

The Feasibility of Combining the Study of English Translation of Minority Classics with Corpus Linguistics



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Abstract: China is a multi-ethnic country. Ethnic minorities are an important part of the Chinese nation. In the process of their own development, ethnic minorities have left behind a large number of ancient books and formed their own unique culture. It is the crystallization of the wisdom of ethnic minorities and the spiritual wealth of all mankind. Therefore, the translation of ethnic minorities' ancient books and records is one of the important forms of spreading ethnic minority culture. This paper first discusses the significance, status quo and countermeasures of the translation of ethnic minority classics, and then discusses the research status of corpus linguistics. Finally, it analyzes the feasibility of applying corpus linguistics to the translation of ethnic minority classics from several dimensions, such as improving translation efficiency, unifying relevant terms, establishing translation standards, and determining research paradigms. This study provides a new perspective for the translation of ethnic minorities' ancient books and records, so that more people in the world can understand our ethnic minority culture.

Keywords: minority classics, corpus linguistics, combination, English translation

1. Introduction

The English translation of ethnic classics is one of the important ways to inherit and develop national culture. In order to improve the quality and efficiency of the translation of ethnic minority cultural classics and promote the process of ethnic minority culture going global, it is necessary for us to make full use of corpus research results to translate ethnic minority cultural classics and improve the efficiency and quality of ethnic minority cultural classics translation. Corpus has the advantage of being able to count and process a large number of corpora, but it is a difficult and long-term process for professionals to create relevant terminology and corpus. The combination of corpus and national classics translation research can not only objectively describe a large number of corpora, but also draw more general conclusions. It can organically combine the quantitative description of large-scale linguistic facts and the cultural description of linguistic phenomena. Therefore, the application of corpus linguistics

to the translation of minority national cultural classics has certain theoretical value and practical significance.

Minority culture is the general name of all ethnic cultures except Han culture. Together with the Han culture, it has formed a rich and colorful Chinese culture, making great contributions to the formation of the treasure house of human culture. The intangible cultural heritage of ethnic minorities is a valuable cultural relic of our country and a valuable treasure of the world. Ethnic minority cultural classics are important carriers for inheriting and disseminating ethnic minority cultures. They cover all aspects, including ethnic minority lifestyles, historical development, religions, folk customs, etc. Since it belongs to all mankind, only when it is accepted and recognized by the people of the world can it be loved and protected by the people of the world. If China's minority culture wants to spread to all corners of the world, it must be translated into other languages. Ji Xianlin pointed out in the preface of the Chinese Translation Dictionary that translation is "the panacea for the eternal youth of Chinese civilization". Otherwise, the excellent minority culture will not really go abroad, nor will it be recognized and liked by the world.

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English is the most widely used language. For many translators, the most important task is to translate many excellent national classics into English. This is also the translator's social responsibility.

Since the founding of the People's Republic of China, the state has always attached great importance to the protection of ethnic minority classics. China has a very rich and large number of ethnic minority classics, but the number of English translations of ethnic minority classics is very small, which is only about 100 up to now. Therefore, if we want to improve the output of China's excellent traditional national culture, we must strengthen translation technology and improve translation efficiency, so as to speed up the pace of China's excellent traditional national culture going global. Therefore, exploring the feasibility of combining national classics translation with corpus linguistics has become an important research topic.

2. The significance of English translation of ethnic minority classics

Competition between countries is not only reflected in hard power such as economy, military, science and technology, but also in soft power such as culture and ideology. If China wants to become one of the advanced countries in the world, it must attach importance to its traditional culture, excavate, interpret and convey its traditional culture, and export its ethics, outlook on life, cultural worldview and values. National classics are the carrier of culture, and the popularization of translation is the process of cultural export. The popularity of Korean dramas in China and the extension of Korean cultural concepts from TV pictures to ways of thinking and social practices are the great effects of the export of Korean dramas. By referring to the successful practice of Korean dramas, we push the English translation of national classics to the world stage, and make voices on the world stage, which will exert a subtle influence on foreign recipients. By carrying forward the culture of ethnic minorities, we can improve the soft power of a country by mastering the right of international language (Baker, 2013).

Multicultural coexistence, common prosperity, colorful. Multiculturalism is as essential to human society as it is to the variety of species in nature. Communication between different cultures is also prevalent like bamboo shoots after rain. The world is more important than the nation. The culture of ethnic minorities is an indispensable part of the

world culture and a common spiritual wealth that should be shared with people all over the world. Therefore, it is the translator's duty to translate minority classics into English.

Ethnic minority classics are valuable intangible cultural heritage, and the state and the government are paying more and more attention to the protection of law, economy, public opinion and other aspects. The English translation of minority classics must be a new way of protection. The culture of minority nationalities contributes to the protection of the world. The national culture that remains in the mouth can be swept away. Only the national culture written on paper can be conveyed. Diaspora cultures have taken root and proliferated all over the world (Baker, 2015).

3. Current situation of English translation of ethnic minority classics

Since the first National Seminar on Translation of Classics into English was held at Hebei Normal University in October 2002, the Committee of English Translation of Classics has successfully held the eighth session. After that, the fourth line, A Study on the English Translation of Classics, was published. From the macro and micro point of view, this paper studies the theory and practice, history, present situation and future of English translation of Chinese classics. It plays an important role in promoting the development of English translation of classics. However, after analyzing the published English translations of ethnic minority classics, it is found that the English translations of ethnic minority classics are still in a difficult beginning stage, and are still improving in terms of translation quantity, quality, overseas influence and helping power. The summary is as follows.

China has 55 ethnic minorities, which have formed a large number of classics in the long history of development. Due to the limitation of historical and geographical conditions, the English translation of ethnic minorities is very scarce. One of the most prominent representative works is Gesar, the Wisdom of Fulle Gesar is an active epic, it spread among many nationalities, produced many different articles of the wisdom of Fulle, it integrates the essence of various cultures in the world, scholars at home and abroad are engaged in translation studies. When Chinese minority cultures go out, they will first find more excellent works. Second, keep the freshness of national culture and The Times, explore the world elements in national culture. Attracting a large number of translators to

work in the translation of ethnic minority classics from English to Chinese. At present, there are only a handful of universities engaged in the English translation of minority classics. For example, the Northeast Minority Culture Classics team of Dalian University for Nationalities published Shaman research anthology and the English translation series of Hezhen Imakan epic. Manchu, Korean, Mongolian, Xibe, Hui, Daur, Oroqen, Ewenki, Russian Hezhe and other 10 ethnic minorities in northeast China collate and interpret their own cultural classics.

Baise University National Culture Translation and Research Center and Buluotuo Zhuang Chinese-English published a comparative edition, which selected excellent ethnic cultural works of Zhuang, Yao and Miao ethnic minorities in Southwest China. Yi published Kaikajing and Mi-Luotuo Yao, especially five to six works of intangible cultural heritage list. Published a series of academic papers by Professor of Hebei University Normal University (Li Zhengshuan's motto). However, before the huge number of ethnic classics, the existing translated works can no longer meet the needs of overseas markets (Brezina, 2018).

The translator is always the basic condition to realize the translation process. Minority professional translators have improved to higher part-time translation and multi-disciplinary study. The translation of national classics involves ethnic sects and translation, requiring the translator not only to have a deep bilingual cultural foundation, rich translation theory and practical experience, but also to be familiar with national customs, historical anecdotes, religious beliefs and other anthropology, ethnographic religion and other multidisciplinary knowledge. However, the growth of qualified translators takes a long time. At present, translators far reach the actual demand, the contradiction between supply and demand and demand. It can be said that the lack of translation is the main factor limiting the further development of the minority classics.

In the history of English translation of modern ethnic classics, Pearl Buck and Lin Yutang had the greatest influence overseas. Their translation of *Outlaws of the Marsh* became a bestseller after it was published overseas and gained the reputation of authoritative experts. Sinologist Richard Owen and Richard Gregg Irewin, for example, say Buck's translation is the most suitable, conscientious and perfect for Western readers. Lin Yutang

translated Chinese classical English into the Western world and had a great impact and shock on the world. He was a "real world citizen" who integrated the wisdom of the East and the West and was named "the intellectual of the 20th century" by the American cultural circle as a cultural ambassador. English translation of ethnic classics has not received much overseas research Wang Hongyin, professor of Nankai University. Both quantity and quality are impressive. In addition, the English translation of ethnic minority classics lacks overseas influence. The reason why the English translation of ethnic minority classics is not popular in the overseas market is that, as Premier Wen Jiabao said, the performance of the classics is not popular among overseas readers.

By referring to the evaluation catalogue of the National Social Science Foundation in the past ten years, it is found that there are two funding projects for the translation of ethnic classics, namely "Research on English Translation of Zhuang Classics -- Taking Buluotuo epic as an example, funded by Han Jiaquan of Baise College in 2008, and" Translation and Research of Major Tujia Classics "funded by Zhang Liyu of South-Central University for Nationalities in 2014. Compared with the number of projects and funds of other popular subject fund projects, in fact, English translation of ethnic classics is not popular and lack of funds is the bottleneck of research. Translation itself is a weak link in foreign language studies. Without the support of policies and funds, it is difficult to continue the study of English translation of ethnic classics. China is a big family composed of 56 ethnic groups, and pursues the state policy of common prosperity for all ethnic groups. The connotation of common prosperity of all nationalities is multifaceted. It is not only the prosperity of politics, economy and thought, but also the prosperity of science and technology, education and population quality.

Now it seems that more and more people are paying attention to the excellent culture of minority nationalities. The country is getting more and more attention. This is reflected in the published and implemented national policies and regulations (For the needs of the inheritance and development of ethnic culture, many policies and measures have been published and implemented to open the mode of ethnic culture protection, and many excellent ethnic minority cultures have been included in the scope of provincial or national intangible cultural heritage. The work done by the state fully demonstrates the culture of

ethnic minorities and attaches great importance to the cultural diversity of the Chinese nation. This not only helps to promote the development of minority cultures, but also helps to build a harmonious society. From the perspective of the development of minority cultures, excellent minority cultures not only have an important impact on the development of Chinese culture, but also influence the development of the whole Asian culture and even the world culture to a large extent (Brezina et al., 2018). China is making continuous efforts to build a strong cultural country. The study of Chinese traditional culture has attracted wide attention. It promotes the inheritance and development of minority cultures. However, from another point of view, under the influence of economic globalization and the utilitarian idea of the market, the inheritance and development of minority cultures have been greatly challenged and there are many problems.

Ethnic minority areas are generally located in economically backward areas. Without written records and inheritors, under the impact of globalization and marketization, the minority culture becomes more serious, leading to the weakening of the function of minority culture, and even the situation of transplantation, mutation and disappearance. This not only seriously damages the confidence of minority culture, but also is not conducive to the spread of minority culture in the world. Fortunately, more and more attention has been paid to the translation of ethnic minorities. With the first national Sinology Seminar held in 2002, the English translation of sinology has reached a new level year by year, and the development speed is amazing. For example, with the efforts of the English-Chinese Translation Society for Comparative Studies of Chinese and English, China has successfully held seven national academic conferences on the translation of Chinese classics into English, conducting comprehensive discussions on the current situation and development of the translation of Chinese classics into English, interdisciplinary studies, translation studies, translation studies, etc., as well as the publication of the four-volume English Translation of Research Reports on Chinese Methods and Strategies for academic exchanges. It has greatly promoted the development of English translation of Chinese classics. However, through the analysis of the conference results, the academic papers and the translation works that have entered the market, it can be seen that the research results and research achievements of

Sinology to English translation are very rich, and it is found that the progress of Sinology to English translation is slow and still in the initial stage. Whether it is theoretical research, the construction of practitioners, or the number of translated works, there is a great room for development.

4. The Current situation of corpus linguistics

In the past 30 years, the most obvious change in corpus linguistics should be the rapid growth of the team and the wide expansion of the field of exploration: from the early pioneers to thousands of research teams, from the previous language description research to almost all the fields of language research. What follows is the change of ideas and the development of methods, inevitably accompanied by disputes and fission. The famous Botcamp battle is proof of this (see list of 2008 companies). However, there is a distinction between change and invariance that is inevitable and accidental. The development of supporting technology and the expansion of application field are inevitable and accidental, and its core idea and main method will transcend the precipitation of accidental and eternal. I will now begin by discussing change and invariance, starting with some controversial issues in the field of corpora research. There are three points.

Corpus linguistics as a method. It goes without saying that most researchers would regard corpus linguistics as a side of research, or even just a means of generating data, or even a tool of manipulation. As a scientific method and means, it has no theory of its own and no theoretical neutrality. It can be used to discuss computational linguistics, cognitive linguistics, functional linguistics, sociolinguistics, psycholinguistics, applied linguistics, generative language learning, etc., which is not a big mistake, because these disciplines have formed their own unique ways before corpora. The participation of corpus is only a new supplementary method. This is welcome because the relevant disciplines have long followed the "theory and data generation at the same time" approach and have relied seriously on self-examination or data generation. It is expected that the participation of corpus will increase the research effect. However, why not just a theoretical neutral approach. The important fact is that many scholars try to quickly discover their own research field by using corpus methods. "I don't have the data I want, but I don't need a lot of data." It is difficult for them to get rid of this seemingly immutable dilemma: either abandon

the original theory or abandon the new corpus approach. The problem is that corpus linguists' own theories and values do not apply to all disciplines, and efforts to reconcile and revise them are not far off. Unfortunately, MeEnergy Hanlie (2011) doesn't tell you about the Corpus linguistic methodology when he makes his recommendations.

In the subject of material science, the criticism database scholars represented by Leeds scholars are known as "Corpus Linguistics as a Discipline". The basis of the discipline is empirical epistemology, the linguistic thought of Frires, which studies the use of objects as social phenomena in real language. As an interdisciplinary corpus research, it tries its best to get rid of the omissions of traditional language theories, discover new language facts and new usage patterns, and conduct meaningful research. In a short period of time, the gallon appeared as a series of new achievements that had a rapid impact in Scandinavia and throughout Europe, updating the view of language practice in the second half of the 20th century. Linguistics is a method and a theory of language. Theory and method are defined by showing each other two sides of the same coin. But if linguistics were a discipline, the theory would surely portray a strong linguistic tradition. With the expansion of the material theory territory, expand the field, how to integrate the concept and method and other aspects of tension is groping. No one can fill the void left by the recent past. The huge camp of bibliolinguistics as a method and the tool of science Theory are likely to diverge further, with the height and lack of power of music weakening. The challenge is unprecedented. There are too many unstable factors in the large corpus linguistics group. Projects that cannot be adjusted are showing undiscipline as many of their claims under the name of raw material theory conflict. But Sinclair's ideas are the most important source of wisdom for studying social groups. Years later, I can also inspire and guide researchers in their explorations.

The minimum hypothesis is an important approach to the Sinclair corpus (see Sinclair 2013). At the beginning of the study, some hypotheses were proposed for the subjects and an open attitude was advocated to observe the literature evidence. Batch extraction, evidence observation, cycle, step by step discovery until completion. Minimum hypothesis is a typical implementation of corpus research methods under the background of corpus technology, which reflects the respect for text rematerialization.

However, the minimum hypothesis is also a relatively qualitative statement that can be implemented according to specific research questions and design flexibility. Minimum hypotheses help to achieve "detail description", in the hope of finding facts that go beyond existing theories and propose completely different concepts and frameworks. In a way, this is the same as the Disco project proposed by Chomsky's teacher, Harris (1955). Unfortunately, the corpus linguistics community has been troubled by the debate between "corpus" and "corpus-driven", but the value of the minimum hypothesis has not been mentioned. The goal of corpus linguistics is not only to prove and simulate existing theories, but also to create innovative ideas. If this preserves sustainability and sustainability, then the least assumption approach should be the essence of the invariant approach.

5. Countermeasures for the English translation of minority classics

From the above discussion, we find that the difficulties in translating national classics are caused by various reasons. These reasons include national cultural policy and research funding, objective reasons of society and subjective reasons of translators. Based on the above reasons, the author proposes countermeasures to promote the translation of minority classics.

(1) The translation of national classics should go through two stages. From the perspective of language, it is a kind of language material containing a lot of cultural information after historical precipitation. For example, it contains noble morality, lofty patriotism, and people's philosophical thoughts, as well as good value orientation and aesthetic taste. The translation of national classics requires the translation of ancient languages into modern English. The process must go through two stages: language translation and job translation. The first stage of language translation is the process of modern Chinese internal language translation. This is translation within the language; The second stage is the process of modern English, accurately expressing the meaning of modern Chinese. That is to say, the importance of interest and cultural values cannot be used to suppress or destroy the cultural values of the source language.

(2) International cooperation should be carried out in the translation of ethnic classics. General national classics are very comprehensive, involving all aspects of national

culture. It is difficult for translators to fully understand. Therefore, the English translation of ethnic classics can realize interdisciplinary cooperation and improve the professionalism and accuracy of translation. In fact, the translation of national classics is a process of cross-cultural communication. Translators should not only master the culture of ethnic minorities, but also understand the culture of English-speaking countries. Therefore, translators can effectively carry out international cooperation, retain the cultural information of ethnic minorities in the translation of ethnic classics, and combine it with English culture. Chinese translators must be faithful to the original text in the process of translation. Foreign sinologists are responsible for polishing the translation to achieve the highest level of translation. Language must serve national communication. International English is used to explain Chinese traditional culture, so it must reflect the Chinese way of expression.

(3) The translation of ethnic minority classics should follow the translation principles of complement and alienation

The principle of completeness is to transfer something from the culture to the target culture through translation. The purpose of translation is to eliminate the cultural defects of the object. The ultimate goal of translation is to achieve complementarity. In order to make up for the defects of object culture, we should enrich the translation of object, improve the ability of expression, to meet the needs of object readers. Otherwise, the translation can not be recognized by the readers, and there is no translation value. The cultures of different nations vary greatly, so does the language as the carrier of culture. Different languages not only have different grammar, but also different words. Therefore, it is difficult for translators to find exactly the same words in the translated language as the original. In other words, it is difficult to guarantee 100% representation of the source culture. Naturalized translation can ensure that the original information will not be affected, but the communicative effect will be greatly discounted. Translators not only provide accurate source information to object readers, but also effectively convey the cultural information of source language to object readers. Therefore, translators must use foreignizing translation. For a long time, in the face of foreign culture, people always show the attitude of refusing strangers and seeking recognition. However, great changes have taken

place in people's attitudes towards foreign cultures. People are hungry for new cultural elements. Therefore, in the process of English translation of national classics, we must adhere to the principles of complementary translation and foreignizing translation, which is also the most effective translation strategy.

Due to the lack of cultural factors, the sense of cultural distance, the lack of equivalent culture and the great difference between Chinese and Western cultural customs, English may not be able to accurately express the national cultural characteristics of the source language. However, it should be seen that things are constantly changing and developing. The translation process should be more flexible. National classics often have distinct national characteristics, so it is difficult to find the most accurate expression in English. Excellent translation works should reflect Chinese national characteristics and language style. On this basis, under the premise of continuous accumulation, the use of English to create, standardize and reasonable use of some can make people understand and accept, so as to better spread the national culture information. The existing Chinese-English dictionaries need to increase their vocabulary and a set of Chinese-English dictionaries needs to be made. This is not a great development in the translation of national classics.

As mentioned above, translators are the main performers of translation activities, which provides important conditions for the success of the translation of ethnic classics. Therefore, a large number of excellent English translators are needed to spread the diverse national classics to all over the world and further promote the traditional culture of the Chinese nation. Therefore, we must pay attention to the cultivation of translation talents. The author believes that the following ways can be adopted to train the translation talents of national classics: first, bring the old with the new. On the one hand, young and middle-aged translators should be guided to actively participate in the translation of national classics; On the other hand, we should help and guide young and middle-aged translators to build an excellent team of Chinese classical literature translators, provide them with more opportunities for translation practice, and enable more translators to grow rapidly and actively assume social responsibilities. Secondly, we should adhere to the combination of teaching and translation. Colleges and universities, especially those of ethnic minorities, can

increase some courses related to the translation of ethnic classics and provide more practical opportunities for college students to translate ethnic classics into English, so as to cultivate more excellent translators of ethnic classics through the combination of teaching and practice. Finally, strengthen cooperation between schools and enterprises. Colleges and universities can establish cooperative relations with ethnic cultural industries and institutions according to their own conditions, organize various foreign language training activities, further promote ethnic cultural products, and arrange translation majors to participate in some ethnic culture-related translation activities, which is not only conducive to solving the problem of insufficient funds for training translation talents, but also can further promote the translation of ethnic classics.

6. The application of corpus in the translation of ethnic classics

Formed in the 1950s, corpus linguistics advocates describing the objective laws of language use on the basis of real corpus. Based on the real corpus used by people, this method can effectively guarantee the reliability and objectivity of the research conclusions (Hu Kaibao,2011:4).

The combination of corpus and translology benefits from an article published by Mona Baker (1993), which discusses the historical necessity of the combination of corpus and translation, breaks the research deadlock of "primacy of original text" and "equivalence", and shifts the research focus to the target language text and target language culture. In addition to Baker, in the late 1970s, Israeli scholar Even-Zohar borrowed the views of Russian formalist scholars and established poly-system theory. He believes that translated literature is a complete system. Translation norms, behaviours and policies are influenced by other co-systems (Munday,2001:109). The multisystem view weakens the dominant position of source text in translation studies. Later, his students Toury's elaboration on norms (2012) and descriptive translation studies and DTS (2002) further broke the "equivalence view" of the "primacy of the original text". The concept of "norm" not only breaks the previous balance, but puts more emphasis on the translated text. More importantly, the main object of translation research is no longer a single translated text, but a coherent translated text corpus. Translation norms are the product of a particular mode of translation, which can only be observed and detailed by analyzing a large number of

representative texts in a particular language or culture (Baker, 1993:240). All these research Settings can be realized with the help of corpus.

At present, the research on the English translation of ethnic classics mainly takes a certain work of a certain nationality as the research object, and the research conclusions and significance are very limited. To break this limitation, we must rely on the technical support of corpus. In this way, the research perspective of the translation of ethnic minority classics can be expanded from a single text to a multi-text corpus, so that the research direction can develop to a multi-dimensional direction, and the research conclusions and significance can be more universal.

6.1 The role of corpus linguistics in the translation of ethnic minority classics

6.1.1 Improving translation efficiency

The English translation of ethnic minority cultural classics is a very complicated task, involving ethnology, religion, literature, history and other disciplines. At present, scholars agree that the most effective strategy to translate ethnic minorities is to cooperate across disciplines and countries. A translator is first assembled, perhaps with the help of some ethnographer, and then checked by an expatriate. There is no doubt about the quality of the translation of such cultural classics, but the labor, time and money spent in this process is also huge. If cultural classics are translated in this way, the efficiency of cultural transmission cannot be guaranteed at all. Therefore, it is necessary to use computer-aided translation to improve the efficiency of cultural classics translation and help minority cultures go out quickly.

6.1.2 Unifying related terms

The cultural classics of ethnic minorities are similar to the encyclopedia of a nation, covering a tenth of its content. Even if the interpreter has a certain understanding of the minority culture, the translation of the same content may be completely different due to the interpreter's understanding of the culture, the translation method adopted and the translator's uneven translation level. As a result, the quality of the cultural classics exported by ethnic minorities varies, which may cause confusion among readers. For example, some tourism websites have different translations of some unique buildings and customs, leading readers to think that they are different buildings or customs. Therefore, it is necessary to establish a corpus, unify related translation terms, and improve the quality of export culture.

6.1.3 Establishing standards for the translation of minority cultures

China's minority cultures are unique, so there is no way to find the exact equivalent of vocabulary and corresponding cultural understanding in the English system. If a minority culture is to be disseminated, it must be translated into a language and form acceptable to the target language readers, that is, localization. Establish a unique corpus for each ethnic minority and ensure its localization. This so-called localized corpus may be a collection of recognized Chinglish or words with Chinese characteristics. Through the extensive application of corpus, the translation quality and style consistency of ethnic cultural classics can be guaranteed. On this basis, the translation standards of ethnic minority classics can be established.

6.2 Analysis on the feasibility and research direction of using corpus in the translation of ethnic minority classics

6.2.1 Feasibility of using corpora in the translation of ethnic minority classics

China is a multi-ethnic country composed of 56 ethnic groups. Different ethnic groups have different languages and cultures, but there are some common features in the classics created by different ethnic groups. Many of the works appear in similar genres such as "The Origin of Heaven and Earth," "Love and Marriage," "Creation," and "People's resistance to class and national oppression."

Since there are many similar themes in the classical books of different ethnic minorities, if the classical books of each ethnic group with similar themes are collected together, the conclusions drawn on the basis of more text analysis will be more universal. All these research Settings can be realized with the help of corpus. Of course, with the assistance of corpus technology, not only can texts with similar themes from different ethnic groups be collected together, but also texts with different themes from the same ethnic group can become rich research objects. In this way, the research scope of translation of ethnic minority classics can be expanded from a single text to a corpus composed of multiple texts.

6.2.2 Research on language features assisted by corpus technology in translation.

Translation is an extremely complex human activity, which is influenced by a series of factors, such as the source language, the translator himself, the target language readers, the publishing house, the differences between the

source language and the target language, and the social culture. The translated text therefore presents different linguistic features from the source text, which are called translated linguistic features (Hu, 2011).

Baker(1993) believes that the most urgent task facing the application of corpus technology in translation studies is to explore the intrinsic nature of translated text as a medium of communication. For this reason, Baker proposed the concept of "universal features of translation" (1993:243), that is, typical features that appear in the translated text rather than the source text, and these linguistic features are not the result of the intervention of a specific language system. "Translation universals" is one of the linguistic features of translation (Baker, 1993).

One of the commonalities mentioned by Baker: avoidance of repetition and redundancy is common in the English translation of literary works translated by the famous British translator, Diannaidi. Omission or restatement is usually adopted for this common translation (Baker, 1993). Repetition, especially the repetition of numbers, is an important linguistic feature in the minority classics. All of these linguistic features can be realized in translation with the help of corpus technology.

6.2.3. Translation standardization research promoted by corpus.

In Baker's opinion, the "commonality" in translation language features is to "find the common ground in cultural differences", because they are reflected through some inherent limitations in the translation process. Other characteristics limiting translation activities vary within specific cultural and historical contexts, such characteristics are the products of "translation norms" (Baker, 1993).Toury (2012), first proposed the concept of "translation norms" and defined them as: "Values and concepts shared in a target language society, i.e., what is right and what is wrong, what is appropriate and what is inappropriate, are translated into appropriate and applicable norms of behavior in a given situation." He believes that translators have to fulfill their duties in society and must do so in a way that society deems appropriate (Toury, 2012). Toury's research aims to analyze the decision-making process of translators in the process of translation by studying translation achievements. The proposal of normative theory makes researchers no longer limited to the traditional thinking mode of translation studies, and then turn to discuss the current social and cultural norms

and ideologies. Baker's (2011) evaluation norm theory shifts the focus of translation studies to the target language text. More importantly, the main analysis object of translation studies is no longer an isolated translation, but a coherent translated text corpus, which lays a cornerstone for corpus translation studies. In fact, over the past century, translators' choice and change of translation strategies must be influenced and restricted by some current norms. With the assistance of corpus technology, researchers can get confirmation from a large number of corpus.

7. Conclusion

The English translation of ethnic classics is one of the important ways to inherit and develop national culture. In order to improve the quality and efficiency of the translation of ethnic minority cultural classics and promote the process of ethnic minority culture going global, it is necessary for us to make full use of corpus research results to translate ethnic minority cultural classics and improve the efficiency and quality of ethnic minority cultural classics translation. Corpus has the advantage of being able to count and process a large number of corpora, but it is a difficult and long-term process for professionals to create relevant terminology and corpus. The combination of corpus and national classics translation research can not only objectively describe a large number of corpora, but also draw more general conclusions. It can organically combine the quantitative description of large-scale linguistic facts and the cultural description of linguistic phenomena. Therefore, the application of corpus linguistics to the translation of minority national cultural classics has certain theoretical value and practical significance.

Conflict of Interest

The authors declare that they have no conflicts of interest to this work.

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