

Translation of Uyghur Proverbs from the perspective of Multi-complementary Translation Criteria

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Abstract

Many experts and scholars have made many studies on the translation of Uyghur proverbs from different angles and ways, but there are still many different opinions and opinions on their translation standards. The article tries to explore the guiding role of translation standard pluralism and complementarity theory in Uyghur proverbs with the help of Mr. Koo Jung-kun's translation standard pluralism and complementarity theory, and expects to provide new ideas for the study of Uyghur proverbs translation.

Keywords

Uyghur proverbs; Translation standards; Plural Complementarism Of Translation Standard.

1. Introduction

Uyghur proverbs have a long history and are a treasure of Chinese culture, but how to translate them appropriately has always been the pursuit of experts and scholars. In recent years, the research on the translation of Uyghur proverbs has become more and more mature, but there are still some debates in the translation process, especially many experts and scholars have some controversies on the issue of translation standards of Uyghur proverbs. Mr. Koo Jung-kun's theory of multiple and complementary translation standards looks at various problems in translation from a dialectical and objective perspective, and we try to use the theory of multiple and complementary translation standards to look at the study of Chinese translation of Uyghur proverbs.

2. Overview of Uyghur Proverb Translation

In China, the systematic translation of Uyghur proverbs has been studied for more than half a century. Mr. Wang Qi, in his article "Rambling on the Chinese Translation of Uyghur Familiar" (1992), proposed that different translation methods should be adopted for different types of Uyghur proverbs. Mr. Wang Dehuai in his article "Review of Chinese Translation Studies of Uyghur Proverbs" (2008) divides the research on the translation of Uyghur proverbs into three stages: publication and publication of translations, research on the methods and principles of proverb translation, and research on the cultural translation science of proverbs. Mr. Yang Deming in the article "Re-discussing the Translation of Uyghur Proverbs" (2014) argues that although the research on the translation of Uyghur proverbs has made certain achievements, there are still problems such as relatively single research perspective, insufficient theoretical connection with practice, and insufficient systematic research compared with international related research." Therefore, we need to look at Uyghur proverb translation in a multi-dimensional and multi-perspective way.

3. The Research Level of the Multi-Complementary Theory of Translation Standards

Mr. Koo's theory of multiple and complementary translation standards was first developed in 1982, and he believed that translation standards are a complementary standard system consisting of "absolute standards, supreme standards and specific standards". According to Mr. Koo, the emergence of "the theory of multiple and complementary translation standards" marks the arrival of the fifth stage of translation standards, which is no longer single, but becomes a system.

Among them, the absolute standard of translation is the original work itself, which can never be reached, and reaching it means not translating a single word. The highest standard is the best approximation, which is "the most desirable degree of realism of the translation to simulate the content and form of the original work." The specific standard, that is, the classification standards, are pluralistic, and the translator can establish different specific standards from different perspectives, and the judgment of the translation should be examined by the specific standards.

In this system, the absolute standard is the standard of the highest standard, which plays a coordinating role for it; the highest standard is also the standard of the concrete standard. The best approximation is an abstract concept, and if it is concretized, it needs to be externalized into a number of specific criteria to be examined. In the system composed of these three, a dialectical tension is formed between the monolithic "absolute standard" and "highest standard" and the pluralistic abstract standard, which combines theory with concrete and provides a new perspective for the endlessly debated issue of translation standards. From the research level, it is mainly proposed to solve the disputes in the history of translation theories about translation standards, whether translation is a science or an art, whether literal translation or free translation, and whether translation is translatable or untranslatable. For example, Birds of a feather flock together. Translate it literally as: Birds with the same feathers fly together in the sky. The traditional school of free translation usually appreciate the translation and mock the direct translation, but in fact, each of the above translations has its own merits. First of all, the translation of idiom A as "Things gather by their own kind, people are divided by their own group" does indeed express the core idea or deep structure of this idiom, which is undoubtedly more popular for the blind readers and ordinary readers. However, for language experts, it may not be popular. Secondly, because "Things gather by their own kind" is a Chinese idiom, it is extremely naturalized and fits the habitual aesthetic interest of the general readers, so Chinese readers can accept it without any difficulty. Moreover, the phrase "things are gathered by their kind", with only four words, the original text is also an idiom, and the idiom is translated into an idiom, which can be described as the best of both worlds. First, in terms of the surface form, the original is six words (including the indefinite article), and the translation is also six words, which is basically equivalent in form, with the first three words and the last three words, in line with the idiomatic expression habit. The original word feather, together rhymes internally, and the translated word "bird" and "dao" also rhyme. As far as the deep structure is concerned, the average reader can immediately recognize that there is a meaning beyond the words "things come together", so there is no obvious loss of meaning. The most important difference from the paraphrase method is that it imports the unique expressions of foreigners, we use "things" and "people" as metaphors, but they are happy to use "birds" as metaphors. This is a very different and interesting aspect of the two national cultures, and this is the functional expression of the translation to enrich the translation into the language. The two-phase comparative free translation is to meet the aesthetic interest and cultural psychology of Chinese readers, while the direct translation satisfies some readers and linguists who wish to absorb more information of foreign culture.

4. The Practical Significance of the Multi-Complementary Theory of Translation Standards in the Chinese Translation of Uyghur Proverbs

Since translation has multiple functions, human aesthetic interests are diverse, readers and translators are multi-level, and translation techniques, translation styles and translation values are also diverse. Therefore, multiple factors will be involved in the translation process, and the theory of multiple and complementary translation standards can be combined with it precisely. The theory of multiple and complementary translation standards is a kind of standard, moreover, it is a translation concept that guides translation standards, which reveals that the essence of translation standards is multiple and complementary. Uyghur proverbs reflect the profound philosophical background and rich cultural connotation of Uyghur people, which can be better translated by the viewpoint of pluralism and complementarity. For example:

(1) *elge qofulsan er bolisan eldin ajrilsan jer bolisen.*

Translation A: Together with the people, you will be a good man; apart from the people, you will be finished.

(genrenminyidao, huichengweihaohan; tuolirenmin, jiuhiwandan)

Translation B: Join the people and you will become a hero; separate from the people and you will become a black bear.

(genrenminyidao, nihuichengweiyingxiong; herenmin fendao, nihuichenggouxiong)

The A-translation has the same number of words in the upper and lower couplets, and the direct translation reflects the meaning of the proverb in a more appropriate way, and the B-translation is more in line with the phonetic characteristics of the Uyghur two-part proverb than the A-translation, the number of syllables corresponds to the same, the rhythm pause is the same, the unvoiced and voiced sounds are coordinated, the lip circle is coordinated, and the vowels are equal before and after. At the lexical level, the synonyms, antonyms, and homophones in the upper and lower couplets mirror each other and are catchy. On the grammatical level, the upper and lower couplets are lexically identical, so that the translation can better reflect the symmetrical, neat and circular beauty of the double-part sentence of the Uyghur proverb, but the B translation is not as concise and easy to understand as the A translation. We use multiple specific criteria to test the best approximation values of these two translations, and the B translation is slightly better than the A translation in terms of phonology and vocabulary, but slightly inferior to the A translation in terms of semantic approximation, and the B translation is slightly better in comparison.

We measure the merits of a thing to take many methods, there are quantitative, qualitative, qualitative and quantitative combination. For a student's performance in a subject, we generally take different levels of standards to test the results, such as 90-100 is excellent, 80-90 is fine, 70-80 is good, etc. The sports achievement standards also have their own quantitative test. We also often use qualitative test, that is, fuzzy standards, we usually judge an essay that use fuzzy standards: tightly focused on the theme, high intention, beautiful language and other criteria, and then give different scores according to different levels of the article. Multiple specific criteria is a combination of quantitative and qualitative test, which is more scientific and accurate than a single quantitative or qualitative method, although still with a certain degree of subjectivity, but relatively speaking, to be more objective.

(2) *puli barniq gepi on pli joqniq gepi toq.*

Translation A: Poor in the downtown area, no one asks, rich in the deep mountains with distant relatives.

(qiongzainaoshiwurenwen, fuzai shenshanyouyuanqin)

Translation B: satisfactory if you have money, vexed if you don't.

(youqiandehuashun,meiqiandehuachong)

Translation A adopts a domestication translation and a more "elegant" way of conveying the content of the original text, without adhering to the expression form of the original text in different aspects such as semantics, grammar and vocabulary, in order to better preserve its content and express it in the appropriate equivalent language in the translation for the sake of equivalence, translation A can let the reader receive the meaning and connotation of the proverb better on the whole. The B translation fits the phonetic characteristics of Uyghur double-part proverbs, with equal number of syllables and the same metrical pauses. At the lexical level, the words "shun" (*shun*) and "chong" (*chong*) mirror each other in the upper and lower couplets. At the grammatical level, the lexical properties of the upper and lower couplets are the same, which better reflect the grammatical characteristics of the proverb. We use multiple specific criteria to test the best approximation values of these two translations, and the B translation has an advantage over the A translation in terms of phonology, vocabulary and grammar, and the two translations convey similar information to the readers in terms of semantic approximation, and the language is concise, which is the most important feature of the proverb. On the whole, translation B is better.

(3) $\epsilon\text{m}\epsilon\text{t}\text{n}\text{i}\text{j}$ doppisini(bøkini) $\text{s}\epsilon\text{m}\epsilon\text{t}\text{k}\epsilon$ kijgyzyptu.

A Translation: Aibati's hat was worn to Saibati. (*aimaitidemaozidaigeilesaimaiti*)

Translation B: put Zhang's hat on Li's head -- the wrong person. (*zhangguanlidai*)

Translation A adopts the direct translation method to express the meaning of the proverb more directly, which is similar or similar to the original text in semantic, lexical and grammatical levels, while translation B translates the proverb into the idiom "put Zhang's hat on Li's head - the wrong person", which makes it easier for Han readers to understand its original meaning. Some people think that translating proverbs into idioms is not equivalent, but when translating Uyghur familiar language and Chinese familiar language, it does not have to be equivalent. Mr. Wang Qi then argues that different countries and nations in the world do not necessarily use the same form of language to express the same objective concept, and in the process of translation it is not necessary that the original text must be idiom to idiom and proverb to proverb, but can be cross-translated into each other. adopts the method of direct translation with notes in the translation process: Aibati's hat was worn to Saibati(put Zhang's hat on Li's head -- the wrong person), which not only preserves the cultural information contained in the original text, but also allows readers to understand its meaning. This tells us to take different approaches when facing different proverbs, i.e., to use the theory of multiple complementarity of translation standards to guide our translation process and achieve the best results.

From this, we can see that the essence of translation standards is that they are multiple and complementary, and translators choose specific translation standards according to the needs of the translation text, and each translation standard is both opposing and complementary to each other, which reflects that translation standards have "wholeness".

5. The Adaptability of the Multi-Complementary Theory of Translation Standards in Uyghur Proverbs

5.1. Have A Solid Foundation of Dialectics to Guide Translation

Translation standards, as long as they have vitality, constitute a "small system", so it is said that translation standards are not single and individual, but systematic, which also reflects the law and essence of translation, and the theory of multiple and complementary translation standards is to study the proposition of translation with a changing and developing perspective, overturning the traditional attempt to establish a the conception of the sole ability to judge the value of all translations. In "Wenxin Diaolong - Determining the Situation", Liu Fu said that "the

translation of the two sides of the same text should be interpreted in a harmonious way" ("jianjieyijutong"), which means that the two opposing sides should be integrated to form a harmonious whole. In translating Uyghur proverbs, we do not need to pursue too much the only standard or method of translation, any standard or method is to make the translation achieve the "best approximation" of expression, using a multi-system view to look at the specific translated text may enable us not to pursue too much its standard but to focus on how to review the better. The translation standard pluralism has profound implications. The theory of multiple and complementary translation standards has a profound philosophical, theoretical, and ideological foundation, and by looking at the relevant issues in the translation of Uyghur proverbs from its perspective, we can use the wisdom and method of combining the advantages of Chinese and Western translation systems into one. For example, Chinese thought focuses on intuition and synthesis, and the language expression is poetic, while Western thought is more rational and analytical, and the language expression is scientific, so we often say that translation theory should combine Chinese and Western, the purpose is to make the two complement each other, which is to use dialectical thinking to look at the process of translation.

5.2. Wide and Inclusive Application of Theory

Translation activities are all-embracing and involve all aspects of content, so translators should learn from all sides and conduct collaborative multidisciplinary research, and we should build a pluralistic and complementary, dynamically developing translation standard system for Uyghur proverbs, and determine different translation standards according to different situations.

The theory of multiple and complementary translation standards allows for specific analysis of different texts and the collection of the strengths of a hundred schools of thought, allowing translators to move from a conscious appreciation of diverse translation styles to a systematic practice of diverse translation techniques. In his book *A Textbook of Translation*, Peter Newmark divides all texts into expressive text, informative text and vocative text. Expressive texts focus on the original, pay attention to the emotion of the original, and aim to show the true appearance of the original, pursuing "faithfulness" first and "fluency" second. The informative text, on the other hand, places more emphasis on the fluency of the translation and puts fidelity in the second place. Expressive texts pursue the principle of "readers first" and pay attention to readers' reactions. We can see that the translation purposes of different translated texts are different, and we establish different translation standards for different text categories, which not only make the translated texts more diversified, but also more systematic, thorough and scientific.

The skopos theory proposed by Hans Vermeer believes that the primary principle of all translations is the principle of purpose, and he believes that the result of translation is the translation, and the success of the translation needs to be judged by the readers, who are multi-level and have different requirements, so this leads to the diversity of translation standards. The translation of Uyghur proverbs is not monolithic, but pluralistic, and there are primary and secondary standards in the same text. Sometimes the primary standard of translation may be based on the translation language or cultural orientation, but this does not mean that we do not follow the primary standard of translation of "letter", but transform it into a secondary standard in this particular case. In most cases, the translator has to deal with the relationship between the author, the translator and the reader in the translation process, satisfying the reader and being loyal to the original author of the work.

Yan Fu's translation of the "Treatise on the Evolution of Heaven", whose readers were mainly the scholarly class, aimed to enable them to accept the advanced ideas of the West, and set aside his own standard of "Xin Da Ya" when translating the text, making it obscure and difficult to understand, but the result achieved his intended purpose of translation. At this time, it is

necessary for the translator to take into account the scope of acceptance of the readers as well as to make the translation not lose its originality. Therefore, when translating Uyghur proverbs, factors such as the needs of the readers of the translation and the purpose of the translation should be considered as a whole, because the needs of the readers and the purpose of the translation are different and the translation standards are not the same. Therefore, in the process of translating Uyghur proverbs, the translation standards will complement and transform each other with the changes of different texts and the needs of the readers of the translated texts, which means that the translation standards system of Uyghur proverbs is not single and static, but multiple and complementary and dynamic.

6. Summary

There is no single answer to translation, and the same is true for the translation of Uyghur proverbs. In recent years, the Chinese translation field is gradually constructing a translation system with Chinese characteristics rooted in the soil of Chinese culture, and the relevant theories are becoming more and more Chinese, ethnic and contemporary. The theory of multiple and complementary translation standards has not only theoretical guidance significance but also practical significance. We look at the translation of Uyghur proverbs from the perspective of the theory of multiple and complementary translation standards, hoping to better explore its profound cultural resources in the process of translation practice, so that we can tell the Chinese story, make a good image of China, and transmit Chinese culture well with multiple translated texts, thus promoting the exchange and integration among various ethnic groups.

Notes

The Uyghur examples appearing in this article are all in their IPA transliterated form. The ones in parentheses are Chinese pinyin transliteration.

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