

# *On the Semantic Correspondence in the Process of French-Chinese Translation from the Perspective of Literal Translation*

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**Abstract:** Taking the mutual relationship between meta discourse, context and field as the starting point, and the process of French Chinese translation as the observation object, this paper, on the basis of inheriting and carrying forward Mr. Fu Lei's translation concepts of "focusing on spirit rather than shape", "God exists in form, and form is God", conducts innovative research on French Chinese code switching and information delivery; at the same time, combining the new national standard of foreign language teaching in the new era, this paper explores the application value of the dialectical mutual agreement between meta discourse and context in French Chinese translation teaching. The research shows, in the process of translation, there is a better way to deal with the relationship between meta-discourse and context, that is, the combination of form and spirit, literal translation and free translation. Translation is a decision-making process in fact, ranging from the determination of style and structure to the selection of sentence patterns and vocabulary. After selection, it is the process of applying skills.

## **1. Introduction**

Translation is a phenomenon of language contact and a unique bilingual phenomenon. According to the theory of "interlingual translation", the process of translation between two different languages involves converting a text written in one language into a text written in a different language. As far as French-Chinese is concerned, French is the original text and belongs to the source language; Chinese is the translation and belongs to the target language. A faithful translation is inseparable from the selection of translation methods. Literal translation theorists naturally agree with the strategy of literal translation, and think that the free translation school's changes in the sentence structure and syntax of the French original text in the process of French-Chinese translation are too casual, and they focus too much on the use of Chinese sentence structure and syntax, making people feel that the translation has lost its exotic flavor, even lost the objective existence of the original text in terms of content and form, and seemed out of place.

## **2. Semantic Correspondence in the Process of French Chinese Translation**

Translation behavior is highly related to cognitive linguistics and text linguistics. Shen Jiaxuan

characterized the world with language "three domains": the line domain is relatively objective, reflecting the corresponding relationship between the semantic content of words and sentences and reality; the subjectivity of knowledge domain is relatively strong, which describes the knowledge state of both parties (the original author translator, the translator reader); Register refers to the speech act of the original text and the output of the translated text, which is more subjective [1][2]. Based on the close relationship between the concept of "three domains" and the way people perceive the world, Xiao Zhiye pointed out that the interpretation of semantics in the action domain, the knowledge domain and the speech domain is more persuasive [3]. In the practice of French-Chinese translation, the expansion of pure language interpretation into a comprehensive study and judgment combining context and the three domains is conducive to the interpretation of many complex semantic phenomena and translation facts.

Here, we take the original French works and the corresponding Fu Lei's translations as the main meta-discourse corpus, and on the premise that meta-discourse and context are mutually consistent, we comprehensively investigate French-Chinese translation practice from multiple perspectives, such as context, semantics, translation background, original text style and translation style, carry out innovative research based on the dimensions of words, sentences, and observe the embodiment and disappearance of the translator's "one servant, two masters" subjectivity, the erection and cohesion of translation ties, the adaptation of the translator's style and the original text's style, to investigate several groups of interactive relations in the translation process in an all-round way.

### 3. The Form of Literal Translation

There are many methods of translation, among which literal translation is the most common one. Literally speaking, there is no doubt that literal translation is direct translation, word for word translation according to the original text. It sounds reasonable, but in the actual translation process, we found that there are differences in the part of speech distribution and syntactic structure between French and Chinese, which led to differences in writing habits and rhetorical patterns. In this way, we can conclude that it is not feasible to adopt a translation method that follows the same steps as the original text. It is not a literal translation method in the real sense to translate words and sentences purely according to the original text. It is just a disguised hard translation or dead translation, because a true literal translation should be a direct and specific equivalent behavior.

Literal translation is a direct act of equivalent translation, which is the direct embodiment of code switching; the premise of literal translation is to be faithful to the original content. In specific translation practice, we should try to be faithful to the original form, that is, the shell of the original. After all, a translation that is absolutely faithful to the original form is an ideal presupposition, which is hard to reach. In the actual translation process, we often seek the possibility of literal translation by virtue of the similarities and differences in the syntactic structures of the source language and the target language. Through observation, it is found that the example sentences translated by literal translation are basically consistent in the word order of French-Chinese language, and the Chinese translation is consistent with the French original in content and form.

When it comes to literal translation, we should abandon the stereotype that the translated text corresponds to the original word or "translates literally and syntactically". Although from the perspective of morphology and word order of French and Chinese, the subject, predicate, object and predicative levels are relatively consistent, the position of attributes and the order of adverbials in Chinese translation will be different from that in French original, and there is a possibility of greater changes. Based on the above analysis, in the process of French Chinese translation, word for word translation, which is almost equivalent to alignment, can only be a hypothesis without faithful translation, and there is no possibility to achieve semantic fit. Word for word translation can not

form a meaningful translation. Mechanical literal translation is a misinterpretation of literal translation because it ignores the potential information contained in the language structure of the original text. Because the meaning conveyed by the original French text appears in the reverse translation in Chinese, this is the castration and arbitrary deletion of the French meta-discourse context, which completely violates the original intention of translation and cannot achieve the purpose of information transmission.

Generally speaking, literal translation is the most commonly used method in French-Chinese translation. Literal translation is simple and clear, with sharp contrast, and proper use can ensure the quality of Chinese translation. At the same time, from the perspective of language contact and "loanwords", literal translation can also enrich the language materials of the nation. However, when using literal translation to carry out French-Chinese translation practice, appropriate syntactic and sentence modifications should also be carried out to avoid "hard translation" or even "distorted translation" and other acts that violate the purpose of translation. Literal translation has obvious shell weaknesses, and the resulting translation is actually an extreme style of writing, which overemphasizes the preservation of the shell of the original structure, and does not dare to jump out of the sick state of foreign language thinking and writing logic, because the translation formed in this way will destroy the structure and characteristics of Chinese characters, and does not conform to the writing habits of the translation, and its acceptance is even more impossible to talk about. Literal translation basically retains the traces of the original text in form, does not change the image of the original text in image, and does not extend the meaning of words and sentences.

#### **4. The Mutual Relationship between Meta-Discourse and Context in the Process of French-Chinese Translation**

When it comes to translation methods, people often think of literal translation and free translation. It is generally believed that literal translation is a translation based on form, so it is also called "literal translation" or "word for word translation". Literal translation often pays attention to the surface form of the original text and ignores the content and verve of the original text to some extent; and free translation is a translation based on meaning. The method of free translation is to get rid of the obstruction and imprisonment of the original form and express the content and verve contained in the original. Lu Xun and Lin Shu are the representatives of literal translation and free translation respectively. Lu Xun's basic translation view can be summarized as "utilitarian translation view" [4], Lin Shu's translation reflects his patriotic thought of "saving the country and protecting the species" and "defending ancient Chinese" [5]. Literal translation and free translation involve the form and content of the original, so they are often closely related to the problems of "likeness in form" and "likeness in spirit". The school of likeness in form generally advocates literal translation, while the school of likeness in spirit advocates free translation [6].

Faithful translation is inseparable from the choice of translation methods. Literal translation theorists naturally agree with the strategy of literal translation, and believe that the free translation school in the process of French-Chinese translation changes the sentence patterns and syntax of the original French text too randomly, and pays too much attention to the use of Chinese sentence patterns and syntax, which makes people feel that the translation has lost its exotic appeal, and even lost the objective existence of the original text in terms of content and form, which is incompatible. However, in the actual translation process, too much emphasis on literal translation is often difficult to break away from the shackles of the original shell, which obviously goes against the original intention of strategies to serve the quality of translation. Since literal translation has shortcomings, the involvement of free translation is just right.

The transmission of meaning depends not only on the transmission of source text information,

but also on the retention of language forms [7]. In the process of translation, there is a better way to deal with the relationship between meta discourse and context, that is, the combination of form and spirit, literal translation and free translation. From the perspective of form, the translated text is very close to the original French text, and the meaning of words is basically translated by comparison, which belongs to the standard literal translation method. However, the revision of the translation is endless. The translation should not only comply with the requirements of the target language for word selection and sentence formation, but also consider the acceptance and recognition of the target language nation; it seems biased to rely solely on literal translation. In this way, it is necessary to combine literal translation with free translation, and carry out dynamic interaction between literal translation and free translation in order to achieve a better translation. It is generally believed that Mr. Fu Lei's translation has achieved the combination of form and spirit and the interaction between literal translation and free translation, avoiding the farfetched and obscure phenomenon of the translation caused by literal translation [8]. In the new era of connecting with the new national standard, Fu Lei's translation road helps us to better clarify the objectives of translation work, which is also the artistic goal pursued by many translation practitioners in China [9].

Translation is a decision-making process in fact, ranging from the determination of style and structure to the selection of sentence patterns and vocabulary. After selection, it is the process of applying skills. Since to meet the writing needs of Chinese, it is bound to break the original structure, break the original structure, and naturally need to use some writing skills to reorganize the structure [10]. It should be said that expression is a process of comprehensively using language knowledge. At the end of information collection, what awaits the translator is how to express it. He needs to use the knowledge he has learned to put the information he has obtained on paper. Vocabulary or sentence structure belongs to the knowledge accumulated in advance and cannot be achieved overnight.

## 5. Conclusions

From this, we can find out the principles and methods that are more appropriate in the translation of words, paragraphs and texts: (1) the micro context of the front and back sentences of the sentence to be translated and the macro context of the background and creative characteristics of the work are used to select the meaning of words; (2) Attention should be paid to understanding the implication and expressing it in various forms; (3) Pay attention to the level of language, the elegance and vulgarity of words; (4) Flexible part of speech conversion; (5) Use various means to resolve cultural differences.

Traditional narrow translation studies focus on the process of understanding and expression from text to text. Modern translation studies are not confined to this. Fu Lei's theory of "likeness" has far-reaching influence, has become a milestone in the development of translation theory in China, has made great contributions to the cause of Chinese translation, and has profound cultural and ideological significance.

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