation can be useful for a specific field of translation, including translations of a foreign language that is translated for linguists wishing to identify the linguistic differences between the two languages involved. In contrast to formal equivalence, Nida defines dynamic equivalence as:

> a translation one is not so concerned with matching the receptor-language message with the source language message, but with the dynamic relationship … that the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message (1964:159).

With dynamic equivalence aiming at complete naturalness, Nida gives us J.B. Phillips's translation of the *'holy kiss'* rendered as "give one another a hearty handshake all around" (1964:160). Nida, however, accepts the limitation of the feasibility of equivalent effect, and that the conflict between the content and the form is not a notion that can be solved easily. He therefore points out the importance of acknowledging intervening grades between the extreme of formal equivalence and dynamic equivalence. He clearly emphasises that in any discussion of equivalences, the linguistic and cultural distance involved in a translation should be borne by stating "In fact, differences between cultures cause many more severe complications for the translator than do differences in language structure" (1964:161).

Nida describes dynamic equivalence as "the closest natural equivalent to the source-language message" (1964:166) which contains the following three dimensions:

1) equivalent with respect to the source-language message.
2) natural with respect to the receptor language.
3) closest links between the ST and the TT on the basis of highest degree of approximation (1964:166).

Dynamic equivalence is therefore quite different to formal equivalence. In pursuing formal equivalence, a translator is forced to keep the consistency in word usage with minimal adjustment. Nida believes grammar and lexical adaptation is required for dynamic equivalence. Grammatical changes are determined by the grammatical structure of the target text, known as the receptor language and the changes are likely to be mandatory in order to achieve such naturalness desired in the produced translation, whereas lexical changes are made based on the consideration of three lexical levels[17] that are not necessarily mandatory:

1) terms for which there are readily available parallels (i.e., garden, house).
2) terms which identify culturally different objects, but which have a somewhat similar function (i.e., Korean *'Mandu'*, a dumpling in Korean cuisine, which is functionally similar to *'Kyoja'* in Japanese culture).
3) terms which identify cultural specialties (i.e., British term *'Bonfire Night'* which is completely foreign to non-British audiences).

Nida acknowledged that the level of adjustment required may vary but what is important to remember is that in translating the terms which identify cultural specialities, translators can rarely avoid the *'foreign associations'* as such terms are unique in that particular language.

[17] Note that the examples given in brackets, provided to elaborate these three lexical levels, are selected by the present author rather than adopting Nida's original examples.

The concept that formal and dynamic equivalence and equivalent effect have played an important role in translation studies theory as it allowed us not to become stagnant under the counterproductive debate of literal versus free, but it has opened a new pathway for discussing translation from a reader-based perspective.

Peter Newmark's Translation Methods

The traditional debate of literal versus free translation has been going on since the 1st century BC. Peter Newmark claims that such the debate and a preference of translation methods have been merely theoretical as these debates had never invited the important factors of "the purpose of translation, the nature of the readership, the type of text" (1988:45). Newmark criticises Nida's receptor-oriented approach. In his view, Nida's concept of equivalent effect is 'illusory' and he adds "the conflict of loyalties, the gap between emphasis on source and target language, will always remain as the overriding problem in translation theory and practice" (1981:38). Newmark, therefore, introduces 8 translation methods based on two categories, SL emphasis and TL emphasis, with the aim of reducing the gap *'between emphasis on source and target language'*, in a V diagram format:

SL Emphasis	**TL Emphasis**
Word-for-word translation	Adaptation
Literal translation	Free translation
Faithful translation	Idiomatic translation
Semantic translation	Communicative translation

Table 14: Newmark's flattened V Diagram (1988)

Within SL emphasis translation methods, Newmark introduces 4 translation methods:

Word-For-Word Translation

Word-for-word translation is in effect interlinear translation, which means the TT is placed directly below the ST. No word order is adjusted, and the most common meaning of the ST is assigned as the TT. This method is useful for understanding the mechanics of the ST or to *"construe a difficult text as a pre-translation process"* (1988:46).

Literal Translation

In literal translation, the ST's grammatical structure is adjusted to meet the TT's grammatical structure, while the lexical items are translated singly.

Faithful Translation

Faithful translation is a method where one aims to reproduce the contextual meaning of the ST within the restriction of the grammatical structure of the TT. As this method is concerned to be faithful to the ST writer's intention and text-realisation, even when it transfers cultural words, some abnormality of grammar and lexical features will remain.

Semantic Translation

Translators can make an appropriate adjustment in order to preserve aesthetic values of the ST as well as "translate less important cultural words by culturally

neutral third or functional terms but not by cultural equivalents" (Newmark 1988:46). While a faithful transition is *'uncompromising'* and *'dogmatic'*, a semantic translation method allows the translator to be more flexible. Semantic translation is often used for *'expressive'* texts and its TT tends to be inferior to its ST as it abides by fidelity thus "there is both cognitive and pragmatic loss" (1988:48).

By contrast, within TL emphasis translation methods, Newmark introduces 4 translation methods.

Adaptation

Adaptation is the freest translation method under TL emphasis translation methods and this method is often used for plays and poetry. The ST culture is converted to the TL culture and the TT is rewritten by the translator.

Free Translation

Free translation is normally a paraphrase of the ST and the translated text tends to be longer than the ST. Newmark defines free translation as a method that "reproduces the matter without the manner, or the content without the form of the original" (1988:46-47) and regards it as *'intralingual translation'* so not really a translation in the full sense.

Idiomatic Translation

The idiomatic translation method reproduces the original *'message'* but it "distorts nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original" (1988:47).

Communicative Translation

A communicative translation method is used to preserve the accurate contextual meaning of the ST so the TT readership can accept and comprehend the translation. It is often used to translate *'informative'* or *'vocative'* texts.

Out of the eight-translation methods Newmark introduced, sematic translation and communicative translation are regarded as the methods fulfilling accuracy and economy of translation.

Vinay and Darbelnet's Taxonomy

Vinay and Darbelnet conducted a comparative analysis of translation in the English <> French language pair. They tried to identify the differences in this language pair as well as looking into any translation strategies and techniques used in translation. Based on the outcome of their analysis, Vinay and Darbelnet came up with two strategies: *'direct translation'* and *'oblique translation'*; the former comprises 3 techniques and the latter, comprises 4 techniques.[18] For the direct translation strategy, 3 translation techniques are introduced.

[18] Vinay and Darbelnet use a term *'procedure'* instead of the term *'technique'*.

Borrowing

Borrowing is the simplest translation technique as it simply keeps the original ST lexicon. For example, a Korean martial art, *'태권도'* has been translated by using the borrowing technique, the transliterated English lexical item, *'Taekwondo'* being already well established in British English. *'Fish and chips'*, a dish originated from England, has also been translated by using the borrowing technique into Korean as *'피시 앤드 칩스'*. Many borrowed words from the past have been assimilated into the target language and some of them are no longer conceived as foreign lexicon. A borrowing technique preserves the local colour of the source language and it may be regarded as one critical way human translation can contribute to preserve the diversity and uniqueness of the source language and its culture. Culturally rich words with no equivalent in the target language are often translated by using this technique. However, translators are reminded that inaccurate borrowing can result in the original meaning of ST items being distorted and used with a completely different meaning when it is established in the target language.

Calque

Calque is a type of borrowing especially used to borrow an original expression from the source language and translating the elements of the original expression literally. For example, the English expression of *'Iron Lady'* has been translated by using calque technique and exists in the Korean language as *'철의 여인'* and a British

expression *'politically correct'* has been translated into French as *'politiquement correct'*. Vinay and Darbelnet point out that the calque technique should be used carefully in order to avoid the translated lexicon turning into faux-amis and thereby giving a distorted meaning for a general readership. For that reason, translators are encouraged to create a new lexical form so that the translated lexicon does not end up being awkward.

Literal Translation

Literal translation is word-for-word translation. Vinay and Darbelnet state:

> In principle, a literal translation is a unique solution which is reversible and complete in itself. It is most common when translating between two languages of the same family (e.g. between French and Italian), and even more so when they also share the same culture (1958/1995:86).

This technique is unsurprisingly not popular in the translation of the Korean and English language pair as the two languages are not rooted in the same family and the two cultures are distant.

Vinay and Darbelnet claims that when a translator believes, after trying to use these literal translation techniques, if the TT is not acceptable as it i) gives another meaning, ii) has no meaning, iii) is structurally impossible, iv) does not have a corresponding expression within the metalinguistic experience of the TL, or v) has a corresponding expression but not within the same register (1958/1995:87), the translator must consider using techniques of oblique translation strategy.

Vinay and Darbelnet believe that there is no limit to the combinations of signifiers a language can generate, and for that reason, no conceptual dictionaries exist which

can provide a guideline to translators for every single difficulty they face. It is, therefore, the individual translator's decision making that is so vital in making an adequate translation as "only translators can be aware of the totality of message which determines their decision" (1958/1995:88).

Vinay and Darbelnet point out that literal translation is the most common translation method used between two languages of the same family and culture. The only justification to sacrifice word-for-word translation is the case when such the literalness is impossible due to any structural and metalinguistic requirements and only after making sure that the meaning of a ST is fully conveyed in a TT (1955:288, Munday 2012b:87). When a translator meets an impasse of these differences, Vinay and Darbelnet believe that more complex translation methods are required – oblique translation. For the oblique translation strategy, 4 translation techniques are introduced.

Transposition

Transposition is a technique which replaces one word class with another while keeping the original meaning. There is obligatory transposition and optional transposition depending on the degree of structural similarity between the two languages involved in translation. Since Korean is an agglutinative language. In other words, the key messages of a sentence tend to be presented at the end of the verb which only appears right at the end of the sentence. For example, "I don't like strawberry" is "나는 (I) + 딸기를 (strawberry) + 좋아하지 (like) + 않는다 (don't)"

as Korean has a Subject-Object-Verb word order. Such a significant difference in word order between the two languages triggers a high frequency of translation shifts and it is an explicit occurrence we can witness when we compare a source text in Korean with an English translation product. For example, the Korean sentence "남북한은 엄밀한 의미에서 여전히 전쟁 중이다" can be translated as "Two Koreas are still technically at war".[19] In this translation, a combination of an adjective + a phrase, *'엄밀한 의미로'* has been translated as an adverb (*'technically'*) so that the TT retains the original nuance of style of the ST.

Modulation

Modulation is a technique used to adjust structural differences in the two languages such as changing the given point of view of the original message. For example, the English sentence, *'Eat well'* can be translated as *'많이 드세요'*, which involves a modulation of the word *'well'* as *'plenty'* since *'Eat plenty'* is considered to be suitable from a Korean's point of view. Another example is, when one asks a question in English, *'Are you not too cold?'*, the respondent is expected to say *'No'* if the respondent is warm enough. However, when the very same question is asked in Korean language, *'너무 춥지 않아요?'*, the respondent is expected to say *'네'*

[19] The Korean ST and the TT has been extracted from *'한영번역, 이럴땐 이렇게'* (Cho 2017:46).

(*'Yes'*) if the respondent is warm enough. The different viewpoints that results in contrary answers, even though both English and Korean respondents mean the same thing. Where, the English respondent answers depending on, whether he/she is cold or not, and thus gives an answer of *'No'* to confirm he/she is warm enough, the Korean respondent answers on the basis of whether he/she agrees with the questioner's assumption indicated in the utterance. Therefore, the Korean respondent answers *'Yes'* to confirm he/she is warm enough.

Equivalence

Vinay and Darbelnet stresses the important fact that "one and the same situation can be rendered by two texts using completely different stylistic and structural methods" (1958/1995:90). Equivalence is often used to translate onomatopoeia of animal sounds, mimetic words, proverbs, nominal or adjectival phrases and many other ST that are expressed in a different way, but the universal meanings exist in the target language in a different way. For example, a Korean proverb *'손뼉도 마주쳐야 소리가 난다'* (*'you need to face two hands to clap'*) can be translated as *'it takes two to tango'*. However, it is true that in a real translation scenario, equivalence technique itself cannot always solve or fulfil the dilemma of an equivalence effect. For instance, a Korean mimetic word *'칭얼칭얼'* is often used to describe sounds a baby makes when he/she expresses unhappiness. Unlike the English word *'whimpering'* (more of making a series of small, weak sounds) or *'whining'* (more of a high-pitched cry), *'칭얼칭얼'* is not necessarily associated with

whether the unpleasant sound is weak or loud, but it only mimetically implies the babyish, immature sounds that is annoying, and it is categorised as an adverb in the Korean language. Since there is no exact equivalent word available in English to match *'칭얼칭얼'*, a Korean translator not only faces to choose one of the most suitable replacements amongst English words, but it is also inevitable for the translator to combine other translation techniques such as transposition along with equivalence technique due to the fact that neither *'whimper'* nor *'whine'* is an adjective but they take only a noun or verb form.

Adaptation

The adaptation technique is a special type of equivalence which is used when the situation introduced in the source language does not exist in the target language. The adaptation technique can thus be regarded as a situational equivalence rather than a technique related to the grammatical structures of the ST and the TT. For example, when *'Twiggy'*, an English model from the swinging sixties in London, is referred to as a cultural icon in the source language, translating *'Twiggy'* for Korean readership can be tricky, as most of Koreans would not be aware of this iconic British model. A translator, therefore, may adapt one of the iconic Korean models (i.e., Yoon Jeong-hee) from the sixties in order to give a situational equivalence. Using adaptation techniques can be a burden for human translators as "it affects not only the syntactic structure but also the development of ideas and how they are represented within the paragraph" (1958/1995:91). As an example, Vinay and Darbelnet give an anecdote about a conference interpreter using adaptation, by

replacing English *'cricket'* into *'Tour de France'* when a speaker referred *'cricket'* as a particularly popular sport to French delegates. Adaptation is a creative technique as translators who can detect a situation referred in the source language which is unknown in the target language, must imagine an equivalent situation in the target language. To be able to use this technique in translation, translators are not only expected to be bilingual but sufficiently bicultural.

Javier Franco Aixelá's CSIs and their possible manipulation

Aixelá provides CSI dedicated translation strategies and techniques with corresponding real translation examples, from English into Spanish. He divides translation strategies into two major groups: conservation or substitution, depending on the degree of intercultural manipulation involved. Under a conservation strategy, which necessitates a lesser degree of intercultural manipulation, 5 techniques are introduced.

Repetition

Repetition is a translation technique used to keep the original reference as much as possible. When this technique is used, the target text is highly likely to be received as exotic and unfamiliar to the target readership due to the different linguistic form and cultural distance. For example, *'Burberry'*, a British luxury fashion, can be kept as *'Burberry'* when the repetition technique is used. One important fact is that when a target text stays exactly the same as the source text by keeping the original

graphic component, its collective reception from the source language readership and the target text readership can be very different.

Orthographic Adaptation

Orthographic adaptation is a technique of transcription or transliteration and it is mainly used when the two languages paired in translation do not share the same alphabet. For example, most toponyms of other countries have been translated into Korean using orthographic adaptation. For example, *'London'* is translated as *'런던'*, *'Eastbourne'* is translated as *'이스트본'*, and *'Manchester'* is translated as *'맨체스터'*. When one uses this technique, it is important to transliterate accurately as failing do so can cause serious problems in the target culture if such an inaccurate target text is established in the target language. Some of the foreign city names that had been transliterated into the Korean language incorrectly still cause communication difficulties when Koreans utter these names of foreign cities to foreign people. For example, Koreans pronounce *'Berlin'* as *'베를린'* (bae-roul-lin), rather than *'버얼린'* (bərlín), *'Paris'* as *'파리'* (pari) rather than *'패리스'* (pǽris) in the Korean language.

Linguistic (non-cultural) Translation

Linguistic translation is a technique that translators use when they try to increase the comprehensibility of the target text readership by converting the source text

elements into corresponding elements that are familiar in target language culture. Translation of currency or units of measure are good examples this technique. For example, yard is not a common unit of measurement in the Korean language so when it is translated into Korean, it often is converted into the metric system of metre, e.g. pound or inch to kilogram or centimetre.

Extratextual Gloss

Extratextual gloss is a technique used when translators feel additional explanation or information is required. When such explanation or additional information is awkward to fit in the translated text, the alternative is to provide it by using a footnote, translator's commentary, brackets, or by using some other stylistic distinction. Extratextual gloss is also a commonly used technique in legal translation from English into Korean, especially when dealing with modal auxiliaries (i.e., might, should, must) in an English source text, since such linguistic devices of modality are lacking in Korean grammar and semantics.

Intratextual Gloss

Intratextual gloss is same as extratextual gloss technique, except that the explanation or information is included as an integral part of the translated text, rather than being provided separately. This technique is used to solve ambiguities in the source text from the target text readership's perspective rather than that of the source text readership. For example, when British people read the word *'Waitrose'* in a source text, they understand that this is the name of a British supermarket

without any difficulty, but Koreans are likely to be unsure. Using an intratextual gloss technique, this can be translated as *'웨잇로즈 수퍼마켓'* (***Waitrose Supermarket***).

An intratextual gloss is often used for an English into Korean translation to aid linguistic differences. For instance, Korean sentences drop subjects pretty easily as long as the writer and the reader have a common understanding of who or what the subject is in the given sentence. English sentences, by contrast, keep subjects most of the time. For this reason, an intratextual gloss technique is not only used to give extra explanation or information but to modulate anything that does not exist in the source text but it is essential to appear in the translated text.

Under a substitution strategy which necessitates higher degree of intercultural manipulation, 6 techniques are introduced.

Synonymy

The Synonymy technique is useful when a translator attempts to avoid repetition in a source text. For example, in translating a clinical trial related document, if a drug name appears too frequently, affecting the stylistic fluency, the drug name can be replaced by *'Investigational Product, IP'*, or *'the drug'* or *'it'* depends on where the second and subsequent occurrence are placed in the context.

Limited Universalisation

Limited universalisation is a technique used when a CSI is too challenging to translate into another language. When a CSI is too obscure to comprehend for the target readers, a translator may look for another broadly comparable CSI in the

source language of which is more comprehensible. Aixelá gives *'American football'* as an example source text which can be translated into Spanish as *'un balón rugby'* (*'a ball of rugby'*).

Absolute Universalisation

This is a technique where a CSI is replaced by a naturally comprehensible target text. That is to say, any foreign flavours or cultural colour of the source text is removed to support the fluency of the TT. For example, Korean dishes such as *'소고기 국밥', '도가니탕', '소불고기 뚝배기'* are all soup-based dishes with beef but to translate these non-identical dishes to *'beef soup'* may be regarded as a translation using absolute universalisation.

Naturalisation

This is a technique of replacing a CSI within the intertextual corpus of the target language culture where the translator feels it is the best fitted match. For example, the English word, *'Bank holiday'* is translated as *'공휴일'* (*'public holiday'*) in Korean or the Korean word *'추석'* is translated as *'Thanksgiving Day'* in English.

Deletion

Deletion is a technique used where translation of a CSI is unacceptable in the target language for ideological reasons or on stylistic grounds. The translators remove the CSI in the target text.

Autonomous Creation

Autonomous creation is a rarely used translation technique according to Aixelá's claim. When translators feel they are justified for the benefit of the target reader, they implant cultural references in the translated text which do not exist in the source text. Western movie titles translated into the Korean language often have a tendency to have additional text that does not exist in the original English titles. For example, the American movie *'Ghost'*, starring Patrick Swayze and Demi Moore, is translated as *'사랑과 영혼'* (Love and Spirit). It appears that the translator didn't want to use the Korean word *'유령'* or *'귀신'* which is the literal translation of *'ghost'* as it may bring negative connotations for Korean audiences. Instead, the translator decided to add *'사랑'* (love) in the translation which does not exist in the original title.

In addition to the translation techniques Aixelá introduced in his classifications of conservative versus substitutive translation strategies, he adds compensation, dislocation, and attenuation as other possible techniques.

Lawrence Venuti's Domestication and Foreignisation

Domestication and foreignisation are introduced by Lawrence Venuti deriving from Schleiermacher's translation theory and his essay ("Ueber die verschiedenen Methoden des Uebersezens") back in 1813.

Domestication is translation that *'leaves the reader in peace, as much as possible, and moves the author toward him'* by minimalizing any foreignness from the source text, while foreignization is a translation that "leaves the writer in peace, as much as possible and moves the reader toward [the writer]" (Schleiermacher 1813/2004:49).

Venuti is strongly against domestication translation methods as such an approach eliminates unique, heterogeneous elements from the source text and deprives the target readership of the sense that what they are reading is in fact a piece of translation from a foreign text, from a different linguistical and cultural background. Of course, full foreignizing translation is not feasible, since the essential purpose of translation is to *'carry'* the target text to the receiving culture. It is therefore impossible for the translator to predict exactly what is going to be perceived as foreign elements by the receiving culture. The receiving culture's dominant values and individual target reader's subjective reactions are the ones that determine what is *'foreign'* or not. In light of these contradictions, Venuti believes in pursuing foreignizing effects. While he claims that he has no intention of abandoning fluent translation, for him, foreignisation is the essential feature of *'humanistic translation'*, he adds:

> it traffics in linguistic and cultural differences and should not work to diminish them so as to sustain a status quo, regardless of whether the translating language and culture are central or peripheral, major or minor. No language can afford the stagnation that results from restricting or excluding contacts with other languages. No culture can afford the complacency of allowing hierarchy of values that structure it to go unexamined and uncriticised (Venuti 2008:19-20, 2013:3).

Whether a translator domesticates or foreignizes a ST depends on how much ethical efforts the translator is willing to provide, and the level of freedom given to the translator from the client, including the proofreader and editor. These ethical efforts are especially important for CSI translation as it is often difficult to translate. Depending on what kind of ethical attitudes a translator takes, the ST culture can either have a chance to be introduced to target readers as a foreign element with an adequate meaning, as a merely generalised element, as a mistranslated element, or even deleted (for an example, refer to *'pigs in blankets'* under 6.4.5 English CSI 1). Venuti states that:

> The terms *'domestication'* and *'foreignisation'* indicate fundamentally *ethical* attitudes towards a foreign text and culture, ethical effects produced by the choice of a text for translation and by the strategy devised to translate it, whereas terms like "fluency" and "resistancy" indicate fundamentally *discursive* features of translation strategies in relation to the reader's cognitive processing (2008:19).

Mona Baker's Strategies

Baker provides a set of 8 translation strategies used by professional translators, in dealing with various type of non-equivalence. Each technique is introduced below with relevant examples that are extracted from real life translation assignments, either from Korean into English or vice versa.

Translation by a more general word (superordinate)

This is a technique used when a translator cannot replace a source text item by an equivalent target text item within the same level of semantic field. The translator

therefore searches for a more general word (superordinate) to convey the propositional meaning of the source text. The technique often used when the target language does not possess a specific word used in the source text:

Korean Source Text	English Target Text
배고픈 이는 위선 분량 많은 **빈대떡** 두 개를 쪼이기로 하고 추어탕을 한 그릇 청하였다.	Having been hungry, he decided to have two large **pancakes** first then ordered a bowl of mudfish soup.

Table 15: Translation provided by one of the professional Korean translators in 2013

The Korean word *'빈대떡'* has no equivalent in English with the same level of semantic specificity, since it refers to one of a large category of traditional Korean pan-fried foods. For Korean *'빈대떡'* is regarded as one of a number of hyponyms under *'전'* or *'부침개'*, a term which is similar to the Western *'pancake'*. However, the specific ingredients used to make these various '*전'* or *'부침개'* varies greatly, depending on individual specific Korean pancakes. English does not possess words for these specific hyponyms under *'pancake'*, which is a match for the term *'빈대떡'*.

The translator therefore decided to go up a level higher in the parallel English semantic field to find a more general word, *'pancake'* to render the broad propositional meaning of the Korean word.

Translation by a more neutral or less expressive word

This technique is used when there is no equivalent to match a source text's propositional or expressive meaning. Baker gives as an example of the English word *'exotic'*, that is translated into Chinese as *'strange unique'* when she discusses this technique, claiming that:

> Exotic has no equivalent in Chinese and other oriental languages. It is a word used by westerners to refer to unusual, interesting things which come from a distant country such as China. The orient does not have a concept of what is exotic in this sense and the expressive meaning of the word is therefore lost in translation (Baker 2011:27).

The present author would wish to challenge Baker's claim, since Korean does indeed have an equivalent word for *'exotic'*, and a concept such as *'unusual or exciting sense of something originated from a place far away'* can be rendered by using the Korean word *'이국적인'*. One of the reasons why translators consider replacing a source text with a more neutral/less expressive target text may be related to how different language groups express a certain sense or an attitude differently. The differences, therefore, are required to be modulated in the translation process in order to meet the readability of the receiving culture. The following is an example of using *'translation by a more neutral/less expressive word'* technique, in an English into Korean translation:

English Source Text	**Korean Target Text**
At the 40th anniversary of the World Heritage Convention, IUCN (International Union for Conservation of Nature) is **warning** of the growing threats faced by many existing World Heritage sites and is calling for stronger measures to guarantee their future.	세계유산협약(World Heritage Convention) 40 주년을 맞아, 세계자연보전연맹(IUCN)은 갈수록 심해지고 있는 세계유산 보존상의

	위험을 **깨닫고** 미래의 세계유산 보존을 위한 강력한 해결책을 찾고자 합니다.

Table 16: Translated by the author in August 2012

'Warning' in this context is too strongly expressed for Korean readership given that this text was translated for the purpose of encouraging Korean stakeholder's active involvement in preserving the world's heritage. In Korean culture, hierarchical structure plays an important role in society, and honorific expressions are vital in formal gatherings. The translator felt the negative connotation of the word *'warning'* may be unwelcomed by the target Korean readership who are policy makers. For this reason, the word *'warning'* had been replaced by a less expressive word *'깨닫고'*, which is equivalent to the English *'notice'*, *'acknowledge'*, or *'realise'*.

Translation by cultural substitution

Baker describes this technique as "replacing a culture-specific item or expression with a target language item which does not have the same propositional meaning but is likely to have a similar impact on the target reader, for instance by evoking a similar context in the target culture" (Baker 2011:29). One of the examples given by Baker is to replace an English culture-specific item, *'cream tea'* with *'pasticceria'* (*'pastry'*) for Italian readers. The following is an example of using this technique in Korean into English translation:

Korean Source Text	English Target Text
술래잡기를 했어 내가 술래였고 찾아야 할 사람은 당신이었지 눈에는 하얀 수건이 둘러 있었어	I played hide-and-seek I was to seek and you were to be hidden My eyes were covered by a white cloth

Table 17: Translated by the author in October 2016

'술래잡기' is a traditional folk game with its own unique rules and characteristics for players to follow, which does not have an exact equivalent in Britain. However, *'hide-and-seek'* is similar to *'술래잡기'* in as far as one player has to locate the other concealed players.

Translation using a loan word or loan word plus explanation

This technique is widely used in dealing with Culturally Specific Items or new concepts that have developed from other cultures, and which are still novel for the target readers. Some terminologies formed from the field of computer science are often translated by this technique. For instance, *'machine learning'* is transliterated into Korean as *'머신 러닝'* and *'big data'* is *'빅 데이터'* in Korean. The following is an example of using a loan word plus explanation in English into Korean translation:

English Source Text	Korean Target Text

For temporary events or preparatory operations, Universcience teams offer **à la carte support** based on their catalogue of travelling exhibitions.	임시 이벤트나 사전 준비활동을 위해서 유니버사이언스 팀은 고객의 순회 전시 카탈로그를 바탕으로 한 **선택식 (à la carte) 지원** 서비스를 제공합니다.

Table 18: Translated by the author in August 2017

In this source text, the French term *'à la carte'* is used with the metaphorical meaning of separate support or a customised support rather than referring to a way of ordering food. This is translated as *'선택식 (à la carte) 지원'* (*'option based (à la carte) support'*), so as to keep the loan word while also providing an explanation of the propositional meaning.

Translation by paraphrase using a related word

This technique is used when a source text item needs to be lexicalised in a different form. For example, Baker gives as an example the English adjective 'overlooking' being translated as *'which overlooks'* (*'das … überblickt'*) into German. This is a common technique used in Korean <> English translation due to the fact that the two languages are not from the same language family, and thus their grammatical and lexical forms are very different. The following is an example using this technique in English into Korean translation:

English Source Text	Korean Target Text
The conditions are court rules that **stay in place** until the case is finished.	본 준수사항은 법원규칙이며 사건이 종료될 때까지 **유효하다**.

Table 19: Translated by the author in May 2015

'Stay in place' can be translated literally into Korean, but since this text is legal (the source text has *"Information to accused persons when liberated on Bail"*) and it is vital for Korean readers to have an accurate understanding of the court order, the translator opted to paraphrase *'stay in place'* as *'유효하다'* (*'is valid'* or *'subsist'*) a decision intended by the translator to enhance the clarity of the meaning of the source text.

Translation by paraphrase using unrelated words

This technique is used when the meaning of a source text is difficult to replace with the same type of lexical item. In this case, the translator paraphrases the source text by providing elaborative explanation using unrelated words. Baker provides as an example the English word, *'affidavit'*, being translated as *'written communication supported by an oath'* in an English into Arabic translation. It is a useful technique when a source item is challenging to translate literally, when doing so may result in the meaning of the source item getting lost in translation. The following is an example of using this technique in Korean to English translation:

Korean Source Text	English Target Text
삼신 할미의 사랑 생각이 나서요 받기만 한 사랑을 줄 때가 된 것 같아서요	It's a thought that came from Samshin Granny's love who oversees the birth of a child It seems that the time to reciprocate the love that I received has come

Table 20: Translated by the author in August 2017

'삼신 할미', in Korean folklore, is the goddess who decides whether a woman wanting to have a baby is going to get pregnant or not; it is also *'삼신 할미'* who looks after the unborn baby until the baby is born. The translator had to elaborate the meaning of this source item by using the words which are not in the source text. As Baker points out, one of the disadvantages of using this technique is that it can make target text cumbersome or too lengthy as translators need to replace one lexical item in the source text by several items in the target text.

Translation by omission

Baker claims this technique should not be overused, and only used when it is absolutely necessary. The technique is used when a word or expression in the source text is considered to be not so meaningful to be included in the target text. The following is an example of using this technique in Korean into English translation:

English Source Text	Korean Target Text
History of active malignant disease (**with the exception of** non-melanoma skin tumours) in the preceding five years.	지난 5 년 안에 활성 악성 질환 (비흑색종 피부암은 **제외**)에 대한 병력을 가진 자

Table 21: Translated by the author in October 2018

The source text *'with the exception of'* has been translated into the target language as *'제외'* (*'except'*). Omitting *'with'* makes the target text smoother and clutter-free without losing any critical element of meaning of the source text in translation.

Translation by illustration

This technique is used when a source item refers to a physical entity, but to an item which does not have an equivalent in the target language. Translators can then express the meaning of the source item by providing an illustration rather than trying to convey the meaning with a lengthy description. A Korean restaurant in London which serves Korean food with a menu containing transliterated names of Korean dishes often uses this technique by providing a photo image of the individual Korean dish as an illustrative aid. The following is an example from Kimchee Restaurant (2020) of using this technique in Korean into English translation[20]:

'두부 우동' is translated as 

'김치 찌개' is translated as 

The above general translation strategies and techniques do not, without a doubt, represent all the possible translation methods. Nevertheless, they are useful for us

[20] Images adopted from: https://kimchee.uk.com/kimchee-holborn/main-dishes/

to better understand what key translation strategies and techniques are discussed within translation studies for an equivalent and non-equivalent level. They are also useful measurement tools when used to analyse translation products involving the same source text but translated by different translators, so as to identify the individual translators' directionality of translation (i.e., formal equivalence vs. dynamic equivalence, domestication vs. foreignisation), whether such choices were made consciously or not.

In discussing the various types of strategies and techniques in translation, one of the pivotal notions constantly dwelled upon in the translation scholars' mind is that of *'equivalence'*. Although the concept of *'equivalence'* has resulted in various conflicting versions and a great deal of argument in translation studies, it is an important concept which cannot be disregarded when we examine translation as a product. Any adequate translation shares the same value, *equi-valence*, at some level with the original source text. Otherwise, a piece of target text would not be deemed take a translation but rather a piece of rewriting.

Whether the *'same value'* that the source text and the target text share is made explicit in the translation (i.e., grammatical structure, length of the sentence) or remains implicit in the translation (i.e., a culturally rich source text lexical item being converted into a different lexical item in the target culture), translation ought to share the same value with the original source text. For that reason, understanding how the concept of equivalence has been developed in translation studies and what are the types of same value we expect the translation to share with the original text is a

prerequisite for anyone wanting to discuss human translation and other related areas of translation such as the teaching of translation, the quality of translation, and translatability.

2.3 Human Translators and Their Translation

In this Chapter, we concentrate on the human translator's involvement and how this is manifested in his or her actual translation and its consequences. Depending on the individual translator's ethical standards, personality, and cultural attitude, they all produce their own version of translation. If agree that any text can be translated in many different ways, as human translator activities are inevitably carried out under the individual translator's subjective interpretation of the source text, how an individual translator takes his or her role and responsibility as a meaning conveyer between the two languages and about cultures becomes no less a factor than other of the dominant theoretical discourses about translation studies.

In this Chapter, notwithstanding other equally important factors relating to human translators, since this empirical research is related to how an individual translator translates Culturally Specific Items, the difference between a *'translator'* and a *'cultural mediator'* is taken as a core concept to be explained and elaborated. However, the following are the crucial terms that have been addressed in translation studies for a human translator's involvement in translation which the author believes are fruitful to introduce in this thesis, before discussing the distinction itself.

2.3.1 The Translator's invisibility

Lawrence Venuti uses a term *'invisibility'* to describe a human translator's situation and activity, especially in British and American cultures. He believes one of the determining phenomena of *'invisibility'* is the translator's own manipulation of the translating language which makes the translation easy to read and fluent (Venuti 2008:1). The TT then appears to be the *'original'* rather than a *'translation'* which creates an *'illusion of transparency'*.

There has been a recent tendency in the way we evaluate translation: an adequate translation *'reads fluently'* without having any signal of foreignness, translated sentences, and thus appearing to be transparent. Venuti insists that this illusion of transparency disguises many significant conditions that source texts have to go through during the assimilative process. He claims that "The more fluent the translation, the more invisible the translator, and presumably, the more visible the writer or meaning of the foreign text" (2008:1).

It is true that fluency has been the centre of attention in English language translation and when a piece of translation appears to be easy to comprehend, degree of accuracy of the translation becomes less relevant from a general readership's perspective. The bitter truth is, however, that the established social norm of what is a good translation with the minimum visibility of a translator is not always agreeable. A translator's invisibility does not allow diversity of different cultures to prosper as it limits a liberal approach towards promoting different cultures, beliefs, and values. Human translators have been constantly reminded to repress their personality so

as to attain the goal of transparent discourse and they thus continue to have an indistinct existence. It may be argued that when we discuss how an individual human translator's involvement affects the translation, one also needs to take account of what limitations are presented to the translators, against their willingness or capabilities. The term *'invisibility'* indeed promotes a domestication strategy just as a foreignisation strategy would promote the opposite of easy readability and fluency. In CSI translation, the illusion of transparency may not always be achievable. Because, if there is a CSI which is completely foreign to a target culture with no comparable linguistic component exists in the target culture, the CSI may remain untranslated or transliterated.

While we understand the importance of a target text staying faithful to the original text, polishing a target text to make it appear to be original may lead us to an undesirable homogeneous world. As much as the tolerance level of a translator's visibility differs by genre, country, the involvement of a third party in a human translator's activities (i.e., government, publisher, commercial party), it should not be an absolute obligation for any human translator to abide by.

Venuti's *'call to action'* (2008:265-77, as quoted in Munday 2012:225) encourages the human translator to embrace *'visibility'* by adopting a foreignisation strategy. Antoine Berman, a French theorist also stresses the need for a translation strategy which embraces foreignness to be presented to the target culture by describing translation as an épreuve (experience), in his article *'Translation and the trials of the foreign'* (Berman 1985/2004, as quoted in Munday 2012b:221).

When it comes to translating a source text that is linguistically and culturally far-distant from English, a human translator's aim to achieve a more foreignisation-oriented strategy makes a great contribution towards creating a world where people from different societies share and appreciate the differences from each other. For instance, in a subtitle of a South Korean dark comedy thriller, *'Parasite'*, the Korean term *'짜파구리'* refers to a dish made by combining two different instant noodles that are popular in South Korea. The term *'짜파구리'* takes the first two syllables from the name of a type of instant noodles (*'짜파게티'*) and the remaining two syllables are from another brand of instant noodle (*'너구리'*). The subtitle translator translates this Culturally Specific Item as *'ramdon'*, a newly created compound word of *'Ramen'* and *'Udon'*. At first glance, this appears to be translated by applying a domestication strategy for an English speaking audience. In fact, *'Ramen'* and *'Udon'* are well established loanwords in the U.K., unlike the two names of the Korean instant noodles that not many British people have heard. The truth is, *'Ramen'* and *'Udon'* were previously unknown terms in western culture. Whenever *'Ramen'* and *'Udon'* were first introduced to English speaking nations, if these two terms were translated without an exotic foreign trace, such as *'oriental noodle'* or *'Japanese pasta'*, English speaking audiences at that time would not have grasped what *'ramdon'* means while they had watched this Korean film. In other words, this creative lexical term *'ramdon'* in the subtitle was only possible on the condition that *'Ramen'* and *'Udon'* had already been introduced to non-Korean viewers, without

being domesticated. By introducing Culturally Specific Items from oriental cultures to other English-speaking nations with the visibility of translation, we accomplish togetherness and better comprehension from one culture to another which later leads all of us to be in a pool of a more universal world. Although reading a target text which contains unfamiliar foreign items for the first time is an odd experience for target readerships, once such foreign cultural items are assimilated and well-established in the target culture, just like *'Ramen'* and *'Udon'*, it allows us all to understand the cultural items accurately. This opens the possibility for human beings to acquire new cultural knowledge from other cultures through human translation, and this enables us to share the authentic values and meanings from different cultures, leading us then to form a truly homogeneous world by sharing the obvious heterogeneity of each other. That is surely what a healthier claim of universalism can be, rather than insisting on the notion of readability or fluency of translation.

Going back to the example, although some may argue that *'ramdon'* is not a faithful translation at all, since the original term *'짜파구리'* is only a mixture of two instant noodles and has nothing to do with anything even remotely close to *'Udon'*, others may agree that the target text *'ramdon'* has managed to convey, at least to some degree, the same value as the source text up. Others may wonder what would have happened if this Korean specific item *'짜파구리'* had been translated differently (i.e., transliterated) and what the consequent outcome would have been.

In Venuti's invisibility, a translator's invisibility is discussed within the framework of the dichotomy between domestication and foreignisation. Although Venuti is right to point out that a translator is less visible if the translation is domesticated and more visible if the translation is done by foreignisation, such a visibility is determined by what a general target readership may feel. Venuti claims, "The visibility of a translation is established by its relationship to the cultural and social conditions under which it is produced and read" (Venuti 2008:14).

However, the degree to which a human translator is visible or invisible can be judged differently if a translation is examined by a bilingual person (i.e., a proof-reader) rather than by a monolingual target reader. Because the bilingual person can compare the source text and the target text and would be able to determine the translator's involvement in greater detail in relation to his or her rendering of the original text meanings, subjective interpretation of the given source text, creative re-writing style, what particular beliefs or values have been emphasised in the piece of translation. As a result, the bilingual person would be able to recognise the degree of the translator's involvement more accurately and evaluate the translator's invisibility from a different angle in comparison with how a monolingual target reader would evaluate the translator's invisibility.

While it is the case that each human translator may be given an instruction for what to translate and how to translate, depending on the terms and conditions they have agreed with, there is another possibility of a human translator's involvement in the translation: a translator is not asked to follow any particular guideline or instructions

by an agency or a commissioner. That is to say, it is important for us to bear in our mind that despite the fact that there are other influential factors (i.e., including the agency's instructions, general expectation on the part of the target readership, the author's particular preference, and many more) in what strategies or techniques an individual human translator may adopt in order to deliver a translation, under the reality of immense volume of translation that are carried out on a day-to-day basis in a global scale, the vast variety of source text types, human translators are, in fact, not always in a passive position to adopt the aforementioned other influential factors, nor such a translation guideline or specific instructions are always provided to translators. It can be seen as an uncomfortable actuality, but it is often what happens in the real world of translation. There are numerous translation assignments that solely depend on what an individual human translator can produce. That is why how much individual translators and ourselves are aware of what impact their translation can bring to the world is crucial and we need to be mindful about how much they can contribute to promote a source text culture into a target culture by positing them to be a more active, visible translator and vice versa.

For now, what we know for sure is that their different linguistic skills and cultural knowledge do influence how human translators interpret and re-write the source text to the target text and also how they judge what values from the source text should be emphasised in the target text may differ.

The study of human translators has become an important part of translation studies in recent years and such a shift within translation studies has helped translation

studies not to settle for the status quo of predominant areas of text-based discipline but to expand further to understand translation studies from more of a sociological and anthropological perspective. After all, translation only exists because human translators exist.

Since translation studies research has been expanding, it has started to examine the translator rather than the translated text itself, Pierre Bourdieu's sociological theory has been influential for translation scholars who are intrigued by the role and responsibility of the human translator.

2.3.2 Pierre Bourdieu's habitus and cultural capital

In terms of sociological theories that translation studies have benefitted from in determining what are the factors leading human translator's decision making in their activities, along with Even-Zohar's Polysystem theory (1970s), Pierre Bourdieu's habitus and cultural capital have been widely adopted, along with Daniel Simeoni's study of *'translatorial habitus'* (Simeoni 1998) which was later introduced in focusing how individual human translator's behaviour and agency affect how norms are established in the world of translation.

In investigating human translators from a sociological approach, Pierre Bourdieu's four concepts – field, habitus, capital, and illusion – are recognised as key theoretical components. Inghilleri states in her article, '*The sociology by Bourdieu and the Construction of the 'Object' in Translation and Interpreting Studies*',

Bourdieu's theory can open a door to "a distinctive perspective in relation to the increasingly influential culturalist and globalist research paradigms within translation studies" (Inghilleri 2005:125).

As far as the application of Pierre Bourdieu's theory is concerned, the concept of *'field'* is where human translation take place and it is where all the participants play their own role as translator, proof-reader, agency, publisher, readers and many others. The relationship of the participants and who gets more power in driving translation influences the outcome of each translation activity. Unlike literary translation where the author, publisher or editor's role and their power are highly unlikely to be escapable for the human translator to deal with, in the real translation world, for non-literary translation and for a translation assignment that is assigned to be delivered ad hoc (i.e., online newsletter, a written statement translated at a police station), it is often the case that the translator participates in the translation process all alone. In such cases, the translator would have absolute power to carry out the translation activity without intervention from other participants or having the trouble to go through a power struggle with other participants. Therefore, in some cases, perhaps a lot more often than we anticipate, every single decision a translator makes while translating the source text depends solely on the human translator's authority. Once this type of translator dominated assignment is complete and submitted, if there is any critical mistranslation, any subjective interpretation of a source text, unjustified changes of tones or nuance, the consequence of these inappropriateness could be disastrous, especially if the inadequate target text is not recognised in time or buried forever.

In reality, not all the inadequate features of the target text are guaranteed to be reviewed or rectified, especially when a piece of translation is required for only a limited number of readers. Furthermore, regardless whether the inadequate target text ends up causing undesirable consequences, so far, we do not have a functional mechanism to control or to prevent such catastrophic events. Because not every single translation is proofread before it is released, we genuinely trust human translators to deliver an adequate translation whenever they are the only active participant in a translation assignment – we depend on a human translator's ethical standard and what they claim they are capable of.

Recognising the fact that in the commercial translation world, it is not so rare for a translation agency to seek a human translator to translate a short source text within a few hours, knowing that there are cases that translators do not always receive the source text to review prior to agreeing to take the assignment, knowing that not every translation is reviewed by a proof-reader, the importance of an individual human translator's work ethic, their unwillingness to undertake a lucrative assignment if they feel they are not capable of producing an adequate translation, their willingness to re-negotiate delivery time to ensure the appropriateness of the final version of translation - these matters all become relevant. How individual translators behave when they consider undertaking a possible translation assignment, how they present themselves as a translator when they discuss any specific requirements with other participants in a particular translation activity, what philosophy of translation they hold to - these all matter significantly as they all affect

the outcome of the target text. It is crystal clear why we need to understand human translators better in Translation Studies.

Pierre Bourdieu's *'habitus'* is another important concept which is directly related to an individual human translator's disposition that accumulates by family, and how they are raised and what experiences they have had so far in their lives. Bourdieu defines habitus as "the habitus, which is the generative principle of responses more or less well adapted to the demands of a certain field, is the product of an individual history, but also, through the formative experiences of earliest infancy, of the whole collective history of family and class" (Bourdieu 1991:91, as quoted in Munday 2012b:235).

Every single human being, therefore, possesses their own habitus even when they speak the same mother tongue or have been raised in the same family as siblings due to the factors no two human beings would ever have an identical upbringing, education, experience, ideological orientation. In Hoey's theory about lexical priming, he states each "word becomes cumulatively loaded with the contexts and co-texts in which it is encountered" (2005:8). Munday claims that these encounters differ according to individual translator's experience "even if there is some standardisation resulting from education and the mass media" (2012b:236). Along with habitus, Pierre Bourdieu's *'capital'*, something that we either acquire or is given to us, has also been received as an insightful concept to sociological research of human translator.

Amongst these types of capital, *'cultural capital'* is perhaps one of the most relevant when we discuss what are the reasons behind the phenomenon that we observe from an individual translator. For cultural capital, Bourdieu makes a distinction between literary capital and scientific capital while raising the question of the relationship between these two subdivided capitals, in terms of "their convertibility, of the evolution of the exchange rate at different times, a dominant capital having a more favourable exchange rate than a dominated capital" (Bourdieu 2020:228). In other words, Bourdieu is convinced that when *'the sciences are rising faster than the humanities'* we need more literary capital to reach the same level as the previous generation. Cultural capital is, therefore, more challenging to measure, unlike economic capital which can be measured by a much simpler quantifier, money.

Cultural capital involves two important assets any translator is expected to have: linguistic skills and cultural knowledge. In discussing Culturally Specific Item translation between Korean and English language, cultural knowledge of the human translator, as a subdivided cultural capital, becomes an even more important asset for the human translator to possess.

For example, we may have two professional Korean translators and depending on their cultural knowledge, how they tackle and overcome the daunting task of translating a culturally rich English word would vary. Also, one needs to be extremely mindful of the fact that the ability to comprehend a Culturally Specific Item from a source text and the ability to translate the Culturally Specific Item into a different language are two completely different skills. That is to say, because a

bilingual person or a translator comprehends what a particular word means, this does not mean the bilingual person or the translator can translate the word into a target language without struggling or hesitation, especially if the target language does not have an equivalent word for it.

What is intriguing is that any translatability of a culturally rich item, the stylistic shift a translator can bring in, the level of translation adequacy and other important aspects of translation are clearly intertwined with an individual translator's cultural capital. If so, a human translator's acquired education and knowledge in two languages become a critical asset and for them to actively mediate any cultural differences in translation become a must.

There has been a renowned transitional period in translation studies, the so called *'cultural turn'* which was advocated by Susan Bassnett and André Lefevere. In their introduction to the collection of essays, *'Translation, History and Culture'*, Bassnett and Lefevere dismissed "painstaking comparisons between originals and translations" (Bassnett and Lefevere 1998:4) which do not take account of cultural implications within a text. Further in-depth discussions about the inevitable relationship of translation and culture is introduced in a separate chapter of this thesis. The important fact is that when we start to look into human translation, the translator's cultural knowledge is inseparable and his or her involvement as a cultural mediator in translating culturally specific items.

2.3.3 A Translator and a Translator as a Cultural Mediator

The term *'cultural mediator'* was coined by Stephen Bochner and first introduced in 1981 in *'The Mediating Person and Cultural Identity'*. It is, however, important to clarify that the idea of considering a translator's role as a mediating agent had already existed in 1975 when George Steiner states that "The translator is a bilingual mediating agent between monolingual communication participants in two different language communities" (Steiner 1975:45, as quoted in Katan 2012:16). Artemeva (1998) used the term *'cultural interpreter'* in her article *'The Writing Consultant as Cultural Interpreter*' in which she describes her role as a writing consultant and cultural mediator. Artemeva applies contrastive rhetoric (Purves 1988; Danesi 1993) to analyse and to overcome misunderstandings in an international context. Contrastive rhetoric unveils pragmatic errors caused by "an interactant's imposing the social rule of one culture on his [sic] communicative behaviour in a situation where the social rules of another culture would be more appropriate" (Riley 1989:234). For example, in Korean society, finding the right appellation is a prerequisite for a conversation to start, especially those participants who have never met before, fine-tuning how to call the person you are going to have a conversation with can be problematic. In an attempt to search for the most appropriate appellation, one may ask your age even if he or she has never met you before, this can be perceived as *'impolite'* to British people if they are not aware of the reason for being asked for their age. In these circumstances, if there is an interpreter who needs to interpret for a Korean participant's addressing a British interlocutor, the interpreter may rightfully inform the British interlocutor about the

reason asking this question, while the interpreter translates the question from Korean into English. By the interpreter acting not as a mere meaning conveyer but as a cultural mediator, both participants can avoid any misunderstanding which could have caused an unpleasant experience. Katan points out “If the translators and interpreters do not include culture as part of their remit, then the ‘writing consultant’ and others will ensure that the translation profession will remain classified with the transcribers, copiers, stuffers and sealers” (Katan 2012:17). Bochner approaches the mediator from a social psychology viewpoint and defines the mediating person as “an individual who serves as a link between two or more cultures and social systems. The essence of the mediating function is to shape exchanges between the participating societies so that the contact will benefit those cultures, on terms that are consistent with their respective value systems” (Bochner 1981:3).

In this rather general definition, which can be applied to a wide range of mediating activities, Bochner narrows down mediating functions into two categories: the mediator-as-translator and the mediator-as-synthesizer. For the former, which is relevant to this thesis, Bochner claims that purpose of the mediator-as-translator is to represent one culture to another culture in a faithful manner and thereby aid to achieve mutual understanding and accurate cross-cultural knowledge. The recognition of the needs for translator to act as a cultural mediator has been made by many other scholars in translation studies. Christiane Nord, a German translation scholar and a functionalist, sees each translation involves a specific situation that frames what and how the participants communicate. Those individual situations are

obviously not universal but are rooted in an individual cultural habitat. Nord stresses the interdependence of language and culture and shares Agar's concept of *'linguaculture'* as:

> When you encounter a new language, some things are easy to learn. You just patch on some new lexical items and grammatical forms and continue listening and talking. Other things are more difficult, but with a little effort the differences from one language to another can be bridged. But some things that come up strike you with their difficulty, their complexity, their inability to fit into the resources you use to make sense out of the world. These things – from lexical items through speech acts up to fundamental notions of how the world works – are called rich point (Agar 1991:168).

Those rich points, for Nord, are critical for any translator to be aware of in order to produce an adequate translation. When we start to understand the significant involvement of the human translator in translation, in deciding what they see as relevant elements to be conveyed, what are the useful or needless parts of the given source text, how much they act as a cultural mediator, the position of source text descends or increases. Nord states "The source text is no longer the first and foremost criterion for the translator's decisions; it is just one of the various sources of information used by the translator" (2018:25).

In Vermeer's terms, the source text is simply regarded as an *'offer of information'* (Reiss and Vermeer 2013:60) and translation is recognised as "a new offer of information in the target culture about some information offered in the source culture and language" (2013:61). As the role of the source text in functionalist approaches changes from the linguistically focused translation theories, the purpose of translation as a human activity and individual translator's involvement as a cultural mediator becomes more important in translation studies, the way how we see as a

role of source text has changed. Hatim and Mason also recognises the mediating role of the translator. In their book, *'The Translator as Communicator'*, they see the translator as a privileged reader of the source text who decodes the text in order to re-encode and in doing so, they stand in the middle between two parties to pursue the purpose of making their communication possible. They state, "The translator is first and foremost a mediator between two parties for whom mutual communication might otherwise be problematic and this is true of the translator's patents, contracts, verse or fiction just as much as it is of the simultaneous interpreter, who can be seen to be mediating in a very direct way" (Hatim and Mason 1997: 223-224).

We acknowledge that being a cultural mediator is not a kind of optional role for a human translator, but it is an inevitable role for any human translator, although how actively they act as a cultural mediator may differ greatly. For that reason, the reality of how our society and translation field allows human translators to act as an active cultural mediator matters, as well as how much professional translators or students who are studying to become a translator are aware of the differences between *'a traditional translator'* and *'a translator as a cultural mediator'* matters.

Katan introduces two qualifying conditions in which we can identify the human translator as a mediator: *bi-cultural vision* and *critical reader* (Katan 2012:20). From his viewpoint, a human translator should be able to identify and solve any disparity existing between source text and target text and they should achieve a balance between the sign and value of the two cultures. They should also remember that

they are a privileged reader of the given source text, should read the source text carefully, and make sure that the translation embeds as the context would warrant.

In terms of differentiating a mere translator from a translator as a cultural mediator, Katan (2012:90) use the Logic Levels model. Below is an example of the congruent Logical Levels associated with being a translator in comparison to a cultural mediator:

Example of the Congruent Logical Levels Associated with being a Translator	
Identity:	A translator
Values:	Language, text, words, general knowledge, precision, perfection, solitude, patience …
Beliefs:	Equivalence, accuracy and fidelity to the text, *le mot juste*
Capabilities:	Language, translation, know-how (library and e-resources, computer skills)
Behaviour:	Reading, writing, accessing, checking, correcting, rewriting …
Environment:	A source text, a computer, desk, dictionaries/internet, quiet area …

Table 22: Example of the Congruent Logical Levels Associated with being a Translator

Example Logical Levels Changes from Translator to Cultural Interpreter/Mediator	
Environment:	A client, an initiator, a brief, a model reader; a source text, a computer, desk, internet …
Behaviour:	Proactive asking for clarification, involvement with other agents in the translation process; reading, writing, accessing, checking, correcting, rewriting

Capabilities:	Language and culture, communication, social, technical, translation
Strategies:	Disassociation, mind-shifting
Values:	Culture, understanding, difference, mediation, flexibility
Beliefs:	Integrity of cultures, cultural relativity of values, contextual translating principles
Identity:	Cultural mediator, bicultural person
Mission:	To bring further mutual understanding

Table 23: Example Logical Levels Changes from Translator to Cultural Interpreter/Mediator

A human translator becomes a cultural mediator when he or she changes their beliefs about their role. Once human translators identify their role as including cultural mediation, their behaviour also changes, and becomes more active. Unlike the mere translator, a cultural mediator's preparation is not limited to reading the given source text and re-writing, proofreading for any corrections but they go further, seeking clarification from the commissioner for further information they believe is relevant (including the purpose of the translation [the skopos], the background of the translation, any ambiguities of the source text). Also, after the completion of a translation activity itself, the cultural mediator may also include a commentary for the commissioner's perusal (indicating major cultural mediation that occurred in the activity, such as clarifications of obvious changes in lexical items, explanations of any significant changes made in the target text which differ from the source text, and suggestions about any untranslatable source texts). In pursuing the role as a cultural mediator, translation strategies and techniques are affected in order to embrace the cultural mediator's approach (i.e., culture, mutual understanding,

differences, mediational elements, flexibility). To achieve the ultimate goal of mutual understanding between the source author/readership and the target author/readership, the cultural mediator applies his or her own conscious understanding of the two cultures as well as their understanding of the two languages. Human translation, therefore, can produce a high degree of disparities, depending on how individual translators identify their roles as a translator.

It is also worthy of note that providing adequately mediated translation to the target culture is not solely dependent on the individual translator's attitude but it also requires other relevant parties' awareness. Without support from the source text author, the translation agency, the proof-reader, the publisher and many others, the translator is likely to face difficulties in fulfilling his or her role as a cultural mediator – resulting in having a translation product that creates avoidable misunderstanding, impoliteness, or aggression, and that may entail possible negative consequences that none of the parties anticipated.

The idea of translators actively working as a cultural mediator, and what this can bring to modern translation studies, is yet to be studied in a much more thorough way. The supporting data of the phenomena is also yet to be gathered from adequate empirical research. But for now, what we know is, as Masaomi Kondo concludes, "essentially speaking, the debate is closed. The word-for-word correspondence between the source text and the target has virtually no place in our work" (Kondo 1990:62).

3. Analysis

In this Chapter, I introduce the methods used in back-translation, *'difficult items to translate'* reported by the participant, and 'CSIs' and 'Possible or Non-CSIs' compiled based on *'difficult items to translate'* reported by the participant.

Of 10 participants who were invited to this research, 9 participants had successfully submitted their translation files, along with their ranking of the comprehensibility of the ST, the translatability of the ST, any STs that they found difficult to translate, and comments relating to their translation. However, one of the 9 participants, translator B, failed to provide a written consent form despite having kindly provided the translation and an email confirmation of voluntary participation. Due to the absence of the written consent, data provided from translator B had to be excluded. Therefore, a total of 8 participants' translation and their contributions have been included in this analysis.

The TTs provided have been used as pivotal data in this research while the additional data (i.e., comprehensibility of the ST, translatability of the ST, any STs that they found difficult to translate, and comments related to their translation) has been transferred to the master analysis table in order to compile supplementary data.

3.1 Back-translation methods used in the analysis

The core analysis was conducted by having the entire translation files back translated in order to show how the individual ST has been translated by 8 different human translators. The total ST is 2,376 words, consisting of a Korean ST of 1,084 words and an English ST of 1,292 words. Since there are 8 different versions of the ST, a total of 19,008 words should have been translated, consisting English TT of 8,672 words and Korean TT of 10,336 words. However, as one of the translators, translator D, decided not to translate two sets of Korean ST (Korean Source Text 2 [Poetry] from Yun Dong Ju which contains 78 words and Korean Source Text 4 [Classic Short Story] from *'B 사감과 러브레터'* by 현진건) which contains 270 words, a total of the 18,738 words were translated by the professional Korean translators for this research.

The following is the breakdown of the words count that have been set as ST (18,660 words), words count of TT produced by the participants (23,070 words), and words counts that have been back translated (23,070 words).

ST number	Language	Word count	How many translators translated the ST	Total ST word count that is translated
ST1	Korean	352	8	2,816
ST2	Korean	78	7	546
ST3	Korean	210	8	1,680
ST4	Korean	270	7	1,890
ST5	Korean	174	8	1,392

ST6	English	331	8	2,648
ST7	English	262	8	2,096
ST8	English	369	8	2,952
ST9	English	175	8	1,400
ST10	English	155	8	1,240
Total		**2376**		**18,660**

Table 24: Total word count of the ST that was sent out to all participants

Translator	TT1	TT2	TT3	TT4	TT5	TT6	TT7	TT8	TT9	TT10	Total
A	767	165	463	501	338	281	234	320	156	138	3,363
C	618	148	417	405	269	230	195	292	159	127	2,860
D	641	0	424	0	258	219	201	284	145	121	2,293
E	639	134	461	390	273	217	205	296	183	143	2,941
F	604	154	379	386	241	189	166	255	147	112	2,633
G	653	145	463	345	280	226	188	273	285	116	2,974
H	618	121	372	445	249	231	163	253	150	107	2,709
I	768	166	485	506	259	273	198	294	194	154	3,297
Total	**5308**	**1033**	**3464**	**2978**	**2167**	**1866**	**1550**	**2267**	**1419**	**1018**	**23,070**

Table 25: The word count of the TT produced by all participants

Translator	ST word count that had been translated	TT words count translated by 9 participants	Total ST word count that is back translated
A	2,376	3,363	3,363
C	2,376	2,860	2,860
D	2,028	2,293	2,293
E	2,376	2,941	2,941
F	2,376	2,633	2,633

G	2,376	2,974	2,974
H	2,376	2,709	2,709
I	2,376	3,297	3,297
Total	**18,660**	**23,070**	**23,070**

Table 26: The word count of the TT that has been back translated in the analysis

Back translation was carried out by translating the TT submitted from all participants. To ensure that the back translation reveals all meaningful phenomena in those 8 human translator's activities, the following methods have been taken into consideration throughout the back translation activity:

'As Literal as Linguistically Feasible' approach

It was important for back translation to remain as literal as possible in order to avoid any subjective interpretation of the provided translations. I have, therefore, not added nor deleted any ST that I have back translated as long as they are linguistically feasible. For example, in normal translation practice, *'sun-dried sea salt'* (extracted from TT100023E) would be translated as *'천일염'* but since it was important to present exactly how individual ST had been translated, I back translated the ST as *'햇볕에 말린 소금'* and *'National Treasure number 201'* (extracted from TT300016E) is back translated as '*국가 보물*', rather than '*국보*'.

All transliterated TTs have been back translated to the original English or Korean words. For example, *'Herbal Galbi (beef rib) stew'* (extracted from TT100031E) has been back translated as *'허브 갈비(소고기 갈비) 스튜'*.

As regards human errors detected from back translation activity, no corrections were made for any meaningful linguistic errors (i.e., typo, broken syntax). For example, a translator made a typo of an English word *'corvina'* when he/she was translating the word *'조기'* and provided a translation with *'corvine'* which refers to *'까마귀과의'* or *'까마귀같은'*, a typo of *'tong'* for *'tongue'*, and many more. These human errors were detected and acknowledged as typos, but the back translation has not implemented the accurate words for such errors – so the back translation gives an accurate reflection of the TT provided by the participants.

'Linguistic and Cultural Adjustment' as required

The Korean language and the English language differ in many ways, as do their cultures. For those differences which require adjustment to produce comprehensible back translation, I have adjusted the linguistic structures and mediated the cultural differences. The following introduces only the major linguistic and cultural adjustments made in the back translation in both directions, Korean into English and vice versa as and when it became necessary:

Honorific Expression

In the Korean language, depending on the text type and the relationship between the author and the readers, honorific expression is used in writing and the appropriate respectful manner is expressed by utilising various nouns, suffixes, verb-endings and many more. As Kirk states, “Since relative interpersonal relationship is encoded in linguistic forms in every dialogue in Korean, translators are required to mark each of them with the proper honorification level” (Kirk 2001:83). In the back translation, which I made back to Korean, these honorific expressions have been applied whenever it was necessary. The following provides three examples where I had to apply three different honorifications, addressee honorification, subject-referent honorification, and dative-referent honorification, in order to make the back translation adequate from Korean readerships’ expectation:

TT ID	Target Text	Back Translation	Adjustment
TT100009A	Visit the website for Sudam Rice Cakes studio	수담 쌀 케이크 스튜디오 웹사이트를 방문하십시오.	A honorific verb ending *'~하십시오'* is used.
TT300001E	Bonghwa, the forest resort place where you find the happiness	봉화, 당신이 행복을 찾는 삼림 리조트 장소	A honorific lexical item *'당신'* is used.
TT100025C	Come with one that you care about his/her health	건강을 챙겨주고픈 분과 함께 오십시오	A honorific lexical item *'분'*, and a honorific verb-ending *'오십시오'* is used.

Table 27: Linguistical Adjustment to Embrace Korean Honorification

Singularity and Plurality

Suh Cheong-Soo points out that, “Even though the Korean language has a variety of words and suffixes that distinguish the singular from the plural, the plural is not considered as a grammatical category” (1996:446, as quoted in Kirk 2001:98). Since plurality is not often explicitly marked in the Korean language, often, English STs which have explicit plurality lose their plural forms when they are translated into Korean. Otherwise, the translated text can appear to contain avoidable translationese. In the same vein, often, Korean STs which have no clear indication of singularity or plurality, gain explicit singularity or plurality when they are translated into English. The following provides three examples where I adjusted this characteristic of the linguistic difference during the back translation activity:

TT ID	Target Text	Back Translation	Adjustment
TT100007A	Ornaments for a formal vis-a-vis	공식 대면을 위한 소품	Plurality of *‘ornaments’* has been adjusted to singular forms *‘소품’*
TT500003A	Removal of stitches:	실밥 제거: 3 일	Plurality of *‘stitches’* has been adjusted to singular form; *‘실밥’*
TT800007A	견과 향과의 절묘한 조화	Exquisite harmony with nuts scent	*‘견’* is back translated with a plural form *‘nuts’*.

Table 28: Linguistical Adjustment in Plurality

Culturally Specific Items

The TT contained various types of Culturally Specific Items, including units of measure, currency terms, metaphors, idioms, fixed expressions, and many others.

In normal practice, the translator would attempt to find a way of rendering the original meaning by making it more general or replacing them with whatever the translator believes to be the closest possible translation in order to bridge the gap between Korean and British culture. However, in this analysis, I have tried to maintain literal translation whenever it was possible, even if back translation fails to aid the readership's comprehension or appears to be foreign. When it was impossible to make any adequate back translation due to these differences, I have made an adjustment without giving extra explanation in their back translation. The following provides three examples where I provided strictly word-for-word translation or adjusted these characteristics of the cultural difference during back translation:

TT ID	Target Text	Back Translation	Adjustment
TT800009A	몇 리인지 알 수 없지만 신선한 공기밖에는 없습니다	We don't know the exact distance but all it has is fresh air.	Korean CSI *'리'* (a unit of distance which is equivalent to 0.393km) is translated as *'distance'*.
TT100011E	55,000Won	55,000 원	Korean CSI *'원'* (unit of Korean currency) is transliterated even it sounds foreign.
TT400001A	well-known for being a trout (not warm-hearted and very straight talking)	송어 같은 (정이 없고 매우 직설적으로 말하는 편) 이로 잘 알려져 있으며	English metaphor *'being a trout'*, meaning *'an irritating or grumpy person'* is literally translated.

Table 29: Cultural Adjustment in Culturally Specific Items

Missing Subject from Korean ST

In the Korean language, the subject of a sentence is more freely omitted as compared to English, especially when the writer believes that the reader can figure out who or what the subject is, whereas in English the subject of a sentence is less freely omitted. The following are four examples where I added a subject to the sentence in order to make English back translation adequate:

TT ID number	Target Text	Back Translation	Grammatical adjustment
TT600002I	임상실험. 알고 계신가요?	Clinical Trials. Do [you] know?	*'you'* is added in the back translation
TT600002G	임상시험에 대해 얼마나 알고 계신가요?	How much do [you] know about clinical trial?	*'you'* is added in the back translation
TT600021H	전세계적으로 550~1200 명의 환자들의 자원을 기다립니다.	Globally, [we] are waiting for 550~1200 patients to volunteer	*'we'* is added in the back translation
TT600016I	결정 후 마음을 바꾸어도 되나요?	Can [I] change [my] mind after making a decision?	*'I'* and *'my'* are added in the back translation

Table 30: Linguistic Adjustment in Missing Subject from Korean ST

Back Translation Agreement

The back translation files were given to the 8 participants for them to review the objectiveness, correctness, and adequacy of the back translation against the translation they had provided. Once the review was complete, the participants

submitted their signed *'Participant Confirmation for Back Translation Agreement'* in order to confirm that, in their opinion, the back translation used in this research is indeed adequate. 8 copies of the signed Back Translation Agreement are provided with this thesis under Appendix 2.

3.2 'Difficult Item(s) to Translate' identified by the participants

All the participants were asked to record any items they had found difficult to translate and such items were captured in the translation table, under the column named *'What is/are the difficult item(s) to translate from this ST?'*.

Out of 8 participants, one of the translators, translator D decided not to translate two sets of Korean ST (Korean Source Text 2 [Poetry] from Yun Dong Ju and Korean Source Text 4 [Classic Short Story] from *'B 사감과 러브레터'* by 현진건), resulting in his/her inability to provide answers for *'Difficult Items to Translate'* for these two sets of the ST. Another translator, translator G, provided answers for only five sets of the ST out of a total of 10 sets of the ST. The following is the breakdown of the numbers of items per ST which were claimed to be difficult to translate by the 8 participants:

: Translator D did not translate the ST
: Translator G did not provide his/her answers

Translator	ST1	ST2	ST3	ST4	ST5	ST6	ST7	ST8	ST9	ST10	Total
A	38	5	23	28	16	4	7	7	25	5	158
C	24	4	20	13	12	1	1	2	3	3	83
D	16	0	34	0	10	9	3	11	15	12	110
E	15	6	4	14	4	0	0	3	0	0	46
F	27	12	26	29	17	8	9	10	20	8	166
G						2	1	7	11	9	30
H	20	4	0	5	4	0	1	0	0	2	36
I	51	13	22	8	7	6	11	23	16	4	161
Total	191	44	129	97	70	30	33	63	90	43	790

Table 31: Number of Items per ST claimed to be difficult to translate

Number of Items Claimed to be Difficult to Translate by the Participants

From the above data, I have worked out how many items per ST are claimed to be difficult to translate without counting the same items more than once when such items are claimed to be difficult to translate by more than one participant. In other words, when two or more participants claim that a ST item is difficult to translate, I have counted it as a single item, and thus gave the item a value of *'1'*. The following table gives the total number of items claimed to be difficult to translate in the three categories of word level, above word level (i.e., a short phrase), and sentence level. As a result, it was confirmed that a total of 460 items are found to be difficult to translate. It is to be noted that any items that are claimed to be difficult to translate by more than one participant have also been captured. The following shows the key items claimed by more than one participant that are difficult to translate due to cultural or linguistic differences.

Difficult items to translate from ST 1: Korean Restaurant Menu

상견례 (6 out of 7[21]), 품격을 살리다 (4 out of 7), 편리한 진행 (2 out of 7), 함초를 곁들인 계절 냉채 (4 out of 7), 자연식 구절말이 (5 out of 7), 전유화 (4 out of 7), 숙주 오색 탕평채 (5 out of 7), 사포닌이 들어있는 새싹쌈 (4 out of 7), 노릇노릇한 (4 out of 7), 베이비탕수 (3 out of 7), 담백함 (4 out of 7), 마음까지 부드럽게(3 out of 7), and 83 more items.

Difficult items to translate from ST 2: Korean Poetry

쏘옥, 쏙, 쏙 (6 out of 6), 다래미 (4 out of 6), 달랑달랑 (4 out of 6), 동그래미 (3 out of 6), 문풍지 (4 out of 6), 오줌싸개 (4 out of 6), 솔솔 (3 out of 6), and 10 more items.

Difficult items to translate from ST 3: Korean Tourism Leaflet

[21] Out of 7 participants who provided an answer to the question (‘*What is/are the difficult item(s) to translate from this ST?*’), 6 participants answered that this item, ‘*상견례*’, is difficult to translate into English.

문과급제 (5 out of 7), 현판 (5 out of 7), 태백산 사고 (5 out of 7), 어사 (4 out of 7), 청빈 (4 out of 7), 근검 (4 out of 7), 행복을 여는 (3 out of 7), 열목어 (3 out of 7), 백두대간 (3 out of 7), 살아 숨쉬는 (2 out of 7), and 68 more items.

Difficult items to translate from ST 4: Korean Classic Short Story

딱장대 (6 out of 6), 우당퉁탕 당겨서 (5 out of 6), 찰진 야소꾼 (4 out of 6), 약에 쓰려도 찾을 수 없을 뿐 아니라 (5 out of 6), 쪽찌거나 (4 out of 6), 죽느니 사느니 사랑타령 (3 out of 6), 장승이냐 (3 out of 6), and 53 more items.

Difficult items to translate from ST 5: Korean Cosmetic Surgery Advertisement

반 버선의 자연스러운 라인 (7 out of 7), 매몰법 (6 out of 7), 물광주사 (6 out of 7), 풀리지 않게 (5 out of 7), 티나지 않게 (4 out of 7), 빛나는 수분 광채 피부 (3 out of 7), 콧볼 (2 out of 7), 둔해보이는 (2 out of 7), and 28 more items.

Difficult items to translate from ST 6: English Medical Poster

EC/IRB (3 out of 8), privacy (2 out of 8), care (3 out of 8), non-small cell lung cancer (2 out of 8), volunteer concerns (2 out of 8), and 15 more items.

Difficult items to translate from ST 7: English Online Newsletter

podium charge (5 out of 8), late check-in charge (5 out of 8), Team Principal (2 out of 8), double disaster (2 out of 8), and 22 more items.

Difficult items to translate from ST 8: English Coffee Advertisement

notes (4 out of 8), roasty edge (3 out of 8), mellow flavour (3 out of 8), nutty finish (3 out of 8), fresh earthy flavour (3 out of 8), round body (1 out of 8), cup balance (2 out of 8), and 46 more items.

Difficult items to translate from ST 9: English Restaurant Menu

Sussex cheese board (4 out of 8), stuffing (4 out of 8), black forest gateaux (3 out of 8), Locally roasted (4 out of 8), parmentier potatoes (3 out of 8), petit fours (2 out of 8), mulled wine (3 out of 8), pigs in blankets (2 out of 8), and 43 more items.

Difficult items to translate from ST 10: English Property Introduction

part exchange option (6 out of 8), chain Free (5 out of 8), raised deck terrace (4 out of 8), en suite shower room (3 out of 8), off street parking (3 out of 8), elevated position (2 out of 8), double garage (3 out of 8), superb order throughout (2 out of 8), master bedroom (1 out of 8), and 15 more items.

3.3 A set of CSIs and a set of Possible or Non-CSIs

As stated in Chapter 2.2.2, under the heading *'Existing definitions of Culturally Specific Item(s)'*, while substantial thoughts and claims have been made in relation to what constitutes a CSI in the field of Translation Studies, it still remains a challenge to identify which ST items are difficult to translate due to cultural differences in the ST culture and TT culture. It also remains equally challenging for one to determine which ST items are difficult to translate due to linguistic differences in the source language and the target language.

The core dilemma with such a dichotomous method of defining a Culturally Specific Item derives from the fact that each language is undetachable from its own culture. If so, some of the ST items, in this research, that the participants claim are difficult to translate possess may in fact be Culturally Specific Items, even though the cause of the translation difficulty appears to be purely linguistic at first glance. In light of this possibility that some of the ST items that have been claimed to be difficult to translate may in fact be as Culturally Specific Items, I have divided *'the difficult items to translate'* claimed by the participant into two different categories; a set of CSIs and a set of Possible or Non-CSIs. The meaning and the specific cultural background of these CSIs and the possible or non-CSIs are provided in Appendix 3.

A set of CSTs

Following the established understanding of scholars in the field of Translation Studies, the following set of criteria has been used to define Culturally Specific Items;

Inclusion 1: an item that is left untranslated or transliterated on the grounds that it is completely unknown and foreign to target language culture.

Inclusion 2: an item that is explained rather than translated because it carries unique source text culture which appears to be peculiar to target language culture.

Inclusion 3: an item that is literally translated but where the translated text fails to render the original meaning to the target readership.

Inclusion 4: an item that is translated but loses its original nuance or a particular value because the target language culture does not share the same value as the source text culture.

Any other items that are claimed to be *'difficult items to translate'* by the participants but do not meet one or more of the above inclusion criteria have been categorised as *'Possible CSIs or Non-CSIs'*.

The following shows *'A set of CSIs'* and *'A set of possible or non-CSIs'* collected from the data analysis. Any ST items which are clearly Culturally Specific Items but not claimed as 'difficult items to translate' (i.e., El Montmell, El Pont d'Armentera, Savalla, £110, and many more) by the participants have been excluded in this CSI

data in order to keep the analysis of the data being driven purely by what is claimed by the participants.

A set of CSIs

ST 1: 직접 고아낸 사골육수, 궁중신선로, 노릇노릇한, 누룽지, 단백함, 단호박 갈비찜, 답례품, 떡케이크, 물김치, 베이비탕수, 보리굴비, 생율대하선, 수담, 수담떡, 수라상, 숙주 오색 탕평채, 열구자탕, 영양삼색전, 오리편채, 오미자 생감자절임, 활전복구이, 오색대하선, 해초국수, 일등공신, 자연송이, 자연식 구절말이, 전복죽, 전유화, 죽, 모둠활어회,진연상,탕평채, 한방 갈비찜, 한방보쌈, 한우 차돌구이, 고소하고 맛있게, 정성스레 빚어올린 떡, 답례떡과 떡 선물세트, 사포닌이 들어있는 새싹쌈, 상견례 떡케이크, 상견례룸 특징, 통통한 맛의 기쁨, 함초를 곁들인 계절 냉채, 통통함에 반해 단호박을 품은 새우튀김

ST 2: 내 동생, 다래미, 달랑달랑, 문풍지, 바삭바삭, 솔솔, 시래기, 요, ‘쏘옥, 쏙, 쏙’

ST 3: 각화사, 계서당, 공민왕, 국사 무애, 금탑봉, 문과 급제, 백두대간, 봉화군, 북지마애여래좌상, 설현리, 성이성, 소금강, 소백산, 수령, 양반 가옥, 어사, 원효, 유리보전, 응진전, 의상대사, 이몽룡, 정조 1 년, 중심 전각, 지림사, 청량사, 청량산, 축서사, 춘향면, 친필 현판, 태백산, 태백산 사고,남한의 소금강인, 병풍처럼 둘러싸고 있는

ST 4: 달짝지근한, 발발, 붉으락푸르락, 장승이냐, 누렇게 뜬 품이, 보는 족족, 빽 지르는 법이었다, 우당퉁탕 당겨서, 죽느니 사느니 하는 사랑 타령

ST 5: 반 버선의 자연스러운 라인, 더 촉촉하고 탱탱하게

ST 6: None

ST 7: None

ST 8: None

ST 9: Wingrove House, chutney, gravy, horseradish, souffle, tortellini, black forest gateaux, brandy butter, bread sauce, celeriac velouté, champagne and chervil beurre blanc, cheese board, chestnut feuillete, crab and crayfish mousse parmesan sable, fruit compote, ham hock, petit fours, maple glazed carrots, mulled wine fruit compote, parmentier potatoes, parmesan sable, petit fours, pigs in blankets,

roasted butternut squash, sage fritters, Sussex, swede puree, thyme crust, wild mushroom feuillete

ST 10: double garage, chain free, en suite shower room, part exchange option

A set of Possible CSIs or Non-CSIs

ST 1: 구운채소, 굴비구이, 메로, 고품격, 공방,구성, 멥쌀, 기능장 셰프, 살리다, 알찬, 약속, 엄선하여, 명이잎, 모여앉아, 자연재료, 잡곡밥, 천일염, 첫선물, 피로 회복, 화합, 회식, 깊은 맛, 마음까지 부드럽게, 정갈하고 깔끔한 코스 요리, 12,000 원부터 ~ 별도 협의, 갓 건져올린, 소품 장식, 우리 가족이 먹는다는 생각으로, 입안 가득 퍼지는, 신선한 야채샐러드, 맛의 왕자, 먹으면 즐거움을 주는 '가장 호화로운 탕', 부담없이 즐길 수 있는, 상황에 따라서, 지켜주고픈 소중한 분, 진수를 맛보다, 진한 국물, 철저하게 준비, 편리하고 쾌적한 진행, 품격을 높였습니다, 신경썼습니다, 자연의 맛, 건더기는 젓가락으로 집어 먹고 국물은 숟가락으로 떠 먹습니다, 공간에 가치를 더하세요, 정성을 다하겠습니다, 원기회복

ST 2: 내려다 보려, 돌아오나. 빨래줄, 처마, 손가락에 침 발라, 말똥 동그래미, 오줌싸개 지도, 반짝

ST 3: 20 여개, 거듭나다, 고을, 고장입니다, 근검, 보호각, 부조 형식의, 산림휴양도시, 상서로운, 서식지, 설화, 수도하여, 암자, 야산 기슭, 여유, 열목어, 왕조실록, 중건, 중요민속자료, 천연암반, 청빈, 청정자연, 한적한, 거듭나고 있는, 기둥이 되어, 문화유산의 고장, 복된 삶의 터전, 불교의 요람, 사계절의 빼어난 경관, 살아 숨쉬는, 세계 최남단, 인간이 어우러져, 전국에서 가장 많은 정자가 있는, 천혜의 자연 자원, 터전을 이루는, 포근한 고향, 행복을 여는, 고향이 되어 드리겠습니다

ST 4: 교의, 굴비, 기숙사, 노처녀, 주근깨, 돋보기, 뒤통수, 딱장대, 앙다물고, 매서웠다, 찰진 야소꾼, 곰팡 슬은 굴비,머리꼬리, 탓인지, 흥분되어서, 못마땅하다, 뾰족한, 사신, 새에, 성을 낸다, 쌀쌀한, 으레, 그런 편지, 기색을 살피고, 날라 들어왔었다, 노릴 때엔, 눈이 노리다, 모기만한 소리로, 법대로 쪽찌거나 틀어 올리지를 못하고, 성질이 딱딱한, 잡아먹을 듯이 노리면서, 질겁하다시피 싫어 하는것, 엉성하게 그냥 벗어 넘긴, 염소 똥만 하게 붙은 것, 철썩 주저앉았다, 틀어 올리다, 팍 무는 듯이, 오싹 하고 몸서리를 치다, 하학하기가 무섭게, ‘그래 불렀다. 왜!’, 약에 쓰려도 찾을 수 없을 뿐 아니라,

분해서 못 견디겠다는 사람 모양으로 쌔근쌔근하며, '왜!, 팍 무는 듯이 한 마디 하고'

ST 5: 균형, 노화, 단점, 돋보이게, 매몰법, 슬림하게, 자가, 자연스럽게, 주의, 진피층, 축소, 콧볼, 히알루론산, 녹는 실, 당일 퇴원, 둔해 보이는 이미지, 물광 주사, 세련되지 못한, 수면/국소마취, 수분 광채, 수분 보충 제품, 아이웰 매몰법, 얼굴축소, 코끝 성형, 콧구멍 대칭에 주의, 티나지 않게, 펑퍼짐한 콧볼, 풀리지 않게, 흉터 없이, 이상적인 콧볼의 폭과 높이, 빛나는 수분 광채 피부,

ST 6: benefit, lack of care, confidential, EC/IRB, globally, privacy, reality, site, sugar pill, support, we, doctors & researchers, Independent Ethics Committees, non-small cell lung cancer, received this drug, volunteer concerns, volunteer patients, your doctor is there to support you, what are all my options, you may or may not feel any better

ST 7: crews, duo, fast, fierce, fortune, loop, penultimate, Principal, quickly, run, spin, SS9, stage, summarise, a stage win, double disaster, during Saturday, great job, lack of hydraulics under braking, late check-in charge, lunchtime service, podium charge, representative of what we know we can achieve, team principal, World Rally Championship

ST 8: a second espresso, balanced, boldly mellow, earthy, edge, extraordinary, flavourful, foundation, lightest, love was so strong, loved it so much, notes, nutty finish, one true love, signature, smooth, soft, softness, sourcing, spicy, treacherous, vibrant, a second espresso, coax out, cup balance, dark Cocoa, driving treacherous dirt roads, fresh earth flavour, full-bodied, highlights milk's sweeter side, juicy taste and signature nutty finish, lush beauty of the coffee trees, lush island, mellow flavour, most times it was, overlooking the lush beauty of the coffee trees, rolling out in the distance, roasty edge, roasty sweet, round body, earthy notes, sitting on their verandas, stand alone, subtle with delicate nuance, sweet notes, tons of complexity, well-balanced and rich, we began scooping it out stores as 80/20, we're never reminded of that love more than when we're traveling to the coffee farms, we've sipped coffee with these farmers for decades

ST 9: available, biscuits, breast, coleslaw, clementine, discretionary, homemade, medallion, pickled, redcurrant, scallop, stuffing, truffle oil, apple caviar, celebrate Christmas, locally roasted coffee, pan fried, poached egg, wholegrain mustard, a discretionary 10% service charge

ST 10: driveway, off street parking, at the foot of, bright spacious accommodation, contemporary fitted kitchen, decked terrace, dining room, elevated position, excellent order throughout, master bedroom, open plan, raised deck terrace, superb order throughout, utility Room

4. Findings of In-depth Analysis from Individual Translators' TTs

In this Chapter, I introduce the outcome of an in-depth analysis carried out for 8 participants' translated texts. In the in-depth analysis, along with the participants' reported data, including the questionnaire provided, the following analytical elements have been looked into from the back-translated texts in order to examine how individual translators had translated the provided source texts, what types of texts are claimed to be difficult to translate, and how Culturally Specific Items had been translated.

The analytical elements are those previously surveyed in; Combination of *'Participants reported data'* and *'Analysis of the Data'*.

4.1 Participants' reported data

Source Text Rating: This is an overall source text rating provided by the participants, evaluating how comprehensible the provided source texts are by using a scoring system between 1–5: 1 Very comprehensible / 2 Comprehensible / 3 Not very comprehensible / 4 Not at all comprehensible / 5 Extremely difficult to comprehend.

Translatability Rating: This is an overall translatability rating provided by the participants, evaluating how translatable the provided source texts are by using a scoring between 1–5: 1 Very easy / 2 Easy / 3 Not very easy / 4 Not at all easy / 5 Extremely difficult to translate/untranslatable.

Translator's Comments: These are comments provided by the participants, claiming which source text makes the translators to hesitate as they translate.

Difficult item(s) to translate: These are items selected by the participants which they claim to be difficult to translate.

4.2 Analysis of the Data

Translation Shifts: It is an analysis to determine whether translation shifts, level shifts (i.e., shift from grammar to lexis) and category shifts (i.e., shift of a word order of a sentence), have occurred or not when the participants were translating the given source texts.

Dynamic Equivalence or Formal Equivalence: Approaches taken by individual participants based on Eugene Nida's theory of translation (Nida 1964:159) to identify which type of equivalence tends to appear more predominant in each set of translation.

Peter Newmark's Translation Methods: Translation methods used by individual translators based on Peter Newmark's translation methods which include 8

methods: word-for-word, literal translation, faithful translation, semantic translation, adaptation, free translation, idiomatic translation, and communicative translation.

Vinay and Darbelnet's taxonomy: Translation strategies and techniques used in translation which include 7 techniques: borrowing, calque, literal translation, transposition, modulation, equivalence, and adaptation.

Javier Franco Aixelá's CSIs and their possible manipulation: These are CSI dedicated translation strategies and techniques, which include 11 techniques: repetition, orthographic adaptation, linguistic (non-cultural) translation, extratextual gloss, intratextual gloss, synonymy, limited universalisation, absolute universalisation, naturalisation, deletion, and autonomous creation. It is to be noted that, although Javier Franco Aixelá regards *'translation in brackets'* and *'in italics'* as an *'extratextual gloss'* technique, since they are embedded within the TT, unlike *'footnote'*, *'endnote'*, *'glossary'*, *'commentary'*, I have regarded *'translation in brackets'* and *'in italics'* as part of the *'intratextual gloss'* technique. Also, the *'deletion'* technique has not been included in the analytical work of Javier Franco Aixelá's CSIs and their possible manipulation. Instead, any meaningful *'deletion'* made in the translated texts has been captured and recorded under *'Deletion'* in a separate manner.

Lawrence Venuti's Domestication and Foreignisation: The overall orientation of how a source text is translated into another language in terms of the level of foreignness remaining in the TT has been observed.

Interesting phenomena: Major interesting phenomena observed by comparing the back translated texts and the original source texts have been captured.

Rendering of meaning: Adequate rendering of source text meaning into target text has been examined to see whether the ST meaning has been rendered or has failed to be rendered.

Linguistic errors: Major linguistic errors made by the participants have been captured, including major errors concerning cohesion, typos, and syntax.

Addition: Any meaningful texts that were added in the translation texts which do not exist in the ST.

Deletion: Any meaningful texts that had been deleted in the translation texts which do exist in the ST.

Mistranslation: Obvious mistranslations occurred in the translation.

Based on the above two key sets of data, the following outcome of the in-depth analysis have been compiled.

4.3 Translator A

Introduction of Translator A

Translator A (hereafter simply A) is a UK based male Korean translator, working also as an interpreter and a language teacher. A did not plan to become a translator nor trained to be a translator. A has been working as a translator for 5-10 years and translates around 2,000 to 3,000 words per day when working on a translation assignment. A earns around 100.00 GBP per 1,000 words to translate and he translates a variety of texts rather than specialising in a particular text type. A does not have a preference in terms of translating from Korean into English or vice versa and tends to translate both ways. When A was asked what difficulties he faces when translating from Korean into English, A replied:

> Trying to do justice to the original text in terms of meaning and formality in the case of [from Korean into English], I feel I do not have that intuitive competence and knowledge of the native speaker no matter how much I try. The difficulty lies in finding the right or equivalent match if not perfect.

A confirmed that he has experienced his translation being proofread by a third party and also has experienced proofreading other translators' translation. In those experiences, A has come across cases where he and other translators/proof-readers disagreed on the translated texts mainly due to mistranslated texts or different styles or preferences they had.

A has never worked on translation assignments with other fellow translators so far. When asked whether he has experienced any source text that was extremely

difficult to translate, A answered *'yes'*, and as examples of extremely difficult texts to translate, A answered as:

> Word, sentence, paragraph, etc., all of these render difficulties. Sometimes the document authors think the other party or readers can understand so he or she omits some of the texts where translators do not have any privy knowledge to the field. Other times, the text itself is so meandering, it is hard to untangle the text.

When asked how A deals with any source text that is difficult to translate, he answered, "Depending on the circumstances, I usually relay the queries to the agency and get comments from the client. If that is not available, I make a decision myself to try to convey the meaning what I think is close".

When asked whether A has noticed any changes in recent translation (localisation, transcreation, machine translation, and any other new movements/trends, in terms of the receipt of translation enquiries), he answered, "In the coming few years, there may not be translators, only editors of translation jobs. To be more specific post-machine translation editors. I had a few enquiries but did not participate in those projects".

When asked how he would define *'translation'*, A answered, "Rendition of a source text in a target language to a level where the target language readers can get the same feel of the text in terms of formality, semantics, presentation, etc".

4.3.1 Translator A Reported Data

Source Text Rating

The following is the source text overall ratings provided by A for 5 sets of the Korean source texts and 5 sets of the English source text.

Rate	1	2	3	4	5	Total
Korean ST Rate	16	61	17	3	0	**97**
English ST Rate	20	38	20	5	1	**84**

Out of 97 Korean source texts, A answered 77 ST items are either *'Very comprehensible'* (rated as *'1'*) or *'Comprehensible'* (rated as *'2'*), while only 3 ST items are rated as *'Not at all comprehensible'* (rated as *'4'*), but no ST items has been rated as *'Extremely difficult to comprehend'* (rated as *'5'*).

On the other hand, out of 84 English source texts, A answered 58 ST items are either *'Very comprehensible'* (rated as *'1'*) or *'Comprehensible'* (rated as *'2'*), while 5 ST items are rated as *'Not at all comprehensible'* (rated as *'4'*), and 1 ST items has been rated as *'Extremely difficult to comprehend'* (rated as *'5'*). Although the quantity of ST items used in this research is limited, A, as a native Korean, indicates that his/her comprehension of the Korean ST is higher than the comprehension of the English ST that he has.

Translatability Rating

The following is the overall translatability ratings provided by A for 5 sets of the Korean source texts and 5 sets of the English source text.

Rate	1	2	3	4	5	Total
Korean ST Rate	3	16	38	29	11	**97**
English ST Rate	7	26	29	14	8	**84**

Out of 97 Korean source texts, A identified only 19 ST items are either *'Very easy'* (rated as *'1'*) or *'Easy'* (rated as *'2'*) to translate into English, while 40 ST items are rated as *'Not at all easy'* (rated as *'4'*) or *'Extremely difficult to translate and/or untranslatable'* (rated as *'5'*).

On the other hand, out of 84 English source texts, A identified 33 ST items are either *'Very easy'* (rated as *'1'*) or *'Easy'* (rated as *'2'*) to translate into Korean, while 14 ST items are rated as *'Not at all easy'* (rated as *'4'*), and 8 ST items are *'Extremely difficult to translate and/or untranslatable'* (rated as *'5'*). Although the quantity of ST items used in this research is limited, A has indicated that Korean ST items are more challenging to translate than English ST items.

The above outcome of A's ratings in terms of ST comprehensibility and translatability, provides two important probabilities: 1. The level of comprehension of the ST items does not necessarily mean the same level of translatability of ST items 2. For A, translating from Korean into English is more challenging than translating from English into Korean.

Translator's Comments

Translator's comments were asked to be provided by the participants to record any moment of hesitation that occurred during their translation and to provide explanations about why such hesitations occurred. The majority of the comments A provided are declarations of which ST items he struggled to translate.

A provided a total of 55 comments out of 97 Korean ST items while he made a total of 32 comments out of 84 English ST items which indicates that A had more hesitations and more difficult moments when he was translating from Korean into English rather than translating from English into Korean.

Difficult item(s) to translate

For what is *'difficult to translate'*, A claimed a total of 70 items[22] as *'difficult to translate'* from 5 sets of Korean STs whereas he claims only 53 items as *'difficult to translate'* from 5 sets of English STs. This figure, again, indicates that the translator found it more difficult to translate from Korean into English rather than translating from English into Korean.

[22] In this context, *'Item'* refers to the entire ST items under the same ST ID number. Some of the ST items were given a same ST ID Number when they co-exist within a sentence. Therefore, although translator A claimed 70 items from Korean ST sets as 'difficult to translate', the actual number of items claimed are more than 70 items, as more than 1 item were claimed from the same ST ID number. For example, Under ST ID number ST100003, translator A claimed 3 lexical items (고품격, 진행, 편리하다) are difficult to translate but since these three items are all from the same ST ID numbers, I have counted them as 1 item.

So far, I have provided a summary of the key data which had been provided by A. Bearing in mind of A's reported data, I now provide the summary of the analytical outcome of A's translation.

4.3.2 Analysis of the Data

Translation Shifts:

The analysis which has been carried out by comparing the back translated text against the original source text, to determine the level of translation shifts occurring in Korean <> English translation, has revealed that out of 10 sets of source texts, the total ST word count is 2,376 words which consists of 1,084 words with the Korean ST and 1,292 words with the English ST, only the following 4 ST items were translated without any types of translation shifts:

ST ID Number	ST	TT ID Number	TT	Back Translation
ST200013	겨울	TT200013A	Winter	겨울
ST600009	Reality	TT600009A	현실	Reality
ST900014	Clementine cheesecake, mulled wine fruit compote	TT900014A	클레멘타인 치즈케이크, 멀드 와인 과일 콤포트	Clementine cheesecake, mulled wine fruit compote (all transliterated)
ST1000001	Property Description	TT1000001A	부동산 설명	Property Description

Table 32: Translator A: No Translation Shift Occurred

Due to the obvious different grammatical structures and linguistic systems that exist between the English and Korean language (including but not limited to, word orders, restrictions on explicit usage on singularity and pluralities, Korean honorific verb-ending), along with Culturally Specific Items that are proven to be difficult to convey, throughout the translation, A clearly demonstrated the inevitable frequent translation shifts. The following 4 examples (2 each from the Korean ST and the English ST) have been extracted from the analytical data of translation shifts in order to illustrate some of the densely occurring translation shifts in the translation:

ST ID Number	**ST**	**TT ID Number**	**TT**	**Major Translation Shifts Occurred**
ST100010	추천 메뉴 정갈하고 깔끔한 코스요리로 마음까지 부드럽게 하나하나 엄선된 재료로 철저하게 준비했습니다. 28 년 경력의 기능장 셰프가 자신 있게 권해드립니다.	TT100010A	Recommended menus We have prepared a clean, spiffy and heart-warming course meal, paying attention to every selected ingredient thoroughly. Our master chef with 28 years of professional experience recommends them with confidence.	A singular lexical item shifted to plural (i.e., 메뉴 [menu] to [menus]. An adverb *'철저하게'* is shifted to a clause, ***'paying attention to'***. An adverb *'자신있게'* is shifted to ***'with confidence'***, and honorifical expression is introduced in the TT (*'권해드립니다'*).
ST200005	손가락에 침발러 쏘옥, 쏙, 쏙,	TT200005A	Apply saliva on a finger Squishy, squashy,	A noun + postposition *'손가락+에'* is shifted to ***'on a***

			punching a hole	*finger'*. A mimetic word *'쏘옥, 쏙, 쏙'* is shifted to *'punching a hole'*.
ST600018	Privacy	TT600018A	개인 정보 보호	*'privacy'* is shifted to an adjective + noun + noun *'개인 정보 보호'* (literal translation: *'personal information protection'*).
ST1000010	En Suite Shower Room to Master Bedroom	TT1000010A	큰 침실에 딸린 샤워실	*'En Suite'* is shifted to a verb *'딸린'*.

Table 33: Translator A: 4 Examples of Translation Shift

Dynamic Equivalence or Formal Equivalence

A clearly demonstrated his attempts to pursue formal equivalence in the translation of 14 ST items out of 181 ST items, which clearly indicates his/her focus on rendering the meaning of the ST items in both its form and content. Most of these formal equivalence approaches appeared with a short ST such as a single lexical item (i.e. name of a poem) rather than a lengthy ST (i.e. a sentence). Whether the formal equivalence approaches detected from A's translation were intentional or not, it certainly shows that such the formal equivalence approach helped A to avoid any unnecessary changes in the style of the original ST. A was keen to preserve

the original ST's structure which indeed contributed for him to produce translated texts that are faithful and correct but in some of cases, where formal equivalence was in force, the translated texts appeared to be unnatural, which ends up rendering a literal meaning of the ST, rather than the meaning that the ST has acquired in the particular ST context. The following are 2 examples of the translated text that A produced under a formal equivalence approach:

ST ID Number	ST	TT ID Number	TT	Formal equivalence
ST100027	남녀노소 누구나 좋아하며 부담 없이 즐길 수 있는 맛있는 요리	TT100027A	A delicious dish, young and old and male and female, everyone can enjoy without worrying about indigestion	□
ST700001	Double disaster in Spain	TT700001A	스페인에서 이중고	□

Table 34: Translator A: 2 Examples of Formal Equivalence

Peter Newmark's Translation Methods

Unlike the translation theory Peter Newmark has introduced which contains 8 translation methods translators can choose from, in reality, human translation have proven to be far more complicated, thus selecting one method to work on during a real translation assignment is proven to be infeasible. Peter Newmark claimed that "In communicative as in semantic translation, provided that equivalent effect is

secured, the literal word-for-word translation is not only the best, it is the only valid method translation" (Newmark 1981:39) but such a condition of "provided that equivalent effect is secured" is hardly the case in a real translation world when human translators work on a translation assignment. No translator knowingly picks up just a single one of these 8 translation methods to use. The outcome of the analysis proves that depending on the ST they translate, depending on what kind of translated text they aim to produce, they mix and match more than one translation method as they translate. The following shows that out of 181 ST items, there have been only 3 ST items that A managed to use just one translation method, word-for-word, and all these 3 cases involved a word level ST, rather than a phrase or a sentence:

ST ID Number	ST	TT ID Number	TT	Back translation	word-for-word translation
ST200001	햇빛 • 바람	TT200001A	Sunlight wind	햇빛 바람	☑
ST200013	겨울	TT200013A	Winter	겨울	☑
ST600009	Reality	TT600009A	현실	Reality	☑

Table 35: Translator A: 'word-for-word' translation

Vinay and Darbelnet's taxonomy

A used all 7 translation techniques introduced under Vinay and Darbelnet's taxonomy. In particular, as far as the *'borrowing'* technique is concerned, A used a borrowing technique for 28 cases out of 97 ST items with Korean into English

translation. By contrast, A used a borrowing technique for 51 cases out of 84 ST items with English into Korean translation.

For Korean into English translation, A mainly used translation techniques combining literal translation, transposition, equivalence, modulation, calque (ST100032: Korean ST *'맛의 왕자'* becomes *'Prince of tastes'*, ST600012: English ST *'sugar pill'* becomes *'설탕 알약'*). On the other hand, A mainly used borrowing (for ST that are not translatable or English ST is known to Korean readers as a loanword), transposition, and modulation for English into Korean translation when adjustments were necessary to bridge the structural differences of the two languages.

Javier Franco Aixelá's CSIs and their possible manipulation

Out of 10 CSI dedicated translation strategies and techniques which exclude 'deletion' technique introduced by Javier Franco Aixelá's translation techniques, A mainly used autonomous creation, orthographic adaptation, linguistic translation, intratextual gloss, and naturalisation in both direction of translation.

The following presents the break-down of the translation techniques used by A:

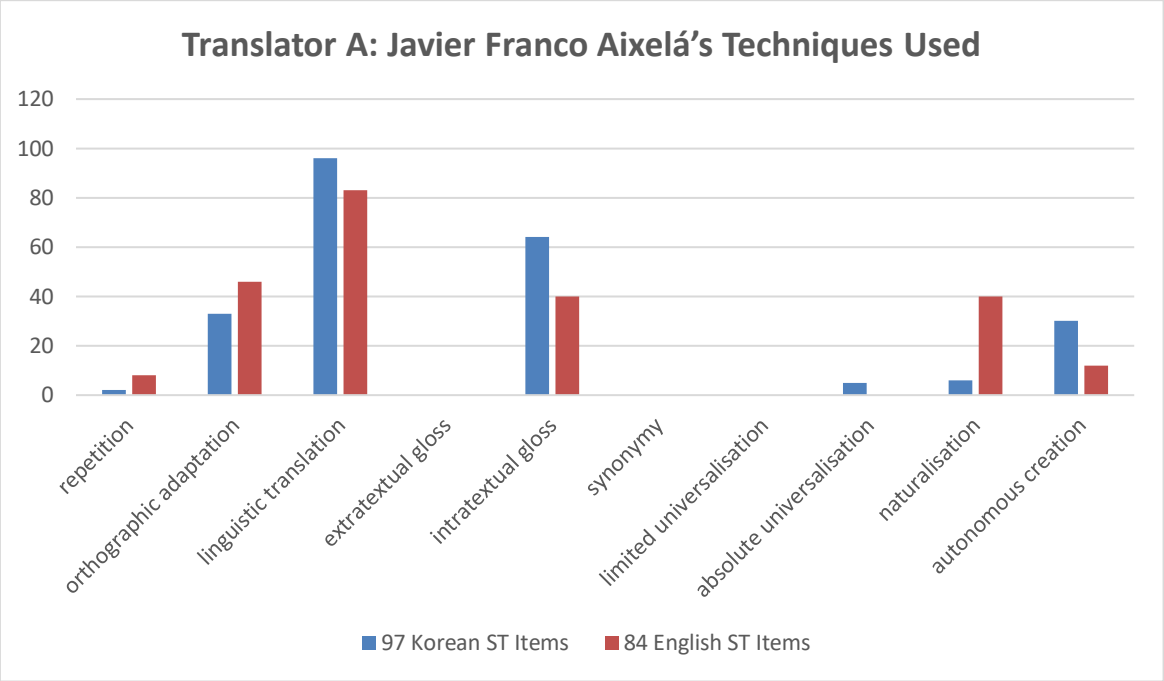


Figure 15: Translator A: Javier Franco Aixelá's Techniques Used

A used *'linguistic translation'* most frequently, which is to be expected considering that Korean and English have rather different linguistic structures which requires linguistic adjustments in translation. A also used *'intratextual gloss'* frequently in order to provide explanation or information to render the ST meanings.

Lawrence Venuti's Domestication and Foreignisation

A's translation reveals that there are 4 cases of obvious domestication for Korean into English translation, and 1 domestication and 5 cases of obvious foreignisation for English into Korean translation. The following are 2 examples of domestication detected from Korean into English translation and 1 example of domestication and 1 example of foreignisation detected from English into Korean translation.

ST ID Number	ST	TT ID Number	TT	Domestication or Foreignisation
ST100011	..신선로..	TT100011A	brass casserole	Domestication
ST100014	..누룽지..	TT100014A	browned off boiled rice	Domestication
ST800009	..nothing but air for thousands of feet...	TT800009A	몇 리인지 알 수 없지만 신선한 공기밖에는 없습니다	Domestication
ST900008	cranberry[23] stuffing...	TT900008A	크랜베리 스터핑	Foreignisation

Table 36: Translator A: 4 examples of Domestication and Foreignisation

Interesting phenomena

A's strong determination to render the original ST meaning is presented throughout 10 sets of given source texts. When A faced any difficult ST items to translate, including Culturally Specific Items, he avoided transliteration but tried to provide an explanation whenever possible. A pursued faithful translation so he avoids unnecessary additions or deletions from the original ST when replacing ST into TT. The following are 4 examples of the interesting phenomena extracted from analytical table to demonstrate the aforementioned tendencies A presented:

[23] This is one example of foreignisation that occurred under ST ID number ST90008 which includes *'cranberry stuffing'*. But within the ST ID number ST90008, there are more texts that have been foreignised when it was translated into Korean including cranberry sauce, bread sauce, and gravy.

ST ID Number	ST	TT ID Number	TT	Interesting phenomena
ST100001	상견례	TT100001A	A formal vis-a-vis between families of the would-be bride and the would-be-groom	The ST *'상견례'* is completely removed and replaced by a sentence explaining what *'상견례'* is.
ST100034	직접 고아낸 사골육수의 진하고 깊은 맛에..	TT100034A	..in addition to the full-bodied flavoured taste coming from leg bones broth boiled by human touch	The ST *'사골육수'* becomes ***'leg bone broth'***, *'진하고 깊은 맛'* (literal translation: ***'rich and deep taste'***) is replaced by ***'full-bodied flavoured taste'*** and *'직접'* (literal translation: ***'personally'*** or ***'with one's own hand'***) is translated as ***'by human touch'***.
ST900004	Smoked salmon, winter coleslaw, apple caviar	TT900004A	훈제 연어, 겨울 콜슬로, 애플 상어알	***'caviar'*** is a well-established English loanword in Korean culture. A, nevertheless, opts to explain what it is.
ST1000010	En Suite Shower Room to Master Bedroom	TT1000010A	큰 침실에 딸린 샤워실	The ST ***'master room'*** becomes *'큰 침실'* (***'the big bedroom'***). ***'En Suite Shower Room'*** becomes *'샤워실이 딸린'*.

Table 37: Translator A: 4 examples of the interesting phenomena

Rendering of meaning

A rendered the overall ST meanings in his translation although there have been some cases where certain meanings of the ST were either weakened or lost in translation (for example, an onomatopoeic word or a mimetic word, a Culturally Specific Item being generalised or simplified when they were translated into the target language). In some other cases, the ST meanings were rendered with A's personal interpretation.

Linguistic errors

A's translation revealed 9 major linguistic errors and the following is the break-down of the errors.

Linguistic errors		
3 cohesion errors	**2 syntax errors**	**4 typos**
'browned off boiled rice'	'sauteed food'	'mouldy' for 'moldy'
'leg bones broth boiled by human touch'	'a real heart's efforts'	'totemic pole' for 'totem pole'
'the more natural without showing any obvious marks'		'*건경*' for '*건강*'
		'*메다용*' for '*메달리온*'

Table 38: Translator A: Linguistic errors detected from A's translation[24]

[24] This table contains only the major linguistic errors. Please also note that word spacing errors have not been captured in this research.

Addition: A total of 12 additions have been detected from A's translation as 7 additions from Korean into English and 5 from English into Korean[25]. The following are items added by A in his translation which does not exist in the STs provided:

> **KO into EN:** for delivery, as per your budget, full, various, legacy, historical, you deserve.
>
> **EN into KO:** 신선한, 여독을 감내할, 너무 구워서 약간 씁쓸하고, 레스토랑, 매수인.

Deletion: A total of 6 deletions have been detected from A's translation with 4 deletions from Korean into English and 2 deletions from English into Korean. The following are ST items deleted by A:

> **KO into EN:** 이몽룡, C 여학교에서, 훌렁, 반 버선,
>
> **EN into KO:** over, immediately

Mistranslation: 3 obvious mistranslated texts have been detected from A's translation, 1 from Korean into English and 2 cases from English into Korean. The following are the 3 cases of mistranslation:

[25] It is to be noted that the added items in this context only include any added items that are not in the original ST. However, it is not to be deemed as exhaustive as this list does not include any items compulsorily added by the participant when he/she was replacing ST with TT.

ST ID Number	ST	TT ID Number	TT	Back Translation	Mistranslation
ST100014	..사포닌이 들어있는 새싹쌈..	TT100014A	..Green shoots' wraps full of saponin..	..사포닌을 가득 넣은 초록 잎새 말이..	'사포닌이 들어있는' (literal translation: *'containing saponin'*) becomes *'full of saponin'*.
ST800010	Roasty Sweet & Dark Cocoa	TT800010A	너무 구워서 약간 씁쓸하고 고소한 & 진한 코코아	Slightly bitter due to over roasting, savoury/pleasing salty & rich cocoa.	The overall ST meaning is changed and a negative connotation ('너무 구워서' [*'too much roasted or over roasting'*]) is added in the TT.
ST900018	A discretionary 10% service charge will be added to the bill	TT900018A	레스토랑 재량으로 10%의 서비스 요금이 계산서에 부가됩니다.	By restaurant discretionary 10% service charge is added to the bill.	The one who holds the discretionary is now the owner of the restaurant rather than the customers.

Table 39: Translator A: 3 mistranslation cases detected from A's translation

So far, how A translated the 10 sets of provided source texts have examined along with the translation techniques mainly used by him. Now, we shall look at how A translated the ST items that he claimed were difficult to translate (categorised as *'possible CSIs and/or non-CSI items'*) and also present the outcome of how A translated Culturally Specific Items.

The following translation samples have been extracted from the analysis table and Appendix 3, *Meanings and Cultural Background of the Identified 'CSIs' and 'possible CSIs or non-CSIs'*, used in this research in order to present 4 translation samples of the ST items that A claimed to be difficult to translate and 8 translation samples of CSIs.

How A translated the ST items that he claimed as difficult to translate:

Sample No	**PN-CSI No**	**ST set**	**ST**	**Meaning**	**Linguistic and/or Cultural Background of the ST**	**A's Translation**
1	PN-CSI24	ST1	정갈하고 깔끔한 코스 요리	정갈하고 (often translated as neat and proper) + 깔끔한 (neat, clean) + 코스 (course) + 요리 (dish, cuisine)	Korean people describe a dish as *'neat and clean'* which is not the case for British people.	a clean, spiffy course meal
2	CSI93	ST4	모기만한 소리로	모기만한 (size of mosquito) + 소리로 (by [the] sound of)	모기만한 소리로 is a metaphorical expression used to describe one speaking ever so quietly as he/she is	in a whispering mutter

					scared or lacking in confidence.	
3	PN-CSI197	ST8	earthy	Earthy (흙같은, 땅같은)	*'Earthy'* is used in this context to describe a flavour. Since Korean does not describe a pleasant taste *'earthy'* - soil flavour - it is difficult to translate.	약간의 흙맛 (back translation: *'A little bit of soil/earth taste'*)
4	PN-CSI224	ST8	rolling out in the distance	rolling out in the distance	*'Rolling out in the distance'* is used in this context to illustrate the far stretched coffee farm. Such the term of *'rolling out'* can be translated in various ways in Korean depending on which term the individual translator prefers.	끝없이 펼쳐진 (back translation: *'spreading out endlessly'*)

Table 40: Translator A: 4 translation samples of 'difficult items to translate'

How A translated CSIs:

Sample No	CSI No	ST Set	CSI Name	CSI Meaning	Cultural Background	A's Translation
1	CSI40	ST1	상견례 떡케이크	상견례 (the formal meeting between family of bride-to-be and family of groom-to-be) + 떡케이크 (떡 [rice cake] + 케이크 [transliteration of English word *'cake'*])	상견례 떡케이크 is a Korean 떡 which has a form of western cake, and this cake is often made and served for 상견례. In Korean marriage culture, there are certain procedures and elements which is foreign to British people. From the formality and physical goods to exchange between the two families of bride and groom, to the actual wedding, there are so many lexical items which is totally not translatable to English (i.e., 예물, 혼수, 폐백).	a formal vis-à-vis courtesy rice cake
2	CSI34	ST1	한방보쌈	한방보쌈 is a compound word of 한방 (oriental medicine) +보쌈	 보쌈 is one type of 쌈. 쌈 is a way of eating which is popular in Korean culture.	boiled pork slices wrapped in Korean herbs

				(boiled pork meat which you wrap in greens to eat with a bit of salty sauce)	Often you use a lettuce, sesame leaves, or other green leaves which is about your palm's size. You put a piece of meat and a bit of sauce and make a parcel by wrapping the meat with the green leaf. 한방보쌈 is a dish containing pork meat which has been slowly cooked for several hours in boiling stock with Chinese herbal ingredients. The boiled pork is served with a variety of green leaves and some sauces for people to make a parcel-like wrap, 쌈. This food is still foreign to most British people thus it is difficult to translate.	
3	CSI52	ST2	요	요 is a type of bedding	 요 is a pad used in	a soft cotton mattress

					Korean culture for sleeping on the floor. It is much thinner than mattress, foldable, washable. As Korean used to, some people still do – sleep on the heated floor, 요 is unfolded in their bedroom when they go to bed and it is folded and put away in the morning.	
4	CSI106	ST5	반 버선의 자연스 러운 라인!	반 (semi) + 버선의 (often translated as traditional Korean socks) + 자연스러운 라인 (natural line)	 버선 are Korean socks that are worn with Korean traditional dress. 버선 has a pointy end and the elegant line. In this context, 버선 is used by cosmetic surgery clinic to promote nose shape they can make. For British people with no experience of seeing the shape of 버선, it is difficult to understand why the shape of	A natural looking nose tip!

					socks are associated with the shape of a nose.	
5	CSI108	ST9	Chutney	Chutney is a proper noun, derives from Hindi.	 Chutney is a type of sauce containing small pieces of chopped ingredients (fruits, nuts and others), originated from India. It is often served with meats or other dishes in the U.K. Koreans who have never tried chutney cannot grasp its texture or flavour.	처트니 (transliterated)
6	CSI126	ST9	pigs in blankets	‘pigs in blankets’ is a British dish, traditionally served for Christmas dinner.	 In this name of a dish *‘pigs in blanket’*, pigs refer to chipolata sausages and *‘blanket’* refers to bacon which wraps the sausages as a blanket. It is a British dish unfamiliar to ordinary Korean people.	크리스마스 소시지 요리 (back translation: Christmas sausage dish)

7	CSI140	ST10	chain free	Chain free is a term used in the U.K for a property that is on the market which does not require the property owner to purchase a new property in conjunction with the property on the market..	Property transaction in Korean culture is different to the U.K.'s which means such the chain free concept is almost irrelevant to both the seller and the buyer as the procedure of selling a property takes a different procedure. Therefore, there is no equivalent word for *'chain free'* in Korean. Even when one tries to translate this term or to explain what it is, unless the Korean people understand the different ways of property transaction and the benefits of purchasing a property that is chain free, it is a difficult notion for Koreans to understand.	체인이 없음 (back translation: chain doesn't exist)
8	CSI142	ST10	part exchange option	part exchange option	*'Part exchange option'* is a scheme where your current property can serve as part of a payment when you buy a newly built property. Such a scheme is	매수인의 주택 교환 옵션 (back translation: the buyer's property exchange option

					unknown to Koreans and therefore, there is no equivalent word in Korean to translate this item.	

Table 41: Translator A: 8 translation samples of CSI translation

4.4 Translator C

Introduction of Translator C

Translator C (hereafter simply C) is a UK based male Korean translator, working also as a conference interpreter. C did not plan to become a translator but it happened coincidentally. C has been working as a translator for 5-10 years and translates less than 1,000 words per day when working on a translation assignment. C earns around 101.00 GBP to 150.00 GBP per 1,000 words to translate and he translates a variety of texts rather than specialising in a particular text type. C does translate two ways, from Korean into English and vice versa, and prefers to translate from English into Korean. When C was asked why he prefers to translate from English into Korean, he replied:

> Depends on the subject but generally speaking, I find it easier to translate from English into Korean and having translated the 10 sample translation pieces, it became very apparent that I translated the second half much faster.

C confirmed that he has experienced his translation being proofread by a third party and also has experienced proofreading other translators' translation. In those experiences, C had come across with cases where he and other translators/proof-readers have disagreed on the translated texts mainly due to mistranslated texts or different styles or preferences they had. C has worked on translation assignments with other fellow translators and found that he prefers to work alone.

When asked how C deals with any source text that is difficult to translate, he answered, "If it is impossible to find the relevant references to such ST, I try to fully

comprehend the text and then create a word or phrase that would hopefully make sense in English. (KO to EN) On the other hand, if I struggle with English ST, I tend to transliterate them".

When asked whether C has noticed any changes in recent translation, he answered, "I think that many translation agencies are moving towards MT + post editing to cut the costs and the number of such job enquiries I receive has increased too".

When asked how he would define *'translation'*, C answered, "Translation is a journey that you start by diving into an author's head and heart, striving to fully engage with them then finishing with story-telling his or her intention in your language".

4.4.1 Translator C Reported Data

Source Text Rating

The following is the source text overall ratings provided by C:

Rate	1	2	3	4	5	Total
Korean ST Rate	83	8	6	0	0	**97**
English ST Rate	83	0	1	0	0	**84**

Out of 97 Korean source texts, C answered 91 ST items are either *'Very comprehensible'* (rated as *'1'*) or *'Comprehensible'* (rated as *'2'*). Out of 84 English source texts, C answered 83 ST items are *'Very comprehensible'* (rated as *'1'*).

Translatability Rating

The following is the translatability overall ratings provided by translator C:

Rate	**1**	**2**	**3**	**4**	**5**	**Total**
Korean ST Rate	46	24	14	11	2	**97**
English ST Rate	81	0	2	1	0	**84**

Out of 97 Korean source texts, C answered 70 ST items are either *'Very easy'* (rated as *'1'*) or *'Easy'* (rated as *'2'*) to translate into English, while 13 ST items are rated as *'Not at all easy'* (rated as *'4'*) or *'Extremely difficult to translate and/or untranslatable'* (rated as *'5'*).

On the other hand, out of 84 English source texts, C answered 81 ST items are *'Very easy'* (rated as *'1'*) to translate into Korean, while only 1 ST items are rated as *'Not at all easy'* (rated as *'4'*). Although the quantity of ST items used in this research is limited, C has indicated that Korean ST items are more challenging to translate than English ST items.

C's ratings in terms of ST comprehensibility and translatability, provide two important indications: 1. The level of comprehension of the ST items does not necessarily mean the same level of translatability of ST items 2. For C, translating from Korean into English is more challenging than translating from English into Korean.

Translator's Comments

The majority of the comments C provided are the list of ST items he struggled to translate and the justification of how he translated the items. C provided a total of 30 comments out of 97 Korean ST items while he made a total of 7 comments out of 84 English ST items which indicates that C had more hesitations and more difficult moments when he was translating from Korean into English rather than translating from English into Korean.

Difficult item(s) to translate

C claimed a total of 75 items as *'difficult to translate'* from 5 sets of Korean STs whereas he claims only 43 items as *'difficult to translate'* from 5 sets of English STs. This figure, again, indicates that the translator found it more difficult to translate from Korean into English rather than translating from English into Korean.

4.4.2 Analysis of the Data

Translation Shifts:

The outcome of the analysis shows that only the following 6 ST items were translated without any type of translation shift:

ST ID Number	ST	TT ID Number	TT	Back Translation
ST200001	햇빛 • 바람	TT200001C	Sunlight • Wind	햇빛 • 바람
ST200013	겨울	TT200013C	Winter	겨울
ST600009	Reality	TT600009C	현실	Reality
ST900003	Celeriac velouté, truffle oil	TT900003C	셀레리악 벨루테, 트러플 오일	Celeriac velouté, truffle oil (all transliterated)
ST900005	Ham hock and sage fritters, redcurrant and wholegrain mustard sauce	TT900005C	햄 혹 및 세이지 프리터, 레드커런트 및 홀그레인 머스타드 소스	Ham hock and sage fritters, redcurrant and wholegrain mustard sauce (all transliterated)
ST1000001	Property Description	TT1000001C	부동산 정보	Property Description

Table 42: Translator C: No Translation Shift Occurred

Apart from the above 6 cases, throughout the entire translation, C clearly demonstrated frequent translation shifts. The following 4 examples which have been extracted from the analytical data:

ST ID Number	ST	TT ID Number	TT	Major Translation Shifts Occurred
ST100006	상견례 룸 수용 가능 인원: 4 ~ 12 명 가능	TT100006C	Capacity of Sang-kyeon-rye room: 4 to 12 persons	three lexican items *'수용 가능 인원'* is shifted to a single noun *'capacity'*.
ST200008	오줌싸개 지도	TT200008C	"Map by a bed wetter	a noun *'오줌싸개'* is shifted to *'a bed wetter'*.
ST600024	Don't be afraid to ask questions about the trial.	TT600024C	임상시험 관련 궁금한 점을 주저없이 질문하십시오.	*'don't be afraid'* is shifted to a verb *'주저없이'*
ST1000013	Vendor Will Consider Part Exchange	TT1000013C	판매자가 부분 교환 고려	*'will consider'* is shifted to a noun *'고려'*.

Table 43: Translator C: 4 Examples of Translation Shift

Dynamic Equivalence or Formal Equivalence

C demonstrated his attempts to pursue formal equivalence in the translation of 12 ST items out of 181 ST items, which often clearly indicate his focus on rendering the meaning of the ST items in both its form and content, especially when the ST is a proper noun, a single lexical item, or a short phrase. The following are 2 examples of the translated text that C produced under formal equivalence approach:

ST ID Number	ST	TT ID Number	TT	Formal equivalence
ST300007	계서당 (이몽룡생가)	TT300007C	Gye Seo Dang (Birthplace of Mong Ryong Lee)	□
ST600010	I'm an experimental object	TT600010C	나는 시험 대상자다	□

Table 44: Translator C: 2 Examples of Formal Equivalence

Peter Newmark's Translation Methods

The following shows that out of 181 ST items, there have been only 3 ST items where C used just one translation method, word-for-word, and all these 4 cases involved a word level ST, rather than a phrase or a sentence:

ST ID Number	ST	TT ID Number	TT	Back translation	word for word
ST200001	햇빛 • 바람	TT200001C	Sunlight • wind	햇빛 • 바람	□
ST200013	겨울	TT200013C	Winter	겨울	□
ST600009	Reality	TT600009C	현실	Reality	□
ST1000011	Double Garage	TT1000011C	이중 차고	Double garage	□

Table 45: Translator C: 'word-for-word' translation

Vinay and Darbelnet's taxonomy

For Korean into English translation, C mainly used translation techniques combining literal translation, transposition, modulation. Calque technique was used only twice (ST100032: Korean ST *'맛의 왕자'* becomes *'Prince of tastes'*, ST600012: English ST *'sugar pill'* becomes *'설탕 알약'*). In particular, C used a borrowing technique for 28 cases out of 97 ST items with Korean into English translation while using 50 cases out of 84 ST items with English into Korean translation which shows that more English ST items have been transliterated or kept as the original without translation in comparison to Korean ST items being transliterated or kept as they were.

Javier Franco Aixelá's CSIs and their possible manipulation

C mainly used autonomous creation, orthographic adaptation, linguistic translation, intratextual gloss, and naturalisation in both direction of translation, often mixing and matching more than one technique throughout his translation. The following presents the break-down of the translation techniques used by C:

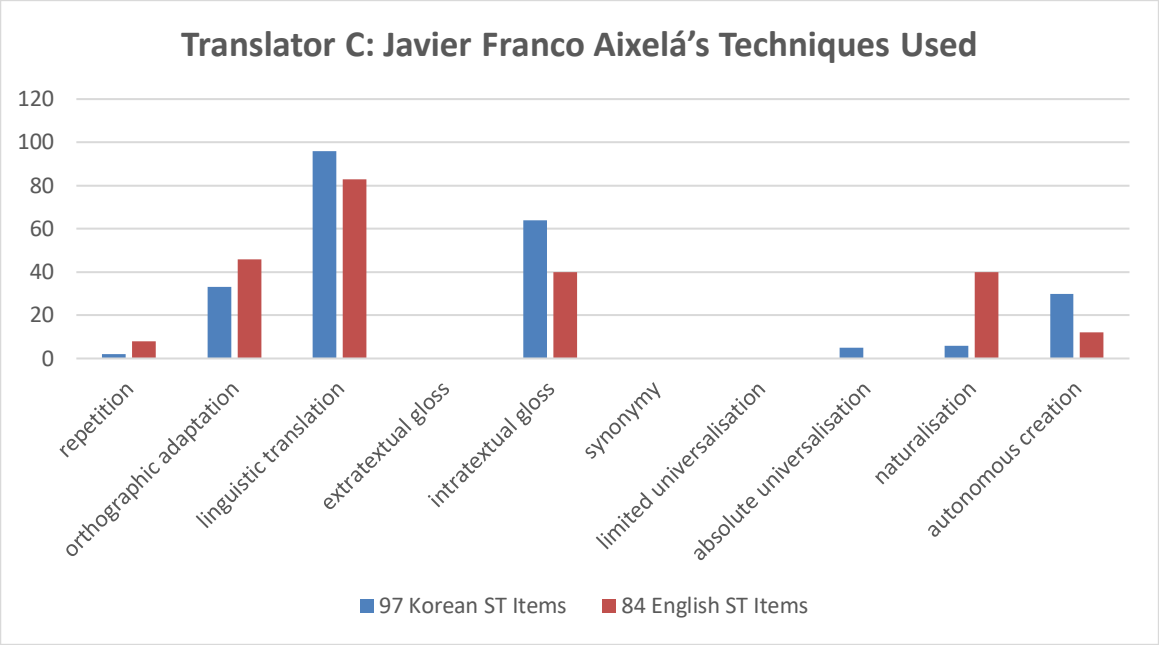


Figure 16: Translator C: Javier Franco Aixelá's Techniques Used

C used *'linguistic translation'* most frequently and *'intratextual gloss'* as second most frequently used technique.

Lawrence Venuti's Domestication and Foreignisation

C's translation reveals that there are 4 cases of obvious foreignisation approach where he keeps the original foreign lexical items without trying to provide an explanation for them. The following are 2 examples of foreignisation detected in C's translation.

ST ID Number	ST	TT ID Number	TT	Domestication or Foreignisation
ST100011	..한방보쌈과 명이잎,..	TT100011C	Hanbang Bossam and Myeongi leaf	Foreignisation
ST100014	..누룽지..	TT100014C	Nurungji	Foreignisation
ST900003	Celeriac velouté, truffle oil	TT900003C	셀레리악 벨루테, 트러플 오일	Foreignisation
ST900016	Locally roasted coffee and petit fours	TT900016C	현지에서 구운 커피 및 프티 푸르	Foreignisation

Table 46: Translator C: 4 examples of Foreignisation

Interesting phenomena

C shows a considerable modulation and input of his personal interpretation and such attempts has proven to render the original meaning in a more comprehensible manner whereas in some cases, his personal interpretation embedded in the translated texts rendering less faithful meaning of the original source texts. The following are the 4 examples of how C has created his translation with his personal interpretation.

ST ID Number	ST	TT ID Number	TT	Interesting phenomena
ST100029	입안 가득 퍼지는 통통한 맛의	TT100029C	Enjoy the pleasure that orchestrates the bouncing	The ST '*입안 가득 퍼지는*' (literal translation: '*spreading entirely in inside of mouth*') becomes

	기쁨을 즐겨보세요.		flavours in your mouth.	*'orchestrates...in your mouth'*. C rephrases the ST using his/her creative interpretation.
ST200007	..저녁에 바람이 솔솔..	TT200007C	Evening breezes come my way.	The ST *'솔솔'*, a mimetic lexical item used to express something being blown in a gentle manner (i.e., for a pleasant scent of food or gentle breeze) is deleted and *'come my way'* is added.
ST800013	Earthy & Herbal Notes	TT800013C	텁텁한 허브 맛	The ST *'Earthy'* becomes *'텁텁한'* which is an adjective used in Korean to describe a taste of which makes the mouthfeel dry after tasting it. Therefore, *'텁텁한'* carries a negative and undesirable value when used to describe a taste.
ST1000010	En Suite Shower Room to Master Bedroom	TT1000010A	큰 침실에 딸린 샤워실	The ST *'master room'* becomes *'큰 침실'* (*'the big bedroom'*). *'En Suite Shower Room'* becomes '샤워실이 딸린'.

Table 47: Translator C: 4 examples of the interesting phenomena

Rendering of meaning

C has rendered most of the overall ST meanings in his translated text. However, due to frequent deletions and additions made in his translation, along with personal interpretation of ST meaning being embedded in the translated text, a total of 16 cases (8 cases with Korean into English, 8 cases with English into Korean translation) have been revealed that the ST meanings have not been rendered adequately.

Linguistic errors

C's translation revealed 23 major linguistic errors and the following is the break-down of the errors.

Linguistic errors			
8 cohesion errors	**9 syntax errors**	**4 typos**	**2 others**
'pleases your mouth'	'clean and tidy courses'	'from' for 'form'	'such letter' for 'such a letter'.
'has been appropriate for group dining'	'live sashimi'	'Tastes' for 'Taste'	'extra attention on' for 'extra attention to'
'cooked deliciously and fragrantly'	'5 coloured king prawn ship'	'works' for 'work'	
'highly known for his poverty but honest and diligence and frugality'	'Omija raw potato stew'	'royal palae' for 'royal palace'	
'effective on downsizing face'	'cooked deliciously and fragrantly'		
'허브 맛이 입 가를 맴도는 풀바디'	'둥근 바디'		

'분리된 유틸리티룸과 연결된 현대식 부엌을 포함합니다'	'매운 커피'		
'올려 설치된 덱 테라스와 연결되어 있는데'	'구운 시금치'		
	'구운 커피'		

Table 48: Translator C: Linguistic errors detected from C's translation

Addition: A total of 12 additions have been detected from C's translation as 9 additions from Korean into English and 3 from English into Korean. The following are items added by C into his/her translation which do not exist in the STs provided:

KO into EN: please enquire for, please visit, 5 coloured, immerse yourself, come my way, rests in peace, despite, especially

EN into KO: 알아야할 사항, Michel 이, 결과

Deletion: A total of 31 deletions have been detected from C's translation with 28 deletions from Korean into English and 3 deletions from English into Korean. The following are ST items deleted by C which no longer exist in his translation:

KO into EN: 보리, 둘러앉아, 집어먹고, 떠먹습니다, 모여앉아, and 23 more items.

EN into KO: only, in the USA, near their

Mistranslation: 9 obvious mistranslated items have been detected from C's translation, 6 from Korean into English and 3 cases from English into Korean. The following are the 4 cases of mistranslation out of the 9 cases detected:

ST ID Number	ST	TT ID Number	TT	Back Translation	Mistranslation
ST100011	..오색대하선..	TT100011C	…5 coloured King prawns ship...	..오색 대하배..	C misinterprets the meaning of *'선'* (meaning *'steamed'*) as *'ship'*.
ST300002	...남한의 소금강..	TT300002C	.. the salt river of South Korea..	..대한민국의 소금강..	*'소금강'* (literal translation: *'small gold river'*) becomes *'the salt river'*
ST600008	Volunteer Concerns	TT600008C	지원자가 알아야 할 우려사항	The concerned contents participants should be aware of	The ST *'Volunteer Concerns'* is used in this poster to inform potential participants that what they worry about is really not a matter of concern. C's personal interpretation of the ST fails to render the original meaning.
ST600012	Will I have placebo or sugar pill?	TT600012C	저는 시약 또는	Am I going to receive a reagent or sugar pill?	*'placebo'* (*'위약'*) is translated as

			설탕 알약을 받나요?		'시/약' ('*reagent*')

Table 49: Translator C: 4 mistranslation cases detected

So far, how C translated the 10 sets of source texts have been examined along with the translation techniques mainly used by him. Now, we shall look at how C translated the ST items that he claimed were difficult to translate and also present the outcome of how C translated Culturally Specific Items.

How C translated the ST items that he claimed as difficult to translate:

Sample No	**PN-CSI No**	**ST set**	**ST**	**Meaning**	**Linguistic and/or Cultural Background of the ST**	**C's Translation**
1	PN-CSI24	ST1	정갈하고 깔끔한 코스 요리	Please refer to *'Translator A: 4 translation samples of 'difficult items to translate'*		Clean and tidy courses
2	CSI193	ST4	모기만한 소리로			in an inaudible voice
3	PN-CSI197	ST8	earthy			텁텁한 (an adjective used in Korean to describe a taste which makes the mouthfeel dry after tasting it)

4	PN-CSI238	ST9	celebrate Christmas	celebrate Christmas	*'Christmas'* is a well-known English loanword in Korean culture but Korean people do not celebrate Christmas as a big family festive gathering. There is no Boxing day, no particular traditional dishes for Christmas.	윙그로브 하우스에서 크리스마스를 즐기세요 (back translation: Enjoy Christmas at Wingrove House)

Table 50: Translator C: 4 translation samples of 'difficult items to translate'

How translator C translated CSIs:

Sample No	CSI No	ST Set	CSI Name	CSI Meaning	Cultural Background	C's Translation
1	CSI40	ST1	상견례 떡케이크	Please refer to 'Translator A: 8 translation samples of CSI translation' above.		Sang-kyeon-rye: (the formal bows between a bride and a bridegroom)
2	CSI34	ST1	한방보쌈			Hanbang Bossam
3	CSI52	ST2	요			the duvet
4	CSI106	ST5	반 버선의 자연스러운 라인!			Natural semi-front of sock shaped line!

5	CSI108	ST9	Chutney		쳐트니 (transliterated)
6	CSI126	ST9	pigs in blankets		피그 인 블랭킷 (transliterated)
7	CSI140	ST10	chain free		판매, 구매에 묶여있지 않은 부동산 (back translation: property which is not tied up by sale or purchasing)
8	CSI142	ST10	part exchange option		부분 교환 옵션 (literal translation for *'part exchange'* and transliteration for *'option'*)

Table 51: Translator C: 8 translation samples of CSI translation

4.5 Translator D

Introduction of Translator D

Translator D (hereafter simply D) is a South Korea based female Korean translator. D did plan to become a translator and studied translation at a university. D has been working as a translator for 5-10 years and translates around 3,000 words per day when working on a translation assignment. D earns around 101.00 GBP to 150.00 GBP per 1,000 words to translate and she specialises in translating news and marketing related texts. D does translate two ways, from Korean into English and English into Korean, and prefers to translate from English into Korean. When D was asked why she prefers to translate from English into Korean, she replied:

> I prefer English into Korean because it takes less time than translating Korean to English since English sentences tend to become longer than Korean ones. However, in Korea, most of translation requests are from Korean to English.

D confirmed that she has experienced her translation being proofread by a third party and also has experienced proofreading other translators' translation. In those experiences, D has come across with cases where she and other translators/proof-readers have disagreed on the translated texts mainly due to different styles or preferences they had. D has worked on translation assignments with other fellow translators and found that she prefers to work alone.

When asked how D deals with any source text that is difficult to translate, he/she answered, "Mostly through a lot of web researches [sic]. But, if I can't find any

references on the Internet, I just have to make a decision on what to do with the text or discuss the matter with the client".

When asked whether D has noticed any changes in recent translation, she answered, "More and more translation agencies, especially global companies, require using translation tools".

When asked how she would define *'translation'*, D answered, "I think translation is conveying the meaning, context, tone and even subtle nuances of text in one language to another".

4.5.1 Translator D Reported Data

Source Text Rating

D only translated 8 sets of ST out of 10 STs provided. Therefore, D has only provided her rating for 8 sets of the ST she translated which exclude 29 Korean STs (15 ST items from ST 2 and 14 ST items from ST 4). The following is the source text overall ratings provided by D:

Rate	1	2	3	4	5	no rate given	excluded from rating	Total
Korean ST Rate	2	22	22	10	5	7	29	**97**
English ST Rate	0	21	40	21	2	0	0	**84**

Out of 68 Korean source texts D answered, 24 ST items are rated as either *'Very comprehensible'* (rated as *'1'*) or *'Comprehensible'* (rated as *'2'*), while 15 ST items are rated as *'Not at all comprehensible'* (rated as *'4'*) or *'Extremely difficult to comprehend'* (rated as *'5'*). For English into Korean translation, out of 84 English source texts, D answered only 21 ST items as either *'Very comprehensible'* (rated as *'1'*) or *'Comprehensible'* (rated as *'2'*), while 23 ST items are rated as *'Not at all comprehensible'* (rated as *'4'*) or *'Extremely difficult to comprehend'* (rated as *'5'*). D's ST rating shows that her comprehension of ST item is better with Korean, her mother tongue, in comparison to English ST comprehension.

Translatability Rating

The following is the translatability overall ratings provided by D:

Rate	1	2	3	4	5	no rate given	excluded from rating	Total
Korean ST Rate	0	7	14	31	7	9	29	**97**
English ST Rate	0	6	36	36	6	0	0	**84**

Out of 68 Korean source texts, D answered 7 ST items are *'Easy'* (rated as *'2'*) to translate into English, while 38 ST items are rated as *'Not at all easy'* (rated as *'4'*) or *'Extremely difficult to translate and/or untranslatable'* (rated as *'5'*).

For English into Korean translation, out of 84 English source texts, D answered no ST items are *'Very easy'* (rated as *'1'*) to translate, 6 items are *'Easy'* (rated as *'2'*) to translate, while over 42 items are rated as *'Not at all easy'* (rated as *'4'*) or *'Extremely difficult to translate/untranslatable'* (rated as *'5'*). Although at first sight, D's claimed translatability in both Korean and English ST items seems similar, when we take the consideration the translator only answered for a total of 59 Korean ST items marking 64.41% of Korean ST items are rated 4 or 5, in comparison to 50% of English ST items are rated 4 or 5, it is obvious that D rated the Korean ST items to be more challenging to translate.

D's ratings in terms of ST comprehensibility and translatability, provides two important indications: 1. The level of comprehension of the ST items does not necessarily mean the same level of translatability of ST items, 2. For D, translating from Korean into English is more challenging than translating from English into Korean.

Translator's Comments

The majority of the comments D provided are the list of ST items she struggled to translate and the justification of how she translated the items. In particular, translator D provided comments on the needs to avoid literal translation, ambiguous ST meanings, the need to research certain terminologies, de-assembling the structure of the ST items in order to re-assemble the structure of the target text, the need to

provide additional explanation or information to render the meaning of Culturally Specific Items, how difficult it is to translate words describing a taste, and the limitation she faced when pursuing naturalness and readability of TTs.

D provided a total of 43 comments out of 68 Korean ST items she translated while making 38 comments out of 84 English ST items which indicates that D had more hesitations and more difficult moments when she was translating from Korean into English than translating from English into Korean.

Difficult item(s) to translate

D claimed a total of 29 items as *'difficult to translate'* from 3 sets of Korean STs whereas he/she claims only 24 items as *'difficult to translate'* from 5 sets of English STs. This figure, again, indicates that the D found it more difficult to translate from Korean into English than translating from English into Korean.

4.5.2 Analysis of the Data

Translation Shifts:

The outcome of the analysis shows that the following 2 ST items were translated without any types of translation shifts:

ST ID Number	ST	TT ID Number	TT	Back Translation
ST600009	Reality	TT600009D	사실	fact
ST1000001	Property Description	TT1000001C	부동산 설명	Property Description

Table 52: Translator D: No Translation Shift Occurred

Apart from the above 2 cases, throughout the entire translation, D clearly demonstrated frequent translation shifts. The following 4 examples have been extracted from the analytical data:

ST ID Number	ST	TT ID Number	TT	Major Translation Shifts Occurred
ST100012	..상황에 따라..	TT100012D	..depending on …situation..	a suffix *'따라'* is shifted to *'depending on'*.
ST300009	..문과..	TT300009D	..the civil service examination..	a noun *'문과'* is shifted to *'the civil service examination'*.
ST600019	All information is confidential…	TT600019D	모든 정보는 기밀로 취급되며..	a single lexical item *'confidential'* is shifted to *'기밀로 취급되며'.*
ST700008	..rear damage..	TT700008D	..차의 뒷부분이 파손되었습니다.	a noun + a noun (*'rear damage'*) is shifted to a sentence *'차의 뒷부분이 파손되었습니다.'*

Table 53: Translator D: 4 Examples of Translation Shift

Dynamic Equivalence or Formal Equivalence

D demonstrated her attempts to pursue formal equivalence in the translation of 6 ST items out of 152 ST items. The following are 2 examples D produced her translation under formal equivalence approach:

ST ID Number	ST	TT ID Number	TT	Formal equivalence
ST300007	계서당 (이몽룡생가)	TT300007D	Gyeseodang (birthplace of Lee Mong-nyong)	□
ST1000011	Double Garage	TT1000011D	double garage	□

Table 54: Translator D: 2 Examples of Formal Equivalence

Peter Newmark's Translation Methods

The following shows that out of 152 ST items, there have been only 1 ST items that D used just one translation method, word-for-word, and it involved a word level ST item:

ST ID Number	ST	TT ID Number	TT	Back translation	word for word
ST200001	Property Description	TT1000001D	부동산 설명	Property Description	□

Table 55: Translator D: 'word-for-word' translation

Vinay and Darbelnet's taxonomy

For Korean into English translation, D mainly used translation techniques combining literal translation, transposition, and modulation. Calque technique was used twice (ST100011: Korean ST *'야채샐러드'* becomes *'vegetable salad'*, ST600012: English ST *'sugar pill'* becomes *'설탕 알약'*).

D used a borrowing technique for 34 cases out of 68 ST items with Korean into English translation while using 52 cases out of 84 ST items with English into Korean translation which shows that more English ST items have been transliterated or kept as the original without translation in comparison to Korean ST items being transliterated or kept as they were.

Javier Franco Aixelá's CSIs and their possible manipulation

D mainly used autonomous creation, orthographic adaptation, linguistic translation, intratextual gloss, and naturalisation in both direction of translation, often mixing and matching more than one technique throughout her translation. The following presents the break-down of the translation techniques used by D:

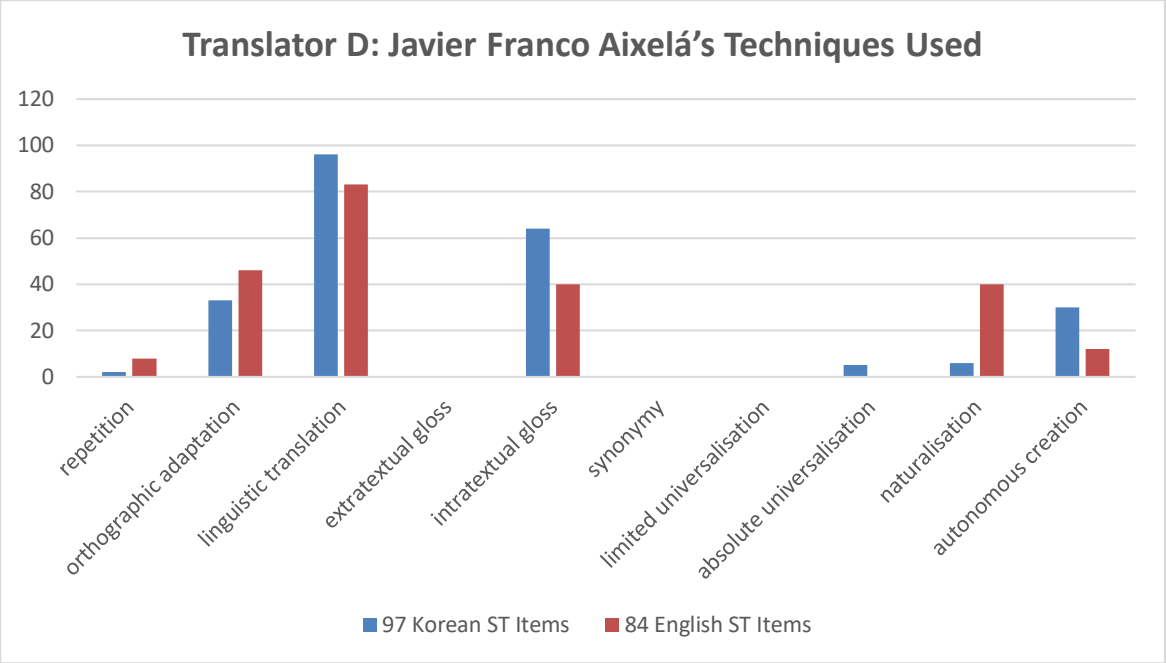


Figure 17: Translator D: Javier Franco Aixelá's Techniques Used

D used *'linguistic translation'* most frequently and *'intratextual gloss'* as second most frequently used technique.

Lawrence Venuti's Domestication and Foreignisation

D's translation reveals that there are 14 cases of an obvious foreignisation approach where she keeps the original foreign lexical items without trying to provide explanation for them. Such a strong intentional foreignisation has occurred within ST 9 when she was translation British menu for Christmas. The following are 2 examples of foreignisation detected in D's translation.

ST ID Number	ST	TT ID Number	TT	Domestication or Foreignisation
ST900005	Ham hock and sage fritters, redcurrant and wholegrain mustard sauce	TT900005D	햄 혹(hock), 샐비어 튀김, 레드커런트와 홀그레인 머스터드 소스	Foreignisation
ST900009	Whole roasted fillet of beef with a thyme crust, horseradish sauce, roast potatoes, maple glazed carrots, swede puree, Brussels sprouts and kale	TT900009D	홀 로스티드 비프 필레 타임 크러스트, 고추냉이 소스, 구운 감자, 메이플 시럽 글레이즈드 당근, 스웨덴 퓨레, 브뤼셀 새싹, 케일	Foreignisation

Table 56: Translator D: 2 examples of Foreignisation

Interesting phenomena

D has used existing English equivalent words which are registered or shown in Korean official government websites whenever she could. D presents a strong willingness to not only to render the full meaning of the ST items but to provide valuable additional information in her translation in order to help the readers to understand Culturally Specific Items. For example, for ST300008 which contains a word *'춘향전'*, D transliterated this word and added information as *'Chunhyangjeon,*

a famous Korean folk tale', for ST700007 which contains names of two racers *'Thierry and Nicolas'*, D added their family names by researching their profiles online and produced a TT as *'티에리 누빌과 니콜라스 질술'* (back translation: *'Thierry Neuville and Nicolas Gilsoul'*). When D faced difficult items to translate, she provided explanation for that ST item rather than transliterating or deleting the item. For example, ST ST500005 contains a CSI item, *'반버선'* which are traditional Korean socks unfamiliar to British readers. D claimed that there is no possible word available in English to translate *'반버선'* so instead, she provided a description of the shape which the author of the ST referred by using *'반버선'* and produced a TT as *'a natural curve that slightly points upward'*.

D's efforts to produce a translation that is natural and comprehensible to the readers is evident in the samples she provided. Whenever D felt that some items in a ST that are not contributing to render the full meaning of the ST, she did not hesitate to delete or to simplify.

The following are 4 examples of D's translation which shows her attempt to produce a TT which sounds natural and comprehensible by going an extra mile of research and manipulation:

ST ID Number	ST	TT ID Number	TT	Interesting phenomena

ST100026	통통함에 반해 단호박을 품은 새우튀김 단호박의 담백함과 새우의 통통함에 반하다	TT100026D	Deep-fried plump shrimps with sweet pumpkin A perfect harmony of plump shrimps and the mild taste of sweet pumpkin	*'통통함'* is a mimetic word describing something being plump in a positive manner (i.e., describing cute chubby cheeks of a baby). This is translated as *'plump'*. The ST *'담백함'* becomes *'the mild taste'*.
ST500012	피부 노화를 방지하기 위해 가장 필요한 것은 바로 '수분'입니다. 하지만 수분 보충 제품으로는 큰 효과를 볼 수 없는데 이러한 단점을 보완하는 시술 방식이 물광주사입니다.	TT500012D	The most needed element to prevent skin-aging is *'moisture'*. However, moisturizing products have limited effects, and hydrating injections can be a good complement to this.	The ST *'큰 효과를 볼 수 없는데'* becomes *'have limited effects'*, *'단점을 보완하는'* (literal translation: *'compensating the shortcomings'*) becomes *'can be a good complement to'* - D finds her own way of expressing the original meaning by using different lexical items.
ST800007	Balanced with Nutty Notes	TT800007D	견과류의 풍미를 가진	D translated the ST as *'Balanced coffee which has flavour of*

			균형감 있는 커피	*nuts'* which sounds more natural in Korean.
ST1000004	Chain Free.	TT1000004D	체인(판매자가 이사갈 집을 구할 때까지 기다려야 하는 조건) 없음	D adds an explanation to elaborate what *'Chain Free'* is. Back translation: *'Chain (a condition which you need to wait until the seller finds a house to move in) doesn't exist'*.

Table 57: Translator D: 4 examples of the interesting phenomena

Rendering of meaning

D has rendered most of the overall ST meanings into her translated text. However, due to frequent deletions and additions made in her translation, along with personal interpretation of ST meaning being embedded in the translated text, a total of 7 cases (all cases with English into Korean translation) have been revealed that the ST meanings have not been fully rendered adequately.

Linguistic errors

D's translation revealed 2 major linguistic errors and the following is the break-down of the errors.

Linguistic errors			
1 cohesion errors	**1 syntax errors**	**typos**	**others**
‘파손을 수리했습니다’	‘구운 시금치’		

Table 58: Translator D: Linguistic errors detected from D’s translation

Addition: A total of 8 additions have been detected from D’s translation as 4 additions from Korean into English and 4 from English into Korean. The following are items added by D into his/her translation which do not exist in the STs provided:

KO into EN: room, before the visit, a selection of recommended dishes, who is believed to be

EN into KO: 난단, 테스트, 누빌 질술, 주차 공간이 충분함

Deletion: A total of 27 deletions have been detected from D’s translation with 18 deletions from Korean into English and 9 deletions from English into Korean. The following are ST items deleted by D:

KO into EN: 특징, 상견례, 상견례상, 상견례 룸, 공방, 마음까지 부드럽게 하나 하나, and 12 more items.

EN into KO: just, who have been diagnosed, is there, once underway, and 5 more items.

Mistranslation: 11 obvious mistranslated items have been detected from D's translation, 1 from Korean into English and 10 cases from English into Korean. The following are the 4 cases of mistranslation:

ST ID Number	ST	TT ID Number	TT	Back Translation	Mistranslation
ST100007	상견례상 세팅 구성: 상견례 소품 장식	TT100007D	Room setting: Sanggyeonnye decorations	룸 세팅: 상견례 장식품	*'상'* (table) becomes *'room'*.
ST600014	Lack of care	TT600014D	관리 부재	Absence of Management/ Care	*'lack'* is translated as *'absence'*.
ST700003	..on the penultimate day of Rally de España.	TT700003D	…2 일차에 그런 일이 일어났습니다.	.. happened on day 2 of Spain rally.	*'penultimate day'* - the second to last - is translated as *'day 2'*.
ST800006	In Latin America, coffee farms are often run by families, with their own homes on the same land where their coffee grows. We've sipped coffee with these farmers for decades, sitting on their verandas, overlooking	TT800006D	라틴 아메리카의 커피 농장은 보통 가족들이 운영하며 이들은 커피가 자라는 땅에 집을 짓고 살아갑니다. 우리가 마시는 커피에는 이러한	The coffee farm(s) in Latin America is usually operated by family members and they build home on the land where coffee grows and live there. The coffee we drink embeds the beauty of the dense(thick) coffee tree forest which is seen from a faraway where these farmers	*'We've sipped coffee with these farmers for decades'* is translated as *'우리가 마시는 커피에는 … 울창한 커피나무 숲의 아름다움이 담겨 있습니다'* (*'The coffee we drink embeds the beauty of the dense (thick) coffee tree …'*).

	the lush beauty of the coffee trees rolling out in the distance.		농부들이 집 베란다에 앉아 음미하는 멀리 보이는 울창한 커피나무 숲의 아름다움이 담겨 있습니다.	sit and savour (appreciate, enjoy) in their verandas.	

Table 59: Translator D: 4 mistranslation cases detected

So far, how D translated the 8 sets of provided source texts have been examined along with the translation techniques mainly used by her. Now, we shall look at how D translated the ST items that she claimed were difficult to translate and the CSIs.

How D translated the ST items that she claimed as difficult to translate:

Sample No	PN-CSI No	ST set	ST	Meaning	Linguistic and/or Cultural Background of the ST	D's Translation
1	PN-CSI23	ST1	마음까지 부드럽게	마음 (often translated as mind or heart) 까지 + 부드럽게	In this context, *'마음까지 부드럽게'* is used to show attitude of the restaurant owner in	This item was deleted in D's translation. D claimed that she did delete this item intentionally as it didn't

				(smoothly or gently)	terms of preparing and serving decent food, by saying the food is *'even going to smooth your mind/heart'*. Such the expression sounds very natural and respectable for Korean whereas it may appear to be a bit over the top for menu for British people.	sound natural in English.
2	PN-CSI148	ST5	수면/국소 마취	수면 (sleeping) + /국소 (topical) + 마취 (anesthesia)	*'수면/국소 마취'* refers to general/local anesthesia.	Sedation/local anesthesia
3	PN-CSI198	ST7	late check-in charge	late check-in charge	*'check-in charge'* is a terminology used in the field of rally which is not necessarily known to most of Korean people.	*'출발 지연 페널티'* (back translation: *'Start off Delay Penalty'*)
4	PN-CSI253	ST9	locally roasted coffee	locally roasted coffee	*'locally roasted coffee'* refers to coffee that are freshly roasted from	*'로컬 로스티드 커피'* (transliterated)

					the area where the restaurant is. The word *'locally'* is often translated as *'근교에서', '근처에서', '현지의'*. All these possible equivalent Korean words for *'locally'* still doesn't sound right when you collocate them with *'roasted coffee'*.	

Table 60: Translator D: 4 translation samples of 'difficult items to translate'

How D translated CSIs:

Sample No	CSI No	ST Set	CSI Name	CSI Meaning	Cultural Background	D's Translation
1	CSI 40	ST1	상견례 떡케이크			Sanggyeongnye rice cake
2	CSI 34	ST1	한방보쌈			Korean medicinal vegetable wraps with pork
3	CSI 4	ST1	누룽지 [26]			scorched rice

[26] In Korea, rice is cooked many different ways just as the British cook sausages in many different ways (i.e., pigs in blankets, toad in the hole). Since rice is the staple diet in Korea, there are many

4	CSI 106	ST5	반 버선의 자연스러운 라인!	Please refer to *'Translator A: 8 translation samples of CSI translation'* above.	A natural curve that slightly points upward
5	CSI 108	ST9	Chutney		*'처트니'* (transliterated)
6	CSI 127	ST9	pigs in blankets		*'피그 인 블랭킷'* (transliterated)
7	CSI 140	ST10	chain free		*'체인 (판매자가 이사갈 집을 구할 때까지 기다려야 하는 조건) 없음'* (back translation: *'Chain [a condition which you need to wait until the seller finds a house to move in] doesn't exist'*).
8	CSI 142	ST10	part exchange option		*'부분 교환(트레이드인) 옵션'* (back translation: *'part exchange [trade in] option'*).

Table 61: Translator D: 8 translation samples of CSI translation

lexical items associated with rice, depending on whether it is cooked or not (쌀, 밥), the cooking method (죽, 미음, 응이), who is having it (밥, 메), and many more. 누룽지 is obtained from the bottom of the pot after cooking rice. Korean people eat 누룽지 as a snack or add water with other ingredients to make a soup-based dish such as 해물누룽지탕.

4.6 Translator E

Introduction of Translator E

Translator E (hereafter simply E) is a UK based female Korean translator, also working as a language teacher and writer. E did not plan to become a translator but later on her career she started to work as one. E has been working as a translator for 2-5 years and translates less than 1,000 words per day when working on a translation assignment. E earns less than 50.00 GBP per 1,000 words to translate and translate a variety of texts rather than specialising in a particular field of translation. E does translate two ways and prefers to translate from English into Korean. When E was asked why she prefers to translate from English into Korean, she replied, “As a Korean writer for Korean readers, I am more confident and capable to write in Korean expressing the meanings and nuances. Also, I was a Korean researcher for a long time, reading English materials and writing the research paper in Korean, English reading comprehension is much easier for me than wring [sic] in English”.

E confirmed that she has experienced her translation being proofread by a third party and also has experienced proofreading other translators’ translation. In those experiences, E has come across with cases where she and other translators/proof-readers have disagreed on the translated texts mainly due to mistranslated texts, different styles or preferences they had, and grammar corrections.

E has worked on translation assignments with other fellow translators and prefers to work with other translators providing a reason that, “we can always have another opinion to clarify the meaning of the source text. Luckily my partner was far more experienced translator than me, therefore I have more benefit than disadvantage (actually, I can’t think any)”.

When asked whether she has experienced any source text that was extremely difficult to translate, E answered *‘yes’*, and as examples of extremely difficult texts to translate, E answered:

> I think English is an analectic [sic] language while Korean is a visual or imagery one. When I join the project to translate an extremely Freudian poetry relying on sensual images (visual and auditory ones using a lot of onomatopoeia) it was very challenging to translate it into English: for instance, ‘저마다 달려온 냇물이 / 우당퉁탕 하나되어 흘러갈 순간을 기다리며’ -> the moment when the brooks, each with their own pasts,/crash onto each other while waiting to merge into one, getting ready to run.

When asked how E deals with any source text that is difficult to translate, she answered, “(1) I do research the topic contents and learn the terminology and particular expressions. (2) If I work with another translator, I discuss with her. (3) I do translate as far as I understand and leave footnotes about things unclear”.

When asked how she would define *‘translation’*, E answered, “Translation is a conveyance of the *‘meaning’* in a communication from one language to another. Therefore, if the meaning was not delivered comprehensibly, I believe the translation has failed”.

4.6.1 Translator E Reported Data

Source Text Rating

The following is the source text overall ratings provided by E:

Rate	1	2	3	4	5	Total
Korean ST Rate	8	64	18	7	0	**97**
English ST Rate	20	55	9	0	0	**84**

Out of 97 Korean source texts E answered, 72 ST items are rated as either *'Very comprehensible'* (rated as *'1'*) or *'Comprehensible'* (rated as *'2'*), while 7 ST items are rated as *'Not at all comprehensible'* (rated as *'4'*). For English into Korean translation, out of 84 English source texts, E answered 75 ST items as either *'Very comprehensible'* (rated as *'1'*) or *'Comprehensible'* (rated as *'2'*), while 0 ST item is rated as *'Not at all comprehensible'* (rated as *'4'*) or *'Extremely difficult to comprehend'* (rated as *'5'*).

Translatability Rating

The following is the translatability overall ratings provided by E:

Rate	1	2	3	4	5	Total
Korean ST Rate	7	13	41	34	2	**97**
English ST Rate	17	35	23	9	0	**84**

Of 97 Korean source texts, E answered 20 ST items are *'Very easy'* (rated as *'1'*), or *'Easy'* (rated as *'2'*) to translate into English, while 36 ST items are rated as *'Not at all easy'* (rated as *'4'*) or *'Extremely difficult to translate and/or untranslatable'* (rated as *'5'*).

For English into Korean translation, of 84 English source texts, E answered 52 ST items as *'Very easy'* (rated as *'1'*) or *'Easy'* (rated as *'2'*) to translate, while 9 items are rated as *'Not at all easy'* (rated as *'4'*). This shows that E rated the Korean ST items to be more challenging to translate in comparison to the English ST items.

E's ratings in terms of ST comprehensibility and translatability, provides two important indications: 1. The level of comprehension of the ST items does not necessarily mean the same level of translatability of ST items 2. For E, translating from Korean into English is more challenging than translating from English into Korean.

Translator's Comments

The majority of the comments E provided are the difficulties she faced in terms of re-structuring the Korean way of expressive meaning or aesthetic values the Korean ST items possess into English, the limitation of translating Korean mimetic words into English, ambiguities of source text, and the difficulties of translating Culturally Specific Items. In particular, E made a comment about 2 Korean ST items (ST500006, ST400008) from ST 2: Korean Source Text 5 (*Cosmetic Surgery*

Advertisement) which the given source texts made her to hesitate to translate as the embedded meanings in these 2 source texts contained are *'racial'*. E claimed she felt uncomfortable to translate these two ST items and even considered refining the original meanings although decided not to in the end.

E provided a total of 32 comments out of 97 Korean ST items she translated while making 13 comments out of 84 English ST items which indicates that E had more hesitations and more difficult moments when she was translating from Korean into English rather than translating from English into Korean.

Difficult item(s) to translate

Translator E claimed a total of 31 items as *'difficult to translate'* from Korean STs whereas he/she claims only 1 item as *'difficult to translate'* from English STs. This figure, again, indicates that translator E found it more difficult to translate from Korean into English rather than translating from English into Korean.

4.6.2 Analysis of the Data

Translation Shifts:

The outcome of the analysis shows that all the ST items were translated with certain types of translation shifts. The following are 4 examples have been extracted from the analytical data:

ST ID Number	ST	TT ID Number	TT	Major Translation Shifts Occurred
ST100021	.. 몸에 좋은 ..	TT100021E	.. healthy..	a noun + a verb *'몸에 좋은'* is shifted to an adjective *'healthy'*.
ST500007	.. 콧볼..	TT500007E	.. the nose wings..	a noun *'콧볼'* (nose ball) is shifted to *'the nose wings'*.
ST600022	..by taking part in…	TT600022E	..참여로..	*'by taking part in'* is shifted to a noun + a suffix: *'참여로'*.
ST900018	.. will be added to..	TT900018E	.. 포함됩니다.	*'will be added to'* is shifted to a single verb *'포함됩니다'*.

Table 62: Translator E: 4 Examples of Translation Shift

Dynamic Equivalence or Formal Equivalence

E demonstrated her attempts to pursue formal equivalence in the translation of 6 ST items out of 181 ST items: all appeared with Korean ST items in word level translation. The following are 2 examples of the translated text that E produced under formal equivalence approach:

ST ID Number	ST	TT ID Number	TT	Formal equivalence
ST200013	겨울	TT200013E	Winter	□
ST300011	청량사	TT300011E	Chung-Ryang-Sa	□

Table 63: Translator E: 2 Examples of Formal Equivalence

Peter Newmark's Translation Methods

The following shows that out of 181 ST items, there has been only 1 ST items that E used just one translation method, word-for-word, and it involved a word level ST item:

ST ID Number	ST	TT ID Number	TT	Back translation	word for word
ST200013	겨울	TT200013E	Winter	겨울	□

Table 64: Translator E: 'word-for-word' translation

Vinay and Darbelnet's taxonomy

For Korean into English translation, E mainly used translation techniques combining literal translation, transposition, modulation. Calque technique was used only on one occasion (ST100011: Korean ST *'야채샐러드'* becomes *'vegetable salad'*).

E used a borrowing technique for 36 cases out of 97 ST items with Korean into English translation while using 49 cases out of 84 ST items with English into Korean translation which shows that more English ST items have been transliterated or kept as the original without translation in comparison to Korean ST items being transliterated or kept as they were.

Javier Franco Aixelá's CSIs and their possible manipulation

E mainly used autonomous creation, orthographic adaptation, linguistic translation, intratextual gloss, and naturalisation in both direction of translation, often mixing and matching more than one technique throughout her translation. The following presents the break-down of the translation techniques by E:

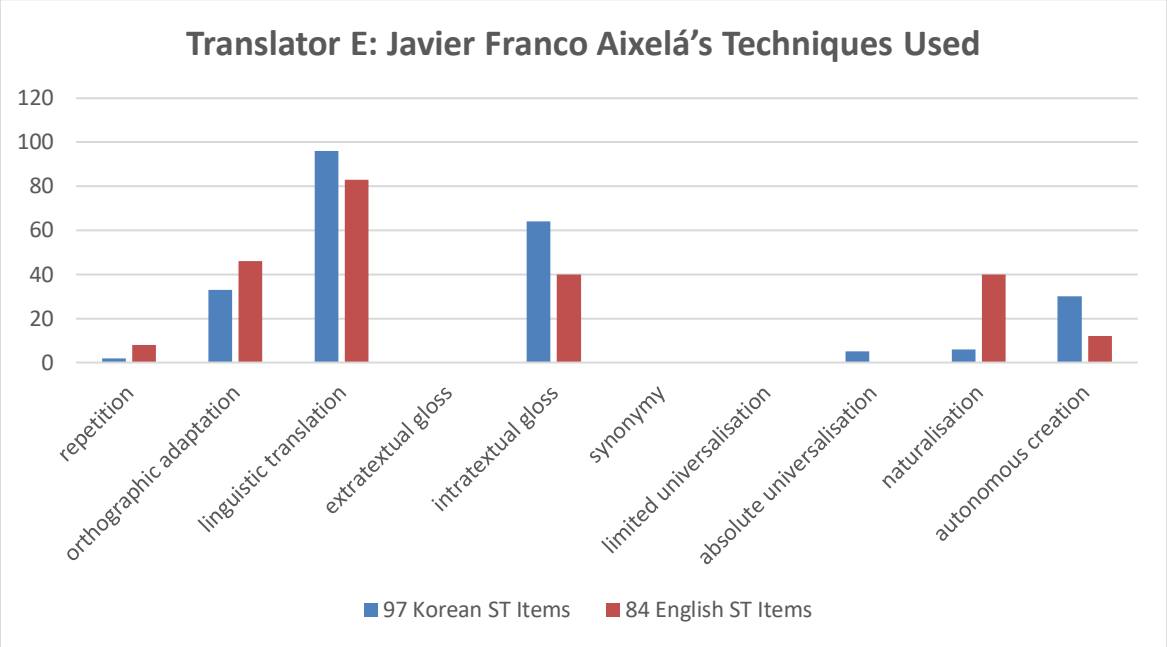


Figure 18: Translator E: Javier Franco Aixelá's Techniques Used

E used *'linguistic translation'* most frequently and *'intratextual gloss'* as the second most frequently used technique.

Lawrence Venuti's Domestication and Foreignisation

E's translation reveals that there were no cases of an obvious foreignisation approach where she keeps the original foreign lexical items without trying to provide

explanations for them. The following are 2 examples which show some additional information provided by E to assist target readers for any foreignness remaining in the translated texts:

ST ID Number	ST	TT ID Number	TT	Back Translation
ST100014	.. 보리굴비 ..	TT100014E	Rich broth and tender meat Herbal Galbi (beef rib) stew	보리굴비 (소금간한 조기 구이)
ST900014	Clementine cheesecake, mulled wine fruit compote	TT900014E	귤 치즈케익, 멀드 와인 (설탕과 향신료를 넣어 데운 와인), 과일 콤폿(설탕에 졸여 차게 식힌 과일디저트)	Clementine cheesecake, mulled wine (warmed wine with sugar and spices), fruit compote (fruit dessert boiled down with sugar then cooled down)

Table 65: Translator E: 2 examples of avoiding Foreignisation

Interesting phenomena

E does focus on producing translation that appears to be natural. In doing so, rather than hanging on to every single word of the source text, she tends to delete or add some of the lexical items in her translation. The following are 4 examples of E's translation which shows her attempt to produce a TT which sounds natural and comprehensible:

ST ID Number	ST	TT ID Number	TT	Interesting phenomena
ST100001	상견례	TT100001E	Sang-gyeon-rei (The first formal meeting between bride and bridegroom's families before marriage)	Aa new sentence is added to explain what *'상견례'* is.
ST200011	꿈에 가본 엄마 계신 별나라 지돈가?	TT200011E	Is it a map of the heaven he has visited in his dream, where mum lives?	The ST doesn't have a subject. E creates *'he'* as a subject in the TT. The ST *'별나라'* becomes *'heaven'*.
ST800013	Earthy & Herbal Notes	TT800013E	대지와 허브의 향미	The ST *'Earthy'* becomes *'대지'* (*'mother earth'*)
ST900014	Clementine cheesecake, mulled wine fruit compote	TT900014E	귤 치즈케익, 멀드 와인 (설탕과 향신료를 넣어 데운 와인), 과일 콤폿(설탕에 졸여 차게 식힌 과일디저트)	All the ST items are not well known to Korean culture, E provides explanations along with the translation. For example, *'mulled wine'* is translated as *'멀드 와인 (설탕과 향신료를 넣어 데운 와인)'* – *'mulled wine [warmed wine with sugar and spices])'*

Table 66: Translator E: 4 examples of the interesting phenomena

Rendering of meaning

E has rendered most of the overall ST meanings into her translated text. However, due to frequent deletions and additions made in her translation, along with personal interpretation of ST meaning being embedded in the translated text, a total of 5 cases (2 cases with Korean into English translation and 3 cases with English into Korean translation) have been revealed that the ST meanings have not been fully rendered adequately.

Linguistic errors

E's translation revealed 23 major linguistic errors and the following is the break-down of the errors.

Linguistic errors			
12 cohesion errors	**7 syntax errors**	**4 typos**	**others**
'five-coloured king prawn steam'	'baked salted corbina'	'staffs' for 'staff'	
'cake made with rice cake'	'bud leaves'	'drasg' for 'drags'	
'with a wet finger putting saliva'	'the door paper'	'아구살' for '아귀살'	
'to see mum going to market'	'contraction of nose wings [ala nasi])'	'케익' for '케이크'	
'a bedspread Hung over the clothesline'	'Face contraction effect!'		
'with wetting last night'	'actual reality'		
'Hanged some dry radish green under the eaves are crispy cold'	'구운 시금치'		

‘with good balance with the whole face’			
‘It deeply travels through the skin and helps the skin bouncy and moist.’			
‘감미롭고 기분좋은 부드러움이 있는 감미롭고 향이 풍부한 커피 말이다’			
‘이 100% 콜롬비아 커피의 둥근 바디감과 쥬시한 풍미, 그리고 독보적인 견과 맛의 피니시까지’			
'이것은 진정한 사랑을 받은 이 한 개의 커피는'			

Table 67: Translator E: Linguistic errors detected from E’s translation

Addition: A total of 21 additions have been detected from E’s translation as 8 additions from Korean into English and 13 from English into Korean. The following are items added by E into her translation which does not exist in the STs provided:

> **KO into EN:** traditional roll with nine different ingredients, stuffed with…you will love, Hanged, Many attractions are in Bonghwa, chain, (1330-1374), a traditional style, Since it is her job to…first
>
> **EN into KO:** 실제, 보답으로, 소스를 뿌린, 철갑상어알, 돼지뒷다리...튀김, and 8 more items.

Deletion: A total of 27 deletions have been detected from E’s translation with 31 deletions from Korean into English and 6 deletions from English into Korean. The following are ST items deleted by E which no longer exist in her translation:

KO into EN: 상견례, 상견례상, 상견례 룸, 마음까지 부드럽게 ...하나 하나, and 27 more items.

EN into KO: risks, I, sourcing, after the recipe, biscuits, The Seller has advised

Mistranslation: 8 obvious mistranslated items have been detected from E's translation, 3 from Korean into English and 5cases from English into Korean. The following are the 4 cases of mistranslation:

ST ID Number	ST	TT ID Number	TT	Back Translation	Mistranslation
ST100026	.. 단호박을 품은 새우튀김..	TT100026E	..Deep fried Shrimp stuffed with pumpkin..	..호박으로 속을 채운 새우튀김..	*'단호박을 품은'* (literal translation: *'embracing the sweet pumpkin'* becomes *'stuffed with pumpkin'*).
ST400014	스승과 제자는 조그마한 책상 하나를 새에 두고 마주 앉는다.	TT400014E	Then the housemistress and the pupil sit down across a small table.	그런 후 사감과 학생은 작은 테이블을 사이에 두고 앉는다.	*'책상'* (desk) is translated as *'table'*.
ST600015	As a participant in a clinical trial, you will receive	TT600015E	임상실험의 참가자는 정상적인	Participant(s) of a clinical trial will receive normal health checks	*'regular'* is translated as *'정상적인'* (normal).

	regular health checks and assessments.		건강 체크와 검사를 받게 됩니다.	and assessments.	
ST800012	..The love was so strong we finally made it official, calling it Verona after the city that inspires so many.	TT800012E	..이 커피에 대한 사랑이 너무 커서 우리는 마침내 이것을, 우리가 여러 번 영감을 얻은 도시 이름을 따서 베로나라고 공식화하였다.	..The love toward this coffee was so enormous we have eventually officialised this by taking name from Verona, the city we have been inspired several times.	*'the city that inspires so many'* is translated as *'the city we have been inspired several times'*.

Translator E: 4 mistranslation cases detected

So far, how E translated the 10 sets of provided source texts have been examined along with the translation techniques mainly used by her. Now we shall look at how E translated the ST items that she claimed were difficult to translate and also present how E translated Culturally Specific Items.

How E translated the ST items that she claimed as difficult to translate:

Sample No	PN-CSI No	ST set	ST	Meaning	Linguistic and/or Cultural Background of the ST	Translator E's Translation
1	PN-CSI23	ST 1	마음까지 부드럽게	Please refer to *'Translator D: 8 translation samples of CSI translation'* above.		This item was deleted in E's TT.
2	PN-CSI115	ST 4	기색을 살피고	*'기색을'* (colour of *'spirit'* or *'energy'*) + *'살피고'* (*'study'* or *'check'*)	*'기색을 살피고'* is used in this context to describe one trying to study another person's mood by checking the person's face.	trying to read the housemistress' face
3	PN-CSI153	ST 6	lack of care	lack of care. 'care' is one of well-established English loanword in Korean language, *'케어'.*	The transliterated term *'케어'* is often used in Korean to express a meaning of *'look after someone (i.e., your child or an elderly relatives)'* whereas in this ST, *'care'* refers to overall treatment and care given to patients.	Being looked after with disregard / negligently
4	PN-CSI239	ST 9	locally roasted coffee	locally roasted coffee	*Locally roasted coffee'* refers to coffee that is freshly roasted from the area where the restaurant is. The word *'locally'* is often translated as *'근교에서'*, *'근처에서'*, *'현지의'*. All these	*'지역에서 로스팅한 커피'* (back translation: *'Locally roasted coffee'*)

					possible equivalent Korean words for *'locally'* still does not sounds right when you collocate them with *'roasted coffee'*.	

Table 68: Translator E: 4 translation samples of 'difficult items to translate'

How E translated CSIs:

Sample No	CSI No	ST Set	CSI Name	CSI Meaning	Cultural Background	Translator E's Translation
1	CSI40	ST1	상견례 떡케이크	Please refer to 'Translator D: 8 translation samples of CSI translation' above.		Sang-gyeon-rei cake made with rice cake
2	CSI34	ST1	한방보쌈			Herb steamed pork and wild garlic leaves
3	CSI4	ST1	누룽지			Rice soup
4	CSI106	ST5	반 버선의 자연스러운 라인!			Natural curve!
5	CSI108	ST9	Chutney			*'처트니 [과일 설탕 향신료와 식초로 만든 걸쭉한 소스]'* (back translation: *'chutney [thick sauce made with fruit, sugar, spices and vinegar]'*).

6	CSI126	ST9	pigs in blankets		*'베이컨으로 감싼 소시지'* (back translation: *'sausages wrapped with bacon'*).
7	CSI140	ST10	chain free		*'체인(이 집의 처분이, 관련되어 있는 다른 집의 상황과 사슬처럼 물려있는 관계)이 없습니다'* (back translation: *'Chain [chain-like relation between this property's disposition and other related property's situation] doesn't exist'*).
8	CSI142	ST10	part exchange option		*'부분 교환을 옵션..'* (back translation: *'part exchange as an option'*).

Table 69: Translator E: 8 translation samples of CSI translation

4.7 Translator F

Introduction of Translator F

Translator F (hereafter simply F) is a South Korea based female Korean translator. F did plan to become a translator and studies Translation Studies at a university. F has been working as a translator for 2-5 years and translates around 3,000 words per day when working on a translation assignment. F earns 50.00 GBP to 70.00 GBP per 1,000 words and specialised in OECD and WTO report related translation. F does translate in both directions and prefers to translate from Korean into English. When F was asked why she prefers to translate from Korean into English, she replied, “Because Korean is my mother tongue”.

F confirmed that she has experienced her translation being proofread by a third party and also has experienced proofreading other translators’ translation. In those experiences, F has come across with cases where she and other translators/proof-readers have disagreed on the translated texts mainly due to different styles or preferences they had.

F has worked on translation assignments with other fellow translators and prefers to work with other translators providing the reason that, “Working within in a team makes translation more time-efficient to allow for more proof-reading time”.

When asked whether she has experienced any source text that was extremely difficult to translate, F answered *‘yes’*, and when asked how F deals with any source

text that is difficult to translate, she answered, “Internet search or consult with another translator or native speaker of the target language”.

When asked if she has noticed any changes in translation recently, she answered, “I have seen more translator get help from Google translation tool to reduce translation time. Some translators use it to make first drafts, and then refine it for the final version”.

When asked how she would define *‘translation’*, F answered, “Translation is deconstructing a text of one language and reassembling it with a piece (group) of word(s) of another language to carry an author’s purpose”.

4.7.1 Translator F Reported Data

Source Text Rating

The following is the source text overall ratings provided by F:

Rate	1	2	3	4	5	no rate given	Total
Korean ST Rate	24	36	23	9	2	3	**97**
English ST Rate	32	37	4	4	0	7	**84**

Out of 97 Korean source texts F answered, 60 ST items were rated as either *‘Very comprehensible’* (rated as *‘1’*) or *‘Comprehensible’* (rated as *‘2’*), while 9 ST items

were rated as *'Not at all comprehensible'* (rated as *'4'*) and 2 items were rated as *'Extremely difficult to comprehend'* (rated as *'5'*). For English into Korean translation, out of 84 English source texts, F answered 69 ST items as either *'Very comprehensible'* (rated as *'1'*) or *'Comprehensible'* (rated as *'2'*), while 4 ST item is rated as *'Not at all comprehensible'* (rated as *'4'*) and 0 item as *'Extremely difficult to comprehend'* (rated as *'5'*).

Translatability Rating

The following is the translatability overall ratings provided by F:

Rate	1	2	3	4	5	no rate given	Total
Korean ST Rate	6	23	29	24	12	3	**97**
English ST Rate	4	27	32	13	1	7	**84**

Out of 97 Korean source texts, F answered 29 ST items are *'Very easy'* (rated as *'1'*), or *'Easy'* (rated as *'2'*), to translate into English, while 36 ST items are rated as *'Not at all easy'* (rated as *'4'*) or *'Extremely difficult to translate and/or untranslatable'* (rated as *'5'*).

For English into Korean translation, out of 84 English source texts, F answered 31 ST items as *'Very easy'* (rated as *'1'*) or *'Easy'* (rated as *'2'*) to translate, while 13 items are rated as *'Not at all easy'* (rated as *'4'*) and 1 item as *'Extremely difficult to*

translate/untranslatable' (rated as *'5'*). This shows that F rated the Korean ST items to be more challenging to translate in comparison to the English ST items.

F's ratings in terms of ST comprehensibility and translatability, provides two important indications: 1. The level of comprehension of the ST items does not necessarily mean the same level of translatability of ST items 2. For F, translating from Korean into English is more challenging than translating from English into Korean although F prefers to translate from Korean into English.

Translator's Comments

The majority of comments F provided involve the difficulties she faced in terms of translating Sino-Korean items into English as most of Sino-Korean contains condensed meanings which makes a translated English text inevitably much longer. F also found Korean ways of expressive meaning, lexical items describing tastes, mimetic words, and onomatopoeia incredibly challenging to translate. F has also made comments about the difficulties of dealing with the ambiguities of the source text and translating Culturally Specific Items. In particular, F made a comment about translating ST 9, an English ST about a restaurant menu for Christmas, stating, "I made a judgement that most of English ingredient related words in English menu

bring more sophisticated feel to them when they are transliterated. For that reason, I have decided transliterate *'goat cheese'* as *'염소치즈'*". [27]

F provided a total of 66 comments out of 97 Korean ST items she translated while making 52 comments out of 84 English ST items which indicates that F had more hesitations and more difficult moments when she was translating from Korean into English rather than translating from English into Korean.

Difficult item(s) to translate

F claimed a total of 70 items as *'difficult to translate'* from Korean STs whereas she claims 37 items as *'difficult to translate'* from English STs. This figure, again, indicates that the F found it more difficult to translate from Korean into English than translating from English into Korean.

4.7.2 Analysis of the Data

Translation Shifts:

[27] This comment was provided in Korean. Thus, the quotation provided in this paper is a translation I made. The original comment: *"메뉴판은 대부분 재료 용어는 음차해야 세련된 느낌을 유지할 수 있다고 판단하여, goat cheese 를 염소치즈라고 대신 음차함"*.

The outcome of the analysis shows that the following 1 ST item was the only TT that is translated without any type of translation shift:

ST ID Number	ST	TT ID Number	TT	Back Translation
ST200013	겨울	TT200013F	Winter	겨울

Table 70: Translator F: No Translation Shift Occurred

Apart from the above case, throughout the entire translation, F clearly demonstrated frequent translation shifts. The following 4 examples have been extracted from the analytical data:

ST ID Number	ST	TT ID Number	TT	Major Translation Shifts Occurred
ST100018	자연송이 …	TT100018F	Wild Pine Mushrooms ...	a noun *'자연송이'* is shifted to *'Wild Pine Mushrooms'*.
ST300021	… 정조 1년 …	TT300021F	… the first year of King Jeongjo ...	a noun phrase *'정조 1년'* is shifted to *'the first year of King Jeongjo'*.
ST600024	Don't be afraid …	TT600024F	… 언제든 …	*'don't be afraid'* is shifted to a single lexical item
ST1000006	Set Within ...	TT1000006F	… 위치	*'set within'* is shifted to a noun *'위치'*.

Translator F: 4 Examples of Translation Shift

Dynamic Equivalence or Formal Equivalence

F demonstrated only 1 attempt to pursue formal equivalence in her translation:

ST ID Number	ST	TT ID Number	TT	Formal equivalence
ST200013	겨울	TT200013E	Winter	□

Table 71: Translator F: 1 Examples of Formal Equivalence

Peter Newmark's Translation Methods

F has not shown a single case where she used just one translation technique introduced by Peter Newmark.

Vinay and Darbelnet's taxonomy

For Korean into English translation, F mainly used translation techniques combining literal translation, transposition, modulation, calque technique was used only on 1 occasion (ST100011: Korean ST '야채샐러드' becomes *'vegetable salad'*).

F used a borrowing technique for 32 cases out of 97 ST items with Korean into English translation while using 51 cases out of 84 ST items with English into Korean translation which shows that more English ST items have been transliterated or kept as the original without translation in comparison to Korean ST items being transliterated or kept as they were.

Javier Franco Aixelá's CSIs and their possible manipulation

F mainly used autonomous creation, orthographic adaptation, linguistic translation, intratextual gloss, and naturalisation in both direction of translation. F mixed and matched more than one technique throughout her translation. The following presents the break-down of the translation techniques used by F:

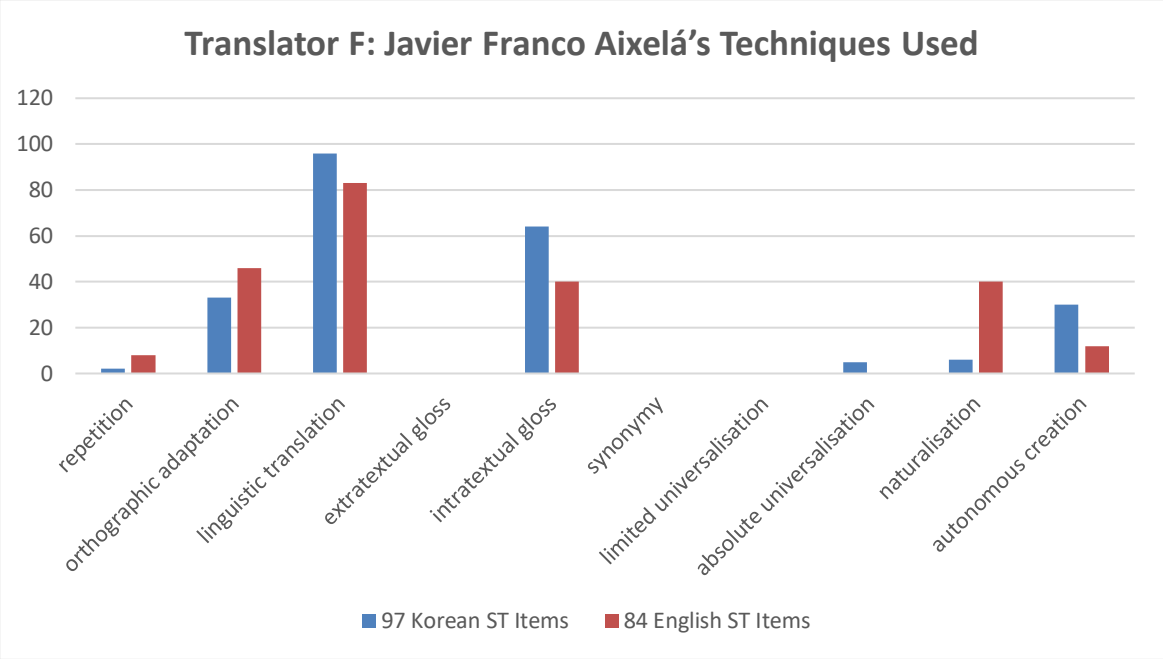


Figure 19: Translator F: Javier Franco Aixelá's Techniques Used

F used *'linguistic translation'* most frequently and *'intratextual gloss'* as the second most frequently used technique.

Lawrence Venuti's Domestication and Foreignisation

F's translation reveals that there are 11 cases of an obvious foreignisation approach where she keeps the original foreign lexical items without trying to provide an explanation for them. The following are 2 examples of foreignisation approaches F has shown:

ST ID Number	ST	TT ID Number	TT	Back Translation
ST900001	Celebrate Christmas Day at Wingrove House	TT900001F	셀러브레이트 크리스마스 데이 윈글로브 하우스	Celebrate Christmas Day at Wingrove House – fully transliterated
ST900013	Black forest gateaux, white chocolate ice cream	TT900013F	슈바르츠발트 케이크, 화이트 초콜릿 아이스크림	Schwarzwälder cake, white chocolate ice cream

Table 72: Translator F: 2 examples of Foreignisation

Interesting phenomena

F does show a tendency of reconstructing TT by applying her own interpretation of the ST meanings. In doing so, F does not always pursue faithful translation nor hold onto every single word of the ST items. F also presents an intention to translate most of the Korean expressions, phrases, or Culturally Specific Items with more generalised terms in English and thus translated English texts do not contain any trace of foreignness from Korean ST but read more naturally. This tendency is very obvious when we compare two food related STs: almost all the Korean food names are explained (except Korean food that is already introduced to the world) or simplified into English words, whereas most of the English food names are

transliterated which all appears to be very foreign and exotic from a Korean readers' viewpoint.

The following are 5 examples of F's translation which shows her attempt to produce a TT which has departed greatly from the original ST and some unbalanced approach of foreignisation between Korean into English and English into Korean translation:

ST ID Number	ST	TT ID Number	TT	Interesting phenomena
ST100006	상견례 룸 수용 가능 인원: 4 ~ 12 명 가능	TT100006F	The number of the party : 4 to 12	The ST *'상견례룸'* becomes ***'the party'***, *'수용 가능 인원'* (word for word translation: ***'accept possible number of people'***) is translated as ***'the number'***, *'가능'* (literal translation: ***'available'***) is deleted.
ST100014	..죽과 물김치, 신선한 야채샐러드, 숙주 오색 탕평채, 함초를 곁들인 계절 냉채,	TT100014F	..Rice Porridge and Water Kimchi, Fresh Vegetable Salad, Five-colored Vegetable with Mung bean Sprouts and Mung bean jelly Salad, Seasonal Cold Salad with	Most of the ingredients used to make unique Korean dishes have been translated with additional information

	모듬활어회, 활전복구이, 전유화, 자연송이 궁중신선로, 오미자 생감자절임과 한우차돌구이..		Glasswort, Assorted Sashimi, Grilled Abalone, Flowery Korean-style Pancakes, Royal Hot Pot with Wild Pine Mushroom, Pickled Jerusalem artichoke with Schizandra Berries and Korean Beef Brisket..	
ST600021	We are looking for between 550 and 1200 patient volunteers globally.	TT600021F	국적과 상관없이 550~1200 명의 환자 자원자를 구하고있습니다.	The ST *'globally'* becomes '*국적과 상관없이*' (*'regardless nationality'*).
ST900015	Sussex cheese board, apple and cranberry chutney, biscuits	TT900015F	서섹스 치즈 플레이트, 애플과 크랜베리 처트니 소스, 비스킷	All lexical items are transliterated.
ST900018	A discretionary 10% service charge will be added to the bill	TT900018F	10% 서비스 비용 부과	Back translation: 10% service fee is charged. The ST meaning is simplified.

Table 73: Translator F: 5 examples of the interesting phenomena

Rendering of meaning

F has rendered most of the overall ST meanings into her translated text. However, due to frequent deletions and additions made in her translation, along with personal

interpretation of ST meaning being embedded in the translated text, a total of 11 cases (3 cases with Korean into English translation and 8 cases with English into Korean translation) have been revealed as the ST meanings have not been fully rendered.

Linguistic errors

F's translation revealed 16 major linguistic errors and the following is the break-down of the errors.

Linguistic errors			
3 cohesion errors	**4 syntax errors**	**7 typos**	**2 others**
'We will do our best by our cuisine that people with you find enjoyable'	'more beautify'	'shripm with vegitables for 'shrimp with vegetables'	'girl's school' for 'girls' school'
'Careful of the symmetry of nostrils!'	'Balanced face!'	'the real e of royal dishes'	'creating less distinctive look' for 'creating a less distinctive look'
'짧은 구간 살로우로 스테이지로 구성된다'	'plumed-out'	'cilled' for 'chilled'	
	'구운 스피나쉬'	'statute' for 'statue'.	
		'부과적으로' for '부가적으로'.	
		'데이미' for '데미지'	
		'스피나쉬' for '스피니치	

Table 74: Translator F: Linguistic errors detected

Addition: A total of 12 additions have been detected from F's translation as 6 additions from Korean into English and 6 from English into Korean. The following are items added by F into her translation:

> **KO into EN:** other … acting as, charmed with, the gate of ... Shrine, horizontal, became the scapegoat of the following, fine lines, unique
>
> **EN into KO:** 웹, 오전의, 진입, 고유한, ~에 올린, 좌우로 확 트인

Deletion: A total of 41 deletions have been detected from F's translation with 27 deletions from Korean into English and 14 deletions from English into Korean. The following are ST items deleted by F which no longer exist in her translation:

> **KO into EN:** 상견례, 상견례 룸, 공방, 마음까지 부드럽게 ...하나 하나, 활..사포닌이 들어있는, 알찬, 둘러앉아..모여앉아, and 20 more items.
>
> **EN into KO:** site, risks, Reality, check-in charge, Belgians, Nearly, and 8 more items.

Mistranslation: 12 obvious mistranslated items have been detected in F's translation, 4 from Korean into English and 8 cases from English into Korean. The following are the 4 cases of mistranslation:

ST ID Number	ST	TT ID Number	TT	Back Translation	Mistranslation
ST300007	계서당 (이몽룡생가)	TT300007F	Gyeseodang Head House (The house of Yi Mongryong)	계서당 종택 (이몽룡의 집)	*'생가'* (literal translation: *'birthplace'*) is translated as *'house'*

ST500012	피부 노화를 방지하기 위해 가장 필요한 것은 바로 '수분'입니다. 하지만 수분 보충 제품으로는 큰 효과를 볼 수 없는데 이러한 단점을 보완하는 시술 방식이 물광주사입니다.	TT500012F	The key to keeping skin from aging is moisture. General moisture cosmetic products do not make a big difference in regaining youthful skins, but hydrolifting is a new therapy to deliver all the benefits that lack in the cosmetic products.	노화로부터 피부를 지키는 것의 핵심은 수분입니다. 일반 수분 화장품(들)은 젊은 피부를 되찾는 데 커다란 차이를 주지 않습니다. 하나, 하이드로리프팅은 화장품으로 부족한 모든 혜택을 제공하는 새로운 치료법입니다.	The ST *'큰 효과를 볼 수 없는데'* becomes *'do not make a big difference in regaining youthful skins'*, *'단점을 보완하는'* (literal translation: *'compensating the shortcomings'*) becomes *'deliver all the benefits that lack in the cosmetic products'*.
ST600003	For Site Use Only	TT600003F	웹 전용	Web use only	Translator F translates *'site'* (in this context, *'site'* means clinics or hospitals participating into a clinical trial) as *'웹'* (*'web'* for a *'website'*).
ST800015	Like the lush Indonesian island of its origin, this spicy coffee stands alone. Full-bodied with a smooth	TT800015F	숲이 무성한 인도네시아 만의 고유한 섬처럼, 이 스파이시한	Like the unique island of Indonesia which has thick forests, this spicy coffee brings its unique taste too. Hardly	The ST *'we've been honoured to share with you for four decades'* is translated as *'40 년간*

	mouthfeel, lingering flavours of dried herbs and fresh earth, and almost no acidity. Coffee from Sumatra is the foundation of our most treasured blends, and something we ' ve been honoured to share with you for four decades.		커피도 자신만의 독특한 맛을 냅니다. 산맛이 거의 없이 부드럽게 입안에 퍼지며 여운을 남기는 마른 허브맛과 신선한 토양의 맛으로 풍만한 바디감. 스타벅스에서 내놓는 보물 같은 블렌드로 40 년간 여러분과 함께 나누고 싶은 영예로운 수마트라 커피입니다.	any acidic taste it spreads inside (your) mouth, abundant body feeling with lingering dried herb taste and fresh soil taste. This is a treasure-like blend Starbucks presents, an honourable Sumatra coffee which (we) would like to share with you all for 40 years,	*여러분과 함께 나누고 싶은 영예로운 수마트라 커피입니다'* (*'an honourable Sumatra coffee which (we) would like to share with you all for 40 years'*).

Table 75: Translator F: 4 mistranslation cases detected

So far, how F translated the 10 sets of provided source texts has been examined along with the translation techniques mainly used by her. Now, we shall look at how F translated the ST items that she claimed were difficult to translate and how F translated Culturally Specific Items.

How F translated the ST items that she claimed as difficult to translate:

Sample No	PN-CSI No	ST set	ST	Meaning	Linguistic and/or Cultural Background of the ST	F's Translation
1	PN-CSI34	ST 1	상황에 따라서	*'상황에'* (situation, circumstance) + *'따라서'* (following, according to)	*'상황에 따라서'* is used in this context to inform the customer that some dishes may not be available depending on the circumstance or seasonality.	subject to … and market availability
2	PN-CSI148	ST 5	풀리지 않게	*'풀리지'* (untied, undone) + *'않게'* (not)	*'풀리지 않게'* is used in this context to emphasise that once the double eyelids line is stitched, it is going to stay like that without the stiches being untied.	Stable!
3	PN-CSI153	ST 6	lack of care	lack of care. *'care'* is one of well-established English loanword in Korean language, *'케어'*.	The transliterated term *'케어'* is often used in Korean to express a meaning of *'look after someone (i.e., your child or*	*'치료 부재의 여부'* (back translation: *'Whether treatment absence*

					an elderly relatives)' whereas in this ST, *'care'* refers to overall treatment and care given to patients.	*does exist or not'*)
4	PN-CSI239	ST 9	locally roasted coffee	locally roasted coffee	*"Locally roasted coffee'* refers to coffee that is freshly roasted from the area where the restaurant is. The word *'locally'* is often translated as *'근교에서'*, *'근처에서'*, *'현지의'*. All these possible equivalent Korean words for *'locally'* still does not sounds right when you collocate them with *'roasted coffee'*.	*'로컬식으로 볶은 커피와 쁘띠 푸르'* (back translation: *'Roasted coffee by using local method and petit fours'*)

Table 76: Translator F: 4 translation samples of 'difficult items to translate'

How F translated CSIs:

Sample No	CSI No	ST Set	CSI Name	CSI Meaning	Cultural Background	F's Translation
1	CSI40	ST1	상견례 떡케이크			Tteok Cake

2	CSI34	ST1	한방보쌈	Please refer to *'Translator D: 8 translation samples of CSI translation'* above.	Pork boiled with Korean traditional herbs
3	CSI4	ST1	누룽지		Scorched Rice
4	CSI106	ST5	반 버선의 자연스러운 라인!		Elegantly smooth-lined nose!
5	CSI108	ST9	Chutney		*'처트니 소스'* (back translation: *'chutney sauce'*)
6	CSI126	ST9	pigs in blankets		*'소시지 롤'* (back translation: *'sausage roll[s]'*)
7	CSI140	ST10	chain free		*'매도인은 매매 후 바로 다른 곳을 매수할 필요가 없음'* (back translation: *'The seller does not require of purchasing another place immediately after selling [this property]'*)
8	CSI142	ST10	part exchange option		*'매수인의 기존 집을 인수하여 거래하는 것 (part exchange)'* (back

					translation: *'acquiring the buyer's existing house (part exchange)'*

Table 77: Translator F: 8 translation samples of CSI translation

4.8 Translator G

Introduction of Translator G

Translator G (hereafter simply G) is a South Korea based male Korean translator. G did plan to become a translator and studies Translation Studies and Interpreting at a university. G is currently working as a Korean translator and as an International Cooperation Officer. He has been working as a translator for 5-10 years and translates less than 1,000 words per day when working on a translation assignment. G earns less than 50.00 GBP per 1,000 words for his translation and specialised in immigration and refugees related translation.

G does translate in both directions, from Korean into English and vice versa, and prefers to translate from English into Korean. When G was asked why he prefers to translate from English into English, he replied:

> Both directions (KO to EN, EN to KO) requires translator's knowledge in the ST field and to fine tune Korean TT, I need to consider who are the target readers. However, based on my personal experiences and working on the STs that are assigned to be to translate from my work, I feel less burden to take English into Korean translation. The reason why I prefer English into Translation is that, with EN to KO translation, by conducting research and looking for the relevant reference materials of the English ST, it allows me to enhance my level of ST comprehension and improve the completeness of the TT I can produce. Also, as I have stated earlier, since I have more experience on translating EN to KO, I feel relatively less burdened to take EN to KO assignments.[28]

[28] Translator G provided his answers in Korean and the quotations provided in this paper from translator G is a translation made by the author. The original answers provided by translator G are available from his questionnaire.

G confirmed that he has experienced his translation being proofread by a third party and also has experienced proofreading other translators' translation. In those experiences, G has not come across with cases where he and other translators/proof-readers have disagreed on the translated texts. G has worked on translation assignments with other fellow translators and prefers to work with other translators proving a reason that, "I worked as a member of a translation team when we were asked to translate a big manual or a report. It was good to observe individual translators' own styles, exchange each other's opinion, and share some advice together. So, I believe working with other translators is a good idea".

When asked whether he has experienced any source text that was extremely difficult to translate, G answered *'yes'*, and when asked how G deals with any source text that is difficult to translate, he answered:

> 1) I read and read until I acquire a certain level of comprehension from the given ST, 2) looking in the dictionaries for any expressions I really can't understand, 3) looking for any existing translation products which contain similar texts that I am translation, 4) once I complete the translation, I review over and over again.

When asked how he would define *'translation'*, G answered:

> Translation used to be regarded as a simple process of moving a ST to a TT. However, based on my years of experience, translation is something one can deliver only within how much he/she knows about. Translation which is done by a translator who is brilliant in both source language and target language, thus he/she can adjust the way how a TT is presented - depending on who is going to be the target readers, he/she is capable of finding an adequate way of expressing the ST message, and produces a TT that does not give any disharmony to the readers; I would consider that as a good translation.

4.8.1 Translator G Reported Data

Source Text Rating

The following is the source text overall ratings provided by G:

Rate	1	2	3	4	5	no rate given	Total
Korean ST Rate	41	41	14	0	0	1	**97**
English ST Rate	50	29	0	1	2	2	**84**

Out of 97 Korean source texts G answered, 82 ST items were rated as either *'Very comprehensible'* (rated as *'1'*) or *'Comprehensible'* (rated as *'2'*), 0 items rated as *'Not at all comprehensible'* (rated as *'4'*) and 0 items are rated as *'Extremely difficult to comprehend'* (rated as *'5'*). For English into Korean translation, out of 84 English source texts, G answered 79 ST items as either *'Very comprehensible'* (rated as *'1'*) or *'Comprehensible'* (rated as *'2'*), while 1 ST item is rated as *'Not at all comprehensible'* (rated as *'4'*) and 2 items as *'Extremely difficult to comprehend'* (rated as *'5'*).

Translatability Rating

The following is the translatability overall ratings provided by G:

Rate	1	2	3	4	5	no rate given	Total
Korean ST Rate	11	20	42	18	5	1	**97**
English ST Rate	56	9	15	1	1	2	**84**

Out of 97 Korean source texts, G answered 31 ST items are *'Very easy'* (rated as *'1'*), or *'Easy'* (rated as *'2'*) to translate into English, while 23 ST items are rated as *'Not at all easy'* (rated as *'4'*) or *'Extremely difficult to translate and/or untranslatable'* (rated as *'5'*).

For English into Korean translation, out of 84 English source texts, G answered 65 ST items as *'Very easy'* (rated as *'1'*) or *'Easy'* (rated as *'2'*) to translate, while 1 item is rated as *'Not at all easy'* (rated as *'4'*) and 1 item as *'Extremely difficult to translate/untranslatable'* (rated as *'5'*). This shows that G rated the Korean ST items to be more challenging to translate in comparison to the English ST items.

G's ratings in terms of ST comprehensibility and translatability, provides two important probabilities: 1. The level of comprehension of the ST items does not necessarily mean the same level of translatability of ST items 2. For G, translating from Korean into English is more challenging than translating from English into Korean.

Translator's Comments

G provided 5 sets of translation samples (English into Korean) first with added comments. Later on, he provided the rest 5 sets of translation (Korean into English) with most of comments columns left empty – only 1 comment was provided. It is, therefore, difficult to judge whether the unbalanced number of comments he provided for EN to KO and KO to EN translation presents any indication of the entire

hesitation moments he experienced when translating both Korean into English and English into Korean.

The majority of the comments G provided for English into Korean translation indicate various hesitation moments he faced in terms of how to produce an adequate translation for the benefit of different target readerships. That is to say, G mainly focused on producing a translation which meets the future target readers' expectations and the purpose of the ST. For example, G considered how to translate some of the ST items in English Source Text 6 (*Medical Text*) from a *'Patient Engagement Tool'* in order to encourage more patients to participate into a clinical trial. For English Source Text 8 (*Coffee Advertising Text*) from Starbucks Coffee, G claimed that he had to consider how his translation would arouse customer's interest in this particular coffee brand. For English Source Text 10 (*Property Intro by an Estate Agency*), G stated that he hesitated when he was translating some of the English words that are not used in Korean property market (i.e., chain free) which would be difficult for a potential Korean buyer to understand. G provided 1 comment out of 97 Korean ST items he translated while making 27 comments out of 84 English ST items.

Difficult item(s) to translate

G did not fill out *'difficult item(s) to translate'* for Korean STs whereas he claimed 14 items as *'difficult (items) to translate'* for English STs. Since G did not provide *'difficult item(s) to translate'* for 5 sets of Korean into English STs, it is impossible to

judge how many ST items from the entire given STs that he found as difficult items to translate.

4.8.2 Analysis of the Data

Translation Shifts:

The outcome of the analysis shows that the following 2 ST items were the only TTs that are translated without any types of translation shifts:

ST ID Number	ST	TT ID Number	TT	Back Translation
ST200013	겨울	TT200013G	Winter	겨울
ST900003	Celeriac velouté, truffle oil	TT900003G	셀러리악 벨루테, 트러플 오일	Celeriac velouté, truffle oil (transliteration)

Table 78: Translator G: No Translation Shift Occurred

Apart from the above case, throughout the entire translation, G clearly demonstrated frequent translation shifts. The following 4 examples have been extracted from the analytical data:

ST ID Number	ST	TT ID Number	TT	Major Translation Shifts Occurred
ST100026	... 담백함 ...	TT100026G	... the simplicity of flavours ...	A noun *'담백함'* is shifted to *'the simplicity of flavours'*.

ST200010	… 동생 …	TT200010G	… little brother ...	A noun *'동생'* is shifted to *'little brother'*.
ST900011	… poached egg ...	TT900011G	… 수란 …	*'poached egg'* is shifted to a noun *'수란'*.
ST1000013	… will consider ...	TT1000013G	… 희망	*'will consider'* is shifted to a noun *'희망'*.

Translator G: 4 Examples of Translation Shift

Dynamic Equivalence or Formal Equivalence

G demonstrated 3 attempts to pursue formal equivalence in his translation:

ST ID Number	ST	TT ID Number	TT	Formal equivalence
ST200013	겨울	TT200013G	Winter	
ST300007	계서당 (이몽룡생가)	TT300007G	Gyesodang (the Birthplace of Lee Mong-nyong)	
ST900003	Celeriac velouté, truffle oil	TT900003G	셀러리악 벨루테, 트러플 오일	

Table 79: Translator G: 3 Examples of Formal Equivalence

Peter Newmark's Translation Methods

G has used most of Peter Newmark's translation methods, often mixing more than one method. The outcome of the analysis shows that there was only 1 case where

he used only word-for-word method without using any other translation methods. The following is the case of word-for-word translation detected from G's translation.

ST ID Number	ST	TT ID Number	TT	Back translation	word for word
ST200013	겨울	TT200013G	Winter	겨울	□

Table 80: Translator G: 'word-for-word' translation

Vinay and Darbelnet's taxonomy

For Korean into English translation, G mainly used translation techniques combining literal translation, transposition, modulation. Calque technique was not used in G's translation. G used a borrowing technique for 35 cases out of 97 ST items with Korean into English translation while using 46 cases out of 84 ST items with English into Korean translation which shows that more English ST items have been transliterated or kept as the original without translation in comparison to Korean ST items being transliterated or kept as they were.

Javier Franco Aixelá's CSIs and their possible manipulation

G mainly used autonomous creation, orthographic adaptation, linguistic translation, intratextual gloss, and naturalisation in both direction of translation (KO to EN, EN to KO), often mixing and matching more than one technique throughout her

translation. The following presents the break-down of the translation techniques used by G:

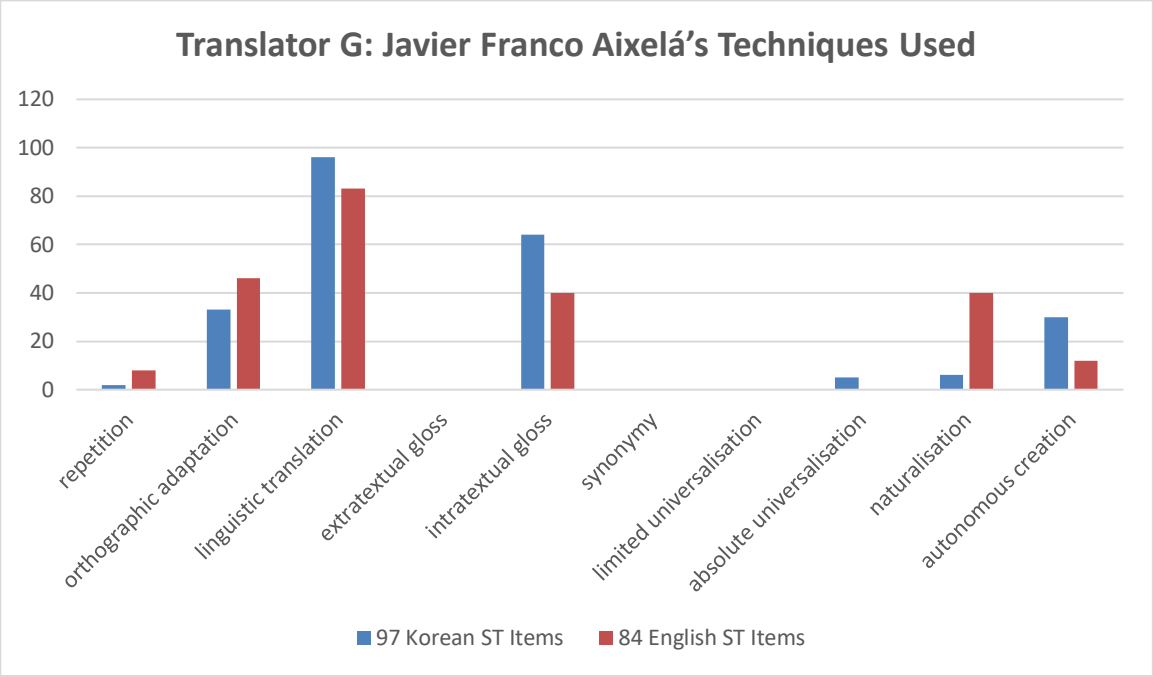


Figure 20: Translator G: Javier Franco Aixelá's Techniques Used

G used *'linguistic translation'* most frequently and *'intratextual gloss'* as second most frequently used technique.

Lawrence Venuti's Domestication and Foreignisation

G's translation reveals no obvious foreignisation approach where he keeps the original foreign lexical items without trying to provide an explanation for them.

Interesting phenomena

G does focus on producing a translation that always makes sense to the target readers and avoids having unnecessary translationese. In other words, he avoids any transliteration whenever it is feasible and provide more comprehensible translation with additional information. For example, a Korean lexical item *'건더기'* (ST100021) has been translated as *'meats and vegetables'*, *'춘향전'* has been translated as *'Chunhyangjeon'* (*"The Tale of Chunhyang"* is one of the best known love stories and folk tales of Korea). G deletes and adds certain words or expressions to enhance the target readership's comprehension. In doing so, sometimes, he provides his own interpretation of a given ST which does elaborate the original ST meaning but sometimes fails to render faithful meaning of the STs.

The following are 4 examples of G's translation which shows his attempt to produce a TT which is more comprehensible for the readers although they are not always faithful to the STs:

ST ID Number	ST	TT ID Number	TT	Interesting phenomena
ST300011	청량사	TT300011G	Cheongnnyangsa Temple	*'temple'* is added in the TT to improve British readers' comprehension.
ST400013	"그래 불렀다. 왜!" 팍 무는 듯이 한 마디 하고 나서 매우 못마땅한 것처럼 교의	TT400013G	"Yes, I did. Any problem with that?" she snaps and very unpleasantly drags a chair to plunk down on it. Seeing the student standing,	The ST meaning is rendered by using G's own interpretation and by using different set of lexical items which do not exist in the ST.

	(의자)를 우당퉁탕 당겨서 철썩 주저앉았다가 학생이 그저 서 있는걸 보면, “장승이냐? 왜 앉지를 못해.” 하고 또 소리를 빽 지르는 법이었다.		she shrieks again, “What the heck are you still standing there? “Sit!”	
ST900018	A discretionary 10% service charge will be added to the bill	TT900018G	메뉴 가격에 10 퍼센트의 서비스 비용이 추가됩니다.	Back translation: 10 % service charge is added to the menu price.
ST1000004	Chain Free.	TT1000004G	즉시 입주 가능	Back translation: Can move in immediately

Table 81: Translator G: 4 examples of the interesting phenomena

Rendering of meaning

G has rendered most of the overall ST meanings into his translated texts. However, due to frequent deletions and additions made in his translation, along with personal interpretation of ST meaning being embedded in the translated text, a total of 12 cases (all 12 cases with English into Korean translation) have been revealed that the ST meanings have not been fully rendered adequately.

Linguistic errors

G's translation revealed 14 major linguistic errors and the following is a break-down of the errors.

Linguistic errors			
4 cohesion errors	**1 syntax errors**	**5 typos**	**4 others**
'can be enjoyed anyone'	' 균형과 고소함'	'corvine' for 'corvina'	'the Bonghwa'
'induce a series of love letters that ask for going out in a day'		'hose' for 'house'	'more natural eyelid' for 'more natural eyelids'
'However, it is literally a calamity to the recipient not knowing it'		'hid' for 'hide'	'more narrower'
'projection with sophisticated refinements'		'의약' for '위약'	'it make' for 'it makes'
		'미드' for '미즈'	

Table 82: Translator G: Linguistic errors detected

Addition: A total of 10 obvious additions have been detected from G's translation, viz. 5 additions from Korean into English and 5 from English into Korean. The following are items added by G into her translation:

> **KO into EN:** over the table, you may choose either one of two full-course menu, is known as Korean chicken soup, !, made a congratulatory speech
>
> **EN into KO:** 행운이 우리를 외면하면서, 골인, 카라멜, 최고급, 최고급..구비,

Deletion: A total of 42 deletions have been detected from G's translation with 28 deletions from Korean into English and 14 deletions from English into Korean. The following are ST items deleted by G which no longer exist in his translation:

KO into EN: 상견례, 상견례 룸, 공방, 정갈하고 깔끔한..마음까지 부드럽게 하나하나..철저하게..자신있게, 활..사포닌이 들어있는, and 23 more items

EN into KO: registered, check-in charge, Our Belgians, and 11 other items.

Mistranslation: 12 obvious mistranslated items have been detected from G's translation, 2 from Korean into English and 10 cases from English into Korean. The following are the 4 cases of mistranslation:

ST ID Number	ST	TT ID Number	TT	Back Translation	Mistranslation
ST100014	..생율대하선..	TT100014G	.. steamed jumbo shrimp with five-colored garnish..	오색 가니시를 곁들인 찐 대하	*'생율대하선'* (literal translation: *'steamed jumbo shrimps with fresh chestnuts'*)
ST500001	..쌍꺼풀..	TT500001G	.. eyelid..	… 눈꺼풀 ...	*'쌍꺼풀'* (double eyelids) is translated as *'eyelid'*.
ST600013	..the current standard of care.	TT600013G	..동일한 치료를 받게 됩니다.	… the same treatment.	The ST 'standard of care' has a well-established Korean equivalent item (*'표준 치료'* [literal translation: *'standard care'*] but translator G introduces his own

					term by replacing the ST with *'동일한 치료를'* (literal translation: *'the same treatment'*).
ST800004	Mellow & Cocoa Notes	TT800004G	테이스팅 노트 : 카라멜과 코코아	Tasting Note: Caramel and Cocoa	*'mellow'* is translated as *'caramel'*.

Translator G: 4 mistranslation cases detected

So far, how G translated the 10 sets of provided source texts has been looked into along with the translation techniques mainly used. Now, we shall look at how G translated the ST items that he claimed were difficult to translate and how G translated Culturally Specific Items.

How G translated the ST items that he claimed as difficult to translate:

Sample No	PN-CSI No	ST set	ST	Meaning	Linguistic and/or Cultural Background of the ST	G's Translation
1	PN-CSI34	ST 1	상황에 따라서	Please refer to *'Translator F: 4 translation samples of CSI translation'* above.		depending on … and availability
2	PN-CSI148	ST 5	풀리지 않게			No Droopy Eyelids
3	PN-CSI153	ST 6	lack of care			제대로 돌봐주지 않을 것이다. (back translation: won't be looked after properly)
4	PN-CSI239	ST 9	locally roasted coffee			Deleted this ST items.

Translator G: 4 translation samples of 'difficult items to translate'

How translator G translated CSIs:

Sample No	CSI No	ST Set	CSI Name	CSI Meaning	Cultural Background	G's Translation
1	CSI 40	ST1	상견례 떡케이크	Please refer to *'Translator D: 8 translation samples of CSI translation'* above.		Sanggyeonrye cake made of rice
2	CSI 34	ST1	한방보쌈			Korean boiled pork wrap with medicinal herbs
3	CSI 4	ST1	누룽지			scorched rice
4	CSI 106	ST5	반 버선의 자연스러운 라인!			redefine your nose shape.
5	CSI 108	ST9	Chutney			처트니 (transliterated)
6	CSI 126	ST9	pigs in blankets			소시지 베이컨 말이 (back translation: sausage bacon roll [s])
7	CSI 140	ST10	chain free			즉시 입주 가능 (back translation: Can move in immediately)
8	CSI 142	ST10	part exchange option			직거래 희망 (back translation: hoping for a direct dealing.)

Table 83: Translator G: 8 translation samples of CSI translation

4.9 Translator H

Introduction of Translator H

Translator H (hereafter simply H) is a UK based female Korean translator and language teacher. H did not plan to become a translator but started to work as a translator after settling in the U.K. H has been working as a translator for 2-5 years and translates less than 1,000 words per day when working on a translation assignment. H earns around 101.00 GBP to 150.00 GBP per 1,000 words for her translation and specialised in medical translation.

H does translate in both directions, from Korean into English and vice versa, and feels comfortable with both. H confirmed that she has experienced her translation being proofread by a third party and also has experienced proofreading other translators' translation. In those experiences, H has come across with cases where she and other translators/proof-readers have disagreed on the translated texts mainly due to different preferences and styles. H has not worked on translation assignments with other fellow translators.

When asked whether she has experienced any source text that was extremely difficult to translate, H answered *'yes'*, and when asked how she deals with any source text that is difficult to translate, she answered, "Research and redirect the query to the original writer to clarify meaning and terminologies".

When asked how she would define *'translation'*, H answered, "Fundamentally, translation is an act of communication. It can be even considered as a tool of

communication. It serves as a tool to convey messages of two parties. Regardless of the forms (or genres) a message takes, its fundamental function is not to distort the message being transferred".

4.9.1 Translator H Reported Data

Source Text Rating

The following is the source text overall ratings provided by H:

Rate	1	2	3	4	5	no rate given	Total
Korean ST Rate	76	2	6	6	1	6	**97**
English ST Rate	77	5	0	1	0	1	**84**

Out of 97 Korean source texts H answered, 78 ST items are rated as either *'Very comprehensible'* (rated as *'1'*) or 'Comprehensible' (rated as *'2'*), 6 items are rated as *'Not at all comprehensible'* (rated as *'4'*) and 1 item is rated as *'Extremely difficult to comprehend'* (rated as *'5'*). For English into Korean translation, out of 84 English source texts, H answered 82 ST items as either *'Very comprehensible'* (rated as *'1'*) or *'Comprehensible'* (rated as *'2'*), while 1 ST item is rated as *'Not at all comprehensible'* (rated as *'4'*) and 0 items are rated as *'Extremely difficult to comprehend'* (rated as *'5'*).

Translatability Rating

The following is the translatability overall ratings provided by H:

Rate	1	2	3	4	5	no rate given	Total
Korean ST Rate	41	15	19	8	8	6	**97**
English ST Rate	70	7	2	1	3	1	**84**

Out of 97 Korean source texts, H answered 56 ST items are *'Very easy'* (rated as *'1'*), or *'Easy'* (rated as *'2'*) to translate into English, while 16 ST items are rated as *'Not at all easy'* (rated as *'4'*) or *'Extremely difficult to translate and/or untranslatable'* (rated as *'5'*).

For English into Korean translation, out of 84 English source texts, H answered 77 ST items as *'Very easy'* (rated as *'1'*) or *'Easy'* (rated as *'2'*) to translate, while 1 item is rated as *'Not at all easy'* (rated as *'4'*) and 3 items as *'Extremely difficult to translate/untranslatable'* (rated as *'5'*). This shows that H rated the Korean ST items to be more challenging to translate in comparison to the English ST items.

H's ratings in terms of ST comprehensibility and translatability, provides two important probabilities: 1. The level of comprehension of the ST items does not necessarily mean the same level of translatability of ST items 2. For H, translating from Korean into English is more challenging than translating from English into Korean.

Translator's Comments

H's comments mainly covered difficulties she faced when she was translating traditional Korean food names into English, difficulties of translating Korean mimetic words, difficulties of producing a neat English translation of Korean compound words or Sino-Korean words, justifications for making some intentional deletions of the ST items to enhance the readability, and the limitation of rendering CSIs' meanings into another language with a literal translation approach.

H provided 17 comments out of 97 Korean ST items she translated while making 3 comments out of 84 English ST items. This shows that H experienced more hesitations when translating from Korean into English than vice versa.

Difficult item(s) to translate

H claimed 17 items as *'difficult item(s) to translate'* for 5 sets of Korean to English STs, while claiming 3 items for 5 sets of English into Korean STs. It indicates that H found translating from Korean into English is more challenging than translating from English into Korean.

4.9.2 Analysis of the Data

Translation Shifts:

The outcome of the analysis shows that the following 6 ST items were the only TTs that are translated without any types of translation shifts:

ST ID Number	ST	TT ID Number	TT	Back Translation
ST200013	겨울	TT200013H	Winter	겨울
ST300011	청량사	TT300011H	Cheongyangsa	청량사 (transliteration)
ST300014	지림사	TT300014H	Girimsa	지림사 (transliteration)
ST300019	각화사	TT300019H	Gakwhasa	각화사 (transliteration)
ST600009	Reality	TT600009H	리얼리티	Reality (transliterated)
ST900003	Celeriac velouté, truffle oil	TT900003G	Celeriac velouté, 트러플 오일	Celeriac velouté, truffle oil (transliteration)

Table 84: Translator H: No Translation Shift Occurred

Apart from the above case, throughout the entire translation, H clearly demonstrated frequent translation shifts. The following 4 examples (2 each from the Korean ST and the English ST) have been extracted from the analytical data:

ST ID Number	ST	TT ID Number	TT	Major Translation Shifts Occurred
ST100022	... 전복죽 ...	TT100022H	… Abalone rice porridge ...	A noun *'전복죽'* is shifted to *'Abalone rice porridge'*
ST200011	... 별나라 ...	TT200011H	… in the haven ...	A compound noun *'별나라'* (*'dream'* + *'nation'*) is shifted to *'in the haven'*.

ST900001	… Christmas Day ...	TT900001H	... 크리스마스 ...	*'Christmas Day'* is shifted to a noun *'크리스마스'*.
ST1000001	Property Description	TT1000001H	건물, 부지 설명	A noun *'property'* is shifted to a noun + a noun *'건물 부지'*.

Table 85: Translator H: 4 Examples of Translation Shift

Dynamic Equivalence or Formal Equivalence

H demonstrated 7 attempts to pursue formal equivalence in his translation:

ST ID Number	ST	TT ID Number	TT	Formal equivalence
ST200013	겨울	TT200013G	Winter	
ST300011	청량사	TT300011H	Cheongyangsa	
ST300014	지림사	TT300014H	Girimsa	
ST300019	각화사	TT300019H	Gakwhasa	
ST600009	Reality	TT600009H	리얼리티	
ST900003	Celeriac velouté, truffle oil	TT900003G	Celeriac velouté, 트러플 오일	
ST900005	Ham hock and sage fritters, redcurrant and wholegrain mustard sauce	TT900005H	햄호크 (Ham hock) 및 세이지 프리터 (sage fritters), 레드커런트 및 홀그레인 머스타드 소스	

Table 86: Translator H: 3 Examples of Formal Equivalence

Peter Newmark's Translation Methods

H has used most of Peter Newmark's translation methods, often mixed more than one method. The outcome of analysis shows that there have been only 1 case where she used only word-for-word method without using any other translation methods. The following is the case of word-for-word translation detected from H's translation.

ST ID Number	ST	TT ID Number	TT	Back translation	word for word
ST200013	겨울	TT200013G	Winter	겨울	□

Table 87: Translator H: 'word-for-word' translation

Vinay and Darbelnet's taxonomy

For Korean into English translation, H mainly used translation techniques combining literal translation, transposition, modulation. The calque technique was used only once in ST100011 (*'야채 샐러드'* becomes *'vegetable salad'*).

H used a borrowing technique for 34 cases out of 97 ST items with Korean into English translation while using 53 cases out of 84 ST items with English into Korean translation which shows that more English ST items have been transliterated or kept as the original without translation in comparison to Korean ST items being transliterated or kept as they were.

Javier Franco Aixelá's CSIs and their possible manipulation

H mainly used autonomous creation, orthographic adaptation, linguistic translation, intratextual gloss, and naturalisation in both direction of translation (KO to EN, EN to KO), often mixing and matching more than one technique throughout her translation. The following presents the break-down of the translation techniques used by H:

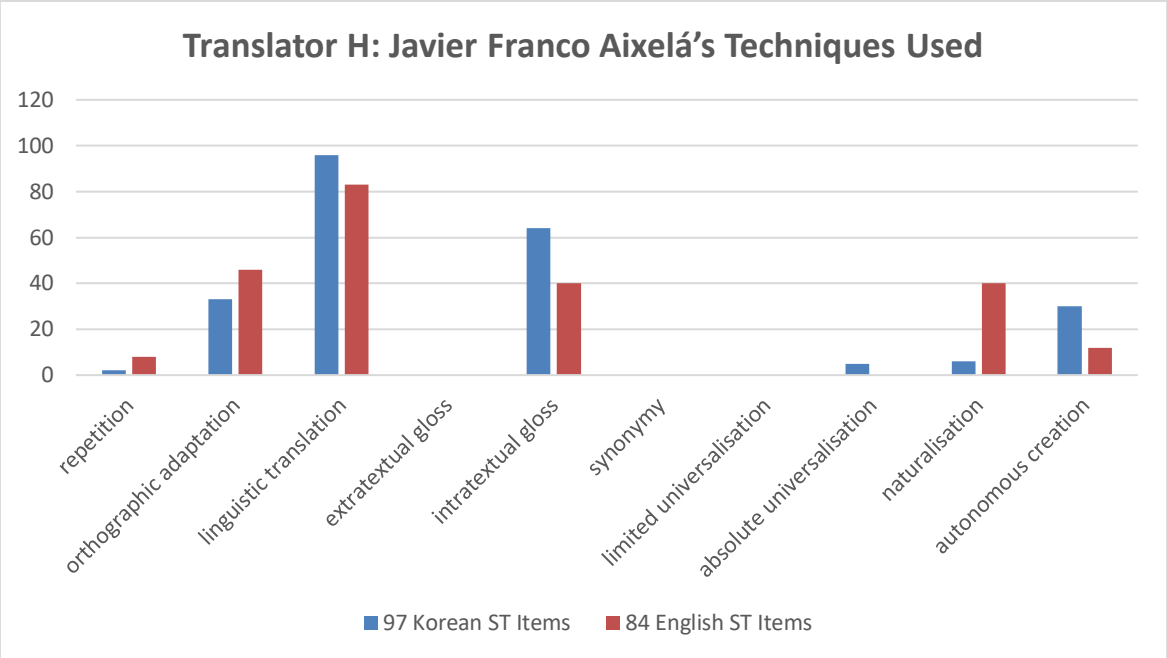


Figure 21: Translator H: Javier Franco Aixelá's Techniques Used

H used *'linguistic translation'* most frequently and *'intratextual gloss'* as the second most frequently used technique.

Lawrence Venuti's Domestication and Foreignisation

H's translation reveals 4 obvious foreignisation cases where she keeps the original foreign lexical items without trying to provide explanation for them or simply transliterate the ST items. The following are 2 examples of foreignisation detected in H's translation.

ST ID Number	ST	TT ID Number	TT	Domestication or Foreignisation
ST900015	Sussex cheese board, apple and cranberry chutney, biscuits	TT900015H	서섹스 치즈 보드, 애플 크랜베리 처트니, 비스킷	Foreignisation
ST1000004	Chain Free.	TT1000004H	프리 체인	Foreignisation

Table 88: Translator H: 2 Examples of Foreignisation

Interesting phenomena

H does focus on producing a translation that renders the ST meaning but not necessarily by translating every single lexical item of the ST given to her. H deletes any ST items as long as she feels they are not necessary to convey the original meaning. In terms of translating Culturally Specific Items, she tends to provide additional information for Korean CSI items whereas she provides transliterated TT for most of English CSIs without providing any additional explanations. There are many occasions where she adds or deletes lexical items in her translation which often end up building the meaning of translated text based on her own interpretation of the ST meanings. Deletions of certain ST items contributed to produce a more

economical and comprehensible translation from target reader's perspective in some cases. However, on other occasions, it led her to provide a translation which is formed only by her subjective interpretation of the ST meaning and is thus not agreeable.

The following are 4 examples of H's translation which show his attempt to produce a TT which is more readable although it does not always appear to be as a faithful translation:

ST ID Number	ST	TT ID Number	TT	Interesting phenomena
ST100021	갖가지 몸에 좋은 재료들을 엄선하여 넣어 몇 사람이 둘러앉아 건더기를 젓가락으로 집어먹고 국물은 숟가락으로 떠먹습니다. 이 요리는 예부터 모여앉아 회식하는데	TT100021H	Its ingredients are carefully chosen to be good for health. People share the food in a friendly atmosphere. It is a perfect dish for group meetings.	*'몇 사람이 둘러앉아 건더기를 젓가락으로 집어먹고 국물은 숟가락으로 떠먹습니다'* is all deleted as H thinks it provides obvious information. But to save some the deleted STs (i.e., people sitting down together to enjoy the food), translator H adds *'People share the food in a friendly atmosphere'*.

	아주 적당합니다.			
ST100031	진한 국물과 부드러운 살코기 한방갈비찜	TT100031H	Flavourful soup and soft lean meat. It is herbal medicine braised steamed rib.	The ST *'한방갈비찜'* becomes *'herbal medicine braised steamed rib'*. *'국물'* (refers to watery soup which many Korean soup-based dishes contain) is translated as *'soup'*.
ST700002	Day 2: Podium charge rocked by misfortune	TT700002H	두 번째 날: 충전대 고장	The ST *'rocked'* becomes *'고장'* (*'breakdown'*), *'Podium charge'* becomes *'충전대'* ('literal translation: *'charging stand'*), *'by misfortune'* is deleted.
ST1000010	En Suite Shower Room to Master Bedroom	TT1000010H	욕실이 딸린 부부 침실	*'Master Bedroom'* becomes *'부부침실'* (*'a bedroom for a married couple'*).

Table 89: Translator H: 4 examples of the interesting phenomena

Rendering of meaning

H has rendered most of the overall ST meanings into her translated texts. However, due to frequent deletions and additions made in his translation, along with personal interpretation of ST meaning being embedded in the translated text, a total of 22 cases (9 cases with Korean into English translation and 13 cases with English into

Korean translation) have been revealed in which the ST meanings have not been fully rendered.

Linguistic errors

H's translation revealed 24 major linguistic errors and the following gives a break-down of the errors.

Linguistic errors			
6 cohesion errors	**2 syntax errors**	**15 typos**	**1 others**
'Raw potato pickle'	'Permanent eyelid'	'staffs' for 'staff'.	'the 24.40km' for '24.40km'
'everyone feels welcomes and pleasant'	'멜로 향을 가진 커피'	'olden' for 'golden'	
'threads' for 'stitches' in medical term		'tong' for 'tongue'	
'By reducing the size of the nose and correct the size of noses'		'tong' for 'tongue'	
'….시작해서 저녁에 짧은 Salou 주행을 포함하고 있었습니다.'		'haven' for 'heaven'	
'이중 시금치 구이'		'Manturia' for 'Manchuria'	
		'too' for 'two'	
		'Lady C' for 'lady B'	
		'1the' for 'the'	
		'has just entre' for 'has just entered'	
		'pray' for 'prey'	
		'브레크' for '브레이크'	

		'풍푸함 맛' for '풍부한 맛'	
		'로트스' for '로스트'	
		'순부' for '순무'	

Table 90: Translator H: Linguistic errors detected

Addition: A total of 9 obvious additions have been detected in H's translation as 6 additions from Korean into English and 3 from English into Korean. The following are items added by H into her translation:

> **KO into EN:** by the House, a royal dinner, dessert, A bed wetter's, find, day, Chosun Dynasty, 24 hours.
>
> **EN into KO:** 우연과 변화...내내, 변경, 최선을 다해서.

Deletion: A total of 55 deletions have been detected from H's translation with 40 deletions from Korean into English and 15 deletions from English into Korean. The following are ST items deleted by H:

> **KO into EN:** 상견례, 4, 상견례 룸, 공방, 물, 금액입니다, 메로, 떡 주문시, 진수, 신선하고 알찬 친환경, 몇 사람이 둘러앉아 건더기를 젓가락으로 집어먹고 국물은 숟가락으로 떠먹습니다...예부터... 모여앉아, !, 반해...품은, 정성을 다하겠습니다, 진하고, 쏘옥.. 쏙.. 쏙, and 24 more items.
>
> **EN into KO:** over, for any reason, in the fast and furious…definitely, charge, Our…as they experienced hydraulic issues… As they stopped…the duo

struggled to, The team did a great job, without a roasty edge, and 8 more items.

Mistranslation: 12 obvious mistranslated items have been detected in H's translation, 6 from Korean into English and 6 cases from English into Korean. The following are the 4 cases of mistranslation:

ST ID Number	ST	TT ID Number	TT	Back Translation	Mistranslation
ST100009	수담떡 공방 홈페이지 참조	TT100009H	Please refer to the homepage of Sudam Dessert	... 수담 디저트 홈페이지 참고 바람	The ST *'수담떡 공방 홈페이지 참조'* (literal translation: *'Please refer to Sudam rice cake workshop website'*) becomes *'Please refer to the homepage of Sudam Dessert'*.
ST500003	… 입원치료: 당일 퇴원 …	TT500003H	… 24 hours hospitalisation …	… 24 시간 입원 …	*'당일퇴원'* (literal translation: *'same day discharge'*) becomes *'24 hours hospitalisation'*.
ST700002	Day 2: Podium charge rocked by misfortune	TT700002H	두 번째 날: 충전대 고장	Second day: breakdown of charging stand	The ST *'rocked'* becomes *'고장'* (*'breakdown'*), *'Podium charge'* becomes *'충전대'* (literal translation: *'charging stand'*)
ST700006	Late check-in charge	TT700006H	늦은 체크인 변경	Late check in change	*'charge'* becomes *'변경'* (literal translation: *'change'*).

Table 91: Translator H: 4 mistranslation cases detected

So far, how H translated the 10 sets of provided source texts have been examined along with the translation techniques mainly used by her. Now, we shall look at how H translated the ST items that she claimed were difficult to translate and how H translated Culturally Specific Items.

How H translated the ST items that she claimed as difficult to translate:

Sample No	**PN-CSI No**	**ST set**	**ST**	**Meaning**	**Linguistic and/or Cultural Background of the ST**	**H's Translation**
1	PN-CSI28	ST1	우리 가족이 먹는다는 생각으로	우리 (our) + 가족이 (family) + 먹는다는 (eat) 생각으로 (with the thought)	In this context, *'우리 가족이 먹는다는 생각으로'* describes the attitude the restaurant has in terms of preparing the dishes. It emphasises that they prepare the dishes the way how they would prepare the dishes for their beloved family – putting effort and making sure they are good. Such an expression is common in Korean culture whereas it doesn't sound that natural in English.	with our family in mind
2	PN-CSI103	ST4	찰진 야소꾼	찰진 (glutinous) + 야소 (Jesus Christ) + 꾼 (a	*'찰진 야소꾼'* is used in this context to describe the teacher being a devout Christian but as it uses *'꾼'*, being a	strong-minded Christian

				suffix used for a person with a negative connotation)	devoted Christian is explained as a negative thing in this context.	
3	PN-CSI157	ST6	privacy	Privacy is one of well-established English loanword in Korean language, '프라이버시'	The transliterated term *'프라이버시'* is often used in Korean language to express a meaning of *'a state in which a person is not disturbed by other people'*. However, in this context, *'privacy'* is used to express a meaning of how individual patient's personal details are respected and not disclosed. Therefore, a possible adequate Korean translation requires to elaborate the actual meaning of what *'privacy'* refers in this context rather than adopting the transliterated Korean term.	개인 정보 보호 (back translation: Private Information Protection)
4	PN-CSI216	ST8	cup balance	cup (컵) + balance (균형)	*'Cup balance'* is used in this context to describe a flavour of coffee. *'Cup'* is a well-established loanword in Korean but when Koreans talk about coffee, they do not say *'a cup of coffee'* (*'커피 한 컵'*) but *'a 잔 of coffee'* (*'커피 한 잔'*). In here, *'잔'* is	균형 (back translation: balance)

					a counter used for cup or mug. It is to be noted that there are various counters available in Korean including *'명'* for human, *'마리'* for animal, *'켤레'* for socks, shoes, and gloves. Therefore, the translation of *'cup'* into Korean in this context is problematic although such a word is so widely understood in Korean. Another difficulty of translation is that *'cup balance'* is used here to describe flavour balance this coffee possesses but when you translate *'cup balance'* faithfully into Korean, it becomes *'컵 균형'* which sounds really not right.	

Table 92: Translator H: 4 translation samples of 'difficult items to translate'

How H translated CSIs:

Sample No	CSI No	ST Set	CSI Name	CSI Meaning	Cultural Background	H's Translation
1	CSI40	ST1	상견례 떡케이크			H deleted this item.
2	CSI34	ST1	한방보쌈			wraps with medicinal herbs

3	CSI4	ST1	누룽지	Please refer to *'Translator D: 8 translation samples of CSI translation'* above.	Nurungji
4	CSI106	ST5	반 버선의 자연스러운 라인!		Natural looking contour!
5	CSI108	ST9	Chutney		처트니 (transliterated)
6	CSI126	ST9	pigs in blankets		피크 인 블랜킷 (transliterated])
7	CSI140	ST10	chain free		프리 체인 (back translation: free chain - transliterated)
8	CSI142	ST10	part exchange option		일부 공동소유 가능성 (back translation: the possibility of a partial joint-ownership

Table 93: Translator H: 8 translation samples of CSI translation

4.10 Translator I

Introduction of Translator I

Translator I is a UK based female Korean translator and a conference interpreter. Translator I did not plan to become a translator but studied translation at a Simultaneous Interpretation and Translation School in South Korea. Translator I has been working as a translator for more than 10 years and translates less than 1,000 words per day when working on a translation assignment. Translator I earns around 101.00 GBP to 150.00 GBP per 1,000 words for her translation and translate a variety of text types rather than specialising any particular type of text.

Translator I does translate two ways, from Korean into English and vice versa. When asked what the difficulties she faces when translating she answered:

> Firstly in Korean language, the sentences are grammatically correct without subjects in them. In those cases, it is important to look for the idea or a word to make the subject to produce a sentence.
>
> Any Korean vocabularies and I believe in any languages as well, which have to be understood in cultural context, are the big huddles in translation, not only of nouns but especially of the adjectives are difficult to put in other language.
>
> In Korean language, there are no strict grammatical rules of gender or plurality. Sometimes you need to be flexible in those factors when you do translation, and that applies both ways between the two languages.
>
> Word orders in a sentence between Korean and English are different. The sentences in Korean can scramble and it is grammatically correct as long as a sentence has the verb at the end of the sentence. However, in English it quite a strict rule to have a subject and a verb in a proper tense in a sentence. This sometimes challenges in translation in both ways.

Translator I also confirmed that she has experienced her translation being proofread by a third party and also has experienced proofreading other translators' translation. In those experiences, Translator I has come across with cases where she and other translators/proof-readers have disagreed on the translated texts mainly due to mistranslation, different preferences, and styles. Translator I has not worked on translation assignments with other fellow translators.

When asked whether she has experienced any source text that was extremely difficult to translate, Translator I answered *'yes'*, and when asked how she deals with any source text that is difficult to translate, she answered:

> "First, I do online search to see if there are any similar texts or the subjects for my understanding of the source texts.
>
> If the difficulty is from the vocabularies of the colloquial usages, I turn to the reference books, such as dictionaries (Oxford, Webster, Random House, and dictionaries for thesaurus) and collocation dictionaries.
>
> I start with a rough translation to sort out my ideas first and spend some more time to refine the translations".

When asked how she would define *'translation'*, Translator I answered, "Translation is work to convey a message in one language into another language. The message transfer is the most important in translation. However, the message can differ in described tone or cultural background. So the translations of the tone and the cultural background or the circumstantial connotations need to be made optimally to deliver the message".

4.10.1 Translator I Reported Data

Source Text Rating

The following is the source text overall ratings provided by Translator I:

Rate	1	2	3	4	5	Total
Korean ST Rate	33	50	9	4	1	**97**
English ST Rate	15	38	15	8	8	**84**

Out of 97 Korean source texts Translator I answered, 83 ST items are rated as either *'Very comprehensible'* (rated as *'1'*) or *'Comprehensible'* (rated as *'2'*), 4 items are rated as *'Not at all comprehensible'* (rated as *'4'*) and 1 item is rated as *'Extremely difficult to comprehend'* (rated as *'5'*). For English into Korean translation, out of 84 English source texts, Translator I identified 53 ST items as either *'Very comprehensible'* (rated as *'1'*) or *'Comprehensible'* (rated as *'2'*), while 8 ST item is rated as *'Not at all comprehensible'* (rated as *'4'*) and 8 item as *'Extremely difficult to comprehend'* (rated as *'5'*).

Translatability Rating

The following is the translatability overall ratings provided by Translator I:

Rate	1	2	3	4	5	Total
Korean ST Rate	5	14	9	35	34	**97**
English ST Rate	9	8	20	27	20	**84**

Out of 97 Korean source texts, Translator I answered 19 ST items as *'Very easy'* (rated as *'1'*), or *'Easy'* (rated as *'2'*) to translate into English, while 69 ST items are rated as *'Not at all easy'* (rated as *'4'*) or *'Extremely difficult to translate and/or untranslatable'* (rated as *'5'*).

For English into Korean translation, out of 84 English source texts, Translator I identified 17 ST items as *'Very easy'* (rated as *'1'*) or *'Easy'* (rated as *'2'*) to translate, while 27 items are rated as *'Not at all easy'* (rated as *'4'*) and 20 items as *'Extremely difficult to translate/untranslatable'* (rated as *'5'*). This shows that Translator I rated the Korean ST items to be more challenging to translate in comparison to the English ST items.

Translator I's ratings in terms of ST comprehensibility and translatability, provides two important indications: 1. The level of comprehension of the ST items does not necessarily mean the same level of translatability of ST items 2. For Translator I, translating from Korean into English is more challenging than translating from English into Korean.

Translator's Comments

Translator I's comments mainly covered difficulties she faced when she was translating Sino-Korean lexical items or proper nouns into English without making the translation too lengthy. Translator I also made comments about some of the STs which had to be deleted as they are not really needed in the translated text to

preserve the original meaning (i.e., *'알찬', '건더기는 젓가락으로 집어 먹고 국물은 숟가락으로 떠 먹습니다'*). Translator I also made comments on some difficulties in replacing English expressions in natural Korean text (i.e., *'volunteers'* doesn't sound natural when it is literally translated into Korean in the context thus translated it as *'참여를 원하시는'* [*'wants to participate'*]). Translator I claimed that she believed that English words specifically used in the medical field or automotive field needed to be transliterated as she believes the target readers are likely to be familiar with transliterated English terms. In translating British food names and ingredients, Translator I tried to determine which English terms have already been introduced into Korean society (i.e., *'coleslaw'*) and which are not (i.e., *'parmentier potatoes'*). For the former cases, she provided transliterated TTs and for the latter, she provided additional explanation for Korean readers.

Translator I also made comments about English words used in the British property market which are not used or considered in the South Korean property market; thus she had to provide explanations for these terms (i.e., *'chain free'*, *'part exchange'*). Translator I also provided 69 comments for 97 Korean ST items she translated while making 49 comments for 84 English ST items. This shows that Translator I experienced more moments of hesitation when translating from Korean into English than English into Korean.

Difficult item(s) to translate

Translator I claimed 55 items as *'difficult item(s) to translate'* for 5 sets of Korean into English STs, while claiming 29 items for 5 sets of English into Korean STs. This indicates that Translator I found translating from Korean into English to be more challenging than translating from English into Korean.

4.10.2 Analysis of the Data

Translation Shifts:

The outcome of the analysis shows that the following 2 ST items were the only TTs that are translated by translators without any types of translation shifts:

ST ID Number	ST	TT ID Number	TT	Back Translation
ST200013	겨울	TT200013I	Winter	겨울
ST1000001	Property Description	TT1000001I	주택 사양	Property Specification

Table 94: Translator I: No Translation Shift Occurred

Apart from the above case, throughout the entire translation, Translator I clearly demonstrated frequent translation shifts. The following 4 examples have been extracted from the analytical data:

ST ID Number	ST	TT ID Number	TT	Major Translation Shifts Occurred
ST100034	사골육수 ...	TT100034I	The bone marrow soup base ...	a compound noun *'사골육수'* is shifted to *'The bone marrow soup base'*.

ST200008	오줌싸개 지도	TT200008I	Map drawn with urine on the mattress	a noun *'오줌싸개'* is shifted to *'drawn with urine on the mattress'*.
ST700003	… difficulties ...	TT700003I	... 어려운 상황 ...	a noun *'difficulties'* is shifted to an adjective + a noun *'어려운 상황'*.
ST800008	... floral ...	TT800008I	... 꽃향기 ...	an adjective *'floral'* is shifted to a compound noun *'꽃향기'*.

Table 95: Translator I: 4 Examples of Translation Shift

Dynamic Equivalence or Formal Equivalence

Translator I demonstrated 1 case of formal equivalence in her translation:

ST ID Number	ST	TT ID Number	TT	Formal equivalence
ST200013	겨울	TT200013I	Winter	⍰

Table 96: Translator I: 1 Example of Formal Equivalence

Peter Newmark's Translation Methods

Translator I has used most of Peter Newmark's translation methods, often mixing more than one method. The outcome of analysis shows that there was only 1 case where she used a word-for-word method without using any other translation methods. The following is the word-for-word translation detected from Translator I's translation.

ST ID Number	ST	TT ID Number	TT	Back translation	word for word
ST200013	겨울	TT200013I	Winter	겨울	□

Table 97: Translator I: 'word-for-word' translation

Vinay and Darbelnet's taxonomy

For Korean into English translation, Translator I mainly used translation techniques combining literal translation, transposition, modulation. However, the calque technique was not used by Translator I.

Translator I used a borrowing technique for 32 cases out of 97 ST items with Korean into English translation while using 51 cases out of 84 ST items with English into Korean translation which shows that more English ST items have been transliterated or kept as the original without translation in comparison to Korean ST items being transliterated or kept as they were.

Javier Franco Aixelá's CSIs and their possible manipulation

Translator I mainly used autonomous creation, orthographic adaptation, linguistic translation, intratextual gloss, and naturalisation in both directions of translation, often mixing and matching more than one technique throughout her translation. The following presents the break-down of the translation techniques used by Translator I:

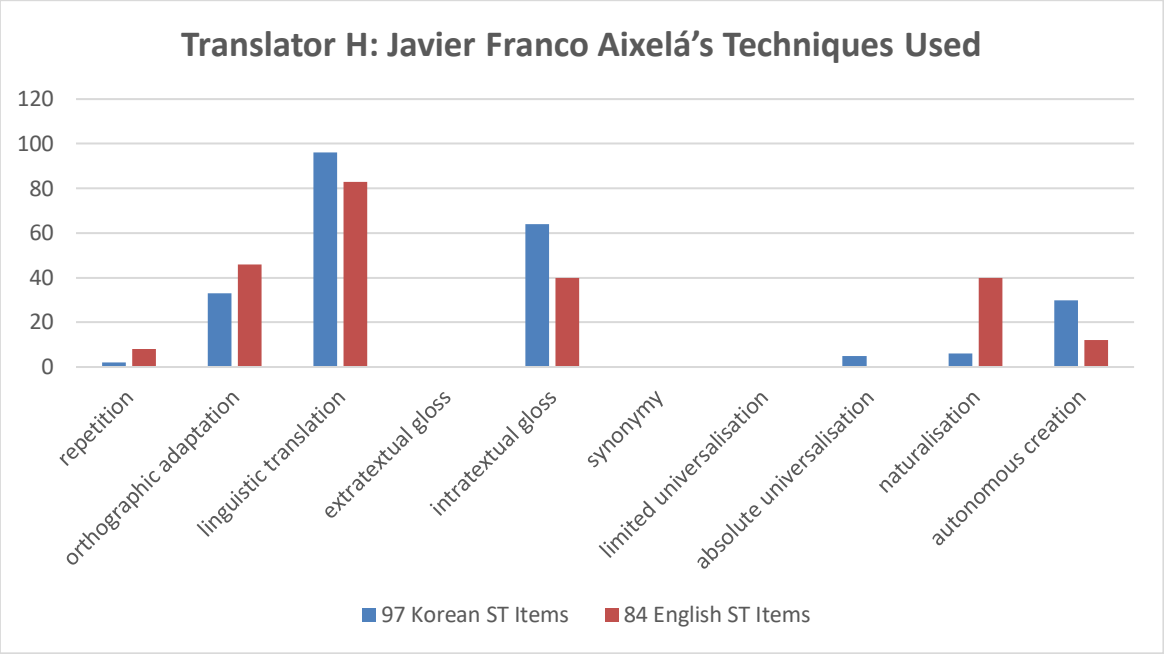


Figure 22: Translator I: Javier Franco Aixelá's Techniques Used

Translator I used *'linguistic translation'* most frequently and *'intratextual gloss'* as second most frequently used technique.

Lawrence Venuti's Domestication and Foreignisation

Translator I's translation reveals no obvious foreignisation cases where she keeps the original foreign lexical items without trying to provide explanation for them or simply transliterate the ST items.

Interesting phenomena

Translator I's translation shows frequent cases where she tries to elaborate the ST meanings. In doing so, she often avoids replacing ST words with equivalent words in the target text but rephases the ST words or provide additional information for any ST items where she believes translated text cannot preserve the original meanings if they were simply translated. In her efforts to elaborate the original meaning of the ST, she often succeeds to produce a TT which is much more informative and comprehensible. However, in some cases, her translation contains additional meaning or distorted meaning of the STs mainly due to the way her personal interpretation fails to maintain the original meaning of the ST.

The following are 4 examples of Translator I's translation showing her attempt to produce a TT which is more informative, although these do not always appear to be as a faithful translation:

ST ID Number	ST	TT ID Number	TT	Interesting phenomena
ST300018	불상 주변에 보호각이 설치되어 있으며, 국보 제 201 호로 지정되어 있다.	TT300018I	The Buddha is under a shelter of the tiled roof and walls on both sides.	The meaning of a ST item, *'보호각'* is elaborated as *'a shelter of the tiled roof and walls on both sides'* although there is an equivalent word (*'a guard angle'*) exists in English.
ST500002	풀리지 않게! 티 나지 않게! 흉터 없이! 자연스럽게!	TT500002I	Firmly fixed! No surgical trace! No scars! Natural looking!	The meaning of a ST item *'티 나지 않게'* is elaborated by translating it as *'No surgical trace!'*.

ST600003	For Site Use Only	TT600003I	실험 실행 기관에서만 사용	The meaning of a ST *'site'* (refers to a clinic or a hospital participating a clinical trial) has been elaborated.
ST1000006	Set Within Desirable Meads Location	TT1000006I	많이 선호하는 목초지 녹지대 안에 위치함	The town name *'Meads'* is deleted and replace by *'meadows, a green zone'*.

Table 98: Translator I: 4 examples of the interesting phenomena

Rendering of meaning

Translator I has rendered most of the overall ST meanings into her translated texts. However, due to some deletions and additions made in his translation, along with personal interpretation of ST meaning being embedded in the translated text, a total of 9 cases (3 cases with Korean into English translation and 6 cases with English into Korean translation) have been revealed that the ST meanings have not been fully rendered.

Linguistic errors

Translator I's translation revealed 16 major linguistic errors and the following is the break-down of the errors:

Linguistic errors			
5 cohesion errors	**3 syntax errors**	**7 typos**	**1 others**
‘Dinners in a dignified atmosphere’	‘full heartedly’	'provde' for 'provide'	'serves' for 'served'
‘Room sizes to serve for Dinner for future in-law families’	‘느린 체크인 차지’	' eves' for 'eaves'	
‘… with kind hearts will be served’	‘코코아의 감촉’	'wrincles' for 'wrinkles'	
‘Deep fried Shrimps with green pumpkin stick core’		'부닺혔다' for '부딪혔다'	
‘the best contributor to refection’		'페날티' for '패널티’	
		'케익' for '케이크'	
		'쵸코렛 아이스크림' for '초콜릿 아이스크림'	

Table 99: Translator I: Linguistic errors detected

Addition: A total of 22 obvious additions have been detected from Translator I’s translation as 8 additions from Korean into English and 14 from English into Korean. The following are items added by Translator I into her translation which do not exist in the STs provided:

> **KO into EN:** dinner, seasonal fish…white, stick core, small, Korean…in its vicinity, the last king of Koryo Dynasty…under… many, This was what usually happened in the office, now
>
> **EN into KO:** 그저, 결정 후, 나오실 수, 만찬을, 크림소스 스프, 철갑상어살, 도가니, and 7 more items.

Deletion: A total of 17 deletions have been detected in Translator I's translation with 16 deletions from Korean into English and 1 deletion from English into Korean. The following are ST items deleted by Translator I which no longer exist in her translation:

> **KO into EN:** 상견례 룸, (www.sdd.or.kr), 냉, 금액입니다, 부담없이, 고아낸, 솔솔, !, 병풍처럼…군, 포근한, 중요, 농촌, 지림사에서 산 쪽을 바라보다, 돋보기 너머로, 이런 경우, 피부 속 깊숙하게 수분이 전달되어
>
> **EN into KO:** raised…off street parking

Mistranslation: 9 obvious mistranslated items have been detected in Translator I's translation, 3 from Korean into English and 6 cases from English into Korean. The following are the 4 cases of mistranslation:

ST ID Number	ST	TT ID Number	TT	Back Translation	Mistranslation
ST100011	… 구절말이 …	TT100011I	… Gujeol-pan (Nine delicacies platter) ...	… 구절판 (아홉 가지 별미판) …	The ST *'구절말이'* (natural roll with nine delicacies) is translated as a *'platter'*.
ST300021	… 국내 3 대 사찰의 하나가 되었다.	TT300021I	…which made this temple the third largest temple nationwide.	… 국내 세 번째로 큰 절이 되었습니다.	The ST *'국내 3 대 사찰의 하나'* (literal translation: *'one of the three temples'*) is translated as *'the third largest temple nationwide'*.

ST700006	Late check-in charge	TT700006I	느린 체크인 차지	slow check in charge	The ST *'late'* is translated as *'slow'*.
ST800002	… this is our lightest espresso roast.	TT800002I	... 라이트 에스프레소 로스트	.. light espresso roast.	*'lightest'* is translated as *'라이트'*(light).

Table 100: Translator I: 4 mistranslation cases detected

So far, how Translator I translated the 10 sets of source texts provided have been examined along with the translation techniques mainly used by her. Now, we shall look at how Translator I translated the ST items that she claimed were difficult to translate and Culturally Specific Items.

How Translator I translated the ST items that she claimed as difficult to translate:

Sample No	PN-CSI No	ST set	ST	Meaning	Linguistic and/or Cultural Background of the ST	Translator I's Translation
1	PN-CSI30	ST1	신선한 야채 샐러드	신선한(fresh) + 야채 (vegetable) + 샐러드 (English loanword)	*'신선한 야채 샐러드'* becomes *'fresh vegetable salad'* which may sound rather tautological to British people since *'salad'* is commonly regarded as vegetable-based dish anyway.	Fresh green salad

2	PN-CSI147	ST5	펑퍼짐한 콧볼	펑퍼짐한 (baggy, flabby) + 콧볼 (noseball)	펑퍼짐한 콧볼 is used in this text to describe a bulbous nose.	with wide wings of a nose
3	PN-CSI157	ST6	privacy	Please refer to *'Translator H: 8 translation samples of CSI translation'* above.		개인 정보 보장 (back translation: Private Information Guarantee)
4	PN-CSI216	ST8	cup balance			*'커피 한잔에 담긴 ... 균형잡힌 맛'* (back translation: *'... balanced taste ... in a cup of coffee'*)

Table 101: Translator I: 4 translation samples of 'difficult items to translate'

How Translator I translated CSIs:

Sample No	CSI No	ST Set	CSI Name	CSI Meaning	Cultural Background	Translator I's Translation
1	CSI40	ST1	상견례 떡케이크			for the future in-law families, rice cake in western cake shape
2	CSI34	ST1	한방보쌈			Herbal large leaves wraps

3	CSI4	ST1	누룽지	Please refer to *'Translator D: 8 translation samples of CSI translation'* above.	Scorched rice soup
4	CSI106	ST5	반 버선의 자연스러운 라인!		Natural curvy line!
5	CSI108	ST9	Chutney		쳐트니 (과일 소스) (back translation: Chutney [transliterated] fruit sauce)
6	CSI126	ST9	pigs in blankets		베이컨 말이 소세지 (sausages wrapped with bacon)
7	CSI140	ST10	chain free		체인 프리 (매매시 연결된 다른 주택 매매 사항이 없슴) (back translation: Chain Free [when being sold, there are no connected other properties that are being sold])
8	CSI142	ST10	part exchange option		*'파트 익스체인지 (Part Exchange: 대금 일부를*

					실물로 받는 거래) (back translation: part exchange [a deal to receive some of the property money by physical items])

Table 102: Translator I: 8 translation samples of CSI translation

5. Findings of Comparative Analysis from 8 Translators

In this Chapter, I introduce the outcome of a comparative analysis carried out from the 8 participants' reported data and their translated texts. I have observed mainly how the participants rated ST comprehensibility and ST translatability in both Korean and English ST sets, any tendencies of the translation techniques used by Korean translators when they were translating Korean to English and vice versa, the common translation techniques used by Korean translators when they were translating CSIs, and the key differences and similarities in the way the Korean translators dealt with CSIs.

5.1 ST comprehensibility and ST translatability in both Korean and English

The finding of the analysis indicates that all 8 participants confirmed that the level of ST comprehension is not in parallel with the level of ST translatability. In some extreme cases, some translators gave a rating of *'1'* as *'Very comprehensible'* for a ST while giving a rating of *'5'* as *'Extremely difficult to translate/untranslatable'* for the very same ST (22 cases).

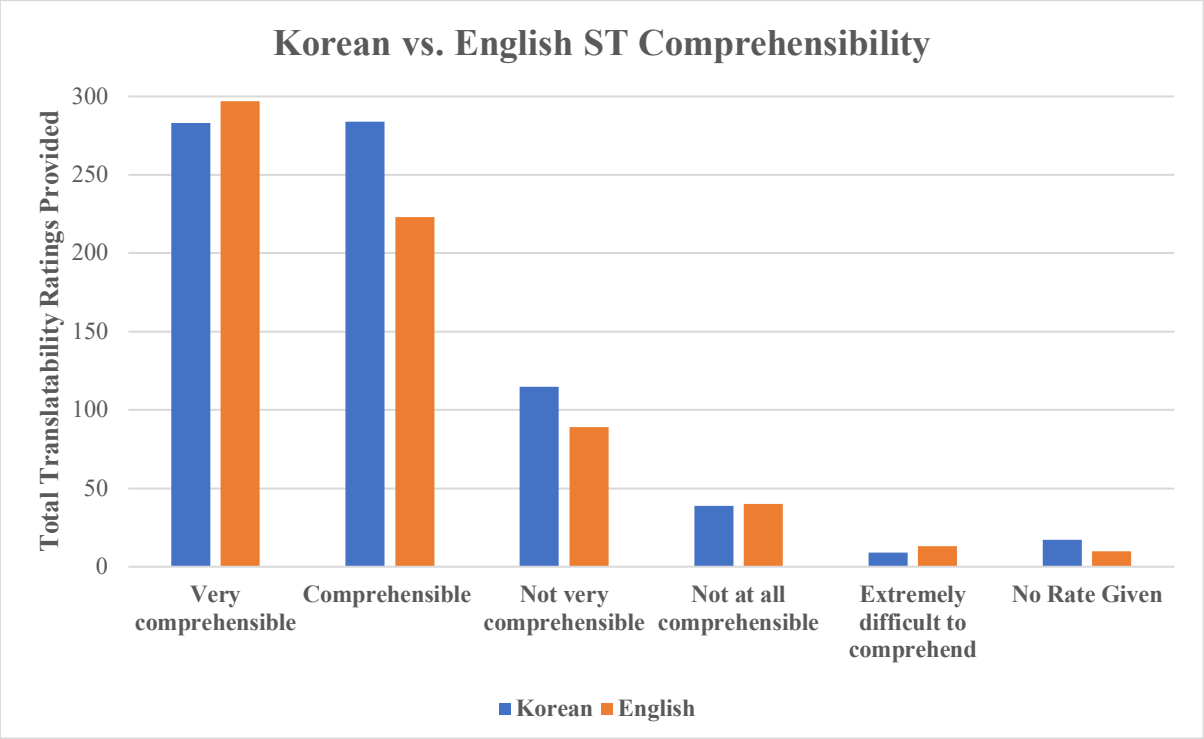


Figure 23: 8 Translators' Comprehensibility in Korean STs vs. English STs

	1	2	3	4	5	No Rate Given	Total
Korean	283	284	115	39	9	17	**747**
English	297	223	89	40	13	10	**672**

All 8 Korean translators also indicated that their ST comprehension of the Korean language is not necessarily much superior to their comprehension of the English language. Although out of a total number of 730 rates (set as 100%) given for Korean ST, the translators rated 48 STs (6.58%) as *'Not at all comprehensible'* (rated as *'4'*) or *'Extremely difficult to comprehend'* (rated as *'5'*) whereas out of a total of 662 rates (set as 100%) given for English ST, the translators rated 53 STs (8.00%) as *'Not at all comprehensible'* (rated as *'4'*) or *'Extremely difficult to comprehend'* (rated as *'5'*). These figures show that as far as ST comprehensibility

is concerned, professional Korean translators do not necessarily feel English ST to be far more challenging to comprehend, in comparison to Korean ST.

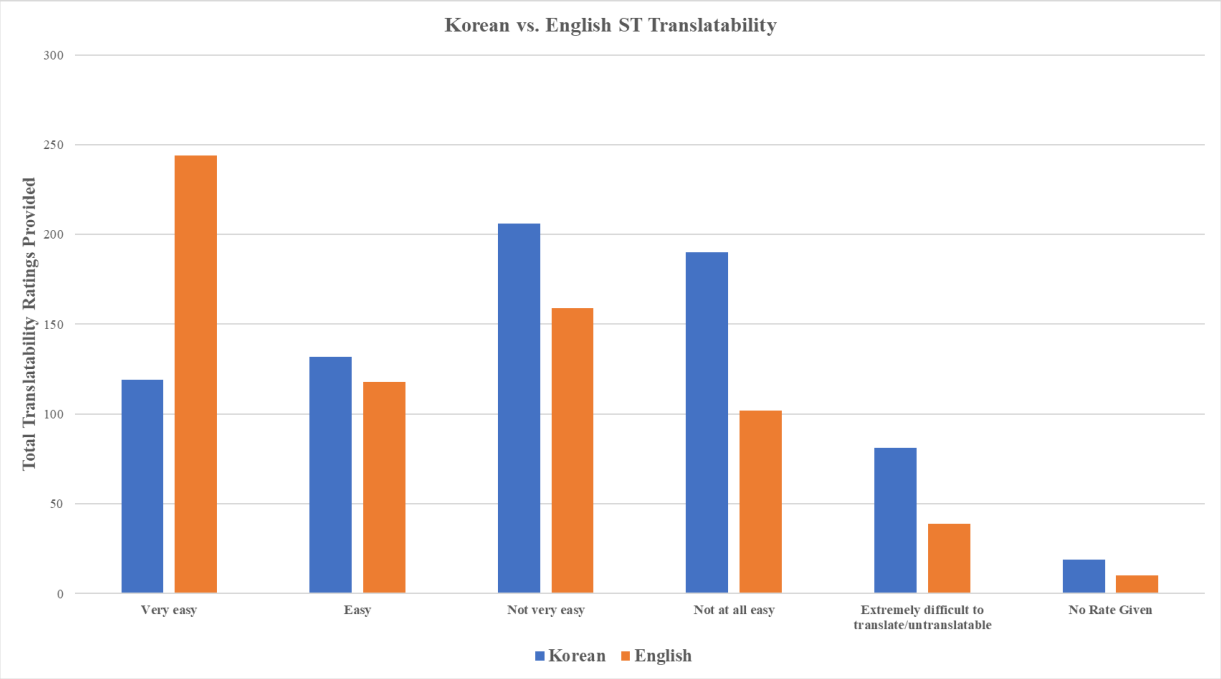


Figure 24: 8 Translators' Translatability in Korean STs vs. English STs

	1	2	3	4	5	No Rate Given	Total
Korean	119	132	206	190	81	19	**747**
English	244	118	159	102	39	10	**672**

While we understand that the Korean translators have indicated that their comprehension of Korean ST and English ST are not so different, how they feel about translatability in Korean ST and English ST showed a different outcome. The finding of the comparative analysis reveals that Korean translators rated more Korean STs as to be challenging to translate. Out of a total number of 728 rates (set as 100%) given for Korean ST, the translators rated 271 STs (37.23%) as *'Not at all*

easy' (rated as *'4'*) or *'Extremely difficult to translate/untranslatable'* (rated as *'5'*) whereas out of a total of 662 rates (set as 100%) given for English ST, the translators rated 141 STs (21.30%) as *'Not at all comprehensible'* (rated as *'4'*) or *'Extremely difficult to comprehend'* (rated as *'5'*). These figures indicate that Korean translators faced more difficulties to translate from Korean into English than translating from English into Korean.

5.2 Tendencies of the translation techniques used by Korean translators

For the purpose of presenting the phenomena detected in the 8 Korean translators' translation, I have adopted Javier Franco Aixelá's CSIs and their possible manipulation.

The graph below presents the frequency of each translation technique used by 8 translators for Korean into English translation.

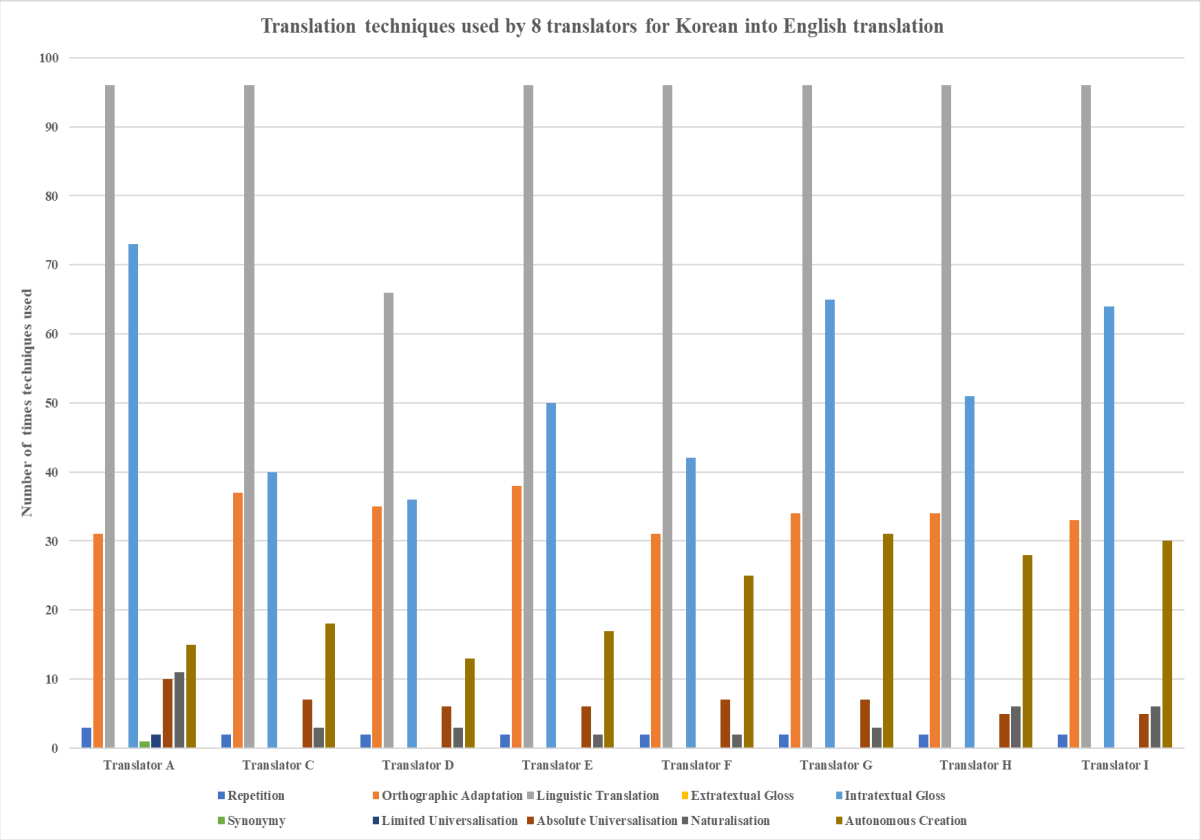


Figure 25: 8 Translators' Translation Techniques Used for Korean into English Translation

In almost all translation, the back-translation based analysis shows that all 8 translators used more than one translation technique to translate the STs. The rare cases of a single translation technique usage were observed in occasions when a translator decided to keep the ST as it is, so no translation; ST900001, *'Celebrate Christmas Day at Wingrove House'* becomes TT900001G, *'Celebrate Christmas Day at Wingrove House'*, in Korean TT , a literal translation of a single lexical item; a name of poem ST200013, *'겨울'* becomes TT200013C *'winter'*, completely rewriting a ST which a translator finds it untranslatable; ST1000004 *'Chain Free'*

becomes TT1000004G ,*'즉시 입주 가능'* [back translation: *'Can move in immediately], and a few more cases'*).

Except in the aforementioned rare cases, most of the STs were translated by the translators mixing and matching more than one of the techniques identified by Javier Franco Aixelá's CSIs, with possible manipulation of them. Out of a total of 1718 techniques used in Korean into English translation, *'linguistic translation'* technique (738 times), *'intratextual gloss'* technique (421 times), *'orthographic adaptation'* technique (273 times), are the three most frequently used translation techniques for Korean into English translation. *'Autonomous creation'* technique was used a considerable number of times (177 times). For the opposite direction of translation, English into Korean translation, the graph below presents the frequency of each translation techniques used by 8 translators.

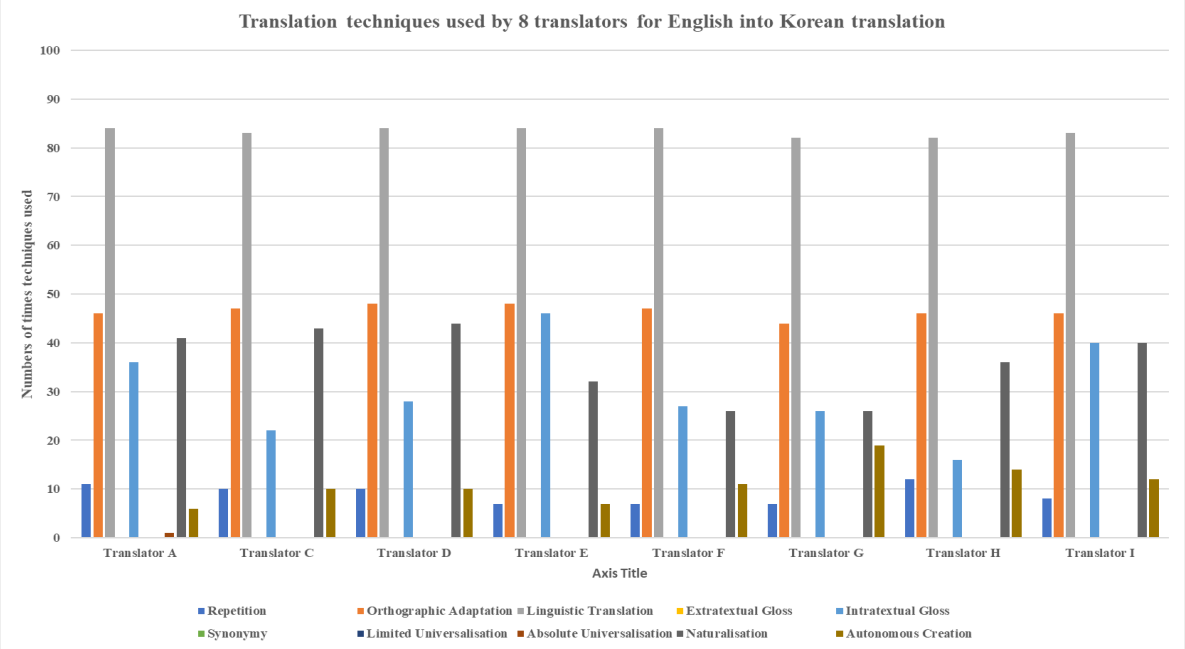


Figure 26: 8 Translators' Translation Techniques Used for English into Korean Translation

For English into Korean translation, out of a total of 1729 techniques used, *'linguistic translation'* technique (666 times), *'orthographic adaptation'* technique (372 times), and *'naturalisation'* technique (288), are shown to be the three most frequently used translation techniques. *'Intratextual gloss'* technique has also been used a considerable number of times (241 times).

Bearing the patterns of similar techniques being used in both directions of KO into EN and EN into KO translation, other translation techniques appear to have been used with a different frequency in KO into EN and EN into KO translation. The graph below presents the different frequency of each translation technique used by 8 translators for both directions of the translation.

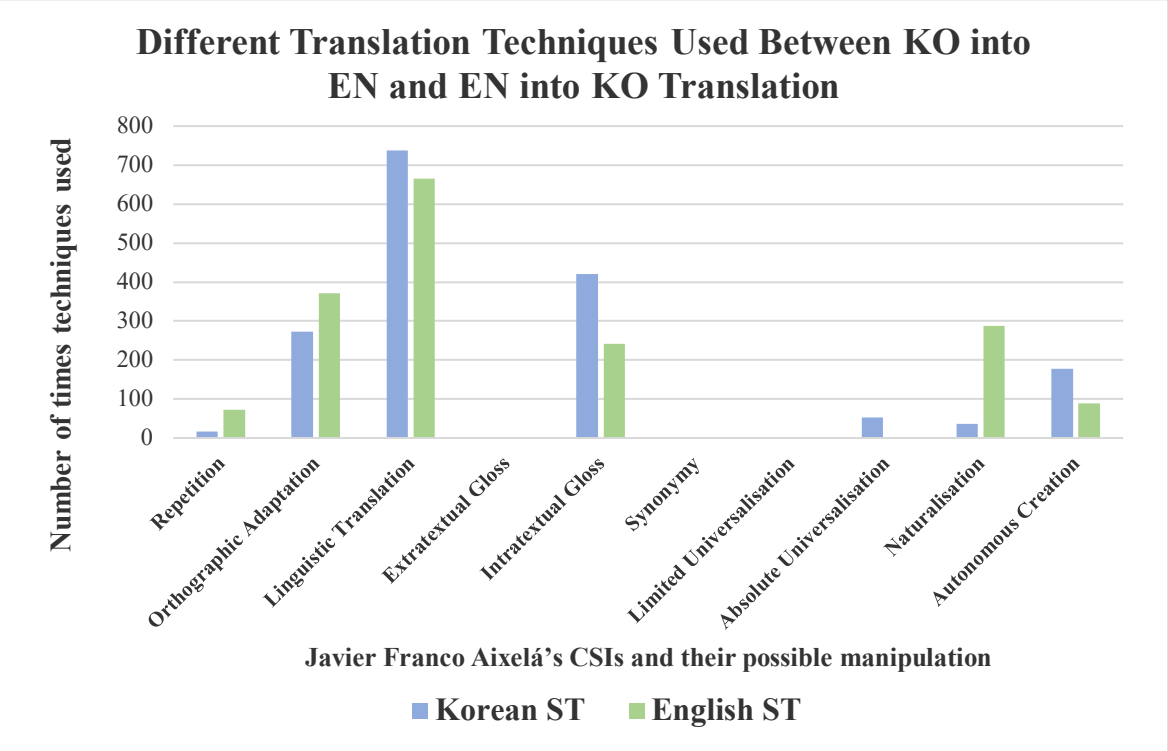


Figure 27: 8 Translators' Translation Techniques Used for Korean into English Compared to English into Korean Translation

In terms of differences in frequency of each translation technique used, the analysis indicates that, for Korean into English translation, *'intratextual gloss'* and *'autonomous creation'* were more frequently used than in English into Korean translation. These techniques were mainly used to provide additional information to British readers or to create a new group of lexical items for a TT without translating the original lexical items of the ST.

On the other hand, for English into Korean translation, *'repetition'*, *'orthographic adaptation'*, *'naturalisation'* techniques have been used more frequently than in Korean into English translation which means more English ST items have been left untranslated or transliterated. In addition, the data also revealed that the *'naturalisation'* technique was more frequently used in English into Korean translation than in Korean into English translation, mainly to apply Korean honorific expressions in the translated texts.

5.3 Patterns in the translation techniques used by Korean translators with CSIs

The graph below presents the frequency of each translation technique used by 8 translators when they were translating Korean Culturally Specific Items into English.

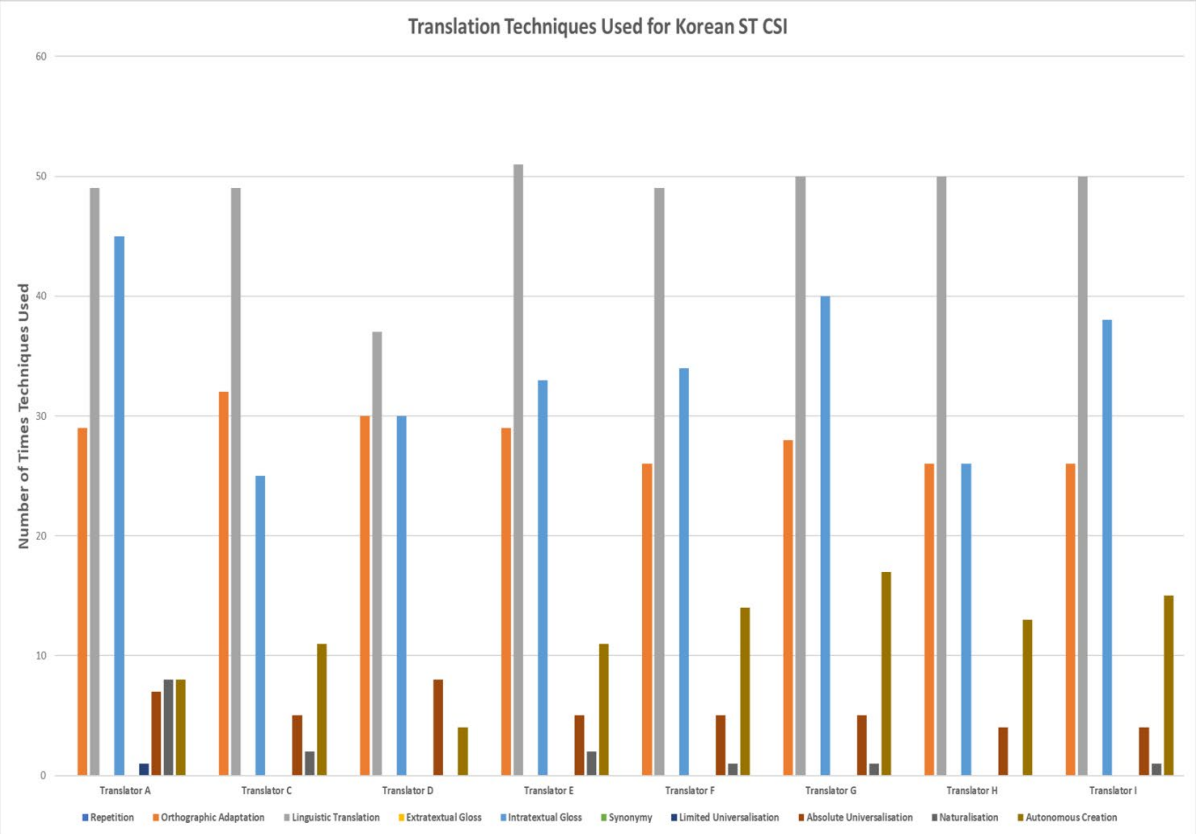


Figure 28: 8 Translators' CSI Translation Techniques Used for Korean into English Translation

For any STs which has one or more Korean CSIs, Korean translators mainly used *'linguistic translation'*, *'orthographic adaptation'*, and *'intratextual gloss'* as the most frequently used techniques. These three techniques were also predominantly used to translate English CSI into Korean. The following graph shows the frequency of each translation technique used by 8 translators when they were translating English Culturally Specific Items into Korean.

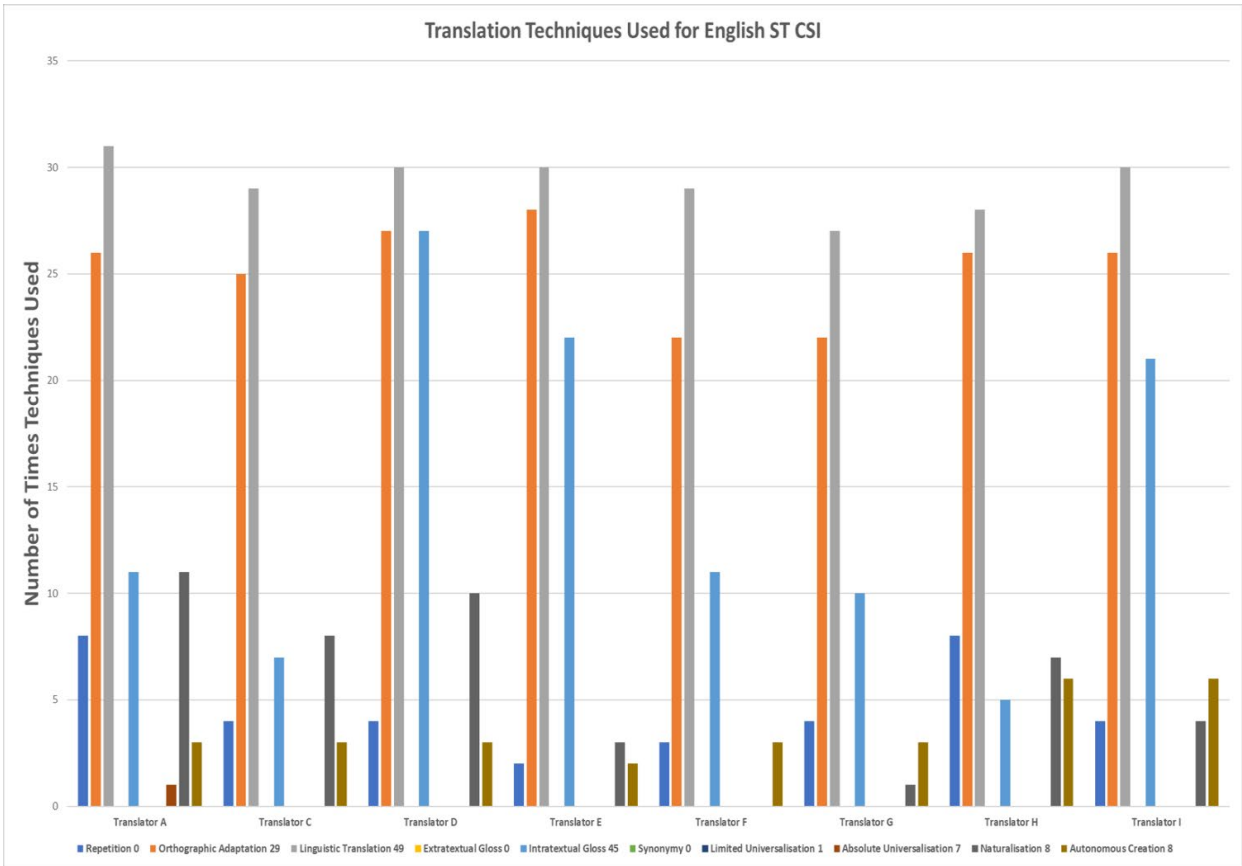


Figure 29: 8 Translators' CSI Translation Techniques Used for English into Korean Translation

Since most of the Culturally Specific Items analysed in this research do not exist alone but are embedded within a context (i.e., within a sentence or a paragraph), when the *'CSI containing STs'* were extracted from the entire set of STs (which includes some STs which do not contain any Culturally Specific Items) to investigate what techniques were used to translate CSIs, such extracted data indeed not only show a specific translation technique being used only for CSI translation but other translation techniques being used to translate that ST which did not contain cultural rich items. For this reason, the above graph shows similar tendencies we have noted above in the section *'Tendencies of the translation techniques used by Korean translators when they translated from Korean to English and vice versa'*.

However, as the above graph excludes any STs translation which does not contain obvious CSIs, it shows a few different tendencies in CSI translation only. The following graph shows some interesting tendencies in CSI translation techniques:

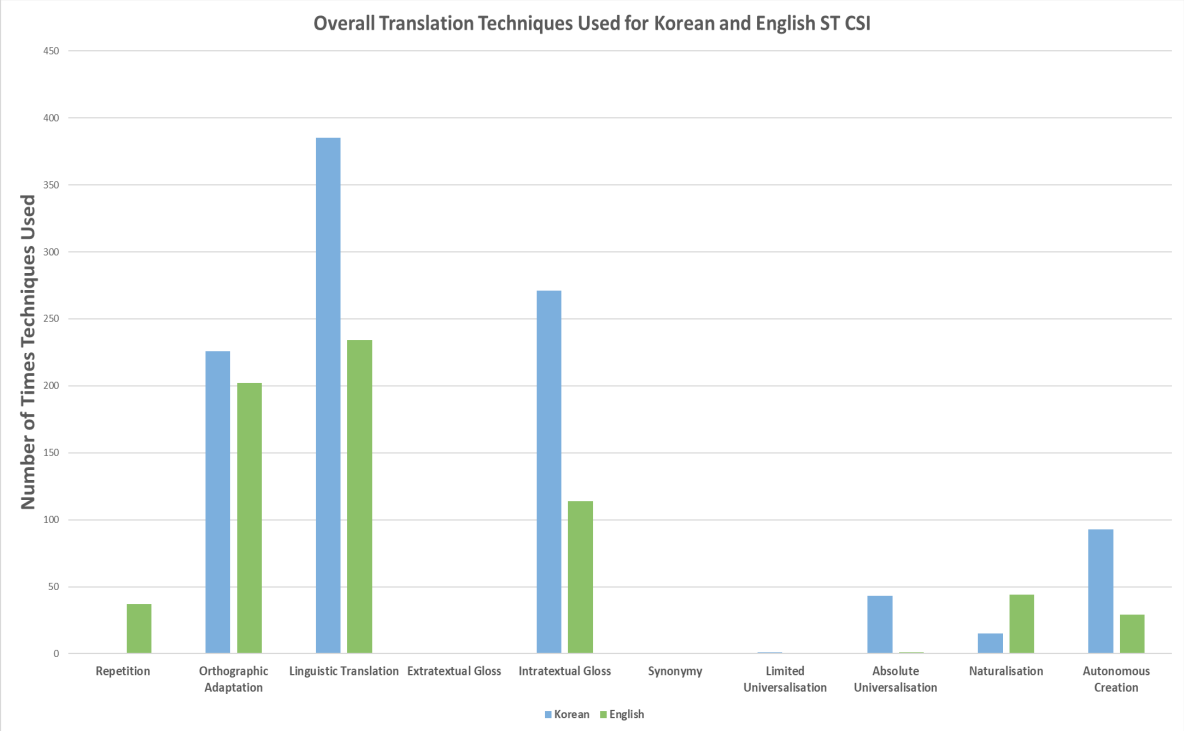


Figure 30: 8 Translators' CSI Translation Techniques Used Differently for KO into EN vs. EN into KO

Firstly, in 8 translators' translated text, the *'repetition'* technique was never used for Korean into English translation whereas the translators used a *'repetition'* technique 37 times to translate English CSIs into Korean. Although *'repetition'* is recognised as one of the translation techniques, it is not strictly a translation as a ST ends up being left without any changes.

Secondly, the *'orthographic adaptation'* technique was used often in both directions. The translators used 226 times (21.86%) of *'orthographic adaptation'* out of 1034

techniques used for Korean CSI translation and 202 times (30.56%) out of 661 techniques used for English CSI translation. This indicates that more English CSIs were transliterated than Korean CSIs.

Thirdly, *'absolute universalisation'* technique has been used for 43 times for Korean CSI translation while the technique has been used only once for English CSI translation. This indicates that for Korean CSIs, more generalised or simplified translations have been attempted by the Korean translators in comparison to the level of generalisation they had considered for English CSIs.

Fourthly, the *'autonomous creation'* technique has been used for 93 times (9.09%) out of 1034 techniques for Korean CSI translation, while it was used 29 times (4.39%) out of 661 techniques for English CSI translation. This indicates that Korean translators encountered more challenging moments translating Korean CSIs than they did with English CSIs.

5.4 The key differences and similarities in the way how the Korean translators translated CSIs

The in-depth analysis of the translated text indicates that all 8 translators mix and matched various translation techniques, often more than one technique, to translate Culturally Specific Items. While the aforementioned most frequently used techniques are commonly applied by the 8 translators in their CSI translation, their translated texts present quite diverse ways of translating Culturally Specific Items

based on the individual translator's personal interpretation and the different level of effort they put into the tasks. The following are 8 CSI translation samples (4 Korean CSIs and 4 English CSIs) extracted from the analytic tables to demonstrate the diverse approaches taken by the participants:

5.4.1 Korean CSI 1

상견례: a formal meeting between a family of a bride-to-be and a family of a groom-to-be.

Translator	English Translation
A	A formal vis-a-vis between families of the would-be bride and the would-be-groom
C	Sang-kyeon-rye: (the formal bows between a bride and a bridegroom)
D	For a formal meeting of in-laws (Sanggyeonnye)
E	Sang-gyeon-rei (The first formal meeting between bride and bridegroom's families before marriage)
F	Meeting with bride-groom families
G	"Sanggyeonrye, a family meeting between the families of bride-to-be and groom-to-be"
H	Sang gyeon rae (a meeting of parents of the soon to be bride and groom)
I	Dinner for future in-law families

5.4.2 Korean CSI 2

요: a bedding pad used in Korean culture for sleeping on the floor. It is much thinner than a mattress, foldable and washable. *'요'* is unfolded in their bedroom when they go to bed and is folded and put away in the morning.

Translator	English Translation
A	a soft cotton mattress
C	the duvet
D	Translator D decided not to provide a translation for this CSI.
E	a bedspread
F	the bed sheet
G	the mattress
H	Translator H deleted this CSI.
I	The thin mattress

5.4.3 Korean CSI 3

춘향전: one of best known Korean folk tales.

Translator	English Translation
A	Choonhynag love story
C	Choonhynagjeon
D	Chunhyangjeon, a famous Korean folk tale
E	a classic novel Chun-hyang-jeon
F	the Korean famous love story, the Story of Chunhyang

G	Chunhyangjeon (“The Tale of Chunhyang” is one of the best known love stories and folk tales of Korea.)
H	The Tale of Chunhyang, one of Korea’s iconic folklores
I	a novel Chunhyang-jon

5.4.4 Korean CSI 4

고소하고: The way Koreans express certain tastes is not always straightforward to translate into English. *‘고소하다’*. is a kind of a pleasant taste but there is no equivalent to describe its meaning in English.

Translator	English Translation
A	taste palatable and delicious
C	fragrantly
D	a savoury flavour
E	Translator E deleted this CSI
F	falvorfully
G	taste delicious and savory
H	creating exquisite taste
I	sweet

5.4.5 English CSI 1

pigs in blankets: the word *‘pigs’* refers to chipolata sausages and *‘blankets’* refers to bacon which is wrapped around the sausages like a blanket. It is a traditional British Christmas dish that is unfamiliar to ordinary Korean people.

Translator	English Translation
A	크리스마스 소시지 요리 (back translation: Christmas sausage dish)
C	피그 인 블랭킷 (transliterated)
D	피그 인 블랭킷 (transliterated)
E	베이컨으로 감싼 소시지 (back translation: sausages wrapped with bacon)
F	소시지 롤 (back translation: sausage roll)
G	소시지 베이컨 말이 (back translation: sausage bacon roll)
H	피크 인 블랜킷 (transliterated)
I	베이컨 말이 소세지 (back translation: bacon roll sausage)

5.4.6 English CSI 2

chain free: It is a term used in the U.K for a property that is on the market and which does not require the property owner to purchase a new property immediately in order to complete the transaction.

Translator	English Translation
A	체인이 없음 (back translation: chain doesn't exist)
C	판매, 구매에 묶여있지 않은 부동산 (back translation: Property which is not tied up by sale or purchasing)
D	체인(판매자가 이사갈 집을 구할 때까지 기다려야 하는 조건) 없음 (back translation: Chain [a condition which you need to wait until the seller finds a house to move in] doesn't exist)
E	체인(이 집의 처분이, 관련되어 있는 다른 집의 상황과 사슬처럼 물려있는 관계)이 없습니다 (back translation: Chain [chain-like relation between this property's disposition and other related property's situation] doesn't exist)

F	매도인은 매매 후 바로 다른 곳을 매수할 필요가 없음 (back translation: The seller does not require of purchasing another place immediately after selling this property)
G	즉시 입주 가능 (back translation: Can move in immediately)
H	프리 체인 (free chain – transliterated)
I	체인 프리 (매매시 연결된 다른 주택 매매 사항이 없슴) (back translation: Chain Free [when being sold, there are no connected other properties that are being sold])

5.4.7 English CSI 3

en suite shower room: In the U.K, an en suite shower room is a shower room separated from a family bathroom, and is regarded as a pleasant feature to have.

Translator	English Translation
A	샤워실이 큰 침실에 딸려 있으며 (back translation: Shower room is attached to the big bedroom)
C	화장실이 딸린 안방 (back translation: a master bedroom with a toilet)
D	안방에는 욕실이 딸려 있으며 (back translation: Master bedroom comes with a bathroom)
E	화장실이 딸린 주 침실 (back translation: Main bedroom entails a toilet)
F	가장 큰 베드룸에 개방형 샤워룸 (back translation: Open style shower room in the biggest bedroom)
G	마스터룸(안방)에는 최고급 욕실이 딸려있음 (back translation: Master room [main room] comes with a top-class bathroom)
H	욕실이 딸린 침실 (back translation: a bedroom entailing a bathroom)
I	안방에는 전용 화장실과 샤워실이 있고 (back translation: The main room has an exclusive toilet and a shower room)

5.4.8 English CSI 4

part exchange option: is a term used in the UK property market where your current property can serve as part payment when buying a newly built property.

Translator	English Translation
A	주택 교환 옵션 (back translation: property exchange option)
C	부분 교환 옵션(back translation: part exchange option)
D	부분 교환(트레이드인) 옵션 (back translation: part exchange [trade in] option)
E	부분 교환을 옵션으로 (back translation: part exchange as an option)
F	매수인의 기존 집을 인수하여 거래하는 것 (part exchange) (back translation: acquiring the buyer's existing house [part exchange])
G	직거래 희망(back translation: hoping for a direct dealing)
H	일부 공동 소유 가능성 (back translation: possibility of a partial joint ownership)
I	파트 익스체인지 (Part Exchange: 대금 일부를 실물로 받는 거래) (back translation: part exchange [a dealing of some part of the money received/traded by physical items])

6. Conclusion

The outcomes of the analysis corresponding to the research questions set out in Chapter 1.4., *'Research Questions and Hypotheses'*, yields the following conclusions:

Research Question 1: Do Korean professional translators understand Korean ST better than English ST since Korean is their mother tongue?

Assumption 1: Since they are professional translators who translate for a living and have been working as active translators, their understanding of English STs may be as adequate as their understanding of Korean STs.

Finding 1: All 8 professional Korean translators rated their comprehension level of Korean STs to be on a par with their comprehension level of English STs.

Research Question 2: Does the level of ST comprehension represent an equal level of ST translatability?

Assumption 2: I assume that the comprehension and the translating of a text are two different matters, with the translation being substantially more taxing compared to reading and comprehending a text. I therefore assume that participants would answer a ST which they comprehend well does not necessarily mean that they can translate the ST without difficulties. In the same vein, I would assume that they would answer a ST which they do not initially comprehend well does not mean that participants would have difficulties to translate.

Finding 2: All 8 professional Korean translators rated their ST comprehension and the corresponding ST translatability very differently. This confirms that the understanding and the translating of a text are two quite different matters. One may think that if a ST item is so easy to understand, a translator may find the item easy to translate into the target language. But this is not always true and it is indeed far from the case with CSI translation.

Research Question 3: What kind of STs would the professional Korean translators claim as *'difficult item(s) to translate"*?

Assumption 3: I believe what are the difficult items to translate from given STs may vary depending on the individual translator's linguistic competence and their experiences as a professional Korean translator. However, there must nevertheless be some items of the ST which most professional translators feel difficult to translate, such as Culturally Specific Items; metaphorical expressions, and terminologies of specific fields (e.g., medical, automotive, etc.).

Finding 3: Culturally Specific Items, mimetic words, onomatopoeic words, appellations, titles of jobs, and metaphoric expressions have all been claimed as the key ST items difficult to translate. Ambiguous STs have also been considered as *'difficult to translate'* by the participants.

Research Question 4: What are the common translation techniques used by professional Korean translators when they translate from Korean into English or English into Korean?

Assumption 4: I hold no definitive hypothesis on this research question. However, it is assumed that the common techniques or translation strategies they use to translate from Korean into English may not be the same as the ones they commonly apply for English into Korean translation.

Finding 4: For both Korean into English and English into Korean translation, *'linguistic translation'*, *'orthographic adaptation'*, *'naturalisation'*, and *'intratextual gloss'* techniques have mainly been used. For Korean into English translation, *'intratextual gloss'* and *'autonomous creation'* were more frequently used than in English into Korean translation. On the other hand, for English into Korean translation, *'repetition'*, *'orthographic adaptation'*, and *'naturalisation'* techniques were used more frequently than in Korean into English translation. In other words, more English ST items have been left untranslated or transliterated in comparison to Korean ST items.

Research Question 5: What are the common translation techniques used by professional Korean translators when they translate Korean CSIs and English CSIs?

Assumption 5: I assume that professional Korean translators would transliterate (replacing a ST by using the closest corresponding letters of a TL alphabet) CSIs by providing additional information along with the transliterated TT, or create a completely new TT which does not contain any lexical items equivalent to the ST.

Finding 5: The *'Orthographic adaptation'* technique was often used in both directions for CSI translation. The *'Absolute universalisation'* and *'autonomous creation'* techniques were used much more frequently for Korean CSIs, while *'repetition'* techniques were used much more frequently for English CSIs. That is to say, the 8 professional Korean translators more often ended up not translating directly but creating a new set of English TT when they were translating Korean CSIs into English, by comparison with when they were translating English CSIs into Korean.

Research Question 6: How does a group of professional Korean translators translate the very same CSIs differently/similarly?

Assumption 6: I believe they would translate CSIs all very differently, as Culturally Specific Items cannot be translated literally. I assume that Korean professional translators may translate Korean CSIs similarly as they would comprehend meaning of Korean CSIs much better than they would with English CSIs. With English CSIs, I assume the professional Korean translators would present their various renderings of the original meaning and some translators who have never lived in the U.K. may struggle to produce an agreeable translation.

Finding 6: The participants have often used the same translation techniques to render CSIs' meanings into the target language but the produced TTs vary vastly. It demonstrates that as far CSI translation is concerned, the classic approach of *'translation'* is almost impossible as the translators are forced to remove the original

lexical item and replace it with a completely different lexical item(s) in order to preserve the meaning and the value of the CSI.

In the classical approach of *'translation'* (word-for-word or sense-for-sense), we focus on the importance of sense-for-sense translation as it is clear that word-for-word translation is not always successful in conveying the original meaning to target readers. When observing how the eight participants translated CSIs, they tried more than just considering a classical approach of *'translation'*. That is to say, they explored various ways which included, but not limited to, either transliteration (*'pigs in blankets'* becomes *'피그 인 블랭킷'*), adding information with the transliterated TT (*'춘향전'* becomes *'Choonhynag love story'*), explaining what a ST is (*'chain free'* becomes *'매도인은 매매 후 바로 다른 곳을 매수할 필요가 없음'* [back translation: The seller does not require of purchasing another place immediately after selling this property]), or even deleting the CSI. The analysed data also demonstrates that there were many cases when the participants opted to *'explain'* what the CSI was while they also attempted to *'transliterate'* or *'transliterate with additional information'*. This clearly indicates how difficult it is to translate CSIs and why the eight participants' TTs are all vastly different. It is noted that the author believes *'explaining'* a single lexical item in another language is not *'translation'*. This claim is supported by Chesterman's statement, "if practically every kind of change or transfer or metamorphosis can be called translation, we shall soon need a different term to refer to what Jakobson (1959), in his well-known semiotic

classification – and extension – of the concept, called *'translation proper'*" (Chesterman. A. 2010: 103-4, as quoted in Maitland S. 2017: 19-20). When individual translators provide their own version of explanation for the same CSI, they sometimes fail to convey the meaning and the value of a CSI. Such a failure has been highlighted within the previous part of the thesis, under 6.4.7 English CSI 3, by providing *'en suite shower room'* as an example which became *'Master room [main room] comes with a top-class bathroom'*, *'Open style shower room in the biggest bedroom'*, *'The main room has an exclusive toilet and a shower room'*. These three explanations are not necessarily agreeable or objective as they contain subjective interpretations of what an *'en suite shower room'* is from three different participants. It indicates translation difficulties and untranslatability of some of the CSIs. This evidential untranslatability of certain Korean CSIs and British CSIs opposes Catford's doubt in the need for distinguishing between *'cultural untranslatability'* and *'linguistic untranslatability'*, as he claims:

> In many cases, at least, what renders 'culturally untranslatable' items 'untranslatable' is the fact that the use in the TL text of any *approximate* translation equivalent produces an *unusual collocation* in the TL. To talk of 'cultural untranslatability' may be just another way of talking about collocational untranslatability: … in the TL. And this would be a type of linguistic untranslatability. (Catford 1978:101)

I argue that such the distinction is necessary as *'culturally untranslatable'* is not limited to *'unusual collocation'*, but it is caused by CSIs not having items that are available in the TT for linguistic comparison. Józwikowska also claims the necessity to consider cultural untranslatability separately from linguistic untranslatability. She understands some texts which largely remain as untranslated as a *'resistance to*

translation' due to cultural untranslatability. In doing so, Józwikowska considers this cultural untranslatability to be related to extra-linguistic factors (Józwikowska 2019:145). Józwikowska states:

> The distinction between text-bound cultural untranslatability and cultural untranslatability defined as resistance to translation inherent to the cultural context of a literature expands Catford's understanding of cultural untranslatability (Józwikowska 2019:156).

In summary, it is important to note that all 8 professional Korean translators that participated in this research rated their ST comprehension and ST translatability very differently. In other words, all the participants claimed that *'comprehending a ST meaning completely'* does not mean *'the ST can be translated fully'*, nor *'not comprehending a ST meaning completely'* means *'the ST cannot be translated fully'*. The former case often involved STs that have no equivalent lexical items in the target language (i.e., *'Christmas crackers'* has no equivalent lexical item in Korean), culturally specific (i.e.,*'버선'* [Korean socks that are worn with Korean traditional dress]), or a norm which is not received as relevant in the target culture (i.e., *'a discretionary 10% service charge'*. Although the meaning can be explained, a *'service charge'* is not used in a Korean restaurant). The latter case often involved STs that were initially unfamiliar to a translator (i.e., medical terminology) but by researching the relevant terminologies online, the translators managed to learn and comprehend the ST meaning to translate.

While the Korean translators have indicated that their comprehension of Korean ST and English ST are not so different, in terms of translatability, the analysis reveals that Korean translators rated more Korean STs as *'difficult item(s) to translate'* than English STs. The finding was reconfirmed when I looked at translation techniques used for CSI translation: the *'autonomous creation'* technique was used for 93 times (9.09%) out of 1034 techniques used for Korean CSI translation while it was used 29 times (4.39%) out of 661 techniques for English CSI translation. Considering that *'autonomous creation'* is not really a translation but is complete re-writing, the figures indicate that Korean translators found Korean ST items more challenging to translate than English STs.

In terms of what were the *'difficult item(s) to translate'*, most participants found terminology, CSI, onomatopoeia, unique ways of expressing a meaning in a given language, and mimetic words as difficult items to translate. Also, despite the fact that the quantity of the given STs was reasonably balanced (Korean ST: 1,084 words, English ST: 1,292 words), the professional Korean translators claimed higher numbers of Korean ST items as *'difficult items to translate'* than English ST items (Korean ST: 531 ST items, English ST: 259 ST items).

Overall, all 8 Korean professional translators showed a tendency of using more than one translation technique in their translation for both directions (Korean into English translation and English into Korean). This mixing and matching of more than one translation technique is inevitable in the Korean and English pair translation, since the linguistic systems and the two languages' cultures are vastly different. While the

'linguistic translation' technique, the *'orthographic adaptation'* (often known as transliteration), and the *'intratextual gloss'* technique (providing additional information) were used most frequently in both directions of translation, the *'intratextual gloss'* technique was used more often in Korean into English translation and even more for Korean CSI translation. This indicates two possibilities: 1. The Korean translators feel a higher need to provide an explanation or additional information to aid British readers' comprehension when rendering the meanings of Korean STs into English in comparison to English into Korean, 2. There are more English words and expressions introduced into Korean society than Korean words or terms introduced to British society. Such an asymmetry became more obvious when I looked at the common translation techniques used by Korean translators when they translated Korean CSIs and English CSIs. To elaborate, there were more cases where English CSIs are left untranslated (the *'repetition'* technique was used a lot more often in English into Korean translation, which means the English STs were retained in the Korean translated text) or transliterated without additional information or explanation to aid Korean readers' understanding. English loanwords existing in modern Korean language prompt Korean translators not to translate certain ST items and reduce the need to provide additional information such that the powerful invasion of the English language into the Korean language allows for some Korean translators to feel justified in leaving some of the English STs untranslated or simply providing transliterated forms in their translation. On the other hand, the Korean professional translators showed more frequent attempts to render Korean CSIs into English in a such way that British readers can easily understand

what they are, even though that could mean simplifying the meaning of Korean Culturally Specific Items and their values. The differentiated attempts of the Korean translators in dealing with English CSIs and Korean CSIs make this crystal clear when looking at how Korean translators handled their translation of Korean food names and British food names. One of the participants even made a comment that leaving British food names on the menu without translating them into Korean appears to be more sophisticated from a Korean readerships' perspective and that this is the trend currently shown in modern South Korean society, with the majority of franchised western restaurants in South Korea. The *'Repetition'* technique (keeping the ST as it is without translation) has been shown to be much more common for English into Korean translation, which reveals the impact of the English language on the Korean language, whereas the *'repetition'* technique was hardly ever used for Korean into English translation.

With regard to CSI translation, individual translators certainly embedded their own interpretation of the given CSIs, which resulted in a number of vastly different TTs. The CSIs identified in this study are often untranslatable due to the cultural uncommonness between Korean and British culture, rather than the linguistic differences between Korean and British English. That is preciously why it was inevitable for the participants of this study to either transliterate, add some crucial information, explain what it is, or even delete the CSI. The participants often succeeded in producing an acceptable translation but, in some cases, they ended up providing subjective interpretations of a CSI, which was incorrect.

The outcome of this research clearly presents a few important facts that one may have anticipated. Firstly, translation is a complex human activity which we cannot treat as a *'science'*, but it is indeed an *'art'*. Each individual translator translated the given STs quite differently and in a creative way, especially when they dealt with a ST item that is culturally specific, and hence almost untranslatable. What the target readers end up understanding, therefore, is often not a faithful version of the source text but a created text in the target language which also contains something of the translator's personal interpretation. This means that, any translated texts which are produced under this sort of subjective manipulations by a human translator needs to be identified as such to the target readers in order to make apparent any significant modulations that went into the translation. Depending on the level of subjective interpretations imposed on a translated text, it makes sense for the translator to provide a commentary or a group of footnotes with their translation in order to reveal any significant creations or personal manipulations they made in translating any CSIs which they recognised as *'difficult to translate'*.

Secondly, no human translator is free from making errors, regardless how well experienced they are as a professional translator. The data from this research demonstrates that no participants were free from mistranslation or making linguistic errors. More surprisingly, most of the linguistic errors detected in this research were avoidable ones if only the translators used word spacing and a spell checking tool which are available for free. Therefore, getting one's translation proofread by a third party or getting their translated texts checked using available online tools should be considered as a compulsory procedure in completing each translation assignment.

Thirdly, translating Culturally Specific Items cannot be achieved if a translator does not take on the role of a cultural mediator. The analysis clearly reveals that achieving adequate translation in CSI translation is all about the translator placing the target readers' benefit before anything else. For example, some of the UK based translators understood what *'chain free'* meant in the UK property market even though such a term is unknown and irrelevant in the South Korean property market. Despite their full understanding of this particular English CSI, which they confirmed by giving a high rate for comprehensibility, some of them, nevertheless, failed to render the meaning of *'chain free'* in their Korean translation, whereas some of the translators, based in South Korea, claimed that they were not aware of the meaning of *'chain free'* initially but after they found out what *'chain free'* was, they managed to produce TTs that rendered the adequate meaning.

As Taft (1981) highlights, translators have to constantly maintain their *'knowledge about society'*, communication skills: *'technical skills'*, and *'social skills'* so that they can be more flexible in switching between the ST and the TT culture as well as having a better standard of evaluating the CSI's cultural value (p.73). However, what appears to be more important for providing an adequate CSI translation is the determination of the individual translator, trying every possible way to convey the value and the meaning of CSIs to the target readers. Transliterating a CSI may cause inconvenience as it brings the reader to the author, but in doing so, it may lead to the foreign culture being promoted to the world in an authentic manner. However, transliteration could simply allow the translator to believe that they did their job, while a CSI transliterated in this way may end up being completely

meaningless to the target reader. The concern here is that the result may be an unbalanced approach to CSI translation from Korean into English as compared to English into Korean, rather than the issue of whether transliteration of CSIs is the right thing to do or not. Korean CSIs are often simplified or explained when they are translated into English, whereas English CSIs are often transliterated into Korean. This phenomenon, detected throughout the research, is worrisome as it could further lead us to an asymmetrical cultural inequality in the world we are living in.

The outcome of this research clearly demonstrates how differently individual translators translate the same ST and even more so with CSIs. It indicates that when translators deal with a CSI, they often found it difficult to translate. They, therefore, transliterate the item which means the original meaning or value of the CSI is often lost completely in the TT, transliterate with additional information, or provide an explanation on the meaning of the CSI. The last option, explaining what a CSI means, can cause an unfortunate event in which provides mistranslation to the target reader with a subjective interpretation from the individual translator. Furthermore, as not all final translations, as a product, are shared with everyone in the world, sometimes such the unfortunate event would happen without neither being noticed nor rectified. To mitigate and prevent any disinformation or misinformation being delivered to the target reader, one may consider having a translator’s commentary as compulsory, allowing translators to clarify any CSI or difficult items they had to deal with and share how they managed to preserve such items in their TTs. In that case, everyone involved in a translation assignment can appreciate the produced translation with a good degree of transparency.

I argue, certain aspects of translation difficulties where individual human translator's experiences cannot be discussed without putting particular emphasis on the uniqueness of the individual culture. Focusing on the individual characteristics and unique aspects of culture in a source text is not to be taken as a denial of the universalism and inter-changeability of languages. Every human language is equipped with the semantic means to express whatever can be articulated by some other human language, although not always in a word-for-word manner. [29] However, it is vital for us to understand that cultural diversity cannot be jeopardised under the name of universalism and the inter-changeability of languages. The key role of human translators is to provide adequate translation with a decent level of readability. In doing so, they cannot underestimate their invisible roles in promoting and demoting the cultures that their translation work is involved with. How the different cultures of each nation survive and spread around the world is clearly and inextricably associated with the way how human translators translate various CSIs in their everyday translation assignments.

[29] I owe this elaborated idea to Dr D.F. Cram (Emeritus Fellow, Jesus College, Oxford) who has guided me with the *'Effability Principle'* which was originally established by the philosopher J. J. Katz in works such as: Katz, J. J. (1981) *Language and other abstract objects*. Totowa, NJ: Rowman and Littlefield.

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Appendix 1

Research Materials Used

Invitation Letter 1

안녕하세요.
Dear Colleagues,

잘 지내시고 계시길 먼저 바래봅니다.
I hope this email finds you well and everything is great at your end.

이렇게 무례함을 무릅쓰고 선생님께 글을 드리는 이유는 제가 옥스퍼드 대학교 박사 과정으로 진행하는 연구에 참여가 가능하신 지 여쭤보기 위함입니다.
I am writing this email to ask for your possible participation in my doctoral research at the University of Oxford. I am fully aware of the fact that for some of the recipients, this may appear to be totally unexpected.

본 연구는 각 번역가들이 원문을 번역하는 과정에서 어떻게 원문의 의미를 이해하고 해석하여 자신 나름의 방식으로 번역문을 만들어내는가, 같은 원문을 여러 번역가가 번역했을 때 그 번역문은 무엇이/얼마나 상이한가, 번역하기 어려운 요소는 문화적인 차이에 기인한 것이 대부분인가 아니면 한국어와 영어의 언어학적 차이에 기인한 것이 주를 이루는가, 뚜렷하게 식별 가능한 문화소 (예, 고유명사로 한국/영국에만 존재하는 것으로 음식명이나 사찰명)를 각 번역가는 어떻게 다르게 번역하는가를 알아보고자 하는데 그 목적이 있습니다.
It is absolutely true that this research mainly aims at investigating how the individual Korean translator comprehends/interprets the meaning of the source text in order to produce his/her very own translation, what is and how different the translations are when a group of Korean translators translate the same source text, translation difficulties are mainly caused by the cultural difference or by the discrepancies of linguistic differences between the Korean and English language, as well as how the individual translator tackles the obvious cultural specific items (i.e., the names of Korean food or a temple that are proper nouns, without direct equivalents in English).

제가 번역이 어렵거나 불가능한 원문을 접할 때마다 수도 없이 고심하다 보니 다른 번역가 선생님들은 이러한 어려움을 어떻게 부딪쳐서 해결하시는지를 궁금한 마음이 들었고 바로 그 이유로 시작한 연구입니다.
During the translation activity, I have been constantly bumping into the dilemma with a source text that appears to be challenging or completely untranslatable and that struggling has led me to have a curiosity about how other translators overcome such the obstacles. That is how this research was originally initiated.

본 연구에 자유 의사에 따라 참여하시게 되면 연구에 사용하기 위해 선정한 한글 원문과 영어 원문을 보내드리게 됩니다. 한국어는 영어로, 영어는 한국어로 번역해 주시고 번역하는 동안 어려운 순간에 맞닥뜨릴 때마다 망설이게 한 원인/요소가 무엇인지를 제공해드리는 양식에 기록해 주시면 됩니다. 참고로, 연구에 사용할 원문은 관광 안내 책자, 동시, 한국 단편 소설 일부분, 커피 광고글, 자동차 관련 기사, 영국 정통 크리스마스 음식 메뉴 등입니다. 한글 원문 단어 수는 1,084 이며 영어 원문은 1,292 로 총 2,376 단어를 번역해 주시면 됩니다.

Figure 31: Colleague Invitation Letter (page 1)

Once you kindly decide to participate to this research voluntarily, you will be provided with a Korean and English source text of which you translate from Korean into English and vice versa. Along with the translated text, you are expected to record any moments of hesitation that occur during your translation activity, in the provided form. For your information, the selected source text is extracted from various genres such as a tourist information leaflet, a Korean short story, a coffee beans promotion post, an online newsletter, and a traditional British Christmas menu. The total source text is 2,376 words, consisting a Korean source text of 1,084 words and an English source text of 1,292 words.

참가하시는 선생님들의 바쁘신 일정을 고려하여 번역하시는 기간은 60 일 정도를 드릴 예정입니다. 물론, 더 필요하신 분께서는 말씀해 주시면 최종 번역 제출일을 연장해 드리겠습니다.

Appreciating each individual participant's busy work life, the time allowance for the translation is designed to be approximately 60 days. Having said that, anyone who requires a greater time allowance, an extension of the deadline is surely feasible to address.

저는 또한 본 연구에 참여하시는 번역가 선생님들과 동의하시는 분에 한하여 1:1 인터뷰를 하고자 합니다. 인터뷰에 소요되는 시간은 한 시간 정도 예상합니다. 영국과 유럽에 계시는 번역가 선생님들은 영국과 유럽에서 인터뷰를 진행할 것이며, 대한민국에 계시는 번역가 선생님들은 인터뷰 날짜를 사전에 조율하고 정하여 제가 한국으로 찾아뵐 예정입니다. 1:1 번역가 인터뷰는 녹취되며 본 연구에 관한 분석 자료로만 사용됨을 이에 밝힙니다.

As part of the research, it is also desirable to conduct a one to one interview with the individual participant of whom is happy to take part. The actual interview is planned to last a maximum of 1 hour. In doing so, UK and EU based participants are going to have the interview in the UK and EU cities, whereas interviews for the participants based in South Korea will be held in Seoul, South Korea. The exact logistics will be agreed in advance under the participant's preference. I would also like to clarify that the interview will be audio recorded with your consent and will only be used to support this research.

또한, 참여하는 모든 번역가 선생님이 원하시는대로 익명으로 제 최종 논문에 참여하셨음을 밝혀 감사함을 표할 것임을 알려드립니다.

All the participants will be thanked in the thesis for their invaluable contributions anonymously.

참여를 고려하실 선생님들의 이해를 돕고자 리서치 정보가 담긴 문서와 참여 동의서를 함께 첨부하여 보내드립니다. 참여를 결정하시면 동의서에 서명을 해주셔야함도 이에 밝히는 바입니다. 궁금한 사항이 있으시거나, 본 리서치에 대해 보다 자세한 내용을 알고 싶은 분은 제 대학 이메일 주소(mi.sketchley@linacre.ox.ac.uk)로 연락주시면 성의껏 답글을 드리겠습니다. 본 리서치는 선생님의 자유 의사로 참여를 결정하실 수 있음을 다시 한 번 알려드립니다.

I am attaching the Participant Information Sheet which gives more information about the study, and a copy of the Written Consent Form for your reference. If you agree to participate, you will be asked to sign the Consent Form. If you have any questions or would like to discuss the research, please feel free to contact me at mi.sketchley@linacre.ox.ac.uk. I would like to emphasise that your participation is entirely voluntary. Thank you for your consideration.

Figure 32: Colleague Invitation Letter (page 2)

Invitation Letter 2

안녕하세요.
Dear Korean Translators,

우선 만나 뵙지도 못한 분에게 이렇게 글로 연락드리는 점, 진심으로 사과드립니다.
First of all, my sincerest apologies go to the translators who have been included as a recipient of this email without myself seeking an opportunity to meet you and to introduce myself in a proper manner.

저는 영국과 유럽에서 회의 통역과 번역 일을 하는 미나 스케칠리라고 합니다. 대학에서 번역학을 공부하고 있는 학생이기도 합니다.
My name is Mi Na Sketchley and I am an active Korean translator and conference interpreter, based in the UK and I am also a DPhil student at the University of Oxford, pursuing research in the Translation Studies field.

이렇게 무례함을 무릅쓰고 선생님께 글을 드리는 이유는 제가 옥스퍼드 대학교 박사 과정으로 진행하는 연구에 참여가 가능하신 지 여쭤보기 위함입니다.
I am writing this email to ask for your possible participation in my doctoral research at the University of Oxford. I am fully aware of the fact that for some of the recipients, this may appear to be totally unexpected.

본 연구는 각 번역가들이 원문을 번역하는 과정에서 어떻게 원문의 의미를 이해하고 해석하여 자신 나름의 방식으로 번역문을 만들어내는가, 같은 원문을 여러 번역가가 번역했을 때 그 번역문은 무엇이/얼마나 상이한가, 번역하기 어려운 요소는 문화적인 차이에 기인한 것이 대부분인가 아니면 한국어와 영어의 언어학적 차이에 기인한 것이 주를 이루는가, 뚜렷하게 식별 가능한 문화소 (예, 고유명사로 한국/영국에만 존재하는 것으로 음식명이나 사찰명)를 각 번역가는 어떻게 다르게 번역하는가를 알아보고자 하는데 그 목적이 있습니다.
It is true that this research mainly aims at investigating how the individual Korean translator comprehends/interprets the meaning of the source text in order to produce his/her very own translation, what is and how different the translations are when a group of Korean translators translate the same source text, are the elements causing difficulties mainly caused by the cultural difference or by the discrepancies of linguistic differences between the Korean and English language, as well as how the individual translator tackles the obvious cultural specific items (i.e., the names of Korean food or a temple that are proper nouns without direct equivalents in English).

본 연구에 자유 의사에 따라 참여하시게 되면 연구에 사용하기 위해 선정한 한글 원문과 영어 원문을 보내드리게 됩니다. 한국어는 영어로, 영어는 한국어로 번역해 주시고 번역하는 동안

Figure 33: Korean Translators Invitation Letter (page 1)

어려운 순간에 맞닥뜨릴 때마다 망설이게 한 원인/요소가 무엇인지를 제공해드리는 양식에 기록해 주시면 됩니다. 참고로, 연구에 사용할 원문은 관광 안내 책자, 동시, 한국 단편 소설 일부분, 커피 광고글, 자동차 관련 기사, 영국 정통 크리스마스 음식 메뉴 등입니다. 한글 원문 단어 수는 1,084 이며 영어 원문은 1,292 로 총 2,376 단어를 번역해 주시면 됩니다.

Once you kindly decide to participate to this research voluntarily, you will be provided with a Korean and English source text of which you translate from Korean into English and vice versa. Along with the translated text, you are expected to record any moments of hesitation that occur during your translation activity, in the provided form. For your information, the selected source text is extracted from various genres such as a tourist information leaflet, a Korean short story, a coffee beans promotion post, an online newsletter, and a traditional British Christmas menu. The total source text is 2,376 words, consisting a Korean source text of 1,084 words and an English source text of 1,292 words.

참가하시는 선생님들의 바쁘신 일정을 고려하여 번역하시는 기간은 60 일 정도를 드릴 예정입니다. 물론, 더 필요하신 분께서는 말씀해 주시면 최종 번역 제출일을 연장해 드리도록 노력하겠습니다.

Appreciating each individual participant's busy work life, the time allowance for the translation is designed to be approximately 60 days. Having said that, anyone who requires a greater time allowance, an extension of the deadline is surely feasible to address.

저는 또한 본 연구에 참여하시는 번역가 선생님들과 동의하시는 분에 한하여 1:1 인터뷰를 하고자 합니다. 인터뷰에 소요되는 시간은 한 시간 정도 예상합니다. 영국과 유럽에 계시는 번역가 선생님들은 영국에서 인터뷰를 진행할 것이며, 대한민국에 계시는 번역가 선생님들은 인터뷰 날짜를 사전에 조율하고 정하여 제가 한국으로 찾아뵐 예정입니다. 1:1 번역가 인터뷰는 녹취되며 본 연구에 관한 분석 자료로만 사용됨을 이에 밝힙니다.

As part of the research, it is also desirable to conduct a one to one interview with the individual participant of whom is happy to take part. The actual interview is planned to last a maximum of 1 hour. In doing so, UK and EU based participants are going to have the interview in the UK, whereas interviews for the participants based in South Korea will be held in Seoul, South Korea. The exact logistics will be agreed in advance under the participant's preference. I would also like to clarify that the interview will be audio recorded with your consent and will only be used to support this research.

또한, 참여하는 모든 번역가 선생님이 원하시는대로 익명으로 제 최종 논문에 참여하셨음을 밝혀 감사함을 표할 것임을 알려드립니다.

All the participants will be thanked in the thesis for their invaluable contributions in either by their full name or, if preferred, anonymously.

Figure 34: Korean Translators Invitation Letter (page 2)

참여를 고려하실 선생님들의 이해를 돕고자 리서치 정보가 담긴 문서와 참여 동의서를 함께 첨부하여 보내드립니다. 참여를 결정하시면 동의서에 서명을 해주셔야함도 이에 밝히는 바입니다. 궁금한 사항이 있으시거나, 본 리서치에 대해 보다 자세한 내용을 알고 싶은 분은 제 대학 이메일 주소(mi.sketchley@linacre.ox.ac.uk)로 연락주시면 성의껏 답글을 드리겠습니다. 본 리서치는 선생님의 자유 의사로 참여를 결정하실 수 있음을 다시 한 번 알려드립니다.

I am attaching the Participant Information Sheet which gives more information about the study, and a copy of the Written Consent Form for your reference. If you agree to participate, you will be asked to sign the Consent Form. If you have any questions or would like to discuss the research, please feel free to contact me at mi.sketchley@linacre.ox.ac.uk. I would like to emphasise that your participation is entirely voluntary. Thank you for your consideration.

번역이 얼마나 힘든 일인지 아주 조금은 이해하는 저이기에 이렇게 번역 연구에 참여를 여쭤보는 제 마음은 무겁기만 합니다. 하나,한국 번역학의 미래를 위해, 조금이나마 본 연구가 보탬이 될 수 있다면 그 또한 참여하시는 분들에게 참으로 의미 있는 일이 아닐까 생각해 봅니다.

Since I understand, in a minuscule scale though, how incredibly challenging translation is, asking you to participate in this research does clearly puts a burden on me and I feel dreadful. However, I do believe your voluntary participation in this research is likely to shed the light on the future of Korean Translation Studies, regardless how bright the light may become. For that, I am convinced that participating in this research shall be understood as 'meaningful' for a Korean translator.

연락 기다리겠습니다.

I look forward to hearing from you in the near future.

감사합니다.

Thank you.

With my kindest regards,

미나 스케칠리 드림

Mi Na Sketchley
Conference Interpreter
MA (Korean Translation) NRPSI DPSI Korean (English Law) MCIL
Doctor of Philosophy in Oriental Studies Candidate at University of Oxford

Figure 35: Korean Translators Invitation Letter (page 3)

Participant Information Sheet

Faculty of Oriental Studies
Oriental Institute
Pusey Lane
Oxford, OX1 2LE
Phone: +44 (0) 1865 278200
Fax: +44 (0) 1865 278190

Mi Na Sketchley
mi.sketchley@linacre.ox.ac.uk
Doctor of Philosophy in Oriental Studies Candidate at University of Oxford

'Translating Cultural Specific Items (CSIs): A Korean English Case Study'

PARTICIPANT INFORMATION SHEET

Central University Research Ethics Committee (CUREC) Approval Reference**: R63994/RE001**

Why is this research being conducted?

Within the field of DTS (Descriptive Translation Studies), my research explores how an individual human translator translates the very same source text. This research addresses the needs for real-life translation text in Korean <> English translation, as an empirical case study, which has attracted less interest from the field of Translation Studies, in comparison with other Latin-based language pairs.

Why have I been invited to take part?

You have been invited because you are eligible to take part in this research as you satisfy the following inclusion criteria:
aged 18+ and had worked/has been working as a Korean translator with an experience of delivering actual translation assignment(s) in their career.
a native Korean who speaks/writes Korean as their mother tongue.
acquired English as second language from their home country or abroad.
willing to spend time and effort to provide the best translation they possibly can.
willing to participate voluntarily towards an academic contribution, without seeking payment for their translation.
willing to take part in a one-to-one interview, post their translation activity.
willing to translate both from Korean into English and English into Korean.
confident to translate the entire source texts used for this research, by Sunday, 15th December 2019

Do I have to take part?

No. You can ask questions about the research before deciding whether or not to take part. If you do agree to take part, you may withdraw yourself from the study before publication of the research without giving a reason, by advising me of this decision.

What will happen to me if I take part in the research?

Figure 36: Participant Information Sheet (page 1)

Once you kindly decide to voluntarily participate in this research, you will be provided with a Korean and English source text of which you translate from Korean into English and vice versa. Along with the translated text, you are expected to record any moments of hesitation that occur during your translation activity, in the provided form. For your information, the selected source text is extracted from various genres such as a tourist information leaflet, a Korean short story, a coffee beans promotion post, an online newsletter, and a traditional British Christmas menu. The total source text is 2,376 words, consisting of 1,084 words with the Korean source text and 1,292 words with the English source text.

As part of the research, it is also desirable to conduct a one-to-one interview with the individual participant with whom is happy to take part. The actual interview is planned to last a maximum of 1 hour. In doing so, UK and EU based participants are going to have the interview in the UK and EU cities, whereas interviews for the participants based in South Korea will be held in Seoul, South Korea. The exact logistics will be agreed in advance under the participant's preference. I would also like to clarify that the interview will be audio recorded with your consent and will only be used to support this research. The audio and the transcribed data will be kept for at least 3 years after the publication of the thesis. After 3 years, all traceable data will be permanently destroyed.

If you are still happy to take part, please kindly reply to this email. I will then ask you to sign a consent form. You can sign on the consent form and send it back to my university email address the scanned image of the signed consent form.

Are there any potential risks in taking part?

The following risks involved in taking part include:

1) the possible burden of delivering the translation in the expected time. If you feel the deadline of the translation is insufficient, please kindly let me know. I will be happy to extend the deadline wherever feasible.
2) anxiety about the translation being criticised. As stated in the invitation letter, this research aims to investigate how differently an individual Korean translator translates the very same source text. It is therefore important to reassure that this research is not about seeking which translation is to be regarded as more adequate or inadequate, by comparing the level of completeness and the volume of mistranslation in the provided translations. It is true that this research mainly aims at investigating how the individual Korean translator comprehends/interprets the meaning of the source text in order to produce his/her very own translation, what is and how different the translations are when a group of Korean translators translate the same source text, translation difficulties are mainly caused by the cultural difference or by the discrepancies of linguistic differences between the Korean and English language, as well as how the individual translator tackles the obvious cultural specific items (i.e., the names of Korean food or a temple that are proper nouns, without direct equivalents in English).

Are there any benefits in taking part?

Your voluntary participation in this research is likely to shed some light on the future of Korean Translation Studies. For that, I am convinced that participating in this research shall be understood as 'meaningful' for a Korean translator.

What happens to the data provided?

The information you provide during the study is the **research data**. Any research data from which you can be identified (the translation text or the audio file of the interview) is known as **personal data**.

Figure 37: Participant Information Sheet (page 2)

Personal data will be stored only in the researcher's protected PC and it will be stored for 3 years after the publication. After 3 years, all the personal data will be destroyed permanently.

Other research data (including consent forms) will be stored for at least 3 years after final publication or public release of the work of the research. Only the researcher will have access to the research data before it is anonymised. Responsible members of the University of Oxford may be given access to anonymised data for monitoring and/or audit of the research.

Will the research be published?

The University of Oxford is committed to the dissemination of its research for the benefit of society and the economy and, in support of this commitment, has established an online archive of research materials. This archive includes digital copies of student theses successfully submitted as part of a University of Oxford postgraduate degree programme. Holding the archive online gives easy access for researchers to the full text of freely available theses, thereby increasing the likely impact and use of that research.

The research will be written up as a student's thesis. On successful submission of the thesis, it will be deposited both in print and online in the University archives to facilitate its use in future research. If so, the thesis will be openly accessible.

Who is funding the research?

The research is self-funded by the researcher.

Who has reviewed this study?

This study has been reviewed by, and received ethics clearance through, the University of Oxford Central University Research Ethics Committee (**R63994/RE001**).

Who do I contact if I have a concern about the study or I wish to complain?

If you have a concern about any aspect of this study, please contact Mi Na Sketchley , the primary researcher at the University of Oxford via email (mi.sketchley@linacre.ox.ac.uk) and I will do my best to answer your query. I will acknowledge your concern within 10 working days and give you an indication of how it will be dealt with. If you remain unhappy or wish to make a formal complaint, please contact the Chair of the Research Ethics Committee at the University of Oxford who will seek to resolve the matter as soon as possible:

Chair, **Social Sciences & Humanities Inter-Divisional Research Ethics Committee**; Email: ethics@socsci.ox.ac.uk; Address: Research Services, University of Oxford, Wellington Square, Oxford OX1 2JD

Data Protection

The University of Oxford is the data controller with respect to your personal data, and as such will determine how your personal data is used in the study. The University will process your personal data for the purpose of the research outlined above. Research is a task that is performed in the public interest. Further information about your rights with respect to your personal data is available from http://www.admin.ox.ac.uk/councilsec/compliance/gdpr/individualrights/.

Figure 38: Participant Information Sheet (page 3)

Further Information and Contact Details

If you would like to discuss the research with someone beforehand (or if you have questions afterwards), please contact:

Mi Na Sketchley
Faculty of Oriental Studies
Oriental Institute
Pusey Lane
Oxford, OX1 2LE
Phone: +44 (0) 1865 278200
Fax: +44 (0) 1865 278190

Figure 39: Participant Information Sheet (page 4)

Translation Guide

Translating Cultural Specific Items (CSIs): A Korean English Case Study

Screening of the Translation Activities:

The following source texts are selected for you to translate and to record any difficulties you may experience while you translate them. The individual source text needs to be translated and any moment that you pause/hesitate, during your translation activity, needs to be recorded in your own commentary. You are also kindly required to rate each ST and the degree of translatability of the individual source text.

How to complete

1. Please regard each ST as a real translation assignment.
2. There is no limitation/guideline on what translation strategies/techniques you can use. So please translate as you normally do, in your own way/style.
3. Please evaluate 'Source Text' by using **'Source Text Overall Rating'**; (between 1 and 5): 1 Very comprehensible / 2 Comprehensible / 3 Not very comprehensible / 4 Not at all comprehensible / 5 Extremely difficult to comprehend'.
4. Please indicate the degree of difficulties of translation by using **'Translatability Overall Rating'**; (between 1 and 5): 1 Very easy / 2 Easy / 3 Not very easy / 4 Not at all easy / 5 Extremely difficult to translate/untranslatable)'.
5. Please record any critical moments which makes you hesitate/pause as you translate. This can be a specific word, a phrase, a whole sentence, broken syntax, ambiguous wording and many others.
6. An example of how to fill your commentary in the translation table has been provided below, highlighted in yellow. However, please bear in your mind that the way how you fill the commentary column is under your discretion. You do not have to follow the provided examples, as long as you record the moment of hesitation.

Figure 40: Translation Guide

How to Fill the Translation Layout

Source Text 1 Korean & English	Your Translation	Translator's commentary			
		Source Text Overall Rating	Translatability Overall Rating	Any moment of hesitation during the translation activities and why	
		Between 1 and 5	Between 1 and 5	Please fill this column to provide detailed information about the difficulties you face dealing with the individual source text. In doing so, you can either use Korean or English.	What is/are the difficult item(s) to translate from this ST?
하양 저고리에 다홍 치마 입고 빨강 나비 꽂았어요 연지곤지 찍고 부끄러움 그렸어요	I have put on a snow-white Jeogori with a scarlet skirt, pinned a red butterfly / worn shyness with the wedding rouge on my cheeks and forehead	2	3	'저고리' is a traditional Korean dress; a top, which has no direct equivalent item in English. '다홍' is a colour which is vivid red tone, which can be translated in many different way in English (i.e., crimson, ruby, cherry red, scarlet). The ST does not mention where the 'red butterfly' is 'pinned'; it can be either on the cloth or on the person's hair. '연지곤지' is a traditional Korean makeup a bride wears on her wedding day and there is no direct equivalence in English thus this word has been substituted with a detailed description.	'저고리', '다홍', 연지곤지'
함께 풀어요, 의료사고 함께 웃어요, 분쟁해결 풀기 어려운 의료분쟁, 이제 한국의료분쟁조정중재원에 맡기십시오!	Medical complaint, let's solve it together Dispute resolution, let's smile together Struggling with a challenging medical dispute? Bring your case to K-medi (Korea Medical Dispute Mediation and Arbitration Agency)!	2	4	A faithful translation of '함께 풀어요, 의료사고'; 'let's solve it together, medical accident' sounds weird in English. Because in English, we don't collocate 'solve' with an 'accident'. The verb '맡기십시오!'; 'give it to me', 'let us deal with it' with an examination mark('!), has a strong vocative value. It is often used in Korean to express one's strong confidence in taking a task. Nevertheless, when I try to translate this into English, it appears to be rather too direct, less trustworthy.	'함께 풀어요, 의료사고', '맡기십시오!'
"See It. Say It. Sorted."	" 유심히 보고, 즉각 신고해서, 해결합시다."	2	5	This British national rail security slogan is powerful with its persuasive meaning. The sentence encourages the public to play an important role in keeping them and others safe. However I found the literal translation (보고, 말하고, 해결하자") really doesn't work in Korean. I also found it is almost impossible to keep the rhythmic sense of the ST's SSS (See it, Say it, Sorted).	"See It. Say It. Sorted."
British sixties couture, the style of Carnaby Street and the King's Road, the models Lesley 'Twiggy' Horby and Jean 'The Shrimp' Shrimpton - all inspire.	1960 년 풍의 영국 쿠튀르, '트위기'('Twiggy')로 불린 레슬리 혼비(Lesley Hornby), '새우'('The Shrimp')라는 애칭을 가진 모델 진 쉬림튼(Jean Shrimpton), 런던 카나비 스트리트와 킹스 로드 – 이 모든 것이 영감이 됩니다.	3	5	The ST is packed with British cultural references (i.e., Carnaby Street, Twiggy, Jean 'The Shrimp' Shrimpton), which are all unknown for most of Korean readership. Therefore, these British cultural items have no equivalence in Korean language.	Lesley 'Twiggy' Horby, Jean 'The Shrimp' Shrimpton

Figure 41: Examples of How to Fill the Translation Layout

Translation Layout Provided for Each Source Text

Source Text 1 Korean	Your English Translation	Translator's commentary			
		Source Text Overall Rating	Translatability Overall Rating	Any moment of hesitation during the translation activities and why.	
		Between 1 and 5	Between 1 and 5	Please fill this column to provide detailed information about the difficulties you faced dealing with the individual source text. In doing so, you can either use Korean or English.	What is/are the difficult item(s) to translate from this ST?
상견례					
공간의 품격을 살리다					
전문화된 인력과 고품격 서비스로 편리하고 쾌적한 진행.					
업계 최고 수준의 인테리어와 수준 높은 요리로 공간에 가치를 더해보세요.					
상견례 룸 특징					
상견례 룸 수용 가능 인원: 4 ~ 12 명 가능					
상견례상 세팅 구성: 상견례 소품 장식					
상견례 룸 추천 코스요리: 진연상, 수라상					
첫 선물 주문 안내 최소 5 일 전 주문					

Figure 42: Translation Layout Provided for Each Source Text

Translator's Questionnaire

OSS ID 786229

Questionnaire for the Korean Translators Participating in the Research of 'Translating Cultural Specific Items (CSIs): A Korean English Case Study'

Please complete this survey. The completion of this survey is entirely voluntary, and any information provided in this survey will remain anonymous. Once again, thank you very much for taking your invaluable time to participate in this research.

Before you start to answer to the following questions, please kindly confirm that you are aware of the purpose and the usage of this survey and you are happy to participate in the survey.

☐ Yes ☐ No

Section 1: Translation Experience

1. As a Korean translator, do you also work as another professional?

   ▫ Language Teacher ▫ Interpreter ▫ Writer
   ▫ Other (please specify .....)

2. How have you become a Korean translator?

   ▫ I planned to be a translator and it was intentional
   ▫ I didn't plan to be a translator and it was accidental

3. How long have been working as a Korean translator?

   ▫ Less than 1 year ▫ 1 to 2 years ▫ 2 to 5 years ▫ 5 to 10 years
   ▫ More than 10 years

4. How many words do you translate per day?

   ▫ Less than 1,000 words ▫ 2000 words ▫ 3000 words ▫ 4000 words
   ▫ 5000 words ▫ 6000 words ▫ 7000 words ▫ More than 7000 words

5. How much do you charge for your translation per 1,000 words?

   ▫ Less than £50.00 ▫ £50.00 - £70.00 ▫ £70.00 - £100.00 ▫ £101 - £150.00
   ▫ £150.00 - £200.00 ▫ £201.00 - £250.00 ▫ More than £250.00

6. Do you have a specialised area you translate? (i.e., Medical, Legal, Literary, etc.).

   ▫ Yes ▫ No

6.1. If you answered '*Yes*', what is your specialised area(s) of translation?

.....
.....

6.2. How did you end up specialising in that particular area(s) of translation?

.....
.....

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Figure 43: Translator's Questionnaire (page 1)

.....
.....
.....
.....

7. In which direction do you translate?

□ English into Korean □ Korean into English □ Both directions

7.1. If you answered that you translate '*Both directions*', which direction do you prefer?

□ Korean into English □ English into Korean □ No preference

Why?

.....
.....
.....
.....
.....

7.2. If you answered that you translate from '*Korean into English*' or in '*Both directions*', what are the difficulties you face when you translate from Korean into English?

.....
.....
.....
.....
.....

7.3. If you answered that you translate only from '*English into Korean*' or in '*Both directions*', what are the difficulties you face when you translate from English into Korean?

.....
.....
.....
.....
.....

8. Have you ever experienced your translation being proofread by a 3rd party?

□ Yes □ No

8.1. If you answered '*Yes*', have you ever come across a proof-reader who had disagreed with your translation or have you ever disagreed with a translation that you had proofread?

□ Yes □ No

8.2. If you answered '*Yes*', how was the disagreement caused?

□ Mistranslation □ Preference/Style □ Other (please specify .....)

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Figure 44: Translator's Questionnaire (page 2)

OSS ID 786229

9. Have you undertaken any translation assignment that requires you to work with another translator within a team?
□ Yes □ No

9.1. If you answered '*Yes*', have you found it more satisfying to work with another translator(s), within a team, or would you prefer to have worked on the assignment alone?
□ Work within a team □ Work alone

9.2. If you answered, '*Work within a team*', please explain why?
.....
.....
.....

9.3. If you answered, '*Work alone*', please explain why?
.....
.....
.....

10. Have you experienced any source text that was extremely difficult to translate?
□ Yes □ No

10.1. If you answered '*Yes*', please provide an example (i.e., word, sentence, paragraph).
.....
.....
.....
.....
.....
.....

11. How do you deal with any source text that you find it difficult to translate?
.....
.....
.....
.....
.....

12. Have you noticed any changes in translation activities recently (localisation, transcreation, machine translation, and any other new movements/trends, in terms of the receipt of translation enquiries)? If so, please specify.
.....
.....
.....
.....
.....

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Figure 45: Translator's Questionnaire (page 3)

OSS ID 786229

13. In your opinion, what is translation?

.....

.....

.....

.....

.....

.....

.....

.....

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Figure 46: Translator's Questionnaire (page 4)

Participant Consent Form

Faculty of Oriental Studies
Oriental Institute
Pusey Lane
Oxford, OX1 2LE
Phone: +44 (0) 1865 278200
Fax: +44 (0) 1865 278190

Mi Na Sketchley
mi.sketchley@linacre.ox.ac.uk
Doctor of Philosophy in Oriental Studies Candidate at University of Oxford

PARTICIPANT CONSENT FORM

Central University Research Ethics Committee (CUREC) Approval Reference: R63994/RE001

'Translating Cultural Specific Items (CSIs): A Korean English Case Study'

Purpose of Study: Within the field of DTS (Descriptive Translation Studies), the research explores how an individual human translator translates the very same source text. This research addresses the needs for real-life translation text in Korean <> English translation, as an empirical case study, which has attracted less interest from the field of Translation Studies, in comparison with other Latin-based language pairs.

		Please initial each box
1	I confirm that I have read and understand the information sheet for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.	☐
2	I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason, and without any adverse consequences or penalty.	☐
3	I understand that research data collected during the study may be looked at by authorised people outside the research team. I give permission for these individuals to access my data.	☐
4	I understand that this project has been reviewed by, and received ethics clearance through, the University of Oxford Central University Research Ethics Committee.	☐
5	I understand who will have access to personal data provided, how the data will be stored and what will happen to the data at the end of the project.	☐
6	I understand how this research will be written up and published.	☐
7	I understand how to raise a concern or make a complaint.	☐
8	I consent to being audio recorded	☐
9	I understand how audio recordings will be used in research outputs [please delete as appropriate]	☐

Figure 47: Written Consent Form (Page 1)

10 a	I give permission to be quoted directly in research outputs against a pseudonym **OR**	☐
10 b	I give permission to be quoted directly in research outputs but only fully anonymously **OR**	☐
10c	I do not wish to be directly quoted	☐
11	I agree to take part in the study[1]	☐
Optional:	I agree for research data collected in this study to be given to researchers, including those working outside of the EU, to be used in other research studies. I understand that any data that leave the research group will be fully anonymised so that I cannot be identified.	☐
Optional:	I agree that my personal contact details can be retained in a secure database so that the researchers can contact me about future studies.	☐

Name of Participant	dd / mm / yyyy Date	Signature
Name of person taking consent	dd / mm / yyyy Date	Signature

[1] In particularly complex studies researchers may want to add an additional statement: "I hereby assign to the researcher all copyright in my contribution for use in all work stemming from this project and future projects." This should be judged on a case-by-case basis.

Figure 48: Written Consent Form (Page 2)

Back-translation Agreement

Faculty of Oriental Studies
Oriental Institute
Pusey Lane
Oxford, OX1 2LE
Phone: +44 (0) 1865 278200
Fax: +44 (0) 1865 278190

Mi Na Sketchley
mi.sketchley@linacre.ox.ac.uk
Doctor of Philosophy in Oriental Studies Candidate at University of Oxford

'Translating Cultural Specific Items (CSIs): A Korean English Case Study'

Participant Confirmation for Back Translation Agreement

Dear Translator [ ] ,

Thank you again for providing the invaluable translation for the research.

I hereby provide a set of back translation that has been carried out by myself for the aforementioned research. In order to ensure that the back translation, used as a pivotal data for this study, is faithful, objective, and as literal as it possibly can be without including the researcher's personal interpretation of your translation, it is necessary for you to read the back translation against your original translation and provide a signature below, as a confirmation that you agree with the back translation.

For your information, any typos of lexical items, linguistical abnormality (i.e., broken syntax) in the original translation may have altered your translation unintentionally. For such human errors, a separate set of data has been collected. For example, a translator made a typo of a English word '***corvina***' when he/she was translating a word '조기' and provided a translation with 'corvine' which is an equivalent word for '까마귀파의' or '까마귀같은', '***tong***' for '***tongue***', '***staffs***' for '***staff***', and many more. These types of errors have been detected and acknowledged as typos but the back translation has not implemented the rectified words for such the errors.

If there is any back translation that is inaccurate, please kindly provide suggestions before you provide your signature in this paper. I shall then review the suggested back translation and adopt them prior to forming the final version of the back translation.

I, Translator [ ] , hereby confirm that the provided back translation is adequate and agreeable.

Signature _____

Date _____

Figure 49: Back-Translation Agreement

Appendix 2

Signed Back Translation Agreement from

8 Professional Korean Translators,

provided as an evidence to support objectiveness and adequacy

of the back translation made by the author for this research.

Translator A

Faculty of Oriental Studies
Oriental Institute
Pusey Lane
Oxford, OX1 2LE
Phone: +44 (0) 1865 278200
Fax: +44 (0) 1865 278190

Mi Na Sketchley
mi.sketchley@linacre.ox.ac.uk
Doctor of Philosophy in Oriental Studies Candidate at University of Oxford

'Translating Cultural Specific Items (CSIs): A Korean English Case Study'

Participant Confirmation for Back Translation Agreement

Dear Translator A,

Thank you again for providing the invaluable translation for the research.

I hereby provide a set of back translation that has been carried out by myself for the aforementioned research. In order to ensure that the back translation, used as a pivotal data for this study, is faithful, objective, and as literal as it possibly can be without including the researcher's personal interpretation of your translation, it is necessary for you to read the back translation against your original translation and provide a signature below, as a confirmation that you agree with the back translation.

For your information, any typos of lexical items, linguistical abnormality (i.e., broken syntax) in the original translation may have altered your translation unintentionally. For such human errors, a separate set of data has been collected. For example, a translator made a typo of a English word *'corvina'* when he/she was translating a word '조기' and provided a translation with 'corvine' which is an equivalent word for '*까마귀과의*' or '*까마귀같은*', *'tong'* for *'tongue'*, *'staffs'* for *'staff'*, and many more. These types of errors have been detected and acknowledged as typos but the back translation has not implemented the rectified words for such the errors.

If there is any back translation that is inaccurate, please kindly provide suggestions before you provide your signature in this paper. I shall then review the suggested back translation and adopt them prior to forming the final version of the back translation.

I, Translator A, hereby confirm that the provided back translation is adequate and agreeable.

Signature _____

Date 02/10/2020

Translator C

Faculty of Oriental Studies
Oriental Institute
Pusey Lane
Oxford, OX1 2LE
Phone: +44 (0) 1865 278200
Fax: +44 (0) 1865 278190

Mi Na Sketchley
mi.sketchley@linacre.ox.ac.uk
Doctor of Philosophy in Oriental Studies Candidate at University of Oxford

'Translating Cultural Specific Items (CSIs): A Korean English Case Study'

Participant Confirmation for Back Translation Agreement

Dear Translator C,

Thank you again for providing the invaluable translation for the research.

I hereby provide a set of back translation that has been carried out by myself for the aforementioned research. In order to ensure that the back translation, used as a pivotal data for this study, is faithful, objective, and as literal as it possibly can be without including the researcher's personal interpretation of your translation, it is necessary for you to read the back translation against your original translation and provide a signature below, as a confirmation that you agree with the back translation.

For your information, any typos of lexical items, linguistical abnormality (i.e., broken syntax) in the original translation may have altered your translation unintentionally. For such human errors, a separate set of data has been collected. For example, a translator made a typo of a English word '*corvina*' when he/she was translating a word '조기' and provided a translation with 'corvine' which is an equivalent word for '까마귀과의' or '까마귀같은', '*tong*' for '*tongue*', '*staffs*' for '*staff*', and many more. These types of errors have been detected and acknowledged as typos but the back translation has not implemented the rectified words for such the errors.

If there is any back translation that is inaccurate, please kindly provide suggestions before you provide your signature in this paper. I shall then review the suggested back translation and adopt them prior to forming the final version of the back translation.

I, Translator C, hereby confirm that the provided back translation is adequate and agreeable.

Signature 

Date 02/10/2020

Translator D

Faculty of Oriental Studies
Oriental Institute
Pusey Lane
Oxford, OX1 2LE
Phone: +44 (0) 1865 278200
Fax: +44 (0) 1865 278190

Mi Na Sketchley
mi.sketchley@linacre.ox.ac.uk
Doctor of Philosophy in Oriental Studies Candidate at University of Oxford

'Translating Cultural Specific Items (CSIs): A Korean English Case Study'

Participant Confirmation for Back Translation Agreement

Dear Translator D,

Thank you again for providing the invaluable translation for the research.

I hereby provide a set of back translation that has been carried out by myself for the aforementioned research. In order to ensure that the back translation, used as a pivotal data for this study, is faithful, objective, and as literal as it possibly can be without including the researcher's personal interpretation of your translation, it is necessary for you to read the back translation against your original translation and provide a signature below, as a confirmation that you agree with the back translation.

For your information, any typos of lexical items, linguistical abnormality (i.e., broken syntax) in the original translation may have altered your translation unintentionally. For such human errors, a separate set of data has been collected. For example, a translator made a typo of a English word '*corvina*' when he/she was translating a word '조기' and provided a translation with 'corvine' which is an equivalent word for '*까마귀과의*' or '*까마귀같은*', '*tong*' for '*tongue*', '*staffs*' for '*staff*', and many more. These types of errors have been detected and acknowledged as typos but the back translation has not implemented the rectified words for such the errors.

If there is any back translation that is inaccurate, please kindly provide suggestions before you provide your signature in this paper. I shall then review the suggested back translation and adopt them prior to forming the final version of the back translation.

I, Translator D, hereby confirm that the provided back translation is adequate and agreeable.

Signature _____

Date October 3, 2020

Translator E

Faculty of Oriental Studies
Oriental Institute
Pusey Lane
Oxford, OX1 2LE
Phone: +44 (0) 1865 278200
Fax: +44 (0) 1865 278190

Mi Na Sketchley
mi.sketchley@linacre.ox.ac.uk
Doctor of Philosophy in Oriental Studies Candidate at University of Oxford

'Translating Cultural Specific Items (CSIs): A Korean English Case Study'

Participant Confirmation for Back Translation Agreement

Dear Translator E,

Thank you again for providing the invaluable translation for the research.

I hereby provide a set of back translation that has been carried out by myself for the aforementioned research. In order to ensure that the back translation, used as a pivotal data for this study, is faithful, objective, and as literal as it possibly can be without including the researcher's personal interpretation of your translation, it is necessary for you to read the back translation against your original translation and provide a signature below, as a confirmation that you agree with the back translation.

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I, Translator E, hereby confirm that the provided back translation is adequate and agreeable.

Signature 이 [illegible]

Date Dec 30, 2020

Translator F

Faculty of Oriental Studies
Oriental Institute
Pusey Lane
Oxford, OX1 2LE
Phone: +44 (0) 1865 278200
Fax: +44 (0) 1865 278190

Mi Na Sketchley
mi.sketchley@linacre.ox.ac.uk
Doctor of Philosophy in Oriental Studies Candidate at University of Oxford

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Signature _____

OSS ID 786229

Translator G

Faculty of Oriental Studies
Oriental Institute
Pusey Lane
Oxford, OX1 2LE
Phone: +44 (0) 1865 278200
Fax: +44 (0) 1865 278190

Mi Na Sketchley
mi.sketchley@linacre.ox.ac.uk
Doctor of Philosophy in Oriental Studies Candidate at University of Oxford

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Signature _____

Date October 24, 2020

Translator H

Faculty of Oriental Studies
Oriental Institute
Pusey Lane
Oxford, OX1 2LE
Phone: +44 (0) 1865 278200
Fax: +44 (0) 1865 278190

Mi Na Sketchley
mi.sketchley@linacre.ox.ac.uk
Doctor of Philosophy in Oriental Studies Candidate at University of Oxford

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If there is any back translation that is inaccurate, please kindly provide suggestions before you provide your signature in this paper. I shall then review the suggested back translation and adopt them prior to forming the final version of the back translation.

I, Translator Yoonjoung Choi, hereby confirm that the provided back translation is adequate and agreeable.

Signature Yoonjoung Choi

Date 12/10/2020

OSS ID 786229

Translator I

Faculty of Oriental Studies
Oriental Institute
Pusey Lane
Oxford, OX1 2LE
Phone: +44 (0) 1865 278200
Fax: +44 (0) 1865 278190

Mi Na Sketchley
mi.sketchley@linacre.ox.ac.uk
Doctor of Philosophy in Oriental Studies Candidate at University of Oxford

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Signature Hae kyung Hong

Date 29 Sept 2020

Appendix 3

Meanings and Cultural Background of the Identified ‘CSIs’ (Culturally Specific Items) and ‘Possible CSIs or Non-CSIs’ based on the ‘difficult item(s) to translate’, reported by the 8 professional Korean translators

CSIs (Culturally Specific Items)

No	ST No	CSI Name	CSI Meaning	Cultural Background
1	ST1	☒☒ ☒☒☒ ☒☒☒☒	☒☒ means *'by oneself'* in this context. ☒☒☒ means a type of cooking method describing boiling ingredient for a long time (6-7 hours or longer). ☒☒☒☒ is meat stock (similar to broth) made by boiling beef leg bones for a long time.	In Korean culture, making stock out of beef leg bone is regarded as a cooking method which takes time and effort, which often involves taking much care including soaking beef leg bone in cold water for several hours to take all the remaining blood out and boil it with great care in more than 3 different stages. In Korea, 신토불이 (身土不二: body and soil are not two separate things), a belief that Korean products are best for Korean people, is deeply rooted in Korean people' mindset. *'사골육수'* (*'four bones meaty water'*) can be translated as *'stock from beef leg bones'* but it fails the value Korean people reminisce when they come across with this word: Koreans consider it as a decent, healthy meaty water which is used for so many different types of Korean classy dishes. 'Broth', 'Soup', 'Stock' may be regarded to be possible equivalent words to render *'육수'* but it certainly fails to convey what *'육수'* truly is in terms of its thickness, colour, and taste. It is like translating British *'cheddar cheese'*. There is no equivalent word for cheddar cheese in Korean

				culture and Koreans who have never tasted cheddar cheese would not understand what exactly it is when it is translated into Korean.
2	ST1	☒☒☒☒☒	☒☒☒☒☒ is a type of traditional chafing dish that used to be served in a Korean palace for royal dining.	 According to Naver[30], one popular search engine in South Korea, *'궁중신선로'* is introduced as *'A hot pot of seafood, meat, and vegetables cooked at the table in a brass sinseollo pot over hot charcoals in a central cylinder. A dish representative of royal cuisine'*[31]. It is a unique dish to Koreans which is unknown to most British people.
3	ST1	☒☒☒☒☒	☒☒☒☒☒ is a memetic word describing a colour	노릇노릇한 refers to a colour that is pleasingly golden, yellowish. It is often used to describe crisply fried food or ginkgo leaves in Autumn. In Korean, there are many lexical items related to colour which have no equivalent in English (i.e., 푸릇푸릇한, 시퍼런, 뽀얀) and these individual words related to colour have their own way of being associated with specific objects.

[30] https://www.naver.com/ is one of the searching engines widely used in South Korea.

[31] The description has been extracted from Naver searching engine: https://en.dict.naver.com/#/entry/koen/38f3eeb9fe48443c85069711aeeb2dc5

4	ST1	☒☒☒	☒☒☒ is a Korean food which is rice crust you get from the bottom of the rice pot after scooping out freshly steamed rice.	In Korea, rice is cooked in many different ways just like British cook sausages in in many different ways (i.e., pigs in blankets, toad in the hole). Since rice is the staple diet in Korea, there are many lexical items associated with rice, depending on whether it is cooked or not (쌀, 밥), depending on the cooking method (죽, 미음, 응이), depending on who is having it (밥, 메), and many more. ☒☒☒ is obtained from the bottom of the pot after cooking rice. Korean people eat ☒☒☒ as a snack or add water along with other ingredients to make a soup based dish such as ☒☒☒☒☒☒. There is no equivalent word for ☒☒☒ in English.
5	ST1	☒☒☒	단백함 is a word used to describe a taste that is light and not too sharp.	The way how Korean people describe certain tastes may appear to be odd to foreigners. For example, when Korean people taste boiling hot soup, one may say *"아, 시원하다"* (*"Ah, this is cool"*), quite the opposite to the temperature of the soup. One may say *"아, 깨끗한 맛이네"* (*"Ah, this is a clean taste"*). *'담백함'* refers to a taste which is mild without too many flavours overpowering because it has a very moderate seasoning.

6	ST1	☒☒☒ ☒☒☒	☒☒☒ ☒☒☒ is a Korean food made with pumpkin and short pork or beef ribs.	 [32] 단호박 is a type of pumpkin which is often used in Korean food. By braising pork or beef short ribs inside of the whole pumpkin, Korean people make 단호박갈비찜. As pumpkin is used as an edible container with braised short ribs inside, it coaxes out unique combined flavours which is unknown to ordinary British people. If one literally translates 단호박갈비찜 as *'Pumpkin Braised Short Ribs'*, it still fails to render the meaning of 단호박갈비찜 to British people as British people can't have a clear image of what this food looks like or tastes like.
7	ST1	답례품	답례품 are physical goods you give to someone by way of return to show your courtesy.	In this ST context, 답례품 refers to a present a family give to another family after receiving a present as the two families gather for the first time, in order to have a formal introduction to each family member as a bride's family and a groom's family.
8	ST1	떡케이크	떡케이크 is a compound word of 떡 (often translated as rice cake) + 케이크 (cake),	떡, often translated as 'rice cake' is actually rather distant from how British people consider what *'cake'* is. 떡 is made by using dough of steamed rice or other grains. Once the steamed rice is

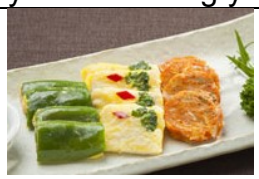
[32] This image embedded in this paper have been obtained from Google images.

			meaning a western style cake made of traditional Korean rice cake	mashed with wooden hammer and becomes very sticky, you can use it to make soup based dish (떡국) or other types of Korean dishes. Sometimes, Korean people coat 떡 with powdered adzuki beans or mung beans to give a flavour and colour. Korean culture has so many different types of 떡 they have depending on occasion and season. 떡 is not same as what British people refer as 'cake' as 떡 is not just a snack but it is used to make a proper meal.
9	ST1	물김치	물김치 is a compound word of 물 (water) + 김치 (often transliterated as kimchi), meaning water-based side dish of salted, fermented vegetables.	 In Korean culture, 김치 is a dish that most Korean have with their everyday meal. Although with our modern life, shop bought 김치 is available, still, many Korean households make their own homemade 김치 every autumn. With Korean culture and food being introduced to British people, 김치 is not necessarily received as something completely foreign. However, water-based 김치 is still not widely introduced to other nations and any non-Korean who has never tried 물김치 is likely to find it difficult to imagine what it is like. Koreans enjoy 물김치 in the scorching hot summer as it

				is normally served cold, as well as having it in the winter.
10	ST1	베이비탕수	베이비탕수 is a compound word of 베이비 (baby – transliterated English word) + 탕수 (sino-Korean word 湯水 for boiling water).	 There are Korean foods originated from other neighbourly nations (i.e., China, Japan) but the ingredient, taste, or the look of the foods have been altered to meet Korean's preference as time passed by. For example, 자장면 (noodles with black soybean sauce) is originated from China but it is no longer identical to original Chinese noodles. 베이비탕수 is a dish you either pour hot sauce over cooked pork or dip the cooked pork into the hot sauce to have the sweet and sour flavour on the meat. Since it is not identical to 'Sweet and Sour Pork' you can have from a Chinese restaurant in the U.K and the literal translation of 베이비탕수, baby boiling water, cannot convey what this food is, it is untranslatable.
11	ST1	보리굴비	보리굴비 is a compound word of 보리 (barley) + 굴비 (dried yellow corvina)	 Korean language possesses many seafood related lexical items. For example, 조기, a name of a fish, acquires a new name when it is dried and becomes '굴비'. 조기 and

				굴비 are the same fish but they are named differently as the former is a fresh fish whereas the latter is dried. Korean put 조기 in a pot with barley in it to dry and ferment the fish. By adding barley in this process, the unpleasant fishy smell gets vanished and the colour of the fish changes to more yellowish. Due to the care and effort required to convert 조기 to 보리굴비, 보리굴비 is regarded as a more luxurious ingredient than 조기.
12	ST1	생율대하선	생율대하선 is a compound word of uncooked chestnut + big prawn + steam, meaning steamed big prawn with raw chestnut	 생율대하선 is one of dishes Korean people enjoy when they have a formal Korean dining (한식). This densely collocated Sino Korean is problematic to translate into English.
13	ST1	수담	수담 is a Sino-Korean lexical item, meaning 'having a peaceful conversation'.	This Sino-Korean word is originated from Chinese 'Go', a board game, where two players can share their thoughts and have a form of conversation while they play together even they do not speak to each other. It brings a positive yet peaceful connection the two players share. In this context, 수담 is used as a name of a Korean restaurant where they specialise in serving a meal for two families' formal dining. For Korean people, since 수담, as

				a name of restaurant makes a perfect sense especially for two families of future bride and groom meet for the first time. The nervousness and anticipation each family holds with a wish to get on well with their future-in-law's family means a lot. For that reason, the word 수담 offers comfort and easiness. There is no equivalent lexical item to replace 수담 in English.
14	ST1	수담떡	수담떡 is a compound word of 수담 (having a peaceful conversation without uttering words) + 떡 (often translated as rice cake)	In this context, 수담떡 refers to a gift set one can buy from the restaurant for 상견례 occasion.
15	ST1	수라상	수라상 is a compound word of 수라 (a meal prepared in a palace for a king) + 상 (table)	In Korean culture, they use a portable table, often the legs of the table are foldable so it can be put away when it is not used. 수라상 is a table set with various side dishes to be served to a king in the palace. Since it was set for a royal family, 수라상 brings up the image of a luxurious meal for Korean people. In this context, 수라상 is associated with a set menu people can order from this restaurant.
16	ST1	☒☒ ☒☒ ☒☒☒	☒☒ ☒☒ ☒☒☒ is a compound word of ☒☒ (mung-	 ☒☒ ☒☒ 탕평채 is a

			bean sprouts) + ☒☒ (five colours) + ☒☒☒ (a jelly type of curd made of mung bean)	Korean dish which mainly contains 묵 (a jelly type of curd made of mung bean) and five other ingredients to bring five different colours to the dish (i.e., egg, dried laver, beef). Since it contains 묵 which doesn't exist in British culture, it is not translatable. The unique silky texture and flavour is almost unknown to British people whereas 두부, bean curd known as Tofu, has been introduced to British people.
17	ST1	☒☒☒☒	☒☒☒☒ is a Sino-Korean word, 悅口子湯, meaning a ☒ (often translated as broth, stew, soup). A possible faithful translation of ☒☒☒☒ is *'a stew which gives a pleasure to one's mouth'*.	 ☒☒☒☒ is traditional royal dish in Korean culture which is so known as ☒☒☒. It is a dish made of various fish meat, vegetables, mushroom, walnut, chestnut, red dates. These ingredients are placed carefully in a portable pot which you then place lit charcoal in the centre of the pot. It allows your dish to be cooked and stay warm while you are having your meal.
18	ST1	☒☒☒☒ ☒	☒☒☒☒☒ is a compound word, ☒☒ (nutrition) + ☒☒ (three colours) + ☒ (often translated as pancake)	 영양삼색전 is a Korean dish which is not widely introduced in British culture.

19	ST1	☒☒☒☒	오리편채 is a compound word, 오리 (duck) + 편채 (speared out evenly and flattened)	 오리편채 is a Korean dish of pan-fried duck which is placed on a plate in a flattened manner, known as 편채. To make 오리편채, the cooked meat needs to be sliced thinly and evenly. Korean people understand any dish with 편채 is served by slicing the meat thinly and expecting the dish to be plated like a flat bed sheet.
20	ST1	☒☒☒ ☒☒☒☒ ☒	☒☒☒ (fruit of schisandra chinensis) ☒☒☒☒☒ is a compound word of ☒☒☒ (raw potatoes) + ☒☒ (often translated as pickled or salted)	 ☒☒☒ ☒☒☒☒☒ is a Korean side dish which contains ☒☒☒ (fruit of schisandra chinensis but known as a fruit with five different tastes). The lexical item ☒☒ comes from a verb '☒☒☒' which refers to a cooking method of soaking vegetables or meat with salt or vinegar. The crunchy texture and unique aroma ☒☒☒ adds to this side dish is unknown to ordinary British people.
21	ST1	☒☒☒☒ ☒	☒☒☒☒☒ is a compound word of ☒ (alive) + ☒☒ (abalone) + ☒☒ (often translated as roasted, grilled, baked)	 Koreans enjoy fresh seafood and the freshness of the seafood is very much appreciated. It is normal for Koreans to visit their local fishmonger to buy fresh fish which get scooped out alive from a fish tank at the

				fishmonger. 활전복구이 indicates that the chef grilled fresh abalones to prepare this dish. In Korean culture, abalone is regarded as luxurious seafood in comparison to mussels or clams. Korean people have various dishes they make with abalone whereas in the U.K, abalone is not a type of seafood you often come across. If one tries to translate 활전복구이 in a literal way, it becomes *'grilled live abalone'* which fails to preserve its positive value ☒☒☒☒☒ bring to Korean people.
22	ST1	☒☒☒☒☒	오색대하선 is a compound word of 오색 (five colours) + 대하 (often translated as big prawn or jumbo shrimp) + steam, meaning steamed big prawn with five colours.	 오색대하선 is a Korean dish which is not widely introduced to British people.
23	ST1	☒☒☒☒	해초국수 is a compound word of 해초 (often translated as seaweed) + 국수 (often translated as noodles)	 Koreans enjoy various types of 해초 (sea plants) including 김 (laver), 다시마 (kelp), 미역 (sea mustard), 파래 (green algae) and many more. 해초국수 is a type of thin noodle-based dish and the noodle contains sea plants. When 해초 is

				translated as seaweed, it brings a negative connotation as in English, weed is regarded as plants that are not welcomed. However, 해초국수 brings no such negative value for Korean people.
24	ST1	☒☒☒☒	☒☒☒☒ is a Sino -Korean lexical item (一等功臣), meaning top + grade + contribution + servant or retainer	일등공신 is often used not only to refer a person who contributed so much but to an object which becomes extremely helpful. Sino-Korean items with four Chinese characters are notoriously difficult to translate into English as not only is there no equivalent lexical item existing in English but these idioms built by using four characters contain so much value and hidden meanings.
25	ST1	☒☒☒☒	자연송이 is a compound word of 자연 (often translated as natural, nature, wild) + 송이 (pine mushrooms)	 자연송이 is mushroom which grows naturally, and it is considered to be precious and good for your health. Korean enjoys various type of mushrooms and such the mushrooms are not only shop-bought but Korean people hike mountains to collect these naturally grown mushrooms. Amongst many different types of mushrooms, 자연송이 is regarded to be more precious as it is naturally grown and rarer.

26	ST1	☒☒☒ ☒☒☒☒	☒☒☒ ☒☒☒☒ is two lexical items of ☒☒☒ (natural type) + ☒☒☒☒ (often translated as roll with nine delicacies)	 [33] 자연식 구절말이 comes from a traditional Korean dish 구절판, which actually contain eight different ingredients to bring eight different colours to the dish and you make a wrap with 전병 (often translated as pancake) to make a roll to eat. The syllable '구' (number 9) refers to fulfilment rather than nine colours.
27	ST1	☒☒☒	전복죽 is a compound word of 전복 (abalone) + 죽 (often translated as porridge)	 전복죽 has its unique flavour and the rice based 죽 is not identical to what we get from porridge in the U.K.
28	ST1	☒☒☒	전유화 is a Sino-Korean word, 煎油花, meaning flowers which have been fried in the oil.	 전유화 is a pan-fried dish which looks like a assorted flowers with different flavours and colours. This dish is unknown to most of British people.
29	ST1	☒	죽 is rice based dish.	Refers to CSI14 누룽지. 죽 is one of rice based Korean dish which is often served for patient while he/she is recovering from their illness. However, in modern Korean

[33] Image has been extracted from http://www.kocis.go.kr/, Ministry of Culture, Sports and Tourism / Korean Culture and Information Service.

				culture, 죽 is also served as a light starter for a course meal.
30	ST1	☒☒☒☒☒	☒☒☒☒☒ is an assortment of raw fishes.	 모둠활어회 is often served straight after fishes being taken out from a fish tank and guttered and plated. Although raw fish has been introduced to British culture, such as Sashimi as a Japanese term, having a massive plate which is full of different raw fish is still foreign to most of British people. Therefore, even when one tries to translate 모둠활어회 into English, it loses the value or images of 모둠활어회 that are so familiar and welcomed by most of Korean seafood lovers.
31	ST1	☒☒☒	진연상 is a Sino -Korean (進宴床), meaning table to bring a party.	진연상 used to be served when a palace welcomed a foreign ambassador. In this context, 진연상 is used as a name of set menu for formal dining.
32	ST1	☒☒☒	탕평채 is a jelly type of curd made of mung bean	Refer to CSI16
33	ST1	☒☒ ☒☒☒	한방 (oriental medicine) 갈비찜 (often translated as braised short ribs)	 갈비찜 is one of the iconic Korean dishes. Korean people would use pork or beef ribs, sink the ribs in the water to get rid of any blood, take off any fat on the meat. Once the short ribs are prepared, the ribs get seasoned with sweet soy

				sauce along with various vegetables (i.e., carrots, chestnuts) and it is cooked for a while until the meat gets tender. 갈비찜 is not necessarily well-known in the U.K. 한방 갈비찜 refers to 갈비찜 which is cooked with additional ingredients which is good for your health.
34	ST1	☒☒☒☒	한방보쌈 is a compound word of 한방 (oriental medicine) +보쌈 (boiled pork meat which you wrap in greens to eat with a bit of salty sauce)	 보쌈 is one type of 쌈. 쌈 is a way of eating which is popular in Korean culture. Often you use a lettuce, sesame leaves, or other green leaves which is about your palm's size. You put a piece of meat and a bit of sauce and make a parcel by wrapping the meat with the green leaf. 한방보쌈 is a dish containing pork meat which has been slowly cooked for several hours in boiling stock with Chinese herbal ingredients. The boiled pork is served with a variety of green leaves and some sauces for people to make a parcel-like wrap, 쌈. This food is still foreign to most British people thus it is difficult to translate.

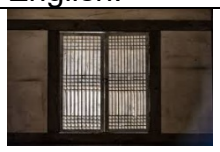
35	ST1	☒☒ ☒☒☒☒	한우 (Korean beef) 차돌구이 (grilled beef brisket) is a Korean dish which is a grilled beef brisket using Korean beef	 Korean people believe in 신토불이(身土不二) notion which means body and boil are not two separate things. Therefore, Koreans consider domestically produced meat and agricultural products as the best. Korean beef is more expensive than imported meat thus 한우 carries a positive connotation for Korean people. 차돌구이, a specific part of beef meat, is also known as one of the best meats to grill. So, putting these two words together, 한우 차돌구이 becomes a rather attractive name for a dish.
36	ST1	☒☒☒☒ ☒☒☒	고소하고 (often translated as savoury, nutty, salty) 맛있게 (deliciously)	The way how Koreans express certain tastes is not always straight forward to translate into English.
37	ST1	정성스레 빚어올린 떡	정성스레 (精誠스레, meaning with truthful heart) 빚어올린 (빚어 [making a desirable shape using hands + 올린 [offer with a respect or raise to a higher position]] + 떡 (often translated as rice cake)	In this context, 정성스레 빚어올린 떡, has a meaning of the extreme care that goes to produce food and the way how the provider looks up to his/her customer. In Korean culture, the notion of *'customer is the king'* (손님이 왕이다) is heavily influenced in customer care and the relationship between the provider and the customer and they are often categorised as 갑 (one who is to be looked up to with great

				authority) and 을 (one who is not expected to challenge 을 but obey). Such the hierarchical structure in social relationship is reflected in the context.
38	ST1	답례떡과 떡 선물세트	답례떡 (is 떡 [rice cake] you give to someone by way of return to show your courtesy) 과 떡 선물세트 (rice cake gift set)	 Refer to CSI7, 답례품'.
39	ST1	사포닌이 들어있는 새싹쌈	사포닌이 (saponin) + 들어있는 (containing) + 새싹쌈 (young ginseng with its leaves on)	 Korean people enjoy Ginseng as fresh herbal vegetable. 사포닌이 들어있는 새싹쌈 means young Ginseng plants which contain saponin, also known as Ginsenoside [Ginseng + Glycoside]). Since Ginseng is popular in Korea as a healthy plant, it is used in various Korean food including 삼계탕. There are also many lexical items involving Ginseng such as 홍삼, 새싹삼 which is familiar to Korean people but almost unknown to British people. The single lexical item *'새싹쌈'* has no equivalent English lexical item to translate.
40	ST1	상견례 떡케이크	상견례 (the formal meeting	상견례 떡케이크 is a Korean 떡 which has a form of

			between family of bride-to-be and family of groom-to-be) + 떡케이크 (떡 [rice cake] + 케이크 [transliteration of English word *'cake'*])	western cake, and this cake is often made and served for 상견례. In Korean marriage culture , there are certain procedures and elements which is foreign to British people. From the formality and physical goods to exchange between the two families of bride and groom, to the actual wedding, there are so many lexical items which is totally not translatable to English (i.e., 예물, 혼수, 폐백).
41	ST1	☒☒☒	☒☒☒ (the formal meeting between family of bride-to-be and family of groom-to-be)	상견례 is a formal meeting between family of bride-to-be and family of groom-to-be.
42	ST1	☒☒☒ ☒☒ ☒☒	통통한 (often translated as plump, chubby) + 맛의 (taste of) + 기쁨 (joy or delight)	☒☒☒ ☒☒ ☒☒ means the joy of plump taste. It sounds perfectly natural to Korean people but it sounds odd as British people to not describe as a plump taste. One may translate ☒☒☒ ☒☒ ☒☒ as *'taste the joy of meaty flavour'* but it loses the expressive value Korean mimetic word ☒☒☒ has.
43	ST1	☒☒☒ ☒☒☒ ☒☒ ☒☒	☒☒☒ (salicornia herbacea) + ☒☒☒ (often translated as 'add' or 'garnish with') + ☒☒ ☒☒ (seasonal cold vegetable)	 ☒☒☒ ☒☒☒ ☒☒ ☒☒ is a salad dish with is made by using freshly produced seasonal vegetables and it contains salicornia herbacea.

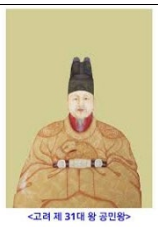
				 ☒☒ is a plant grown in salt marshes and it is known as glasswort in English. Since Korean people enjoy different types of edible plants from sea, ☒☒ is one of the common ingredients Korean people use. However, in the U.K., people rarely use this vegetable for their cooking. In this context, ☒☒☒ means to place something along with what is supposed to be the main ingredient. ☒☒ has been placed on the same plate along with ☒☒ which means ☒☒ is not the main element of the dish, but it is served with ☒☒ on the same plate. ☒☒☒ is slightly different to *'add'* as ☒☒☒ does not involve being mixed with what is on the plate already. That is to say, ☒☒ is there on the same plate with ☒☒ but on its own. The word ☒☒ is a Sino-Korean of 冷菜, cold vegetables. In Korean culture, there are various dishes served cold, especially during the hot summer. For Korean people, ☒☒ ☒☒ brings an image of something pleasantly

				chilled and the name of the dish (cold vegetable) sounds refreshing and appetising. However, if one tried to translate ☒☒ as *'cold vegetables'* or *'chilled vegetables'*, it loses such the positive connotation ☒☒ has.
44	ST1	☒☒☒☒ ☒☒ ☒☒☒☒ ☒☒ ☒☒☒☒	통통함에 (often translated as plump, chubby) + 반해 (often translated as 'fall for' or 'be enamoured with') + 단호박을 (often translated as 'sweet pumpkin' or 'autumn squash') 품은 (often translated as 'brood', 'bear', or 'embrace') + 새우 (often translated as shrimp or prawn) 튀김 (fried dish, fritter)	 ☒☒☒☒ ☒☒ ☒☒☒☒ ☒☒ ☒☒☒☒ is a fritter dish made with meaty shrimps. Before coating the shrimps with batter to fry, the chef stuffs sweet pumpkin inside of the shrimps which adds sweet flavour to the fried shrimps. In Korean food culture, pumpkin is much loved as a food ingredient and there are many Korean lexical items associated with food made of pumpkin (i.e., ☒☒☒, ☒☒☒). Also, there are many different types of pumpkin used in cooking such as ☒☒☒ (similar to courgette), ☒☒☒.
45	ST1	원	원 is Korean currency	KRW
46	ST2	내 동생	내 (my) + 동생 (younger sibling)	In Korean, there are many appellations used. For example, there are two different appellations to call 'aunt', depending on whether the aunt is your father's female sibling: 고모, or your mother's

				female sibling: 이모. 동생 is a single lexical item which has no equivalent in English.
	ST2	다래미	다래미 (a type of bundle knotted by hand to hang fish or vegetables).	 다래미 is a traditional method of making a bundle, often by using straw as a string.
47	ST2	달랑달랑	달랑달랑 is a mimetic word	달랑달랑 is used to express the scene of something being dangling, often used to illustrate small bells. For example, the look of a small cat's collar bell can be described as being 달랑달랑, whereas the sound of a small cat's collar bell can be described as 딸랑딸랑. 달랑달랑 carries a meaning of something being light and cute in this context which is very challenging to translate into English.
48	ST2	문풍지	문풍지 is a traditional Korean paper used in traditional Korean house.	 문풍지 is Sino-Korean (門風紙), a specific type of paper which used to be added to the window/door frames in traditional Korean house. The wooden doors of the traditional Korean house had a mechanism of them being opened to both ends so widely and since it was made of wood, they often had a gap where a cold draught could blow into the room. To avoid this cold air coming in, Korean people used to put the paper,

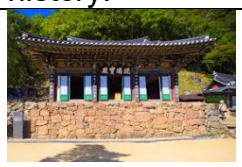
				문풍지, around the frame. In this context, however, 문풍지 refers to the paper which is spread on the actual door/window of the frame. Since 문풍지 is thin one can easily make a hole with a wet finger.
49	ST2	바삭바삭	바삭바삭 is an onomatopoeic word	바삭바삭 is a sound of something being broken. It is often used to describe the sound of dried fallen leaves being squashed down by someone stepping on them, the sound of dried food being bitten inside of one's mouth. 바삭바삭 is often used to describe a sound in a positive manner.
50	ST2	솔솔	솔솔 is a mimetic word	솔솔 is a movement of wind or scent brow into in a gentle yet welcoming way. A gentle evening breeze or the flavourful smell of delicious food being steamed can be associated with 솔솔.
51	ST2	시래기	시래기 is a type of dried vegetable.	 Traditionally, Korean people used to dry radish leaves under their eaves and cooked the dried radish greens during the cold winter when there were hardly any fresh green vegetables available. During the drying season, radish leaves started to form its unique flavour and texture which is obviously different to

				the taste of fresh radish leaves. Since British people do not have dried radish leaves in their diet, it is difficult for ordinary British people to understand what 시래기 is like. 시래기 brings a positive image of countrylike food, hearty food and it is still widely served with other popular Korean dishes in South Korea.
52	ST2	요	요 is a type of bedding	 요 is a pad used in Korean culture for sleeping on the floor. It is much thinner than mattress, foldable, washable. As Korean used to, some people still do – sleep on the heated floor, 요 is unfolded in their bedroom when they go to bed and it is folded and put away in the morning.
53	ST2	쏘옥, 쏙, 쏙	쏘옥, 쏙, 쏙 are mimetic words	'쏘옥', '쏙', '쏙' express the action of something going into or penetrating into something that fits perfectly. In this context, a person is putting his/her wet finger through a thin paper to make a hole and to peek outside.
54	ST3	각화사	각화사 is a proper noun	 각화사 is a name of a temple in South Korea.
55	ST3	계서당	계서당 is a proper noun	 계서당 is a name of a traditional house in South Korea.

56	ST3	춘향전	춘향전 is a proper noun	춘향전 is one of the most well-known Korean folk tales which is a love story.
57	ST3	공민왕	공민왕 is a proper noun	 <고려 제 31대 왕 공민왕> 공민왕 is a name of a king from Goryeo, a Korean Kingdom founded in 918.
58	ST3	국사 무애	국사 (a Sino-Korean, 國師, meaning King's teacher) + 무애 is a proper noun	국사 is a job title which was often held by a highly respected Buddhist monk who was employed by the state to work as the State King's Advisor. 무애 is a name of a monk.
59	ST3	금탑봉	금탑봉 is a proper noun	 금탑봉 is a rocky mountaintop in South Korea. It is a Sino-Korean, 金塔峰, meaning gold + tower + peak. The mountain was named as 금탑봉 as it appears like a peak stacked up by golden towers.
60	ST3	문과 급제	문과 (often translated as 'literal arts' or 'civil service examination') +급제 ([success in] an examination)	In Korea, the state used to hold a national examination to employ civil servants. In doing so, they had three different categories for the candidates to choose from; 문과 (文科- 'literal subject[s]'), 무과 (武科 – warrior martial art[s]), 잡과 (雜科 – other mixed subjects). In this context, 문과 immediately indicates that the person described was from a

				noble family as Korean people share the mutual understanding that, to apply for 문과, one needed to be from a noble family. When 문과 급제 is translated into English as one who has 'passed the civil service exam', it not only fails to convey the full original meaning but the formality these two lexical items possess. 문과 급제 is no longer used in modern South Korean language as the society has moved on. In South Korea, people now apply for 공무원 시험 (civil service examination) and if they pass, 합격 (pass) is the word we use. In other words, 문과 급제 does bring the image of an old Korean time.
61	ST3	백두 대간	백두 대간 is a proper noun	백두대간 is a name of a mountain range from a mountain in North Korea to South Korea, which is about 1,470km long.
62	ST3	봉화군	봉화군 is a proper noun	봉화 is a name of a small country town in South Korea and 군 means county.
63	ST3	북지마애 여래좌상	북지마애여래좌상 is a proper noun	북지마애여래좌상 (北枝磨崖如來坐像) is a Sino- Korean word, a name of Korean national treasure. 북지 (name of a town) + 마애 (carved on a cliff) +여래 (Buddha) + 좌상 (seated status).

64	ST3	설현리	설현리 is a proper noun	설현리 is a village located within 봉화군 (refer to CSI61).
65	ST3	성이성	성이성 is a proper noun	성 (family name) + 이성 (first name) is a name of a Korean person.
66	ST3	소금강	소금강 is a proper noun	소금 (a Sino-Korean word for 小金, small gold) + 강 (剛 strong) is a name of scenic place in South Korea. The name was made after 금강산 (金剛山 gold + strong + mountain) which is in North Korea, as this place has similar scenic beauty.
67	ST3	소백산	소백산 is a proper noun	소백산 is a name of mountain in South Korea.
68	ST3	수령	수령 is a name of job title	수령 is Sino-Korean, 首領, meaning a leader who abides by the rules. It refers to a person who used to lead a village – a bit like a mayor who leads a city in the U.K.
69	ST3	양반 가옥	양반 (often translated as ruling class, nobleman) 가옥 (house)	In Korea, there used be a social class set by 4 different types in Joseon dynasty which were 양반 (ruling class), 중인 (refer to people used to work in medical, foreign language and others which were not included in literal arts), 상민 (refers to people used to work in farming, industrial fields, trading), 천민 (refers to people who used to work as entertainer, shaman, servant etc). 양반 가옥 is a specific type of house where people in 양반 class used to live. Along

				with 가옥, there are other lexical items which mean 'house' such as 집, 주택 but they are all used in a different context. Since British history do not share this Korean social class system, 양반 is difficult to translate into English.
70	ST3	어사	어사 is a name of a job title	어사 was a person who was appointed as a secret inspector by the state whose mission was to visit other regions to monitor 수령 (refer to CSI 67)'s performance to ensure there is no corruption.
71	ST3	원효	원효 is a proper noun	원효 is a name of a famous buddhist monk in Korean history.
72	ST3	유리보전	유리보전 is a proper noun	 유리보전 is a name of 불당 (often translated as Buddhist temple, Buddhist shrine).
73	ST3	연대사	연대사 is a proper noun	연대사 is a name of a temple in South Korea.
74	ST3	응진전	응진전 is a proper noun	응진전 is the name of 불당 (often translated as Buddhist temple, Buddhist shrine).
75	ST3	의상대사	의상대사 is a proper noun	 의상 (a name of Buddhist monk) 대사 (often translated as Buddhist master, great Buddhist priest, great teacher of Buddhism).

76	ST3	이몽룡	이몽룡 is a proper noun	이몽룡 is the name of a male character in a Korean love story 춘향전.
77	ST3	정조 1 년	정조 is a proper noun 1 년 means 1 year	 정조 1 년 means during the first year of king 정조' reign.
78	ST3	중심 전각	중심 (central) + 전각 (royal palace)	중심 전각 means a central building in a palace but since Korean architecture of a royal palace is different to British architecture, it is difficult to translate.
79	ST3	지림사	지림사 is a proper noun	 ☒☒☒ is a name of a temple in South Korea.
80	ST3	청량사	청량사 is a proper noun	 청량사 is a name of a temple in South Korea.
81	ST3	청량산	청량산 is a proper noun	 청량산 is a name of a mountain in South Korea.
82	ST3	축서사	축서사 is a proper noun	 축서사 is a name of a temple in South Korea.
83	ST3	춘향면	춘향면 is a proper noun	춘향면 is a small village in a countryside in South Korea.
84	ST3	친필 현판	친필 (often translated as 'one's own handwriting' or 'handwritten') + 현판 (often translated as	 친필 contains a meaning of one's own handwriting which is received as a precious thing. 현판 is a

			‘signboard’ or ‘tablet’)	wooden panel which is used to write on it and to be placed by the main gate.
85	ST3	태백산	태백산 is a proper noun	 태백산 is a name of a mountain in South Korea.
86	ST3	태백산 사고	태백산 (a name of mountain) + 사고 (history archives)	태백산 사고 is located in 태백산 and it is a place where the Annals of the Joseon Dynasty are stored.
87	ST3	남한의 소금강인	남한의 (South Korea) + 소금강	Refer to CSI65 *‘소금강’*.
88	ST3	병풍처럼 둘러싸고 있는	병풍처럼 (like 병풍 [often translated as ‘folding screen’] 둘러싸고 있는 (wrapping something around)	병풍처럼 둘러싸고 있는 means *‘wrapping around something like a 병풍’*. 병풍 is a type of foldable screen. In Korea, 병풍 is acknowledged as a screen which often has a painting of mountains or flowers. For that reason, when one describes an amazing mountain range created by several mountains, using a simile of 병풍, it makes perfect sense. However, since British culture do not share identical 병풍 with Korean people, when 병풍 is translated as a folding screen, it loses the aesthetic value 병풍 presents with the mountain range in the original ST.
89	ST4	달짝지근한	달짝지근한 is an adjective used to express a taste (sweet) or a feeling	달짝지근한 is collocated with 사연 (story). One may translate 달짝지근한 사연 as *‘a sweet story’* but the

			(satisfying or pleasing)	adjective 달짝지근한 is much deeper than something being sweet. There are synonyms similar to 달짝지근한 such as 달달한, 달콤한 but these words are not exactly the same in terms of how they are used in a contextual structure.
90	ST4	발발	발발 is a mimetic word used to express an appearance of being shaken, shivering.	In this context, 발발 is used to describe a person's hands being shaken as he/she is getting really angry. There is no equivalent mimetic word of 발발 in English.
91	ST4	약에 쓰려도 찾을 수 없을 뿐 아니라	약에 쓰려도 (even to use for a medical purpose) + 찾을 수 없을 뿐 아니라 (cannot find but also…)	약에 쓰려도 찾을 수 없을 뿐 아니라 is a metaphorical expression used in Korean language and it means 'one cannot even find a thing when such the thing is only needed for an insignificant reason'. To have something for medical use shall be regarded as significant but in this metaphorical term, it means something insignificant which causes difficulty to non-Koreans to grasp the correct meaning of this expression.
92	ST4	붉으락푸르락	붉으락푸르락 is a mimetic word	붉으락푸르락 is used to describe a person's face turning to red-ish and blue-ish as he/she is getting really angry. In English, we use *'pale'* when one's becomes frighten or fearful and *'red'* when one gets embarrassed or angry but British people never use red and blue together to render a meaning of one getting angry and upset. There is no

				equivalent mimetic word for 붉으락푸르락 in English.
93	ST4	모기만한 소리로	모기만한 (size of mosquito) + 소리로 (by [the] sound of))	모기만한 소리로 is a metaphorical expression used to describe one speaking ever so quietly as he/she is scared or lacking in confidence.
94	ST4	법대로 쪽찌거나 틀어 올리지를 못하고	법대로 (following the rule) + 쪽찌거나 (an action to do up one's hair) + 틀어 (twisted, tangled together) + 올리지를 (move up, raise) + 못하고 (failing)	법대로 쪽찌거나 틀어 올리지를 못하고 is used in this context to describe one failing to do one's typical hair-up by twisting and tying up a bundle of hair as what is supposed to be an acceptable style.
95	ST4	성질이 딱딱한	성질이 (character, personality) + 딱딱한 (hard)	성질이 딱딱한 means *'hard personality'* who is not gentle or kind.
96	ST4	장승이냐	장승이냐 is a sentence, with its subject omitted.	 장승 is a Korean traditional wooden feature which is built at the edge of the village to indicate the boundaries and to scare off any demons. It is often translated as a *'totem pole'*. Some countries have their own version of totem poles, posts or pillars with their own figures and design. Although a totem pole is not a unique feature of Korea, Korean 장승 looks different to others. Unless any

				British people have seen 장승, it is difficult to grasp what 장승 is really like.
97	ST4	분해서 못 견디겠다는 사람 모양으로 쌔근쌔근하며	분해서 (upset, angry) + 못 견디겠다는 (cannot bear, cannot endure) + 사람 모양으로 (shape of human) + 쌔근쌔근하며 (an onomatopoeic word to express a sound of pounding breathing)	분해서 못 견디겠다는 사람 모양으로 쌔근쌔근하며 is used in this context to describe a feature of an angry person – a person who is so angry that the person's breathing is panting and wheezing. It is to be noted that *'쌔근쌔근'*, an onomatopoeic word, has a completely opposite meaning to panting or wheezing sound when it is collocated with other words. For example, when *'쌔근쌔근'* is used to describe the sound of a sleeping baby, it means the sound of gentle breathing.
98	ST4	누렇게 뜬 품이	누렇게 (often translated as yellow) + 뜬 (formed, fermented) + 품이 (look, appearance)	누렇게 is adverb used to express yellowish colour which is often collocated to describe a fermented soybean lump – it possesses a negative connotation when used to describe person's skin complexion. In this context, 누렇게 뜬 품이 means a lifeless, unpleasant skin complexion. It is a Korean way of expressing the meaning similar to *'sallow'* but by associating such the sickly colour with fermented feature.
99	ST4	염소 똥만하게 붙은 것	염소 (goat) + 똥만하게 (size of poo) + 붙은 (stuck, glued) + 것 (a thing)	염소 똥만하게 붙은 것 is used in this context to describe how knotted hair appears. Due to lack of hair, the knotted hair tail appears to be like a goat's poo – tiny and unpleasant

100	ST4	철썩 주저 앉았다	철썩 (a memetic word to illustrate something being moved in a careless manner – also used as an onomatopoeic word to express a sound of wave or a sound made when one slaps another person's cheek) + 주저 (collapsing, moving down) + 앉았다 (sat)	철썩 주저 앉았다 is used in this context to describe a movement of the teacher sitting on a chair in a loud, unpleasant manner.
101	ST4	팍 무는 듯이	팍 (an onomatopoeic word to express the sound of quick biting) + 무는 듯이 (as if biting something)	팍 무는 듯이 is used in this context to express how one speaks in an aggressive manner. This metaphorical expression is used in Korean language to illustrate a person speaks or answers to other people in a snappy manner.
102	ST4	보는 족족	보는 (see, look) + 족족 (often translated as every time, whenever)	족족 is a mimetic word describing every single occasion, without failing even once. It is often associated with negative behaviours.
103	ST4	빽 지르는 법이었다	빽 (an onomatopoeic word) + 지르는 (scream, shout) 법이었다 (often the case).	빽 지르는 법이었다 means *'it was often the case that (he/she) would scream/shout with a noise of 빽'*. 빽 describes a sound which is very loud and disturbing, often comes out from a person who is really angry.

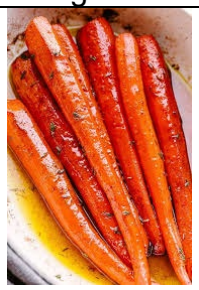
				There is no equivalent word of 빽 in English.
104	ST4	우당퉁탕 당겨서	우당탕탕 (an onomatopoeic word) + 당겨서 (by pulling)	우당탕탕 당겨서 means 'by pulling/dragging [something] with a noise of '우당탕탕'. 우당탕탕 is a loud noise often used to describe a terrific thud which involves *'moving'* rather than *'falling'*.
105	ST4	죽느니 사느니 하는 사랑 타령	죽느니 사느니 하는 (die or live) + 사랑 (love) + 타령 (often translated as *'traditional Korean ballad'*)	죽느니 사느니 하는 사랑 타령 is often used as a metaphorical expression to describe one's serious affection toward someone, restricted to a romantic song sung by a lover. Since 타령 is a Korean ballad with its unique rhythm, it is difficult to translate.
106	ST5	반 버선의 자연스러운 라인	반 (semi) + 버선의 (often translated as traditional Korean socks) + 자연스러운 라인 (natural line)	 버선 are Korean socks that are worn with Korean traditional dress. 버선 has a pointy end and the elegant line. In this context, 버선 is used by cosmetic surgery clinic to promote nose shape they can make. For British people with no experience of seeing the shape of 버선, it is difficult to understand why the shape of socks are associated with the shape of a nose.
107	ST5	더 촉촉하고 탱탱하게	더 (more) + 촉촉하고 (a mimentic word) + 탱탱하게 (a mimentic word)	촉촉하고 is a feature of something which contains plentiful moisture in a positive way, 탱탱하게 means

				something that looks taut and tight.
108	ST9	Chutney	Chutney is a proper noun, derives from Hindi.	 Chutney is a type of sauce containing small pieces of chopped ingredients (fruits, nuts and others), originated from India. It is often served with meats or other dishes in the U.K. Koreans who have never tried chutney cannot grasp its texture or flavour.
109	ST9	Gravy	Gravy is a proper noun.	 Gravy is a type of sauce made from fat and juices that are obtained after roasting meats. British people add wheat flour or corn starch to thicken the sauce. Unlike Koreans who tend to boil or grill their meat to cook, British people often use an oven to roast their meat which allows them to obtain the naturally produced meaty juice to make this unique sauce. For Korean people who have never tried Gravy, it is difficult to understand what Gravy's texture and the taste is like.
110	ST9	Horseradish	Horseradish is a proper noun.	 Horseradish is a European plant which has edible root. This root is used to make sauce which brings a sharp taste. In Korea, Horseradish is

				not grown naturally but Korean people have 고추냉이 which is the same edible root used to make Japanese Wasabi. Horseradish and 고추냉이 are not from identical plants and Koreans who have not tried Horseradish sauce would find it difficult to understand what it is like.
111	ST9	Soufflé	Soufflé is a French dish.	 Soufflé is a French dish mainly made from eggs. It is named after the French word souffler which means “to blow” as it is fluffy and inflated. In Korea, Soufflé has been adopted as 수플레 팬케이크 (literally Soufflé Pancake) and it is assumed as a dessert dish. However, in this context, Soufflé is not a dessert dish but is served as savoury for starters.
112	ST9	Tortellini	Tortellini is an Italian dish.	 Tortellini is a ring type of pasta which is stuffed with meat or cheese. In oriental culture, there is Dumpling from China and Mandu from Korea but they are not identical.
113	ST9	Black Forest gateau	‘Black Forest gateau’ is a German cake.	 Black Forest gateau is a chocolate sponge cake with cherries and it is originated from the German name Schwarzwälder Kirschtorte, literally “Black Forest Cherry-torte”.

114	ST9	brandy butter	‘brandy butter’ is a British sauce.	 Brandy butter is a type of dessert sauce often served with warm mince pies or Christmas pudding in the U.K.
115	ST9	bread sauce	‘bread sauce’ is a British sauce.	 Bread sauce is made with milk and breadcrumbs, often served with roast turkey or chicken.
116	ST9	celeriac velouté, champagne and chervil beurre blanc	celeriac velouté (a soup made with celery root) and champagne and chervil + beurre blanc (from French as “white butter”)	*‘celeriac velouté’* is a velvety French soup made with celery root and *‘champagne and chervil beurre blanc’* is a butter based French sauce made from champagne and chervil. In European culinary, chervil is a well-known herb but it is not really used in Korean food. Although it may appear to be obvious for European people to consider a fish dish when they bring the image of *‘champagne and chervil beurre blanc’*, for Korean people, such the association is likely to be foreign as such a food has not been widely introduced in South Korea.
117	ST9	cheese board	‘cheese board’ is often served at the end of a meal in the U.K	 Cheese board is a board which contains different types of cheese which is not familiar to Koreans.

118	ST9	chestnut feuillete	‘chestnut feuillete’ is a feuillete, a French dish, made with chestnut.	 Feuillete is a puff French pastry with a savoury or a sweet filling and it is not well-known in Korean culture.
119	ST9	crab and crayfish mousse parmesan sable	‘crab and crayfish mousse parmesan sable’ are buttery biscuits with crab and crayfish mousse	 parmesan sable is buttery biscuits which contains Parmesan cheese. In Korea, biscuit is instantly regarded as a snack and *‘parmesan sable’* is not widely introduced.
120	ST9	fruit compote	‘fruit compote’ is a dessert dish from Medieval Europe.	 The word *‘compote’* has no equivalent in Korean. One can try explaining ‘compote’ to Korean people by providing a description (i.e., it is a mixture of fruits that has been boiled with other ingredients and it is served cold or warm as a dessert) but there is no equivalent lexical word in Korean language.
121	ST9	ham hock	‘ham hock’ is a type of pork meat.	 ham hock is the part of the pork meat which is from the joint between the leg and the foot of a pig. In Korean culture, there are many different words used to describe which part of a pig such the meat is cut from (i.e., 족발 [foot of a pig],

				홍두깨살 [eye of round], 보섭살 [rump round or Sirloin], 도가니살 [knuckle], and many more) but Korean language does not have the equivalent word for 'ham hock' which refers to neither part of the ham nor the foot or ankle. Therefore, it is difficult to translate into Korean.
122	ST9	petit fours	'petit fours' is a French dessert dish.	 Petit four (literally *'small oven'*) is a small bite size cakes or biscuits which is familiar to British people since the U.K and France are geographically close but it is foreign to Korean people.
123	ST9	maple glazed carrots	'maple glazed carrots' is carrots which has been coated and cooked with maple syrup.	 In this context, *'maple'* refers to *'maple syrup'* as British people use the syrup to coat carrots. Although some Korean people may have heard the transliterated term 메이플 시럽 *('Maple syrup')*, since Korean people do not cook carrots with maple syrup, it is a foreign concept. In addition, the ST doesn't spell out *'Maple syrup'* but *'maple'* which makes it trickier for Korean to understand what *'maple glazed carrots'* is.

124	ST9	mulled wine fruit compote	‘mulled wine fruit compote’ is a dessert sauce.	 In this context *‘mulled wine fruit compote’* is served as a sauce with cheesecake. *‘mulled wine’* is introduced to Korean culture as 뱅쇼 (transliteration of *‘Vin Chaud’* from French) but it still is not widely recognised as *‘hot wine’*.
125	ST9	parmentier potatoes	‘parmentier potatoes’ is a potato dish.	 Parmentier potatoes are cubed potatoes which are roasted with other ingredients and this dish is unfamiliar to ordinary Korean people.
126	ST9	pigs in blankets	‘pigs in blankets’ is a British dish, traditionally served for Christmas dinner.	 In this name of a dish *‘pigs in blanket’*, pigs refer to chipolata sausages and *‘blanket’* refers to bacon which wraps the sausages as a blanket. It is a British dish unfamiliar to ordinary Korean people.
127	ST9	roasted butternut squash	butternut squash that is roasted	 Butternut squash is not widely used for cooking in Korean culture. In recent years, butternut squash has been introduced to Korea but it still is regarded as an exotic vegetable. Butternut squash is often transliterated as 버터넛 스쿼시 or 땅콩 단호박

				(literally peanut sweet pumpkin).
128	ST9	sage fritters	sage fritters	 Sage is a herbal plant which originated from southern Europe and the Mediterranean. In Korean culinary, sage is not used thus not well known.
129	ST9	Sussex	Sussex is a proper noun.	Sussex is a county of South East England which is not widely known to Korean people.
130	ST9	chestnut and cranberry stuffing	chestnut and cranberry stuffing	*'Chestnut and cranberry stuffing'* is a British dish served during Christmas which is foreign to Korean people.
131	ST9	truffle oil	truffle oil (트러플오일)	Truffle oil has started to be introduced to Korean people as a loanword.
132	ST9	apple caviar	Apple (사과) + caviar (캐비어)	*'Caviar'* is a well-known English loanword in Korean culture but *'apple caviar'* is foreign.
133	ST9	swede puree	swede puree	 Swede is a root vegetable used in the U.K. but it is an exotic vegetable for Koreans as it is not widely introduced. Swede is often translated as 스웨덴 순무 (literally Swedish Pure Radish) in Korean language. The word *'puree'* is a type of cooking method which uses chopped fruits or vegetables and make them as a thick and smooth texture. Such the cooking method is again tricky to translate into Korean as there is no equivalent word for *'puree'* in Korean language.
134	ST9	thyme crust	thyme crust	*'Thyme'* is one of most commonly used herbs in the

				U.K. but it is not so popular in Korea and there are over 50 different types of thyme that exists in the world. In Korea, there is 섬백리향, a type of thyme that grows in an island but it is often used as a medicinal herb rather than day to day cooking.
135	ST9	wholegrain mustard	wholegrain mustard	*'Mustard'* a well-known English loanword in Korean culture
136	ST9	wild mushroom feuillete	Refer to CSI118 chestnut feuillete.	
137	ST9	£	£ is British currency.	£ is British currency, GBP
138	ST10	Meads	Meads is a proper noun.	Meads is a name of small village in Eastbourne which is not widely known to Korean people.
139	ST10	double garage	double garage is a garage where you can fit two cars in.	In Korean housing architecture, *'double garage'* is extremely rare as most people living in a city tend to live a block of apartments equipped with a community car park under the basement. For people in Korea who live in a house in a residential area, they tend to park their cars in an alley just outside of their front door. One can try to translate *'double garage'* as 이중 차고 but it still fails to convey the exact value of *'double garage'*.
140	ST10	chain free	Chain free is a term used in the U.K for a property that is on the market which does not require the property owner	Property transaction in Korean culture is different to the U.K.'s which means such the chain free concept is almost irrelevant to both the seller and the buyer as the procedure of selling a property takes a different procedure. Therefore,

			to purchase a new property in conjunction with the property on the market.	there is no equivalent word for *'chain free'* in Korean. Even when one tries to translate this term or to explain what it is, unless the Korean people understand the different ways of property transaction and the benefits of purchasing a property that is chain free, it is a difficult notion for Koreans to understand.
141	ST10	en suite shower room	en suite shower room.	In the U.K., en suite shower room refers to a shower room which is attached to a bedroom and it can be regarded as a pleasant feature to have. However, in Korean property, most of the houses have one family bathroom thus *'en suite shower room'* is a new concept. In modern South Korea, newly built apartments are equipped with extra showers and or a bathroom and a dressing room but it is still common for a house to have just one family bathroom – often wet floored. Due to the existing differences between Korean houses and British houses, there are many housing-related English lexical items which are difficult to translate into Korean, including airing cupboard, bay window, conservatory, semi-detached house, and many more.
142	ST10	part exchange option	part exchange option	*'Part exchange option'* is a scheme where your current property can serve as part of a payment when you buy a newly built property. Such a scheme is unknown to Koreans and therefore, there is no equivalent word in Korean to translate this item.

Possible CSIs or Non-CSIs

No	ST No	Possible or Non CSI Name	CSI meaning	Linguistic and/or Cultural Background
1	ST1	구운 채소	구운 (often translated as 'grilled') + 채소 (vegetables)	In Korean culture, ovens are not widely used. Therefore, the English word *'roasted'* or *'baked'* which is associated with ovens is problematic when translating into Korean. *'구운'* can be translated as grilled, roasted. Another point to remember is that Koreans grill their vegetables to cook whereas British people would often steam, boil or roast vegetables. When this is translated as *'grilled vegetables'*, it doesn't sound natural in English. Korean people say *'갓 구워낸 빵'* (literally *'freshly grilled bread'*) where in the U.K., people say *'freshly baked bread'*.
2	ST1	굴비구이	굴비 (often translated as 'croaker' or 'corvina') + 구이 (grilled food)	Korean has different lexical items for the same fish depending on whether the fish is fresh, dried, or fermented. Since 굴비 refers to a fish, corvina, which is dried without being degutted, there is no equivalent word in English.
3	ST1	메로	메로 (transliteration of Spanish word 'Merluza')	메로 is originally introduced to Korean culture from Japanese pronunciation of Merluza. 메로 means Patagonian Toothfish.
4	ST1	고품격	고품격 (often translated as 'high class', or 'high dignity')	In this context, 고품격 is used to describe the quality of the service at a Korean restaurant. When one tried to translate 고품격 서비스, it becomes *'high class service'* or

				'high dignity service' which does not sound natural in English.
5	ST1	공방	공방 (Sino-Korean of labour + place)	공방 is often translated as *'workshop'*. It is a place or a shop where people make artistic productions.
6	ST1	구성	구성 (often translated as composition, constitution, organization, formation)	In this context, 구성 is collocated with table setting (상견례상 세팅 구성). If one tries to translate it faithfully, it becomes 'table setting composition' which doesn't sound natural.
7	ST1	멥쌀	멥쌀 (often translated as nonglutinous rice)	 In Korean culture, since rice is the main source for carbohydrates, there are many lexical terms that exist for rice. As contrary to 찹쌀 (sticky rice), 멥쌀 is not so sticky. It is however 멥쌀 that is used to cook steamed rice in Korea and Korean steamed rice is commonly described as sticky rice by Westerners. The stickiness of 찹쌀 and 멥쌀 differs but when they are boiled and cooked, they both become sticky. If one tries to translate 멥쌀 as *'nonglutinous rice'*, it gives the wrong impression to British reader as if 멥쌀 is not sticky at all. The truth is, the texture of 멥쌀 is very similar to *'pudding rice'* in the U.K.
8	ST1	기능장 셰프	기능장 (master craftsman) + 셰프 (transliteration of English	기능장 셰프 becomes 'master craftsman chef' which doesn't sound natural in English.

			loanword, 'chef')	
9	ST1	살리다	살리다 (often translated as save, spare, revive)	In this context, 살리다 is collocated with 공간의 품격 (high class of space). If one tried to translate *'공간의 품격을 살리다'*, it becomes *'revive the high class of the space'* – it does not sound natural in English.
10	ST1	알찬	알찬 (often translated as fruitful, profitable, full-filled)	In this context, 알찬 exists in *'알찬 친환경 자연재료'*, if one tried to translate this Korean phrase, it becomes *'fruitful eco-friendly natural ingredients'* or *'fulfilled eco-friendly natural ingredients'*.
11	ST1	약속	약속 (promise)	약속 is collocated with 다지는 (often translated as strengthen, ensure). When one tried to translate *'약속을 다지는'* it becomes *'strengthening promises'*.
12	ST1	엄선하여	엄선하여 (often translated as *'select carefully'*, choose with care, handpick).	엄선하여 means to choose the ingredient ever so carefully to ensure that they are good. Sino-Korean 엄선 means 'strictly' + 'select'. One can tries to explain what 엄선하여 means but there is no equivalent word to translate it into English.
13	ST1	명이잎	명이 (often translated as Siberian onion, ramp, wild leek) + 잎 (leaves)	 명이잎 is a familiar vegetable to Korean people and there are various Korean dishes made with 명이잎 but it is not widely consumed in the U.K.
14	ST1	모여앉아	모여 (gather) + 앉아 (seated)	 모여앉아 is used to describe a group of people seating around a

				table for a meal on the floor. It connotates the close and friendly atmosphere. However, when one tries to translate 모여앉아, it loses the expressive value 모여앉아 features to Korean people.
15	ST1	자연재료	자연 (nature) + 재료 (materials)	In English, we use a word *'ingredient'* to describe any substances that are used to make a dish. But in Korea, we use 재료 (materials) for food ingredients as well. Therefore, if one tried to translate as 자연재료 to English, it becomes natural materials, which sounds weird.
16	ST1	잡곡밥	잡곡 (mixed grains) + 밥 (cooked rice)	잡곡 is mixed grains (often consisting of black beans, millet, and many more). When you mix various grains and cook them, it becomes 잡곡밥 which has a darker colour and it is known to be healthier than white coloured steamed rice. In the U.K., as people do not cook mixed grains to produce a bowl of steamed rice, there is no equivalent word for 잡곡밥 in English.
17	ST1	천일염	천 (sky) + 일 (sun) + 염 (salt)	천일염 is often translated as bay salt or sun-dried salt.
18	ST1	첫선물	첫 (first) + 선물 (gift or present)	첫선물 means the very first gift one family offers to another family as they start to have a new relationship as in-laws. Therefore, it connotates that there will be more gift exchanges to follow for the years to come. However, such a custom is not formally set in British culture.

19	ST1	피로 회복	피로 (tiredness, fatigue) + 회복 (recovery)	피로회복 is collocated with 전복죽 (abalone porridge), *'피로회복에는 전복죽'*, literally meaning *'abalone porridge to recover from tiredness'*. In Korean food, there are a vast number of dishes claiming to be good for your health. Such an association between a dish and what it does to your body is so profoundly rooted in Korean culture. Therefore, it sounds perfectly natural for one to claim *'abalone porridge to recover from tiredness'*. However, such a claim from the restaurant menu does not sound natural to British people.
20	ST1	화합	화합 (often translated as harmony or concord)	화 (peaceful, amicable) + 합 (unite, join together) means amicable unification which has no equivalent word in English
21	ST1	회식	회식 (often translated as dining together)	In Korea, 회식 is extremely common, it is changing but still most office workers in South Korea tend to gather after work and have dinner together. 회식 with colleagues takes considerable portion of your dining in South Korea. However, in the U.K., British people do not necessarily have dinner with their colleagues on a regular basis.
22	ST1	깊은 맛	깊은 (deep) 맛 (taste)	Koreans describe well flavoured soup or broth has 깊은 맛 (a deep taste), but British people do not describe a taste as *'deep'*.
23	ST1	마음까지 부드럽게	마음 (often translated as mind or heart)까지 + 부드럽게	마음까지 부드럽게 is used to show attitude of the restaurant owner in terms of preparing and serving decent food, by saying the food is *'even going to smooth your mind/heart'*. Such the expression sounds very natural for Koreans

			(smoothly or gently)	whereas it may appear to be a bit over the top to British people.
24	ST1	정갈하고 깔끔한 코스 요리	정갈하고 (often translated as neat and proper) + 깔끔한 (neat, clean) + 코스 (course) + 요리 (dish, cuisine)	Korean people describe a dish as *'neat and clean'* which is not the case for British people.
25	ST1	12,000 원부터 ~ 별도 협의	12,000 원부터 (from 12,000 Won) ~ 별도 협의 (separate discussion)	*'12,000 원부터 ~ 별도 협의'* refers to the price arrangement for the gift which is available from 12,000 Won. If one tries to translate this phrase, it becomes *'from 12,000 won ~ separate discussion'* which does not sound natural in English.
26	ST1	갓 건져올린	갓 (just now) + 건져 (scooped up) + 올린 (lifted)	갓 건져올린 is used to describe the fresh abalone they use to cook. Although such the expression is common in Korean language, if one translates it literally into English, scooped up and lifted just now, it does not sound natural.
27	ST1	소품 장식	소품 (props) + 장식 (decoration, ornament)	소품 장식 means a range of decorative props used to set a table. When it is faithfully translated as *'props decoration'*, it sounds rather tautological and unnatural.
28	ST1	우리 가족이 먹는다는 생각으로	우리 (our) + 가족이 (family) + 먹는다는 (eat) 생각으로 (with the thought)	우리 가족이 먹는다는 생각으로 describes the attitude the restaurant has in terms of preparing the dishes. It emphasises that they prepare the dishes the way how they would prepare the dishes for their beloved family – putting effort and making sure they are good. Such

				an expression is common in Korean culture whereas it doesn't sound that natural in English.
29	ST1	입안 가득 퍼지는	입안 (inside of a mouth) + 가득 (full) + 퍼지는(spread out)	입안 가득 퍼지는 describes the way a taste spreads out inside of the entire mouth with pleasant flavour. Such the expression is not familiar to British people.
30	ST1	신선한 야채 샐러드	신선한(fresh) + 야채 (vegetable) + 샐러드 (transliteration of English loanword salad)	신선한 야채 샐러드 becomes *'fresh vegetable salad'* which may sound tautological to British people since *'salad'* is commonly regarded as vegetable-based dish anyway.
31	ST1	맛의 왕자	맛의 (of taste) + 왕자 (prince)	맛의 왕자 means best taste in this context. However British people do not describe a taste of delicious food as a *'taste of prince'*.
32	ST1	먹으면 즐거움을 주는 '가장 호화로운 탕'	먹으면 (when you eat) + 즐거움을 (joy, pleasure) + 주는 (give, offer) + '가장 호화로운 탕' ('most luxurious soup/broth/stew')	먹으면 즐거움을 주는 '가장 호화로운 탕' means the most luxurious soup which gives you pleasure when you taste it. '탕' is a type of water based dish which is not exactly same as soup and it has different level of thickness.
33	ST1	부담없이 즐길 수 있는	부담없이 (without burden) + 즐길 수 있는 (enjoyable)	부담없이 즐길 수 있는 is used in this context to explain that the dish can be enjoyed without burden. The *'burden'* may refer to the cost of the dish or the heaviness of the dish. It is a common way of describing a dish in Korean language but appears to be

				unnatural when it is translated into English.
34	ST1	상황에 따라서	상황에 (situation, circumstance) + 따라서 (following, according to)	상황에 따라서 is used in this context to inform the customer that some dishes may not be available depending on the circumstance or seasonality.
35	ST1	지켜주고픈 소중한 분	지켜주고픈 (want to protect) + 소중한(precious) + 분 (person with honorifical expression)	지켜주고픈 소중한 분 is used in this context as whom the restaurant suggests you share dishes that the restaurant offers. If one tries to translate into English, it becomes share our dishes with *'a precious person who you want to protect'*. Also, the appellation *'분'* is a word used to address a human being with great respect. Such the appellation is difficult to translate into English.
36	ST1	진수를 맛보다	진수를 (often translated as essence or quintessence) + 맛보다 (taste)	진수를 맛보다 is used in this context as an advertising phrase, meaning *'taste the essence'* of the royal cuisine in our restaurant.
37	ST1	진한 국물	진한 (thick, strong) + 국물 (liquid of soup/stew/broth)	진한 국물 means liquid of the dish which has a deep flavour as it has been slow cooked with all sort of herbal ingredients for a long time. When we describe a taste of broth, British people do not say, this has thick/strong liquid.
38	ST1	철저하게 준비	철저하게 (thoroughly) + 준비 (prepare)	철저하게 준비 means the restaurant has *'prepared their dishes thoroughly'*.
39	ST1	편리하고 쾌적한 진행	편리하고 (convenient and) + 쾌적한 (joyful,	편리하고 쾌적한 진행 is used in this context to describe how their waiting staff would accommodate the customers. In formal dining, restaurant staff are expected to be

			pleasant) + 진행 (progression)	attentive and keep an eye on the whole course of the dining. But to use a word *'progression'* in such the service does not sound natural in English.
40	ST1	품격을 높였습니다	품격을 (class, dignity) + 높였습니다 (raised)	품격을 높였습니다 is used to describe that the restaurant raised the quality of the dishes but when one tries to translate it faithfully as *'raised the class [of the dishes]'*, it does not sound natural.
41	ST1	신경썼습니다	신경썼습니다 (used [our] nerve)	신경썼습니다 is used to express that the restaurant *'put a great effort'* to prepare the dishes. British people do not say we have used our nerves to prepare the dishes.
42	ST1	자연의 맛	자연의 (of nature) + 맛 (taste)	자연의 맛 is used to describe the taste of the dish is fresh as they use only fresh ingredients. Since British people do not describe a taste as *'a taste of nature'*, it is difficult to translate.
43	ST1	☒☒☒☒ ☒☒☒☒ ☒ ☒☒ ☒☒ ☒☒☒ ☒☒☒☒ ☒ ☒ ☒☒☒☒	☒☒☒☒ (solid, lumpy bit in the soup/broth/stew-based dish) + ☒☒☒☒☒ (by chopsticks) + ☒☒ (pick) + ☒☒ (eat) + ☒☒☒ (liquid from the soup) + ☒☒☒☒☒ (by spoon) + ☒ (scoop) + ☒☒☒☒ (eat with honorific verb ending)	☒☒☒☒ ☒☒☒☒☒ ☒☒ ☒☒ ☒☒☒ ☒☒☒☒☒ ☒ ☒☒☒☒ is used to explain how to enjoy a royal hot pot. When this sentence is translated into English as *'[you] pick up solid bits by chopsticks and scoop the liquid from the soup by [using] a spoon to eat'* sounds unnatural as such the way of eating the dish is obvious.

44	ST1	☒☒☒ ☒☒☒ ☒☒☒☒	☒☒☒ (to space) + ☒☒☒ (value) + ☒☒☒☒ (add)	☒☒☒ ☒☒☒ ☒☒☒☒ is used to mean that for an important dining occasion, use our well-presented dining room to make it a bit more special. However, when one tries to translate ☒☒☒ ☒☒☒ ☒☒☒☒, it becomes *'add a value to the space'* which is unnatural in English.
45	ST1	정성을 다하겠습니다	정성을 (often translated as true heart, sincerity) + 다하겠습니다 (fulfil, spend all we have until it runs out)	정성을 다하겠습니다 is used to describe the restaurant's attitude saying we are going to put all our sincerity for our customer. When it is translated into English, it becomes, *'we shall fulfil our sincerity'*. It is a stronger expression than *'we will do our best for our customers'*.
46	ST1	원기회복	원기 (often translated as energy, strength) + 회복 (recovery)	원기회복 is used to mean that the food they offer would help people to be recover their weakened body. When one tries to translate 원기회복 into English, it becomes that our food would *'recover your energy'*.
47	ST2	내다보려	내다 (to outside) + 보려 (to see)	내다보려 is a verb used to describe an action which one who stays inside trying to see what is going on outside.
48	ST2	돌아오나	돌아 (returning) + 오나 (whether coming)	돌아오나 is a verb used to describe one being curious whether a thing (person or other things) is returning. If one tries to translate 돌아오나 in English, it becomes, *'whether [someone/something] is returning and coming'* which sound unnecessarily tautological.

49	ST2	빨래줄	빨래 (laundry) + 줄 (loop, line)	빨래줄 is often translated as clothesline or washing line.
50	ST2	처마	처마 (eaves)	 In British housing architecture, eaves exists but they are different to traditional Korean eaves which are much more accessible – closer to the ground.
51	ST2	손가락에 침 발라	손가락에 (on the finger) + 침 (saliva) + 발라 (apply, out on)	손가락에 침 발라 is used to mean a little child *'putting his/her saliva on a finger to make his/her finger wet in order to make a hole on a paper door'*. The verb *'발라'* described a specific action of wetting a finger with a saliva, often by placing the finger on the lips.
52	ST2	말똥 동그래미	말똥 (horse poo/dung) + 동그래미 (circle)	말똥 동그래미 is used to describe the shape of horse poo in a cute manner. The word *'동그래미'* connotates a round shape in a cute, positive way.
53	ST2	오줌싸개 지도	오줌싸개 (bed wetter) + 지도 (map)	오줌싸개 is often referred to a little kid who wets bed accidently during the night.
54	ST2	반짝	반짝 is a memetic word	반짝 is used to describe the feature of the twinkling bright sunshine.
55	ST3	20 여개	20 + 여(approximately) +개 (one of the counters used for an object)_	There are many types of counters used in Korean languages (i.e., 권 to count books, 명 to count people, 자루 to count pencils, 마리 to count animals). In the context, '개' is used as a counter for temple.

56	ST3	거듭나다	거듭나다 (reform, born again)	거듭나다 is used to explain that this particular village has started to reborn as a resort town.
57	ST3	고을	고을 (county)	고을 is an old Korean word which people do not use anymore but it is often seen in traditional Korean stories or noble.
58	ST3	고장입니다	고장입니다 (area, region with honorific verb ending)	고장입니다 contains a honorifical verb ending which is difficult to preserve when one tries to translate into English.
59	ST3	근검	근검 (hardworking and frugal)	근검 is a Sino-Korean word, 勤儉, meaning one being hardworking and avoiding a luxurious lifestyle.
60	ST3	보호각	보호각 (protective angle)	보호각 is a Sino-Korean, 保護角, meaning a type of architecture built to protect a precious building.
61	ST3	부조 형식의	부조 (relief form) + 형식의 (type)	부조 형식의 is used to describe a Budda statue carved on a rock surface. The word *'형식의'* sounds natural in Korean but when you translate it into English with 부조, it becomes *'a type of a relief form'*.
62	ST3	산림휴양도시	산림 (forest) + 휴양 (resort, recreation) + 도시 (city)	산림휴양도시 is used in this context to introduce a village. When one tries to translate 산림휴양도시 into English, it becomes, *'a city of forest resort'*.
63	ST3	상서로운	상서로운	상서로운 is Sino-Korean, 祥瑞, meaning joyous and lucky. It is often translated into English as *'auspicious'*.
64	ST3	서식지	서식지 (habitat)	서식지 is Sino-Korean, 棲息地, often translated as habitat.
65	ST3	설화	설화 (tale, fable)	설화 is Sino-Korean, 說話 often used to mean an old story that has been passed down to the people.

66	ST3	수도하여	수도하여 (practice asceticism)	수도하여 is Sino-Korean, meaning *'brush up on one's study for ethics/morals'*.
67	ST3	암자	암자 (often translated as 'a small temple' or 'hermitage).	암자 means a small temple which belongs to the main temple and it is often used by Buddhist monks to practice asceticism.
68	ST3	야산 기슭	야산 (wild mountain) + 기슭 (the foot of mountain where the steep part ends)	야산 is Sino Korean, 野山, meaning untamed mountain. In this context 야산 기슭 refers to a remote place in a deep mountain where the precious Budda statue is built.
69	ST3	여유	여유 (relaxation)	여유 is used in this context to describe the relaxing, laid back lifestyle available in a countryside village.
70	ST3	열목어	열목어 (Manchurian Trout)	열목어 is Sino-Korean, 熱目魚, literally heat/hot regarded fish.
71	ST3	왕조실록	왕조실록 (often translated as the Annals of the Joseon Dynasty)	왕조실록 is Sino Korean, 王朝實錄, the annal of the dynasty. In this context this annal refers to Joseon dynasty although the source text does not mention it. For British people who are unfamiliar with Korean history, they would struggle to understand which dynasty it refers to and why it matters.
72	ST3	중건	중건 (rebuilt)	중건 is Sino-Korean, 重建, meaning built again.
73	ST3	중요민속 자료	중요 (important) + 민속 (folk) + 자료 (materials,	중요민속자료 is a term used for registered national treasure in South Korea.

			reference, data)	
74	ST3	천연암반	천연 (nature, natural) + 암반 (rock, aquifer)	천연암반 is often translated as *'natural rock bedding'*.
75	ST3	청빈	청빈 (pure and poor)	청빈 is a Sino-Korean word, 淸貧, meaning a person being pure and honest although being poor.
76	ST3	청정자연	청정 (purity, cleanliness) + 자연 (nature)	청정자연 is used to emphasise that the village has natural surroundings.
77	ST3	한적한	한적한 (sequestered, quiet)	한적한 is used to emphasise that the village is not overpopulated as a city.
78	ST3	거듭나고 있는	거듭나고 (reborn) + 있는 (being)	거듭나고 있는 is used to describe that the village is gaining new title as a global forest city.
79	ST3	기둥이 되어	기둥이 (beam, pillar) + 되어 (become)	기둥이 되어 is used to describe how two mountains appear to be like pillars to connect the long mountain range in Korea.
80	ST3	문화유산	문화 (culture) + 유산 (heritage, inheritance)	문화유산 is used to mean cultural heritage although 문화 mean *'culture'*, rather than *'cultural'*.
81	ST3	복된 삶의 터전	복된 (blessed) + 삶의 (of life) + 터전(base)	복된 삶의 터전 is used to mean this village is *'the base for the blessed life'*.
82	ST3	불교의 요람	불교의 (of Buddhism) + 요람 (a Sino-Korean, 搖籃, for swinging basket	불교의 요람 is used in this context to mean *'a cradle of Buddhism'*.

83	ST3	사계절의 빼어난 경관	사계절의 ([the] four seasons') + 빼어난 (outstanding, exceptional) + 경관 (landscape, scenery)	사계절의 빼어난 경관 is used to describe how the scenery of the mountains changes drastically as season changes. South Korea has 4 distinguishable seasons which clearly present different scenery each season.
84	ST3	살아 숨쉬는	살아 (alive) + 숨쉬는 (breathing)	살아 숨쉬는 is used to describe that the history and the legends of the village is still vibrant and being introduced to visitors. When one tries to translate 살아 숨쉬는 into English, it becomes *'alive and breathing'* which sounds unnatural to describe a history and a legend.
85	ST3	세계 최남단	세계(world) + 최남단 (the southernmost)	세계 최남단 refers to the south southernmost of the world.
86	ST3	인간이 어우러져	인간이 (human) + 어우러져 (mix with, mingle with)	인간이 어우러져 is used to describe that in this village surrounded by beautiful nature, people live in harmony.
87	ST3	전국에서 가장 많은 정자가 있는	전국에서 (in the entire area of the country) + 가장 (most) + 많은 (many) + 정자가 (often translated as pavilion, gazebo) + 있는 (exist)	 전국에서 가장 많은 정자가 있는 is used to explain that this village has the highest number of 정자 in South Korea. 정자 is often translated as pavilion in English but it can be misleading. In English, pavilion means a building often built as a summer house or decorative building used as a shelter in a park.

88	ST3	천혜의 자연 자원	천혜의 (gift of nature) + 자연 (nature) + 자원 (resource)	천혜의 자연 자원 is used in this context to explain that this village is blessed with natural resources.
89	ST3	터전을 이루는	터전을 (base) + 이루는 (establishing)	터전을 이루는 means this village has become a base for the people to have a good life. However, when one tried to translate 터전을 이루는, it becomes *'(the village) is establishing a base [for….]'*. In Korean, such the establishment is described in the present continuous tense where it is actually the present perfect tense. Since Korean language does not have distinguishable tense structure, the translator needs to adjust the tense of the Korean source text.
90	ST3	포근한 고향	포근한 (cosy, warm) + 고향 (hometown)	포근한 고향 refers to the hometown where most Koreans are longing for. It is agreeable for Korean people to describe a tourist spot in the countryside as a cozy, warm hometown but it is not natural to British people.
91	ST3	행복을 여는	행복을 (happiness) + 여는 (opening)	In English, we do not say *'opening happiness'*.
92	ST3	고향이 되어 드리겠습니다	고향이 (hometown) + 되어 (become) + 드리겠습니다 (will be, with a honorific verb ending)	고향이 되어 드리겠습니다 means that if you visit the village, you will feel home. Such the honorific verb ending of *'드리겠습니다'* is difficult to translate into English.

93	ST4	교의	교의 (school chair)	 교의 is a wooden chair used in a traditional classroom.
94	ST4	굴비	굴비 (dried corvina)	refer to PN-CSI2.
95	ST4	기숙사	기숙사 (often translated as hall of residence)	기숙사 is a Sino-Korean word, 寄宿舍, which can be literally translated *as 'depending sleeping place'*.
96	ST4	노처녀	노 (old) + 처녀 (virgin)	노처녀 means a spinster. In Korean culture, people still get tagged as 노처녀 (old or aged virgin) or 노총각 (old, aged bachelor) if they do not get married at expected ages.
97	ST4	주근깨	주근깨 (freckle)	주근깨 is regarded as an undesirable feature for Korean whereas in British culture, a freckled face is not necessarily regarded as unpleasant.
98	ST4	돋보기	돋보기 (magnifying glass[lens])	돋보기 is used in this context to mean reading glasses.
99	ST4	뒤통수	뒤통수 (back of the head)	There is no equivalent word in English.
100	ST4	딱장대	딱장대 (a hard or a strict person)	There is no equivalent word for 딱장대 in English.
101	ST4	앙다물고	앙 (a mimetic word describing something being sealed tightly) + 다물고 (closed, often collocated with a mouth)	There is no equivalent word for 앙다물고 in English.

102	ST4	매서웠다	매서웠다 (it was harsh, it was fierce)	매서웠다 is used to describe one's character with the past tense ending form.
103	ST4	찰진 야소꾼	찰진 (glutinous) + 야소 (Jesus Christ) + 꾼 (a suffix used for a person with a negative connotation)	찰진 야소꾼 is used in this context to describe the teacher being a devout Christian but as it uses '꾼', being a devoted Christian is explained as a negative thing in this context.
104	ST4	머리꼬리	머리 (head) + 꼬리 (tail)	머리꼬리 (tail of the hair) sounds unnatural in English as British people to not collocate *'tail'* with tied hair.
105	ST4	탓인지	탓인지 (because of, due to)	탓인지 means *'weather it was because of…'*. It is only used when Koreans talk about reasons for a bad outcome.
106	ST4	흥분되어서	흥분되어서 (often translated as excited, be thrilled)	흥분되어서 is used as being upset or being enraged.
107	ST4	못마땅하다	못마땅하다 9displeased with)	못마땅하다 is used to express one being annoyed.
108	ST4	뽀족한	뽀족한 (pointy)	뽀족한 is often used to describe a tip of shoe or a shape of one's mouth. 뾰족한 is used to describe one's lips being pushed out in a thorny way as the person is annoyed.
109	ST4	사신	사신 (personal letter)	사신 is Sino-Korean, meaning a private letter.
110	ST4	새에	새에 (between, a little gap)	새에 is used in this context to describe the little space the teacher has as she is sitting with a

				student face to face, across a small desk.
111	ST4	성을 낸다	성을 (rage, anger) + 낸다 (get, flare up)	성을 낸다 is an old-fashioned Korean expression, meaning *'getting angry'*, or *'be roused to anger'*.
112	ST4	쌀쌀한	쌀쌀한 (often translated as chilly, nippy)	Although 쌀쌀한 is usually collocated with weather condition, in this context, it is used to describe a nasty, cold stare the female teacher gives to a student,
113	ST4	으레	으레 (often translated as 'naturally', 'without fail')	으레 is used to describe *'what was always happening'*.
114	ST4	그런 편지	그런 편지 (such the letter)	그런 편지 is used in this context to describe *'such the letter(s)'*.
115	ST4	기색을 살피고	기색을 (colour of 'spirit' or 'energy') + 살피고 ('study' or 'check')	기색을 살피고 is used to describe one trying to study another person's mood by checking the person's face.
116	ST4	날라 들어왔다	날라 (flying) 들어왔다 (coming in)	날라 들어왔다 is used to describe the phenomenon of so many love letters being delivered to the school.
117	ST4	노릴 때엔	노릴 (stare) + 때엔 (when)	노릴 때엔 is used to describe *'when (one) was staring at (someone) in a nasty way'*.
118	ST4	잡아먹을 듯이 노리면서	잡아먹을 (grab and eat) + 듯이 (as if) + 노리면서 (staring at)	잡아먹을 듯이 노리면서 means one *'staring at [someone] as if he/she is going to grab the other person and eat him/her up'*.
119	ST4	질겁하다시피	질겁하다시피 (as if being startled, as if being	질겁하다시피 싫어하는 것 is used to describe a thing that the female teacher hates a lot which makes her freaked out.

		싫어하는 것	frightened, as if being freaked out) + 싫어하는 (hate) + 것 (a thing)	
120	ST4	엉성하게 그냥 빗어 넘긴	엉성하게 (loose, sloppily) + 그냥 (leave as it is) + 빗어 (combing, brushing) + 넘긴 (pass, turn over)	엉성하게 그냥 벗어 넘긴 is used to describe how one *'ended up combing her hair so loosely to the back of her head'*.
121	ST4	오싹하고 몸서리를 치다	오싹하고 (chilling, scary, creepy) + 몸서리를 (shakes of the body) + 치다 (shakes)	오싹하고 몸서리를 치다 is used to describe the condition of one's body when the person gets so scared.
122	ST4	하학하기가 무섭게	하학하기가 (dismissal of a class, school ends for the day) + 무섭게 (horribly, awfully)	하학하기가 무섭게 is used to describe that the student had to rush to see her teacher *'as soon as the class was dismissed'*. Using *'무섭게'* (horribly, awfully) in this context cannot be literally translated as it means *'as soon as'* rather than *'awfully'*.
123	ST4	그래 불렀다, 왜!	그래 불렀다, (yes, I did) + 왜! (why!)	*"그래 불렀다, 왜!"* is uttered by the angry teacher after the student uttered, *"I heard you wanted to see me"*. The teacher is expressing her unpleasantness with this utterance and such the intended meaning is not literal as it means *'Yes, I called you to come and see me. Do you have a problem with that?'*.

124	ST5	균형	균형 (balance)	균형 is used in this context with *'nose'*. The plastic surgery provider claims that they can create a nose that balances with your face.
125	ST5	노화	노화 (aging)	노화 is often translated as *'aging'*.
126	ST5	단점	단점 (often translated as disadvantage, weakness, shortcomings)	단점 is used in this context to describe what is lacking in cosmetic products to claim that such the lacking can be filled by injectable filler(s).
127	ST5	돋보이게	돋보이게 (stand out)	돋보이게 is used in this context to state *'how an ideal nose tip can bring your beautiful face to stand out'*.
128	ST5	매몰법	매몰법(investing technique)	매몰법 is medical terminology used in plastic surgery to create a double eyelid line.
129	ST5	슬림하게	슬림(slim – an English loan word – is transliterated +하게 (suffix used in Korean language to make adverb')	슬림하게 is used to emphasise that the plastic surgery can make your nose slim.
130	ST5	자가	자가 (autogenous)	자가 is used in this context with 연골 (cartilage).
131	ST5	자연스럽게	자연스럽게 (naturally)	자연스럽게 is used to emphasise how natural your nose may look after the plastic surgery.
132	ST5	주의	주의 (caution, waning)	주의 is used in this context with '콧구멍 (nostril[s] + 대칭에 (symmetry) + 주의 (caution)!' which means that the doctors who oversee the plastic surgery would give careful attention to make sure that the symmetry of two nostrils is provided.

133	ST5	진피층	진피층 (dermal layer)	진피층 (眞皮層) means true + skin/leather + layer
134	ST5	히알루론산	히알루론산(hyaluronic acid)	히알루론산 is transliteration of hyaluronic acid.
135	ST5	녹는 실	녹는 실 (melting thread)	녹는 실 is used in this context to describe a certain type of thread used to stitch the skin during plastic surgery.
136	ST5	당일 퇴원	당일(same day) + 퇴원 (discharge from hospital)	당일 퇴원 is used in this context that after the plastic surgery is complete, you can be discharged from the clinic the same day.
137	ST5	둔해 보이는 이미지	둔해 보이는 (dull looking) + 이미지 (image)	둔해 보이는 이미지 refers to a dull looking image.
138	ST5	물광 주사	물 (water) + 광 (gloss) + 주사 (injection)	물광 주사 is a name of cosmetic injection used in South Korea.
139	ST5	세련되지 못한	세련되지 못한 (not sophisticated)	세련되지 못한 refers to being not sophisticated.
140	ST5	수면/국소 마취	수면 (sleeping) + /국소 (topical) + 마취 (anesthesia)	수면/국소 마취 refers to general/local anesthesia.
141	ST5	수분 광채	수분 (water, moisture) + 광채 (sparkle, glitter)	수분 광채 is used to describe a sparkling, bright skin tone which comes from moisturised skin.
142	ST5	수분 보충 제품	수분 (water, moisture) + 보충 (supplement) +	수분 보충 제품 refers to moisturising products

			제품 (product[s])	
143	ST5	아이웰	아이웰 (transliteration of Iwell)	아이웰 is a name of a cosmetic clinic in South Korea.
144	ST5	얼굴 축소	얼굴 (face) + 축소 (reduction)	얼굴 축소 is collocated with *'효과'* (effect) describing that the plastic surgery can provide the effect which makes your face looks smaller. In Korean culture, the smaller your face appears, the handsomer/prettier you are regarded as.
145	ST5	코끝 성형	코끝 (end of your nose) + 성형 (plastic surgery)	코끝 성형 refers to nose tip plastic surgery.
146	ST5	티나지 않게	티나지 (trace, flaw, sign of) + 않게 (not)	티나지 않게 is used to describe that once the plastic surgery is complete, people won't notice that you had plastic surgery as it is *'not going to have a trace/sign'* of surgery.
147	ST5	펑퍼짐한 콧볼	펑퍼짐한 (baggy, flabby) + 콧볼 (noseball)	펑퍼짐한 콧볼 is used to describe a bulbous nose.
148	ST5	풀리지 않게	풀리지 (untied, undone) + 않게 (not)	풀리지 않게 is used to emphasise that once the double eyelids line is stitched, it is going to stay like that without the stiches being untied.
149	ST5	흉터 없이	흉터 (scar) + 없이 (without)	흉터 없이 is used to emphasise that people will not notice you had plastic surgery as there will be no scar or mark left after the surgery.
150	ST5	이상적인 콧볼의	이상적인 (ideal) + 콧볼의 폭과	이상적인 콧볼의 폭과 높이 refers to the ideal width and height of the noseball.

		폭과 높이	높이 (width and the height of the noseball)	
151	ST5	빛나는 수분 광채 피부	빛나는 (shining/sparkling) + 수분 (water, moisture) + 광채 (gloss, glitter) + 피부(skin)	빛나는 수분 광채 피부 is used to describe shining moisturised skin. When you try to translate this ST into English, it becomes tautological.
152	ST6	benefit	benefit (often translated as 혜택, 이익).	*'benefit'* refers to an advantage the patients may gain by participating into a clinical trial. Since Korean people do not use *'혜택'*, or *'이득'* in association with health improvement, it becomes problematic to translate.
153	ST6	lack of care	lack of care. 'care' is one of well-established English loanword in Korean language, '케어'.	The transliterated term *'케어'* is often used in Korean to express a meaning of *'look after someone (i.e., your child or an elderly relatives)'* whereas in this ST, *'care'* refers to overall treatment and care given to patients.
154	ST6	confidential	Confidential (often translated as 기밀, 비밀)	*'기밀'* or *'비밀'* tends to collocate with *'유지됩니다'* (maintained). In this context, *'confidential'* appears in a sentence of *'All information is confidential'* which can be translated as *'모든 정보는 기밀입니다'*. Such the translation does not necessarily carry the meaning that *'all the information used in this clinical trial is going to maintain its confidentiality'*.

155	ST6	EC/IRB	EC/IRB means Ethics Committee/Institutional Review Board	It is widely used abbreviations in the medical field. 윤리위원회/의학연구윤리심의위원회 which is the official terms for EC/IRB.
156	ST6	globally	Globally (often translated as 전세계적으로)	In the ST, *'We are looking for between 550 and 1200 patient volunteers globally'*. *'Globally'* can be translated as *'전세계적으로'*.
157	ST6	privacy	Privacy is one of well-established English loanword in Korean language, '프라이버시'	The transliterated term *'프라이버시'* is often used in Korean language to express a meaning of *'a state in which a person is not disturbed by other people'*. However, in this context, *'privacy'* is used to express a meaning of how individual patient's personal details are respected and not disclosed. Therefore, a possible adequate Korean translation requires to elaborate the actual meaning of what *'privacy'* refers in this context rather than adopting the transliterated Korean term.
158	ST6	reality	Reality (현실, 실제 상황)	Reality is used in this context to explain what is actually going to happen during the clinical trial, against the patients' negative assumptions. Since the Korean equivalent word *'현실'* cannot render this connotated meaning of the original ST, it is difficult to translate.
159	ST6	site	Site is one of well-established English loanword in Korean language, '사이트'.	The transliterated term *'사이트'* is often used in Korean to express a meaning of *'a place online'* such as a website. However, in this context, *'site'* refers to clinics or hospitals that are participating in a clinical trial.

160	ST6	sugar pill	sugar pill (설탕 알약)	*'Sugar pill'* refers to a placebo in this context. However, the literal translation *'설탕 알약'* is not widely used in Korean. *'플라시보'* (transliteration of *'placebo'*) or *'위약'* (*'fake medicine'*) are the terms used in Korean.
161	ST6	we	We (우리, 저희)	*'We'* is used in this context as a subject to refer to the pharmaceutical company who is conducting the clinical trials in collaboration with clinics and hospitals around the world. In Korean, the subject is easily omitted in this type of sentence: **We** are looking for patients who have been diagnosed with non-small cell lung cancer (NSCLC), that has spread to areas near their lungs or other organs and that has not yet been treated with chemotherapy. **We** are looking for between 550 and 1200 patient volunteers globally. Therefore, Korean translators will have to consider whether to keep *'we'* in the Korean translation or not. Another problem is that in Korean, there are two ways of saying *'we'*, *'우리'*, *'저희'* depending on how *'we'* posits in the contexts in terms of a hierarchical layer.
162	ST6	doctors & researchers	Doctors (의사들) & researchers (연구원들)	Doctors & researchers are used in this context to mean the people who are leading this clinical trial. Since Korean is more flexible in terms of expressing singularity and plurality, Korean translators may to change them to singular forms.

163	ST6	non-small cell lung cancer	non-small cell lung cancer (비소세포 폐암)	Non-small cell lung cancer has a well-established Korean equivalent term (비소세포성 폐암).
164	ST6	received this drug	received this drug (이 약을 받은)	*'Received this drug'* can be translated as *'이 약을 받은'*. However, this Korean translation sounds unnatural. Because when Korean do *'receive' 'this drug'*, it merely means a person physically received a drug from someone – handed in. In this context, *'Other volunteer patients with the same disease have already **received this drug** in a previous trial.'*, *'received this drug'* means one has actually taken the drug. To convey this original meaning, Korean translators need to look for alternative ways of translating *'received'* without using *'받은'*. Korean verbs *'복용하다'* (orally taking drug [i.e., pill]), *'투여하다'* (taking drug by injection) are the possible candidates. However, if a ST has no information about the drug, whether it is orally taken or injected, Korean translators are likely to struggle to translate *'received'* into Korean.
165	ST6	volunteer concerns	volunteer (자원봉사자, 자원자) + concerns (걱정, 염려)	*'Volunteer concerns'* is used to introduce any concerns the patients may have in terms of participating in a clinical trial. The term *'volunteer'* is often translated as *'자원봉사자'* or *'자원자'*. The former *'자원봉사자'* is problematic to use in this context as its meaning is connotated with *'workers'* – like healthy volunteer

				workers going abroad to support less privileged people.
166	ST6	volunteer patients	volunteer (자원봉사자, 자원자) + patients (환자들)	*'Volunteer patients'* is used for patients who can join the clinical trial voluntarily. However, such the literal translation, *'자원봉사자 환자들'* sounds very unnatural in Korean as it appears to be *'patients who are the volunteer workers'*. Therefore, it requires a translator's adjustment (for example, *'자원하는 환자분(들)'* which means *'the volunteering patient[s]'* with an addition off a suffix *'분'* - a honorific appellation used to show respect to a person.
167	ST6	your doctor is there to support you	your doctor (당신의 의사는) + is there (거기에 있습니다) + to support you (당신을 지원하기 위해서)	*'Your doctor is there to support you'* appears to be such an easy sentence to translate into Korean. However, there are a few difficulties; 1. In Korea, most people do not have a GP or a family doctor so the term *'your doctor'* is problematic to translate. 2. In Korean, we do not use imaginable *'here'* or *'there'*. For example, in English, when you see your friend going through a hard time, you may try to console your friend by saying *"I have been there too"*. Now, such an expression does not exist in Korean. 3. *'Support'* (*'지원하다'*) is not a kind of verb Koreans use to express the assistance and help a doctor provides to you although *'help'* (*'돕다'*) is perfectly usable. It has the same meaning but two languages express such a meaning in different ways.

168	ST6	what are all my options	what are (무엇이) + all my options (나의 모든 옵션인지)	*'What are all my options'* is used in this context asking the patients to not to be afraid to talk to the doctor and discuss any concerns they have. The English *'option'* is a well-established loanword in Korean but it is not often used in this type of sensitive medical decision but more of in context of *'stock option'* or other business related matters.
169	ST6	you may or may not feel any better	you may or may not feel any better	Modal verbs (including could, may, might, shall, should) take different forms in Korean and their meanings are expressed by adjusting the verb ending.
170	ST7	crew	crew (often translated as 승무원 or 선원)	*'Crew'* is often translated as 승무원 (cabin crew) in Korean as well as being known in Korean as a loanword. In this context, *'crews'* refers to a team of racers. Since Koreans do not use 승무원 to refer to a team of racers, it is difficult to translate.
171	ST7	duo	duo (often translated as 2 인조)	*'Duo'* is often translated as 2 인조 (a team with 2 persons) in Korean as well as the transliterated term 듀오 is known in Korean. The readers of this ST are likely to be people who are into motorsports, the translator is likely to consider whether to use the transliterated term or to use the Korean equivalent word.
172	ST7	fast	Fast (빠른)	*'Fast'* can be translated in many different ways including 빠른, 재빠른, 급속한.
173	ST7	fierce	Fierce (often translated as 사나운,	*'Fierce'* can be translated in many different ways including 사나운, 험악한, 격렬한, 극심한, 맹렬한.

			격렬한, 맹렬한)	
174	ST7	fortune	Fortune (운, 재산, 부)	*'Fortune'* can be translated in many different ways including 운, 행운, 재산, 부, 거금.
175	ST7	loop	Loop (고리모양)	*'Loop'* is used in this context to describe a shape of track where the racers are going to drive.
176	ST7	Penultimate	Penultimate (끝에서 두 번째의)	In this context *'on the **penultimate** day of Rally de España'* refers to the day before last day of Rally de España. Since there is no equivalent lexical word for this lexical item in Korean, the translator needs to explain what *'penultimate'* means.
177	ST7	Team Principal Michel	Team (팀) + Principal (주장, 교장, 학장) + Michel	In this context *'Team Principal'* is used to describe a title *'Michel'* holds in Hyundai team. There are so many variables in terms of how one translates *'principal'* into Korean, depending on each translator's preference and how the word is used in a given sentence. In a similar vein, English titles (i.e., Global Marketing Lead, GP, Study coordinator) are not always straightforward to translate into Korean.
178	ST7	quickly	Quickly (빠르게)	*'Quickly'* can be translated in many different ways including 빨리, 빠르게, 신속히.
179	ST7	Run	Run (달리다, 달리기)	In *'a short evening **run** at Salou'*, *'run'* refers to the race where as in *'All three of our crews **ran** into difficulties during Saturday'*, *'ran'* refers to *'going into'*. Although in English, run (달리기, 달리다) is used as an alternative word for *'race'*, the equivalent word, 달리기, is only used for human being's physical /mental running.

				Therefore, translator may need to replace *'run'* with *'race'* or other possible words rather than using the equivalent word of *'run'* in Korean.
180	ST7	Spin	Spin (회전, 돌리다)	*'Spin'* can be translated in many different ways including 빙빙 돌다, 신회하다, 회전.
181	ST7	SS9	SS9	SS9 refers to a racing stage which is set for a rally.
182	ST7	stage	Stage (단계)	*'Stage'* can be translated in many different ways: 단계, 시기, 무대, 개최하다.
183	ST7	summarise	Summarise (요약하다)	In this context, *"A very bad day," summarised our Team Principal Michel." 'Summerised'* makes sense but when one tries to translate it to Korean, it becomes *'요약했습니다'*, which sounds not very natural. In Korean, when we take direct quotes, ~라고 or ~라 follows right after the quotation. Also, *'요약해서 말했습니다'*, *'간단히 말했습니다'* is often how we indicate that one has made a comment in a brief manner.
184	ST7	a stage win	a stage win	*'A stage win'* is used in this context to mean that the team managed to win a particular stage of the rally. *'Stage'* is often translated as *'단계'* and *'win'* is translated as *'우승'*. But when these two words are collocated in the Korean text as *'단계 우승'*, it sounds very unnatural.
185	ST7	double disaster	double disaster (이중 재화)	*'Disaster'* can be translated in many different ways including 참사, 재난, 재해, 불행, 재앙.

186	ST7	during Saturday	during Saturday (토요일 동안)	*'During'* is often translated as *'~동안'* to describe a certain period. Since Koreans do not necessarily use ~동안 for a day but for a longer period of time, faithful translation of *'토요일 동안'* sounds unnatural.
187	ST7	great job	Great (멋진, 훌륭한) + job (일)	*'Great job'* is used in English to mean excellent work, admirable achievement. In Korean, *'job'* or *'work'* is not often used to indicate the same meaning but *'잘했습니다'*, *'멋지게 해냈습니다'*.
188	ST7	lack of hydraulics under braking	lack of hydraulics under braking	*'Under braking'* from *'lack of hydraulics under braking'*, is ambiguous.
189	ST7	late check-in charge	late check-in charge	*'Check-in charge'* is terminology used in the field of a rally which is not necessarily known to most of Koreans.
190	ST7	lunchtime service	lunchtime service	*'Lunchtime service'* is terminology used in the field of a rally which is not necessarily known to most of Koreans. If one tries to translate this term faithfully into Korean as *'점심 시간 서비스'*, it does not sound very natural.
191	ST7	podium charge	podium charge	*'Podium charge'* is used in this context to refer *'winning the rally'*. If one tries to translate this term faithfully into Korean as *'시상대 청구'*, it sounds really weird.
192	ST7	representative of what we know we can achieve	representative of what we know we can achieve (우리가 성취할 수 있다고 알고	*'Representative'* is often translated as a person or an organisation who can represent. Therefore, it becomes problematic to translate this text into Korean.

			있는 것에 대한 대변)	
193	ST7	World Rally Championship	World Rally Championship (월드 랠리 챔피언십)	*'World Rally Championship'* is a name of a rally which is often transliterated.
194	ST8	a second espresso	a second espresso (두번째 에스프레소)	Espresso is a well-established English loanword.
195	ST8	balanced	Balanced (균형잡힌)	*'Balanced'* is used in this context to describe a flavour.
196	ST8	boldly mellow	boldly (대담하게) + mellow (often translated as 그윽한 or 부드러운)	*'Boldly mellow'* is used to describe a flavour. *'Mellow'* is often used to describe something being pleasantly smooth or soft. There are many possible Korean lexical items which can be used as an equivalent of *'mellow'*. However, when *'mellow'* is collocated with *'boldly'* it becomes *'대담하게 부드러운'*, *'대담하게 그윽한'* which makes the Korean translation unnatural.
197	ST8	earthy	Earthy (흙같은, 땅같은)	*'Earthy'* is used in this context to describe a flavour. Since Korean does not describe a pleasant taste *'earthy'* - soil flavour - it is difficult to translate.
198	ST8	edge	Edge (날, 끝, 가장자리)	*'Making classic espresso drinks extra smooth without a roasty **edge**.'*
199	ST8	extraordinary	Extraordinary (대단한, 보기드문)	*'Extraordinary'* can be translated in many different ways including 기이한, 놀라운, 대단한, 보기 드문, 비범한, 예사롭지 않은.
200	ST8	flavourful	Flavourful	Unlike *'beautiful'* which can be translated as *'아름다운'* or

				'delightful' as *'즐거운'* with a single lexical item, many other English lexical items which have the suffix *'-ful'* ending such as *'flavourful'*, *'skilful'*, *'forgetful'* cannot be translated by using a single lexical item.
201	ST8	foundation	Foundation (기초)	*'Foundation'* can be translated in many different ways including 기반, 토대, 근거, 기초, 재단.
202	ST8	lightest	lightest	The superlative embedded in *'lightest'* needs to be broken down in Korean language by using *'최고로 가벼운'* or *'가장 가벼운'*.
203	ST8	love was so strong	love was so strong	*'People loved it so much we began scooping it in our stores as 80/20 Blend, after the recipe. The **love was so strong** we finally made it official….'* *'Love'* is often translated as *'사랑'* in Korean. In Korean when one describes the royalty or continuous support from customer, *'love'* is not a kind of word often used.
204	ST8	notes	Notes (메모, 짧은 쪽지)	*'Balanced with Nutty **Notes**'* *'Notes'* is used to describe a flavour which is difficult to translate as *'notes'* is recognised as a short written message.
205	ST8	nutty finish	nutty (견과맛이 나는) + finish (끝, 마무리)	*'Nutty finish'* is used in this context to describe a flavour. Korean do not have an adjective equivalent to *'nutty'*, thus the translator needs to explain what it means such as 견과 맛이 나는, 견과류의, 견과가 든.
206	ST8	One true love	One true love (하나의 진정한 사랑)	*'This is a coffee of **one true love**'*. One true love can be translated into Korean.

207	ST8	Signature	Signature (서명)	*'For us, the round body, juicy taste and **signature** nutty finish of this 100% Colombian coffee.'* *'Signature'* is used to indicate that the *'nutty finish'* is a distinctive feature of this coffee just like a person's handwritten name is distinctive. In Korean, *'signature'* is either translated as *'서명'* – a person's handwritten name, or transliterated as *'시그네쳐'*. The transliterated term, *'시그네쳐'* is used in Korean for something being very distinctive and important in business, like a representative dish of a restaurant or a most well-known product of a company.
208	ST8	Smooth	Smooth (매끄러운, 부드러운)	*'Smooth'* is used in this context to describe a flavour
209	ST8	Soft	Soft (연한, 부드러운)	*'Soft'* is used in this context to describe a flavour
210	ST8	Softness	Softness (부드러움)	*'Softness'* is used in this context to describe a flavour
211	ST8	Sourcing	Sourcing	*'Sourcing'* is often transliterated in Korean to refer to a purchasing of something from abroad.
212	ST8	Spicy	Spicy (매콤한, 매운)	*'Like the lush Indonesian island of its origin, this **spicy** coffee stands alone.'* *'Spicy'* is used in this context to describe a flavour of coffee. Since Korean people do not describe a taste of coffee as *'매운'*, it is difficult to translate.
213	ST8	treacherous	Treacherous (위험천만한)	*'Driving **treacherous** dirt roads with a sheer mountain wall to one side'.*

214	ST8	vibrant	Vibrant (명랑한, 활기찬)	*'Vibrant notes'.* *'Vibrant'* is used in this context to describe a flavour.
215	ST8	coax out	coax out	*'This special blend of beans from Latin America was carefully roasted to **coax out** sweet, vibrant notes'*. *'Coax out'* is used in this context to describe the effort that had gone into in order to obtain a certain type of flavour from the coffee bean. Since there is no equivalent term in Korean, such the meaning needs to be explained.
216	ST8	cup balance	cup (컵) + balance (균형)	*'Cup balance'* is used in this context to describe a flavour of coffee. *'Cup'* is a well-established loanword in Korean but when Koreans talk about coffee, they do not say *'a cup of coffee'* (*'커피 한 컵'*) but *'a 잔 of coffee'* (*'커피 한 잔'*). In here, *'잔'* is a counter used for cup or mug. It is to be noted that there are various counters available in Korean including *'명'* for human, *'마리'* for animal, *'켤레'* for socks, shoes, and gloves. Therefore, the translation of *'cup'* into Korean in this context is problematic although such a word is so widely understood in Korean. Another difficulty of translation is that *'cup balance'* is used to describe flavour balance this coffee possesses but when you translate *'cup balance'* faithfully into Korean, it becomes *'컵 균형'* which sounds really not right.

217	ST8	Dark cocoa	Dark cocoa (다크 코코아)	Dark cocoa is a well-established loanword.
218	ST8	full-bodied	full-bodied	*'Full-bodied'* is used to describe a rich flavour of the coffee or wine. the term has no equivalent in Korean and the transliterated term *'풀바디'* has started to be used in Korea.
219	ST8	highlights milk's sweeter side	highlights milk's sweeter side	*'Highlights milk's sweeter side'* is difficult to translate as Korean people do not describe the taste of milk as *'sweet'* but instead they use *'고소한'* which again has no equivalent word in English.
220	ST8	juicy taste	juicy taste	*'Juicy taste'* is used to describe a taste of coffee. It is difficult to translate as Koreans do not describe a taste coffee as *'juicy'*.
221	ST8	lush beauty of the coffee trees	lush (무성한, 우거진) + beauty (아름다움, 미) + of the coffee trees (커피 나무의)	*'Lush beauty of the coffee trees'* can be literally translated as *'커피나무들의 무성한 아름다움'* but it does not sound natural.
222	ST8	lush island	lush island (무성한 섬)	*'Lush'* (*'무성한'*, *'우거진'*) is often collocated with a tree or a forest rather than an island which means the translator may need to add trees, forest to translate this text into English.
223	ST8	mellow flavour	mellow flavour	*'Mellow'* can be translated into Korean as *'부드러운'*, *'그윽한'*.
224	ST8	rolling out in the distance	rolling out in the distance	*'Rolling out in the distance'* is used to illustrate the far stretched coffee farm. Such the term of *'rolling out'* can be translated in various ways in Korean depending on which term the individual translator prefers.

225	ST8	roasty sweet	roasty sweet	*'Roasty sweet'* the collocation of these two lexical items is somewhat unnatural in Korean.
226	ST8	round body	round body	Like *'full-bodied'*, *'round body'* is tricky to translate into Korean as such the term is unknown in the Korean way of describing a flavour.
227	ST8	sitting on their verandas	sitting on their verandas	*'Verandas'* is a well-established English loanword. Many Korean people living in an apartment block have verandas.
228	ST9	available	Available (이용할 수 있는)	*'Available'* is used in this context to inform people when the restaurant opens. Such the meaning of *'available'* can be conveyed but since there is not a single Korean lexical item for *'available'*, the meaning needs to be explained.
229	ST9	biscuits	Biscuits (비스킷)	*'Biscuits'* is a well-established loanword but the concept of *'biscuits'* is more restricted to snacks, rather than a type of food you expect to see from a formal restaurant menu.
230	ST9	breast	Breast (가슴)	*'breast of turkey'* When Korean people talk about breast of chicken or turkey, they add *'살'* (*'meat'*).Thus *'breast'* becomes *'breast meat'*.
231	ST9	clementine	Clementine (귤)	Clementine is often translated as *'귤'* but there are lots of different types of 귤 in Korea (i.e., 감귤, 한라봉, 천혜향, 레드향).
232	ST9	discretionary	discretionary (자유재량)	Discretionary is used in this term to inform the customers that a 10 % service fee is added to the bill, depending on an individual's choice. Such a fee can be either excluded from the bill or paid. Tipping in a restaurant is not common in Korea and a concept of a 10% service fee being added to

				the bill is a foreign concept to Koreans.
233	ST9	homemade	homemade	*'Homemade'* is a well-established loanword in Korean.
234	ST9	medallions of monkfish	medallions of monkfish (아귀)	*'Pan fried* ***medallions of monkfish****'*. *'Medallions'* is a word referring to small round shaped portion of meat. Such the term does not have an equivalent word in Korean.
235	ST9	pickled	pickled	*'Pickled'* is often translated as *'절임'* while *'pickle'* is a well-established loanword (*'피클'*).
236	ST9	redcurrant	Redcurrant (레드커런트)	*'Redcurrant'* is rarely used in Korean cooking.
237	ST9	scallop	Scallop (가리비)	*'Scallop'* can be translated as 가리비, 가리비 조개, 패주, 조개 관자.
238	ST9	celebrate Christmas	celebrate Christmas	*'Christmas'* is a well-known English loanword in Korean culture but Korean people do not celebrate Christmas as a big family festive gathering. There is no Boxing day, no particular traditional dishes for Christmas.
239	ST9	locally roasted coffee	locally roasted coffee	*'Locally roasted coffee'* refers to coffee that is freshly roasted from the area where the restaurant is. The word *'locally'* is often translated as *'근교에서'*, *'근처에서'*, *'현지의'*. All these possible equivalent Korean words for *'locally'* still does not sounds right when you collocate them with *'roasted coffee'*.
240	ST9	pan fried	pan fried	*'Pan fried'* is often used in the U.K. to describe a cooking method but such the term sounds weird for Koreans to see as a name of a dish.

241	ST9	poached egg	poached egg (수란)	*'Poached egg'* can be translated in a word *'수란'*.
242	ST9	a discretionary 10% service charge	a discretionary 10% service charge	A discretionary 10% service charge. Although it can be explained what it means, *'service charge'* is not a concept used in a Korean restaurant.
243	ST10	Driveway	Driveway (사유차도, 드라이브웨이)	Driveway is often translated as *'사유차도'*. In South Korea, many people live in an apartment block which offer residences only car park in the basement levels. Driveway can be found in a big house in Korea but it rarely appears in property descriptions provided by local Korean estate agencies.
244	ST10	off street parking	off street parking	*'Off street parking'* is used to refer to a space available for people to park off street. Such the concept can be explained to Korean people but there is no equivalent term to *'off street parking'* in Korean.
245	ST10	at the foot of	at the foot of	*'At the foot of'* is often translated as 기슭에.
246	ST10	bright spacious accommodation	bright spacious accommodation	*'Accommodation'* is often translated as *'숙박'*, *'숙소'* but such Korean lexical items are never used in estate agency's property descriptions but only used for hotel bookings or temporary places to live.
247	ST10	contemporary fitted kitchen	contemporary fitted kitchen	In Korea, people use a term *'빌트인 주방'* (*'built-in kitchen'*) to refer to a kitchen that is fitted with white appliances and cupboards. What is in a *'fitted kitchen'* in U.K. property may differ to what ordinary Korean people expect from *'built-in kitchen'*.
248	ST10	decked terrace	decked terrace	*'Deck'* is a well-established loanword in Korea but not

				necessarily *'decked terrace'*. This term may need to be explained in Korean as faithful translation (*'데크한 테라스'*) does not make sense.
249	ST10	dining room	dining room (다이닝룸)	It is rare for Korean households to have a separate room to use as a dining room. They often sit in a table in an open-planned kitchen or eat in the family lounge. Since having a separate room which is dedicated to dining is foreign, a *'dining room'* is difficult to translate.
250	ST10	master bedroom	master bedroom	A *'master bedroom'* is often translated as *'안방'* referring to the biggest bedroom in the house.
251	ST10	open plan	open plan	In the context of *'**open plan** sitting room'*, *'open plan'* may appear to be ambiguous to some Korean translators to translate.
252	ST10	raised deck terrace	raised deck terrace	A *'raised deck terrace'* is rare to be seen in Korean housing architecture.
253	ST10	superb order throughout	superb order throughout	*'Superb order throughout'* may appear to be ambiguous to Korean translators to translate.
254	ST10	utility room	utility room (다용도실)	*'Utility room'* is often translated as *'다용도실'* – multi-purposed room.