



Domestication and Foreignization in English Versions of Huawei's New Year Messages from 2017 to 2022

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Abstract

New Year message, an important source for understanding cultural differences, is understudied at present, in particular in the field of translation. Based on Xiong (2014)'s classification of translation strategies and translation methods, this paper investigates the English versions of Huawei's New Year messages delivered from 2017 to 2022 from the perspective of domestication and foreignization. Results suggest that (1) three translation methods are employed, namely literal translation, liberal translation, and imitation; (2) literal translation as a foreignization-oriented method fails to communicate the message of the source text in many circumstances and makes it difficult for the target readers to understand the target text since it retains the expressions that are unique in the source language; and (3) liberal translation and imitation as domestication-oriented methods help facilitate target readers' understanding of the source text. The current study is believed to shed light on further studies on New Year messages.

Keywords: New Year message; domestication; foreignization; translation method

1. Introduction

Delivering a New Year message at the end of the year or at the very beginning of the next year is now a common practice in China (Dong & Xiong, 2012; Zhu, 2015). New Year message (hereinafter referred to briefly as NYM), also called New Year speech, New Year greeting, or New Year congratulation, is highly valued, for it shows not only how the speaker reflects on the past year but also how he/she upbeats about the future (Zhang et al., 2016; Zhang & Zhang, 2017; Zhu, 2015), thereby helpful in constructing one's image (Zhang, 2015).

NYM as a text that reflects contemporary thoughts and social change is worthy of being investigated (Li & Wang, 2014). Indeed, since NYM is delivered in certain cultural and historical contexts, it should be deemed as an important resource for understanding a specific culture. The NYMs of *Southern Weekly*, for instance, embody the traditional beliefs in Chinese society, namely righteousness, conscience, rationality, and humanity, in the summaries of what happened over the past years (Dong & Xiong, 2012).

Traditionally, NYM is delivered by national leaders to their people (see e.g., Arcimaviciene & Jonaitiene, 2015; Jiang & Yang, 2019; Čech, 2014) and publications and journals to their readers (see e.g., Li & Wang, 2014; Peng, 2009; Zeng, 2021). Recent years, however, have witnessed an increasing number of NYMs extended by companies, especially the companies that are influential industrially, nationally, or even internationally. Huawei Technologies Co., Ltd (hereinafter referred to as Huawei), which operates in over 170 countries and regions and serves more than 3 billion people worldwide, is a case in point.

As a leading global provider of information and communications technology infrastructure and smart devices, Huawei has attracted the attention of scholars specializing in translation (see e.g., Guo, 2020; Ouyang, 2021; Sun & Sheng, 2017). However, relevant studies on the NYMs delivered by Huawei are in a way scarce although some scholars have studied Huawei's brand name (Y. Guo, 2020), product instructions (Wang & Gao, 2019), company profile (Li, 2020), chairman's message in the annual report (Ouyang, 2021), and advertisements (Sun & Sheng, 2017). Considering that the NYMs of Huawei are inevitably characterized by Chinese culture in general and the organizational culture of Huawei in particular, the current study takes the English versions of Huawei's NYMs from 2017 to 2022 as a sample to discuss the translation strategies and methods used.

The current study is structured as follows. After introducing the importance of NYM, Section 2 reviews the notion of domestication and foreignization, as well as relevant studies on NYM. Section 3 analyzes the domesticating and

foreignizing strategies in English versions of Huawei's New Year messages from 2017 to 2022, followed by concluding remarks in Section 4.

2. Literature Review

This section provides an overview of domestication and foreignization, after which relevant studies on NYM are summarized.

2.1 Overview of Domestication and Foreignization

The notion of domestication and foreignization was proposed by Lawrence Venuti, a famous American translation theorist, in his book *The Translator's Invisibility: A History of Translation* published in 1995. Nevertheless, what should be noted is that it was Friedrich Schleiermacher, a German philosopher and theologian, who first introduced domestication and foreignization as contrasting methods (which were conceptualized as "Entfremdung" and "Verfremdung" by Schleiermacher respectively). Schleiermacher believed that translators using Entfremdung "leaves the reader in peace, as much as possible, and moves the author towards him" while the translators employing Verfremdung "leaves the author in peace as much as possible and moves the reader towards him" (qtd. Venuti, 2008: 28).

Venuti further developed Schleiermacher's ideas of translation methods. Venuti took Schleiermacher's Entfremdung as a domesticating strategy (or domestication) and Verfremdung as a foreignizing strategy (or foreignization). Domestication, as Venuti (2008) clarified, involves rewriting the source language and requires the translator to replace the cultural background of the source language with that of the target language. Readers of the target text, therefore, should be prioritized and expressions commonly used in the target language should be employed. As a macro-level strategy, domestication narrows the distance between the target readers and the author both linguistically and emotionally.

Foreignization, on the other hand, places great emphasis on preserving the source language and the national characters presented therein because cultural differences are highlighted. The translator is expected to take the customs and linguistic characteristics into consideration, use the expressions derived from the source language, and convey the ideas of the author as accurately as possible. Since foreignization is advocated to demonstrate the distinctive features of a specific culture, understanding the target text will be challenging to the readers.

Although domestication was popular at that time, Venuti himself was inclined to adopt foreignization at the very beginning. Venuti counted foreignization as a means for restraining the ethnocentric violence in translation, and for opposing the hegemony of English-speaking countries and their unequal cultural exchanges with other countries as he claimed that "foreignizing translation in English can be a form of resistance against ethnocentrism and racism, cultural narcissism and imperialism, in the interests of democratic geopolitical relations" (Venuti, 2008: 16). The translator's invisibility is a weird self-annihilation, a way of conceiving and practicing translation that undoubtedly reinforces its marginal status because it is partly determined by the individualistic conception of authorship that continues to prevail in Anglo-American culture (Venuti, 2008). Hence, Venuti advocated a non-fluent translation with a view to emphasizing the foreign identity of the source text and eliminating the invisibility of translators.

Although heated debate has been sparked about the use of domestication and foreignization since the notion of the two translation strategies was introduced into China (cf. Sun, 2002; Cai, 2002), more and more scholars have realized that domestication and foreignization are compatible with each other rather than mutually exclusive (see e.g., Guo, 2008; Xiong, 2014; Yuan, 2010). Yuan (2010), for example, advocated a combination of domestication and foreignization based on translation practice in reality. Xiong (2014) further discussed such concepts as translation strategies, translation methods, and translation techniques, with a belief that domestication and foreignization merely demonstrated the tendency of the translator. Venuti himself also explained in an interview that domestication and foreignization are not necessarily incompatible (Guo, 2008; Yuan, 2010).

2.2 Previous Studies on New Year Message

NYM, as a text that reflects contemporary thoughts and social change, is worthy of being investigated (Li & Wang, 2014). Studies on NYM did not flourish until the recent decades, whereas most of them are focused on the NYMs extended by media and national leaders from the perspective of media communication, linguistics, and narratives.

Scholars specializing in media communication are one of the first that realize the importance of NYM, given that NYM is naturally connected with media communication. Zhang et al. (2016), for example, have explored the topics of the NYMs extended by *Southern Weekly* from 1997 to 2016 and how the collective memory of it varied with those topics. Results suggested that over the past two decades, the role of *Southern Weekly* has evolved to be a "mixed" one from enlightener,

recorder/monitor, and interpreter, and that collective memory of the “golden age” of *Southern Weekly* has ever been constructed on social media. Zhang and Zhang (2017) conducted discursive research on how media established authority in media convergence based on the NYMs delivered by 48 news outlets in 2016. It was found that the news outlets controlled by the Communist Party of China (CPC) established their authority by stressing the ruling legitimization of the CPC while market-oriented ones established their authority by emphasizing their performance, morality, and history.

Some scholars have discussed how national leaders use NYMs to deliver their ideas of ruling. Wang & Zhang (2019) and Tian & Chen (2017) investigated the ideology and art of ruling presented in the NYMs sent by Xi Jinping, concluding that Xi Jinping succeeded in helping enhance the dominant ideology in China (cf. Li, 2015; Li & Ju, 2018; Zheng et al., 2014). Tong et al. (2018) analyzed the NYMs extended by Xi Jinping from 2014 to 2018 based on coding theory and discourse analysis. Findings indicated that the content of NYMs collected and channels through which they were communicated were characterized with media convergence by being structurally stable, combining ideology with content, using natural and endearing words, being spread to the world via multimedia, etc.

Linguistic studies on NYMs are relatively sparse with much attention paid to the NYMs sent by national leaders (see e.g., Alikberova et al., 2015; Jiang & Yang, 2019; Wang, 2022; Huang & Zhu, 2018). Arcimaviciene and Jonaitiene (2015) evaluated the use of metaphor in the presidential New Year greetings of twelve political leaders, using the analytical framework of Critical Metaphor Analysis and procedurally employing Pragglejaz Group’s Metaphor Identification Procedure. The evaluation of the 409 metaphoric clusters identified showed that hard and soft power skills within the ethical dimension were evoked by different political leaders. Specifically, hard power leadership was more varied at the pragmatic, intermediary, and transactional levels of semantic representation, while female leaders were more democratic in their conceptualization and linguistic preferences than their male counterparts.

The interpersonal function analysis of Li (2018) on the NYM for 2018 delivered by Xi Jinping demonstrated that using indicative mood helped narrow the distance between the speaker and the audience, thus making it easier for the audience to accept the information conveyed by the speaker. Employing modal verbs, similarly, helped reveal the leader’s determination and commitment while using the first-person pronoun frequently implied that the leader stayed together with his people. Čech (2014) conducted a thematic analysis of the New Year speeches given by Czechoslovak and Czech presidents and proved that there were differences between the thematic concentrations in the speeches of presidents from the totalitarian period and the period of democracy although the relationship was not simple and direct.

Few studies have explored NYMs from the perspective of narratives. Dong and Xiong (2012) discussed the characteristics of the narrative in 13 NYMs of *Southern Weekly*, including highly political and representative events, a combination of macro and micro perspectives, praise and criticism, history and the present, as well as showing the beliefs of *Southern Weekly*. Shi (2012) probed the NYMs of *Southern Weekly* from its identity, topics, and outcome. In terms of the identity of *Southern Weekly*, the author believed that attention was turned to “us” from “the underprivileged”, “individuals”, and “citizens”. The topics, on the other hand, changed to “harmony” from “revolution”, “democracy” and “rights” while at the same time the NYMs had become a national narrative rather than an individual narrative. Zeng (2021) analyzed the NYMs of *People’s Daily* from 1979 to 2020 utilizing corpus linguistics and critical discourse analysis. The study concluded that three types of narratives were intertwined, in which the identity constructed by the collective-oriented narrative laid a solid foundation for the socialist-oriented and reform-oriented narratives while the latter two helped strengthen the identity by highlighting the remarkable achievements of the Chinese people.

Despite the above-mentioned discussions on NYM, few, if not any, scholars have explored NYM from the perspective of translation. NYM, which is naturally and closely linked to the cultural environment in which it is extended, is an important resource for discovering and handling cultural differences. Given that translation is, likewise, a practice that deals with cultural differences, the current study aims to investigate how translators of Huawei’s NYMs address the culture-related problems from the perspective of domestication and foreignization.

3. Domestication and Foreignization in the English Versions of Huawei’s New Year Messages

The current study adopts Xiong (2014)’s classification of translation strategies and translation methods (as shown in Table 1) as a framework for analyzing the English versions of Huawei’s NYMs from 2017 to 2022. A total of five NYMs were collected since Huawei did not extend an NYM for 2021. Three translation methods are identified in the current study, namely literal translation, liberal translation, and imitation, each with different translation techniques.

Table 1. Xiong (2014)'s classification of translation strategies and translation methods

Translation Strategy	Translation Method
foreignization	zero translation
	transliteration
	word-for-word translation
	literal translation
domestication	liberal translation (paraphrase, idiomatic translation)
	imitation (addition, omission)
	variation translation
	recreation

3.1 Literal Translation

Literal translation requires the translator to follow the structure of the source text (ST) and translate ST without adding or omitting any information. By so doing, both the content and form of ST can be retained, in particular the metaphors, imagery, and ethnic and local characteristics. Translators using literal translation do not replace the words and rhetoric (e.g., metaphor) of ST with the equivalent or similar ones in the target language, whereas they are allowed to change the lexical-syntactic structure of ST so that the target text (TT) will be comprehensible (Xiong, 2014).

Literal translation is generally considered foreignization-oriented (Xiong, 2014). Readers usually find TT translated through literal translation hard to understand because the meaning of some expressions is not fully communicated as demonstrated in Examples 1 and 2.

Example 1

ST: 守在“蚊子龙卷风”国度马拉维的一线团队，帮助客户解决经营困难，获得高度认可。（2022年新年致辞）

ST in pinyin: shǒu zài “wén zǐ lóng juǎn fēng” guó dù mǎ lā wéi de yī xiàn tuán duì, bāng zhù kè hù jiě jué jīng yíng kùn nán, huò dé gāo dù rèn kě.

TT: In Malawi, the field team earned recognition for helping our customers overcome operational difficulties in the middle of *mosquito tornadoes*. (NYM for 2022)

Example 2

ST: 一切工作要围绕种粮食、打粮食，提升土壤肥力。（2017年新年致辞）

ST in pinyin: yī qiè gōng zuò yào wéi rào zhòng liáng shí, dǎ liáng shí, tí shēng tǔ rǎng féi lì.

TT: All managers must focus on creating value for customers, and work to “*grow our crops, harvest the gains, and fertilize the soil* for future business growth”. (NYM for 2017)

The TT of “蚊子龙卷风/wén zǐ lóng juǎn fēng” in Example 1 and “种粮食、打粮食，提升土壤肥力/zhòng liáng shí, dǎ liáng shí, tí shēng tǔ rǎng féi lì” in Example 2 are confusing if the readers have little knowledge about Chinese. “蚊子龙卷风/wén zǐ lóng juǎn fēng” in Example 1 functions as an adjective for describing Malawi across which a massive number of mosquitoes spread. If translated as “mosquito tornadoes”, however, it will be counted as “tornadoes composed of mosquitoes” literally, resulting in misunderstandings. “种粮食、打粮食，提升土壤肥力/zhòng liáng shí, dǎ liáng shí, tí shēng tǔ rǎng féi lì” in Example 2 was a slogan commonly chanted in China between the 1950s and 1970s when crop production was prioritized. Ren Zhengfei, president of Huawei, who grew up in the sixties and founded Huawei years later, used the slogan figuratively to encourage employees to enhance performance and improve management on many occasions, as a result of which the slogan has become part of the organizational culture of Huawei. The TT of Example 2 fails to convey the meaning of ST considering that the metaphors of “粮食/liáng shí” and “土壤肥力/tǔ rǎng féi lì” are not explained.

Foreignization-oriented as it is, literal translation may not cause trouble for the readers when the syntactic structure of ST is adapted to that of the target language.

Example 3

ST: 道阻且长，行则将至；行而不辍，未来可期。（2022年新年致辞）

ST in pinyin: dào zǔ qiè cháng, xíng zé jiāng zhì, xíng ér bù chuò wèi lái kě qī.

TT: *The road ahead is long and hard. As long as we press ahead, we will reach our destination.* (NYM for 2022)

“道阻且长/dào zǔ qiě cháng” in Example 3 is an expression from *Who Is She?*, a song created in the Eastern Zhou Dynasty and collected in *The Book of Songs*, meaning that there is a long and difficult road ahead. “行则将至/xíng zé jiāng zhì” is derived from an article titled *Cultivate Yourself* written by Xunzi, a famous philosopher in ancient China, meaning that we will eventually reach our destination as long as we keep going.

The TT of Example 3 is appreciated because it expresses the meaning of ST not only faithfully but also fluently. May it be not neatly and nicely structured as the ST, it is comprehensible and serves the purpose of communication and cultural exchange despite the differences in ways of thinking in Chinese and English.

3.2 Liberal Translation

Unlike literal translation, liberal translation believes that TT should communicate the message of ST to readers naturally and fluently without much emphasis on form. As a domestication-oriented method, liberal translation centers more on the deeper meaning and cultural connotation of certain words rather than the grammar of the source language. Two types of liberal translation are widely employed, i.e., paraphrase and idiomatic translation (Xiong, 2014).

3.2.1 Paraphrase

Translators using paraphrase interpret the ST while not replacing the expressions of the ST with the idioms of the target language. Paraphrase is more likely used to translate the expressions related to ancient texts, poems, or historical figures in the source language because the meaning of these expressions will not be communicated accurately if translated literally.

Examples 6 and 7 demonstrate how paraphrase is used.

Example 6

ST: 狭路相逢勇者胜。(2020年新年致辞)

ST in pinyin: xiá lù xiāng féng yǒng zhě shèng.

TT: *Fortune favors the bold.* (NYM for 2020)

Example 7

ST: 通过考试考核来淘汰“南郭先生”……(2019年新年致辞)

ST in pinyin: tōng guò kǎo shì kǎo hé lái táo tài “nán guō xiān shēng”……

TT: We must use our examination and appraisal systems to weed out *the experts who are no longer qualified.* (NYM for 2019)

“狭路相逢勇者胜/xiá lù xiāng féng yǒng zhě shèng” in Example 6 is a famous saying from *The Art of War*, which originally means that only the brave will win in the battlefield. “南郭先生/nán guō xiān shēng” in Example 7 is a name in Chinese for those people who are unqualified but assume important positions. Although Chinese readers are familiar with these expressions, readers who know little about Chinese culture may find them too obscure to be understood if no explanations are offered.

Apart from the information related to ancient texts, poems, or historical figures, paraphrase is also employed in translating elliptical sentences which are common in Chinese. Example 8 shows how paraphrase helps explain the elliptical sentences.

Example 8

ST: 要实现常态化的“能上能下”……(2020年新年致辞)

ST in pinyin: yào shí xiàn cháng tài huà de “néng shàng néng xià”……

TT: *Promotion and demotion is a fact of life for managers.* This needs to be codified and incorporated into day-to-day operations. (NYM for 2020)

Elliptical sentences are common in language use. The reasons can be both subjective as in expressing ideas as economically as possible and objective as in making expressions brief and concise with the help of various contextual factors (Chen, 2005). Nevertheless, Chinese readers immersed in a high-context society depend more on contextual factors than English readers who belong to a low-context culture, as a result of which Chinese readers are more likely to understand such expressions as “能上能下/néng shàng néng xià” and paraphrase is necessary for English readers.

3.2.2 Idiomatic Translation

Idiomatic translation, unlike paraphrase, refers to borrowing similar expressions from the target language. As a domestication-oriented method, idiomatic translation not only makes the TT native but also serves the purpose of communication by borrowing equivalent or similar expressions from the target language. Idiomatic translation is one of the most effective ways to translate idioms as illustrated in Example 9.

Example 9

ST: 铿锵磨砺勇亮剑，雄心壮志再向前。（2017年新年致辞）

ST in pinyin: kēng qiāng mó lì yǒng liàng jiàn, xióng xīn zhuàng zhì zài xiàng qián.

TT: Moving forward, we need to hone our skills, *step up to the plate*, and *aim for the stars*. (NYM for 2017)

Two English idioms are used to help English readers better understand “雄心壮志再向前/xióng xīn zhuàng zhì zài xiàng qián”. The idiom “step up to the plate” originally means that “(for a batter in baseball) to move near home plate in preparation for striking the ball when it is pitched” and is figuratively used as “to move into a position where one is ready to do a task” while the other idiom “aim for the stars” means “aspire to something” or “set one’s goals high”. The meaning of the two English idioms used is consistent with the ST “雄心壮志再向前/xióng xīn zhuàng zhì zài xiàng qián” both literally and figuratively.

3.3 Imitation

Imitation means that the translator “assumes the liberty, not only to vary from the words and sense, but to forsake them both as he sees occasion; and taking only some general hints from the original, to run division on the groundwork” (Dyrden, 2006: 172). Translators using imitation either add more information to the target text or omit unimportant information and only translate the key information (Xiong, 2014).

3.3.1 Addition

People from different cultures express the same ideas differently due to differences in terms of wording, grammar, and syntactic rules. In order to make TT fluent and communicative, translators need to enrich the content of the ST by finding out the underlying meaning of certain words and adding extra information to the TT. Examples 10 and 11 are two cases of addition.

Example 10

ST: 管理者和专家要主动和新员工多喝咖啡，帮助他们开阔眼界。（2022年新年致辞）

ST in pinyin: guǎn lǐ zhě hé zhuān jiā yào zhǔ dòng hé xīn yuán gōng duō hē kā fēi, bāng zhù tā men kāi kuò yǎn jiè.

TT: Managers and experts should sit down more often with new employees - *have some coffee, chat*, and broaden their horizons. (NYM for 2022)

People in China, a high-context society, tend to express their ideas implicitly. Since many aspects of cultural behavior are not made explicit in Chinese society, Chinese people are very sensitive to implicit messages and have learned how to interpret implicit messages accurately from an early age. For instance, Chinese readers can quickly understand the implied meaning of “多喝咖啡/duō hē kā fēi” (have some coffee) in Example 10, i.e., “chat and communicate with each other”. English readers from a low-context culture, however, will not understand the connection between “have some coffee” and “broaden their horizons” unless the implicit message “chat and communicate with each other” is added to the target text.

Example 11

ST: 特别感谢那些奋战在补洞一线的员工及家属！（2020年新年致辞）

ST in pinyin: tè bié gǎn xiè nà xiē fèn zhàn zài bǔ dòng yī xiàn de yuán gōng jí jiā shǔ!

TT: And in particular, my special thanks to our employees in the front lines who have been working day and night *to patch up the holes in this embattled aircraft of ours*, and to their families who have stood by their side. (NYM for 2020)

The translation of “补洞一线/bǔ dòng yī xiàn” in Example 11 fully expresses the figurative meaning of the ST. “补洞一线/bǔ dòng yī xiàn” is used to describe that employees of Huawei, not feeling discouraged, worked together to weather the difficult times when Huawei was included in the Entity List by the United States in 2019 and many parts of its business were affected. “洞/dòng” (hole) is therefore a metaphor for the ongoing or potential problems or difficulties Huawei encounters since 2019. Adding “in this embattled aircraft of ours” in the TT enables the English readers to deduce the implied meaning of “补洞一线/bǔ dòng yī xiàn” even though the metaphor “洞/dòng” is translated literally.

3.3.2 Omission

Omission refers to deleting some expressions that do not comply with the mental and linguistic traditions of the target language. The purposes of deleting some expressions are principally to keep the TT concise and intuitive, to highlight the facts and key information, and to conform to the cultural values of the source language and the linguistic structure of the target language, etc. (Lu, 2013). Omission is used in Example 12.

Example 12

ST: 不经一番寒彻骨，怎得梅花扑鼻香。2019年，对华为来说是极其不平凡的一年……（2020年新年致辞）

ST in pinyin: bú jīng yī fān hán chè gǔ, zěn dé méi huā pū bí xiāng. 2019 nián, duì huá wéi lái shuō shì jí qí bú píng fān de yī nián

TT: 2019 was an extraordinary year for Huawei. (NYM for 2020)

In Chinese culture, poems are often used by leaders as the opening lines of their speeches because it is believed that poems reflect the social and spiritual life of human beings. “梅花/méi huā” (plum blossoms), regarded as a symbol of Chinese national spirit because it stands proudly against the snow and frost and flowers in bitterly cold winter (Yang, 2005), have long been admired and praised by poets. The difficult times starting from May 2019 is virtually a “bitterly cold winter” for Huawei when they are forbidden to use the GMS services of Google, Advanced RISC Machine, American chips, related technologies, etc. In the Chinese NYM for 2020, Xu Zhijun, Huawei’s rotating chairman, used the plum blossoms to encourage Huawei’s employees to overcome difficulties and aspire to something great. However, the poems concerning plum blossoms have been deleted from the English version considering that no special symbolic meaning has been imparted on plum blossoms in English culture and that poems are rarely used as opening lines in English culture.

Differences in rhetoric use is another reason for using omission. Consider the following example:

Example 13

ST: 各级干部要以公司大局为重，上火线、下战壕，到业务最需要的地方，到艰苦区域作战。（2020年新年致辞）

ST in pinyin: gè jí gān bù yào yǐ gōng sī dà jú wéi zhòng, shàng huǒ xiàn, xià zhàn háo, dào yè wù zuì xū yào de dì fāng, dào jiān kǔ qū yù zuò zhàn.

TT: Managers at all levels need to put company interests above personal gain and go where they are needed most, including hardship regions. (NYM for 2020)

As a type of human speech, NYM has an illocutionary force that exerts an impact on the audience. The speaker delivering the speech will manage to influence the audience’s emotions in order to persuade them to accept his/her opinion. In the Chinese context, the speaker will emphasize the common ground, such as values mutually accepted, emotions experienced commonly and so on, between himself/herself through using exaggeration to help establish or enhance mutual trust. “上火线，下战壕/shàng huǒ xiàn, xià zhàn háo” (“head to the front and fight in trenches” literally) in Example 13, like “上刀山，下火海/shàng dāo shān, xià huǒ hǎi” (“head to the mountain of knives and jump into the sea of fire” literally), is a frequently used expression in Chinese to show how determined a person is. In the English context, however, omission is used properly in Example 13 considering that what the ST means has been communicated and that the purpose of narrowing the distance with the audience by emphasizing common ground has been served.

4. Concluding Remarks

The current study investigates the translation strategies and translation methods used in Huawei’s New Year messages sent from 2017 to 2022 from the perspective of domestication and foreignization under the framework of Xiong (2014)’s classification. Results suggest that three translation methods are employed, namely literal translation, liberal translation, and imitation. Literal translation, as discussed in the current study, is foreignization-oriented and makes it difficult for target readers to understand the target texts since it retains the expressions that are unique in the source language. Liberal translation and imitation are domestication-oriented and therefore facilitate readers’ understanding of the source text.

What should be noted is that neither domestication nor foreignization can be labeled as “good” or “bad” in its nature. Deciding which one to be adopted and advocated depends on the specific conditions and the purpose of the translation. Translators are expected to employ various methods and techniques flexibly in order to better serve the purpose of the translation. In a word, domestication and foreignization are compatible with each other rather than mutually exclusive.

There are some limitations in the current study. The first limitation is that the texts used in the study are relatively insufficient, resulting in somewhat subjective and incomprehensive analysis. Second, the important role of readers and their perceptions are left understudied in the current study. Nevertheless, the current study is believed to shed light on future studies on NYM.

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