Study on the Cognitive Process of Translation of the Indigenous Concepts in Ruined City: From the Perspective of Conceptual Integration Theory

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Abstract

"Ruined city" is a famous novel created by Jia Pingwa. Goldblatt's English translation makes it widely popular. A large number of original indigenous concepts are a major feature of the text. The concept integration theory mainly emphasizes the dynamic development of cognitive process in explaining language transformation. Starting from the concept integration theory, this paper selects the translation of representative original concepts in the novel and uses the construction of concept integration network. It mainly focuses on the analysis of what psychological spaces have emerged dynamically in the translation of the original concept in the novel, and how to match and construct the mental space network, trying to intuitively convey the translator's psychological cognitive process through the concept integration network diagram.

Keywords

Ruined City; Conceptual Integration; Indigenous Concepts Translation; Cognitive Process.

1. Introduction

"*Ruined City*" is a famous novel created by Jia Pingwa in the 1990s. It has attracted extensive attention at home and abroad. It won the French Fermina literature award in 1997. After translating Jia Pingwa's Turbulence, Goldblatt translated Ruined city after many years and published it in the United States in 2016. "Ruined City" is a work with a large number of readers in Jia Pingwa's works, but it is also controversial. It integrates a large number of regional elements such as Shaanxi dialect and characteristic culture, vividly shows the local culture and highlights the local life of the work[1]. However, how to translate these original concepts with great local culture has become a challenge. In recent years, with the publication of Golablatt's English translation of Ruined City, the research on the English translation of novels has gradually emerged, but most of them focus on the English translation of characteristic dialects in the text. Zhao Hong[2]studied the English translation methods of Shaanxi dialect words in Ruined City and put forward some principles for dialect translation. Li Heyuan[3] studied the English translation of Shaanxi dialect vocabulary in Ruined City on the basis of Timothy Zhike's metonymy theory. Li Lu[1]established a dialect vocabulary corpus and analyzed the translation of Shaanxi dialect vocabulary in Ruined City by using scene-frame theory.

However, the author notes that these traditional translation studies on dialects and culture loaded words in novels mainly focus on the relationship between the original text and the translation, and put forward theories such as semantic equivalence and communicative equivalence[4], text equivalence and efficacy equivalence[5], which ignore the role of the translator in the translation process, and pay little attention to the translator's psychological integration process and the semantic cognitive process of text output. The conceptual integration theory proposed by Fauconnier and Turner[6][7][8]provided a new perspective for us to reveal the translator's cognition in the process of translation. Therefore, based on the

concept integration theory and taking Goldblatt's translation of Ruined City as an example, this study focuses on the construction of the translator's original concept integration network for the indigenous concepts of the novel, in order to reveal the translator's cognitive process in the course of Chinese-English translation.

2. Basic Introduction to Conceptual Integration Theory

Conceptual Integration theory is one of the important cognitive linguistic theories proposed by Fauconnier & Turner in 2002 on the basis of conceptual metaphor theory[9]and mental space theory [6]. It is developed on the basis of mental space theory. In 1997, Fauconnier discussed the mapping and processing between mental spaces. He believed that this kind of psychological integration process is different from the static and formal interpretation of traditional language translation. It regards to basic semantic and pragmatic issues, and even advanced reasoning, involving the same mapping operations and principles[10].

Gilles Fauconnier & Eve Sweetser[11]believed that people use language constantly to construct mental space, and the molecules and relationships in the space. "Mental space is a concept of container constructed by people for purpose of partial understanding and processing when thinking and setting"[12]. It is a cognitive language theory that uses virtual mental space to explain the semantic relations between words and sentences. The so-called virtual mental space is not a part of the formal or semantic structure of the language itself, but a "temporary container" [13]. The speaker constructs the mental space in order to divide the information caused by the discourse into a series of simple cognitive patterns. Discourse construction first starts from the base space of the speaker, and then as the discourse unfolds, mental spaces of different perspectives and focal points will be established. Spaces are connected by spatial construction words, and the internal components of different spaces are mapped to each other [7]. In other words, while people are doing language activities, they actually have a mental space for continuous activities, so that people can accurately perceive a series of activities that occur. Therefore, it is a dynamic psychological process that is constantly in the psychological process. Under the construction of psychological process, the conceptual integration can be produced.

So the basic conceptual integration network is applied to the construction of meaning. It is a dynamic description of the concept of psychological integration. It is mainly composed of two input spaces, a generic space and a blended space. These circles in the figure below represent the input spaces, blend and generic space, while the lines stand for the mapping process between spaces. At last these dark dots mean the elements in the space, which are shown in the following Figure.
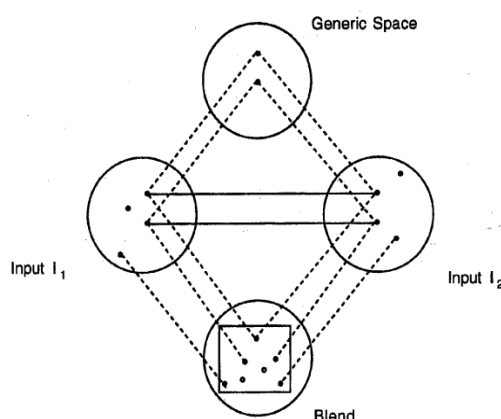
(Fauconnier & Turner, 1998: 143) [14]
Figure 1. Basic Concept Integration Network

In the process of conceptual integration, the common knot and common information of the two input spaces are projected into the generic space; at the same time, through partial mapping and matching across spaces, the components of the two input spaces are selectively projected into the blended space. Blended space is the middle zone of integrating the concepts in the input space. It formed a emergent structure by selectively abstracting the structure of the two input spaces. These four spaces are connected to each other through the projection lines, forming a concept integration network [14].

Conceptual integration theory is of great significance to the study of the transformation process between languages. The indigenous concepts is a indigenization expression of the meaning of the relevant text and language. Therefore, through the introduction to the basic concept integration network above, it can be assumed that while translating the indigenous concepts, the translator establishes his own mental space. The figure below shows the construction and integration of the translator's mental space in translating the concepts of indigenous.
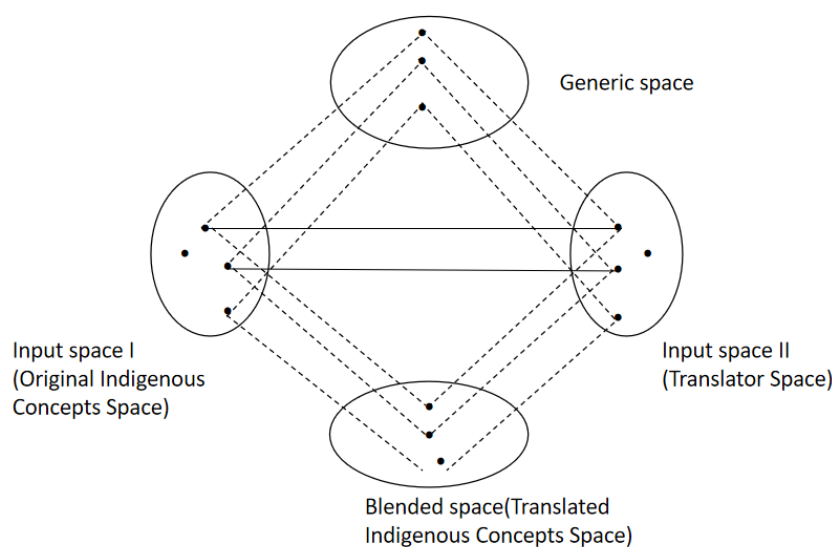

Figure 2. Network Model of Indigenous Concepts Translation

Input space I contains the original indigenous concepts in the novel, including the conceptual structure and meaning of grammar and sentences. Input space II is mainly the translation space created by the translator himself, and generic space is created by the common structure and common information of the two input spaces; through partial mapping and matching across spaces, the components of the two input spaces are selectively projected into the blended space, that is, the translated indigenous concepts space. The blended space is an intermediary zone for the integration of the concepts in the input space, not a complete copy of the information in the two input spaces, but their re-creation. The four spaces are connected with each other through the projection chain to form a complete conceptual integration network.

3. Study on the Conceptual Integration Process of Indigenous Concept in Ruined City

"*Fei Du*" is the most controversial one of Jia Pingwa's works but has many readers. The novel was once banned in China, but it has received widespread attention at home and abroad. In 1997, it won the French Femina Prize for Literature. After Howard Goldblatt translated Jia Pingwa's "Turbulence", the second translation was "Ruined City" . Howard Goldblatt's translation made this novel truly enter the field of vision of readers at home and abroad, and it was once highly praised. So this study selects Ruined city, the only English translation of Fei Du

published so far. The translator Howard Goldblatt is a famous American Sinologist. He is known as the chief translator of Chinese modern and contemporary literature in the English.

The cognitive translation view holds that translation, the activity of bilingual transformation, must involve the cognitive process, so the research's focus is also shifted from the translator's translation to the translator's translation process, as a result mental space and conceptual integration are essential in the translation process. Therefore, based on the conceptual integration theory, this research will analyze and discuss the translator's translation process of different mental spaces in the translation, including input spaces, generic space and blended space.

3.1. The Two Input Spaces: Original Indigenous Concepts Space & Translator Space

Input space I is mainly about the original indigenous concepts in the Chinese novel, including grammatical expression and conceptual structure meaning. Input space II is the translator's translation space. These two spaces exist in the integration network of the translation of source concepts.

Example 1

原文：“探头看了说：“是对门人家的保姆, 陕北来的. 陕北那鬼地方, 什么都不长就长女人” [14]

English Translation: "Oh, her. She's a maid for the family across the way, from northern Shaanxi. That part of the province has nothing to brag but its women"[16].

The original meaning of this sentence is that Zhao Jingwu asks Zhuang zhidie about the nanny of the opposite family during his dialogue with Zhuang zhidie. His friend Zhao Jingwu praises the nanny of the opposite family, but he doesn't say it directly. Instead, he uses her that come from northern Shaanxi and turns to that place of Northern Shaanxi. There's nothing to boast about but the women there are good-looking, which means that the nanny is very good-looking.

In the original indigenous concepts space, it includes "The nanny is a woman,and she is from northern Shaanxi", and the conceptual structure is that [northern Shaanxi and women have some similarities or relations], so the Input space II as well as the translator space, it includes, "the relation is women in northern Shaanxi are beautiful", so that is the conceptual integration between the original indigenous concepts space and translator space.

However, it should be noted that in addition to the corresponding elements, there are many other elements in the translator's translation space, including external elements and the translator's own elements. External factors include the expression of the indigenous concepts of the source language and the text type of the translation target. Subjective factors include the translator's cognitive level, knowledge reserve, emotional attitude and so on. The translator's concept and socio-cultural cognition of the original text affect the translator's understanding and analysis of the source text; the translator's familiarity with the target language restricts his integration and combination of translation.

Therefore, when translating the sentence of the indigenous concepts "陕北那鬼地方,什么都不长,就长女人" in the original text, the translator starts from the target language readers and text types of external factors, and first understands that the text types he translates must contain many local characteristic terms, that is, the indigenous concepts, but the target language readers he faces are readers of different overseas cultures, Starting from the subjective conditions, the translator gives full play to his subjective initiative, mobilizes his knowledge reserve, and analyzes the concepts and cultural significance of the original text. After cognition and integration, it is impossible for a place to "grow" women, but only the women in that place

to grow well. Therefore, the translation of the translator space is "the women in northern Shanxi are beautiful", it can be shown in the following figure:
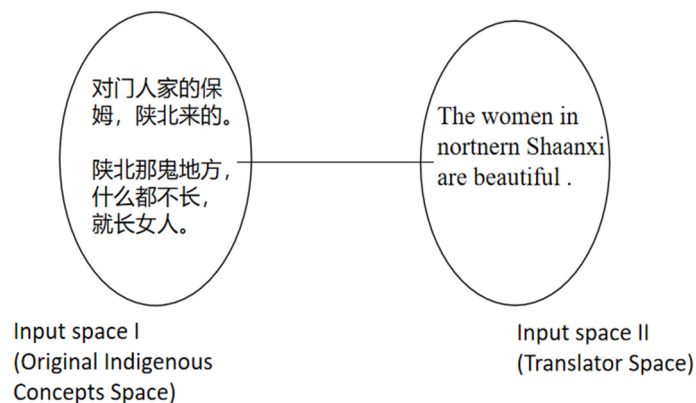

Figure 3. Input Spaces in the Indigenous Concepts Translation

As the above figure, the two input spaces are respectively from the original indigenous concepts space and the translator space. From the two input spaces, the first step of the extraction of information is ready. Then it is also lay the foundation for the next mental process, that is the integration of the two input spaces. So this step can be called the first step of the mental process, the translator's psychological process can be seen from this step.

3.2. Generic Space: Common Information from the Two Input Spaces

The common information in the input spaces I and II is projected into the generic space. Because the input spaces I and II belong to different languages and have different language structures, it is difficult to act as the formal connector connecting the two input spaces in grammatical expression, so the common information between them can be connected through conceptual integration, so they must have the same common information, In the above example, the common information in input spaces I and II is "the nanny comes from northern Shaanxi", and "the women in Northern Shaanxi are very beautiful", that is, "the nanny belongs to a typical beautiful woman in Northern Shaanxi". The generic space is formed through the integration of the common information of the two input spaces. So according to the conceptual integration network, the process is shown in the following figure:
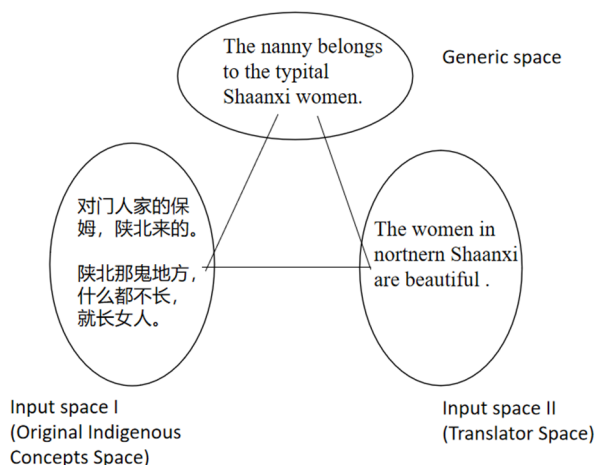

Figure 4. Generic Space in the Indigenous Concepts Translation

Although the two input spaces have different frameworks and structures, the common information between them is input into the generic space through integration, and more obvious cognition and integration can be obtained for the content and connection in the input space. The information integration of generic space also paves the way for the integration space in the next stage. Just like this example, the generic space is the similarities between the two input space, so the generic space can be showed intuitively.

3.3. The Blend Space: Intermediaries That Integrate Vital Information or Relations

According to Fauconnier and Turner, the mapping relationship existing in different input spaces can be projected into the blended space, which can effectively extend the concept content in the blended space. Therefore, the blended space is the middle zone for the integration operation of the concepts in the input space. Its operation process is abstract, but the presented content is concrete under abstraction, and it must be able to be split by the translator to reconstruct the input space, cross space mapping, generic space and the connection network between all spaces, that is, these spaces form a complete network integration and mapping.

Therefore, in the integration space, through the cognition and selection of the input spaces information, the translator extends the translation and integration of the indigenous concept under the joint action of the translator's space and generic space, and finally decodes and integrates the relevant expressions with special culture and meaning. In translating the sentence "陕北那鬼地方,什么都不长,就长女人". The contents of input spaces I and II are selectively projected into the blended space. The nanny is from northern Shaanxi, and the women there are beautiful. Therefore, the content of the blended space is "the nanny is a beautiful Shaanxi beauty". This sentence with the indigenous concept actually implies that the nanny is handsome. It happens that she is from northern Shaanxi, Therefore, with the statement that "陕北长女人" in the novel, through the selection and integration of concepts, the relevant understanding is finally projected into the integration space, it is shown in the figure:
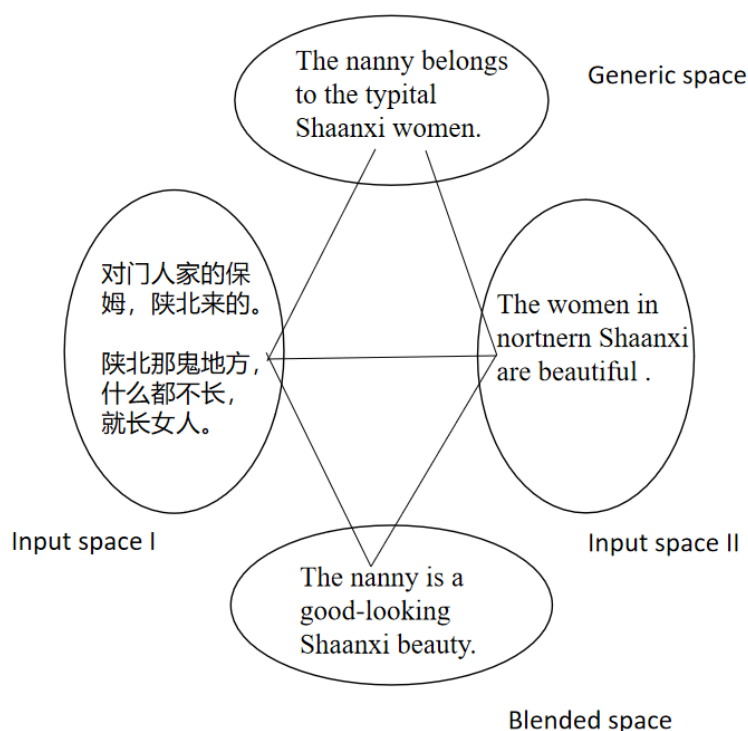

Figure 5. Blended Space in the indigenous Translation

Fauconnier and Turner [12] believed that cognitive operation mainly operates in the emergent structure of blended space. Emergent structure is a new structure that other spaces do not have. It is not only the core part of concept integration, but also the structure to form new concepts. Therefore, the emergent structure is not directly provided by the input space, but has experienced three psychological cognitive processes of composition, completion and elaboration. Through the projection and combination of the information in the input space, it is improved by using relevant cognitive and cultural models, and finally cognitive processing of the emergent logic is conducted.
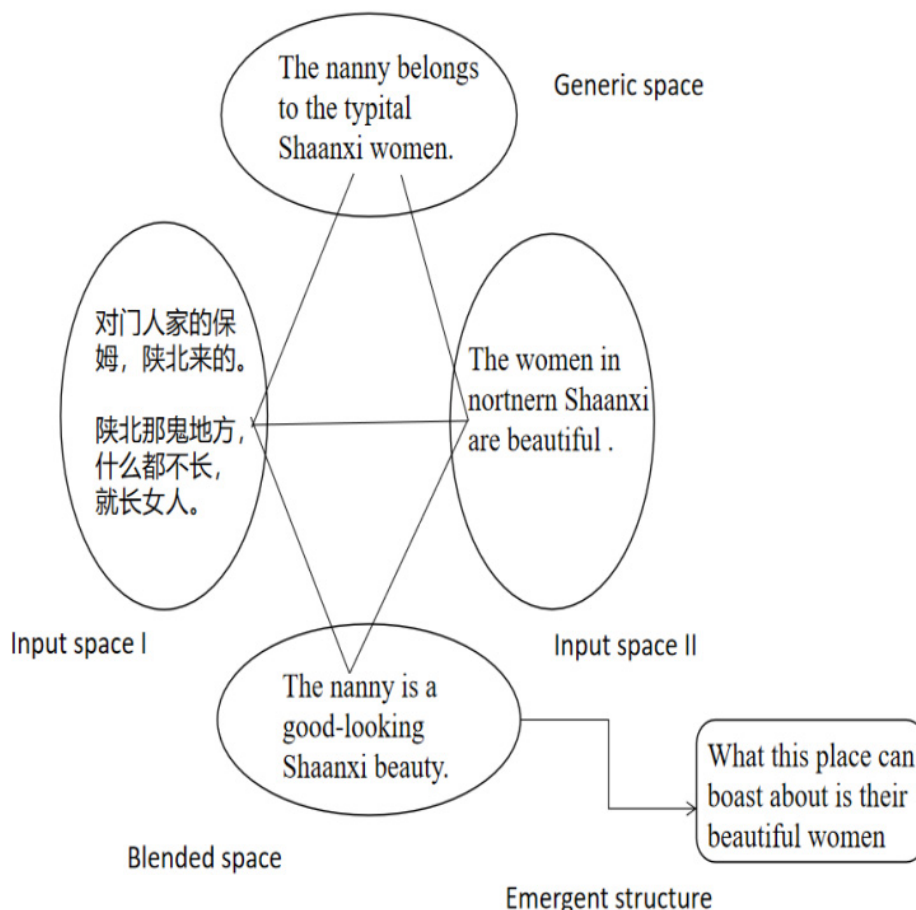

Figure 6. Emergent Structure in the Indigenous Translation

Therefore, in the translation of the sentence "陕北那鬼地方,什么都不长,就长女人". After the information integration of the input space and the translator's space in the generic space, the translator finally forms the cognitive language in the blended space. In the emergent structure, the translator creatively processes the language in the blended space and does not directly translate it into "a nanny is very beautiful", or in other words, "the women in Northern Shaanxi are very beautiful", but he translated into "that part of the province has nothing to brag but its women" in combination with the source language, which means what can boast about in that place is women. The translation creatively expresses the language connotation of the source language, and praises the nanny in the translator's space and blended space. So, the emergent structure is the core of conceptual integration, it is also a creative space for the expression of indigenous concepts.

As shown in the above example and analysis, the translator's mental space integration process during the translation process is clearly depicted, including two input spaces, a generic space and a blended space. Therefore, next, the researchers will go deep into different types of

conceptual integration network models, dynamically depict the mental processes of different conceptual integration network diagrams, and visually present them through charts.

4. Conclusion

As a result, through the analysis of the specific examples in the above, under the guidance of the conceptual integration theory, while translating, the translator has established his own psychological integration network, including the input spaces guided by the original source concept and the translator's space, the generic space and the blended space for projecting and selecting the content from the input spaces. That is, under the guidance of conceptual integration theory network, the mental space network diagram is applied to the original conceptual space in this study. Through specific examples and relevant conceptual integration network diagram, the translator's dynamic psychological structure in the process of translation can be clearly explained. On the one hand, this study is conducive to the study of the translator's cognitive process in the English translation of *Ruined City*. On the other hand, it explores the applicability of conceptual integration theory to describe the translator's psychological process in the English translation of novels.

Acknowledgments

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