



Corpus-based Approach to Translator’s Behavior of Chinese Legal Classics Translation: A Case Study of The Great Ming Code

XIAO Han^{[a],*}; LI Lei^[b]

^[a] School of Foreign Studies, Zhaoqing University, Guangdong, China.

^[b] Guangdong Technology College, Guangdong, China.

* Corresponding author.

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Abstract

The Great Ming Code is regarded as a legal code with the significance of reforming the old and reinventing the new which systematically summarizes the legal codes of China before the Ming Dynasty and initiates the development of modern Chinese legislation. The current study, drawing on translator’s behavior criticism and CUC ParaConc, combs the English translation The Great Ming Code by Jiang Yonglin. It is found that influenced by translation goal, knowledge structure and readers’ reception, the translator would deploy domestication and foreignization to reach a balance between the loyalty-seeking and unitality-seeking, consequently, the translation enjoys a tremendous reception.

Key words: Legal classics; The Great Ming Code; Translator behavior criticism

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INTRODUCTION

Chinese legal culture embodies a wealth of legal wisdom, making it exceptional among the major legal systems of the world. When looking back at the history, it is not hard to find that Chinese legal classics have exerted a far-

reaching influence on the East Asian countries. The report of the twentieth CPC National Congress clearly stated that: “To carry forward the spirit of the socialist rule of law and inherit of the brilliant traditional Chinese legal culture.” General Secretary Xi Jinping pointed out that “The Chinese legal system is formed under the specific historical conditions of our country, which demonstrates the great creativity of the Chinese nation and the richness of the Chinese legal system and civilization.” The Chinese ancient legal culture, an indispensable part of traditional Chinese culture, is a precious treasure for the construction of a socialist rule of law country. Accordingly, legal classics should be re-examined, allowing the outstanding legal culture written in ancient books to manifest, come alive and be passed on, so as to provide strong support for the enhancement of cultural self-confidence.

On the other hand, “it is the goal of translation to break down barriers, expand the boundaries of thought, enhance the mutual learning and appreciation of different national civilizations, and enrich the world culture” (Xu, 2018, p.254), as Mr. Ji Xianlin put it, “Translation is of immense utility (2007, p.10).” “Translation is likewise concerned with the exchange of cultural contents in diverse linguistic containers (Tan, 2021, p.ix)”, and is the process by which the translator reproduces the original work in a foreign culture for a specific purpose. Translation contributes to the popularization of Marxism-Leninism in China and the introduction of advanced foreign ideas and cultures. Nevertheless, it is the transition from “translating the world” to “translating China” that is a direct reflection of the Chinese people’s standing up, growing rich and getting stronger in the field of translation (Huang, 2022, p.1).

Countries differ in their own unique legal language, which signifies the social reality of their particular legal order (Sarcevic, 1985). Legal language is heterogeneous,

and thus there is more than one legal discourse in the world, but a set of correlated legal discourses (Maley, 1994). Each country's law constitutes an independent legal system with its own terminological system, conceptual structure, rules of categorization, legal sources, methodology and socio-economic principles (Sarcevic, 1997). Legal translation similarly brings law and legal culture into more direct, frequent, intimate, and often more complex and intense contact. Legal translation not only involves language conversion, but also require translators to familiarize themselves with Chinese and Western legal systems and cultures (Cao, 2008).

Legal classics serve as a key role in spreading traditional legal culture. Chinese legal classics shows Chinese people's wisdom and creativity and guide them to a prosperous and harmonious road. The Ming Code, one prominent code in late feudal China, once was introduced into Korea as the blueprint for legislation and judiciary. It is rendered into Korean and has been in use in Korea for more than 500 years, revealing its pivotal status in Korea. Farmer (1995) points out the fundamental position of The Ming Code, translates the catalogue of the Code into English and further adds it to his work. It is not until 2005 that the Chinese American scholar, Sinologist, the former president of Ming law society renders it into English which is acknowledged as the most intact version so far.

By establishing a legal translation corpus and analyzing the hot keywords of legal translation research, it is found that legal translation research mainly focuses on translation translation method, legal system, legal English teaching, legal regional research, and legal language features. Obviously, the research on legal translation methods from the macro perspective is in the ascendant, while the research on the English translation of The Great Ming Code has not been attached importance by the linguistic community or the jurists, so it serves as the starting point of the study. The study intends to probe into the features of translators' behaviors, the interaction between translation strategies and translators' identities and roles, and the possible factors that account for translators' behaviors, revealing the implications and restrictions of translators' behavior on the construction of China's image of the rule of law in the international world, and to construct a model of translators' behavior criticism applicable to the study of legal classics.

1. TRANSLATOR BEHAVIOR CRITICISM

Translator Behavior Criticism is characterized by "externalization", "human-centered" and "dynamism". It proposes the "Text-Behavior-Society" evaluation model, namely, the translation can be evaluated at the textual, translator, and behavior level. At the textual level, the

text meaning, the translator's intention and the reception will be investigated. At the translator level, the translator can be faithful to the source text and present the surface translation. Besides, the translator can act as distinctive social roles implicated by the ideology, power discourse and knowledge structure so as to achieve his certain goals. At the behavior level, the translator either moves within the translation norm and be loyal to the source text, namely, "truth-seeking", or goes towards the target readers, i.e., "utility-attaining", and he even goes so far as to move beyond the translation behavior which are called as "extra-truth-seeking" and "extra-utility-attaining".

1.1 "Text-Behavior-Society" Evaluation Model

The translation can be assessed from such three perspective as "text-language", the traditional text-centered research, "behavior-text", research on the relations between behavior and text, and "behavior-society", accounting for translators' behaviors.

What the traditional translation criticism or the "text-language" concerns is the translation strategies and the equivalence of the translation to the source text. Then, whether the translator's behavior is reasonable or not is the main content of translator behavior criticism from the "behavior-text" perspective. The translator is supposed to act as the translator and social person. The translator as a social person and the relations between the translator and other translation subjects are examined from the "text-society" perspective, under which "truth-seeking" refers to the implication behind the translation and "utility-attaining" means the translator interacts with other subjects. The research can be illustrated as follows: Who is the subject of conducting the behavior of "truth-seeking" and "truth-seeking"; At which level can the "truth-seeking" and "truth-seeking" be achieved? What about the relationships between the translator and other subjects? Which factors can foster the translator's behavior? It can be seen that the translator serves as the bridge that connects the text and the society.

1.2 Truth-Seeking-Utility-Attaining Continuum

"Truth-seeking-Utility-Attaining" Continuum is in line with the what Susan Bassnett and Andre Lefevere propose, that is, the translation should be deemed as a continuum and such factors as society, history and culture be taken into consideration. "Truth-seeking refers to the translator's endeavor to retain the meaning contained in the source language in order to achieve a pragmatic goal whilst utility-attaining means the attitude and approach adopted by the translator to satisfy the need for pragmatism on the basis of full or partial truthfulness of the meaning loaded in the source language" (Zhou, 2014, pp.76-77). Though they are at the opposite end of the continuum, they are interactively restrained. The difference between

the two is mainly revealed by the strength of their degree. There isn't the translation that is absolutely faithful to the source text in that the translator is a social person affected by a wide range of social factors and there isn't any possibility that the source text is duplicated without any revision. Meanwhile, the translator can't attain utility totally free from the constraint of source text. Therefore, translation is the process involving Code-switching and meaning reproduction. If the translator jumps out of the fence of translation, it is the result of the translator's social role, which is the "extra utility-attaining" behavior. Under the continuous evaluation model of "truth-seeking-utility-attaining", "truth-seeking" manifests itself as the translator's search for the truth of the meaning of the source text, which is linguistic "truth-seeking", and "utility-attaining" symbolizes the translator's utility-attaining towards the readers, the evaluation of the translator's behavior at the micro level. Consequently, it is in a continuous and progressive state, which is not separated from each other and is subject to each other's constraints.

2. TRANSLATION OF THE GREAT MING CODE UNDER THE TRANSLATOR BEHAVIOR CRITICISM

Legal translation is not a simple process of conceptual and institutional replacement, but a decoding activity involving linguistic and legal transformation (Sarcevic, 1997). Jiang Yonglin's behavioral choices in the process of translating The Great Ming Code can be examined from the lexical, syntactic and contextual levels.

2.1 At the Lexical Level

The English translation of legal terminology is relevant to Sino-Western legal and cultural exchanges (Hu and Wu, 2020, p.38), thus, translators are required to be cautious with words and terms that are distinctive to Chinese legal culture. Accordingly, this paper selects Jiang Yonglin's English translation (Jiang, 2005) and Jones's (1994) English translation of crime names in The Great Qing Code for a comparative analysis, elaborating on the traces of the translator's behavior, with a view to shedding light on the terminological translation of the Chinese legal classics.

Table 1
Crimes in the English Versions of The Great Ming Code and The Great Qing Code

Chinese Crimes	The Great Ming Code	The Great Qing Code
文武官犯私罪	Committing Private Crimes by Civil or Military Officials	Civil or Military Officials who commit Private Offences (All offences which are not the result of a public nature, and must be published, are called public offences)
八議	The Eight Deliberations	The Eight [Categories of Persons Whose Cases are to be Especially] Considered
在京犯罪軍人	Military Personnel and Civilians Residing in the Capital Who Commit Crimes	Those who are Outside Chinese Civilization Commit Offences
文官不許封公侯	Civil Officials Shall Not Be Designated as Dukes or Marquises	Civil Officials are not Permitted to be Created Gong or Hou

Inconsistency in terminology poses the greatest threat to the coherent interpretation and application of parallel legal texts, as no two countries use exactly the same legal vocabulary to convey the same meaning, limiting the translator's discretion in the process. Table 1 shows that when Jiang Yonglin was confronted with the translation of charges (shown only in the table of contents page), for example, "Civil and Military Officials Committing Private Crimes" was translated as "Committing Private Crimes by Civil or Military Officials". "The word 'crimes' conveys the nature of the criminal law of The Great Ming Code better than the word 'Offence' in the English translation of The Great Qing Code by Williams, and is therefore categorized as seeking-the-truth. In addition, the "Eight Deliberations" was a system of privileges provided for in the Chinese feudal criminal law whereby crimes committed by eight categories of persons had to be referred to the emperor for judgment or mitigated in accordance with the law. Unlike William's "The Eight [Categories of Persons Whose Cases are to be Especially] Considered", which is an augmented translation, Jiang Yonglin's direct translation of "The Eight Deliberations"

is faithful to the original. "The Eight Deliberations" is a faithful translation of the original text, but because it does not directly convey the meaning of the Eight Principles, it is categorized as 'half truth-seeking'. The term "在京犯罪軍人" is an ancient offense for those who committed crimes not in the capital, which Jiang Yonglin translates as "military personnel" and extends to "Military Personnel and Civilians". Residing", it is a socialization process outside the translation, with the translator taking the role of a communicator; '京' is translated as 'the capital', which is a semi-pragmatic act, conveying the meaning of the capital as the present capital, and reducing the risk of the target language readers being unable to understand the meaning of 'the capital'. The translation of "Military Personnel and Civilians Residing in the Capital Who Commit Crimes" can be categorized as "half truth-seeking and half utility-attaining". The translation method of "Military Personnel and Civilians Residing in the Capital Who Commit Crimes" can be categorized as "half truth-seeking, half utility-attaining", while on the contrary, William's "Those who are Outside Chinese Civilization Commit Offences" really confuses the readers, and it

is the translator who gives play to his creativity. The phrase “civil officials are not allowed to be appointed as Marquises” is simple and easy to understand, but for the target language readers, it involves the cultural concept of “Dukes or Marquises”. Jiang Yonglin and Williams adopt very diverse translation strategies, the former dissimilates into “Dukes or Marquises”, taking into full account the different cultural connotations, which stems from the translator’s deep knowledge of Ming law and his intention to seek equivalent concepts, which is a prudent move; the latter accommodates the historical and cultural differences and adopts the phonetic translation in order to seek the truth of the source language.

After noise reduction by the text editor and automatic alignment and manual adjustment by Tmxmall, the parallel alignment of Chinese and English at the level of phrases or legal charge terms is realized. Combined with the connotation of truth-seeking and pragmatism continuum, the labeling is as follows: “truth-seeking” is “<C1/T>”, “semi-truth-seeking” is “<C2/T>”, “semi-truth-seeking” is “<C2/>”, “semi-truth-seeking” is “<C2/>”. T>”, ‘semi-truth-seeking and semi-utility-attaining’ is ‘<C3/T>’, ‘semi-utility-attaining’ is ‘<C4/T>’, ‘utility-attaining’ as ‘<C5/T>’, and then, save it in txt format and retrieve the relevant data in CUC ParaConc. The statistics are summarized as follows.

Table 2
Behavior Features of Jiang’s translation of The Great Ming Code

Behavior Features	C1/T	C2/T	C3/T	C4/T	C5/T	Total Number
Crimes Translation	49.2%	1.3%	2.6%	1.2%	45.7%	460

2.2 At the Syntactic Level

Through Paraconc statistics, the results show that the number of characters in the The Great Ming Code is 162095, and the number of characters in Jiang’s translation is 198578, which shows that Jiang’s translation is rich in vocabulary, either through the use of articulation to enhance the readability of the translation, or by adding contextual information to emphasize the pragmatic use of the text. Through close reading of the text and keyword searches, both of them can be proved.

1	12345	the
2	5313	of
3	4285	and
4	3995	be
5	3747	shall
6	3398	or
7	3157	to
8	2863	in
9	2328	they
10	2077	for
11	1992	by
12	1905	if
13	1898	with

Example 1:

Source Text

男女婚姻

若為婚而女家妄冒者杖八十...追還財禮男家妄冒者加一等謂如與親男定婚卻與義男成婚又如男有殘疾卻令弟兄冒相見後卻以殘疾男成婚之類不追財未成婚者仍依原定

Target Text

Article 107 Marriages of Men and Women [Nannu hunyin]

If women’s families practice fraud, they shall be punished by 80 strokes of beating with the heavy stick... The betrothal gifts shall be returned. If men’s families practice fraud, the penalty shall be one degree. (This means, for example, that a woman is engaged to a man who is a member of his family by birth but [she] marries an adopted one; or, for another example, that a man is disabled, and [the person who is in charge of the marriage] makes his younger or older brother fraudulently meet the woman but subsequently lets the disabled man marry her.) The betrothal gifts shall not be returned. If the marriages are not consummated, [the men and women shall marry] in accordance with the original agreements.

As an informative text, the Da Ming Lü is highly classicized and has a strong logical coherence. As shown in Example 1, additive elements such as [she], [the person who is in charge of the marriage], [the men and women shall marry] can be widely seen in the translation. The translators add the missing subject, object, determiner, subject-predicate, etc. in the source language in the form of brackets [], and this redundancy phenomenon is to a large extent manifested in the clarity of the means of articulation in the translations. According to the word frequency statistics in Table 2, it can be seen that such lexical connectives as “and”, “if” and “they” appear 4285 times, 1905 times and 2328 times respectively, indicating the translator’s efforts to improve the readability of the translation. In addition, the detailed provisions such as “if” and “they” are elaborated in the form of parentheses, which is a utility-attaining move. From a microscopic point of view, the legal texts are characterized by single sentences such as “Where ..., if ...,” and Jiang adopts the phrase “In all cases of ... If ...”, for example “若為婚而女家妄冒者杖八十” was rendered into “If women’s families practice fraud, they shall be punished by If women’s families practice fraud, they shall be punished by 80 strokes of beating with the heavy stick”, which is a translation strategy to ‘seek the truth’ in the source language and retain the cultural connotation of the source language. Therefore, the alienation is permeated with the shadow of naturalization, and the translation is more reasonable. Jiang Yonglin’s translation is ostensibly about personal language preference or knowledge structure, but it is not free from the constraints of ideology and readers’ acceptance: it promotes the interaction of legal cultures

in the Eastern and Western worlds; in short, the translator seeks a balance between truth-seeking and utility-attaining in order to achieve a high degree of reasonableness in the translation.

2.3 At the Contextual Level

Regulation 382 of The Great Ming Code provides an exhaustive list of Ming-related offenses. For the target language readers, the mishmash of legal regulations will undoubtedly discourage them. In order to minimize the strangeness of the source text and maintain the naturalness and fluency of the text, Jiang Yonglin selectively deleted the complicated regulations (as in Example 2) to serve the readers.

Example 2:

Source Text

凌虐罪囚

凡獄卒非理在禁凌虐毆傷罪囚者依凡鬪傷論剋減衣糧者計贓以監守自盜論因而致死者絞司獄官典及提牢官知而不舉者與同罪至死者減一等

條例

一法司問斷過各處進本等項人犯發各衙門程遞者除原有柵籐及牢固字樣照舊外其押解人役若擅加柵籐非法亂打搜檢財物剝脫衣服逼致死傷及受財故縱并聽憑狡猾之徒買求殺害者除真犯死罪外徒罪以上屬軍衛者發邊衛充軍屬有司者發口外為民

Target Text

Mistreating Prisoners [Lingnüe zuiqiu]

In all cases where jail guards without reason mistreat and injure prisoners within the jail, they shall be punished for ordinary affrays [Art. 325]. If they reduce clothing or food, calculate the value of the illicit goods; they shall be punished on the basis of supervisors or custodians themselves stealing [Art. 287]. If consequently death results, they shall be punished by strangulation. If the warders or functionaries in charge of the prison or prison-inspecting officials know the circumstances but do not report to the authorities, they shall be punished the same. If death results, the penalty shall be reduced one degree.

The 382 regulations of The Great Ming Code were characterized by a case-by-case approach, including “Cases”, “Regulations” and “Rules”, which played an auxiliary role in regulating the legal texts. However, it is not difficult to find out through a close reading of the text that the regulation “一法司問斷過各處進本等項人犯發各衙門程遞者...有司者發口外為民的” has disappeared from the English translation, which is due to the socio-cultural context of the target language and the acceptance of the readers, which is contrary to the “truth-seeking” criterion. Yet, in fact, it is through this process that the acceptability of the translated text is enhanced. Whether literary or legal translation, “the ultimate and only object is the reader” (Liu, 2015, p.147). James Feinerman praised Jiang Yonglin’s English translation of The Great

Ming Code, James Willson’s English translation of The Tang Code and William Jones’s English translation of The Great Qing Code as the three foundational materials for Western jurisprudence to explore ancient Chinese law (Su, 2007, p.473).

Furthermore, Jiang’s translation consisted of one page of translation notes and Ming dynasty units of weights and measures and currencies, 72 pages of introduction, 13 pages of charts and graphs, 230 pages of table of contents and 46 pages of glossary, 7 pages of bibliography, and 19 pages of index, providing a wealth of background information (e.g., Fig. 1), which enables the target readers to have a deeper understanding of the ancient Chinese legal culture and legal system, and avoids misunderstandings in the cultural interactions. Background information in English translations of classical texts is a link between authors, translators and readers, and an important means of compensating for some cultural or linguistic deficiencies in the source language. The translation of classical texts must be based on its own interpretation. From this point of view, “translation in the form of notes or commentaries that place the translated text in a deep cultural context of the target language” (Appiah 1993, p.810). Additionally, in the introductory part, Jiang Yonglin discusses his motivation and intention of translating The Great Ming Code into English, i.e., to promote the exchange of Chinese and Western legal cultures. As an academic translator of Chinese descent, Jiang Yonglin is both a scholar and a translator of the Ming legal and cultural exchanges, and he integrates the ancient Chinese legal culture with foreign cultures while being well versed in the ancient Chinese legal culture. The addition of annotations to improve the acceptance of the translation is a utility-attaining move, which will gain the reader’s recognition and promote his or her in-depth research in the field.

Length	1 fen	= 10 li
	1 cun	= 10 fen
	1 chi	= 10 cun
		= 12.3 inches
		= 31.8 centimeters
	1 zhang	= 10 chi
Weight	1 qian	= 0.13 ounces
	1 liang	= 1.3 ounces
Capacity	1 sheng	= 0.99 quart
	1 dou	= 10 sheng

Figure 1
Units of weights and measures and currencies in Ming Dynasty

3. CONTRIBUTING FACTORS BEHIND THE TRANSLITERAL BEHAVIOR

Any activity of a rational person is mostly goal-oriented. Linguistic symbols are only forms of expression, but it is essentially one's goals that motivate his behavioral tendencies. In other words, subjective and objective factors such as translation purpose, knowledge structure, readers' acceptance and ideology not only influence the translator's strategies, but also construct the translator's discourse. Based on this, what is the motivation of Jiang Yonglin's behavioral tendency?

3.1 Translation objective

Jiang Yonglin is an Associate Professor at the University of Minnesota, with research interests in Chinese legal culture, and his publications include *The Great Ming Code (Da Ming Lü)* and *The Mandate of Heaven*. The Western world has long had English versions of *The Tang Code* and *The Great Qing Code*, while *The Great Ming Code*, as the link between the previous and the next, has not received the attention it deserves for a long time. As a former president of the Ming Studies Association, Jiang Yonglin is quite well-informed about the legal system of the Ming Dynasty, and thus he intends to fill the gaps in the existing scholarly literature, so that works on Tang, Ming, and Qing laws can become the main references for legal translations. In addition to his academic motives, Jiang Yonglin confesses in the preface to the English edition of *The Laws of the Great Ming* that his purpose is to provide important information not only for understanding Chinese history, but also for understanding the interactions between Eastern and Western cultures. The basic purpose of the English translation of *The Great Ming Code* is to make up for the gaps in the translation of Chinese laws of the Ming Dynasty, and the ultimate goal is to expand the influence of Chinese legal culture and thus construct Chinese international discourse and make Chinese legal culture more actively and effectively disseminated. In order to realize the purpose of his translation, Jiang Yonglin intended to seek the best balance between truthfulness and utility, so as to obtain a high degree of reasonableness, and to change his strategy according to the situation, word by word and sentence by sentence. In the face of the source language, the translator should make every effort to retain the maximum amount of information contained in the text in order to achieve "cultural self-referentiality". Therefore, Jiang Yonglin's translation incorporates both the properties of a legal document and the traits of a communication tool, attempting to disseminate the Chinese legal system and culture of the Ming Dynasty, while intentionally taking care of the acceptance of the target language readers, and prompting Western readers to accurately interpret the ancient Chinese legal texts, in order to achieve the effect of cultural exchange. The most distinctive feature

of the translation of *The Great Ming Code* is the use of a whole system of romanization of Chinese terms, such as "li", "布衣", "卜课" 和 "秀才" were translated as "common people (buyi)", "making divination (buke)" and "cultivated talents (xiuca)", etc., making the translation more natural and faithful to the original. The translator has to understand the form of the source text and its thematic features in the source culture, but at the same time, he or she will unconsciously modify the features of the translated text to make it conform to the habits of the recipients of the translated culture. In addition, when translating certain legal concepts, Jiang Yonglin adopts a combination of doestication and foreignization, such as "the abstinence period (shou shijie)", "visit the sick (wenji)" "the death penalty (panshu xingsha wenshu)", and "officiators (zhishi)", in order to respect the authenticity of the source language and to facilitate the readers' accessibility. The above examples fully prove that the tendency of adding romanization and background information or deleting 383 regulations is the result of the translator's behavioral choices.

In addition to the influence and constraints of the translator's behavior by the purpose of translation, the translator's own factors are also particularly important. In 1990, Jiang Yonglin assisted William in the translation of *The Great Qing Code* before he studied for his doctoral program. These activities provided him with new perspectives and knowledge accumulation for the study of Chinese legal history.

3.2 Ideology

Despite the multiplicity of ideologies, generally speaking, ideologies refer to ideas, values, concepts and assumptions, whether cultural or political, which are related to the power and authority of people or institutions in a particular society (Abdulla, 1991). Jiang Yonglin inevitably brought his subjective consciousness in the process of interpreting the *Damien Laws*; therefore, the English translation seen by the target language readers is the source language that highlights the translator's understanding, manifests his personal attitude. Translation is a communicative process that takes place in a social context, i.e., the translator's goal is inseparable from the social context. Therefore, Fang (2011) maintains that the translation of classics undergoes a secondary translation process, which involves "intra-linguistic translation" and "inter-linguistic translation". The process of intra-linguistic translation means that the source language is ancient or modern Chinese, and the translation is modern Chinese, so it must go through the stage of modern Chinese. China is now actively promoting the initiative of "going out" of Chinese legal culture, so that the Western world can more deeply understand Chinese legal culture. Translation is a game between two languages and cultures, an activity in which the source language and the target language seize the right to speak to each other,

reflecting the ideological competition between countries. Jiang Yonglin plays a dual role in translating The Great Ming Code, as evidenced by the translation strategy of foreignization and domestication. On the one hand, Jiang Yonglin tends to adopt the pinyin system to maintain the original flavor of Chinese culture and highlight the ideology of Chinese institutionalized discourse and Chinese cultural output. On the other hand, the social norms and ideology of the target language dominate the translator's behavioral tendencies, thus influencing the translation strategy. Jiang Yonglin, who has a deep understanding of Chinese culture and is influenced by its social ideology, strives to retain the plain and serious style of the source language in the translation process, such as a whole set of Romanized pinyin system for Chinese terms, and strictly adheres to the structure and pattern of the original language. At the lexical level, supplementary information is provided in the form of subjects, predicates, and objects such as "adopted son", "adopted parents", and "as heir"; at the textual level, introductions, charts and diagrams are used to provide rich background information, and to eliminate potential ambiguities with thick translations, making it possible for target readers to appreciate the profundity and exoticism of Chinese legal culture. Thus, the combination of foreignization and domestication strategies is, on the surface, Jiang Yonglin's own preferences and choices that drive him to initiate translations; however, behind it all lies an ideological manipulation of the East and West worlds: the normalization of Sino-American relations and the drive for legal and cultural exchange.

4. CONCLUSION

Strengthening the international status of Chinese legal discourse is an important strategic goal of the international at this stage. Based on the theory of translator's behavioral criticism, this paper provides a descriptive analysis of the quality of the translation of The Great Ming Code, the reasonableness of the translation, what kind of behavioral tendency of the translator is reflected by the English translation strategy, and the motivation from the analysis of the translator's behavioral tendency. The traces of the translator's behavior in the translation process are examined and evaluated at the lexical, syntactic and textual levels. It is found that at the lexical level, translators show different behavioral tendencies in the five stages of the truth-seeking-utility-attaining continuum because of their solid knowledge structure of Chinese and English. At the syntactic level, the translators add articulation words, and take into account the preservation of the language structure of the source language, so the translations have a higher degree of reasonableness. At the textual level, the translator adopts the strategy of thick

translation and adds annotative information. By combing the foreign translation of Chinese legal texts The Great Ming Code, it is possible to "borrow the plum blossom and a wisp of soul", and with the help of corpus and the behavioral criticism of the translators, to sink into the history of law, which is helpful for the construction of the Chinese legal system, the shaping of the image of "other countries", and the enhancement of the soft power of culture. This study is interdisciplinary applied research combining theory and practice, and it is hoped that it will be beneficial to the current booming research on the translation of legal texts in China.

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