INTERNATIONAL JOURNAL OF ENGLISH LANGUAGE, LITERATURE AND TRANSLATION STUDIES (IJELR)
A QUARTERLY, INDEXED, REFEREED AND PEER REVIEWED OPEN ACCESS INTERNATIONAL JOURNAL
http://www.ijelr.in

RESEARCH ARTICLE

Vol. 3. Issue 1.,2016 (Jan-March)

INTERNATIONAL STANDARD SERIAL NUMBER INDIA
2395-2628(Print):2349-9451(online)

COPING STRATEGIES FOR CULTURE-SPECIFIC ELEMENTS IN CHINESE-ENGLISH SIMULTANEOUS INTERPRETING[1]

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ABSTRACT

This paper seeks to explore the strategies adopted by interpreters in Chinese-to-English simultaneous interpretation (SI) with texts. With the focus placed on exploring the interpretation of Chinese culture-specific idioms and colloquial expressions into English by interpreters, this paper seeks to answer the following two research questions. First, when interpreters do SI with texts featuring frequent use of Chinese culture-specific idioms and highly colloquial expressions, what strategies do they normally apply? Second, what are the reasons behind the application of strategies applied in Chinese-English SI with texts by interpreters?

To answer these two questions, an experiment is conducted in which five interpreting students, each with at least 2-year training in SI, are required to do a SI with texts from Chinese into English. The study found that four of the five interpreters demonstrate an obvious inclination toward using meaning-based approach in interpreting Chinese culture-specific phrases and colloquial expressions. Specifically, these four interpreters forgo the Chinese sentence structures flexibly for meaning-based rendering of the source language into comprehensible English. In contrast, one of the interpreters demonstrates an inclination toward form-based approach by interpreting the Chinese culture-specific idioms and expressions on a more word-to-word basis. Following the experiment, the interpreters are interviewed for the application of strategies in their interpreting. Three factors are found to be significantly attributed to the strategies applied: A) the constraint of time in SI context; B) personal preference of style in doing interpreting; C) the perception of the tradeoff between comprehensibility of target language and the retaining of the stylistic features of source language.

Key words: culture-specific elements, coping strategy, interpreters, interpreting

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[1] The paper was orally presented in 2009 NCUE Fourth Annual Conference on Language Teaching, Literature, Linguistics, Translation, and Interpretation.

INTRODUCTION

Background and Rationale of the Study

Studies aimed at exploring the coping strategies for culture-specific elements in Chinese-English or English-Chinese translating are many, while relatively few have been found addressing the same issue in interpreting context. The natures of translating and interpreting studies, nevertheless, are not mutually excluded. The researcher's own experiences in freelance translating and interpreting as well as observations shared by colleagues have revealed that the main difficulty behind these two modes of cross-linguistic switch is the hardly attainable, but highly anticipated goal as a mediator (Franz Pöchhacker, 1997, p. 59). Specifically, the interpreters, for example, work for two clients, who more often than not have their own intentions and expectations in the communicative interaction (Franz Pöchhacker, 1997, p. 59). This would result in rather equivocal dilemma facing the interpreter's role as a cultural mediator (Franz Pöchhacker, 1997, p. 59). This issue seem fairly likely to enlarge to more dramatic extent when the two parties the interpreters work for are scarcely restricted to two business counterparts or individuals, but to two cultures as a whole. The present study, therefore, seeks to touch upon this issue by conducting an experiment involving the subject interpreters in dealing with highly culture-specific Chinese elements in Chinese-English simultaneous interpreting (SI) with texts, with an attempt to probe whether the interpreter's anticipated role as a cultural mediator is put under any sort of stake.

A rather intriguing study by Tsai (2008) which explored the strategies applied in subtitling on the American Sitcom *Friends* pinpoints that translatability, as commonly probed via translation theories, does desirably exist within or sometimes undesirably lie outside the domain of effective cross-linguistic switch. Translatability, to some extent, would be sacrificed with the presence of linguistic difficulty and cultural difficulty (Catford 1965, as cited in Tsai, 2008; Chen, 1997, p. 318). Linguistic difficulty originates from the ambiguity of the source language, which requires devoted processing efforts before comprehensible rendering can be worked out, while cultural difficulty means that the cultural-specific elements of the source language can't be matched with equally effective or reasonable counterparts or simple don't exist in the target language (Catford 1965, as cited in Tsai, 2008).

While Tsai's study was conducted from the perspective of "subtitling translation", the ideas put forward indeed shed light on the expected results of the present interpreting study. More specifically, the "cultural difficulty", as Catford proposed as one of the two types of difficulties lying behind cross-cultural linguistic switch, would be the main concern with which this study is supposed to be involved. Ideally, the interpreters would represent two cultural systems, working successfully as cultural mediators (Franz Pöchhacker, 1997) in the cultural interface; undesirably, the interpreters' coping strategies would be put at stake with little hope of retaining the stylistic features (Chinese) which don't seem to exist anywhere in the target language (English). The present study, primary as it is, unfolds with experiments, followed by quantitative discussions, and gives the findings in the result and discussion parts.

Purpose and Research Questions of the Study

The main purpose of this study is to explore the strategies applied by interpreters for handling culture-specific elements in Chinese-English SI with texts. In more specific terms, the following two research questions will be addressed. Given the research results, pedagogical and practical implications are to be drawn.

1. When interpreters do SI with texts featuring frequent use of Chinese culture-specific idioms and highly colloquial expressions, what strategies do they apply?
2. What are the reasons behind the application of strategies in Chinese-English SI with texts by interpreters?

Definition of Terms

The following terms are extensively used in the study and are briefly explained below for consultation.

1. Coping strategy: As a goal-oriented activity, interpreting has been conceptualized as an essentially 'strategic' process, particularly by researchers viewing it as a complex cognitive information-processing task or text-processing skill (Flores d'Arcais, 1978, as cited in Franz Pöchhacker, 1997, p. 132). Numerous psycholinguistic processing steps have been discussed under the heading of 'strategy', defined as a 'goal-oriented process

under intentional control' (Kalina 1998, as cited in Franz Pöchhacker, 1997, p. 132). Strategies, distinctively defined by Schlesinger (1999, 2000a, 2000b) and Chesterman (1993), include process-oriented strategies for coping with high-load-inducing input and product-oriented strategies for communicating effectively with target-language audience (Franz Pöchhacker, 1997). Given the distinctively defined two norms of strategy sets, Gile (1995b), for example, addressed the interplay between strategic and norm-guided behavior, suggesting that an interpreter's choice of coping tactics may be guided by various rules, such as maximizing the communication impact of the speech or self-protection (as cited in Franz Pöchhacker, 1997, p. 132).

2. Simultaneous interpreting (SI): It was only in the 1920s, when transmission equipment was developed to enable interpreters to work simultaneously, that it became meaningful to distinguish between consecutive interpreting (after the source-language utterance) and simultaneous interpreting (Franz Pöchhacker, 1997, p 18).It, nevertheless, should be noted that simultaneous interpreting with full technical equipment is so widely established today that the term 'simultaneous interpreting' (SI) is often used as shorthand for 'spoken-language interpreting with the use of simultaneous interpreting equipment in a sound-proof booth' (Franz Pöchhacker, 1997, p 19). SI with texts[2], a variant of simultaneous mode, is not subsumed under sight translation[3] but rather regarded as a complex form of SI with a more or less important sight interpreting component (Franz Pöchhacker, 1997, p 19).

3. Culture-specific elements: Culture-specificity takes on divergent definitions in different language combinations and contexts by different scholars. To narrow down the focus for more feasible application in the study, the researcher refers to the summary of differences between Chinese and English given by Chen (1997). Generally, the distinctions between Chinese and English could be drawn from the following ten categories: 1. the history of the language (*語言歷史*) 2. the basics of the language (*語言本質*) 3. the sentential structure of the language (*句子結構*) 4. the word order of the lamguage (*詞序*) 5. the use of voice in the laguage (語態) 6. parts of speech; grammatical category (*詞類系統*) 7. derivation (*詞類變化*) 8. semantics of the language (*詞義*) 9. abbreviations in the language (*縮略語*) 10. the thinking pattern of the language user (*民族思維*) (Chen, 1997).

In the experiment conducted in the present study, the Chinese culture-specific elements are designed and embedded in the text based on these ten categories drawn by Chen (1997) and are subject to change according to the needs of the experiment. The majority of the culture-specific expressions arecomposed of the common Chinese expressions, set phrases, idiomatic phrases, sayings and proverbs.

Literature Review

In the part of literature review, a quick review of the past studies relevant to cross-cultural translation (Chinese-English) and coping strategies for culture-specific elements (Chinese-English) will be provided.

Cross-cultural Translation

Cross-cultural translation poses difficulties to the translators most often with the presence of the culture-specific elements, such as set phrases, idiomatic phrases, sayings and proverbs, which originate from the specific cultural background and language evolution process of a certain language (Chen, 1997, p. 288). Chen (1997) identifies three main differences featured in Chinese and English idiomatic expressions. First, Chinses and English idiomatic expressions manipulate different metaphorical and analogous techniques in describing the same idea. The most impressive example provided in Chen's study is the use of 'bamboo' and 'mushroom' used respectively in Chinese and English to refer to the sudden uprisal or appearance of something (Chen, 1997, p. 289).

[2] SI with texts, in which the interpreters deal with authoritative input arriving through the acoustic channel, with many speakers departing from their text for asides or time-saving omissions (Franz Pöchhacker, 1997, p 19).

[3] Sight translation, a special variant of simultaneous interpreting, is the rendition of a written text at sight. When practiced in real time for immediate use by an audience, sight translation would thus be labed more accurately as sight interpreting (Franz Pöchhacker, 1997, p 19).

Second, Chinese and English idiomatic expressions, with different cultural backgrounds, give divergent evaluation to or show likings of variant extent to the same thing, resulting in difficulties in translating and interpreting. Chen takes 'dog' as an example, specifying that dog, in the English culture, has often been used in more intimate connection to men's lives, such as the English expressions 'as faithful as a dog', 'Love me, love my dog', and 'a luck dog', while in Chinese context, 'dog' is more often related to despising and disdain, such as the Chinese expressions *gou3za2 zhong3/狗雜種* (bastard), *gou3dan3baotian/狗膽包天* (monstrous audacity), and *gou3zui3tu3bu4chuxiang4ya2/狗嘴吐不出象牙* (a filthy mouth can't utter decent language) (Chen, 1997, p. 290).

Third, the different history backgrounds and evolution in which Chinese and English were given birth to contribute to the use of different things, such as crops, tools, geographic features, etc. as metahporical expressions in the language. Chen (1997) mentioned that China depended highly on agriculture in its history has accumulated many expressiosn that are related to crops and plants, such as *zhan3cao3 chu2gen/斬草除根*, *ya4miao2zhu4zhang3/揠苗助長*, *shu4da4zhaofeng/樹大招風*, *tao2li3man3tianxia 4/桃李滿天下*, only to name a few, while England, a country of great maritime power, has coined many items from sailing and ocean-related objects in its expressions, such as 'to know the ropes', 'to tide over', 'to keep one's head above water', and the like (Chen, 1997, p. 291). Chen (1997) also proposes several strategies for coping with culture-specific elements in translating, which later in the present study will be applied to examine its feasibility in interpreting context.

The translation of an idiomatic expression in the source language (SL) into its idiomatic counterpart in the target lnaguguage (TL) doesn't always come with no problems. As Huang (2007) pointed out in his research, which examines the faithfulness of the translation of popular science writings at idiom and sentence levels, the translation of idiomatic expression from the SL into the TL could be questionable when the idiom in the TL bears different meaning from its counterpart in the SL (p. 52). This blunder might stem from the translator's inadequate understanding of the context of the SL or purely from his or her immature language proficiency. Another error often made in idiomatic translation comes from the lack of understanding of the intrinsic meaning behind the SL idiom on the translator's part (Huang, 2007, pp 53~pp. 54). Therefore, it could be concluded that the translation of idiomatic expressions could be done successfully not only with careful processing of and searching for equally effective and rhetoric counterparts in the TL but also with prudent examination on redundant or distorted meanings incurred during the idiomatic-level translation (Huang, 2007).

In addition to idiomatic expressions which pose difficulties to translators and interpreters, rhetoric in both Chinese and English is equally significant in cross-cultural translation and interpretation, with Chen (1996) identifying simile, metaphor, metonymy, synecdoche, allegory, and personification commonly manipulated in both Chinese and English (pp. 7~ pp. 28).

Method

Qualitative Approach

In the present study, the researcher conducts an interpreting experiment, in which the interpreters do Chinese-English simultaneous interpreting (SI) with texts. After the interpreting, an interview with the interpreters is done to examine the factors behind the use of coping strategies in interpreting. To analyze the coping strategies applied, a parallel comparison is given, which is followed by a summary of the tendencies of applying the coping strategies and their contributing factors.

Procedures and Texts to be Interpreted

The text[4] is designed to examine the interpreters' strategic handling of the Chinese culture-specific elements and is therefore carefully filled with Chinese expressions chosen from a wide variety of sources. Basically, the definition taken on by the Chinese expressions is rather boradly-based, including those commonly used in Chinese language (Chen, 1997, p. 288). To avoid ambiguity possibly incurred by the lack of

[4] See Appendix A

referral to the context of the speech text, the original one interpreted by the subject interpreters is provided for reference in Appendix A.

The text, being read out at the speed of 469 Chinese characters/103 seconds, is recorded beforehand, given to the interpreter 10 minutes prior to the interpreting. The oral reading of the text is accompanied by inserted remarks or fillers, which are not printed on the text, so as to make the interpreting conform more to real SI with texts context.

Before doing the SI with texts, the interpreters are required to read and then abide by the instructions listed prior to the experiment; the interpreters are suggested to take advantage of the current knowledge and language proficiency in coping with the culture-specific elements and are required to refrain from referring to dictionaries, encyclopedias, etc. to look for ready-made corresponding counterparts of the SL idioms or expressions. By so doing and setting these limits, the researcher attempts to coolect the most " off-the-cut" corpus for authenticity.

Backgrounds of the Subjects

There are a total of five subjects participating in this interpreting experiment. The subjects come from a translation and interpreting training institute in central Taiwan, with each of whom having passed the *Certificate for Professional Examination in Interpretation*[5]. Therefore, the subjects are assumed to have very adequate ability in dealing with the general topic and degree of difficulty of the interpreting. Among the five subjects, one has graduated from the program, and the rest four are still studying for their degrees of master of arts (M.A.) in translation and interpretation. The five subjects have accumulated at least 2 years of interpreting training in the institute and have also had experiences in doing SI with texts in their interpreting practice courses or freelancing opportunities.

Results and Discussions

A parallel study on the SL and the TL reveals that the coping strategies by the subject interpreters can be roughly summarized as the following four types.

Literal Interpretation[6]

A parallel examination demonstrates that four of the five interpreters resort to literal interpretation strategy very limitedly or, in more strict terms, they don't use any literal interpreting skill in their interpreting. Among the fourteen Chinese culture-specific items being analyzed[7], none them are interpreted literally. The interview that follows the experiment shows the interpreters' conecrn that a literal rendering of the culture-specific items in interpreting context, particularly when part of the targeted audience are native Americans whose knowledge of Chinses is little, will create non-existing or unreasonable English, though it is less time-consuming and could highly ease the processing efforts or make the interpreting output much smoother. However, according to the subjects, when considering its comprehensibility, the interpreters would rather spend more time reaching for counterparts in the target language which would make more sense to the targeted audience.

One interpreter, as a marked case here, in the interview remarks that he abides by a more literal interpreting strategy not because he fails to localize the culture-specific items into English context or due to the interference of any type of external factors such as time constratint, but out of his own preference of retaining the literal stylistic feature of the SL (Chinese), though he, as an aside, comments that the Chinese stylistic features could be somewhat diminished with his adoption of literal interpreting strategy. He adds that the targeted audience, as included in the simulated scenario of the interpreting context, is also put into consideration when choosing the coping strategy. He says that in the context that the vast majority of the audience are Taiwanaes locals, with only a few native Americans, the priority should be placed on the former,

[5] The test is an oral interpreting test required of all the interpreting students in the institute before being qualified to submit their theses for the degrees.

[6] The "literal interpretation" strategy here takes on the definition given by Chen (1997), in which the interpreter engages in not word-to-word interpretation, but more literal transformation of the SL into the TL without extending or elaborating its meaning or localizing it for the sake of comprehensibility.

[7] The items being analyzed are bold-faced and are underlined, ash show in Appendix A.

by reflecting the literal characteristics of the SL, but not under any circumstances succumb to the limited audience by sacrificing the stylistic beauty of the SL.

Rhetoric-oriented Interpretation

It's been observed that rhetoric-oriented interpreting strategy is widely applied in coping with Chinese culture-specific elements, though not as extensively used as the semantic interpreting strategy. Some illustrative examples include the interpretation of *sansier2hou4xing2/三思而後行* (literally translated: a person or party needs to think for three times before taking action) as "*think before you leap*", "*jump before you leap*", and "*think twice*" by the subjects. The interview shows that the interpreters are aware of the rhetoric expression embedded in the SL and attempt to bridge it with the equally rhetorically acceptable TL in the interpreting. The three different versions of the interpreted idiomatic expressions bear the typical rhetoric effect commonly seen in English expressions: metonymy and synecdoche (Chen, 1996). The interpreters assert that they come up with these English expressions not on the spot but they have learned them before and just use these ready-made expressions in interpreting.

What's worthy of note is that one interpreter explains when interpreting culture-specific expressions, he can choose whether to use the ready-made expression or create one which can cater to the needs of the context. The preference of style, as further added, is also one key factor contributing to whether he will use the ready-made expressions.

Another example of the unanimous interpretation of *lao3shu3shi3/老鼠屎* (literally translated: the excrement of a mouse; semantically translated: a person whose presence spoils or destroys the reputation and achievement of a group) as "*a black sheep*" also demonstrates the interpreter's perceived awareness of the importance of comprehensibility for the audience. This distinction conforms to what Chen (1997) illustrates as the difference of items coined in Chinese and English to refer to the same idea (p. 291).

Even the subject who has shown a more obvious inclination toward retaining the stylistic feature says that under the constraint of time in SI, he would at this juncture decide to directly use the ready-made expression in English for smoothness and comprehensibility.

The last example is the more diverse interpretation of "*王永慶*[8]"、"*王建民*[9]"、"*吳宗憲*[10]" by the interpreters. They are respectively interpreted as "*Oprah Winfrey*" (by subject A), "*rich people*"(subject B), "*celebrities*"(subject C), "*famous people*"(subject D), and "*Bill Gates*" (subject E). Among the five different versions, "*Oprah Winfrey*" and "*Bill Gates*" are examples of synecdoche (Chen, 1996, p. 20). The three persons mentioned in the SL are household names in Taiwan. The speaker uses these three well-known individuals in his speech to refer to people who are successful and outstanding in his or her professional field, which is an example of synecdoche (Chen, 1996, p 20). Interpreter A and E spot this rhetoric effect in the SL and use "*Oprah Winfrey*[11]", an American television presenter, media mogul and philanthropist, and "*Bill Gates*", the chairman of Microsoftand and the world's third richest person (as of February 8, 2008) to creat this simlar rhetoric effect in the TL. The other three interpreters take on different strategies by semantically reflecting what the three individuals are intended to mean or represent in the SL and interpret them as "*rich people"*, "*celebrities*" and "*famous people*". Since these three versions don't apply any rhetoric-oriented strategies and therefore belong more to semantic-oriented interpretation strategy.

[8] Wang yungching/yongquing (aslo known as YC Wang) is the founder of Formosa Plastics Group (FPG), a Taiwanese conglomerate of diverse interests, including biotechnology, petrochemical processing, and production of electronics components.

[9] Wang jianmin/chienmin is a Taiwanese starting pitcher for the New York Yankees in Major League Baseball.

[10] Wu zongxian (also known as Jacky Wu) is a celebrity from Taiwan. He is an accomplished talk show host, singer and actor. He hosts and co-hosts numerous variety shows, such as long running popular Taiwanese variety show GUESS.

[11] Her internationally-syndicated talk show, *The Oprah Winfrey Show*, has earned her multiple Emmy Awards and is the highest-rated talk show in the history of television.

Semantic Interpretation

Semantic interpretation strategies are widely applied by the five subjects. Some examples are chosen for illustration, as shown in the following table.

Table 1

Interpreter	SL (Chinese)	TL (English)
A~E	鄉親父老、兄弟姐妹	ladies and gentlemen
	來到貴寶地	visit here; come here
	近鄉情怯	dreams finally come true
	不管三七二十一	as time allowed; tried regardless of the consecuences
	不起眼	little; small; little-known
	不可救藥	he cannot help me; incurable
	下課後，只要**心血來潮**，我就會和幾個好朋友去借書來看	after class I used to borrow books with my friends when I have time
	雖然借的都是一些**不三不四**的漫畫書，不過總比每天**混吃等死**好的多。	they were just comic books but it was better than just a waste of time
	一把年紀了	now I am a grown-up; I grow to this age
	不用躲躲藏藏	come back proudly; don't need to hide

The interview following the interpreting experiment demonstrates that the interpreters apply the semantic strategy for the above items for two reasons. First, a literal strategy here would creat non-existent counterpart in the TL and cause misunderstanding (Huang, 2007). Second, the above items don't carry specific rhetoric effect themselves, such as synecdoche or metonymy as identified by Chen (1996); therefore, the interpreters assert that it is more appropriate to apply semantic-oriented strategy, which reflects the meaning behind, instead of blindly interpreting the number elements in, for example, *bu4sanbu4si4/不三不四* (literally translated: no three no four; semantically translated: profane, erotic, or violent). The interpreters comment that semantic-oriented strategy could also prevent the interpreting from being hindered or restricted by too much concern with the grammatical structure of the SL. Less consumption of time is also suggested as one factor for applying semantic-oriented strategy.

Omission[12]

It's observed that omission strategy is optionally adopted in interpreting by different interpreters. To avoid misunderstanding, for each of the omitted part, the researchers asks for explanation from the interpreters to make sure that omission doesn't result from carelessness or inadequate language proficiency. Some examples are chosen for illustration, as shown in the following table.

Table 2

Interpreter	SL (Chinese)	TL (English)
A;B	說好聽點是玩耍，說難聽點，根本是鬼混	actually it was fooling around; as a matter of fact, it's was idling around
	囉囉嗦嗦說了一堆	well;let me put it this way

[12] Barik (1975) identified four types of omissions: (1) skipping omission (2) comprehension omission (3) delay omission and (4) compounding omission. The present study focuses on the skipping omission (the omission of a single lexical item such as a qualifier or a short phrase that are of minor consequence) and compounding omission (omission associated with the target language's regrouping or compounding of elements from different clause units, resulting in a sentence with a meaning slightly different from the original, though the gist of the latter is retained) (pp. 80-81).

In the above table the underlines parts are omitted in interpreting. These two examples are examined post the experiment and it's found that the interpreters omit the SL in interpreting intentionally because they think omission will not hinder communication under this context (Barik, 1975, as cited in Kang, 2007, p 93.); on the other hand, the strategy being applied here can smoothen the interpreting process.

Conclusion

In this paper, the researcher designs an interpreting experiment (mode: Chinese-English SI with texts) to examine the strategies used by interpreters to cope with Chinese culture-specific elements. Following the experiments are interviews with the interpreters to elicit the factors contributing to the interpreters' application of the strategies.

It's found that four types of strategies are used by interpreters to cope with the Chinese culture-specific elements: literal interpretation, semantic interpretation, rhetoric-oriented interpretation and omission. Among the four types of strategies, semantic and rhetoric-oriented interpretation strategies are widely used while literal and omission are used limitedly. The interviews also provide the reasons. It's concluded that semantic and rhetoric-oriented strategies are used more extensively because most of the Chinese culture-specific elements bear structures or meanings that might lose their meanings when literally transferred into their counterparts in English (Chen, 1997; Chou, 2003; Chang, 2001). This factor leads to an inevitable forgoing of the stylistic features of the SL and a restructuring of the grammatical structures of the SL to create reasonable conuterparts in the TL. A distinction can, nevertheless, be drawn between the use of semantic and rhetoric-oriented strategies. The interpreters apply semantic strategy when the aesthetic feature of the SL is less significant, while rhetoric-oriented strategy is used in the condition that the aesthetic features of the SL are considered significant by the interpreters and therefore need to be connected with equally rhetoric-oriented one in the TL.

Omission strategy is used when the interpreters think omission strategy can make up for the time lost in the overlapping of time and efforts in the SL mode. Literal strategy is not observed to be applied in the fourteen underlined elements being examined. The explanations provided show that in each of the fourteen elements interpreted, the literal strategy doesn't seem to work. More specifically, the literal interpretation of the Chinese culture-specific elements might, according to the interpreters, create non-existent meanings in the TL.

Overall, three factors can be summarized as contributing to the application of strategies by the interpreters to cope with Chinese culture-specific elements in the Chinese-English SI with texts: A) the constraint of time in SI context; B) personal preference of style in doing interpreting; C) the perception of the tradeoff between comprehensibility of target language and the retaining of the stylistic features of source language. For each of these factors, pedagogical and practical implications can be drawn. Further study can also be done to examine its restriction and application in interpreting context.

Appendix A

親愛的受試者您好：

感謝您的配合，得以讓此次實驗順利進行。您所要進行的是同步帶稿中進英實驗，您將會事先取得文稿。文章內容為一篇經過設計的演講稿，音檔以朗讀的方式呈現，內容屬一般題材，文中有許多中文成語、慣用語。這些成語、慣用語的口譯，需要諸位在實驗進行前稍加準備，不過請「**完全不要查閱資料、字典，或百科全書**」。請就既知的翻譯策略、語言能力加以處理。此實驗希望檢視口譯員在時間緊迫、書面資料有限的前提下，如何透過策略（Coping strategy）處理不可譯性極高之中文化專有項。若能配合此項原則，將有利實驗者取得最原始卻最寶貴的語料庫。

演講稿：

情境：一位員林子弟離鄉背景打拼多年，今天回來員林，在一個演講場合，與員林鄉親見面，由於在場有許多國際媒體，爭相一睹成功企業家的丰采，因此在場需要同步口譯員將中文翻成英文。

各位鄉親父老、兄弟姐妹大家晚安，大家好：

今天算是初次來到**貴寶地**，既緊張又興奮，該怎麼說呢？算是**近鄉情怯**吧，對員林這個小鎮充滿兒時回憶，我還記得以前只要一有空就會**不管三七二十一**，一定要到員林高中附近一個**不起眼**的公園旁玩耍，**說好聽點**是玩耍**，說難聽點**，根本是鬼混！我爸常說：「小王阿，你真是**不可救藥**」。我也常不明不白的被我父親呼好幾個巴掌，不瞞您說，我小時候，挺沉不住氣的，動不動被長輩罵，就氣呼呼的。不過現在想想，**三思而後行**才是王道阿！不過別看我這樣，下課後，只要**心血來潮**，我就會和幾個好朋友去借書來看，雖然借的都是一些**不三不四**的漫畫書，不過總比每天**混吃等死**好的多。

時光一去不復返，現在都**一把年紀了**，以前被說是**老鼠屎**的日子都過了，現在回來抬的起頭來，總算不用**躲躲藏藏**，也不在是**害群之馬**了。

囉囉嗦嗦說了一堆，我想最後，我要告訴諸位一個好消息，我將以個人名義，聽好喔，是個人名義，捐一千萬元給員林縣政府，我希望能成立慈善機構，妥善運用此筆款項，如此一來，貧窮人家的小孩上學半價，難保有一天他就是下一個**王永慶、**下一個**王建明、或吳宗憲**，誰也不曉得喔！

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Chinese

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