

# Variation Translation of Classic Fragments of a Dream of Red Mansions and Journey to the West

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**Abstract**— Under the background of Chinese culture going global strategy, the classic fragments of A Dream of Red Mansions and Journey to the West are selected and translated. This article discusses the specific embodiment of the selection of fragments, the translation of address forms, and domestication and foreignization in fragments.

**Keywords**— A Dream of Red Mansions; Journey to the West; Address of Forms; Domestication; Foreignization.

## I. INTRODUCTION

For any country, soft power is not only an important part of national comprehensive strength, but also a necessary reference system for countries around the world to formulate cultural strategies and national strategies. It is a key point in cultural construction to improve the soft power, which is beneficial for the thought of the construction of harmonious world and the crucial prerequisite for fulfilling the Chinese dream of great national renewal. For students whose major are English, it is the mission to improve English skills and spread Chinese excellent traditional culture over the world.

Translation is a key carrier that carries forward Chinese culture and improve soft power when Chinese excellent traditional culture spread in the world. The learners majoring in translation practice constantly and improve professional ability during the process of translation. Two of the four great classical novels, Journey to the West and A Dream of the Red Mansions are excellent representatives of classical Chinese novels. A Dream of Red Mansions is one of the most famous classics in Chinese history, which involves Chinese culture in every regard, so it is more than a literature, appreciated as the encyclopedia of Chinese culture. “Redology” (study of A Dream of Red Mansions) in China is booming nowadays, but the translation studies on it are not comparable. The characters and stories in the two novels have influenced on the later generations profoundly. This essay is based on four fragments: Lin Daiyu Entered Jia Mansion for the First Time, Lin Daiyu Burring Flowers, Three Times Beating Monster, and The Fake vs Real Monkey King.

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## II. LITERATURE REVIEW

In Chinese culture and art, language can be regarded as the carrier of culture. The creation of literature needs the support of language to mold the situation, convey the emotion and inherit the culture. Among China’s four great classic novels in our country, A Dream of Red Mansions is a classic work that suits both refined and popular tastes. For the creation of A Dream of Red Mansions, the role of language cannot be underestimated, and it can even be said that A Dream of Red Mansions has reached the peak of the height in the use of language. The dramatic development of the plot and the vivid expression of the social conditions are inseparable from the author’s profound language skills, and the application of idiomatic phrases in A Dream of Red Mansions also adds a different flavor to the novel. Most of the literature analyze the translation of A Dream of Red Mansions and Journey to the West from the perspectives of translation strategy, cultural differences between China and the West, helping Chinese excellent culture go global and difficulties in translation.

Most of them adopts the translation strategy combining domestication and foreignization. In domestication strategy, the culture background of readers should be taken in account, while in foreignization strategy, the characteristic of the original language and terminology of ethnic should be remained to present the culture differences.

From the perspective of cultural differences, this paper focuses on the translation of address terms and analyzes the influence of Chinese and western cultural background and family concept on symmetrical predicate. Today China advocates the policy of culture going global and the spread of Chinese excellent traditional novels, which is the basic need to improve soft power and the fundamental measure to maintain international peace and development.

### III. SELECTION OF REGEMENTS

In Chinese-English translation, due to the unique influence of Chinese culture, sometimes the meaning that the original author wants to express cannot be completely reproduced, and different translators may take different methods to deal with it. The position and ability of acceptance for readers in western countries and regions can not be neglected in process of the spread of Chinese culture. Chinese traditional novels are characterized by obscurity with a vast and complex culture system. Without the reasonable analysis of the target audience and motivation of acceptance, it just can cater a small number of readers' needs, while ignoring the expectations of public readers. In such context, it is necessary to improve the awareness of the audience, and the selection of fragments should focus on popular works that can be generally accepted by the public.

### IV. PREDICATE TRANSLATION

Predicates refer to the pronouns that people have other relationships with relatives, and are words that introduce others and indicate their identities and relationships. Predicates come from people's social life, and different cultures have different salutations, so salutations can reflect national culture in some degree. Semantic translation is preferable to translations of expressive and aesthetic texts such as literary classics and autobiographies, for the nuances of the word meaning should be carefully weighed when translating these texts. In communicative translation, the transmission of information is the part that should be paid attention to. When translating, the readers' acceptability of the translation should be highly valued. There are two factors affecting Chinese and English predicates translation.

#### A. Family Structure

Chinese commitment to nation and the communities have been strong from ancient times, and the clans and traditional Chinese large families in ancient times. According to the patriarchal concept, the relative age gap of peers, the relationship between father relatives and maternal relatives, and blood relatives and in-laws must be strictly distinguished. For example, cousins of the same generation as oneself are called "tang(堂)" who belong to the patrilineal blood relatives in China, and the maternal blood relatives are called "biao(表)", and then divided into older siblings and younger siblings according to age. There are eight titles for peers alone, and they are collectively called cousin in English.

#### B. Cultural philosophy

The Chinese nation is also influenced by Confucianism, and "rites" have an important position in Confucian culture, and people should respect each other when communicating, and use appropriate titles to express etiquette. In Western countries, especially the United States, equality and independence have always been the most basic concept. Therefore, people in English-speaking countries put more emphasis on their names. For example, the most common "nuclear family" in Western countries, family members are only parents and children, there are almost no other relatives, and the title of relatives is very simple. Even if it is a large family, peers directly call each other by their names.

The relationship between the characters in A Dream of Red Mansions is very complicated, if the specific character relationship is not clear, the reader will not understand the plot of the novel at all, not to mention foreign readers whose family relationship has always been simple, it is more impossible to confuse the relationship between the characters. Therefore, taking the method of literal translation is not conducive to the understanding of Western readers. When Lin Daiyu first entered Jia Mansion, Jia Baoyu asked Jia Mu for peace, and the original text "Please the ancestors for peace" was directly translated as "Good morning, grandma". It is a daily greeting etiquette for juniors to elders, and can be seen everywhere in the highly hierarchical Jia Mansion. As the nominal supreme ruler of Jia Mansion, Jia Mu holds the prestige in the family, and everyone in Jia Family respectfully calls her "Old Ancestor", and she is Jia Baoyu's grandmother, who are directly translated to be "Grandma".

When Jia Baoyu and Lin Daiyu met for the first time, Baoyu looked at her and said with a smile: "I have seen this sister." The translation is "I have met this cousin before." Jia Baoyu and Lin Daiyu are cousins, by directly using a word cousin, can be simply and directly explained clearly, easy for readers to understand and accept it, if according to the source text directly called by Jia Baoyu, directly translated into sister, foreign readers can not accurately understand their relationship.

When Jia Baoyu heard that his cousin had no jade, he ripped off his jade and threw it out, his sister Tan Chun prohibited him and called him "Baoyu" and the maid called him "Baoyu", both of which were translated as "Baoyu" and directly addressed his name. In Western countries, brothers and sisters directly call names, and in A Dream of Red Mansions, Jia Baoyu's maids are

about the same age as him, and are usually his playmates, which is different from the maids under the strict hierarchy of traditional ancient China, so the names are also directly called here.

## VI. THE EMBODIMENT OF DOMESTICATION AND FOREIGNATION

### A. Domestication

Domestication refers to the localization of the source language and conveys the content of the original text in the expression that the target language readers are accustomed to. Domestication requires the translator to move closer to the target language readers, and the unique cultural color of the original work can be left unretained, and the corresponding words of the target language can be replaced. Domestication helps readers to better understand the target text and enhance its readability and appreciation.

In *Journey to the West*, part of *Three Times Beating Monsters*, the White Bone Monster appears for the first time as a woman who delivers food to her husband.

When Zhu Bajie saw the steamed buns, his eyes lighted up, "Wow, steamed buns!". We usually translated as steamed bun or steamed bread, but chooses teamed bread here, closer to the customary expression of foreigners. The word "steamed bread" reflects the essence of steamed bread combined with bread familiar to foreign readers.

Another one, *The Real vs Fake Monkey King*, Sha Wujing and Sun Wukong arguing at Bodhisattva's heaven. Bodhisattva: "Wu Jing, have something to say", translated as "Wujing, calm down". Chinese "have something to say" literally translated into English cannot be understood by foreign readers, but in fact, here, Guanyin wants Sha Wujing to calm down and communicate well.

### B. Foreignization

Foreignization strategy tries not to disturb the author as much as possible, allowing the readers to move closer to the author. Translators should retain the national cultural style of the source text, consider the differences of national cultures, and preserve and reflect the characteristics of foreign ethnic groups and language styles.

*Journey to the West* is a masterpiece of ancient Chinese fiction, in which some proper nouns and a few religious

terms derived from India are translated using a foreignization strategy. In the clip of *The Real Vs. Fake Monkey King*, the fake Sun Wukong says to Guanyin Bodhisattva, "Bodhisattva, you gave me a tight hoop spell on me." Bodhisattva is a term with Eastern Buddhist culture, similar to 'god' in Christianity. As the representative of Western countries and Buddhism as the representative of China, Christianity does not use domestication here, but retains the unique religious culture and differences in the source text. Foreign readers can experience the cultural characteristics of the original text, which is conducive to the spread of Chinese culture.

## VII. CONCLUSION

The translation strategy does not represent the pros and cons of translation. No translation strategy can adapt to all texts. The project selects four fragments of *Lin Daiyu Entered Jia Mansion for the First Time* and *Lin Daiyu Burring Flowers from A Dream of Red Mansions*, *Three Times Beating Monster* and *The Fake vs Real Monkey King* from *Journey to the west*. As college students majoring in translation, it is both mission and responsibility to spread the excellent traditional Chinese culture. At this stage, we should lay a good foundation and practice it properly. In future learning, it is necessary to enhance audience awareness, fully combine the strategy of domestication and foreignization, and make contribution to the Chinese classics going global.

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