

The translation strategies for Chinese diplomatic neologisms from the perspective of “Political Equivalence”

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With rich connotations and marked features, the translation theory of “Political Equivalence” has great significance in directing the standards, procedures and specific methods for diplomatic language translation. As a special form of discourse, diplomatic language is closely related to foreign policies and state interests, and has strong political inclination, thus inevitably concerning political issues. This paper, under the theoretical guidance of “Political Equivalence”, advances the strategies for translating the Chinese diplomatic neologism “*Buzheteng*” used by Chinese President Hu Jintao at the conference celebrating the 30th anniversary of the reform and opening policy. Its purpose is to analyze the literal meaning, political context and connotations of the localism “*Buzheteng*” and to conduct an analytical contrast of different translations. It also aims to provide a critical evaluation of the “Zero Translation” theory proposed by Zhu Chunshen and Zhang Junfeng from the City University of Hong Kong. The translation of “*Buzheteng*” illustrates that the “Political Equivalence” theory is one of the major criteria and principles gauging the translation of diplomatic languages.

Keywords: political equivalence, diplomatic translation, neologism, *Buzheteng*

1. Introduction

On December 18, 2008, Chinese President Hu Jintao, facing the domestic and overseas media in the Great Hall of the People, proposed a 3-character neologism “不折腾” (hereafter spelled *Buzheteng*, or *bù zhē téng* according to Chinese *pinyin*) in his keynote speech at the conference celebrating the 30th anniversary of the reform and opening policy. *Buzheteng*, originally a local slang, which is very popular in North China, immediately drew extensive attention from the international community when it was first officially quoted by Hu as a key word on a political occasion and in a governmental document. It was endowed with a novel connotation and has since become an official neologism with political tint and specific

significance. How to translate the localism into authentic English has become a focus of public attention and aroused a heated discussion in the translation circle.

Given the “Political Equivalence” translation theory, this paper proposes the potential translation of *Buzheteng* by conducting an overall evaluation and interpretation of its existing translations. It also discusses the “Zero Translation” theory advanced by Zhu Chunshen and Zhang Junfeng from City University of Hong Kong to explore the strategies for translating political terminologies with Chinese characteristics, as well as promotes the cross-cultural publicity of China’s policies.

2. Theoretical framework of “Political Equivalence” translation theory

2.1 Connotations of “Political Equivalence”

Already in two previous papers, Yang presented the “Political Equivalence” translation theory by providing an overall appraisal of the extensive significance and theoretical imperfection of Nida’s “equivalence” translation principle and characteristics of diplomatic languages (Yang 2008: 91, 2012: 2).

Dynamic Equivalence Theory was initially put forward by Nida in *Toward a Science of Translating* (also known as Functional Equivalence in his later works) (Nida 1964: 1). Later on, Nida defined it by saying “Translation consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style.” (Nida & Taber 1969: 12). Along with Dynamic Equivalence, Nida also proposed another kind of equivalence called “Formal Equivalence”, which focuses on the similarity between the source text and the target text in form. Formal Equivalence is an ideal status of translation, accentuated in theories and textbooks other than in essence. Nida’s theory is the crystallization of his own experience as a Bible translator and Translation Studies scholar. Being an attempt to understand the process of translation mainly from the linguistic level, Nida’s framework has had a profound influence upon following generations of scholars and translators. Jin Di from University of Oregon, even claimed that Nida’s theory could be applied to all types of translation and was the only way to be really faithful to the original text (Ma Huijuan 2003: 45).

Despite his great contribution to Translation Studies, Nida has also been frequently criticized since the late 1980s. Some of the critics went so far as to completely deny Nida’s theory. In 1987, Dai Chanyu from Jinan University, China, stated that “the concept of Dynamic Equivalence is intuitive because it is constructed based on

subjective judgment and sometimes separates language from culture.”(Dai Chanyu 1987: 63–64). In 1988, Peter Newmark remarked that “equivalent effect is the desirable result, rather than the aim of any translation” because “it is an unlikely result in two cases: (a) if the purpose of the SL text is to affect and the TL translation is to inform (or vice versa); (b) if there is a pronounced cultural gap between the SL and the TL text.”(Newmark 1988: 48). In 1989, Liu Miqing from Tongji University, Shanghai, believed that “Equivalent Translation cannot come true at all and it’s just a dream for it neglects many variables in interlingual transformation.”(Liu Miqing 1989: 13); and Tan Zaixi from Hong Kong Baptist University, argued that “Nida’s theory is limited in terms of scope of application for it is excessively focused on translation versions’ communicative effect and intelligibility.”(Tan Zaixi 1989: 35). In 1997, Sun Zhili from PLA University of Foreign Language, China, asserted that “since Functional Equivalence Theory is generalized from the translation practice within Indo-European languages system, it is unsuitable for the translation between Chinese and Western languages”(Sun Zhili 1997: 11). In 1998, Wang Dongfeng from Sun Yat-sen University, China, insisted that “Functional Equivalence translation ‘masks’ the cultural gap among different languages and runs counter to the aims of inter-cultural communication, thus a typical cultural imperialism in translation activity.”(Wang Dongfeng 1998: 318).

However, in this paper, we would focus exclusively on the translation of diplomatic languages, and the above-mentioned doubts shall have little effect upon the applicability of Nida’s Equivalence translation theory. Despite the forgoing imperfections and limitations, his theory is not yet out-dated and still plays a guiding role in the current translation theory research, particularly in diplomatic translation practice.

In our view, the essence of “Political Equivalence” translation theory is as follows: The diplomatic translation is required not only to accurately express the SL and the speaker’s political thinking and context meanings, but also to be well-accepted in the TL, so as to achieve information equivalence concerning the political connotations and the same communicative function. There are both similarities and differences between “Equivalence” and “Political Equivalence.” “Political Equivalence” was derived from Nida’s “Equivalence” theory. “Equivalence,” which emphasizes the equivalence of meanings and styles, is mainly suitable for translation in general fields. For diplomatic language translation, however, it is hard to achieve an ideal equivalence by following this general criterion. To highlight and better realize the equivalence of the political meaning between SL and TL, “Political Equivalence” is formulated as a specific standard for diplomatic language translation. In conclusion, the “Political Equivalence” theory is a major criteria and principle for diplomatic translation (Yang 2008: 94, 2012: 1–3).

2.2 Features of “Political Equivalence” theory

The theory is endowed with remarkable features, including the three aspects as follows:

1. Political Orientation

It is the most remarkable feature of “Political Equivalence” because as a special form of discourse, the diplomatic terms highly feature a sense of policy and political flavor, and they are closely related to national interests and foreign relations. Moreover, cultural and ideological differences between the SL and the TL should be first given consideration to so as to accurately reflect the political position of the speaker.

2. Dynamics

It means that translators should keep pace with the times, trying to understand the present meaning of the SL accurately and follow the latest development in contextual meanings of the TL. It is imperative for translators to regard the SL as a dynamic and ever-changing linguistic structure and follow the political and cultural contexts of both languages. In this regard, grasping the contextual meanings of the SL is essential. Moreover, in diplomatic translation, “Political Context” is the key to bringing about dynamic equivalence. Therefore, one should not translate diplomatic language only by consulting dictionaries without studying the specific context.

3. Equilibrium

From the cultural and linguistic point of view, translation is a balanced communication process. Equilibrium requires a “Dual Identification” or “Dual Inclination”, namely balancing the SL and the TL, or the speaker and audience, biased to neither side. Translators need to understand the exact meaning of the SL, as well as its acceptability to the audience and the contextual responses of the TL. Translation must allow for differences in national cultures and ideologies, and communicate the speaker’s political position through proper language. This way, the cultural meaning can be equally communicated to avoid misunderstanding and suspicion. Successful translation, in essence, is a process of seeking a balance between foreignization and domestication (Yang 2008:91, 2012: 5–11).

Take “韬光养晦” (hereafter spelled *Tao Guang Yang Hui*, or *Tāo Guǎng Yāng Hui* according to *pinyin*) (proposed by Deng Xiaoping as a key concept on Chinese foreign policies in 1989) as an example (Yang 2008:94). In terms of Political Orientation, it is essential for the translator to keep sufficient political sensitivity, and to accurately understand and convey Deng’s diplomatic ideology, political intentions and policy positions embedded in the above-mentioned idiom. As for Dynamics,

it is necessary for the translator to focus on the idiom's contextual meanings, rather than literal or conceptual meaning because context is always dynamic. In different contexts, *Tao Guang Yang Hui* may be endowed with different ideological color and political connotations. According to *Cihai*, The Chinese Words Encyclopedia, *Tao Guang Yang Hui* historically refers to "hiding one's talents or capabilities, and biding time for a greater future," which is somewhat tainted with negative connotations (Editorial Board 1985: 1235). Deng Xiaoping, however, used it favorably in the specific historical background at the end of the 1980s, thus giving it a brand-new connotation of the times. In that period, the international pattern underwent significant changes including the disintegration of the Soviet Union, the collapse of the socialist camp, and severe political and economic sanctions against China by Western countries. The idea of *Tao Guang Yang Hui* presented by Deng Xiaoping is "to maintain a low profile, be modest and prudent, never seek hegemony but pursue China's development." (Yang 2012: 7). In this light, the idiom, not be confined to its dictionary definition, turns into a commendatory term and harbors no aggressive meanings. From the perspective of Equilibrium, the authors think "maintaining a low profile" is the most acceptable translation for *Tao Guang Yang Hui* as it not only faithfully communicates the political stand of the speaker and the SL, but also arouses correct and positive response from Western readers in idiomatic and accessible language. Thus the translator successfully plays the role of a "Balancer" between the SL and the TL.

To summarize, "Political Equivalence" translation theory focuses on political orientation, dynamics, and equilibrium. Only by adhering to these 3 aspects can the translators underline and maintain Political Equivalence in a real sense (Yang Mingxing, Yan Da 2012: 74).

2.3 Translation procedures from the perspective of "Political Equivalence"

With remarkable practical significance, the "Political Equivalence" translation theory plays an important role in orientating the translation process and guiding the translator to perfect their works. According to the theory, translation mainly involves the following three steps: First, to accurately understand the literal meaning and political context of the SL, as well as the impact of cultural and political contexts on the translation; Second, to appropriately translate the SL to make the translation easily understandable to the readers and channeling an equal or similar effect as the source; Third, to evaluate the efficiency of the translated version based on the political orientation, dynamics, and equilibrium, then judge whether it has expressed the original speaker's political connotation and contextual meaning, namely have achieved the same or similar "Political Equivalence." (Yang Mingxing 2012: 6).

3. Translating *Buzheteng* under the guidance of “Political Equivalence”

According to “Political Equivalence” translation theory, the translation of the Chinese slang *Buzheteng* should use the procedures as described hereunder:

3.1 Accurately command the literal meaning and political connotations of *Buzheteng*

3.1.1 *The literal meaning of Buzheteng*

The Modern Chinese Dictionary defines “折腾” (*zhē téng*, or *zheteng*. The Chinese character “不”, spelled *bù* or *bu* according to *pinyin*, which means “don’t”, doesn’t appears together with *zheteng* in the above dictionary.) as:

1. to turn from side to side or to toss about.

Example: “Just make do with a sleep tonight here, and don’t toss about (no more *zheteng*);

2. to do something over and over again.

Example: He repeatedly took apart and fixed up the radio (Lexicographic Editing Office CASS: 1980: 1448).

Neither *the Chinese Etymology Dictionary* published in 1980 nor *the Encyclopedia of the Chinese Language* published in 2003 contains *Zheteng* or *Buzheteng*, indicating that *Zheteng* is a developing phrase in vernacular Chinese. However, *the Chinese-English Dictionary* published by the Commercial Press in 1978 contains an entry for *Zheteng*, defining it as a localism with an English definition similar to that of *the Modern Chinese Dictionary* (English Department BFSU 1978: 882).

3.1.2 *Multi-layered political context of Buzheteng*

Translation represents a process of inter-cultural and cross-political communication against a background featuring rapid globalization and regional integration. The process is subject to the impacts of various contextual factors such as politics, culture, economics and society. It is impossible to get an accurate connotation of the original version in diplomatic language translation by only depending on dictionaries without reference to the political context. Therefore, it is a must to have an omni-directional and multi-layered understanding of the political context of the diplomatic discourse.

3.1.2.1 Macro-context: the historical background alongside domestic and overseas political situations. Knowledge of historical background as well as political situations domestically and internationally is essential to understand *Buzheteng*.

Once quoted by President Hu at the conference which marked the 30th anniversary of reform and opening, *Buzheteng* was immediately attached with a new connotation and political meaning, thus becoming a prominent political keyword. To accurately translate the term *Buzheteng*, one should take into full consideration the domestic and overseas political and economic situations, the status of the speaker as well as the specific political occasion.

Since its founding in 1949, China has made noticeable achievements, particularly during the course of reform and opening up. However, it has also suffered a lot of setbacks such as the Anti-rightist Struggle in 1957, the Great Leap Forward (1956–1960) and the Cultural Revolution (1966–1976). China has paid a heavy price for lessons to be drawn on.

In interpreting the meaning of *Buzheteng*, *People's Daily*, a mainstream Chinese newspaper, explains that Hu's *Buzheteng* implies profound understanding of socialism and the socialist theoretical system with Chinese characteristics, and also expresses the resolute determination of the Chinese Government to promote reform and opening up and walk the socialist road with Chinese characteristics (News Commentator 2008: 12–30). On the other hand, in terms of the standpoint and personal style of the speaker, *Buzheteng* expresses the practical and unpretentious working style of the Fourth Generation of the Chinese Leadership headed by Hu Jintao, which upholds a people-oriented principle, prioritizes development issues and positively promotes the establishment of a harmonious society.

3.1.2.2 Micro-context: Discourse, text and paragraph. To comprehensively and accurately understand the political connotation of *Buzheteng*, the macro-context and micro-context (namely the specific discourse, text and its paragraph) should be analyzed interconnectedly. *Buzheteng* (“Bu” means “do not”) was quoted in Hu Jintao's speech like this, “Our target is to build a more prosperous society benefiting more than one billion Chinese people by the 100th anniversary of the founding of the CPC Party; to build a modern socialist country crowning prosperity, democracy, civilization and harmony by the 100th anniversary of the founding of the PRC. As long as we don't waiver, don't procrastinate and do not “折腾 (*zhē téng*)” or “不折腾 (*bù zhē téng*)”, and as long as we firmly push forward reform and opening-up and walk the road of socialism with Chinese characteristics, we will successfully realize this blueprint and achieve the goals of our struggle” (Hu Jintao 2008: 12). The profound implication that we catch from perception of the context is to follow a right direction of development; avoid political movements and social disturbances; and stick to the socialist road with Chinese characteristics while practically advancing reform, opening-up and economic reconstruction.

When combining its dictionary interpretation with macro and micro contexts, translators can readily figure out *Buzheteng*'s political connotation: Actively

yet reliably advancing reform and opening-up in the process of socialist modernization, concentrating on economic development for the people's wellbeing, and avoiding any discord over the political road, class struggle, or political movements with internal frictions. President Hu generalizes the previous setbacks, mistakes and political in-fighting and ideological movements as *Zheteng*, resolving that China will not engage in any debates over the national road or political struggles unrelated to economic development. *Buzheteng* quoted in this context is practically appropriate and to the point (Zeng Lisha 2009: 59).

3.2 Translation is necessarily understandable and acceptable to the audience

"Political Equivalence" provides a theoretical guideline to the accurate translation of official discourse in specific political contexts. It is also the criterion to judge different translations.

3.2.1 Current typical translations of *Buzheteng*

3.2.1.1 Versions by the government authorities. On December 30, 2009, an interpreter transliterated "不折腾" (*bù zhē téng*) into Chinese *pinyin* *Buzheteng* at the press conference organized by the Information Office of the State Council of China (Han Yonghong 2009: 8).

3.2.1.2 Versions by the experts. Ji Xianlin, Chinese sinologist and translator, provided a version that reads "no trouble making." (Ji Xianlin 2009: 4). Ren Xiaoping, senior translator with the Ministry of Foreign Affairs of China and the Chinese ambassador to Namibia proposed another version: "avoid self-inflicted setbacks". She argued that the previous political setbacks and mistakes could be totally boiled down to *Zheteng*, suggesting that China will avoid class struggles or political movements with internal frictions in the future (China News Service 2009: 10).

Zhao Qizheng, Chinese international communication expert, proposes translating *Buzheteng* into "Don't rock the boat". According to Zhao, *Buzheteng* is similar to the name of an English song "Don't rock the boat" and they are almost equivalent in meaning and rhetoric. This version is popular with some American university professors (Zhao Qizheng 2011: 107). In the English culture, people tend to use the idiom "rock the boat" to describe such a situation where some people who are rowing the boat to cross the river, bring about extra troubles by swaying the boat violently causing unexpected consequences. As defined in *Longman Dictionary of American English*, "rock the boat" means "to cause problems for other members of a group by criticizing something or trying to change the way

something is done”(Longman 2009:891). These definitions support the conclusion that “Don’t rock the boat” is a fine translation version in expressing the basic meaning, political implication and sense of the SL.

3.2.1.3 Versions by mainstream media. Xinhua News Agency translates *Buzheteng* into “don’t get sidetracked”(Deng Shasha 2008:9). CCTV International Channel renders it as “no internal flip-flop” (Liu Yan 2009:16). *The New Yorker*, a U.S. magazine, uses “making a fuss” or “dwelling on problems” for *Buzheteng* (Osnos Evan 2010:2).

The above mentioned versions are generally acceptable to the public. They are distinguished by various focal points, but still leave something to be desired. The transliteration of *Buzheteng* at the Press Conference organized by the Information Office of the State Council is inefficient in “equilibrium.” So despite the faithfulness to the SL in terms of political meaning, it’s hardly comprehensible at all to anyone who doesn’t understand Chinese. Ji Xianlin’s version appears superficial and blunt, obviously lacking “dynamics” while Ren Xiaoping’s version carries too much political implication. The versions presented respectively by Xinhua News Agency, CCTV, and *The New Yorker* are idiomatic in English but lack enough political pertinence.

All the above versions for *Buzheteng* can be classified into three categories: the transliteration (also called “Zero Translation”), the literal translation, and the free translation. They are inadequate in expressing fully the SL, as judged by “Political Equivalence” translation theory, specifically political orientation, dynamics and equilibrium. The reason lies in that most versions lack an overall understanding of the political implication of *Buzheteng*. Hence, it is very challenging to accurately translate *Buzheteng* into idiomatic English.

3.3 Proper translation of *Buzheteng* according to “Political Equivalence” theory

According to the “Political Equivalence” translation theory, the translator should make an overall analysis of the literal meaning, present connotations and political implications of *Buzheteng*. The translator is required to identify the optimal connection between the source and TLs in specific political context. The political implications of *Buzheteng* in Hu’s speech are that there should be no more political or ideological campaigns or social disturbances in advantageous situations for advancing reform, opening-up and economic development.

The Tianjin Daily, a Chinese newspaper, and *the Journal of Xiaogan University, China*, both translate *Buzheteng* as “No Z-turn”, which is well recognized in the Chinese translation circle (Wang Yuan 2009:6, Cao Shiyao 2010:74). The *Urban*

Dictionary, an American online idiom dictionary, has indexed and collected this translation version as an entry (Z-turn 73: 8). In the authors' opinion, this translation version of "No Z-turn" is vividly expressive and concise, and is in concord with *Buzheteng* not only in meaning, but also in phonation and phase structure. It highlights the following qualities:

First, with beauty in state, it expresses the contextual and political implication of *Buzheteng*. According to the *Urban Dictionary*, the idiom "Z-turn" means "when driving, suddenly turn right or left" and also implies "political stance change or political movement." (Z-turn 73: 8).

Second, with beauty in structure, *Buzheteng* and "No Z-turn" are symmetrical in syntax, grammatical structure and rhetoric. "Z-turn" is easily associated with "zigzag" which means "turning right and left alternately at sharp angles or going in a zigzag". "No Z-turn" means "avoiding any detours". At the sight of "No Z-turn", one may immediately think of another phase "No U-turn", which is a commonly used traffic sign. "Z-turn" is directionally close to U-turn" (meaning "a turn, as by a vehicle, completely reversing the direction of travel, usually metaphorically referring to the sudden change of the policy or strategy). (Yang Mingxing, Yan Da 2012: 76)

Both "U-turn" and "Z-turn" are pictographic in formation and easily understandable for foreigners.

Third, with beauty in rhythm, "Z-turn" and *Zheteng* are similar in pronunciation, simple and easy to read. It is an acceptable translation version.

By applying the "Political Equivalence" theory into the verification of all available translations of *Buzheteng*, "No Z-turn" tightly complies with the "Political Equivalence" translation theory. This version excels all other alternatives for having complied with the three aspects of the translation standards:

First, "No Z-turn" is appropriate in terms of accuracy of political implication and stance. Unlike many of the alternative versions, the phrase is compact and concise. As the example of "*Tao Guang Yang Hui*" indicates, many translations not well accepted in the realm of Political Language Translation are mainly due to the obscurity and vagueness in meaning and connotation. For example, the highly argued versions of *Tao Guang Yang Hui* such as "hide (conceal) one's capacities and bide one's time" (DoD 2008: 8) and "hiding its light" (Zakaria 2008: 87), are neither accurate nor clear enough in contextual meaning although fully interpreting the original literal connotations the idiom carries. On the contrary, "No Z-turn" is a short phrase and quite similar to another English phrase "U-turn". The possibility that "No Z-turn" may evoke misunderstanding and controversy is thus reduced to the minimum.

Second, "No Z-turn" is dynamically equivalent. "No Z-turn" is an attempt acceptable in terms of both "formal equivalence" and "dynamic equivalence". It remains similar to the structure of the original Chinese expression. Also, "No Z-turn" and *Buzheteng* are both colloquial expressions used in the diplomatic language scene. According to

Nida's definition of Dynamic Equivalence, to the effect that "in which the message of the original text has been so transported into the receptor language that the response of the receptor is essentially like that of the original receptors", "No Z-turn" thus borrowed could seamlessly reach such an effect among its readers and cause no trouble in understanding.

Third, "No Z-turn" can keep a good balance between the SL culture and the TL culture. Easily associated with the English colloquial expression "U-turn", the translation is easy to understand and vivid for its target audience from the Western cultures. Simultaneously, the expression is also a perfect case for the ideal translation of Chinese terms with its features: short, catchy and loyal to the succinctness and elegance of the traditional Chinese language.

4. "Zero Translation," further discussed

Zhu Chunshen and Zhang Junfeng, two translatology scholars from City University of Hong Kong, published a paper entitled "No Translation of 'Buzheteng': Zero Translation, Defamiliarization and Discourse Interpretation Power" in *Chinese Translators Journal*, No. 1, 2011. They pointed out, with the authoritative interpretation unavailable, we find it difficult to judge the political implication and influence of a phrase used in non-transliteration. However, the zero translation and many other versions for *Buzheteng* readily remind us that a phrase used in a fresh cross-register context may initiate much attention among the audience. It stimulates the audience to explore the exact meaning by establishing their understanding from relevant materials and shared knowledge. To transliterate a phrase by the "Zero Translation" strategy may produce an effect of defamiliarization and novelty for the TL readers and make them ponder its implicit meaning (Zhu Chunshen, Zhang Junfeng 2011: 72).

The above points are reasonable and creative, but from the perspective of the authors, the "Zero Translation" is actually equal to "No Translation". Without basic knowledge and specific explanation of a Chinese phrase, it is confusing for the foreign audience to understand the original meaning of Hu Jintao's remarks. "Zero Translation" may bring about "Zero Understanding" to the audience and fail to achieve cross-cultural communication. In the international publicity field, the information of China's diplomatic discourse should be accurately communicated and avoid any misinterpretation or misunderstanding to foreign readers. In such a complicated political context, it is improper to simply transliterate "不折腾" into *Buzheteng*, unless the Western readers have familiarized themselves with *Buzheteng* in the Chinese *Pinyin* and know exactly what it means. We should cautiously adopt "Zero Translation" to create the so-called "effect of defamiliarization" for a Chinese characteristic proper noun beyond the Western

readers' comprehension (Yang, Mingxing, Yan, Da 2012: 76). Even Zhu Chunshen and Zhang Junfeng have to admit the defects of "Zero Translation". They believe that the defamiliarization is likely to lead to an interpretation beyond the original meaning of the SL and undesirable reactions from the audience without the relevant historical background and shared knowledge (Zhu Chunshen, Zhang Junfeng 2011: 72).

The authors are not totally opposed to the transliteration with Chinese *Pinyin*. However, it's far more advisable to include notes when translating a fresh phrase for the first time with the "Zero Translation" theory. For example, insert a footnote such as "No political campaigns or internal class struggle or ideological debate" after *Buzheteng*. Only by providing a clear explanation about its conceptual meaning and political implication, can the translation effectively achieve the function of international publicity and communication. *The Sydney Morning Herald*, an Australian newspaper, translated "不折腾" as "*Bu Zheteng*, stability, or don't rock the boat." (Garnaut 2010: 8). This is a good example showing how to combine Chinese *Pinyin* with an explanation in translating a Chinese neologism, which is easily acceptable and comprehensible to the Western readers.

In the view of Chinese scholar Zhao Qizheng, many original "keywords" of the times emerge in the socialist construction drive with Chinese characteristics. If these fresh words and phrases are not properly and accurately communicated to the outside world, China's social system and its basic national situations will be incomprehensible to the rest of world. This will, in turn, affect the communication of China's national culture and political views to the Western world (Zhao Qizheng 2011: 107). To summarize, in terms of translating words or phrases used on diplomatic or political occasions, it is essential to introduce "Political Equivalence" theory. The translator must avoid pure "Zero Translation" as much as possible. Otherwise the intercultural communication function of diplomatic languages will be greatly dampened.

5. Conclusion

Buzheteng remarked by President Hu Jintao is hard to translate in that this local dialect is adopted into political context with a brand-new connotation of the times and profound implications outside of its basic meaning. In the specific translation process, translators should correctly understand the political implication in the original text and its connection with the TL. Guided by "Political Equivalence," translators are required to apply their contextual cognition capacity to make the translation comply with the meaning of the original text. "Political Equivalence"

translation theory, ultimately endowed with political orientation, dynamics and equilibrium, is an important criterion for evaluating the quality and effect of the diplomatic discourse translation. According to the authors, “No Z-turn” is the best translation version for *Buzheteng*.

Acknowledgment

This paper represents the partial results to the following programs: “The Principles and Strategies for Translating China’s Diplomatic Discourse from the Perspective of ‘Political Equivalence’” (National Social Science Foundation Project of China, No. 13BYY060); “Diplomatic Machine-aided Translation Model and Corpus Construction in the Context of Modern Information Technology” (Henan Provincial Key Scientific and Technological Breakthrough Project, No.132102210026); “Translating the Central Diplomatic Literature and Constructing the ‘Bridging the World’ Discourse System”(Project from China Foreign Languages Publishing Administration and China Academy of Translation, No.2016C03). And special thanks goes to Dr. Frans De Laet, the Editor-in-chief of *Babel* for his support, guidance and advice to the paper.

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Résumé

Avec de riches connotations et des caractéristiques marquées, la théorie de la traduction de l'équivalence politique revêt une grande importance en orientant les normes, les procédures

et les méthodes spécifiques à la traduction du langage diplomatique. En tant que forme particulière du discours, le langage diplomatique est étroitement lié aux politiques étrangères et aux intérêts des États, il présente une forte orientation politique et, par conséquent, il porte inévitablement sur des questions politiques. S'appuyant sur la théorie de l'équivalence politique, cet article propose des stratégies destinées à traduire le néologisme diplomatique chinois *Buzheteng*, utilisé par le président chinois Hu Jintao lors d'une conférence célébrant le 30^e anniversaire de la politique de réforme et d'ouverture. Il a pour objectif d'analyser la signification littérale, le contexte politique et les connotations du terme local *Buzheteng* et de procéder à une comparaison analytique de différentes traductions. Il vise également à présenter une évaluation critique de la théorie de la traduction zéro, proposée par Zhu Chunshen et Zhang Junfeng de l'université de Hong Kong. La traduction de *Buzheteng* montre que la théorie de l'équivalence politique est l'un des principaux critères et principes d'évaluation de la traduction du langage diplomatique.

Mots-clés: équivalence politique, traduction diplomatique, néologisme, *Buzheteng*

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