

Research on Western Translation

Meixia Li

Shaanxi College of Communication Technology, Shaanxi, Xi'an, 710018, China

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Abstract: The systematic study of translation norms in the West began in Toury, and its development has been in the ascendant, showing a unique development trend. From the theoretical basis of translation normative research, the method of normative research, the starting point of research norms, the scope of normative research, the classification of normative research, and the discussion of translation equivalence issues, it analyzes the characteristics of Western translation norms and predict their development prospects, which will bring useful enlightenment to the study of translation norms in China.

1. Introduction

The earliest Western introduction of normative concepts into the field of translation research was Jiri Levy, but the descriptive study of translation norms began with the Israeli scholar Gideon Toury. After him, Andrew Chesterman, Theo Hermans, and Christiane Nord have conducted in-depth research in this field. Compared with the previous literary and linguistic schools to find the translation norms by comparing the structure and linguistic phenomena of the two languages, the Institute of Contemporary Translation Standards adopts an independent and objective position, by placing the translation activities in the social and cultural pluralism of the target language. In the large system, we observe the influence of various social and cultural factors on translation activities, and try to reconstruct the norms followed by translators and other subjective factors in the translation process [1]. The analysis of the process and characteristics of contemporary Western translation norms, and the prospects of normative research, can bring some enlightenment to the study of translation norms in China.

2. Western Translation Theory

Western translation theories, especially the new theories of the last two decades, are broader and more comprehensive than ours, and the investigation of translation phenomena is more comprehensive. Western translation studies have achieved a shift from language to literature, to culture, and finally to international politics. In contrast, in China's translation studies, before the 1990s, most of them were sensory and empirical, focusing on the micro-study of the techniques and methods of translation itself; after the 1990s, they began to study translation from the perspectives of culture, politics, and society [2].

In Western contemporary translation theories, there are many ideas that are quite different from traditional Chinese translation concepts. For example: 1. Translation is determined by a variety of social and cultural factors. The original text is only one of them; 2. Translation is not necessarily faithful. But the goal must be achieved; 3. The dichotomy between the original and the translation must be denied; 4. The translation serves the power. As a supplement to the traditional Chinese translation theory, it is necessary to select some Western translation theories and introduce them to students in the classroom, laying a solid foundation for future work or further study.

There are many schools of western translation theory, especially the new theory that has emerged in the last two or three decades. The main schools are: the literary school represented by Dryden and Tytler; the hermeneutics school represented by Steiner and Schleiermacher; the linguistic school of Nida, Newmark and Wells; There have been schools of translation studies, deconstruction, feminism, post-colonialism, etc. that have just emerged in the last decade or two. Due to the limited

time for translation teaching at the undergraduate level, and some theories are far from the practice of translation, it is more suitable for students at the graduate level. Therefore, the translation teacher must select some translation theories to introduce the students according to the specific situation. The author believes that the semantic translation (semantic translation) and communicative translation theory (communicative translation) proposed by Peter Newmark, Nida's functional equivalence theory and Hans J. Vermeer's teleology (skopos theory) proposed by Nida is more suitable for undergraduate study. The biggest problem for Chinese students in translation is the literal meaning of death, and they dare not break through the structure of the original syntactic structure. Therefore, the translationality in the translation can be seen everywhere. The solution to this problem can of course be solved by doing more translation exercises, listening to the teacher's comments in the class, but if you can introduce them to Newmark and Nida's translation theory at the same time, the students will progress much faster. Taking Nida's theory as an example, he boldly proposed that translation should not achieve the equivalence of language, but the equivalence of language function, which is the equivalent of readers' psychological reaction. Some images and structures in the language can be considered to change the image or structure in the original text to obtain the same effect as the original text if it is inappropriate to translate it in the original translation. In many cases, the translation can be made more authentic and more acceptable to readers in the target language culture [3].

Of course, some people have criticized Nida's theory, saying that his theory gives the translator too much freedom, and some meaningful forms in the original text disappear in the process of pursuing functional equivalence. However, the author believes that in non-literary translation activities, the theory of functional equivalence has a major guiding role and is very suitable for use in teaching.

In short, Western translation theory can not only guide students' translation practice at the micro level, but also enlighten students and broaden their thinking. In recent years, there are not many schools that teach Western translation theories at the undergraduate level. I hope this essay can arouse the attention of peers on this issue, so that undergraduate students can practice translation practice under the guidance of Chinese and Western translation theories. The road to research is going faster and going better. Research on Translation Theory of Literary Works

3. The Debate in Western Translation Studies

The dispute between literal translation and free translation and the translatability and untranslatability of works still exist in the 20th century. However, as the scope and scale of translation expand, scholars have gradually stopped talking about the translation of literary works. The works use different translation methods and analyze the untranslatability of various works. For example, Foss of the United Kingdom proposes "complete translation" and "perfect translation", pointing out that any translation cannot be perfect and cannot be changed; in any two language translation, the expression of certain meanings in a language It is impossible to translate into a completely equivalent B language. Catford divides the translation into "full-text translation" and "partial translation". The translator can copy some untranslatable words into the translation as they are, or copy the original text to preserve the original features. He also divides the translation into "level-limited" translations and "level-infinite" translations to explain traditional literal translations and free translations. Catford believes that there are two types of translations that are untranslatable. The first is the untranslatability of language caused by puns and ambiguous grammatical structures. The first is the untranslatability of culture due to non-linguistic factors such as different social customs and different backgrounds. Savali divides translation into four categories. "Perfect translation" is the translation of purely information, such as advertising. This kind of translation can reach perfection. "Equivalent translation" means informal translation of content, such as translation. The general readers read novels, etc.; "comprehensive translation" refers to the literary translation from prose to prose, from poetry to prose, from poetry to poetry, mainly including high-quality translations of classical works, because of its form As important as the content, it uses a verbatim translation. "Science and technology translation" should pay attention to content and should not pay

attention to form. Savari and proposed different translation methods according to different readers. Newmark divides translation into four categories: communicative translation, semantic translation, literal translation, and dead translation [4].

Literal translation is a grammatical translation regardless of context; dead translation is grammatical translation regardless of context; communicative translation emphasizes translation effect; semantic translation emphasizes the contextual meaning of original reproduction. He praised the latter two and opposed the former two. Newmark also discusses the loss of meaning of translation from four aspects: the difference between culture and language, the difference between the language used by the translator and the original author, the semantic theory of the translator and the original author, and the value of Nida's translation theory is entirely aimed at serving readers. It proposes to use cultural expressions that conform to the habits of the target readers instead of cultural translation. The translation must be read by the readers, and the translation of the target readers is close to the response of the original readers. Good or bad. He proposed the "functional equivalence" of translation according to Chomsky's transformational grammar theory, and summarized the translation process into three steps: analysis-conversion-reconstruction to understand the semantics and basic structure of the original text. The semantics are conveyed on the basis, and the semantics and semantics of the original text are finally obtained. Russia's Fedorov pointed out that translatability is the essence of language, and the exact relationship between the translation and the original text can be established. Here, "exact equivalence" does not refer to formal equivalence but to functional equivalence.

4. Translation Science

Augustine of ancient Greece first analyzed translation from the perspective of linguistic signs. He believes that the symbolic structure of the translation must reflect the symbolic structure of the original text; independent linguistic symbols must be used as the basic unit of translation. By the end of the 18th century and the beginning of the 19th century, William Humboldt of Germany proposed that language determines thought and culture. There is a substantial difference between one language and another, so the language is in principle untranslatable; at the same time, he believes the innate ability of human language to use is a ubiquitous ability, which in turn provides the basis for the translatability of language.

In 1959, Jacobson of the United States in his book "On Linguistics of Translation" made a brilliant exposition of the relationship between translation and language from the perspective of linguistics. He divides translation into three categories from a macro perspective: intralingual translation (using some linguistic symbols in the same language to explain other symbols), interlingual translation (we usually speak in the strict sense of translation, that is, through a linguistic symbol to explain another language symbol), inter-translation (interpreting language symbols through a non-verbal symbology). In the United Kingdom, Foss proposed that language analysis is the basis of translation. To be correct in translation, language materials must be analyzed at four levels: grammar, vocabulary, word collocation and speech use. Catford uses the "order and category grammar" of the linguist Halidy to describe translation. He believes that translation is the replacement of the textual material of one language with the equivalent of another language. He also pointed out that the research object of translation theory is the relationship between languages, so it belongs to the category of comparative linguistics. In 1963, George Munan of France published "The Problem of Translation Theory", which was the first study of translation theory and linguistics in France. He believes that translation should be a branch of linguistics; different languages have mutual translatability because different languages have a common phenomenon. In 1975, Balhudarov of Russia published "Language and Translation". The core idea is that translation theory is a linguistic subject. He pointed out that the literary theory of translation only studies the translation of literary works, but can't do anything about translation in science and technology, politics, etc. Other non-linguistic subjects have a one-sided interest in translation. Only the linguistic theory of translation is comprehensive. of. The linguistic theory of translation is the core part of translation studies. Other schools such as literary school and psychology should develop

around it. Balhudarov further attributed translation theory to the field of applied linguistics and macro linguistics. In 1977, Wolverland Wales of West Germany published “The Problems and Methods of Translation Studies”, which clearly stated that “translation is science” and proposed “translation studies” in German Übersetzungswissenschaft. He believes that translation studies includes three main research contents: general translation studies, descriptive translation studies, and applied translation studies. Another important point he put forward is that “translation should be based on discourse”. It breaks the traditional view that the word is the basic unit of translation, and it has epoch-making significance. Balhudarov further developed this point of view, pointing out that equivalent translation should be established at the six levels of the phonetic layer, the morpheme layer, the word layer, the phrase layer and the discourse layer. These six levels are the basic translation units at different levels [5].

5. Conclusion

The research direction of translation studies is not as simple as language conversion, but a study of culture. It can be concluded that the nature and principle of translation is the rewriting and processing of the original. It is not so much a conversion of the language, but rather a cross-cultural conversion. Therefore, the focus of translation studies is on translation functions, not on the original description. Evaluating the standard of translation is no longer a traditional literary standard, but rather focuses on the role played in the translation into the cultural system. All this is inseparable from the diversification of current literary studies and the study of culture.

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