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YANG YAN

Summary of
Transformations of the translation of the text "Xunzi" from English into Chinese
(in comparative terms)

531100 linguistics

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Supervisor: Shakeeva N.M.

Associate Professor of Kyrgyz National University named after J. Balasagyn

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Summary

Chapter 1 Introduction:

The Significance of the Research:

Chinese Confucianism is not only the foundation of the excellent traditional culture of the Chinese nation, but also the precious spiritual wealth shared by all mankind. The English translation of Chinese Confucian classics can not only promote the inheritance, exchange and development of Chinese culture, improve national cultural self-confidence, and enhance the country's cultural soft power, but also promote Chinese culture to participate in global cultural exchanges, boost the communication between Chinese and Western cultures, and build a diversified global cultural landscape.

Xunzi is an important representative of Chinese Confucianism in the late Warring States period, as a master and promoter of Confucianism after Confucius and Mencius. Known as “Xun Qing”, Xunzi was a well-known thinker, politician and writer. Xunzi compiled Confucian classics and made extraordinary contributions to the inheritance and development of Confucianism. Xunzi's broad and profound academic thoughts are embodied and illustrated in his book *Xunzi*. The book *Xunzi* incorporates a total of 32 articles, which are mainly written by Xunzi himself, and a few are written by his disciples to record and interpret Xunzi's thoughts. The book covers rich and diverse topics such as philosophy, education, politics, aesthetics, economics, linguistics, etc. The book not only summarizes the controversy in the academic circles at that time but also introduces Xunzi's own academic thoughts, reflecting the materialist view of nature, epistemological thought, and the ethical,

political, and economic thought of *Xunzi*. *Xunzi* also demonstrates a high level of linguistic and ideological value with a large number of rhetorical devices and original groundbreaking ideas.

However, compared to *the Analects* and *Mencius*, *Xunzi* has been neglected both in Chinese and Western academic circles for a long time, and has not attracted the attention of many scholars and translators. There are very few translators who have ever translated the book. The study of English translation of *Xunzi* plays an important role in the study of ancient Chinese Confucian classics, pre-Qin philosophical thought in particular, in the field of Sinology in United States and the whole world, to strengthen the positive significance of cultural exchanges with the world.

Purpose and Objectives of the Research:

This dissertation mainly focuses on the English translation activities of *Xunzi*, one of the Confucian classics, including the translated text, the translator, the social and cultural background of the translation, and different translation strategies.

First, this dissertation clarifies the core position of *Xunzi* in Chinese Confucianism, sorts out the Chinese versions of *Xunzi* in different historical periods, and then highlights the necessity and research direction of the English translation of *Xunzi*, and then answers the following questions: What is the role of *Xunzi* in the history of the development of Chinese Confucianism? Why is his work *Xunzi* listed as one of the Confucian classics? What is the development process of the book *Xunzi*? Why is the study of the English translation of *Xunzi* so important?

Secondly, this dissertation systematically and comprehensively sorts out all the activities and histories of the English translation of *Xunzi* in the history of cultural

exchanges between China and the English-speaking countries, and strives to answer the following questions: How many stages can the history of the English translation of *Xunzi* be divided into? What chapters of *Xunzi* have been translated in these periods? Who translated these chapters? How are these English translation activities of *Xunzi* carried out? What effects do these English translations of *Xunzi* exert? Why have some other chapters of *Xunzi* not been translated? What factors influenced the English translation of *Xunzi* in different times?

Finally, this dissertation selects several articles that can best represent Xunzi's thoughts, such as *Discourse on Ritual Principles* (礼论), *Discourse on Nature* (天论), *Man's Nature is Evil* (性恶) and so on. Through the horizontal comparison of different English translations of these texts, combined with case analysis, this paper conducts an in-depth analysis of the cultural identities and translation strategies and paradigms of different translators, and strives to objectively evaluate the role played by different translations of *Xunzi* in the dissemination of Chinese culture, and answers the following questions: What are the differences in the cultural identities of these translators? How does a translator's cultural identity influence his or her translation strategy or paradigm? What are the differences in the results of different translators? How are these different translations accepted? Which translation paradigm works best?

Scientific Novelty:

The theme of this study is a comparative study of translations in multiple English translations of *Xunzi*, using a self-built small corpus for data analysis and collection, and making reasonable interpretations and inferences based on

quantitative data, so as to draw more convincing conclusions. The main innovations in this paper are as follows:

First of all, in terms of research objects, this study incorporates more than 10 translations of *Xunzi* into the research, which is more comprehensive and detailed in terms of both the number and scale of translations compared with the existing research papers on the English translation of *Xunzi*. In terms of the principle of translation selection, in addition to the full and selected translations of *Xunzi*, this study also covers one or more translations of *Xunzi* in different historical periods, which achieves an eclectic mix of ancient and modern Chinese and foreign texts, takes into account the comprehensiveness and representativeness of the translations, making the relevant analysis more convincing, and contributing to grasping the overall principles and characteristics of the English translations of *Xunzi* over time.

Secondly, in terms of research approach, the study of the English translations of *Xunzi* is conducted from a broader and deeper research perspective. This study examines the influence of social history and culture on translators and translation styles from a diachronic perspective, so as to broaden and deepen the research on the English translation of *Xunzi*, and attempts to take the changes of the translations of *Xunzi* in different periods as a peep hole, to investigate the social and cultural characteristics of the English translations of *Xunzi* in different periods and the transmission effect of the translations, and to deeply analyze the social and historical constraints behind the translations.

Finally, in terms of research methodology, this paper introduces corpus research methods and descriptive translation theories into the study of different English

translations of *Xunzi*. A number of small bilingual corpora have been created for all the English translations of *Xunzi*, and the scientific statistics and analysis methods of the corpus are introduced, and the translation strategies and translators' styles of multiple *Xunzi* translations are objectively described through systematic data and comparative analysis.

Research Rationale and Methods

Based on the rationale of descriptive translation studies, this thesis examines the English translations of *Xunzi* in the long history from a macroscopic point of view and describes the translations produced in different social contexts, so as to give a reasonable explanation of the social background and contextual context of the translations of *Xunzi*, as well as the cultural attitudes reflected through the translations and the translation strategies adopted. The specific methods are as follows:

I. Literature research method. This paper takes the study of descriptive translation as the theoretical basis, combs through and summarizes the development lineage of the study of English translation of *Xunzi*, analyzes and summarizes the characteristics of translation activities at different stages of English translation of *Xunzi*, to provide a more comprehensive integration of the literature on the English translation of *Xunzi*.

II. Historical comparative analysis method. On the basis of literature combing, comparative analysis of multiple translations of *Xunzi* by different translators in different historical periods is conducive to interpreting the different cultural identities of different translators and thus deepen our understanding of *Xunzi*.

III. Textual close reading method. This paper aims to describe the textual characteristics of the English translation of *Xunzi* through detailed observation of translation examples, summarize the cultural identities and translation strategies of different translators, as well as the constraints on the causes of translation, attempting to make an in-depth interpretation of the core concepts of translation studies, such as language, translator and context, which are involved in the English translation of *Xunzi*.

IV. Empirical analysis method. This paper adopts the method of empirical analysis, using corpus statistical software as a means to create a small corpus of several translations of *Xunzi*. Different translations are statistically analyzed to probe into the linguistic features of each translation, so as to summarize the characteristics of each translation, and to compare the translation of core concepts in different translations.

V. Survey Method. In the process of writing this paper, the circulation and sales of the translation of *Xunzi* in the cultural market, the borrowing volume in libraries, the number of translation reviews published in academic journals, and the readers' comments on the popular reading network were investigated through relevant media.

Chapter 2

1. Research Background of the English Translation of *Xunzi*

As an important representative of Confucianism, Xunzi, together with Confucius and Mencius, is known as the three major thinkers of pre-Qin Confucianism, and has made indelible contributions to the inheritance and development of Confucianism. The study of Xunzi's life can better interpret Xunzi's thought embodied in *Xunzi*,

explain the social and cultural environment behind it, and provide a basis for the Chinese-English translation of the source text.

1.1 Introduction to Xunzi's life

Xunzi was a native of Zhao Kingdom at the end of the Warring States Period, around the area of Hebei and Shanxi in present-day China. Xunzi, known as Xun Qing, was born around 313 BC and was a well-known politician, writer and thinker. Like other Confucian scholars, Xunzi also traveled to various kingdoms in ancient China. In his later years, he lived in Lanling, devoted himself to writing and compiling. He died in about 238 BC and was buried in Lanling at the age of about ninety, after finishing the masterpiece *Xunzi* with his disciples, .

1.2 Chinese Versions of *Xunzi*

Liu Xiang of the Western Han Dynasty was the first person to proofread and organize the book *Xunzi*. It was not until the Tang dynasty that the first commentary on *Xunzi* was produced. Yang Jing, a courtier during the reign of Emperor Xianzong of Tang Dynasty, was instructed to revise the text of *Xunzi* in circulation. Since all of Yang Jing's previous codices have been lost, all of the editions of *Xunzi* that can be read today are based on Yang Jing's reordered and annotated texts, with no further changes to the content or order of the chapters.

Beginning with Yang Jing, scholars have been studying *Xunzi* for more than a thousand years. In the past 1,200 years, scholars have made considerable achievements in the collation and exegesis of the literal meaning of texts, and the scope and content of their research have been continuously expanded and deepened with the passage of time, and the methods and means of proofreading have also been

continuously developed and improved. In short, although the proofreading and annotation of *Xunzi* has been fruitful, there is still a long way to go ^[2].

1.3 The Main Ideas and Propositions of *Xunzi*

In the history of Chinese culture and thought, Xunzi's achievements are great and outstanding. In general, Xunzi's philosophical ideological system is a whole coherent system composed of several major ideological concepts such as the concept of human nature, the concept of Nature and Daoism, and the concept of propriety and righteousness.

Xunzi's theory of human nature is a very important issue in the study of Xunzi's ideological system. The most valuable point in Xunzi's theory is his theory of "transforming nature and develop acquired nature". Xunzi is the first thinker to give a natural explanation of heaven theoretically in a more systematic and explicit way. Xunzi inherits Confucius's doctrine of ritual, and at the same time absorbs the doctrines of various scholars to enrich the connotation of ritual, and establishes a rigorous logical coherent system for the elaboration of ritual.

2. The Necessity of Research on English Translation of *Xunzi* and Its Research Approach

Chinese translation studies should be strengthened on the history of Chinese-English translation of *Xunzi* in terms of the history of translation practice, translation theory, the translations, the translators, the paradigms of translation, and the translation propositions, etc., in the past 100 years. .

2.1 English Translations of *Xunzi*

In the 19th and 20th century, following the trend of Sinology, an increasing

number of Western scholars with different cultural backgrounds started to shift their research focus on understanding and introducing the Confucian classics.

It is acknowledged that the earliest English translated text of *Xunzi* is James Legge's translation of *That the Nature is Evil*. In 1924, J. J. L. Duyvendak, a Dutch Sinologist, also translated a single article in *Xunzi*, *The Rectification of Terminology*. In 1928, Homer H. Dubs, an outstanding American Sinologist, published his selectively translated version of *Xunzi*, *The Works of Hsuntze Selected*, translating 19 articles, which is believed to be the earliest comprehensive translation of *Xunzi*. In 1951, a Chinese scholar Yi-pao Mei translated three articles in *Xunzi*. In 1963, Burton Watson, an American Sinologist, translated 11 articles of *Xunzi* and published *Hsun Tzu: Basic Writings*. Almost during the same period, Wing-tsit Chan, A Chinese scholar living in America, published *A Source Book in Chinese Philosophy*, including 3 translations of the articles in *Xunzi*. From 1988 to 1994, John Knoblock, a philosophy professor in the United States, published the complete three-volume translation of *Xunzi*, *A Translation and Study of the Complete Works*, which provides a very profound and comprehensive reference for western Sinologists to research into *Xunzi*. In 2014, Eric L. Hutton published *Xunzi: The Complete Text*, which is viewed as the second complete translated book of *Xunzi*.

Currently there are only 4 complete and selected translated books of *Xunzi*, together with other single or multiple translated texts of *Xunzi*. However, compared with such Confucian classics as *the Analects of Confucius* and *Mencius*, *Xunzi* has not received adequate attention from Chinese and Western academic circles. The English translations of *Xunzi* are still relatively few, which is not completely in proportion to

its great significance of Confucianism study.

2.2 Previous Studies of English Translation of *Xunzi*

Generally speaking, the English translation of *Xunzi* is not commensurate with its status in Chinese traditional culture, and the number and scale of translations lag far behind other Chinese pre-Qin philosophical texts, with most of the English translations coming from Western translators, and the number of complete translations being very limited.

2.2.1 Studies on English Translation of *Xunzi* in English-speaking world

Generally speaking, the study of foreign English translations of *Xunzi* began with J. J. L. Duyvendak's commentary on the English translation of Homer H. Dubs's translation of *Xunzi* in 1932. In terms of the research stage, the focus of the research changes with the successive appearance of the English translations of *Xunzi*. In terms of content, the study mainly centers around a review of English translations of *Xunzi*, focusing on the merits and demerits of individual translations, while the current translations by Homer H. Dubs, John Knoblock and Eric L. Hutton have attracted the most attention from scholars of *Xunzi* and his thought.

2.2.2 Studies on English Translation of *Xunzi* in China

Although the English translation of *Xunzi* has a history of more than 100 years, compared with the development of the English translation of *Xunzi* itself, the research on the English translation of *Xunzi* by Chinese scholars from all walks of life started late. In 1997, Taiwan scholar Lin Yijun's comparative analysis of the three English translations of *The Treatise on Heaven* marked the beginning of the research on the English translation of *Xunzi* in the Chinese domestic academic community.

Since 2012, studies on the English translation of *Xunzi* have gradually developed. The author searches CNKI (China National Knowledge Infrastructure) with the keywords “English translation of *Xunzi*” and “translation of *Xunzi*” respectively, and the query scope included all the journal articles related to the English translation of *Xunzi* published on CNKI, and collected more than 20 articles. These articles mainly focus on the following aspects: research on the translation of *Xunzi*, research on the translators of *Xunzi*, and research on the history of the English translation of *Xunzi* and its dissemination to the outside world, etc. From the data collected above, it is noted that the English translation of *Xunzi* is a very important part of the study. However, it is equally apparent that compared with other Confucian classics, the Chinese academia pays less attention to the study of *Xunzi* in English translation, and the research angle is relatively limited, mainly focusing on the study on English translations of *Xunzi*.

3. Interpretation of the English Translation of *Xunzi* from Historical Perspective

Through inquiries to the National Library of China, Google books, and other book search engines, as well as references to relevant articles and monographs by scholars in China and abroad, the author has collected a total of four full translations and selected translations of *Xunzi* in Chinese and English, together with a total of thirteen translations of single or multiple translations of *Xunzi* in English. They are listed as follows:

List	Translators	Translations	Publication Year
1	James Legge	That the Human Nature is Evil	1893
2	J. J. L.	The Rectification of Terminology	1924

	Duyvendak		
3	Homer H. Dubs	The Works of HsünTze	1928
4	Y. P.Mei	Hsün-tzu on Terminology	1951
5	Y. P.Mei	An Exhortation to Learning	1961
6	Chan Wing-Tsit	A Source Book in Chinese Philosophy	1963
7	Burton Watson	Hsun Tzu: Basic writings	1963
8	Y. P.Mei	Kingly Government	1970
9	John Knoblock	Xunzi: a Translation and Study of the Complete Works, Volume I, Books1-6	1988
10	John Knoblock	Xunzi: a Translation and Study of the Complete Works, Volume I, Books7-16	1990
11	John Knoblock	Xunzi: a Translation and Study of the Complete Works, Volume I, Books17-32	1994
12	Eric L • Hutton	Reading in Classical Chinese Philosophy	1992
13	Eric L • Hutton	Xunzi: The Complete Text	2014

Generally speaking, the practice of translating *Xunzi* into English can be divided into three periods.

3.1 The Beginning Stage of English Translation of *Xunzi*

The beginning period of *Xunzi*'s translation in the English-speaking world was

roughly from 1893 to 1924. During this period, there were only two single translations, namely, the 1893 translation of *That Human Nature is Evil* by James Legge and the 1924 translation of *The Rectification of Terminology* by the Dutch sinologist J. J. L. Duyvendak. Although both of them only translated a single text of *Xunzi*, their works marked the beginning of the English-speaking world's attention shifting to the spread of Confucianism, especially Xunzi's thought.

3.2 The Development Stage of English Translation of *Xunzi*

The development of the translation of *Xunzi* in the English-speaking world was roughly from the 1920s to the 1960s.

The English translation of *Xunzi* in the United States began with the English translation by Homer H. Dubs in 1928, and it was not until thirty years later, in 1951, that selections by Mei Yi-Pao began to appear, with post-World War II translations published mainly in the 1950s through the 1980s. In addition to the three essays on of Mei Yi-Pao and Chan Wing-Tsit's Chinese Philosophical Sourcebook, mentioned above, the next was Watson's *HsunTzu: Basic writings* (1963). These translations of *Xunzi* are all abridged. The mode of translation has evolved from an individual act based on personal research interests to a collective translation by Chinese and foreign translators in an organized and cooperative manner, and the forms of translations have also diversified.

3.3 The Climax of English Translation of *Xunzi*

In the 1980s, the Chinese government began to focus on cultural exchanges between China and the English-speaking world. Chinese scholars in the U.S. and native American translators began to conduct all-round and multi-perspective

research and translation of Chinese Confucian texts.

3.3.1 John Knoblock's *Xunzi: a Translation and Study of the Complete Works*

The quality of translations continued to improve, and during this period there appeared John Knoblock's full Translation and research of *Xunzi* in three volumes, which is also the first full translation of *Xunzi* in the Western world. John Knoblock, With its lengthy historical background and explanatory notes, as well as an exhaustive references, Knoblock's translation of *Xunzi* has not only provided scholars with richer resources, but also promoted the study of the philosophy of *Xunzi* in the English-speaking world, making it a popular text in the Western sinological community.

3.3.2 Eric L • Hutton's *Xunzi: The Complete Text*

Eric L • Hutton began to take an interest in John Knoblock's translation of *Xunzi* when he studied at Stanford as an undergraduate. In the following years, Eric L • Hutton's master's and doctoral dissertations were both related to *Xunzi*. Then he started to translate *Xunzi* in 1996, and in 2014 he released *Xunzi: The Complete Text*. Compared to the Knoblock's translation, Eric L • Hutton's translation is much more abbreviated.

3.4 Summary: General Characteristics of English Translations of *Xunzi*

From the 1920s to the present, the English translation of *Xunzi* has been on a relatively slow growth, but the number of translations has been increasing, and has gradually ushered in its own peak period, with the scope of translations gradually expanding and the quality of translations gradually improving.

However, the English translation of *Xunzi* still has a long way to go. Throughout

history, compared with other Confucian texts in China, the English translation of *Xunzi* started late and developed slowly. Up to now, domestic Chinese translators have not been involved in the English translation of *Xunzi*, and the only two full translations have been translated by American philosophy professors, which shows that the English translation of *Xunzi* has not yet been given enough attention to. There is no special translation organization and corresponding academic journals to promote the English translation of *Xunzi* or Chinese Confucian texts, and the preliminary translations are mainly done by sinologists.

4. A Comparative Study of Different English Translations of *Xunzi*

In this part, different translations of the three chapters of *Xunzi*, namely, *The Discourse on Rites*, *The Discourse on Heaven*, and *Human Nature is Evil*, have been selected for comparative analysis in the process of English translation. A comparative study of several translations of *Xunzi* can not only describe the development clues and trends of the English translation of *Xunzi* from a historical longitudinal perspective, but also elucidate the differences in the understanding of the original text and the expression of the original text in English from a horizontal perspective.

4.1 Comparison of English Translations of Core Concepts of *Xunzi*

The following part makes a detailed comparative analysis of the core concepts related to “rituals”, “heaven” and “human nature” of different translations of *Xunzi*.

4.1.1 Comparison of English Translations of Core Concepts Related to “Rituals”

It is the characteristic and tradition of Confucianism to emphasize “rituals”. Rites are the core of Xunzi’s thought, and ritualism is the primary characteristic of Xunzi’s political doctrine. *Discourse on Rites* (礼论) in *Xunzi* is a comprehensive and

systematic introduction to Xunzi's thoughts on rites, which provides an important reference for understanding the ancient Chinese system of rites. The main purpose of the book is to explain the contents of the ritual, the role it plays and its significance to the regime and society at that time.

4.1.2 Comparison of English Translations of “Heaven”-Related Core Concepts

According to Xunzi, Heaven has its own laws. Heaven is a natural world without consciousness, which is not subject to man's will and has its own laws of operation. Xunzi emphasizes that human beings can not only understand the natural world, but also transform the natural world, so that nature serves human beings. The word “heaven” appears 575 times in *Xunzi*, among which the chapter *On Heaven* emphasizes the meaning of “heaven of nature” from different perspectives.

4.1.3 Comparison of English Translations of “Nature”-related Core Concepts

Xunzi's doctrine of human nature is characterized by the following features: First, he makes a comprehensive study of the natural and social attributes of human beings. Secondly, Xunzi believes that man's evil nature is innate, emphasizes “man's nature is evil”. Xunzi rationally explains that human nature can be changed, and puts forward the significant role of the environment in changing human nature. This is a rare form of simple materialism and simple dialectics.

4.2 Analysis of the Cultural Identity of Different Translators

This part selects several translators whose English translation of *Xunzi* has had a profound impact on the translator's cultural identity and translation, such as the missionary sinologist James Legge and Homer H. Dubs, the American scholar Chan Wing-Tsit, the Chinese translator Burton Watson, the comparative philosophical

sinologist John Knoblock, and the contemporary sinologist Eric L • Hutton.

4.2.1 James Legge

James Legge (1815-1897), a missionary from the United Kingdom, is a famous educator, publisher, translator, and sinologist in modern history. James is the first European to comprehensively and systematically translate Confucian classics to the English-speaking countries. In 1893, James Legge translated the chapter *That Human Nature is Evil* in *Xunzi*. The motivation of James Legge translating *That Human Nature is Evil* was to add one of the appendices he added to the translation of Mencius. For James Legge, both the translation of *Mencius* and the selection of *Xunzi* served his missionary purpose in China.

4.2.2 Homer H. Dubs

Homer H. Dubs's *The Works of Hsüntze* is the first English translation of *Xunzi*, and his research monograph *Hsüntze: The Moulder of Ancient Confucianism* can be regarded as the beginning of *Xunzi* studies in the English academic field. Homer H. Dubs' long-term obsession with Chinese culture stemmed from his early life and cultural accumulation in China. During his return in China as a missionary, Homer H. Dubs read a large number of ancient Chinese classics and conducted in-depth research on Chinese history and culture, especially Confucianism, which prepared him for his later transformation into a professional sinologist. .

4.2.3 Chan Wing-Tsit

Chan Wing-Tsit (1901-1994) was a giant in the study of Chinese philosophy in United States contemporary academic circles. Chan Wing-Tsit's great contribution to promoting the research and translation of Chinese philosophical classics in the United

States is unparalleled. He was the first Chinese scholar to promote the study of Neo-Confucianism in the United States. Moreover, he is the longest-serving Chinese scholar ever to teach Chinese philosophy and engage in specialized research in Chinese philosophy overseas.

4.2.4 Burton Watson

Burton Watson, is a well-known sinologist, scholar of Japanese culture, and translator in the United States, mainly translating ancient Chinese historical works, philosophical works, poetry, and ancient Japanese literary works. His early accumulation in the field of sinology laid the foundation for a large number of English translations of Chinese literature, poetry and classics, so that his translation style is fluent and readable without losing the academic atmosphere. Burton Watson's translation and writing have made great contributions to the dissemination of Chinese history and classic literature in the English-speaking world.

4.2.5 John Knoblock

In 1994, all three volumes of John Knoblock's *Xunzi: A Translation and Study of the Complete Works* were published, marking the transition from a partial translation to a comprehensive and systematic translation of *Xunzi*. Although John Knoblock is well-known in the field of *Xunzi* studies in the West, information about his personal life is hard to find. The first half of John Knoblock's academic career was devoted to contemporary continental philosophy, and until his death he lectured on analytic philosophy at the university, but later he shifted his academic focus on pre-Qin Chinese thought. Obviously, in terms of the cultural identity of the translator, John Knoblock was something of a "halfway master". Obviously, John Knoblock

originally studied in Western analytic philosophy, but he gradually began to discuss the problems of Chinese philosophy with the methods of analytical philosophy.

4.2.6 Eric L • Hutton

In 2014, the United States scholar Eric L • Hutton's *Xunzi: The Complete Text* was published, becoming the second full translation of *Xunzi*, and attracting much attention worldwide. Eric L • Hutton had been interested in *Xunzi* since he was an undergraduate, but he found that there were some errors in his predecessors' translations and he did not like the linguistic style of John Knoblock's translations, so when he was working on his doctoral dissertation, he set out to translate a complete translation himself. After the publication of *Xunzi: The Complete Text*, it has attracted the attention of many scholars. Eric L • Hutton's full translation has been recognized by all parties and has been selected as a textbook or reference book for undergraduates by relevant majors in many universities in United States.

4.3 Translation Strategy of Different Translators

The textual form of the English translation of *Xunzi* is closely related to the translator's translation strategy, because different translators will inevitably produce completely different translations under the guidance of their own translation strategies. This part mainly covers two aspects: first, the investigation of the translation methods of the translators of *Xunzi*, which mainly includes the embodiment of the translator's subjectivity and the reconciliation of domestication and foreignization translation strategies; The second focuses on the influence of objective factors in the translation process of translators, the promotion of English translation by academic research on *Xunzi*, and the constraints of translation

strategies by changes in historical and cultural contexts.

In order to pursue the accuracy of the information, Homer H. Dubs' translation method is word-to-word translation, and relatively speaking, the translation language is not fluent enough and the readability is not strong.

Chan Wing-Tsit developed his such principles for the translation of *Xunzi* as referring to all kinds of classic commentaries as much as possible, giving explanations for all the philosophical terms, listing all proper nouns, tracing back to the sources of all the quotations from the original texts. etc.

The cultural identity of Burton Watson as a translator is also reflected in his easy-to-understand language style and naturalized translation strategy. Burton Watson's translation is fluent, elegant, concise, and highly readable, and it has been widely accepted and positively praised by general readers and scholars in the West.

John Knoblock's three-volume *The Complete Translation and Study of Xunzi* and his identity as a translator and his scholarly interest can corroborate each other. The book is divided into six parts: the preface, the translation, the commentary, the bibliography, the glossary, and the index, and the main translation accounts for only one-third of the book, thus highlighting the translation characteristics of John Knoblock's scholarly translators. In order to achieve such a grand translation purpose, the translation mode of "thick translation" is inevitably adopted by John Knoblock. Specifically, John Knoblock's translation has the following features such as rich information and detailed evidence, comprehensive and insightful research etc. John Knoblock's translation is the most comprehensive and detailed for scholars and students of Western philosophy, as well as for scholars interested in *Xunzi* and

classical Chinese thought.

Eric L • Hutton first and foremost established the legitimacy of the existence of the new translation, that is, to clarify the differences between this translation and the previous ones. In terms of translation style, his translation is quite close to Burton Watson's, the language is more accessible and less scholarly, and compared with John Knoblock's encyclopedic translation of *Xunzi*, for the purpose of his translation is to help learners read and appreciate, enhance their appreciation of literature, and inspire cross-cultural thinking. In addition, Eric L • Hutton's translation retains the stylistic characteristics of the source text as much as possible, so Eric L • Hutton often borrows the style of English poetry to show the stylistic characteristics of *Xunzi* to readers.

4.4 The Reader's Acceptance of Translations of *Xunzi*

Here it is necessary to introduce an important factor that cannot be ignored in the process of disseminating the translation of *Xunzi*, the readership. The readership is an important target in the translation process. Translators often outline specific readers in their minds before starting to translate, and estimate their receptivity and expectation in advance, so as to adopt corresponding translation strategies to make the translation widely disseminated.

4.4.1 The Reader's Acceptance

Although there are a number of English translations of *Xunzi*, this part focuses on the four selected and complete translations of *Xunzi*, namely Homer H. Dubs's *The Works of HsünTze* (1928), Burton Watson's *Hsun Tzu: Basic writings* (1963), John Knoblock's *Xunzi: a Translation and Study of the Complete Works* (1988-1994) and Eric L • Hutton's *Xunzi: The Complete Text* (2014), attempting to survey the

dissemination and readers' acceptance of the four translations of *Xunzi* in the following 3 aspects: the library collections data, the citation and readers' views, which is shown in the following chart.

Translators	Translations	Publication year	Library collections	Citation frequency	Rating
Homer H.Dubs	The Works of HsünTze	1928	1	167 times	Amazon:— Goodreads:4.5/5
		1972	2		
		1983	127		
Burton Watson	Hsun Tzu: Basic writings	1963	718	198 times	Amazon:4.9/5 Goodreads:3.75/5
John Knoblock	Xunzi: a Translation and Study of the Complete Works	1988-1994	18	1046 times	Amazon:5/5 Goodreads:4.7/5
Eric L • Hutton	Xunzi: The Complete Text	2014	718	38 times	Amazon:4.6/5 Goodreads:4.03/5

4.4.2 Analysis of Factors Influencing the Reader's Acceptance

Based on the above data, it is found there are three main factors that really affect the readers' acceptance of the English translations of *Xunzi* overseas: influence of the translator, methods of publication and publicity and reading experience.

The reason why this paper takes the trouble to compare the linguistic and cultural translations of different English translations of *Xunzi* is nothing more than to prove the differences in translation strategies and methods between these translated texts. It can be seen that on the issue of the English translation of *Xunzi*, on the one hand, it is necessary to acknowledge the fact that the translation of *Xunzi* is diversified due to the differences in the cultural identity of the translator and the historical and cultural context, and affirm the positive influence of different translations of *Xunzi* in the cross-cultural communication in different historical periods. On the other hand, we should also be fully aware that we should not blindly emphasize the original work and the author, thus ignoring the differences in the needs of the readership. Through big data analysis, a large number of data of library collections, citations readers reviews and ratings have been obtained, which has built a new horizon for the study of the translation and reception of Chinese classics.

Chapter 3 Conclusion

The study of the Chinese-English translation of *Xunzi* outlines the history of its Chinese-English translation and makes a detailed comparative analysis of different English translated versions of *Xunzi* by different translators in different historical periods. At first, the dissertation attaches great academic and literary importance to the Chinese Confucian classic *Xunzi*, and makes an exhaustive review on all the English translations of *Xunzi* as well as the research papers centering around the English translation of *Xunzi* in China and English-speaking countries. It is found that there are only 2 abridged and 2 complete translation of *Xunzi*, together with some single or multiple translated texts. As for translation studies, inadequate attention is

paid to the studies of English translation of *Xunzi* both in China and English-speaking countries.

The dissertation then combs the history of the Chinese-English translation of *Xunzi* and classifies its history into three stages: the beginning stage, the development stage and the climax stage, and makes much analysis of the historical background and characteristics of translation activities in different stages, constructing a comprehensive and complete system of the development of the Chinese-English translations of *Xunzi*. The focus of the dissertation is on comparative study of the Chinese-English translations of *Xunzi* by different translators.

Taking the three core articles in *Xunzi*, *Discourse on Ritual Principles*, *Discourse on Nature*, *Man's Nature is Evil* etc. as examples, based on case studies, the dissertation conducts an elaborate analysis of the cultural identities and translation strategies and paradigms of different translators and what roles of different translations of *Xunzi* have played in promoting Chinese culture to the world. It is concluded these translators have different cultural identities and cultural identity exerts great influence on their translation strategies and styles. At the same time, the analysis of the history and comparison of Chinese-English translations of *Xunzi* can also point out the direction for the future practice of English translation of *Xunzi*, and help translators to find out the gaps, summarize the experience and lessons, and explore the basic translation principles. For the well-accepted English translation of *Xunzi*, it is necessary to analyze experience in successful translation and dissemination, and draw on it in the English translation and dissemination of Chinese classics. For the translation of *Xunzi* that received poor response, the reasons for its

failure have been analyzed, and then the translation efforts have been strengthened or the translation strategy has been adjusted.

Although the current research on the English translation of *Xunzi* in China and in English-speaking countries has achieved certain results, including a comprehensive introduction to the *Xunzi* translation and critical reflection on the English translations of *Xunzi*, there are still many research deficiencies and gaps.

First, the research perspective needs to be expanded. The studies on the English translation of *Xunzi* is supposed to involve the study of the reception and dissemination effect of the translation etc.

Second, research methods need to be innovated. Quantitative research methods are supposed to be adopted in the future studies, such as corpus-based translation method to collect and analyze objective corpus and data for translation study.

Third, the systematization and relevance of research need to be enhanced. The research on the English translation of *Xunzi* is not systematic and continuous. Most of the known researchers of the English translation of *Xunzi* have published only one related paper, which have not been fully developed.

Last of all, the study of English translations of *Xunzi* mainly focuses on the text, and the study of paratexts is less involved, for example, in the translations involved in this study, many translators have postscripts, appendices, footnotes, etc., and this research will be richer and deeper if the study of paratexts can be included.

Although the study on the development of the English translation of *Xunzi* is a case study, it can undoubtedly provide reference for the translation practice and translation theory construction of other Confucian classics in China.