Study on Pragmatic Equivalence of Computer Aided Translation

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Abstract. The development of technology provides people more opportunities to access to translation softwares. Translation softwares bring convenience and efficiency. This paper aims to discusses the pragmatic equivalence of computer-aided translation software in translation.

1. Introduction
With the widespread use of computer and mobile phones, the powerful data storage capabilities of computers provide people with convenience and efficiency. The era of "Big Data" has penetrated into all aspects of people's lives. The impact of "Big Data" has brought tremendous changes to the translation industry, and set off an upsurge of innovation in the translation industry. Computer technology is widely used in the translation field. Many translation software and translation robots have appeared, such as Google Translate, Youdao Translator, and Kingsoft Translator. These softwares and robots are based on computer-assisted translation and serve a wide range of fields such as technology, education, and entertainment. Computer-aided translation provides the majority of scientists and translation researchers with advantages in cost control, quality assurance, and translation speed. In a broad sense, computer-assisted translation tools refer to all computer tools that can assist translators in translation, including word processing software, grammar checking tools, e-mail, and the Internet. In a narrow sense, it specifically refers to specialized computer translation assistance software designed to improve translation efficiency and optimize translation processes. This article discusses the pragmatic equivalence of computer-aided translation software in a narrow sense in translation.

2. Equivalence and Pragmatic Equivalence
Equivalence in translation is the core concept of western translation theory research, which was first proposed by R. Jakobson in 1951 in the paper On Linguistic Aspects in Translation. He believes that equivalence with differences is the most basic problem in language, and it is also a basic problem that linguistics care about. "Equivalence with difference" reveals the direct asymmetry of language, which is the true core of translation.

The development of linguistics and its application in translation have injected new vitality into "equivalence". Pragmatic research focuses on changes in time and context, and successfully combines the meaning of language itself with the user's intentions. Together, it can explain the gaps and omissions in the "equivalence" theory. According to the principles of pragmatics, translators should pay attention to the environment of the original text and the social and cultural factors reflected, grasp the special meaning and intentions of the discourse, and reproduce them in the translation to obtain pragmatic equivalence. Pragmatic equivalence refers to the same application value, that is, the actual meaning expressed in the context of the language meaning and language structure when the language is used, rather than the exercise of referential meaning.
He Ziran believes that language equivalence can achieve equivalence in terms of pragmatic language and social pragmatics by comparing two languages. Pragmatic language equivalent translation is similar to the "dynamic equivalent translation" advocated by Nida. The so-called dynamic equivalence emphasizes the "natural equivalence of information closest to the target language". Specifically, at different levels of linguistics such as vocabulary, grammar, semantics, etc., it does not stick to the form of the original text, but only seeks the content of the original text, and expresses this content in the closest and most natural equivalent in the translation. In order to be equivalent. The equivalent translation of social pragmatics refers to the equivalent translation that serves for cross-language and cross-cultural bilingual communication. The method adopted by this kind of pragmatic translation is the least fixed, and the principles followed by the translator are multifaceted. Under the premise of an accurate understanding of the content of the original text, and based on the context provided by the original text, the main purpose of the translator is to allow readers to understand the original text. Therefore, the translation does not have to be constrained to the original text, but conforms to the reader’s cultural habits and localizes, making them happy. Accept; or emphasize the essence of the original text for the purpose, the translation strives to reflect the original style and cultural background, so that readers can understand the foreign customs and increase their knowledge.

3. Pragmatic language Equivalent Translation
Pragmatic language equivalent translation emphasizes the expression of the content on the basis of understanding the original author's language information, and is not limited to the form of the original text. Therefore, understanding the implicit meaning of the original work or the true intention of the speaker is very important for translation. Intention is the core information in communicative discourse. Translation must first consider the equivalence of intent (that is, function). The true meaning of words is often different or even opposite to the literal or direct meaning of words. The translator should grasp the special meaning and intention of the utterance, and try to reproduce it in the translation, so as to obtain pragmatic equivalence.

3.1. Take the Translation of the Appellation "Boy" as an Example.
A: "You needn't look for it", said Della, "It's sold I tell you--sold and gone, too. It's a Christmas Eve, boy--" (O. Henry, The Gift of Magi)
Google translates as: "德拉说：‘您不需要寻找它. 我告诉您，它已经卖掉了，也卖掉. 男孩，这是圣诞前夕’".
Baidu translates as: "百度翻译为：‘你不用找它，’德拉说，‘我告诉你，它已经卖了——也卖了，也不见了. 这是圣诞夜，孩子--’"
Readers who are familiar with O. Henry’s novels know that this passage comes from a conversation between Maggie and her husband. "Boy" is the name of the wife to her husband in the original text. The use of "boy" here reflects the wife's to her husband. Intimacy, love and compassion. If according to machine translation, the "boy" here is not appropriate, and it is translated into "dear" to replace the "darling" between Western couples, also to achieve pragmatic equivalence.
B: "Boy, take my basket! I want you to do something for me." The result of Baidu translation is "孩子 拿着我的篮子 我要你为我做点事情!". This sentence is from Tess of the Durbervilles. Accoding to the context, when Debefel learned of his noble life, he was so proud and immediately put on the air of a gentleman. When he saw a young man in the village, he ordered him to do this and that. The title "Boy" in the original text vividly conveys the speaker's triumphant, aristocratic tone and condescending attitude. Translated as "孩子", "年轻人" and "小伙子", neither can accurately reflect the speaker's attitude and tone. Therefore, here, the translation as "小子，拎着我的篮子！我要你为我做点事情！" is more accurate.

3.2. Take Metaphorical Sentences in Literary Works as Examples.
"The wind howled through the dusty streets of Shallow Creek like a pack of hungry coyotes running
free.” Baidu’s translation result is “风呼啸着穿过浅水溪尘土飞扬的街道，就像一群饥饿的郊狼在自由奔跑。” From the perspective of the original sentence, it compares the "sound of the wind" to the "sound of a wolf running." Machine translation can express both the meaning of words and the connotation of sentences, achieving pragmatic equivalence.

4. Social Pragmatic Equivalent Translation

The equivalent translation of social pragmatics is cut from the perspective of social pragmatics, and achieves social pragmatic equivalence through the comparison of two cultures. This kind of equivalent translation can be achieved in a variety of ways. Cultural bilingual services. Generally speaking, the chosen path can be determined by the purpose of translation. If the purpose of translation is to enable readers to understand the foreign style and increase foreign knowledge, then the translator must devote himself to reproducing the original style and cultural background; if it is only to make the reader follow the reader’s cultural habits based on the context provided by the original, On the premise of being faithful to the original, the original is turned into a translation that readers are willing to accept without rejecting the original form.

For example: I have seven grandmothers and eleven aunts, and their only successor. Baidu and Google translations are both "我有 7 位祖母和 11 位姑姑", machine translation translates seven grandmothers into "七个奶奶", and eleven aunts translates To become "11 个姑（姨）妈", Chinese readers are bound to be puzzled. How come there are so many grandma and aunts? In fact, the scope of the cognitive model of "grand-mothers" in English and Chinese "grand-mothers" does not correspond. The classification of relatives in English is general and broad, regardless of patrilineal and matrilineal. The relative terms in Chinese emphasize the order of elders and children. Therefore, when translating from English to Chinese, the grandmothers in English should be refined and specific according to Chinese appellation conventions. The original text should be translated as "我有奶奶，姥姥，姑奶，姨妈，婶婶，大娘 11 个，而我是她们唯一的继承人" In machine translation, it is impossible to judge the cognitive and cultural background of the reader, and it is easy to cause pragmatic failure and not be understood by the reader.

For the translation of ancient texts, the lack of machine translation for the cultural background carried by the ancient texts is that it causes more prominent pragmatic errors. For example, 鲍文卿道: “老爹尊姓?”，那人道: “贱姓倪”. The machine translation result "Dad’s last name? That humanity: cheap surname Ni". "Daddy" in the sentence is the pseudo-relative appellation of the speaker to the recipient, not a real kinship, but a virtual relationship. The Han nationality uses the family name to refer to non-relatives, which shows that society is just an enlargement of the family, shortening the psychological distance between the speaker and the recipient, making people feel cordial and natural, and conveying the inherent cultural information unique to the Han nationality. The literal translation of “老爹”and “贱姓”in machine translation into "dad" and "humanity" is prone to misunderstandings in the eyes of English readers. Excessive modesty is a manifestation of hypocrisy and dishonesty.

Translation is a cross-cultural process. On the basis of understanding the original text, the translator must judge its pragmatic meaning in combination with the context, and choose an appropriate method for translation. Machine-assisted translation has great advantages and development prospects in improving translation efficiency. However, due to the different contexts of the translated text, the accuracy of computer-assisted translation is open to question. From the perspective of the pragmatic equivalent function of computer-assisted translation, machine-assisted translation can consider expanding the literary text database and expanding the scope and practicality of machine translation. To some extent, database may help computer understand the culture difference and interpret the context more accurate.

5. Reference

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