

# A Study on English-Vietnamese Translation of Advertising Slogans From the Perspective of Newmark's Translation Methods

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**Abstract**—This study aims to investigate the translation of advertising slogans from English to Vietnamese from the perspective of eight translation methods proposed by Newmark (1988). To realize this objective, the study uses two research methods of discourse analysis and translation comparative. The former is employed to analyse the linguistic components used in the original text and the translated one while the latter is used to identify the similarities and differences between the two texts so as to identify what translation method is used in a particular slogan translation. 60 pairs of English and Vietnamese advertising slogans collected randomly from different means of media for different kinds of products are used as the research sample. The research findings illustrate that of the eight methods proposed by Newmark, four are found in the translation of advertising slogans from English to Vietnamese, including *Faithful translation*, *Semantic translation*, *Communicative translation* and *Free translation*. Among these methods, *Free translation* is the most commonly-used, followed by *Communicative translation*, then *Faithful translation* and *Semantic translation*. The choice of a particular method for a slogan translation depends on the linguistic characteristics of the original slogan, including its lexical features, sentence structure, social and psychological features and rhetorical features. These findings partly go in line with earlier studies by Newmark and other scholars while some new findings are identified as the new contributions of this study to the research topic.

**Index Terms**—Newmark's translation methods, advertising slogans, English-Vietnamese translation

## I. INTRODUCTION

Advertising plays a crucial role in the survival and prosperity of any business. In an increasingly fierce marketplace as today, creating a product of high quality is not enough – companies have to seek ways to introduce that product to consumers and encourage them to buy. Advertising makes it possible. For its importance, advertising must be well-designed, every single word in the advertising discourse must be elaborated so that what the advertisers say about the product is sensible and persuasive.

As the products are marketed internationally, their advertisements need to be translated into foreign languages to help target customers understand what is said about the products. Since advertising is a special discourse genre, translating an advertisement from one language to another is simply not the transfer of linguistic components. Translators have to take into consideration various factors related to language, culture, communication effects, etc. in order to fully convey the source meanings to the target audience.

This study aims to investigate the methods used for the translation of advertising slogans from English to Vietnamese based on the eight translation methods proposed by Newmark to see how each method is used in the translation and discuss the grounds for the use of these methods.

## II. LITERATURE REVIEW

### A. Previous Studies on Advertising Translation

In the ever-changing world of free trade, advertising plays a significant role, allowing brands to promote their products

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and communicate with their consumers globally. To ensure the effectiveness in doing so, translation has become an integral part of business. With the development of advertising translation, this has attracted attention from scholars and practitioners with a wide variety of studies exploring this subject matter published. On advertising translation strategies in particular, researchers tend to follow two major approaches: intercultural and function-oriented approach.

On the one hand, in terms of intercultural approach, researchers take into account cultural differences between the source and target cultures when classifying and determining translation strategies applied to render advertising-related texts. Advertising translation not only aims at effective communication and realization of purchase action, but also helps to “analyse the influence of cultural differences” in practice (Fan, 2017, p. 39). The findings of the paper reveal five strategies applied in English-Chinese translation of commercial advertising, including (1) *Literal translation* in which both the source-language content and form are preserved in the translation, (2) *Free translation* referring to the act of rewriting the source text which in some cases may result in a target text with sense and message completely different from the source text, (3) *Creative translation* in which translators seek to adapt their work according to the target culture and language use, (4) *Adaptation translation* involving “a set of translation operations which leads to a text that is not accepted as a translation”, and (5) *Idiom translation* which makes use of target audience’s known idioms or fixed expression to convey source-text message and close the gaps between cultures (Fan, 2017, p. 42).

Also approaching English-Chinese advertising translation interculturally, apart from the four strategies: *Literal translation*, *Free translation*, *Creative rewriting* and *Adaptation* (or cultural translation as used in the latter), two others: *Corresponding translation* and *Rhetoric* are often made use of (Fan, 2017; Wang, 2019). To be more specific, *Rhetoric*, similar to Fan’s idiom translation, refers to the addition of rhetorical elements (including idiomatic expressions) in the translation to deliver the source text message whereas in corresponding translation, the translator conforms to the target-language grammatical rules while still maintaining the source-language lexis, reflecting his attempts to preserve the source-language original effects and make the target-text readers feel familiar when reading the translation at the same time.

With the same focus on intercultural advertising translation between Chinese and English, there are three similar translation strategies to Fan’s and Wang’s work: (1) *Literal translation*, (2) *Free translation*, (3) *Creative translation*, and a different strategy, namely *Transliteration* pointing to cases when translators need to transfer puns or wordplay in adverts (Li & Xiao, 2020). These cultural-bound items not only signify differences between cultures, but also lead to untranslatability. This requires translators to resort to such strategies as *Adaptation*, *Idiom translation*, *Rhetoric* or *Transliteration*; however, while the three formers deal with cultural-bound linguistic items in general, transliteration specifically addresses cases related to phonology.

On the other hand, the second approach of advertising translation is the function-oriented one. This approach is closely linked to the functional linguistic theories with the renowned Skopos theory by Vermeer in the 1970s. Skopos theory highlights the need to follow “principles of purpose, coherence, and fidelity, with the principle of purpose being the primary one” in translation (Munday, 2012; Jiang, 2024). In case of advertising, it also ultimately aims to exhibit products’ and services’ functionality to the target consumers. Hence, in advertising translation, many practitioners often take into account the purposes of adverts beside the accuracy of message and the fluency in choosing proper strategies. The aligned aims of the Skopos theory and advertising in general are a major reason behind translators’ preference in following function-oriented approach when rendering advertising materials.

In this approach, scholars tend to look at how translators transfer advertising texts from either general or specific viewpoints. Initially, generally investigating advertising translation with target-text purposes as the governing factor, there are three sub-approaches: (1) commercial effect-oriented adaptation which prioritizes the consumers’ acceptance habits and the advertisement functionality in the target culture, (2) linguistic strategy utilizing phonetic homonymy to reflect “intratextual coherence and intertextual fidelity”, and (3) cultural-oriented adaptation rendering not only linguistic elements, but also those related to “custom, psychology, ethnic consciousness, etc.” (Wang & Zhao, 2011, p. 523).

Another author that shares similar research approach is Liu. In his paper, Liu points out two sub-approaches: consumer-centered and product-centered. The major difference between the two strategies is the practitioners’ stands when performing their work (Liu, 2018). To be more specific, in the former, translators deal with the source text from the consumers’ point of view and transfer the text in a way that is easily understood and accepted by the consumers; while in the latter, they take the commercial companies’ perception to make product quality stand out and meet consumers’ interests and needs.

In a more specific perspective, scholars investigate translation strategies case by case and tend to name translation strategies differently but the bases for classification is imperatively similar. For example, translators often seek to render the source text using (1) *Literal translation* in which a text is translated literally conveying “the “superficial” meaning and the essence message of the source text”, (2) *condensation* that makes use of Chinese typical four-character idiomatic phrases, (3) *common structure imitation* referring to the use of idioms or fixed expressions familiar to the target language, (4) *rhetorical language use* which maintains the stylistic or rhetoric effects of the source text, and (5) *attention to target culture* in which the source text is adapted corresponding to the target culture and language habits (Shi, 2014, p. 42). In addition, some strategies are similar but under slightly different names including *Literal translation*, *Linear translation* (which is *Word-for-word translation* but in target-language familiar forms and expressions), *Corresponding translation*

(the use of fixed ready-made expressions), *Amplification* (reflection of the deep meaning of the source text) and *Condensation* (Shi & Li, 2019).

Following similar approach but in a more detailed manner is Jiang's. In his work, he suggests categorizing translation strategies into four levels: semantically, structurally, linguistically and rhetorically (Jiang, 2024). The five strategies in Shi's (2014) study or Shi and Li's (2019) research such as literal translation or condensation, along with additional ones namely liberal translation, simulation or exaggeration, have been classified into four groups corresponding to the four levels, allowing the readers to have insights into how Chinese language has been transferred into English one and vice versa in advertising texts. However, though clearer and more helpful in generating understandings related to languages and cultures to some certain extents, it could be seen that such detailed classification has touched into specific aspects that are relevant to Chinese and English languages only and can hardly be applied to other languages.

### B. Research Gaps

In general, despite differences in the focus, both intercultural and function-oriented translation approaches have taken into account both cultural and functional features of advertising and pointed out certain universal translation strategies such as *Literal translation*, *Free translation*, *Adaptation* or *Rhetoric*. Nonetheless, the majority of research projects revolve around strategies used in rendering Chinese and English advertising texts back and forth. Moreover, among various translation strategies explored, many of them are dedicated only to the Chinese and English language, which make them hardly applied in research and application of advertising translation strategies among other language pairs. Such prevalent limitation is one of the dynamics behind the making of this particular paper.

## III. THEORETICAL GROUNDS

### A. Translation and Translation Methods

The definition of translation has been given by a number of scholars. "Translation is the replacement of a textual material in one language (source language) by equivalent textual material in another language (target language)" (Catford, 1965, p. 20) meanwhile "translation is reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style." (Nida & Taber, 1982, p. 12). It can be seen that translation has been defined in a broader way compared to Catford's perspective. What is more, according to Newmark, "translation is rendering the meaning of a text into another language in the way that the author intended the text." (Newmark, 1988, p. 5). To sum up, translation is a process in which the meaning and message in source language are transferred into target language while the style and the intention of the author in the source language are preserved.

Eight methods of translation are described in the form of a V-diagram as follows:

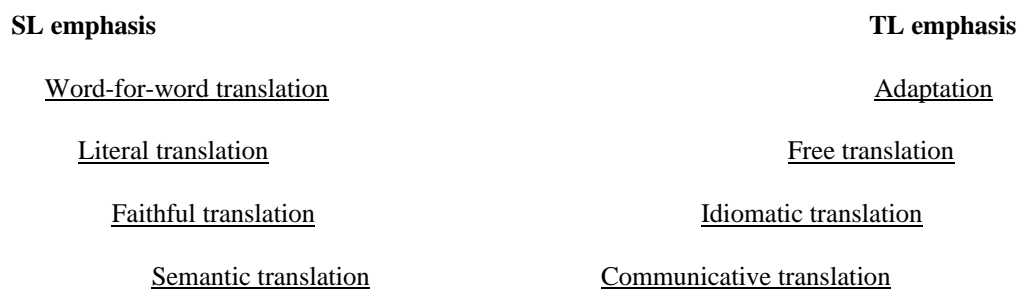


Figure 1. Translation Methods (Newmark, 1988)

(Source: Newmark, P., 2001)

On the left side of the diagram are four methods with translation language more closely related to the source language. In *Word-for-word translation*, the word order of the original text is preserved and the words are understood by their most common meanings and are usually out of context. Thus, this method is "not only used to investigate the mechanical structure of the source text but also beneficial to analyze difficult texts as a step of pre-translation." (Newmark, 1988, p. 45). In *Literal translation*, "the source-language grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context." (Newmark, 1988, p. 46). Translators can apply this method before they really translate the source-language text as it assists translators in identifying the problems to be addressed. In *Faithful translation*, the contextual meaning of the source language is reproduced precisely following the grammatical rules of the target language. Words related to cultural aspects are transferred and the abnormal grammatical and lexical phenomena which deviate from the norms of the source language are retained in the translated text. *Semantic translation* aims to convey the beautiful and natural voice of the language in the source text; in other words, translators emphasize more on the aesthetic value of the source language. This method allows translators to produce more compromising translated text compared to the one created by faithful translation.

On the right hand side lie another 4 methods where the language in the translated text is far from what it is in the source one. Specifically, *Communicative translation* allows translators to produce proper contextual meaning of the source

language in a way that the content and language can be accepted and understood by the readers. In *Idiomatic translation*, the message of the source language is reproduced; however, the nuances of meaning can be distorted as colloquial and idiomatic expressions are preferably used though they do not appear in the source text. *Free translation* enables translators to ensure the original content while the forms of the source language such as the wording, the syntax, etc. might not be preserved. The translated text by this method is usually longer than the source text as it is a “paraphrase” or a so-called “interlingua translation” (Newmark, 1988, p. 46). *Adaptation* is the farthest to the source language and the “freest” form of translation. In this method, translators preserve the themes, characters and plots; however, cultural phenomena in the source language are converted into others in the target language and the text is rewritten. This method is mainly used in translating plays and poems.

Among these eight methods, Newmark comments that *Word-for-word* and *literal* are not truly translation methods; they are rather a preparation step where translators try to get to know how language is used in the source text to prepare for the translation process. *Adaptation* should not be a truly translation method either; it is more like re-writing than a translation itself. In Newmark’s view, only *Semantic* and *Communicative translation* realize the main purposes of translation, i.e. accuracy and readability and should therefore be applied frequently. Categorized by text typology, Newmark suggests that *Semantic translation* is suited for author-centred texts like expressive texts as in these texts, the author uses the words to express his feelings, so the translation should be faithful to the author’s language style; by contrast, *Communicative translation* is better used for readers-centred texts like informative and vocative ones, where the main emphasis is the comprehension of the readers, so the translation should be standard and easy for readers to understand.

### B. Advertising and Advertising Slogans

Advertising is defined as “a non-personal presentation of goods, services, or ideas aimed at a mass audience” (Kotler & Armstrong, 2012, p. 58). From business perspectives, advertisers introduce the unique features of products to customers and attempt to persuade them to purchase the products. From linguistic perspectives, advertisements allow advertisers to communicate with their customers in a special way. The effectiveness of this one-way communication depends on the advertiser’s ability to produce a linguistic force which is powerful enough to persuade customers to buy the goods.

Normally, an advertisement consists of two main parts: the main content, which presents the information about the product in a quite detailed way and the slogan or tagline, which aims to remind customers of the key features of the product. A slogan is a short phrase employed by a company in advertisements to strengthen its brand identity (Leech, 1972). Slogans can leave great impressions on customers as they are easily remembered and recited by the audience. This unique, memorable and brief phrase allows customers to identify a brand (Rein, 1982). In addition, a slogan is used to attract the attention of potential customers (Hatim, 2001). Thus, it can be concluded that despite the short form, an advertising slogan can reinforce the brand image and identity in the mind of customers.

From linguistic perspective, an advertising slogan contains four aspects including lexical, sentence structure, social and psychological and rhetorical terms (Xuedong, 2014).

*Firstly, Lexical Features.* To attract the audience’s attention and stimulate their curiosity about the products, advertisers often use new original words to imply that the advertised product is special and novel. Typically, copywriters will deliberately insert misspelled words or abbreviations into a slogan. These are considered new and easy to remember and embrace special meanings in specific contexts. New lexical items will interest viewers and make them ponder their meanings; as a result, the audience can remember and recognize that brand more easily.

*Secondly, Sentence Structure.* Generally, the language of advertising slogans is often brief but still attractive. Simple sentences like imperative, comparative and elliptical ones are preferable in advertising slogans (Nida, 2004). In terms of imperative sentences, since the purpose of an advertising slogan is to persuade viewers to take immediate action, the use of this kind is extremely appropriate. Additionally, advertisers tend to use comparative structures in advertising slogans. Comparative structures are used to show that the quality of the product has been improved or the product is better than the ones from the rivals (Newmark, 2001). Moreover, elliptical sentences are also common in advertising slogans. Ellipsis is the omission of any part of a sentence. In advertising slogans, the most often omitted part of a sentence is the verb but other parts of the sentence such as subject and object can also be removed (Crystal, 2008).

*Thirdly, Social and Psychological Features.* Cultural differences often lead to dissimilarities in advertisements for different markets. For example, Chinese cultures appreciate collectivism and Chinese people believe that the more people buy a product, the better the product is. This psychological trend among Chinese consumers is embraced by advertisers and advertisements for this market tend to focus on group behavior. In contrast, the languages in advertisements for the Western market are oriented to highlight the independence, uniqueness, and privacy for consumers as western societies focus more on individualism.

*Finally, Rhetorical Features.* Copywriters of advertising slogans use rhetorical figures as a way to convey the messages and catch the attention of customers as well as persuade them to purchase the products (Michalik & Suchanek, 2016) meanwhile rhetorical figures take place when an expression violates the norms (McQuarrie & Mick, 1995). In this sense, advertisers seem to pretend to deviate the norms of using a language. Rhetorical devices used in advertising slogans can be alliteration, rhyme, repetition, personification, rhetorical questions, idioms, etc. as well as other grammatical forms like pronouns, verbs, nouns and adjectives (Xuedong, 2014).

#### IV. RESEARCH METHODS

The research aims to investigate the use of 8 translation methods suggested by Newmark (1988) for the translation of advertising slogans from English to Vietnamese. To fulfill this objective, 2 research methods are used, including discourse analysis and translation comparative. Discourse analysis is employed to analyze the linguistic components used in the original and translated texts while the translation comparative is used to compare the linguistic and semantic similarities and differences between the source text and the target one to identify what method is used in each slogan. The statistical technique is also utilized to calculate the frequency of each translation method.

A corpus consisting of 60 pairs of advertising slogans was used as a research sample. These slogans were collected randomly from different sources such as the Internet, TV, newspapers, magazines and billboards. They were available in two languages: one in English and the other in Vietnamese (note that the Vietnamese versions were the slogans that have been translated into Vietnamese and used to promote the brands in Vietnam's market). For the convenience of research finding presentation, these slogans are coded. The English slogans are coded from ES01 to ES60 while the Vietnamese ones are labeled VS01 to VS60.

The analysis procedure goes as follows: *Firstly*, the English and Vietnamese versions of each advertising slogan are read to identify their meanings in both languages. *Secondly*, the words in the two slogans are compared for their literal meanings to identify what method is used for the translation. *Thirdly*, the use of each method is calculated to measure their frequency in advertising slogan translation.

#### V. RESEARCH FINDINGS AND DISCUSSIONS

##### A. Research Findings

This part presents the main findings of the research, i.e. the frequency of Newmark's eight translation methods in the translation of advertising slogans from English to Vietnamese and a discussion on how each works. An overview of the findings is summarized, followed by detailed descriptions of each method and discussions of how and why the method works in each translated slogan, based on the four linguistic features of advertising slogans as presented in the Theoretical Grounds.

For finding presentation, the English slogan is presented first, then its Vietnamese version is provided; to help readers see how the slogan has been translated into Vietnamese, the literal meaning of each word in the Vietnamese slogan is translated back into English by the researchers (and are put inside brackets after the Vietnamese version).

An analysis of the research sample indicates that four methods are used in the translation of advertising slogans, including *Literal translation*, *Semantic translation*, *Communicative translation* and *Free translation*, in addition with a few cases where the English slogans are kept in English without being translated into Vietnamese. The specific figures for the use of translation methods are presented in Table 1.

TABLE 1  
TRANSLATION METHODS USED FOR ENGLISH-VIETNAMESE ADVERTISING SLOGAN TRANSLATION

No.	Methods	Number of slogans	Percentage of slogans
1	Kept in English	4	6.67%
2	Word-for-word translation	0	0.00%
3	Literal translation	0	0.00%
4	Faithful translation	10	16.67%
5	Semantic translation	10	16.67%
6	Communicative translation	15	25.00%
7	Idiomatic translation	0	0.00%
8	Free translation	21	35.00%
9	Adaptation	0	0.00%
<b>Total</b>		<b>60</b>	<b>100.00%</b>

(Source: Findings of the researchers)

As can be seen from the table, four methods are not used in the translation of advertising slogans, namely *Word-for-word translation*, *Literal translation*, *Idiomatic translation* and *Adaptation*. The absence of *Word-for-word translation* and *Literal translation* is understandable, as they have been remarked by Newmark as pre-translation steps rather than the real methods for translation. It also stems from the fact that from the linguistic perspective, English and Vietnamese are barely identical to each other: while the former is a fusional language, the latter is an isolating one, so *Word-for-word translation* and *Literal translation* do not work. *Adaptation* is not used either; probably because it is also not a truly method of translation by essence as it makes use of the ideas of the original to create a new text in a new language rather than stick to the original. *Idiomatic translation* is not used, perhaps because idioms are formed on the cultural bases, the cultural differences between the West and the East means that it is not always easy to find an idiom available for translation of short slogans.

There are slogans not translated into Vietnamese but kept in their original language, accounting for a small percentage of 6.67%. The following slogans are kept in their original versions in English:

- (1) *Red Bull gives you Wiings* – Red Bull [ES-25]
- (2) *Just do it* – Nike [ES-37]

- (3) *Go further* – Ford [ES-48]
- (4) *The King of Beers* – Budweiser [ES-13]

These slogans are not translated into Vietnamese. Instead, the English slogans are used to promote their products in Vietnam's markets. There are several reasons for this decision. Firstly, the increasing popularity of English means that many local consumers can still understand what the slogans mean in English, so short slogans with only 2 or 3 common and standard words like in ES-48 and ES-13 hardly cause difficulties in comprehension; for example, slogans with simple words like *The King of Beers* or *Go Further* can be understood by almost everyone. Secondly, and most importantly, some slogans not just have literal but also figurative meanings created via the use of rhetorical devices in English, which makes it hard to fully transfer all these aspects into Vietnam, the word *wings* in the slogan of Red Bull is a case in point. Thirdly, sometimes, the slogans are kept in their original language to preserve their nuances of meaning and linguistic styles. For example, the English slogan *Just do it* of Nike has become a familiar motto to people worldwide, encouraging people to take actions and become more energetic. Finally, keeping slogans untranslated when entering a foreign market may be part of the standardization strategy of the companies as they try to make their marketing activities uniform in every market they operate in.

*Faithful translation* is where the target language is quite close to the source language. In *Faithful translation*, the source meaning is converted into the target one precisely in line with the target grammatical and cultural rules while the source language norms. *Faithful translation* is used to translate 10 slogans, representing 16.67%. Here are some examples of the translation:

- (5) *It could only be Heineken* – Heineken [ES-26]  
*Chỉ có thể là Heineken* (It could only be Heineken) [VS-26]
- (6) *Solutions for a smart planet* – IBM [ES-49]  
*Giải pháp cho một hành tinh thông minh* (Solutions for a smart planet) [VS-49]
- (7) *Melts in your mouth, not in your hand* – M&M [ES-01]  
*Chỉ tan trong miệng, không tan trong tay* (Only melt in mouth, not melt in hand) [VS-01]
- (8) *It's the real thing* – Coca Cola [ES-38]  
*Điều có thật* (the real thing) [VS-38]

As can be seen from the back-translation of Vietnamese slogans into English put in the brackets, the slogans of Heineken and IBM are translated directly from English to Vietnamese without changes in linguistic components (examples (5) and (6)) while a little change such as the addition and omission of some words have been made to the translation of M&M's and Coca Cola's slogans (in examples (7) and (8)).

A close look at the English slogans in this category shows that the English slogans are quite straightforward. In terms of lexical features, the words used in these slogans are easy to remember and not new at all. Regarding sentence structure, the slogans are simple sentences with one subject and one verb predicate (examples (5) and (8)), imperative sentences (example (7)) or short noun phrases (example (6)). The slogans are a mere description of the physical features of the product (like in examples (6) and (7)) or the values that it brings to customers (examples (5) and (8)). As for social and psychological features, all the English slogans in case are not written on the basis of cultural characteristics while in terms of rhetorical features, no rhetorical figures are seen in these slogans. This might be the reasons why a faithful translation of these English slogans into Vietnamese can work.

*Semantic translation* involves the translator's attempt to convey the beauty of the language in the source text to the translated text. In the research sample consisting of 60 advertising slogans, this method is found in 10 ones, making up another 16.67%. Some typical features of the use of *Semantic translation* are shown below:

- (9) *Bringing hearts closer* – Alpenliebe [ES-43]  
*Ngọt ngào như vòng tay âu yếm* (Sweet as an affectionate hug) [VS-43]
- (10) *Share Moments, Share Life* – Kodak [ES-39]  
*Chia sẻ khoảnh khắc đẹp. Chia sẻ cuộc sống vui* (Share beautiful moments. Share joyful life) [VS-39]
- (11) *Delighting you always* – Canon [ES-08]  
*Cho niềm vui lan tỏa* (Let's spread happiness) [VS-08]
- (12) *Revs your heart* – Yamaha [ES-55]  
*Khơi dậy đam mê* (Arouse the passion) [VS-55]

Advertising slogans are not just what copywriters want to introduce about the products. They aim to catch potential customers' attention and urge their actions. To this end, advertising slogans should be impressive and memorable via the sophisticated choice of words. The aesthetic values of the English slogans can be preserved in English when they are translated through semantic method.

The copywriters of the above slogans have made a good use of lexical resources and rhetorical figures, as can be seen in the use of catchy, impressive words (like *delighting* in Canon's slogan) or words and expressions that deviate the linguistic norms; for example, repetition (as in *Share moment, Share life*), personification (like in *Bring hearts closer*) or metaphors (as in *Rev your heart*). When translating these slogans into Vietnamese, the translators have tactfully chosen words of quite similar meanings or added words with nicer nuances to the target slogans.

For example, the metaphorical word *heart* is used to refer to people in Alpenliebe's slogan has been converted into an action that people do when they love each other – *affectionate hug*. The same word of *heart* in Yamaha's slogan has been replaced by the word *passion* in Vietnamese as people's passion to do things are often related to the feelings they have in their hearts or souls. Likewise, the two adjectives *đẹp* and *vui* have been added to Kodak's slogan to make it clearer to the target audience about the unique features of Kodak films – helping users to capture beautiful moments in life. The use of *Semantic translation* helps to create Vietnamese advertising slogans that sound as nice and impressive as their originals in English.

*Communicative translation* is the method in which the translator emphasizes the readability and naturalness of the translated text, i.e. making it easy to understand and familiar with the ears of the target readers. *Communicative translation* is the second most popular method to be used in the researched corpus, found in 15 slogans, equal to 25% of the total. Here are some examples of how it is used:

- (13) *Finger lickin' good* – KFC [ES-16]  
*Vị ngon trên từng ngón tay* (Delicious taste on each finger) [VS-16]
- (14) *My hair, my say* – Dove [ES-50]  
*Mái tóc của tôi, lựa chọn của tôi* (My hair, my choice) [VS-50]
- (15) *Remove tough stains for a bright in 1 wash* – Ariel [ES-52]  
*Sức mạnh của một bước giặt* (The power of a wash) [VS-52]
- (16) *You can shine* – Pantene [ES-41]  
*Tự tin tỏa sáng với Pantene* (Confident and shine with Pantene) [VS-41]

In these above slogans, the translators have made a “brave” attempt to clarify and recognize the meaning, then omitted or added some words from or to the translated slogans to make the meaning comprehensible and the message acceptable to target customers.

In example (13), the verb *lick* would be translated into Vietnamese as *liếm*, which visualizes an inelegant action to do, especially in the public. The translator has therefore changed the words used in Vietnamese, turning it to the description of the delicious taste that the fried chicken brings to diners, not just in their tongue but also on their fingers. Similarly, the phrase *my say* in example (14) has been converted into *my choice*, so that it makes sense to Vietnamese target audience. The long statement in Ariel's slogan has been shortened by replacing the specific description of the features of the washing liquid to *remove tough stains for a bright* with a more general affirmation about the power of the product in just one wash. With a reverse technique, in Pantene's slogan, the translator has added more words to the translated version, making it longer and more comprehensible to potential customers in Vietnam.

The reason why *Communicative translation* works in the translation of these slogans lies in the fact that without changes, the faithful translation may result in obscure or even odd discourses in Vietnamese. For example, some words may not sound appropriate if translated directly into Vietnamese (like *lick*), too short if kept unchanged (like *shine*) or unclear if transferred literally (like *my say*). Whatever techniques are employed (omission, addition or replacement of words to the target text), the use of *Communicative translation* has made the translated slogans more acceptable and natural to the ways of expressions in Vietnamese, thereby facilitating the understanding of target customers.

The method with the highest frequency in the research sample is *Free translation*, which is used in 21 slogans, making up more than one third of the total. In *Free translation*, the translators even need to make a “braver” decision than they do in *Communicative translation* so as not to keep the linguistic forms of the source text like wording or syntax but only preserve the original content in the target text. Some typical examples of how *Free translation* is used in English-Vietnamese advertising slogans are presented below:

- (17) *Designed for the well-lived home* – Electrolux [ES-23]  
*20 năm vẫn chạy tốt* (20 years still run well) [VS-23]
- (18) *Dirt is good* – Omo [ES-09]  
*Trẻ học điều hay, ngại chi lắm bẩn* (Children learn good things, don't be afraid of dirt) [VS-09]
- (19) *Nothing escape* – Konica [ES-44]  
*Konica – Giữ lại tất cả* (Konica – Keep everything) [VS-44]
- (20) *Menthos – The freshmaker* (Menthos) [ES-57]  
*Đột phá ý tưởng* (Generating breakthrough ideas) [VS-47]

Like other slogans in the same group, the Vietnamese version of each of the above slogans shows a great deal of changes in not only the use of words but also the ways to express product values. In example (17), to emphasize the quality of the washing machine, the English slogan chooses to talk about its good designing purpose while the Vietnamese describes how long the product can last and how effectively it can work after that long time. In the slogan of Omo in example (18), the message is this washing powder can help remove all kinds of dirt, so parents should feel free to let children play whatever games they want, even though that may result in dirty clothes. But the ways the message is delivered in the two languages are far different. The very short affirmative sentence in English has been turned into complex sentence that sounds like a recommendation to parents. The use of *Free translation* is demonstrated even more clearly in example (19). The key point of the advertiser is to highlight that Konica film can help to capture all precious moments in life but while the English and Vietnamese slogans show the opposite use of words: *nothing* in English slogan vs. *everything* in Vietnamese version and *escape* in English text vs. *keep* in Vietnamese one. The combination of 2

opposite pairs of words makes the content unchanged while the syntax really different. In the case of Mentos, the English slogan uses a two-word noun phrase while the Vietnamese one uses a three-word verb phrase. The meaning in Vietnamese is paraphrased from the English slogan rather than being translated. Mentos is described as a mint candy with a very strong flavor that can “awake” customers’ brain, making them feel refreshed and energetic to do things. Its commercial broadcast on Vietnam’s television shows the image of a man feeling exhausted after a long-working day and a piece of Mentos immediately provides him with a strong fresh breath, waking him up so that he can continue his work creatively. Based on the story presented in the commercial, *the freshmaker* has been converted into *Generating breakthrough ideas* – an absolutely different way of expressing the meaning between the two languages.

A common feature of the above slogans is that they are very compact in English with just a few words, but they all mean greatly. If translated literally into Vietnamese, they would not make sense; for example, *Dirt is good* may become *Bẩn là tốt*, which may cause confusion as it sounds like an encouragement to people to become dirty. Or *Nothing escape* can become *Không gì trốn mắt*, which sounds ridiculous and ambiguous to readers. The use of *Free translation* involves the translators in analyzing the original and contextual meaning of the slogans, then trying to paraphrase them to Vietnamese in a way that not only makes sense but also sounds impressive to target readers.

### B. Finding Discussions

To recap, an investigation of the Vietnamese advertising slogans and their original ones reveals that 4 translation methods have been used for the translation of 56 out of 60 pairs of slogans in the research sample, including *Faithful translation*, *Semantic translation*, *Communicative translation* and *Free translation*. *Free translation* is the most widely-used method, found in 35% of the translated slogans, followed by *Communicative translation* as the second most popular with 25% while *Faithful translation* and *Semantic translation* share the same percentage of use with 16.67%, ranking in the third place. The 4 methods of *Word-for-word translation*, *Literal translation*, *Idiomatic translation* and *Adaptation* are not used in the research sample.

These findings partly go in line with previous studies. Firstly, they align the remarks that Newmark gave in his discussion of the use of 8 translation methods. He affirms that *Word-for-word translation* and *Literal translation* are just too basic to be considered the truly method of translation as they mostly stick to what is said the original text without taking into account the contextual meaning of the text. *Adaptation* is also not a truly one as it produces a target text that goes too far from the source text in terms of linguistic use. In the meantime, Newmark comments that *Semantic translation* and *Communicative translation* help to fulfill the purpose of translation and are therefore the two common methods of translation. These are the second and third popular methods in our findings.

The choice of a particular method for a slogan translation mostly depends on the linguistic characteristics of the original slogan. Generally, *Free translation* or *Communicative translation* are suited for slogans with words related to cultural aspects, or slogans with grammatical and lexical phenomena that do not match the target language. Slogans with rhetorical expressions are usually not translated via *Faithful translation* as it may create confusing slogans in the target language.

Secondly, this research also shares some common findings with previous studies. Li and Xiao’s (2020) study has identified three translation strategies for advertising translation, including *Literal translation*, *Free translation* and *Creative translation*, the first two of which are found to be used in our research. The study also points out that with cultural-bound items, translators have to resort to *Adaptation*, which is not found in this research. Our findings also partly go in line with the findings of Xuedong’s (2014) and Shi and Li’s (2019), although they choose to name their strategies in different ways. Accordingly, *Literal translation* and *Liberal translation* are often used in advertising translation. These two methods correspond to *Faithful translation* and *Free translation* in our research.

These findings have some implications. Firstly, advertising slogans aim to emphasize the distinctive values that products bring to customers to facilitate their buying decisions. So to translate advertising slogans, the main point should be keeping the message unchanged in the new language, rather than preserving the linguistic forms and features. Translators should therefore utilize the function-oriented approach to make sure that the translated slogans can communicate the message to the target audience. Secondly, there remain cultural differences between national markets while advertising slogans are created on the basis of the original culture, so it is necessary to make use of the intercultural approach, i.e. taking into consideration cultural gaps when translating so as to find the ways to re-express the source message in a culturally appropriate way to the foreign customers.

## VI. CONCLUSION

This research looks into the use of 8 translation methods proposed by Newmark (1988) to translate advertising slogans from English to Vietnamese. Upon analyzing the 60 pairs of advertising slogans between the two languages, we have identified 4 different methods used in the translation, including *Faithful translation*, *Semantic translation*, *Communicative translation* and *Free translation*. Regarding their frequencies, *Free translation* is the most commonly-used method, followed by *Communicative translation*; the two methods of *Faithful translation*, *Semantic translation* are the least popular in the researched sample. The choice of a particular method for a specific slogan depends on the 4 linguistic aspects used in the slogan, including its lexical features, sentence structure, social and psychological features and rhetorical features. The findings of this study partly go in line with previous ones while some new findings are identified as the new contributions of this study.

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