

The Domestication Strategy Adopted in Ku Hung-ming's *Analects of Confucius* and Its Influence

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Abstract

Confucianism has been imparted and inherited for thousands of years since its birth in the spring and autumn period and the Warring States period. As a representative work of Confucian classics, the *Analects of Confucius* play a dominant role in the thousands of years of cultural heritage of the Chinese nation. The foreign version of the *Analects of Confucius* has also become a necessary book for foreign countries to understand Chinese culture. The English version of the *Analects of Confucius* published by Ku Hung-ming in 1989, as the first one translated by Chinese, has been discussed by Chinese and foreign scholars for many years.

This paper mainly studies and discusses the main translation strategies adopted by Ku Hung-ming's version of the *Analects of Confucius*, domestication translation strategy, its role in translation, specific performance, and the impact of the choice of translation strategies on cultural communication and future translation work. This paper mainly adopts exemplifying and interpreting methods as the main method, supplemented by a small number of contrastive analysis, this paper finds that the English translation of the *Analects of Confucius* by Ku Hung-ming mainly adopts the domestication translation strategy. This strategy is mainly embodied in the linguistic and culture, and adopts the means of adding translation, deleting, annotation, analogy and so on. Under the

guidance of domestication translation strategy, Ku's English version of the *Analects of Confucius* reduced the difficulty of reading and understanding for Western readers, made the acceptance much easier. And the work made a great contribution to the international communication of Chinese classics at that time. It is found that the domestication translation strategy can not only reduce the reading difficulty of Western readers, but also inevitably affect the readers' understanding depth and accuracy of the philosophy in the *Analects of Confucius*. Under the background of China's increasing national strength and influence, the translation method based on domestication strategy will inevitably lose part of the ideological connotation of the works, which is no longer suitable for the needs of the times. In the new era, the translation strategies should be adjusted according to the actual situation.

Key words: *The Analects of Confucius*; Translation; Ku Hung-ming; Domestication strategy

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1. INTRODUCTION

1.1 Introduction to *Analects of Confucius* and the Author

1.1.1 Introduction to *Analects of Confucius*

The Analects of Confucius as a collection of words and deeds of Confucius and his disciples, contains a wide range of contents, most of which stand as reflection of Chinese ancient social life, and have exerted a great influence on the psychological and moral behavior of

the Chinese ancient society. Meanwhile, *the Analects of Confucius* has been regarded as the cornerstone of political and social ethics in China for thousands of years. In the long feudal history, it has always been a must read for intellectuals. All ancient Chinese thinkers and writers have been affected by it. There are more than 10000 words in the book, which is divided into 20 chapters according to the contents, covering philosophy, politics, economy, education, literature and art, reflecting Confucius' political ideas, moral concepts and educational principles, as well as social customs at that time. From the perspective of Confucianism, Confucius as the main character of *the Analects of Confucius* is the founder of the Confucian school. The book itself, together with *Higher Education*, *The Universal Order or Conduct of Life* and *the Mencius*, is called the "four books" of Confucianism. Thus, we cannot grasp the Chinese traditional culture deeply if we don't understand this book thoroughly. It is a key to unlock the Chinese traditional culture exploration, which has also been compared to *the Oriental Bible* for its great cultural importance.

While recording the words and deeds of Confucius and his disciples, *the Analects of Confucius* retains others' comments on Confucianism. These evaluations reflect the inclusive characteristics of Confucianism. It is because of such characteristics that Confucianism has been developed and improved for thousands of years after its birth, and eight Confucian factions have been derived. In later generations, there are also interpretation methods such as neo-Confucianism and psychology. These improvements also made Confucianism meet the requirements of the times or different ruling classes. The position of the Confucian classics the *Analects of Confucius* has been growing. Tang Dynasty was selected into the "thirteen classics". By the Yuan Dynasty, it has become a reference for the country to select talents. Such a position makes the *Analects of Confucius* deeply integrated into Chinese history and culture. Therefore, the translation of *The Analects of Confucius* has become an important impetus in the cultural exchanges between China and foreign countries. The reference edition of this paper is *The Analects of Confucius: The Discourses and Sayings of Confucius* published by The Peoples Press of Yunnan in 2011. Similar to the original version, the edition consists of 20 chapters.

1.1.2 Introduction to the Author

Ku Hung-ming was born in 1857 in Penang, Malaya. When Ku Hung-ming was ten years old, he went abroad to Scotland and then went to the local British school, where he received the authentic British education. In April 1877, Ku Hung-ming was awarded a master's degree in literature from the University of Edinburgh, which made him the first Chinese to receive a complete British education at the age of 20. After that, he traveled to many countries to study. Ku Hung-ming, at age of 23,

not only holds a dual degree in English literature and civil engineering, but also has a good knowledge of eight languages just like English, French, German. His mastery of eight languages and foreign cultures laid a solid foundation for his later work in spreading Chinese culture.

When he was older, he went to study in western countries. After he returned to China, he came across Ma Jianzhong who was proficient in Chinese and western knowledge and culture. After listening to Ma Jianzhong talking about Chinese classics for several days, he began to worship Chinese culture. So he resigned from his Singapore government, went back to his home in South Asia, put on his long gown and Chinese traditional jacket, and began to speak Chinese, read thread-bound books, and learned history, finally benefited a lot.

Throughout all works of Ku Hung-ming, there are many languages involved. Among them, the Chinese ancient books translated into English include *Higher Education* (1915), *The Universal Order or Conduct of Life* (1906), *The Analects of Confucius* (1898), etc. The English works include: *The Spirit of Chinese People* (1915), *Papers from a Viceroy's Yamen* (1901), *The Story of a Chinese Oxford Movement* (1910), *Vox Clamantes* (1920), and many other works in Chinese and Japanese. After his works were published, these works had a great influence in foreign countries and led to a lot of discussion. For instance, his work, *The Spirit of Chinese People*, is a representative work of Ku's propaganda of Chinese traditional culture to the West. He advocated that Chinese culture has high value and can save western culture and society through this book. After its publication in 1915, it was translated into German by German translator and spread to the world, which caused a great sensation. Whether Westerners agree with the idea or not, they know a culture that has been passed on for thousands of years. In some countries like Germany and Japan, the influence of Ku Hung-ming's works is particularly obvious. In 1920, his *Vox Clamantes*, and *The Story of a Chinese Oxford Movement* were transferred to Germany by German scholars. In 1914, Japanese scholars combined his many speeches with his work *the spirit of Chinese people*, re-edited and published Ku Hung-ming's anthology in Japanese. In terms of his translated works, he translated the traditional Chinese classics into foreign languages, which changed the rigid translation in the ancient books and better conveyed the philosophical meaning. Taking *the Analects of Confucius* as an example, since the English version of *The Analects of Confucius* by Ku Hung-ming was published in Shanghai in 1898, a French translation version of *The Analects of Confucius* was launched by a French publishing press in 1927. Even to the recent days, Ku's version of *The Analects of Confucius* is still reprinted and reprinted by many countries. Kessinger Publishing, an American publishing house, reprinted Ku's English translation in 2008, and Nabu Press, another publishing press, reprinted Ku's

English translation in 2009. In 2016, Hanserbooks, a German Press, reprinted the original version of Ku's *The Analects of Confucius*. Meanwhile, Ku Hung-ming quoted a lot of famous German sayings in his translation, which made his works attract great attention in Europe, especially in Germany. French writer Roman Roland once said: "Ku Hung-ming is very famous in Europe." It can be seen that in terms of foreign influence, at that time, almost no one can compare with Ku Hung-ming in China.

1.2 Research Purpose

The Analects of Confucius is one of the "Four Books" of Confucianism. It collects the opinions of Confucius and his disciples, and contains many Confucian outlooks on life and values. Confucianism has played a leading role in the Chinese cultural heritage for thousands of years, and guided the social system and daily life of Chinese society and people for thousands of years. As domestic scholars Liu (Liu, 2004) once pointed out that Confucianism has always played a dominant role in the evolution of the Chinese nation and is the cultural basis of people's spiritual beliefs. The theory advocated by Confucianism has created a splendid Chinese culture. Therefore, *the Analects of Confucius* has become an indispensable book for the study and understanding of Chinese culture. *The Analects of Confucius* by Ku Hung-ming is the first English translation of this book translated by Chinese people. The expression of Confucian philosophy in Ku's version is more accurate than that of foreign scholars, so it is more valuable for research and discussion. The translation of various aspects of the book also reflects the domestication strategy used by Ku. The embodiment of this strategy in various aspects and the influence of Ku's translation on cultural exchange and later translation are the main research purpose of this paper. Based on *The Analects of Confucius* of Ku, published by Yunnan People's Publishing House in 2011, this paper studies the domestication translation strategies used by Ku and the influence through his exemplifying and interpreting.

2.THEORETICAL FOUNDATION

With the promotion of globalization, the communication among countries is becoming rather more frequent. As a bridge of cultural exchange among different countries, the importance of translator has been widely recognized. Edwin Gentzler, an American translation theorist, has stated that the interpreter plays an irreplaceable role in the development of culture all over the world (Gentzler, 1993). In the history of human beings, a group of famous translators have promoted the development of translation research, so as to better serve the global cultural exchange. With the development of research and practice, domestication and foreignization have become the two most commonly used methods in translation practice. Also, the two most widely recognized

directions naturally become one of the main trends in translation theory. Some translators hold the view that domestication and foreignization are opposite to each other and mutually exclusive. In fact, the two methods have their own advantages and disadvantages. Different translation methods are suitable for different times, different genres and different objects. As a bridge of culture communication, the task of the translator is not to argue about the advantages and disadvantages of the two methods, but to choose more appropriate strategies according to the actual situation. In this section, two translation strategies of domestication and foreignization are briefly introduced.

2.1 The Application of Domestication Strategy

In 1813, Schleiermacher, a German linguist and translation theorist, put forward two translation methods in his book, one is to guide the reader to approach the author, the other is to guide the author to approach the reader (Schleiermacher, 1838). Schleiermacher broke the old concept of translation strategy and put forward his views on the classification of translation methods: author-centered and reader-centered, which provided important guidance for later studies. According to the above theories, Lawrence Venuti, an Italian translation theorist, summarized the two translation methods as domestication and foreignization in his book *The Translator's Invisibility: A History of Translation*. (Venuti, 1998) has pointed out that his ideas are inspired by Schleiermacher.

According to Venuti, domestication is defined as "a translation strategy in which the translator adopts a transparent and fluent style to minimize the unfamiliar feeling of the reader in the foreign text" (Venuti, 1998). Venuti believed that foreignization translation not only covers the translator's efforts, but also caused the translator to suffer from unfair treatment. It also covers the differences between different cultures and imposes the contemporary values of the culture where the target nation is located on the original nation, so it is easy for readers to mistake the works translated by adopting the domestication translation strategy as the real original works. Regarding the tradition of British and American domestication translation, Venuti pointed out that domestication translation is "a kind of egocentric decomposition of the original according to the cultural values of the target nation. Bringing the original author home, which is actually a kind of cultural plunder" (Venuti, 1998). He also believed that the higher the degree of domestication adopted in translation works, the higher the degree of invisibility of the translators, which may lead to the fact that the naturalization of the original works is hidden, that is, the more easily the translation readers are deceived. In 2004, Shuttleworth and Cowie defined the domestication strategy as "the translation that is used by translators to reduce the strangeness of the foreign text for his language readers in a fluent way" (2004, p.45).

In practical translation work, a large number of scholars have chosen domesticated translation methods, such as Qian Zhongshu, Fu Lei and Eugene Nida. In the practice of domestication translation, various means such as adding translation, omitting translation, annotating translation and modifying translation have been employed to reduce the sense of heterogeneity and readers' strangeness in the translation. The works adopting the domestication translation strategy include Lin Shu's "La Traviata" (1897), Peter Weber Schaefer's "Red Sorghum" (1993), etc.

2.2 The Application of Foreignization Strategy

Compared with domestication, which centers on the target language culture, the main purpose of foreignization is to focus on the source language culture. Venuti's definition of foreignization has been summarized as follows: "deviate from the local mainstream values and retain the language and cultural differences of the original text" (Venuti, 1998). This kind of translation strategy is intended to break the target language convention and retain the exotic sentiment in the original text. Schleiermacher himself, who first proposed a similar classification of two translation strategies, was in favor of the foreignization method. Venuti also pointed out that foreignization should be advocated in a cultural society where egoism is used blindly and domestication is taken as the standard. The adoption of alienation in this case indicated that it is a strategy of cultural intervention to the social situation at that time, because it was a challenge to the dominant cultural psychology. As far as the domestic scholars are concerned, Zhang Xiuling (2002) once put forward that foreignization advocated that the original author and the text should be relied on, the special sense of the original text in different aspects should be highlighted, and the cultural characteristics of the original text should be retained.

Therefore, for the application of translation strategies, the translator can adopt the foreignization strategy due to the linguistic, cultural and social differences between two languages. Foreignization takes the source language as the foothold, gives priority to the culture of the source language country, retains or even highlights the linguistic characteristics or cultural phenomena of the source language, and adopts foreignization method to realize speech conversion.

2.3 Preferences on Practices

In Chinese and western translation circles, the choice of two strategies of domestication and foreignization has been debated for a long time, and now, this choice has become an important research tendency of translation theory. It's difficult for both sides of argument to reach a consensus. Eugene A. Nida, who once proposed the concept of "functional equivalence" (Nida, 1964), is the most influential representative among the supporters of domesticated translation. In Nida's theory, the translation

should be the closest natural equivalence with the source language information, and the reception of the target language information by the target language readers should be roughly the same as that by the source language readers to the original text. Domestication advocates that the target language, the target reader should be the destination of the translation, that is, the translation should try to adapt to the cultural habits and expressions of the target language to reduce the exotic atmosphere, and provide the natural and smooth translation for the target readers to avoid the language and cultural barriers. Domestication is a kind of translation strategy that focuses on the readers' reading needs, a translation strategy in which the form of language or the cultural connotation it carries tends to the target language. In contrast to domestication, foreignization refers to the translation strategy that tends to the source language in terms of linguistic form or cultural connotation loaded by linguistic form. Foreignization strategy advocates the retention of the local original expression of the source language country, and advocates that the source language should be the basic of translation. The purpose of this strategy is to retain the cultural connotation expressed by the original author, faithfully spread the culture, it also gives foreign readers a better understanding of the translation work. Venuti is a famous representative of alienation. He opposed the domestication translation which contains cultural hegemony, that is, the main translation method adopted by the west translation circles, which also leads to the invisibility of translators. Therefore, he advocated the strategy of resistance to call on translators to show their own existence in their translation works, and also to suppress the ethnocentrism in translation through this strategy of foreignization.

Therefore, by introducing the two translation strategies and general cognition of the arguments. We can know some brief information of these two translation strategies, such as the scope of application, advantages and disadvantages. When under the process of ideographic texts translation, the literal style and cultural images used in the text always reflect the author's thoughts, for such ideographic texts is the explicit expression of the author. Thus, when translating such a text, the translator should adopt foreignization translation strategy, retain the cultural charm of the original and maintain the uniqueness of the original. When translating information texts, domestication is more appropriate. Because the main purpose of this kind of texts is to introduce the relevant facts under a big topic, most of them are closely related to reality. The main purpose of the author to create these texts is also to transmit information, so the domestication strategy is more suitable. For another special form of text, appeal text, in order to convey the thoughts and feelings that the author wants to express to the reader, it is better for translators to choose domestication strategies.

Based on the above discussion, in the face of such influential ancient books translation work as *The Analects of Confucius*, considering the background of the times, the purpose of translation at that time and target readers, Ku Hung-ming has his own reason to choose the main direction of domestication translation strategy.

3. APPLICATIONS OF DOMESTICATION IN KU'S VERSION

In the process of translating *the Analects of Confucius*, Ku Hung-ming mainly adopted the domestication strategy. He made great efforts to hide translator's identity, reduce the cultural differences between China and the West in his translated works with fluent and authentic English, and replace the content in the source language with similar western cultural content, eliminate the strangeness of the English readers to the Chinese traditional culture. For example, the Chinese places and the names of Confucius' disciples, which are not familiar to Westerners. At the end of the 19th century, when Chinese culture was not well known in the world and Chinese international influence was limited, such a translation strategy was more conducive to output Chinese traditional culture to the world and lowering the threshold for the world to understand Chinese culture.

This chapter will further explain the translation strategies adopted and the effects achieved by analyzing the actual words and sentences in Ku Hung-ming's translation of *the Analects of Confucius* from linguistic, cultural and social perspectives.

3.1 Applications on Linguistic Aspect

There are a large number of proper nouns in the original work of *The Analects of Confucius*, including names, places, poems, music, etc. The translation of these nouns is a difficult problem. For example, among the 15,806 characters in the original *The Analects of Confucius*, there are thousands of personal nouns, places nouns, and etc. Under such circumstances, Ku Hung-ming chose the domestication strategy. Examples are as follows:

子谓颜渊曰：“用之则行，舍之则藏，唯我与尔有是夫！”子路曰：“子行三军，则谁与？”

Confucius once said to his disciple, the favorite Yen Hui. “To act... the intrepid

Chum Yu, heard the remark, he said to...” (The Analects of Confucius, 98)

By analyzing this segment, it is obvious that Ku translated people's names more from the perspective of domestication. This translation retains the names of “Yan Yuan” and “Zi Lu”, and chooses “the favorite Yen Hui” and “the Intrepid Zhang Yu” to replace them in his English translation. It can be known that Yan Yuan and Zi Lu's aliases are the above two. Among the disciples of Confucius, Yan Yuan and Zi Lu were the two who own

the most favour and whose abilities and virtues were quite outstanding. Yan Yuan was well-known and well appraised by the public for his good behaviors and high morality. There is no doubt that Confucius regarded Yan Yuan as an inheritor of academic and moral theories. Therefore, the name was prefixed with the word “favorite” to express Confucius' love for Yan Yuan. When he dealt with Zi Lu, who was also a famous Confucius disciple, he considered that Zi Lu had boldly implemented the governing ideology he had learned from Confucius during his administration, and had the courage to face difficulties, but was finally killed due to political turmoil. From such a reality, his bravery was shown, so Ku Hung-ming added “brave and fearless” in front of his name. And because Zi Lu is also known as Zhong Yu, and this is a more formal name. So it is translated as “Chum Yu”. So far, Ku Hung-ming has completed the translation of Yan Hui and Zi Lu, the most two famous of Confucius disciples. After dealing with the two representatives of disciples, it will be difficult for readers to remember and understand if Ku still chooses such translation method in the face of the numerous other disciples. Therefore, Ku Hung-ming took a different approach to translate the names of other disciples of Confucius, which can be illustrated by the following examples.

曾子曰：“吾日三省吾身。”

A disciple of Confucius remarked, “I daily...”. (The Analects of Confucius, 4)

子夏曰：“贤贤易色。”

A disciple of Confucius remarked, “A man...”. (The Analects of Confucius, 4)

子禽问于工重曰：“夫子至于是邦也，必闻其政，求之与？抑与之与？”

A man once asked saying, “How...”. (The Analects of Confucius, 6)

Based on the analysis of the above three examples, the names of the three disciples of Confucius, “Zeng Zi”, “Zi Xia” and “Zi Qin”, are all translated in very similar ways, which reduces the difficulty of understanding for readers. As mentioned above, the number of Confucius disciples is so large that it will inevitably trigger confusion among readers if they are translated in a detailed and accurate way. There are various differences in the appellation of the same person. For example, for those who are considered to be very capable and moral, we will add “Zi” after their surname to show respect for them. There are many kinds of rules and rituals like this, so it is understandable that Ku Hung-ming made such a brief translation. In addition to the translation of names of Confucius' disciples, the dialogues recorded in *The Analects of Confucius* also involve a great deal of classics, such as *The Book of Songs*, which is advocated by Confucianism.

子曰：《关雎》，乐而不淫，哀而不伤。

Confucius remarked, “The First Ballad in the Book of Ballads and...”. (The Analects of Confucius, 38)

According to research, Confucius has more than 3000 younger brothers. If they were all translated according to the strategy of foreignization, foreign readers would be required to understand the basic information of those books in order to know the accurate meanings of these sentences in the *Analects of Confucius*. Only in this way can they better understand the philosophy contained in the dialogues of the original. Therefore, in order to avoid the inconvenience in reading, the translator must give more consideration. Take the above sentence as an example, the main content of the sentence is Confucius's comments on a poem named "Guanju". He thought this poem shew us that the happiness and sadness we enjoy and feel as human beings are limited. As for the translation of "Guanju", if we follow the strategy of foreignization, "Guanju" means the singing water bird, that is, "Singing Water Bird". But in the face of the translation of this sentence, Mr. Ku Hung-ming chose the translation of "The First Ballad in the Book of Ballads", instead of a literal translation of the name of the poem, he introduced the location of the poem.

From the above examples and analysis, we know that Ku Hung-ming used addition, ellipsis, annotation and other methods in translating some proper nouns to make Chinese culture more accessible to western readers. He also made western readers realize the philosophy contained in the traditional Chinese Confucian culture through the domestication translation strategy.

Based on the above analysis of Ku Hung-ming's translation of proper nouns in *the Analects of Confucius*, we confirm that Ku Hung-ming's main translation strategy is domestication at least, which makes the English translation of *the Analects of Confucius* more acceptable and understandable. However, apart from the characteristic words of Confucianism and traditional Chinese culture nouns, the following examples will illustrate what translation methods Ku would adopt for those words that are more widely used.

(6) 颜渊、季路侍。子曰：“盍各言尔志？”子路曰：“愿车马衣轻裘与朋友共，敝之而无憾。”颜渊曰：“愿无伐善，无施劳。”

On one occasion, when two of his disciples, the favorite Yen Hui and the intrepid Chung Yu..." (*The Analects of Confucius*, 72)

Different from the previous example sentence, when faced the "Yan Yuan" and "Zi Lu" that had appeared before, instead of translating them according to their original names and tone, he compared them to St John of the Confucius Gospel and Peter of the Confucius gospel in *the Gospels*. He borrowed this method to achieve the similarity between Christian culture and Confucian culture, to narrow the gap between two-pined traditional cultures, and the way putting Confucius and his disciples in western-style dialogues could possibly eliminate the strangeness of Confucian classics. Similar examples have appeared in the book, such as Guan Zhong, Prime

Minister of the state of Qi in the Spring and Autumn period, and when Ku Hung-ming translated the characters and events involved in his speech, he cited similar events and speeches in Western Christianity for confirmation, so as to reduce the difficulty of reading and understanding for Western readers. All of these reflect Ku Hung-ming's application of analogy and metaphor in translation.

(7) 子曰：“道千乘之国，敬事而信，节用而爱人，使民以时。”

Confucius remarked, "When... He must study economy... He must employ the people eat the proper time of the year." (*The Analects of Confucius*, 4)

By analyzing this example, we find that there is no personal pronoun such as "he" in the original sentence. But Ku Hung-ming added personal pronouns into the translation to make these sentences coherent. Although he lost the succinctness and conciseness of the original sentence to a certain extent, he made the sentence easier to understand by connecting the text with personal pronouns. Compared with English, Chinese is a hypotactic language. As long as the arrangement of sentences has no impact on the meaning of the sentences, there are often a lot of omissions. In order to illustrate this difference, there are also some examples in Ku Hung-ming's version.

(8) 子曰：“道之以政，齐之以刑，民免而无耻，道之以德，齐之以礼，有耻且格。”

Confucius remarked, "if in government... can also make the people keep away from wrong-doing, but they will lose the sense of shame for wrong-doing. If, on the other hand...". (*The Analects of Confucius*, 14)

Through the analysis of this example, we know that there are no cohesive words and related words that expressing the transition and juxtaposing relation in the original sentence. The readers whose native language is Chinese can naturally understand the meaning of sentences by associating before and after sentences. But for those readers whose native language is not Chinese, if there are not appropriate and reasonable related words in the translation, the comprehension of sentences will be a big problem. In the process of translation, the translator added appropriate relative adverbs through his own understanding of the original sentence to make the hidden logical semantic relations in the original sentence clearer. After the discussion of the above two examples, we know that Mr. Ku Hung-ming adopted a domestication translation strategy to make the sentences more coherent and the logic between the sentences clearer to facilitate the western readers to understand the philosophy in the sentences of Confucius and his disciples when he translated *the Analects of Confucius*.

3.2 Applications on Cultural Aspect

In the translation work of Chinese classics, what the translator should do is not only to send one book after another to foreign countries, but also to carry the culture of thousands of years. In *the Analects of Confucius*, the

core culture is the Confucian “Ren”, “Li”, “Yi” and “Zhongyong”.

(9) 子曰：“里仁为美。择不处仁，焉得知？”

Confucius remarked, “It is the **moral life** of a neighbourhood which constitutes its excellence...”. (*The Analects of Confucius*, 46)

(10) 有子曰：“信近于义，言可复也；恭近于礼，远耻辱也；因不失其亲，亦可宗也。”

Disciple of Confucius remarked, “If you make promises within the bounds of what is right... the bounds of judgment and good taste... you will be able to dependent upon them.” (*The Analects of Confucius*, 10)

As a collection of short philosophical dialogues composed of only 20 pieces, “Ren” and “Li” have appeared hundreds of times in *The Analects of Confucius*. According to the study of *The Analects of Confucius* by countless predecessors, combined with Confucius’ political, moral, and ethical and other thoughts, we conclude that “Ren” in the book is a requirement for individual ethics and morality, while “Li” is a requirement for national politics. They are independent, but interrelated. “Ren” is considered to be the comprehensive conclusion that Confucius put forward in the social environment at that time, which contains the guiding thoughts of dealing with the events in various aspects such as people’s and states’ relations. At that time, under the environment of incessant national wars and great destruction of political and ethical systems, intellectuals put forward various ideas to reconstruct the relationship between people. Confucius formed the early Confucianism by summarizing and refining a large number of ideological theories in this period and combining his own experience and thinking. All of these are also reflected in the whole *The Analects of Confucius*.

The “Li” advocated by Confucianism was also born in the Spring and Autumn period. Different from “Ren”, the content of “Li” is more from the summary of people’s behavior norms in previous times. It originated from the original sacrifice, and evolved into a variety of rules to restrict people’s behaviors. In ancient China, propriety was a irreplaceable part of the national political system and social behavior order. And combined with law, which also reflected its binding role. The regulation of “Li” involves all levels from individuals to the noble, from small just like a person’s clothing and transportation, to the rank and inferiority of the whole society. For instance, in the Eastern Han Dynasty, there were different requirements for the four seasons clothing and accessories of intellectuals.

Through the introduction of “Ren” and “Li” of Confucianism, we find that the content of them is far more than the literal meaning. In different situations, two words in different objects will have different meanings. Therefore, it is an important issue for the translators of *The Analects of Confucius*. If the translation strategy

is based on foreignization, the translator only needs to write the direct tone of the two words, and the rest of the specific understanding will be given to the readers’ own efforts. But if we adopt the domestication translation strategy, we should analyze and screen the meaning of each word and translate it according to different situations.

According to the above two examples, it can be seen that Mr. Ku Hung-ming chose to translate “Ren” into “moral life”, while in the face of the translation of other “Ren” in the book, he also adopted the translation of “more surrounding”. Thus, Ku Hung-ming understood “Ren” as social ethics and moral concepts. Ku Hung-ming chose to translate “Ren” into “moral”. This shows that he has understood the most core concept of “Ren” in Confucian culture. As a contrast, in another version of *The Analects of Confucius*, James Legge chose to translate all of them into “virtual”. He regarded “Ren” as a human virtue. The purpose of James Legge’s translation is mainly to spread religion, so as to complete his job as a western missionary. The translation of Ku Hung-ming’s version is based on the different situation of sentence to determine whether it is translated into “moral life” or “more surrounding”, and the life and surrounding in these sentences just show the different relationship.

The culture carried by the ancient books of different countries embodies the wisdom of the country and the nation, and each has its own characteristics. The last few examples show Ku Hung-ming’s dealing of the core ideas and concepts in the translation of *The Analects of Confucius*. Moreover, Ku Hung-ming frequently employed domestication strategy to translate, and borrowed the religious theological and cultural deeds familiar to western readers to express the thoughts embedded in the book, which inevitably leads to the absence of some core ideas in the original work.

(11) 子曰：“回也，其心三月不违仁，其余则日月至焉而已矣。”

Confucius remarked of his disciple, the favorite Yen Hui, saying, “For **months...**” (*The Analects of Confucius*, 80)

(12) 子曰：“加我数年，五十以学易，可以无大过矣。”

Confucius once remarked, after he had begun the study of *the Book of Changes*, “If I could hope to live some years more, **long enough** to complete...”. (*The Analects of Confucius*, 102)

Through the analysis of the above examples, we find that there are some numbers like “san” and “wushi” in the two examples, but even such simple numbers, they have special meanings in different cultural backgrounds. In the first example, Mr. Ku translated the word “sanyue” in the original to “months” rather than the literal “March” or “three months”. Combining traditional Chinese culture and domestication translation strategy, we know that “three” in the original text represents “many”, that is to

say, “sanyue” here represents “many months”. However, what Confucius wanted to express is that Yan Hui’s permanent good character. If the time here is directly translated into “March” or “three months”, it cannot accurately express the original meaning of Confucius. Meanwhile, according to the logic of ordinary people’s speaking, it is not necessary to add a few months’ limitation. Thus, we can use domestication translation to try to convey the exact meaning of Confucius’ words to Western readers without misunderstanding. Similarly, in the second sentence, the “wushi” should literally be translated as “fifty”. But in Ku’s translation, he chose to translate it as “long enough”. In traditional Chinese culture, different ages have different meanings, and these stages are usually divided into ten years. In such stages, fifty is a relatively special age, which is half of one hundred years old, and is also considered the middle of a person. At the age of 50, people’s physical function began to decline gradually, while their life experiences were constantly enriched, and wisdom was increased. Therefore, based on the above analysis, we know that Confucius’ original words should be: a person can start to learn *The Book of Changes* when he is 50 years old. At this age, he will not cause too much misunderstanding because of his experiences. So, we can find that his translation did not strictly follow the number of fifty in the traditional culture, but chose the more obscure “some years more” to express. That is, in Ku Hung-ming’s opinion, this kind of translation is more appropriate. In practice, translating “wushi” directly into “fifty” will increase the difficulty of understanding, because it also requires the reader to master the Chinese tradition of “fifty without doubts”.

3.3 Applications on Social Aspect

After analyzing the linguistic and culture, there are many social customs in *The Analects of Confucius*. How to make readers understand these activities becomes a big problem when translators translate these activities with unique local characteristics. Through the following examples, we can know how Ku Hung-ming dealt with these in *The Analects of Confucius*.

(13) 乡人傺，朝服而立于阼阶。

In his native place on the occasion of the **Purification Festival**, when... (*The Analects of Confucius*, p.147)

“Nuo” is a custom in ancient China. Its main content is to welcome gods to expel plague and evil spirits. In translating this sentence, Ku Hung-ming still adopted the domestication strategy. He translated “Nuo” into “Purification Festival”, and the original meaning of the word refers to the Christian cleansing ceremony, which is a religious ceremony before the believers enter the church. Because of this kind of domestication translation method, western readers will feel a sense of familiarity when reading. This kind of translation is not completely accurate, but it effectively helps the

target readers to understand. For such social habits and customs, foreignization translation strategies inevitably lead to difficulties in understanding, while domestication translation strategies can better adapt to the needs of Western readers at that time.

(14) 孔子谓季氏：“八佾舞于庭，是可忍也，孰不可忍也？”

The head of a powerful family of nobles...eight sets of choristers in their... (*The Analects of Confucius*, p.28)

In the period of the Western Zhou Dynasty, according to the stipulation of “Li”, the level of the noble’s enjoyment of singing and dancing was strictly regulated. The emperor of the country, as the ruler, can enjoy the singing and dancing performances of eight columns of actors, while no other noble can use so many columns to perform. And if a minister dares to use eight columns of actors, it will seriously violate the provision of “Li”, which is a great disrespect to the emperor. Therefore, Confucius, who praised “Li” highly, expressed his dissatisfaction when he knew that there were nobles who had adopted the emperor levelled performance. Confucius thought that those nobles who did such a thing would dare to do anything. In the sentence, the word “Yi” means a group of singers and dancers. This word should be translated into “dancers” in foreignization. However, Ku Hung-ming adopted a domestication strategy. In order to facilitate Westerners to realize that this is a noble etiquette, he translated it as “choristers”. In English, the word refers to those persons, especially boys, who sing in the choir of a church. Both of them are performers in official ceremonies and practitioners of etiquette. So this kind of translation can make the Western readers understand the meaning of the sentence better.

(15) 乡人饮酒，杖者除，斯出矣。

When at a public dinner in his...as the old people left. (*The Analects of Confucius*, p.147)

Respecting the old is a basic virtue of the Chinese nation, which is also a specific practical requirement for “Ren” and “Li” advocated by Confucianism. Such a virtue is embodied in all aspects of life. For instance, when people drink and eat together, only when the old people leave, the rest can leave. Similarly, in the traditional etiquette, only when the elders eat first can the rest begin to eat. In other words, we should respect the elders and give them invitation first in everything. Therefore, in this sentence, “old man” rather than the literal “cane” is used to show respect for elders. Instead of addressing the elderly directly as “the old man”, the translator put the old man’s crutches to represent them.

4. THE INFLUENCE OF KU HUNG-MING’S VERSION

For a long time, Confucianism has played an important role in the development of Chinese culture. As one of

the most typical and respected classics of Confucianism, *The Analects of Confucius* embodies the spirit of Confucianism. In the thousands of years of cultural heritage of the Chinese nation, Confucianism has occupied a dominant position in most of time. Therefore, *The Analects of Confucius* and its English translation play an important role in cultural exchange and cultural heritage. This chapter will analyze the influence of Ku Hung-ming's English version of *The Analects of Confucius* from two aspects: cultural exchange and future translation.

4.1 Impacts on Cultural Communication

At the end of the 16th century, with the improvement of navigation technology and the gradual opening of China's coast, a large number of missionaries came to China to disseminate religious doctrines. In their missionary process, apart from bringing western culture to China, they also spread parts of Chinese culture to the world. *The Analects of Confucius* as a Chinese classic was naturally brought to the west by missionaries. In this period, missionary Matteo Ricci first translated *The Analects of Confucius* in foreign language and spread it to the West. Later, other missionaries translated various Chinese classics into foreign languages and spread them to the world. However, none of these works in this period had a great impact. In the 19th century, with the emergence of James Legge's English version of *The Analects of Confucius*, Chinese culture began to have a great influence in the West. *The Analects of Confucius* has gradually become an important way for the West to research Chinese culture. *The Analects of Confucius* translated by James Legge mainly adopted the strategy of foreignization, which is a direct literal translation for many contents, resulting in difficulties in understanding for Western readers. In such a historical situation, Ku Hung-ming launched a new translation version of *The Analects of Confucius* at the end of the 19th century. Compared with the other versions at that time, his version is smooth and fluent, and the language is with more elegance. Moreover, thanks to the domestication translation strategy, it is easier for Western readers to read and understand. With the publishment of the English version of *The Analects of Confucius* by Ku Hung-ming, more and more Western readers have accepted and understood Chinese traditional culture, which has also aroused many Western readers' interest into Chinese culture. His translation has cultivated a number of potential readers for Chinese culture in Western English-speaking countries. Because of his work, more and more Chinese and Western scholars have devoted themselves to the cultural exchanges. Up to now, there are more than 30 English translations of *The Analects of Confucius*, most of which are translated by western scholars.

4.2 Enlightenment on the Translation of Chinese Ancient Books

In the historical environment of the 19th century, Chinese national strength was weak and cultural exchanges were difficult. Under such a background, Chinese scholars hope to spread Chinese traditional classics to the world, the choice of domestication translation strategy is more suitable. Adoption of domestication translation strategy can reduce the reading difficulty of Western readers, and also can more effectively stimulate the interest of west readers. Over time Chinese national strength and influence are increasingly improved, and the world has a basic understanding of Chinese culture, so the strategy of domestication translation does not fully meet the requirements of the times. On the contrary, the translation strategy of foreignization can better spread the original Chinese culture, and the original Chinese culture in those works can show foreign readers the unique Chinese traditional classics. According to the special historical background, Ku Hung-ming chose the right translation, which effectively promoted the spreading of Chinese culture to the outside world. Today, we should also flexibly adjust our translation strategies to the conditions for a better promotion in cultural communications.

5. CONCLUSION

Through the study of the English version of *The Analects of Confucius* by Ku Hung-ming, we find that Ku mainly adopted the domestication translation strategy. In the aspect of linguistics, he added subtract and annotate the original text. On the cultural and social levels, he chose to match the deeds of Western religious mythological figures with those of figures involved in *The Analects of Confucius*. Finally in terms of social life, the translator, after studying and recognizing all kinds of Chinese traditional activities and customs, corresponded them with Western religious activities and daily activities to realize the application of domestication strategies. The domestication translation strategy adopted in the above three aspects makes the English translation of *The Analects of Confucius* be in line with the reading habits of western readers, and the strangeness of foreignness for it has been reduced much.

From the introduction of Ku Hung-ming in the previous part, we know that Ku's years of overseas study experience has enabled him to have good foreign language skills and a good understanding of foreign cultures. After his return to China, when he learned about the extensive and profound Confucian culture, he began to strongly advocate the traditional Chinese culture and devoted himself to spreading the excellent traditional Confucian culture. Based on the above analysis of his translation, we can draw the conclusion that Ku Hung-ming's wish

to make The Analects of Confucius accessible to large western readers through the domestication translation strategy has been realized, and successfully connected the East and the West in cultural aspect.

Through the study of its translation strategies and the combination of the historical background, it is found that the domesticated translation strategies can spread Chinese culture in that era better. While the positive effect of this strategy is affirmed, some deficiencies should not be ignored. Combined with the text, we found some problems, the most prominent of which is that domestication will have a great impact on the spread of cultural uniqueness. And a culture is different from other cultures just because of its uniqueness. Therefore, in current environment of equal cultural exchange among countries, translators should adjust their translation strategies appropriately, and the conclusion is drawn from the previous article that translation should keep pace with the times.

With the growing degree of economic globalization and the increasing improvement of communication channels, the need for cultural exchanges between countries is growing and the barriers of difficulty is getting lower. This also means a new challenge to translation. This paper, analyzes the English translation of The Analects of Confucius by Ku Hung-ming, summarizes its influence on cultural communication and the translation of classics in the new era, compares with the extensive and profound Chinese culture, and lists the difficulties in translation work, but the analysis of this paper is relatively inadequate. The study of Chinese classics in different translation versions and the translation work of cultural transmission in the new era need more theoretical research and translation practice to promote.

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