

Cultural Default and Compensation Strategies in the English Translation of Inner Canon of Yellow Emperor from the Perspective of Skopos Theory

Wang Shuang, Jingjing Guan, Qingjie Li, Chundi Zhang, Zhiwei Tian, Chen Yang

Qiqihar Medical University, Qiqihar City, Heilongjiang Province, 161006, China

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Abstract: The concept of traditional Chinese medicine (TCM) and the law of traditional Chinese medicine have attracted wide attention all over the world. People's trust and demand for TCM are increasing day by day. TCM has gradually become an irreplaceable part of the world medical science system. Skopostheorie is the most important theory in functional translation theory. It holds that translation is a purposeful intercultural communicative act. Inner Canon of Yellow Emperor (hereinafter referred to as "Inner Canon"), as one of the four classical works of traditional Chinese medicine, contains rich traditional Chinese medicine theory and rich cultural heritage. The English translation of "Inner Canon" is conducive to the development of Chinese medicine culture into the world. the study of the English translation of "Inner Canon" is of practical guiding significance for improving the English translation of "Inner Canon" and even the English translation of Chinese medicine classics. This paper makes an empirical analysis of cultural defaults and compensation strategies in the English translation of Inner Canon, a representative work of TCM classics, in order to arouse the attention of TCM translators to cultural defaults in the translation of TCM classics.

1. Introduction

With the increasingly extensive and in-depth exchanges between China and other countries in the world, there has been an international upsurge in learning Chinese culture. As an important part of Chinese traditional culture, Chinese medicine culture is also increasingly spreading internationally [1]. Inner Canon was written in the Warring States Period and is a brilliant medical classic in ancient China. Its core content is to explore the relationship between human body and heaven and earth [2]. It is the earliest theoretical focus of Chinese medicine in existence in our country. It is also a masterpiece of Chinese traditional medicine and is regarded as the founder of Chinese medicine theory [3]. Translation is not only a process of decoding and reorganization, but also an important task of spreading culture, that is, the cultural communication between the translator's native language and the target language. Traditional Chinese medicine is a living fossil in China's traditional culture, which contains many unique cultural factors [4]. During translation, the translator should translate the cultural background knowledge that the author omits and is well known to the native language readers, taking into account the cultural deficiencies of the target language readers and their interest in experiencing different cultures. For a long time, the focus and difficulty of the translator's transcoding has always been the lack of culture in the process of the transformation of this unique cultural factor from narrow language to English. Against the background of the world's urgent demand for Chinese culture and traditional Chinese medicine culture, the cause of English translation of traditional Chinese medicine has spread like fire at home and abroad. English versions of various traditional Chinese medicine works, including the English versions of traditional Chinese medicine classics, have emerged as the times require.

During translation, the translator needs to translate the cultural background knowledge known to the native language readers and omitted by the author, and not pay enough attention to the interest of the target language readers in feeling the heterogeneous culture and their insufficient cultural level, so as to realize the communication between the source language and the target language on the cultural platform [5]. Traditional Chinese medicine is one of the living fossils of Chinese traditional culture, containing many unique cultural factors. However, the lack of culture in the process of changing this unique cultural factor from narrow language to English has always been

the difficulty and focus of translators' transcoding. From the perspective of cultural translation of TCM classics, in terms of speed and scope, compared with the surface structure of culture, the deep structure of culture is obviously backward. Traditional Chinese medicine classics embody the essence of traditional Chinese medicine culture and are the source of the theoretical system of traditional Chinese medicine culture [6]. An empirical study of cultural default in the English translation of "Inner Canon" can summarize effective translation methods and compensation strategies, and gradually improve the quality of the translation of traditional Chinese medicine classics and the acceptance of the translation abroad [7]. In the process of translation, due to the differences between the target language readers and the source language readers in cultural backgrounds such as religious beliefs, customs and educational backgrounds, the lack of relevant cultural backgrounds in the translation will cause obstacles to cultural communication and exchange.

2. Cultural Default and Translation Compensation

2.1 Definition and Value of Cultural Default

Chinese literary works are naturally aimed at the local readers. The omission of some common cultural phenomena in the works will not affect Chinese readers' understanding of the works. Cultural default mostly focuses on descriptive research and lacks systematic and empirical research. It is opportune that research in this field has development potential. Static cultural default refers to two kinds of cultural default, absolute static and relative static, according to the existence of equivalent language without adjusting the inherent cultural awareness of the target readers. The teleological idea is that all actions have a purpose, and the actor chooses the most suitable way to achieve the expected goal according to the actual environment. If there is no corresponding cultural background knowledge existing in the translated culture, it will lead to cultural communication barriers and, in serious cases, cultural shock [8]. Cultural default virtually connects the author and the reader. What it presumes and omits is the cultural information shared by the author and the reader, which is the important existence of coherence of the whole text. Translators should pay full attention to the target readers' exploration of the beauty and acceptability of the source language, effectively grasp their own ideology, and thus make corresponding translation strategies.

In the process of translation, literal translation is used to let the target readers find out the cultural default meaning from the context and omit the explanation of its Abstract.function, which can effectively avoid the phenomenon of communication obstacles caused by lengthy articles. On the one hand, omission method can effectively guarantee cultural exchange, on the other hand, it will not add too many changes to it, which will cause confusion of readers and default barriers to cultural exchange. Different from the passive receiver status of readers in other literary theories, the reception aesthetics theory puts more emphasis on readers as the active subject of reading. Confucianism has a profound influence on our society, and the main expression is to respect oneself and others. Many honorific and self-deprecating expressions have been formed under such circumstances [9]. The main component of cultural default is culture. A thorough understanding of culture can minimize the loss of culture through correct compensation in the bilingual transcoding process. The significance of literary works is mainly given by readers' reading, and the active participation of readers is an important step to construct the meaning of the text. The specific meaning of the text is constructed by readers through active reading, and its aesthetic value is also realized in this process. The translator's main task is to master the language and culture of the source language and reproduce the culture of the source language and adapt it to the language and culture of the target language in the best form.

2.2 Cultural Default Translation Compensation Method

Translation is also an action, so the translator will try his best to consider some possible relevant factors under the guidance of the translation purpose so as to determine the most appropriate action mode. When readers interpret and send texts with cultural defaults, they need to give full play to

their association and imagination, mobilize their knowledge reserves and carry out creative reading. Language variability refers to the sub-language derived from the development of language, which makes language optional. According to different expectations of readers, both translators have adopted necessary translation strategies and methods, which is also caused by their different translation purposes [10]. Cultural default not only creates a positive effect on the original text, but also brings great challenges to the translation of the text. Translators should construct translation terms for the first time according to the initial construction method and keep them highly normative so that the same culture is consistent by default. Due to the differences between Chinese and western cultures, the cultural backgrounds, values and thinking modes of the source language readers and the target language readers have little overlap.

In different states of consciousness, language users choose language forms and strategies to achieve the most appropriate communication mode. Both the speaker and the receiver need to make choices to achieve successful communication. According to sociolinguistics, the cultural default phenomenon occurs because the author and the reader have the same social and cultural background and have a common cultural knowledge, so the obvious cultural knowledge can be omitted in the communication process. Only a person who fully understands the speaker's beliefs can explain the speaker's words. Without understanding the speaker's words, it is impossible to make a detailed distinction between the speaker's beliefs. Correctly understanding the connotation of medicinal materials is the key to translation. Fig. 1 is a general model of translator research.

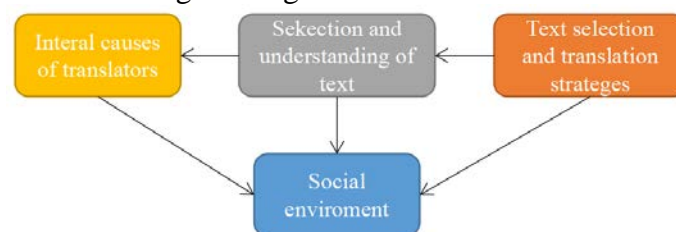


Fig. 1 Overview model

In the process of reading, readers' reading experience and life experience are changing, and their acceptance ability is gradually improved in the process of constant contact with the culture of the target language. In the process of utterance comprehension, it is necessary to adapt to the language and cultural environment in which the original text was written, so as to avoid compensatory deviations in modern and ancient translation. The process of utterance production should be adapted to the language and cultural environment of the target text, and grasp the psychological expectations and knowledge structure of the target readers. The target language countries strongly advocate the liberation of individuality, advocate individualism, and seldom degrade themselves and respect him. The difference of readers' horizons of expectation will affect their acceptance and understanding of the text, so the meaning of the text given by readers is not definite. The translator first gives new meaning to the process of understanding and acceptance by reading the original text. Secondly, the reader's acceptance of the translated text reacts to the creation of the translation. If the author's translation purpose is contrary to the author's communicative intention, the author's communicative intention is the first one. From the perspective of reception theory, translation means that the choice of translator's translation strategies and the quality of final translation success or failure should be judged by whether readers can actively participate in the construction of textual meaning and aesthetics.

3. The Guidance of Skopos Theory to Translation Studies

If compensation for cultural defaults is ignored or inappropriate compensation methods are adopted in the translation process, some translation problems may result. The translator adapts to the linguistic context of the original and obtains his communicative intention. Translation strategy is the translator's consciousness during the process of outstanding performance in translation, which is also influenced by the degree of consciousness prominence of the target language recipient. The use

of language is a process involving the speaker and the hearer. Under the assumption of context, the optimal relevance is achieved by combining the adaptation relevance model. In order to effectively avoid confusion of concepts caused by over-translation, redundant culture can be omitted directly. If it is not supplemented in the translation, the target readers will often not be able to get an accurate and consistent understanding of the text, feel confused about the translation, and even make wrong interpretations. In the process of language communication, the speaker must make choices at all levels of the language by adapting to its contextual structure and cognitive assumptions in order to achieve the best relevance.

Translators need to spread the original culture of the source language so that the original culture can be successfully grafted into the translation country and the vitality of the original culture can be effectively guaranteed. In order to establish a standard for English translation of academic Chinese medicine, one theory must be taken as its guiding principle. This theoretical principle should be cognitive schema theory, because it is a theory that reveals people's cognitive characteristics. Based on the statistical results of translation evaluation index parameters, data clustering and information fusion are carried out. For example, Table 1 shows the test results of indicators.

Table 1 Evaluation test data

Stage	1	2	3	4	5	6
Frequency	62.51	86.66	88.81	65.56	63.28	43.66
Accuracy	83.35	77.57	77.24	77.73	88.51	68.42

Translators' incorrect estimation of the shared knowledge background of the target readers may also lead to over-translation. In other words, the amount of information contained in the translation is far greater than the amount of information to be transmitted by the original text, which is a kind of over-translation. In the process of discourse understanding, the translator should adapt to the language and cultural environment of the time when the original text was produced, so as to make the content with different relevance degrees reach the best relevance in understanding. Compared with the referential meaning of the target language, the original vocabulary has a greater referential meaning. The fluency of the original structure in the process of translation is adversely affected by lengthy length and over-translation culture. Before accepting the theory, western literary criticism tends to focus on the author, attach importance to the relationship between the author and the work, and try to evaluate the work from the author's feelings and intentions. In the process of discourse production, the translator should adapt to the language and cultural environment in which the translation is located, to the aesthetic expectation and cognitive level of the target readers of the original text, and to adapt the content of different relevance degrees to the specific context. The target language reader can make corresponding dynamic adaptation to the translation with the best relevance with the least effort and sufficient contextual effects, thus achieving the reading effect similar to or the same as that of the source language reader.

4. Conclusion

The Guidance of Skopos Theory to Transla Generally speaking, the compensation strategy of cultural default is not invariable. To preserve the continuity and integrity of heterogeneous cultures, we should combine various translation methods. Because Inner Canon is complex and ambiguous, it is difficult to understand the article thoroughly to some extent. Based on Relevance Adaptation Theory, code-switching from the source language to the target language is divided into two parts: the process of discourse comprehension and the process of discourse generation. Cultural default can be divided into static cultural default and dynamic cultural default, each of which has absolute and relative differences. In order to compensate for the cultural default in the translation of TCM classics, transliteration, transliteration annotation, literal translation, literal translation annotation, free translation and other translation methods can be adopted. Mistranslation is caused by improper supplement of cultural default in the translation or the translator's failure to accurately grasp cultural default information. Such error compensation not only fails to achieve the purpose of cultural

default compensation, but also causes the target readers to misread the source culture. In the process of discourse understanding, relevance in relevance theory is adopted as the standard, and in the process of discourse production, relevance dynamically adapts to specific context and non-context environment to achieve optimal relevance and complete communication of the author's intention. *tion Studies*

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