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Traditional Chinese Culture in Journey to the West —
Taking Jenner's English Translation for Example**

Li Shuqi

Dan Cui

Athens Institute for Education and Research
9 Chalkokondili Street, 10677 Athens, Greece

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Li Shuqi, Graduate Student, Harbin Engineering University, China

Dan Qui, Professor, Harbin Engineering University, China

**An Analysis of the Translation of Idiomatic Phrases and
Traditional Chinese Culture in Journey to the West —
Taking Jenner's English Translation for Example**

As one of China's Four Great Classical Novels, Journey to the West stands as the pinnacle of China's ancient romantic novels and makes indelible contributions to the dissemination of Chinese classic literature and its culture. It was introduced to the world by British sinologist Jenner William John Francis through his English version in 2000. From then on, it has been constantly researched by scholars both at home and abroad ever since its publication. Their studies range from the entire book to specific person names and place names. However, research on the English translation of idiomatic phrases rarely involves in the book. Given this, in this paper, Jenner's English version will be taken as a corpus and representative idiomatic expressions will be selected. Based on those examples, the translation techniques embodied will be analyzed, and fine traditional Chinese culture behind them will also be explored. When translating these idiomatic expressions, Jenner did a good job of integrating the characteristics of the Chinese language with the essence of Chinese culture. In this way, it is expected to disseminate Chinese classical literature and fine traditional culture, and also showcase the possible paths for literary works to contribute Chinese culture, philosophy and wisdom to the international literary community.

Keywords: Chinese language, idiom English translation, Jenner, translation techniques, traditional Chinese culture

Acknowledgments: How fast the years had passed! A third of my postgraduate life has slipped through my fingers. This paper is the third academic paper I have written since entering Harbin Engineering University, and I am deeply touched. As an transdisciplinary student, I have suffered more than those of English major students and undergone more twists and downs. Fortunately, with unremitting endeavors, I finally succeeded in entering the field I had always longed for— translation. During my first year of study, I acquired a lot of specialized knowledge I had never dealt with, diligently completed every coursework, got rid of many bad habits, and tried

many “first times” I had never attempted due to laziness and lack of self-confidence. Therefore, I gained a lot in various aspects this year. After completing this paper and before attending this international conference, I would like to express my sincere gratitude to my supervisor, the Athens Institute of Education, and myself as well. Firstly, I would like to thank my supervisor - Cui Dan. I owe the fact that I was able to experience such a fulfilling year mainly to the delicate help and guidance of Professor Cui. Mrs. Cui always selflessly creates and seeks opportunities for us to make advances, and encourages us in many ways to participate in various beneficial academic activities and competitions. Mrs. Cui’s impressive instruction and unique personal charisma always make me feel honored to be her student. I would like to thank Mrs. Cui for carefully guiding and mentoring me in writing academic papers and participating in this international conference. Secondly, I also want to express my appreciation to the Athens Institute for Education and Research. I have always believed that opportunities always favor those who are ready, and Athens Institute for Education and Research is the one who creates such fabulous opportunities for us. The 16th Annual International Conference on Languages and Linguistics, organized by the Athens Institute for Education and Research, creates an excellent platform for linguists and language learners from all over the world to appreciate languages’ charm and cultural diversity together. Therefore, I can obtain such an unprecedented chance to constantly explore the field of my deep enthusiasm and produce my own opinions. Finally, I would like to thank myself for never thinking of giving up despite stumbling along the way. As I mentioned before, I am not a talented student, but I worked diligently with 1 percent of talent plus 99 percent of sweat to get to where I am now. I have always believed that enthusiasm and endeavors can make me shine like a firefly in this field. Even if it is not so bright, but it can provide me with a source of motivation to move forward.

Introduction

The competition between nations has reached the level of culture in the modern era, and national cultural soft power is gaining importance. Cultural awareness and cultural self-confidence have increasingly gained importance with the enhancement of China's overall national strength. Literary works with a high literary value are a crucial component of cultural soft power. *Journey to the West* has been read and studied extensively since it was first published during the Ming Dynasty. It has a colorful and humorous vocabulary that is full with idiomatic expressions that are emblematic of Chinese customs, national characteristics, and traditional Chinese culture. Scholars have discussed the book from various prospective, either focusing on the culture behind the names of places and persons or discussing the Buddhist culture that is present in it. However, so many precious researches on this book have hardly ever involved the combination of the translation of idiomatic phrases and the essence of traditional Chinese culture. Translation is not only a process of language transformation but also a kind of cross-cultural communication activity [1]. In the translation process, in addition to adhering to the fundamental translation principles and choosing the best translation techniques for the text in the source language, it is necessary to deal with cultural considerations and, to the extent possible, achieve the "functional equivalence" promoted by Eugene A Nida [2]. In light of this, this paper will analyze the translation techniques of typical examples of idiomatic phrases from a somewhat novel perspective, based on the main classifications of Chinese idiomatic expressions and main translation techniques accepted by the academic community. The paper will take the Chinese-English comparative version of *Journey to the West* published in China's Foreign Languages Press (translated by British sinologist William John Francis Jenner) as a parallel corpus, so as to provide reference and inspiration for the translation of Chinese idioms, while also taping the unique charm of Chinese language and characters, and show the essence of Chinese traditional culture.

Literature Review

Idiomatic phrases are not exclusive to the Chinese language and exist in all languages. Despite the fact that countries frequently share the same definitions of idiomatic phrases, the classification of idiomatic phrases in different languages is also quite distinct due to intrinsic differences in language, culture, history, customs, etc. Chinese idiomatic phrases are categorized differently by domestic scholars depending on their point of view. Idiomatic phrases are defined as fixed phrases or sentences in the language, and there are six types of idioms in *Ci Hai*, China's largest comprehensive dictionary with thorough and accurate definitions. According to this dictionary, Chinese idiomatic phrases consist of idioms, proverbs, aphorisms, two-part allegorical sayings, locutions, and colloquialisms [3]. Wang Dechun also identified these six groups in his book "On the Types of Idiomatic phrases" and included aphorisms [4]. Four categories, including idioms,

proverbs, two-part allegorical sayings, and locutions, are included in it, according to Ma Guofan, who is an expert on this field [5]. The classification system used by Mr. Ma, is also accepted by Baidu Encyclopedia. As can be seen, idioms, proverbs, two-part allegorical sayings, and locutions are the main categories that researchers use to classify idiomatic phrases.

People frequently mix up translation strategy, translation method, and translation technique when referring to translation abilities. Scholars have drawn an obvious distinction between the three terms in this regard. Translation strategy comes before translation method and translation technique, according to Xiong Bing [6]. Common translation techniques include addition, omission, division, combination, and shift. Translation techniques, in the opinion of Dong Luo, can be divided into those that are biased toward domestication and those toward foreignization. The former group includes translation techniques such as established equivalent, generalization, amplification, semantic translation, adaption, transcreation, substitution, and variation. The latter one comprises calque, borrowing, and literal translation [7]. The investigation of translation techniques is therefore a component of all comparative studies of translations of source texts, sections, and phrases. The common language samples in Jenner's English translation will be subjected to a technical analysis in this article using accepted translation methods in academic community.

Theoretical Framework

As independently used lexical units in language, idiomatic phrases are combinations of fixed phrases with semantic combination and phonetic harmony.

Idiomatic phrases are generally featured by two qualities: structural stability and meaning integrity [3].

Classification of Chinese Idiomatic Phrases

Idioms

A fixed phrase with written linguistic color is known as an idiom, which is a stereotyped word in the Chinese language and a distinctive language form of traditional Chinese culture. Idioms typically include four characters and are primarily created via allusions. Such as, 指鹿为马, 朝三暮四, 杯弓蛇影, 莺歌燕舞, 拔苗助长, and so on.

Proverbs

Proverbs are common established expressions with profound significance that have been passed down orally by large populations of people. Boasting characteristics such as well-balanced sentences and harmonious tones, they are simple to comprehend vividly. Proverbs typically reflect kinds of consciousness like life philosophy, production experience, interpersonal behavior, and natural laws. They frequently reveal objective truths and are of instructive significance. For example: 吃不穷,穿不穷,不会算计一世穷; 立秋下雨万物收, 处暑下雨万物丢; 穷在闹

市无人问，富在深山有远亲, and so on.

Two-part Allegorical Sayings

The public enjoys hearing and talking about a kind of vibrant and amusing oral language called “two-part allegorical sayings”, made up of two parts. The former is a metaphor or analogy, similar to the “conundrum” in a riddle, while the latter is an explanation of the former, also equivalent to the “answer to the riddle” in a riddle. The latter is likewise a crucial component in expressing meaning. Two-part allegorical sayings are divided into those with implied meaning and homophonic ones. With regard to homophonic ones, the second part of them share a similar pronunciation with other words. For example, those with implied meaning: 黄鼠狼给鸡拜年——没安好心; 竹篮打水——一场空, etc. And homophonic allegorical sayings: 小葱拌豆腐——一清（青）二白, 腊月里的萝卜——动（冻）了心.

Locutions

Conventional idiomatic expressions are common in Chinese people’s spoken language with the characteristics of briefness, humor, and informality. Generally speaking, they consist of three or more characters, with three characters taking up the majority. Common idiomatic expressions can be categorized as verb-object, modifier-keyword, subject-verb, and other forms. For example, verb-object: 吹牛皮, 傍大款, 绕弯子, 拖后腿, etc.; Subject-verb: 天知道, 驴打滚, 脸皮厚, etc.; Others: 七大姑八大姨, 桃李满天下, etc.

Main Translation Techniques

Translation techniques are skills required to implement and employ a translation method in translation activities. The translation techniques accepted by the translation field mainly include addition, omission, division, combination and conversion. However, translation techniques are not absolute, nor do they exist in a single form in sentences or paragraphs. The translation of a sentence or a paragraph often involves multiple translation techniques, namely couplets, triplets and quadruplets proposed by Newmark Peter [8].

Addition

Addition in translation techniques refers to the addition of certain words, sentences or paragraphs to the translation process according to the lexical, syntactic, semantic, rhetorical or stylistic needs of the target language, so as to better express the content of the original text or better achieve the specific translation purposes. Importantly, when it is subject to certain cultural norms of the target language, this translation technique is also required [6]. For instance,

Original text: I love three things in this world: sun, moon and you. Sun for morning, moon for night and you forever.

Translation: 天地间, 三事吾之所欲: 昼则乐日, 夜则惜月, 一世则恋君。

As can be clearly seen, four verbs—“乐”, “惜” and “恋” have been added to the translation to better reflect the deep meaning of the original text and also vividly convey the affection for “君”.

Omission

Omission refers to the deletion of certain words, sentences or paragraphs during the translation process in accordance with the lexical, syntactic, semantic, rhetorical or stylistic needs of the target language, so as to convey the original content more concisely and smoothly, or better achieve the specific translation purpose [6]. When it is subject to certain cultural norms of the target language, omission is also need to be employed. In this process, redundant vocabularies, syntactic structures, rhetoric and so on are omitted. Omission does not mean removing some of the ideological content of the original text; rather, it means removing any content that is superfluous or does not follow the conventions of the target language. For instance,

Original text: 在饮食方面, 中国各省的习惯不一样, 口味也不一样。

Translation: Eating habits and tastes differ from province to province in China.

In this case, one of the two Chinese phrases“不一样” has been omitted in the translation, in that Chinese is good at repetition but English is not. Therefore, elements that are considered redundant in English must be deleted.

Division

When a sentence from the original text is divided into two or more sentences in translation, this is referred to as division. For example,

Original text: Daybreak comes with thick mist and drizzle.

Translation: 黎明时分, 大雾弥漫, 细雨蒙蒙。

English, being a hypotactic language, often tends to utilize long sentences to represent many sense groups. Chinese, on the other hand, as a paratactic language, is proficient at employing short phrases or sentences to convey sense groups independently. As a result, one of the most prevalent translation technique for translating from English to Chinese is division.

Combination

In this technique, as opposed to division talked above, two or more sentences from the original text are incorporated into one sentence in translation. Since English sentences are more compact and have a tighter structure than Chinese sentences, combination is frequently applied when translating from English to Chinese. For example,

Original text: 发展是硬道理, 我们都必须坚持这一原则。

Translation: We should all embrace the principle that development is the absolute truth.

Combination can reproduce the original material in a more concise and brief manner while also being more in line with the target language's expression customs. Conversion is the process of changing linguistic structures or units from the source text into counterpart structures or similar units with different heterogeneous qualities in the target language.

Conversion

Conversion is the process of changing linguistic structures or units from the

source text into counterpart structures or similar units with heterogeneous qualities in the target language. Chinese pinyin, vocabulary, syntax, discourse, rhetoric, culture, phonology and other aspects may be involved in this process[6]. For instance,

Original text: 三个臭皮匠, 顶个诸葛亮。

Translation: Two heads are better than one.

The words “臭皮匠” and “诸葛亮” in this sentence are both words with Chinese characteristic from the classics. They must be converted into “heads” in English in accordance with cultural differences, so as to express the complex meaning of the original text and achieve the communicative function at the same time.

An Analysis of Translation Techniques of and Traditional Chinese Culture behind Typical Idiomatic Phrases Examples

Idioms

Example 1: 玄帝垂训云：“‘暗室亏心，神目如电。’趁早送去还他，莫爱非礼之物。” (Chapter 50) [9] (The following examples are all excerpted from this book)

Jenner’s version: ... the eyes of the gods are like lightning...

In this case, the phrase “暗室亏心，神目如电” refers the idea that even if you do something immoral in secret, the gods’ eyes are as bright as lightning and can see all you did clearly. It tells that never to do anything immoral under any circumstances, otherwise you will be duly punished. Evidently, when Jenner translated, he just gave the phrase “神目如电” a literal translation and ignored the “暗室亏心”, which is an indication of omission. Since “暗室亏心” and “神目如电” are not established combinations and their meanings are not the same as each other, I think that this is a contentious area and that “暗室亏心” should be elucidated clearly. The translation of “神” as “gods” shows the manner of translation at the cultural level, and god culture in the Western countries are similar to “神” in China. People has constantly paid attention to managing their own behavior in ancient Chinese civilization for the reason that they believed that gods knew everything. People are always convinced of the idea of “interactions between heaven and mankind” proposed by Dong Zhongshu, a philosopher in West Han Dynasty. Therefore, Chinese people steadily believe that virtue will be rewarded and evil punished.

Example 2: 那沙僧一闻孙悟空的三个字，好便似醍醐灌顶，甘露滋心。(Chapter 31)

Jenner’s version: When Sha Monk heard the name of Sun Wukong, he felt as if his head has been anointed with mellow wine as if his heart had been moistened with sweet dew.

“Daigo”, which is a Buddhist phrase, is a metaphor for the greatest Buddhist doctrine and alludes to the pure ghee made from cow’s milk. Pouring pure ghee on the head is referred to “醍醐灌顶”. This idiom was originally employed by

Buddhists as a metaphor for instilling wisdom and enlightenment. In today's era, it refers to hearing insightful advice that greatly encourages individuals to totally awaken. Additionally, it refers to being cool and cozy as well [10]. "Daigo" is a Chinese Buddhist term while wine culture is deeply ingrained in Western countries. This is also the reason why Jenner here replaced "ghee" that symbolizes the highest state in Chinese Buddhist culture with "mellow wine" enjoyed by western people. This allows for a faithful translation of the original meaning without failing to achieve communicative function due to cultural differences.

Proverbs

Example 3: 世上无难事，只怕有心人。(Chapter 2)

Jenner's version: Where there's a will, there's a way.

As one of the widely spread Chinese proverbs, this proverb tells that nothing in the world is impossible to accomplish if one has the will to do it. This saying is also frequently used as an exhortation. In light of Jenner's general trend in the translation of idiomatic phrases in this book, he prefers the translation strategy of foreignization. Here, however, Jenner tends to taking the translation strategy of domestication, adopting idiomatic translation. That is to borrow the idiomatic phrases of the target language to replace the original words and sentences for translation [6]. This proverb exemplifies the translation technique of conversion in that the main notion it expresses is equivalent to the main idea of the English proverb "Where there's a will, there's a way". This conversion gives the translation a vivid appearance while showcasing the cognitive similarities between the two people. One of the reasons why the Chinese nation has been able to continue for several thousands of years is that it boasts excellent qualities such as resilience and perseverance. As a result, Chinese has no shortage of idioms that convey the same concepts.

Example 4: 一日为师，终身为父。(Chapter 72)

Jenner's version: Your teacher for a day is your father for the rest of your life.

It was once believed that even a teacher who had only taught themselves for one day should be treated as a father for the rest of his life. This proverb has been around for a long time in the Chinese culture. The Chinese people have traditionally placed a high value on respecting parents and teachers since they are a nation of manners. The father has always served as the family's leading role from ancient times to the present, and the proverb "father guides children" symbolizes the father's supreme position in the family. As a result, placing an equal value on fathers and teachers also greatly exemplifies the fine Chinese tradition of paying reverence to both teachers as well as laws and truth. It can be seen that Jenner still utilized the literal translation with the translation technique of combination for this sentence. Jenner combined the proverb's two short sentences with two sense groups into one sentence by employing a "Subject + Linking verb + Predicative" structure. With this treatment, the translated text is more closely aligned with the characteristics of a compact English sentence structure. In the meanwhile, the essence of the original text is expressed briefly and clearly in a condensed language.

Two-part Allegorical Sayings

Example 5: 乍入芦圩，不知深浅。(Chapter 32)

Jenner's version: If I don't tell him and keep him in the dark he won't know how things stand.

This allegorical phrase tells that someone has just arrived in a reed field and not sure how deep it goes. It serves as a metaphor for arriving somewhere unfamiliar needs acting cautiously. Contrary to the traits of boldness and openness embodied Westerners, Chinese [people have traditionally had personalities such as reservedness, caution, and conservatism, emphasizing prudence in words and deeds. They especially tend to learn to observe words and respond cautiously in the new surroundings. This careful approach has also always been embraced by the Chinese people. Here, Jenner applies the translation method with conversion, paraphrasing the original text and contextually interpreting it. By depicting “芦圩” as “in the dark” and “不知深浅” as “don't know how things stand”, Jenner effectively demonstrate the fine tradition of the Chinese nation of acting prudently for the sake of reliability and security.

Example 6: 大海里翻了豆腐船——汤里来，水里去。(Chapter 61)

Jenner's version: It's like a boat full of beancurd sinking: it came out of the wet and it disappeared into the wet. Easy come, easy go.

Given that tofu is made from soy milk and brine, the expression “汤里来” comes into being. When the boat full of tofu capsizes in the sea, the tofu will vanish in the water. Thus, it is called “水里去”. This allegorical saying is used to convey the profound meaning that going back where you came from. Although Jenner employed literal translation in this instance, he also added the explanatory words “Easy come, easy go”. Due to the fact that tofu is a traditional specialty that has its roots in China, it's crucial to maintain this image and add illustrative words if necessary to make the deep implication of allegorical sayings more obvious. In the meantime, this saying conveys the admiration for the early working class while also depicting a scene about the life and labor of the working class in a vibrant manner. Thus, the combination of literal translation and the translation technique of addition accomplishes communication goals and broadens readers' perspectives while also preserving the national features and the language structure of the original text.

Locutions

Example 7: 他就弄个神通，把毫毛拔下几根，丢入口中嚼碎，喷将出去。(Chapter 5)

Jenner's version: ... so he performed a spell...

Here, “弄个神通” relates to the locution “弄神通”, which denotes the display of superior abilities. The term “神通” initially refers to the induction of communication through the gods; and in Buddhism, it refers to the magical prowess of gods and Buddhas. Now it is utilized to describe extremely powerful abilities and techniques, with strong cultural connotations. Here, Jenner translated it as “performed a spell”, while the commonly used English word “spell” denotes

“incantation, magic”. Since “神通” is a cultural vocabulary with Chinese features, there is no English word that can be used in its place. In this situation, we can either choose to paraphrase or translate literally without going against your desire. Jenner selected the word “spell” to be as close to the original text as possible because his translation strategy as a whole tends to be foreignization, which in some ways represents the translation technique of conversion. The author’s descriptions of the various characters’ incredibly magical abilities in this book about gods and demons serve as an obvious evidence of people’s steadfast spirit of resistance and their unremitting pursuit of lofty ideals from ancient times. In addition, Jenner utilized appropriate translation techniques, thereby taking into account the variations between Chinese and Western deity cultures.

Example 8: 八戒道：“阿弥陀佛！既是偷了四个，怎么只拿出三个来分，预先就打起一个偏手？” (Chapter 25)

Jenner’s version: ... He must have done the dirty on us.

In the example, “打起一个偏手” is the locution “打偏手”, which refers to doing immoral tricks in private to make profits from it. Since ancient times, the Chinese people have valued honesty above all else and detested sneaky and malicious behavior. They advocate “decent gentlemen” and reject “despicable villains”. Here, the phrase “do the dirty on” is how Jenner paraphrased it, which is also a demonstration of the translation technique of conversion. This is a natural echo of the fine Chinese tradition that favoring integrity and despising meanness.

There are additional idiomatic phrases, which are not listed due to limitations on space, such as “做威风”(to be pretentious), “装幌子”(acting ostentatiously), “小家子” (appearing humble) and so on in addition to the ones aforementioned. Only the use of paraphrasing with the aid of proper translation techniques is capable of adequately conveying the content of the original text since Chinese idiomatic expressions are brief and compact, the majority of which are intimately tied to particular national customs and culture.

Conclusion

This paper chose the Chinese-English comparative version of the classic Chinese romantic novel Journey to the West as a parallel corpus, organized and classified the various idiomatic phrases that appear in the text in accordance with the classifications of common Chinese idiomatic expressions. Then an analysis of translation techniques embodied in Jenner’s translation was performed by combining the five major translation techniques that are generally accepted: addition, omission, division, combination, and conversion. Through the analysis of those typical instances, it can be seen that this book contains a great deal of idiomatic phrases, many of which are concise and vivid and reflect unique traditional Chinese culture as well as its distinctive national traits. In order to more effectively accomplish the goal of translation, Jenner applied different translation techniques during his English translation process throughout the book for various idiomatic expressions— proverbs, idioms, two-part allegorical sayings as well locutions. In general, Jenner made great efforts to seek truth from facts and

analyze concretely by carefully taking into account the inherent differences in factors including context, language, national characteristics, customs and habits, and organically combining various translation techniques. As a result, he was able to complete a successful translation that has significantly advanced both Chinese culture and the dissemination of classic literature across the world.

Jenner preferred to apply the translation strategy of foreignization by taking into account words transformation and cross-cultural communication, in that the idiomatic phrases fully Chinese national characteristics, the unique charm of Chinese language, and the richness of traditional Chinese culture. The novel's linguistic beauty and artistic appeal are enhanced by the integration of various idiomatic phrases with other ordinary expressions. As such, the excellent traditions of the Chinese people are further conveyed, such as people's courage and tenacity, their determination to punish evil and promote virtue, relentless pursuit of dream, resisting criminal forces, advocacy of solidarity and noble personality. In the meantime, it also praises the excellent qualities of kindness and righteousness, down-to-earth and resilience, as well as infinite wisdom of the China's working people.

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