



From the Perspective of Ecological Translatology: the Current Situation and Development of Zhoushan Marine Culture Translation

-- Take the Translation of Marine Fishing Proverbs as an Example

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Abstract. Zhoushan fishing proverbs are an important part of Zhoushan Marine culture. It is the experience and life perception accumulated by Zhoushan fishermen in the long-term production practice, and in the form of proverbs, from generation to generation, it plays an important role in the dissemination of Zhoushan regional culture. The project has been committed to helping the cross-cultural communication of Zhoushan Marine culture, exploring the new direction of the development of Marine proverbs by using ecological translation theories. It has collected more than 300 fish proverbs translations, visited various places in Zhoushan in social practice, and conducted classified research under the guidance of ecological translation theories. The team will continue to improve the establishment of a corpus of fish proverbs translation. It is committed to the development of Marine culture translation represented by the translation of Marine fish proverbs.

Keywords: Marine literature; Proverb translation; Cultural dissemination; Zhoushan fishing proverb; Marine culture

1 INTRODUCTION

Deepening the construction of Marine culture is of great significance for developing Marine economy and building a maritime power. Zhoushan, as an international

humanistic port city, has a remarkable Marine culture. As the representative of Zhoushan's Marine characteristic culture, Zhoushan fishery proverbs have a long history. Marine fishery proverbs play an important role in the shaping of Zhoushan's humanistic image and the development of Marine tourism industry. They are oral creations and long-term cultural and artistic crystallization inherited from Zhoushan's fishermen, and they are a combination of image thinking and logical thinking, which embodies the wisdom of Zhoushan fishermen. The experience of fishery production and the laws of meteorology, tide, astronomy and geography related to the fish flood season are condensed in the most concise form, which contains rich Marine culture and is a breakthrough for the dissemination of Marine culture to the outside world. In the context of the country's vigorous promotion of maritime power, coastal cities have introduced policies to publicize the characteristics of Marine culture through cultural translation. The English translation of fishery proverbs is an important measure to develop Marine culture and flexibly promote the construction of a maritime power. However, in the field investigation, the project team found that the translation quality of ocean proverbs is low, and there are many problems in the existing translation, which is not conducive to the construction of Zhoushan's humanistic image. Translation is a kind of linguistic behavior, and the essence of translation is the in-terchange of meaning between bilinguals in linguistic communication, which plays an important role in transmitting culture[1]. Using empirical investigation and inter-view methods, the team collected the translated texts of existing proverbs and sorted out prominent problems, hoping to promote the spread of Marine culture in helping the development of Marine proverbs.

2 CURRENT SITUATION OF TRANSLATION OF MARINE FISHERY PROVERBS

Up to now, there have been few researches on the translation of fishery proverbs in China. Some scholars have studied the overall translation strategies from the perspective of English and Chinese proverbs translation, and believe that proverb translation plays an important role in cultural publicity. However, they are relatively crude and lack translation studies on proverbs with specific subjects, for example, in-depth studies on the translation of Marine cultural features such as Marine proverbs are lacking. For example, Li Hua and Li Yanlin (2019) made it clear that proverbs, a special form of language, can convey profound and meaningful meanings to readers or audiences in popular but concise language, occupy an important position in cultural communication, and reflect the spirit and wisdom of a nation. The root cause is its rich cultural connotation, so it becomes a challenge to reflect cultural elements in translation. Chen Xue and Li Xiang (2019) emphasized that in the practice of translation of metaphors of Chinese and English proverbs, due to the unique linguistic forms, characteristics, pragmatic functions and cultural backgrounds of English and Chinese proverbs, attention should be paid to the accurate conversion between different cultures and the expression of proverbs. Yao Yao (2016) also emphasized in related studies the importance of mastering the rich connotation of proverbs in the translation of cultural background in

English-Chinese translation. What the target language readers want to know is precisely the information that contains specific unique national characteristics, therefore, translators should pay special attention to the cultural dimension in translation[2]. It has been shown that translation activity involves two explicit and inferential processes[3]: firstly, the author of the original text expresses the communicative intention to the translator through his own work; while the translator, according to the information of the original text, utilizes logical thinking and encyclopedic knowledge, and tries to get the best correlation from the viewpoint of the reader of the work through his own cognitive processing. Secondly, the translator plays the role of a communicator, communicating with the readers through his own translation so as to convey the explicit and communicative intentions of the author of the original text: at the same time, the readers, according to their own interpretation of the translated information, use logical thinking and encyclopedic knowledge to make inference, and try to realize the best correlation with the least inference. Translators should try to achieve the optimal correlation in the process of translation, which is also one of the indexes examined in translation studies. The translator's main responsibility is to match as much as possible the author's original intention with the reader's expected understanding through translation[4].

The author consulted the English-Chinese Dictionary of Proverbs and aphorisms (published by Commercial Press) in the research. The Dictionary of English-Chinese, Chinese-English Proverbs and Aphorisms is a collection of proverbs and aphorisms scattered in many dictionaries, universities and institutions by Zhu He, a middle school scholar, for five years, with a total of 12,000 pieces, and any English, Chinese and English proverbs are reflected in it.

In the study, the author used dictionaries, local library materials, websites and other ways to collate 106 proverbs related to Marine culture, involving navigation, astronomy, meteorology, fishing and many other aspects, and some of the translations reflect the characteristics of Marine culture. For example, in the translation of "失之东隅, 收之桑榆 (What we lose in hake we shall have in herring)", we use the familiar "hake" and "herring" to replace "东隅" and "桑榆", reflecting the cultural connotation; "晴日之后雨水来, 乌云过去见青天 (Rain comes after a clear day, and dark clouds pass to see the blue sky.)" The translation of "blue sky" into "clear sky" takes into account the superficial meaning and extended meaning; In the translation of "早雨不过午 (Rain before seven, fine before eleven)", the English countries' control of the time point is cleverly used to separate "早 (before seven)" and "午 (before eleven)". It is commendable in terms of cultural understanding and phonological beauty.

However, so far, the study on the translation of Marine fishing proverbs, one of the strategic breakthroughs of Marine power, is still a blind spot, and it has become the most important thing to reflect the characteristics and connotation of Marine culture in translation. For readers of foreign cultures, if they cannot understand the historical background and cultural connotations conveyed in the poems, their understanding of the content is even more confusing. The author believes that ecological translation theories and methods, based on the concepts of "translating for success", "adaptive selection" and "selective adaptation", reflect cultural characteristics in translation, connect proverbs with the Marine culture behind them, and reflect the transformation of the

three dimensions of "linguistic dimension", "cultural dimension" and "communicative dimension" required by ecological translation. Therefore, the author went deep into various parts of Zhoushan, and after a comparative study of many aspects, selected fishery proverbs that were included in Zhoushan Museum with the three themes of "Yuxi boat skills", "fishing wind folk custom" and "cooking the sea to make salt" to translate them from the first perspective, in order to introduce jade and promote the new development of Marine culture translation.

3 ECOLOGICAL TRANSLATOLOGY THEORY AND APPLICATION FEASIBILITY

For translation, a test of translation success is whether the translation can reflect the culture and retain the style of the original text, which has become one of the consensus in translation studies[5]. Ecological translation theory is a translation theory proposed by Hu Gengshen, a famous professor in Tsinghua University. It combines the theory of translation adaptation and selection with China's national conditions. It refers to the holistic study of translation from the perspective of ecology by applying ecological rationality, and emphasizes that translation is an ecological paradigm and research field of adaptation and selection. In the theory of ecological translatology, the most important translation method is the three-dimensional transformation of "linguistic dimension", "communicative dimension" and "cultural dimension". The ecological environment of translation, that is, the cultural connotation behind the original text, is the most important ecological environment for the translator and the target text.

At present, the domestic translation studies using ecological translation theory mainly focus on public signs, poetry, film and TV subtitles in scenic spots. Tu Wenxin and Zhang Linying (2023) proposed that film subtitle translation should pay attention to the adaptive selection and transformation of language dimensions, and take into account the linguistic expression habits of the target language on the basis of understanding the meaning of the source language, so as to achieve the effect of conforming to the audience's language and thinking expression habits. Sun Xiaoyan (2023) pointed out that when translating public signs in scenic spots, we should be familiar with the cultural differences between the source language and the target language, dig deep into the cultural factors behind the language, and achieve the purpose of translation at the cultural level. Xu Yang and Yang Fang (2023) believe that the translation of cultural connotations behind simple words such as tourism public signs to realize the transformation of language information and the transmission of cultural connotations is consistent with the theoretical requirements of ecological translation. Since its inception more than 20 years ago, ecological translation theory has made breakthroughs in different fields due to its emphasis on the three dimensions of language, culture and communication, and has strong theoretical adaptability, which is of great significance in the translation of Marine culture represented by Marine fishing proverbs.

It is a new attempt to study the translation of Marine proverbs from the perspective of ecological translation theory in the new field of Marine cultural translation. First of all, translators should analyze the ecological environment of translation, that is, the

interconnected whole of language, communication, culture, society, authors and readers of the source language, the original text and the target text, comprehensively consider all kinds of language information, and adapt the selection and translation. The translation of Marine fishing proverbs should go deep into the ecology and fully embody the connotation of Marine culture.⁴ At the same time, it is also important to pay attention to the details of translation and creative practice in the presentation of imagery, which must be integrated with each other. Therefore, in the process of translation, the translator should go deep into the local investigation, choose the appropriate language to convey the language information contained in the Marine fishing proverbs, and pay attention to the cultural connotation. At the same time, Marine fishing proverbs have the characteristics of clear expression, concise wording and aesthetic phonology. Translators should also take root in the translation ecological environment and try their best to retain the aesthetic and phonetic characteristics of fishing proverbs themselves.

4 TRANSLATION OF TYPICAL ZHOUSHAN MARINE FISHING PROVERBS

4.1 Example1

新年到，龙灯锣鼓敲打敲（语言维，增词）。

龙灯锣鼓敲得好，男女老少（归化，文化维）齐欢笑。

新年金年来拜年，带来吉祥和财气。

下海捕鱼鱼旺发，下海育蛤滩长蛤。

造出木龙闯大海，织出大网光灿灿。

一网老倌（归化，文化维）好福气，咙咚咙咚咙咚锵。

Translation:

The New Year arrives, dragon lantern dances, gong and drum beats.

Dragon lanterns dance well, gongs and drums beat well.

People of ages beam with pleasure

New Year 'greeting comes to you.

Auspiciousness and fortune come to you.

Fish fishing in the sea flourishes.

Clam breeding in the sea prospers.

Wooden dragons venture into the sea.

Shining fishnets plunge into the sea

Fortune and luck come to fisherman' fishnets.

Clang! Clang! Clang!

Clang! Clang! Clang!

4.2 Example2

依是舢板我是缆，依是纽子我是襟。（语言维）

相思（交际维，家庭观）系在风浪里，才送出海又盼归帆。

Translation:

You are the sampan and I am the rope attached to you.
 You are the button and I am the loop around you.
 Acacia clings to the wind and waves .
 Just send out to the sea and then hope the return.

4.3 Example 3

晒盐人苦苦连天，早晨出门鸡未啼。

晚上回家星出齐，娇儿不识亲爹面。（归化，文化维）

刮泥淋卤烈日下，百斤百担不离肩。（语言维）

磨破脚底晒焦皮，百担泥出一担盐。（语言维）

Translation:

The salt-drying men worked hard all day long.

Go out before the roosters crowed

Returned after the stars be in full bloom.

Even can't be recognized by own children.

Scraping out the salt-soil mixture,

straining out the brine,

under the scorching sunshine,

hundreds of kilos are carried.

Feet are worn out, skins are sunburned,

only get one load of salt ,

out of a hundred loads of mud.

5 AN ANALYSIS OF ZHOUSHAN OCEAN FISHING PROVERBS FROM THE PERSPECTIVE OF "THREE-DIMENSIONAL" TRANSLATION OF ECOLOGICAL TRANSLATOLOGY

5.1 Language Dimensions

The theory of ecological translatology clearly emphasizes that the adaptive selection of linguistic dimensions refers to the translator's adaptive selection of linguistic forms in the process of translation. Among them, language forms include sentence structure, rhetorical style and literary style. Chinese language pays attention to "paratactic", in example 1, the direct use of "dragon lantern gongs and drums beating" to represent the scene of watching dragon lanterns and beating drums. But English pays more attention to "form", "dragon lantern" and "gong and drum", as two objects, must have a predicate verb with them. Therefore, the translator used the word extension method in example 1 to complete the predicates as "看龙灯起舞(watching Dragon lanterns dance well)" and "听锣鼓敲打(listening to gongs and drums beat well)", which described in detail the prosperous scene of the New Year coming to the fishing countryside.

In the translation of Marine proverbs, translators should try their best to preserve the language features in the face of characteristic words. Preserving language characteristics does not mean direct transliteration, but looking for translation methods on the basis of considering the connotation of Chinese and English, looking for alternative words, and striving to meet the cultural characteristics of both sides. In Marine culture, the "loop" stands for "a button used to hold the button" and is related to the construction of fishing boats. In the translation of Example 2, the translator pays attention to the word choice. In the Chinese-English comparison, the translator chooses to translate "loop" to translate "loop", which echoes with "button", conveying the profound connotation of concomitateness and sharing weal and rain.

The linguistic dimension transformation method of ecological translatology also emphasizes the importance of rhetorical style in translation and requires the translator to convey the rhetorical meaning correctly. In the translation of Example 3, "100 jin" and "100 Dan", the original sentence uses a rhetorical device to indicate that the hard work of resisting heavy objects under the hot sun is not really carrying something weighing "100 jin". At this time, the translator chooses to respect the rhetorical characteristics of the original text. Because in English, "hundreds" is also used to mean heavy objects. Therefore, in the translation, the translator still retains the rhetorical connotation, taking into account the English language habits, using a passive way to express the weight of heavy objects "hundreds of kilos are carried(百斤百担不离肩)", revealing the pain of labor between the lines.

5.2 Cultural dimension

Translation is a cultural exchange. How to convey cultural connotations in Chinese-English translation and achieve mutual understanding is an important issue for translators to solve in translation. The most commonly used methods of cultural translation are "domestication" and "foreignization". "Domestication" refers to the direct translation of relevant words into corresponding words in the target language according to the connotation of the original text, and the meanings expressed by the two words are consistent. "Alienation" refers to the combination of transliteration and interpretation of words whose corresponding words cannot be found, in which the explanatory content is attached to the transliteration in the form of brackets. In the trial translation of Marine fish proverbs, the translator mainly adopts the "naturalization" method for translation. In Example 1, since "men, women and children" is commonly used to refer to all People in Chinese, the translator directly uses "People of ages" to translate "男女老少(men, women and children)" in order to ensure rhyme and simplify the words.

Similarly, as a characteristic word of Marine fishing proverbs, in Zhoushan dialect, "老信" does not literally mean "old man", but refers to the fisherman who fishes in the sea. On the basis of in-depth understanding of Marine culture, the translator translated it as "fisherman" to accurately convey the connotation of Marine culture behind the language. Similarly, in Example 3, "娇儿" does not mean "delicate child", but merely "child", and the fact that "children do not recognize their own father" is used to show the suffering of labor, which is not intended to emphasize. "Delicate children".

Therefore, in the translation, the translator directly chooses to use "children" to translate "baby".

5.3 Communicative dimension

Ecological transliteration emphasizes that the purpose of translation is to enable the target language readers to understand the emotion and connotation of the original text in the translation, so as to generate emotional resonance. This also requires the translator to be clear about the cultural connotation and communicative needs of the original text and the target language. For example, Chinese people attach great importance to family values, which can be deeply felt between the lines in the translation of Example 3. In ancient times, when science and technology were not developed, going to sea meant listening to God's will and losing contact with your family. The Chinese generally pay attention to the family, the family to go to sea, stay at home, the family has unlimited yearning for it, but the Chinese are relatively implicit, do not directly express. Therefore, in the choice of the word "love", the translator chose "acacia", which is full of attachment feelings such as "love", "affection" and "friendship".

6 CONCLUSION

Marine proverbs are rich in connotation and unique in foreign exchanges with their cultural and phonological features. The study of Marine culture translation represented by Marine proverbs is of great significance for cross-cultural communication, the implementation of Marine power strategy, and the exploration of hot spots such as the development of Marine culture. As an important embodiment of Marine folk culture, Marine proverb is an important part of Marine literature, which plays the role of spreading cultural connotation in foreign communication, and its translation development should also pay close attention to cultural connotation and retain cultural characteristics.

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