

A Critical Study on the Translator's Behavior in the English Translation of *Guiguzi*

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Abstract: *As a classic work containing profound cultural connotations and philosophical ideas, the English translation of Guiguzi not only involves language conversion but also involves the transmission of cultural, historical, and social backgrounds. This study adopts the translator behavior criticism theory as the core theoretical support, combined with text analysis and social context analysis, to analyze the vocabulary selection, sentence structure, paragraph arrangement, cultural understanding, and translation strategies of the four translations. At the same time, by comparing quantitative indicators such as language accuracy, sentence fluency and cultural misunderstanding rate, the differences in translator behavior during the translation process and their impact on the quality of the translation are intuitively revealed. The study finds that Wu Hui's translation performs well in terms of language accuracy, sentence fluency and cultural misunderstanding rate, reaching excellent levels of 96%, 4.7 points and 3.3%, respectively. This fully proves that Wu Hui not only has a profound language foundation in the translation process but also can accurately understand the semantics and cultural connotations of the original text and accurately convey them to the target language readers. Wu Hui's translation has not only had a wide impact in the academic community but also won more attention and recognition for Chinese rhetoric in the international academic community, demonstrating its significant academic contribution and far-reaching influence. In comparison, other translations have certain shortcomings in translation quality and academic contribution, but they still contribute to the English translation and dissemination of Guiguzi.*

Keywords: *Translator Behavior Criticism; Language Accuracy; Sentence Fluency; Cultural Misunderstanding Rate*

1. Introduction

As a classic work of ancient Chinese military strategists, *Guiguzi* not only contains rich strategic wisdom and debate skills but also deeply reflects the philosophical ideas and cultural essence of ancient China. With the advancement of globalization and the increasing frequency of cross-cultural communication, the English translation of *Guiguzi* has become particularly important. However, due to cultural differences, language barriers and different translation strategies, different translators exhibit different behavioral characteristics during the translation process, which directly affect the quality and acceptance of the translation.

This paper analyzes the four main English translations of *Guiguzi*: Michael Broschat, Thomas Cleary, Daniel Coyle, and Wu Hui. By comparing and analyzing different translations, this study reveals the differences in translators' behaviors during the translation process and their impact on the quality of the translations, providing reference for future translation practice. By introducing the theory of translator behavior criticism, this paper provides a new perspective and method for the study of the English translation of *Guiguzi*. Through quantitative indicators and comparative analysis, it intuitively demonstrates the behavioral differences of different translators in the translation process and their impact on the quality of the translation, providing useful inspiration for promoting the dissemination and acceptance of Chinese classics internationally.

In terms of paper structure, this paper first introduces the research background and significance, and clarifies the research purpose and methods; then, it reviews the research results in related fields to provide theoretical support for this paper's research; explains the research framework, translation selection and analysis methods; through quantitative indicators and comparative analysis, it explores the behavioral differences of translators in the translation process and their impact on the quality of the translation; finally, it summarizes the research results and proposes future research directions.

2. Related Works

The field of translation studies continues to expand its theoretical and practical boundaries, and many scholars are committed to exploring in depth the nature of translation activities, the characteristics of translator behavior, and the role of translation in cross-cultural communication from different perspectives. Zhou et al. [1] explored and answered many questions raised by researchers regarding the terminology of translator behavior criticism theory, including: Why is “translator behavior criticism” translated into English as translator behavior criticism, while “translator behavior” is often translated as translator’s behavior? Why is “behavior” used instead of “action” or “act”? Why “translator behavior criticism” is called a “theory” instead of a “concept”? Why can “translator behavior research” become a translation theory discourse? Why “pragmatic” a term but “super pragmatic” is not a term? Under what circumstances could “ultra pragmatic” become a term? And so on. Huang and Feng [2] conducted a comparative analysis of the translation styles of the two English translations from the lexical, syntactic and discourse levels based on a parallel corpus of the original text of *The True Story of Ah Q* and the English translation by the Chinese diaspora translator Wang Jizhen and the English translation by the native English translator William Ryle, based on the theory of translator behavior criticism and with reference to the relevant style analysis parameters of quantitative stylistics and corpus-based translation studies. Huo [3] studied the distinction between “inside translation” and “outside translation” proposed by the theory of translator behavior criticism, the “truth-seeking-pragmatic” continuum evaluation model, and the “text-behavior-society” trinity evaluation system. Ren Hejiao[4] introduced the national perspective in addition to text, language, behavior and society, and constructed a three-dimensional translator behavior criticism model of “language-society-state”, which brought new inspiration to the study of translator subjectivity and translator behavior criticism, and better realized the critical function of national translation practice theory. Yu and Zhu [5] took the English translation of the Chinese culture comic book *Cai Gen Tan* by Brain Bruya as an example, classified and divided the Confucian moral education ideas in it, and based on the “truth-seeking-pragmatic” continuum evaluation model of translator behavior criticism, evaluated the translator’s translation behavior of moral education ideas in the English translation of the Chinese culture comic book *Cai Gen Tan* from the perspective of text structure and vocabulary, that is, the use of translation strategies.

Plyth and Craham[6] proposed a method and framework for observing translation characteristics by analyzing the role of translation in literary and cultural systems. Based on the cognitive perspective, a new theoretical framework is provided for metaphor translation research, but the methodology needs to be further improved to improve the systematicity and scientificity of the research. Hong and Rossi[7] reviewed and analyzed the cognitive methods in current metaphor translation research and explored its theoretical basis and application practice. Shahbazi[8] conducted a critical analysis of the original and translated version of *Al-Sharia Al-Arabiya* from multiple dimensions, including language, culture, and pragmatics. Krüger[9] combined the theory and practice of translation studies, introduced the theoretical framework of translation studies, analyzed the shortcomings of existing machine translation quality assessment methods, and proposed a balanced methodology. Birgül[10] conducted a detailed critique of the translation of *Tadbir al-Mutawahhid*, analyzing the translated text and critically evaluating the quality of the translation in light of the original context and cultural background. As a classic work with profound cultural connotations and philosophical thoughts, the English translation of *Guiguzi* not only involves language conversion but also involves the transmission of cultural, historical and social background. Therefore, this study aims to fill this gap by critically analyzing the translator’s behavior in the English translation of *Guiguzi*, exploring how the translator balances the needs of “truth-seeking” and “pragmatism” in the translation process, and the impact of his translation strategy on cross-cultural communication. This will not only help deepen the understanding of the English translation practice of *Guiguzi* but also provide a new perspective and method for translation research.

3. Methods

3.1 Research Framework

This study adopts the theory of translator behavior criticism to analyze the translator’s behavior in the English translation of *Guiguzi*. The research framework is as follows:

This study takes the theory of translator behavior criticism as the core theoretical support. This theory emphasizes the subjectivity and initiative of the translator in the translation process, and focuses

on the translator's decision-making, behavior and the motivation behind it [11-12]. It highlights the dynamic interaction between the translator's personal preferences, cultural background, and the social context within which the translation takes place. Through this theoretical perspective, the translator's behavioral characteristics and laws in the English translation of *Guiguzi* are fully and objectively revealed.

The research focuses on different English translations of *Guiguzi*, especially those representative and influential ones, such as those by Michael Broschat, Thomas Cleary, Daniel Coyle and Wu Hui. These translations serve as case studies to explore the diversity in translation approaches and the role of the translator as a cultural mediator. These translations not only reflect the translation styles and strategies of different translators but also show the dissemination and acceptance of *Guiguzi* in different historical periods and cultural backgrounds.

In terms of research methods, this study will combine text analysis and social context analysis to conduct a detailed analysis of the English translation of *Guiguzi*. Text analysis will focus on the translator's specific behavior in terms of vocabulary selection, sentence structure, paragraph arrangement, etc., while social context analysis aims to explore the influence of the translator's social, cultural, and historical background on his translation behavior.

The research content will focus on the three-stage division of translator behavior, that is, the process of translation criticism from translation inside to translation outside, and then to the combination of translation inside and translation outside. In this process, the focus will be on the study of translator's subjectivity, analyzing the translator's decision-making and behavior in the translation process, and the impact of these behaviors on the quality of the translation. This approach will also examine how translation decisions are influenced by various external factors, such as political and cultural ideologies, as well as the translator's individual philosophy. At the same time, the "truth-seeking-pragmatic" continuum evaluation model will be used to evaluate the rationality of the translator's translation strategy and explore how the translator makes a balance and choice between "truth-seeking" (being faithful to the original text) and "pragmatic" (adapting to the needs of readers of the target language).

The purpose of this study is to analyze the translator's behavior in the English translation of *Guiguzi* through the theory of translator behavior criticism and to reveal the rationality and effectiveness of his translation strategy. At the same time, by comparing the differences between different translations, we explore the various factors that affect the translator's behavior and provide reference for future translation practice. The study aims to enhance understanding of the translator's role in shaping the intercultural transfer of ideas, highlighting the broader implications of translation choices on cultural exchange. In addition, this study will also help promote the international dissemination of Chinese rhetoric thought and promote academic dialogue and exchanges between Chinese and Western rhetoric systems.

3.2 Translation Details

In the critical study of translator behavior in the English translation of *Guiguzi*, in order to comprehensively and deeply analyze the translator's translation behavior and the motivations behind it, this study carefully selects four major English translations of *Guiguzi* as research objects[13]. These translations were chosen not only for their historical significance but also for their contributions to the evolving interpretation of *Guiguzi* in the Western world. These translations not only represent different stages and styles of the English translation of *Guiguzi* but also reflect the translators' decisions, strategies, and understanding and interpretation of the original text during the translation process. Each translation offers unique insights into the translator's worldview and approach to conveying the cultural nuances and philosophical depth of the original work. The following is a brief introduction to these four English translations:

Michael Broschat's translation is written by Michael Broschat as part of his doctoral dissertation in 1985. It is a pioneering work by American scholars who paid attention to and translated *Guiguzi* in the early days. Broschat's translation focuses on literary research and explores the narrative structure and language characteristics of *Guiguzi*. His work marked an early scholarly attempt to bridge the gap between Eastern philosophy and Western academic discourse. He tried to reflect the sentence segmentation and phonetic techniques of classical Chinese in the translation, using the method of marking "lines" next to the text and paying attention to the arrangement of English words to add beauty to the translation. This careful attention to form underscores Broschat's commitment to preserving the aesthetic qualities of the original Chinese while also making it accessible to English readers. However,

there are also some incorrect translations in this translation due to over-reliance on the meaning of the words themselves and neglect of the context.

Thomas Cleary's translation of *Thunder in the Sky: Secrets on the Acquisition and Exercise of Power* was published in 1994. As a researcher of East Asian culture, Cleary has a unique understanding of Chinese culture. His scholarly expertise and long-standing immersion in Eastern thought enable him to bring a nuanced, albeit Westernized, perspective to his translation of *Guiguzi*. His translation basically restores the original meaning, and is readable and fluent. By balancing linguistic precision with clarity, Cleary succeeds in making complex philosophical concepts comprehensible to readers unfamiliar with Chinese intellectual traditions. However, due to differences in cultural background and limitations in translation level, there are still some omissions and differences in the original meaning of the translation.

Daniel Coyle's translation is *Guiguzi: On the Cosmological Axes of Chinese Persuasion*, published in 1999. By focusing on the deep philosophical underpinnings of the text, Coyle strives to preserve the intellectual richness of *Guiguzi*, offering an insightful interpretation of its teachings on strategy and persuasion. Coyle's translation explores *Guiguzi* from the perspective of philology and philosophy, but only partially translates some of the content. This makes the translation lack in comprehensiveness and depth.

Wu Hui's translation is *Guiguzi, China's First Treatise on Rhetoric: A Critical Translation and Commentary*, published in 2016. Wu Hui's translation is the first to fully translate *Guiguzi* from a rhetoric perspective, correcting the misunderstandings of previous translations and improving the accuracy of the words, phrases and sentences in the translation. Wu Hui's translation ensures that the original meaning is conveyed with precision, and that the intricacies of the classical Chinese language are respected in the English rendering. The translation has neat sentences and accurate translation of disyllabic words. In addition to academic translation, it also achieves the unity of literary and academic performance, demonstrating Wu Hui's exceptional skill in combining scholarly precision with literary elegance, allowing the intellectual depth of *Guiguzi* to resonate with both academic audiences and general readers. Wu Hui also added a large number of annotations to the translation and translated all of Tao Hongjing's annotations, providing a bridge of understanding for readers, enabling them to engage with the text more deeply and fostering a more nuanced appreciation of the philosophical and rhetorical strategies embedded in *Guiguzi*.

The detailed data of the translation are shown in Table 1:

Table 1. Translation data

Translator	Year of Publication	Lexical Diversity (TTR)	Average Sentence Length (words/sentence)	Text Length (words)	Number of Annotations	Proportion of Cultural Annotations (%)
Michael Broschat	1985	0.65	20.5	35,000	120	30%
Thomas Cleary	1994	0.58	18.2	40,000	80	20%
Daniel Coyle	1999	0.60	19.0	25,000	60	25%
Wu Hui	2016	0.62	17.8	45,000	150	35%

These four translations have their own characteristics, which not only reflect the different decisions and strategies of the translators in the translation process but also provide rich materials for this paper to study the translators' translation behavior. By comparing and analyzing these translations, we can have a more comprehensive understanding of the translators' considerations, challenges and innovations in translating *Guiguzi*.

3.3 Analysis Methods

In the critical study of the translator's behavior in the English translation of *Guiguzi*, a comparative analysis of the differences in language, culture and academic perspectives between different translations is adopted, combined with a close reading of the text and an analysis of annotations to comprehensively evaluate the translator's translation strategy and cultural understanding [14-15]. Specifically, we will carefully compare the differences in vocabulary, sentence structure, paragraph arrangement and other language aspects of the translations, and how these differences affect the

translation. At the same time, we will also pay attention to the differences in the translators' handling of cultural elements such as historical background, philosophical thoughts, and values involved in the original text, and analyze how they incorporate these elements into the translation to make it conform to the cultural background and reading habits of the target language readers. In addition, from an academic perspective, this paper will explore different translators' understanding and interpretation of *Guiguzi*, and how these understanding and interpretation affect their translation strategies. In terms of close reading of the text, this paper carefully reads the selected English translation of *Guiguzi*, analyzes the translators' choices, adjustments and innovations in processing the original information, in order to understand the translators' translation ideas and methods. In the analysis of annotations, the content, form and purpose of the annotations in the translation are studied, and the cultural understanding and translation strategies of the translator in the annotations are evaluated, as well as how the annotations enhance the readability and academic value of the translation. Through these methods, this paper explores the translator's behavior and the motivations behind the translation of *Guiguzi*.

4. Results and Discussion

4.1 Analysis of Translator Behavior

Michael Broschat adopts a literary translation strategy when translating *Guiguzi*, focusing on the narrative structure and language characteristics of the original text. This approach demonstrates his deep appreciation for the literary essence of the work, prioritizing its stylistic elements while attempting to preserve the beauty and rhythm of the original language. In the translation process, Michael Broschat focuses on the origin of classical Chinese words and the textual research of classical Chinese literature. By grounding his translation in a philological approach, he emphasizes the historical and etymological roots of key terms, aiming to reflect the deeper cultural significance embedded in the original text. He chooses the corresponding English words based on the origin: in the translation of the two words "baihe", he does not choose the universal translation "open and shut" (Wu Hui, 2016), but chooses "cleave and join". This choice reflects his attempt to stay true to the original linguistic roots, emphasizing a more dynamic and forceful interpretation of the action. He points out that in Wang Li's *Dictionary of Cognate Origins*, the character "bai" and the character "po" have the same origin. The meaning of "bai" is not simply to open ("open"), but to separate or split with one's hands ("to separate or split with one's hands"), which is a forceful motion ("forceful motion"), similar to "da". This etymological archaeological translation spirit and his spirit of exploration and research are worth learning for later scholars. However, due to his over-reliance on the meaning of words and neglect of contextual meaning, there are some mistranslations in the translation. This overemphasis on word-for-word translation sometimes leads to the loss of the broader context in which these terms are used, resulting in occasional misinterpretations that detract from the overall coherence of the translation. In addition, although Broschat regards rhetoric as the core content of *Guiguzi*, he does not think that the book is a guide to rhetoric, which to some extent affects his translation strategy and the quality of his translation.

As a researcher of East Asian culture, Thomas Cleary is deeply influenced by his cultural background when translating *Guiguzi*. He tries to restore the original meaning of the original text in the translation to make it more readable and fluent. However, due to differences in cultural background and limitations in translation level, there are some cultural misunderstandings and omissions in Cleary's translation. For example, his understanding of the word "Tao" is too simplified, and he directly translates it as "way", which fails to accurately convey its profound meaning in traditional Chinese culture.

Daniel Coyle adopts the method of abridgement when translating *Guiguzi*, translating only part of the content. He explores and excavates the original text from the perspective of philology and philosophy, trying to show the academic value of *Guiguzi*. However, due to the limitation of abridgement, Coyle's translation lacks comprehensiveness and depth, and cannot fully reflect the rich content and ideas of the original text.

Wu Hui adopts an academic translation strategy from a rhetorical perspective when translating *Guiguzi*, which is a major innovation of this translation. This approach represents a significant departure from earlier translations, as it foregrounds the rhetorical underpinnings of the original text rather than merely focusing on its linguistic aspects. She not only pays attention to the literal meaning of the original text but also digs deeper into the rhetorical philosophy behind it. Wu Hui corrects and improves the misunderstandings in previous translations, improving the accuracy and academic nature

of the translation. Her translation has neat sentences and accurate translation of disyllabic words, achieving the unity of both literary and academic performance. In addition, Wu Hui also adds a large number of annotations to the translation, providing readers with a bridge of understanding, further enhancing the readability and academic value of the translation. These annotations not only clarify the nuances of the original text but also offer insights into its historical, cultural, and philosophical context, thus making the translation an indispensable tool for scholars and general readers alike.

In “So longevity, happiness, wealth, honor, fame, hobbies, wealth, satisfaction and desire are all Yang” (*Guiguzi, Bihe I*), “longevity”, “happiness” and “wealth” all mean the combination of “length and life”, “happiness and happiness” and “wealth and honor”. These concepts, embedded in the original Chinese text, carry multifaceted cultural and philosophical connotations that extend beyond their literal meanings. In the translation, Michael Broschat chooses an English word with a similar meaning to represent a Chinese disyllabic word, while Wu Hui uses “and” to connect two English words to represent a Chinese disyllabic word. In translating “fugui”, Broschat chooses “prosperity” (Broschat, 1985:136), while Wu Hui chooses “wealth and prestige” (Wu Hui, 2016:41); in the translation of “hobby”, Broschat chooses “love” (Broschat, 1985:136), while Wu Hui chose “hobby and interest” (Wu Hui, 2016:41). In comparison, Wu Hui’s translation of Chinese two-syllable words is obviously more appropriate and accurate. Her translation approach is more aligned with the subtlety and precision of the original Chinese, ensuring that each word or phrase is represented in a way that mirrors the complexity of the source text.

4.2 Translation Quality Assessment

In order to comprehensively and objectively evaluate the quality of different English translations of *Guiguzi*, this study examines the language accuracy and fluency, cultural misunderstanding rate, etc. of the translations, and intuitively reveals the behavioral differences of different translators in the translation process and their impact on the quality of the translations.

The language accuracy comparison results are shown in Figure 1:

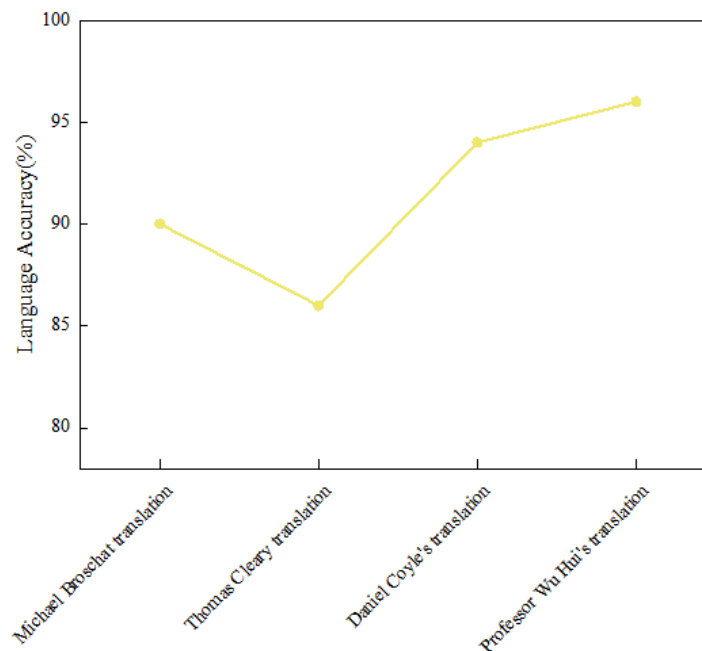


Figure 1. Language accuracy

As shown in Figure 1, there are significant differences in the language accuracy of different translators in the English translation of *Guiguzi*. These differences are reflective of each translator’s individual approach to capturing the nuances of the original text in the target language. The language accuracy of Michael Broschat’s translation is 90%, which is good, but there is still room for improvement. While his translation succeeds in maintaining the general meaning, it occasionally sacrifices linguistic precision in favor of readability, leading to slight inaccuracies in conveying the original’s deeper connotations. The accuracy of Thomas Cleary’s translation reaches 86%. Although it basically restored the original meaning, there is still room for improvement in language accuracy. In

contrast, Daniel Coyle's translation and Wu Hui's translation performs better in terms of language accuracy, reaching 94% and 96% accuracy, respectively. It is particularly noteworthy that Wu Hui's translation performed best in terms of language accuracy, reaching a high level of 96%. This fully proves that Wu Hui not only has a profound language foundation in the translation process but also can accurately understand the semantics and cultural connotations of the original text and accurately convey them to the target language readers. Her ability to retain the depth of the original text while adapting it to an English-speaking audience demonstrates a sophisticated command of both languages and cultural contexts. The high accuracy of Wu Hui's translation not only reflects the rationality of his translation strategy but also lays the foundation for his influence and contribution in the academic community. Her success in achieving such high accuracy strengthens her position as a leading figure in the field of translation studies and contributes significantly to the dissemination of Chinese rhetorical thought.

Sentence fluency is scored on a scale of 1-5, and the comparison results are shown in Figure 2:

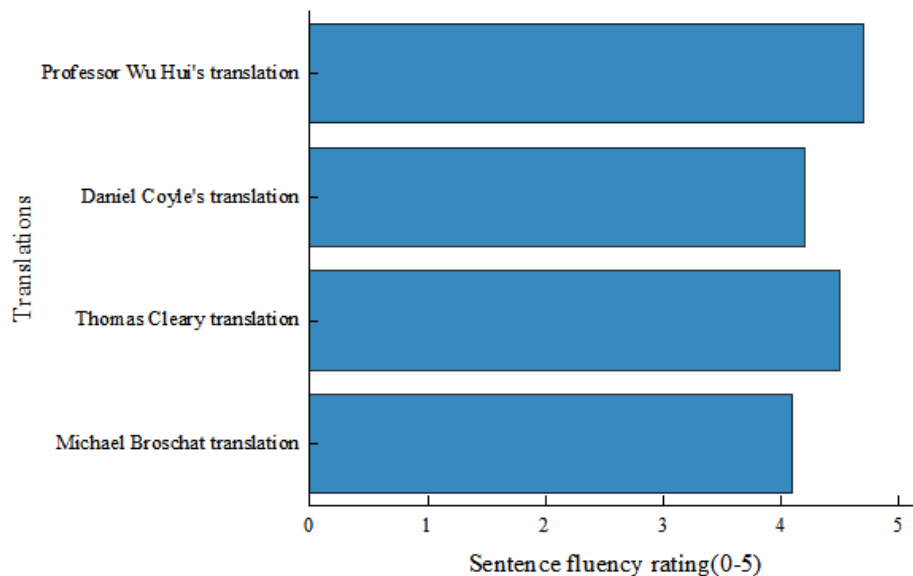


Figure 2. Sentence fluency score

In Figure 2, all four English translations of *Guiguzi* show a high level, with scores above 4, which shows the efforts made by the translators in pursuing language fluency. However, subtle differences can still reveal the different styles and strategies of the translators in processing the text. The fluency score of Michael Broschat's translation is 4.1. Although it meets the basic fluency standard, it is relatively low among the four translations. This may be related to his excessive emphasis on the literal translation and arrangement beauty of classical Chinese words, which makes some translations slightly stiff in fluency. Thomas Cleary's translation scores 4.5, which is outstanding in terms of fluency. The readability and fluency of his translation are highly recognized, which may be related to Cleary's in-depth understanding of Chinese culture and fluent English expression. Daniel Coyle's translation scored 4.2, which is at a medium level. Since this translation is an abridged translation, its fluency is affected by the original text excerpt and translation strategy. Wu Hui's translation ranks first in fluency with the highest score of 4.7. This not only reflects Wu Hui's profound language skills but also reflects his emphasis on the overall fluency and reading experience of the translation during the translation process, making the translation maintain academic rigor while also having a high literary appreciation value.

The cultural misunderstanding rate refers to the ratio of the number of expressions that may cause cultural misunderstandings to the total number of sentences in the translation. The results are shown in Figure 3:

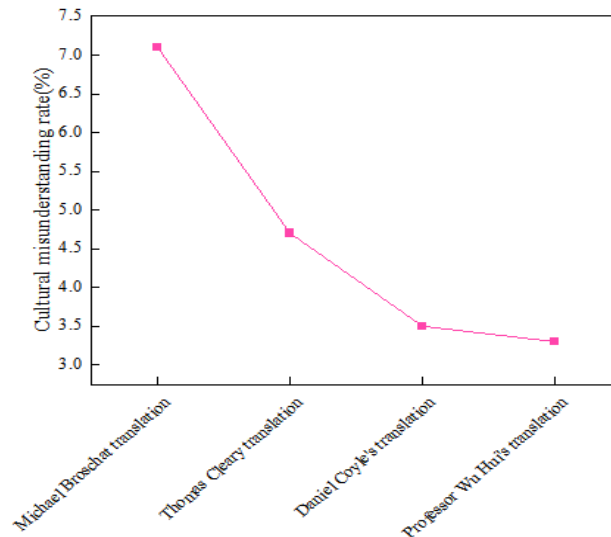


Figure 3. Cultural misunderstanding rate

According to the data in Figure 3, in terms of cultural misunderstanding rate, the four English translations of *Guiguzi* all show a low level of misunderstanding, which reflects the translators' efforts in dealing with cultural differences. These scores reflect the translators' ability to balance fidelity to the original text with the demands of creating a fluent and readable translation. However, subtle differences can still reveal the different abilities of translators in understanding and conveying the cultural connotations of the original text. The cultural misunderstanding rate of Michael Broschat's translation is 7.1%, which is the highest among the four translations, but still at a relatively low level overall. This is related to Broschat's over-reliance on the meaning of words and neglect of context in the translation process, which leads to deviations in the cultural information of the original text in some translations. The cultural misunderstanding rate of Thomas Cleary's translation is 4.7%, which is relatively low, showing Cleary's strong ability in understanding and conveying Chinese culture. However, due to differences in cultural background and limitations in translation level, some cultural misunderstandings still exist in his translation. The cultural misunderstanding rate of Daniel Coyle's translation is 3.5%, which is at a relatively low level. Although this translation is an abridged translation, it shows a high degree of accuracy in handling the cultural information of the selected content. Wu Hui's translation has the lowest cultural misunderstanding rate, only 3.3%, which fully proves Wu Hui's deep understanding and accurate communication of the cultural connotation of the original text during the translation process. Wu Hui not only corrects the misunderstandings in the previous translation but also adds a large number of annotations to the translation, providing readers with a bridge of understanding and reducing the rate of cultural misunderstanding. Her meticulous attention to the readability of the translation, while preserving the integrity of the original, demonstrates a sophisticated balance between scholarly accuracy and literary grace.

4.3 Academic Contribution and Influence

In the study of translator behavior criticism of the English translation of *Guiguzi*, the depth and breadth of the translator's cultural understanding as well as their academic contributions and influence are explored. This analysis not only examines the linguistic choices made by the translators but also considers their broader cultural awareness and the impact these choices have on the target audience's understanding of the original text. Michael Broschat's translation is a pioneering work of American scholars who paid attention to and translated *Guiguzi* in the early days. His efforts are significant in that they mark one of the first instances where an academic approach to translating *Guiguzi* was undertaken, helping to bring this classic text to a Western audience. Although it has a certain inspirational significance for later research, due to its excessive reliance on the meaning of words and neglect of contextual meaning in the translation process, some of the translations are misunderstood, which to a certain extent limits its performance in terms of the depth and breadth of cultural understanding. Despite this, Broschat's tracing and textual research on classical Chinese words still shows his in-depth understanding of the original language level. His meticulous approach to researching the etymology and historical development of classical Chinese words demonstrates a deep

linguistic expertise, contributing valuable insights into the historical and cultural context of the source text.

As a researcher of East Asian culture, Thomas Cleary's translation of *Guiguzi* is relatively good in restoring the original meaning of the book, and is highly readable and fluent, thanks to his unique understanding of Chinese culture. His background and deep familiarity with Eastern philosophical traditions allow him to approach the text with a level of cultural sensitivity that enhances the overall readability of the translation. However, due to differences in cultural background and limitations in translation level, Cleary's translation still contains some omissions and translations that differ from the original meaning, which to some extent affects the depth and breadth of his cultural understanding. This divergence can be attributed to the inherent challenges of cross-cultural translation, where the translator's own cultural lens sometimes influences the interpretation of subtle cultural nuances embedded in the original text. Despite this, his translation still has a certain impact in the American academic community and promotes the dissemination and research of *Guiguzi* in the United States.

Daniel Coyle's translation explores and explores *Guiguzi* from the perspective of philology and philosophy, which shows the depth and breadth of his cultural understanding. However, since the translation is an abridged translation, only part of the content is translated, which limits his comprehensive understanding of the original culture. Therefore, although Coyle's translation has certain academic value, its academic contribution and influence are relatively limited. Cleary's translation has played a pivotal role in making *Guiguzi* accessible to Western audiences, and his efforts continue to inspire scholarly discussions and further research on Chinese rhetorical thought in the American academic sphere.

Wu Hui's translation excels in terms of the depth and breadth of cultural understanding, academic contribution and influence. Her pioneering work marks a significant milestone in the study of Chinese rhetoric, offering a comprehensive and nuanced perspective on the original text. She is the first to fully translate *Guiguzi* from a rhetorical perspective, correcting the misunderstandings of previous translations and improving the accuracy of the words, phrases and sentences in the translation. This approach not only reflects her profound expertise in rhetoric but also her meticulous attention to the original text's intricacies. In the translation process, Wu Hui not only focuses on the accuracy of the language but also deeply explores the cultural connotation of the original text, paying particular attention to the historical, philosophical, and rhetorical contexts in which the work was written. She provides a bridge of understanding for readers through a large number of annotations. This makes her translation more accurate and comprehensive in conveying the cultural information of the original text. At the same time, Wu Hui's translation has had a wide impact in the academic community, sparking scholarly debates and promoting further research in Chinese rhetoric and philosophy. It has won more attention and recognition for Chinese rhetoric in the international academic community, contributing to a deeper global understanding of Chinese intellectual traditions. This achievement demonstrates her significant academic contribution and far-reaching influence.

5. Conclusion

This paper critically analyzes the translator's behavior in the four major English translations of *Guiguzi* (Michael Broschat, Thomas Cleary, Daniel Coyle and Wu Hui's translation), and explores the differences in translator's behavior in the translation process and its impact on the quality of the translation. The results show that Wu Hui's translation performs well in terms of language accuracy, sentence fluency and cultural misunderstanding rate, which fully demonstrates his deep language skills and profound understanding of the cultural connotation of the original text in the translation process. In comparison, other translations have certain deficiencies in translation quality and academic contribution, but they still contribute to the English translation and dissemination of *Guiguzi*. However, due to time and resource constraints, this paper only selects four major English translations for analysis, and fails to cover all translations; there may be certain subjectivity and errors in the selection and calculation of quantitative indicators. There is a lack of discussion on the translator's psychological activities and decision-making process during the translation process. Looking ahead, we can further expand the scope of translations and include more translations from different periods for analysis. At the same time, we can adopt more objective and scientific quantitative indicators to evaluate the quality of translations. In addition, we can combine multidisciplinary theories such as psychology and sociology to explore the translator's psychological activities and decision-making process in the translation process. These studies will help to more comprehensively understand the translator's behavioral characteristics in the translation process and their impact on the quality of the translation,

and provide more scientific guidance and support for translation practice.

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