

Negotiating Cultural Distance in the Translation of Japanese Tourism Texts

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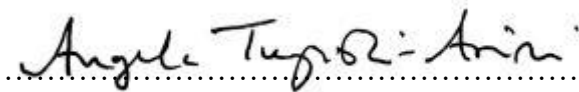
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Abstract

Tourism is being heralded as a solution to the economic challenges generated by Japan's declining birth-rate and an aging population. The Japanese government is currently seeking to diversify the Asia-dominated inbound tourist market by targeting tourists from Western countries such as the U.S. and Australia. The diversity of cultures that characterise the Anglophone readership of texts promoting Japan as a tourist destination, as well as the non-homogenous linguacultural background of other potential visitors accessing tourism promotional texts in English, pose particular challenges for the translator when dealing with the cross-cultural transfer of culture-specific items (CSIs). This study aims to investigate the ways in which certain factors condition strategies for the translation of CSIs into English at the micro level, and the impact that these exert at the macro level on cultural representations of the Japanese source language community, drawing on Venuti's (1995/2008) conceptual framework of domestication and foreignisation. The study is a corpus-based investigation that incorporates both quantitative and qualitative perspectives. The corpus consists of 296 parallel texts totalling 83 478 Japanese source characters and 41 717 English target text words gathered from websites promoting tourism to regional destinations. Findings suggest that the sub-genre of tourism text and the native status of the translator are the primary factors that modulate micro-level choices of translation procedure, in turn shaping the representation of Japan as a tourist destination. The research extends existing literature on the translation of culture-specific lexis in tourism texts, in particular those promoting culturally remote source and target language communities.

Statement of candidature

I hereby declare that this submission is my own work and to the best of my knowledge contains no material previously published or written by another person, except where due acknowledgement is made in the thesis. I also declare that the thesis has not been previously submitted for a degree nor has it been submitted as part of requirements for a degree to any other university or institution. Any assistance received during the course of the research and the preparation of the thesis itself has been appropriately acknowledged.

A handwritten signature in black ink, reading "Angela Turzynski-Azimi", written over a horizontal dotted line.

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26 October 2018

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Chapter 1: Introduction

Texts from the tourism sector are regarded as one of the most translated of all text genres in contemporary times (Sulaiman, 2016, p. 53), yet their complexity as a specialised type of discourse with distinct linguistic and cultural features is often downplayed by clients and translators themselves (Gotti, 2006; Katan, 2012, p. 89; Pierini, 2007, p. 99). Tourist literature constitutes a prime site for cultural differences, which generate specific translational challenges; a failure to successfully negotiate those challenges risks compromising the cross-cultural communicative goal, widely acknowledged by scholars to be the most important function of the genre (e.g. Federici, 2007, pp. 101-102).

While the language of tourism has drawn the attention of scholars across a range of fields such as discourse analysis and cultural studies (e.g. Dann, 1996; Moeran, 1983), researchers in translation studies have been somewhat slower to turn their attention to tourism texts (Agorni, 2012b, p. 6; Hogg, Liao, & Gorman, 2014, p. 157), with theorists lamenting the fact that the genre still occupies a somewhat peripheral position in the discipline. In her pioneering work, Kelly (1997, p. 34) asserts that there is a greater need for translation theory to be applied to tourism research given the “specificity of the communicative situation” of the genre, a view echoed by Snell-Hornby (1999, p. 95). Writing almost two decades later, Hogg et al. (2014, p. 157) observe that the attention paid to tourism material in translation studies research is still relatively insignificant, with the studies that do exist tending to be concerned with poor translation quality in terms of accuracy of meaning or fluent writing style, rather than with the need for tourism promotional texts to fulfil the communicative purpose for the readership or culture addressed (see also Sulaiman & Wilson, 2018). This is despite the crucial economic role played by the translation of material promoting tourist destinations.

The dearth of translation studies research into tourism texts is striking in the Japanese context. A recent review of major global trends in tourism research materials related to Japan published in Japanese and English between 1940 and 2016 (Kato & Horita, 2017), while not making any claims to be exhaustive (p. 2), makes no reference to the word ‘translation’ or its variants. An additional contributing factor to the paucity of research in this area is the fledgling nature of translation studies as an academic discipline in Japan, emerging only in

the new millennium (Emmerich, 2013; Wakabayashi, 2012). Emmerich (2013, pp. 352-353) laments both the scarcity of translation studies research in English relating to Japan and the paucity of Japanese-language research in the discipline, likening the situation to “a warehouse with too few lightbulbs: whole aisles remain uninspected, lost in the shadows”.

Tourism is now being heralded as a solution to the economic challenges generated by Japan’s declining birth-rate and an aging population. This is evidenced by the Japanese government’s declared goal of turning Japan into a “tourism-oriented developed nation” (“The Prime Minister in action,” 2016) by doubling inbound tourism from almost 20 million in 2015 to 40 million by 2020, when Tokyo will host the Olympic and Paralympic Games, and to 60 million by 2030. In 2017, the country was on track to achieving its goal, with inbound tourist numbers surpassing 28 million. However, according to the Japan National Tourism Organization (JNTO), in that year three out of four tourists to Japan hailed from Asia, specifically South Korea, China, Taiwan and Hong Kong (Baird, 2018). This is despite the fact that Japan is the world’s third largest economy (“Gross domestic product 2017,” 2018) and the only fully developed nation in Asia; and despite the country’s vast array of historical, cultural, culinary and other attractions, as well as its reputation as a safe tourist destination (Kubo, 2005, p. 5).

The Japanese government has highlighted the need to diversify Japan’s inbound tourist market by targeting visitors from Western countries such as the U.S. and Australia (“Japan rewrites tourism record after 28.7 million visited in 2017,” 2018), and the cross-culturally sensitive translation into English of promotional texts to attract potential tourists is therefore crucial (Durán Muñoz, 2011, p. 31). As Piller asserts in the context of multilingual marketing materials promoting tourism to Switzerland, “language choice is a business choice in the context of tourism” (2007, p. 58). The translation into English of promotional literature has a valuable part to play in turning Japan into one of the world’s top tourist destinations, both in the lead up to and beyond the drawcard of the Olympics, and as such the present study is of timely relevance.

Furthermore, this area of research has implications for translator training. Tourism promotional texts have been identified as suitable material for the ongoing training of novice translators in translation practice (Kelly, 1997, 2000; see also Snell-Hornby, 1999). The advantages of using such material, particularly but not exclusively by translators working

out of their language of habitual use, are numerous, and include the familiarity of the text type, the diversity of subject matter, the variation of stylistic and discursive techniques, and awareness-raising in respect of source and target language and culture conventions (Kelly, 2000). Given the often poor quality of translated tourism texts, studies of which abound in the literature, there is a clear need to raise professional standards in this field (Agorni, 2012b; Durán Muñoz, 2011; Snell-Hornby, 1999). It is envisaged that the findings of the present study will offer insights into this genre of translation in the Japanese-English language pair and the strategies available to the translator, specifically in terms of navigating the significant distance between culturally remote source and target language communities, which will be beneficial in the design of such training programs.

The diversity of cultures that characterise the Anglophone readership of translated texts promoting Japan as a tourist destination, as well as the non-homogenous linguacultural background of other potential visitors accessing tourism promotional texts in English, pose particular challenges for the translator when dealing with the cross-cultural transfer of culture-specific items (CSIs), which to the best of my knowledge have not been studied in this language combination in the context of tourism texts. The present study sets out to fill this gap. The aims of the study are, firstly, to investigate which translation procedures are employed to render CSIs in Japanese tourism texts; secondly, to determine whether the choice of procedures is conditioned by certain factors (thus exploring why particular strategies are chosen); and thirdly, to illuminate the impact of the identified translation procedures on the representation of the source culture by uncovering the ways in which CSIs are used in translation to construct the cultural image of Japan for the reader. The study employs a quantitative corpus-based approach combined with qualitative analysis in order to bring a quantitative dimension to the investigation of CSIs in tourism texts, which have largely been researched using qualitative methods only. It is considered that the incorporation of a quantitative perspective has the potential to enrich the insights gained through the qualitative approach and to enhance the objectivity of the study.

To achieve the research aims, the thesis is organised as follows. Chapter 2 begins with an overview of the literature on the functions and features of tourism texts. This is followed by a discussion of the cross-cultural dimension of the genre and the importance of the translator's sensitivity to the norms of the target culture. Next, culture-specific items are defined and taxonomies of CSIs and strategies for their translation outlined, highlighting the

implications of non-homogenous target audiences for the communicative process. The discussion then turns to Lawrence Venuti's (1995/2008) conceptual framework of domestication and foreignisation, focussing in particular on its appropriation in the context of tourism promotion materials. The chapter concludes by highlighting a gap in the literature that calls for an exploration of the strategies employed by translators of Japanese tourism texts for the transfer of CSIs to a linguistically and culturally diverse readership, and to consider how their choices impact on the cultural image of the host community.

Chapter 3 explains the methodological approach taken to achieve the aims of the research. The study takes a mixed-methods approach, incorporating both a corpus-based quantitative analysis and thematic qualitative analysis of the data. Firstly, the research questions are presented, followed by a rationale for the research approach chosen to answer these questions. Next, the principles of data collection for the corpus are outlined, including the challenges encountered, before providing a description of the corpus, and its limitations. This is followed by an explanation of the data extraction procedures, before outlining the methods of data sampling and annotation. The chapter concludes by explaining the methods of data analysis, and outlining the conceptual framework that informs the qualitative analysis.

The analysis in Chapter 4 is underpinned by the research questions presented in Chapter 3. The chapter begins by presenting an overview of the dataset in terms of sub-genre of the text, region being promoted, and category of CSI. This is followed by an investigation of the translation strategies employed for the rendering of CSIs in the data sample. The quantitative analysis is interwoven with qualitative analysis throughout the chapter to address the third research question regarding the macro-level impact of the micro-level translation procedures employed to render CSIs in Japanese tourism texts.

Chapter 5 summarises the key findings and discusses the results based on the research questions. The chapter concludes by outlining some limitations of the study. Based on the findings, it is suggested that the research needs to be extended to other sub-genres of tourism texts promoting more diverse geographical regions of Japan.

Chapter 2: Literature review

2.1 Introduction

In this chapter, existing research into the translation of tourism promotional materials is reviewed, largely limited to studies conducted outside the Japanese context given the lacuna in the Japanese-English language pair. The review is organised thematically, moving from macro-level to micro-level considerations that inform the empirical research questions, and concluding with a macro-level framing of the relevance of the findings. Section 2.2 explores the literature concerning the nature of tourist texts, their functions and particular features, setting out the macro-level context for the study. The focus then turns in Section 2.3 to the cross-cultural communication dimension of tourism texts and the role of the translator as cultural mediator within the late twentieth century shift in translation studies known as the ‘cultural turn’. Section 2.4 explores the way that the macro-level features of translated tourism materials are reflected at the micro-level of the text, notably in the form of culture-specific lexical items and their associated translation strategies, which constitute the focus of this study. Section 2.5 addresses the effect of translation strategies at the macro level in shaping the representation of the tourist destination culture in the framework of Lawrence Venuti’s domestication/foreignisation paradigm. The chapter concludes in Section 2.6 by identifying a gap in the literature.

2.2 Functions and features of tourism texts

Tourism texts have been defined in a variety of ways. For the purposes of this study, I adopt Kelly’s definition: “[A]ny text published by a public or private organisation of any kind intended a) to give information to any kind of visitor or b) to advertise a destination (city, hotel, restaurant, etc.) and encourage visitors to go there” (1997, p. 35). In the present study, tourism texts are understood as a genre, in Lee’s (2001, p. 10) sense of a “culturally recognisable” grouping of texts. This genre includes a diverse range of sub-genres—brochures, menus and guidebooks to name just a few (Kelly, 1997, p. 35). Irrespective of the sub-genre, however, tourism literature takes two “basic communicative forms” (Reiss & Vermeer, 2013, p. 182), reflecting its particular function: informative and persuasive (see e.g. Agorni, 2012b; Hogg et al., 2014; Kelly, 1997). In Katharina Reiss’s classification, an informative text is defined as a text produced with “the intention of passing on news, knowledge, views, etc.” (Reiss & Vermeer, 2013, p. 182), while a persuasive (referred to by

Reiss as ‘operative’) text “convey[s] persuasively organized content in order to encourage the recipient to act in accordance with the intentions of the text sender (or of the commissioner)”. Some texts, however, “pursue two or more intentions” (p. 183), constituting a “hybrid form” (p. 184); tourism texts are one such example, reflected in Valdeón’s (2009, p. 23) designation of “tourist info-promotional materials”. Agorni (2012b, p. 10) regards the “informative and persuasive text functions [as] two poles of a continuum”, with the degree to which each is present in a particular tourism text depending on its hybridity—for example, description or instruction—and the envisaged target readership—for example, local or international (see also Kelly, 1997, p. 35). Likewise, the lexicon of the genre is indebted to an extensive range of subject matter, including specialised domains (see e.g. Durán Muñoz, 2011, p. 32; Gotti, 2006, p. 26) such as gastronomy, sports and music. Mason (2004, p. 157) points out the diversity of language and style that may be present within a single tourist brochure, reflecting both the function of the text and the degree of speciality of the subject matter. Lexical and terminological variety as well as blurred boundaries across various semantic fields found in texts related to tourism, together with the generally non-specialist background of the recipients, make it difficult to classify the genre as a specialised discourse (Agorni, 2012b, p. 6; Durán Muñoz, 2011, p. 32). This has been regarded as a contributing factor to the tendency to assign the translation of tourism texts to non-professional translators (Durán Muñoz, 2011, p. 40), as well as to the relative lack of attention to tourism texts in translation studies research (Agorni, 2012b, p. 6).

2.3 The cross-cultural communication dimension of translated tourism texts

If a “microlinguistic definition” of the tourism text genre based on lexis and terminology is not useful, the language of tourism has been shown to feature textual and pragmatic characteristics that render it specific to the genre at the “communicative level” (Agorni, 2012b, p. 6), incorporating both text type/function (informative, persuasive or hybrid) and situation (particular target reader or culture). Even when the communicative situation envisages a source culture recipient audience (i.e. domestic tourists), tourism texts involve “cultural mediation” in order to “promote the identity of specific geographical areas and their communities” (p. 6). When the communicative situation is extended beyond the bounds of a shared source culture to a recipient audience that accesses the original message through translation, a further layer of complexity is added to the notion of cross-cultural communication that constitutes the heart of tourism texts.

According to Williams (1985, p. 62), “[c]ulture is one of the two or three most complicated words in the English language”. Over half a century ago, Kroeber and Kluckhohn (1963) compiled 164 definitions of the term, a number that has no doubt grown considerably with the emergence of cultural studies as an academic field. In the late 1980s, Newmark (1988/2001, p. 94) defined culture as “the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression”. Newmark’s definition coincides with a shift in Translation Studies from a focus on the linguistic aspects of translation to the incorporation of cultural aspects, which embody “the indissoluble connection between language and way of life” (Bassnett, 2002, pp. 2-3). Known as the ‘cultural turn’, this shift was “an undisputed milestone” in the discipline of Translation Studies (Snell-Hornby, 2010, p. 367), contrasting with the compartmentalising of the linguistic and cultural treatments of translation that had prevailed until then. The movement called into question the notion of translation as a source text-oriented primarily linguistic process, instead emphasising the cultural context of the target text recipient and the translator as cross-cultural mediator (Bassnett, 2011; see Katan 2004 for a comprehensive treatment of translator as cultural mediator). The mediation role of the translator in the translation of tourist promotional material is discussed by scholars such as Durán Muñoz (2011) and Narváez and Zambrana (2014) in the Spanish context, and Agorni (2012a, 2012b) in the Italian context.

The culturally sensitive translation of tourist promotional literature is of fundamental importance to the effective marketing of the destination. Sensitivity to the communicative situation is linked explicitly to economic gain by Hogg et al. (2014; see also Kelly, 1997, p. 41), who assert that the translation of tourism texts is “a vital tool” in an industry that demands effective cross-cultural exchange in order to ensure optimal benefit. Disregarding this aspect may lead to a failure to attract visitors to the destination and a loss in revenue. The potential for economic repercussions is a crucial consideration in light of the Japanese government’s commitment to tourism as a central pillar of its economic policy, rendering the culturally attuned translation of tourism material of paramount importance to the successful promotion of Japan as a tourist destination.

In their corpus-based genre analysis study of translated websites of museums in China and the U.K., Hogg et al. (2014, p. 157) frame a concern with the role of translation in the communicative situation of tourism promotion texts within the context of the translator’s

sensitivity to the norms of the target community, which is crucial if tourism texts are to fulfil their communicative purpose. Failure to prioritise cultural sensitivity over linguistic accuracy will compromise that purpose, which in turn may negatively impact on the tourist experience (p. 157). Kelly (1997, p. 37) asserts that “the more successful translations are those in which the conventions of the target culture prevail, as their application constitutes a greater guarantee for the communication process”. The author offers pertinent examples in the Spanish-English combination of how a failure to adapt the content of promotional leaflets published at the local level to the “culture-bound mental map” (Katan, 2004, p. 5) of the international target audience in order to ensure that the information is “dosified” (Kelly, 1997, p. 35) results in a compromised translated message in terms of communicative purpose (p. 38). If the information presented is too dense or obscure, the text will fail to fulfil its informative and persuasive functions (p. 36). This issue is revisited by Agorni (2012b, p. 9), who highlights, on the one hand, the explicit rendering of internationally recognised geographical references that are absent from the Italian source text, in order to supplement the geographical knowledge assumed to be possessed by Anglophone tourists; and on the other hand, the omission of less internationally well-known geographical locations, so as to avoid overloading the non-local tourist with geographical information.

Snell-Hornby (1999, p. 95) concurs with Kelly and others (e.g. Hogg et al., 2014; Sulaiman, 2016; Sulaiman & Wilson, 2018) that the main criterion for the translation of tourism-related texts is the communicative situation, which requires that particular attention be paid to their function as “instruments of persuasion”, expressed here more enticingly by Dann (1996):

The language of tourism attempts to persuade, lure, woo and seduce millions of human beings, and in so doing, convert them from potential into actual clients. By addressing them in terms of their culturally predicated needs and motivations it hopes to push them out of the armchair and onto the plane – to turn them into tourists. (p. 2)

Dann’s emphasis is on attracting and inspiring target readers to visit the source culture destination described by appealing through the lens of the target culture, hinting at the inevitable tension between source and target culture orientation that characterises translated tourism texts and the need to resolve that tension in a way that has the desired effect on the reader. This plays out in the need to balance the foregrounding and masking of cultural

content to avoid the risk of producing an overdose of information that poses a challenge to the reader in terms of processing, which could hamper the persuasive function of the message and lead to communication breakdown (Kelly, 1997, p. 35). The tension between source and target culture orientation is explored more fully in Section 2.5.

In this section, I have presented the macro-level context for the study in order to illuminate the key issues that inform the research questions. The macro-level tension that arises when translated tourism texts are pulled in the direction of both source and target culture, alluded to by Dann (1996), is, of necessity, reflected at the micro level of the text. Of particular significance to the present study is the aspect of culture-specific lexis and the strategies employed to deal with this characteristic feature of the tourism text genre.

2.4 Culture-specific lexis in the translation of tourism texts

This section moves from the macro-level consideration of translated tourism texts that require cross-cultural mediation outlined in Sections 2.2 and 2.3, to a focus on the micro-level linguistic features, specifically culture-specific lexis and the strategies for rendering these items for the recipient community.

2.4.1 Culture-specific items

While some scholars focus on the privileging of cultural sensibilities underpinning the target text over faithfulness to lexical content alone (e.g. Hogg et al., 2014; Katan, 2012; Sulaiman, 2014; Sulaiman & Wilson, 2018), others concern themselves more particularly with the translation of culture-specific lexis, and it is this aspect of tourism texts that the present study seeks to illuminate. The translation of tourism texts deals with “the transfer of those cultural markers which represent destinations in their specific historical, geographic, social and cultural aspects” (Agorni, 2012b, p. 7). These cultural elements are referred to variously in the literature as, for example, ‘culture-specific items’ (Franco Aixelà, 1996, p. 56), ‘culture bumps’ (Leppihalme, 1997, p. 4), ‘realia’ (Leppihalme, 2001, p. 139), ‘unmatched elements of culture’ (Ivir, 2004, p. 117), ‘culturemes’ (Vermeer in Nord, 1997/2014; 2000, p. 204) and ‘extralinguistic cultural references’ (Pedersen, 2007, p. 30). In this study, I will adopt the term ‘culture-specific item’ after Franco Aixelà, abbreviated to ‘CSI’. CSIs “tie the text to its local and temporal surroundings, giving it a certain degree of local ‘colour’ and ‘flavour’” (Leppihalme, 2011, p. 127), characteristics that feature especially prominently in tourism-related marketing materials. The way in which these micro-level linguistic features

are handled in translation determines the degree to which a text fulfils its hybrid informative and persuasive function, ensuring the adequate and effective transmission of the message to the potential tourist and the ultimate success of the translation as cross-cultural communication.

2.4.2 Taxonomies of CSIs

Translation scholars have put forward various taxonomies of CSIs, composed of largely overlapping classifications and exhibiting varying degrees of ambiguity (e.g. Katan, 2012; Nedergaard-Larsen, 1993; Newmark, 1988/2001). While most acknowledge that it is impracticable to propose an all-encompassing classification, nevertheless there is general agreement regarding what this or variants of the term refer to. For the present study, CSIs are defined after Franco Aixelà (1996) as follows:

. . . 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. (p. 58)

CSIs denote elements of the source culture which are transparent to the source culture community but have no “ready-made linguistic expression” in the target culture (Ivir, 2004, p. 118), thus potentially rendering them opaque for the receiving community. In the domain of AVT, Nedergaard-Larsen (1993, p. 211) proposes a detailed taxonomy of “[e]xtralinguistic culture-bound problem types” that synthesises cultural elements identified by other scholars. The present study employs a modified version of Nedergaard-Larsen’s taxonomy of CSIs into three main classifications of nature, history, and society and culture, sub-divided into 13 more detailed classifications; for example, the classification of history is sub-divided into the sub-classifications of buildings, events, people and dates. The taxonomy is detailed in full in Section 3.6.1.

2.4.3 Strategies for the translation of CSIs

The translation of CSIs “represent[s] undoubtedly one of the hardest tasks for a translator” (Agorni, 2012b, p. 7; see also Petillo, 2012, p. 248). Other theorists go as far as to describe these elements as “indicating the limits of the translatable” (Cronin, 2000, p. 40; see also

Narváez & Zambrana, 2014, p. 71; Ramière, 2016, p. 1). As Cronin (2000, p. 40) asserts, “[i]f items are specific to a particular culture, then their very specificity would seem to preclude translation into the languages of other cultures”. This is disputed by Leppihalme (2011, p. 128), however, who argues that, while “precise equivalents” may be lacking, nonetheless translators have various means at their disposal to handle realia, “conveying information and filling lexical gaps, even though some of the connotations of the items may change or get lost in the process”. Two factors that may impinge on the effective cross-cultural transfer of CSIs are the “degree of closeness (mutual similarity) of the cultures in question” (Ivir, 1987, p. 36) and the heterogeneous nature of the recipient environment.

2.4.3.1 Implications of cultural distance and non-homogenous target audiences

Cultural distance between source and target communities is reflected in the connotative gaps between CSIs and their translations (Leppihalme, 2001, pp. 139-140). Nedergaard-Larsen (1993, p. 208) refers to the “extremely difficult” nature of translation “especially when translating from a language and culture distant from your own” (see also Carbonell, 1996, p. 83; Leppihalme, 2001, p. 139). Much of the literature on the translation of CSIs in the tourism text genre is produced by scholars working in relatively close linguistic and cultural environments, for example, Spanish or Italian, and English (e.g. Agorni, 2012b; Kelly, 1997; Lazzari, 2006; Narváez & Zambrana, 2014; Petillo, 2012). The question of whether it is in fact more challenging to render CSIs in culturally distant languages than in languages of cultures of greater proximity is one that merits further investigation and lies beyond the scope of this study. Nonetheless, the language pair in the present study (Japanese and English) reflects a situation where more elements of culture are unshared. While research on the translation of Japanese tourism texts appears to be lacking, a body of research exists on the translation of tourism texts promoting Chinese destinations; given the shorter cultural distance between China and Japan due to a shared historical background, studies by Chinese scholars may be considered of particular relevance for the present study. However, the studies available in a language accessible by the author of this thesis (e.g. Ai, 2013; Jiangbo & Ying, 2010) are largely concerned with broad issues of translation quality, and as such are considered to have limited relevance to the research questions. An exception is that of Sanning (2010), whose focus on domesticating and foreignising strategies relates to the macro-level theoretical framework for the present study and is presented in Section 2.5.

The perception of “shared knowledge and common ground” is fundamental to the communicative purpose of tourism promotional texts (Poncini, 2006, p. 139). However, the very notion of the tourist as a homogeneous category of target reader is inherently flawed, expressed by Agorni’s (2012b, p. 7) reference to the “fuzzy identity of tourists”, a readership that is “particularly difficult to pin down” (p. 10). When dealing with culture-bound elements, scholars have stressed the need for translators to consider the cognitive store of the recipient, questioning the degree to which the target-text reader can be assumed to share a common knowledge base and similar values (Katan, 2004; Poncini, 2006, p. 139; Saldanha, 2008, pp. 26-27). Cultural distance aside, this has specific relevance for the present study in two respects: the diversity of cultures that characterise the Anglophone readership (De Marco, 2015, p. 312); and a target community that includes tourists who are native speakers of neither Japanese nor English, and as such have no shared cultural background associated with either the source or target language (Poncini, 2006, p. 139; Terestyényi, 2011, p. 17). The heterogeneous nature of the target audience of Japanese tourism texts translated into English renders problematic Olk’s (2001, p. 24) comment that the determination of culture-specificity is “relative to the two cultures involved in the translation”. Stewart (2013, p. 232) illustrates this in the context of English translations of Italian tourist texts by non-native university students; while CSIs need to be “rendered meaningful to a global readership”, a distinction must be made between target language terms that are comprehensible by an international audience, and those that are intelligible for specific countries or cultures only, while acknowledging the fuzzy nature of the boundary between the two.

In the context of non-homogenous target audiences, Nord’s (1997/2014, p. 34) assertion that a cultural reference may not necessarily be specific to the source culture alone, but may also exist in other cultures, is of particular relevance. To illustrate, while the Japanese cultural reference of 温泉 *onsen* in its denotative meaning of ‘hot spring baths’ is entirely foreign to most Anglophone readers, a New Zealand target audience would be able to relate to the concept on some level, since hot springs are a feature of New Zealand’s natural landscape. However, although the extralinguistic reality of the term appears to be shared, this in fact masks a quite different sociocultural reality. Hence, if the target text were aimed at a New Zealand readership, it would be desirable to alert the receiving community to the differing connotative and emotional meaning of the item from that of hot spring baths in the target culture. The use of English as a lingua franca to service diverse Anglophone communities

as well as recipients whose languages may not be represented in the available translations is thus an important consideration when considering strategies for the translation of CSIs in the Japanese-English language pair.

2.4.3.2 Taxonomies of procedures for the translation of CSIs

The term ‘procedure’ is defined after Mailhac (2007, p. 4) as “a means of translating a particular element as part of a strategy”. The term ‘strategy’ has been used in a variety of ways by translation studies theorists, a situation further complicated by the fact that a host of different terms have been used to refer to the concept (Kearns, 2009, p. 285; Kwieciński, 2001, p. 115), giving rise to a “terminological confusion in this area of translation studies” (Chesterman, 2005, p. 18). In the present study, I use the term ‘strategy’ in the sense of the *choice* of translation procedure, or combination of procedures (Ivir, 2004, p. 118). In Agorni’s (2012b, p. 6) terms, “translators adjust texts to new communicative situations by means of *choices*” (my italics) in order that “cultural difference may be strategically enhanced or reduced, according to specific situations”. A CSI is an item that cannot be rendered in an automatic or routine fashion; rather, it requires the translator to reconcile the cultural gaps that arise from “differences in extralinguistic reality” (Ivir, 1987, p. 36) or different segmentation of “the same extralinguistic reality” of the source and target language communities by choosing certain translation procedures that, to varying degrees, highlight or obscure the cultural content (p. 45). The choice of procedures may be influenced by a range of factors, including the sub-genre of the text, the particular nature of the CSI, the region of the country being promoted, and the linguistic provenance of the translator. At the same time, these potential (micro-level) procedures are not sufficient in themselves, often needing to be combined in order to optimally convey cultural information (p. 37; Ramière, 2016, p. 4). The resulting hybridity may make it difficult to pinpoint the translation procedure used (p. 4).

The literature contains numerous taxonomies of procedures for the translation of CSIs, mostly in the context of textual translation (e.g. Franco Aixelà, 1996; Ivir, 1987; Kwieciński, 2001; Leppihalme, 2001; Olk, 2012), but also in relation to film (e.g. Nedergaard-Larsen, 1993). As Ramière (2016, p. 4) insightfully observes, the myriad taxonomies proposed by scholars may be attributed to the problematic nature of labelling and the opacity that results, leading researchers to create their own classifications of procedures, which are inevitably

flawed. Nevertheless, “the need for an inventory of the tools to operate with is self-evident” (Mailhac, 1996, p. 137).

Given the relevance of translation strategies for CSIs in the tourism text genre to the training of novice translators identified in Chapter 1, two taxonomies of procedures that incorporate the student perspective on CSI translation are considered to have applicability for the present study. Leppihalme’s (2001) taxonomy for “realia” was devised specifically for teaching purposes. While not expressly formulated for the translation of tourism materials, Leppihalme’s taxonomy offers a relatively comprehensive and clearly delineated classification consisting of a “manageable number” of seven procedures (subsumed under the term “strategies” by Leppihalme) intended to foster analytical skills in novice translators that have both practical and research-oriented application (p. 140). Leppihalme’s classification is based on students’ analyses of professional translations in a number of language pairs. Olk (2001), on the other hand, devised a classification that he applies to a Think-Aloud Protocol study conducted on the work of students themselves. The study was carried out on degree-level university language students translating “cultural references” (CRs) in the German-English language combination, with the aim of determining “the extent to which the students . . . tried to retain, neutralise or assimilate the cultural identity of the text” (p. 37). Olk’s taxonomy is generated largely from a critical analysis of influential classifications proposed by Newmark (1988/2001) and Mailhac (1996), and matches that of Leppihalme (2001) in the number of classified procedures.

A third taxonomy of translation procedures is also considered to be pertinent to the present study, albeit without an explicitly stated connection to the novice translator. Ivir’s (1987, p. 37) classification is considered by the researcher to offer a greater degree of transparency for students of translation, thus enhancing accessibility, while at the same time having the potential to describe more nuanced procedures. In order to tailor the classification to the tourism text genre that constitutes the focus of my study, a new taxonomy was devised with reference to those of Leppihalme (2001), Olk (2001) and Ivir (1987); this is discussed more fully in Section 3.6.2 and presented in Table 4.

Procedures for the translation of CSIs tend to be classified along a continuum between source text and target text orientation, which is reflected in the order of presentation within the various taxonomies proposed in the literature (Ramière, 2016, p. 3). The orientation at

the micro level has an impact at the macro level, shaping the representation of the culture in question, which will be addressed in Section 2.5.

2.5 Domestication and foreignisation in the translation of tourism texts

The dichotomy between source and target text orientation is widely articulated in the literature within the conceptual framework of domestication and foreignisation, introduced into Translation Studies within the movement of the cultural turn (see Section 2.3) by Lawrence Venuti (1995/2008) based on the work of Friedrich Schleiermacher (1813/2012). According to this notion, a domesticated translation produces a fluent and idiomatic target culture/target language-oriented rendering that cloaks the foreign in a mantle of familiarity for the receiving culture, reducing or masking the strangeness of the foreign text for the target reader; conversely, a foreignised translation results in a source culture/source language-oriented rendering that invites the target reader to cast off that snug mantle and engage with the unfamiliar, retaining the foreignness of the original for the text receiver. Situated along a cline, the degree to which translators mediate between these two poles is referred to by Hatim and Mason (1997, p. 148) as “minimal translator mediation” and “maximal mediation” (p. 153), exerting an inevitable tension (Agorni, 2012b, p. 6). This tension is felt particularly strongly in the realm of tourism material, whose very nature is to foreground the foreign in a form that is digestible for the reader: on the one hand, a foreignised translation carries the risk of interfering with communication, since it may prevent the reader from accessing information about unfamiliar subject matter; on the other hand, overly domesticating the foreign elements of the text risks a loss of the very “flavour of novelty” that drives the reader to step out of their everyday life and become a tourist (p. 6). As Cronin (2000, p. 5) puts it, the question is how to deal with translation “in a travel industry that seeks to minimise risk and the unforeseen for the traveller while promising the unexpected”.

As already noted in Section 2.4.3.1, the Chinese context may have particular relevance to the study in terms of cultural distance from Anglophone societies. In his qualitative study, Sanning (2010) asserts that neither domestication nor foreignisation strategies are fully able to address the challenges of translating tourism texts from Chinese into English, and calls for an alternative strategy that he terms “neutralising” (p. 131), orienting the readability of the text to the target reader while at the same time “kee[ping] Chinese culture intact”.

Sanning's proposed neutralising strategy is of significance for the present study in illustrating how translation procedures involving explanation (see Section 3.6.2, Table 4) work to fulfil the communicative purpose of the translated tourism text: by transferring sufficient information to enable the reader to understand the cultural references of the source text, thereby enhancing the informative function (pp. 132-133); and by creating an association in the reader's mind with familiar elements of the target culture, which serves to enhance the persuasive function (pp. 133-134). Not all translation procedures, then, can be neatly boxed into a domesticating or foreignising strategy; rather, they may straddle both source and target cultures.

While the notions of domestication and foreignisation as strategies may appear to offer researchers in the field of tourism translation a ready-made framework for analysis (e.g. Ghafarian, Kafipour, & Soori, 2016; Rezaei & Kuhi, 2014; Sanning, 2010), to adopt the paradigm as a "convenient shorthand" (Paloposki, 2011, p. 40) for the restricted sense of target text versus source text orientation risks misappropriating the concepts as articulated by Venuti (Kwieciński, 2001, p. 15). As discussed by Ramière (2016, p. 2), Venuti's intention was to send a political message, forcefully expressed in his assertion that "[t]ranslation wields enormous power in constructing representations of foreign cultures" (1998a, p. 67). Criticising domestication for its tendency to airbrush the foreignness of the source text (Venuti, 1992, p. 5) and arguing that it provides the target text reader "with the narcissistic experience of recognizing his or her own culture in a cultural other", Venuti (1998b, p. 242) advocates foreignising translation to "mak[e] the translated text a site where a cultural other is not erased but manifested". By "leav[ing] the writer in peace as much as possible and mov[ing] the reader toward him" (Schleiermacher, 1813/2012, p. 49), the aim of foreignisation is to challenge the ethnocentric stance of the translator in a target culture whose language enjoys cultural dominance.

It is not within the scope of this study to give weight to the ideological perspective articulated by Venuti (1998a, 1998b) in the context of literary translation. At the same time, given the "cultural load implied in the language of tourism" (Gandin, 2013, p. 327), it is acknowledged that texts promoting tourist destinations may be considered to be particularly vulnerable to the power of translation in shaping the cultures portrayed therein (Venuti, 1998a, p. 67). In this regard, studies carried out by audiovisual translation scholars (e.g. Nedergaard-Larsen, 1993; Pedersen, 2007; Ramière, 2016) offer insights which inform the present study.

Tourism texts share a number of features with audiovisual texts, not least of which is the foregrounding of an alien cultural experience. The receivers of both text genres welcome and need access to foreign elements in the text, suggesting that the tolerance for the unfamiliar may be higher than in many other genres of translation. Just as “sitting in a dark room to watch a foreign movie may in fact already bear testimony to viewers’ openness to accept [the] negotiation” of cultural distance (Ramière, 2016, p. 6), so too the reader of texts for tourism purposes is receptive to (and actively seeks) an experience of the foreign, albeit in a way that tones down unfamiliarity by placing the foreign in the context of the known. Access to the visual channel, while a more constant and prominent presence in the audiovisual text, is a further shared feature of the two genres which, as Leppihalme (2011, p. 128) has noted in the context of realia, “may obviate the need to find lexical solutions to some problems”. Ramière’s (2016) quantitative pilot study on AVT texts offers a pertinent point of departure for my third research question, which considers the impact of translation strategies for CSIs in Japanese tourism texts on cultural representations of the source language community.

2.6 Conclusion

Scholars are generally in agreement that features of translated texts for tourism purposes such as accuracy of meaning or readability are of less importance than the cross-cultural communicative aspect, which constitutes their main purpose and as such needs to be reflected in translations of the genre. One dimension of this that presents a challenge to the translator is culture-specific lexis, which has received limited attention from translation studies theorists concerned with tourism texts, in particular those featuring culturally remote source and target language communities such as Japanese and English. The tension that arises from the desire of the tourist to experience the unfamiliar presented in a palatable form, and the way that this plays out in the extent to which translators mediate in order to accommodate the cultural background of the target reader while including a strategic foregrounding of the ‘foreign’, has been widely conceptualised in the existing research within Lawrence Venuti’s framework of domestication and foreignisation. However, little research has been conducted into the motivation behind the choice of particular translation procedures, and whether the choice of procedures is conditioned by particular factors. The present study aims to fill this gap by determining whether the choice of micro-level translation procedures to render CSIs that are shown to be salient in shaping the cultural

image of Japan are influenced by certain factors; and by exploring the implications of the chosen micro-level translation procedures at the macro level, in terms of their impact on cultural representations of the source language community for the reader of texts promoting tourism to Japan. Chapter 3 will provide more detail on the specific research questions, and the methodological approach followed to answer these questions.

Chapter 3: Methodology

3.1 Introduction

Chapter 2 identified a gap in existing research regarding translation procedures employed for CSIs in Japanese tourism texts. This chapter outlines the methodological approach adopted for the present study in order to address that gap. Section 3.2 presents the research questions that underpin and direct the study. Section 3.3 describes the research approach, outlining the corpus method and the rationale for opting to combine quantitative with qualitative methods. Section 3.4 focuses on the corpus design, explaining the principles of data collection and discussing the challenges encountered in gathering the data, before concluding with a description of the corpus. Section 3.5 outlines the data extraction procedures, explaining how CSIs were identified in the corpus and their eligibility for inclusion in the dataset, as well as the implications of source language orthographic features for the representation of CSIs. Section 3.6 describes the data sampling and annotation process, and explains the taxonomies of CSI categories and translation procedures devised for the study. Section 3.7 presents the methods employed to analyse the data.

3.2 Research questions

The aims of the study are threefold: (i) to investigate the translation procedures employed to render CSIs in tourism texts translated from Japanese to English; (ii) to determine whether the choice of translation procedures is influenced by particular factors or variables, namely type of CSI, sub-genre, region, or the first language of the translator; and (iii) to explore the implications of the findings for the cultural portrayal of the source language community. In order to achieve these aims, the following research questions were formulated:

1. What procedures for the translation of CSIs can be described and categorised in a corpus of English translations of Japanese tourism texts promoting regional areas, drawn from websites?
2. How is the choice of procedure conditioned by the category of CSI, the sub-genre of the text, the regional area, or whether the translator is a native or non-native speaker of English?
3. What is the strategic impact of the identified procedures on cultural representations of the source language community?

3.3 Research approach

3.3.1 Corpus-based translation studies

The present study is a corpus-based investigation. The term ‘corpus’ has been defined in a variety of ways in the literature. Sinclair (2005) offers the following definition: “A corpus is a collection of pieces of language text in electronic form, selected according to external criteria to represent, as far as possible, a language or language variety as a source of data for linguistic research”.

While electronic corpora have been used by linguistics scholars for more than three decades (Kennedy, 1998, p. 4), their use in the domain of translation studies, although first proposed by Mona Baker in 1993 (Olohan, 2004, p. 13), is a much more recent trend to emerge, dating back some 15 years (p. 1). Since that time, corpora have been used as a research methodology to investigate various aspects of translation; for example, descriptive research into distinctive, or universal, features of translation, and pedagogical research to help develop student awareness of regularities and patternings in the target language.

Two main types of corpora are used in translation studies: comparable corpora and parallel corpora. Comparable corpora consist of “comparable original texts in two or more languages” (Johansson, 2003, p. 136), referred to by Olohan (2004, p. 35) as “bilingual or multilingual comparable corpora”. A further type of comparable corpora is the “monolingual comparable corpus” consisting of “translations and comparable non-translations in the same language” (p. 35). Texts contained in comparable corpora “have no direct translational relationship” (Zanettin, 2014, p. 11). In contrast, parallel corpora consist of “original texts and their translations into one or more other languages” (Johansson, 2003, p. 136), and as such “have a translation relationship” (Zanettin, 2014, p. 11). Parallel corpora can be unidirectional or bidirectional (p. 11).

The corpus method was selected for my study because it enables the researcher to determine the frequency of occurrences of CSIs and the strategies used for their translation in a collection of tourism texts and to measure this frequency against a number of variables in order to ascertain the factors that condition the choice of translation procedure. The method thus enables the incorporation of a quantitative perspective as advocated by Olk (2012, p. 345) to enhance the credibility of qualitative studies on CSI translation. Only through quantitative analysis based on the observation of particular frequencies is it possible to carry

out the qualitative analysis needed in order to “contextualize and co-textualize” (Olohan, 2004, p. 22) the translation of CSIs.

The corpus-based design of the study acknowledges the potential for both qualitative and quantitative methods to elaborate the insights gained from using one method only. Specifically, the identification and classification of CSIs set out in the first research question is “to some extent an intuitive and therefore subjective process” (Olk, 2012, p. 345) lending itself to a qualitative approach. In contrast, the way that the choice of translation procedure relates to various factors (including the type of CSI) – the focus of the second research question – is determined, following Ramière (2016), by means of a quantitative approach. In this regard, Kwieciński (2001, p. 170) observes that “CSIs are textual nodes in which cultural otherness is manifested most directly and immediately” and views CSIs as “a litmus test for the general orientation ... concerning the representation of cultural otherness”. For this reason, “[q]uantified data showing the distribution of translation procedures on the F/D¹ scale may . . . serve as a manageable indication of cultural foreignness” (p. 170). Finally, a qualitative approach was considered most suitable to explore the implications of the micro-level findings for the macro-level situation of cultural representation that informs the third research question.

The design of corpora for translation studies research is guided by the research questions (Johansson, 2003, p. 136). A bilingual unidirectional parallel corpus was considered to be the most appropriate for the present study, which seeks to shed light on factors that govern the choice of procedure for the (unidirectional) translation of CSIs (from Japanese to English) and to determine the strategic impact of the chosen procedures on the cultural image of the source language community.

3.4 Corpus design

Johansson (2003, p. 136) stresses the importance of aligning the content of the corpus with the research aims and questions. This section outlines the principles guiding the collection of data and the challenges faced by the researcher in gathering the data. It concludes with a description of the corpus.

¹ Designating “foreignisation/domestication”.

3.4.1 Principles of data collection

A key goal of the Japanese government's inbound tourism initiatives is regional revitalization. In 2015 the decentralization of inbound travel to local destinations outside the major cities was proclaimed "a high priority issue" to ensure that targets were met as the tourism sector's contribution to the revitalization of regional communities ("The Power of Travel. JATA Tourism EXPO Japan 2015," 2015). One example is the Tohoku region, which is still recovering from the 2011 tsunami and nuclear disasters and "remain[s] wildly under the radar", attracting only 1.3 per cent of inbound tourists (Urken, 2018). In recognition of the important economic role played by inbound tourism to this and other regional destinations, the first criterion for the selection of texts was that the material should promote tourism to the regions. Therefore, the search for parallel texts was confined solely to the websites of regional tourism promotion bodies and local tourism authorities within those regions.

The second criterion was the requirement for texts to be available in HTML format, in order to facilitate the processing of the texts for the corpus. This eliminated digitised PDF brochure-type texts as potential data sources, for two reasons: firstly, the presence of both Japanese and Latin script would necessitate the purchase of dedicated and multiple OCR software tools as well as the time to 'train' the software, and to proofread and edit the output (see e.g. Olohan, 2004, p. 50); and secondly, the layout of text interspersed with visuals would require each section of text in each language to be processed separately, together with the accompanying images, further stretching the time constraints of the study. An example of this type of text is shown in Figure 1.



Figure 1: Digitised brochure-type text in PDF format²

Furthermore, the privileging of visuals over text in such brochure-type materials resulted in pared down texts, which would have required a much greater volume to be processed in order to obtain a sizeable corpus, thus imposing a further burden on the time available to conduct the study.

The third criterion was that the texts should have a clear translational relationship: text pairs that were heavily unbalanced in word-count were deemed to be adaptations rather than translations, and were therefore eliminated from inclusion in the corpus. An example of such a text is shown in Figure 2.

² URL: https://www.welcomekyushu.com/pamphlets/document/pamph_miyazaki01.pdf (p. 19)

SOURCE TEXT	TARGET TEXT
<p>ふいご大祭 目かくし女相撲（松末五郎稲荷神社）</p>  <p>力士は全員女性。七福神の顔を描いた頭巾をかぶって土俵に膝をつき、手探りで相手を探して押し倒すユニークな奉納相撲。</p> <p>目隠し相撲で世渡りの難しさを表現。</p>	<p>Blindfolded Female Sumo Wrestling (Masue Goro Inari Shrine)</p>  <p>Every year on the Sunday closest to December 8, women don blindfolds and the mask of one of the Seven Shinto Gods of Good Fortune to take part in a devotional sumo wrestling match at Masue Goro Inari Shrine's Fuigo Festival. This unique event in which women wearing white clothes stand on their knees, fumble for their opponent, and try to push her down has continually been held since just after World War II. It is said that the style of wrestling blind is a comparison to the difficulty of a life in which the future is uncertain. The "moves" employed by the wrestlers fumbling intently for an opponent they can't see, and the changes the facial expressions of the masks take on with these moves draw laughter [sic] from the audience, who in turn get enormously fired up, cheering and clapping for the wrestlers!</p>
Character count: 95	Word count: 153

Figure 2: Tourism text adaptation³

3.4.2 Challenges encountered

Online materials are the primary medium for the dissemination of promotional and informational tourism texts, and as such may be expected to offer easily accessible parallel texts for the purpose of comparative study. However, the identification of such texts in the language pair and translation direction that match the linguistic competence of the researcher

³ Source Text URL: <https://www.crossroadfukuoka.jp/event/?mode=detail&id=4000000002336>
Target Text URL: <https://www.crossroadfukuoka.jp/en/event/?mode=detail&id=4000000002336>
Date accessed: 10 June 2018.

and fit the criteria described above was challenging on three levels. Firstly, the multilingual website of the Japan National Tourism Organization (JNTO) does not offer promotional material in Japanese, the language of the host country,⁴ rendering this potentially rich source of material unusable for the study. Secondly, multilingual websites that include English in their repertoire are frequently localised for specific language markets, resulting in “translation versions” that are “culturally filtered” (House, 2014, p. 374) to the point where function is the only discernible point of similarity (Tymoczko, 2009, p. 402). Localised texts were therefore eliminated as potential data sources. Thirdly, the use of machine translation to produce multilingual content on tourism promotion websites rendered what initially appeared to be parallel target texts ineligible for the purpose of the study. In most cases encountered by the researcher, such websites stated clearly that the foreign language versions had been produced by means of machine translation programmes such as Google translate. In other cases, individual texts within a website stood out as being either machine translated (or perhaps translated by a non-native English speaker with exceptionally poor linguistic and/or translational competence). Thus, resources in the form of identifiable parallel texts that would serve the aims of the study were not readily available.

Machine-translated ‘parallel texts’ were encountered even more frequently on websites promoting regional areas – somewhat ironically, since these constitute the very areas that are the target for revitalization, necessitating the translation of tourism promotional materials. Given this difficulty, the corpus is limited to three regions for which parallel texts that fit the criteria described above were available: Hokkaido and Tohoku in the north, and Kyushu in the south. The terms ‘north’ and ‘south’ are employed by the researcher as readily distinguishable geographical ‘poles’ and do not necessarily correspond to official geographical designations. As reported in Section 3.4.1, tourist numbers to Tohoku continue to be severely impacted by the disasters of 2011; similarly, visitor numbers to Kyushu have declined since the region was hit by a string of earthquakes in 2016 (Goto, 2017). More recently, a powerful earthquake that struck Hokkaido has dented tourist numbers to that prefecture (“Hokkaido quake scaring away tourists, dealing economic blow,” 2018). Figure 3 shows the location of these regions in relation to the Tokyo (Kanto region), Nagoya (Chūbu region) and Kyoto/Osaka (Kinki region) that are the most populated (“Land and

⁴ The JNTO provides a dedicated Japanese language website promoting tourist attractions, which appears to bear no direct relation to the multilingual website.

climate of Japan," n.d.) and that currently play host to the majority of inbound tourists to Japan ("Japan's tourism boom is spreading economic benefits to rural areas," 2018).

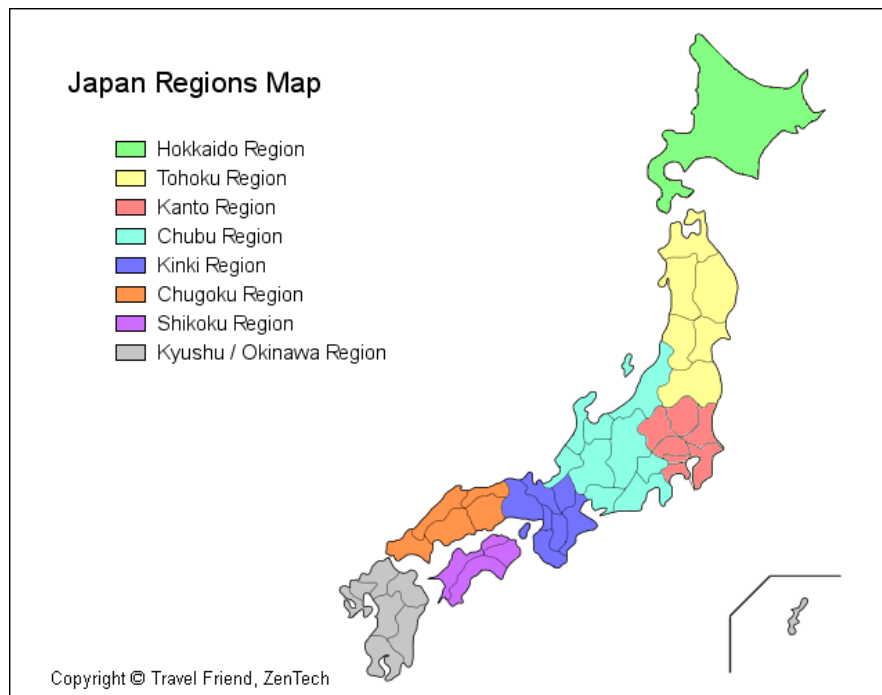


Figure 3: Japan regions map

3.4.3 Description of corpus

A unidirectional parallel corpus of 296 tourism texts totalling 83 478 Japanese source text characters and 41 717 English target text words was compiled. The texts were collected from seven local government tourism authority websites and one private tourism promotion body (see Appendix I). The length of the texts ranged from 46 to 1 863 source text characters, and 22 to 776 target text words. In the few cases where the source text included Latin script (17 cases) and even fewer cases where the target text included Japanese script (two cases), these were disregarded for the purposes of automated character-counting software.

Typical of the tourism genre, each text in the corpus is accompanied by one or more photographic illustrations. While recognising the multisemiotic nature of the corpus, this study is not concerned primarily with the interplay between word and image, except insofar as the visual elements may on occasion influence the choice of translation procedure, particularly foreignising translation strategies through procedures such as borrowing.

The parallel texts collected were further divided into two sub-genres: 1) Food; and 2) History & Culture. The titles of these sub-genres were adopted as generic labels that denote typical categories of information that feature in tourist promotional literature. Texts were assigned to one of these sub-genres according to the nature of their content, with texts promoting culinary attractions assigned to the sub-genre of Food, and texts promoting historical and cultural attractions assigned to the sub-genre of History & Culture. While a degree of overlap was inevitable—for example, references to food may also feature in texts promoting historical and cultural attractions, and historical and cultural references may appear in texts promoting food—the designations reflect the primary focus of the texts. The sub-genres were chosen for analysis over other typical categories (e.g. Nature, Accommodation) since it was considered that they would be likely to yield greater numbers of CSIs, potentially offering richer data for the study.

Based on the above, each text in the corpus was annotated according to the following categories: Region (fine-grained), namely Hokkaido, Tohoku and Kyushu; Region (coarse-grained), namely North (Hokkaido, Tohoku) or South (Kyushu) (see Section 3.4.2); and Sub-genre. In addition, it was determined whether each text was translated by a native or non-native speaker of English, and this information was included in the text annotation. The distinction between native and non-native translation was made by the researcher, to the extent possible, on the basis of available information, as well as naturalness and fluency of style and conformity to native-speaker grammar and norms, without regard for aspects such as accuracy or other issues pertaining to translation quality.

Cases where it was not possible to determine with certainty the linguistic provenance of the translator were classified as “unknown”. The inability to affirm categorically the linguistic identity of the translator is discussed by Hewson (2013, p. 263), who analyses a corpus of ELF (English as a Lingua Franca)⁵ tourism texts promoting Croatia. The author cautions against assuming that second-rate translation is the product of a non-native translator, and highlights the difficulty of distinguishing an ELF text from a text produced by a native speaker who is simply poorly attuned to the needs of the target audience (pp. 263-264). Furthermore, going beyond the native versus non-native distinction, it is important to

⁵ The term ‘English as a lingua franca’ (ELF) has come to be used to designate English learnt for communication among persons with no shared linguacultural background (Seidlhofer, 2005). Here, I include native English speakers in the ELF community (Jenkins, 2009, p. 203).

acknowledge that “the translator is only one of a whole series of parameters that may have left a mark on the published translation” (Hewson, 2013, p. 264; see also Franco Aixelà, 1996, p. 65), as evidenced by the anonymity of authorship typical of texts in the tourism genre (Federici, 2007, p. 99). The target texts in my corpus cannot necessarily be attributed to a single agent responsible for all translation decisions; rather, it is considered likely that some kind of editorial intervention took place prior to publication of the translations on the websites.⁶ However, the researcher has no access to information regarding such interventions.

The issue of native versus non-native translation in the context of ELF has implications not only for determining the linguistic identity of the translator, which in turn has implications for the identification of CSIs; it also has a bearing on the target audience for which the translator needs to interpret CSIs. On all the websites selected, English was the only non-Asian language available, pointing to an imagined target audience comprising not only native English speakers hailing from a variety of Anglophone cultures characterised by “considerable linguistic and cultural heterogeneity” (De Marco, 2015, p. 312), but also other ELF language communities who are denied access to the offerings of the website (Hewson, 2013, p. 265) (see Section 2.4.3.1). This is a salient factor when determining what constitutes a CSI, as discussed in Section 3.5.1 below: that is to say, the identification of a CSI in the context of Japanese culture from the cultural vantage point of the researcher does not preclude the existence of the item in other cultures.

Table 1 presents a breakdown of the corpus composition according to the sub-components of region and sub-genre.

⁶ This may involve, for example, a native speaker editing a non-native translation, a non-native speaker revising a text produced using translation software, or a non-native speaker editing a native translation (Hewson, 2013, p. 264).

Table 1: Composition of corpus by region and sub-genre

Sub-genre/region	Total ST character count	Total TT word count
North	41 727	19 020
Food	21 041	9 378
History & Culture	20 686	9 642
South	41 751	22 697
Food	19 340	9 851
History & Culture	22 411	12 846
Grand total	83 478	41 717

3.5 Data extraction

3.5.1 Identification of CSIs

The feature of the data analysed in this study is that of CSIs. As stated in Section 3.3, the identification of CSIs is a subjective task, for which a qualitative approach is adopted in this study.⁷ CSIs were therefore identified and extracted manually. For each text pair, CSIs were firstly identified in the source text, and their corresponding translations identified in the target text. The advantages of manual identification and extraction for a small-size corpus were twofold. Firstly, this method ensured greater accuracy, although it is acknowledged that the notion of ‘accuracy’ is problematised by the subjective nature of the identification process. As observed by Nord (1997/2014), it is not possible to take a neutral stance when perceiving source culture phenomena. Rather, “the culture of our primary enculturation [constitutes] the touchston[e] for the perception of otherness” (p. 34). While the target texts contained in the corpus are directed at a broad Anglophone readership, and largely follow U.S. language use conventions,⁸ it is the British/Australian background of the researcher that serves as the touchstone for determining CSIs in this study. Thus, ‘accuracy’ here is understood in a restricted sense relative to the limitations of alignment and concordancing software for the Japanese-English language pair.

⁷ It is acknowledged that quantifiable ways of determining what constitutes a CSI exist, which would serve to minimise subjectivity. However, it was not considered feasible within the scope of the present study to utilise such means, for the following reasons: 1) the small size of the corpus; 2) the lack of reliable and accurate options for corpus software capable of parsing Japanese; and 3) the time limitations imposed.

⁸ For example, when metric weights and measures are used (rather than native Japanese systems), in the majority of cases these are rendered followed by with the approximate equivalent imperial weights and measures in brackets.

This brings us to the second advantage offered by manual identification: elimination of the need for manual checking or correction of data in an automatically tagged corpus. As Olohan (2004, p. 33) reports, corpora consisting of smaller samples (thousands rather than millions of words) and fewer instances of the lexical items of interest can often be compiled more efficiently without the use of sophisticated corpus tools. In the case of Japanese, however, which employs an orthographic system that enables individual characters to be combined to create multiple meanings, a considerable amount of manual checking and correction of data was required. For example, some CSIs originally identified as single units were subsequently divided into two or more distinct CSIs while others, although made up of clearly distinguishable items, were deemed to constitute a single CSI. Thus, イカのお刺身 *ika no o-sashimi* ‘squid sashimi’ was separated into イカ *ika* ‘squid’ and 刺身 *sashimi* ‘sashimi’ (two CSIs), since the word ‘squid’ indicates the specific item of sea food, and ‘sashimi’ designates the form in which it is served. In contrast, わさびマヨネーズ *wasabi mayonēzu* ‘wasabi mayonnaise’ was treated as a single CSI, since ‘wasabi’ and ‘mayonnaise’ are perceived as a single product. It is, however, acknowledged that the decision to separate individual components of a CSI or not involved a degree of subjectivity.

3.5.2 Criteria for inclusion in analysis

As discussed in Section 2.4.2, a CSI is an item that cannot be rendered in a mechanical fashion; rather, it requires the translator to reconcile cultural gaps by choosing certain translation procedures that, to varying degrees, draw attention to or camouflage the cultural content (Ivir, 1987, p. 45). Eligibility for inclusion in the dataset of CSIs for analysis, then, depends on the availability of choice when it comes to the translation procedure to employ. When no choice exists, the only procedure available is transliteration (hereafter referred to as ‘non-lexicalised borrowing’ in accordance with the taxonomy of translation procedures described in Section 3.6.2, Table 4). The case of geographical proper names such as towns and cities is one example, and as such these items are excluded from the corpus.⁹ Likewise, the names of individuals are generally excluded on this basis. An exception is made in the case of the names of historical persons, for which other translation choices exist. For example, the name 菅原道真 *sugawara michizane* is rendered as ‘Sugawara Michizane (Tenjin)’, where ‘Tenjin’ denotes the posthumous name of the historical figure. Names of

⁹ It is, however, acknowledged that the procedure of omission is possible (e.g. to avoid information overload, especially for obscure place names).

historical persons are therefore included in the dataset of CSIs. Also included are geographical features such as mountains and rivers, since procedures other than non-lexicalised borrowing are observed for this category; for example, 柳川 *yanagawa* (where *gawa* is the sequentially voiced form of *kawa* meaning ‘river’), is rendered as “the Yanagawa River”, in effect rendering the term 川 *kawa* twice. Similarly, while the names of food establishments would normally call for the procedure of non-lexicalised borrowing in order to enable the audience to identify the establishment, other translation procedures are in evidence in the corpus; for example, 大松下のあめ本舗 *ōmatsushita no ame honkan* ‘Omatsushita candy main store’ is rendered as ‘Omatsushita Ame Honkan (a candy store)’. Names of food establishments are therefore included in the dataset of CSIs for analysis.

Franco Aixelà (1996, p. 58) reports that the presence or absence of a particular cultural reference as observed within a designated cultural pair places the emphasis on its absence or altered status in the target culture. Here, it is important to note the existence of a degree of blurring between the boundaries of the term CSI: CSIs that originated in a particular source culture may become assimilated into the target culture as loanwords, so that the receiving community no longer perceive them as unfamiliar (Dickins, 2012, p. 50; Leppihalme, 2011, p. 126). In my corpus, the occurrence of such terms is especially frequent in culinary texts; examples include ‘sushi’, ‘teppanyaki’ and ‘ramen’. To take the term ‘sushi’, this originates in Japanese but has been absorbed into English, as evidenced by its inclusion in the Oxford English Dictionary.¹⁰ However, in its culture of origin this culinary item is considered rather more of an occasional treat than the fast-food choice that it has become in Anglophone societies such as Australia/UK, and would not generally be found in schoolchildren’s lunchboxes! In Franco Aixelà’s terms, the “status” of the CSI has been “altered” (1996, p. 58) in the target culture, and as such it retains the designation CSI in my analysis. In contrast, other loanwords of Japanese origin, although lexicalised in English as evidenced by their inclusion in the OED, may be less familiar to the target reader yet enjoy the status of an everyday food in the source culture. For example, the ST term うどん *udon* ‘udon’, a type of noodle made from wheat flour,¹¹ is sometimes rendered in my corpus as ‘udon’ and sometimes as ‘udon noodles’ or ‘wheat noodles’. Such lexical items cannot be rendered automatically and therefore these are also considered to merit CSI status.

¹⁰ See: <http://www.oed.com/view/Entry/195132?redirectedFrom=sushi#eid>

¹¹ <http://www.oed.com/view/Entry/208537?redirectedFrom=udon#eid>

Other CSIs appear at first blush to be familiar. Katan (2012, p. 89) points out that it is problematic to assume that English loan words in Japanese and their literal English renderings are equivalent in meaning, citing the example of “international terms” such as ‘tea’, ‘coffee’ and ‘toast’, “everyday language” which at the most superficial level may appear to be readily understandable by the tourist, yet may harbour “hidden meaning”. An example of an “international term” found in the corpus is カレー *karē* ‘curry’, a dish that differs markedly in both appearance and taste from the culinary fare with which the Anglophone tourist would be acquainted. The author calls for such terms to be “framed with national provenance” (p. 89), explicitly marked in a way that will indicate to the Anglophone reader that what may appear to be a recognisable menu item in fact has elements that are particular to the local culture; in the cited example, ‘curry’ would be rendered as ‘Japanese curry’ according to Katan’s proposed strategy. As such, “unsuspected ‘culture-bound’ terms” (p. 89) are also classified as CSIs in the corpus.

Items that are not culture-specific but were rendered using foreignising procedures (see Section 3.6.2, Table 4), were also recorded. An example of the latter is the culinary term 煮付け *nitsuke*, meaning ‘simmered’, a term that is not specific to the source culture but that was rendered through the combined procedure of non-lexicalised borrowing and literal translation, to produce ‘nitsuke (simmered)’, increasing the cultural load of the text.

Using these procedures, a total of 4 339 CSI tokens were identified. “Tokens” denotes all CSIs identified in the corpus, irrespective of how many times a single CSI recurs; owing to the orthographic structure of Japanese, tokens may consist of one or multiple characters. It should be noted that this number also includes instances of CSIs in the target text that were not present in the source text, and designated as ‘additions’. While such cases cannot be regarded strictly as translation procedures for rendering CSIs, since no corresponding CSI is found in the source text, nonetheless these may add to the foreignising effect of the text at the macro level. Additions account for 273 out of the 4 339 CSI tokens identified and can be attributed to a variety of factors, some of which cannot be regarded fully as a choice. For example, grammatical considerations relating to the fact that Japanese is a null-subject language require the translator to make the subject explicit. However, “the stylistic requirements of the receiving pole” (Franco Aixelà, 1996, p. 70) do not automatically oblige

the translator to repeat the CSI; the translator has other options available, namely the use of a less culturally loaded subject. The addition of a CSI in preference to a more culturally neutral option is considered to have implications for the orientation of the text along the domestication-foreignisation spectrum, and as such has relevance to the research questions. However, owing to the difficulty of evaluating this feature as a procedure, additions were excluded from the further analysis.

3.5.3 Orthographic features

The orthographic representation of CSIs in the corpus reflected the multiple orthographic systems that characterise the Japanese language, resulting in numerous instances of varying orthographic representation of the same CSI. For example, the CSI 祭 *matsuri* ‘festival’ is rendered in three different ways in the corpus: 1) 祭 (single kanji character); 2) 祭り (kanji character + hiragana syllabic script); and 3) まつり (hiragana syllabic script). In order to ensure that the same unique CSI (type) was not counted more than once and to facilitate processing, the orthographic representation of CSIs was standardised. In the example provided above, the CSI was standardised as 祭 (single kanji character).

3.6 Data sampling and annotation

Each observation included in the analysis was annotated for five factors:

1. Region (coarse-grained [North, South] and fine-grained [Hokkaido, Tohoku, Kyushu]); see discussion in Section 3.4.2.
2. Translator language background (native, non-native); see discussion in Section 3.4.3.
3. Sub-genre (Food, History & Culture); see discussion in Section 3.4.3.
4. CSI category (coarse-grained and fine-grained; see further discussion in Section 3.6.1)
5. Translation procedure (fine-grained and coarse-grained; see further discussion in Section 3.6.2)

3.6.1 Annotation of CSI categories: Sampling and categorisation

A sampling process was used to downsample the full set of CSIs for annotation of the CSI category. All CSIs that occurred more than once (a total of 2 663) were annotated for CSI category, in order to facilitate the process of identifying a representative sample for analysis with respect to translation procedure. The basis for this decision is the fact that while single-occurrence CSIs in principle allow for multiple translation procedures to be used, only one

procedure is attested in the corpus, making these CSIs unsuitable for investigating the choices of translation procedures. Out of a total of 1 962 unique CSI types¹² in the dataset of 4 339 CSI tokens, 1 397 were single occurrences; these do not have the potential to yield observations in respect of differing choices of translation procedure and so were discounted for the analysis. The remaining 565 unique CSI types occurred more than once, potentially allowing observations to be made regarding the way in which the type of CSI (and other variables) condition the choice of translation procedure. The distribution of these recurrent CSIs is discussed in Section 4.2.3. For these 565 unique CSIs, involving 2 663 tokens, CSI categories were annotated according to three coarse-grained and 13 fine-grained categories using the basic taxonomy outlined in Table 2.

The study is restricted to CSIs at the level of lexis. At the same time, it goes beyond the “selective analysis” of CSIs according to specific lexical categories such as geographical terms or proper names, which researchers concerned with CSIs have tended to favour (Olk, 2012, p. 344). Instead, a broad-ranging taxonomy is used for classification of CSIs based on that created by Nedergaard-Larsen (1993, p. 211) for “extralinguistic culture-bound problem types” (see Section 2.4.2) and modified inductively to reflect the types of CSIs identified in the corpus (Leppihalme, 2011, p. 127) and the cultural provenance of the data. For example, the Christianity-based terminology in Nedergaard-Larsen’s category of “culture – religion” has been recast as “society & culture – rituals” to better reflect the source culture that places greater emphasis on the practice of traditional rituals than on the doctrine and observance associated with Christian religions (Kavanagh, 2016). The taxonomy of CSIs is shown in Table 2, classified by coarse-grained and fine-grained categories.

¹² “Types” refers to the number of different, unique CSIs contained in the corpus (Olohan, 2004, p. 80), while “tokens” refers to all CSIs contained in the corpus that occur at least once. While token frequency provides an indication of the sheer number of CSIs, it masks the repetition of CSIs, and type frequency is used as a measure indicating the range or diversity of CSIs.

Table 2: Taxonomy of CSIs

CSI category (coarse-grained)	CSI category (fine-grained)	Category content
Nature	geography	mountains, rivers, etc.
	meteorology	weather, climate
	biology	flora, fauna
History	buildings	monuments, castles, architecture
	events	wars, revolutions
	people	historical figures, historical ethnic groups, etc.
	dates	era names
Society & Culture	social organisation	law and order, government, etc.
	cultural geography	roads, streets, etc.
	ways of life, customs	housing, transport, food,
		clothing, articles for everyday use,
		measurements, calendar, etc.
	media	TV, radio, newspapers
	rituals	temples, shrines, festivals, priests, sacred texts/artefacts, deities, mythology
	leisure	arts and crafts, music
		theatre, tea ceremony
		museums
		traditional sports
		parks, gardens
		literature, authors
		restaurants, cafés

3.6.2 Annotation of translation procedures: Sampling and categorisation

Due to time limitations and the size of the dataset, it was not possible to annotate the entire set of recurrent CSIs for translation procedures; a further downsample from the 565 unique CSIs annotated for CSI category was therefore extracted as a basis for the analysis. Following Olk's (2012, p. 344) call for the use of quantitative data to complement the narrowly focused approaches of researchers who have analysed CSIs selectively (see Section 3.5.2), a sampling procedure was adopted which ensured that the sample was representative of all categories of CSI, while at the same time including all but one of the

most frequently occurring CSIs in the entire corpus¹³: namely, the top four recurrent unique CSIs from each CSI category were extracted. This method was considered to offer the largest range in translation procedure options for analysis. Where numerous CSIs occurred the same number of times, all CSIs with an equal raw frequency ranking were included. Table 3 illustrates such a scenario for the category of social organisation:

Table 3: Four most frequent recurring CSIs in social organisation category

CSI	CSI (English gloss)	Frequency (raw)
佐竹北家 <i>satake hokke</i>	Northern Satake clan	6
芦名氏 <i>ashina-shi</i>	Ashina clan	5
元帥 <i>gensui</i>	(field) marshal	4
幕府 <i>bakufu</i>	shogunate	4
奥州藤原氏 <i>ōshūfujiwarashi</i>	Oshu Fujiwara clan	3
組下 <i>kumishita</i>	vassal	3
松本家 <i>matsumoto-ke</i>	Matsumoto clan	3

The sampling procedure described above yielded a total of 69 unique CSI types and 874 CSI tokens, which were annotated for translation procedure.

For each observation in the sample dataset the translation procedure was annotated for fine-grained and coarse-grained procedures. Since the rationale for the present study includes the training of student translators using texts promoting tourism (see Chapter 1), taxonomies of fine-grained procedures that incorporate the student perspective into procedures for the translation of CSIs, devised by Leppihalme (2001) and Olk (2001) (see Section 2.4.3.2) were considered. In terms of the range of source- and target-culture oriented procedures, Olk's (2001) classification appears to be more balanced than that of Leppihalme (2001), and as such may be considered to offer greater potential for addressing the research questions. However, not all are considered by the researcher to be accessible by the novice translator, owing to three factors: namely, a degree of opacity in the chosen terminology of the author; the ready-mixed nature of certain procedures (i.e. transference + explanation); and overlap between procedure and the effect of a procedure (i.e. 'Neutral Explanation').

¹³ The CSI that is not included in this sample is なまはげ *namahage* 'fearsome demons'. This CSI is concentrated in a single text, hence I consider its non-inclusion in the sample to be justified.

In contrast, Ivir (1987, p. 37) proposes a taxonomy of procedures that, while making no reference to student translators, employs labels which are largely accessible to novice translators and that designate procedures which can be combined flexibly and transparently “for optimum transmission of cultural information”. However, based on a preliminary sampling of the corpus, the author’s definitions of these procedures were considered to have limited applicability for the tourism text genre that is the focus of the present study. Therefore, a new taxonomy was created, with reference to the classifications proposed by Leppihalme (2001), Olk (2001) and Ivir (1987), which a) labels the procedures in a way that I consider to be more transparent for the novice translator; and b) offers procedures that can be easily combined to designate more nuanced translation solutions. The taxonomy is shown in Table 4.

Translation procedures are classified according to fine-grained category, with each assigned a coarse-grained designation in terms of whether its effect is foreignising, in other words, oriented to the source culture/source language; or domesticating, in other words, a target culture/target language orientation (see Section 2.5). A third coarse-grained category designates the fine-grained procedure of explanation, which may exert a foreignising and/or domesticating effect. An example is that of the CSI ラーメン *rāmen* ‘ramen’ when rendered through the combined procedure of lexicalised borrowing + explanation as ‘ramen noodles’. Although the word ‘ramen’ is lexicalised in English, in this case the translator opts to ‘explain’ it by adding the generic term ‘noodles’. Ivir (1987, p. 39) refers to the translation procedure of explanation (termed “definitional translation” by the author) as “the translator’s overt recognition of the strangeness of the cultural element in question transmitted to the intended receivers”. By adding an explanation, the translator ‘foreignises’ the lexicalised loan word ‘ramen’, imbuing it with “strangeness” (p. 39). Yet the addition of a gloss is also domesticating in that it ensures full transparency for the target readers; as such the effect of the translation procedure of lexicalised borrowing + explanation is both foreignising and domesticating at the same time, blurring the dichotomy between the two poles. Ramière (2016, p. 4) agrees that the procedure of explanation is difficult to situate on the domestication-foreignisation cline, asserting that context is key to determining the orientation of CSIs rendered in this way.

Table 4: Taxonomy of CSI translation procedures

Translation procedure (fine-grained)	Description	Translation procedure (coarse-grained)
Non-lexicalised borrowing	The translator borrows a CSI that is not lexicalised in English and transfers it to the target text. This procedure is usually combined with that of explanation or substitution. No additional information is provided. Due to the orthographic language conventions of English, borrowing involves transliteration from Japanese logographic kanji script and syllabic kana scripts to Latin orthography. The translator may also employ other micro-procedures to make the transferred CSI accord with target language grammatical conventions. The foreign provenance of items may be signalled through the use of italics or inverted commas.	Foreignising
Literal translation	The translator renders each element of the source-text CSI into the target language in a literal fashion.	Foreignising
Explanation	The translator explains the CSI, usually (but not always) as a complementary procedure to that of non-lexicalised (or even lexicalised) borrowing. Explanations range from simple generic terms to detailed glosses.	Foreignising/ domesticating
Lexicalised borrowing	The translator uses a loanword that is listed in the OED. ¹⁴	Domesticating
Substitution	The translator replaces the CSI with a term that is more familiar to the target culture recipient.	Domesticating
Omission	The translator omits the CSI.	Domesticating

As shown in Table 4, the procedure of borrowing features at both the foreignisation and domestication pole of the spectrum. Contrary to Cronin's (2000, p. 40) assertion in the context of travel writing that "[w]ords in their untranslated state mark out cultural difference", not all loanwords are, in fact, opaque for the target audience of tourism texts; certain loanwords may have penetrated the target culture to such an extent that the reader may be unaware of their source-culture provenance, rendering the CSI transparent without need for explicating procedures of any kind. CSIs denoting food items are a salient example (see Section 4.3.2.1). In this case, since these items "no longer meet the criterion of

¹⁴ <http://www.oed.com/>

unfamiliarity in the target culture” (Leppihalme, 2011, p. 126), the procedure of borrowing may not have a foreignising effect. According to Pedersen (2005, pp. 10-11), the degree of familiarity of a CSI to both the source and target culture is the basic criterion conditioning the choice of translation procedure. Since it was not possible within the scope of this study to determine the familiarity of particular loanwords for the target audience, the criteria for categorising a loanword at the domestication pole of the spectrum was its lexicalisation in English as evidenced by its inclusion in the OED (see footnote 14).

3.7 Data analysis

The data were collected in accordance with the method of identification outlined in Section 3.5.1 and the criteria to determine their eligibility for inclusion in the dataset described in Section 3.5.2, and listed in an Excel file. This method was chosen to enable automated processing of the corpus in order to address the quantitative dimension of the study, which is represented by research questions 1 and 2. All quantitative analysis described below was carried out using Excel. Owing to the exploratory nature of the study, no statistical analysis of the dataset was carried out, hence only descriptive statistics are reported. The data analysed in order to answer research questions 1 and 2 formed the basis for the qualitative dimension set out in research question 3. As such, analysis and discussion are presented together, weaving in qualitative interpretation of the quantitative data.

Before analysing translation procedures to respond to research question 1, a descriptive analysis of CSIs was carried out to determine the frequency at which CSIs occur and the diversity of unique CSI types in the full dataset in order to ascertain the salience of particular types of CSIs in indexing Japanese culture. This provided the contextual framework for the qualitative discussion to answer research question 3 concerning the impact of translation procedures on shaping cultural representations of the source language community. The analysis of CSIs was carried out using raw and normalised frequencies in order to account for the varying sizes of the different sub-components of the corpus.

Concerning research question 1, a representative sample of the CSIs annotated for CSI category was annotated for translation procedures in accordance with the procedure outlined in Section 3.6.2. To facilitate the interpretation of the findings, low-frequency combinations of procedures were condensed into more frequently occurring combinations. In order to

answer research question 2, the annotated CSIs were then cross-tabulated on the basis of the variables defined in the study, namely category of CSI, sub-genre, region and language background of the translator. Next, a descriptive analysis was carried out in order to determine whether the chosen procedure or procedures are influenced by one or more of these factors. Translation procedures were analysed quantitatively using proportional frequency, showing the number of times that procedures were employed as a percentage of the total number of translation procedures employed within each variable classification. The quantitative results were then analysed qualitatively in the contextual framework established by the preliminary descriptive analysis of the full dataset, supported by examples of CSIs rendered through frequently employed procedures, and drawing on Venuti's (1995/2008) notions of domestication and foreignisation.

3.8 Summary

This chapter outlined the methodological approach taken to investigate the translation procedures used to render CSIs in Japanese tourism texts, the influence of particular factors on the choice of translation procedure, and the implications of those choices for the cultural representation of Japan. Section 3.3 explained the motivation for the corpus-based study as a method that acknowledges the potential of quantitative methods to enrich the insights gained from qualitative methods only. Section 3.4 described the design of the corpus, including the principles of data collection and the difficulties encountered in identifying parallel texts in the Japanese to English language direction. Section 3.5 delineated the procedures followed to extract data from the corpus, explaining the advantages of manual identification of CSIs and describing the criteria for determining their inclusion in the analysis. Section 3.6 outlined the sampling procedures followed for CSI categories and translation procedures. Section 3.7 described the methods of data analysis performed to answer the research questions.

Chapter 4: Analysis and discussion

4.1 Introduction

This chapter presents a descriptive analysis of the data collected from the websites of tourism authorities promoting regional destinations, specifically those in the North and South of Japan (see Sections 3.4.2; 3.4.3), interwoven with a discussion of the findings. The primary aim of the analysis is to describe and categorise the translation procedures for rendering CSIs identified in the corpus, and to determine how certain variables influence the choice of those translation procedures. Embedded in this is the aim of revealing the kinds of CSIs that are particularly salient in shaping the cultural representation of Japan for potential tourists, and the impact of the identified translation procedures in terms of their domesticating and foreignising effects in cultural representations of Japan in tourism texts.

Before proceeding to the analysis of translation procedures based on the representative data sample described in Section 3.6.2, I present an overview of the dataset of CSIs used in the analysis. Following the method described in Chapter 3, a total of 4 067 CSI tokens, which include 1 962 unique CSI types, were extracted from the corpus manually (see Section 3.5.1). The number of tokens in the corpus does not include additions, which totalled 273 and are excluded from the analysis (see Section 3.5.2).

Section 4.2.1 focuses on CSIs (overall) by sub-genre, to determine whether CSIs occur more frequently in one or other of the sub-genres described in Section 3.4.3, and if so, in which sub-genre of tourism texts CSIs are seen as a particularly useful resource. Section 4.2.2 focuses on CSIs (overall) by region, to determine whether CSIs occur more frequently in tourism texts promoting a particular geographical region (see Section 3.4.3), and if so, in which region CSIs are particularly salient. Section 4.2.3 considers the distribution of CSIs according to the categories described in Section 3.6.1 in order to determine which kinds of cultural references are used as a particularly prominent resource in marking Japanese culture in a way that appeals to prospective tourists. In Section 4.2, since the different sub-components of the corpus are of different sizes (see below), where frequencies are reported they are expressed as both raw and normalised values in accordance with good practice when reporting quantitative results in corpus-based studies (McEnery & Hardie, 2011, p. 51).

Given the exploratory nature of the study, the findings rely on the reporting of descriptive statistics.

Section 4.3 shifts the attention to translation procedures for CSIs, and presents the translation procedures annotated for the representative data sample described in Section 3.6.2, to investigate whether any particular factors (namely, category of CSI, sub-genre, region being promoted or native language status of the translator) appear to play a particularly important role in conditioning the choice of procedure. In this section, the reporting of quantitative results relies largely on proportional frequency, indicating the frequency of particular translation procedures as a percentage of the total number of procedures employed within each variable classification. The analysis considers both fine-grained and coarse-grained classifications, as discussed in Section 3.6.2, in order to ascertain the effect of micro-level translation procedures on the macro level orientation. A summary of the overall findings is presented in Section 4.5. Drawing on these findings, I consider the macro-level effect of the translation strategies identified in the representative sample from my corpus in shaping the cultural representation of Japan in the framework of Lawrence Venuti's (1995/2008) domestication/foreignisation paradigm (see Section 2.5).

4.2 Overview of the CSI dataset

4.2.1 Breakdown of CSIs by sub-genre

As discussed in Section 3.4.3, the corpus was divided into two sub-genres that are typically found in tourism texts: Food, and History & Culture, with texts assigned to one or the other according to the primary focus of their content. Table 5 presents a breakdown of the corpus composition by sub-genre.

Table 5: Corpus composition by sub-genre

Sub-genre	Total ST character count	Total TT word count
Food	40 381	19 229
History & Culture	43 097	22 488
Grand total	83 478	41 717

The breakdown of CSI tokens by sub-genre is shown in Table 6.

Table 6: CSI tokens by sub-genre

Sub-genre	ST frequency (raw)	ST frequency (normalised per 1000 characters)
Food	1 529	37.86
History & Culture	2 538	58.89
Grand total	4 067	

As shown in Table 6, CSI tokens are found most frequently in the sub-genre of History & Culture (at nearly 59 CSI tokens per 1 000 ST characters), and considerably less frequently in the sub-genre of Food (at around 38 CSI tokens per 1 000 ST characters). This suggests that cultural specificity in texts relating to history and culture may be more salient than cultural specificity in food-related texts. However, in order to determine whether this is in fact so, it is necessary to consider the frequency of unique CSI types in the two sub-genres.

Table 7 shows the breakdown of unique CSI types by sub-genre.

Table 7: CSI types by sub-genre

Sub-genre	ST frequency (raw)	ST frequency (normalised per 1000 characters)
Food	703	17.40
History & Culture	1 259	29.21
Grand total	1 962	

Once again, when considered as unique types, CSIs are found most frequently in the sub-genre of History & Culture (at 29 unique CSIs per 1 000 ST characters) and least frequently in the sub-genre of Food (at 17 unique CSIs per 1 000 ST characters). From this, we can conclude that tourism texts promoting Japan, as represented by my corpus, are characterised by a greater diversity of CSI types in texts promoting historical and cultural attractions, with texts promoting food containing the least diversity of unique CSIs. This finding suggests that a wider range of CSIs fulfil the function of cultural representation in texts promoting historical and cultural attractions, whereas a narrower range of CSIs fulfil this function in

texts promoting food – and these CSIs also occur less frequently. The lower diversity of unique CSI types in food-related texts indicates that a smaller number of items carry a heavier burden of cultural representation in this sub-genre. This may be explained in part by the fact that, while food constitutes a major attraction for tourists to Japan, the wide variety of culinary offerings is produced by arranging a more limited range of food items in many different ways, with regional variations especially marked. Also, as discussed in Section 3.5.1, different dishes may in fact contain the same individual food items, yielding multiple CSI tokens but fewer unique CSI types. This finding suggests that the frequency and diversity of CSIs cannot necessarily straightforwardly be regarded as a measure of the salience of cultural specificity.

In order to gain a more differentiated perspective, I investigated more closely the five most frequently occurring CSIs in the two sub-genres. Tables 8 and 9 show the five most frequently occurring CSIs in the sub-genres of Food and History & Culture. In the sub-genre of History & Culture (Table 9), the fifth most frequent CSI (なまはげ *namahage* ‘fearsome demons’, formatted in strikethrough) was discounted as its occurrence (30 times) is concentrated in a single text, which would create a distorted impression of the data in terms of distribution of CSIs across the corpus. The glosses for each CSI are provided by the researcher and do not necessarily correspond to the renderings contained in the corpus.

Table 8: Five most frequently occurring CSIs in sub-genre of Food

CSI (ST)	CSI (English gloss)	ST frequency (raw)	ST frequency (normalised per 1000 characters)
丼 <i>donburi/don</i>	rice bowl	45	1.11
酒 <i>shu/sake</i>	sake	32	0.79
ラーメン <i>rāmen</i>	ramen	26	0.64
オホーツクサーモン <i>ohōtsukusāmon</i>	Okhotsk salmon	23	0.57
イクラ <i>ikura</i>	salmon roe	23	0.57
ウニ <i>uni</i>	eel	17	0.42
カレー <i>karē</i>	curry	17	0.42

The three most frequently occurring CSIs in the sub-genre of Food shown in Table 8 include a number of individual food items that may be considered strongly indexical of Japanese culture, namely 丼 *donburi/don* ‘rice bowl’, 酒 *shu/sake* ‘sake’ and ラーメン *rāmen*

‘ramen’, owing to the large number of terms relating to Japanese¹⁵ cuisine that have been lexicalised in English or are otherwise commonly found in Japanese food establishments in the recipient cultures.

Table 9: Five most frequently occurring CSIs in sub-genre of History & Culture

CSI	CSI (English gloss)	ST frequency (raw)	ST frequency (normalised per 1000 characters)
祭 <i>sai/matsuri</i>	festival	141	3.27
神社 <i>jinja</i>	shrine	114	2.64
寺 <i>ji/tera</i>	temple	67	1.55
宮 <i>gū/miya</i>	shrine	37	0.86
なまはげ <i>namahage</i>	fearsome demons	30	
江戸 <i>edo</i>	Edo (historical period)	24	0.56
山 <i>yama</i>	mountain	24	0.56

As shown in Table 9, the most frequently occurring CSIs in the sub-genre of History & Culture refer to festivals, shrines and temples, as well as historical eras and mountains. The dominance of CSIs denoting festivals, shrines and temples (祭 *sai/matsuri* ‘festival’, 神社 *jinja* ‘shrine’, 宮 *gū/miya* ‘shrine’ and 寺 *ji/tera* ‘temple’) reflects the salience of festivals in promoting tourism as well as their close association with Shinto rituals performed at shrines and temples (Kavanagh, 2016). 宮 *gū/miya* are more prestigious (and as such, fewer in number) than 神社 *jinja*, denoting shrines where important historical figures are deified, or having a connection to the Japanese imperial household. With “thousands” of festivals celebrated annually (Kavanagh, 2016), an abundance of festivals with links to shrines or temples feature prominently, helping to construct an image of the country that is clearly distinct from the Christianity-based culture of the Anglo-Saxon reader. The lively, colourful folk rituals associated with Shinto festivals contrast with the religious doctrine and often solemn observance of Christian cultures, creating ‘exotic’ appeal for the Western tourist. Further, CSIs denoting Buddhist temples add to the image of Japan as a country steeped in non-Christian spiritual practices. Finally, the frequent occurrence of the CSI 山 *yama* ‘mountain’ reflects the deification of mountains in the beliefs of Shintoism as well as their

¹⁵ Although ‘ramen’ originates in China, it has evolved as a Japanese dish that has gained popularity in the countries that constitute the researcher’s cultural background (UK/Australia).

role as sites for Buddhist temples and pilgrimage (Hori, 1966), conditioned by the overwhelmingly mountainous topography of Japan .

In this section I presented an overview of the dataset of CSIs in terms of the number of CSI tokens and unique CSI types broken down into sub-genres, in order to determine the frequency at which CSIs occur in the full dataset and the diversity of unique CSI types. In sum, CSIs occur more frequently in texts promoting historical and cultural attractions than in texts promoting food, and as such appear to fulfil a stronger function of cultural representation in that sub-genre. However, texts promoting historical and cultural attractions exhibit the greatest diversity of unique CSIs, suggesting a difference in the burden of cultural representation carried by CSI items in the two sub-genres: the lower frequency and diversity of CSIs in food-related texts may be attributed to the strong cultural markedness of Japanese food items, compared with items denoting aspects of history and culture. In the sub-genre of History & Culture, CSIs denoting spiritual practices and ritual are particularly salient in constructing the cultural image.

The following section considers the breakdown of CSIs by region (see Section 3.4.2) in order to determine whether geographical location influences the frequency at which CSIs occur and the diversity of unique CSI types.

4.2.2 Breakdown of CSIs by region

The texts in my corpus were selected because they promote tourism to regional areas that tend to attract fewer visitors than major centres such as Tokyo, Nagoya and Kyoto/Osaka (see Section 3.4.1). As discussed in Chapter 1, the decentralisation of inbound travel is being prioritised by the Japanese government with a view to revitalising the regions, and by extension, the economy as a whole. The particular regions promoted through the texts in my corpus were chosen for pragmatic reasons; namely, the availability of parallel texts promoting them as tourist destinations (see Section 3.4.2). Nevertheless, it is recognised that, given their distinct characteristics, the regions selected may be expected to exhibit differences in frequency and/or diversity of unique CSI types.

In terms of coarse-grained (North/South) regions (see Section 3.4.2 for an explanation of these designations), the two regions have dissimilar climates, being situated at opposite ends

of the Japanese archipelago: relatively cool summers and very cold winters with heavy snow in the northern regions of Tohoku and Hokkaido, and a subtropical climate in the southern island of Kyushu. According to the Japan National Tourism Organization (JNTO), Hokkaido is the “least developed of Japan’s four main islands” and “a paradise for outdoor-lovers, blanketed by pristine white snow in winter and carpeted by fields of brightly-coloured flowers in summer” (“Kyushu,” n.d.), while Tohoku is a “largely unknown area of Japan” boasting “vast, rugged natural landscapes of mountains, lakes and hot springs and towns with feudal remnants” (“Tohoku,” n.d.). In contrast, Kyushu is described as “a treasure trove of Japanese mythology, volcanoes, and hot springs, with historical sights, natural beauty, and genial weather in abundance” (“Hokkaido,” n.d.). In these descriptions of the three fine-grained regions, Hokkaido is characterised by an absence of history, while in the case of Tohoku, history is present but takes second place to natural features. On the other hand, cultural legend and history are foregrounded in the attractions of Kyushu. Further, although Tohoku and Hokkaido in the North comprise two quite distinct geographical areas separated by the Tsugaru Strait (see Section 3.4.2, Figure 3), both have historical connections to the indigenous (Ainu) population, having been inhabited mainly by Ainu until the implementation of the assimilation policy beginning in the late nineteenth century (Okada, 2012, p. 2). Today, however, although many Ainu have sought freedom from racial discrimination by relocating to the Greater Tokyo region (Okada, 2012, p. 11), Hokkaido remains home to the main centres of Ainu culture, invisible in the JNTO’s snapshot of the region’s attractions.

Table 10 presents a breakdown of the corpus composition by region (coarse-grained) (see Sections 3.4.2, 4.1).

Table 10: Corpus composition by region (coarse-grained)

Region (coarse-grained)	Total ST character count	Total TT word count
North	41 727	19 020
South	41 751	22 697
Grand total	83 478	41 717

The breakdown of CSI tokens by region (coarse-grained) is shown in Table 11.

Table 11: CSI tokens by region (coarse-grained)

Region (coarse-grained)	ST frequency (raw)	ST frequency (normalised per 1000 characters)
North	1 827	43.78
South	2 240	53.65
Grand total	4 067	

As shown in Table 11, when considered by region (coarse-grained), CSIs occur more frequently in texts promoting tourist destinations in the South (approximately 54 CSI tokens per 1 000 ST characters), accounting for approximately 20 per cent more than in the North (around 44 CSI tokens per 1 000 ST characters).

In order to gain a more nuanced perspective, Figure 4 shows the normalised frequency for CSI tokens in the sub-genres of Food and History & Culture, in the North; and the normalised frequency for CSI tokens in the two sub-genres, in the South.

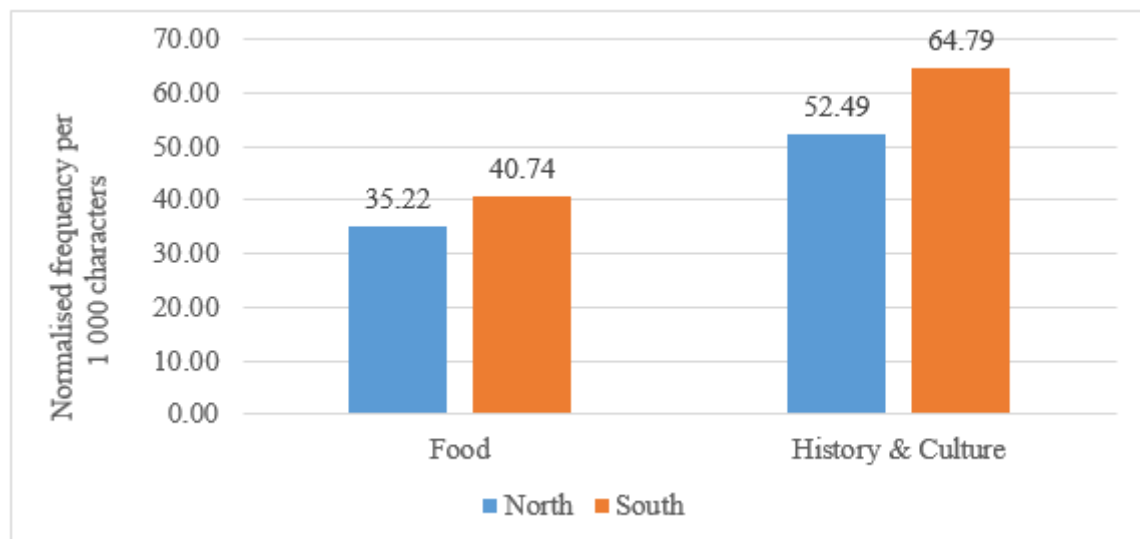


Figure 4: Normalised frequency of CSI tokens by region (coarse-grained) and sub-genre

As shown in Figure 4, CSIs occur more frequently in the sub-genre of History & Culture and less frequently in the sub-genre of Food in both the North and South. This finding suggests that CSIs in tourism texts promoting historical and cultural attractions fulfil a

stronger function of cultural representation in both geographical areas compared to texts promoting food. However, CSIs occur in the sub-genre of History & Culture more frequently in the South than the North, indicating that the function of cultural representation is more salient in the South. Overall, the frequency of CSIs is higher across both sub-genres for tourism texts promoting the South than the North, suggesting that regional tourism in the South relies more heavily on CSIs to construct the cultural image.

The breakdown of CSI types by region (coarse-grained) is shown in Table 12.

Table 12: CSI types by region (coarse-grained)

Region (coarse-grained)	ST frequency (raw)	ST frequency (normalised per 1000 characters)
North	790	18.93
South	1 172	28.07
Grand total	1 962	

As shown in Table 12, when considered by unique types, the highest number of CSIs occur in texts promoting tourist destinations in the South (28 unique CSIs per 1 000 ST characters) and the lowest number of unique CSIs occur in texts promoting tourist destinations in the North (nearly 19 unique CSIs per 1 000 ST characters). From this, we can conclude that tourism texts promoting Japan, as represented by my corpus, are characterised by a greater diversity of CSI types in texts promoting tourist destinations in the South, while texts promoting tourist destinations in the North contain the least diversity of CSI types – and these CSIs also occur less frequently. This finding suggests that a wider range of CSIs fulfil the function of cultural representation in tourism texts promoting the South, whereas a narrower range of CSIs fulfil this function in tourism texts promoting the North.

Figure 5 shows the normalised frequency of CSI types in the sub-genres of Food and History & Culture, in the North; and the normalised frequency for CSI types in the two sub-genres, in the South.

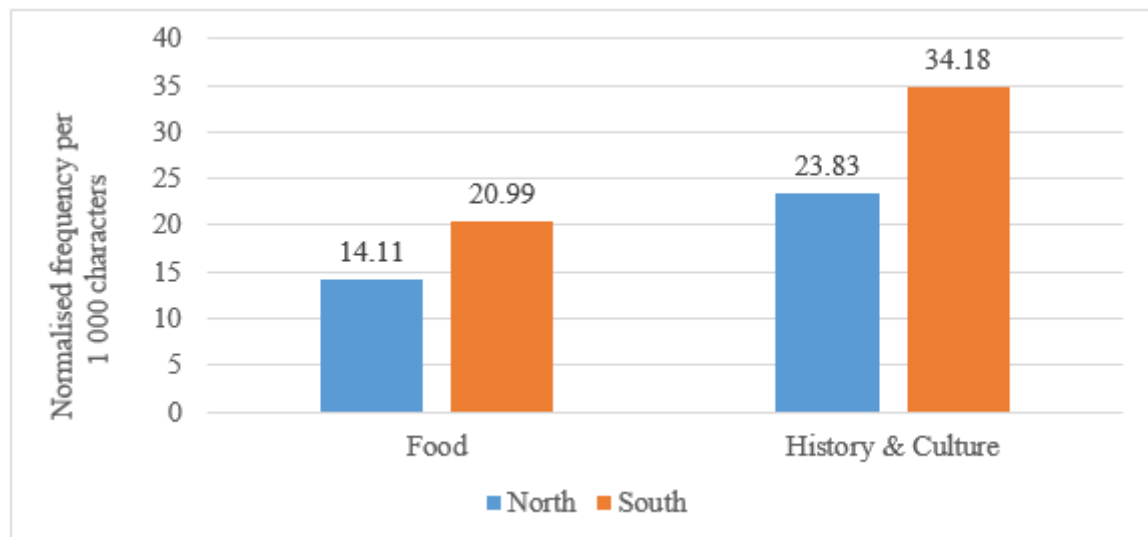


Figure 5: Normalised frequency of CSI types by region (coarse-grained) and sub-genre

As shown in Figure 5, the highest number of unique CSIs occur in texts promoting historical and cultural attractions and the lowest number of unique CSIs occur in texts promoting food in both North and South. This indicates that texts promoting historical and cultural attractions across both regions are characterised by a greater diversity of CSI types than texts promoting food, which suggests that a wider range of CSIs in tourism texts promoting historical and cultural attractions fulfil the function of cultural representation than in texts promoting food, irrespective of the coarse-grained geographical region being promoted. Overall, the frequency of unique CSIs is higher for tourism texts promoting the South, across both sub-genres, and therefore no differentiation by sub-genre is observed.

Since Tohoku and Hokkaido are historically home to Japan's indigenous population, with Ainu cultural centres still concentrated in Hokkaido, these (fine-grained) regions may perhaps be expected to exhibit a greater diversity of CSI types in texts promoting the history and culture of the regions. However, this is not reflected in the breakdown by coarse-grained region.

When considered by fine-grained geographical region, a quite different picture emerges. Figure 6 shows the normalised frequency of CSI types in the sub-genres of Food and History & Culture, in the fine-grained regions of Hokkaido and Tohoku in the North.

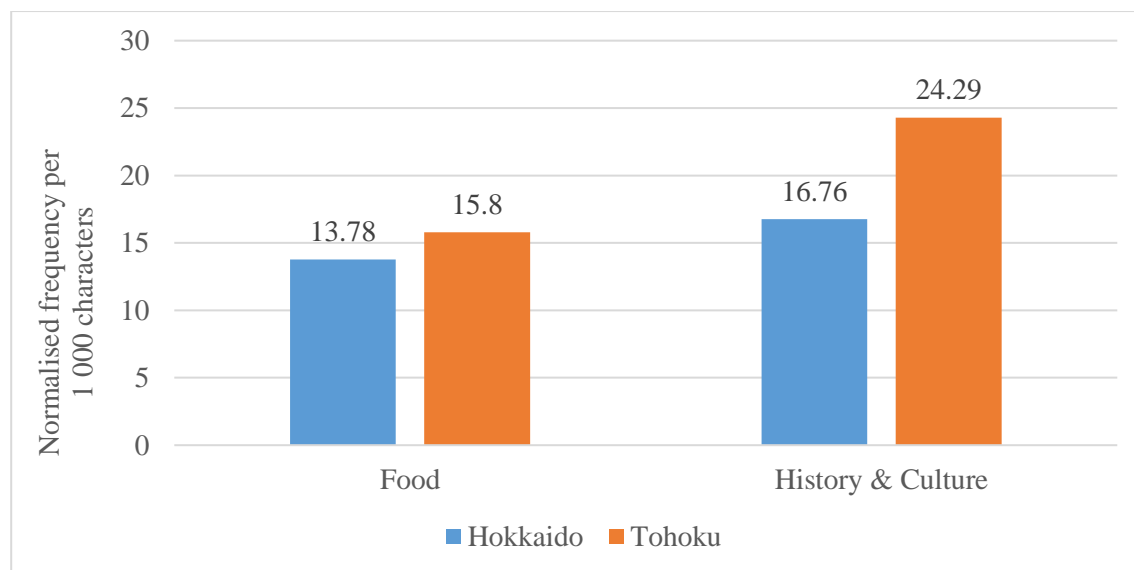


Figure 6: Normalised frequency of CSI types by fine-grained North region and sub-genre

As shown in Figure 6, when considered by fine-grained region in the North, unique CSIs promoting history and culture occur most frequently in texts promoting tourist destinations in Tohoku, and considerably less frequently in texts promoting tourist destinations in Hokkaido. In contrast, unique CSIs promoting historical and cultural attractions in Hokkaido occur at around the same frequency as unique CSIs promoting food, suggesting a fairly balanced cultural load in the two sub-genres in this region. This finding indicates that, while no differentiation is apparent when considered by coarse-grained region, when considered by fine-grained regions in the North there is a clear differentiation between the frequency of unique CSIs promoting history and culture in Tohoku and Hokkaido. This suggests that a narrower range of CSIs in the sub-genre of History & Culture fulfil the function of cultural representation in tourism texts promoting Hokkaido, while a wider diversity of CSI types in that sub-genre bear the cultural load in tourism texts promoting Tohoku.

One possible reason for the clear differentiation between Tohoku and Hokkaido is the status of Japan's indigenous population, whose cultural home today is in Hokkaido rather than Tohoku. The Japanese government has been reluctant to recognise the Ainu as an indigenous people having their own language and a religious and cultural identity distinct from that of the ethnic majority, first doing so only in 2008, and only indicating its intention to legislate their indigenous status as recently as 2017 ("Japan's government to stipulate Ainu as 'indigenous people' for first time," 2017). This historical 'invisibility' of the Ainu relative to the mainstream Japanese culture may be a contributing factor to the relatively low

frequency of CSIs promoting history and culture in the tourism texts promoting Hokkaido that make up my corpus. However, this would require further detailed investigation and as such lies outside the scope of the present study.

In this section I presented an overview of the dataset of CSIs, in terms of the number of CSI tokens and types broken down into regions in order to determine the frequency at which CSIs occur in the full dataset and the diversity of CSI types as represented by the sample. The findings suggest a link between the region being promoted and the function of cultural representation, with texts promoting tourist destinations in the South containing a higher frequency of CSIs. However, the geographical location of the tourist destination is shown to have no bearing on the parameters of the CSIs that fulfil the function of cultural representation, with CSIs in tourism texts promoting historical and cultural attractions fulfilling a stronger function of cultural representation in both geographical regions compared to texts promoting food. The greater diversity of unique CSI types in texts promoting tourist destinations in the South suggests that a wider range of CSIs bear the load of cultural representation in this region compared with a narrower range as reflected in the least diversity of unique CSI types observed in texts promoting tourist destinations in the North. However, when considered by fine-grained region, a clear differentiation is apparent in the frequency of unique CSIs promoting history and culture in Tohoku and Hokkaido; in this sub-genre, a wider diversity of CSI types bears the cultural load in tourism texts promoting Tohoku, while a narrower range of CSIs bears the burden of cultural representation in tourism texts promoting Hokkaido, which it is suggested may possibly be attributable to the historically ‘invisible’ status of the indigenous Ainu population.

The following section analyses the distribution of CSIs according to the categories of CSIs described in Section 3.6.1.

4.2.3 Distribution of CSIs by category

The classification of CSIs was not carried out on the full dataset outlined in Section 4.2. Instead, the sample extracted for analysis focuses on recurrent CSIs only (in other words, only CSIs occurring more than once in the corpus) in order to (potentially) enable observations to be made regarding the choice of translation procedure; the number of recurrent CSI types is 565 out of a total of 1 962 unique CSI types (see Section 3.6.1). As

elaborated in Section 3.5.2, the categorisation of CSIs is adapted from Nedergaard-Larsen's (1993, p. 211) taxonomy developed for culture-specific references in AVT texts, which were shown in Chapter 2 to share commonalities with tourism texts, notably the representation of an unfamiliar foreign setting (see Section 2.5). The taxonomy employed for the present study consists of three coarse-grained categories of History, Nature and Society & Culture, further divided into 13 fine-grained categories designating more specific aspects. A summary table of the full taxonomy provided in Section 3.6.1 (Table 2) is shown in Table 13.

Table 13: Summary table of taxonomy of CSI categories

CSI category (coarse-grained)	CSI category (fine-grained)
Nature	geography
	meteorology
	biology
History	buildings
	events
	people
	dates
Society & Culture	social organisation
	cultural geography
	ways of life, customs
	media
	rituals
	leisure

Table 14 shows the breakdown of recurrent CSI tokens by CSI coarse-grained category.

Table 14: Recurrent CSI tokens by CSI category (coarse-grained)

CSI category (coarse-grained)	ST frequency (raw)	ST frequency (normalised per 1000 characters)
History	198	2.37
Nature	112	1.34
Society & Culture	2 353	28.19
Grand total	2 663	

As shown in Table 14, recurrent CSIs belonging to the coarse-grained category of Society & Culture occur at the highest rate of frequency (28 tokens per 1 000 ST characters), accounting for more than 10 times that of the category of History (2 tokens per 1 000 ST characters) and more than 20 times that of the category of Nature (1 token per 1 000 ST characters). Items designating aspects of society and culture are therefore dominant in the case of recurrent CSIs. In order to present a more nuanced perspective, a fine-grained classification of recurrent CSIs in the category of Society & Culture is shown in Figure 7.

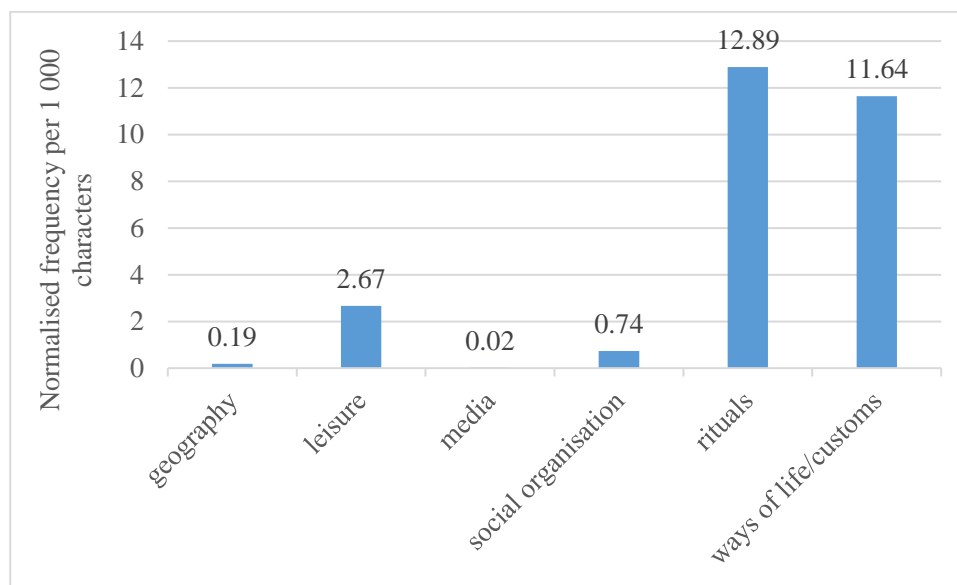


Figure 7: Fine-grained classification of recurrent CSI tokens in (coarse-grained) category of Society & Culture (normalised values)

As shown in Figure 7, within the coarse-grained category of Society & Culture, recurrent CSIs belonging to the fine-grained category of rituals, closely followed by the fine-grained category of ways of life/customs, occur at the highest rate of frequency. Recurrent CSIs in these two fine-grained categories average 12.3, accounting for more than four times the rate of frequency of recurrent CSIs in the fine-grained category of leisure; more than 16 times the rate of frequency of recurrent CSIs in the fine-grained category of social organisation; more than 60 times the rate of frequency of recurrent CSIs in the fine-grained category of geography; and more than 600 times the rate of frequency of recurrent CSIs in the fine-grained category of media. Items relating to rituals and ways of life/customs are therefore dominant in the case of recurrent CSIs.

Tables 15 and 16 show the five most frequent recurring CSIs in the fine-grained categories of rituals and ways of life/customs, which are the most frequently occurring categories of CSIs. For the category of rituals (Table 15), the third most frequent recurring CSI (なまはげ *namahage* ‘fearsome demons’, formatted in strikethrough) was discounted as its occurrence (30 times) is concentrated in a single text, which would create a distorted impression of the data in terms of distribution of CSIs across the corpus. English glosses for each CSI are provided by the researcher and do not necessarily correspond to the renderings contained in the corpus.

Table 15: Five most frequent recurring CSIs in (fine-grained) category of rituals

CSI (ST)	CSI (English gloss)	ST frequency (raw)	ST frequency (normalised per 1 000 characters)
祭 <i>sai/matsuri</i>	festival	141	1.69
神社 <i>jinja</i>	Shinto shrine	114	1.37
寺 <i>ji/tera</i>	temple	68	0.81
宮 <i>gū/miya</i>	shrine	41	0.49
なまはげ <i>namahage</i>	fearsome demons	30	
堂 <i>dō</i>	temple/shrine/hall	23	0.28

As shown in Table 15, within the fine-grained category of rituals, CSIs referring to festivals, shrines and temples dominate. These unique CSI types mirror those occurring most frequently in the sub-genre of History & Culture (see Section 4.2.1).

Table 16: Five most frequent recurring CSIs in (fine-grained) category of ways of life/customs

CSI (ST)	CSI (English gloss)	ST frequency (raw)	ST frequency (normalised per 1 000 characters)
丼 <i>donburi/don</i>	rice bowl	45	0.54
酒 <i>shu/sake</i>	sake	39	0.47
ラーメン <i>rāmen</i>	ramen	26	0.31
イクラ <i>ikura</i>	salmon roe	23	0.28
オホーツクサーモン <i>ohōtsukusāmon</i>	Okhotsk salmon	23	0.28
ウニ <i>uni</i>	eel	17	0.20
カレー <i>karē</i>	curry	17	0.20

As shown in Table 16, within the fine-grained category of ways of life/customs, CSIs referring to food items dominate. The dominance of CSIs denoting food in the fine-grained category of ways of life/customs highlights the vital role of food and drink to the tourist experience more widely ("UNWTO Gastronomy Network," n.d.), and to the experience of the visitor to Japan more particularly, with Japanese gastronomy having been designated as an Intangible Cultural Heritage by UNESCO ("UNWTO and the JTITA partner to foster gastronomy tourism in Japan," 2017). The smorgasbord of culinary experiences offered by Japan feature prominently in English translations of tourism texts promoting the country, as represented by my corpus, contributing to the construction of Japan's cultural image as a gastronomic destination.

Figure 8 shows the breakdown of recurrent CSIs in all fine-grained categories by region (coarse-grained).

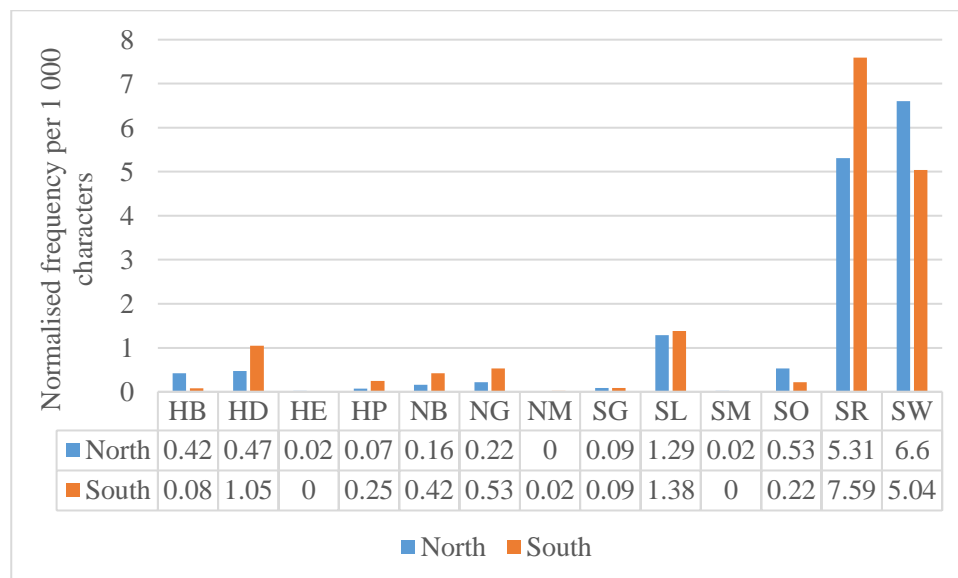


Figure 8: Frequency of CSIs in fine-grained categories by region (coarse-grained)

X-axis abbreviations: HB: buildings; HD: dates; HE: events; HP: people; NB: biology; NG: geography; NM: meteorology; SG: cultural geography; SL: leisure; SM: media; SO: social organisation; SR: rituals; SW: ways of life/customs

As shown in Figure 8, CSIs in the fine-grained category of rituals occur most frequently in the South, and considerably less frequently in the North. In contrast, in the fine-grained category of ways of life/customs, CSIs occur more frequently in the North than the South.

This has implications for the representation of Japan in tourism texts in terms of the cultural identity of “specific geographical areas” (Agorni, 2012b, p. 6). Since the most frequently occurring CSIs in the category of ways of life/customs designate culinary items (see Table 16), food would seem to play a prominent role as a “cultural marker . . . in the representation of place identity” (De Marco, 215, p. 324) in the North.

This section discussed the distribution of recurrent CSIs as exemplified by the sample extracted in accordance with the procedure described in Section 3.6.1. In sum, the highest frequency of recurrent CSIs is found in the coarse-grained CSI category of Society & Culture, with the most dominant recurrent CSIs in this category relating to the fine-grained categories of rituals and ways of life/customs. Recurrent CSIs in the fine-grained category of rituals occur most frequently in the South, where items denoting festivals, shrines and temples are dominant, mirroring more widely the most frequently occurring CSI tokens in the sub-genre of History & Culture. In contrast, recurrent CSIs in the fine-grained category of ways of life/customs occur most frequently in the North, with the majority designating food items, pointing to the importance of food and drink for the tourist and helping to build Japan’s cultural image as a culinary destination.

In the following section, I examine the translation procedures observed in the representative sample of CSIs annotated and consider how the choice of procedure is conditioned by the variables defined in the study.

4.3 Translation procedures

As discussed in Section 3.6.2, a representative sample of the corpus totalling 874 CSI tokens and 69 unique CSI types was annotated for translation procedures in accordance with a taxonomy based on existing classifications proposed by translation studies theorists (see Section 3.6.2, Table 4). This section aims to illuminate the research questions by discussing the way in which the choice of procedure or combination of procedures is conditioned by a number of variables, namely (i) category of CSI; (ii) sub-genre of the text; (iii) region promoted; and (iv) native or non-native status of the translator.

4.3.1 Category of CSI

4.3.1.1 Fine-grained translation procedures employed by CSI category

Figure 9 shows the proportional breakdown of fine-grained translation procedures employed by coarse-grained CSI category (with raw numbers reflected in the data table). The breakdown of procedures here and elsewhere in Section 4.3 is based on the taxonomy described in Section 3.6.2, Table 4. Ramière (2016, p. 4) points out the empirical difficulty of accurately identifying the translation procedures used when combinations come into play. In the present study, for ease of reference and to facilitate interpretation of the findings, combinations of procedures that occur infrequently (less than ten times across the three coarse-grained CSI categories) have been condensed. In such cases, CSIs have been classified according to the first procedure employed in the rendering of the item; for example, the combined procedure of literal translation + explanation, where literal translation is the first procedure employed, has been condensed into the translation procedure of literal translation. Further, the translation procedures of lexicalised and non-lexicalised borrowing are classified according to whether or not they are combined with the procedure of explanation, since this procedure is frequently used in combination with borrowing. While translation procedures other than explanation are also employed with borrowing, their frequency is low and as such they are incorporated into the procedures of ‘lexicalised borrowing’ or ‘non-lexicalised borrowing’ for the purposes of the analysis.

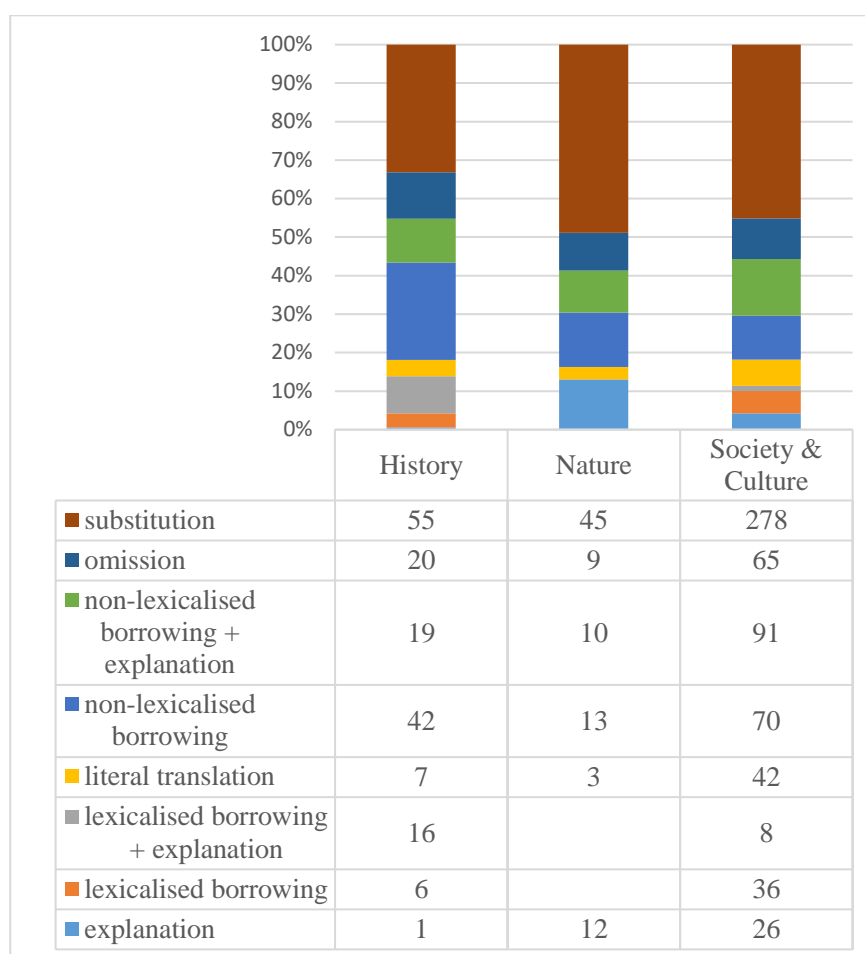


Figure 9: Proportional frequency of translation procedures (fine-grained) employed by CSI category (coarse-grained)

As shown in Figure 9, the translation procedure of substitution is employed proportionally more frequently than any other procedure in respect of all three coarse-grained categories of CSI. As described in the taxonomy of translation procedures (see Section 3.6.2, Table 4), substitution involves the replacement of the CSI with a term that is more familiar to the target reader, and hence contributes to an overall domesticating strategy. In the coarse-grained CSI categories of Nature and Society & Culture, substitution accounts proportionally for almost 50 per cent of CSIs in the representative sample. Table 17 shows some examples of unique CSI types in the representative sample denoting items in the coarse-grained CSI categories of Nature and Society & Culture for which the translation procedure of substitution is employed.

Table 17: Unique CSI types in coarse-grained CSI categories of Nature and Society & Culture translated through procedure of substitution

CSI (ST)	CSI (English gloss)	CSI (TT)	CSI category (coarse-grained)
桜 <i>sakura</i>	Japanese flowering cherry	cherry blossoms	Nature
梅 <i>ume</i>	Japanese apricot/ume tree	plum blossom	Nature
梅林 <i>bairin</i>	ume grove	blossoms	Nature
灘 <i>nada</i>	open sea	sea	Nature
イクラ <i>ikura</i>	salmon roe	cod roe	Society & Culture
料亭 <i>ryōtei</i>	Japanese-style (luxury) restaurant	restaurant	Society & Culture
松本家 <i>matsumoto-ke</i>	the house of Matsumoto	the Matsumoto household	Society & Culture
酒 <i>shu/sake</i>	sake	liqueur	Society & Culture

In contrast to the coarse-grained categories of Nature and Society & Culture, the translation procedure of substitution constitutes a somewhat smaller proportion in the coarse-grained category of History, accounting for approximately one-third of CSIs in the representative sample. This difference in the coarse-grained category of History is offset by the translation procedure of non-lexicalised borrowing, which is employed proportionally around twice as frequently in this category than in either of the other two CSI categories.

Table 18 shows the unique CSI types in the representative sample pertaining to the coarse-grained CSI category of History for which the translation procedure of non-lexicalised borrowing is employed. As described in Section 3.6.2, Table 4, non-lexicalised borrowing transfers the CSI to the target text in its original form. In the words of Pedersen (2005, p. 4), the translator who employs the procedure of borrowing, in this case non-lexicalised borrowing as distinct from lexicalised loan words, “is true not only to the spirit, but indeed every letter of the ST”. At the same time, the borrowed term may be made to conform to target language orthographic and grammatical conventions. The rendering of the historical era of 大正 *taishō* ‘Taisho’ through the procedure of non-lexicalised borrowing, shown in Table 18, exemplifies such conformity, where the lengthened vowel sound ‘o’ indicated by the macron in the romanised reading is omitted in the target text rendering.

Table 18: Unique CSI types in coarse-grained CSI category of History translated through procedure of non-lexicalised borrowing

CSI (ST)	CSI (TT)	CSI category (fine-grained)
伊藤伝右衛門 <i>itō den'emon</i>	Ito Denemon	people
坂上田村麻呂 <i>sakanoue tamuramaro</i>	Sakanoue Tamuramaro	people
大正 <i>taishō</i>	Taisho	dates
曲り家 <i>magariya</i>	Magariya	buildings
武家屋敷 <i>bukeyashiki</i>	Bukeyashiki	buildings
江戸 <i>edo</i>	Edo	dates
津屋崎千軒 <i>tsuyazaki sengen</i>	Tsuyazaki Sengen	buildings
町家 <i>machiya</i>	Machiya	buildings
白蓮 <i>byakuren</i>	Byakuren	people
菅原道真 <i>sugawara michizane</i>	Sugawara Michizane	people
黒田長政 <i>kuroda nagamasa</i>	Kuroda Nagamasa	people

As shown in Table 18, the proportional preference for non-lexicalised borrowing reflects the salience in tourism texts promoting historical attractions of, firstly, proper names (see Section 3.5.2 for the rationale for including the names of historical figures); secondly, architectural styles; and thirdly, historical eras. Kelly (1997, p. 39) observes that the transposition of the source text CSI without any additional explanatory procedure in tourism texts promoting historical attractions results in “[i]nformation loss”, since it fails to convey to the TT reader information that is accessible to the ST reader. The author’s observation may be considered pertinent in respect of all three fine-grained categories of CSI exemplified in Table 18, rendered through the translation procedure of non-lexicalised borrowing. Important to note, however, is the fact that the degree of loss varies depending on the category of CSI in question, in particular whether the accompanying visuals compensate for the opacity of the non-lexicalised borrowed item. This is particularly so for CSIs denoting architectural styles, such as those listed in Table 18, which may be represented pictorially. In contrast, the transparency of historical era names may be severely compromised through non-lexicalised borrowing, since the prospective tourist without knowledge of Japanese history is unable to map such CSIs onto target culture equivalents. Further, additional cognitive load comes into play as the recipient is forced to look for clues elsewhere in the text to position its content historically.

The procedure of non-lexicalised borrowing combined with the procedure of explanation is employed proportionally more frequently for CSIs in the coarse-grained category of Society & Culture than in either of the other two CSI categories. As described in Section 3.6.2, Table 4, explanation may take the form of simple generic terms, or may consist of more detailed glosses, “reducing the unknown to the known and the unshared to the shared” (Ivir, 1987, p. 38). Table 19 shows the unique CSI types in the representative sample pertaining to the coarse-grained CSI category of Society & Culture for which the combined translation procedure of non-lexicalised borrowing + explanation is employed, indicating the lexical elements of the procedure in boldface. Examples of the relevant contextual elements of the CSIs are enclosed in square brackets.

Table 19: Unique CSI types in coarse-grained CSI category of Society & Culture translated through combined procedure of non-lexicalised borrowing and explanation

CSI (ST)	CSI (English gloss)	CSI (TT)
イクラ <i>ikura</i>	salmon roe	Ikura (salmon roe)
丼 <i>donburi/don</i>	rice bowl	don (rice dish)
奥州藤原 <i>ōshūfujiwara</i>	Oshu Fujiwara	Northern Fujiwara [Clan]
宮 <i>gū/miya</i>	shrine	[Hakozaki] gu Shrine
寺 <i>ji/tera</i>	temple	[Motsu-] ji Temple
新聞 <i>shimbun</i>	newspaper	[Hochi] Shimbun (a newspaper)
橋 <i>kyō/hashi</i>	bridge	Nakanoh ashi Bridge
神社 <i>jinja</i>	shrine	[Hiyoshi] Jinja ([Hiyoshi] Shrine)
祭 <i>sai/matsuri</i>	festival	[Hekokaki] Matsuri Festival
街道 <i>kaidō</i>	highway	[the Nagasaki] Kaido road
通り <i>tōri</i>	road	main street , [Sugi-no-baba-] dori
酒 <i>shu/sake</i>	sake	[Ryuhyo-] shu ([drift ice] sake)

As discussed in Section 4.2.3, in the sample extracted for analysis, recurrent CSIs in the coarse-grained category of Society & Culture occur more than 10 times as frequently as CSIs in the coarse-grained category of History, with the highest frequency observed in the fine-grained categories of rituals and ways of life/customs. The proportional preference for non-lexicalised borrowing and explanation in respect of CSIs denoting aspects of the society and culture of the tourist destination contrasts with the proportional preference for non-

lexicalised borrowing without the compensating procedure of explanation for CSIs denoting historical items.

Table 20 shows the raw frequency of unique CSI types listed in Table 19.

Table 20: Unique CSI types in coarse-grained CSI category of Society & Culture translated through combined procedure of non-lexicalised borrowing and explanation

CSI (ST)	CSI (English gloss)	Frequency (raw)
イクラ <i>ikura</i>	salmon roe	4
丼 <i>donburi/don</i>	rice bowl	6
奥州藤原 <i>ōshūfujiwara</i>	Oshu Fujiwara	2
宮 <i>gū/miya</i>	shrine	24
寺 <i>ji/tera</i>	temple	32
新聞 <i>shimbun</i>	newspaper	1
橋 <i>kyō/hashi</i>	bridge	2
神社 <i>jinja</i>	shrine	2
祭 <i>sai/matsuri</i>	festival	13
街道 <i>kaidō</i>	highway	1
通り <i>tōri</i>	road	2
酒 <i>shu/sake</i>	sake	2

As shown in Table 20, the three most frequent recurring CSIs out of the total of 91 items in the coarse-grained category of Society & Culture translated through the combined procedure of non-lexicalised borrowing + explanation, 71 (78 per cent, highlighted in yellow) relate to spiritual practices and ritual, items that were shown in Section 4.2.1 to be particularly salient in constructing the cultural image of Japan in the tourism texts represented by my corpus. In order to illustrate the usefulness of this combined translation procedure for these CSIs, Table 21 shows some examples of how 宮 *gū/miya* ‘shrine’ and 寺 *ji/tera* ‘temple’ are rendered. The ST CSIs and their TT renderings are indicated in boldface.

Table 21: CSIs denoting shrines and temples translated by non-lexicalised borrowing + explanation

CSI (ST)	CSI (TT)	Non-lexicalised borrowing + explanation
八幡宮 <i>hachimangū</i>	Hachimangu Shrine	gu + Shrine
中津宮 <i>nakatsumiya</i>	Nakatsumiya Shrine	miya + Shrine
如意輪寺 <i>nyoirinji</i>	Nyoirin ji Temple	ji + Temple
清水寺 <i>kiyomizudera</i>	Kiyomizudera Temple	dera + Temple
カエル寺 <i>kaerudera</i>	Kaerudera (Frog Temple)	dera + Temple

As shown in Table 21, the most common type of explanation added in the case of CSIs denoting shrines and temples is the use of a simple generic term, in this case ‘shrine’ or ‘temple’, following the non-lexicalised borrowing of the source language term. In the case of the first example, the target text designation ‘Hachimangu Shrine’ has been adapted to target language orthographic conventions through the omission of the lengthened vowel sound ‘u’ indicated by the macron in the romanised reading. In the last example, the procedure of explanation has been amplified to include the denotative/referential meaning of the temple’s name (‘frog’), while no such additional explanatory procedure has been employed for the other examples given.

The combined translation procedure of non-lexicalised borrowing + explanation is particularly useful for CSIs denoting shrines and temples in order to “facilitate identification” (Kelly, 1997, p. 37) of the attractions, keeping the name of the shrine or temple intact in the form by which it is known in the source culture to allow the tourist to navigate to the destination. Without the ‘explanation’ of ‘shrine’ or ‘temple’, it would be more difficult for the tourist to identify both Hachimangu and Nakatsumiya as shrines, and Nyoirinji and Kiyomizudera as temples. Similarly, a literal translation of, for example, Hachiman Shrine or Nyoirin Temple, would compromise the tourist’s ability to recognise the attraction being referred to in the local context. Thus, the primary motivation behind the combined translation procedure of lexicalised borrowing + explanation would seem to be one of practical constraints. The choice of procedure for these CSIs carries particular weight given the links that shrines and temples have with festivals, shown to be a salient aspect of tourism promotion (see Section 4.2.1).

The example of ‘Kaerudera (Frog Temple)’ is a singular example of a translation procedure that goes beyond practical considerations to appeal to the tourist on an emotional level. The addition of the denotative meaning of the temple draws attention to the unusual juxtaposition of the words ‘frog’ and ‘temple’, producing a somewhat humorous effect that may be expected to pique the interest of the prospective Western tourist. In Japan, however, the frog is regarded as an auspicious creature associated with good rainfall resulting in abundant rice harvests. Furthermore, the homonym of the word *kaeru* means “to return”, implying notions such as many happy returns of money and fortune, or a safe return journey. The choice of translation procedure here then is interesting, since it may also be seen to compensate for the fact that the symbolic meaning of the word カエル *kaeru* is unavailable to the non-Japanese speaking tourist.

This section discussed the breakdown of fine-grained translation procedures according to CSI category. In sum, there is a consistent preference, measured in terms of proportional differences, for the fine-grained translation procedure of substitution across all three coarse-grained CSI categories. Further, there is a proportional difference in the strength with which the translation procedure of substitution is preferred in the coarse-grained categories of Nature and Society & Culture over the coarse-grained category of History. In contrast, there is a stronger proportional preference for the procedure of non-lexicalised borrowing in the coarse-grained category of History. When combined with the translation procedure of explanation, however, a stronger proportional preference is observed for CSIs in the coarse-grained category of Society & Culture.

4.3.1.2 Coarse-grained translation procedures employed by CSI category

As discussed in Section 2.5, the terms ‘domestication’ and ‘foreignisation’ denote the conceptual framework devised by Lawrence Venuti (1995/2008) within which translated texts are considered to reflect a macro-level orientation to the source or target culture. The terms have been widely adopted by scholars concerned with the translation of tourism texts (see Section 2.5), seeking to conceptualise the tension that arises from the need to strike a balance between the tourist’s appetite for the foreign and the point beyond which the foreign becomes unpalatable. Figure 10 shows the proportional breakdown of coarse-grained translation procedures employed by CSI category, designated as ‘domesticating’, ‘foreignising’ or ‘foreignising/domesticating’.

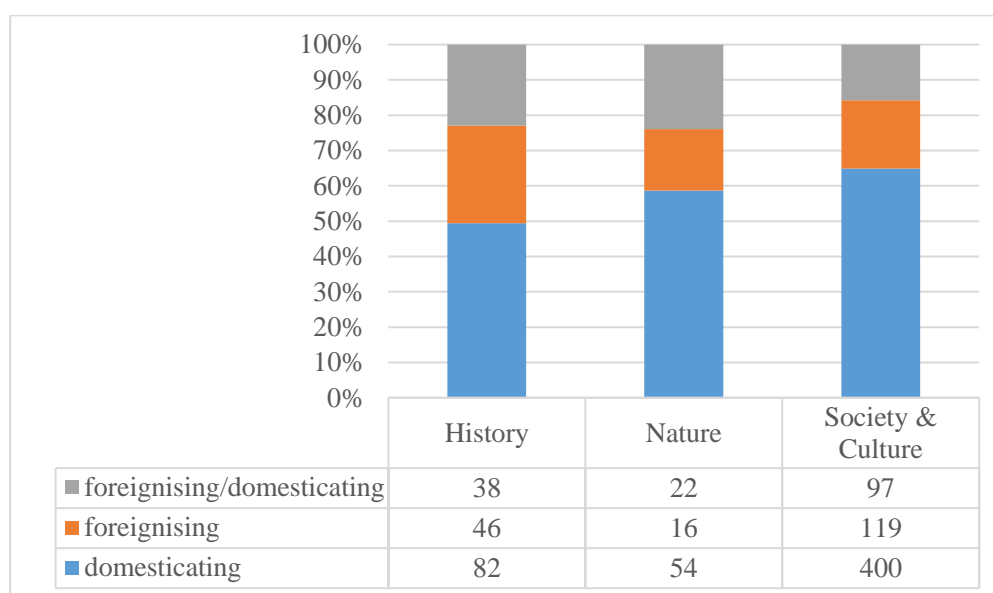


Figure 10: Translation procedures (coarse-grained) employed by CSI category (coarse-grained)

As shown in Figure 10, domesticating procedures are employed proportionally most frequently in respect of all coarse-grained CSI categories. In the coarse-grained category of Society & Culture, domesticating procedures are employed more than three times as frequently as foreignising procedures, and more than four times as frequently as procedures that may be regarded as both foreignising and/or domesticating, diluting the strangeness of the world presented in the tourism text. In contrast, foreignising procedures for CSIs in the coarse-grained category of History occur at a proportionally higher frequency than in either of the other two coarse-grained CSI categories. This may be accounted for by the relatively high proportional frequency of the translation procedure of non-lexicalised borrowing in tourism texts describing historical attractions, which has been shown to be preferred for the rendering of proper names, architectural styles and historical eras (see Figure 9; Table 18). On the one hand, the preference for this procedure may suggest a greater tolerance for foreignised translation in texts promoting the source culture in terms of its historical setting. Agorni (2012b, p. 6) warns that such a foreignising approach risks hampering communication, since the reader may be prevented from gaining access to information about unfamiliar subject matter. In terms of the sample analysed, references to historical figures likely to be known by Japanese readers are unlikely to be familiar to the non-Japanese reader. In such cases, a lack of additional procedures such as explanation may point to a failure to distinguish between the pre-supposed knowledge of the source culture and target culture reader (Kelly, 1997, p. 39). The absence of compensating procedures such as explanation

impacts the construction of “shared knowledge of local . . . attractions” as well as of the “appreciation of these features and their value” by the reader (Poncini, 2006, p. 141).

This section discussed the breakdown of coarse-grained translation procedures according to CSI category. In sum, there is a consistent preference for domesticating procedures across all three coarse-grained CSI categories, and an overriding proportional preference for domesticating procedures in respect of CSIs in the coarse-grained category of Society & Culture. In the coarse-grained category of History the strength with which foreignising procedures are preferred is higher than the other two CSI categories.

The following section considers the breakdown of translation procedures by sub-genre in order to determine how the choice of translation procedure is conditioned by the wider promotional focus of the texts, as delineated by the two sub-genres that make up my corpus.

4.3.2 Sub-genre

4.3.2.1 Fine-grained translation procedures employed by sub-genre

Figure 11 shows the proportional breakdown of fine-grained translation procedures employed by the sub-genre to which texts were assigned according to the primary focus of their promotional content (see Section 3.4.3).

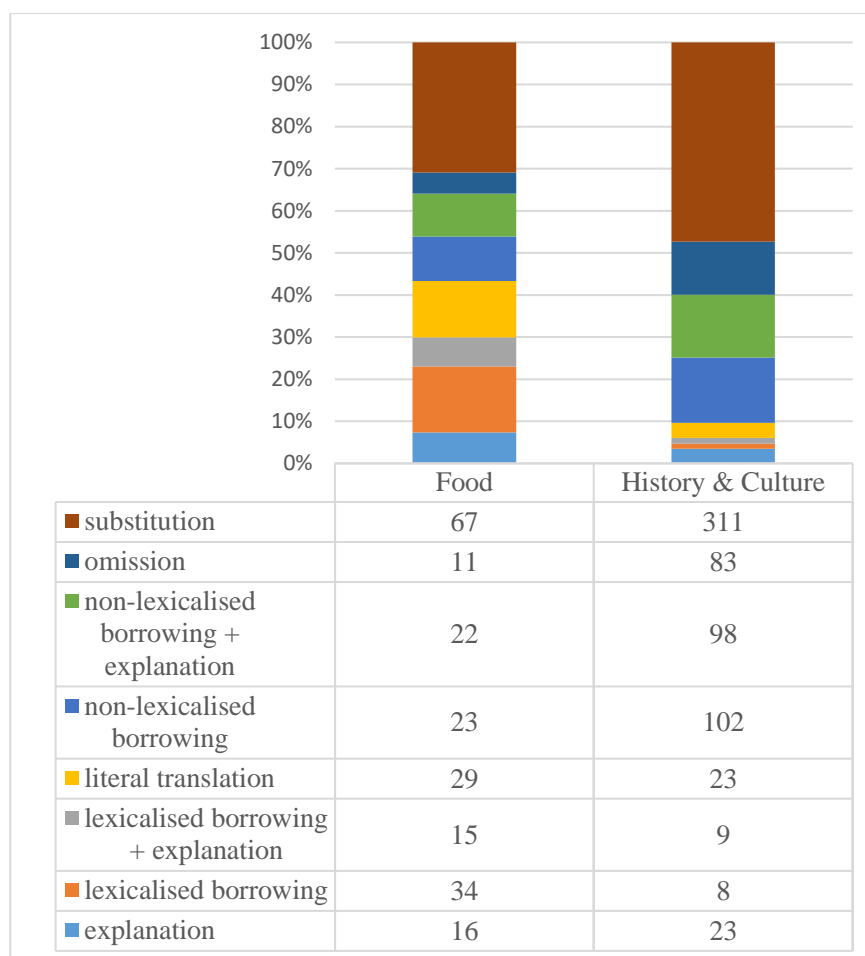


Figure 11: Proportional frequency of translation procedures (fine-grained) employed by sub-genre

As shown in Figure 11, the proportional profile of translation procedures employed is markedly different across the two sub-genres. This contrasts with the proportional profile for coarse-grained CSI categories (see Figure 9), where a somewhat more similar proportional profile of preferred procedures is evident, suggesting that the broader promotional aim of the sub-genre appears to shape the choice of procedure to a greater degree than CSI categories intrinsically.

As with the findings based on coarse-grained category of CSI, the translation procedure of substitution is employed proportionally most frequently of all procedures for CSIs in both sub-genres; however, the procedure is clearly more dominant in the sub-genre of History & Culture. This may be explained by the inclusion in this sub-genre of CSIs denoting cultural attractions, which were classified separately from CSIs referring to historical attractions when considered by category of CSI. The proportionally higher frequency of the procedure of substitution in the sub-genre of History & Culture, accounting for close to 50 per cent, is

offset by the proportionally lower frequency of the translation procedures of literal translation, lexicalised borrowing, lexicalised borrowing + explanation, and explanation, accounting for less than 10 per cent in this sub-genre compared with more than 40 per cent in the sub-genre of Food.

Overall, the sub-genre of Food displays a more balanced range of translation procedures than the sub-genre of History & Culture, lending support to Newmark's (1988/2001, p. 97) assertion that "food terms are subject to the widest variety of translation procedures" (Newmark, 1988/2001, p. 97). Nonetheless, a proportional difference is observed between procedures in this sub-genre, with a proportionally higher frequency of the translation procedures of literal translation, lexicalised borrowing, lexicalised borrowing + explanation, and explanation being offset by a proportionally lower frequency of translation procedures incorporating non-lexicalised borrowing. Some examples of higher frequency procedures are presented in Table 22. Where ST CSIs are combined with other lexical elements, the CSIs and their TT renderings are indicated in boldface.

Table 22: Higher frequency translation procedures in sub-genre of Food

CSI (ST)	CSI (TT)	Translation procedure (fine-grained)	Lexical elements
丼 <i>donburi/don</i>	rice bowl	literal translation	rice bowl
ラーメン <i>rāmen</i>	ramen	lexicalised borrowing	ramen
地酒 <i>jizake</i>	local sake (Japanese liquor)	lexicalised borrowing + explanation	sake + Japanese liquor
大吟醸酒 <i>daiginjō sake</i>	daiginjo sake (very special brewed sake)	lexicalised borrowing + explanation	sake + very special brewed sake
酒 <i>shu/sake</i>	alcohol	explanation	alcohol

Table 23 shows some examples of lower frequency procedures. Where ST CSIs are combined with other lexical elements, the CSIs and their TT renderings are indicated in boldface.

Table 23: Lower frequency translation procedures in sub-genre of Food

CSI (ST)	CSI (TT)	Translation procedure (fine-grained)	Lexical elements
ポセイ井 <i>poseidon</i>	"Posei- don "	non-lexicalised borrowing	posei + don
甘酒 <i>amazake</i>	amazake , a traditional, sweet, non-alcoholic drink made from fermented rice	non-lexicalised borrowing + explanation	sake + a traditional, sweet, non-alcoholic drink made from fermented rice
イクラ <i>ikura</i>	ikura (salmon roe)	non-lexicalised borrowing + explanation	ikura + salmon roe
丼 <i>donburi/don</i>	donburi dishes	non-lexicalised borrowing + explanation	donburi + dishes
わがまま丼 <i>wagamama-don</i>	Wagamama don (have-it-your-way bowl)	non-lexicalised borrowing + explanation	don + have-it-your-way + bowl

According to Chiaro and Rossato (2015, p. 239), the transliteration to Latin orthography of words denoting foods in Japanese tourism texts, which equates to the translation procedure of non-lexicalised borrowing (see Table 23), has an exoticising effect, presenting food items as an “exoticised other”. This view is shared by Dann (1996, p. 237), who refers to the practice of non-lexicalised borrowing as “linguaging”. In the context of tourism discourse, the technique of ‘linguaging’ designates “the use of real or fictitious foreign words” to demonstrate superiority over the less well-travelled reader (1996, pp. 183-185), although Petillo (2012, p. 262) observes that other scholars have more recently come to regard it rather as a “mark of . . . a specialized use of the language of tourism”. As Cronin (2000, p. 41) puts it in the context of travel writing, such “lexical exoticism is a palpable written trace of the foreign” which signals to the reader “that the country is elsewhere, the language and mores different”. The effect is to bring the reader closer to the foreign culture even before leaving his armchair. According to Petillo (2012, p. 248; 260), who carried out a study on the use of linguaging in tourist brochures and guidebooks promoting Italy, the technique of linguaging fires the imagination of the potential tourist, sparking curiosity and a sense of pleasurable anticipation in respect of the foreign destination or experience being described. Thus, “the reader is translated into a foreign climate through the untranslated” (Cronin, 2000, p. 41).

Languaging is most evident in the domain of cuisine, used both to enhance the exoticism of culinary fare (Dann, 1996, p. 237), as well as (accompanied by some form of gloss) for pragmatic ends. As Petillo (2012, p. 256) asserts, the tourist needs access to gastronomy terms in the foreign language in order to be able to make appropriate choices in this crucial area (see also e.g. Ghafarian et al., 2016). This stance echoes Kelly (1997, p. 37), who reports that “texts on cuisine will normally maintain the source language terms in order . . . to permit the visitor to recognise in menus the dishes discussed in the guides” (see also De Marco, 2015, p. 311). It should be noted that tourists to Japan relying on promotional materials in English may be unable to recognise the names of dishes unless the menus include romanised readings, “mak[ing] the Japanese audible and pronounceable for the visitor” (Ferreira, 2007, p. 319), which is considered more likely in the case of establishments that are being promoted in the translated tourist literature that makes up my corpus. However, orthographic considerations aside, the proportional frequency of lexicalised borrowing over non-lexicalised borrowing for CSIs in the sub-genre of Food (see Tables 22, 23), while appearing to challenge the assertions of Petillo (2012, p. 256) and Kelly (1997, p. 37), in fact reflects the growing lexicalisation of Japanese loan words denoting foods and methods of food preparation. Far from denying the assertions of these authors, therefore, the translation procedure of lexicalised borrowing for CSIs in the sub-genre of Food rather supports them, the difference being that the visitor may well already recognise the food items featured in the promotional texts (or at least individual culinary items that make up the dish; see Section 4.2.1). At the same time, while “their distinctness remains intact” (Cronin, 2000, p. 41), albeit in the “normative disguise of standard typeface” rather than “the open secret of italics” (p. 43), the use of explanation guards against any misunderstanding that might occur if a CSI is unsupported in English, thereby ensuring that the reader is supplied with the information that they need to facilitate an informed choice (see Table 23).

The fine-grained procedure of omission is also employed proportionally less frequently in the sub-genre of Food, less than half as frequently as in the sub-genre History & Culture. As Newmark (1988/2001, p. 97) observes, “[f]ood is for many the most sensitive and important expression of national culture”. In the words of Chiaro and Rossato (2015, p. 239), food “lies at the heart of our cultural identity”. The lower frequency of omission highlights the salience of CSIs in the sub-genre of Food and their importance for cultural specificity. The salience of CSIs denoting food items in constructing the cultural image of Japan in tourism texts has been demonstrated in Section 4.2.1. CSIs in the sub-genre of Food, while less

frequent and less diverse, may be regarded as more indexical of Japanese culture than CSIs in the sub-genre of History & Culture, and as such cannot be omitted without loss of cultural specificity. In the words of De Marco (2015, p. 310), tourists “recognise food as a powerful expression of the social and cultural identity of a place”.

This section discussed the breakdown of fine-grained translation procedures according to sub-genre. In sum, there is a consistent preference, measured in terms of proportional differences, for the fine-grained translation procedure of substitution across both sub-genres. Further, there is a proportional difference in the strength with which the translation procedure of substitution is preferred in the sub-genre of History & Culture over the sub-genre of Food. In contrast, there is a stronger proportional preference for the procedures of literal translation, lexicalised borrowing, lexicalised borrowing + explanation, and explanation in the sub-genre of Food, which facilitates the reader’s access to crucial information in this area. The considerably low proportional preference for the procedure of omission in the sub-genre of Food compared with the sub-genre of History & Culture reflects the importance of CSIs in this sub-genre for cultural specificity. Overall, the proportional profile of translation procedures across the two sub-genres suggests that sub-genre has a greater conditioning effect on the choice of procedure than CSI category.

4.3.2.2 Coarse-grained translation procedures employed by sub-genre

Figure 12 shows the proportional breakdown of coarse-grained translation procedures employed by sub-genre.

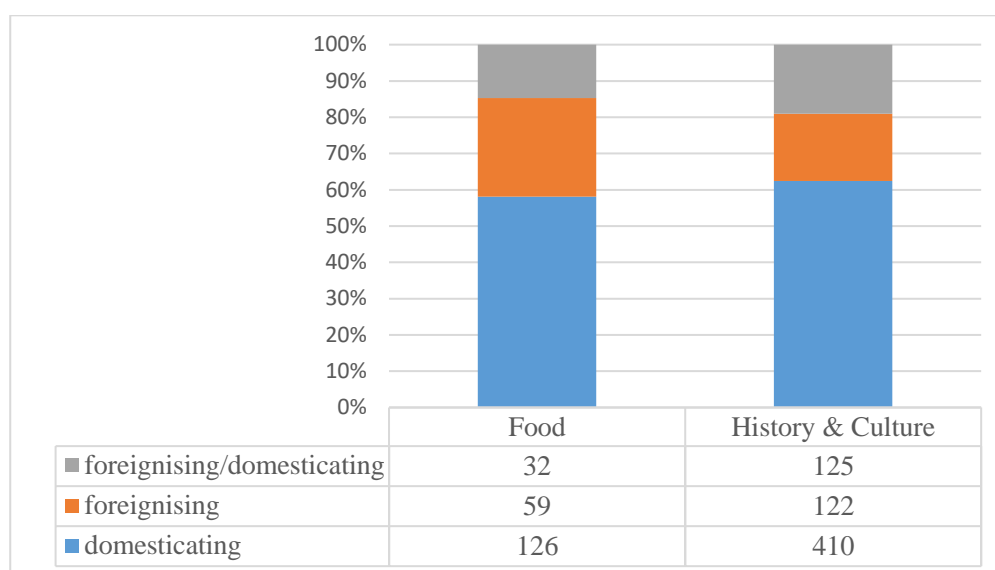


Figure 12: Translation procedures (coarse-grained) employed by sub-genre

As shown in Figure 12, domesticating translation procedures are employed proportionally more frequently than foreignising or foreignising/domesticating procedures in both sub-genres, accounting for close to 60 per cent for CSIs in the sub-genre of Food and over 60 per cent for CSIs in the sub-genre of History & Culture. However, foreignising procedures are employed proportionally somewhat more frequently in the sub-genre of Food. As discussed in Section 4.3.2.1, texts detailing the food choices available to the tourist have been shown to display a preference for more rather than less information to describe the culinary offerings, through the translation procedure of explanation, mainly in combination with other procedures (see Table 22, Table 23). This appears to be the case whether or not the food item in question is lexicalised in English. (Further, explanation may even be used in preference to the lexicalised term.) While the addition of an explanatory gloss draws attention to the CSI as foreign, the extra information that it imparts, along with the lexicalised or non-lexicalised source term, is crucial in avoiding “erroneous mental associations” (De Marco, 2015, p. 323) in the mind of the reader, enabling appropriate food choices to be made. In contrast, the high frequency of CSI tokens and unique CSI types in tourism texts promoting history and culture (see Section 4.2.1) favours the limited use of foreignising procedures such as non-lexicalised borrowing, with or without explanation, in order to avoid overloading the reader (Kelly, 1997, p. 40). In other words, the stakes are considerably higher when it comes to the translation of food items, which are too important

to leave opaque for the visitor who needs access to an unfamiliar cuisine, and for whom that access will result in the “physical internalizing of [the] culture” (Everett, 2008, p. 342).

This section discussed the breakdown of coarse-grained translation procedures according to sub-genre. In sum, there is a consistent preference for domesticating procedures in both sub-genres. However, in the sub-genre of Food, the strength with which foreignising procedures are preferred is higher than the sub-genre of History & Culture.

The following section considers the breakdown of translation procedures by region (see Section 4.2.2) in order to determine whether the choice of translation procedure is conditioned by the geographical context of the promotional material.

4.3.3 Region

4.3.3.1 Fine-grained translation procedures employed by region

Figure 13 shows the proportional breakdown of fine-grained translation procedures employed by coarse-grained region, namely the North and South of Japan as delineated by the constraints discussed in Section 3.4.2.

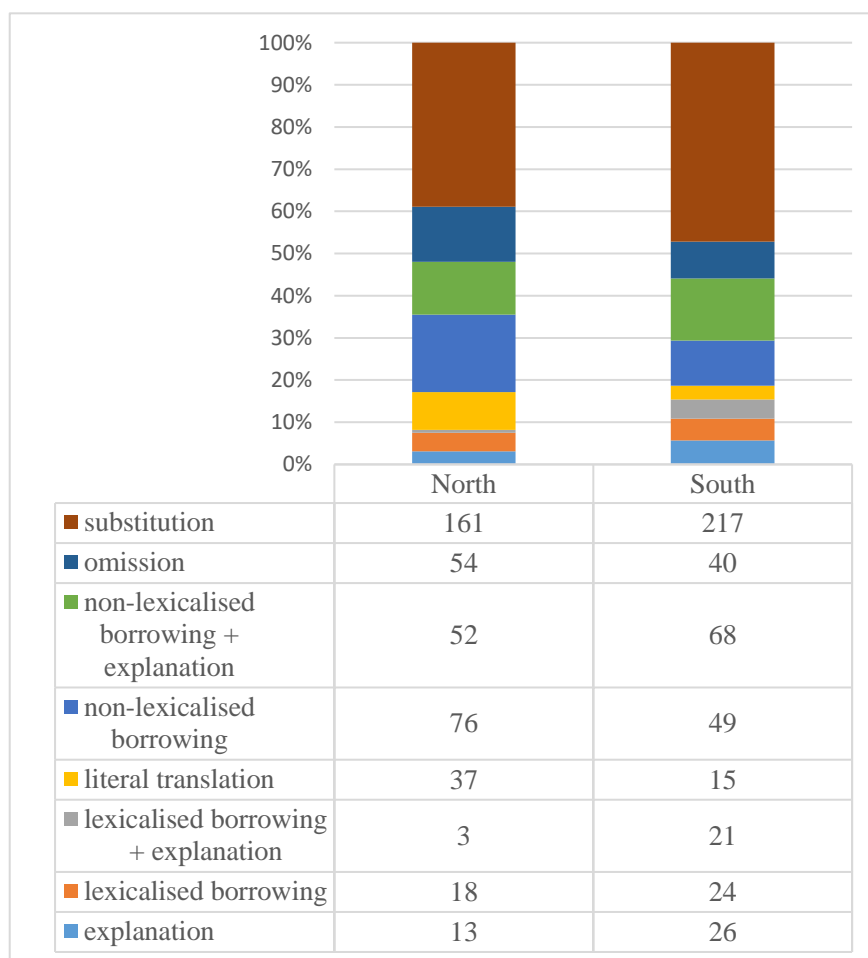


Figure 13: Proportional frequency of translation procedures (fine-grained) employed by region (coarse-grained)

As shown in Figure 13, the fine-grained translation procedure of substitution is employed proportionally more frequently than other fine-grained translation procedures across both regions, though somewhat more frequently in the South.

The fine-grained translation procedures of non-lexicalised borrowing and literal translation are employed proportionally more frequently in the North than the South. In contrast, the fine-grained translation procedure of non-lexicalised borrowing + explanation is employed proportionally more frequently in the South than the North. However, in contrast to the proportional profile of translation procedures for sub-genres, which exhibits a somewhat greater degree of variety (see Figure 11), the proportional profile for the two regions is very similar, suggesting that region is not particularly influential in conditioning the choice of fine-grained translation procedure.

4.3.3.2 Coarse-grained translation procedures employed by region

Figure 14 shows the proportional breakdown of coarse-grained translation procedures employed by coarse-grained region.

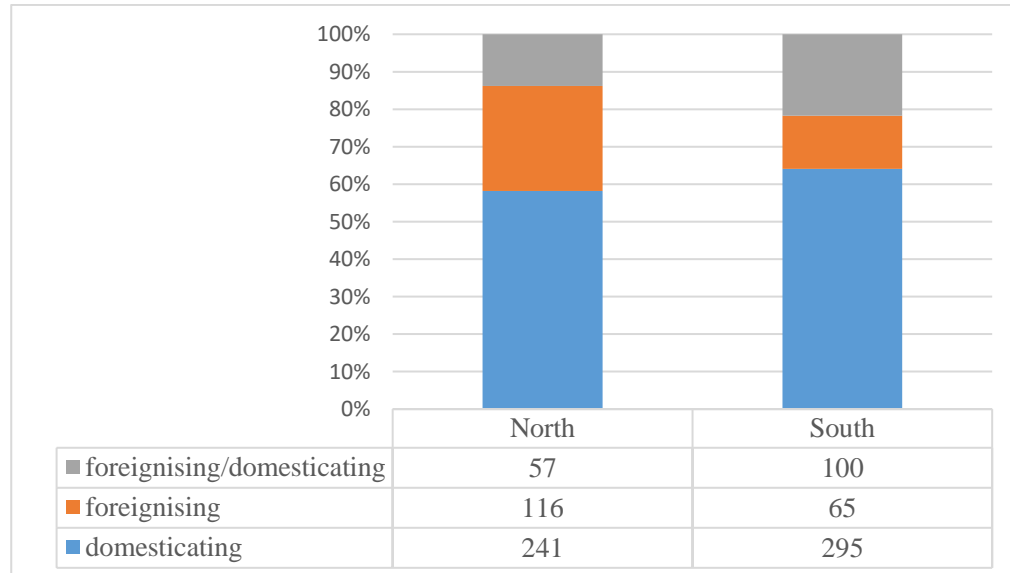


Figure 14: Translation procedures (coarse-grained) employed by region (coarse-grained)

As shown in Figure 14, domesticating translation procedures are employed proportionally more frequently than foreignising or foreignising/domesticating procedures in both regions, accounting for close to 60 per cent in the North and close to 65 per cent in the South. However, foreignising procedures are employed proportionally more frequently in the North, accounting for more than twice the proportional frequency in the South. Considered by unique CSI types, the number of CSIs rendered through foreignising procedures in the North is 39, compared with 33 unique CSI types in the South. In other words, while the proportional frequency of foreignising procedures is considerably greater in the North, in terms of the diversity of CSIs translated using foreignising procedures, the difference is less marked, with both regions showing a similar level of diversity. If, as suggested in Section 4.2.2, a link exists between the range of unique CSI types and the load of cultural representation borne by those CSI types, this finding seems to indicate that the choice of foreignising translation procedures has no bearing on the representation of the source culture when considered in terms of coarse-grained geographical regions.

This section discussed the breakdown of translation procedures according to coarse-grained region. In sum, there is a consistent preference, measured in terms of proportional

differences, for the fine-grained translation procedure of substitution across both North and South. Also, there is a consistent preference for the coarse-grained translation procedure of domestication across both regions. A proportional difference in the strength with which foreignising procedures are preferred in the North over the South is not considered to have significance for the cultural representation of the source community.

The following section considers the breakdown of translation procedures by the English language status of the translator (see Section 3.4.3) in order to determine whether the choice of translation procedure is conditioned by native or non-native language background.

4.3.4 Native language status of translator

4.3.4.1 Fine-grained translation procedures employed by native language status of translator

Figure 15 shows the proportional breakdown of fine-grained translation procedures according to whether the English language status of the translator is native or non-native. The criteria used to determine the linguistic provenance of the translator, as well as the difficulties entailed in such classification given the high likelihood of editorial intervention, are discussed in Section 3.4.3. Editorial intervention may also be a factor in translations for which the English language status of the translator was classified as unknown (see Section 3.4.3). Since it is not possible to draw any conclusions in respect of translation procedures employed by translators of indeterminate linguistic background, and given that this category accounts for a relatively small number of cases (45 out of 874 recurrent CSIs), it is not included in the analysis, which focuses on the translation procedures employed by translators classified as native or non-native English speakers only.

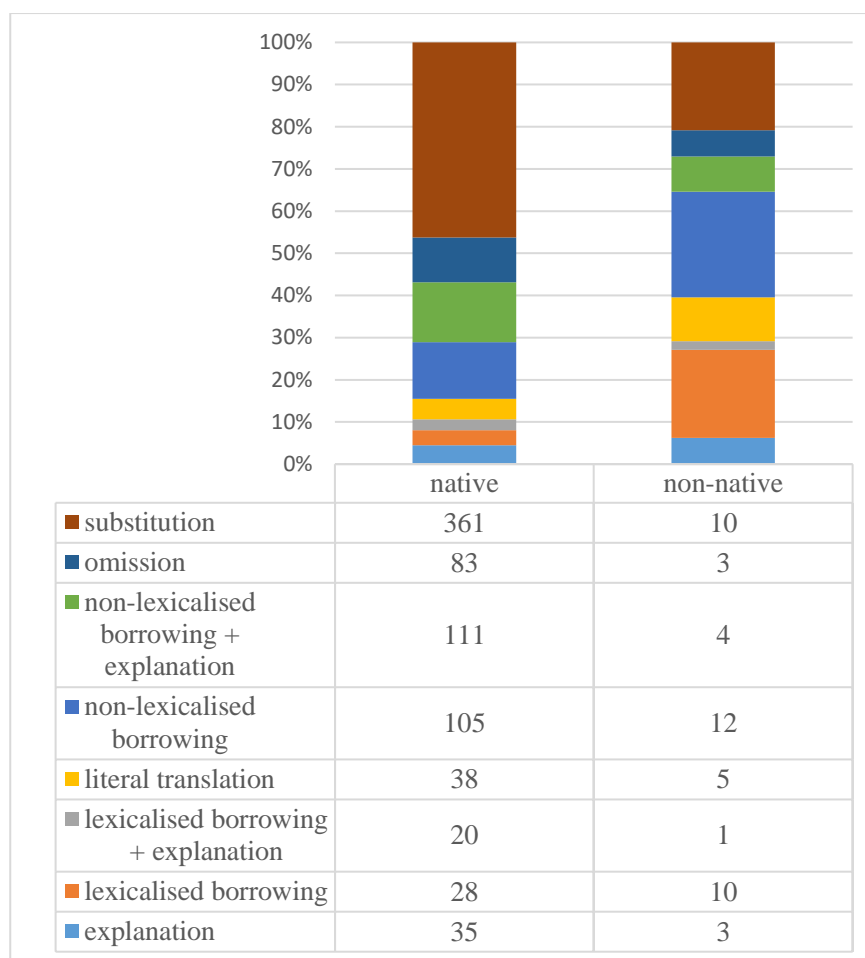


Figure 15: Translation procedures (fine-grained) by native/non-native language status of translator

As shown in Figure 15, the proportional profile of translation procedures employed is markedly different across the classifications of native and non-native language status. Similar to the findings when considered by sub-genre (see Section 4.3.2), this suggests that the linguistic provenance of the translator appears to condition the choice of translation procedure to a greater degree than the category of CSI (see Section 4.3.1) and the region being promoted (see Section 4.3.3).

Examination of the fine-grained translation procedures shows that substitution is employed proportionally most frequently by translators with native English language status, more than twice as frequently as non-native translators. When considered according to the native English language status of the translator, therefore, the findings suggest that language background has a perceptible effect on the preference for substitution, with non-native English translators considerably less likely than native English translators to favour the

procedure. The fact that substitution is not the preferred choice of non-native translators is particularly noteworthy in view of the fact that the procedure has been shown to be consistently more dominant across CSI category (see Section 4.3.1.1), sub-genre (see Section 4.3.2.1) and region (see Section 4.3.3.1). This lends further weight to the finding suggested by the proportional profile of translation procedures across the two classifications; namely, that the language background of the translator appears to influence the choice of procedure employed to render CSIs in Japanese tourism texts.

Also evident from Figure 15 is the greater proportional frequency of the translation procedure of omission by native translators, accounting for nearly twice the frequency at which non-native translators opt for the procedure. Tourism texts are often produced in the knowledge that they will be translated into another language or languages, hence the audience is construed as a target culture recipient. However, the author of the original message is ensconced in the source culture, making it difficult to accurately determine what the target culture reader knows or does not know. In the case of the Japanese tourism texts in my corpus, this is compounded by the fact that readers hail both from diverse Anglophone cultures as well as from cultures associated with neither the source nor the target language (see Section 2.4.3.1). According to Dimitriu (2004, p. 165) omission may be viewed not as the failure to include in the target text a piece of information from the source text, but as a “*target-related strategy* [that] needs to be defined in terms of the target readers’ expectations” carried out as a “highly motivated, deliberate operation” on the part of the translator, who chooses to “remain silent” (p. 163). As Ivir puts it, the translator “knows that his first problem is not how to convey specific cultural information but whether to convey it” (Ivir, 1987, p. 46).

While omission as a translation procedure does not “achieve cultural transfer” (p. 37), given that it does not create awareness in the target language audience of anything that is absent from their own culture, the procedure of omission nonetheless has communicative value (p. 37). Kelly (1997, p. 35) advocates the judicious use of this procedure as a means of ensuring that information is conveyed in carefully measured doses in order to avoid overburdening the tourist with excessive detail. In this case, the communicative function takes priority over the transmission of cultural information. The proportional preference for the translation procedure of omission by native translators suggests a greater awareness of the communicative function of texts for tourism purposes: namely, to highlight cultural content,

while at the same time masking cultural content where deemed necessary to prevent information overload. If omission “neutralizes the cultural identity of the text ... rendering the target text closer to the target-culture readers’ perspective” (Olk, 2012, p. 351), the fact that non-native translators are less likely to opt for the procedure suggests that a perspective rooted in the source culture makes the privileging of the communicative function of the text less likely, compromising the successful promotion of Japan to prospective tourists from Anglophone or non-Japanese linguacultural backgrounds with potentially harmful economic repercussions for Japan’s economy (see Section 2.3).

A further finding is that non-lexicalised borrowing + explanation is employed more frequently by native than non-native translators. In contrast, the procedures of lexicalised borrowing, non-lexicalised borrowing and literal translation are employed proportionally most frequently by non-native English translators. Table 24 shows some examples of CSIs for which the translation procedure employed differs between non-lexicalised borrowing + explanation and non-lexicalised borrowing according to the native language status of the translator. CSIs and their TT renderings are indicated in boldface.

Table 24: CSIs rendered through non-lexicalised borrowing/non-lexicalised borrowing + explanation by native and non-native translators

			Native (non-lexicalised borrowing + explanation)		Non-native (non-lexicalised borrowing)
CSI	English gloss	CSI (ST)	CSI (TT)	CSI (ST)	CSI (TT)
山 <i>san/yama</i>	mountain	金鷄山 <i>kinkeisan</i>	Mt. Kinkeisan	大置山 <i>ōkiyama</i>	O-okiyama
寺 <i>ji/tera</i>	temple	四天王寺 <i>shitennōji</i>	Shitenno-ji Temple	山寺 <i>yamadera</i>	Yamadera
祭 <i>sai/matsuri</i>	festival	神幸祭 <i>shinkōsai</i>	Shinkosai Festival (festival to transport the gods)	祭 <i>matsuri</i>	Matsuri
江戸 <i>edo</i>	Edo (historical period)	江戸時代 <i>edo jidai</i>	the Edo period (1603–1867)	江戸時代 <i>edo jidai</i>	the Edo

The procedure of non-lexicalised borrowing + explanation is advocated by Sanning (2010, p. 131) in the context of tourism materials promoting China, as a way of orienting the text to the target recipient on the one hand, and preserving Chinese culture on the other. By

conveying sufficient information to facilitate the reader's understanding of CSIs, the informative function of the text is enhanced, thereby fulfilling the communicative purpose (2010, pp. 132-133). When no explanation is forthcoming, as in the examples of renderings by non-native translators shown in Table 24, Japanese culture is preserved at the risk of "unintelligibility of the message" (Ferreira, 2007, p. 320), compromising the communicative purpose as the reader is required "to tolerate some ambiguity in their mediated contact with the host culture" (p. 320).

4.3.4.2 Coarse-grained translation procedures employed by native language status of translator

Figure 16 shows the proportional breakdown of coarse-grained translation procedures employed according to the native and non-native English language status of translators.

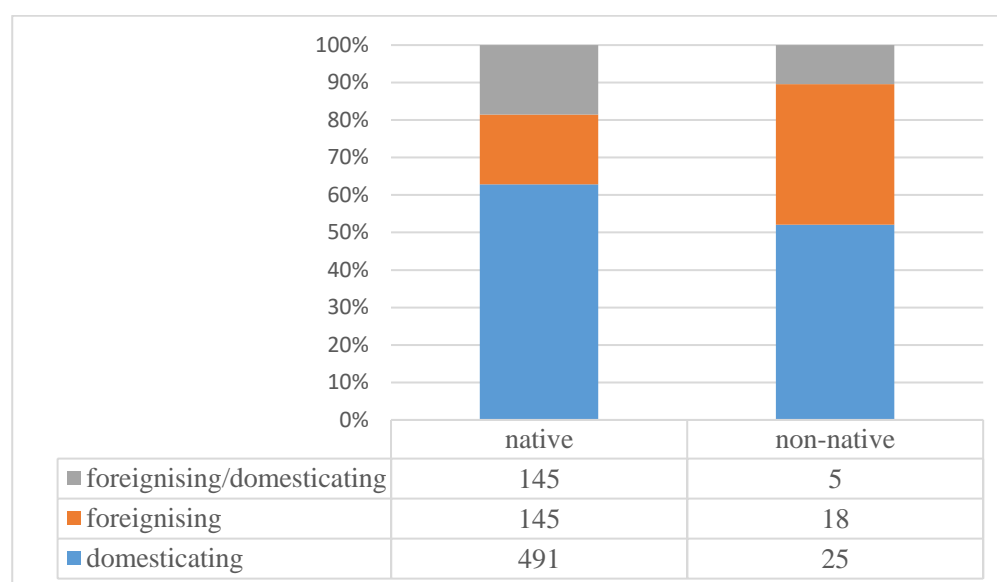


Figure 16: Translation procedures (coarse-grained) employed by native/non-native language status of translator

As shown in Figure 16, domesticating translation procedures are employed proportionally more frequently than foreignising or foreignising/domesticating procedures irrespective of the language background of the translator. Domesticating procedures account for more than 60 per cent of translation procedures in the case of native English translators and more than 50 per cent in the case of non-native English translators. However, foreignising procedures are employed proportionally more frequently by non-native translators, more than twice as frequently as native translators and accounting for nearly 40 per cent of translation

procedures employed. As discussed in Section 4.3.4.1, this finding would seem to highlight the difference in the weight accorded to communicative function by native and non-native translators, with native translators more likely to play down the strangeness of the source culture in favour of an approach that “leaves the reader in peace as much as possible and moves the writer toward him” (Schleiermacher, 1813/2012, p. 49). This suggests a greater sensitivity to the communicative function of the tourism text afforded by the native translator’s greater attunement to the perspective of the non-Japanese reader, contrasting markedly with the non-native translator’s diluted sensitivity to the communicative function stemming from a proximity to the source culture that makes it difficult to determine the cognitive store of the recipient.

This section discussed the breakdown of translation procedures according to the native English language status of the translator. In sum, there is no consistent preference, measured in terms of proportional differences, for any one fine-grained translation procedure by both native and non-native translators. However, there are proportional differences in the strength with which certain fine-grained translation procedures are preferred by translators depending on their native/non-native background: the procedures of omission and non-lexicalised borrowing + explanation are preferred more strongly by native English translators, while the procedures of lexicalised borrowing, non-lexicalised borrowing and literal translation are preferred more strongly by translators of non-native English status. In terms of coarse-grained procedures, there is a consistent preference for domesticating procedures by translators with a native English background, attenuating the cultural load in order to ensure maximum intelligibility for the potential tourist.

4.4 Summary

This chapter has described and analysed the data collected from websites promoting tourist destinations in the North and South of Japan, specifically relating to food, and historical and cultural attractions. Section 4.2 provided an overview of the dataset, in order to determine the saliency of CSIs in fulfilling the function of cultural representation for prospective tourists when considered by sub-genre, region and category of CSI. In terms of sub-genre, CSIs in texts promoting historical and cultural attractions appear to fulfil a stronger function of cultural representation in that sub-genre than CSIs in texts promoting food, with CSIs relating to spiritual practices and ritual found to have particular salience in shaping the cultural image. However, the burden of cultural representation carried by CSIs would seem

to be heavier in the sub-genre of Food, which it was suggested may reflect the relatively strong cultural indexicality of Japanese food items. As far as region is concerned, the function of cultural representation would appear to be stronger in texts promoting destinations in the South, although CSIs in texts promoting historical and cultural attractions play a more dominant role in cultural representation than texts promoting food irrespective of the region. The burden of cultural representation carried by CSIs in texts promoting history and culture was found to be heavier in the North, however, particularly in the fine-grained region of Hokkaido. In terms of CSI category, CSIs relating to rituals, such as festivals, shrines and temples, appear to be a particularly salient resource in representing Japanese culture in texts promoting tourism to the South. In contrast, CSIs relating to food items would seem to fulfil a stronger function of cultural representation in the North, helping to shape the cultural image of Japan as a gastronomic destination.

Section 4.3 shifted to the translation procedures identified in a representative sample of CSIs from the dataset. Translation procedures range from non-lexicalised borrowing at the foreignisation pole to omission at the domestication pole. Procedures were also frequently employed in combination. As reported in the literature, consistency in the procedures used is lacking (see e.g. Olk, 2012; Ramière, 2016, p. 4). The choice of translation procedure or combination of procedures appears to be conditioned by a number of variables at the micro level, which work at the macro level to situate English translations of tourism texts along a cline between target-culture orientation (domestication) and source culture-orientation (foreignisation), with the extent to which texts lean towards one or other of these two poles serving to increase or decrease the cultural load. Of the factors investigated, the sub-genre of the promotional text and the language background of the translator seem to be more influential in introducing variability to the procedures employed to render CSIs, in contrast to a greater similarity of procedures when considered by CSI category and region. In the sub-genre of Food, foreignising procedures seem to be more strongly preferred, rendering the culinary items being promoted transparent in order to minimise the possibility of misunderstanding in this crucial area for visitors faced with an unfamiliar local food culture. Further, the translation procedure of substitution seems to be preferred across CSI category, sub-genre and region, orienting tourism texts to the domesticating pole of the spectrum. Substitution is also preferred by native translators, while non-native translators have a notably lower preference for the procedure of substitution. This is offset by a higher preference on the part of non-native translators for foreignising procedures such as non-

lexicalised borrowing, which may be regarded as indicative of the privileging by these translators of culturally marked language and the preservation of local colour over the communicative situation and function of the tourism text. While foreignising procedures have a non-negligible presence across all the factors investigated for translation procedure, it is in tourism texts produced by non-native translators that the unavoidable tension that characterises the genre is most perceptible.

Chapter 5: Conclusion

5.1 Introduction

This chapter summarises the key findings of the analysis presented in Chapter 4 and relates them to the research questions and existing debates in the literature as discussed in Chapter 1 and Chapter 2. This section briefly outlines the study's rationale. Section 5.2 provides an overview of the methodological approach taken to answer the research questions. Section 5.3 summarises the main findings of the study. Section 5.4 concludes the chapter by outlining the limitations of the study together with possible areas for future research.

As outlined in Chapter 1, the translation of CSIs in tourism texts is an under-researched area and particularly so in the context of Japan, which is aiming to boost Anglophone tourist numbers as part of a government initiative to position tourism as a key driver of the economy in the face of the decreasing birth rate and the rapid ageing of the population. Crucial to achieving this aim is the cross-culturally sensitive translation of material promoting Japan as a tourist destination, with CSIs constituting a key indicator of cultural specificity that needs to be negotiated in the choice of translation procedures in order to inform and persuade the potential tourist. Furthermore, theorists have identified tourism texts as suitable material for translator training, suggesting that insights into the translation of CSIs in the genre may be beneficial in raising professional standards in respect of the often inferior quality of translated tourism materials, both in the Japanese-English language pair specifically and between culturally distant source and target language communities more generally.

5.2 Overview of methodological approach

The study set out to answer three research questions. The first research question aimed to describe and categorise the translation procedures for rendering CSIs promoting tourism to regional areas identified in a unidirectional parallel corpus of Japanese tourism texts and their English translations gathered from websites. The second research question aimed to determine whether particular factors, namely category of CSI, sub-genre of the text, regional area or linguistic provenance of the translator, exert an influence on the choice of translation procedure to render CSIs that are perceived to have salience in the shaping of Japan's cultural image. The third research question aimed to explore the impact of the identified

procedures on the cultural portrayal of the source language community as a tourist destination.

In order to answer the research questions, the study adopted a mixed-methods approach, combining a quantitative corpus-based investigation with qualitative analysis. Following Olk (2012, p. 345), this approach was chosen to provide a quantitative counterbalance to the methods employed by existing studies in this research area, which either use qualitative methods, or assign a subordinate role to the quantitative dimension. The corpus method allowed me to determine the frequency of occurrences of CSIs and the translation procedures used to render them in a collection of tourism texts in order to answer the first research question. The method further enabled me to investigate the relationships between these frequencies and a predetermined set of variables in order to ascertain the factors that influence the choice of translation procedure to answer the second research question. The quantitative findings furnished me with empirical data from which I was able to qualitatively explore the implications of the quantitative findings for the representation of the source culture as a tourist destination to answer the third research question.

5.3 Summary of findings

Concerning the findings for the first research question, the study found that, in tourism texts promoting Japan as represented by my corpus, the procedures employed for the translation of CSIs in the sample annotated for analysis (see Section 3.6.2) ranged from non-lexicalised borrowing at the foreignisation end of the spectrum to omission at the domestication end of the spectrum, as categorised according to a taxonomy of translation procedures based on the influential classifications devised by Leppihalme (2001), Olk (2001) and Ivir (1987). Further, translation procedures were found to be employed in combination, presenting more nuanced translation solutions while at the same time hampering the accurate identification of translation strategies (Ramière, 2016, p. 4). The findings of the study suggest a predominant tendency towards domestication in the translation of CSIs in Japanese tourism texts as represented by my corpus, airbrushing the strangeness of the source text.

Regarding the second research question, the findings suggest that, of the factors investigated, the sub-genre of the text and the language background of the translator appear to have salience in conditioning the choice of translation procedure or combination of procedures for rendering CSIs in Japanese tourism texts, as shown by the differing variation in range of

translation procedures employed depending on the variable against which they were measured: the sub-genre of the text and the language background of the translator were found to introduce greater variability, with less variability evident when considered by CSI category and the region being promoted. Considered by sub-genre, texts promoting Food were found to exhibit a more balanced range of translation procedures than texts promoting History & Culture, as well as a stronger proportional preference for foreignising procedures that render the culinary offerings described transparent for the reader, ensuring maximum intelligibility in order to facilitate an informed choice in this area of, quite literally, cultural consumption (Everett, 2008, p. 342). In the words of De Marco (2015, p. 310), “as food is translated into bodily nourishment, the culture that has produced it also becomes part of us”.

Analysed by language background, the native status of the translator was found to have a perceptible effect on the strength of the proportional preference for domesticating procedures such as substitution and omission, with native translators more than twice as likely as non-native translators to choose these options. In contrast, non-native translators showed a notably higher proportional preference for foreignising procedures such as non-lexicalised borrowing, being more than twice as likely as native translators to opt for this procedure. At the same time, the inevitable tension exerted between the domesticating and foreignising polar orientations generated by the need to foreground or camouflage the source culture according to the perceived cognitive store of the hazily defined target culture recipient was found to be especially palpable in texts produced by non-native translators, reflected in a more balanced profile of procedures at the macro level than that of native translators.

In terms of the third research question, the polar orientation of translation procedures serves to strengthen or attenuate the cultural load, as reflected in the function of cultural representation fulfilled by CSIs as well as the burden of cultural representation that they carry. The study found variation in the function of cultural representation served by CSIs according to the sub-genre of the text, the region being promoted and the category of CSI. CSIs appear to fulfil a stronger function of cultural representation in texts promoting historical and cultural attractions, with CSIs relating to spiritual practices and rituals a particularly salient resource in shaping the cultural image. Furthermore, regional tourism in the South relies more heavily on CSIs to shape the cultural image, although geographical location would seem to have no influence on the parameters of the CSIs that fulfil the

function of cultural representation. Likewise, sub-genre and category of CSI were found to influence the burden of cultural representation carried by CSIs: CSIs relating to food would seem to carry a heavier burden of cultural representation, which it was suggested may reflect the relatively strong cultural indexicality of Japanese food items.

The choice of translation procedures employed to render CSIs that are salient in constructing Japan's cultural image as a tourist destination have been shown to construct an image of a gastronomic destination steeped in spiritual practices that mark the country out for the potential Western visitor as a non-Christian cultural "other" (Venuti, 1998b, p. 242). Importantly, the non-native translator has been shown to be complicit in the construction of this image through an inclination to employ foreignising procedures, seemingly (albeit perhaps unknowingly) posing a challenge to the ethnocentrism of the dominant target culture that lies at the heart of Venuti's notion of foreignisation. Ferreira's (2007, p. 304) observation regarding the use of the non-lexicalised Japanese term *onsen* ('hot spring') in promotional materials issued by a Japanese tourism authority "in defense of unique cultural values" as a targeted strategy that seeks to attract "cooperative customers willing to co-produce the host culture" has particular resonance for the implications of the non-native translator's choice of translation procedure/s for the rendering of CSIs in Japanese tourism texts.

The rationale for the present study included a pedagogical dimension (see Chapter 1). The insights revealed have implications for translator training, notably in the case of translators working out of the language of habitual use. For the non-native translator, who the findings suggest may be more reluctant to sacrifice culturally marked elements of the tourist text, the creation and use of parallel corpora of CSIs as a resource to systematically identify and classify solutions offered by native translators with reference to "clear-cut strategies" (Leppihalme, 2001, p. 145) such as those devised for the study may serve to a) hone their awareness in respect of orientation norms in the tourism text genre (Kelly, 2000); b) lead them to reflect on the choices available to them from a position informed by evidence rather than intuition (Pearson, 2003, p. 17); and c) help to build confidence in devising their own strategies and guidelines (p. 17; Varantola, 2003, p. 67) for negotiating cultural distance in the translation of Japanese tourism texts.

5.4 Limitations and avenues for future research

The empirical data used as the basis for the research are drawn from a relatively small collection of tourism texts promoting destinations in just two regions of Japan. As such, key findings are not generalisable to the wider situation of the genre. Further research is needed to extend the findings to a larger corpus of Japanese tourism texts promoting a greater variety of tourist attractions and geographical destinations.

Moreover, the identification of CSIs entailed a subjectivity that was further problematised by the mixed cultural background of the researcher; time constraints prevented me from using quantifiable ways of determining what constitutes a CSI (see e.g. Olk, 2012). Future research may incorporate quantitative methods for the identification of CSIs, such as corpus analysis tools to compare the frequency of manually identified CSIs in the source and target languages.

Finally, the limited scope of the study did not allow me to analyse the use of additions of CSIs in the target text where no corresponding item exists in the source text as a procedure that has implications for the increased cultural load of the target text. Research is needed on the motivation for CSI additions, in particular the degree to which grammatical considerations stemming from the need to make the subject explicit when translating from null-subject languages such as Japanese is a factor conditioning this procedure.

Ivir (2004, p. 123) asserts a clear connection between the translational tradition of the receiving culture and the strategies employed by the translator when rendering unmatched cultural elements. Beyond the immediate limitations of the study outlined above, the effect of language direction on translation strategies employed to render culture-specific lexical items in tourism texts promoting Japan and Anglophone destination countries such as Australia and the UK constitutes a fruitful area for future investigation.

Despite the aforementioned limitations, the study contributes to the existing research on the translation of CSIs in tourism texts, offering insights specifically into promotional materials which seek to attract tourists to destinations that are culturally remote. In particular, the research opens up this area in the Japanese to English language combination. Further, the use of the corpus method as a basis for qualitative analysis makes an innovative contribution to investigation of CSIs in this text genre.

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APPENDICES

APPENDIX 1: SOURCE WEBSITES

North	South
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