Terminology Translation in Chinese Contexts

Terminology Translation in Chinese Contexts: Theory and Practice investigates the theory and practice of terminology translation, terminology management, and scholarship within the distinctive milieu of Chinese and explores the complex relationship between terminology translation (micro level) and terminology management (macro level).

This book outlines the contemporary challenges of terminology translation and terminology management within Chinese contexts in specialized fields including law, the arts, religion, Chinese medicine, and food products. The volume also examines how the development and application of new technologies such as big data, cloud computing, and artificial intelligence have brought about major changes in the language service industry. Technology such as machine translation and computer-assisted translation has spawned new challenges in terminology management practices and has facilitated their evolution in contexts of ever greater internationalization and globalization. This book recontextualizes terminology translation and terminology management with a special focus on English–Chinese translation.

It is hoped that the volume will enable and enhance dialogue between Chinese and Western scholars and professionals in the field. All chapters have been written by specialists in the different subfields and have been peer-reviewed by the editors.

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Terminology Translation in Chinese Contexts

Theory and Practice

Edited by Saihong Li and William Hope

**The book is dedicated to our parents,
Suqing Cui, Wen Li, Janice Hope, and Brian Hope.**

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Acknowledgements

Introduction

The role of terminology translation in China's contemporary identities and cultures

Saihong Li and William Hope

The role of terminology in contemporary society

Terminology, as a system for developing terms and as an important means of knowledge transfer, plays a key role in language asset management and in language strategy for the internationalization of enterprises. Terminology is also essential to the construction and dissemination of the external discourse system of political, commercial, and cultural entities. It has the challenge of conveying concepts from a spectrum of distinctive fields ranging from the artistic to the economic, with a need to maintain a dual objective of accuracy and versatility. Professionals, such as the lexicologists, translators, and others who shape terminology, constantly need to be sensitive to the rapidly evolving sociopolitical and linguistic contexts of the cultures seeking to transfer and receive meaning. Regardless of the fluctuating international relations at a geopolitical level among Chinese-speaking countries – the focus of this volume – and other cultures both from beyond and within Asia, globalization in the 21st century now facilitates a cross-cultural symbiosis in areas ranging from commerce, cuisine, and the arts to science and technology.

The introduction to this volume and its subsequent chapters examine the processes and influences that characterize terminology scholarship, management, and translation in contemporary Chinese contexts. The introduction identifies factors that have been indispensable for developing terminology and its translations effectively, and it outlines theoretical and practical proposals to enhance these methods. Equally, it discusses the obstacles that impede effective terminology work and examines the more deleterious processes (either within translation itself or affecting it) that sometimes result in the erasure of culturally or individually specific information within terminology and its translations. An important premise here – reiterated by the volume's title, which references Chinese contexts – is the diverse ethnic, historical, and cultural reality of contemporary China, its territories, and its neighbours, and the importance of conveying this multifaceted essence within terminology scholarship, management, and translations.

Articulating China's cultures, communities, and identities within global contexts

As theorists Susan Bassnett and Michael Cronin have emphasized, the economic, political and social contexts in which translation takes place are crucially important and inseparable from the methods and techniques of translation itself, including the minutia of specific word choices (Ives and Lacorte 2010: 11). The present era has been characterized by an exponential increase in China's global influence, instantiated from 2013 onwards by the Belt and Road Initiative with its emphasis on creating new markets and trade opportunities. Consequently, there are interesting synergies to explore between the desire to expand Chinese commerce and infrastructure development abroad, and the language used to facilitate this process. Important elements of this range from the guidance towards concise and functional terminology outlined by influential bodies such as the China National Committee for Terms in Sciences and Technologies to the translations eventually used in publications produced by organizations such as the China National Tourism Administration for high-profile international events.

In this age of accelerating globalized commerce, it is an opportune moment to revisit observations by Marx, Gramsci, and other scholars of the Marxist tradition and to look beyond China's influential metropolises to survey the extent to which its aforementioned "other" facets – the country's territories, liminal areas, cultures, histories – are able to make their voices heard within terminology and its translations. Various determinants are exercising influence here, notably an emphasis on translatability and equivalence to facilitate commerce. But as Ertürk and Serin (2016: 20) suggest, processes of international economic exchange (inevitably capitalist in nature) generally "embody and represent . . . immeasurable difference as equivalence, concealing the historical conditions of their emergence. . . . The Marxian intervention is a refusal to let one's inner truth be bound to and effectively cancelled by the sovereign, fetishistic exteriority (or 'faciality') of an equivalent other". Another determinant from further back in the chain of communication concerns terminology development itself. The China National Committee for Terms in Sciences and Technologies has established criteria for terminology research, and its various subcommittees in other disciplines are expected to use them as a basis for their work. Terminology development should focus on the "essential attributes of a single concept", and language should be "concise, easy to use, and avoid uncommon words" (CNCTST 2016). This particular approach raises questions concerning its appropriateness for the more cultural terminological work carried out by certain subcommittees and by other bodies and also concerning how comprehensive the foreign language translations of these terms may ultimately be. As regards the sphere of culture, to what extent is translation loss minimized within terminology and in its official translations? To what degree are the traditions, creativity, and labour of different individuals and groups, of women, of minorities, of peripheral regions recognized and encapsulated in contemporary terminology work and its translation, and in larger terminology management projects?

Establishing terminology, definitions, and term translations requires sensitivity towards the cultural specificity of terms undergoing these processes. Questions of standardization open up a range of politico-cultural implications of the sort explored by Gramsci in his writings on language and translation (Ives and Lacorte 2010: 1), especially the use of centralized "common denominators" that privilege functionality at all costs. In Gramsci's particular geographical context, Marcus Green and Peter Ives (2009) have traced the implications of the imposition of Florentine Italian by an Italian government commission and analysed Gramsci's counterproposal, which was predicated on "interaction and creative engagement among those who speak the diverse dialects" (2009: 20) – in essence, input from Italy's subaltern regions. In Chinese contexts, during a quest to ensure translatability of terms ranging from speciality restaurant dishes to the unique, ornate props used during Peking Opera performances, it is important to avoid "bourgeois" conceptions of translation which, in Walter Benjamin's terms, abstract from a source text "a universalized or universalizable conceptual content and understand any given product of translation as an instance of such abstraction" (Ertürk and Serin 2016: 3–4). It is essential to maintain geographical, cultural, historical, and individual distinctiveness in terminology and its translations wherever possible.

There are signs of positive momentum in this context. In recent decades, China has taken an increased interest in promoting and protecting its growing number of domestic products with a specific geographical origin and in recognizing products from areas such as Europe that have a protected designation of origin (PDO) or similar designation. Nowadays, "the functions and powers of the protection of geographical indication products and geographical indication trademarks are centralised in the State Intellectual Property Office, which acts as a precondition for the integration of geographical indication protection" (Managing IP 2020). Over 2300 geographical indication products had been approved in China by the end of 2019. Significantly, a hundred products with geographical indications from China and from the European Union were formally recognized in a bilateral agreement in 2019 (European Commission 2019), enabling China to showcase a range of provincial products ranging from seafood, e.g. 嵊泗贻贝 (Shèngsì yí bèi, Shengsi mussels); 东港大黄蚬 (Dōnggǎng dàhuáng xiǎn, Donggang surf clams), to beverages, e.g. 安化黑茶 (Ānhuà hēi chá, Anhua dark tea); 保山小粒咖啡 (Bǎoshān xiǎolì kāfēi, Baoshan arabica coffee).

But problems emerge when a greater range of components can be assimilated into translated terms. These are illustrated in the results of recent corpus-based research into the official Chinese to English translations for restaurant dishes (Saihong Li 2019). As part of this research, two key sources were analysed. The first was *Enjoy Culinary Delights: The Chinese Menu in English* (美食译苑 – 中文菜单英文译法), which was published for the Beijing Olympics in 2008 and contained 2862 Chinese menus and dishes in English. It constituted the first government-sponsored attempt to standardize Chinese restaurant menu translation. The second source, *Xuhuiqu Chinese Menu in English* (徐汇区餐饮服务 行业 – 中文菜单英文译法), was published for Expo 2010 and mainly featured Shanghai dishes translated into English. The Chinese scholars involved in this

state-approved standardization project established a framework of reference for their work; they identified seven intrinsic elements, such as cooking methods, ingredients, and flavours, that could be the main components for translating Chinese dish names.

Significantly, 83.48% of the official translations featured references to ingredients, while cooking methods were the second most common component, appearing in 51.65% of translations. By contrast, a dish's geographical origin was the component with the second lowest frequency of use, being referenced in just 1.78% of cases, and the name of the dish's creator was the least frequently used element, in only 0.77% of cases. The inherent problem here is evident; in the quest for universalized, commodifiable, easily "consumable" translations, the cultural heritage, regional provenance, and individual creativity behind these dishes were largely erased. Anthony Pym (2006) outlines the scale of this issue in international commerce. As he aptly observes, "[I]nternational trade promotes specialization in production, not global homogeneity" (2006: 747); in other words, it is not difficult for us to obtain a vast range of niche products from different areas of the world. But, as Pym adds, "[T]he regional diversity gained on the level of trade is progressively lost on the level of distribution" (2006: 748), particularly in the marketing material accompanying or packaging such products. Consequently, "we find centralized production of the one 'internationalized' text or product, which is basically a source text that has had as many as possible source-culture elements removed. The resulting internationalized version is then more efficiently 'localized' (translated and adapted) to a wide range of consumer environments" (2006: 750). In the case of the translated Chinese restaurant dishes, it will be difficult for the provincial producers of these products to be identified and their creative labour (and its cultural history) recognized within these universalized marketing texts, unless these are viewed as marketable attributes and publicized accordingly.

The difficulty of subaltern voices making themselves heard echoes Venuti's critique of how certain forms of translation – particularly those that privilege standardization and do not pay adequate consideration to the micro level – can contribute to the sort of nationalist thinking "premised on a metaphysical concept of identity as a homogeneous essence" (2005: 177). But it is important that peripheral cultures, histories, and ethnicities resonate in the development of terminology and its management within Chinese contexts. Beijing and Shanghai already exercise notable levels of political, economic, and cultural influence that radiate outwards towards the more distant provinces, a gravitational pull often illustrated when citizens from remote areas take their legal cases to one of the metropolises in an attempt to obtain justice which – for different reasons – has not been forthcoming at a local level. This influence also manifests itself culturally in the sort of literary works that cross over to the West in translation. The translation of literary works – as part of a diffusion of Chinese culture – is an ongoing challenge whose processes require care to ensure that translations of source texts and their distinctive terminology convey the diverse historical and cultural realities of China and its liminal areas. Ning Wang argues that during the 20th century, the country's

re-emerging literary output was shaped by the West, and he asserts that the Chinese language became "'Europeanized' or 'colonized' as a result of large-scale translation of Western literary works and cultural and academic trends" (2015: 6). However, he notes that in recent times China has made "great contributions to global culture and world literature. In this sense, translation plays an even more important role in exporting Chinese culture and thought to the world" (2018: 467).

A significant question, however, regards the sort of authors and works that are being translated into English and widely circulated and how distinctively "Chinese" they and their language remain in translation. Fruela Fernández and Jonathan Evans reiterate Spivak's warning that "there is a risk that translation can make all non-Western writers sound the same, with differences between genders, statuses, and ethnicities erased" (2018: 3), and they cite Emily Apter's criticism that world literature can elide the differences between texts and cultures (2018: 3). Although Ning Wang praises the "dynamic" translations by Howard Goldblatt of Mo Yan's works (2018: 477), suggesting that they may have helped him towards honours such as the Nobel Prize, it is questionable whether a limited number of renowned authors whose work is circulated with relatively high print runs by major Western publishers, are representative of the contemporary writers from China's many regions who produce diverse genres of literature. Similarly, it is unclear whether the unadorned language into which the works of Chinese language authors are often translated really reflects the unique richness of the original terminology, or if simplification, translation universals, and other target text features – discussed by Xiaolin Yang and Dechao Li in Chapter 11 – have come into the equation.

After periods in China's history when the country was subjugated by foreign powers and then, in the second half of the 20th century, isolated as it was transformed under Mao, the process of absorbing and developing terminology was predominantly unilateral. Ning Wang (2015, 2018) notes that Chinese translators delineated terms for advanced scientific and technical concepts that had evolved in the West: "China had to identify itself with those economically developed and politically powerful countries. In this aspect, translation did play an important role. Due to its overall westernizing practice, Chinese culture almost became a marginalized 'colonial' culture" (2015: 6). As regards terminology scholarship, management, and translation, China's extended sociopolitical detachment over a long period of the 20th century has meant that in recent decades the global linguistic-cultural influence of Chinese is still in the process of matching the region's political and economic strength. Although much terminology within the humanities and sciences has been developed according to Western perspectives and discoveries, there is an opportunity – as well as responsibility – for scholars from China and its neighbours to ensure that knowledge exchange is a two-way process by creating appropriately nuanced terms that can function as sociocultural envoys in the public and academic spheres.

This volume outlines the challenges in formulating suitable terminology and translations for Chinese concepts from diverse fields. These include medicine,

where Traditional Chinese Medicine has to define itself and its practices in a globalized world dominated by Western pharmaceuticals and medical practices; culture, where art forms such as Peking Opera require accurate terminology and translation to enhance their profile against a backdrop of Western forms of mass culture; and law, where the terminology of the legal system in China and in neighbouring territories needs clarification in order to facilitate comparisons with Western legal systems. Equally, however, given China's global influence, attention to terminology and its management needs to be bilateral. The Belt and Road Initiative has increased infrastructure development and investment abroad and has enabled Chinese companies to consolidate their presence in foreign markets (Zhao 2020: 324). The World Bank has confirmed that China's total inflation-adjusted annual income has passed that of the United States; in purchasing parity terms, China's 2017 GDP was $19.6 trillion as opposed to the United States' $19.5 trillion (Frankel 2020). It therefore also becomes incumbent on terminologists and translators in other geopolitical regions to facilitate economic engagement with China by developing effective systems of communication and, ultimately, by establishing terminology that conveys the many distinctive facets of contemporary Chinese society ranging from its political structures to its legal system.

Terminology translation in Chinese contexts

The first part of this volume explores the notable challenges facing terminology translators in a range of conceptual fields that are central to individuals and institutions within Chinese-speaking regions and fundamental to their interaction with other parts of the developed and developing world. Taking China's legal system as an example, a challenge for Western terminologists is to convey the functions of its unique macro-level structures ranging from 基层人民法院 (jī céng rénmín fǎyuàn, the basic, grassroots, or local people's court), up to the 最高人民法院 (zuìgāo rénmín fǎyuàn, the Supreme People's Court). Additionally, there are China's courts of special jurisdiction which have few Western equivalents, such as the 铁路运输法院 (tiělù yùnshū fǎyuàn, the Court of Railway Transportation), which handles disputes centring on the transport of railway cargo and also cases of personal injury sustained in railway environments. Even in instances where a Western concept such as a "juror" in the context of trials seems to be identifiable in China's legal system – in the form of 人民陪审员 (rénmín péishěn yuán) – there is only partial equivalence. While many Western jurors are individuals appointed randomly to trials on a one-off basis, the Chinese notion of a "people's assessor" is closer to a semi-professional position where individuals are appointed into a jury pool for around five years and have a level of input during trials which is similar to that of judges themselves (Xinhuanet 2017).

In their chapter, Le Cheng and Yuxiu Sun examine the interaction between corpus linguistics and legal terminology translation, noting that the translation of legal texts is a practice at the crossroads of legal theory, language theory, and

translation theory. They illustrate how legal terminology is intimately related to its own society and culture and explore the difficulty of rendering concepts such as plea bargains – negotiated agreements between the prosecutor and the defendant in some American criminal cases – into Chinese. They use extensive Chinese–English parallel corpora containing three datasets: Chinese legislation as original texts and two corresponding English translation versions as parallel texts. The authors then deploy quantitative and qualitative analyses, the latter including socio-legal interpretations of translations of Chinese legal terms. Their study indicates the importance of delimitating and understanding legal terms before translating them, a process that may require legal translators to create legal equivalence in order to transfer terminology into a different sociocultural configuration, if a given legal procedure does not already exist there.

The focus of Xiaochen Zhang's Chapter 2 is on the specific theme of the language of corporate law in China, where it has evolved under different principles compared with Western notions of corporate law which are predicated on a system of checks and balances among shareholders, directors, and managers to regulate the exercising of power. Zhang discusses the history of the term 公司 (gōngsī), which is translated concisely as "company" and suggests that, although this translation is endowed with Western associations ranging from robust governance to a solid capital base, this has not always been the case in China. From the late 20th century, 公司 referred to government divisions that controlled commercial enterprises, but, conversely, the term later resurfaced in 皮包公司 (píbāo gōngsī), literally "leather bag companies" or shell companies, which were less reputable. Zhang argues for a clearer demarcation of terms for companies, suggesting that 公司 could be made to associate more closely with state enterprises, while alternative solutions need to be found for privately owned organizations.

Binhua Wang examines the status of Traditional Chinese Medicine in the West in Chapter 3 that underlines the importance of standardized terminology translation in this unique field. As he observes, Chinese medicine continues to be one of the most popular exports to the West. However, in her wide-ranging monograph on this specialist field, based on interviews with translators, lecturers, and young Chinese medicine practitioners, Sonya Pritzker (2014: 2) outlines the complexities related to establishing terminology selection and also the singularity of the ongoing or "living" translation process that entails reformulating these concepts to the target recipient, the patient. Terminology translation within Traditional Chinese Medicine involves tasks including the clarification of sometimes ambiguous ancient Chinese writing, a complex process that may involve having to evaluate competing scholarly commentaries on the same original texts. In more practical terms, the process of definition continues with "the need to distinguish Chinese medical terms from those of biomedicine" (ibid.: 2), and, naturally, its ultimate application takes terminology translation beyond a scholarly exercise to an essential form of personal interaction where practitioners have to make interlingual and intersemiotic decisions concerning the forms of language to use with patients (ibid.: 188).

Wang observes that Traditional Chinese Medicine draws on Chinese philosophy, distinctive cultural ideas, and on theories about human anatomy; it is therefore difficult to achieve cross-cultural knowledge transfer of these concepts into English. If Traditional Chinese Medicine is to transcend its position as a niche form of complementary treatment in the West, then a clearer interpretation of its fundamental concepts, a standardization of its terminology in modern terms, and more accurate translations from Chinese to English will be required. The chapter recommends the preservation of technical accuracy and cultural authenticity in the translation of Traditional Chinese Medicine terms. To achieve cross-cultural communication and effective knowledge transfer of Traditional Chinese Medicine terms, a greater degree of standardization must be attained in their translation while also remaining sensitive to the needs of target users by using sense-for-sense translation and including supplementary explanations if required.

Jenny Wong's Chapter 4 explores the translatability of religious terminology in European literary classics that have been translated – and sometimes performed – in China. Religious practices and literary traditions are phenomena where Chinese and Western civilizations have generally evolved along unique and divergent evolutionary paths. They eventually intersected as a consequence of Western influence and, in the case of literature, after a perspectival shift westwards by Chinese-speaking regions to customize what were seen as more innovative and sophisticated literary paradigms, a process famously labelled by Lu Xun as 拿來主義 (ná lái zhǔyì, or "grabbism") (Wang 2008: 1–4). Although Christianity had been present in China since the 7th century, Jesuit missionaries deepened its influence from the 16th century onwards. Despite being evangelists, they served at the imperial court and shared an intellectual synergy with their Chinese counterparts because many were scholars, artists, and technicians (Mungello 2012: 534). However, after the First Opium War in the 1840s, the arrival of further missionaries who were "evangelists not only of religion but also of a triumphant form of Westernization . . . overwhelmed the indigenous Chinese churches with a foreign clergy and ecclesiastical structure" (ibid.: 534). During and after the Cultural Revolution, Christianity – a minority religion in China at best – was marginalized further, and there now exists a situation of uneasy tension between state-approved Christian institutions and unregistered or independent Christian churches.

Inevitably, in a region where Buddhism, Daoism, Confucianism, and their concomitant imagery are prevalent, finding appropriate terminology to translate Christian metaphors and symbols – in this particular context also embedded within Western literary tropes – is a multifaceted challenge for any translator. Jenny Wong discusses the translatability of religious terminology in the context of Shakespeare's *The Merchant of Venice* by referencing models in religious studies as well as translation studies in her interdisciplinary methodology. She redefines the scope of religious language, drawing on the dimensions of religion outlined by Ninian Smart including the ethical and legal dimensions and the narrative and mythical dimensions. She observes that the metaphorical nature of religious

discourse poses a challenge to translators; problems sometimes arise from a failure to recognize how figurative the language is, and this makes it difficult to distinguish between symbolic and literal statements. Lin Shu, the scholar who first introduced Shakespeare to China, domesticated many Christian elements into a Daoist framework: thus, in *Romeo and Juliet*, "saints" became Daoist deities, 明神 (míngshén). Wong suggests that a key element to be considered in the translatability issue of religious terminology is a "theological turn"; namely, the religious experiences and theological positions of individuals such as translators and theatre directors who convey cultural works into Chinese.

Saihong Li's Chapter 5 examines one of the most pivotal elements of international trade, food – in terms of products, supplements, specialities, and, on a wider scale, a nation's cuisine. Here, terminological accuracy and suitability not only influence rates of consumption but also consumer welfare. In China, brand names for food, particularly imported products, have sometimes been highly questionable. Certain Western products have been given evocative names in Chinese, such as the chocolate bar Snickers, which became 士力架 (shìlìjià), the Chinese name implying that consumers receive a soldier's energy and power. *KitKat* was translated as 奇巧 (qíqiǎo), which indicates the qualities of being remarkable and clever. The alcoholic lager *Heineken* was marketed as 喜力 (xǐlì), meaning happiness and power. Although these product names are undeniably effective in terms of branding and marketing, they are ultimately misleading. They are possibly a contributing factor to China's increasing obesity problems, since language can influence our perception of food and its taste (Temmerman 2017: 162). The formation of food terminology and its translation, therefore, not only plays a linguistic, cultural, and economic role but also a social role that impacts on our health and diet.

Li's chapter uses data from comparable English and Chinese corpora and deploys a cultural communicative approach to terminology to analyse food-related terms and their translations. It features three case studies that focus on food safety and environment-related terms, on health and nutrition-related terms, and on seafood products. The case studies illustrate how food terminology formation is not only a linguistic and social process but also a cultural process. The chapter shows that terminological inconsistency, inappropriateness, and mistranslation are still serious issues affecting food-related products. For example, the translation of "organic food" into Chinese is discussed, the term being 有机食品 (yǒu jī shípǐn), which means "food produced with machine or technology". The term is misleading, given the process of producing organic food. This uninviting translation, together with the cost of such products, would put them at a disadvantage compared to "green food", which was translated as 绿色食品 (lǜsè shípǐn) and which benefits from more positive cultural connotations in Chinese. The chapter advocates more systematic interdisciplinary research led by linguists and translators to bring together environmental scientists, food nutritionists, marketing researchers, and others, with the goal of harmonizing food terminologies and facilitating more appropriate product labelling. From a legal perspective, the

chapter proposes more rigorous enforcement of standardized food terminologies and processes to regulate food safety and traceability.

In Chapter 6, Qin Huang and Yajun Wang analyse the approaches to terminology translation taken in an influential volume on the unique art form of Peking Opera entitled *The English Translation Series of a Hundred Peking Opera Classics* (Sun 2012). The staging of Peking Opera in Western contexts began to increase in frequency from the early 20th century onwards, but the works themselves sometimes underwent radical adaptation and rewriting. Huijuan Ma and Xingzhong Guan's account of the translation of 王宝钏 (Wáng Bǎochuàn) by the translator and writer Shih-I Hsiung indicates the scale of transformation involved for this traditional Peking Opera to become an English-language spoken drama, *Lady Precious Stream*, staged in the UK from 1934 to 1936 (Ma and Guan 2017: 556). Omission was a central strategy in order to reduce the opera's original length of five to six hours. Many of its songs, extended descriptive passages, and references to superstition, polygamy, and the death penalty, were removed (ibid.: 560–563). Significantly though, the published version of what had evolved into a theatrical play was accompanied by multimodal paratexts, including "colourful and appealing illustrations by Chinese artists, including three coloured plates by Xu Beihong, one of the most distinguished modern Chinese painters, and 12 illustrations by Chiang Yee, whose picturesque work *The Silent Traveller* (1937) was gaining popularity in the UK in the late 1930s" (ibid.: 566).

In their chapter, Huang and Wang maintain a focus on multimodality as an eye-catching method of conveying the terminology of Peking Opera, which, with its inimitable integration of music, drama, acrobatics, and mise en scène, has now become an important representation of Chinese identity in a globalized world. The authors note that scholarship into the use of multimodal devices to translate Peking Opera terms has been very limited, and through the optic of Kress and van Leeuwen's theories of visual grammar, they analyse how *The English Translation Series of a Hundred Peking Opera Classics* introduces terms bilingually in its paratext and makes strategic use of colour images to convey the art form's characteristic visuals. The book's two main translation strategies are discovered to be (1) literal translation with annotation and image and (2) liberal translation with image which is exemplified by the book's representation of the term 象鼻刀 (xiàngbídāo), a uniquely shaped sword. Huang and Wang also find that the translators frequently use images whose composition (often close-up but unconfrontational and with a high degree of colour saturation) maximizes their attractiveness, thereby creating a reader-oriented publication.

Terminology management and scholarship in Chinese contexts

The focus of this volume extends beyond specialized terminology fields and encompasses terminology scholarship and management in Chinese contexts. The volume's second part analyses how well equipped the terminology management

sector is – in terms of resources, organization, and research – to provide specialized translation services capable of conveying fields of complex terminology as outlined in this introduction. For language service providers (LSPs), terminology management is a set of practical activities that centre on handling terminology resources (including terminology translation) to fulfil specific purposes that usually include the collection, manipulation, storage, editing, presentation, tracking, maintenance, and sharing of terms, in specialized areas of one or more languages. Language service provision has expanded significantly over the past decade, especially in China itself. According to the 2019 *China Language Service Industry Development Report*, by June 2019, there were 369,935 enterprises in China with language services as part of their business remit, an increase of nearly 50,000 in the space of a year. Information technology and education and training are the areas where demand for language services is highest.

However, the COVID-19 pandemic in early 2020 became a considerable stress test of the viability and well-being of the industries of the entire developed world, laying bare weaknesses on a scale rarely seen before in peacetime. A vivid snapshot of the fate of China's language service providers was provided by the research conducted by the Academy of Global Language Services Sciences, Beijing Language and Culture University, and Hebei Normal University for Nationalities through their online survey of 113 LSPs on the Chinese mainland (Wang et al. 2020). Though the majority of these were private companies (89), there were also responses from state-owned enterprises, joint-stock companies, and companies based on foreign investment. The results confirmed the sector's durable strengths but also highlighted well documented weaknesses.

Many Chinese LSPs had an income stream through business with English-speaking nations, which was "impacted by the strict restrictions imposed on China by English-speaking countries" including "the withdrawal of nationals, suspension of flights and issuance of visas" (Wang et al. 2020). The survey found that 67% of LSPs had been adversely affected in this specific area, since over 90% of them provide English-related services. The ability of these companies to withstand the economic shock caused by the pandemic was also limited, given that "98% of companies in the industry have a registered capital of less than 10 million yuan and are comparatively weak in fending off risks". The on-site services provided by LSPs were also affected by lockdowns and other restrictions, on-site interpreting being the worst hit with nearly 63% of companies being affected. (Wang, Sun, et al. 2020). More encouragingly, however, over 90% of companies had recommenced their activities as a result of employees working from home, and over half of them had resumed office-based work. Thanks to uninterrupted access to Internet and information technology, the language service sector was able to remain far more active compared with business models based on physical premises such as shops and factories (Wang et al. 2020).

The second part of the volume indicates several ways forward for terminology management processes and terminology scholarship in Chinese contexts in the light of these new social and environmental challenges. Bingbing Leng's

Chapter 7 discusses the growing importance of terminology management and proposes a re-evaluation of the main terminology theories used by Chinese academics. Western terminology theories and practices were introduced to China from the 1980s onwards. Wüster's General Theory of Terminology (GTT) was a pioneering framework for development and standardization processes used by UNESCO's International Information Centre for Terminology (Infoterm) from its foundation in 1971, but GTT subsequently attracted criticism for not being fully applicable to issues arising in modern terminology work. Another approach that gained traction in China was the socioterminological perspective developed by Gaudin (1993) and Gambier (2009), which argued that terms normally depend on the social context in which they are used and that therefore the social dimension of terms needs to be considered. Chinese scholarship also assimilated and developed the textual terminology perspective which demands a more nuanced contextual understanding of term functions with the assistance of corpora and computer technology. The cultural approach to terminology (Diki-Kidiri 2000) requires a cognizance of "the diversity of cultures in space as well as in time"; this is a valuable alternative approach to terminology work (Campo 2012: 166) which Chinese academics could explore further. Communicative terminology theories (Cabré Castellví 1999) view terms as part of natural language whose meaning changes over time, thus emphasizing the communicative dimension of terms as well as their cognitive and linguistic aspects. In examining the problematic issues of "equivalence", a functional communicative approach is often useful when working with the Chinese language.

Leng outlines the importance of using computer-aided translation tools and project management processes to ensure quality control in the language service industry. She also discusses the shortcomings of the GTT as a reference point for translator-oriented terminology management within Chinese contexts. She proposes a more extensive use of the Communicative Theory of Terminology (CTT) and demonstrates how it can be applied to identify terms more accurately in context and then to translate them appropriately through an analysis of linguistic and pragmatic factors. For term recognition, the problem of polysemy can largely be overcome by comparing the related concepts and by meticulous reference to context. The issue of terminologization, where lexical units of general English evolve into specialized terms, is common and is instantiated by the word "chatter" being translated as 刀振 (dāozhèn) in the specific context of engineering processes that involve cutting tools. Such phenomena may elicit errors by translators, few of whom are domain experts, because of uncertainty about the general or specialized meaning that the lexical unit may convey. Again, the framework of CTT and corpus linguistics can assist by identifying the rules of term usage in different contexts and providing guidance for term recognition.

Comprehensive definitions of terminology itself are an essential starting point for research and translation in specialized thematic areas, and Jian Yin's Chapter 8 proposes a delineated, workable definition of terminology which has significant, practical terminology applications. The author's definition of terminology has

three levels: the theoretical level, the domain-specific level, and sample level. The theoretical and domain-specific definitions of terminology belong to its intension, and the sample definition falls into the category of extension. Yin compares traditional and modern terminology theories and proposes that at the theoretical level, the definition of terminology should be conducted from an entity-based to an ontology-based approach. Yin uses human rights as the terminology domain for exploration; corpora were constructed using Human Rights White Papers from China's State Council Information Office and 20 of the U.S. government's Country Reports on Human Rights Practices. Yin suggests that an effective domain-specific definition derives from a top-down induction of the category system from such resources as LSP dictionaries, encyclopedias, and academic articles. For the sample definition, a bottom-up, automatic-term extraction approach is adopted to extract candidate terms in the field of human rights.

The practical real-world applications of this system are numerous; by calculating the frequency, the frequency weight, and the comprehensive weight of the extracted candidate terms, much can be learned about the priorities of the authors of the source texts. As regards the chapter's chosen context of the issue of human rights as perceived by the governments of America and China – or indeed other themes such as environmental protection or key areas of foreign policy about which extensive documentation may exist – both countries and also third party states could deduce a range of information about another country's policy priorities and standpoints. A comparison of terminology frequency and weight in official documentation from the recent period of 2015 to 2020, compared with a longer, former period from 2000 to 2015, for example, might provide valuable insights into how a state's perspective on specific political, economic, and social questions has changed over time.

Zhao-Ming Gao's Chapter 9 outlines a project that seeks to develop a more effective instrument for compiling Chinese–English legal glossaries. An important part of two-way terminological knowledge transfer is the ability to compile accurate glossaries in specialized fields. Term extraction – by identifying the main lexicons of a specialized domain – is an essential methodological stage of terminology work. (Semi-)Automatic Term Extraction (ATE), also known as terminology extraction, term mining, term recognition, glossary extraction, term identification, and term acquisition, alleviates what were formerly labour-intensive processes of manual term extraction and indexation. It also facilitates constant updates of the rapidly increasing number of terms in fields such as science and technology (Heylen and De Hertog 2015: 203–205). Bilingual automatic term extraction normally identifies words, phrases, and matching equivalent sentences from parallel corpora, and this process can be used for translation, terminology, lexicography, and information retrieval. For example, the results of automatic term extraction from a self-built, English–Chinese parallel corpus of international economic law documents were used by Li and Chen (2017) to analyse translation work in this specialized field. The study discovered that the terminologies used in international economic law can be subdivided into law-related, economy-related, and political

entity–related lexical terms. The authors proposed that different translation strategies should be used for these individual categories and that contextual cultural factors must be incorporated into the translation of legal terminology.

Gao's chapter uses technology drawn from natural language processing and customized machine translation systems to compile Chinese–English bilingual terminologies in the legal domain. Using parallel corpora of bilingual Chinese–English laws in Taiwan – with a corpus size of 0.6 million words – Gao's process is based on a combination of Chinese and English noun phrase recognizers, a customized machine translation system using the phrase-based statistical machine translation toolkit *Moses*, Google Translate, and partial matching. Gao's study shows how statistical machine translation systems can compute the probability of bilingual *n*-grams, or word sequences, co-occurring in the same aligned text segments. For example, Gao notes that by using the *Moses* decoder, the Chinese legal term 行為能力 (xíngwéi nénglì) was correctly translated as "the capacity to make juridical acts", whereas Google Translate was less able to provide domain-specific terminology translation. Although error patterns emerged in areas such as word segmentation, POS tagging, and English–Chinese noun phrases, the level of accuracy resulting from Gao's dual approach – combining linguistic and statistical methods – suggests that it could be a productive direction for further studies on bilingual terminology identification within other specialized domains.

In Chapter 10, Huashu Wang and Zhi Li investigate terminology management in China ranging from its theoretical provision in higher education to the level of its technological integration within the translation industry. The 2019 *China Language Service Industry Development Report* presents a mixed picture of the degree to which translation technology is establishing itself within education and industry. Regarding the higher education sector's assimilation of translation technology into its teaching and research, more than half of the universities surveyed in the report had already opened translation technology–related courses. In the report, 64.2% were quite satisfied with these courses, but – worryingly – 73.5% of the universities admitted that a "lack of professional teachers" was the most serious current problem. Additionally, 20.6% of the respondents indicated that institutions "lack well-written and authoritative textbooks", meaning that the expertise of experienced translation terminology professionals is not being adequately channelled back into the information flow received by students. In countries such as the United Kingdom, it is common to see offices allocated to "industry professionals" on a typical university staff corridor. Professionals are able to contribute to teaching and research for perhaps a day per week, and this model of information dissemination would strengthen most universities' translation departments.

Wang and Li assert that in Chinese-speaking regions, the demand for professional translation services has increased. Nevertheless, there has not been a commensurate increase in the level of investment in terminology management resources by language service enterprises. Wang and Li's questionnaire-based study of contemporary terminology management practices unearthed numerous deficiencies in this area. Although companies acknowledged the importance of

terminology tools, over a third of them do not use such tools. Most companies do not employ professional terminology staff and use other staff to perform this role. A clear majority of language service enterprises had not established professional terminology management processes. The authors advise that language service enterprises should make terminology management integral to translation quality assurance and project management processes and that the construction of public term databases should be extended. They suggest that the standardization of terminology management should be promoted, together with research on term mining approaches, terminology management models, and terminology quality assurance. To ensure that the younger generations are better equipped, Wang and Li recommend an overhaul of university translation courses to prioritize the teaching of terminology management and technology, while the learning experience should feature practice-based terminology management projects.

When specialized texts have been translated into Chinese from English or vice versa, at the revision or editing stage, there needs to be a technical awareness of the patterns that evolve within target texts involving this language pair, regardless of the medium of translation. The value of corpus-based techniques in facilitating the study of translationese, translation universals, distinctive features of translational Chinese and in improving translation revision processes that involve Chinese and English has been clearly demonstrated. Examples include the study by Rayson et al. (2008) who compared texts translated from Chinese to English by Chinese translators with the same texts subsequently edited by English native speakers. Here, corpus techniques such as keywords and *n*-gram extraction tools highlighted the differences between the translated and edited texts, for example identifying the input of native English speaker editors at the POS level in adjusting the frequency of articles and adverbs (Rayson et al. 2008). Xiao's study of two balanced monolingual comparable corpora of translated and native Mandarin Chinese was an important step forward in identifying unique features of translational Chinese (2010), and subsequent studies such as those of Gong, Wang, and Ren (2019) have used corpora to conduct in-depth studies of specific features of translational Chinese such as prepositions.

Nevertheless, in Chapter 11, Xiaolin Yang and Dechao Li suggest that there needs to be a more delineated body of Chinese language scholarship that explores notions such as translationese and translation universals, research that can be made available to translators and professionals who work with Chinese and English. One main premise established by the authors is that the concept of translationese needs to be accurately and neutrally conveyed into Chinese. They illustrate how its prevalent translations have often been endowed with pejorative connotations which have underpinned many Chinese scholarly articles on the subject. Over the decades, definitions of translationese have evolved within translation studies, but the more recent perception that it is a special variant of target text language as a result of translation processes has not received as much academic analysis in Chinese contexts. Yang and Li suggest that translationese is a common tendency of human thought processes during language conversion, and they argue that the

term needs a more neutral translation in Chinese. The authors suggest that an option could be 特征译语 (tèzhēng yìyǔ, translation-specific language), and they hope that a wider-ranging body of Chinese language scholarship on translationese and translation universals will be forthcoming.

Earlier in this introduction, an emphasis was placed on developing appropriate terminology and translation to promote the distinctive histories, cultures, and industries of all of China's regions – regardless of size and location – to enhance their domestic and international recognition and to enable them to shape China's 21st-century identity. An important aspect of this process is the preservation and dissemination of provincial cultural heritages such as languages and literary works. In Chapter 12, Wen Zhao, Xingye Su, and Weizu Huang relate the creation of a database for terms from the oral literary tradition of Manchu *Ulabun*. This is a precious, practical resource that complements the broader work of bodies such as the Institute of Ethnic Literature (IEL, an affiliate of the Chinese Academy of Social Sciences). The IEL has been instrumental in analysing "literary relations among various ethnic groups, with an emphasis on comparative approaches" and in "recording, transcribing, translating, digitizing and publishing oral texts and written works" (Bamo, Chao, and Niles 2016: 271). Whereas earlier attempts to document these works had resulted in literary epics and lyric songs being published "with little reference to how these examples of verbal art were originally performed" (ibid.: 276), the IEL has developed performance-centred fieldwork studies to capture the essence of these cultural traditions.

Zhao, Su, and Huang emphasize that term databases have a key role to play in protecting cultural heritages and also in disseminating them internationally. In their chapter, they describe the development of a database for terms from the Manchu *Ulabun* tradition (*Ulabun* means "biography" and is used by the Manchu people of northeast China). The Manchu *Ulabun* cultural tradition risks extinction, so these narratives have been preserved and published in over 50 books. To introduce this cultural legacy to the English-speaking world and to improve the accuracy of future *Ulabun* translation, a Chinese–English database of 3800 terms has been developed to provide uniform term translation for the *Ulabun* books. The whole book series was taken as the source text, and the term management tool SDL MultiTerm extracted terms from the books in Chinese. With cultural translation theory as the guiding theoretical framework, four translation methods were adopted to translate the database terms, especially terms with cultural connotations. For example, when translating the names of gods with distinct cultural associations, annotation based on transliteration achieves cultural equivalence for target readers. Therefore, in Manchu mythology, since 阿布卡赫赫 (Ābùkǎhèhè) in the volume *Heavenly Wars* is the creation goddess, the selected translation was "Goddess Abukahehe [Goddess of Creation]". Minority cultures rarely survive in a state of stasis, and therefore term databases such as these have an important function in disseminating unique work such as the *Ulabun* heritage to create cultural and academic synergies with other traditions nationally and internationally.

Conclusion: translating a diversity of world views

In conclusion, it is appropriate to return from macro-level questions to refocus on micro-level particulars to reiterate the task facing individuals involved in terminology scholarship, its translation, and its management. Theorists including Fredric Jameson and Jacques Rancière have identified spaces – ranging from the physical geography of urban areas down to terminological units in a written text – that are points of contestation or tension. Jameson calls them "ideologemes", sites where two contrasting world views are distilled and where reactionary forces clash with emancipatory impulses (Jameson 1989: 85–87; Hope 2016: 273). A notorious case in point concerns the term 同志 (tóngzhì), whose primary meaning of "comrade" has acquired an increasingly colloquial significance of "gay" in Chinese contexts. However, the compilers of the sixth edition of the Contemporary Chinese Dictionary omitted this additional meaning on account of not wanting "to draw attention to these things" (Marsh 2012). While loanwords like 斯诺克 (sīnuòkè, snooker) and Internet slang such as 给力 (gěilì, awesome) were included, even the prospect of a secondary definition of 同志 was evidently sufficient to disturb the more conservative dictionary compilers. However, research that is conducted and published through such a reactionary optic alienates sections of the population and also undermines the "contemporary" premise of their dictionary.

Translation in general, and terminology translation in particular, both carry a certain responsibility as they affect interactions between groups and communities (Fernández and Evans 2018: 2). Similarly, the decision to translate (or not) has ramifications at the micro level as illustrated in the UK during the coronavirus pandemic; politicians were criticized for issuing public health information in fewer than a third of the country's languages and then for failing to update these translations as guidance changed month by month (Evans 2020). Although certain sections of society in every continent are benefiting enormously from rapid socioeconomic advancement, social cohesion and development will only ever be achieved on the principle of self-realization in conjunction with the self-realization of others. Terminologists and translation professionals have a role to play in this process. Where terminology and its translations have become too concise, turning the referent into little more than a commodity for target recipients, processes of "restoration" (Ryan 2016: 117) may be required to reinstate aspects of a term's ontological origins – even if this entails intension or extension at the expense of conciseness. Terminology scholars, managers, and translators have a responsibility to avoid intellectual abstraction, generalization, and discrimination and to ensure that their work is forward looking, with a sensitivity and precision that acknowledge the concrete, diverse realities of individuals and the phenomena that characterize their lives.

References

1 Available at: www.whitehouse.gov/about-the-white-house/the-constitution/ [Viewed 20 August 2020].

2 See *Miles v. United States* [1880] 103 U.S. 304 (US Supreme Court); see also *Victor v. Nebraska* [1994] 511 U.S. 1 (US Supreme Court).

3 See *United States v. Costello* [2012] 666 F.3d 1040.

4 According to the *Merriam-Webster* dictionary, "consideration" could be defined and understood as (1) continuous and careful thought; (2) a matter weighed or taken into account when formulating an opinion or plan; taking into account; (3) thoughtful and sympathetic regard; (4) an opinion obtained by reflection; (5) esteem, regard; (6) recompense, payment; the inducement to a contract or other legal transaction. The study selects the most relevant definition of "consideration" to present its meaning construction process and its further translation. See more details available at www.merriam-webster.com/dictionary/consideration [Viewed 20 August 2020].

5 See *Currie v. Misa* [1875], (1875–76) LR 1 App Cas 554 (House of Lords of the United Kingdom).

6 See, e.g., Art 3(1), Section 3 Sale and agreement to sell, Cap. 26 *Sale of Goods Ordinance of Hong Kong*.

7 See, e.g., Art 85, Section 85 Remuneration of trustee, Cap. 6 *Bankruptcy Ordinance of Hong Kong*.

8 See, e.g., Art 3(1), Section 3 Interpretation, Cap. 111 *Estate Duty Ordinance of Hong Kong*.

9 See, e.g., Art 5, Section 5 Postponement of rights of person lending or selling in consideration of share of profits in case of insolvency, Cap. 38 *Partnership Ordinance of Hong Kong*.

10 See, e.g., Art 27(2), Section 27 Fees, Cap. 128 *Land Registration Ordinance of Hong Kong*.

11 See, e.g., Art 7(10)(b), Section 7 Definition of principal terms used, Cap. 405 *Drug Trafficking (Recovery of Proceeds) Ordinance of Hong Kong*.

12 The results from Chinese legislative texts and corresponding English translations here are from the parallel corpus mentioned in Case Study 1.

13 The results of legislative texts of Hong Kong S.A.R. are from Hong Kong e-Legislation, an official legal database of all Hong Kong legislation established by the Hong Kong government. See more details available at www.elegislation.gov.hk.

14 Legislative texts of Taiwan are selected from the official website of Taiwan laws (available at https://law.moj.gov.tw/ENG/LawClass/LawAll.aspx?pcode=B0000001) [Viewed 30 August 2020]. The corresponding translation of Macau S.A.R is excluded here because the legislative texts of Macau are translated into Portuguese instead of English.

15 Here, the translation between *yuēyīn* (约因) and *consideration* in the context of Hong Kong is excluded because it has no meaningful connection with "price" but "reason". See more from Cap. 424 *Toys and Children's Products Safety Ordinance of Hong Kong* (L. N. 240 of 1993), Article 2 Interpretation: supply (供应) means. . . (c) to exchange or dispose of for any *consideration*; (d) to transmit, convey or deliver in pursuance of . . . (e) an exchange or disposal for any *consideration*; or. . . .

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3 State Council. (1985)."国务院关于进一步清理和整顿公司的通知" [*Notice of the State Council on Further Clean-up and Rectification of Companies*]. Available at: www.gov.cn/zhengce/content/2013-09/05/content_1719.htm [Viewed 20 September 2020].

1 Available at: http://news.china.com.cn/txt/2019-10/18/content_75315805.htm [Viewed 30 August 2020].

2 *Jingluo*, or meridians and collaterals, are considered to be among the essential component parts of the human body structure. The circulation of qi, blood, and body fluid all depend on the transmitting and regulating functions of meridians and collaterals, and they integrate the human body into an organic whole.

3 Available at: www.nobelprize.org/prizes/medicine/2015/tu/facts/ [Viewed 30 August 2020].

4 Available at: www.independent.co.uk/life-style/health-and-families/health-news/health-families-who-are-itching-for-a-remedy-chinese-medicine-is-offering-hope-to-children-with-1378172.html [Viewed 30 August 2020].

5 *Qi* refers to the substance, energy, and information that constitute the human body and maintain activities essential to life. Human *qi* can be divided into *yin qi* and *yang qi* based on its nature; original *qi*,

pectoral *qi*, nutrient *qi*, and defence *qi* based on its transformation; stomach *qi*, heart *qi*, liver *qi*, kidney *qi*, lung *qi*, spleen *qi*, and visceral *qi* based on its function. (Li, Wu, and Xing 2019: 2)

6 ISO 704 (2000) "Terminology work – principles and methods". Available at: www.iso. org/standard/31696.html [Viewed 30 August 2020].

1 Harrison, "Metaphor", 127–145.

2 A review of the discussions of religious language shows that, traditionally, religious language is categorized into two broad types: cognitive (i.e. that gives out knowledge), and non-cognitive. Dan Stiver mapped out three historical approaches to religious language: the negative way, the univocal way, and the analogical way. The negative way means "all words must be denied or negated in order to understand Ultimate Reality truly", that is to say, what God is not, instead of what God is. The second is univocal; that is, since revelation is definitive, there can be no equivocation. The third is an interpretative orientation based on analogy. In general, the existing body of research characterizes religious language with the following attributes: metaphorical, symbolic, emotive, narrative. However, this definition is skewed on the semantics of language, without considering the religious dimension which extends beyond these categories. As such, a broader view of religious language is needed to enrich the discussion of translatability of religious language. See Stiver, *The Philosophy of Religious Language*, 14–36.

3 For a detailed study of Ninian Smart's seven dimensions of religions, see Smart, *The World's Religions*.

4 Crosby, "What Does Not Get Translated", 46.

5 For a comprehensive discussion on the nature of religious language, see McFague, *Metaphorical Theology*; Soskice, *Metaphor and Religious Language*; Stiver, *The Philosophy of Religious Language*; Fawcett, *The Symbolic Language of Religion*; Ricoeur, *The Symbolism of Evil*.

6 Donovan, "Religious Language", 7.

7 See Ricoeur, *The Symbolism of Evil*.

8 Stiver, *The Philosophy of Religious Language*, 114–115.

9 Jeffner, *The Study of Religious Language*, 20–21.

10 Ibid.

11 In 1843, 15 missionaries met in Hong Kong to discuss revising the Chinese Bible translations, including the word "God". Opinions were split regarding whether the term should be translated as 神 (literally shén) or上帝 (literally shàngdì). Among the opponents of "shén" was James Legge, a British missionary who asserted that "shén" is a created being and subordinated to Dì, i.e. the Lord. See Legge, *James Legge, Missionary and Scholar*.

12 See Trible, *God and the Rhetoric*.

13 Wong, "Text of submission".

14 Lai, "Institutional Patronage", 53.

15 Mak, "Laissez-Faire or Active Intervention", 167–190.

16 See Tymoczko and Gentzler, *Translation and Power*.

17 See Huang, *Shakespeare on the Chinese Stage*.

18 For more detailed discussion, see Cheung, "The Discourse of Occidentalism?", 127–149.

19 In terms of knowledge management, Cheung points out that incidents of religious conversion were secularized skilfully, and that quotations from the Bible that preface many chapters were systematically omitted. See Cheung, "The Discourse of Occidentalism?", 127–149 for more examples.

20 See Cheung, "The Discourse of Occidentalism?", 141.

21 Ding, "Laura M. White's Translation of *Silas Marner*", 231–240.

22 See Tsui, "Rewriting Shakespeare", 66.

23 Lai, "On the Translation Strategies", 73–97.

24 Kirk, "Holy Communicative?", 94.

25 Ibid.

26 Ibid.

27 Ibid.: 60.

28 See Norton, "Confessions of the Perplexed".

29 MacIntyre, *Whose Justice? Which Rationality?*

30 Fowl, "Could Horace Talk with the Hebrews?" 1–2.

31 For a comparison between Confucian values and Christian thoughts, see Julia Ching, "I-Confucianism: A Philosophy of Man"; Whitehead and Shaw, *China and Christianity: Historical and Future Encounters*, 8–34.

32 Fowl, "Could Horace Talk with the Hebrews?", 1–20.

33 Numerous teachings in the *Book of Analects* emphasize actions and deeds over words. For instance, 先行其言而後從之 ("He acts before he speaks, and afterwards speaks according to his actions"), 君子耻其言而过其行 ("The superior man is modest in his speech, but exceeds in his actions"),君子欲讷于言，而敏于 ("The superior man is reserved in speech but forward in action").

34 *Analects* Book II discusses the importance of governing by virtue. Chapter 3 says: "子曰：道之以政，齐之以刑，民免而無恥。道之以德，齐之以禮，有恥且格"。1. The Master said, "If the people are led by laws, and uniformity is enforced by punishment, they will try to avoid the punishment, but will have no sense of shame". 2. "If they are led by virtue, and uniformity is enforced by the rules of propriety, they will have a sense of shame, and moreover will become good".

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