

# Corpus-based Cognitive Study of the English Translation of Folk Culture in Southern Fujian

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## ABSTRACT

Based on the corpus method, this paper conducts an in-depth study on the cognitive process of foreign translation of folk culture in southern Fujian. By analyzing the relevant corpus of folk culture in southern Fujian, this paper probes into the cognitive difficulties, translation strategies and the influencing factors of translation quality in the process of foreign translation. It is found that the uniqueness and complexity of folk culture in southern Fujian bring challenges to its foreign translation, but appropriate translation strategies can effectively improve the quality. This study provides a useful reference for the external dissemination of folk culture in southern Fujian.

## KEYWORDS

Folk Culture in Southern Fujian; Corpus; Translation Cognition Research; Translation Strategy.

## 1. INTRODUCTION

The folk culture of southern Fujian is one of the representative cultural groups in southern China, and its unique language, customs, religion and festivals are worthy of further study. Under the background of globalization, the spread of folk culture in southern Fujian is particularly important. However, due to the uniqueness and complexity, the process of its foreign translation faces many challenges.

As a shining pearl in the treasure house of Chinese national culture, the folk culture of southern Fujian is breathtaking in richness and diversity, covering multiple dimensions such as production, life, life customs, beliefs, literature and entertainment, profoundly reflecting the unique historical accumulation, local customs and people's spiritual outlook of southern Fujian.

In terms of production customs, in the long-term production practice, the people of southern Fujian have formed a series of customs with local characteristics such as farming, fishing, handicrafts, etc.. These customs not only reflect the wisdom of harmonious coexistence between man and nature, but also bear the spirit of diligence, bravery, unity and cooperation of southern Fujian. For example, in the farming season, villagers will hold a grand opening ceremony to pray for good weather and good crops. In fishing activities, there are rich ceremonies and decorative art of fishing boats, showing the reverence and dependence on the sea.

In terms of life customs, the life of Minnan people is full of ritual and warmth. From the daily food and living to the festival celebrations, all reveal a strong regional cultural color. For example, the custom of "around the stove" during the Spring Festival, families get together and share the New Year's Eve dinner, which means reunion and harmony; The Mid-Autumn Festival cake activities are a unique way to celebrate the harvest, adding to the festive atmosphere.

Life ritual is an important part of folk culture in southern Fujian, covering birth, marriage, birthday, funeral and other important stages of life. These rites and customs are not only the respect and

celebration of the value of life, but also an important way to inherit family culture and strengthen social ties. For example, the marriage customs in southern Fujian pay attention to the complicated and solemn etiquette, from proposing marriage, engagement to marriage, each step contains rich cultural connotation and symbolic significance.

In terms of beliefs and customs, the people of southern Fujian have diversified beliefs, including devout belief in traditional religions such as Confucianism, Buddhism and Taoism, as well as worship and sacrifice to local gods. This belief culture not only enriched the spiritual world of the Minnan people, but also promoted the harmony and stability of the local society. Temples are all over the city and countryside, and incense is flourishing. Every important festival or the birthday of the god, grand temple fair activities will be held, attracting countless believers and tourists to participate.

In the field of literary customs, the folk literature and performing arts of southern Fujian are unique. With their simple language and vivid images, folk songs and nursery rhymes record the daily life and emotional world of the people of southern Fujian. The folk dance, such as “chest beating dance”, with its rough and bold, strong sense of rhythm, shows the spirit of the southern Fujian people optimistic and brave to challenge. In addition, as a traditional performing art form in southern Fujian, dragon and lion dance not only has a high degree of appreciation and entertainment, but also symbolizes the good wishes of good luck and warding off evil.

In the report to the 19th National Congress, Chairman Xi Jinping emphasizes that we must adhere to the Marxism, firmly foster the lofty ideal of communism and the common ideal of socialism with Chinese characteristics, cultivate and practice core socialist values, constantly increase the dominance and voice of ideology, promote the creative transformation and innovative development of fine traditional Chinese culture, inherit revolutionary culture, and develop advanced socialist culture. We should not forget to absorb foreign resources and face the future, better build the Chinese spirit, Chinese values and Chinese strength, and provide spiritual guidance for the people. [1] Southern Fujian culture is one of the important branches of Chinese culture. In the long history of China, the culture of southern Fujian and the culture of the Central Plains continue to exchange and integrate, and absorb the Arab culture, Nanyang culture, Western culture and other foreign cultural characteristics, and finally developed into today’s regional culture with distinct local characteristics and rich connotations. Subsequently, the expatriate Minnan people transferred the folk customs of Minnan. Folk beliefs, culture and art have been continuously disseminated, passed down, developed and innovated from generation to generation, and their influence has radiated to many countries and regions in the world. The folk culture of southern Fujian is a cultural system with rich content and diverse forms, which not only embodies the rich spiritual life and creativity of the people of southern Fujian, but also makes an important contribution to the cultural diversity of the Chinese nation. Therefore, to further promote the folk culture of southern Fujian to “go out” can not only carry forward the spiritual connotation of southern Fujian culture and highlight its excellent values, but also enhance the attraction and appeal of Chinese culture, thus helping to build a good image of China as a big country.

Cultural translation, in essence, is a kind of cross-language and cross-cultural communication for the target language audience. Due to the huge differences in history, geography, customs, language habits and other aspects of different countries, cultural translation is by no means a simple process of output-reception or code-recombination. Whether the activity can achieve its intended purpose depends to a large extent on whether the content and mode of its delivery are recognized by the target language audience. [2] In order to better promote the external dissemination of folk culture of southern Fujian, the foreign translation of folk culture of southern Fujian is a very important work, which deserves attention.

First of all, through translation, people all over the world can better understand the folk culture of southern Fujian, spread the cultural essence to other parts of the world, carry forward the excellent tradition and unique charm of Chinese culture, enhance the exchange and understanding between

different cultures, and help to enhance the influence and recognition of Chinese culture on the international stage. These cultural properties can be introduced to a wider audience, enhance people's awareness of the protection of cultural heritage, contribute to the diversity of cultures in the world, and enhance national pride and cultural self-confidence.

Secondly, the study of folk culture in southern Fujian involves many disciplines such as history, sociology and folklore. Through translation, it can attract more international scholars to pay attention to the culture of southern Fujian, promote the in-depth development of relevant academic research, provide more research materials and references for domestic and foreign scholars, and promote the exchange and cooperation of academic circles.

Moreover, southern Fujian has rich tourism resources and cultural products. Through translation, more international tourists can be attracted to travel and sightseeing, which will help promote the special cultural products of southern Fujian, enhance the added value and market competitiveness of products, and drive the development of local economy.

Finally, Minnan culture has extensive influence and deep mass base in Taiwan. Through translation, the cultural exchanges and cooperation between the two sides can be strengthened, and the mutual understanding and emotional identification of compatriots on both sides can be enhanced.

Based on the corpus method, this paper studies the cognitive process of foreign translation of folk culture in southern Fujian, aiming to explore the cognitive difficulties, translation strategies and factors affecting translation quality in the process of foreign translation, so as to provide useful references for the external dissemination of folk culture in southern Fujian.

## 2. LITERATURE REVIEW

Scholars at home and abroad have accumulated a certain amount of research on the folk culture of southern Fujian, but there are relatively few studies on its foreign translation. Most of these studies take ecological transliteration, skopos theory, equivalence theory, cultural translation theory and identity view as theoretical perspectives to explore translation methods and summarize translation strategies. For example, Wu Libing pointed out that to realize the globalization of national traditional culture and tell Chinese stories well, the ecological translation of culture-loaded words is particularly important. This study takes Minnan culture as a micro-entry point. Through actual investigation and research, it is concluded that there are disadvantages in the translation process of Minnan culture-loaded words, such as semantic disharmony in language translation, confusion of source language information in cultural translation, and unidirectional translation communication. Based on this, and combined with the ecological translation theory, three translation strategies are proposed from the macro level: linguistic dimension adaptation, cultural dimension adaptation and communicative dimension adaptation. It aims to maintain the overall balance of the global linguistic and cultural ecosystem and promote the external dissemination of traditional culture. [3]

The translation of Minnan culture-loaded words, cross-Straits homomorphic words, and Minnan culture in Lin Yutang's works have become the focus of current studies on foreign translation of Minnan culture. However, the foreign translation of Minnan folk culture is slightly mentioned, not deeply enough. Zhuang Fan pointed out in *Bassnett's Cultural Translation Theory on the English Translation of Folk Culture: A Case Study of the Chinese-English Translation of Folk Culture in Fujian Province* that Bassnett's cultural translation theory holds that translation is not merely word processing, but communication within and between cultures, and translation equivalence is the equivalence of cultural functions between the original text and the target text. Guided by the theory of cultural translation, this study advocates translation methods such as transliteration plus annotation, literal translation plus annotation, free translation plus annotation and ellipsis to translate Fujian folk culture in order to create the best translation to meet the needs of cultural communication.

Currently, there are few corpus-based studies on the foreign translation of Minnan folk culture. Liang Lina, based on the self-built corpus of Minnan loanwords in SingEnglish, mainly uses word-by-word analysis and regular expression retrieval to study Minnan loanwords, discusses the influence of Hokkien on SingEnglish from the perspective of English morphology, and focuses on three ways in which Hokkien is involved in SingEnglish, and then analyzes six ways of Hokkien's influence on SingEnglish vocabulary within the framework of word formation theory.<sup>[4]</sup> However, other provinces have begun to pay attention to the construction and translation of bilingual parallel corpora of folk culture. Gao Ying and Song Lingzhi pointed out in their article "Necessity Analysis of the Construction of Corpus of Folklore Translation in Shandong Province" that due to the limited number and reliability of translated texts in recent years, it is difficult to deeply explore the characteristics and rules of the translated texts at the lexical, syntactic and discourse levels, resulting in fuzzy research conclusions and reduced credibility. It is difficult to summarize the real universal translation principles and strategies with strong reliability. The existing representative corpus is not applicable or can not meet the needs of folkloric translation research. However, the construction of these mature corpora provides a model and reference for the construction of folkloric translation corpus. The establishment of folkloric translation corpus is still a blank field of research. Although its construction process is more complicated, time-consuming and manpower-consuming, its important significance of the practical application value shows the necessity of its construction. In the context of the launch of China's cultural "going out" and cultural soft power strategic planning and Shandong's commitment to building a cultural highland, it is particularly necessary for Shandong to make full use of translation as a bridge of communication to promote its rich and unique folk culture resources to expand its international influence. Corpus research can provide a new perspective for folkloric translation research and make up for the defects of traditional folklore research.

To sum up, the existing researches mainly focus on translation theory, translation methods and translation practice, but there is a lack of cognitive studies in the process of foreign translation. At the same time, there are very few researches on the translation of folkloric texts in southern Fujian. Therefore, this paper adopts the corpus method to conduct an in-depth study on the cognitive process of foreign translation of folk culture in southern Fujian, in order to provide a new perspective and method for related research.

### **3. RESEARCH METHODS AND THEORETICAL FRAMEWORK**

In this paper, the corpus method is used to collect Chinese and English texts related to folk culture in southern Fujian and build a corpus of folk culture in southern Fujian. Through word segmentation, part-of-speech tagging and syntactic analysis of the texts in the corpus, the words, phrases and sentences related to the folk culture of southern Fujian are extracted. Then, using the relevant theories of cognitive linguistics and translation studies, the cognitive analysis and translation strategies of the extracted linguistic data are discussed. Finally, the effectiveness of the translation strategy is evaluated by comparing and analyzing the quality and effect of different translations.

The philosophical basis of cognitive linguistics is the philosophy of experience. The view of experience is one of the most important representation methods in cognitive philosophy. The experience view of cognitive linguistics can also be applied to translation. According to the view of experience in cognitive linguistics, language is the result of the organization of the experience of the objective world by the cognition of the cognitive subject, and "human experience comes from the interaction between the cognitive subject, nature and human beings"<sup>[5]</sup>. There are three cognitive modes in cognitive linguistics, namely, archetypal category theory, idealized cognitive model (ICM theory) and event domain cognitive model (ECM theory), which play an important role in the process of language research. The view of cognitive experience holds that language is a result of perceiving and interacting with the experience of the objective world. The perspective from which people view things and the way they highlight different aspects of things have a profound impact on the production

and structure of language. The content of a concept or how the concept is perceived and understood plays a decisive role in the meaning of language expression. These contents of cognitive linguistics provide a new perspective for translation research. Language structure is a mapping of semantics, so it is necessary to pay attention to the understanding of language structure in the process of translation.

## 4. CASE STUDY OF FOREIGN TRANSLATION OF FOLK CULTURE IN SOUTHERN FUJIAN

This paper selects several typical cases of foreign translation of folk culture in southern Fujian for analysis, including Mazu culture, marriage customs in southern Fujian, architecture in southern Fujian, etc. Through the in-depth analysis of these cases, we can more specifically understand the cognitive difficulties, translation strategies and factors affecting translation quality of southern Fujian folk culture. At the same time, these cases also provide useful references for relevant translation practice.

### 4.1. Mazu culture

As a unique cultural treasure of the Chinese nation, the quality of its English translation is of great significance for promoting the international dissemination of Mazu culture.

#### 4.1.1. English Translation of Mazu Legend

Original text: 妈祖出生在福建省湄洲岛。她中年的父母，林父和林母，已经有六个孩子，但还想要一个女孩。她母亲祈求女神观音让她生下另一个女儿。听到她的祈祷，观音来到她的梦中，给她一朵花，结果林母吃下这朵花后第二天就怀孕了。当她出生的那一天，房间里充满了明亮的光线和香味。

English translation: Mazu was born on Meizhou Island in Fujian Province. Her middle-aged parents, Mr. and Mrs. Lin, already had six children but desired another daughter. Her mother prayed to the goddess Guanyin for a daughter. In response to her fervent prayers, Guanyin appeared in her dream, giving her a flower to eat, which resulted in her becoming pregnant the next day. On the day of her birth, the room was filled with brilliant light and fragrance.

Translation evaluation: This English translation version retains the information and cultural connotation of the original text well. Through the combination of literal translation and free translation, English readers can understand the legend of Mazu's birth. At the same time, the translation is more accurate and fluent in grammar and expression.

#### 4.1.2. English Translation of Mazu's Cultural Status

Original text: 妈祖文化传承千年以来，现如今在美国、巴西等四十多个国家已设有妈祖分灵庙，妈祖文化与海上丝绸之路的内在统一性在21世纪的今天也愈发明显。

English translation: The Mazu culture, which has been passed down for thousands of years, has now established branch temples in more than 40 countries, including the United States and Brazil. The inherent unity between Mazu culture and the Maritime Silk Road has become increasingly apparent in the 21st century.

Translation evaluation: This English translation accurately conveys the spread and influence of Mazu culture on a global scale, as well as its close connection with the Maritime Silk Road. The translation is concise in expression and easy for English readers to understand.

#### 4.1.3. Problems and Suggestions in the English Translation of Mazu Culture

There are some common sense errors, spelling errors, idioms errors and punctuation errors in English translation materials related to Mazu culture. For example, the translation of "Taiwan Haixia" as "Taiwan Straits" instead of "Taiwan Strait", and the translation of loose sentences and logic confusion.

In order to solve this problem, first of all, the English translation forms of words and expressions with specific cultural connotations should be unified and standardized to avoid confusion and misunderstanding. Secondly, strengthen the professional training of translators, improve their language ability and cultural literacy, and ensure the accuracy and fluency of the translation. At the same time, the review mechanism should be strengthened in the translation process to discover and correct errors in time to ensure the quality of the translation. Finally, the cultural background and reading habits of target readers should be considered in the translation process, and appropriate translation strategies and methods should be adopted to make the translation easier to understand and accept.

To sum up, the English translation of Mazu culture is of great significance for promoting the international dissemination of Mazu culture. In the process of translation, attention should be paid to preserving the cultural connotation and expression characteristics of the original text, while ensuring the accuracy and fluency of the translation.

## **4.2. Minnan Marriage Customs**

### **4.2.1. English Translation of Marriage Customs in Southern Fujian**

#### **1) Bride introduction**

Original text: 在闽南地区，新娘入门时需跨过火盆，寓意去除晦气，迎接新生活。

English translation: In southern Fujian, the bride must step over a fire basin upon entering the groom's home, symbolizing the removal of bad luck and the embrace of a new life.

Translation evaluation: This translation accurately conveys the meaning of the original, while retaining the cultural connotation of southern Fujian marriage customs. Through literal translation, English readers can clearly understand the meaning of this ceremony.

#### **2) Dowry and betrothal gifts**

Original text: 闽南婚俗中，男方需准备丰厚的聘礼，而女方则会准备精美的嫁妆，以显示双方家庭的诚意和实力。

English translation: In the wedding customs of southern Fujian, the groom's family must prepare generous betrothal gifts, while the bride's family will prepare exquisite dowry, both as a demonstration of the sincerity and strength of the respective families.

Translation evaluation: This translation accurately translates the two words with cultural characteristics, "betrothal gift" and "dowry", and clearly expresses their meanings and functions in the marriage customs of southern Fujian.

### **4.2.2. Translation Strategy and Evaluation**

#### **1) Combination of literal translation and free translation**

Due to the large number of words and expressions with cultural characteristics, literal translation may not be able to fully convey the cultural connotation when translating the text of marriage customs in southern Fujian. Therefore, translators need to adopt a combination of literal translation and free translation to preserve the form of the original text and explain the cultural significance behind it. For example, the translation of "Kua Guo Guo Pen" literally translates as "step over a fire basin", while interpreting the meaning as "removing bad luck and embracing a new life".

#### **2) Cultural background supplement**

For English readers who are not familiar with southern Fujian culture, some words and expressions with specific cultural background may cause difficulties in understanding. Therefore, in the process of translation, the translator can appropriately supplement the cultural background information to help

readers better understand the original content. For example, when translating “betrothal gift” and “dowry”, we can briefly introduce their meanings and functions in the marriage customs of southern Fujian.

#### 4.2.3. Semantic Equivalence and Contextual Adaptation

While pursuing semantic equivalence, translators also need to consider the problem of contextual adaptation. In other words, the translation should conform to the reading habits and expressions of English readers to ensure its readability and acceptability. For example, when translating some blessings or congratulatory words with southern Fujian characteristics, similar expressions in English can be replaced or rewritten to make them more close to the context of English readers.

To sum up, the English translation of Minnan marriage customs requires translators to have profound language skills and rich cultural background knowledge. By adopting appropriate translation strategies and methods, the meaning and cultural connotation of the original text can be accurately conveyed, and the international communication and exchange of southern Fujian culture can be promoted.

### 4.3. Southern Fujian Architecture

#### 4.3.1. English Translation of the Description of Minnan Architecture

##### 1) Red brick roof

Original text: 走在闽南的都市中，你看到的除了钢筋水泥，还有隐藏其中的红砖瓦顶。

English translation: Walking through the cities of southern Fujian, besides the steel and concrete buildings, you will also notice the distinctive red-tiled roofs hiding among them.

Translation evaluation: This translation accurately conveys the original message of red brick roof as the architectural feature of southern Fujian, and emphasizes its uniqueness through the word “distinctive”, so that English readers can feel the charm of this architectural style.

##### 2) Southern Fujian Ancient house

Original text: 闽南古厝以其独特的建筑风格和深厚的历史文化底蕴吸引着无数游客。

English translation: The ancient houses in southern Fujian, with their unique architectural style and profound historical and cultural heritage, attract countless tourists.

Translation evaluation: This translation accurately conveys the two main characteristics of the ancient house in southern Fujian: unique architectural style and profound historical and cultural heritage. The use of two adjectives “unique” and “profound” makes the translation more vivid and attractive.

#### 4.3.2. English Translation of Architectural Terms in Southern Fujian

##### 1) dovetail ridge

Original text: 闽南建筑的屋顶常采用燕尾脊设计，寓意着家族兴旺发达。

English translation: The roofs of southern Fujian buildings often adopt the dovetail ridge design, symbolizing the prosperity and development of the family.

Translation evaluation: For the architectural term “dovetail ridge” with unique cultural meaning, the translator adopts the method of literal translation and interpretation, which not only retains the original form, but also explains the cultural significance behind it.

##### 2) Tulou

Original text: 福建土楼以其独特的圆形或方形结构，成为闽南建筑的代表之一。

English translation: Fujian Tulou, with its unique circular or square structure, is one of the representative buildings of southern Fujian.

Translation evaluation: For the internationally well-known architectural term “tulou”, the translator adopts the phonetic transliteration method and briefly introduces its structural characteristics in the translation, so that English readers can have a basic understanding of it.

#### 4.3.3. Translation Strategies

##### 1) Cultural preservation and interpretation

When translating southern Fujian architectural texts, translators need to pay special attention to preserving the cultural elements in the original text and interpret them in an appropriate way. For example, in the translation of “dovetail ridge”, the method of literal translation and interpretation can be adopted; When translating “tulou”, phonetic transliteration and brief introduction can be adopted.

##### 2) Terminology unification

For the professional terms in southern Fujian architecture, translators need to ensure the accuracy and consistency of the translation. It is recommended to consult relevant professional materials or experts to ensure the accuracy and authority of the translation of terms.

##### 3) Context adaptation

In the process of translation, the translator also needs to consider the problem of context adaptation. In other words, the translation should conform to the reading habits and expressions of English readers to ensure its readability and acceptability. For example, when translating descriptive texts, more vivid language can be used; When translating expository texts, it is necessary to pay attention to logic and organization.

To sum up, the English translation of southern Fujian architectural texts requires translators to have profound language skills and rich cultural background knowledge. By adopting appropriate translation strategies and methods, the meaning and cultural connotation of the original text can be accurately conveyed, and the international communication and exchange of southern Fujian culture can be promoted.

## 5. A CORPUS-BASED COGNITIVE STUDY ON THE FOLKLORIC TRANSLATION IN SOUTHERN FUJIAN

### 5.1. Cognitive Difficulties

Cultural differences: The folk culture of southern Fujian has unique cultural connotations and expressions, which are significantly different from English culture. This cultural difference brings challenges to foreign translation, which requires translators to have profound cultural literacy and intercultural communication ability.

Language features: As one of the carriers of folk culture in southern Fujian, its language features, such as syllable structure, vocabulary composition and grammatical structure, are significantly different from English. This language difference also brings difficulties to foreign translation, which requires translators to have a solid language foundation and translation skills.

### 5.2. Translation Strategies

Combining literal translation with free translation: The strategy of combining literal translation with free translation can be adopted in the translation of words and phrases related to folk culture in southern Fujian. For words and phrases with unique cultural connotations, literal translation can be



used to preserve their original meanings. For words and phrases that are difficult to be translated directly, free translation can be used to convey their cultural connotations.

**Cultural notes:** When translating texts related to folk culture in southern Fujian, cultural notes can be added to explain and illustrate the cultural background and connotation. This helps readers to better understand the content of the text and feel the unique charm of the folk culture in southern Fujian.

**Context analysis:** When translating sentences and paragraphs related to folk culture in southern Fujian, context analysis is needed to accurately understand the meaning of the text. By analyzing the context and contextual relations, we can determine the meaning and tone of the sentence and choose the appropriate translation method.

### **5.3. Factors Affecting the Translation Quality of Folk Culture in Southern Fujian**

**Translator's literacy:** The translator's cultural literacy, language skills and translation skills are important factors that affect the quality of foreign translation of folk culture in southern Fujian. Translators need to have profound cultural literacy and intercultural communication ability as well as solid language and translation skills to cope with the challenges brought by cultural differences and language characteristics.

**Corpus quality:** The quality of corpus directly affects the accuracy and reliability of foreign translation of folk culture in southern Fujian. High-quality corpora can provide rich and accurate corpus resources to support translation practice and promote the improvement of translation quality.

**Translation strategy:** The selection and application of translation strategy is also an important factor affecting the quality of foreign translation of southern Fujian folk culture. Appropriate translation strategies can effectively cope with the challenges brought by cultural differences and language characteristics and improve the quality of translation.

## **6. CONSTRUCTION OF FOLK CULTURE CORPUS IN SOUTHERN FUJIAN**

To build a high-quality folkloric corpus of southern Fujian, the following are some key steps and strategies:

### **6.1. Clear Corpus Objectives:**

Identify the main uses of the corpus, such as for research, education, cultural inheritance, etc.

Define the scope of folklore in southern Fujian to be covered by the corpus, such as festivals, customs, art, architecture, diet, etc.

### **6.2. Data Collection:**

**Written corpus:** Text materials from books, periodicals, newspapers and other printed media related to southern Fujian are collected. These sources usually contain detailed descriptions and explanations of the folk culture of southern Fujian.

**Oral materials:** Oral materials of southern Fujian are collected by means of audio or video recording, such as face-to-face interviews and live recordings of folk activities. Colloquial corpus can more directly reflect the actual use of folk culture in southern Fujian.

**Network corpus:** Using search engines to collect text materials related to folklore in southern Fujian from the Internet. However, attention should be paid to filtering and eliminating spam and duplicate content.

Field investigation: Personally go to the southern Fujian area to conduct field investigation and collect first-hand information. This includes observing, recording, photographing, and videotaping.

### **6.3. Data Cleaning and Preprocessing:**

The collected corpus is cleaned to remove irrelevant information, duplicate content, non-text information, etc.

The corpus is preprocessed, such as word segmentation, part-of-speech tagging, syntactic analysis, etc., in order to facilitate subsequent analysis and retrieval.

### **6.4. Corpus Annotation:**

According to the research needs, the corpus is marked at different levels. For example, information such as the name, time, place and participants of folk activities can be marked.

The labeling process requires professional tools and labeling specifications to ensure the accuracy and consistency of the labeling.

### **6.5. Classification and Storage of Corpus:**

It is classified according to the content and type of corpus, such as festival, custom, art and so on.

Select an appropriate storage method, such as a database, file system, etc., to facilitate subsequent retrieval and use.

In the folkloric corpus of southern Fujian, the purpose of classifying the corpus is to make it more structured and easy to retrieve and use. The following are some suggested ways to classify corpus:

#### **6.5.1. Classification According to Folk Categories:**

Festival category: including the Spring Festival, Lantern Festival, Qingming Festival, Dragon Boat Festival, Mid-Autumn Festival and other traditional festival celebration activities and related customs.

Weddings and funerals: covering weddings, funerals, and other traditional wedding and funeral customs.

Life customs: various habits and traditions in daily life, such as eating, clothing, living, etc.

Folk art category: including traditional music, dance, drama, handicraft and other art forms in southern Fujian.

Belief and worship: involving religious belief, god worship, temple fair and so on in southern Fujian.

#### **6.5.2. Classification by Region:**

According to the different characteristics of different counties or villages in southern Fujian, for example, the corpus can be divided into the folk corpus of Xiamen, Quanzhou, Zhangzhou and other regions.

#### **6.5.3. Classification by Time:**

Folklore activities or traditions of historical significance can be classified according to chronological order. For example, it is divided according to different historical periods such as ancient, modern and modern times.

#### **6.5.4. Classification by Language Form:**

Oral inheritance category: including ballads, proverbs, oral stories, etc.

Written records: such as ancient books, local chronicles, genealogy and other folk records.

Modern records: such as interview records, live recordings, video materials, etc.

#### **6.5.5. Classification by Topic or Keyword:**

Extract key information or themes from the corpus, such as “dragon boat race”, “puppet show”, “Hokkien song”, etc., and classify them based on this.

#### **6.5.6. Mixed Classification:**

According to the actual situation, the combination of the above classification methods can be adopted to form a multi-level classification system. For example, it can be classified by folkloric categories first, and then further subdivided by region, time, etc., under each category.

When classifying corpus, the following points should be noted. First of all, the classification standards should be clear and unified to avoid cross or repeated classification. Secondly, the classification should be as comprehensive as possible, covering all aspects of southern Fujian folklore. At the same time, for some corpora difficult to be classified, we can set up “other” or “unknown” category for temporary storage, to be determined by subsequent research.

Finally, after the classification is completed, the corpus should be indexed and annotated for easy retrieval and utilization.

### **6.6. Quality Control:**

The quality of the corpus is checked regularly to ensure the accuracy and completeness of the corpus.

Encourage user feedback, correct errors and add missing data in time.

### **6.7. Continuous Update and Maintenance:**

With the passage of time, the folk customs of southern Fujian may change or produce new folk activities. Therefore, the corpus needs to be updated regularly to reflect these changes.

Conduct regular maintenance of the corpus, including fixing errors, optimizing performance, etc.

### **6.8. Cooperation and Sharing:**

Cooperate with other research institutions, scholars or cultural organizations to jointly build and maintain the folklore corpus of southern Fujian.

Encourage the sharing of corpus resources to promote the inheritance and development of folk culture in southern Fujian.

Through the above steps and strategies, a high-quality, comprehensive and accurate folklore corpus of southern Fujian can be constructed to provide strong support for the research, education and cultural inheritance of folk culture in southern Fujian.

## **7. CONCLUSION**

This paper explores and analyzes the cognitive process of foreign translation of folk culture in southern Fujian based on corpus-based analysis, and reveals the cognitive difficulties, translation strategies and factors affecting translation quality in the process of foreign translation. It is found that the uniqueness and complexity of folk culture in southern Fujian bring challenges to translation, but appropriate translation strategies can effectively improve its quality. As a new paradigm in linguistics, the essence of cognitive linguistics lies in the fact that the cognitive subject “man” is not a passive receiver, but an active agent. Human experience plays an important role in language use. Under the background of “Chinese culture going out”, translation research should be closer to the publicity and promotion of traditional Chinese culture. On the basis of supplementing and improving the domestic

folk translation materials, further translation studies should be carried out to reduce Chinglish and enhance the acceptability of Chinese-English translations to foreign readers by using bilingual parallel corpus, which is an important method to improve the language quality of folklore translation, as well as to improve and expand traditional translation studies. Future research can further expand the corpus size and improve the quality of the corpus to support more in-depth and comprehensive research. At the same time, more effective translation strategies and methods can be explored to meet the translation needs of different types and cultural backgrounds of southern Fujian folk culture.

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