Transfer of Meaning in Tourist Brochure Translations

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1. Introduction

The objective of tourist brochures is to attract visitors to the region and support the livelihoods of the local people. This is why it is important for tourist entrepreneurs to represent the area and its attractions in the best possible light to increase the interest of travelers to visit the location. Thus, it can be argued that the mission of the translator and the purpose of a translated brochure is to do the same; that is, to present the promoted location or event in the best possible light. The translator must also keep in mind that the text is directed to foreign visitors with different cultural backgrounds.

Visitors from foreign countries may have little knowledge of the local cultural and natural features and describing these features may serve as additional or even primary elements in creating attraction to the local area. However, different areas feature different attractions, and native visitors may look for different attractions or activities than a foreign visitor in the same area. For instance in Finland, potential native visitors may be looking for good fishing waters and hunting grounds, whereas foreign visitors may want to experience the different seasonal features such as the Northern Lights or the Midnight Sun.

All translators must take into account various aspects when translating a text. The translator of a tourist brochure has to make the translation correspond with the original while potentially also decide whether to make omissions, additions or other changes to the text to explain cultural or natural terms and concepts to a non-native reader who has no previous knowledge of them. These terms and concepts are usually well-known to native readers and can even be left unexplained in the source language text.

The goal of this thesis is to see what methods are utilised by the translators of the selected tourist brochures to transfer the intended meaning of the original language brochure into the target text, and whether this process has a negative effect on the relevance and attraction of the target language brochure. Furthermore, I will also
attempt to see if the translators attempt the avoid this negative effect on the relevance and attraction in some way, and if they do, I will try to find out what effects the methods utilised by the translators have on the relevance and attraction of the translated brochures.

This study concentrates on the translation of several tourist brochures collected from the Tornio and Pello tourist information offices, as well as two websites that promote locations near Tornio and in Muonio. The brochures are mainly advertising activities and locations in Lapland, mostly near the western border of Finland but also in Sodankylä and the surrounding areas. There is also a brochure with a wider scope that describes food culture from all around Finland.

The topic of this study, namely studying the translation of tourist brochures from tourism information centers in Tornio and the rest of Lapland was born from the authors own connection to the Tornio area and previous interest in the brochures and the differences between different language versions.

The Data and Methodology section lists the brochures that were collected for this study. The selection process and reasons for selection will also be looked at, alongside how the brochures will be analysed in the analysis section. The Theoretical Framework and Earlier Research section will describe the chosen literature and general framework used in this study, alongside some of the earlier research that helped in the formation of the framework.

The analysis section will apply the concepts of translation theory and studies that are examined in the theoretical framework section, such as the cultural filter and overt and covert translation as proposed by Juliane House in *A Model For Translation Quality Assessment*, (2004), and the propositions of Peter Newmark, in order to achieve the stated goals. The more philosophical concepts by Sperber and Wilson (1986) and the applications of their writings to translation by Gutt (1998), as well as the commentary on the mission of the tourist brochure translator by Hickey (2004), will also be utilised.
In the fifth section titled Discussion, the findings from the analysis section will be discussed. The section will also be covering the entirety of this study, and any possible implications of the choices that a translator can make when translating tourist brochures.

The Discussion section is followed by the final section, titled Conclusions. In this section, the study itself and the choices made by the translators in the data, theoretical framework and analysis sections will be discussed and summarised, and their suitability and functionality will be reviewed.
2. Data and Methodology

To begin this section, it could be useful to think about the purpose and nature of tourist brochures, and what the mission of the translator is regarding the text of the brochures. To put it simply, tourist brochures are supposed to persuade tourists to 1) visit a particular area and 2) visit the attractions / events in the area, and use the services available. This purpose and the mission of the translator will be revisited in the next section, and supported with the theoretical framework by Leo Hickey (see Hickey, 2004), who wrote on the effect of tourist brochures on (potential) tourists and whether translators should keep this effect in mind when translating the texts in the brochures. The concepts that he wrote about are called Locution, illocution and perlocution, and they will be presented in more detail in the section titled Theoretical Framework and Earlier Research.

The the target of the research, the tourist brochures, will be listed alongside the method of study to see how the meaning of the original text is transferred to the translated text will be described. A total of 22 individual tourist brochures were collected from Tourist Information Offices in Tornio and Pello, 10 of which were chosen to be analysed. Two tourism websites, promoting locations in Muonio and Kukkola were also picked to be examined. The types of the brochures vary from fliers to magazine-type brochures. In some brochures, the translation is included on the same page. Others have a separate brochure for different language versions, which have been counted as a single piece of data. The translations are mainly directed from Finnish to English.

The translators of the different brochures are most likely not the same people, since the promoted locations are not affiliated with each other and thus they probably use different advertisement companies to produce these brochures. This will likely ensure that the brochures present different means which the translators have used to transfer the meaning in the translations.
Some of the brochures described and studied in this thesis are meant for people who are already present at the destination, or at least present in the target country. These brochures, as they promote specific locations on a smaller scale, are probably not available in the source countries of the potential visitors. However, the websites presented in this thesis are possible to visit from almost any place in the world.

In this thesis, brochures as well as online tourist material have been studied. The online material was subjected to similar analysis as the printed material, but one should keep in mind that the Internet is a much more flexible medium than the printed page. A minor error in the final version of a printed travel brochure may be left uncorrected due to costs and time concerns. In a website, such an error can be corrected even after publishing. A travel entrepreneur can also change the amount of, and update information presented in the website for their location while keeping possible costs low and without having the worry about brochure length.

Generally in the printed brochures, the length of a section, or a piece of text does not usually exceed one page. In online material, thanks to page scrolling, text sections can be longer. In tourism websites, extra information can be added about the local culture or biosphere as a bit of interesting trivia, while such information would already be known to most native tourists. Tourism websites can also have multimedia content, such as image galleries which would greatly increase the costs of a printed brochure, and embedded or linked videos, which are impossible to include in a printed page, or even weather applications that show the current weather situation (e.g. temperature, wind speed and direction). Websites can also have social media applications, such as Facebook comments or a guestbook, that can be viewed by anyone, to possibly see feedback or comments. It should be noted that these kinds of differences between different language versions are most likely not decided by the translator, but by the entrepreneur, or tourism actor. Thus, the various types of cultural filters that have been applied are not necessarily all applied by the translator of the target language version.
The brochures that will be listed later in this section were chosen out of a number of brochures acquired from the Tornio and Pello Tourist Information Offices in 2012 and early 2013. The selection process for the brochures that were to be analysed in this study included the following parameters:

1) The brochure had to contain an English language section that could be assumed to be a translation of a Finnish source text.

2) There had to be an adequate amount of text that could be analysed. This usually means at least multiple paragraphs of text.

The brochures are basically pieces of data. They will be looked at individually. This means that different pieces of text within a single piece of data will be compared to find interesting items to analyse and discuss, according to the goals of the study. The brochures and websites will be analysed separately, but in the Discussion section it will be looked at whether any single translation procedure was more prevalent than others. The data that was chosen to be analysed is listed on next. A more in-depth analysis will be provided in the analysis section.

List of brochures in order of analysis:

Sodankylä - Lapin tähtikunta – Sodankylä - Municipality of Stars

Pellon Kesäopas – The Pello summer guide

MeriLappi – Sea Lapland

Siida – Sámi Museum & Nature Centre

Lehkosen Lomamökit

Makujen Suomi – Taste of Finland

Rovaniemi

SantaPark

HaparandaTornio
Kemi Finland

Harriniva - Best in Wilderness

Nordic Safaris

This section listed the collected data, meaning the tourist brochures, that will be analysed in the Analysis section. The research methodology was also outlined. Next, the theoretical framework of the study will be outlined, and some of the earlier research concerning the topic of this study will be reviewed.
3. Theoretical Framework and Earlier Research

Pragmatics as a framework studies the meaning and language use which are dependent on the speaker, or in this case, the writer of the brochure, and the addressee (which will be referred to later as recipient), which is the tourist. The concept of the utterance, which for the purposes of this study, means the translated text in the brochure is also essential in the field of pragmatics (see Levinson, 1983:5-34). The context is what the addressee uses to infer the meaning of the utterance (see Sperber & Wilson, 1986). As stated above, the utterances are the texts in the brochures, namely the source language text and the target language text.

Pragmatics was chosen to be the umbrella theory after a selection process, which ultimately lead to a book titled *Pragmatics at Work: The Translation of Tourist Literature*. This book contained many of the articles utilised in the study, as well as leading to using Relevance Theory as proposed by Sperber and Wilson (1986).

Relevance Theory is used in this study as a philosophical theory to support the claim that a tourist brochure translation should be as straightforward as possible, to eliminate the possibility of misinterpretations and misunderstandings on behalf of the reader, or the tourist. This claim is also supported by Gutt (1998), whose writing will be reviewed alongside Relevance Theory. This theory will be applied to the analyses according to Sperber and Wilson (1986) and discussed further in its own subsection below (see section 3.3).

Four translation processes by Peter Newmark (1988a) will be studied and in the analysis section, attempts will be made to categorise the examples according to Newmark’s procedures and to see the reasons why the translator has chosen to use each procedure. Newmark’s concepts will be described in subsection 3.2.

The book *Pragmatics at Work: The Translation of Tourist Literature* also featured the texts of Juliane House, who wrote on translation quality assessment in *A Model for Translation Quality Assessment* (2004). In this article, House proposed a binary
method for translation, namely, the overt and covert methods (2004:89-91). The primary goal of the usage of these tools and concepts is to uncover and discuss the possible reasons of the choices done by the translator, and what effect they may have for the effect of the translation itself. House’s concepts will be described further in the subsection 3.2.

There is a fair amount of earlier literature about the translation of tourist brochures. For example, Martinéz (2000) looks at tourist brochure translation through systemic-functional grammar. Kristensen (2002) researches the localisation part of translation. If web based tourist advertising methods were to be looked at in more detail and as the main focus, Internet Marketing of Tourism by Bisht, N.S., Belwal, R. and Pande, S. (2010) could prove to be useful. Also, Väänänen (2001) has done a componental analysis of translated tourist brochures in the Kajaani and Oulu Tourist Information Centers.

The most interesting bit of background literature uncovered is the collection of articles also mentioned earlier titled Pragmatics at Work: The Translation of Tourist Literature (eds. Navarro Errasti, M.P., Lorés Sanz, R., Murillo Ornat, S. 2004). It is a collection of eight articles by experts in the field of translation studies. All the articles in the book look at translation from the Pragmatic point of view.

It is argued by Basil Hatim (see Hatim, 2004:16-27) that the translation of tourist brochures is a unique genre. The translator must keep an eye on how well the translation represents the product that is being promoted, sometimes even at the cost of equivalence. This means that there can be little resemblance between the original language version and the translation. In other words, it could be said that the translation has more responsibility towards whatever is being promoted in the brochure than the original language text. This can be dependent of the target language itself, and whether it is culturally appropriate to translate certain things or not.
3.1 Locution, Illocution and Perlocution

Locution, illocution and perlocution are all different levels of describing a speech act. Simply put, Hickey (2004:57) describes locution as the speech act itself, that is, speaking or writing anything at all. Illocution is the act of doing something with the speech act, such as affirming or describing. Perlocution, or a perlocutionary act, happens when the speech act performed by the communicator has any effect at all on the recipient, whether the effect is desired or not. It can be safe to assume that the intended perlocution of a given tourist brochure is to persuade. Thus, great care should be taken to ensure that the perlocutionary intention of these brochures is as clearly as possible to convince people to visit the locations promoted in the brochures. However, it can be difficult to predict what perlocutionary effect a given speech act has on the recipient. Furthermore, the same speech act will most likely have a different perlocutionary act on different recipients, especially if the recipients are from different countries, or more specifically, different cultures and cultural backgrounds.

Hickey claims that “the language of tourism aims to persuade people to become tourists --” (2004:60–61). He also brings on the questions of should the translator “simply translate the text, aiming at semantic equivalence and leave it at that?” On the other hand, Hickey continues, should the translator try to recreate the same (or similar) illocutions in the target text and hope that they would induce the same (or similar) perlocutions for the recipient as the source text is supposed to induce. (ibid.) The third option presented by Hickey is that the translator goes further than just hope for the similar perlocution, and deliberately tries to induce it. The third option is where the translator would possibly differ the most from the source text, up to the point of rewriting and amending parts of the message of the source text. The third option is said, by Hickey, to raise a number of questions (ibid.). Is the translator doing something else than translating? Are they qualified to assess the effects that the changes they make have on the perlocution of the target text (which is supposed to be similar to the perlocution of the source text)?
Whenever changes of the aforementioned third type, that is, changes made in the message of the target text that try to recreate the perlocutionary effect of the source text can be seen in the brochures and websites that have been analysed in this thesis, it can be assumed that the changes have probably been weighed and possibly approved by both the translator and the client. However, Hickey presents the question; do translators really strive to transfer the perlocutionary intent of the source text to the target text? (2004:77) This question will be considered and discussed further in the analysis and discussion sections of this thesis.

3.2 Equivalence

Equivalence is a concept and a theory in the field of translation which determines how the meaning of the original text is transferred in the translated text. One form of the equivalence theory is one of formal correspondence and dynamic equivalence (see Nida and Taber, 1982). Formal correspondence and dynamic equivalence are not far removed from the theory of overt and covert translation. The works of Nida and Taber are the basis for some of the theoretical background that is utilised in this thesis, namely the propositions put forth by Newmark (1988a, 1988b) which will be applied to the chosen translations in the analysis section. The proposed concepts will be introduced next.

Newmark proposed, among other things, three translational equivalents, the cultural, functional, and descriptive equivalents, and the concept of transference. These equivalents can be used to attempt to transfer the meaning of a cultural word from the source text to the target text.

The cultural equivalent is a word in the target language that replaces the source language word with a corresponding cultural item in the target language. This presupposes that the source language word is deeply rooted in its native culture. An example of this could be replacing measurements; The culture of the source language uses Imperial measurements, but ‘2 inches’ could be translated into “5 senttimetriä”.
Another example could be translating *café*, a popular meeting place in France, as ‘pub’, which would be a British cultural equivalent for a popular meeting place. This can be connected to the later section concerning Juliane House’s concept of a cultural filter (2004:89-91).

The functional equivalent is a translation procedure that “neutralises and generalises” the (cultural) source language word, essentially deculturalising it, since the target language word will not become cultural. An example of this could be translating *Taoiseach*, as ‘the Prime Minister of Ireland’. or *Oireachtas* as ‘the legislature of Ireland’.

The descriptive equivalent is a translation procedure that deculturalises the source language word even further than the functional equivalent. This procedure takes the qualities of the source language word and provides a longer, more detailed description about the source language term. It is often connected with the functional equivalent. Newmark offers an example in which *machete* can be translated as ‘knife’ (1988b:83-84). The explanation is that *machete* can be described as being a ‘(Latin American) broad, heavy instrument’ and it functions as a tool of aggression and cutting. Therefore, the description and the function can be combined in the translation of ‘knife’ (ibid.).

Transference, according to Newmark (1988b), is “the process of transferring a SL (source language) word to a TL (target language) text as a translation procedure.” It also includes transliteration, which means that words written using different alphabets (i.e. Cyrillic, Chinese etc.) would also be converted to English, i.e. Romanised. A transferred word in the target language becomes a loan word. Loan words, according to Newmark (1988b:81), do not stay in the target language. Newmark also argues that in regional novels and essays as well as advertisements, “cultural words are often transferred to give local colour, to attract the reader, to give a sense of intimacy between the text and the reader.” (1988b:82)
3.3 Relevance theory

Relevance Theory is a pragmatic theory which, according to Sperber and Wilson (1986:118-121), presents the idea that the reader, when seeking for meaning in an utterance through inference, will choose the most relevant meaning for the utterance, and then stop the search entirely. According to Relevance Theory, the correct meaning of an utterance is that intended by the speaker (see Sperber and Wilson, 1986:118-121). Relevance itself is a philosophical concept that is used by the recipient, that is, a reader or a listener, to interpret an utterance, that is, a piece of text or a spoken sentence. The recipient processes the utterance and subconsciously attempts to find contexts that would help in inferring the utterance. Relevance here can be said to mean the degree of effort that it takes to infer the meaning of a given utterance. An utterance with a high degree of relevance is easier to infer than an utterance with a low relevance. (Sperber and Wilson, 1986:155-171)

An utterance usually has a meaning or a message that is intended by the original communicator to be transferred to the recipient in a form as close to the original intention as possible. This is especially true in advertising. However, for the purposes of an alternative view, it could be said that some works of art, for example, are intended by the original communicator, or artist, to specifically have a different meaning for different recipients. In other words, each viewer of the piece of art forms their own conclusions of what the meaning of the piece. Thus, the relevance of the artwork is low enough for each recipient to infer a different meaning according to what contexts are available to each of them.

As said earlier, the pragmatic concept of an utterance in this case stands for the texts in the brochure. It can stand for both the original and the translated texts. In the field of tourist brochures, this means that the utterance should be as explicit and easily inferred as possible, to reduce the amount of inferential work that the tourist must do and to not present any incorrect or unwanted information about the tourist attractions.

The specific relation between relevance theory and translation was also discussed by Ernst August Gutt, whose ideas will be discussed later in this subsection.
The above can be applied to the concept of equivalence (and equivalents) in translation, which will be discussed more thoroughly in the last paragraph of this subsection. The author of the source language text has an agenda and in the case of tourist brochures, it is likely to promote the locations and events in a certain area for both native and foreign tourists. Therefore, the translator must do the same, so there should probably be a certain degree of equivalence present. The translator still has multiple choices to make about how the meaning will best be delivered for the foreign language speaking, non-native audience.

Gutt connected Relevance Theory to translation in the following way (see Gutt, 1998:43). According to him, the concept of optimal relevance, as discussed by Sperber and Wilson (1986), is inherently possible to apply to the theories of translation. To reiterate; the recipient, when interpreting an utterance, will attempt to identify the speaker intended context. The recipient will also assume that the context is needed to interpret the utterance correctly, which, as stated earlier, is the interpretation that the speaker intended the recipient to have. The recipient will then use the available contextual information to begin interpreting the utterance. The recipient will then reach an interpretation that seems correct according to the context and which is also worth the effort invested in the process. These processes are usually subconscious, the recipient is not aware of them (Gutt, 1998:46). When interpreting mainly textual utterances, what the text is labeled to be, i.e. a satire, fact, fiction, etc. can further clarify the context to the recipient and help the interpretation process. In such situations, when the interpretation process is somehow aided, by context or something else, it is said that the relevance is increased. Relevance can also be increased when the original communicator and the recipient both agree on the subject.

Depending on the context, the same utterance can have multiple interpretations. According to Gutt (1998:49), variables such as the cultural background of the recipient can alter the context. They could also be said to metaphorically ‘be’ the context. According to Gutt (1998:49), translation is an interpretive use of language, from the point of view of relevance theory. Translation restates in another language
what someone first stated in a different language. It can be compared to quoting or speech-reporting. Thus, when translating something cultural, to an audience whose cultural background differs from the native population’s cultural background, the translation can be compared to ‘quoting out of context’, which can be harmful. Gutt uses the term ‘secondary communication situations’, due to the overtly negative connotations of ‘quoting out of context’ (Gutt, 1998:49).

The original communicator usually does not consider the cultural differences when for instance writing a tourist brochure in the native language. It can contain completely culture-bound terms and concepts which can be impenetrable to non-natives and possibly even non-local natives.

It should be noted that translated brochure texts can be categorised in more ways than what have been used here. Some translators might translate while keeping in mind the cultural differences between the source language audience and the target language audience. Other translators may be translating a given text simply because the promoted service or event could lose non-native customers because there was no information available in a language that they could understand. In the first case, the translator is attempting to market the promoted service or event specifically to the non-native audience. In the second case the translator is repeating what the original communicator has communicated about what is being promoted. Usually, the original communicator does not consider cultural differences when writing for the source language audience.

The translator can also have a choice to leave certain things untranslated since they are local cultural words or untranslatable place names. This is similar to Newmark’s concept of transference. The foreign language reader will recognise that they are cultural words and likely will not pursue the meaning of these words further, or at least will not mind that they are left unexplained in the brochures. Such cultural words can be said to have low relevance, but the reader will be unlikely to attempt to infer their meaning. An untranslated and unexplained place name would of course be an example of an overt translation. A place name that is most likely untranslated but
is, however somehow explained, like in the upcoming example from the Sodankylä brochure (see page/section?), would technically be a covert translation, since the target text audience is being addressed. More information on overt and covert translations will be presented in the next subsection.

3.4 Overt and Covert Methods of Translation and the Cultural Filter

The overt and covert methods of translation are two binary types of translation proposed by House (2004:89-91), in which it is proposed that in an overt translation, the frame or the discourse world of the original is co-activated and the target text audience is not addressed at all. The difference this makes in a translation is one of equivalence. In an overt translation it is often made much more apparent to the reader that the text is indeed a translation. The text can also serve as a sort of window to the source culture for the readers, since many cultural items may have been translated directly, or possibly left untranslated. An idiom, for example, would be translated literally in an overt translation, but in a covert translation the translator would use a corresponding idiom from the target language.

In a covert translation, the fact that the text is a translation may not be presented to the reader at all. The translator has applied a cultural filter, which means that the readers may not be exposed to the source culture at all. Both of these types have their places in the field of tourist translation, since some cultural items may be too obscure to translate, therefore necessitating a covert translation. Some tourist locations may however want to emphasise their proximity and affiliation to their area, or localness, in which case it could be that an overt translation would suit these purposes better. In the analysis section, it will be determined if an example translation from the previously mentioned tourist brochures is an overt or a covert translation. There will also be an attempt to determine the pragmatic purpose of the choice made by the translator.
The purpose of this section was to introduce some of the earlier research about tourist literature translation, and to outline the theoretical framework that the analyses and the more philosophical concepts to support the thesis will be based on. The following analysis section will take examples from the brochures described in the section titled Data and Methodology, and apply concepts found under the general framework of the field of pragmatics, as well as the propositions of Peter Newmark (1988b).
4. Analysis

In this section, each chosen brochure has been looked at keeping in mind the concepts of Relevance Theory, and the translation methods of overt and covert translation. The concepts and terms of Peter Newman have also been applied when their use has been recognised. The brochures are not generally analysed as a whole, but more specific examples have been chosen and the concepts and tools mentioned in the previous section will be applied. In some cases, the usage of specific items throughout a single brochure (that may have been compiled from multiple sources and multiple authors) may be discussed. Generally speaking this means that the overt or covert nature of the translation will be determined, alongside the methods used by the translators. After this, the implications of this choice on the relevance and the intended perlocution will be discussed in each analysis.

4.1 Sodankylä - Lapin tähtikunta/Municipality of Stars

This piece of data consists of two brochures, the Finnish language original and the English language translation. It focuses on tourism oriented events and locations in the general area of the province and municipality of Sodankylä, as well as some surrounding areas. Sodankylä is situated in the eastern part of Lapland, meaning it is separated from the border culture of Tornio and Pello. In this brochure, many of the cultural words, such as place names, are from the Sami languages, instead of Swedish.

There is a section about the Unarin-Luusa lake village, which is said to be situated on the Lapland-Lanta border. There is an uncharacteristic footnote translating *lanta* as simply meaning ‘muck’, or manure, but a more detailed look in to the name reveals that the word is based on the Scandinavian word *land*, for ‘land’, because the Lanta-people were mainly farmers. This is an attempt at providing further context to an utterance, which would increase its relevance. The word “uncharacteristic” is used
here because the footnote is the only one in the brochure. Furthermore, the information provided in the footnote is apparently wrong.

Here, the fact that the word lanta is, although incorrectly, translated as ‘muck’ in a footnote proves to be interesting in the framework of the overt and covert types of translation. The Sodankylä brochure is quite subtle in its coveryness, as most covert translations seem to be. However, the footnote, which is not present in the Finnish language version, uncovers the text as a translation, since the target text audience is being addressed directly by the translator. There are overt features as well, with the untranslated and unexplained place names other than the lanta-footnote.

In the events section of the Finnish language version there are several events being promoted that have names such as Pertsan hiihto or Unarin pilkit. In the English language version, these names have been incorporated into the English translation, but without explaining them further. Thus, Pertsan hiihto becomes Pertsan Hiihto Skiing Race and Unarin pilkit becomes Unarin Pilkit Ice Fishing Event. It seems that the covert method has been mixed with the overt method. To put these examples in Newmark’s terms, a functional equivalent has been added after the transferred word. The transferred word gains relevance that it would not otherwise have at all.

A peculiar case of a cultural filter being applied occurs in the index page of the brochure. The Finnish language version features a section titled Sodankylä lukuina (literally: ‘Sodankylä in numbers’), which has information about the size, population, founding date and weather in Sodankylä. This section is entirely missing from the English language version. Perhaps the translator decided that the target text audience does not need this information, even though they could be interested for example in how long the midnight sun lasts in Sodankylä, or how long the snow cover lasts in the Spring. In conclusion, perhaps it could be said that a tourist literature translation does not need to be as consistent as other genres of translation, as the inclusion of the Sodankylä lukuina -section would not necessarily increase the relevance or the attraction of the brochure in general, and the inclusion of it could have been seen as unnecessary work.
The changes in the translation do not really hurt the attraction or the relevance of the text, except perhaps for the ‘muck’-translation giving the area a slightly more negative image than it would have had without the clarification. Of course, Finnish readers could be likely to interpret *lanta* as muck anyway so the end result may be the same as for English readers.

4.2 Pello Summer Guide

This brochure has both the Finnish language original and the English language translation side by side. It promotes locations in the town of Pello, located near the border of Finland and Sweden. There are only a few local cultural words, none of which should be translated because they are mostly place names. This is because it can naturally be difficult for a tourist to navigate with place names that do not match the local signs. However, there are some phrases that can be said to be rooted in the Finnish national culture, which have been translated in a way that will be analysed next.

On the next page there is a scanned section of the Pello Summer guide. The spread promotes the *Eeron polku*, or ‘Eero’s path’ nature trail, and locations in the vicinity of the Alposjärvi lake. As can be seen in the ‘Eero’s path’ section, the texts differ in structure, as well as style, therefore making the translation covert. The Finnish text uses the idiom *miettimään syntyjä syviä*, roughly translatable as ‘to think about the depths of creation(s)’. The idiom has been omitted but due to its inherently cultural nature, its omission does not necessarily decrease neither the relevance or the attraction of the text.
There are several untranslatable section titles in this brochure, which form a cultural barrier which may prove to be very obscure for a foreign language speaking tourist. The translator has chosen to not even attempt to translate certain cultural expressions, such as the popular names of cows in section 14: Mustikki, Mansikki, Heluna and Äpyli, pictured above, on the right. This section is simply titled: “Meet traditional farm animals”. A cultural filter has been applied by the translator between the cultural words and the reader. There is no attempt to explain the names to the potential English language reader. Thus, there is a lack of context if the reader decides to look at the Finnish language version as well. Pragmatically speaking this could be a decent translation, since the aforementioned cow names are indeed
traditional and cultural, and the meaning can be said to have been conveyed as effectively as possible. When applying Newmark’s concepts, this example could be said to be a cultural translation, with perhaps hints of functional translation, since the phrase “traditional farm animals” technically does describe the cows, even though other farm animals can be included in the message that the translation conveys.

An even more culturally impenetrable section title can be found earlier in section 11. A literal translation of the Finnish language title would be: “Hi again, I’m going to the store. What ingredients do I need for the dip?” The section is about an environmental art exhibit called Oranki Art (named after the location of the exhibit, the village of Oranki). There is no context for Finnish speakers to infer the meaning of the title, which seems completely irrelevant to the main text of the section. In fact, it could be said that the translator has made the title more accessible for all audiences, including the source text audience, since the English language title is: “Environment art exhibition Oranki Art”. There is no equivalence, but from a pragmatic point of view the translation is much less difficult to infer than the source text for probably any reader. In other words, the translation has a more increased relevance than the original, in certain places at least.

The translation of this brochure is quite practical-minded. In the case of the Oranki art-section, it has managed to improve relevance even beyond the original. The translation also does not seem to contain any omissions that would possibly decrease attraction.

4.3 MeriLappi – Sea Lapland

This brochure focuses on locations found in the general area of the Sea Lapland. Most of the locations in the brochure are situated in the TornioHaparanda (or HaparandaTornio on the Swedish side of the border) area. TornioHaparanda is a brand name devised as a joint collaboration between the tourist actors from the cities of Tornio and Haparanda. The other locations in the brochure are situated in Simo,
Kemi, Keminmaa and Tervola. The brochure presents six different language versions for each location: a Finnish, Swedish, English, German, Italian and a Russian version.

In general, the texts in this brochure vary between overt and covert translations, since there are several separate pieces of text that promote different locations. Some sections may be fully overt, some may have a cultural filter applied to them. Due to these factors, it can be possible that both the source texts and the target texts are from different authors. Furthermore, there are as many as five translations for each Finnish language original. This of course means that there may have been as many as five translators, each of them using a different method of translation. In this particular analysis, due to the interesting differences between the different language versions, in some cases, the four other language versions will be compared alongside the Finnish original and English translation.

There are advertisements on several pages for different hotels in the Sea Lapland area. The hotels are usually referred to in their Finnish language name in the translations. However, in the case of the section for Hotel Simon Wanha Pappila (Old Vicarage), the name has been translated in the English, German, Italian and Russian translations, but not in the Swedish translation. This is an adequate example of a slight application of a cultural filter on its own. There are some peculiarities that can be analysed even further. Even though the name Simon Wanha Pappila is the official name of the hotel, the translation comes first in the English and German language, and the official name follows, surrounded by parentheses. In the Italian and Russian versions, the translation follows in parentheses instead. Perhaps there are some sort of cultural differences which could warrant these inconsistencies or perhaps the differences are the product of the translators’ personal preferences. It could be said that the cultural filter is applied more strongly in the English and German language versions than in the Italian and Russian language versions. In the Swedish version it has not been applied at all. In Newmark’s terms, the English translation uses a cultural equivalent as the official name, not as a relevance
increasing tool after the Finnish language name like the Italian and Russian translations.

Pages 28-29 in the brochure promote a location called *Rieskapaikka*, located “halfway between Kemi and Rovaniemi”. The English translation of this piece of text is mostly overt, but in the beginning of the text the title of Rieskapaikka is translated with a functional equivalent, which in this case is “Place of unleavened bread”. The Italian and Russian translations also seem to have descriptive equivalents in parentheses after the official Finnish name, while the Swedish and German translations have no added information. In a later section, a descriptive equivalent can be found in the otherwise overt text for the Tornion Suurpilkit event. The Finnish language name of the event in the title is followed by “Icefishing event in Tornio”. There is a similar descriptive equivalent in each of the translations.

The text for Lapponia Safaris, located in Kemi, is thoroughly overt, but the title which features the name of the company, which in the Finnish language section is: “Lapponia Safaris Oy”, is translated without the company type, that is, without the “Oy”. Oy in this case would be translated as Ltd. This is otherwise not a very noteworthy example, but there are interesting differences on how this subject, namely the translation or omission of the company type at the end of the name of the company is handled elsewhere in the brochure. For instance on the next page, which promotes the “Kemin Matkailu Oy” company, the text is overt except for two paragraphs changing places with each other in the English translation. The company modifier “Oy”, however, is correctly translated as Ltd instead of being left out altogether like in the previous page. A third variant of the company type usage can be found in The English translation for the “Lapland Welcome Oy” company. The translation is thoroughly overt, to the point that the “Oy” company type is included every time the company’s name is mentioned in the text. This is also true for the four other translations.

This particular brochure seems to contain a variety of translation methods, possibly due to the different sections possibly having been translated by different people. The
variations in how the company types have been translated can serve as an indicator of the amount of overtness or covertness of the text. To directly transfer “Oy” into the target text is completely overt, to the point of possibly decreasing relevance. This could especially be the case if the name of the company is in English but still followed by the Finnish “Oy”. To omit the company type from the company name in the target text could be seen as acceptable, and such an act would be a slight usage of a cultural filter. Relevance would probably neither increase or decrease. Translating the company type (as Ltd.) would increase probably relevance the most, as it tells the reader that the utterance in question is the name of a company. The cultural filter is also applied the most in this particular case.

Overall, despite the varying methods (and success) of the translations in this brochure, there seems to be a decent amount of effort by the translators to increase the relevance and maintain the intended perlocution of persuasian of the texts, by using transference alongside functional or descriptive equivalents.

4.4 Siida – Sámi Museum & Nature Centre

This particular brochure promotes the Siida Sámi Museum & Nature Centre located in the municipality of Inari, in Lapland. The brochure is a more unconventional type of flyer that has short pieces of text mixed with more prevalent graphic elements. A Finnish language version exists as well, but only an English language version was able to be acquired for this study. However, the Siida website\(^1\) apparently has the same texts in all three languages, Finnish, Sámi and English. This brochure is particularly interesting because the cultural words are purely in Sámi.

In the Finnish version, the translations of the Sámi words are in Finnish. In the English version, however, the cultural words are translated from the Finnish version

of the words and not directly from Sámi. Perhaps in this case the translations could be classified as explanations as well. The Sámi language words have not been translated from Sámi to English, Instead, only the Finnish explanation is what has been translated.

This brochure could perhaps safely be categorised as being an overt translation. Even though the Sámi language words have been translated into English, the target text version is merely following what was done in the source text version. The English translations are from the Finnish language version, not the Sámi cultural words themselves. Thus it could be said that the cultural filter has not been applied for the target text audience no more than the source text audience. The cultural words present in the text are not too difficult to infer as they are, so there seems to have been no need to increase relevance through descriptive or additional functional equivalents.

An example of the overt method being in effect can be found on the second page. There is a section about “Shoe hay”, describing the traditional Sámi way of drying hay to use instead of socks in fur boots. In the Finnish language, the concept of shoe hay is easily inferable for a Finnish person. Furthermore, heinäkenkä, or ‘hay shoe’ is a word that has strong rural connotations, which may also be something that the source language brochure intended. In English there seems to be no such connotation. The word, however, is not explained in the flyer version in very much detail.

There is no cultural filter applied here specifically for the English language version. Thus, the brochure retains a certain sort of cultural nuance throughout, a rural feel, which can serve to attract potential non-native visitors who are looking for an authentic cultural experience. The cultural presence in the target text is also not too opaque that relevance would be decreased.
4.5 Lehkosen Lomamökit

This brochure is a folded flyer that promotes the Lehkosen Lomamökit -cottages in Pello. The languages present are Finnish and English. There are not many cultural words in the text as the overall amount of text is quite small. Nevertheless, there are certain analysable items present in this brochure.

There are some interesting features in this brochure that can be analysed. For instance, in the very beginning of the English language section, the text begins: “Lehkosen Lomamökit is located in Tornio Valley in Pello, near the finnish and swedish border.” (Note: the small initials of the demonyms are present in the original text. There are a few typographical errors both in the Finnish and the English texts.) While company names are not generally translated, there is no indication in the brochure what “Lehkosen Lomamökit” means. The reader can of course infer the intent of the brochure and what it promotes when the text mentions the “well equipped cottages”, but at first glance, there is no indication of what the brochure is promoting. An added functional equivalent for “Lehkosen Lomamökit” in the beginning of the English language section or the cover page could perhaps improve the relevance here.

There is one cultural word in the brochure, used in the sentence: “Kauttamme saatte luvat, välineet ja opastuksen Tornionjoen hyville ottipaikoille.” An ottipaikka roughly means a good place to catch fish. There is no equivalent in the English language version. The same sentence in the translation goes as follows: “Get your licences, equipments and guidance to Tornionjoki river via us.”

On the first page, the Finnish section ends with: “Olet lämpimästi tervetullut vieraaksemme!”. This can be translated as: “We warmly welcome you to be our guest!”. However, there is no such welcome in the English translation. There seems to be enough space for the sentence so there is no apparent reason for the welcoming sentence being left out.
The English translation would be completely overt if not for the non-existent equivalent for *ottipaikka*, and the missing translation of the welcoming sentence from the Finnish text. There is no apparent reason for either item to be missing, since *ottipaikka* is fairly commonly translatable as ‘fishing spot’ and the welcoming sentence is not very complex either. It appears that apart from the quite literal translation, the only other convention or method used in the text is that of omission. Parts of text that would perhaps benefit the target language text have been left out completely, even though there is no apparent reason to do so, such as lack of space in the layout. Thus, the overall attraction can be said to be lowered due to the changes made in the target text.

4.6 Makujen Suomi – Taste of Finland

This brochure has probably the largest page size of all the brochures but the page amount is fairly low at seven pages. This brochure is perhaps the most general in theme out of all the brochure analysed for this thesis. It focuses on the food culture from all around Finland. This is also why it was chosen to be analysed. Its generalness will be used to possibly see if there is notable contrast or differences between highly cultural brochures that focus on a specific area, and a brochure that operates on a national level with a wide scope. This brochure has the Finnish original and the English translation side by side. The brochure does go into some cultural detail as it describes (lightly) the food culture of the different major areas of Finland. Therefore, there are some local cultural words present alongside the national-level cultural words.

In the beginning, *Taste of Finland* is overt in nature. The translation turns into a much more covert form later. It may well be that the source text is just so neutral in tone and culture, that an overt and covert translation would not differ very much, but the changes that are made in some sections are definitely classifiable as a use of a culture filter. The structures of the sentences and paragraphs are largely similar, and there are not many omissions or additions present. The above mentioned cultural
words do not follow any consistent method as to how their relevance in the target text is increased.

For instance, on the first page, the food-related cultural words talkkuna and rosolli are transferred and both receive functional equivalents, appearing in the target text as “talkkuna flour” and “rosolli salad”, respectively. However, in the next section, when talking about Western influence to Finnish cuisine, the source text talks of kalojen suolaamismenenetelmä and saksalainen oluenpanotekniikka, meaning ‘fish-salting methods’ and ‘German beer-brewing technique’. These terms are simplified in the target text as “salted fish” and “beer”, dropping the context of German-styled beer-brewing from the target text altogether. The reason for these two changes can be hard to decipher but it could be argued that explaining either word in equivalent detail does not really increase relevance very much, since the relevance of the target text can already be said to be quite high.

In a later section, the level of cultural detail is increased, as local foods from different parts of Finland are mentioned. In this section, there was only one transferred word. Unlike in the first example, however, this transferred word did not receive a functional equivalent.

Kampanisu and puikula are the example foods from Lapland in the Finnish text. The English text does not use the Finnish language words but it uses descriptive equivalents, which are “sweet wheat bread” and “small, oval potatoes”, respectively. Kainuulaiset rönttöset is an another example. Again, the cultural word rönttönen is left out of the translation and replaced with a descriptive translation, the full English language equivalent in this case being “potato and berry pies from Kainuu”. The one transferred cultural word in this section is ālvados, the example food from Åland. Interestingly, it is not explained what this food actually is in either the source text or the target text. Of course, Ālvados is basically a brand name (of a type of apple wine) and as such further explanation is not necessarily needed.
The example foods from Karelia in the Finnish version are said to be *suläsinat*, *vatruskat* and *viipuririnkeli*. Again, these cultural words are not transferred and are instead referred to as “special pies and breads from Karelia” in the English language text, giving them a functional equivalent. This can be considered acceptable since giving each of these words descriptive or functional equivalents of their own would most likely unnecessarily increase the amount of text in the translation, thus possibly decreasing attraction while not necessarily increasing relevance in any beneficial manner.

The last paragraph of the Finnish language source text, and thus the brochure itself, ends in the sentence “Tarjolla on makujen Suomi”, which would translate roughly as “there’s a Finland of flavours available.”. The Finnish version of course refers to the title of the brochure, “Makujen Suomi”, while ending the brochure seemingly neatly and effectively. The entire sentence is simply omitted in the translation. The paragraph simply ends with the preceding sentence, lacking the punch of the Finnish language slogan. Naturally, no relevance is gained from including the sentence but attractiveness would perhaps have been increased.

In some of these cases it is perhaps possible that the translator does not know what some of the foods are, thus using the quite vague functional equivalents such as in the Karelian example. In other cases it could also be possible that neither the relevance nor the attraction of the target text would greatly benefit from detailed, descriptive translations. Also, cultural words that are too obscure might not be beneficial to attraction. Nevertheless, it may be the case that the target text does not carry over the intended perlocution here, due to the difficulties of translating the heavily cultural food names in the source text so that the relevance of the text would not have suffered. Also, the omission of the inviting sentence in the end may have a negative effect on the intended effect of the brochure as well.
4.7 Rovaniemi

The Rovaniemi brochure naturally focuses on the municipality of Rovaniemi, located on the Arctic Circle in Lapland. It has separate versions for the Finnish language original and the English translation. There is also a section about the zoo in Ranua, which is outside the municipality of Rovaniemi. The information concerns the local nature, accommodation and congress services, sports and activities, and culture and sights. In the end, there is a listing of services available in the Rovaniemi area.

This brochure also contains sections describing the phenomenon of the Midnight Sun and the Northern Lights, as well as the Twilight season in winter. This brochure is almost unique in that it presents the information about these phenomena in just as much detail in the Finnish version as it does in the English version. In some other brochures that have been analysed, these phenomena have been presented to the English language audience but not at all to the Finnish audience, who may presumably already have knowledge about these phenomena.

The main sections of the brochure could perhaps be categorised as being covert translations. Major parts of the text seem overt, since there is not much difference in the information that is presented, but there are enough differences between the source text and target text which can be seen as a use of the cultural filter that the text becomes covert.

There is one cultural word in the general section of the Finnish language version, kammari, which literally means “a chamber”, that is used about where Santa Claus can be seen every day (“Joulupukin Kammarissa”). In the Finnish language, the word gives a sense of old-fashionedness and tradition. In the English version it has been translated as “Santa Claus Office”. This seems to be the official translation that is used in all promotional material. It can be that the Santa brand is wanted to be seen to be more official and professional on the foreign market and more old-fashioned and traditional in the Finnish market. In Newmark’s terms, “office” in this case would be a cultural equivalent.
One interesting difference could be found in one of the many text boxes that accompany the pictures alongside the main text sections. In the Finnish version, there is a text box next to a picture of cloud-berries that promotes the cleanliness of the nature in Lapland and mentions that the cloudberry season is in July and August. A literal translation of the full text in the box is presented here:

“The natural ingredients of Lapland are waiting to be picked. In Rovaniemi the cloudberry season is in July-August.”

In the English version the corresponding text box says:

“Nature gives to those who ask. The skill of such asking is passed down through generations, but can also be learned by anyone.” (p. 11)

It seems that the English-speaking audience has been excluded from this information about the cloudberrys. The general message of the first sentence is largely similar, but the second part is not. It could be that cloudberrys are seen as too exotic, meaning a more direct translation would require more context (than can be fitted into the text box) as to what cloudberrys are, or that it is more likely for native visitors to come pick the berries on their own, whereas foreign tourists would need more guidance than the brochure can offer.

In this brochure, the translator has not really attempted to increase the attraction of the target text, however, there are not many changes made that can be said to have decreased the attraction either, the biggest changes being the alteration of Santa’s kammari into his ‘office’, and the text box accompanying the picture of cloudberrys.

4.8 SantaPark

SantaPark is an amusement park with a Christmas and Santa Claus theme. It is located in Rovaniemi. The brochure for SantaPark is a flyer that has been folded into
four parts. There are pictures and text on both sides of the flyer. There is one longer introductory text and several small text box-type pieces of information. The flyer has separate versions for Finnish and English.

The longest and most coherent piece of text in this flyer was the introductory page. The text here is quite clearly overt. No information has been omitted from the translation, nor has any information been replaced or added. In addition, SantaPark is an established brand. This can mean that many of the concepts and terms that are being promoted are possibly trademarked or copyrighted official titles, which also have official translations. As such, it is likely that the translator of the flyer is not the person who has made the decision on many of the English language terms and concepts used at SantaPark. These official translations will still be looked at as part of the analysis as they are still decisions made by a translator.

To begin with, the whole theme of the park, Christmas, has technically been at least partially culturally filtered for the English language visitors. While the park does promote Finnish culture and Finnish ideas about Christmas, “Joulupukki” is still translated as Santa Claus and “Jouluhuori” as Mrs. Claus. This is of course natural since English-speaking visitors could not expect anything else and would likely not approve any other names for Santa Claus, but it is an extremely common usage of a cultural filter and of a cultural equivalent. After all, most nationalities that celebrate Christmas have their own traditions and Christmas culture.

Kotakahvila, named after the kota, the Finnish name of the traditional Sámi building, is translated as “Kota Hut Café”. In the translation, the word kota has been transferred and paired with a rudimentarily functional equivalent. To translate kota as ‘hut’ is a large simplification but for the purpose of the name of the café it is probably enough.

The Four Seasons Sleighride at SantaPark is an indoor ride that runs on rails. In the Finnish material the ride is called Neljä vuodenaikaa Satujuna, literally translated as ‘Four Seasons Story Train’. While the concept of four seasons is present in both
languages, the second part is changed. While the translation could be considered a cultural equivalent, it could be said that the translation is more fitting to the general theme of the park than the Finnish language name. It can of course be that native customers would expect a more literal sleigh ride than non-native customers.

The translational decisions here are quite optimal in keeping the balance between relevance and the attraction factor of the source language text. There are no omissions that would harm the attraction or the relevance of the target text. The translation of this brochure is almost obligatorily heavily cultural, due to the different perceptions and expectations of Christmas that different cultures have.

4.9 HaparandaTornio

This brochure is a longer, magazine-type brochure that has two separate versions, one with Finnish and Swedish texts and the other with English and Russian translations. The English language version seems to be a translation of the Finnish language text, instead of the Swedish language text. The brochure promotes services and events in the twin border cities of Tornio in Finland and Haparanda on the Swedish side of the border. The advertising in this brochure strongly features the “boundless nature” of the border region. The handling of this theme in the English language version will be looked at in the analysis for this brochure.

The texts in the brochure vary between nearly page-long pieces that present information about some of the more prominent locations and events, or the history of the area, and shorter, about a paragraph-long pieces that are about smaller locations that need less information in their promotion. The style between these texts and the equivalence between their different language versions can vary somewhat. It is possible that the texts have different writers and have merely been compiled into a larger whole in this brochure.

This brochure has two separate magazines containing the Finnish and Swedish versions, and English and Russian versions. The Finnish version seems to be the
original, or source text, at least concerning the English translation. This was deduced from the fact that the word and sentence order of the English language version is much more similar to the Finnish language version. The Swedish language version presents largely the same information as the Finnish version but the text is very fluent Swedish compared to the fluency of the English version. In the Swedish version, the word order as well as the sentence order in a paragraph seems to differ greatly. Some of the Swedish language texts also present noticeably less information than the corresponding Finnish language texts. If the Swedish version is a translation of the Finnish version, it would be a very covert one. Nevertheless, the Finnish and English language versions are the ones that will be looked at next.

To begin with, one cultural item that consistently appears in the text and is translated differently in the Finnish and Swedish texts is the name of the area, HaparandaTornio, which in Finnish language material is written as TornioHaparanda. It is basically a brand name and an official title similar to the SantaPark trademarks, therefore there is an official way to say the name in different languages. Like in the Swedish material, the name is also HaparandaTornio in the English and Russian translations. However, the name has appeared in other brochures that have promoted the general area of Tornio and Haparanda as well. In some of these brochures, the name has been written as TornioHaparanda in the English language translations. These texts may have been translated by Finns who think of the area simply as TornioHaparanda and not consciously written in the wrong way, or they have not been aware of the practice of writing the name of the area in the Swedish style even when translating from the Finnish text.

There is an interesting layout choice in both of the magazines. In the first and second pages, for example, the Swedish text uses a larger font size in its titles and is situated before the Finnish text. In the version including both the English and Russian translations, English is in the place of Sweden and Russian in the place of Finnish. However, in the next spread it is the Finnish and Russian texts that are larger and situated before the Swedish and English texts. The placement of different language texts seems to alternate on every spread, but later there seems to be no particular
pattern to how the other language text is presented compared to the other. The alternation between which language is presented more prominently in the foreground may have been utilised to create a sense of equality between the languages.

The brochure has a recurring theme of boundlessness, which stems from the relationship between the border cities. The cover page has a piece of text which says “Boundless experiences year round” roughly similarly in all four languages (except the Russian translation cannot be confirmed). However, the first page of the brochure begins with a short paragraph of text that welcomes visitors to the area. The Finnish version of the text ends with the following sentence: “Täällä olet rajattoman tervetullut ja voit pitää rajattoman hauskaa”. This could be roughly translated as ”Here you are boundlessly welcome and you can have a boundless amount of fun”. However, there is no translation of the sentence in the English translation, while the rest of the text is a quite overt, except for the TornioHaparanda/HaparandaTornio difference. It could be that a translation with any equivalence with the Finnish language sentence would be too clumsy to use in the text. So, it may have been practical just to leave the sentence out, since the translation would not gain much, except perhaps more reinforcement of the general theme of “boundlessness”.

One section promotes the village of Kukkola and its rapids. The Finnish language version mentions the specialties of the village: catching whitefish with a special net called a lippo, and roasting the fish on a stick next to an open fire. The catching of the whitefish with the lippo is referred to as the act of lippous. In the English translation, the specialty of the village is only said to be the roasting of the whitefish. The lippo and the catching of whitefish are not mentioned at all. It could be that omission is easier than explaining the lippo and explaining it perhaps would not increase the relevance of the text in any major way. However, the intended perlocution of the section would possibly be transferred better. In the later section of this thesis, concerning the Nordic Safaris company, the village of Kukkola and the local culture are the main focus of the text and thus, the lippo is explained in more detail. Going back to the HaparandaTornio text about Kukkola, the Finnish language text features a sentence that mentions a siianpaistokota. The usage of kota, in the
Finnish text, could be a similar attempt to create notions of rurality and nativity as in the SantaPark text. The English translation seems to use a descriptive equivalent, with “a hut for grilling whitefish”. However, the word kota is not transferred at all. Again, it is possible that the translator has deemed the cultural context of the words lippo and kota as irrelevant to a non-native visitor and that explaining these words separately would not increase the attraction of the location for potential non-native visitors. Furthermore, too overt a translation would probably decrease relevance which could have a negative effect on the potential visitors. Attraction, however, could be seen to have decreased.

Another section concerns restaurants and food in general in the Torne Valley. The English translation of this section is quite overt, as many local foods are translated directly, and cultural names for food are transferred and followed by functional equivalents. Rieska for example, is followed by a parentheses-enclosed functional equivalent (that could almost be seen as descriptive), which in this case is “Finnish flat bread”. The Swedish variant of rieska, tunnbröd, also undergoes transference but technically the functional equivalent of the previous sentence also provides context to this (Swedish) cultural word as well, increasing its relevance. The equivalent for rieska differs from the earlier example of the Rieskapaikka, where rieska was translated as “unleavened bread”. The difference here can be said to be one of descriptiveness versus functionality.

The Finnish language version of the same text concerning food mentions puikulaperunat, which is transferred and followed by the parentheses-enclosed functional equivalent of “Lappish potatoes”. The puikulaperunat are said to be an ingredient in a dish called kuppipotti, whose literal translation would be ‘cup potatoes’. The name of the dish is not transferred, it is instead replaced by a descriptive equivalent: “with spring onions and melted butter”. Thus, the name of the dish, kuppipotti is replaced in the translation with a combination of the transferred puikulaperunat and its functional equivalent and a descriptive equivalent of what else the dish actually contains. This translation method can greatly increase relevance for
non-natives, and perhaps even some natives, if they were to read the English language version.

Generally, the text in these brochures seems to alternate between the overt and covert methods. The successfullness of the transfer of the intended perlocution of persuasion seems to vary as well. In the beginning sections, the intended central theme of boundlessness does not necessarily carry over as much to the target text. In the later sections about the food culture of the area, the changes made could be said to increase both relevance and attraction, since more literal translations of the dish names could be hard to infer, and thus leaving the reader in the dark as to what the food in question is like,

4.10 Kemi Finland

This brochure is a fairly short leaflet-type brochure that has separate copies for the Finnish language original and the English translation. It promotes the town of Kemi. It is related to the Sea Lapland brochure, since Kemi is part of the brand, but this brochure focuses only on the town of Kemi and not at all on the other locations in the Sea Lapland area.

The brochure features longer texts for the main attractions in Kemi and shorter texts for minor locations. It is again a possibility that the shorter texts have different original writers, because the Finnish language source texts vary in style and register. The main attractions are the Icebreaker Sampo, the SnowCastle, and the Gemstone Gallery. It should be noted that these three locations have been the main attractions in Kemi for a fairly long time, so it is also possible that the source texts (as well as the translations) have been rotated in different brochures for years. This can result in that some newer texts most likely do have different writers and different translators, who would in turn make different decisions when translating their respective texts.
In the first page after the cover page, which has apparently been counted as being page 1, there is an introductory text to the town of Kemi. The text is four paragraphs and very much overt, but with a slight addition when it mentions the midnight sun, which is a common theme to tourist brochures promoting Lapland. The Finnish language source text talks about foreign ocean liners and their passengers seeing the midnight sun as being an unforgettable experience. The source text sentence goes as follows: “Heille pohjoinen Perämeri ja keskiyön aurinko ovat ikimuistoisia kokemuksia”. The English translation however adds the modifier ”magic” to the text. The target text sentence goes as follows: “For them, the northern part of the Gulf of Bothnia and the magic of the midnight sun are unforgettable experiences”. The Finnish text does not mention magic anywhere in conjunction with the midnight sun. This can be considered a usage of a cultural filter. The addition of the word “magic” can act as an increase in attraction for potential non-native visitors. It cannot be said to increase relevance for non-natives either, so it can be considered to be an embellishment. For native visitors, the midnight sun can be much more mundane and thus the word magic could be considered an exaggeration or too much hyperbole.

The next page holds the table of contents for the brochure. It contains one clear example of a cultural filter. A piece of text next to the table of contents lists the publisher of the brochure: Kemin Matkailu Oy. The English version lists the publisher as Kemi Tourism Ltd. Here, the company type has been translated from Oy to Ltd, which is a sensible change to make and does serve only as a relevance increasing factor but for business and legal purposes as well.

A later spread talks about the differences in the activities that are offered in Kemi during the winter and summer times. The Finnish language titles for these sections are “Talvi-Kemi” and “Kesä-Kemi”. These sections have been translated as “Kemi in the winter” and “Kemi in the summer”, respectively. This can be a difference in cultural aesthetics. The compound words that the Finnish language version has used are perfectly normal in the Finnish language, even though the words themselves are not cultural concepts that are already present in the language. Direct translations of
these compounds, which would of course be “Winter Kemi” and “Summer Kemi” are less acceptable in English and sound more forced or less natural than in Finnish.

The text under the “Kemi in the winter” title naturally talks about the activities that are possible to do in Kemi during the winter months. One sentence in the Finnish language version mentions potkukelkkailu, which has been translated as “kick sleighing” in the English version. A generally accepted English translation for potkukelkkailu is “kick sledding”. “Kick sleighing” can be a recognisable term for a non-native, but there is a difference between “sleigh” and “sled”. A non-native might infer kick sleighing to mean a larger vehicle than a sled.

There are also some small cultural filters in place in the section about the summer in Kemi. The Finnish version describes the waterfront area of Kemi to be (like) a living room for the locals. The English translation changes this expression to “a popular meeting place”. This translation is perhaps better in increasing relevance than “living room”, when trying to infer the information about the waterfront. Another small change in the otherwise quite overt text about the summer in Kemi occurs when fishing spots are mentioned. The Finnish version paragraph ends with the exclamation: “Nyt nappaa!”. This is a Finnish phrase that can be uttered when a fish is caught on the hook when fishing. The phrase cannot be translated literally since it would be impossible to infer. A cultural filter is thus required if a phrase that fulfills a similar role, e.g. to attract fishing enthusiasts, is wanted to appear in the translation as well. The English text uses the following sentence: “You’re sure to catch a big one here!” This translation changes the tense of the sentence from the moment the fish bites to a promise that “a big one” will surely be caught. In this case, “a big one” can quite automatically be inferred to mean a fish even if the potential reader is not interested in fishing.

Later in this brochure there is a section that lists possibly interesting locations and services in Kemi. The descriptions here are shorter than in the previous section, with three locations presented on one page. The earlier sections presented general areas and the major attractions of Kemi, while this section promotes the less known
locations. One subsection presents the “Uimahalli”, or the public indoor swimming pool of Kemi. The Finnish title of the section is “Uimahalli”. The English language title is “Kemi Indoor Swimming Pool Complex”. The English translation of the title is a descriptive equivalent, with the added description of the town name that the Finnish version lacks. It can greatly increase relevance regarding the size of the complex. The more official translation of “indoor swimming pool” does not carry the meaning of ‘building with multiple pools’ that *uimahalli* can carry for Finnish people.

The next subsection on the same page promotes the golf range in Kemi. The phenomenon of the midnight sun is used as the attraction, inviting golfers to play during summer nights. The Finnish title of the section is “Koe yöättömän yön Golf!”, which translates literally as “Experience the nightless night’s Golf!”. The title of the English version of the same section is simply “Midnight Golf”. The English language title is arguably a functional translation. The text of the subsection is also much more formal in English compared to the Finnish version, which is colloquial, so the text itself is not really overt even though the same information is presented. It should be noted that the Finnish language source text for the golf course can be said to be in a lower register than the other subsections. Such change in style is quite uncharacteristic to the brochure, and it is possible that the separate subsections promoting the various locations in Kemi could have been written by different writers, as opposed to the earlier, more generalised texts that concern the major attractions.

A later spread in the same section promotes a kayaking centre. The Finnish version states the name of the company as “Lapinmeren melontakeskus”. This name has been transferred into the English translation and it has been given a functional equivalent, as is often done, making the English translation “Lapinmeren melontakeskus Kayaking Centre”. This increases relevance, since simply transferring the Finnish name of the company would not be enough. However, using only a functional equivalent (such as Lapinmeri Kayaking Centre) could perhaps be better here as it would save space.
Generally the translated text is quite overt. There are enough cultural impressions and idioms that direct or literal translation is of course not possible, since it could decrease relevance and have an adverse effect on the attraction of the area. There is a fair amount of cultural filtering present as well, and many types of equivalents are in use. Mostly, the English translation has aimed to increase relevance. There are some changes in the style of the writing in general, as well as the addition of the word “magic” when talking about the midnight sun, that would point to there being some effort towards transferring the perlocution of the source text to the target text as well. However, since it is also possible that some of the texts are from different authors, this intent is probably not present in all the translated texts.

4.11 Harriniva – Best in Wilderness

This website promotes the Harriniva tourist resort located in the municipality of Muonio. The website has four different language versions; Finnish, English, German and French. It is a very interactive website, with an automated slideshow on the first page, with images of the nature and activities of the area.

The Finnish and English versions were compared will be compared next. There are plenty of layout differences between the two versions, which are, for the most part, irrelevant. However, some of these differences act as examples of a type of a cultural filter being applied.

The layout section of the English language version has an additional page that the original Finnish version lacks. An entire page has been devoted to Aurora Borealis. The page does not specifically present any scientific information about the phenomenon, but there is an embedded Youtube video depicting Aurora Borealis, accompanied by a piece of text that explains how Harriniva presents the best possible conditions for a tourist to see the phenomenon. Thus, a cultural filter has been applied to inform non-native visitors of this phenomenon that natives may see as being mundane.
In the Fishing section of the website, there are several interesting translational features. The name of the fish, “grayling”, can be a bit obscure for a casual fisher. It is a direct translation of its Finnish name, “harjus”. The local, cultural name for the fish, harri is of course left untranslated, but it is also contextually important, since the location itself, Harriniva, is named after the cultural name for the grayling. The other fishing related cultural word left untranslated in the text is lippa, which is also left unexplained in the Finnish language version. A lippa is a type of fishing lure, more specifically a spinner, which is especially suitable for catching graylings.

There is one more cultural word, kojamo, which was interestingly enough, left unexplained in Finnish but translated in English as “big fellow”. The word kojamo can be translated roughly as ‘adult male salmon’. Thus, for the uninitiated, the English language version may offer more information than the original language version. Specifically the fact that kojamo stands for “a big fish”. Of course, this information can be inferred from the context of the original text. Next, these cultural items will be categorised according to Newmark’s concepts.)

Grayling, however, is a functional translation for Harjus. It is simply the English name for the fish, but for the visitors who are not experts in fishing, the name of the fish may not say much. The translation of “big fellow” for kojamo can also be a functional translation, even though it retains some of the colloquial feel of the source language word, which could almost make it a cultural translation. The translation does not carry over the meaning of ‘large, adult, male salmon’, though, so it is not a descriptive translation.

The following examples are from the white water rafting-section of the Harriniva website. The section has two first person stories of white water rafting trips in the Muonio area. The translation seems to feature qualities of both overt and covert translations with a cultural item like möyhä transferred to the target text, but left unexplained and without an accompanying functional equivalent, without which transferred words can easily become very hard to infer. It is also left unexplained in
the Finnish language version. The full cultural item in the text is Saarikoski “möyhä”, which is said to be “booming” ahead of the rafters. The context would imply, in both language versions, that “möyhä” is a word related to rapids. On the covert side, there are usages of a cultural filter present. Examples can be found in the end of the first story, where the “narrator” enjoys some coffee by a campfire. In the Finnish language version, the coffee is specified to be brewed in a sooty kettle in the campfire. ‘Sooty kettle coffee’ or nokipannukahvi is a Finnish cultural concept which most Finns would consider as being close to nature. The usage adds to the general mood of the story. In the English language version, the narrator simply “slurps coffee”, thus leaving out the attribute of it being brewed in a sooty kettle in a campfire, thus reducing the atmospheric effect of the source text. It could be that a tourist would not understand the concept and could be perhaps turned off by it. The omission of the modifier “sooty kettle” could be considered to be a usage of a functional translation.

The English language version of this website can be categorised as a predominantly covert translation. Even if the added information about the natural phenomena would not be included, there are still many cultural filters applied. The translators seem to have put plenty of effort into increasing the relevance of the cultural terms and local concepts in the target text, such as the additional pages explaining the Aurora Borealis. Such additions are of course easier and less costly to make in an online environment than in printed form. The addition of this information can also be said to increase attraction, which is of course the main purpose of their addition.

4.12 Nordic Safaris

The website for the Nordic Safaris travel company promotes tourism activities along the Tornio river, with white water rafting locations in three different rapids. The main location being promoted is the village of Kukkola, which is located near Tornio. The website has two language versions, Finnish and English. It is also interesting that there are buttons to switch language to Swedish and Russian, but
those only offer a downloadable pdf-file which summarise information about the location into one page and include contact information. The different language versions of the website have plenty of layout differences, some of which can again act as examples of cultural filters being used.

Generally, the different language versions of the website differ in that there are more local news and information about current events in the Finnish language version. It is reasonable that they have not all been translated since the news are often straight from the local newspapers. The English language version features more generalised information about Northern nature and local traditions. This can perhaps be attributed to the fact that the translato might not continuously available to translate the Finnish language updates to English.

One main feature unique to the Kukkolankoski village is the catching of whitefish with the traditional lippo, which a cultural item that means a type of long-shafted net for catching fish straight out of the stream. This word is present in the Finnish text and it is also explained there. There are also sections in the English version which translate the word as a “landing net”.

The main pages of both language versions have a “recent news” section, but the contents are different. The Finnish language version has articles about the starting whitefish netting season, an announcement about the Nordic Safaris team winning the Finnish white-water rafting championship, and a copied-and-pasted (as well as linked) article from Helsingin Sanomat about the King of Sweden making an ordinance about whitefish netting specifically in the Kukkola village in the 1700’s. This ordinance is referred to elsewhere in the website as well, but more rarely in the English language version.

In the recent news section of the English language version, there are several items which could be said to be cultural filters. The most recent article is about the beginning river lamprey season in autumn. The actual text about the lamprey season in Kukkola is one paragraph long, but there is a long section copied and pasted from
the *Fish Atlas*, released by the Finnish Game and Fisheries Research Institute. The section is a very detailed scientific description about river lampreys. The Finnish version does not have such a page. Perhaps the river lampreys are considered by Nordic Safaris to be an exotic oddity, justifying the need for a long and detailed explanation.

On the next page, there is a screenshot that displays the difference between the Finnish and English front pages of the Nordic Safaris website. The difference can be seen immediately. The Finnish language page portrays some of the services and activities that the company provides. It highlights the rafting and fishing opportunities present at the village of Kukkola, as well as the snowmobile safaris that the company is possibly named after. The textual content of the English language front page is somewhat different from the Finnish text. Some of the same activities are mentioned in both. However, the rafting, for instance, is talked about in more detail in the Finnish text, and the winter activities that are mentioned under the snowmobiling image are not really mentioned at all in the English text. A more prominent difference can be seen in the three main links, explaining some very basic concepts that can be seen as mundane by locals but exotic by tourists: ice fishing, the Polar Night, and Aurora Borealis. The Finnish text goes into more detail in describing the activities such as rafting and heritage fishing. This change can be seen as a strong usage of a cultural filter, and possibly an attempt to present a slightly different image of the area for the English language audience.
Figure 2. A comparison of the differences between the Finnish and English frontpages of the Nordic Safaris website (visited 22.2.2013).

As in the Harriniva website, Aurora Borealis are also explained in an article that can be accessed from the main page of the English language version but which is not present in the Finnish language version. Here, the phenomenon is approached scientifically, by explaining that they occur in the ionosphere and mostly in the polar regions. There are also individual articles explaining the polar night, spring and springtime and summer. These also go into great detail about how seasons work, including explanations of how the Earth’s axis is tilted and how it affects the path of the Sun near the polar regions. Such information may be useful for some tourists, perhaps, but for a casual traveller it may offer too much information. On the other hand, this extra trivia, that could be considered basic knowledge, does not increase any costs since it is exclusively online and often possibly copied and pasted from other sources, as was done in the section about lampreys. In that page however, the text is attributed to the Finnish Game and Fisheries Research Institute. There are no
references or sources listed in the articles for Aurora Borealis, The Polar Night or Spring and Springtime. The article for Summer, however, has Wikipedia and The Regional Council of Lapland listed as sources. When searched for in Google, it seems that the more scientifically styled text in the other, unsourced articles have been copied from Wikipedia as well.

This website has a fair amount of additional information presented for the potential non-native visitors. On the other hand, a fair amount of the information present in the Finnish language version has been left out of the English version. This means that there is a heavy cultural filter in use. Even on the front page, the introductory texts differ very much in style and slightly in content and what is emphasised. Nevertheless, the added information in the English version is an indicator of an attempt to increase the relevance of the cultural concepts of the area and the attraction of the location for potential non-native visitors. This could be interpreted to mean that the client has recognised that tourists from different cultural backgrounds look for different things in a location, with non-natives possibly interested in very basic phenomena and guided activities, such as the midnight sun, and sightseeing tours. Native tourists could be looking for more complex and self-sufficient activities, such as white-water rafting, or fly-fishing.

This section contained the analyses in which the goal was to see what methods the translators have used to transfer the meaning of the source language text to the target language text, and whether they have tried to improve the relevance and attraction of the target text in some way. In the next section, the findings of these analyses will discussed in more detail.
5. Discussion

Tourist literature can be said to be a quite unique genre of literature. It is, in essence, advertising. However, tourist locations can be small in scale and highly cultural, yet they need promotion as much as any commercial product does. The traditional task of the translator usually includes keeping the translated text faithful to the original. However, it could be said that the translation of tourist literature needs to uphold the intended perlocution, i.e. the meaning of the source text. Thus, the traditional task has a lesser role in the face of attracting non-native tourists to the locations in the area. In the genre of tourist literature translation, this can be seen as acceptable, due to the aforementioned requirement and mission of attracting tourists to the promoted location or event.

The analyses of the previous chapter depict some of the various ways that translators can transfer the meaning of a source text. This is by no means supposed to be an exhaustive study of the possible ways to translate tourist brochures. The examples included various degrees of perlocutionary equivalence, referring to the concept discussed by Hickey and reported in earlier sections. Hickey presented an important question in *Perlocutionary pursuits*; “Do translators aim at perlocutionary equivalence?” (2004:77). Hickey himself did not arrive at any specific conclusion, and the examples he studied were slightly different than what were studied in this thesis, that is, the source text was in Spanish and the translations that he studied were in English and in French. According to Hickey, the translators of his examples may have been more detached from the source texts and may have done some decisions that hurt the perlocutionary equivalence of the target texts due to not being aware of the significance in certain details of the source text (ibid.). The details in question had significance in relation to the attractiveness of the location. In the examples analysed in this thesis, there seemed to have been efforts to improve the perlocutionary equivalence of the target text, such as in the Pello brochure. While a certain air of ruralness and cultural localness can be attractive, too much of it can lead to low relevance and therefore lower attractiveness due to the opaqueness of the text to a non-native reader from a different cultural background.
Relevance can thus be improved using a cultural filter, a characteristic of a covert translation. A cultural filter creates a buffer between the culture of the source text and the reader. Cultural filters can be applied in different degrees, with the importance as well as amount of equivalence between the texts decreasing as the cultural filter is applied more strongly. Sometimes the cultural filter can be applied so strongly that there is hardly any translational equivalence at all. However, it could be said that in some cases the relevance would be higher and the perlocutionary equivalence has taken the place of translational equivalence, although the value of cultural words in tourist literature should not be forgotten. An overt translation can also be attractive to tourists. The tourism entrepreneur may wish to hold on to an air of localness or rurality by keeping parts of the translated text slightly harder to infer.

Transferred words combined with functional equivalents were perhaps the most effective keeping the balance between increasing relevance and transferring the perlocution of the original, thereby increasing attraction. This method keeps the cultural attraction as it keeps the cultural word of the original, while providing relevance to the word with the functional equivalent. On the other hand, transferred cultural words on their own can decrease relevance, not aiding the transfer of the perlocution to the target text either.

Cultural equivalents were used the least, except in the SantaPark brochure. Some of the instances that were found in the analyses could perhaps be interpreted to be different methods of translation. However, I maintain that the instances that were reported to be cultural equivalents in the analyses were indeed that. Cultural equivalents eliminate the presence of the source culture from the target text, and in increasing relevance, they are quite neutral. They may hurt or help the transfer of perlocution, depending on how they are used. An overtly cultural term or concept can be culturally filtered for the target culture to make it more palatable. In the case of SantaPark, for instance, the use of cultural equivalents is practically necessary to portray a more understandable image of Christmas for non-native tourists.
Descriptive equivalents can be used to increase the relevance of a cultural concept by a large amount, as they can provide more context for the recipient than for instance a functional equivalent. However, they do not necessarily achieve the intended perlocutionary effect of attraction. On the other hand, when describing cultural items such as foods, the attraction of the text may grow, in which case the intended perlocution of the original can be said to have been transferred at least partially.

Perhaps the worst method for both increasing relevance and transferring the intended perlocution is the method of omission. Pieces of text can of course be omitted from the translation if it seems they hold no value for the intended perlocution or for the relevance of the target text. However, in most cases in which omission was used, such as in the removed welcoming or inviting sentences in the Lehkosen Lomamökit and the Taste of Finland brochures, the transferral of the intended perlocution of the original texts can be said to have suffered.
6. Conclusion

The aim of this study was to choose examples from the genre of tourist brochure translation and research how the decisions made by the translator affect the perlocutionary equivalence of the target text to the original, or in other words, how the meaning of the source text is transferred into the target text, therefore keeping or increasing the attraction present in the target text. It was also determined whether the translated texts were either overt or covert translations as proposed by House (2004). This theoretically would have helped to separate the translations into two binary categories, but it was found that there were some overlapping features in some of the translations.

The data that was collected worked fairly well for the purposes of this study. There was a sufficient amount of material to analyse and most of the data that was collected was quite suitable for analysis. Of course, the idea for this study was born from viewing the data in the first place, so the aptness of the data is no surprise. The online material, especially the Harriniva website, was especially interesting to look at due to the ease of access and the possibilities made available thanks to the versatility of the online media. It could perhaps be interesting to see more examples like the MeriLappi brochure, with as many as five translations in different languages, and compare the different language versions and the decisions made by the translators.

For future studies, online data, meaning tourism websites, could be a worthwhile option to look at. There is however a possibility that the information on the website, like anything on the Internet, can be altered or even removed. Nevertheless, there can be a vast number of things that could be researched from online resources.

The theoretical framework of this study, namely Sperber and Wilson’s Relevance theory, Newmark’s propositions (1988b), and House’s concepts, along with Hickey’s and Gutt’s writings were also very useful and I think that the support they provided for the study was good. So far, I don’t really find anything lacking in the framework, even though some of the concepts were included in the framework later on.
The analyses were of course a result of the data and the theoretical framework, which were good for the purposes of this study. Therefore, I think that the analyses were successful. What was surprising in the results was the fact that the translators had in fact attempted to improve the transferral of the intended perlocution, and in some places, succeeded. Another unexpected fact was the differences between different language versions that were present in the online material. For instance, the amount of additional information presented by the English language version of the Nordic Safaris website was surprising.

Potential uses for the results of this thesis could be for instance to inform translators in the commercial business of how to best improve relevance and the transferral of intended perlocution. Another way to utilise the results could also be to instruct the translators to avoid the methods that have a negative effect on the aforementioned relevance and intended perlocution, and by proxy, the attraction of the brochure.
References


