

A Translation Study of Ethnic Weaving and Embroidery Culture

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Abstract: Weaving and embroidery is a process of weaving, knitting, or embroidering with cotton, linen, silk, wool, and other textile materials. With the development of the “Silk Road”, China's textile technology has achieved greater development. Chinese weaving and embroidery technology enjoys a high reputation abroad, which also plays an important role in economic and cultural exchanges between China and other countries. This research aims to study the traditional Weaving and embroidery culture and ethnic group culture, as well as their translation strategies including domestication and foreignization, transliteration, and interpretation.

1. Introduction

Weaving and embroidery are generally divided into two parts: brocade and embroidery. China is one of the first countries to invent weaving and embroidery in the world. As early as the Neolithic Age, our ancestors in China have learned to use hemp and silk to weave “cloth” with a combination of plain weave or rib. The embroidery craftsmanship in the Qing Dynasty has developed four world-famous embroidery including Suzhou Embroidery, Hunan Embroidery, Guangdong Embroidery, and Su Embroidery due to differences in regions and the evolution of skills.

The traditional weaving and embroidery techniques in China are mainly based on brocade, embroidery and printing and dyeing. Among them, the Zhuang, Yao, Miao and Dong nationalities are more exquisite and richer in weaving and embroidery techniques. Its weaving and embroidery crafts are diverse and colorful, mainly including clothing, quilts, cloth shoes, belts, backpacks, and carpets. Weaving and embroidery techniques are further divided into: cross-stitching, applique, flat embroidery, Na embroidery, pile embroidery, seed embroidery and hollow embroidery, etc. The understanding of the cultural background knowledge of weaving embroidery is helpful for the understanding of the original text before the translation process. Only based on the correct understanding of the original text can an accurate English translation text be generated.

2. The Features of Ethnic Culture Translation

Ethnic culture translation is different from scientific translation and literary translation. To be more specific, the translation of scientific and technological documents is relatively objective which requires to be precise and concise, aiming to achieve the relatively high subjectivity of literary translation. However, the subjective initiative can be brought into play and poem to add the translator's personal understanding and subjective emotion. In addition, the ethnic culture has a unique cultural background and includes a large number of professional terms. It reflects a certain national psychological characteristic, national worship and so on. Therefore, the translation of national culture is supposed to highlight the national characteristics. On the one hand, the translator is required to have the reserve of professional vocabulary and continuous enrichment and enrichment; on the other hand, the translation is required to be accurate and smooth. However, many of these ethnic cultural descriptions contain a certain literary character. Sometimes the

translator is also required to take the country of the target readers and the use occasions of the target text into consideration.

2.1 Strategies of Ethnic Culture Translation

The differences including living habits, customs and etiquette of each ethnic group, the characteristics of weaving and embroidery, and the techniques of weaving and embroidery printing and dyeing, are the essential factors in ethnic cultural Translation. Moreover, among different ethnic groups, ethnic psychology, national cognition and identity are also different, which are the basic requirements for translators. Only by combining different national cultural factors, can the ethnic embroidery culture be better translated, which will contribute to carry forward the ethnic culture and spread the excellence of ethnic embroidery culture.

2.1.1 Domestication Strategy

The translation of ethnic culture mostly involves cultural factors. Generally speaking, ethnic culture translation strategies can be classified into two caters: “Domestication” and “Foreignization”. Dr. Liu Miqing pointed out that the theoretical study of cultural translation is particularly important because of the great difference between Chinese culture and Western culture. While, ignoring this difference will inevitably damage the two-way exchange of cultures (Liu Miqing, 1990: 127). Domestication and foreignization are two strategies for dealing with cultural translation.

The two terms used to describe translation strategies. Domestication and foreignization can be regarded as an extension of the concepts of literal translation and free translation, but they are not exactly the same as literal translation and free translation. Yang Zijian and Liu Yanli (2002) made a comparative analysis of the origin, extension and connotation of the categories of “Domestication” and “Foreignization” in “Chinese Translation”, and defined these two categories: domestication and foreignization.

In view of the differences between the two languages and cultures, translators are supposed to adopt two different translation strategies in the face of differences in translation purposes, text types, author's intentions, and target readers. The purpose is to guide the specific translation methods and techniques. Domestication seeks that the translated text conforms to the norms of the target language and culture, and better meets the reading needs of target readers with less peculiar smell; while foreignization seeks to retain the characteristics of the original language and culture, so as to enrich the target language and culture, to better meet the needs of the target language readers for the “unfamiliarity” of the translated text. The choice of these two strategies is sometimes based on sociocultural and political and ideological conventions. Whichever strategy is chosen, it should be based on the needs of readers and society.

2.1.2 Foreignization Strategy

Foreignization or foreignizing strategy and naturalization or adaptation strategy are proposed by American translation theorist Lawrence Venuti (1995) in his book *The Translator Invisibility*. In the 1970s, when there was a cultural turn in the field of literary theory and literary translation, domestication and foreignization in translation study gradually became one of the hot topics in translation theory today. In combination with the characteristics and requirements of national cultural translation, the translation principle of foreignization should be adopted as the main translation strategy, and domestication should be supplemented. Because foreignization takes the source language culture as the destination of translation theory, foreignization helps cultural exchanges, narrows cultural differences, reduces cultural conflicts, and promotes cultural integration, which is the main trend of translation development. The ethnic culture has unique and strong local characteristics, so it should adopt a translation strategy based on foreignization.

Due to the difference of ethnic culture, the allusions in English and Chinese cannot find complete equivalents of each other, so the translation method of alienation in the translation process is applied to preserve the characteristics of the original nationality and its cultural connotation, so as to achieve the purpose of preserving the characteristic national culture.

2.2 Translatability of Lexical Gap and Its Translation Strategies

Due to differences in geographical location, climate, and environment, as well as historical development and lifestyles, each group has its own minority cultural traditions. It is difficult to find corresponding equivalents or matching words for these specific nouns in other languages. This is what we usually call “vocabulary vacancies”. “Phenomenon. In other words, it is called: The Phenomenon of Vocabulary Vacancy. Vocabulary vacancies are objective and universal. The fact that lexical vacancies exist objectively makes people classify them as untranslatable. It is not easy to accurately translate words that are unique in the original language but they are vacant in the target language. So, are lexical gaps actually untranslatable? Fan Zhongying pointed out in his book *Practical Translation Course*: Generally speaking, information expressed in any language can be translated into another language, which is the translatability of language. Enege. A. Nida, a famous American linguist, believes that anything that can be expressed in one language can be expressed in another language; Equivalents communicate by rearranging the formal and semantic structure of information in an appropriate way. He analyzed that although absolute communication between people is impossible. Therefore, the vacant vocabulary still has a certain degree of translatability. With the development of society, communication and multimedia technology are constantly improving. Worldwide exchanges are also becoming more frequent, and world cultures are gradually moving towards convergence. The exchanges of various cultures and languages infiltrate each other. In some extent, the convergence of world cultures also reduces the difficulty of translating lexical gaps.

In the detailed processing of translation, the phenomenon of lexical vacancies is targeted. Generally speaking, his kind of phenomenon can be translated by borrowing, citing foreign words, and annotating and explaining. Based on this research, it is concluded that the following translation methods can usually be adopted for lexical vacancies: transliteration, interpretation, dilution, and image interpretation.

2.2.1 Transliteration

There are a large number of proper nouns in the description of ethnic culture, and the translation of proper nouns generally adopts onomatopoeia, that is, transliteration. In Chinese-English translation, transliteration refers to the method of expressing proper nouns in Chinese with Chinese pinyin. In the book “*Weaving and Embroidery Culture of Guangxi*”, there are numerous proper nouns that represent the names of people, places, and ethnic minorities. In fact, the phenomenon of “national language onomatopoeia” has already existed. In China, there are generally two methods to deal with the ethnic names of ethnic minorities: one method is to directly transliterate them with Chinese Pinyin. For example, the Zhuang, Yao, Yao, Dong, Dong, Miao, Miao, Hui, Hui, and Maonan appear in the book; the second method is to use the “onomatopoeia of national languages”. Proper nouns in weaving culture have been transliterated into Chinese Pinyin from minority languages, and transliterated in English text plus Chinese Pinyin illustration, which is not accurate enough. If the method of national language onomatopoeia is used, it can effectively achieve the effect of reflecting the national culture in its original culture connotation. For example, Mulam (pronounced [mulam] in Mulam minority group), Gelo, (pronounced [k'lau] in Gelao minority group).

2.2.2 Interpretation

Interpretation, that is, to resolve the cultural information of the original language by means of translation and interpretation. The addition of annotations to the English translation is beneficial to introduce the relevant cultural knowledge of the original language culture to the target language readers, aiming to make readers better accept the original language culture. As a matter of fact, many Chinese cultural items cannot find corresponding words in English, which is resulted by cultural differences between China and the West. For such vocabulary, it is an appropriate choice to use brackets and supplementary translation approach. The suitable vocabulary for this translation approach is generally divided into the following categories:

(1). There are differences in ethnic beliefs and totem worship, myths and legends, social customs and rituals and festivals between China and the West, which generates a cultural vacancy phenomenon. Therefore, an annotated translation is required to explain more information on the social cultural terms.

(2). The bulk of ethnic minorities live in relatively remote mountainous areas and economically underdeveloped areas. In fact, the ethnic group there have less communication and few contact with the outside world due to inconvenient transportation. In the long-term farming and life, unique customs have been formed, and their clothing and accessories are also far from those in the West. After such cultural vacancies are annotated, the original culture of ethnic minority weaving and embroidery can be clearly presented.

(3). Due to the great differences in geographical location, topography and historical background between China and the West, the names of places and historical eras appearing in the documents recorded in the embroidery culture should be annotated to facilitate readers to understand some place names in ethnic embroidery areas.

3. Conclusion

In order to make the translation faithful and smooth, and comply with the expression habits, way of thinking and language norms of the target language, the translator needs to have the following qualities in achieving the completion of translation task with high quality:

(1) In some occasions, some ethnic groups share the same national totem worship, and even have a common sense of ethnic identity. Therefore, the translator is required to have the overall awareness and grasp the national psychology, national cognition, and national identity from the macro perspective.

(2) In the translation of ethnic culture, many vocabulary words, culturally loaded words, and even some culturally vacant vocabulary cannot be found in the target language. It's necessary for translators to perform translation processing by looking up materials, dictionaries, and consulting parallel texts.

(3) The purpose of translation weaving and embroidery culture is to introduce the characteristic national culture. It's noted that it cannot be overly alienated in the translation of national culture. Especially for foreign readers, the translation strategy of excessive foreignization will make the translation blunt and difficult to understand.

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