

A Case Study of the Korean-English Translation of Culture-Specific Terms in *Who Ate Up All the Shinga?*

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Abstract—This study examines the translation practices used for culture-specific terms in the Korean-English translation of *Who Ate Up All the Shinga?*, evaluating their effectiveness in conveying Korea's historical dynamics. The autobiographical novel recounts the author's early childhood under Japanese imperial rule and her college years during the Korean War, in which personal memories are intricately interwoven with public history through the reflective perspective of an elderly narrator. Translation practices for culture-specific words are classified into seven categories: Transliteration, Transliteration with Category Word, Transliteration with Functional Addition, Literal Translation, Semantic Translation, Semantic Translation with Omission, and Historical Exonym. Drawing on Skopos theory, the concepts of foreignization and domestication, and post-colonial approaches, this study analyzes the effectiveness of these practices in delivering historical context. It further proposes compensatory methods, such as contextual paraphrases, explicatory notes, a necessary glossary, and informative appendices to promote cross-cultural understanding without compromising reader accessibility or editorial and market feasibility.

Index Terms—Korean-English literary translation, culture-specific terms, transliteration, literal translation, semantic translation

I. INTRODUCTION

This study investigates the translation practices employed for culture-specific terms in the Korean-English translation of *Who Ate Up All the Shinga?*, evaluating their effectiveness in conveying Korea's complex historical and cultural dynamics. The translation was produced collaboratively by Young-nan Yu, a Korean translator, and Stephen J. Epstein, a Korean studies scholar. The translators received a grant from the Daesan Foundation in Korea, which funds the translation and overseas publication of Korean literary works. The translated text was published by Columbia University Press in 2009. The source text, an autobiographical novel by Wan-suh Park, recounts the author's early life under Japanese imperial rule and her college years during the Korean War, in which private memory and public history are intricately interwoven through the reflective voice of an elderly author-narrator. Translating culturally embedded terms in such a context presents challenges that go beyond linguistic transfer, encompassing issues of historical fidelity, ideological sensitivity, and reader accessibility. As Suh argues, translation in the colonial context is not merely the rendering of texts but “the representation of the colonized's culture and of the colonized themselves” (2013, p. 1) and can also be “reframed as an ethical and political practice” (2013, p. 69) that stimulates a critique of colonial discourse. The translation of literary narratives of colonial rule and its remembrance is therefore embedded both in the work of historical and cultural representation and in the critical engagement with colonial hegemony. Translators addressing war-related history and its ideological complexities must also navigate a fine balance: preserving the historical context and cultural specificity of the source text while making it intelligible and meaningful to target language readers.

To explore this balance, this study identifies and analyzes 173 translation cases of culture-specific terms in the English translation of *Who Ate Up All the Shinga?*, classifying them into seven categories: Transliteration, Transliteration with Category Word, Transliteration with Functional Addition, Literal Translation, Semantic Translation, Semantic Translation with Omission, and Historical Exonym. This classification allows for a detailed evaluation of the translator's choices and their implications in literary translation. For example, strategies that retain the pronunciation of the original term without explanation can highlight cultural specificity but risk alienating readers who may not be familiar with Korean historical references. On the contrary, literal or semantic translation may improve readability but can lead to the assimilation of the source text culture and raise ethical concerns on account of the erasure of ethnicity. While focusing on translation practices, this study engages with a broader range of translation theories and related scholarly analyses to explore how various strategies interact with historical representation and cultural understanding in literary works. Therefore, the study employs a case study approach, which Stake (1994, p. 237) categorizes as instrumental, as it examines a single case to gain broader insights.

II. THEORETICAL AND METHODOLOGICAL FRAMEWORK

The study is grounded in a multidimensional theoretical approach. Skopos Theory (Vermeer, 1989) offers a functionalist lens through which the translator's purpose and target readers' expectations are prioritized. In this framework, transliteration can serve either a documentary skopos by preserving foreignness or a communicative skopos when supplemented with explanatory strategies. Such choices elicit inquiry into whether preserving phonetic form corresponds with the intent to maintain cultural authenticity or to facilitate accurate comprehension within the target-language culture. Lawrence Venuti's concepts of *foreignization* and *domestication* provide a second critical dimension. Transliteration is associated with foreignization by maintaining the source culture's linguistic distinctiveness, but without adequate contextual support, it may hinder reader comprehension or obscure historical meaning. Venuti's framework emphasizes the ethical responsibility of the translator to resist ethnocentric erasure and to reflect cultural difference even when it challenges fluency norms. A further theoretical strand is drawn from postcolonial translation theory, particularly the works of Gayatri Spivak and Homi Bhabha. Spivak (1993) critiques translation practices that silence subaltern voices and calls for an ethics of representation in cross-cultural contexts. Bhabha (1994) conceptualizes translation as a "third space" where hybrid and suppressed meanings can surface. In this context, transliteration is not merely a phonetic operation but a symbolic act that can either illuminate or obscure historical narratives of colonization, cultural suppression, and ideological struggle.

Recent applied studies have underscored these theoretical concerns. Zheng (2021) investigates translation strategies in the promotion of Chinese intangible cultural heritage, noting the importance of preserving cultural specificity for global audiences. These translation theories suggest that translation practices—whether based on phonetic, literal, or semantic strategies—should be analyzed not only in terms of their linguistic form but also in light of their cultural and historical implications.

This study focuses on a classification and analysis of seven types of translation practices, drawing on translation theory to evaluate how well they preserve or limit the historical meanings embedded in a literary text influenced by colonial memory and wartime experiences. The following sections present each category and its representative cases, followed by analyses of the translation practice. The discussion then considers the theoretical implications of these findings and offers practical suggestions for balancing historical preservation and readability in literary translations of culturally charged works.

III. TRANSLATION PRACTICE CATEGORIES FOR CULTURE-SPECIFIC TERMS

A. Category 1: Transliteration

Transliteration refers to the representation of source language terms in a different script, typically preserving their written form rather than their precise pronunciation (Newmark, 1988). Unlike transcription, which captures phonetic detail, transliteration is often employed in literary translation for proper nouns and culture-specific terms (Nida, 1964). In the context of Korean-English translation, this approach often prioritizes the original orthography over meaning, leaving cultural or historical significance implicit. In *Who Ate Up All the Shinga?*, the McCune–Reischauer romanization system is mainly employed. Designed to approximate Korean pronunciation for foreign readers, this system corresponds more closely to transcription while still incorporating elements of transliteration, resulting in a combined method that balances phonetic accessibility with retention of cultural identity. Compared to the Revised Romanization system, however, its use of diacritics and apostrophes may present practical challenges, particularly in maintaining consistency and ease of application. Korean studies scholar Stephen J. Epstein, in the introduction to the translated text, does not explain this choice in detail but notes that, after considerable reflection, he settled on McCune–Reischauer except for names whose spelling is widely recognized, acknowledging that this could result in an author's name appearing in two different forms (Park, 2009, p. xiii).

According to Skopos Theory, this transliteration strategy may serve a documentary skopos, emphasizing the foreignness of a term for authenticity. Venuti would categorize this as foreignization, as it disrupts fluency to foreground cultural specificity. This approach is particularly useful for unique cultural items, proper nouns, or indigenous terms for which no equivalent exists in the target language. However, transliteration—whether orthography-based or phonetically oriented—carries the risk of semantic opacity; without paratextual support, readers unfamiliar with Korean history or culture may lack the necessary contextual understanding. In postcolonial theory, transliteration may either resist erasure by preserving marginalized sounds or, conversely, obscure ideological nuance by failing to convey subjugated histories. Among transliteration cases, Table 1 shows four exemplary ones (Table 1).

TABLE 1
EXAMPLES OF TRANSLITERATION

Korean Term	English Transliteration	Context Summary	Commentary
싱아	Shinga	A wild edible plant from the narrator's childhood, now nearly vanished	Symbol of cultural and ecological loss under colonial forestry policy
하오리	Haori	Traditional Japanese jacket worn by Koreans under colonial influence	An indicator of assimilation under colonial authority
박완서	Wan-suh Park / Wan-sō Pak	Coexisting Romanizations; discrepancy of the author's name	Tension between the Revised Romanization of Korea and McCune-Reischauer heritage in Korean Studies
박제순	Pak Che-sun	One of the five signatories of the 1905 Protectorate Treaty between Chosun and Japan; and a clan member of the author	Branded traitor for enabling Japanese annexation of Korea

Transliteration, while conveying phonetic fidelity, often requires contextual paraphrases or functional additions to retain cultural, historical, and ideological depth. Supplementary tools such as footnotes or endnotes, even in limited application, can help preserve historical context.

B. Category 2: Transliteration With Category Word

This strategy preserves the phonetic form of the original term while adding a descriptive category noun (e.g., “palace,” “king,” “mountain”) to clarify its referent. By combining foreignization with minimal explanation, this method helps mitigate reader unfamiliarity while maintaining cultural specificity. It conforms with a documentary skopos that values cultural authenticity and introduces functional features to support readability (Table 2).

TABLE 2
EXAMPLES OF TRANSLITERATION WITH CATEGORY WORD

Korean Term	Translation	Context Summary	Commentary
창경원	Ch'anggyōng Palace	Former royal palace demoted to 'zoo' or 'garden' status under Japanese rule	“원” in “창경원” means garden/zoo, not palace; colonial-era downgrade later restored as palace
세종대왕	King Sejong	The most revered Chosun dynasty king known for inventing Hangeul and his benevolent leadership	“대왕” means “Great King,” reflecting the high esteem in which historians hold him
화신백화점	Hwashin Department Store	The first modern department store in Korea	The TT omits a sentence that contrasts the department store's prosperity with the surrounding area's poverty under colonial exploitation

Transliteration with a category word can aid understanding while preserving cultural identity, but its effectiveness depends on how well the label captures historical and ideological nuance. Contextual paraphrases or notes of historical background can convey the ideological dimensions of culturally specific terms.

C. Category 3: Transliteration With Functional Addition

This strategy supplements transliteration with functional additions—such as appositives, glosses, or contextual cues—to enhance reader comprehension while preserving the source term's phonetic form. Unlike pure transliteration, this approach reflects a combination of foreignization and domestication, corresponding to both a documentary and communicative skopos. It is particularly useful in conveying historical or cultural significance that may be lost without elaboration (Table 3).

TABLE 3
EXAMPLES OF TRANSLITERATION WITH FUNCTIONAL ADDITION

Korean Term	Translation	Context Summary	Commentary
아쿠타카와	Ryunosuke Akutagawa	Japanese author of the famous novel, <i>Rashomon</i>	The use of the full name provides cultural specificity
홍씨	Hongs	“s” is added to indicate people belonging to the Hong clan	Implies that the adoption of Japanese surnames was conducted by the family or clan unit

These cases demonstrate that transliteration with functional addition can bridge phonetic fidelity and cultural or historical clarity. However, its success depends on the translator's sensitivity to ideological framing and contextual elaboration to convey the hidden messages of the historical background.

D. Category 4: Literal Translation

Literal translation seeks to transfer the direct meaning of the source text into the target language word-for-word. While this method often achieves clarity, it may not fully convey cultural or symbolic nuances, especially in historically or ideologically charged contexts (Table 4).

TABLE 4
EXAMPLES OF LITERAL TRANSLATION

Korean Term	Translation	Context Summary	Commentary
흰옷	White clothes	Refers to the traditional clothing, hanbok, typically worn in white	Cultural symbolism can be conveyed by the word of "hanbok".
최경례	Most deferential bow	Forced bow as a sign of Japanese emperor worship	Historical violence and coercion with religious oppression
도강파	Those who had crossed the river	South Koreans who fled from the communist North by crossing the Han River in Seoul	The refugees were protected from being labeled as "Reds"
민청조직	A Democratic Youth League	Underground leftist group	The political branding obscures communist identity

While literal translation contributes to fluency and readability, it may not always effectively deliver the historical dimensions embedded in certain cultural expressions. From a postcolonial perspective, supplementing such translations with contextual information can enhance the reader's understanding of colonial memory and wartime experience. In this light, a foreignizing approach—supported by brief clarifications in the appendix—can more effectively serve the communicative skopos by fostering historical awareness and ideological sensitivity.

E. Category 5: Semantic Translation

Semantic translation captures the meaning of the term but not its phonetic or cultural form. While this approach can enhance clarity and accessibility for the reader, it risks omitting historical or ideological nuances that are integral to the source text's cultural identity, potentially reducing the depth of engagement with its socio-historical context (Table 5).

TABLE 5
EXAMPLES OF SEMANTIC TRANSLATION

Korean Term	Translation	Context Summary	Commentary
창씨개명	Name change policy	Policy of forced Japanese surname adoption	Cultural assimilation is not Explicit
신사	Shrine	A structure for emperor worship in colonial Korea	The shrine is for Religious and political control
서당	Village school	Traditional Confucian school in local villages	The school provided Confucian education to local boys

Semantic translation is useful for reader clarity but risks losing historical or ideological specificity. From a Skopos theoretical perspective, such translations prioritize target audience comprehension over source-text fidelity, reflecting a communicative skopos but potentially marginalizing the source text's cultural embeddedness. According to Lawrence Venuti, this domestication strategy renders the foreign text more accessible at the cost of effacing its foreignness. In the context of postcolonial translation theory, this approach can perpetuate the erasure of colonial trauma and local resistance by stripping ideologically charged terms of their historical context and affective weight. Providing supplementary meaning in notes or including a glossary for historically significant terms can help compensate for the loss or lack of meaning.

F. Category 6: Semantic Translation With Omission

This strategy conveys the general semantic content of the source term while deliberately or inadvertently omitting cultural, historical, or ideological components. Such omissions may improve readability and reduce potential barriers for the target audience, but they can also diminish the term's socio-historical resonance and ideological force, particularly in politically or culturally charged contexts (Table 6).

TABLE 6
EXAMPLES OF SEMANTIC TRANSLATION WITH OMISSION

Korean Term	Translation	Context Summary	Commentary
보도연맹	National Guidance League	“보도(保導)” means the protection and guidance of converted communists toward republican ideals in South Korea	“보” is protection and “도” is guidance; Omitting “보” obscures the implied threats to the communists.
인민반장	People’s Unit	The term refers to a leader within the communist grassroots organization	“반장” refers to the leader, not to the cell structure itself.
김일성 수령	Leader Kim Il Sung	Honorific title denoting supreme, quasi-religious authority in North Korea	The translation as leader, not supreme leader, obscures the ideological weight embedded in the title.
휘뚜루 신여성	New Woman	“휘뚜루” refers to a “free-spirited” but omitted in the translation	The emphasis on freedom suggests the author’s mother’s rebellion against Confucianism.

The terms related to communism reflect the deep ideological divide that emerged in Korea after liberation and intensified during the Korean War. Their original usage carries the weight of competing political systems, with language functioning as a tool of authority, indoctrination, and control. While the translations convey surface-level meanings, they tend to neutralize the political and ideological context in the originals. In the case of *New Woman*, omitting “free” removes a culturally loaded modifier that, in its original usage, signaled both resistance to traditional Confucian norms and an aspirational view of modern womanhood, even under colonial rule. In such cases, informed paraphrasing or concise footnoting would more effectively fulfill the communicative skopos by addressing the historical tensions and ideological functions inherent in these terms.

G. Category 7: Historical Exonym

Historical exonyms are established target-language terms referring to foreign places, peoples, or concepts, often originating from colonial, outdated, or otherwise external naming conventions. They may reflect the perspectives and power relations of the naming culture rather than those of the source culture, thereby carrying ideological or historical connotations that influence contemporary interpretation (Table 7).

TABLE 7
EXAMPLES OF HISTORICAL EXONYMS

Korean Term	Translation	Context Summary	Commentary
6.25	Korean War	“6.25” refers to June 25, commemorating the start date of the Korean War	The term “Korean War” emphasizes the geographic element in a global context
38 선	38th Parallel	Military demarcation line between North and South Korea	The translation flattens the ideological complexity of national division
장개석	Chiang Kai-shek	The Chinese Nationalist leader during the Cold War, noted for his pivotal role in the development of modern Taiwan	Wade-Giles Romanization

While historical exonyms facilitate readability for target readers, they often dilute the sociohistorical specificity contained in the original terms. These terms are widely recognized in global discourse and frequently appear in history books, media, and international relations literature. However, this familiarity comes at a cost: they sometimes fail to evoke the depth of historical and ideological significance laden in the source terms. Explanatory support, such as notes, glossaries, or appendices for these terms, can enhance target-language readers’ background knowledge of modern Korean history.

In addition to these seven categories, there are two notable errors involving the translation of place names: “대판” is rendered as Okinawa, though it actually refers to Osaka; and “덕국” is translated as Dutchland to indicate Germany, even though “Dutch” refers to “of the Netherlands” and the correct term is “Deutschland.” These cases illustrate how translation practices—when based primarily on pronunciation without sufficient attention to meaning—can result in inadvertent errors, even by highly skilled, award-winning translators.

There is another noteworthy translation practice, namely, the erasure of specific proper names from the translated text. “손도심” is the name of a former congresswoman in South Korea but is omitted in translation. Her name was recalled as being at the top of the reactionary student list in the College of Liberal Arts and Sciences at Seoul National University

(Park, 2020, p. 286) but is omitted in the translated version. Omission cases require further study to examine their causes and corresponding effects.

IV. CONCLUSION

Translation is not simply a matter of transferring words but of negotiating cultural memory, political context, and historical resonance. This study, through the development and application of a seven-category framework—Transliteration, Transliteration with Category Word, Transliteration with Functional Addition, Literal Translation, Semantic Translation, Semantic Translation with Omission, and Historical Exonym—demonstrates how the English translation of *Who Ate Up All the Shinga?* engages with complex layers of meaning related to Korea's colonial and wartime experience. Analysis of culturally charged terms reveals how translation strategies mediate historical context, ideological complexity, and reader accessibility. Transliteration strategies highlight the need to facilitate comprehension while retaining cultural specificity. In contrast, cases involving literal or semantic translation often underscore the importance of preserving the sociohistorical richness of the original to enhance cultural understanding. Mistranslations underscore the need to consider the source text's meaning and context alongside its phonetic value and preservation of foreignness, while omissions suggest that removed elements can draw attention to suppressed voices or erased meanings for the sake of assimilation and popular consumption.

These findings affirm that translation, particularly of literary texts shaped by colonial history and ideological conflict, must be informed by cultural and historical awareness beyond linguistic equivalence. Drawing on Skopos theory, Venuti's foreignization, and postcolonial translation theory, this study underscores the need for culturally informed decisions that balance communicative purpose with historical accountability. Compensatory strategies—such as contextual paraphrases, explicatory notes, glossaries, and informative appendices—can provide practical means to address cultural opacity while preserving narrative coherence and readability. In conclusion, the seven-category model proposed here offers translators and scholars a flexible framework for engaging more responsibly with the historical and ideological implications of literary translation, while opening pathways for future analyses that continue to interrogate the intersections of language, history, and culture. To support further discussions, Appendix A presents seven categorized culture-specific terms, and Appendix B mentions notable mistranslation and omission cases. While these lists aim to provide a comprehensive overview of translation practices involving culture-specific terms, some relevant cases may not be included due to the scope of the present study and could be explored in future research.

APPENDIX A. LIST OF CULTURE-SPECIFIC TERMS AND TRANSLATION STRATEGIES

Note. TR = *Transliteration*; TR+CW = *Transliteration with Category Word*; TR+FA = *Transliteration with Functional Addition*; LT = *Literal Translation*; ST = *Semantic Translation*; ST+O = *Semantic Translation with Omission*; HE = *Historical Exonym*.

Number	Strategy	Korean Term	English Translation	Category	TT Page	ST Page
1	TR	박완서	Park Wan-suh, Pak Wan-sō	Person	vii	N/A
2	TR	개성	Kaesŏng	Place	viii	N/A
3	TR	라쇼몽	Rashomon	Cultural	xii	N/A
4	TR	리	Ri	Metrology	2	14
5	TR	양반	Yangban	Cultural	2	15
6	TR	송도	Songdo	Place	2	15
7	TR	정지용	Chŏng Chi-yong	Person	3	15
8	TR	척척	Ch'ŏk ch'ŏk	Cultural	7,8	21
9	TR	칸	Kan	Metrology	13	27
10	TR	이상	Yi Sang	Person	15	29
11	TR	언문	Ŏnmun	Cultural	19	34
12	TR	한글	Hangŭl	Cultural	20	36
13	TR	ㄱ	K	Cultural	21	36
14	TR	가	Ka	Cultural	21	36
15	TR	각	Kak	Cultural	21	36
16	TR	간	Kan	Cultural	21	36
17	TR	천	Ch'ŏn	Cultural	21	36
18	TR	지	Chi	Cultural	21	36
19	TR	천	Chon	Metrology	30	47
20	TR	만주나 호야 호오야	Manjū na hoyā hooya	Cultural	38	57
21	TR	현저동	Hyŏnjŏ-dong	Place	40	60
22	TR	사직동	Sajik-dong	Place	42	62
23	TR	기생	Kisaeng	Cultural	48	69
24	TR	호안텐	Hoanden	Political	59	82
25	TR	원	Won	Metrology	61	84

26	TR	진	chon	Metrology	61	84
27	TR	싱아	Shinga	Cultural	65	89
28	TR	최영	Ch'oe Yōng	Person	68	93
29	TR	서대문	Sōdaemum	Facility	79	106
30	TR	하오리	Haori	Cultural	83	111
31	TR	명	Myōng	Person	87	115
32	TR	서	Sō	Person	87	115
33	TR	콩쥐	K'owngjiwi	Person	94	123
34	TR	팥쥐	P'atjiwi	Person	94	123
35	TR	장화	Changhwa	Person	94	123
36	TR	홍련	Hongnyōn	Person	94	123
37	TR	조조	Cao Cao	Person	95	124
38	TR	박제순	Pak Che-sun	Person	97	N/A
39	TR	쇼오가이세키	Shō Kaiseki	Political	109	142
40	TR	루스벨토	Rūzuberuto	Person	110	142
41	TR	짜아찌루	Chāchiru	Person	110	142
42	TR	보쿠엔쇼	Poku Ensho	Person	112	144
43	TR	하나코	Hanako	Person	112	144
44	TR	하루에	Harue	Person	112	144
45	TR	보쿠엔슈	bōkū enshū	Political	112	144
46	TR	남대문	Namdaemum	Facility	118	151
47	TR	복순	Pok-sun	Person	120	154
48	TR	누상동	Nusang-dong	Place	120	155
49	TR	인천	Inch'ōn	Place	124	159
50	TR	수원	Suwon	Place	124	159
51	TR	호텐, 호텐 유키	Hōten hōten yuki	Facility	125	160
52	TR	와타나베	Watanabe	Person	128	164
53	TR	이인석	Yi In-sōk	Person	128	164
54	TR	나니와부시	Naniwabuhshi	Cultural	128	165
55	TR	오타후쿠	Ōtafuku	Cultural	131	168
56	TR	남산정	Namsanjōng	Facility	133	170
57	TR	신촌	Shinch'on	Place	136	174
58	TR	김일성	Kim Il Sung	Person	138	176
59	TR	다와이	Dawai	Political	164	208
60	TR	이광수	Yi Kwang-su	Person	165	210
61	TR	박화성	Pak Hwa sōng	Person	165	210
62	TR	최서해	Ch'oe Sō-hae	Person	165	210
63	TR	강경애	Kang Kyōng-ae	Person	165	210
64	TR	봉동	Pongdong	Place	167	211
65	TR	장단	Changdan	Place	167	211
66	TR	야다리	Yadari	Facility	167	212
67	TR	톨스토이	Tolstoy	Person	171	216
68	TR	메이데이	May Day	Political	185	235
69	TR	김동석	Kim Tong-sōk	Person	186	237
70	TR	춘향	Ch'unhyang	Person	187	237
71	TR	이몽룡	Yi Mong-nyong	Person	187	237
72	TR	변학도	Pyōn Hak-do	Person	187	237
73	TR	박노갑	Pak No-gap	Person	190	242
74	TR	한말숙	Han Mal-suk	Person	192	243
75	TR	이경숙	Yi Kyōng-suk	Person	192	243
76	TR	김종숙	Kim Chong-suk	Person	192	244
77	TR	평양	Pyongyang	Place	211	267
78	TR	동승동	Tongsung-dong	Place	211	267
79	TR	양주동	Yang Chu-dong	Person	211	267
80	TR	가람 이병기	Karam Yi Pyōng-gi	Person	211	267
81	TR	평	P'yōng	Metrology	220	278
82	TR+CW	대산재단	Daesan Foundation	Foundation	xiii	N/A
83	TR+CW	세종대왕	King Sejong	Person	20	35
84	TR+CW	매동국민학교	Maedong Elementary School	Foundation	40	60
85	TR+CW	사직공원	Sajik Park	Facility	40	60
86	TR+CW	인왕산	Mount Inwang	Place	40	60

87	TR+CW	덕물산	Mount Tōngmul	Place	68	93
88	TR+CW	염천교	Yōmch'ōn Bridge	Facility	83	111
89	TR+CW	창경원	Ch'anggyōng Palace	Facility	87	115
90	TR+CW	조선호텔	Chosun Hotel	Facility	121	156
91	TR+CW	경기고녀	Kyunggi Girls' High School	Foundation	130	166
92	TR+CW	숙명고녀	Sookmyung Girls' High School	Foundation	131	167
93	TR+CW	화신백화점	Hwashin Department Store	Facility	133	171
94	TR+CW	호수돈고녀	Holston Girls' High School	Foundation	149	190
95	TR+CW	세브란스병원	Severance Hospital	Foundation	163	207
96	TR+CW	단종	King Tanjong	Person	165	210
97	TR+CW	국학대학	Kukhak College	Foundation	183	233
98	TR+CW	서울운동장	Seoul Stadium	Facility	185	235
99	TR+CW	종로서관	Chongno Bookstore	Facility	192	244
100	TR+CW	동도극장	Tongdo Cinema	Facility	193	245
101	TR+CW	고양중학교	Koyang Middle School	Foundation	196	248
102	TR+CW	동아일보	Dong-A Daily	Cultural	201	255
103	TR+CW	서울대학교	Seoul National University	Foundation	203	258
104	TR+CW	미아리고개	Miari Hill	Place	211	267
105	TR+CW	안암천	Anam Stream	Place	217	274
106	TR+CW	성북경찰서	Sōngbuk Police Station	Foundation	217	274
107	TR+FA	홍씨	Hongs	Person	111	144
108	TR+FA	도쿠야마	Tokuyamas	Person	161	204
109	TR+FA	기무라	Kimuras	Person	161	204
110	TR+FA	아라이	Arais	Person	161	204
111	TR+FA	아쿠타가와	Ryunosuke Akutagawa	Person	192	244
112	LT	위안부	Comfort women	Political	x	N/A
113	LT	흰옷	White clothing	Cultural	6	19
114	LT	최경례	Most deferential bow	Political	60	83
115	LT	박씨부인전	The Story of Mrs. Pak	Cultural	94	124
116	LT	구운몽	A Nine Cloud Dream	Cultural	94	124
117	LT	짱꼴라	Chinks	Political	109	142
118	LT	민청조직	A Democratic Youth League	Political	184	234
119	LT	남로당	The South Korean Workers' Party	Political	187	238
120	LT	도강파	Those who had crossed the river	Political	233	293
121	LT	1.4 후퇴	The January 4 retreat	Political	236	297
122	LT	시민증	Citizen's card	Political	239	301
123	LT	한강다리	The bridge over the Han	Facility	246	309
124	ST	진명 숙명	Respected girls' high schools	Foundation	11	24
125	ST	서울내기	Seoulite	Cultural	16	30
126	ST	서당	School	Cultural	19	34
127	ST	경절	National holidays	Cultural	59, 60	83
128	ST	총독부	Government-General building	Political	80	107
129	ST	설	New Year's [Festival]	Cultural	86	114
130	ST	추석	Harvest Moon Festival	Cultural	86	114
131	ST	사씨남정기	Mrs. Sa Goes to the South	Cultural	94	124
132	ST	수호지	Outlaws of the Marsh	Cultural	94	124
133	ST	삼국지	Romance of Three Kingdoms	Cultural	94	124
134	ST	나라 팔아먹은 문서	The Protectorate Treaty of 1905, or Ŭlsa Poho Choyak	Political	97	127
135	ST	괴불 마당	Triangle-Yard	Cultural	104	135
136	ST	기역자	L-shape	Cultural	104	135
137	ST	창씨개명 (創氏改名)령	the order to adopt Japanese names	Political	110	143
138	ST	불령선인	Troublemakers	Political	111	144
139	ST	한글	Korean alphabet	Cultural	117	151
140	ST	의	Shinūju	Place	124	160
141	ST	신사	Shrine	Political	132	169
142	ST	조선신궁	The main shrine	Political	132	170
143	ST	경성 신사	Keijo Shinto Shrine	Political	133	170

144	ST	청년단	The Democratic Youth League	Political	161	205
145	ST	자위대	The self-defense corps	Political	161	205
146	ST	적산가옥	Japanese houses	Political	169	214
147	ST	문학가동맹 기관지	Left-wing journal	Political	191	242
148	ST	인민군	The Korean People's Army	Political	210	266
149	ST	국군	The ROK Army	Political	210	267
150	ST	학도호국단	The Student National Defense Corps	Political	213	269
151	ST	인민위원회	People's Committee	Political	223	282
152	ST	인천시 인민위원회	The Inch'on Municipal People's Committee	Political	229, 230	289
153	ST	시민증	Citizen identification cards	Political	237	299
154	ST	9.28 수복	The recovery of Seoul	Political	237	299
155	ST	등록증	Student card	Political	239	301
156	ST	청년방위군	The Youth Defense Force	Political	244	307
157	ST	국민방위군	The ROK Army	Political	244	307
158	ST+O	휘뚜루 신여성	New Woman	Cultural	11	25
159	ST+O	보도연맹	National Guidance Alliance	Political	196	248
160	ST+O	인민반장	People's Unit	Political	223	282
161	ST+O	국도	The national highway	Facility	225	283
162	ST+O	김일성 수령	Leader Kim Il Sung	Political	227	286
163	HE	유교	Confucian	Cultural	ix	N/A
164	HE	고두	Kowtow	Cultural	xi	N/A
165	HE	서울	Seoul	Place	10	24
166	HE	천자문	The Thousand Character Classic	Cultural	19	34
167	HE	장개석	Chiang Kai-shek	Person	109	142
168	HE	봉천	Mukden	Place	125	160
169	HE	동경	Tokyo	Place	136	175
170	HE	이승만	Syngman Rhee	Person	138	176
171	HE	삼팔선	The thirty-eighth parallel	Political	168	213
172	HE	6.25	The Korean War	Political	184	233
173	HE	압록강	The Yalu River	Place	211	267

APPENDIX B. TRANSLATION ERRORS AND OMISSION

Number	Detection	Korean Term	English Translation	Category	Notes / Context	TT Page	ST Page
1	Error	덕국	Dutchland	Place	The correct form is Deutschland	4	16
2	Error	대판	Okinawa	Place	대판(大阪) is Osaka, Okinawa is 沖縄(おきなわ)	136	175
3	Omission	손도심	Omitted	Person	The politician's name is deleted	227	286

ACKNOWLEDGEMENTS

This research was undertaken while I was a visiting scholar in the Department of Comparative Literature at Stanford University, with the benefaction of Professor David Palumbo-Liu, to whom I am deeply indebted for his trust and generosity. I am also grateful to Professor Dafna Zur, a Korean Studies scholar at Stanford, for her valuable advice on my first draft. My heartfelt thanks go to Professor Jung-Hwa Oh, a trustee of the Ewha Foundation, for her lifelong guidance throughout my academic and personal journey, and I extend my gratitude to Namseoul University for granting me a leave of absence, which made this research possible.

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