

# A New Perspective on Literary Translation Strategies Based on Skopos Theory

Xuxiang Suo

Southwest University, Chongqing, China;  
Capital University of Economics and Business, Beijing, China

**Abstract**—This essay is primarily concerned with two basic translation strategies—foreignization and domestication—from the perspective of the functionalist approaches, especially the Skopos theory. As one action of human being's, translation has its particular purpose. This leads to the functionalist theory proposed by some German scholars. Functionalist theory is characterized by its purpose-driven approach. The translation of Skopos means the purpose of the target text, decided by the initiator of the translational action, and swayed by the translator. Skopos is the top-ranking rule determining any translation process. Therefore, the strategy to be adopted in translation must be compatible with the purpose the initiator or translator intends to fulfill. The choice of translation strategy should take the functions of translation into consideration. To achieve the intended purpose, a translator can decide which strategy to be chosen, either domestication or foreignization, or both. The adequacy of translation should be the translation criterion, which means the translated version should be adequate to its Skopos, that is, so long as a translation fulfils its Skopos it is considered as an “adequate” translation regardless of the selected strategy.

**Index Terms**—translation strategies, foreignization, domestication, the Skopos theory

## I. INTRODUCTION

It is not easy to date back to the exact origin of translation practices, yet it is commonly agreed that translation may be one of the most controversial styles of events in the world. Translation, as a means of transferring languages as well as cultures, is playing a significant role in today's international communication. It has already given a great impetus to the exchange of the cultures and the development of the mankind, without which the world would be a different one. The translator, as an active role player, is regarded as the intermediary between the source text and the target text. His task is to decode the original semantic signs and then recode it in the language which the target receiver can understand.

Domestication and foreignization, discussed by many scholars today, can be traced back to Schleiermacher, who described domestication as a translation method that “leaves the reader in peace, as much as possible, and moves the author towards him”, and foreignization as a method that “the translator leaves the writer alone, as much as possible and moves the reader towards the writer” (Venuti, 1995, P. 19-20). Domesticating translation and foreignizing translation are the terms brought up by an Italian-American scholar Lawrence Venuti. Foreignization and domestication are closely linked to each other in the translation process. The views that take little notice of the purposes of translation, and that put the two strategies into opposition do can not hold much water. In the functionalist theory, domestication and foreignization both are just tools of realization of the purpose and can be appropriately applied when needed. Therefore, the application of domestication and foreignization has a clear standard, that is, the purpose of the translation. There is no difference of good or bad between domestication and foreignization, but the difference in proportion. The above-mentioned proposal of translation strategies is more a hypothesis than a rule. This thesis aims to discuss the issue of translation strategy from a new perspective, the functionalist approaches, especially the Skopos theory, which takes specific translation situation into consideration. And it starts the discussion in a descriptive way. This essay aims to analyze the choice of domestication and foreignization through case studies, from a new approach, namely, the Skopos theory. Most of the existing studies argue that, while translational norms are changeable with the social culture, the rule of Skopos does not change. A translator always works consciously or unconsciously with a certain purpose. In the light of the previous discussions, this essay makes the following hypothesis related to translation strategies: the choice of foreignization or domestication is first and foremost determined by the Skopos of a particular translation task. Though foreignization and domestication contradict each other and have their own focuses, they are justified on condition that they can fully carry out the Skopos of the translation.

In the end, the author indicates that domestication and foreignization have their respective characteristics and practical values. The two strategies are a unity of opposites. We should treat domestication and foreignization from the dialectical point of view, and it would be one-sided to overemphasize either one. It would be of benefit to the further development of translation studies if we treat this issue dialectically. Translators should try to find a suitable strategy to end this ongoing debate over domestication and foreignization, so as to provide a new perspective of translation studies.

## II. TRANSLATION STRATEGIES

In the late 1980s, many scholars and translators engaged into a very heated debate over domestication and foreignization. They published a great number of articles, attempting to put the Western research fruits on domestication and foreignization into Chinese translation practice. It was Liu Yingkai who started the debate over domestication and foreignization. In 1987, he published his famous article “Domestication ---- the wrong direction of translation.” He disagreed with this strategy and argued that it would “neglect the foreign reality, remove the character of a foreign nation, assimilate it and as a result distort it”. He cited a number of examples to prove the disadvantages of domestication and stated that the dominant strategy should be that of retaining the foreign linguistic and cultural flavor. From then on, a great number of articles on domestication and foreignization were published. Some preferred domestication to foreignization; some held opposite opinions; others tried to reach a compromise between the two. Most of them believed that foreignization should be adopted and became the future trend of translation. The problem is that they all tended to cover only one side of the issue by neglecting the other, either stressing transmitting cultural otherness or emphasizing target readers’ acceptability.

Translation also has a long history in Western society. In the West the issue of translation strategies experienced three phases of development. In fact, foreignizing translation can retain the foreignness and cultural otherness of a foreign text only by destroying the target language and cultural norms. Venuti emphasizes that foreignization translation can restrain the ethnocentric violence of translation and "it is highly desirable today, a strategic cultural intervention in the current state of world affairs" in order to resist "the hegemonic English-language nations and the unequal cultural exchanges in which they engage their global others". In the 1970s the concept of equivalence begins to decline and the focus of translation studies shifts from sheer linguistic analysis to the larger spheres like culture and politics, which Mary Snell-Hornby (1990) termed “the cultural turn”. This is the third phase of development in translation strategy from 1970s onward until the present time, which can be termed as the post-linguistic period. During the third phase the most eminent figure is Lawrence Venuti. He took up Schleiermacher’s thread and termed his two methods as “domesticating translation” or “domestication” and “foreignizing translation” or “foreignization”. He argued that the translator could do one of the two things: he could make himself invisible as he translates, which means that his target text reads fluently as a target text. This is of the domesticating translation, which has no obvious traces or influence of the source language in it. On the other hand, translator could make himself visible, making it obvious that it is a translation, the linguistic traces of the alien thought movement that the source language is showing up. This is the foreignizing translation advocated by Venuti. According to Venuti, German’s tradition favored foreignization whereas in Anglo-American culture the dominant practice was domestication (Venuti, 1995, P. 20-21). Venuti considered Nida the representative of “domesticating translation”. Translations produced under the strategy of domestication are fluent translations. Therefore “fluency” is regarded as the general criterion to judge a translation. Thus the linguistic and cultural difference of the foreign text is effaced in order to produce a fluent translation. Venuti considered domesticating translation to be a kind of cultural monopoly imposing Anglo-American values on the foreign text. And he advocated foreignizing translation or resistant translation to “resist dominant target-language cultural values so as to signify the linguistic and cultural difference of the foreign text” (Venuti, 1995, P. 23).

As figure I shows, foreignization and domestication as two large categories cover all the aforementioned ones like word-for-word, literal, faithful, alienating (Schleiermacher), formal equivalent (Nida), and fluent (Venuti) translation belonging to the former and sense-for-sense, free, naturalizing (Schleiermacher), dynamic equivalence (Nida), and resistant (Venuti) translation belonging to the latter. The classification here is by no means exhaustive. Only the strategies that have been mentioned in the previous review parts are listed here.

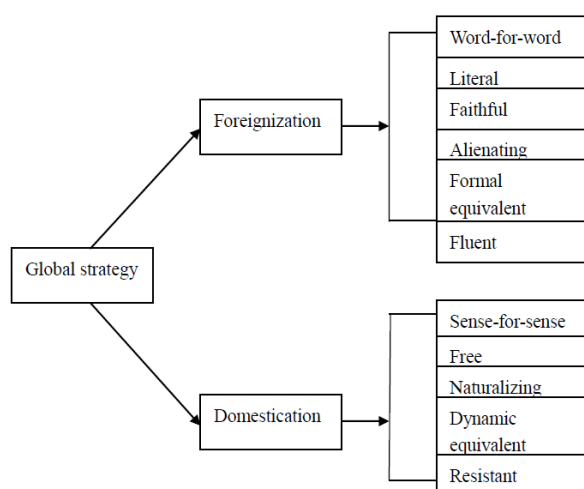


Figure I. Translation strategy

#### A. Translation Strategies in Translating

In this part the author makes a detailed introduction of domestication and foreignization with emphasis on analyzing similarities and differences between this pair of two translation strategies and another pair of literal and free translation approaches. The conflict between foreignization and domestication as opposite strategies can analyze translation phenomena from some perspectives deeper than linguistic perspective which literal translation and free translation methods mainly care about. Specific principles given by several famous translators or theorists will be offered in the following part. Though it was not obvious what type of translation was concerned in their discussions, the topic was mainly on the literary translation in China while the Bible translation in Western countries.

#### (1) Yan Fu's Faithfulness, Expressiveness and Elegance

In China, whenever the question of principles of translation is under discussion, the three characters “信、达、雅” given by Yan Fu in his *Introductory Remarks* to his translation of *Evolution and Ethics* (《天演论》) will be mentioned and regarded as the only maxim all translators should follow.

“In translation there are three difficulties, namely, faithfulness, expressiveness and elegance. It is already very difficult to achieve faithfulness. Without being expressive, mere faithfulness would mean working to no avail. This shows that the latter is quite important in translation. ... The translation must express the profound meaning of the original. As for the order of words and that of sentences in the original, there is no need for the translator to stick to them. He may make some change where necessary. But in meaning, the translation must conform to the original.”

The triple translation criteria of “Faithfulness, expressiveness and Elegance” influenced the development of translation practice and theory for almost half a century.

#### (2) Three Laws of Translation by Tytler

Alexander Fraser Tytler (1749-1814), an English theoretician, in his *Essay on the Principles of Translation*, proposed his three “laws of translation”:

1. The translation should give a complete transcript of the ideas of the original work.
2. The style and manner of the writing should be of the same character with that of the original.
3. The translation should have the ease of the original composition.

The ideological content, the linguistic representation and stylistic characteristics of a piece of literary work are made up as a whole integrity, so a literary translation should be evaluated from these three aspects. Faithfulness and expressiveness are still accepted by most of translators and theorists. But the last one of Yan Fu's principle, elegance, is not the case now. Elegance means gracefulness and it is only one of various styles of a text. The style of the translated text should base on the source text. In another word, all translators should not make their translations elegant in style. Instead, they should take pains to make the style of the translation as close to that of the original as possible.

Tytler's laws bear a lot of similarities with Yan Fu's. The first refers to faithfulness, the second the style and the last one can be understood as a law for expressiveness of the text.

#### (3) Liu Zhongde's New Principles Based on Yan Fu's: Faithfulness, Expressiveness and Closeness

Liu Zhongde, a famous Chinese translation theorist and translator, proposed his principles after absorbing the quintessence of Yan Fu's and Tytler's. Faithfulness, expressiveness and elegance have been used as translation principles in China for several decades. The methods related with them cannot always be exact and proper, so it is necessary to make a re-evaluation. Thus, Liu Zhongde gave the following three characters “信、达、切” (faithfulness, expressiveness and closeness).

He defined them as follows:

Faithfulness ..... to be faithful to the content of the original;

Expressiveness ..... to be as expressive as the original;

Closeness ..... to be as close to the original style as possible.

Liu's principles are more appropriate when literary translation is concerned. It is a development from the previous ones.

All the principles mentioned above share one similarity that the source text occupies a very important position in the translational process. All the translation should be centered on it. However, the functionalist theory breaks the seemingly unshakeable position of the source text by discovering another top-ranking rule in translation — the Skopos rule. This discovery may lead to a flexible assessment on the quality of a translated text instead of some static and unchangeable ones.

Since translation came into being, the translating strategies have been in discussion without a stop. Now we will focus on different strategies ever emerged in history.

### B. Domestication and Foreignization

Whether to use foreignizing or domesticating strategy depends on different factors such as the importance and the contextual factors of the SL text, the consideration of referential accuracy, the reader's acceptability and the "pragmatic economy" (Newmark, 1988,P.110). For example:

#### (1) Talk of the devil and he will appear.

Foreignization: 说鬼, 鬼到。

Domestication: 说曹操, 曹操到。

#### (2) He who keeps company with the wolf will learn to howl.

Foreignization: 与狼为伍的人也会嚎叫。

Domestication: 近朱者赤，近墨者黑。

From the historical overview of domestication and foreignization at home and abroad, we may see the different ideas between Chinese and foreign scholars about the issue.

From the discussions above, it is not difficult for us to draw a conclusion of the functions of domestication and foreignization. The functions of a domestication translation strategy are obvious: helping readers overcome both linguistic and cultural barriers and make the target text more readable and easier to understand. And thus it can conform to styles and themes that fit domestic tastes and create stereotypes for foreign countries that suit domestic values and agendas.

As we know, the world today is no longer what it was before. It is more open and colorful. Different nations are learning from one another and in the meantime influencing one another. Many foreignized expressions have been widespread and become popular among the Chinese. Especially the young generations can, and sometimes even expect to accept something “foreign”. We can find “*the cold war*”, “*black humor*”, “*internet*”, “*sour grapes*”, “*blue print*”, “*gene*”, “*soap opera*”, “*wash hands*”, and “E-Mail” nothing strange any more. If one does not know these words, he may be laughed at. We have already accepted “*Time is money*”, “*Killing two birds with one stone*”, “*All roads lead to Rome*” and similar expressions. They are so natural today that we may believe they were “born” in China.

More examples can be found. For instance, the famous trade mark “Coca Cola” was translated into “可口可乐” and reached a totally success. “Coca” is the plant the Indians view as saint and from which people abstract cocaine. If we translate it directly into “古柯”, it probably cannot raise the nice flavor of the drink in Chinese customers. Then “Coca” was domesticated into “可口” while “Cola” maintained its foreignness. Therefore, since communicative function is prior to everything else, we tend to employ domesticating translation.

### C. *The Relationship between the Two Pairs of Translation Strategies*

The following is the comparative analysis of two English versions of the translations of some poems in *A Dream of Red Mansions*, analyses briefly the different translation methods used by Hawks and Yang Xianyi and the different effects they make in the TL culture and to the TL readers. Finally, it concludes that the purpose of translation decides the choice of different translation strategies. *A Dream of Red Mansions* is among the greatest classical works of China and of the world. As an encyclopedia work, it takes pride in rich life, great theme and unique artistic values. Not only in China, this masterpiece also aroused great interests of many foreign readers. The most popular English versions are *The Story of the Stone* translated by the Britain scholar David Hawkes and *A Dream of Red Mansions* translated by Chinese famous translator Yang Xianyi and his wife Gladys Yang.

In this chapter, Bao-yu visits a fairyland with the guide of Qin-shi and saw many pictures and the relevant poems. The first one of “Third Register of Twelve Beauties of Chinling” is about the maid of Bao-yu, Qingwen. The original text goes like this:

“霁月难逢,彩云易散。

心比天高,身为下贱。

风流灵巧招人怨。

寿夭多因诽谤生,多情公子空牵念。”

David Hawkes’s translation:

“Seldom the moon shines in a cloudless sky,

And days of brightness all too soon pass by.

A noble and aspiring mind,

In a base-born frame confined,

Your charm and wit did only hatred gained,

And in the end you were by slanders slain

Your gentle lord’s sollicitude in vain.”

Yang Xianyi’s translation:

“A clear moon is rarely met with,

Bright clouds are easily scattered;

Her heart is loftier than the sky

But her person is of low degree.

Her charm and wit give rise to jealousy,

Her early death is caused by calumny.

In vain her loving master’s grief must be.”

Mr. Yang basically adopted literal translation, trying to achieve the fully literal equivalence of each sentence to the original text. The first couplet of the Chinese original “霁月难逢,彩云易散” not only hides the Chinese name of Qing wen, but also indicates the miserable fate of her, for “霁”, “彩云” means “晴”, “雯” respectively and “难逢”, “易散” also implies the imperfect endings in Chinese. Yang well expressed the literal meanings of the Chinese characters and met perfectly the requirement of form of Chinese poem; however, the information of Qing wen’s name was lost. In

Hawkes's version, the name of Qing wen was translated as Sky bright. Hawkes didn't explain the meanings of Chinese characters “霁” and “彩云”, and the name “Sky bright” also was hidden in the first couplet, so in this aspect, Hawkes's translation is fairly a successful one. In the six sentence “寿夭多因诽谤生”, the word “寿夭” not only means “death” in Chinese, but also indicates that to live a very short life. Qing wen's early death is a very important foreshadow of the whole story. Mr. Yang translated this as “early death”, which meets perfectly the Chinese meaning, what's more, the two words “caused” and “calumny” formed alliteration, which successfully gains the same reading effects as “诽谤” in Chinese. Hawkes also used the two alliteration words: “slanders” and “slain”, but it is pity that he didn't express the meaning of “early death” to his readers. By using the way of domestication, Hawkes successfully conveyed the original textual information to foreign readers with smooth and beautiful English, but the loss of Chinese culture-loaded information is inevitable. Mr. Yang mostly adopted the way of literal translation, trying his best to keep the true and idiomatic Chinese style and national tint.

### III. THE SKOPOS THEORY

Which strategy can make the translated text have a better effect among its target audience, foreignization or domestication? Since each translation strategy has its own functions and advantages, how can a translator strike a balance between the two? What is the most scientific attitude towards the choice of translation strategies? So far no theory can give a definite answer to the questions, nor can any theorist completely negate one of them, because in translation practice, both strategies have their functions which cannot be substituted for. Then how to explain the uncontrollable situation? Are there any criteria for translators to follow? How to manage the eternal debate? To this end, the functionalist approaches emerge. The book tries to give a contention that both strategies are justified if used in suitable situations from the perspective of the functionalist theory. This book aims to discuss the issue of translation strategy from a new perspective, the functionalist approaches, especially the Skopos theory, which takes specific translation situation into consideration.

In the Skopos theory, the top-ranking rule is the “Skopos rule”, which means a translational action is determined by its Skopos, that is, “the end justifies the means”.

Vermeer explained the Skopos rule as follows:

Translate/interpret/speak/write in a way that enables your text/translation to function in the situation in which it is used and with the people who want to use it and precisely in the way they want it to function (Vermeer, 1989, P. 20).

And then Christiane Nord further developed this theory. In *Translating as a Purposeful Activity*, Nord (1997) defined the Skopos theory of translation as follows:

Skopos is a Greek word for “purpose”. According to Skopostheorie (the theory that applies the notion of Skopos to translation), the prime principle determining any translation process is the purpose (Skopos) of the overall translational action (Nord, 1997, P. 27).

Now the question is who decides what the principle is. In order to solve the question efficiently, the translation brief must be explained clearly.

In Skopos, there is a very crucial term — translation brief, which is from a German word *Übersetzungsauftrag*. It implicitly compares the translator with a barrister who has received the basic information and instructions from his client but is then free (as a responsible expert) to carry out those instructions as he sees fit (Nord 2001: 30). Although translation brief does not tell the translator how to embark on the translating job, which methods should be used and how to solve the many detailed problems, it gives him a general idea how a source text should be translated. Every translation task should be accompanied by a brief that defines the specific conditions under which the target text tries to reach its pre-determined functions. In many cases, an experienced translator is able to infer the Skopos from the translational situation itself. Unless otherwise indicated, a technical article about some astronomical discovery is to be translated as a technical article for astronomers and a business letter will most probably be translated for business use. Vermeer postulated that as a general rule Skopos rule must be the intended purpose of the target text that determined translation methods and strategies. In this approach, it is very important that a translator knows why a specific source-text has to be translated and what the function of the target text will be. If a TT fulfils the Skopos of the translation project, it is then regarded as an adequate translation regardless whether it is equivalent to the ST or not.

According to Skopos theory, most translations involve more than one purpose that may be closely connected in a hierarchical order. For a translational action, owing to various agents and factors involved, there must be more than one purpose to achieve. They are divided into three major groups by Nord: “the general purpose aimed at by the translator (perhaps to earn a living); the communicative purpose aimed at by the target text in the target situation (perhaps to instruct the readers) and the purpose aimed at by a particular translation strategy or procedure (perhaps to enrich the target language)” (Nord, 2001, P. 27). These three purposes function independently or together and decide translators' choice of translating strategy to a great extent. Most frequently, Skopos refers to the purpose of the target text, which is decided by the initiator of the translational action. It once again places the emphasis on the target text. Though most translational actions have a variety of Skopos to realize or more than one purpose to achieve, they usually follow a hierarchical order. The translator, as a decision-maker, should judge which particular Skopos should be the most important one for him to carry out in a translational process. It also gives the translator a new perspective to decide

which strategy will be employed in the whole process. The translator's task is to ascertain and then apply the suitable strategies to reach its purpose. Thus the debate about foreignization vs. domestication might have an end.

The two strategies listed by Nord are documentary translation and instrumental translation. The former aims at a reproduction of the communicative interaction between the source-culture sender and a source-culture audience through the ST under source-culture conditions in target language, that is, producing a kind of document. Under this category only one or some particular features of the ST are transmitted into the TT according to a specific purpose and the resulted target text is a text about the source text. All types of translations mentioned may be justified under particular circumstances. A word-for-word or interlinear version, which focuses on the morphological, lexical or syntactic features of the source language system as present in the ST, can be extremely useful in comparative linguistic research. Literal or grammar translation, which reproduces the words of the ST by adapting syntactic structures and idiomatic use of vocabulary to the norms of the target language, is a good aid to foreign language learning. Examples of this kind are not rare in language textbooks like *New Concept English*. Learned translation, which reproduces the ST rather literally adding the necessary explanations about the source culture or some peculiarities of the source language in footnotes or glossaries, is appropriate if one wishes to focus on the different means whereby given meanings are verbally expressed in different languages. Foreignizing translation or exoticizing translation mentioned in the Figure is different from the sense given to foreignization as a global strategy of translation. It means to retain the source culture setting of the story so as to create the impression of strangeness or cultural distance for the target audience. In short, documentary translation is to retain one or some linguistic or cultural features of the ST. Thus it is ST-oriented.

From the above analysis we can conclude that documentary translation roughly corresponds to the global strategy of foreignization — leaving the ST in peace and moves the readers towards it.

Similarly instrumental translation roughly corresponds to domestication because it aims at a creation of a new communicative interaction between the source-culture sender and target-culture audience based on the ST's "offer of information", which is subject to selection. The resulted TT may achieve the same range of functions as the ST. Equifunctional translation means that the function of TT is the same as that of ST, which is usually found in the area of pragmatic texts such as technical texts, computer manuals or instructions for use. In heterofunctional translation the function or functions of the ST cannot be preserved as a whole or in the same hierarchy due to cultural or temporal reasons like Jonathan Swift's *Gulliver's Travels* or Cervantes' *Don Quixote*, which are translated as children's books and lose their original satirical function. Homologous translations are mostly found in literary or poetic texts in which a certain device or style specific to the target language or culture may be employed to replace the one in the ST in order to achieve a homologous effect like the same degree of originality. For example, using prose to translate Shakespeare's blank verse may create the same degree of similarity for Chinese readers as blank verse for the English readers. From the above analysis we may conclude that instrumental translation roughly corresponds to the global strategy of domestication — leaving the readers in peace and moves the ST towards them.

#### IV. CONCLUSION

The essay has been concerned with two basic translation strategies — foreignization and domestication from the perspective of the functionalist approaches, especially the Skopos theory. Domestication is reader-centered and TL culture-oriented, and foreignization is author-centered and SL culture-oriented. The former centers around nationalism, converting outlook of values of source language to that of target language, just like inviting the author to the readers' home. While the latter ventures to introduce the language and culture of the source language to the target readers, just like sending the target readers abroad.

However, in the recent translation studies, which of the two translating strategies should be chosen evokes a heated and endless debate at home and abroad. Many translation scholars try to find out new perspectives to redefine the relation between foreignization and domestication. People who advocate foreignization believe that, as a means of cultural communication, translation should introduce foreign culture and exoticness to target readers, meanwhile taking in new expressions. On the contrary, people who prefer domestication argue that translation should help overcome not only language barrier but also cultural conflict. For them, the task of a translator is to avoid cultural conflict, and domesticating translation can help readers understand the source text better and finally reach the goal of cultural communication. Although reasonable to a degree, they can't make a satisfying explanation and tend to go to extreme. Scholars of these two opposite schools can't convince each other, because they regard these two strategies as water and fire, and believe that they can never coexist harmoniously in translation.

In order to solve the endless debate over domestication and foreignization, we need a new perspective generally applicable to all types of translations across different cultures, so that discussions about the strategies can be based on the same level and meaningless arguments can be avoided. From the angle of Skopos of translation, functionalist approaches provide us a new perspective. And only in this way can cultural communication and transplantation go on smoothly and successfully.

Within the Skopos theory the primary rule is the Skopos rule, that is, the selection of a translation strategy is determined by the intended Skopos purpose of the TT. The Skopos theory can also be applied to literary translation because within this theory the criterion to judge a translation is "adequacy", which means the translated version should be adequate to its Skopos, that is, so long as a translation fulfils its Skopos it is considered as an "adequate" translation

no matter what strategies to be used. "The end justifies the means." If the purpose of translation is to introduce domestic culture, history, philosophy to foreign readers, then foreignization should be employed. On the other hand, if the purpose of translation is to entertain the target readers, domestication can add more readability and have the better function. The translator is an active role in a translational action. As a decision-maker, he will decide which strategy is more suitable to finish the concrete job. That is to say, the translating strategies in one translation are flexible instead of being fixed. The translator will make the choice as he sees fit.

The essay has made a research to justify foreignization and domestication as two translation strategies. This essay also points out that there are certain discrepancies, that is, inconsistencies concerning the strategies in the two versions. They are closely linked to each other in the translational process. We should treat domestication and foreignization from the dialectical point of view and it is one-sided to overemphasize one of them. It is better to break the binary opposition model and find new ways to solve the problems that bewilder translation studies than to keep arguing on which strategy is superior to the other.

In one word, from the viewpoint of functionalist, domestication and foreignization have different functions in target language culture. A translator can adopt either or both of them in order to achieve the prospective functions. Both strategies have their positive points as well as the negative ones. The relationship between foreignization and domestication is in fact dialectical and complementary. Overemphasizing domestication or foreignization is unscientific and one-sided. We should take a dynamic view to determine which strategy we should use in a translation. There is no point to say that one strategy is better than the other, so long as they can serve the intended function of the text in the target language, each of them has its role in translation. A good translator should use domestication and foreignization properly.

The purpose of this study is to provide a new perspective of looking at the issue of translation strategies, to enhance translation critic's awareness of assessing a translated version by examining whether the translator's choice of a certain strategy fulfils his purpose, and also to enhance the translator's awareness of the importance of consistency in translation strategy. The author hopes the present study can be of a little help to the future research in the field of translation.

For the translation studies in general, this essay can be taken as an effort to deconstruct the binary opposition model, which, as a common approach to describe translation phenomena, is on the whole fruitless, and has resulted in a lot of debates.

The author points out that due to the limited space of this paper, there are still some aspects of the topic that are not explored in depth and need further research. The validity of the Skopos theory needs the further verification. It is the author's sincere wish that a thorough and deeper study on the two specific translation strategies, foreignization and domestication, can be made in the future. The Skopos theory not only can put forward another new view for the literary translation, but also can provide a new way for the study of the literature works.

#### REFERENCES

- [1] Cicero, Marcus Tullius. (2002). "De optimo genere oratorum (Excerpt)", in Shen Yuping. *Selection of Western Translation Theories*, Beijing: Foreign Language Teaching and Research Press.
- [2] Chen, Dezhang. (2002). *Outline: Contrastive Linguistics of Chinese and English (with emphasis on translation)*, English Department Beijing Foreign Studies University.
- [3] Gu Jingyu. (1995). *Romeo and Juliet*, Beijing: The Commercial Press.
- [4] Luo Xinzhang. (1984). *The Self-made System of Theories of Translation in Our Country*, a preface to the book *An Anthology of Essays on Translation*. Beijing: The Commercial Press.
- [5] Munday, J. (2001). *Introducing Translation Studies: Theories and Application*, New York: Routledge.
- [6] Nida, Eugene A. (1964). *Toward a Science of Translating*, Leiden: E. J. Brill.
- [7] Nida, Eugene A. (1993). *Language, Culture and Translating*, Shanghai: Shanghai Foreign Language Education Press.
- [8] Nord, Christiane. (2001). *Translating As A Purposeful Activity: Functionalist Approaches Explained*, Shanghai: Shanghai Foreign Language Education Press.
- [9] Newmark, Peter. (2001). *Approaches to Translation*, Shanghai: Shanghai Foreign Language Education Press.
- [10] Newmark, Peter. (2001). *A Textbook of Translation*, Shanghai: Shanghai Foreign Language Education Press.
- [11] Pym, Anthony. *Why Equivalence Needn't Be A Dirty Word?* <http://www.fut.es/~apym/on-line/deranger.html> (accessed 2/12/2000).
- [12] Reiss and Vermeer. (1984). *Groundwork for a General Theory of Translation*, Tübingen: Niemeyer.
- [13] Schleiermacher, A. (1992). *On the Different Methods of Translating*, *Theories of Translation: An Anthology of Essays from Dryden to Derrid*. Schulte, R. & Biguenet, J. Chicago and London: The University of Chicago Press, (36-54).
- [14] Shuttleworth, M. & Cowie. (1997). *Dictionary of Translation Studies*, Manchester: St. Jermore.
- [15] Snell-Hornby, M. (1990). *Linguistic transcoding or cultural transfer: A critique of translation theory in Germany*, in S. Bassnett and A. Lefevere, 21, 4-21.
- [16] Vermeer, Hans J. (1989). *Skopos and Commission in Translation Action in Readings in Translation Theory* edited by Andrew Chesterman, 9, 56-88.
- [17] Vermeer, Hans J. (1986). *voraus-setzungen fur eine tarnslationstheorie. einige kapitel kultur-und sprachtheorie*, Heidelberg: Vermeer. *Pre-suppositions for a theory of translation. Some theoretical considerations on culture and language*.
- [18] Venuti, Lawrence. (1995). *The Translator's Invisibility: A History of Translation*, London and New York: Routledge.
- [19] Wilss, Wolfram. (2001). *The Science of Translation: Problems and Methods*, Shanghai: Shanghai Foreign Language Education Press.

**Xuxiang Suo** was born in Hubei, China in 1973. She is studying cognitive linguistics for PHD in Southwest University, Chongqing, China.

She is also an English teacher in Capital University of Economics and Business, Beijing, China. Her research interests include translation theory and practice and cognitive linguistics.