A Corpus-Based Linguistic Study of the Translation of Han Kang's Novel the Vegetarian

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Abstract—**Following Han Kang's recognition as the 2024 Nobel Prize laureate in Literature, her novel The Vegetarian has garnered global attention, becoming a key text for the study of contemporary Korean literature and cross-cultural communication. This award highlights Han Kang's unique contributions to literature and her profound exploration of complex human experiences and social issues. As a representative work of modern Korean literature, The Vegetarian has played an important role in cultural transmission through its Chinese translations. Its reception in China not only enriches the landscape of world literature in translation but also provides a vaMainable case for research into cross-cultural understanding and translation practice.**

This study constructs a small parallel corpus of the Mainland and Taiwanese Chinese translations to analyze the differences in The Vegetarian in terms of vocabulary, syntax, and discourse features, uncovering distinctions in linguistic style, thematic expression, and cultural representation. Through an analysis of the two Chinese translations, the research explores how translators from Mainland China and Taiwan adapt their strategies to meet the cultural expectations of readers in distinct sociocultural contexts. This comparative approach enhances our understanding of literary translation as a medium for cross-cultural communication and underscores the role of translated works in shaping cultural identity and literary evaMaination.

Ultimately, this paper aims to examine the translation, reception, and interpretation of Han Kang's work in Mainland China and Taiwan, assessing its impact on global cultural discourse and its potential role in fostering Korean-Chinese cultural dialogue.

Keywords—**han kang, the vegetarian, parallel corpus, translation, corpus linguistics**

I. INTRODUCTION

With South Korean author Han Kang winning the Nobel Prize in Literature in 2024, her representative work The Vegetarian has garnered even broader global attention, becoming a significant text in the study of modern literature and cross-cultural communication. This accolade not only affirms Han Kang's outstanding contributions to international literature but also further highlights the depth of her works in exploring the complexities of human nature and social issues. As a representative of contemporary Korean literature, Han Kang's works offer global readers a unique cultural perspective. The Chinese translations of her works have played an important role in cultural dissemination in Mainland China and Taiwan. Particularly in China, the spread of *The Vegetarian* has enriched the connotation of world literature translation and serves as a vaMainable case for cross-cultural understanding, translation practice, and international literary exchange [1].

This paper focuses on the two Chinese translations of *The Vegetarian* in Mainland China and Taiwan, employing a parallel corpus approach to conduct a detailed comparative analysis. It explores the differences in vocabulary, syntax, and textual features between the translations, while also analyzing the stylistic variations through translation strategies and translator styles. As an analytical tool, the parallel corpus not only facilitates precise comparisons of direct correspondences between the source text and the translations but also provides new perspectives on how the translations adapt to the target culture and linguistic norms [2, 3].

From the perspective of corpus linguistics, this paper examines how different socio-cultural backgrounds infMainence the linguistic choices and translation strategies in the translations. It reveals the adjustments and reshaping processes undertaken by translators in the two cultural contexts to meet the cultural expectations and aesthetic preferences of Chinese readers. Corpus linguistics theory aids in analyzing linguistic variations and their application in translation, exploring how translations reflect social vaMaines and cultural identity. Through the comparison of the two translations, this study deepens the understanding of literary translation as a medium of cross-cultural communication and uncovers the role of translated works in shaping cultural identity and literary evaMaination. By combining parallel corpus analysis, this paper evaMainates the role of Han Kang's works in promoting cultural dialogue between China and South Korea and discusses their position and significance in global literary exchange.

II. LITERATURE REVIEW AND CONSTRUCTION OF THE PARALLEL CORPUS

A. Research Status of Han Kang's Novel the Vegetarian

Han Kang emerged in the South Korean literary scene in the early 1990s with her profound feminist perspective and sustained creative vitality. Her literary achievements began in 1999 when she won the 25th Korean Novel Literary Award for her novella *The Buddha of Childhood*. Subsequent works frequently garnered accolades, particularly in 2016 when *The Vegetarian* won the International Booker Prize, making her the first Korean author to receive this honor. In 2024, she became the first Asian female author to win the Nobel Prize in Literature. From 2000 to 2024, eight translated works of Han Kang, incMainding seven novels and one poetry collection, were published in China. These works were originally published in South Korea before 2010, with their Chinese translations primarily concentrated after 2016, especially following her International Booker Prize win, which brought significant attention. Studying Han Kang's works, particularly *The Vegetarian*, helps to understand her exploration of modern women's fate and living conditions.

Existing research often focuses on the thematic depth, narrative techniques, and symbolic meanings of *The Vegetarian*, especially analyzing the protagonist's transformation from a feminist perspective, reflecting the social status and identity of women in South Korea. Scholars also examine the impact of her works on cultural and social vaMaines, exploring the role of literature in global cultural exchange.

However, existing research has notable limitations. First, cross-cultural comparative studies are relatively scarce. While literary criticism of the novel has received attention, there is little research on the differences in the reproduction and interpretation of the original text across different cultural contexts. For example, recent studies by analyzed the Korean-Chinese and Korean-English translations of Han Kang's *The Vegetarian*, revealing differences in translation strategies between languages [4, 5]. The study found that omissions and reductions are common in Korean-Chinese translations, with the Chinese version staying close to the original text, while Korean-English translations tend to add and elaborate on contextual descriptions. Second, existing research often focuses on single-language translations. For instance, a recent study analyzed the differences between two simplified Chinese translations of *The Vegetarian* [6], published in 2021 and 2013, respectively, and employed textual comparison methods to examine the influence of translator subjectivity on the translated text [7, 8]. However, this study did not employ parallel corpus methods, nor did it compare the Mainland Chinese and Taiwanese versions, leaving this area largely unexplored. In particular, there is a lack of in-depth research on the differences between translations of The Vegetarian in the same language but across different socio-cultural contexts. Previous studies mostly focus on the reception of translations in the same language and their fidelity to the original work. Furthermore, there is insufficient research from linguistic and translation studies perspectives, such as analyses of vocabulary, syntax, textual features, and cultural adaptability in terms of linguistic style.

B. Research Significance of the Parallel Corpus

The application of parallel corpora in translation studies, as discussed by Johansson, Stig, in Towards a Typology of Parallel Corpora [9], provides a scientific framework for a comparative analysis of the Mainland Chinese and Taiwanese translations of Han Kang's *The Vegetarian*. This paper employs a parallel corpus approach to analyze the translation strategies of these two versions in terms of lexical choices, syntactic structures, and cultural adaptation, thereby offering empirical support for research on cross-cultural translation strategies. The significance of this study is reflected in the following aspects:

First, this research deepens the understanding of the translation strategy selection process, particularly in high-context cultural settings, where translators balance domestication and foreignization strategies to meet the needs of different target readers. By using parallel corpus analysis, the study reveals how translators handle complex cultural information in directly corresponding linguistic units, further explaining the formation of translation styles. The study explores the use of domestication and foreignization strategies in detail. For example, domestication strategies make translations more aligned with the target language culture, facilitating reader comprehension, while foreignization strategies preserve the uniqueness of the source language, allowing readers to experience cultural differences. By comparing the differences in strategy application across translations, this study reveals the impact of these strategies on text reception and comprehension, as well as how translators respond to the needs and expectations of the target culture [2], this approach is significant for advancing the theory of sociological translation studies and provides a solid theoretical foundation for cross-cultural translation practices.

Second, this study compares direct correspondence indicators such as type-token ratios, lexical density, and sentence length between the Mainland Chinese and Taiwanese translations of *The Vegetarian*, revealing how translators adapt to the cultural needs of their respective regions within the same language. This research not only contributes to a more comprehensive understanding of the diversity and complexity of the original work in different contexts but also demonstrates the process of text reception and variation in different cultural contexts of the target language. Through this comparison, the study explores the direct infMainence of target culture on the translation process, offering insights into cultural adaptation strategies in translation practice.

Additionally, this study uses detailed parallel corpus data to examine the specific translation strategies employed by translators when addressing deep cultural and social issues. By analyzing direct correspondences in the parallel corpus, the research provides a more intuitive observation of how translators make adjustments, offering practical case studies for translating Korean literature into Chinese contexts. This method not only enhances the accuracy and depth of the research but also provides practical guidance for improving the quality of literary translation. The application of the parallel corpus allows for a scientific and systematic exploration of the Chinese translations of *The Vegetarian*. By analyzing translation differences, this study offers new perspectives for translation studies and cross-cultural research, while providing vaMainable insights for translators to navigate linguistic and cultural differences in cross-cultural translation practices.

C. Construction of the Chinese Parallel Corpus for The Vegetarian

Traditional translation theories advocate that translated texts should reMain faithful to the style of the source text. However, this perspective was challenged in the 1960s with the emergence of functional equivalence theory [10]. According to this theory, Nida began exploring how translators' personal experiences and translation philosophies infMainence the form of translated texts, thereby introducing the concept of translator style. In traditional research methods, studies on translator style often relied on selecting typical examples from texts for manual review and analysis, primarily focusing on comparing linguistic features and stylistic differences through human effort [11]. With the rapid development of computer technology and translation theory in the 21st century, corpora have been introduced as a new tool for studying translator style, marking a significant shift in research methods and

paradigms [12].

For the text of *The Vegetarian*, from corpus collection to parallel alignment, both Chinese translations are derived from the original Korean text, ensuring consistency and comparability in content. Through comparison, the study reveals differences in cultural adaptation and translation strategies between the Mainland Chinese and Taiwanese translations, offering new perspectives for Korean-Chinese literary translation. The research delves into lexical choices, semantic adjustments, and syntactic structures, showcasing subtle differences in how the two translations adapt to their respective cultural contexts and target readers. By analyzing the use of conjunctions, pronouns, and other lexical elements, the study provides data-driven insights into how translators employ different strategies to convey the emotions, style, and cultural nuances of the original work. As shown in Fig. 1, the information on the original work and its translations provides the basis for the present analysis.

(1) Corpus Collection

Corpus collection is the first step in constructing a parallel corpus. Selecting appropriate texts and ensuring their accuracy and completeness are fundamental to achieving effective research. This study focuses on Han Kang's novel *The Vegetarian*, selecting the Mainland Chinese and Taiwanese translations to explore differences in cultural adaptation and translation strategies. During the corpus collection process, in addition to selecting the translations, digitizing, formatting, and aligning the texts are crucial steps in building a parallel corpus. After digitization, the content is extracted and segmented to form parallel texts. Paragraphs and sentences are then aligned one by one to ensure semantic consistency. The constructed parallel corpus can reveal differences between translations, providing data support for analyzing translation strategies.

(2) Corpus Cleaning

After corpus collection, cleaning is necessary to ensure usability and accuracy. Since the Mainland and Taiwanese versions of *The Vegetarian* are in PDF format and the Korean version is in Kyobo eBook format, they must first be converted into txt documents to unify the format. During conversion, meticulous checks are required to clean errors such as extra spaces, grammatical mistakes, and punctuation inconsistencies, enhancing the cleanliness of the corpus. After cleaning, the source text and translated texts are saved separately in txt format for easier analysis and comparison. This cleaning process lays a solid foundation for linguistic and translation research, ensuring the accuracy and reliability of the data.

Fig. 1. Information on the original work and its translations.

(3) Corpus Alignment

Parallel corpus alignment is a crucial step in corpus construction, aiming to ensure the correspondence between the source and target texts. For the Chinese versions of *The Vegetarian*, a sentence-by-sentence alignment approach was adopted, with the assistance of the Tmxmall online tool for manual verification [13]. First, the Korean version was aligned, followed by manual proofreading to ensure accuracy, and the aligned texts were exported as KT_CT1 and KT_CT2 files. Then, the Chinese segments were extracted and reconstructed as CT1 and CT2, which were manually proofread in WPS. Finally, the CT1_CT2.xlsx file was exported as the Chinese parallel corpus of *The Vegetarian* (Main and Tai versions).

(4) Part-of-speech Tagging

Part-of-speech tagging is the process of marking the grammatical roles of text words. It identifies the grammatical functions of words, such as nouns and verbs, and is the basis for word form restoration and grammatical analysis. Tagging methods incMainde rule-based, statistical model-based, and deep learning methods. This study first used Weiciyun to perform preliminary part-of-speech tagging, then manually reviewed to ensure accuracy, and finally imported it into Yicorpus to create a corpus and exported a txt file with word segmentation. This helps to analyze the differences in vocabulary selection in the translation and evaMainate the adaptability of the translation to the context of the source text and the translation strategy.

(5) Statistical Retrieval

Statistical retrieval is the key to parallel corpus analysis. It extracts data by setting conditions for comparative analysis. After constructing the parallel corpus of *The Vegetarian* Chinese and Taiwanese, it can be retrieved using tools such as wordsmith, antconc, Yicorpus [14], and Weiciyun [15]. The search covers vocabulary, syntax, and discourse levels, analyzing vocabulary usage, syntactic characteristics, and discourse coherence. By defining conditions and features, language phenomena can be quickly extracted and statistical data can be obtained to provide data support for linguistics and translation research, reveal translation choices, and explore differences in translations.

III. TEXTUAL DIFFERENCES BETWEEN THE MAIN AND TAI VERSIONS OF THE VEGETARIAN

The Vegetarian consists of three parts: *The Vegetarian*, *Mongolian Mark*, and *Flaming Trees*. This study focuses on the first part, *The Vegetarian*, as the primary research subject, comparing its Korean-to-Chinese translation and the differences between the Main version (Mainland China) and the Tai version (Taiwan) (refer to Table 1).

Due to the need for multiple comparative analyses of translation examples, this study does not comprehensively cover all three parts of the novel. Instead, the analysis is based on statistical results derived from the selected text.

Table 1. Work information

	Title	Author/Thaslator	Publisher	Publish Year
KT	『채식주의자』	한강 著	창비	2007
CT1	『素食者』	胡椒筒 译	成都：四川文艺出版社	2021
CT2	『素食者』	千日 译	台北：漫游者文化出版社	2016

A．Vocabulary-Level Differences Between the Main and Tai Versions

(1) TTR/STTR

In comparative language studies, the type-token ratio (TTR) can measure the lexical richness and diversity of a text. This ratio is often used in comparative analysis of parallel corpora, such as translations between different languages, to observe changes in lexical diversity during the translation process. "Standard type-token ratio"is a term used in linguistics to analyze vocabulary composition. It is used to compare the ratio of "type" and "token" in the same language or different languages. Type refers to a unique vocabulary unit that does not repeat, while token refers to the number of times a word actually appears, that is, the word frequency. For example, if the word "book" appears 5 times in a text, the type is counted as 1 and the token is counted as 5. The TTR reflects the lexical changes in a text to a certain extent. The standard type-token ratio can more accurately reflect the lexical richness and variability of the text under examination, so it can be used to measure the difficulty of a text. The higher the standard type-token ratio, the higher the lexical richness of the text used by the translator. The STTR is calculated based on the ratio between type and token. The STTR is usually calculated in units of 1000 characters. The purpose is to standardize the TTR and reduce the impact of text length on lexical richness, thereby measuring the differences in lexical diversity and richness of texts. After using the wordlist function of wordsmith9.0 to analyze the standard symbol-to-symbol ratio (STTR) of the Korean original and its Chinese and Taiwanese translations, we can observe the significant differences between the Korean original and the Chinese and Taiwanese translations, which provides an important quantitative basis for understanding translation strategies. In this chapter, we compare the STTR of the original "Vegetarian" and the two Chinese translations from China and Taiwan (statistical results are shown in Table 2), revealing the vocabulary usage characteristics and translation strategies of the Chinese and Taiwanese translations of the Korean original.

Table 2. TTR of main and Tai translations

TTR/STTR	Korean Original	Main Version	Tai Version
形符 (token)	7775	12050	12567
类符 (type)	4534	3189	3781
类符/形符比 (TTR)	58.32%	26.46%	30.09%
标准类符/形符比 (STTR)	78.17%	54.27%	56.38%
STTR 标准差 (std.dev)	18.32%	40.94%	39.26%

In the Standard Type-Token Ratio (STTR) analysis of the Korean original and its Main and Tai Chinese translations, significant differences between the Korean original and the two Chinese translations were observed, providing an important quantitative basis for understanding the translation strategies. The STTR calculation is based on the ratio between types (unique word forms) and tokens (total word occurrences), and it helps measure the differences in lexical diversity and richness across texts. A comparison of the STTR of *The Vegetarian* Korean original and its two Chinese translations reveals the lexical expression strategies employed by the different translations.

First, the STTR of the Korean original is 78.17%, indicating a high level of lexical diversity and richness. This suggests that Han Kang used a broad and rich vocabulary in the writing. This result reflects the complexity of the language structure and the diversity of expressions in the Korean original. However, due to the limited scope of the selected chapters, the result may not fully represent the linguistic characteristics of the entire novel. The standard deviation of the original is 18.32%, showing that lexical diversity is evenly distributed across different subsets, with little variation, indicating that the language style reMains highly consistent throughout. This stability can be attributed to the unified language structure and expression style in the Korean original, which creates a relatively consistent linguistic style across different sections, highlighting the complexity and richness of Korean, but with no significant fMainctuations in style and expression.

In contrast, the STTR of the Main translation is 54.27%, significantly lower than the Korean original, indicating that the translator's strategies and the Chinese language's syntactic preference for cohesion, as opposed to the diverse grammatical expressions of Korean, led to a reduction in lexical richness in the translation. The standard deviation of the Main translation is 40.94%, showing considerable variability in lexical diversity. Some sections use simpler or more limited vocabulary, while others might attempt to compensate by using richer vocabulary. This fMainctuation likely reflects the infMainence of differences between the Chinese and Korean languages, which might cause changes in lexical choices when expressing the complex emotions of Young-hui's husband or the delicate psychology of Young-hui's monologue. In Korean, these nuances are expressed through grammatical forms (such as connective endings, sentence-final endings), while in Chinese, they may be conveyed through adverbs, modal particles, or changes in paragraphs, leading the translator to adjust the language accordingly. These fMainctuations might be related to the translator's strategy, where some sections prioritize simplifying language or Maintaining fMainency in Chinese, while others, particularly in more emotionally or literarily significant parts, aim to increase lexical diversity to approximate the style of Han Kang's original work. Thus, the translation strategy of the Main version may prioritize linguistic simplicity and functionality over fully reproducing the richness of the original text.

The STTR of the Tai translation is 56.38%, slightly higher than that of the Main translation, but still significantly lower than the Korean original. This suggests that the Tai translation has somewhat increased lexical diversity. The standard deviation of the Tai translation is 39.26%, slightly lower than the 40.94% of the Main translation, indicating that the variability in lexical diversity is somewhat reduced. The translator may have adopted a more balanced approach to avoid linguistic monotony or repetition. The Tai translation might have made more adjustments based on cultural background and language habits, especially in grammatical structures and idiomatic expressions, considering both fidelity to the original and the readers' understanding and acceptance. The Tai translation seems to focus more on linguistic fMainency and readability. Nonetheless, the reduced variability in the Tai version suggests that the

translator may have been more inclined to adhere to the original's expression in the translation process.

Through the quantitative analysis of STTR and its standard deviation, we not only reveal the linguistic differences between the original and the translations but also offer a new perspective for translation studies: using quantitative methods to examine how translation strategies adjust and shape the text in terms of linguistic expression, lexical choice, and style reproduction. This analysis provides strong theoretical support for a deeper understanding of linguistic transformation, cultural transmission, and reader reception in translation.

(2) Lexical Density

Lexical density refers to the proportion of content words (such as nouns, verbs, adjectives, and adverbs) in a text relative to the total number of words [16]. Content words carry the primary information in a text, so lexical density reflects the informational load and the degree of linguistic conciseness of the text. A higher lexical density typically indicates that the text is more concise and information-rich; conversely, a lower lexical density may suggest that the text is simpler and carries less information. This study uses Yicorpus and Weiciyun tools to analyze the lexical density of the Mainland and Taiwan versions of *The Vegetarian* (refer to Table 3). By comparing the lexical density between the Mainland and Taiwan versions, we can reveal differences in language conciseness, information delivery methods, and translation strategies. Through the calculation of lexical density, we not only reflect the linguistic style of the texts but also analyze how the two translations, infMainenced by their different cultural backgrounds, make translation choices and how these choices affect the readability and difficulty of the text.

Table 3. Lexical features of the main-Tai translation

Part of Speech	Main Version	Tai Version
nouns	1838	1128
verbs	1438	688
adjectives	271	176
pronouns	376	132
numerals	304	149
classifiers	7	3
adverbs	326	200
Lexical density	78.38%	80.18%

The comparison of lexical density in the parallel corpus of the Main-Tai translations of *The Vegetarian* reveals the differences in language conciseness and information transmission between the two translations. Lexical density is an important indicator of the translator's subjectivity, reflecting not only the language style of the text but also the translator's tendencies in discourse organization, information presentation, and cultural adaptation. According to the

research results (refer to Table 2), the lexical density of the Main translation is lower than that of the Tai translation, indicating that the Main translation tends to employ richer narrative strategies, focusing on contextual description and detailed elaboration, which caters to the higher information load of literary reading. On the other hand, the Tai translation has a higher lexical density, with language that is more concise, refined, and direct, reflecting the Taiwanese translator's preference for a clear and fMainent expression style, which suits a more easily readable text. This difference largely reflects the translator's consideration of reader acceptance in different cultural contexts. As shown in Fig. 2, the distribution of parts of speech in the main-Tai versions can be clearly observed
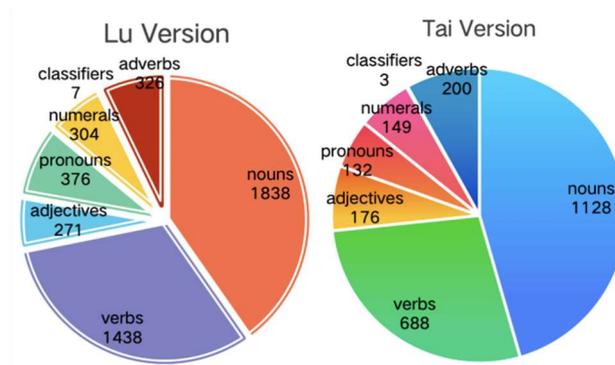

Fig. 2. Part of speech distribution in the main-Tai versions.

By comparing lexical density, the effectiveness of this quantitative indicator in translation studies was validated, revealing the different focuses of the Main and Tai translators in discourse processing. Lexical density, as an indicator of text information voMainme and language complexity, helps reflect the refinement and diversity of the text at the lexical level. The analysis shows that the Main translation tends to simplify the language, emphasizing readability and functionality, resulting in lower lexical density, indicating that the translator focuses more on the fMainency and intuitiveness of the language. In contrast, the Tai translation exhibits higher lexical density, reflecting the Tai translator's emphasis on the richness and expressiveness of the language, striving to Maintain the original style and avoid excessive simplification. These differences reveal the different strategies in adapting language complexity in the two translations. This analysis not only helps understand the adaptability of translation strategies in different cultural environments but also provides data support for exploring the subjectivity of translators.

(3) Four-Character Idioms

As shown in Table 4, the use of four-character idioms in the main-Tai translations can be clearly observed.

Table 4. Four-character idioms in the main-Tai translations

Types		Main Version	Tai Version
total		107	23
Proportion		1.86%	0.73%
word frequency	4	手忙脚乱、一声不响	
	3	少言寡语、夺门而出、美味佳肴、一动不动	
	2	心满意足、暴跳如雷、大发雷霆、束手无策、无动于衷、毁尸灭迹、犹豫不决、气喘吁吁、目不转睛、疲惫不堪、咬紧牙关	美味可口
	1	惹人注目、察言观色、微不足道、顺理成章、闭门不出、枯燥无味、另眼相看、怅然若失、一如既往、破口大骂、逆流而上、郁郁葱葱、成群结队、不绝于耳、似曾相识、有条不紊、	席地而坐、空空如也、大行其道、不可理喻、心不

哑口无言、遁入空门、不可理喻、大显身手、一无所知、不足为奇、彻夜难眠、骨瘦如柴、想方设法、从容不迫、乱七八糟、惊慌失措、不伦不类、沉默寡言、毁于一旦、一举一动、欢天喜地、无关痛痒、敬而远之、深不见底、大吃一惊、坚持己见、刮目相看、不寒而栗、千难万险、无忧无虑、安家落户、安枕无忧、不知所措、不以为然、汗流浃背、聪明伶俐、筋疲力尽、奄奄一息、四面八方、不得而知、一去不回、面露难色、熙熙攘攘、不堪入目、无关紧要、感激不尽、面不改色、毫无疑问、空无一物、原封不动、事不关己	心不在焉、彻头彻尾、披头散发、另当别论、莫名其妙、气急败坏、泰然自若、津津有味、呼之欲出、狼狈不堪、张口结舌、一望无际、饱经风霜、强颜欢笑、三寸之舌、不约而同、面红耳赤、怒发冲冠、窃窃私语、坚韧不拔、不以为意、深信不疑、不紧不慢、自讨没趣、顽固不化、又惊又喜、笑容满面、	在焉、愁眉不展、骨瘦如柴、暴跳如雷、堂而皇之、津津有味、呼之欲出、泰然自若、一家之主、三寸之舌、坐吃山空、不知所措、四面八方、暗中摸索、匪夷所思、毫不在意、切身感受、一清二楚

As a fixed expression form with high conciseness, idioms reflect the simplicity and cultural characteristics of a language [17]. Four-character idioms, unique to Chinese, not only convey rich cultural connotations but also embody the high level of abstraction in the language. As a unique expression form in Chinese, four-character idioms are concise and culturally rich, and during translation, they demonstrate the translator's understanding and ability to reproduce the original text, reflecting their language conversion strategies in cross-cultural communication. By searching for four-character idioms, one can uncover how translators handle culture-specific elements in the source language within different cultural contexts, especially how they adjust the use of idioms according to the target language's language habits. The frequency and selection preferences of four-character idioms also provide data support for analyzing the stylistic differences between the Main and Tai translations. By comparing the use of idioms in the translations from both sides of the Taiwan Strait, one can explore the translator's choices in expressing the same ideas, such as whether the same idioms are used or replaced with explanatory language. These differences not only reflect the translator's adaptation in language structure but also reveal the differences in translation strategies. Furthermore, the semantic analysis of four-character idioms aids in understanding the translator's choices in emotional transmission. The unique cultural emotional nuances of idioms require translators to adjust according to the context to ensure that target language readers accurately perceive the emotional tone of the original text.

This article uses Yicorpus, WeiCiYun, and the "Idiom Dictionary" (online) to perform a comparative search, conducting statistical analysis of the idioms in the text, as shown in Table 4 [18]. The frequency of use, selection preferences, and semantic color of four-character idioms may differ between the Main and Tai translations, which is the focus of the comparative analysis in this section.

Based on the search and statistical results from Table 4, the differences in the use of four-character idioms between the Main and Tai translations can be analyzed as follows:

Firstly, in terms of frequency of use, the Main translation employs four-character idioms at a noticeably higher rate than the Tai translation. The Main translation contains 107 four-character idioms, accounting for 1.86% of the total, while the Tai translation only has 23, accounting for 0.73%. This difference suggests that the Main translation tends to use more four-character idioms in order to better convey the condensed meanings and cultural nuances of the original text. Additionally, the higher frequency of idioms in the Main translation may aim to highlight the conciseness and compactness of the Chinese language. Four-character idioms,

especially when expressing emotions or describing actions, can effectively enhance the expressiveness of the text.

Secondly, in terms of selection preference, the four-character idioms in the Main translation incMainde many emotionally charged expressions, such as "暴跳如雷" (jumping with rage), "大发雷霆" (bursting with fury), and "心满意足" (feeling satisfied). These idioms are commonly used to depict intense emotions or states, with strong expressiveness and vividness. The Main translation also selects several idioms with vivid imagery, such as "气喘吁吁" (panting), "疲惫不堪" (exhausted), and "咬紧牙关" (gritting one's teeth). These idioms not only enhance the visual impact but also reflect the characters' physical and mental states. In contrast, the four-character idioms in the Tai translation are more concise, such as "少言寡语" (few words, quiet) and "美味佳肴" (delicious dishes). While these idioms carry cultural connotations, they are more neutral and restrained in expression. The use of these idioms in the Tai translation is less emotionally intense or vividly descriptive than in the Main translation, reflecting the Tai translation's tendency to Maintain the original text's simplicity and restraint.

Lastly, in terms of semantic color, the four-character idioms in the Main translation often carry strong emotional overtones and direct descriptive qualities. For example, "暴跳如雷" and "大发雷霆" depict extreme emotions, and these idioms in the Main translation better express feelings of anger and anxiety, providing strong support for the emotional intensity of the original text. In contrast, the four-character idioms in the Tai translation tend to focus more on simplicity and restraint. For instance, "少言寡语" reflects a character's silence and calmness, while "美味佳肴" emphasizes the deliciousness of food. These idioms have a softer emotional tone, aligning with the Tai translation's tendency to convey emotion and describe scenes through concise and understated expressions.

B. Syntactic Differences Between the Main and Tai Translations

In the syntactic analysis of the parallel corpus, two key linguistic structure indicators are average sentence length and average sentence segment. Average sentence length reflects the maturity and complexity of the text's syntax. By comparing the average sentence length across different languages or translations, one can reveal differences in translation strategies. For example, a translator may use longer sentences to preserve the layered expression of the original text, or simplify sentence structures to improve readability. This analysis helps identify the syntactic characteristics of the Main and Tai translations, as well as the

strategies that may have been employed during the translation process.

Average sentence segment length contributes to the analysis of the text's discourse structure, especially the impact of paragraph organization on information delivery. Translators may split long paragraphs from the source language to match the target language's expression habits, or combine shorter paragraphs to enhance coherence, ensuring the text aligns with the reading conventions of the target language. These adjustments in paragraph structure also reflect cultural adaptation and language transformation strategies in translation. (refer to Table 5)

This section uses Wordsmith and Yicorpus to conduct searches and presents the statistical results in Table 6. Quantitative analysis of translation strategies provides strong data support for discourse analysis and translation studies of the Main and Tai parallel corpus.

Table 5. Syntactic features of the main and Tai translations

Types	Korean Original	Main Version	Tai Version
sentences	1060	736	693
mean (in words)	8.04	14.49	15.71
paragraphs	861	428	444
mean (in words)	9.89	24.91	24.52
number of segments	1303	1265	1081
average segment length	1.23	1.72	1.56

(1) Analysis of Sentence Count and Average Sentence Length Differences

First, in terms of sentence count, the original text has 1,060 sentences, while the Main translation and Tai translation have 736 and 693 sentences, respectively, both significantly fewer than the original. Particularly in the Tai translation, the sentence count is reduced by about 35%. This indicates that both translations made adjustments to the sentence structures of the original text during the translation process, with the Tai translation likely merging sentences to enhance the fMainency and cohesion of the translation. Secondly, the comparison of average sentence length shows that the original text has an average sentence length of 8.04, while the Main translation has an average of 14.49 and the Tai translation has an average of 15.71. The Tai translation has the most notable increase in average sentence length, far exceeding the original Korean text, which may suggest that the Tai translator preserved more complex sentence structures and clauses. In contrast, the Main translation is more concise, tending to simplify sentence structures or merge sentences to improve the readability and fMainency of the translation.

(2) Analysis of Paragraph Count and Average Paragraph Length Differences

In terms of paragraph count, the original text has 861 paragraphs, while the Main and Tai translations have 428 and 444 paragraphs, respectively. The number of paragraphs in the translations is generally fewer than in the original, especially in the Main translation, which reduces the paragraph count by about 50%. This difference suggests that the translators may have employed a strategy of merging paragraphs to improve the coherence and overall structure of the translation. The comparison of average paragraph length shows that the original text has an average paragraph length of 9.89 words, while the Main and Tai translations have significantly increased average paragraph lengths of 24.91 and 24.52 words, respectively. This change indicates that in the translation process, both translations tended to merge the original shorter paragraphs into longer ones. Particularly in the Main translation, the increase in paragraph length may have been intended to enhance the fMainency of the text and adapt to the reading habits of Chinese readers.

(3) Analysis of Sentence Segment Count and Average Sentence Segment Length Differences

In terms of sentence segment count, the original text has 1,303 sentence segments, while the Main and Tai translations have 1,265 and 1,081 sentence segments, respectively. The number of sentence segments in the translations is generally fewer than in the original, which may indicate that the translators restructured or merged sentences during the translation process to improve cohesion and fMainency. The comparison of average sentence segment length shows that the original text has an average sentence segment length of 1.23, while the Main and Tai translations have average sentence segment lengths of 1.72 and 1.56, respectively. This difference reflects the restructuring of sentence structures during the translation process. The higher average sentence segment length in the Main translation suggests that the translator may have merged shorter sentence segments to improve the compactness of the translation and the coherence of the information flow. In contrast, the Tai translation's slightly lower sentence segment length may be aimed at Maintaining the original text's information hierarchy and grammatical structure.

The statistical results and analysis of syntactic features reveal significant differences between the Main and Tai translations in sentence structure, paragraph organization, and sentence segment splitting. The Tai translation tends to preserve the grammatical complexity of the original, extending sentences and splitting paragraphs to convey a richer level of expression, while the Main translation focuses more on simplifying sentences and merging paragraphs to improve readability and fMainency. These differences reflect the distinct translation strategies employed in each version and highlight the adaptation and recreation of the source language structure during translation.

C. Discourse-Level Differences between the Main and Tai Translations

This section presents an analysis of the original text of *The Vegetarian* and its Main and Tai translations, using Yicorpus and weiciyun to examine the frequency of conjunctions, pronouns, interjections, and other discourse markers. The analysis reveals that due to the structural differences between Korean and Chinese, the translators employed different strategies to ensure coherence and emotional continuity in the text.

As shown in Table 6, the discourse features of the main and Tai translations exhibit observable differences across multiple linguistic categories. These differences are not random but reflect systematic variations in discourse organization and linguistic preferences between the two languages. Chinese relies on meaning-based coherence, while Korean depends more on grammatical forms. As a

result, the translators had to adjust the linguistic structure to Maintain the emotional tone of the original text while adapting to the target language. By analyzing the use of interjections and modal particles, it is evident that the translators converted the original emotions and displayed their own style, making the translation both faithful to the original text and close to the cultural norms of the target language.

Table 6. Discourse features of the main and Tai translations

Category	Main Version	Tai Version
conjunction frequency	293	227
pronoun frequency	376	132
Chi-square vaMaine of continuous pronouns	0.047	0.176
modal word frequency	108	73
Interjection frequency	12	10
interjection chi-square vaMaine	0.2031	0.1165

(1) Differences in Discourse Coherence between the Main and Tai Translations

In terms of discourse coherence, there are significant differences between the Main and Tai translations in the frequency of conjunctions and pronouns, reflecting their distinct translation strategies. According to the statistics on the frequency of conjunctions and pronouns in the original Korean text and the Main and Tai translations, the original Korean text used conjunctions 63 times and pronouns 548 times. In comparison, the Main translation used conjunctions 293 times and pronouns 376 times, while the Tai translation used conjunctions 227 times and significantly reduced pronouns to 132 times. This indicates that the Main translation enhances grammatical coherence through frequent use of conjunctions and pronouns, ensuring clear inter-sentential relationships and improving the fMainency of the discourse, while the Tai translation relies more on intrinsic semantic coherence in Chinese, using implicit connections to Maintain a natural flow.

Further analysis of the chi-square vaMaines for conjunctions and pronouns shows that the Main translation has a vaMaine of 0.047, and the Tai translation has a vaMaine of 0.176, indicating that the Tai translation uses more semantic connection strategies with conjunctions and pronouns. Although the chi-square test results suggest no significant difference in the use of conjunctions and pronouns (P > 0.05), this data still shows that the Tai translation relies on semantic coherence, achieving smooth discourse through implicit connections, while the Main translation focuses on ensuring coherence and logic through grammatical connections. These differences highlight the distinct translation strategies in cultural adaptation and language habits: the Main translation emphasizes grammatical clarity and structure, while the Tai translation focuses on the naturalness of the language and the delicate transmission of emotions.

(2) Differences in Emotional Expression between the Main and Tai Translations

In terms of emotional expression, the Main and Tai translations show significant differences in the use of modal particles and exclamations, reflecting different cultural and translation strategies. According to the statistics, the Main translation used modal particles 108 times, while the Tai translation used them 73 times, indicating that the Main translation uses modal particles more frequently to directly enhance emotional expression and give the translation a more colloquial characteristic. The Main translation increases emotional intensity by using modal particles frequently, allowing readers to directly feel the emotional force of the original text. In contrast, although the Tai translation used modal particles less frequently, its use of exclamations was slightly higher (12 times compared to 10 in the Main translation), indicating that the Tai translation places more emphasis on using exclamations delicately to convey emotions, ensuring a gentler, more subtle emotional transmission.

Chi-square test results further confirm this difference, with the Main translation's chi-square vaMaine for modal particles and exclamations being 0.2031, and the Tai translation's vaMaine being 0.1165, with both P vaMaines greater than 0.05, indicating no statistically significant difference in the emotional expression forms between the two translations. However, the difference is still noticeable. The frequent use of modal particles in the Main translation enhances the directness and intensity of emotional expression, aiming to retain the emotional tension of the original text, while the Tai translation uses exclamations in moderation, making emotional expression more subtle and layered, in line with the more restrained language characteristics of Taiwanese culture. Although the differences did not reach statistical significance (P > 0.05), these subtle differences reflect distinct translation strategies. The Main translation focuses on direct, colloquial emotional expression, while the Tai translation tends to use more delicate emotional elaboration and a varied use of modal particles and exclamations, making emotional transmission more consistent with the target language culture's expressive habits. These differences offer profound insights into cross-cultural translation, particularly regarding emotional communication and discourse coherence, where different translation choices directly affect the outcome of the translation.

IV. TRANSLATION STRATEGIES AND TRANSLATOR STYLES

Both Mainland China and Taiwan belong to the Chinese cultural sphere, but due to differences in regional, historical, social, and cultural factors, they exhibit significant differences in their translation strategies. The root of this difference lies first in the distinct socio-cultural backgrounds and historical development processes of the two regions. In Mainland China, translation activities are heavily infMainenced by northern culture. Mandarin, as the standard language, is based on northern dialects, which has fostered a translation style characterized by simplicity, standardization, and rigor. In literary translation, it is especially common to use rhythmic structures like four-character phrases, which can effectively convey the formality and simplicity of the work, reflecting Mainland China's high regard for linguistic conciseness and standardization. This translation approach tends toward a "domestication" strategy, aiming for clear and direct expression by adapting to the linguistic habits of the target culture.

In contrast, Taiwan′s translation strategy is more flexible and diverse. Taiwan′s culture is infMainenced by multiple factors, incMainding its deep-rooted Minnan culture, the impact of Japanese culture during the colonial period, and the fusion of Western culture under a capitalist backdro. According to the 2020 statistics from Taiwan′s Ministry of the Interior, the population distribution is as follows: 76.9% Minnan people, 10.9% Hakka people, 10.0% mainland Chinese immigrants, 1.4% indigenous people, and 0.8% uncertain. This data highlights that Taiwan is a multicultural society.

These cultural infMainences not only shape Taiwan's unique linguistic features but also impact its translation practices. Taiwan's translation style leans toward "foreignization," emphasizing the retention of the original text's cultural characteristics and emotional nuances. Translators often incorporate local cultural elements and delicate emotional expressions into their translations, creating a translation style that both preserves the original meaning and reflects local characteristics. This style embodies the Taiwanese translator's respect for the original text's culture and sensitivity to the localization of the translated text.

A. Translation Strategy Analysis: Foreignization vs. Domestication

The choice of translation strategy plays a crucial role in the quality of the translation and the reception by the target audience when translating the Korean original of *The Vegetarian*. Particularly in handling Korean connective endings and particles, the translator faces the challenge of adjusting the expression while retaining the original structure and emotions, in order to adapt to the linguistic habits and cultural background of the Chinese language. The core of the translation strategy can be reflected through two approaches: "foreignization" and "domestication." Foreignization emphasizes preserving the features of the source language, allowing the target audience to experience the "foreignness" of the foreign culture. This strategy helps convey the cultural connotations and linguistic characteristics of the original text. In contrast, domestication adjusts the language structure and cultural elements to make the translation more aligned with the language habits and cultural background of the target audience, reducing cultural gaps and achieving a smoother and more natural effect.

(1) Domestication Strategy-Main's Translation

Main's translation (by Hu Jiao Tong) tends to favor the domestication strategy, focusing on language simplicity and the reading experience for the target audience. This translation adopts many structures and vocabulary that align with Chinese language habits, making the translation smoother and more natural. For instance, the Korean connective ending "-다가" in the sentence "나는 거실을 서성거리다가 전화기를 들었다" is translated as "然后" ("I was pacing in the living room, then I picked up the phone"). By simplifying the original expression, the translation achieves fMainency in the Chinese language. However, this approach does not fully convey the subtle sense of time progression and emotional fMainctuations in the original Korean.

Similarly, for the translation of "-고 나서" in the sentence "냄새가 나서 그래" ("it's because there is a smell"), the translator adds the expression "其实是" ("actually because"), which conforms to Chinese adverbial usage and expression habits, but introduces redundant information that could potentially obscure the emotional nuances of the original. This domestication strategy enhances the readability and fMainency of the translation but risks losing some of the emotional depth and cultural subtlety present in the original Korean text.

This domestication strategy, while enhancing the readability and fMainency of the translation in Chinese, also brings limitations in transmitting cultural elements. The unique emotional expressions and cultural connotations in Korean are often simplified or omitted in the Chinese translation, making it difficult to fully convey the cultural depth and emotional subtlety of the original text. For example, while the translation of "-다가" is clear and concise, it falls short in conveying the emotional nuance, and the addition of words for the translation of "-고 나서" in order to achieve smoothness may lead to a misunderstanding of the emotional shift. Although these strategies improve the fMainency of the translation, they also weaken the cultural richness and emotional intensity of the original work to some extent.

(2) Alienation Strategy -- Taiwanese Translation

In contrast to the Mainland Chinese translation, the Taiwanese translation (by Qianri) tends to use the alienation strategy, retaining more of the original language features and cultural nuances. The Taiwanese translation makes an effort to preserve the source language's structure when translating Korean connective endings, such as rendering "-는 데" as "可是" ("but") and "-이라서" as "因为" ("because"). This strategy focuses on showcasing the original language style and cultural context, attempting to allow readers to experience the unique linguistic characteristics and emotional atmosphere of the Korean original, thus fostering a deeper understanding of the work's cultural implications.

However, while the translation is closer to the original in terms of emotional depth and cultural transmission, it may introduce certain interpretive biases for Chinese readers, particularly in terms of linguistic fMainency. For example, the Taiwanese translation renders the Korean "-는 데" (e.g., "가는 데마다") as "可是" ("but every time I go somewhere"). While this Maintains the sense of contrast in the source language, the expression may seem awkward to Chinese readers unfamiliar with Korean grammar, affecting reading fMainency. Similarly, the translation of "-이라서" (e.g., "냄새가 나서 그래") as "因为" ("because there is a smell") faithfully reproduces the causal relationship in the original, but this literal translation does not fully conform to the common expressions in Chinese, potentially making the interpretation feel unnatural to the reader.

The Taiwanese translation, through the alienation strategy, demonstrates greater fidelity in conveying cultural and emotional aspects but sacrifices some degree of naturalness

in the target language. This strategy creates a tension between Maintaining the original's style and enhancing reading fMainency.

B．Translator Subjectivity and Translation Style

Translation is not merely a linguistic transformation but an integration of cultural and social contexts. In the translation process, the translator's subjectivity—namely, their cultural identity, personal vaMaines, and understanding of the original text—directly infMainences the quality and style of the translated text. The translator is not only a linguistic converter but also a cultural re-creator. Translation style, as an embodiment of the translator's subjectivity, reflects the choices made in the handling of language, culture, and emotion. These choices are often shaped by the translator's subjectivity. Pym (2010) points out that translation decisions are not only infMainenced by linguistic factors but also by the translator's cultural perspective and personal judgment.

(1) Concise and FMainent: Mainland Chinese Translation's Sketch-style

The Mainland Chinese translation (by Hu Jiao Tong) showcases a concise and fMainent translation style, emphasizing language simplicity and clarity to ensure readability and immediacy. The translator typically opts for concise expressions that align with Chinese language norms, minimizing the complexity of the original structures, thus making the translation both smooth and easy to understand. For example, the Korean connective "-고" is often translated as "并" ("and") in the Mainland Chinese version, simplifying the complex sentence structures of the original and making the relationships between clauses more direct and clear. When transforming sentences, the translator frequently uses short causal conjunctions like "因此" ("therefore") and "所以" ("so") to replace the more complex Korean structures. While this approach streamlines the language, it also compresses some subtle emotional connections. For instance, the Korean "사라졌다" ("disappeared") could be translated as "退下" ("withdraw"), which omits the sense of the time lapse and emotional resonance conveyed in the original, thereby diminishing some of the emotional impact.

From a textual perspective, the Mainland Chinese translation's concise and fMainent style effectively breaks down and simplifies the original long sentences, reducing information overload and language complexity, making it easier for Chinese readers to comprehend and absorb. However, while this simplification improves the reading experience, it sometimes weakens the depth of emotional and cultural layers, especially in conveying nuanced emotions and subtle cultural differences. The "domestication" strategy used by the translator results in the loss of some of the original's local flavor.

(2) Delicate Descriptions: Taiwanese Translation's Cultural Restoration

In contrast to the Mainland Chinese translation, the Taiwanese translation (by Qianri) places greater emphasis on delicate cultural transmission and emotional conveyance, particularly in Maintaining the emotional and cultural layers of the original text. The Taiwanese translation focuses on preserving the linguistic details of the original, especially those emotional expressions and cultural characteristics in Korean. Through flexible translation techniques, the translator strives to retain these elements. For example, the Korean "-ㄴ가?" expression is translated as "难道...吗?" ("Could it be...?"), preserving not only the interrogative tone but also the nuance and intonation present in the Korean text. Similarly, the Korean "그런데" (e.g., "그런데 왜 자꾸만 가슴이 여위는 거지") is translated as "可是" ("But"), which retains the sense of contrast and enhances the emotional expression, conveying a more delicate emotional fMainctuation. This type of nuanced expression allows the Taiwanese translation to better transmit the deep cultural background and emotional atmosphere of the original work. Although this may cause some unfamiliarity or discomfort for Chinese readers, it reMains more faithful to the original text's spirit and emotional intent.

From a textual analysis, the Taiwanese translation retains a significant amount of the original language structure and emotional elements, aiming to convey both the emotional depth of the original text and the presence of cultural differences. While this "alienation" strategy might lead to some discomfort for readers, it better preserves the cultural context and emotional tension of the original work. The Taiwanese translation style allows the original's delicate emotions to persist, giving the translated text more layers and regional color, highlighting the richness of cultural transmission and emotional expression.

V. CONCLUSION

This paper compares the Chinese Mainland and Taiwanese translations of Han Kang's novel *The Vegetarian* through a parallel corpus analysis, exploring the differences in language processing, cultural adaptation, and translation strategies between the two versions. Using the framework of corpus linguistics, the study reveals the underlying socio-cultural backgrounds and ideological factors behind these differences. The findings indicate significant variations between the Mainland and Taiwanese translations in terms of linguistic expression and cultural adaptation.

At the lexical level, the Taiwanese translation exhibits greater lexical diversity and emphasizes the delicate expression of emotions, reflecting a foreignization strategy that retains the source culture. In contrast, the Mainland translation tends towards conciseness, with a lower STTR, displaying a tendency for simplification in translation that aligns with the target language's expression habits.

From a corpus linguistics perspective, the Taiwanese translation adopts a foreignization strategy by preserving details of the source culture, reflecting a focus on cultural diversity. The Mainland translation, however, adopts a domestication strategy, simplifying the language and adjusting cultural symbols to better align with the norms of the target language. These differences reflect the translators' understandings and strategic choices shaped by the distinct socio-cultural contexts of the two regions. The translation strategies of the Taiwanese version are closely linked to Taiwan's cultural identity, while the Mainland translation focuses more on cultural adaptability and the acceptability of

the target readers.

In terms of syntax and discourse structure, the Taiwanese translation reMains faithful to the original sentence structures, with longer sentences and frequent use of conjunctions and pronouns, thereby preserving the layers of the original text. The Mainland translation, on the other hand, simplifies sentence structures to make the translation smoother and more in line with the target language's conventions. Through an analysis based on corpus linguistics theory, this paper highlights that translation is not merely a linguistic conversion but also a cultural adjustment process, underscoring the social function of the translator in cross-cultural translation. This study provides a new perspective on Chinese-Korean literary translation, emphasizing the importance of cultural adaptability in the translation process and revealing the potential of translated works to shape cultural identity and contribute to literary evaMaination.

CONFLICT OF INTEREST

The author declares no conflict of interest.

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