

A Study on the Treatment of Cultural Specific Items in Two English Translations of *Liao Zhai Zhi Yi*

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Abstract: *Based on the dichotomy of culture-oriented translation strategies—domestication and foreignization coined by Venuti in 1988, the present research aims to uncover the CSIs normally contained in classical Chinese literature, and to explore the dominant translation strategy applied to render the CSIs by American translators and Chinese translators respectively. Therefore, the taxonomies of CSIs as well as the taxonomies of translation procedures proposed by previous scholars have been adopted to identify the CSIs and the specific procedures applied in the text. The findings include that apart from the various categories of CSIs proposed by previous scholars, many new findings of CSIs have also emerged in the ST, demonstrating the considerable idiosyncrasy of classical Chinese; with regard to the two TT, the first translation which is contributed by American translators is foreignization-dominated and the second one translated by Chinese translators is domestication-dominated, suggesting that the distinct cognitive apparatus of the translators themselves might be a remarkable contributing factor towards the varied translation products of the same ST.*

Key words : *CSIs taxonomies; classical Chinese literature; translation procedures.*

I. Introduction

It is universally acknowledged that there is immense potential overseas market for Chinese publishing industry, and foreign readers' interest in Chinese books has been expanding from economics, self-help sphere to the field of literature (Kalder, 2012). With the "going global" of Chinese literature, the work of translation, which is viewed as a decisive factor to the accessibility of a certain book to its target overseas market, has been taken great consideration by the professionals of the publication circle. Furthermore, with regard to the literature translation, cultural specific items (CSIs), which refers to those terms embodying distinct cultural particularity, always impose great challenge to translators due to the opacity, ambiguity or even non-existence of its connotation or function towards a target language (TL) culture (Aixela, 1996). Over the decades, CSIs has always been a popular topic in a plethora of culture-oriented translation studies all over the world. And within the sphere of culture-oriented translation studies, the dichotomy of translation strategies, domestication and foreignization, as is coined by Venuti (1995), is always another simultaneous topic in conjunction with the study of the treatment of CSIs. Domestication refers to minimizing the foreignness of the source text (ST) and maximizing its closeness to the TL culture; whereas foreignization denotes the attempts to maintain the exoticism of the ST and preserve the source language (SL) cultural specialty to the most extent. With the emphasis of both SL and TL culture, domestication and foreignization are regarded as the most distinct approaches to rendering CSIs into a TL by translators.

As is aforementioned, a wide range of translation studies are involved with the subject of CSIs and the two main strategies—domestication and foreignization; nevertheless, most of the previous related studies are based on modern Chinese text, e.g.: Wang Jin (2002) conducted a research on domestication and foreignization in the translation of advertisement. Li Rui (2007) conducted a study in domestication and foreignization in the translation of movie names. Chen and Miao (2012) conducted an investigation on the domestication and foreignization in the Chinese-English translation of the China white paper of anti-corruption. However, due to the great differences between classical Chinese and modern Chinese from the linguistic level to the socio-cultural level (Wang & Chen, 2013), the findings of above-mentioned studies cannot be generalized to classical Chinese text. In this regard, the classical Chinese still remains a relatively fresh research object in translation study. Therefore, this gap is filled by the present research based on the classical Chinese short story collection *Liao Zhai Zhi Yi*, which has been assessed as one of the most representative classical Chinese literatures by famous scholars like Ma Ruifang (2007).

Apart from exploring the various types of CSIs normally included in the classical Chinese literary text, the current research also assumes the responsibility to investigate whether domestication or foreignization takes the dominance in two English editions of *Liao Zhai Zhi Yi* translated by American translators and Chinese translators respectively, and what kinds of translation procedures are applied by the translators to achieve the dominant strategy. Therefore, by fulfilling these research objectives, the findings of the present study might provide concrete references for the professionals in the translation and publication circles who are engaged in the English translation of Classical Chinese literature, to make them aware of the diversity of CSIs existing in classical Chinese and the

common procedures to render them. In this way, the findings of the current study may ultimately help to facilitate the classical Chinese literature to “go global”.

Therefore, in order to achieve the above-mentioned research objectives, following research questions need to be answered in the present study:

1. What are the types of CSIs frequently emerging in the two selected stories from *Liao Zhai Zhi Yi*? Apart from the taxonomies of CSIs proposed by previous scholars, are there any new findings with classical Chinese idiosyncrasy existing in the two stories?

Due to the limitation of the research, there are two stories selected as research objects for the present study, which are *Xia Nu* and *Ying Ning*. The work *Liao Zhai Zhi Yi* generally depicts four topics, which are: 1. Romance between young scholars and beauties; 2. Relationship between humans/non-humans; 3. The exposure of social darkness or criticism of feudalism; 4. Sarcasm of delinquency and praise of good virtue. And the two selected stories cover all the four topics aforementioned, therefore not only the representativeness of the whole literary work but also a wide coverage of diverse CSIs will be obtained. By answering the first research question, the awareness of translators regarding the various types of CSIs normally appearing in classical Chinese text especially the idiosyncratic ones will be elevated.

2. What is the dominant translation strategy in the two English editions of *Liao Zhai Zhi Yi* translated by American and Chinese translators respectively, and through what kind of procedures the translators achieve the dominant strategy?

According to Toury's theory of nature, role of norms in translation (1995), in the socio-cultural dimension, translators who perform under various conditions, including different ST, different target audiences, or even the distinct cognitive apparatus of the translators themselves, normally employ different translation strategies, and consequently lead to remarkably diverse translation products. Based on this statement, it is highly possible that the dominant translation strategy adopted by Chinese native speakers and English native speakers are different. The answering of this research question not only reveals main strategies presented in the two English translations but also explores the translation procedures normally applied to realize the dominant strategy by translators; and the related discovery can be references for translators who are engaged in the translation of classical Chinese literature.

II. The Concept and Taxonomies of CSIs Proposed by Scholars

According to Aixela (1996), CSIs are those linguistically represented items which are difficult to be transferred into TL because of the nonexistence/differences of its connotation/reference or the non-equivalence of its function in the target cultural system. Aixela (1996, pp.57-58) defines CSIs as following:

“In translation, a CSI does not exist of itself, but as the result of a conflict arising from any linguistically represented reference in a source text which, when transferred to a target language, poses a translation problem due to the nonexistence or to the different value of the given item in the target language culture... CSIs are those textually actualized 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... This definition leaves the door open for any linguistic item to be a CSI depending not just on itself, but also on its function in the text, as it is perceived in the receiving culture, i.e. insofar as it poses a problem of ideological or cultural opacity, or acceptability, for the average reader or for any agent with power in the target culture”

From the statement above, we can easily infer that CSIs are linguistic items which tend to impose certain difficulties in the translation process owing to the non-equivalence or non-existence of either its reference or function in the TL system. As a specific group of references which results in obstacles during the translation process, CSIs require translators to solve the problems by means of both linguistic and cultural competence so that any translation loss will not surpass (or can be offset by) translation gains.

In previous studies, scholars like Newmark (1988), Espindola and Vasconcellos's (2006) have proposed the detailed taxonomies of CSIs with a purpose to make the CSIs easier to be identified. According to Newmark (1988), CSIs includes: 1. Ecology (flora, fauna, winds, plains, hills, etc.); 2. Material culture (food, clothes, houses & towns, transports, etc.); 3. Social culture (work and leisure); 4. Organizations, customs, activities, procedures, concepts (political and administrative, religious or artistic); 5. Gestures and habits. The taxonomies of CSIs proposed by Espindola and Vasconcellos (2006) compasses: 1. Toponyms: proper name of region, geographical name, etc; 2. Anthroponyms: ordinary or famous peoples' names referring to regional specialty; 3. Forms of entertainment; 4. Means of transportation; 5. Fictional character: a person in a novel, drama or legend known by a certain community; 6. Legal system; 7. Local institution; 8. Measuring system: units of measurement referring to a specific community and time; 9. Food and drink; 10. Scholastic reference: things related to school, academy; 11. Religious celebration; 12. Dialect. However, lots of the taxonomies proposed by Espindola and Vasconcellos are obviously overlapped with Newmark's: “forms of entertainment” is overlapped with “social culture (work and leisure)”; “means of transportation, food and drink” is overlapped with “material culture”; “legal system, local institution and religious celebration” is overlapped with “organizations, customs, activities...” thus in this research

a combination of Newmark, Espindola and Vasconcellos' taxonomies of CSIs is set for the identification and classification of CSIs in the ST and TT (see Table 1 below).

Meanwhile, as is stated by Shi and Jiang (2015), frequent usage of idiomatic expressions is a salient feature of the classical Chinese text, according to them, idioms always have a feature of extended meaning or figurative meaning, and embodies the condensed culture in which they are rooted. The cultural particularity of Chinese idioms also means that it is often very difficult to transfer not only the linguistic value but also the complete denotation/connotation of the idioms into TL. On the basis of this statement, the cultural particularity and untranslatability of idiomatic expressions is in compliance with Aixela (1996)'s concept of CSIs. Therefore, Chinese idioms in the ST will also be included into the taxonomies of CSIs in the present study.

Apart from the idiomatic expressions, another concern is the implicit expression which is omnipresent in classical Chinese. According to Peng (2014, p.286-287), poetic expression for sense perception is an outstanding characteristic in ancient Chinese literature, and intellectuals in ancient China always pursue an aesthetic value in the literature writing by virtue of the maintenance of the implicature and implicitness of the expression which can be realized by various figures of speech, i.e., metaphor, symbol, synaesthesia, metonymy, etc. Furthermore, Sang (2006) argues that authors of the ST always prefer the implicit expression so as to maintain the artistic value and the literary density, as the weak implicature in a text enables the readers to take more effort to decode. However, the implicitness in the ST can always rouse certain challenges for the translators to render the weak implicature into TL. According to these statements, implicit expression is also supplemented as a category of CSIs in the present study.

Table 1. Taxonomies of CSIs by Translation Scholars

No.	CSI	Proposed by
1	Material culture	Newmark (1988), Espindola & Vasconcellos (2006)
2	Ecology	Newmark (1988)
3	Toponyms, anthroponyms: Fictional character	Espindola & Vasconcellos (2006)
4	Social culture (work & leisure)	Newmark (1988) Espindola & Vasconcellos (2006)
5	Organizations, customs, activities, procedures, concepts. Measuring system.	Newmark (1988) Espindola & Vasconcellos (2006)
6	Gestures and habits	Newmark (1988)
7	Scholastic reference	Espindola & Vasconcellos (2006)
8	Linguistic culture: Dialect Idiomatic expression Implicit expression	Espindola & Vasconcellos (2006) Shi and Jiang (2015), Sang (2006)

In the table above, the categories of "Toponyms", "Anthroponyms", "Fictional character" proposed by Espindola and Vasconcellos are all related to proper names of people or locale, thus for the convenience of the study, these three categories are merged together. Likewise, "Measuring system" is involved with official authorization and unification, and is customarily accepted and applied in a certain region and time, thus in the current study, "measuring system" proposed by Espindola and Vasconcellos is merged with Newmark's "organizations, customs...". Similarly, the category of "dialect" and "idiomatic expression", "implicit expression" are merged together due to they all belong to "linguistic culture".

III. Domestication/Foreignization and Their Related Procedures

In 1995, the terminology of domestication and foreignization has been introduced by American translation theorist Lawrence Venuti. Domestication is a translation strategy involving minimizing the source-text foreign elements to the TL cultural values (Munday, 2001). Foreignization, by contrast, is aimed to retain the foreignness of the original-language text (Shuttleworth & Cowie, 1997).

However, being a dichotomy of general translation styles, domestication and foreignization are normally realized through a variety of detailed translation procedures. Thus in order to identify domestication or foreignization strategy, the specific translation procedures applied in the text should be identified preliminarily. Aixela (1996) proposed his taxonomies of translation procedures belonging to either conservation category or substitution category; conservation denotes the preservation of SL CSIs, which is SL-oriented, while substitution

denotes replacing the SL CSIs with a TL one, which is TL-oriented. Thus, according to his concept, Aixela’s list of translation procedures underneath conservation and substitution actually is in compliance with Venuti’s dichotomy of domestication and foreignization, thus proves an ideal tool for the current study to elicit the translation procedures applied in the two TT (Target Text)

Table 2. Taxonomies of translation procedures related to Foreignization/Domestication strategies proposed by Aixela (1996)

Foreignization (Conservation)	Domestication (Substitution)
repetition	synonymy
orthographic adaptation	limited <u>universalization</u>
linguistic translation	absolute <u>universalization</u>
<u>extratextual gloss</u>	naturalization
<u>intratextual gloss</u>	deletion
	autonomous creation

Descriptions of the foreignization procedures and domestication procedures are provided below:

Foreignization (Conservation)

Repetition: “The translators keep as much as they can of the original reference.” (Aixela, 1996, p.61). This procedure is frequently applied for the treatment of most toponyms: Seattle-Seattle.

Orthographic adaptation: “This manipulation includes procedures like transcription and transliteration, which are mainly used when the original reference is expressed in a different alphabet from the one target readers use.” (Aixela, 1996, p.61) .

Linguistic translation: “With the support of pre-established translations within the intertextual corpus of the target languages, or making use of the linguistic transparency of the CSI” (Aixela, 1996, p.61), the translator normally chooses “a denotatively very close reference to the original” (Aixela, 1996, p. 62), making the target readers aware that it belongs to SL cultural system.

Extratextual gloss: The translator uses one of the above-mentioned procedures, but considers it necessary to offer explanation of the meaning or implications of the CSI. At the same time, it does not seem legitimate or convenient to mix this explanation with the text. Thus a gloss distinguished from the text is provided, such as footnote, endnote, glossary, commentary/translation in brackets, in italics, etc. (Aixela, 1996)

Intratextual gloss: It is the same as the extratextual gloss strategy with this difference that "the translators feel they can or should include their gloss as an indistinct part of the text, usually so as not to disturb the reader's attention" (Aixela, 1996, p.62).

Domestication (Substitution):

Synonymy: It is the strategy which can be used when CSI is repeated through the text and “the translator resorts to some kind of synonym or parallel reference so as to avoid repeating the CSIs.” (Aixela, 1996, p.63).

Limited universalization: “the translators feel that the CSI is too obscure for the readers or that there is another, more usual possibility” and decide to replace it with another reference also belonging to the SL culture but less specific and closer towards the target readers.

Absolute universalization: “The basic situation is identical to the previous one, but here the translators do not find a better known CSI or prefer to delete any foreign connotations and choose a neutral reference for their readers. E.g. corned beef-Lonchas de jamón (slice of ham).” (Aixela, 1996, p.63)

Naturalization: It can be used when translators try to substitute CSIs by those of the TL. “The translator decides to bring the CSI into the intertextual corpus felt as specific by the target language culture.” (Aixela, 1996, p.63-64).

Deletion: This procedure can be used when the translator considers the CSIs “unacceptable on ideological or stylistic grounds” (Aixela, 1996, p.64), or it is not necessary information worth “the effort of comprehension” (Aixela, 1996, p.64) by target audiences, etc. Thus they decide to delete it in the TT.

Autonomous Creation: “This is a very little-used strategy in which the translators (or usually their initiators) decide that it could be interesting for their readers to put in some nonexistent cultural reference in the source text.” (Aixela, 1996, p.64).

IV. The Selected Stories and the Two English Translations

The objects of this research are composed of two short stories *Ying Ning* and *Xia Nv* selected from the ST *Liao Zhai Zhi Yi* as well as their corresponding two English versions. The selection of these two stories are not

made randomly: *Ying Ning* is one of the most representative short stories in this work, and has been adopted in the Chinese textbook for senior middle school students published by China People's Education Press; the story tells a young scholar fell in love with a naïve fox fairy (werefox) *Ying Ning* who was raised up by her ghost foster-mother in a mountainous area far away from human society, having followed the scholar back home and got married, the fox fairy sadly found her carefree personality was cruelly bounded by the feudal ethical code; this text not only presents a very romantic story but also uncovers the stale feudal society in which human's true nature is eroded. *Xia Nv* is another noted story highly recommended by scholar Ma Ruifang (2007) for its great aesthetic value. The intriguing text depicts a rather poor young scholar helped a gallant girl whose family had been framed by enemy and struggled to survive; the gallant girl paid a debt of gratitude to the scholar who cannot afford a marriage by offering him an offspring to perpetuate his *family line*; thereafter the girl retaliated her enemy mysteriously and bid farewell to the scholar. It is evident that the two stories fully cover the four essential themes delivered in *Liao Zhai Zhi Yi*: 1. Romance between scholar and beauty; 2. Relationship between humans/non-humans; 3. The exposure of stale feudal society; 4. Denouncement of delinquency and praise of good virtue. Therefore, these two stories prove to be the most representative among the short stories in *Liao Zhai Zhi Yi*.

The corresponding TT for the two stories are selected from the following English translated editions: The TT for Story 1 *Xia Nv* and Story 2 *Ying Ning* are adopted from *Strange Tales from Make-do Studio* translated by Denis C. and Victor H. Mair (1989) (hereafter named TT1) and *Strange Tales of Liaozhai* translated by Lu Yunzhong and Yang Liyi (1988) (hereafter named TT2); TT1 was published by Foreign Language Press (China State-owned, established since 1952) and TT2 was published by the Commercial Press H.K. (established since 1914). These two presses are of long history and great influence regionally, making both the two English editions the most representative translations of *Liao Zhai Zhi Yi* in the book market home and abroad. On the other hand, due to the issuing years of the two translation editions are very close (TT1 is issued in 1989 while TT2 in 1988), those variables including different socio-cultural contexts which may mold the style of translation products are excluded.

With regard to the translators of TT 1, Denis C. Mair is a distinguished scholar of Chinese study and a renowned translator specializing in literature realm; apart from the translation of *Liao Zhai Zhi Yi*, his other contributions include the translation of *Hall of Three Pines* (written by renowned Chinese philosopher Feng Youlan) in 2000. Besides his accomplishment of introducing Chinese literature to overseas, he is also an excellent bilingual poet. In addition, the other translator of TT1, Victor H. Mair, is a well-known sinologist and a celebrated translator who has engaged in the translation of many Classical Chinese works including *Tao Te Ching* in 1990. In the preface of TT1, though the ideas of the translation of *Liao Zhai Zhi Yi* has not been discussed, great effort has been made to introduce the main content and immense influence of the literary work to the readers, even detailed descriptions has been given to the author of the literary work and the comprehensive background of the creation of the work, which shows the translators' great reverence to *Liao Zhai Zhi Yi*. As for the Chinese translators in TT2, though their biography is not available, in the foreword of their translation work, they have discussed their original intention of translating *Liao Zhai Zhi Yi* as "we have made every endeavor to be faithful to the original and tried our best to capture the spirit of this great work". Thus, whether the Chinese translators' original intention meets the translation style of their product will be disclosed in the current research.

V. Research Methodology

In order to carry out the research objectives, initially all the CSIs in the two ST stories from *Liao Zhai Zhi Yi* will be extracted and categorized with the reference of Table 1. By quantifying the frequencies of the categories of CSIs, the various types of CSIs emerging in the two selected stories with their occurrences will be found.

In the following steps, by referring to the CSIs elicited from the ST, the corresponding English equivalents of the CSIs in the two TT will be extracted. Thus, based on a qualitative approach, the parallel corpus will be established where the ST CSIs and its two TT equivalents will be listed in a structural way for a systemic comparison and analysis (see appendix 1). Subsequently, the translation procedures which are applied to render each individual CSI will be identified on the basis of the taxonomies of translation procedures proposed by Aixela (1996) (see Table 2).

After all the procedures applied for the treatment of CSIs are identified through the analysis, the frequency of each translation procedure will be calculated. Subsequently, the occurrence of each translation procedure will be further categorized into either foreignization or domestication strategy with the reference of Table 2. In this way, the total occurrences of foreignization and domestication will be attained, and whether foreignization or domestication is the dominant translation strategy in the two TT will be revealed.

VI. Types of CSIs in Story 1 & 2

Based on the corpus data of Story 1 & 2 respectively, the frequencies of different categories of CSIs are calculated and presented in Table 3 and Table 4.

Table 3: Types of CSIs in Story 1

No.	CSIs	Frequency	%
1	Material Culture	1	2.9
2	Ecology	1	2.9
3	Toponyms; Anthroponyms; Fictional character	2	5.9
4	Social culture	1	2.9
5	Organizations, customs, activities, procedures, concepts. Measuring system.	3	8.8
6	Gestures and habits	1	2.9
7	Scholastic reference	2	5.9
8	Linguistic culture	18	52.9
9	Others	5	14.7
10	Total CSIs	34	

As is presented in the table above, there are totally 34 cases of CSIs in Story 1. Among the assorted categories of CSIs, “linguistic culture” shows the most frequency, which accounts for 52.9% of the total CSIs. Typical examples of “linguistic culture” emerging in story 1 include: euphemism/indirect expression like 同食之谋 (tong shi zhi mou/the plan of dining together) , denoting a marriage proposal; idiomatic expressions like 福薄无寿 (fu bo wu shou/very thin blessing and no longevity). The other frequent category is “others” comprising 14.7% of the CSIs, this category refers to the CSIs which have not been discussed by previous scholars; this includes “traditional/honorific/self-deprecating address”, e.g.: 君(jun), an honorific address to one’s husband; 妾(qie), a self-deprecating address in front of one’s husband; it is noteworthy that these addresses are omnipresent in classical Chinese while almost abandoned in modern Chinese, thus strong classical Chinese idiosyncrasy is embodied in this new category.

Based on the corpus data of Story 2, the frequencies of different categories of CSIs are calculated and presented in Table 4.

Table 4: Types of CSIs in Story 2

No.	CSIs	Frequency	%
1	Material Culture	4	9.3
2	Ecology	4	9.3
3	Toponyms; Anthroponyms; Fictional character	6	13.9
4	Social culture	2	4.6
5	Organizations, customs, activities, procedures, concepts. Measuring system.	8	18.6
6	Gestures and habits	2	4.6
7	Scholastic reference	1	2.3
8	Linguistic culture	3	6.9
9	Others	13	30.2
10	Total CSIs	43	

According to the table above, 43 cases of CSIs have totally appeared in Story 2. Among the various types of CSIs, the category of “others” has the most frequency of 30.2%: similar to Story 1, CSIs of “traditional/honorific/self-deprecating address” occur frequently, while the CSI of “appellation of relatives” also emerged, e.g.: the kinship title 姨(yi/maternal aunt) is directly addressed to call the interlocutor. Moreover, “Organizations, customs, activities, procedures, concepts; measuring system” also accounts for a significant proportion of 18.6%, e.g.: 庚午(geng wu), the special designation of year in Chinese lunar calendar; 亩(mu), a Chinese measure unit of area. Other categories like “Toponyms...”, “Material culture”, “Ecology” also evenly occur for 9%-14%.

In brief, the data above suggest that even though CSIs proposed by previous scholars all exist in the two selected stories, however, as is aforementioned, classical Chinese literature is a relatively fresh research object and its own idiosyncrasy distinguishes it from literature in other languages. This statement is proved by a number of new findings of CSIs including “traditional/honorific/self-deprecating address; the appellation of relatives” in the two selected stories, apart from the previously supplemented categories of “idiomatic expressions” and “implicit expressions” proposed by Chinese researchers.

2. Translation strategies and procedures in TT of Story 1 & 2

In order to find the dominant translation strategy as well as to discover the translation procedures applied to achieve the dominant strategy in TT1 and TT2 of Story 1 & 2, on the basis of the identified CSIs in ST, the corresponding English equivalents of the CSIs are extracted; consequently, by referring to the taxonomies of translation procedures proposed by Aixela (1996), all the translation procedures applied in TT1 and TT2 are identified (see appendix.1) ; in the next step, the occurrences of each type of translation procedure are quantified, and by further classifying the procedures into either foreignization and domestication category, the total frequencies

of foreignization and domestication are obtained. (See Table 5 & 6.)

Table 5: Translation Strategies and Procedures in TT1

Foreignization	Frequency	Domestication	Frequency
Repetition	0	Synonymy	0
Orthographic adaptation	6	Limited universalization	1
Linguistic translation	36	Absolute universalization	18
Extratextual gloss	3	Naturalization	5
Intratextual gloss	6	Deletion	2
Intratextual description	2	Autonomous creation	1
Supplement procedure	2		
Total	55	Total	27

Table 6: Translation Strategies and Procedures in TT2

Foreignization	Frequency	Domestication	Frequency
Repetition	0	Synonymy	1
Orthographic adaptation	10	Limited universalization	1
Linguistic translation	5	Absolute universalization	39
Extratextual gloss	3	Naturalization	12
Intratextual gloss	3	Deletion	8
Intratextual description	3	Autonomous creation	0
Supplement procedure	0		
Total	24	Total	61

Hereby it is necessary to explain: though there are totally 77 cases of CSIs in the two stories, while the total frequencies of translation procedures applied in both TT1 and TT2 surpass 77. This results from that in one case of CSI, TT1 and TT2 may employ more than one type of translation procedures.

From Table 5 and Table 6 we can conclude that: TT 1 is foreignization-dominated, while domestication prevails in TT2.

With regard to the translation procedures underneath the two strategies, linguistic translation is the most frequently applied in TT1 with 36 occurrences. Typical examples of this procedure employed in TT1 are:

1. ST: 身已向暮, 旦夕犯雾露 (*shen yi xiang mu, dan xi fan wu lu*)

Explanation: a metaphorical expression, literally means one's life is fragile like facing the twilight, being left in the mist and dew.

TT1: *I'm in the sunset of my life, any time now my body will be left out in the mist and dew*

2. ST: 同食之谋 (*tong shi zhi mou*)

Explanation: indirect expression, literally refers to the plan of dining together; in the context it euphemistically denotes the plan of marriage.

TT1: *a joint dining arrangement*

Besides, other relatively frequent procedures underneath foreignization include orthographic adaptation (6 occurrences): e.g. 金陵 (*Jinling*; city name)—*Jinling*; intratextual gloss (6 occurrences): e.g. 佩玉 (*pei yu*; jade pedant)—jade waist-pendant. Nevertheless, although TT1 is dominant with foreignization, the data suggest that translators of TT1 may occasionally shift to domestication as a compromise for the translation smoothness, e.g. 尺 (*chi*; measure unit of length)—*long*.

While in TT2, absolute universalization is the most frequently applied procedure with 39 occurrences. Typical examples include:

3. ST: “妾身未分明” (*qie shen wei fen ming*)

Explanation: “My identity is not clear.” An allusion from poem by Du Fu, here the quotation is used in the protagonist's dialogue.

TT2: *Not being your wedded wife.*

4. ST: 螟蛉 (*ming ling*)

Explanation: Corn earworm; an implicit reference of foster son

TT2: *Adopted child*

The second frequent procedure emerging in TT2 is naturalization with 12 occurrences:

5. ST: 揖 (*yi*)

Explanation: a traditional Chinese greeting with hands joint together before the chest

TT2: *bowed*

The data also reflects that though TT2 generally prefers domestication, foreignization strategy is still adopted occasionally for the manipulation of a smooth translation: e.g. 里 (*li*, length measurement unit)—*li*.

Thus, according to the data above, TT1, which is translated by American native speakers, is dominated with foreignization strategy; on the contrary, TT2, a product by Chinese translators, is dominant with domestication strategy. The data also shows that though both groups of translators apply a main strategy, sometimes they have to shift to the other strategy as a compromise. Moreover, it is obvious that in order to achieve foreignization strategy, TT1 translators mostly resort to linguistic translation, orthographic adaptation and intratextual gloss. While to achieve domestication, TT2 translators employ absolute universalization and naturalization as well as deletion most frequently.

As for the treatment of CSIs of “others”, domestication is normally applied in both TT1 and TT2 to render the CSIs of “traditional/honorific/self-deprecating address”, e.g.: 君 (*jun*, an honorific address to one’s husband) is transferred into *you*; 妾 (*qie*, a self-deprecating address of a wife in front of her husband) is rendered into *I* or *me*. However, regarding the treatment of CSIs of “appellation of relatives”, foreignization is still employed in TT1 to present the original way of calling one’s relative in the SL culture, on the contrary, TT2 maintains the use of domestication, e.g.:

6. ST : 甥长成如许，尚不相识。

TT1 : *Look how grown up you are, nephew: I didn’ t even recognize you.*

TT2 : *That accounts for the fact that you’ve grown to be a man without even our knowing each other!*

VII. Conclusion

The taxonomies of CSIs which are adopted as reference in the current research is a combination of CSIs classifications proposed by Newmark (1988), Espindola & Vasconcellos (2006), at meantime Shi and Jiang (2015), Sang (2006)’s proposed CSIs categories are also added as supplement. According to the data presented, all the CSIs proposed by previous scholars have appeared in the two selected stories, and due to the remarkable idiosyncrasy of classical Chinese, the newly found CSIs are substantial in both stories. Story 1 depicts an intriguing mystery with fast-paced plot, in terms of the CSIs with most frequency, it has been found that in Story 1, linguistic culture shows the most occurrences (53%), this is because the tight and suspenseful plots of story 1 leads to an economic language of narration including many idioms and implicit expressions. regarding the newly found CSIs (the category of “others”), CSIs of “traditional/honorific/self-deprecating address” occur 5 times (14%). Story 2 is a romance with a leisured narration enriched by frequent dialogues between characters who are relatives to each other in the text; thus, the newly found category of “others” consisting of “traditional/honorific/self-deprecating address/appellation of relatives” shows the most occurrence of 13 times (30%), followed by the category of “organizations, customs, activities...” with 8 occurrences (19%). The plethora of new findings of CSIs in both stories reveals that classical Chinese literature has a remarkable distinction with other languages, thus requires further explorations by future studies.

Furthermore, regarding the manipulation of CSIs in both stories, the two English versions translated by American translators and Chinese translators turn out to be remarkably different from each other. TT1 is a translation product collaborated by two American translators Denis C. and Victor H. Mair (1989). Though they haven’t shared their ideology of their translation of Liao Zhai Zhi Yi in the preface, the current study proves that TT1 is dominant with foreignization strategy. The two American translators are both renowned sinologists and experienced in the translation of Chinese literature. Therefore, their familiarity towards Chinese culture as well as their proficiency of both Chinese and English might be a contributing factor to their translation orientation. On the other hand, TT2 is a translation product by Chinese native speakers Lu Yunzhong and Yang Liyi (1988). In the preface of their translation work, it is said that they will make their best efforts to faithfully translate the ST; however, the current study proves that TT2 is dominant with domestication strategy, making their translation less faithful than TT1. Therefore, the findings of the current study is consistent with Toury (1995)’s claim that the distinct cognitive apparatus of translators themselves can be a remarkable contributing factor of the significantly varied translation products of a same ST.

Moreover, it is also found that to achieve foreignization strategy, linguistic translation, orthographic adaptation and intratextual gloss are the most referred procedures by the American translators in both stories. On the other hand, absolute universalization, naturalization and deletion are the most applied procedures by Chinese translators to achieve domestication.

It is also noteworthy that regarding the treatment of the new findings of CSIs, both groups of translators

tend to domesticate most of the CSIs of “traditional/honorific/self-deprecating address”. This phenomenon stems from the fact that most of the TL equivalents of those CSIs do not exist, for example, the honorific address of one’s husband 君(jun) and the self-deprecating address by a wife 妾(qie) definitely have no TL equivalents at all. Here the researcher suggests that in the future, translators may collaboratively apply orthographic adaptation to render the terms of frequent occurrences with extratextual gloss as explanation, for instance: 妾 can be rendered into “chieh” (which is slightly different from the original Chinese phonetics of the character but may be more convenient for foreign target audiences to pronounce), footnote can be offered as “a Chinese self-deprecating address by a wife in front of her husband”. This joint efforts by translators engaged in classical Chinese may help to introduce these unique while common terms into overseas and preserve the oriental aesthetics to the most extent. Given that many Japanese CSIs like 物語monogatari, 芸妓eisha, 歌舞伎kabuki which have been retained by orthographic adaptation for long and thus already become omnipresent in English translations of any Japanese literary work, there is still lots of space for translators of Chinese literature to introduce the Chinese CSIs of oriental aesthetics to overseas audiences in an original manner.

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