On the Purpose Principle and Loyalty Principle of Translation

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Abstract
Translation behavior is influenced by many factors. This paper focuses on two principles of Translation: the principle of purpose and the principle of loyalty, and explains their advantages and disadvantages.

Keywords
Translation; purpose principle; loyalty principle.

1. INTRODUCTION
Translation is the act of transforming one language information into another on the premise of accuracy and smoothness. This kind of behavior is done by the translator. This kind of behavior is bound to be influenced by various subjective factors. Different principles should be followed in translating, and the result of translation will be different. Among the principles of translation behavior, Skopos rule and loyalty principle are particularly prominent.

2. PURPOSE PRINCIPLE
Many translators believe that one of the most important principles in translation is the principle of purpose. According to the principle of purpose, the translator's translation methods, emphases and strategies will vary with the purpose of translation. That is to say, translation will be influenced by the purpose of translation. For a long time, many scholars have been debating whether to adopt "domestication" or "Foreignization" or whether to adopt "dynamic equivalence" or "formal equivalence" in translation. The translator should first determine the purpose of the translation, and then choose the translation strategy of "Foreignization" or "domestication" according to the purpose of the translation. The most detailed explanation of this principle is the German functional translation theory. According to the theory of functional translation, translation is human behavior, and it must have its specific purpose. Translators need to know the purpose of translation before they can choose the proper translation method. For example, the main function and purpose of advertising translation is to promote products and attract consumers to stimulate their purchase desire. Therefore, no matter whether it is "Foreignization" or "domestication", as long as this translation can achieve the goal of promoting products, this translation strategy should be chosen. In order to achieve the purpose of communication, the different methods and rules, different requirements and under the general principle of individual standard. Two major premises: not deviating from the original and conforming to the target language habit. Do whatever you like. It’s no doubt a random translation; it doesn’t conform to the target language habits, which make readers confused, confused and unable to reach the goal of communication. That’s equal to no translation.

Yan Fu, the Enlightenment of the new bourgeoisie in the late Qing Dynasty, is also a master of modern Chinese translation. In his opinion, "there is a reversal of benefits between words and sentences." If it is too limited to the original words, "copy this for translation, it must not be accessible." Yan Fu’s view is that translation is a kind of social behavior, and translators should take the readers' receptive ability and psychological activities into account. First of all, the
readability of the translation is guaranteed to achieve its communicative purpose. Hans Vermeer, the founder of Skopos Theory of translation, believes that the most important and the most important principle in the process of translation should be "Skopos principle". The translation of the original can be accepted and understood by the target readers in the target culture and context, which is the most important mission of a good translation. Such translation is a good completion of the purpose and task of translation. The purpose of translation guides the whole process of translation and determines the strategies and methods of translation. There are many kinds of translation purposes, among which the most important one is to enable the target language readers to smoothly accept the meaning conveyed by the original text, that is, the communicative purpose of the translation. Therefore, when translating, the translator needs to determine the communicative purpose, and then choose the corresponding translation method under the guidance of the purpose principle. Whether literal translation or free translation or the combination of the two is determined by the purpose of translation.

3. PRINCIPLE OF LOYALTY

Another group of translationalists put forward the principle of faithfulness in translation. Under the guidance of the principle of faithfulness, translators need to be loyal to the original author and the target readers. This can not only solve the relationship between the translator, the author and the reader, but also solve the translation problems caused by cultural differences. The translator's loyalty to the original author means that the translator should really understand the original author's writing intention, understand the original meaning, and correctly and faithfully translate the original, and at the same time, the translator should respect and abide by the original author's intention. The linguistic school represented by Newmark emphasizes that the translator should respect the author's intention, that is to say, the authority of the original text. The translator's loyalty to the target readers means that the translator needs to be responsible for the target readers, explain all the changes he has made in the process of translation and the reasons for doing so, so that the target readers can better understand the real original works. The translator should try his best to convey the true intention of the original author to the target readers in the natural and fluent target language, and make the response of the target text in the target language readers equivalent to the response of the original text in the target language readers, so that the readers can not feel that what he is reading is the translation, but the original author's creation in the target language (Nida, 1964; Venuti, 1995: 43-87). The author's original intention is to understand the authority and dependence of the original text; the task of reading is to grasp the author's intention; there can be unimpeded communication between the author and the reader, which can cross the boundaries of history and culture, time and space, which is determined by universal human nature (Newman, 1847: 5-6).

4. PROBLEMS IN BOTH

Although Skopos principle plays a good role in guiding the translation of some functional texts, Christina Nord, an important figure of German functional school, also points out that Skopos principle has its shortcomings: as for the target language receiver, because different languages have different cultures and contexts, and different receivers also have the same translation. Different understandings make it difficult to achieve the goal of communication. In addition, according to the principle of "purpose", sometimes it is inevitable that the translation will violate the original author's writing intention. According to the principle of loyalty, it is easy to solve the above problems. But the problem is that the principle of loyalty has its own problems. For example, loyalty to the original, and the authority of the original is relative, not absolute. As Newmark has pointed out, not all texts are sacred in principle, so there is no need for absolute
faithfulness. Some translation scholars believe that "translation, like being a human being, must be careful in words and deeds, and master the proper measure, so as to be invincible.". In the early stage, although the translator was known as a "lingual person", he could not be independent and lack of judgment; although he acted as an intermediary, he was not humble and attached to the secondary role of the director. Translation, like being a human being, can't give up its position and have no principle. Therefore, the process of translation is the balance of gain and loss, over and under. The translator must make a choice in the choice of learning and experience "(Jin Shenghua, 2000). British translation theorist Bates once said, "translation is just like marriage. For a good combination, faithfulness is not too much, but for a bad combination, faithfulness is superfluous." (e. Stuart Bates, see Tan Zaixi 2004:186) therefore, the translator’s adoption of the "loyalty principle" should be selective. Even for a text that should adopt the principle of loyalty, it is difficult for the translator to be completely loyal, because it is difficult for the translator to completely abandon his desire to express himself.

The emphasis on the author as the center is embodied in that when dealing with the relationship between the original and the translation, the original must be the dominator and the translation must be the dominator; the creation must be emphasized and the translation must be ignored. This is the traditional translation theory. It holds that the original is the birthplace of meaning and the authority and basis of understanding, while the translation is in a subordinate and dominant position, so we should always take the original as a reference, listen to the ear and not go beyond the thunder pool. Therefore, it has become a generally accepted belief that translation is only a reproduction of the original in another language carrier. However, deconstructionists first challenge the author's position and "creativity", and question the hierarchical relationship between the creativity of the original and the adjunctive nature of translation. Here, the understanding of translation has reached a broader and deeper level, and "creativity" has also been revealed that profound mystery. Foucault tried to break the traditional authority of the author and negate the "creativity" of the traditional author. In his opinion, the author's "Creative activity" is not the explosion of instant inspiration, but a complex process of text weaving. Because the author himself is only a determiner in his era, literary tradition and social network. The work is not the subjective creation of the author, but the co creation of cultural tradition (Foucault, 1977: 130-1). Nozak points out: the creation of literary writers. It is also a kind of translation, because "his occupation is to translate facts, experiences and thoughts into another reality - the reality of language." (Nossack, 228) Paz further pointed out that speaking is also a kind of translation activity. "When a child asks his mother for the meaning of a word, he is actually asking her to translate the new word into a simple word. In this sense, there is no essential difference between intralingual translation and interlingual translation. " (Paz, 153) since translation has been redefined, the relationship between the original and the translated works has been adjusted and re recognized accordingly. Traditional translation theory holds that the meaning of the original text is fixed and can be conveyed through a system of signifier. Deconstructionists believe that there is no so-called core or deep structure of determining meaning, and only different signifier chains exist. The source text and the target text are two of them. They are in a symbiotic relationship and complement each other (Gentzler, 147). They are no longer masters and servants. Deconstructionists refuse to adopt the binary classification system, to separate "original works" from "translated works", "language" and "meaning", and to deny that there are deep structures independent of language forms. On the contrary, they believe that there is always another structure hidden in the original, which may be revived and reproduced in the translation at any time. This kind of latent structure or meaning is uncertain. It combines with various opportunities such as the future culture and history of the target language at random and produces different translations and meanings. Like the sun, We can only separate out different colors through the spectroscope, but we can’t judge which color is closest to the sunlight, because the sum of all kinds of light forms
the sunlight. In this sense, the translation is the continuation of the original life, and different translations play a complementary and updated role in the meaning of the original. For example, Goethe is reading nevald's the floating man. After the translation of German, he fully understood all the contents he had written in his works (Xie Tianzhen, 17). Westin, an American Comparative writer, quoted the French literary sociologist espier as saying: "because of the possibility of new literary exchanges between the works and the general audience, the works are endowed with a new reality, which makes the works richer in the following sense, that is, it not only produces effects, And a second life." (Westin, 8) the effect and function of the original work in the target culture through the introduction of the translator cannot be measured by the standard of "faithful original work". After all, translation is not a game of mutual detection between languages, nor a translation for a certain standard. Translation is first of all the cultural needs stimulated by a certain cultural subject under internal or external stimulation, If the author's original intention is regarded as a fallacy and his function in the target culture is denied, it is a tendency to abandon the original.

To sum up, whether it is the principle of purpose or the principle of loyalty, there are their own defects. In the process of translation, they should be complementary instead of contradictory. In practical translation, we should choose appropriate principles according to different translation environments, and use them together reasonably to translate better works.

REFERENCES