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GRADUATION PAPER

**TOURISTS' ASSESSMENT ON TRANSLATION
OF OBJECT LABELS
AT VIETNAMESE WOMEN'S MUSEUM**

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**ĐẠI HỌC QUỐC GIA HÀ NỘI
TRƯỜNG ĐẠI HỌC NGOẠI NGỮ
KHOA SƯ PHẠM TIẾNG ANH**

KHÓA LUẬN TỐT NGHIỆP

**ĐÁNH GIÁ CỦA DU KHÁCH NƯỚC NGOÀI
VỀ BẢN DỊCH CÁC MẪU VẬT
Ở BẢO TÀNG PHỤ NỮ VIỆT NAM**

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ABSTRACT

This study primarily investigates tourists' assessment of translation of object labels at Vietnamese Women's Museum. Besides, their preferences for translation and recommendation are also explored.

First and foremost, the paper presents the rationale and objectives of the research as well as the research questions. Then, the background knowledge of culture-related concepts and different approaches toward translation evaluation will be introduced. In the ensuing section, the study will focus on findings tourists' assessment on translation at Vietnamese Women's Museum by using such data collection instruments as questionnaire and interview and examine the data with quantitative and qualitative procedures. In addition, their preferences for translation strategies and procedures will also be analyzed by showing tourists the category of classified translation based on the model proposed by Vinay and Darbelnet (2000). Eventually, the researcher will summarize the findings and give some suggestions from the results.

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LIST OF ABBREVIATIONS

VWM.....	Vietnamese Women’s Museum
SL.....	Source Language
TL.....	Target Language
ST.....	Source Text
TT.....	Target Text

CHAPTER 1: INTRODUCTION

This chapter generally introduces the whole research and leads the readers from general field to specific field of research. It establishes the context and the significance of the study by summarizing current background knowledge of the topic and stating the aim. The research problem, rationale, objectives, importance and organization of the study will be presented.

1.1. Statement of research problem and rationale

In modern time, globalization has become more apparent than ever, which enhances the need of sharing information and interaction among cultures. Since the implementation of “Doi Moi” (Reform) policy in 1986, Vietnam has set a goal for widening international integration and stimulating socio-economic development, including tourism. Along with the opportunities and challenges posed by this policy, the establishment Association of Southeast Asian Nations - ASEAN community and restoration bilateral diplomatic relations with the US in 1995 have boosted large numbers of Asian as well as Western visitors to Vietnam. As translation plays a vital role in guaranteeing full comprehension and communication between the visiting destinations and the tourists, tourism text translation is highly required to meet the higher standard and better quality expectation (Muñoz, 2008).

First of all, the influx of visitors to Vietnam raised the demand for high quality of tourism which is known as the activity involving direct contact among cultures. Hence, tourism texts like brochure, museum translation or advertisement are presented as a bridge connecting local culture to foreign visitors, as Durán Muñoz (2008: 45) had highlighted the translator’s competence in conveying tourism texts:

“Translators must keep the essence of the source text (ST), its content, its function, its cultural references, and at the same time they must approach the translation to the target audience, by making the content comprehensive, promoting the destination and making it closer to them” - Durán Muñoz (2008: 45).

However, tourism text translation in Vietnam has not been evaluated by any international quality assessment framework, which makes it difficult to measure the translation quality, especially by the rate of informativeness and intelligibility (Carrol, 1966).

Second, there have been many cultural concepts, which are difficult to find equivalent terms for when translated in different cultures, like religious belief, custom or even a type of food (Baker, 1992). These challenges translators, so they have to consider carefully the methods or strategies used in translating cultural texts,, which is the overall trend of prior research in translation. In fact, the previous studies mainly focus on translator's point of view whereas the reader is the end-user of translation. Obviously, the recent studies on readers' assessment took up a small proportion of study relating to translation, for instance in 2016 there were only two theses on tourists's assessment: Dao (2016) and Nguyen (2016). The lack of knowledge on translation quality assessment can lead to a lot of cultural misunderstanding and confusion among visitors, along with many difficulties for translators in response to readers' expectation. In other words, tourists' assessment on translation of cultural texts would make translation process more objective and critical.

Third, the museum is one of the most direct ways for foreign visitors to get exposed to an exotic culture, which draws the attention to translation of culture-specific items. There are many famous tourist attractions in Hanoi, two of which are the Museum of Ethnology and Vietnamese Women's Museum. However, previous studies on translation of culture-related texts only focused on the Museum of Ethnology as the research object. While this museum's displayed exhibition is mainly about ethnic minority groups of Vietnam, the theme presented by Vietnamese Women's Museum cover broader, more up-to-date and diverse aspects like marriage, birth, daily life, fashion or religion. As a result, researchers who take interest in translation of labels at museums can refer to this study as a source of

reference. In addition, Vietnamese Women's Museum is considered "One of the best attractions in Hanoi in 2012" by TripAdvisor and continued to be included in top 25 most interesting museums in 2013. Hence, a large number of tourists will be eager to explore Vietnamese culture at Vietnamese Women's Museum, which is also the reason why foreign tourists were chosen to be the subject of this research

1.2. Aims and objectives of the study

The aim of the study is to find out the tourists' assessment on how object labels at Vietnamese Women's Museum were translated, which presents their understanding of conveyed message as well as to what extent the museum can express Vietnamese culture to the foreigners. Moreover, the research also shed light on tourist's preferences for cultural word translation procedures and their suggestions for better translation if there are.

Research question 1: What is tourists' assessment of translation quality of object labels at Vietnamese Women's Museum?

Research question 2: What are tourists' preferences and recommendations for the translated object labels at Vietnamese Women's Museum?

1.3. Significance of the study

On top of this, from the visitors' point of view, once completed, this research helps reader to interact with the translator. Obviously, there are limited number of studies related to translation quality, due to the fact that the overall trend of favored research in translation of object labels in museums is focusing on researching the translation strategies and methods used in translating. As a result, readers' expectation is not responded in a comprehensive way. This study enhances the voice of the readers and gives them opportunities to assess the translation quality.

On the other hand, from the translator's point of view, as there have been limited number of study related to translation quality assessment from readers' side, it is difficult for translators to identify and respond to readers' expectation. Hence,

this study is expected to help translators choose the most appropriate translation strategies as well as provide a reliable preference for subsequent translators who take interest in the translation of culture-specific items.

Last but not least, from a social perspective, the demand for improving tourism text translation's quality will be met, thereby raising the awareness of better-quality translation. Therefore, this study will give an insight into the current situation of tourism text translation in Hanoi and have some impacts on boosting tourism development in general and tourist's satisfaction in particular.

1.4. Scope of the study

Tourism texts range from tourist brochures to museum object labels; however this study will only focus on the Vietnamese- English translation quality of object labels. The object labels at Vietnam Women's Museum consist of two parts. The first and more focused part includes the short texts printed in white bold font which indicate mostly the name of objects. The other is the adjacent long texts which explain or add more details about the object such as their origin, location, type or owner's name. Nevertheless, due to the constraint of time and capability, the study just focuses on the translation quality assessment of the short labels and some significant terms in the long text at Vietnamese Women's Museum.

1.5. Organization of the study

The study has five major chapters:

Chapter 1 – Introduction: Providing an overview of the study with research problem, rationale, aims and scope of the study.

Chapter 2 – Literature Review: Providing theoretical framework and summary of the related study.

Chapter 3 - Methodology: Describing research design, data collection and analysis.

Chapter 4 - Result and Discussion: Showing the main findings.

Chapter 5 - Conclusion: Summarizing discussion, limitations and suggestions for further studies.

CHAPTER 2: LITERATURE REVIEW

2.1. Translation assessment

2.1.1. Approaches to evaluating translation

2.1.1.1 Nida & Tubers' approach

Nida (1964) and Nida and Taber (1974) were the first researchers who paid attention to translation quality of a text being translated from one language to another. From this point of view, they focused on the question “what is a good translation?” which means whether the target text remains faithful to its origin or not, by their definition. The quality of translation is evaluated by the maximum equivalent relationship between the forms and contents of language A translated into language B - the closest natural equivalent (Nida, 1964). In *The Theory and Practice of Translation*, Nida & Taber (1974) tested the translation based on the extent of verbal correspondence as well as the amount of dynamic equivalence. This means that not only the verbal consistency in translation but also how the public possibly respond to it must be accounted for.

2.1.1.2. G. Steiner's approach

Differing from Nida and Taber's approach on assessing quality of translation, Steiner (1975) evaluated the translation from the opposed direction. The question posed by Steiner was “what is a bad translation?”, which can give an image of a bad translator. A bad translation, by his definition, was one that is inadequate to ST because the translator misconstrued the origin, has limited linguistic ability in his own language or makes the stylistic or psycholinguistic mistakes and inappropriate sensibility. By giving overview of bad translation, we can avoid these mistakes and know what the good one should be.

2.1.1.3. Newmark's approach

Unlike theories from Nida & Taber (1974) and Steiner (1975), Newmark (1988) not only focused merely on equivalence of ST and target text (TT), but developed the evaluation of translation from various criteria, including both internal and external elements affecting assessment on translation. In the Textbook of Translation, Newmark (1988) pointed out translation criticism was a vital component of translation process as it helped translator to improve his competence, expand knowledge and understanding as offer various options for later translation. In this sense, five topics that the evaluation should cover were given:

1. Analysis of ST, focusing on intention and functional aspects.
2. Interpretation of ST's purpose, translator's method and the potential readership.
3. Selective but representative detailed comparison of ST to origin.
4. Evaluation of translation in terms of translator and critic.
5. Assessment of translation when it is placed in target language (TL) culture or discipline.

2.1.1.4. E. Steiner's approach

Steiner (1998) assessed a translation based on register theories from former researchers and pointed out that not only metafunctional equivalences (i.e. experiential, logical, interpersonal, textual meaning and understood pragmatic meanings by non-functional linguists) but also the register, the context that the text was put in need to be considered. Three register components that Steiner provided were: field, tenor and mode. In the aspect of field, the assessment had to consider subject matter, goal orientation and social activities. In the aspect of tenor, agentive role, social role, social distance (level of formality and politeness) and effect were given attention. Last but not least, in the aspect of mode, language role (constitutive and ancillary), channel of discourse and medium of discourse need to be examined.

From all the approach above, it could be seen that the later the researchers were, the more detailed the elements needed to consider when evaluating translation. However, these were just the approach toward how a translation should be assessed, since no fixed model was sufficient to apply in criticizing translation considering different translators' intentions, social contexts, translation's purpose and possible respond from readers. In this research, readers' assessment on translation quality was the main focus. With their previous knowledge of Vietnamese culture and expectations for understanding further by looking at museum's display along with translated texts, the readers would be the objective examiners on how good the translation quality of Vietnamese Women's Museum was.

2.1.2. Model for translation assessment

Taking a step further than the former part, researchers not only provided an approach to translation's assessment but displayed a detailed model for evaluating a translation from its functional aspect, which was characterized through situational dimension. By that reason, the most elaborate and refined system to date was the one by Crystal and Davy (1969), in which they considered three sections to form the tool of assessment. However, House (1977) adapted and collapsed those into two sections below:

A. Dimensions of Language User:

- (1) Geographical Origin
- (2) Social Class
- (3) Time

B. Dimensions of Language Use:

- (1) Medium (Simple/ Complex)
- (2) Participation (Simple/ Complex)

(3) Social Role Relationship

(4) Social Attitude

(5) Province

In dimension A, **Geographical Origin** and **Social Class** preferred to regional dialect and social class dialect. **Time** referred to those features, which provided clues to a text's temporal provenance. For example, analysis of English translation of Vietnamese Women's Museum's object labels was:

(1) Geographical origin: non-marked, Standard American English;

(2) Social Class: non-marked, Educated Middle Class. This was shown by statistic from this survey. After collecting the occupations of 40 participant involved in the study, the result displayed that the job's field percentages were 40% education (16 people), 25% business (10 people), 15% health care (6 people), 15% art and entertainment (6 people), and 5% other. As a result, the readers at Vietnamese Women's Museum are from educated middle class;

(3) Time: non-marked, contemporary American English.

In dimension B, in terms of **Medium**, if a language was conceived in one category then later switch to the alternative one, then this was called Complex Medium (e.g. language is written to be spoken). Opposed to Complex Medium was Simple Medium, which meant language stays within one category (e.g. language which was spoken to be heard or written to be read, "not read aloud"). Then translation in Vietnamese Women's Museum was Simple Medium.

In terms of **Participation**, Complex Participation might occur when a text produced by only one person (a monologue) contained features which was normally characterized a dialogue (e.g. imperative forms or question tags). In this situation,

participation object labels' translation was simple, monologue as it uses declarative sentences.

In terms of **Social Role Relationship** between addressers and addressees, two basic marked constellations were symmetrical and asymmetrical role relationships. While the former characterized equality, the latter highlighted the authority relationship between them. From the respect of addressees toward addresser's social role, the standard sociological division of roles was divided into position role (e.g. teacher, priest, etc.), situational role (e.g. guest, visitor, etc.) and personal or status role. With the translation in Vietnamese Women's Museum, the social role relationship was

- (1) Asymmetrical role relationship: addresser has professional authority over addressees in terms of knowledge in specific field.
- (2) Position role of addresser: translator of cultural-specific words, expert in translating object labels in museum.
- (3) Situational role of addresser: writer of translated object labels.

In terms of **Social Attitude**, the theory of five degrees of formality by Joos (1967) was adopted, which were 'frozen, formal, consultative, casual and intimate'. There was an illustration given by Strevens (1965:74) in order to clarify this theory:

- a. Frozen: Visitors should make their way at once to the upper floor by way of the staircase.
- b. Formal: Visitors should go upstairs at once.
- c. Consultative: Would you mind going upstairs right away, please.
- d. Casual: Time you all went upstairs now!
- e. Intimate: Up you go, chaps!

From the example, the five levels of formality was given clearly in a descending order, from frozen with the highest formal, often ‘literal’ style down to intimate. By that, the object label’s translation had formal social attitude.

Last but not least, in terms of **Province**, it did not only reflect the occupational and professional activity, but also the field or topic of TT in its widest sense of “area of operation”. In this context of translation text in Vietnamese Women’s Museum, the province was translated text of object labels at a museum covering wide range of cultural knowledge.

Overall, as could be seen from the functional analysis above of translation at Vietnamese’s Women Museum based on House’s model for translation assessment (1977), the translation in monologue formal language was used to severed English-speaking reader from educated middle social class. Opposed to the readers from exotic culture who could barely know any knowledge related to Vietnamese culture, translator was the expert who needed to convey messages from ST to target text sufficiently so that readers could understand with ease through simple short words.

2.2. Cultural translation

2.2.1. Categorization of culture-specific terms

Newmark (1988) acknowledged that each language groups had its own culturally specific features due to the cultural gap. He also introduced ‘cultural word’ or ‘cultural-specific terms’ which the readership is unlikely to understand and the translation strategies for this kind of concept depend on the particular text-type, requirements of the readership and client and importance of the cultural word in the text. By that, Peter Newmark categorized the cultural words as follows (p.95):

- 1) Ecology (i.e. flora, fauna, hills, winds, plains)

Geographical and ecology-related terms can be separated from other groups of cultural words as they have no value in political and commercial aspects. All these words can be translated literally, with the additional culture-free explanation text where they cannot be understood denotatively or figuratively. However, globalization will soon help in clarifying process.

2) Material culture

- Food terms: translation of food terms is the most various in procedures considering its different settings like cook books, food guides or tourist brochures. In order to suit the general readership, it is recommended to translate food terms with one-to-one equivalence and transference, along with one neutral term. For example, ‘pasta dish – carbonara’, ‘Vietnamese Springroll – nem’.
- Clothes terms: these terms can be translated if the generic words or additional classifier is put along with them (i.e. ‘Basque skirt’), or if the terms are of no interest, the generic words can simply replace them (i.e. ‘skirt’).
- House and town terms: the terms to describe house with general purpose in different languages are remained untranslated as there are no available corresponding translation in each countries. For example, in Vietnamese housing brochure, ‘villa’ is kept in its origin form as no similar architectural features of house in Vietnamese for luxurious large residence, often locating by the sea or in countryside.
- Transport terms: the transferred words are often accompanied with description in transport brochure, textbook, etc. As there are so many new-invented words for vehicles like cars and planes, their names are used internationally for educated readerships (i.e. ‘jumbo’, ‘Boeing 737’, ‘BMW’).

2) Social Culture - Work and Leisure terms

There is a problem in connotative and denotative translation. While most words can be transferred denotatively by using word-by-word or functional translation like ‘bánh’, ‘cửa hàng bán đồ gia dụng’, words in connotative translating difficulty like ‘the common people’, ‘the masses’, ‘the working class’, ‘proletariat’ now are rarely used in its origin meaning as ‘the poor’, ‘the majority’ or ‘the factory worker’ due to political and social changes. In addition, many terms in sports (i.e. ‘cricket’, ‘hockey’) or their lexical sets are not rooted from English but from other countries of Europe or French.

3) Organizations, customs, activities, procedures, concepts

- Political and administrative terms: The institutional terms can reflect one country’s political and social life. Even though each country has different titles for the head of state or parliament, they are often made up of international terms or easy-translated morphemes. But if the name is not ready to translate like ‘Bunderstag’ (German), it would be translated as ‘German Federal Parliament’ for educated readership and ‘West German Parliament’ for general one. Some countries, parties or political institutions also prefer using familiar alternative terms like capital (i.e. ‘Washington’ for United States of America, ‘Beijing’ for China), the name of the building they located in (i.e. ‘White House’). The names of ministries, public bodies or organizations are often literally translated. However, depending on its settings (formal settings like official documents or informal ones) and readership, cultural or functional equivalence in translation (with or without informative text) are used.
- Historical terms: For historical institutional terms, the rule is not to translate them unless the translation is widely accepted. And for academic and educated

writing document, they are usually transferred, but if appropriate, functional or descriptive terms can replace.

- International terms: The translation of international institutional terms is usually through-translation and these terms now are generally known by their acronyms (i.e. IAA: Internationals Arbeitsami Association).
- Religious terms: The translation of religious-terms is often reflected in document of Christian-proselytizing activities (i.e. The Bible), similarly, other religions of the world are transferred and common words are naturalized considering difficulty in cultural connotation of translating fruits and husbandry.
- Artistic terms: The terms referring to movements, processes and organizations are often transferred or translated depending on knowledge of readership. Similarly to the names of buildings, museums, theatres, opera houses. However, many terms in English, French or Italian of art, music or ballet (i.e. fouette, pas de deux) are remained its origin language. Transference is common procedure but naturalization can be considered if the translation is universally accepted.

5) Gestures and Habits:

The differences between function and description in gestures and habits among cultures can create ambiguity. For example, kissing fingertips for greeting or praising or spit for blessing occur in one culture and not in others.

2.2.2. Cultural Translation

Culture is the way of life and its belongings that were special to specific community using a particular language as its means of expression. As a result, cultural words cannot be translated due to the cultural-concept discrepancies

between source and TL. For example, there is no equivalent translation for ‘áo bà ba’ in English as the cultural gap between Vietnamese and English cultures. According to Bhabha (2012), cultural translation could be defined as a process in which there were no restricted texts and the focus was on general cultural processes rather than finite linguist products. This could give an overview of the translation at Vietnamese Women’s Museum as the content of displayed exhibition is exclusively characterized for Vietnamese cultures including terms in cultivation and daily life activities, household tool related to agriculture identity, religious practices, national social features, costumes and history.

2.2.3. Non-equivalences in cultural translation

Due to the cultural gaps among cultures, Mona Baker (1992) stated that source language (SL) might express a concept which was totally unknown in the TL. It could be abstract or concrete like religion, belief, a social custom or even a type of food. In other words, she argues about the common non-equivalents to which a translator comes across while translating from SL into TL, while both languages had their distinguished specific culture. Then, Baker puts them in the following order:

- a) Culture specific concept
- b) The source language concept which is not lexicalized in TL
- c) The SL word which is semantically complex
- d) The source and TL make different distinction in meaning
- e) The TL lacks a super ordinate
- f) The TL lacks a specific term (hyponym)
- g) Differences in physical or interpersonal perspective
- h) Differences in expressive meaning

2.2.4. Strategies to translate culture-specific term: Domestication & Foreignization

In translating cultural items, Domestication and Foreignization are two major strategies proposed by Venuti (2008) which discuss both cultural and linguistic aspects. Domestication is related to the kind of translation in which a transparent, fluent style is adopted to minimize the strategies of the foreign text for TL readers. On the other hand, Foreignization refers to a target text produced in a way that deliberately breaks target conventions by retaining something of the foreignness of the original (Shuttleworth & Cowie, 1997). Foreignization is suitable for target audiences who prefer a source-oriented translation, are knowledgeable about the culture and want to understand cultural references and foreign traits of the text. In contrast, domestication means the translator has to risk imposing his or her own voice, abolishing some messages in terms of culture, style and description of the original author (LaPlante, 2008).

Several procedures under Domestication and Foreignization have been proposed by various researchers, for example, George L. Bastin (1998), Laviosa-Braithwaite (1998). However, the one presented by Vinay and Darbelnet (2000) is chosen in my study (**Table 1**). The procedures proposed in this model are concise in manner and the items are not overlapped with each other, hence easy to comprehend and apply.

Table 1. Strategies proposed by Vinay and Darbelnet (2000)


Domestication	Foreignization
Transposition	Borrowing (Transference)
Modulation	Calque (Through-translation)
Equivalence	Literal Translation
Adaptation	

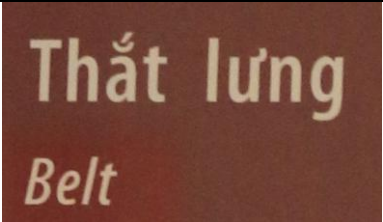
Here, a brief highlight from seven procedures used in translation given in the table above will be introduced and an example of each will be given below (**Table 2**).

First of all, Vinay and Daebelnet grouped four procedures in domestication strategy, which are Transposition, Modulation, Equivalence and Adaptation. In those, transposition procedure refers to the change of grammar from SL to TL (i.e. from plural to singular). Secondly, modulation procedure is defined as variation through a change of perspective. As there are no label translation using this procedure, I will introduce modulation procedures along with additional examples not from the object labels: (a) abstract for concrete ('golden heart', lòng tốt), (b) cause for effect ('he walked out of our sight', chúng tôi không nhìn thấy anh ta nữa), (c) one part for another ('I bought this shirt for an arm and a leg', tôi mua cái áo này với giá cắt cổ), (d) reversal of terms ('I lent him my bike', anh ta mượn xe tôi), (e) active for passive, (f) space for time ('at primary school', hồi còn đi học), (g) change of symbols ('she is as lazy as a lizard', cô ấy lười như hủi), (h) positive and negative. Thirdly, equivalence procedure is applied to different terms in the same situation. In a simple way, these terms refer to notices, familiar alternatives, phrases and idioms. Last procedure is adaptation, which is use of recognized equivalent between two situations.

In Foreignization strategy, three procedures are Borrowing (Transference), Calque (Through-translation) and Literal Translation. Borrowing or transference procedure is the process of transferring a SL word to a TL text in order to give the sense of intimacy between cultures and readers. Calque or through-translation refers to literal translation of common collocation, names of organization, and components of compounds, or phrases. The third procedure of foreignization is literal translation, which means SL text is translated literally into TL as their meaning is correspond than other alternative procedures.

Table 2. Examples of object labels applied translation strategies

Strategies		Vietnamese translation	English translation	Object labels' Image
Domestication	Transposition	Mang thai	The pregnant woman	
	Modulation	None	None	
	Equivalence	Đòn gánh	Shoulder pole	
	Adaptation	Hệ thống thờ Mẫu	The Mother Goddess Pantheon	
Foreignization	Transference	Ao dai	Ao dai	

	Calque	None	None	
	Literal Translation	Thắt lưng	Belt	

See **Appendix 3** for full classification of 477 labels.

CHAPTER 3: RESEARCH METHODOLOGY

3.1. Sampling

3.1.1. Selection of Research Subject

Vietnamese-English translation of object labels in Vietnamese Women's Museum was chosen to be assessed for several reasons.

First, Vietnamese Women's Museum was chosen to be the research subject as it introduces a wide range of Vietnamese multi-cultural features which would provide equivalent source for data collection and analysis stage in this study. Opening to public in 1995, Vietnamese Women's Museum was renovated from 2006 to 2010 in order to highlight the mission of "enhance public knowledge and understanding of history and cultural heritage of Vietnamese women, thus contributing to promote gender equality". Since then, Vietnamese Women's Museum has played a vital role as both a research center (for investigating in historical and cultural elements) and public museum (for maintaining historical artifacts). The museum displays more than 1000 materials, photos and objects in the permanent exhibition showing significant role of Vietnamese women through separated yet connected sections of marriage, family life, history and fashion. In addition, Vietnamese Women's Museum also organized thematic exhibition of change and development of contemporary society. It was recognized as "One of the best attractions in Hanoi" in 2012 and continued to be ranked third in top 25 most-interesting museums in Asia in 2013 by Tripadvisor. This justified the researcher's choice of this museum to conduct study on tourists' assessment of object labels.

The main subject of the study was label of objects displayed at the museum in its six major sections of the museum namely women's marriage, birth, family life, exhibition on mother worshipping, women in history and women's fashion. This can explain the diversity of themes and contents that the objects at the museum cover,

since each of them is closely related to Vietnamese cultures. For instance, in the first part about marriage and birth, the objects of wedding offerings, gifts, bride and groom clothes, invitation cards, or medications for mothers from different ethnic groups of Vietnam were presented. Other parts display contents about Vietnamese Mother-worshipping religion, war weapons, daily household goods, items, clothes or motif techniques. As a result, object labels at Vietnamese Women's Museum are typically diverse in cultural words, which makes them the adequate subjects of this research.

There were two types of labels; one type was the short titles in white bold with the name on the board indicating what the object was. The other type was long description next to the short one indicating further information of the object, its usage, material, ownership or related custom. As researcher collected all object labels by camera, the data collected is over 700 images of object labels (some of them were illustrated on the **Table 2** due to the fact that including all images in the research paper would be irrelevant; nevertheless, any images would be shown if they are asked by supervisor and examiner). However, only short titles in bold (some of which are repeated so only significant ones will be chosen) and some outstanding phrases related to sewing techniques of long titles were be examined. As a result, a list of 477 Vietnamese-English translations at Vietnamese Women's Museum was recorded for further assessment's steps.

3.1.2. Participants and selection of participants

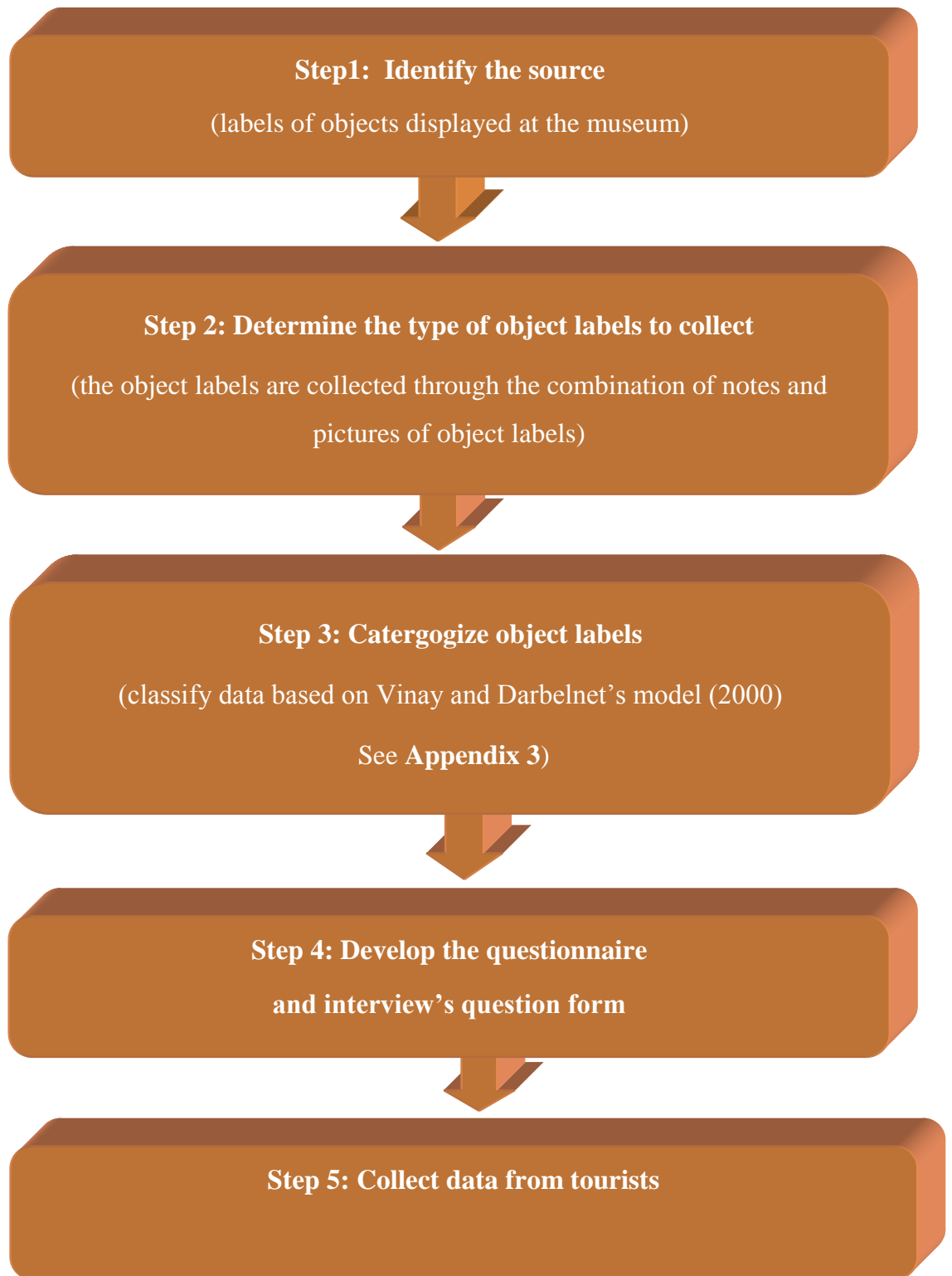
The data for this research was collected from foreign visitors from English-speaking countries including USA, England, Canada, Australia and New Zealand. First, they had to be actual tourists to Vietnamese Women's Museum so that the naturalness in the setting of museum and participants' interest was assured. This might lead to natural responses in interviews. Second, the researcher only selected English native speaker to minimize the distortion in findings because of participants'

poor language proficiency. Besides, their Western cultural background would differentiate them from Vietnamese culture knowledge. This might result in significant findings in their evaluation of object labels' translation in Vietnamese Women's Museum. As researcher was the member of Hanoikids, which is a voluntary English club guiding tour for foreigners to tourist attractions in Hanoi including VWM, 40 visitors from English-speaking countries was selected for collecting information for this study. These tours were conducted as private tour of one or two visitors each tour to ensure the quality of their answers. In total, there were 23 tours that researcher guided tourists to VWM to collect the information.

3.2. Data collection instrument

Research instrument was the combination of paper-based questionnaires and follow-up interviews for in-depth information. The reason for the researchers' choice of these instruments was that from the beginning the study aimed at investigating readers' assessment on translation; hence, precise data from questionnaire would display the overview of reader's evaluation. However, the question of whether respondent understand correctly the items or not, what stories behind their answer to the questionnaire or why they evaluate that way could only be revealed by in-depth interviews. Further, using two instruments would give researchers more comprehensive results as they were able to validate each other.

The steps to conduct the survey:



3.2.1. Questionnaire

Overall, the questionnaire asked participants from English native speaking countries to answer question provided about translation quality at Vietnamese Women's Museum. (Please refer to **Appendix 1** for full version of questionnaire).

The questionnaire contained two parts. The first part was for the purpose of collecting participations' background information including their nationalities, occupations, ages and genders. The second part contained 6 questions including 3 questions about tourist's difficulty in understanding translation and their explanation, 1 question on tourists's knowledge of Vietnamese culture, 1 question about their overall evaluation for translation quality at Vietnamese Women's Museum and 1 question re-checks theirs self-evaluation on understanding of translation by asking them to interpret some Vietnamese's culture-related words, which were non-equivalent and hard to conveyed in different languages. In particular, 5 cultural words were taken note of during the time the researcher guided tours for foreigners before conducting the survey and observed some difficulties or misunderstanding of translation. The information from questionnaire would be used by the researcher to conduct further in-depth question in the interview for answering research question 2.

3.2.2. Interview

The interview included two major parts. Part A contained short questions for the researcher to explain the meaning of translation that foreigners found difficult to understand the questionnaire and asked further details on translation's assessment of translation quality. The information from this part explained their understanding and their overall satisfaction with the translation. Part B investigated their references and recommendations (if there were) to improve the current translation quality of culture-specific terms.

3.3. Data collection procedures

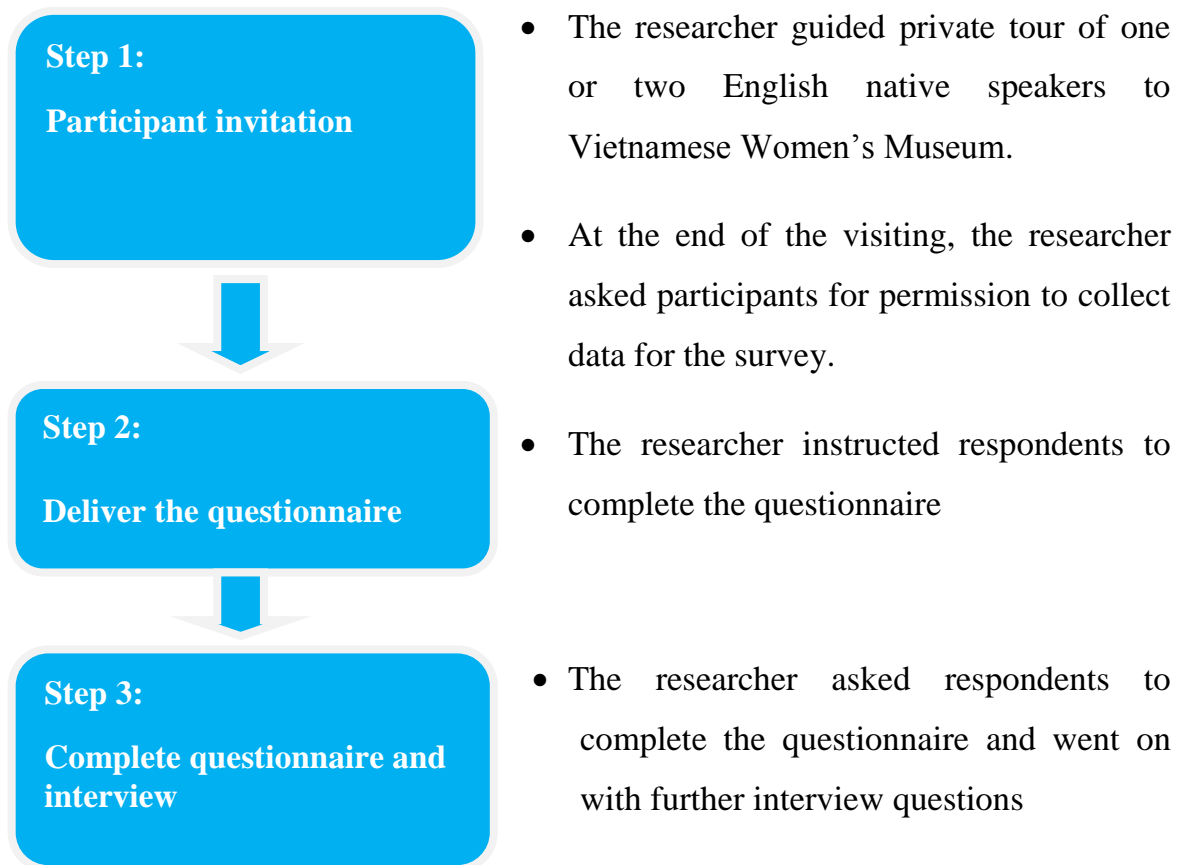
3.3.1. Stage 1: Pilot questionnaire and interview

For the purpose of ensuring effectiveness of collected information from the questionnaire and interview, pilot ones were carried out by sending test questionnaires to three native English speakers via email and giving a test questionnaires and interviews for 2 actual foreigners visiting Vietnamese Women's Museum. Their answers were revised to complete the real version.

3.3.2. Stage 2: Deliver the questionnaires and conduct the interviews

Face-to-face questionnaires and interviews were carried out to collect data from 40 foreign visitors from English speaking countries including the United Kingdom, the USA, Canada, Australia and New Zealand visiting Vietnamese Women's Museum. These interviews were conducted in English to guarantee the origin and precise of the study. The semi-structure allowed flexibility and naturalness for new questions to be probed in. Both recording and note-taking were used to record data (with agreement and permission from respondents).

This was the procedure to conduct questionnaires and interviews:



3.4. Data analysis procedures

Qualitative analysis (for survey and interview) was employed to analyze the collected data for this study. After collecting the data from the questionnaire, the tourists’ background information as well as their answers was classified in similar groups of common trends. These data were converted to percentages and presented in graphs. The note from the interview was written down in order to find out the dominant tourists’ assessment on translation quality of Vietnamese Women’s Museum.

CHAPTER 4: FINDING AND DISCUSSION

This Section analyzes the data from the questionnaire and the interview to answer two research questions of this study, which are:

Research Question 1: What is tourists' assessment of translation quality of object labels at Vietnamese Women's Museum?

Research Question 2: What are tourists' preferences and recommendations (if there are) for the translated object labels at Vietnamese Women's Museum?

4.1. Demographic variables

40 participants are tourists visiting Vietnam for the first time including 45% Americans (18 people), 30% British (12 people), 10% Canadians (4 people), 10% Australians (4 people) and 5% tourists from other English-speaking countries; 45% female (18 people) and 55% male (22 people); 90% participants aged from 26-60 years old (38 people) and 10% above 60 years old (4 people).

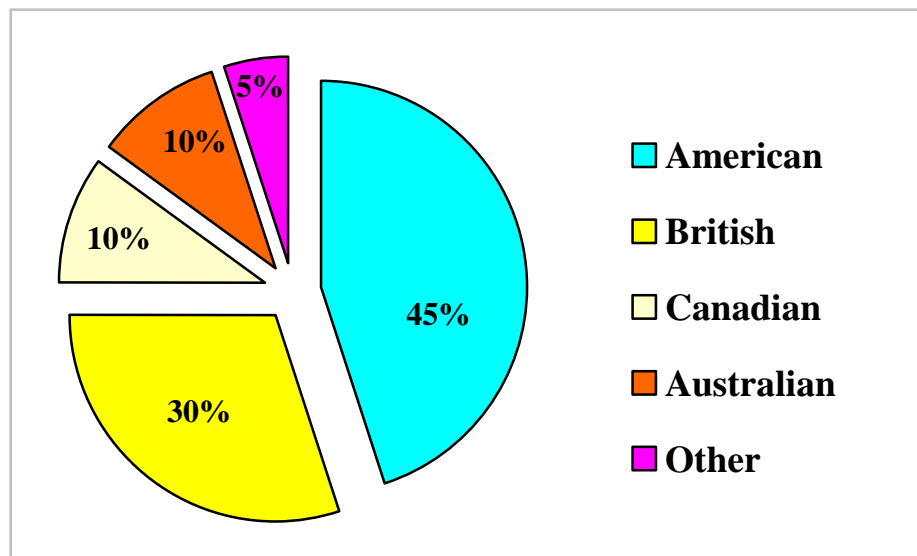


Figure 1. Nationality

The job fields' percentages of 40 participants are 40% education (16 people), 25% business (10 people), 15% health care (6 people), 15% art and entertainment (6

people), and 5% other. Regarding tourist self-evaluation on their understanding of Vietnamese culture, 70% (28 people) rated their knowledge as “fair”, 30% (12 people) think their understandings are “poor” and no one rated “good”.

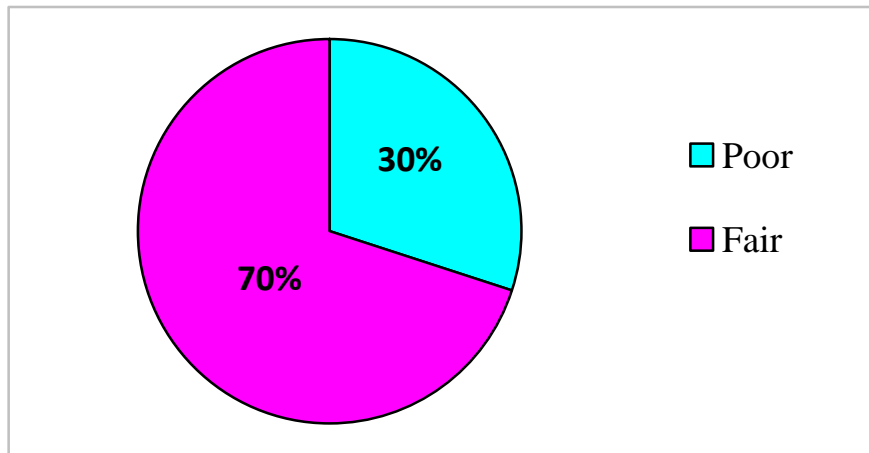


Figure 2. Understanding of Vietnamese culture

4.2. Findings for Research Question 1

4.2.1. Respond of difficulty in understanding

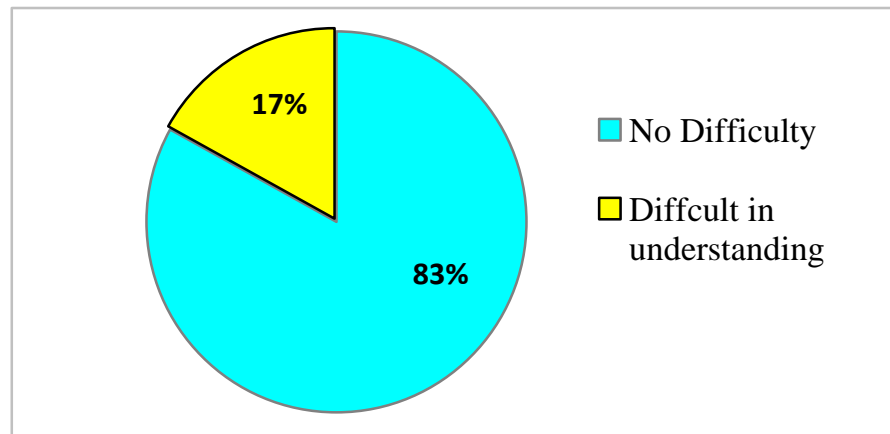


Figure 3. Difficult in understanding

Most of the participant (83% - 33 people) found no difficulty in understanding translation of object labels at Vietnamese Women’s Museum as their

main evaluation on translation was well-presented translation. For example they used words like “easy to understand”, “very clear”, “all good” and “well-done translation”.

However, 17% (7 people) responded that they had difficulty in understanding translation related to marriage, cultivation tools, Mother worshipping and traditional clothes as they cause ambiguity and confusing feelings. In particular, their answers were difficulty to understand and unfamiliarity with specialized terms relating to cloth-making techniques (i.e. ‘motif art’, ‘batik’, ‘applique’, ‘ikat’), kind of society in Vietnamese culture (i.e. ‘patrilineal’, ‘matrilineal’), name of Vietnamese traditional clothes (i.e. ‘Tu than’, ‘ao dai’), tools of cultivation (‘sickle’, ‘ploughing’). The other cultural terms in religious practices like ‘Mother Goddess worshipping’ (‘thờ Mẫu’ in Vietnamese), ‘consecration ritual’ (‘lễ bán khoán’ in Vietnamese) were also listed. Among them, religious practices and names of traditional clothes were the top choices with 100%, while motif techniques took up 57,1%, but cultivation tools and ethnic society just had respond rate of 14%.

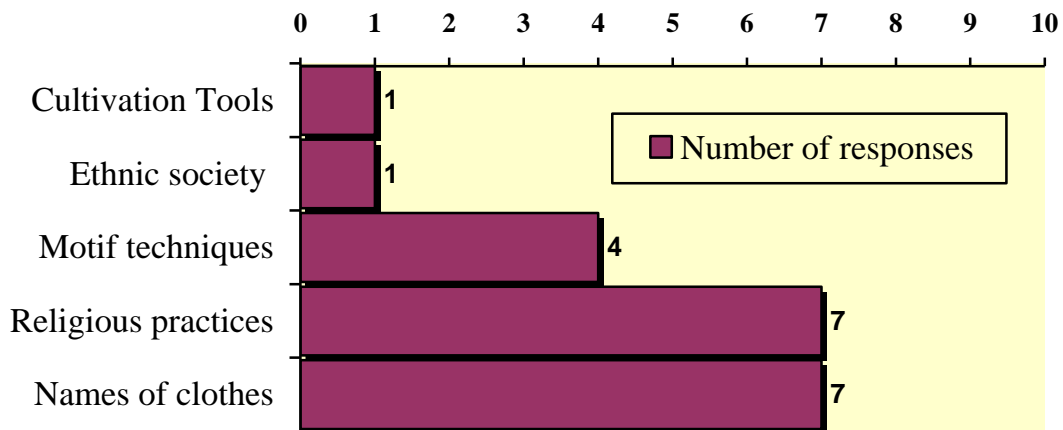


Figure 4. Number of responses in understanding difficulty

It can be seen from the result, the respond of difficulty in understanding was related to Vietnamese special culture-related terms, which are difficult to find equivalent terms in English when translating (the religious practice) or the terms are not used widely in normal lives (ethnic society, motif techniques). While cultivation tools and ethnic society were only mentioned by one visitor, religious practices and clothes were mentioned by all 7 visitors.

4.2.2. Translation quality assessment of tourist

When being asked about level of satisfaction for translation quality at Vietnamese Women’s Museum (see question 3 of the questionnaire in **Appendix 1**), 65% visitors (26 people) voted “completely satisfied” and 35 % of them (14 people) rated “very satisfied”. No visitors voted ‘satisfied’, ‘less satisfied’ or ‘dissatisfied’.

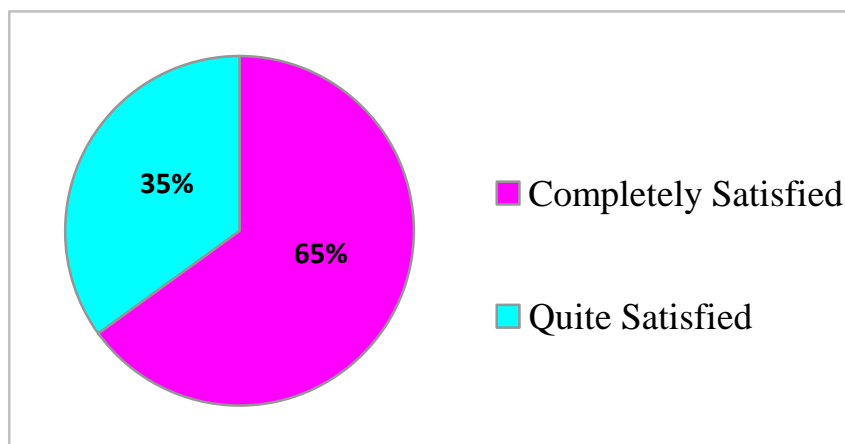


Figure 5. Translation Quality Assessment

The participants also evaluated the percentages of contents at Vietnamese Women Museum that they could understand with ease through the scale of 0 to 10 (see question 6 of questionnaire in **Appendix 1**). The result showed that the tourists who could understand 100% content took up 20% (8 people), 90% and 80% content with 25% participants (10 people each), 70% content with 15% participants (6 people), 60% content with 10% (4 people), and 50% content with 5% (2 people).

And no respondents were under 50%. This means up to 70% participants could understand most content (80% out of 100%) of the exhibits at Vietnamese Women’s Museum.

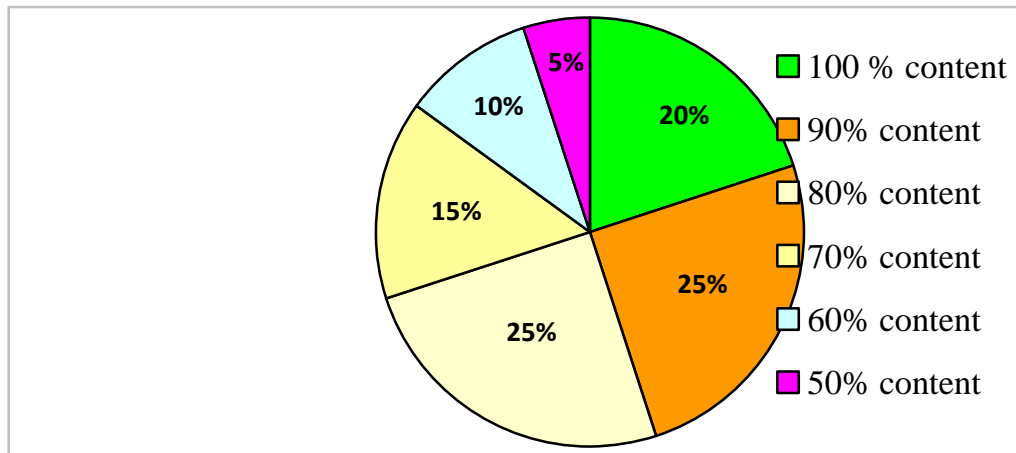


Figure 6. Level of content tourists can understand

4.3. Re-check reliability of tourists’ self-evaluation

As can be withdrawn from the data above, tourists’ responses with translation at Vietnamese Women’s Museum were quite positive (83% had no difficulty on understanding, 70% can understand more than 80% content of the museum, 100% felt completely and very satisfied with the translation). However, as these were subjective opinions of participants, the researcher wanted to re-check the reliability of tourist self-assessment on understanding the content of Vietnamese Women’s Museum by asking them to interpret six cultural translations at the museum. Five translations were ‘Celestial Mother’ (‘bà mẹ’), ‘Consecration Ritual’ (‘lễ bán khoán’), ‘Mother Goddess’ (Mẫu), ‘Shoulder Pole’ (‘Quang gánh’), ‘Ao Dai’(‘áo dài’). These Vietnamese culture-bound words were given to participants without showing pictures or any other visual aids of them. These cultural translations are selected for the reason that, after a long time of observing and asking opinions of foreigners in the pilot interview as well as the difficulties that 17% visitor mentioned above, the researcher noticed that the translations related to religion, clothes and

street vendors caused certain misunderstanding and ambiguity for visitors. Other difficulties also mentioned above relating to motif techniques, ethnic society, and cultivation tools were not selected to be re-checked as there were only small number of responses about the difficulty in understanding them and the exhibition sections about them contained a lot of models and descriptive explanation for tourists to read.

The result was shown in the table below.

Table 3. Responses of tourists for interpreting cultural translations

No.	Cultural Words	Definition	Translation Procedure	Translation Strategies	Number of correct responses	Percentages of right answer in 83% (33 people) participants with no difficulty in understanding
1	Celestial mother	13 mothers take care of baby before birth	Equivalence	Domestication	2	6%
2	Consecration ritual	Ritual of putting the baby's soul in the temple for protection	Equivalence	Domestication	None	0%
3	Mother Goddess	System of four Mothers and Pantheon of Goddess protect/	Equivalence	Domestication	18	54,5%

		care for everything				
4	Shoulder Pole	The pole for carrying baskets of street vendor	Equivalence	Domestication	23	69,7%
5	Ao dai	Vietnamese traditional dress	Borrowing	Foreignization	1	3%

When being asked to interpret the cultural words, the response rate of tourists that could recall the meaning of terms number 1, 2, 5 was quite low (0%-6% visitors could interpret correctly). After being explained the meanings of 5 terms, ‘ao dai’ and ‘shoulder pole’ could be recalled by 100% tourist, while the percentage for ‘Mother Goddess’ was 93,9% (31 out of 33). But the percentage remained unchanged for ‘celestial mother’ and ‘consecration ritual’ as no tourist was able to remember the section related to two terms above.

As the data revealed, ‘celestial mother’ and ‘consecration ritual’ were the two most poorly understood terms, while ‘mother worshipping’ along with ‘ao dai’ and ‘shoulder pole’ are the more noticeable ones. The reasons given by tourists were because from 5 terms of different Vietnamese cultural activities above, ‘Mother-Goddess Worshipping’ and ‘Street Vendor’ were exhibited in separated rooms at VWM, while other three were just shown in small sections of each floor, as a result, these terms are more noticeable and well-informed. In addition, the images of street vendors and Vietnamese national dress imprinted in tourists’ impression when they first came to Vietnam since they can be seen on the street, at shops, Vietnam Airline flight attendants’ uniform, tourist handbooks, souvenirs.

Overall, despite the good self-evaluation from 83% participants, the Vietnamese culture-specific words still posed some challenges for readers to understand and remember due to dissimilarity between the cultures and languages.

4.3. Finding for Research Question 2

4.3.1. Tourists' references

For the purpose of investigating participants' references for translation at museum, the researcher classified object labels' translation into procedures and strategies based on Vinay and Darbelbet's model (2000) in chapter 2 (See **Table 1**) and noted the tourists' choices of their favored procedures after showing them the classified table (See **Appendix 3**). In total, 477 were selected object labels at Vietnamese Women's Museum in this study. The percentages of translation procedure and strategy were illustrated in this pie chart. As there was no label using Calque procedure and Modulation procedures used in translating object labels, the pie chart did not include these two procedures.

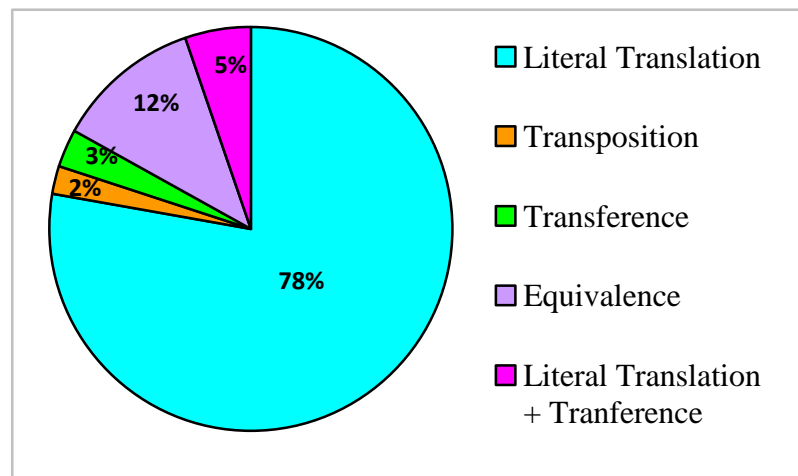


Figure 7. Percentages of translation procedures

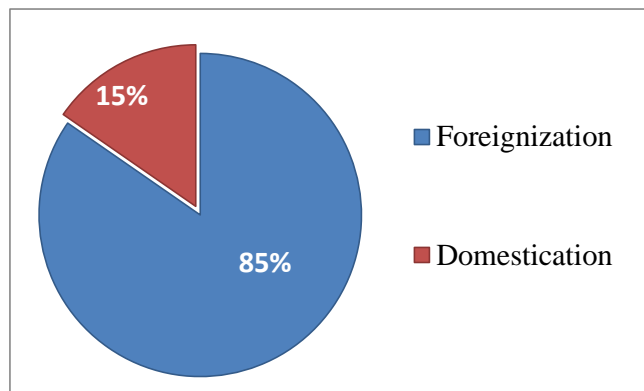


Figure 8. Percentages of translation strategies

As can be seen in the pie chart, literal translation accounted for 78% of translation while other procedures were rarely used in translation at Vietnamese Women’s Museum (only 2%-12% object labels’ translation used other procedures). On top of that, foreignization strategy is employed as much as 85% in translation. From the statistics, it can be seen that the translator(s) of the museum exhibits intended to keep the translation natural and close to readers by mostly using foreignization strategy.

After tourists were shown the table of classifying procedure and strategies of translation, their preferences of procedure were ‘literal translation’ – 90% (36 people), ‘transposition– 70% (28 people) and ‘descriptive equivalence’ – 57,5 % (23 people). Other procedures were dismissed as ‘hard to understand without explanation’, ‘unfamiliar’. Tourists thought literal translation procedure was easy to understand as, despite the different shape or structure of the object, the familiarity with the words could help them to visualize usage or function of the displayed items. And for the cultural terms, as they said, ‘descriptive equivalence’ was unavoidable as descriptive translation could keep the ‘culture value’ and help them to visualize the object. Last but not least, tourists found no difference between literal translation

and transposition, as they did not know Vietnamese and grammar changes in transposition procedure could not be recognized from tourists' views. Overall, literal translation and descriptive equivalence were the most favored procedures in translating at Vietnamese Women's Museum.

4.3.2. Tourists' recommendations

When being asked for recommendations for better translation at Vietnamese Women's Museum (especially the cultural words that are difficult to understand), 100% tourists had no other way to translate. Their common explanations were that these terms are "well-translated" but the familiarity of Vietnamese culture was not wide enough for foreigner from different cultures to recognize without seeing models, pictures, or reading description and explanation. Their suggestions were to broaden Vietnamese culture through tourist brochures, booklets, guide books or advertisements. For example, with the case of 'áo dài', they thought if it is the traditional dress and most typical one, so it was appropriate to keep its original Vietnamese name. But for 'áo tứ thân', they had barely or never seen it before in Vietnamese tourist brochures or advertisement, hence, it should be translated in descriptive way.

CHAPTER 5: CONCLUSION

5.1. Result summary

Translation of cultural words has brought in many difficulties for translators as it requires thorough knowledge of both languages and cultures. A number of previous studies have examined the strategies, procedures and methods that translators used in translating culture-specific items, but there was hardly a study on reader's opinion of translation as well as their preference of translating. This research gave a relatively full account of translation course from the objective assessment of end-users of the process to help translators to improve their comprehensive knowledge between two cultures and to bring in more options of translating for their future works. The study contained five sections. The first chapter introduced aims and objectives, from which the researcher would clarify and develop further works. The second chapter was the ground of theories as well as the literature that the whole study based on. From the literature of translation assessment and cultural translation, researcher elaborate the details of researching method including participant and sample's selection, data collection and analysis. Chapter four showed the analyses and discuss the findings from tourists' surveys.

The study revealed that the overall opinions of tourists about translation of object labels at Vietnamese Women's Museum were good regardless different backgrounds, ages and nationalities. Most tourists (83%) found no difficulty in understanding translated terms and no tourists felt 'dissatisfied' with the translation. On top of that, the response rates were beyond expectation with only positive vote of 'completely satisfied' and 'quite satisfied'. However, despite the positive self-evaluation, most tourists still had difficulty in understanding some Vietnamese cultural translations relating to religion and national costumes.

Besides, tourists' references for translation were literal translation, transposition and descriptive equivalent. For recommendation, they thought literal

translation should be used mostly in translating as, for object sharing similar features between cultures, this procedure is simple to understand with visual supports like models or pictures of objects. However, for Vietnamese culture-specific terms which cannot be translated literally, descriptive equivalence would be helpful for readers to visualize the object. Transposition only holds small percentages in translation procedures used at museum – 5%, while literal translation was 78% and equivalence was 12%. From tourists' opinion, transposition was similar to literal translation.

Furthermore, as the response rate for translation at Vietnamese Women's Museum was positive, tourists had no recommendation for alternative of translation. They only suggested more detailed explanations for some Vietnamese culture-bound terms as well as wishes for Vietnamese culture to become more popular and advertised in public media.

5.2. Implications

As can be seen from the result above, there are some suggestions from this study that researcher has withdrawn from. First of all, in general, translation at Vietnamese Women's Museum comes up to tourists' expectation and successfully delivers majority content of the museum to help visitors visualize as well as make them find Vietnamese culture interesting after visiting the museum. However, some contents relating to religion or Vietnamese customs (Mother worshipping, consecration ritual, 13 celestial Mothers full-month ceremony) and traditional outfits (fabric-making or fabric-dyeing methods, names of traditional costumes) caused some difficulties for readers. Hence, Vietnamese Women's Museum should pay more attention to the display sections of these contents (explanation texts or introduction of some religious belief and concept, more information or additional English description of Vietnamese names) in order to help visitors understand more about the Vietnamese culture.

Secondly, the Vietnamese culture needs more recognition from foreign visitors. For instance, while most foreigners can recognize traditional costumes' names from other countries like 'Hanbok' from Korean or 'Kimono' from Japan, 'Ao dai' from Vietnam is hardly retained by tourist unless they had come to Vietnam before. This is the reason for Vietnamese government to make effort in spreading out images of Vietnamese cultures (diversity of ethnic minority groups, traditional ceremony, costumes, cuisines, music, and local customs) internationally through public media like magazines, advertisements, tourist brochures, handbooks or social network. In addition, as these concepts are strange to foreigners from other cultures, they should be introduced informatively and thoroughly in simple short text so that foreigners can absorb and remember with ease. Besides, for the case of translator keeping origin Vietnamese names, the added explanation in English should appear apart from Vietnamese version in order to make readers pay attention to the names more.

5.3. Limitations of the research

This research was conducted in a small scale due to limitation of time; consequently, the number of participants was just 40 visitors at Vietnamese Women' Museum. This can affect the diversity of tourists' assessment and the result of the study. In addition, the contents of the museum covers many aspects and the sizeable exhibitions consist of four floors include smaller sections in various Vietnamese-related areas. Hence, the questionnaires and interview conducted at the end of the visit can be less qualitative as most tourists cannot remember the difficult translations to understand and their tiredness also made the judgment less precise.

I am fully aware of the limitations of my ability in research experience and Vietnamese culture. As a result, any comments and suggestions for this research are highly appreciated.

5.4. Recommendations for further study

First of all, the further study can be conducted in a larger scale with larger group of tourists and research subjects. This might enhance the reliability and equality of the research.

Second, the approach of the study can be explored from another point of view, not only the readers' assessment on cultural translation of object labels, but also from the translators' perspectives.

Third, further research's subject can be different from object labels at Vietnamese's Women Museum. It can be other cultural-specific translation at different museums.

APPENDICES

Appendix 1: Questionnaire

I am Pham Thu Trang from University of Languages and International Studies. I am carrying this survey to collect data for my thesis entitled “Tourists’ Assessment on Translation of Object Label in Vietnamese Women’s Museum (VWM)”

I would be very grateful if you could complete this questionnaire. The information will be used for research purpose only. Thank you for your contribution!

A. Participant’s background

Nationality:..... Gender:.....

Occupation:..... Age:.....

B. Translation Assessment

1. In which area of VWM do you find difficult to understand the translating label?

(You can choose more than one or none)

- b. Labels related to marriage custom
- c. Labels related to birth custom
- d. Labels related to women in history
- e. Labels related to traditional clothes
- f. Labels related to family items
- g. Labels related to mother worshipping
- h. Labels related to cultivation tools

2. Can you give examples of some translating labels at the museum that you do not understand?

.....
.....

.....
.....

3. What do you think about translation quality at Vietnam Women’s Museum?



4. What is your general understanding of Vietnamese culture?

- a. Good
- b. Fair
- c. Poor

5. How you interpret the phrases below:

a. Celestial mother:

.....
.....

b. Consecration ritual:

.....
.....

c. Mother Goddess:

.....
.....

d. Shoulder pole:

.....
.....

e. Ao dai:

.....
.....

6. From the scale of 1 to 10, please indicate the level of content of the museum translation that you can understand with ease.



This is the end of the questionnaire!

If you are interested in my research or have any question, don't hesitate to contact me via trangcu@hotmail.com. Thank you for your time!

Appendix 2: Interview

Part A: Tourists' assessment

1. Can you explain your answer in question 1? If there is difficulty, can you name the particular factors that make you feel difficult in understanding this field?
2. (Explain the meaning of difficult understanding items in question 2 and 5 for participants). After understanding the label(s), do you have any recommendation for better translation?
3. What is your general opinion about Vietnamese-English translation of object labels at VWM?

Part B: Tourists' preference

1. What way of translating in the museum do you like best?
(Given the table of classified labels based on different procedures and strategies)
2. If you are not satisfied with the translation, do you have any suggestions or preference for better translation?

Appendix 3: Category of object labels' translation at Vietnamese Women's Museum

No.	Vietnamese	English	Procedures	Strategies
1	Ám hiệu	Secret signal/ intelligence	Literal Translation	Foreignization
2	Ấm và lò	Kettle and stove	Literal Translation	Foreignization
3	Amplý	Amplifier	Literal Translation	Foreignization
4	Ăn trầu	Betel	Transposition	Domestication
6	Áo	Shirt/ Blouse	Literal Translation	Foreignization
7	Áo bà ba	Shirt	Literal Translation	Foreignization
8	Áo dài	Ao dai	Transference	Foreignization
9	Áo gấm	Gown in brocade	Literal Translation	Foreignization
10	Áo mặc hai mặt	Reversible shirt	Literal Translation	Foreignization
11	Áo Nhật Bình	Nun's underclothing	Adaptation	Domestication
12	Aó trần thủ	Vest	x (error: omission)	Foreignization
13	Áo tứ thân	Tunic Tu Than	Transference	Foreignization
14	Áo và tạp dề bằng vải bông công nghiệp	Gown and apron in industrial cotton	Literal Translation	Foreignization
15	Áo yếm hai lớp	Brassiere with double linings	Literal Translation	Foreignization
16	Ấu đựng nước tắm làm phép cho trẻ	Water bowl used to purify the newborn	Literal Translation	Foreignization
18	Bàn đập	Beater	Literal Translation	Foreignization
19	Bản đồ	Map	Literal Translation	Foreignization
20	Bán rong	Street vendors	Literal Translation	Foreignization

21	Bát gỗ đong thóc gạo	Wood measuring bowl	Literal Translation	Foreignization
22	Bật lửa	Lighter	Literal Translation	Foreignization
23	Bát sọ dừa	Coconut shell bowl	Literal Translation	Foreignization
24	Batik	Batik	Transference	Foreignization
25	Bếp	Fire place	Literal Translation	Foreignization
26	Bếp dầu	Oil stove	Literal Translation	Foreignization
27	Bi đông	Water bottle	Literal Translation	Foreignization
28	Bình vôi	Lime pot	Literal Translation	Foreignization
29	Bồ / Gùi đựng lương thực	Grain basket	Literal Translation	Foreignization
30	Bộ đồ xôi trên bếp	Rice cooking with steam	Literal Translation	Foreignization
31	Bộ khuy áo bạc	Silver butterfly shaped buttons	Equivalence	Domestication
32	Bộ vàng mã	Votive paper	Adaptation	Foreignization
33	Bộc phá	Dynamite	Literal Translation	Foreignization
34	Bơm	Bicycle pump	Literal Translation	Foreignization
35	Bùa	Amulet	Literal Translation	Foreignization
36	Bùa	Amulet	Literal Translation	Foreignization
37	Bữa ăn	Preparing meals	Transposition	Foreignization
38	Buôn bán nhỏ	Small business	Literal Translation	Foreignization
39	Buồng ngủ của vợ chồng	Couple's room	Literal Translation	Foreignization
40	Ca	Mug	Literal Translation	Foreignization
42	Các vị thuốc	Medical plants	Equivalence	Domestication
43	Căn cứ địa	Resistance group	Equivalence	Domestication

44	Cần rượu	Alcohol straws	Literal Translation	Foreignization
45	Cáng thương binh về hậu cứ	Transporting wounded Soldiers to safety from the Front line	Literal Translation	Foreignization
46	Cành cây Mây me	Tree branches	x (error: omission)	Foreignization
47	Cánh đôi	Small gong	Equivalence	Domestication
48	Cặp tóc	Hair pin	Literal Translation	Foreignization
49	Cật nứa	Bamboo knife	Literal Translation	Foreignization
50	Cậu Bé	The Page	Equivalence	Domestication
51	Câu đối	Greetings	Equivalence	Domestication
52	Cầu tự	Ritual for requesting a child	Equivalence	Domestication
53	Cấy lúa	transplanting rice	Literal Translation	Foreignization
54	Cày ruộng	plough	Literal Translation	Foreignization
55	Chài đánh cá	Fishnet	Literal Translation	Foreignization
56	Chàm	Indigo	Literal Translation	Foreignization
57	Chăm sóc sản phụ	Care for new mothers	Literal Translation	Foreignization Foreignization
58	Chăm sóc thương binh	Care of the wounded	Literal Translation	Foreignization
59	Chăn vải dù Mỹ	American parachute blanket	Literal Translation	Foreignization
60	Châu Bé	The Youngest Dame	Adaptation	Domestication
61	Châu Đệ Nhị	The Second Dame	Adaptation	Domestication
62	Châu Đệ Tam	The Third Dame	Adaptation	Domestication
63	Chậu than	Ember container	Literal Translation	Foreignization
64	Chày	Mortar	Literal Translation	Foreignization

65	Chày, cối sành	Mortar and pestle for the Kitchen	Literal Translation	Foreignization
66	Ché	Jar	Literal Translation	Foreignization
67	Ché rượu	Alcohol Jar	Literal Translation	Foreignization
68	Ché rượu cúng	Alcohol jar for ritual	Literal Translation	Foreignization
69	Chiến dịch Biên giới	Campaign for Northern Frontier	Literal Translation	Foreignization
73	Chiến sĩ cách mạng và giành chính quyền	Revolutionaries and political Battles	Literal Translation	Foreignization
74	Chiếu	Mat	Literal Translation	Foreignization
75	Chõ đồ rau	Tube for steam cooking rice	Literal Translation	Foreignization
76	Chõ đồ xôi	Container for steaming food	Literal Translation	Foreignization
77	Chợ Nổi Cái Bè	Cai Be floating market	Literal Translation + Transference	Foreignization
78	Chổi	Broom	Literal Translation	Foreignization
79	Chú rể đón cô dâu	The groom welcome the bride	Literal Translation	Foreignization
80	Chú rể trao hoa cho cô dâu	Gift of flower from the groom to the bride	Transposition	Foreignization
81	Chữ vạn	Swastika	Literal Translation	Foreignization
82	Chuẩn bị đất nung gieo hạt	Preparation of burned land before planting seed	Literal Translation	Foreignization
83	Chum	Jar	Literal Translation	Foreignization
84	Chuỗi hạt	Necklace	Literal Translation	Foreignization

85	Chuỗi hạt cườm	Bead necklaces	Literal Translation	Foreignization
86	Chuồng Cọp	Tiger Cage	Literal Translation	Foreignization
87	Clock	Đồng hồ	Literal Translation	Foreignization
88	Cổ áo	Collar	Literal Translation	Foreignization
89	Cổ áo được tạo khi dệt	Neck of shirt made during Weaving	Literal Translation	Foreignization
90	Cô Bé Thượng Ngàn	The Youngest Daughter of Mountains and Forests	Adaptation	Domestication
91	Cô Chín	The Ninth Princess	Adaptation	Domestication
92	Cô dâu lễ gia tiên tại nhà gái	The bride in front of the Ancestors altar	Literal Translation	Foreignization
93	Cô Đôi Cam Đường	The Princes Doi Cam Duong	Adaptation	Domestication
94	Cốc	Glass	Literal Translation	Foreignization
95	Cối	Pestle	Literal Translation	Foreignization
96	Cối giã trâu bằng đồng	Copper mortar	Literal Translation	Foreignization
97	Cốm	Young sticky rice	Literal Translation	Foreignization
98	cốm lợi sữa	Infant formula supplement	Literal Translation	Foreignization
99	Cù ngọc	Jade beads	Literal Translation	Foreignization
100	Cửa hầm	Entrance of an air raid shelter	Equivalence	Domestication
101	Cung thờ Mẫu	Mother Goddess Altar	Adaptation	Domestication
102	Cúng thu hồn cô dâu chú rể	The ceremony to recall the souls of the married couple	Literal Translation	Foreignization

103	Cuốc	Hoe	Literal Translation	Foreignization
104	Hầm bí mật	Shelters	Literal Translation	Foreignization
105	Cuộc sống gia đình	Family life	Literal Translation	Foreignization
106	Cuộc sống thời chiến	Life during war	Literal Translation	Foreignization
107	Cuội đánh bóng	Polishing stone	Literal Translation	Foreignization
108	Đại đội phó đội gánh bộ	Deputy chief of the transport team	Literal Translation	Foreignization
109	Đám cưới chú rể Lý Láo San và cô dâu Lò Tà Mây	Wedding of Mr Ly Lao San and Lo Ta May	Literal Translation	Foreignization
110	Đàn nguyệt	Moon-shaped guitar	Equivalence	Domestication
111	Đàn nhị	Two-string Chinese violin	Equivalence	Domestication
112	Đàn tranh	36-string zither	Equivalence	Domestication
113	Đảng bộ Nam Bộ	The southern VCP	Literal Translation	Foreignization
114	Dao cạo mũ cao su	Rubber plantation knife	Literal Translation	Foreignization
115	Dao đục tài liệu	Letter opener	Literal Translation	Foreignization
116	Đào giao thông hào	Digging trenches	Literal Translation	Foreignization
117	Dao mổ	Surgeon's scalpel	Literal Translation	Foreignization
118	Dao xà-gạc	Jungle knife	Equivalence	Foreignization
119	Đập lúa	Beating sheaves to collect Grain/ Grain harvest	Literal Translation	Foreignization
120	đáp vải	Applique	Literal Translation	Foreignization

121	Đấu gổ, đong thóc gạo	Wood unhusked rice measure	Literal Translation	Foreignization
122	Đấu tranh chính trị	Political battles	Literal Translation	Foreignization
123	Đấu tranh trong tù	Prison battles	Literal Translation	Foreignization
124	Dây bằng vỏ cây rừng	Fibre string	Equivalence	Domestication
125	Dạy con lao động	Educational tools for children	Transposition	Domestication
126	Dây phơi	Clothes Line	Literal Translation	Foreignization
127	Đèn chai	Bottle lamp	Literal Translation	Foreignization
128	Đền Cùi	Cui Temple	Literal Translation + Transference	Foreignization
129	Đép	Plastic sandals	Equivalence	Domestication
130	Dệt bằng sợi ngang phụ ở cấp váy	Woven belt with extra silk thread	Transposition	Domestication
131	Dệt may	Sewing and weaving	Literal Translation	Foreignization
132	Đi rừng đêm	Night forest-crossings	Literal Translition	Foreignization
133	Địa đạo Vĩnh Linh	Vinh Linh tunnels	Literal Translation + Transference	Foreignization
134	Đính hạt ý dĩ ở mép	Job's tear seed strung onto the fringes	Transposition	Domestication
135	Địu	Baby carrier	Literal Translation	Foreignization
136	Địu em	Baby sister	Literal Translation	Foreignization
137	Đó	Fishing trap	Literal Translation	Foreignization
138	Đồ mã	Votive paper objects	Literal Translation	Foreignization

141	Đòn gánh	Shoulder pole	Literal Translation	Foreignization
142	Độn tóc	Hair piece	Transposition	
143	Đồng bạc	Silver coins	Literal Translation	Foreignization
144	Đồng tiền vàng cứu nước	"Gold piece for saving the nation"	Literal Translation	Foreignization
145	Du kích	Guerrillas	Literal Translation	Foreignization
147	Dùi	Spike	Literal Translation	Foreignization
148	Dụng cụ ăn trầu người Việt	Betel tool of the Viet	Literal Translation	Foreignization
149	Dụng cụ bắt cá	Fishing tackle	Literal Translation	Foreignization
150	Dụng cụ mài thuốc nhuộm	Palette for resin	Literal Translation	Foreignization
151	Dụng cụ sửa xe	Mechanic's tools	Literal Translation	Foreignization
152	Dụng cụ y tế	Medical instrument box	Literal Translation	Foreignization
153	Đường gấp khúc (chùn chùn)	Broken lines (chun chun)	Literal Translation + Transference	Foreignization
154	Foxcep	Forceps	Literal Translation	Foreignization
155	Gánh hàng mã	Shoulder pole with basket of Votive papers	Equivalence	Domestication
156	Ghế mây	Stool	x (error: omission)	Foreignization
157	Giã gạo	Hulling rice	Literal Translation	Foreignization
158	Giá hầu đồng	Spirit medium's ritual	Adaptation	Domestication
160	Giao liên	Cadres carrying secret message	Equivalence	Domestication
161	Giấu tài liệu	Concealing secret document	Literal Translation	Foreignization

162	Giấy biên nhận	Receipt	Literal Translation	Foreignization
163	Giấy chứng nhận sở hữu và sổ sở hữu	Ownership certificate and owner's book	Literal Translation	Foreignization
164	Giấy giới thiệu	Mission letter	Equivalence	Domestication
165	Giấy phép lái xe	Driver's licence	Literal Translation	Foreignization
166	Giỏ đựng cơm	Basket for cooked rice	Literal Translation	Foreignization
167	Giỏ đựng con xô	Basket for weaving	Literal Translation	Foreignization
168	Giỏ hái lượm	Foraging basket	Literal Translation	Foreignization
169	Giỏ tra hạt	Belt basket for seeds	Literal Translation	Foreignization
170	Giỏ tuốt lúa	Harvest basket	Literal Translation	Foreignization
171	Go	Heddles	Literal Translation	Foreignization
172	Gỗ khảm trai	Wood inlaid with mother of pearl	Literal Translation	Foreignization
173	Gùi	Back basket	Literal Translation	Foreignization
174	Gùi đeo vai	Basket with straps	Literal Translation	Foreignization
175	Gùi đựng lễ vật	Basket for wedding gift	Literal Translation	Foreignization
176	Gùi qua trán	Basket with headband	Literal Translation	Foreignization
177	Gương	Mirror	Literal Translation	Foreignization
178	Gương xe	Rear view mirror	Literal Translation	Foreignization
179	Hái cắt lúa	Rice sickle with two prongs	Transposition	Domestication
180	Hái lượm	Forage	Literal Translation	Foreignization
181	Hái rau	Picking vegetables	Literal Translation	Foreignization
182	Hào	Underground tunnels	Literal Translation	Foreignization
183	Hệ thống thờ	The Mother Goddess	Adaptation	Domestication

	Mẫu	Pantheon		
185	Hình cây (sôm)	Plant (som)	Literal Translation + Transference	Foreignization
186	hình người (chấn ton)	People (chan ton)	Literal Translation + Transference	Foreignization
187	Hồ sơ bệnh án	Medical records	Literal Translation	Foreignization
188	Hoa tai	Earrings	Literal Translation	Foreignization
189	Hoa tai bằng hồ lô	Baboo earrings	Literal Translation	Foreignization
190	Hoa tai bằng ngà voi	Ivory earrings	Literal Translation	Foreignization
191	Hoa tai bằng xương	Bone earrings	Literal Translation	Foreignization
192	Hoa thai	Placenta	Literal Translation	Foreignization
193	Hoa văn bằng sáp	Wax patterns	Literal Translation	Foreignization
194	Hoa văn dệt	Woven pattern	Literal Translation	Foreignization
195	Hoa văn hình hai bánh xe (chun thóp)	Two pattern rows (chun thop)	Literal Translation + Transference	Foreignization
196	Hoa văn mắt sâu (sdrông)	Insect eye (sdrong)	Literal Translation + Transference	Foreignization
197	Hoa văn ngôi sao (brung goong)	Star (brung goong)	Literal Translation + Transference	Foreignization
198	Hoa văn thêu	Embroidered pattern	Literal Translation	Foreignization
199	Hoa văn tự dệt	Woven pattern	Literal Translation	Foreignization
200	Hội Mẹ chiến sĩ	The Soldier's Mothers' Association	Literal Translation	Foreignization

201	Hòm đạn	Ammunition box	Literal Translation	Foreignization
202	Hộp đựng đồ trang điểm	Make up box	Literal Translation	Foreignization
203	Hộp đựng kim chỉ	Sewing box	Literal Translation	Foreignization
204	Hộp đựng ống tiêm	Syringe box	Literal Translation	Foreignization
205	Hộp đựng thuốc lá bằng bạc	Silver tobacco box	Literal Translation	Foreignization
206	Hộp tiếp đạn K54	K54 cartridge box	Literal Translation	Foreignization
207	Hộp trang sức	Jewelry box	Literal Translation	Foreignization
208	Hũ đựng mắm, tương	Brine jug	Literal Translation	Foreignization
209	Hũ gạo tiết kiệm	Rice storage jar	Literal Translation	Foreignization
210	Kéo	Scissors	Literal Translation	Foreignization
211	Khám thai	Medical consultantions	Equivalence	Domestication
212	Khám thai	Pregnancy check up	Literal Translation	Foreignization
213	Khăn	Turban	Literal Translation	Foreignization
214	Khăn (piêu)	Turban, pieu	Literal Translation + Transference	Foreignization
215	Khăn đội đầu	Headdress	Literal Translation	Foreignization
216	Khăn rằn	Scarf	x (error: omission)	Foreignization
217	Khâu bằng 3 khổ vải lanh	Three sewn panels in hemp	Literal Translation	Foreignization
219	Khay đựng trà trình giờ xin dâu	Betel tray for the proposal to the	Literal Translation	Foreignization

		daughter-in-law		
220	Khay trầu	Tray for betel chews	Literal Translation	Foreignization
221	Khung cửi đạp chân	Pedal loom	Literal Translation	Foreignization
222	Khung dệt buộc lưng	Back loom	Literal Translation	Foreignization
223	khung thêu	Embroidery frame	Literal Translation	Foreignization
224	Khuyên tai bạc	Silver earrings	Literal Translation	Foreignization
225	Kiếm tre	Bamboo sword	Literal Translation	Foreignization
226	Kim đan	Knitting-needle	Literal Translation	Foreignization
227	Kim khâu vết thương	Suture needles	Literal Translation	Foreignization
228	Kim móc	Crochet hook	Literal Translation	Foreignization
229	Kim tiêm	Injection syringe	Literal Translation	Foreignization
230	Làm cỏ	Field maintenance/field Hoeing	Literal Translation	Foreignization
231	Làm gốm	Pottery	Literal Translation	Foreignization
232	Làm quen với cối xay	Learning to use a grindstone	Literal Translation	Foreignization
233	Lễ bán khoán	Consecration ritual	Literal Translation	Foreignization
234	Lễ búi tóc	Bun ritual	Literal Translation	Foreignization
235	Lễ chào đời của người Thái Đen	The Black Thai Birth Ritual	Literal Translation	Foreignization
236	Lễ cúng Mẹ	The cult of the celestial mothers, Cung Mu	Literal Translation + Transference	Foreignization
237	Lễ cúng sức khỏe	Pregnancy protection	Literal Translation	Foreignization

	cho bà mẹ mang thai	ritual		
238	Lễ đặt tên của người Ê-đê	Ede naming ritual	Literal Translation	Foreignization
239	Lễ đầy tháng	Ritual for the baby's first month	Equivalence	Domestication
240	Lễ hội Phủ Dầy	Phu Day festival	Literal Translation + Transference	Foreignization
241	Lễ tặng cầu	Tang cau	Transference	Foreignization
242	Lễ vật trong lễ hỏi	Engagement Gift	Literal Translation	Foreignization
243	Liềm cắt lúa	Rice sickle	Literal Translation	Foreignization
244	Liễn	Pot	Equivalence	Domestication
245	Liễn	Rice jar	Literal Translation	Foreignization
246	Loa	Loudspeakers	Literal Translation	Foreignization
247	Loa	Loud hailer	Literal Translation	Foreignization
248	Lộc	Favor offerings	Adaptation	Domestication
249	Lòng của người mẹ	Feelings and concerns of mother	Literal Translation	Foreignization
251	Lớp bồi dưỡng chính trị, nghiệp vụ bí mật	Political and technical training for clandestine mission	Literal Translation	Foreignization
252	Lúa nước	Aquatic rice cultivation	Literal Translation	Foreignization
253	Lúa nương	Shifting cultivation	Literal Translation	Foreignization
254	Lụa Vân	Van Silk	Literal Translation + Transference	Foreignization
255	Lược	Comb	Literal Translation	Foreignization

256	Lược chải vú để thông sữa	Breast comb used to improve lactation	Literal Translation	Foreignization
257	Lược dệt vải	Comb for weaving	Literal Translation	Foreignization
258	Lược gỡ rối	Textile comb	Equivalence	Domestication
259	Lược sừng	Horn comb	Literal Translation	Foreignization
260	Mã tấu	Saber	Literal Translation	Foreignization
261	Mâm	Gift tray	Equivalence	
262	Mâm cơm	Meal tray	Literal Translation	Foreignization
263	Mâm gỗ	Wood plate	Literal Translation	Foreignization
264	Mang thai	The pregnant woman	Transposition	Domestication
265	Mảnh hồ lô	Bamboo piece	Literal Translation	Foreignization
266	Mảnh tre	Piece of bamboo	Literal Translation	Foreignization
267	Mẫu Thượng Thiên	Mother Goddess of Heaven	Adaptation	Domestication
268	Máy chữ	Typewriter	Literal Translation	Foreignization
270	Mẹt	Basket	Literal Translation	Foreignization
271	Micro	Microphone	Literal Translation	Foreignization
272	Mô hình cầu thang	Ladder model	Literal Translation	Foreignization
273	Mô hình khung dệt	Weaving loom model	Literal Translation	Foreignization
274	Mỏ sừng trâu	Buffalo horn	Literal Translation	Foreignization
275	Mõ tre	Bamboo drum	Literal Translation	Foreignization
276	Mũ	Trignon jewelry	Equivalence	Domestication
277	Mũ che mặt	Mask	Literal Translation	Foreignization
278	Mụ Chúa và 12 bà Mụ	One Goddess and 12 acolytes	Literal Translation	Foreignization

279	Mũ của thiếu tướng	General's hat	Literal Translation	Foreignization
280	Mũ tai bèo	Camouflage hat	Literal Translation	Foreignization
281	Mũ trẻ em	Children's cap	Literal Translation	Foreignization
282	Mũi giáo	Spear point	Literal Translation	Foreignization
283	Mũi tên	Arrows	Literal Translation	Foreignization
284	mủng	Basket	Literal Translation	Foreignization
285	Mủng đựng cơm	Bowl for cooked rice	Literal Translation	Foreignization
286	Muôi	Spoon	Literal Translation	Foreignization
287	Não bặt	Cymbal	Literal Translation	Foreignization
288	Nạo cỏ	Hoe	Literal Translation	Foreignization
289	Nạo tre sửa sản phẩm	Refinding circles	Equivalence	Domestication
290	Nghề làm mã	Votive paper making	Literal Translation	Foreignization
291	Nghề làm trang phục	Costume making village	Literal Translation	Foreignization
292	Nghi lễ cầu an thai	Ritual for pregnancy protection	Literal Translation	Foreignization
293	Ngọc Hoàng	The Jade Emperor	Adaptation	Domestication
294	Ngũ vị Tôn Quan	The five Great Mandarins	Adaptation	Domestication
295	Người Chu-ru	The Churu	Transference	Foreignization
296	Người Cơ ho	The Coho	Transference	Foreignization
297	Người dẫn dâu	Bridemaid	Literal Translation	Foreignization
298	Người Dao	The Yao	Transference	Foreignization
299	Người Ê-đê	The Ede	Transference	Foreignization
300	Người Hoa	The Hoa	Transference	Foreignization

301	Người Mạ	The Ma	Transference	Foreignization
302	Người Mnong Gar	The Mnong Gar	Transference	Foreignization
303	Người Ta-ôi	The Taoi	Transference	Foreignization
304	Người Xinh-mun	The Sinhmun	Transference	Foreignization
306	Nhà trai	In-laws	Equivalence	Domestication
308	Nhẫn "Chung Thủy"	"Fidelity" ring	Literal Translation	Foreignization
309	Nhẫn bạc	Silver ring	Literal Translation	Foreignization
310	Nhật kí	Diary	Literal Translation	Foreignization
311	Nhiều sữa	Plentiful milk	Literal Translation	Foreignization
312	Nhíp ngắt lúa	Rice harvesting knives	Equivalence	Domestication
313	nhỏ mạ	Digging up seedings for transplanting	Equivalence	Domestication
314	Nhôm	Aluminium	Literal Translation	Foreignization
315	Nhuộm bao vải	Saved-dye technique	Literal Translation	Foreignization
316	Nhuộm màu tự nhiên	Natural dyes	Literal Translation	Foreignization
317	Nhuộm răng	Teeth lacquering	Literal Translation	Foreignization
318	Nia	Basket	Literal Translation	Foreignization
319	Nia	Winnowing basket	Equivalence	
320	Nỏ	Crossbow	Literal Translation	Foreignization
321	Nọc cấy	Transplanting tool	Literal Translation	Foreignization
322	Nôi	Crib	Literal Translation	Foreignization
323	Nồi đồng	Copper pot	Literal Translation	Foreignization
324	Nón	Conical hat/ Hat	Literal Translation	Foreignization
325	Nữ biệt động	Female Minh Khai	Literal Translation	Foreignization

	trung đội Minh Khai	commando group	+ Transference	
326	Nuôi dạy con	Raising children	Literal Translation	Foreignization
327	Ống cầm cần rượu	Straw holder	Literal Translation	Foreignization
328	Ống đựng	Bamboo case	Equivalence	Domestication
329	Ống đựng muối	Salt tube	Literal Translation	Foreignization
330	Ống đựng trầu	Betel case	Literal Translation	Foreignization
331	Ông Hoàng Bảy	The Seventh Prince	Adaptation	Domestication
332	Ông Hoàng Mười	The Tenth Prince	Adaptation	Domestication
333	Ống lô đựng măng chua	Bamboo tube	Adaptation	Domestication
334	Ống nghe tim thai	Stethoscope	Literal Translation	Foreignization
335	Ống nhổ bằng đồng	Copper spittoon	Literal Translation	Foreignization
336	ống nhòm	Binoculars	Literal Translation	Foreignization
337	Ống tra hạt	Tubes for seeds	Literal Translation	Foreignization
338	Panh	Pincer	Literal Translation	Foreignization
339	Phách	Clappers	Literal Translation	Foreignization
340	Phiếu siêu âm thai nhi	Ultrasounds of the fetus	Literal Translation	Foreignization
341	Phong bì tiền mừng cưới	Envelope for wedding money	Literal Translation	Foreignization
343	Phong trào Ba Đảm Đàng	Three Responsibilities' movement	Literal Translation	Foreignization
345	Phong trào Phụ	Vietnamese Women	Literal Translation	Foreignization

	nữ Việt Nam đòi quyền sống	for the Right to live		
347	Phục vụ kháng chiến	Civil resistance	Equivalence	Domestication
348	Quan Lớn Tuần Tranh	Great Mandarin Tuan Tranh	Literal Translation + Transference	Foreignization
349	Quan Thế Âm Bồ Tát	The Mother Goddess of Mercy Bodhisattva	Equivalence	Domestication
350	Răng đen	Lacquered teeth	Literal Translation	Foreignization
351	Rễ cây Móc May	Root of the Moc May tree	Literal Translation + Transference	Foreignization
352	Rê thóc để loại hạt lép	Winal grain cleaning in the wind	Equivalence	Domestication
353	Rổ đong	Measuring basket	Literal Translation	Foreignization
354	Rổ đựng kim chỉ	Sewing basket	Literal Translation	Foreignization
355	Rổ xúc cá	Fishing scoop basket	Literal Translation	Foreignization
356	Sa quay sợi	Spinning wheel	Literal Translation	Foreignization
357	Sản phụ	The new mother	Literal Translation	Foreignization
358	Sản phụ sưởi lửa và xông than	Keeping the new mother warm	Equivalence	Domestication
359	Sàng	Rice sifter	Literal Translation	Foreignization
360	Sàng lúa sau khi thu hoạch	Winnowing rice after harvest	Literal Translation	Foreignization
361	Sáo	Flute	Literal Translation	Foreignization
364	Sổ	Collection	Equivalence	Domestication
365	Sổ gia đình liệt sĩ để lĩnh trợ cấp	Pension book of martyr's family	Literal Translation	Foreignization
366	Sổ khám thai	Pregnancy notebook	Literal Translation	Foreignization

367	Sóng nước (chùn cao)	Waves (chun cao)	Literal Translation + Transference	Foreignization
368	Súng lục	Revolver	Literal Translation	Foreignization
369	Tà leo treo ở cầu thang báo hiệu để người lạ không vào nhà	Taleo, sign forbidding strangers from entering	Literal Translation + Transference	
370	Tai nghe	Earphones	Literal Translation	Foreignization
372	Tấm choàng	Blanket	Literal Translation	Foreignization
373	Tam thất	Pseudo-ginseng	Literal Translation	Foreignization
374	Tam tòa Thánh Mẫu	The three Mother Goddesses	Adaptation	Domestication
376	Tạp dề	Apron	Literal Translation	Foreignization
377	Tập san "Hành động"	"Action" bulletin	Literal Translation	Foreignization
378	Tập thêu	Young embroiderers	Transposition	Domestication
379	Tập thơ 69 bài	Notebook with 69 poems	Literal Translation	Foreignization
380	Tẩu thuốc	Pipe	x (error: omission)	
381	Tay nải	Sack	Literal Translation	Foreignization
382	Tem bánh mì	Bread ration cards	Literal Translation	Foreignization
383	Tem lương thực	Food ration cards	Literal Translation	Foreignization
384	Tem phiếu	Ration cards	Literal Translation	Foreignization
385	Thanh la	Gong	Literal Translation	Foreignization
387	Thắt lưng	Belt	Literal Translation	Foreignization
388	Thẻ bài	Badges of office	Equivalence	Domestication
389	Thẻ căn cước giả	False identity cards	Literal Translation	Foreignization
390	Thẻ Đoàn viên	Membership card	Literal Translation	Foreignization

391	Thẻ xã viên Hợp tác xã mua bán	Commercial cooperative membership card	Literal Translation	Foreignization
392	Thiệp mời cưới	Invitation cards	Literal Translation	Foreignization
393	Thoi	Shuttle	Literal Translation	Foreignization
396	Thu hoạch lúa	Harvesting	Literal Translation	Foreignization
397	Thùng đựng gạo	Rice container	Literal Translation	Foreignization
398	Thuốc bổ máu	Plant for improving the quality of new mother's blood	Equivalence	Domestication
399	thước dây	Measuring tape	Literal Translation	Foreignization
400	Thuốc nhuộm	Lacquer paste	Literal Translation	Foreignization
401	Thượng y	Nun's robe	Adaptation	
402	Tiệc cưới	Wedding banquet	Literal Translation	Foreignization
403	Tiểu đội nữ biệt động	Operation commando	Equivalence	
404	Tiểu thương	Businesswomen	Equivalence	Domestication
405	Tín ngưỡng thờ Mẫu	Worshipping Mother Goddess	Adaptation	
406	Tịnh xá	Buddhist monastery	Literal Translation	Foreignization
407	Trâm	Pin	Literal Translation	Foreignization
408	Trâm bạc	Silver Pin	Literal Translation	Foreignization
409	Trạm truyền tin	Radio transmisson	Literal Translation	Foreignization
410	Trang sức	Jewelry	Literal Translation	Foreignization
411	Trang sức trang điểm	Jewelry	Literal Translation	Foreignization
412	Tranh Đạo giáo	Taoist Paintings	Literal Translation	Foreignization
413	Tráp	Betel pot	Literal Translation	Foreignization

414	Tráp đựng trầu cau dùng trong lễ xin dâu	Betel gift box for the proposed daughter-in-law given at a wedding	Literal Translation	Foreignization
415	Tráp dùng trong lễ dạm	Gift boxes for proposal ritual	Literal Translation	Foreignization
416	Tráp giấu tài liệu	Box concealing document	Literal Translation	Foreignization
417	Tráp và khay đựng lễ vật	Gift boxes and gift trays	Literal Translation	Foreignization
418	Trẻ con	The newborn	Literal Translation	Foreignization
419	Trẻ em gùi cỏ	Children carrying grass	Literal Translation	Foreignization
420	Trình sát	Reconnaissance mission	Literal Translation	Foreignization
421	Trống ban	Drum	x (error: omission)	Foreignization
422	Trống cái	Big drum	Literal Translation	Foreignization
423	Trồng trọt	Agriculture	Equivalence	Domestication
424	Truyền đơn	Pamphlet	Literal Translation	Foreignization
425	Tứ phủ Châu Bà	The four Palaces of Ladies of Honour	Adaptation	Domestication
426	Tứ phủ Quan Hoàng	The four Palaces of Princes	Adaptation	Domestication
427	Túi cứu thương	Medical bag	Literal Translation	Foreignization
428	Túi trầu	Betel bag	Literal Translation	Foreignization
429	Vải bông tự dệt	Handmade cotton	Literal Translation	Foreignization
430	vải lanh	Hemp	Literal Translation	Foreignization
431	Vại muối dưa cà	Container for	Equivalence	

		fermented vegetables		
432	Vải sợi bông	Cotton	Literal Translation	Foreignization
433	Váy	Skirt	Literal Translation	Foreignization
434	Váy ống	Tubular skirt	Literal Translation	Foreignization
435	Vảy tê tê	Fish scale	x	
436	Váy xếp ly	Pleated skirts	Literal Translation	Foreignization
437	Ví dụng kim chỉ	Sewing kit	Literal Translation	Foreignization
438	Vở	Notebook	Literal Translation	Foreignization
439	Vỏ bầu	Calabash	Literal Translation	Foreignization
440	Vỏ bầu đựng muối	Salt gourd	Literal Translation	Foreignization
441	Vỏ cây	Casapan bark	Literal Translation	Foreignization
442	Vỏ chăn	Blanket	Literal Translation	Foreignization
443	Vỏ chăn	Quilt cover	Literal Translation	Foreignization
444	Vợ chồng như đũa có đôi	Wife and husband are as inseparable as a pair of chopsticks	Equivalence	
445	Vỏ con sam	Mollusc shell	Literal Translation	Foreignization
446	Vỏ gối	Pillow Slip	Literal Translation	Foreignization
447	Vỏ gối trẻ con	Baby Pillow Slip	Literal Translation	Foreignization
448	Vòng chân	Spiral ankle bracelet	Literal Translation	Foreignization
449	Vòng cổ	Torque / Necklace	Literal Translation	Foreignization
450	Vòng cổ bạc	Silver torque	Literal Translation	Foreignization
451	Vòng cổ bạc để tránh gió	Silver protective necklace	x (error: omission)	Foreignization
452	Vòng cổ bạc để trừ tà	Silver protective torque	x (error: omission)	Foreignization

453	Vòng cổ bằng cườm	Plastic necklace	x	Foreignization
454	Vòng cổ bằng mã não	Agate necklaces	Literal Translation	Foreignization
456	Vòng tay	Spiral bracelet	Literal Translation	Foreignization
457	Vòng tay	Bracelets	Literal Translation	Foreignization
458	Vòng tay bạc	Silver bracelet	Literal Translation	Foreignization
459	Võng vải sita	Sita cotton hammock	Literal Translation + Transference	Foreignization
460	Vợt cá	Shrimp net	Literal Translation	Foreignization
461	xà cạp	Leggings	x (error: ambiguity)	
462	Xã hội mẫu hệ	Matrilineal societies	Literal Translation	Foreignization
463	Xã hội phụ hệ	Patrilineal societies	Literal Translation	Foreignization
464	Xà tích	Belt with toiletries	Equivalence	Domestication
465	Xà tích bạc	Silver key-chain	x (error: omission)	Foreignization
466	Xe gốm	Bicycle loaded with pottery	Equivalence	Domestication
467	Xích sắt	Chain	Literal Translation	Foreignization
468	Xông	Warm	Equivalence	Domestication
469	Xúc tép	Shrimp net for small shrimp	Equivalence	Domestication
470	Xưởng công binh quân giải phóng miền Nam	The Southern Liberation Army's engineering workshop	Literal Translation	Foreignization
471	Y phục của chú rể Nguyễn Đức Thịnh và cô dâu	Wedding costumes of Nguyen Duc Thinh and Le Diem Thi	Equivalence	Domestication

	Lê Diễm Thi			
472	Y phục	Costume	Literal Translation	Foreignization
473	Y phục Bà ba	Ba ba Costume	Literal Translation + Transference	Foreignization
474	Y phục em gái	Little girl's costume	Literal Translation	Foreignization
475	Y phục lại mặt	Costume for the first return	Literal Translation	Foreignization
476	Y phục nữ	Woman's costume	Literal Translation	Foreignization
477	Yếm	Chest cover	Equivalence	Domestication

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