A Corpus-Based Study on the Spanish Translation of 道 (*dao*) in *The Analects*

*Un estudio basado en corpus de la traducción de 道 (*dao*) en* Las analectas

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Abstract: This article has chosen seven Spanish translations of *The Analects* to conduct comparative research focusing on one culture-specific item, 道 (*dao*). Subscribed to a descriptive approach based mainly on norms postulated by Toury and Equivalence by Nida, it endeavors to answer the following research questions: 1) What are the main strategies in its translation? 2) What are the possible motivators of translation similarities and differences?

This research combines quantitative and qualitative analysis methods based on corpus building. Corpus-based, this study describes the translation of 道 in Classical Chinese and its translation equivalence into Spanish. The findings demonstrated that various strategies and words are used to translate 道. When it functions as a verb, the literal translation is used, and different verbs are employed to express the meaning given the context. Moreover, decisions on verb tense, sentence structure, and grammatical subject also seem to vary significantly across translators. When 道 is used as a noun, translators show different preferences for word choices. Instances for both dynamic and formal equivalence have been observed, pointing out that these two concepts should not be analyzed in isolation, as they stand in a dynamic relationship. Translators also make adaptations to reach adequacy and acceptability in translation. Detailed results are discussed in light of these theories, and this study views translation as a socio, linguistic, cultural, and translator-based activity.

Keywords: *The Analects*; translators; Spanish; equivalence; dao; culture-specific item.

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Resumen: Este estudio parte de siete traducciones de Las analectas de chino al español. Se lleva a cabo un análisis sobre una palabra de connotación cultural, 道 (dao), que a su vez presenta una variedad de significados y posibles interpretaciones en chino y, en este trabajo, se analizan las traducciones cuando esta palabra sirve de verbo y de sustantivo en la obra original. De marco teórico, se tienen en cuenta las normas de Toury y las equivalencias de Nida y se intenta contestar las siguientes preguntas: 1) ¿Cuáles son las principales estrategias en su traducción? 2) ¿Cuáles son los posibles motivos de las similitudes y diferencias de traducción?

Este estudio es tanto cuantitativo como cualitativo y se ha diseñado un corpus por los propios autores. Se analizan los usos de esta palabra en chino antiguo y sus equivalencias en español. Los resultados señalan que los traductores han mostrado diferentes predilecciones cuando traducen esta palabra. Cuando funciona como verbo, se emplea sobre todo la traducción literal y, además, el tiempo verbal, la estructura sintáctica y el sujeto gramatical también varían de autor en autor. Cuando se utiliza como sustantivo, los traductores han escogido diferentes susantitivos dando prioridad a un aspecto u a otro. Por añadidura, tanto equivalencias dinámicas como formales han sido observadas en este estudio, lo cual indica que estas dos clasificaciones no son dicotómicas. Además, los traductores pueden hacer adaptaciones para ser más natural en la lengua meta. Según este trabajo, la actividad traductológica es social, lingüística, cultural y también depende de los traductores.

Palabras clave: Las analectas; traductores; español; equivalencia; dao; culturema.

1. INTRODUCTION

Lived in the Spring and Autumn Period (ca. 771 to 476 BCE), Confucius is known as one of the most prominent Chinese philosophers worldwide (Hall & Ames, 1987; Tu, 1998). Confucianism, built mainly by Confucius, has guided Chinese people on various aspects for several milleniums and has significantly impacted later Chinese civilization.

One of the Confucian classics, *The Analects*, primarily compiles Confucius' thoughts and discourses, covering a wide range of topics, including educational thoughts, political considerations, and literary interpretations (Lai, 2008). Nourished in a specific historical background, its author is unclear, and it has been said that it was compiled by Confucius' disciples. Its publication date remains unknown, probably during the Warring State Period (475-221 BCE). Given that *The Analects* is valuable both as a literary and philosophical work, a vast body of studies has explored this Classical Chinese masterpiece from distinct aspects at home and abroad. To understand Chinese culture, it is a must to trace back to Confucius and *The Analects*.

As an embodiment of Chinese culture and history, *The Analects* has been translated into many languages worldwide. It was first translated into Latin by the well-known missionary Matteo Ricci (Chen, 2015) and later into numerous languages, especially English. More recently, *The Analects* appears to garner increasing attention

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in the Hispanic world due to the intense contact and collaboration between China and Spanish-speaking countries, and more translations into Spanish have become available (ca. 40, including complete and partial translations). The translators appear to have diverse backgrounds, such as sinologists, historians, and missionaries, which can color the translations with unique traits. Nevertheless, compared to studies on the English translation of *The Analects* (Pang, 2015; Tao, 2018; Xu, 2014), it seems that the Spanish translation has received insufficient attention (Figueroa Lackington, 2021; Zheng, 2013), particularly studies comparing different translations.

Therefore, the paper adopts a corpus-driven approach and compares the Spanish translations of one Confucian core term 道 (dao). In *The Analects*, it serves as both a verb and a noun (Yang, 1980). The complexity of translating this Chinese term into Spanish is facing a dual challenge. First, the interpretation of 道 in *The Analects* in Modern Chinese is not straightforward. Given that *The Analects* was written in Classical Chinese, experts hold conflicting opinions about its meanings in Modern Chinese. Second, the cultural and linguistic differences between Chinese and Spanish influence the perception and understanding of this term.

The remainder of the paper is structured as follows: section 2 provides a literature review of studies related to the equivalence and the culture-specific terms; section 3 provides details regarding the corpus construction and the analysis tools; section 4 presents the results where detailed analysis is given; section 5 is the discussion section, and section 6 concludes the paper by identifying some limitations and potential future research directions.

2. THEORETICAL BACKGROUND

2.1. *Language, culture, and translation*

The translation is a communicative activity that breaks down the barriers between different languages and cultures, and culture and translation are fundamentally intertwined (Katan, 2004). To account for the difference in translations, several objects are frequently referred to in the literature, source and target texts, the translation's purpose, the translator, and the target audience (Nida, 1964; Pym, 1992).

Translation joints at least two languages; thus, linguistic differences may cause considerable difficulties (Tai & Chou, 1975). Furthermore, a translation is shaped not only by languages but also by societies and cultures. Likely, sociocultural constraints regulate a series of activities, and translation is one of them (Toury, 2012). Some cultural differences may instigate difficulty in translation, especially when the concept is unfound or functions differently in one culture (Lee *et al.*, 2009).

In response to the challenge given by linguistic and cultural differences, Nida suggested three combinations, and it seems that for Nida, culture takes precedence over

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language: «In fact, differences between cultures cause many more severe complications for the translator than make differences in language structure» (Nida, 2012, p. 145). On the other hand, closeness or likeness is an ambiguous and nebulous notion that is extensively addressed in the literature (Halverson, 1997). Moreover, cultures can differ even within the same linguistic background, giving rise to subsystems. Altogether, translation appears to be a complex process, and a simple comparison of the source and target languages or cultures is unlikely to capture all its facets.

2.2. *Equivalence*

Based on similarities and differences between ST and TT language and culture, one of the long-debated aspects is the so-called equivalence. When scholars embark on translation studies, some may assume or categorize a phenomenon as equivalence or lack of equivalence. Different theories exist in the literature regarding the term equivalence. It is frequently subject to criticism (Panou, 2013; Pym, 1995), and categorizing it directly as one may be dangerous.

Nida (2012) proposed two kinds of equivalence: formal and dynamic. The formal equivalence adopts a more ST-oriented approach and manifests the source texts' original and formal content as much as possible. It takes into account three aspects, the grammatical units, the consistency in word usage, and the meaning of the ST. On the other hand, the dynamic one is more TT-guided and, thus, serves as «the closest natural equivalent to the source-language message» (Nida, 2012, p. 151). Whenever it comes to equivalence, the three key components of this statement also reflect the long-discussed subjects. That is to say, natural is viewed from TT, close to ST, and equivalent to the relationship between the TT and ST. Being the dynamic equivalence a more target language-guided concept, it is by nature that the term natural becomes essential for studies taking this stance. Following this, three aspects shall be considered if a translation tends to be natural, the language and culture of TT, the context, and the target translation receptor.

Several studies have attempted to investigate the equivalence theory and explored translational methods. The feasibility of obtaining equivalence in translation is the first question that is commonly discussed. Some scholars conclude that the total or exact equivalence is attainable, provided certain strategies are used (L. Cheng & Sin, 2008; Farrokh, 2011), while some scholars state that neither formal equivalence nor dynamic equivalence suffices to give a satisfactory translation. Therefore, some adaptation or adjustment seems unavoidable for a text to reach a satisfactory status in target translation. According to Nida, this adjustment covers mainly two fields: the grammar, which is often constrained by the TT and, thus, obligatory in these cases, and the lexicon, probably the most salient one to observe while comparing translations. Some studies claim that strategies can be adopted to solve the problem of non-equivalence (Kashgary, 2011; L. Wang, 2017; Zhang & Wang, 2010).

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If equivalence is seen from both the ST and TT point of view, Toury, on the other hand, puts more emphasis on a target-guided translation, and he explains as follows: «[t]ranslations are facts of target cultures; on occasion facts of a peculiar status, sometimes constituting identifiable (sub)systems of their own, but of the target culture in any event» (Toury, 2012, p. 23). He attains a cultural and social significance to the translations and postulates that different norms constrain all translations. The first issue in translational activity is dealing with the initial norms, which regulate some decisions before translating. If the focus is ST, an adequate translation is preferred since it represents the maximum of the original form. Conversely, if the TT is determined to be attended to, the acceptance of the ST becomes the most important factor. This *ad hoc* decision is by no means absolute, and only attending to one of them will lead to deviations and shifts from the TT or the ST.

According to Toury, translational norms are conditioned by several factors, like any other kind of norm. First, it is socioculturally based, and this dependency is by-(sub) culture and by-(sub) language, and norms can vary even within the same culture or language, giving birth to multiple norms. Second, the norms are also subject to change. Given its unstable nature, translators can engage in this process and help to shape them.

Exploring Toury's model, Simeoni claims that translators' habits are the product of their social and cultural backgrounds. He also signals the importance of combing both norms and habits: «[i]ndeed, norms without a habitus to instantiate them make no more sense than a habitus without norms» (1998, p. 33), and the inclusion of habits into Toury's scheme seems to support better translation studies. Baker's finding (2000) runs in line with that of Simeoni; to retrieve a translator's style, several aspects are essential to observe, such as the specific lexical items, syntactic patterns, cohesive devices, and style of punctuation. Studies also have to depart from a historical contextualization to understand better some translational behaviors. It is also worth mentioning that these norms are not independent; instead of exerting a mutual influence on each other, and as a consequence, they cannot be treated independently.

2.3. *Culture-specific items and translation strategies*

Culture is an obstacle to translation and the achievement of an accurate translation, and the culture-specific items (CSI) are in the section of the most common difficulties faced by translators (Baker, 1992). The concept has been expressed with other denominations such as *realia*, *kulturem* (Oksaar, 1988), *cultural words* (Newmark, 1988), *culture-specific concepts* (Baker, 1992), *culture-specific items* (Aixelá, 1996), *culture-specific references* (Davies, 2003), among others. Regardless of the many terminologies, it is evident that they have a strong purpose of bridging language and culture. The term used by Aixelá (1996), *culture-specific item*, will be adopted in this study for consistency, which is defined as «[t]hose textually actualized items

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whose function and connotations in a source text involve a translation problem in their transference to a target text, whenever this problem is a product of the nonexistence of the referred item or its different intertextual status in the cultural system of the readers of the target text.» (Aixelá, 1996, p. 58).

Scholars also classify cultural words to explore translational challenges (Newmark, 1988), and numerous translators have contributed to the translation of culture-specific terms *via* the use of diverse translation approaches, such as foreignization and domestication, proposed by Venuti (1995). Academics also established and applied more concrete taxonomies for analyzing culture-specific terms to scrutinize their rendition (Aixelá, 1996; Davies, 2003; Newmark, 1988; Vinay & Darbelnet, 1995). Aixelá (1996) listed eleven procedures as possible strategies for coping with the CSIs, and his taxonomy is one of the most cited ones handling the CSIs adopted by scholars to examine translations (Kaloh Vid, 2017). Davies (2003), apart from the whole cultural transplantation of the terms in the TT, identified several procedures as ways of adaptation and found that translators do not constantly prefer one translation technique over another, which can be attributed to the complexity of the task of reconciling the goal of providing the accurate picture of ST and making it intelligible and digestible in the TT. Marco (2004) revised the existing taxonomies and proposed several strategies for coping with culturemes, which combines the criteria of foreignization/domestication and the translator's intervention (Marco, 2019), and has received extensive attention in literary translation (Iliescu-Gheorghiu, 2020; Oster & Molés-Cases, 2016).

Some scholars tend to apply the taxonomies in probing the translation of CSIs, across languages and genres (Blažytė & Liubinienė, 2017; W. Liang, 2007; Valdeón, 2008). Numerous studies have confirmed a higher presence of ST-oriented inclination (W. W. Liang, 2016). Kaloh Vid (2017) found that while almost all translators employ similar strategies to achieve foreignization, evidence confirming the use of strategies to reach domestication is also found. Kaloh Vid & Žagar-Šoštarić reported that one of the common practices in dealing with culture-specific terms is via *transliteration* (2018), which can be viewed as an intention to reproduce the exoticism of ST in the TT.

The translator's decision while dealing with culture-specific terms seems to be conditioned by factors related to the SS's style and the expected audience (Iliescu-Gheorghiu, 2020), and the word choice situates the translator's degree of intervention at its highest level. Similarly, Volovyk (2021) pointed out that the rendition of CSI depends on the genre and the target audience. Hence, neither foreignization nor domestication is favored. Marco (2019) found that neutralizing techniques prevail over foreignizing and domesticating ones. About translators' interference, Y. Wang (2012) found that to expose Chinese cultural legacy to Western readers and preserve the traditional Chinese culture's uniqueness, the Yangs prefer to use foreignization; in contrast, Hawkes uses domestication to engage his readers to enjoy the ST.

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2.4. *Dao 道 as a CSI*

As a key Confucian term, 道 is familiar to Chinese readers but alien to westerners. The term encompasses a set of theories, doctrines, or principles advocated by different philosophical schools in China, particularly Confucianism and Taoism.

Although Confucians and Taoists assessed the experiential relationship between humans and nature from multiple views, they agree that humans and the world are in an incessant state of interaction (Z. Cheng, 1991, p. 2). Confucians and Taoists refer to the 道, but the term has different connotations. Confucianism used this term to refer to a philosophical approach with humanity as its guiding doctrine, representing ethical, political, and civilized order (Rainey, 2010, p. 61). Confucius believed that *dao* could be restored but that it would require the efforts of good and righteous men (Gardner, 2014, p. 14). However, Taoism views it as a naturalistic philosophy that advocates government inaction to encourage the evolution of nature, that is, by leaving people as they are and not interfering with their lives with force, and, sometimes, it is colored with religious meaning.

In *The Analects*, 道 is used primarily as a noun and sometimes as a verb. Yang (1980) and Qian (2002) identified three primary meanings of dao in *The Analects* when it functions as a verb: 说 (*to speak of*), 治理 (*to govern*), and 引导 (*to guide*). When *dao* is used as a noun, multiple meanings can be found. Cheung (2004), while acknowledging other extended meanings of this core term, classifies *dao* into five categories: 1. The *dao* of supreme value for humankind; 2. The *dao* of a gentleman; 3. The *dao* of the ideal governance; 4. The *dao* of Heaven/Former kings/Ancients/the good people, among others, and; 5. Roadside.

As a key term in Confucianism, and undoubtedly, a CSI, the translation of *dao* might provide further challenges, given that a successful translation demands an understanding of the Chinese culture and its social, historical, cultural, and ideological values and traditions. When addressing the translation of the key terms in *The Analects*, Tao (2018) summarizes four difficulties faced by the translators:

1. The complexity and diversity of the ST.
2. Translators' understandings of the ST are based on their academic background, personal values and beliefs, and knowledge of the Chinese language and culture.
3. Translation purpose and strategies.
4. Sociocultural contexts in which the translation took place.

Given its complexity in translating, some studies addressing the treatment of Confucian CSIs are already undertaken, but mainly on the English translation. Matten (2004) found that a fully adequate translation of core terms is hard to be reached, and different word choices may reflect diverse philosophical concepts. Moreover, a one-to-one translation may not fully represent this term since it can narrow the meaning of *dao*. Tao (2018) summarizes four strategies western translators use when dealing with cultural elements: 1. Transliteration. 2. Creative translation involves some new interpretations of the existing concepts. 3. Integrated methods, either by «*pinyin* plus note» or «explanation plus *pinyin* plus Chinese characters»; and 4. Explicitate or paraphrase.

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Despite its relevance, no prior study has looked at the translation of 道 comparing different Spanish translations of *The Analects*. Given the bourgeoning studies on the translation strategies when it comes to the CSIs, the increasing Spanish translations of *The Analects*, and the lack of related studies, this paper aims to investigate the translation of *The Analects* into Spanish to determine the strategies in rendering 道.

2.5. *Research Question*

To identify the strategies for dealing with this CSI, this research was conducted to address the two questions:

1) What are the main strategies in its translation? More specifically, do translators use the same word to render it? Can some differences be observed when it functions as a verb and a noun?
2) What are the possible motivators of translation similarities and differences?

To address these questions, we select seven Spanish translations for corpus construction. Data were analyzed separately when *dao* functions as a verb and a noun to draw the major conclusions concerning the translation strategies. In contrast to earlier studies on culture-specific terms, this paper focuses solely on 道. We employ both a qualitative and quantitative approach: when 道 is used as a verb, rather than grouping the translation techniques directly into categories, we perform a close reading and analyze each verse individually, examining the nuances; when it is used as a noun, we compare the frequency of different word choices by scholars to determine each translator's preference.

3. METHODOLOGY

3.1. *Selection of translations*

Linguistic corpus is widely used in humanities and has proven to be an effective way to scrutinize translations (Davies, 2003). The criteria for selection were as follows. First, translations are authoritative and were carried out at several historical points. Secondly, translators share dissimilar linguistic and cultural backgrounds. Thirdly, some are mediated translations rather than direct translations from Chinese. Taken all together, various translations may be colored with unique traits.

In Baker's (2000) study, detailed information on translators has been collected to complement the extralinguistic features of the translation. We attempted to provide as much detailed information as possible (Table 1). The source language is not always indicated by translators and is out of our speculation. For example, Bautista seems to possess no knowledge of Chinese and devoted most of his life to translating Greek

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and Latin to Spanish; thus, his translation may be mediated from these two languages. Rosenberg states that her translation is based on Legge's and Soothill's versions and is mediated from English. Luque Mazuelos' translation is recent, and this may offer us an up-to-date point of view. He is well-versed in Chinese culture, having published numerous books on the subject. Nevertheless, based on an Internet search, his Chinese proficiency is elementary; it is, therefore, reasonable to assume that his translation is not directly from Chinese. Other translators have extensively translated works directly from Chinese; thus, it is very likely that their translation is from Chinese to Spanish. *The Analects* is an ancient book compiled and edited later by different scholars. In this study, the ST texts that we provide for *The Analects* come from the annotated version by Yang (1980), in which he provides a detailed interpretation and commentary.

	Year	ST	Country	Surname	Gender	Nationality	Sinologist
		Translation-related information			Translator-related information		
T1	1969	Greek, Latin	Spain	Bautista	Male	Spanish	No
T2	1982	English	Argentine	Rosenberg	Female	Argentine	No
T3	1997	Chinese	Spain	Suárez	Female	Spanish/ French	Yes
T4	1999	Chinese	Spain	Pérez Arroyo	Male	Spanish	Yes
T5	2009	Chinese	Spain	Cabrera	Male	NF	Yes
T6	2009	Chinese	China, Spain	Chang	Male	Chinese	——
T7	2020	*NF*	Spain	Luque Mazuelos	Male	Spanish	No

Table 1. Information on translators of chosen versions. Year (year of publishing), ST (source language), Country (publishing country), translator's surname, gender, nationality, and whether they are sinologists are provided for each translation. Only the earliest one is reported if several editions of the same translation are found.

3.2. *Data preparation and analysis*

For data analysis, all instances of 道 were retrieved from the ST (89 instances), and the corresponding translation was extracted manually. Different analysis techniques were employed based on the function of 道, i.e., as a verb or as a noun.

Where *dao* is used as a verb, seven occurrences were found. We tagged the equivalent Spanish translation from the one-to-many parallel corpus. Rosenberg's translation of *The Analects* is partial; therefore, 45 cases were analyzed.

Where *dao* operates as a noun, translations were examined using a self-written script in RStudio (RStudio Team, 2022). All words were lemmatized, and a list of stopwords was used to identify the most common nouns. The frequency of nouns in each translation was calculated for each wordlist created per translator by dividing the

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number of occurrences by the total number of nouns. Some translators did not provide a translation for several occasions, or simply used the Spanish pronoun (*lo*) or omitted the instance, resulting in 574 cases. Pearson's Chi-squared test was performed on the most frequent nouns and the translator to identify the hot and cold words.

4. RESULTS

4.1. *Translation of* dao *when it functions as a verb*

As previously stated, three major uses of 道 as a verb in *The Analects* are identified (Qian, 2002; Yang, 1980). For clarity, the translations were unified to the infinite form of the verb (Figure 1).

When 道 means 引导 (*to guide*), the most preferred words are <u>conducir</u> (*to drive*), <u>gobernar</u> (*to govern*), and <u>guiar</u> (*to guide*). Luque Mazuelos used <u>manejar</u> (*to handle*). Pérez Arroyo and Suárez consistently employed <u>guiar</u> (*to guide*). Bautista appears to be the translator whose word selection varied the most: <u>conducir</u> (*to drive*), <u>gobernar</u> (*to govern*), and vía (*road*).

When 道means 治理 (*to govern*), except for Cabrera (<u>administrar</u>, *to administer*) and Rosenberg (<u>conducir</u>, *to drive*), the other translators used gobernar (*to govern*).

When 道 is used as 说 (*to speak of*), the two most used words are <u>describir</u> (*to describe*) and <u>hablar</u> (*to speak*). Other verbs include <u>decir</u> (*to say*), <u>discutir</u> (*to discuss*), <u>elogiar</u> (*to praise*), and <u>instruir</u> (*to instruct*). Cabrera also rendered 道 as a noun, <u>camino</u> (*path*).
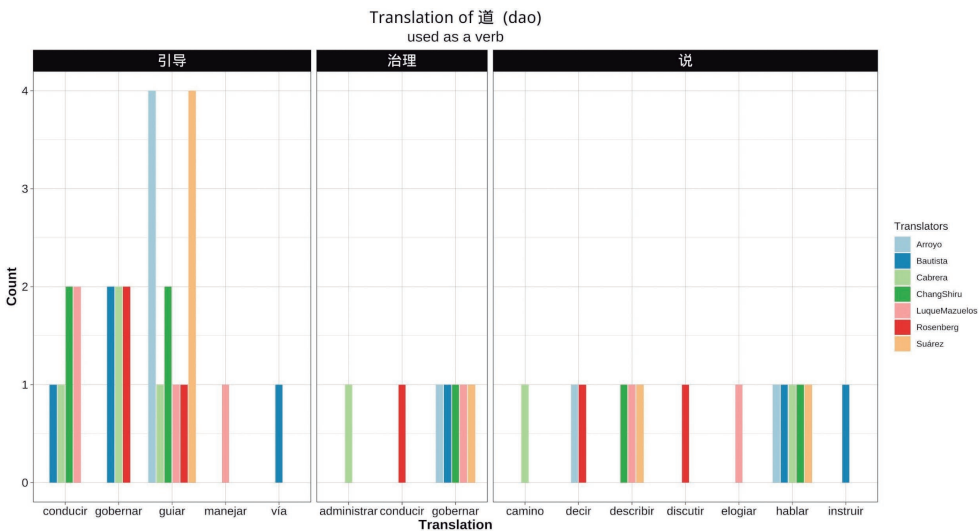

Figure 1. Translation of 道 dao when it functions as a verb in ST.

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4.1.1. Translation of dao as 说 (to speak of)

In Classical Chinese, 道 means *to say*, *speak*, *tell*, and *talk*. By way of illustration, in 中冓之言，不可道也 (*The story of the inner chamber, cannot be told*. translated by James Legge, 1879), 道 is used as a verb meaning *tell*.

Example 1:
«夫子自道也。» (Yang, 1980, pp. 219-220)
T1: Nuestro maestro <u>habla</u> de sí mismo con demasiada humildad.
T2: ¡Eso es lo que tú <u>dices!</u>
T3: El Maestro <u>se ha descrito</u> a sí mismo.
T4: Vos sois el único que lo <u>decís</u>, Maestro.
T5: ¡Ese, Maestro, <u>es su Camino</u>!
T6: Maestro, acabáis de <u>hacer una descripción</u> de usted mismo.
T7: Maestro, acabas de <u>hacer una descripción</u> de ti mismo.

Regarding verb choice, several translators have translated 道 into a variant of <u>describir</u> (*to describe*), such as <u>describirse</u> (*to describe oneself*, Suárez and Chang) and <u>hacer una descripción</u> (*to make a description*, Luque Mazuelos), using the literal translation but with a more specific word. Bautista used <u>hablar</u> (*to speak*) to render the same meaning, which seems to be broader than <u>describir</u> (*to describe*).

Some inadequacy in the comprehension of the ST can be observed. Rosenberg's translation seems to fail at conveying the original meaning expressed in *The Analects*. <u>¡Eso es lo que tú dices!</u> means literally *That is what you say*, which may be caused by the fact that the translator failed to grasp the author's real meaning. Arroyo's translation may fall into the same pitfall.

On the contrary, Cabrera's translation, at first glance, seems to be linked to a miscomprehension of *dao* since *dao* has several grammatical functions and semantic meanings. After reviewing the author's footnotes, however, it appears that the translator was aware that here *dao* functions as a verb and rendered it as a noun after careful consideration.

We can also find some «over-comprehension» in the target text. For instance, Bautista added a prepositional phrase, <u>con demasiada humildad</u> (*with too much modesty*), to modify the verb. In the ST, it can be inferred that Zigong is praising Confucius, and 夫子自道也 should not be taken as a compliment implying that Confucius is modest. Thus, instead of merely posing a statement, 道 intensifies its meaning to display a positive attitude. It also should be underlined that Pérez Arroyo used the personal pronoun <u>vos</u>, commonly found in the Argentinian area, which can evoke some special effect in the TL, and Confucius seems to be acquiring a nativelikeness in the target language.

Example 2:
乐道人之善 (Yang, 1980, p. 250)
T1: …<u>instruir</u> a los hombres en los principios de la virtud....

T2: …en <u>discutir</u> la excelencia de los otros….

T3: …el <u>hablar</u> de las bondades de los demás...

T4: ...el que causa <u>hablar</u> acerca de las excelencias de otros hombres...

T5: …<u>hablar</u> sobre las cosas buenas de la conducta de otros...

T6: …<u>hablar</u> de las buenas cualidades de los demás...

T7: ...el placer de <u>elogiar</u> las cualidades de los demás...

Concerning this saying, four translators have used <u>hablar</u> (*to speak*), while three have made a different selection. Rosenberg rendered 道 as discutir (*to discuss*). However, *discutir* in Spanish, apart from designating *talk* and *speak*, sometimes is also used as a *quarrel*: *discutir* can also be used to refer to <u>reñir o enfrentarse de palabras [dos o más personas, o una(s) contra otra(s)</u> (*quarrel or dispute, normally between two or more people, or one against another*) (Seco *et al.*, 1999, p. 1632). Therefore, this translation appears more limited than *hablar*, which may elicit different associations among readers.

Bautista appears to take a different interpretation of the word 道, translating it as <u>instruir</u> (to instruct), emphasizing the educational aspects of *The Analects*. Thus, while other translators believe that it was enjoyable for Confucius to discuss the admirable qualities of others, Bautista holds that it is enjoyable to guide and instruct others. Using the verb elogiar (*to praise*), Luque Mazuelos also appears to favor a positive interpretation of *dao* in this saying.

道 does not contain any particular connotation in this verse, which can be considered relatively neutral. However, as one of the key terms in Confucianism, scholars also hold that *dao* is one way to become 君子 (*gentlemen*), and 君子 derive pleasure from praising the admirable qualities of others (Yang, 1980). Similarly, Zhu (2015, p. 255) argues that in this saying 道 went beyond the simple meaning of *speak of*, coming closer to *praise* and *discuss exemplary qualities*. Following this, Luque Mazuelos' rendition is closer to Zhu's interpretation.

4.1.2. Translation of dao as 治理 (to govern)

According to Yang (1980), 道 in this verse functions as a verb and means 治理 (*to govern*). Qian (2002) holds that it means 领导 (*to lead*).

Example 3:

道千乘之国 (Yang, 1980, p. 5)

T1: El que <u>gobierna</u> un reino de mil carros

T2: Para <u>conducir</u> el gobierno de un Estado con mil carruajes

T3: Para <u>gobernar</u> un señorío de mil carros [de guerra]

T4: Para <u>gobernar</u> un país que posee mil carros

T5: Un país de mil carruajes de guerra no puede <u>ser administrado</u>

T6: Para <u>gobernar</u> un Estado de mil carros de guerra

T7: Para <u>gobernar</u> un Estado de tamaño medio

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Most translators have employed a variant of gobernar (*to govern*). Cabrera used administrar (*to administer*). Rosenberg rendered it as conducir (*to drive*), which can be attributed to the fact that her translation was mediated from English translations by Legge and Soothill. Upon closer inspection, we discovered that Rosenberg's translation appears to be formally equivalent to Soothill's (*to conduct*).

The translation of 千乘 is deserving of particular attention. Except for Luque Mazuelos, other translators have rendered it as mil carros/carruajes (*a thousand cars*). Luque Mazuelos interpreted it as de tamaño medio (*medium-sized*), omitting the part corresponding to 千乘 (*a thousand war carriages*). In Spring and Autumn Periods, the number of carriages represents a nation's power as cars are essential to wars, and a country with a thousand cars can be considered medium-sized (Yang, 1980). Therefore, some translators only kept the core meaning without translating 千乘. For instance, in Ku's English translation (1989), he translated it as *a great nation*, which goes in parallel with Luque Mazuelos' translation. Hence, removing some exotic and unnecessary information to maintain clarity on the nuclear concept is a strategy adopted by translators. Other translators are aware of this fact and have sought other techniques to maintain fidelity to the ST. For instance, Bautista used notes to explicitating the underlying connotation: Un reino de mil carros es un reino feudatario cuyo territorio era bastante grande como para poder equipar mil carros de guerra (*A kingdom of a thousand chariots is a feudal kingdom whose territory was large that it could have a thousand carriages*). The annotation also provides cultural information about the ST and facilitates a better understanding.

4.1.3. Translation of dao as 引导 (to guide)

The usage of 道 as 引导 (*to guide*) is frequently found in Classical Chinese.

Example 4:
道之斯行 (Yang, 1980, pp. 290-291)
T1: ... seguid esta vía moral, en seguida la seguiría...
T3: ... les da guía, y avanzan...
T4: ... todos le hubieran seguido cuando los hubiera guiado...
T5: ... él los condujo y ellos los siguieron...
T6: ... guía al pueblo y este avanza hacia delante...
T7: ... los condujo, y caminaron...

Drawing on the verb choice, two major groups can be found: guiar (*to guide*) and conducir (*to drive*). Suárez, Pérez Arroyo and Chang used variants of guiar (*to guide*), whereas Cabrera and Luque Mazuelos used the verb conducir (*to drive*). Bautista used the noun *vía* (*the way*) followed by the adjective *moral* (moral).

Even though it is spoken from a third-person point of view in the ST, the verb modes differ across translations. Bautista used the imperative mode and interpreted

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it in such a way that it appears that Confucius seems to be talking with the readers directly. Suárez, Cabrera, Chang and Luque Mazuelos have opted for the indicative mode. Pérez Arroyo used the subjunctive mode. Besides the mode, the verb tense also differs from translator to translator.

Example 5:
忠告而善道之 (Yang, 1980, pp. 186-187)
T1: Corrige con rectitud de corazón y conduce a tu amigo por el camino de la virtud.
T3: Da [al amigo] leal consejo y buena guía.
T4: Advierte a tu amigo con lealtad y guíale bien.
T5: Adviértelos con lealtad y guíalos con discreción.
T6: Hay que darles consejos sinceros y guiarlos en forma adecuada.
T7: Dales consejos leales y guíalos con tacto.

Bautista translated 道 as <u>conducir</u> (*to drive*), while other translators have chosen <u>guiar</u> (*to guide*). In ST, 道 is usually seen as either a verb or a noun. However, Bautista has translated it into a noun and a verb, <u>conduce</u> (*to drive*, verb) and <u>camino</u> (*way*, noun), addressing both the act and the results. Sometimes, given the sentence structure, the translators used the pronoun (<u>le</u>, <u>los</u>) to substitute *dao*, which is a common practice in Spanish.

As to the mode, Chang is the only one who has used the indicative mode <u>hay que</u> (*should*) to provide suggestions gently. The other translators used the imperative mode, which may sound less polite but with stronger eagerness.

Example 6:
道之以政...道之以德... (Yang, 1980, p. 15)
T1: Si <u>se gobierna</u> al pueblo según las leyes de una buena administración...
T3: <u>Guía</u> al pueblo con leyes...
T4: Si para <u>guiar</u> a los súbditos se usa del poder...
T5: <u>Gobierna</u> a las personas por medio de regulaciones...
T6: Si para <u>conducir</u> al pueblo se vale de leyes...
T7: <u>Manejado</u> por maniobras políticas...

In this verse, different verbs are used for translating 道, such as <u>gobernar</u> (*to govern*), <u>guiar</u> (*to guide*), <u>conducir</u> (*to drive*), and <u>manejar</u> (*to handle*). Moreover, the verb tense, mode, and sentence structure are also different across translations. Bautista, Pérez Arroyo, and Chang use the conjunction <u>si</u> (*if*) to form a conditional structure. The verbal mode used by Bautista is impersonal, while Pérez Arroyo and Chang have opted for the construction of <u>si</u> (*if*) plus the preposition <u>para</u> (*for*). The preposition <u>para</u> (*for*) can indicate purpose, and the verb directly after it has to be in the infinitive form. Suárez and Cabrera have used the imperative mode. Luque Mazuelos has used the passive participle with the preposition <u>por</u> (*by*) to indicate the agent of the action. In Spanish, this structure can be used when the relevant information is what comes after.

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4.2. *Translation of dao when it functions as a noun*

As previously stated, 道 in *The Analects* mainly functions as a noun. Figure 2 presents the word choice and the translators, and case differences are normalized to be treated as tokens of the same type. Bautista occasionally employs expressions or compounds to render *dao*, for instance, *principio de la justicia*. In this instance, both *principio* and *justicia* are preserved since it is hard to tease out which part corresponds to 道. According to Figure 2, Luque Mazuelos and Suárez used *vía* primarily; Cabrera and Pérez Arroyo used *camino*. Bautista used mostly *principio* and *razón*; Chang, *camino* and *virtud*; Rosenberg, *camino*, *principio*, *ley*, and *gobierno*.

*Figure 2. Translation of 道 dao when it functions as a noun
in ST sorted by nouns (lemmatized) and translator.*

To identify the preferred words used by the translators, a chi-squared test was conducted on the most frequent nouns and the translator. The findings demonstrated a statistically significant difference: χ^2 (48) = 825.93, *p* < .01. The correlation map for the Pearson's chi-squared test residuals for each word and translator is shown in Figure 3.

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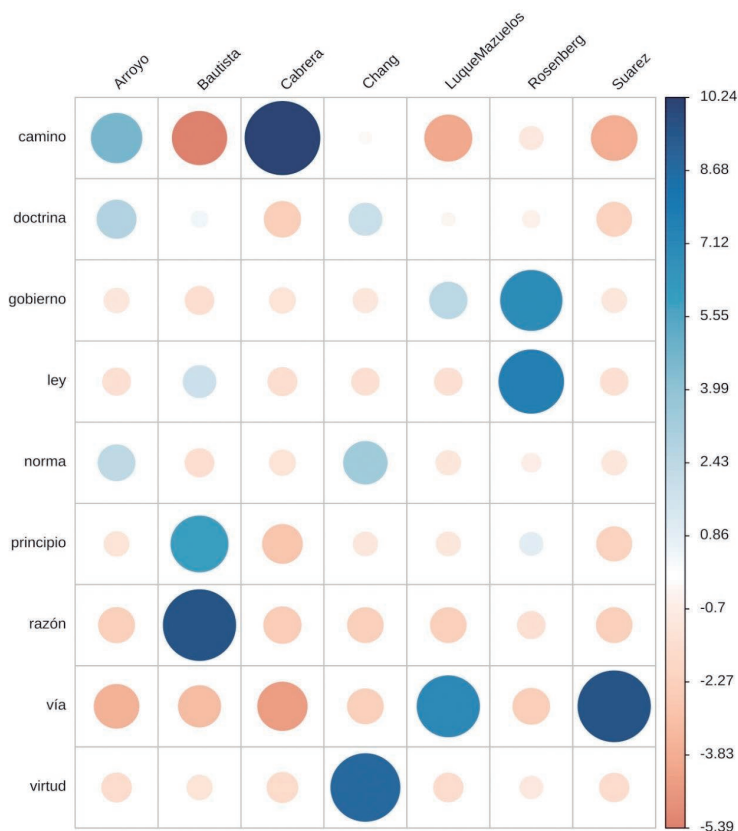Ediciones Universidad de Salamanca - ᴄᴄ ʙʏ-ɴᴄ-ɴᴅ

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Figure 3. Correlation plot for Pearson's chi-squared test residuals. The size of the dots is related to the contribution of each cell to the total test. Positive residuals are presented in blue to indicate a positive association between the relevant row and column, whereas negative residuals are displayed in red to denote a negative association.

Note that the literal meaning of 道 can be expressed via either *camino* or *vía*. Other expressions, such as *doctrina*, *gobierno*, *ley*, *norma*, *principio*, *razón*, and *virtud*, seem to be more concrete and specific. Throughout the various translations, the use of *vía* and its variants, i.e., with modifiers such as articles, is consistent. Following this, we can identify two groups of translators: those in favor of translating the term literally (Pérez Arroyo, Cabrera, Luque Mazuelos, and Suárez) and those who use the technique of explicitation, contextualizing the term and giving out a more detailed rendition (Bautista, Chang, and Rosenberg). Also, in one instance, Bautista uses the literal translation plus transliteration, *razón* (*Tao*). This is the only instance in which the technique of transliteration is found in this study. Bautista added an annotation after the translation; *Tao* is placed in square brackets as part of the information irrelevant or less necessary for

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comprehension. However, this still provides the reader with more explanation for better comprehension and may lead to greater acceptance of TT. The use of translation and transliteration can be seen as a way to enhance readers' awareness of the exoticism of this term as a new concept from different cultures.

In the first group, Pérez Arroyo and Cabrera seem to have a similar inclination in word preference: they use *camino* more than *vía*. Luques Mazuelos and Suárez show similar trends in terms of word choice; they are more likely to use *vía* and less likely to use *camino*.

In the second group, Rosenberg is one of the few translators who employs *gobierno* and *ley* extensively. Bautista uses more *principio* and *razón*. According to Meynard (2015, p. 351), *dao* is interpreted by the *Sinarum Philosophus* as both *justice* and *reason*. Bautista states in the glossary that even though sinologists have proposed terms such as *vía*, *senda*, *camino*, *razón*, and *medio*, *dao* is almost untranslatable, and *vía* perhaps is the closest equivalence (1969, p. 586). However, according to our analysis, although Bautista considers *vía* the closest equivalent, the word he used most frequently was *razón* (29%), followed by *principio* (24%). Another plausible reason is that both translations are mediated; Rosenberg's translation is based on Legge and Soothill's, whereas Bautista's translation is likely to be mediated from Greek and Latin. Therefore, it is reasonable to assume that the mediated text is likely rendered by missionaries, who might hold different interpretations. In addition, since these two translations are the earliest in our study, Rosenberg's translation was published in 1982, and Bautista's translation was published in 1969, historical and social factors may be at play.

The rendition of 道 as *vía* (way), apart from a literal translation technique, may also be triggered by other factors. For example, Tao (2018) views the rendition of 道 into *way* as the intention of Western translators to substitute Chinese cultural elements with Western philosophical and cultural concepts. A different opinion is that of Lai (2008), who argues that *dao* is not an aim in itself but rather a range of tools to attain the target; hence, the rendition of *dao* into *way* may be beneficial for understanding the elements of the activity. Both applications of *way* are consistent with their usage in the Chinese philosophical sense, whether it refers to a specific technique or the route one must pursue.

Apart from using *vía*, Chang is more in favor of the word *virtud*. This is consistent with Confucianism's emphasis on self-cultivation and morality to construct a proper society (Rainey, 2010). By translating 道 as *virtud*, Chang expresses the moral connotation of 道, representing a precept for gentlemen. Regarding his views on the *dao*, in the majority of instances when he uses the word *dao*, he refers to the way of humans, the way of a leader, or the way of good governance.

To comprehend why discrepancies arise, we consulted paratextual information and found that several translators consider the *dao* in Confucian philosophy distinct from that of Taoism. Cabrera disagrees with the Western view of Confucius' *dao* as something supernatural since Confucius was more concerned with interpersonal

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obligations. Like Pérez Arroyo, Chang holds that Taoism's dao has a mystic or idealistic value absent in Confucianism. Bergua argues that Laozi's understanding of the *dao* varies from that of Confucius; Laozi views the *dao* as something incomprehensible, while Confucius focuses more on the actual experience of the word's meaning.

5. DISCUSSION

5.1. *Translation strategies*

Having stated all the difficulties in translation, our study shows that translators adopted various methods to cope with these obstacles. Regarding the first research question, translators appear adaptable when deciding which translation strategy to use. Diverse word choices are employed to produce a satisfactory translation; consequently, translation strategies, such as dynamic and formal equivalence, are neither isolated nor applied separately but are used jointly.

In general, the literal translation is the most often applied, but to a different degree. Sometimes, translators may add some classifiers, adjectives, footnotes, and glossaries as complementary materials to the literal translation to amend the loss of the meaning by simply yielding it into one word. Unlike previous studies on CSIs (Kaloh Vid & Žagar-Šoštarić, 2018), in our study, little evidence for omission nor transliteration is found.

Different words are used for translation when *dao* functions as a verb, and translators use different words for its rendition. When *dao* means 引导, the most used word is *guiar* (48.15%); when it means 治理, *gobernar* (29.41%), and when it means 说, *hablar* (35.71%). Taken together, we might argue that the translators do not view 道 as CSI when it functions as a verb or is less culturally loaded. In the study on the translation of CSIs in *Harry Porter*, Davies (2003) identified two groups of culture-specific items based on their contribution to the whole work and posits that they require different treatments by translators.

When it is used as a noun, a diverse scenario is also found; while some translators incline to literal translation and use one term consistently, some translators also employ explicitation by unveiling the connotative meaning of this term. Zeng (2013) examined the translation of 仁 by Suárez and found that the translator constantly rendered it as *la humanidad*. According to our study, however, translators prefer to employ various terms depending on the context. The rendition of *dao* constantly as one word can distort the original cultural meaning and, consequently, fail to convey the cultural and historical meaning that it denotes.

Some adaptations are made apart from literal translation. Adaptations can be used in other linguistic levels, such as verb tense, mode, and syntactic structure, and sometimes translators also make some modulations. Even when the same verb is used, different modes and verb tenses have been chosen by translators, which respond to

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the dynamic equivalence of Nida. Conjugation is mandatory in Spanish (not the infinite verbs) but not in Chinese. Thereby, translators face this difficulty while translating and have to choose which tense, mode, and person to use. Several translators frequently use verbs, especially in the indicative present tense. Also, some translators prefer using the past tense. Baker (2000) found some preferred tenses by translators and claims that the usage of the present tense seems to narrow the reader's distance from the narrators.

According to Davies, the choice of one approach over another may be determined by factors such as cultural differences, historical periods, text type, target reader, and the relationship between the source and target languages and cultures (2003, p. 69). In the following sections, addressing the research question, we argue that the disparities may be attributable to social, linguistic, and cultural differences between the ST and the TT and factors related to the translator.

5.2. *A socio, linguistic and cultural account*

Some of the biggest problems lie that translators demonstrate different understandings of the source text. The CSI *dao* used in different linguistic contexts would yield different meanings. Jakobson (2012) has already established a three-way category in terms of translation: intralingual, interlingual, and intersemiotic translation. The language of *The Analects* is archaic, and the presentation of the materials is rudimentary. In addition, many sayings are concise and lack the necessary context for better comprehension, resulting in elusive meanings and several different interpretations of the key terms (Lai, 2008). Thus, it is crucial to consider the interpretation of *The Analects* within Chinese. As it was originally written in Ancient Chinese, this translation activity from the ST to TT has passed from Classical Chinese to Modern Chinese and then to Spanish.

Besides the possible effect of language barriers, cultural differences seem to be a greater challenge. *Dao* in *The Analects* is culture-loaded, containing a large amount of cultural information, and is not devoid of meaning. As a cluster concept that embodies a wide range of manifestations in concrete situations (Lai, 2006), its translation requires an understanding of Chinese culture by translators so as a careful consideration on its concrete manifestation in addition to its metaphysical code. Given its connotative meanings, which depend on the context, the translation of this term poses a difficulty to the translators. However, the concrete expression of the term can be seen as an effort to deliver an explanation that is readily understood by the intended audience.

The translation as an intellectual activity should consider both the ST and the TT. If only ST is considered, the final product may be incompatible with the target language norms (Toury, 2012). Chinese CSIs are hard to translate, given their historical, mystical, allegorical, and religious distinctiveness (Zhang and Wang, 2010). To reconcile the goal

of preserving the characteristics of the ST and producing a natural and familiar TT (Davies, 2003, p. 69), translators may employ different translation strategies.

One way to reach faithfulness in ST and adequacy in TT is via equivalence, both the formal and the dynamic. In our study, the choice of words is somehow different across translators. Regarding the formal elements, in most cases, when 道 is used as a verb, it has also been rendered as a verb in Spanish; when it functions as a noun, the translation is that TT is also a noun. This practice respects the formal equivalence (Nida, 2012) in that grammatical units have been expressed similarly in ST and TT. The consistent use of *gobernar* and *guiar* as candidates for 道 can be seen as an example of concordance with the terminology of formal equivalence. Some other examples also support the appearance of formal equivalence in the data analyzed. For instance, Bautista translated 千乘之国 as un reino de mil carros (*A kingdom of a thousand chariots*). Then, he used footnotes to illustrate further to maintain the same structure in TT. This provides evidence for dynamic equivalence (Nida, 2012) in that the TT somehow conditioned grammatical adaptation. Classical Chinese allows non-subject sentences since the inner logical or referent has been implied. In contrast, even though the subject can be omitted in Spanish, the actual implementer of the action is hidden in the verbs and their conjugation. The formal and dynamic equivalences are not binary choices but can be used jointly; while formal equivalence provides insight into the structural similarities between ST and TT, the dynamic equivalence takes into account the readers' reception.

Nevertheless, as Nida stated, the meaning of the ST is also a key factor to bear in mind. The fact that Rosenberg has translated 道 as *discuss* can be seen somehow as evidence for lexical adaptation. This can be revisited both from formal and dynamic equivalence: the formal equivalence thinks that cognates are probably caused when two cultures are similar. If we recall, Rosenberg's translation is based on English translations. Thus, given the linguistic and cultural proximity between English and Spanish, this has been rendered as *discutir*. From the dynamic equivalence point of view, some similar words that function differently may also set the confusion in motion. Thus, making more or less literal translation adaptations to convey the source text's core meaning is also acceptable.

The process could be even more complicated since, in this translation route, we can identify some other mediated languages. As Toury puts forward, sometimes, the source language from which the work is translated is frequently neglected, which may be because translations now and then are considered a tool to convey meaning, among other reasons. While acknowledging the difficulties in identifying indirect translations, scholars claim the possibility of achieving this goal with the help of other sources, such as paratextual information. Also, comparing the translation methods or textual features between the ST, the mediated text, and the TT can reveal some traits (Marin-Lacarta, 2017; Rosa *et al.*, 2017). Marin-Lacarta (2018) found that most modern and contemporary Chinese literature published in Spanish were indirect translations, mainly via French and English. In our study, evidence of mediated translations has

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been spotted. For example, Rosenberg relies significantly on the English versions of *The Analects* to render her Spanish translation. Nevertheless, this can only represent a small portion of the full view since the influence of English on Spanish is more viewed from a formal perspective.

5.3. *Translator's factors*

Translators are the message transporter from ST to TT, and their behaviors are crucial to scrutinize the translation (Baker, 2000, p. 244). Some techniques seem translator-specific, and translators may have developed their translation habits. Despite their vast differences, the translation of culture-loaded words by different authors can be better explained by considering the translators' cultural backgrounds. As evidenced in this study, the sociocultural background of translation of both the translator and the reader can affect the nature and extent of modulation in translation. In our study, several translators are flexible and deliberately choose adequate translation to keep a vivid image of *dao*, reminding the reader that it is a Chinese concept.

Translators' knowledge, experience, and ideologies can influence the final product. For example, Bautista seems to be the translator who rendered the most extended translation text and used notes to contextualize his translation more. Suárez used brackets to complement some relevant but missing information in ST. Translators as mediators whose task is to make the various cultural manifestations accessible to the reader of the TT (Davies, 2003), and they can widen their sphere of knowledge to produce a more suitable translation (Xu, 2014).

The translators at least have a wide range of bilingual knowledge, both in terms of vocabulary and syntax. This linguistic knowledge is also affected by other factors, such as personal experience, which may influence their understanding of the ST and their expression in the TT, shaping a unique translation. For instance, Bautista's experience and engagement in translating philosophical works from Greek and Latin into Spanish may have enabled him with a diverse lens to interpret *The Analects*. Their rich experience with other cultures and philosophies also makes it possible to establish a link between the Chinese and Western cultures; for instance, he found the *dao* viewed by Laozi similar to the *Logos* for the Christian religious conception. This finding is also found in Matten's study comparing different translations of *dao* (2004); *dao* is a complex term for which it is unlikely to find a universally applicable equivalent, so translators should at least attempt to explain its meaning. Moreover, the translator's hermeneutical background will likely always influence the translation.

The translator's purpose, or translational interest, also conditions the use of language. Some evidence of old-fashioned languages has also been found in our studies. Should the purpose be introducing the Confucian classic to the audience, some antique vocabulary may be in accordance with the epoch that Confucius lived in and, consequently, creates a more realistic environment. If, on the contrary, the

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purpose is to present the core concept and help the readers internalize the main ideas without emphasizing the author, then the usage of up-to-date expressions may be the best way. Therefore, the translation's purpose seems relevant in this decision-making process (Shi, 2014).

Nevertheless, the translation is also determined by the publishers' purpose. If the text is inclined to an imperative one, more adaptation may occur (Nida, 2012). However, the translation or translator's purpose is not always visible, and maybe even the translator is unwitting of it. Toury (2012, 177) also argues that as an extratextual source, the statement made by translators or publishing houses may not be consistent with the observed behavior and is sometimes partial or biased. Nevertheless, they still can serve to speculate some translational behavior.

Analyzing a translator's behavior is by no means an easy task. Frequently a translator's behavior is not systematic. Thus, some descriptive analysis can help identify recurring patterns in the pursuit of probing into the world translators recreate. In a broader term, this can «help us to relate a description of linguistic habits to the social and cultural positioning of the translator, including his or her view of the relationship between the relevant cultures and his or her view of the implied reader» (Baker, 2000, p. 261). It appears reasonable to consider a more holistic analysis when probing into a translator's style or behavior; hence, we should review both information on the translators and the TT and ST cultures.

6. CONCLUSION

This study aimed to understand the factors involved in translation and explore the notions of equivalence and norm. The seven Spanish translations of *The Analects* analyzed in this research contain similarities and differences in the translation strategies. Translators use varied terminology to render 道 as a verb, ranging from the most literal translation to a more specific word, and translators use different terms when translating *dao* as a noun.

Equivalence is a complex concept (Halverson, 1997; Panou, 2013; Pym, 2010), and the formal and dynamic are not against each other and may complement each other in some areas. Sometimes, equivalence cannot be fully reached, no matter how much effort the translators make (Miao, 2000). However, to achieve it, some adaptations can be made in translation. The degree of adaptation also varies based on the purpose of the translation. As we have spotted in our study, the choice of words, verb tense, verb mode, sentence structure, and other linguistic factors vary greatly across translations.

Given its complex interpretation, the divergent translations of *dao* are inevitable. We further claim that the observed disparities among translators may result from socio, linguistic and cultural differences between the two cultures, as the translators' personal background and translation purpose. Translators from similar linguistic and cultural

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backgrounds seem to have manifested their preferences and habits in translation. Baker (2000), while calling attention to methodological concerns in analyzing a translator's style, puts forward that the analysis may be language, society, or history-guided, and sometimes it is not easy to detangle all these factors. Then, the translators' preference somehow is nested into the complexity of the text, the language, and the society, among other factors.

This study embarks on the Spanish translation of 道, a culture-loaded word in *The Analects*, and still has limitations. Due to time and space constraints, other Confucian key terms remain uncovered. Future research can also examine the translation of other core terms or CSIs in *The Analects to* understand how CSIs are treated in Spanish translations. This study's results also highlight some possible direct and indirect translation effects. Future research can also establish a three-way comparison between the source text, the mediated text, and the target text.

7. ACKNOWLEDGMENTS

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