Strategies Applied in Neologism Translation:
A Perspective on Sino-Foreign Intercultural Communication[1]

QIAO YUN[2], SUN SHUANG[3]
Beijing Normal University, Tsinghua University

Abstract: This study explores the strategies applied in Chinese neologism translation that perceptibly serve Sino-foreign intercultural communication. Conventional translation strategies, such as "transcription", "calque", "target language equivalent", "explanation", etc., are applicable to translating Chinese neologisms. However, for the purpose of teaching and learning Chinese as a second language, adaptive translation strategies are in demand to reduce the complexity involved in neologizing, as in cases resulting from polysemy. Furthermore, the adaptive approach is also supposed to encompass the relevant linguistic information, such as attaching the linguistic register of "internet slang", indicating the morphological traits, introducing the etymological root and so on.

Keywords: Neologism, Translation, Strategies, Intercultural Communication, Teaching and Learning Chinese as a Second Language.

0. Introduction

With the advent of the internet, the widespread use of smart mobile devices and the popularization of new media, modern societies around the world have all been experiencing tremendous vicissitudes. Correspondingly, an unprecedented number of new words have sprung up, reflecting novel

[2] Lecturer at School of Chinese Language and Literature, Beijing Normal University.
[3] Language instructor at Inter-University Program for Chinese Language Studies, Tsinghua University.

scientific development and innovative social living conditions. In the global context of progressively increasing multilateral exchange and learning, neologism translation is demonstrative of human multidimensional thinking in pluralistic societies, and of our great efforts towards intercultural communication. Therefore, the accurate and applicable translation of neologisms is conducive to understanding and connecting diverse cultures.

To grasp neologisms is not easy, even for native speakers, let alone language learners. This is especially true of newly coined words and freshly extended meanings which may not be included or updated promptly in dictionaries. Although language learners can consult the internet for clues, the information about neologisms is usually provided in the target language. Such struggles motivate translation as an effective approach to the new words. Thus, applying adaptive strategies to neologism translation is crucial for succeeding in cross-cultural communication and mutual learning.

1. Neologisms and Their Evolution

Peter Newmark (1988, p. 140) has defined neologisms as "newly coined lexical units or existing lexical units that acquire a new sense". In terms of delimiting neologisms, judging whether a word is new enough is a reasonable challenge. Tracing its evolution can be helpful to ascertain what developmental phase the word has reached, so as to determine that it is relatively new in a diachronic sense. The diagram below simply illustrates the evolution of neologisms.
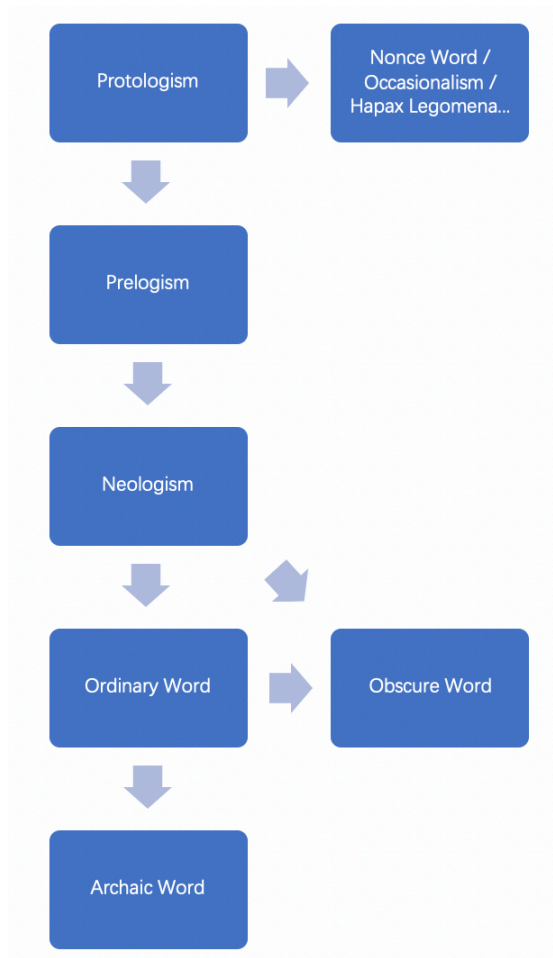
The linguistic term "protologism" is a neologism in itself, which was proposed by Mikhail Epstein[4] to indicate a brand-new word coined by an

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[4] See also Epstein, Mikhail (2011, pp. 18, 23-24): The word "lexicopoeia" is an example of the very genre it designates; it is also a fresh coinage never used before in English or any other language; you won't find it in any dictionary or web source. The

individual or a very limited group.[5] A protologism evolves into a neologism when it enters the public domain by going through a transition process whereby it becomes a "prelogism". Once a neologism becomes accepted by more mainstream speakers of the language, or even turns out to be a buzzword in popular culture, it can be considered an ordinary word, its inclusion in a general dictionary a significant indicator of its success. This advance takes place on a continuum, that is, there are no clear boundaries between the adjacent pairwise stages of "protologism", "prelogism", "neologism" and "ordinary word". Moreover, a lot of new lexical items experience a decrease in use and eventually devolve into words that the public finds obscure. On this basis, a new word covers the whole range of an evolutionary process from newly coined prototypes to neologisms that will be soon widely comprehended and employed. Thus, the lexical examples

preceding sentence was written in 2003 when I first put my collection online on my web page at Emory University...Among other words I first posted on various websites in 2003, searching for "predictionary" now yields 10,500 pages; for "protologism," 10,300; "lovedom," 13,100; "cerebrity," 45,600; "syntellect," 140,000; and "dunch," 414,000 pages…I suggest calling such brand new words "protologisms" (Gr protos, first, original + Gr logos, word; cf. prototype, protoplasm). Protologism is a freshly minted and not yet widely accepted word. It is a prototype, a pilot lexical unit which may eventually be adopted for a public service or remain a whim of linguo-poetic imagination. Protologisms and neologisms are different age groups of verbal population. Along with the decrepit, obsolescent archaisms facing death, and strong, thriving middle-aged words that make up the bulk of the vocabulary, we should recognize neologisms (youngsters vigorously making their way into public spaces) and protologisms (newborns still in their cradles and nurtured by their parents). Once a protologism has found its way into media, it becomes a neologism. Every newly coined word, even if deliberately promoted for general or commercial use, has initially been a protologism; none can skip that infancy phase. As it achieves public recognition, it gets upgraded to neologism; once firmly established in public domain, it becomes "just a word."

[5] See also Epstein, Mikhail (2012, pp. 101-102): The protologism is a freshly minted word not yet widely accepted. It is a verbal prototype, which may eventually be adopted for public service or remain a whim of linguo-poetic imagination. ... Every newly coined word, even if it is deliberately promoted for general or commercial use, has initially been a protologism; none can skip that infancy phase.

provided in this survey are neither restricted to a certain recent period nor confined to selective neologism dictionaries or corpora[6], given that our research mainly focuses on the translation strategy for neologisms, especially for those new cyber-expressions appearing on a massive scale on social networks, rather than political ones in the official media, since the former are far more likely to realize the evolution from protologisms to neologisms and even ordinary words due to their exposure to the public.

2. A Brief Review of the Studies on Neologism Translation

Peter Newmark (1988, pp. 140-149) has surveyed the translation of neologisms in detail by propounding diverse types of neologisms that include "old words with new senses", "existing collocations with new senses", "new coinages", "derived words", "abbreviations", "collocations", "eponyms", "phrasal words", "transferred words", "acronyms", "pseudo-neologisms" and "internationalisms". For the different types, Newmark proposed corresponding translation procedures according to his theoretical framework, such as "through-translation by way of target language morpheme" or "transference with inverted commas" for "derived words", "semantic equivalent" for "phrasal words" with a possible concession of incongruous register, and so on. Dirk Delabastita (2004) has also proposed strategies for

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[6] Since the publication of the *Revised Dictionary of New Terms* (新订新名词辞典) in 1952, neologism dictionary compilation has achieved remarkable results. The *Contemporary Chinese Dictionary* (现代汉语词典) that is in the widest use and generally recognized as of the first rank in academic attainment has been amended 7 times, and for each new edition, a number of new words has been supplemented to reflect the latest characteristics of the times. Also, hundreds of specialized reference books about neologisms have been compiled. Since 2005, the PRC's Ministry of Education has annually released the official *Report on the Language Situation in China* (中国语言生活状况报告), and based on the Ministry's project, every year the National Center for Monitoring and Research on Language Resources (国家语言资源监测与研究中心) is releasing glossaries, for instance, the "Top 10 Internet Phrases of 2020 (2020 年度十大网络用语)" and the "Top 10 Chinese Media Buzzwords of 2020 (2020 年度中国媒体十大流行语)", etc., as an important part of the annual "Chinese Language Stocktaking (汉语盘点)" campaign. See also Zhou Jian (周荐, 2015).

translating neologisms comprising "neologism to neologism", "direct copying of the original neologism", "source text neologism to target text neologism", "source text neologism to target text equivalent" and "compensation". B.J. Epstein (2012, pp. 29-66) has elaborated the translation of neologisms in children's literature and argued that "a translator has to understand how the word was made and then decide whether the component parts of the new words should be broken down and then recreated in the target language or whether a different strategy works better". And more scholars have conducted studies[7] on translating neologisms between languages, such as English into Indonesian, Russian, German, Persian, French, Croatian, Chinese and so forth, concentrating on the issues of translation strategies, correspondence, functional equivalence, parallel corpus, etc.

As for Chinese neologisms, investigations mainly focus on their English translations and the strategies applied in practice, particularly in recent years. Yang Hongyan, Yao Keqin & Liao Tiantian (杨红燕 姚克勤 廖甜甜, 2020) have visually presented proof that the research on the translation of neologisms in China is developing rapidly and the number of published articles is increasing constantly. Cheng Han (程晗, 2015), Hu Anna (胡安娜, 2016) and Wang Kehui (汪克慧, 2019) have argued from the perspective of German Skopos Theory that translation is a purposeful cross-cultural action, which determines the strategies applied in Chinese neologism translation. Li Kun (李堃, 2015) and Chen Jingjing (陈京京, 2015) have employed the Theory of Eco-translatology[8] to exemplify the linguistic, communicative, cultural aspects of translating Chinese neologisms. Wang Kehui & Li Jianping (汪克慧 李建萍, 2017), Xu Min (徐敏, 2018) and Xiao Yaoyao &

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[7] See Karnedi, M.A. (2012), Kuzmina, Olga Dmitrievna & Yusupova, Liya Gayazovna (2016), Falahati Qadimi Fumani, M. R. & Abdollahpour, S. (2017), Frleta, Tomislav & Frleta, Zrinka (2019) and Wang Weixia & Wang Zhijiang (王维霞 王治江, 2018).

[8] The Eco-translatology is a Chinese translation studies school that draws upon the Charles Darwin's "the survival of the fittest". From the view of Eco-translatology, the translator is supposed to select the appropriate expressions according to his understanding of the source text, which can be adapted most easily to the target culture in order to make the transfer best in the translation. See also Hu Gengshen (胡庚申, 2008, 2013).

Xiao Gengsheng (肖瑶瑶 肖庚生, 2020) have devoted their attention to cross-cultural perceptions and detected typical errors or misalignments in the translation of Chinese neologisms, such as grammatical errors, stereotyped literal translation, neglect of cultural connotations, translational redundancy, etc., by analyzing their etymological information and morphological characteristics, as well as proposed more appropriate translation strategies. Fu Fuying & Zhang Fan (傅福 英章梵, 2016) and Yang Hongyan, Yao Keqin & Liao Tiantian (杨红燕 姚克勤 廖甜甜, 2020) have advocated that translators are responsible for being more culturally aware to strike a balance between domestication and foreignization by seeking common points while preserving differences, conveying the respective unique cultural values.

3. Translation of Neologisms Oriented Toward Teaching and Learning Chinese as a Second Language

Translation contributes to the configuration of a global identity and increased understanding among societies worldwide. Likewise, translating Chinese neologisms into other languages perceptibly serves Sino-foreign intercultural communication. It is also understandable that Chinese language learners generally show their interest in understanding and translating new lexical items so that they can keep up with the information on social development that these neologisms carry.

As second language pedagogy develops, the grammar-translation method seems obsolescent compared with the prevalent varieties, such as Task-based Instruction, Language Immersion, Total Physical Response or the Growing Participator Approach. However, translation remains an undeniably efficient approach to second language teaching and learning, and is still used far and wide throughout the field of study aids, as in annotations for graded readers, vocabulary lists for textbooks, compilation of bilingual learning dictionaries and so forth. Besides, as practitionners of cross-cultural understanding, second language learners are broadly engaged in translating fiction and nonfiction, press coverage, subtitles of audio-visual materials, etc. In any case, the use of translation to learn vocabulary, to read, to write, or to check comprehension, can be considered as a common strategy, and the same is true for learning Chinese as well.

Cui Yonghua (崔永华, 2020) has argued that teaching Chinese as a second language aims at cultivating intercultural communication competence, which meets the requirement of the development of human society and is the inevitable result of the development of second language teaching methodology. The comprehension and practical run through of Chinese neologisms make Chinese language learners more accessible to Chinese people in the present. The communicating parties can feel synchronized on account of their mutual consciousness of sharing the new expressions and of keeping themselves up to date. On the other hand, we believe that Chinese language learners who come from different countries and regions, speaking distinctive mother tongues, also have a desire to employ Chinese to indicate the new things or concepts developed in their respective cultures. Teachers have always been asked by students whether a new word in their native language has a corresponding expression in Chinese. Lexical vacancy can cause them frustration. Thus, an appropriate translation of neologisms can help them to break down such cultural barriers.

4. Strategies Applied in the Translation of Chinese Neologisms

4.1. Conventional Translation Strategies

As reviewed above, many scholars have been involved in exploring the translation strategies applicable to Chinese neologisms so far, such as "omission", "calque", "loan translation", "transcription", "paraphrase", "explanation", etc., based on analyzing the means of their word-formation. Universally, the procedures (strategies) proposed by Peter Newmark (1988) also work with translating Chinese neologisms. A selective exemplification is as follows.

The alphabetic acronym "PK" has been accepted as a new loanword in Mandarin that comes from the English abbreviation of "player kill". Although its meaning has extended to include "competition 竞争 (jìngzhēng)", obliviously a transcription[9] is the most effective in translation, and the

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[9] Newmark, Peter (1988, p. 81) has employed the term "transference" to indicate the process of transferring a source language word to a target language text. It is called "loanword" or "transcription" as well. And normally it also includes "transliteration" that means the conversion of different alphabets.

diverted commas are even unnecessary due to the universality of internationalisms. The new word 狗带 (gǒudài) is another example, which can be transcribed back to its English homonymic pun "go die".

The word 网红 (wǎnghóng; 网: net; 红: red) is the abbreviation of 网络红人 (wǎngluò hóngrén; 网络: network; 红人: a favorite by sb. in power), which can be calque-translated to "web celebrity". The similar calqued cases include 团购 (tuángòu; group buying; 团: group, society; 购: purchase, buy), 杠精 (gàngjīng; argumentative person; 杠: lever; 精: essence, spirit)[10], etc.

The employment of a target language equivalent is also a very common strategy for translating Chinese neologisms although the corresponding word that already exists in the target language can be more often just a "near equivalent"[11]. For instance, the lexical item 女汉子 (nǚhànzi; 女: female; 汉子: true man, fellow) is a newly coined word. Compared with the existing words 男人婆 (nánrénpó; manly woman; 男人: man; 婆: old woman) and 假小子 (jiǎxiǎozi; hoyden; 假: fake; 小子: boy), 女汉子 (nǚhànzi) carries a rather positive evaluation since the component 汉子 (hànzi; true man, fellow) is very commendatory. Thus, employing the English word "tomboy" or the Spanish "marimacho" can be a "near equivalent" strategy. For another example, the slang term 屌丝 (diǎosī; dick hair, loser; 屌: penis; 丝: silk, a threadlike thing) can be still translated to the English equivalent "loser", referring to a young person of mediocre appearance regardless of gender any more, although it has been gradually transforming into a cultural descriptor of ordinary Chinese citizens who face everyday struggles and hardships[12]. 柠檬精 (níngméngjīng; 柠檬: lemon; 精: essence, spirit)is another case in point, which can be translated to the English phraseme "sour grapes" or "green with envy". It is universal for the world's languages that the gustatory perception of "sour" refers to resentment, disappointment, or anger in the synesthetic pathway. However, the word has been losing its derogatory connotation and

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[10] It is also acceptable to employ equivalent words, such as "disputant", "controversialist", "eristic", etc., to translate 杠精 (gàngjīng).

[11] Newmark, Peter (1988, p. 84) has named the procedure "synonymy", which economies the accuracy.

[12] See also the entry "Diaosi" at Wikipedia website.

has gained an extended meaning of self-deprecating admiration of other people's appearance or living conditions, etc. Considering the emotive charge of the neologism has shifted, to employ the aforementioned English equivalents can be just a compromise.

4.2. Adaptive Translation Strategies

The conventional strategies presented above are applicable to translating Chinese neologisms, and translators normally adopt one of these strategies or sometimes combine more than one in practice for different purposes such as in literary translation, technical translation, or interpretation. However, to translate neologisms oriented toward teaching and learning Chinese as a second language demands specific procedures and strategies to meet the needs of the presentation of glossaries in textbooks, the use of social media apps, classroom communication and so on. For example, in addition to just reading a translated text, language learners usually get more involved in parsing the translation. They are not passive receivers but always monitor the translation process and results, and moreover, make attempts to translate by themselves. As language learners naturally have a longing for active vocabularies, they crave comprehensible and usable neologisms, especially given that frequency with which such words are used, as well as the favor shown by the public on them, are easily perceptible. Consequently, they cannot be content with a translation strategy such as "omission" or "paraphrase" due to the needs of not only input but also output. A "word-for-word" or literal translation is a necessary and popular prerequisite to give language learners to a hint of the word-formation of neologisms due to the semantic transparency of the Modern Chinese vocabulary. That means the meaning of a compound neologism can be inferred with a high probability from that of its constituent morphemes. What is even more instructive is to apply adaptive strategies in translating neologisms to Chinese language learners, which can facilitate their cross-cultural communication, particularly when coping with a complex neologism.

4.2.1. Adaptive Translation Strategies for Polysemous Neologisms

As a notable factor that affects the complexity of neologisms, polysemy can actuate the employment of adaptive translation strategies. For example, the

new word "立 flag (lì flag; 立: stand, erect)" is a compound made up of the native Chinese morpheme 立 (lì; stand, erect) and the loan morpheme "flag" untransliterated. Syntactically it is a separable verb[13], which means it can separate into two parts with other words inserted in between. Although the morpheme "flag" is normally written in English, the word actually has its origin in the Japanese gairaigo[14] "フラグ", which is polysemous. It mainly has three meanings[15]:

① flag, a piece of fabric (most often rectangular or quadrilateral) with a distinctive design that is used as a symbol, as a signaling device, or as decoration;
② flags, collections of bit fields commonly used in computer programming to control or to indicate the intermediate state or outcome of particular operations;
③ [suffix] foreshadowing, indicating an event or character actions that predict future development in games, movies and novels, etc.

The third meaning was widely introduced to Mandarin Chinese around 2014 by forming the neologism "立 flag (lì flag; to foreshadow)", although there has existed a native synonym 伏笔 (fúbǐ; foreshadowing). Soon afterwards the meaning of the new word extended to include another sense, "to foretell misfortune, jinx", despite the fact that there have been also similar expressions such as 乌鸦嘴 (wūyāzuǐ; crow's beak, doomsayer) or 一语成谶 (yìyǔchéngchèn; the prophecy has unfortunately come true). Subsequently the word semantically shifted again, indicating "to set a goal". Thus, the neologism has extended to include three meanings within quite a short period of time as follows:

① to foreshadow;
② to foretell misfortune, to jinx;
③ to set a goal.

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[13] It is so called 离合词 (líhécí) and in the *Contemporary Chinese Dictionary* (《现代汉语词典》), the edition of 2005, there are totally more than 3,400 entries of separable verb, marked with a symbol "-".

[14] Gairaigo is Japanese for "loan word", primarily written in the katakana phonetic script. It refers to a Japanese word of foreign origin, yet not borrowed in ancient times from Literary Chinese.

[15] See also the entry "フラグ" at the website of Dictionary "goo 国語辞書":
https://dictionary.goo.ne.jp/word/フラグ/

It is quite unusual that a neologism generates various extended meanings within a short period of time, however some cases certainly derive from the misconstruing or misrepresenting of speakers, besides the universal cognitive approaches to the semantic extension of polysemy such as transference, substitution, salience and blending. For the neologists of the word "立 flag (lì flag; to foreshadow)", to detect the connotation of the "flag" is a challenge, as "flag" can mean three things: a marker indicating divergence, a portent of calamity, or a sign of appeal. In other words, its meaning depends on the person who uses the word, and who determines whether the "sign" is good, bad or neutral. The lack of familiarity with the neologism may conceivably cause this semantic extension.

The new word "秒杀 (miǎoshā; seckill)" is another instance of polysemy, as in the following examples:

① to seckill, [a term used in online games] kill an enemy within a few seconds;
② seckill, [a term used in online shopping] the quick sell out of newly-advertised foods;
③ [spread to stockjobbing, sports, programming and suchlike competitive activities] any actions or changes happened within a short time but led to a decisive result.

The different meanings of a polysemous neologism can be recondite even for native speakers, not to mention the language learners. In the service of language learning and teaching, apart from distinguishing the meanings and thereby providing a corresponding translation according to the text and context of the neologism, adaptive translation strategies are efficient. As in the next example, for compiling bilingual dictionaries, a combination strategy is potent for presenting the different senses of an entry.

[立 flag]
set up a flag
① set up a flag as a sign to suggest an event or situation will happen, foreshadow;
② set up a flag as a sign to foretell misfortune, jinx;
③ set up a flag as a sign to appeal, aim.

Combining the three strategies—literal translation, explanation and equivalence—can distinctively demonstrate the meanings of the neologisms.

For the vocabulary list of textbooks, a combination of literal translation and explanation functions to reasonably introduce the semantic extension of a polysemous neologism. An equivalent in the target language is not necessary

considering the lexical gap of exact equivalency and the need of minimizing the error caused by negative interlingual transfer.

As for editing a parallel text, a target language equivalent, a functional equivalent or a descriptive equivalent are all acceptable so that the word senses of the polysemous neologism can be disambiguated without having an effect on the flow of the target text.

4.2.2. Adaptive Translation Strategies of Offering Linguistic Information

Taking into account the needs of Chinese language learning, the adaptive strategy applied in translating neologisms is also supposed to encompass the relevant linguistic information. The following exemplification can illustrate such a necessity.

To offer the linguistic register of "internet slang", in whatever form, is an adaptive strategy in translating buzzwords popular across the web. In particular, labeled registers are conducive to highlighting the newly extended meaning of an existing word, for instance:

> 锦鲤 (jǐnlǐ; 锦: brocade; 鲤: carp)
> ① koi, a common carp of a large ornamental variety;
> ② [internet slang] a lucky person or a symbol of luck, prosperity and good fortune
>
> 油腻 (yóunì; 油: oil; 腻: greasy, be bored with)
> ① greasy, oily;
> ② [internet slang] (of a person, especially a middle-aged man, or their manner) slovenly, slippery, insincere and repulsive;
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> 上头 (shàngtóu; 上: up, upward; 头: head)
> ①[archaic] (of a girl on her wedding day) start binding her hair into a bun;
> ② [colloquial] (of alcohol) to go to one's head, feel dizzy;
> ③ [internet slang] (of music, fragrance, drinks, TV programs, etc.) feel impulsive, excited, emotional, surprised, or abdicated.

Indicating the morphological traits of neologisms when translating can be also informative for Chinese language learners. For example, the new word 奥利给 (àolìgěi) can be translated to its English equivalent "awesome", however language learners will likely still be confused with the meaningless constituent characters. Actually, the neologism is formed by reversing the order of syllables in another earlier new expression 给力噢 (gěilì ō; 给: give;

力: force, strength, power; 噢: [exclamation] oh), which means "helpful, amazing, awesome, impressive, etc." Another case 集美 (jíměi; 集: collect, gather; 美: beauty) can be translated to the English "bestie". Chinese language learners can comprehend its legitimacy better if it is revealed that the new word originates from a homophonic pun. During a live broadcast, a streamer mispronounced the word 姐妹 (jiěmèi; sisters) as 集美 (jíměi) and its constituent morphemes imply the meaning "all kinds of beauty rolled in one", which coincidentally flattered the "besties".

Introducing the etymological root of neologisms in translation is adaptive to language teaching and learning as well, as long as the attached information does not unduly disrupt the coherence of the target text. For example, the new word 种草 (zhòngcǎo; 种: plant, sow; 草: grass) can be translated as "to recommend a product to sb." although it literally means "to grow grass". The new word is not semantically transparent for Chinese language learners but the cognitive model is truly rooted in China's culture, in which "weeds are careless". The metaphorical mapping is conventionally based on the correspondence between "weeds growing wild" and "taking action in haste". The Chinese language is abundant in such lexical items as 草 (cǎo; to draft), 草率 (cǎoshuài; careless, slapdash), 草书 (cǎoshū; cursive script), etc. The idiomatic phrase 心里长草 (xīn li zhǎngcǎo; distracted; 心: heart; 里: in, inside; 长: grow; 草: grass) can be considered a direct source of the new word 种草 (zhòngcǎo; to recommend a product to sb.) since 草 (cǎo; grass) represents something distracting or attractive. Furthermore, etymological roots are sometimes not just local but also universal. That is, from the perspective of lexical-semantic typology, cultural contact and integration in the context of globalization result in neologizing acts in the world's languages that correspond to advances in science, technology and conceptualization. To sensitively detect intercultural universality can contribute to equivalencies, explanations and other adaptive translation strategies. For instance, in ancient Chinese classics, the word 神隐 (shényǐn; 神: god, deity; 隐: hide) normally refers to "vanish magically like immortals", and in Japan, the corresponding 神隐し(kamikakushi; lit. hidden by god) means "spirited away" or a "mysterious disappearance or death of a person". The word's meaning has recently extended to include "make disappear suddenly" in Chinese, which seems to echo its

Japanese version. Actually, the word was re-introduced back to Chinese due to the global box office hit of the anime film *Spirited Away.* Moreover, this neologism also resulted from an audiovisual translation practice related to the new verbal meaning of the English word "ghost".[16]

5. Conclusion

Appropriate translation contributes to mutual understanding among societies worldwide. Accordingly, translating Chinese neologisms into other languages perceptibly serves Sino-foreign intercultural communication and particularly contributes to Chinese language learners comprehending dynamic advancements in China that the new words present.

Conventional translation strategies, for instance, "transcription", "calque", "target language equivalent", "explanation", etc., are applicable to translating Chinese neologisms. However, for the purpose of teaching and learning Chinese as a second language, adaptive translation strategies are in demand to reduce the complexity involved in neologizing, as with polysemous words. Furthermore, the adaptive approach is also supposed to encompass relevant linguistic information, such as attaching the linguistic register of "internet slang", indicating morphological traits, introducing etymological roots and so on.

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[16] In English, the meaning of the word "ghost" extended to include "to avoid somebody by no longer accepting or responding to their contacts". See also the line "She ghosted you." from the American television series Grey's Anatomy, episode 1 of season 14. A sinicization community called 天天美剧字幕组 (ttzmz) captioned the translation "她神隐了你" given the semantic matching between the morpheme 神 (shén) and the word "ghost".

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