On C-E Translation Strategies and Methods of Zhiba Culture for Global Communication*

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Zhiba culture is a profound culture with a long history, but there are still many problems in the C-E translation of it, such as low popularity, few recipients, and so on, which hinder its communication and development. Therefore, it’s necessary to improve the quality of C-E translation of Zhiba culture. Based on the perspective of communication studies, combining with the principle of “Information First”, the principle of “The Audience First”, the paper explores the existing problems of Zhiba culture C-E translation and hopes to help to improve the present situation, to truly show the charm of Zhiba culture, to make it better accepted by the international community and optimize the global communication effect.

Keywords: Zhiba culture, C-E translation, communication, translation strategies, translation methods

1. Introduction

1.1. Research Background

Over the past 40 years of reform and opening-up, China has created a great miracle. It plays an increasingly important role in the international community. C-E translation has a great impact on China’s international image. China President Xi Jinping puts forward the “the Silk and Road Economic Belt” and “the Maritime Silk Road” in 2013. At the same time, he puts forward “Do a good job of C-E translation, innovate the way of C-E translation, and tell the story of China”. However, there are great differences in cultural background, social history, education and living habits between the East and the West. Therefore, if appropriate translation strategies and methods are not taken into account in C-E translation, a good communication effect will not be achieved.

1.2. Research Significance

At present, there are many studies on C-E translation in the international community, but there is still a blank in the field of C-E translation strategies of Zhiba culture from the perspective of communication. This study is a breakthrough from previous studies and will provide specific and feasible strategies and methods for the translation of Zhiba culture to better display the colorful Zhiba culture.

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This study will promote the understanding of Zhiba culture, provide theoretical support for relevant departments to guide practice, promote the reflection of all parties, and timely correct the problems existing in the development of Zhiba culture. Based on communication studies, this study explores the translation strategies of Zhiba culture. C-E translation conveys the voice of China to the world, shows the rich achievements and wisdom of Ba people in understanding, conquering and beautifying Fuling as well as their national character of struggle. It will improve the influence of Zhiba culture, form a good international image, and promote international exchanges.

1.3. Literature Review

1.3.1. Zhiba culture

Through CNKI the author searches “Fuling culture” “Zhiba culture” and other keywords, and finds that up to now, there are few studies on Zhiba culture in China. It mainly includes “Extensive and Profound Fuling Culture” (Zhang, 2012), “Comprehensive Study of Bazhi Culture” (Zeng, 2005), “Zhiba Cultural Factors in Fuling Zhacai Culture” (Zeng, 1999), “Fuling Zhacai Culture Research” (Li, 2018). In the past ten years, the research on Zhiba culture has been mainly carried out from the following aspects: first, the archaeological discovery and research of Zhiba culture area; second, the application research of Zhiba language; third, the classification research of Zhiba culture. In the past ten years, the research on Zhiba culture has made great achievements in the academic circles, and new development has been made in terms of the depth and breadth of the research. The researchers are mainly scholars from Sichuan, Chongqing and Hubei. Zhiba culture research institutions are mainly concentrated in Chongqing Normal University, Southwest University, Sichuan University of Arts and Sciences, Yangtze Normal University, Enshi Museum, Chongqing Academy of Social Sciences, Sichuan Academy of Social Sciences and Hubei University for Nationalities. There are no special Zhiba culture research institutions in other provinces and cities. Zhiba culture achievements are also mainly published in Journal of Yangtze Normal University, Three Gorges Forum, Journal of Chongqing University, Journal of Hubei University for Nationalities, Journal of Sichuan University of Arts and Sciences, Chinese culture Forum and other academic journals in Sichuan, Chongqing and Hubei (Liu, 2018).

1.3.2. C-E translation

C-E translation is an interdisciplinary research field. There are not many existing translation theories related to C-E translation. But this paper will give a brief introduction. In 1986, French linguist and philosopher Dan Sperber and British linguist Deirdre Wilson published Communication and Cognition, which puts forward the relevance theory involving communication and cognition. Vermeer (1970) puts forward Skopos Theory, which frees translation studies from the shackles of source text centrism. According to this theory, translation is a purposeful and productive act based on the original text, which must be completed through negotiation; the translation must follow a series of rules, among which the Skopos rule takes the first place.

Since 2000, the study of C-E translation has made a lot of achievements, showing a wave-like upward trend. However, the journals of colleges and universities pay little attention to this field. The study of C-E translation mainly focuses on global communication, cultural translation, political translation, and translation strategies. The core of the study is the effect of C-E translation, which involves translation, foreign languages, newspapers, publishing and other disciplines.
1.3.3. Communication

The research activities of communication were officially carried out all over the country in 2000. At this time, the focus of research has shifted to the University. The Ministry of Education has set up the National Communication Science Research Center in Fudan University. Up to now, the number of translation work of communication studies has been increasing. China Social Science Press have published translation versions of original communication respectively. The year 2003 is a historic turning point. Before that, most of the publications of communication were mainly in the form of textbooks. After that, there were mainly in the form of classic monographs. The original English textbooks of communication were also widely used. The specific publishing affairs are in the charge of Peking University. Such a large number of communication works are repeatedly printed and circulated in China, which proves the universality of this market in China. Especially there are more than 600 communication teaching centers in universities across the country.

1.3.4. Summary

Compared with other types of translation studies, the study of C-E translation, which has been gradually heated up in recent years, only stays in the aspect of theoretical discussion and has not been very deep. Most of the research methods are lack of guidance, lack of rules. Single form, hard translation, inappropriate translation and strong “Chinglish” flavor leads to incomprehension or even disgust of the target language recipients, and the effect of C-E translation is greatly reduced.

1.4. Introduction to Zhiba Culture

1.4.1. The connotation of Zhiba culture

Zhi: a plant name, commonly known as Guaizao tree. It is all over Fuling. According to the explanation of the Fuling Dictionary and the opinion of most people, the ancient name of “Zhi” in Fuling should be related to this plant. Because during the Xia and Shang Dynasties, the residents of the primitive village community living in this area formed the village with shrubs such as Guaizao tree so we call the regional culture as Zhiba culture.

After the Spring and Autumn Period, the Zhiba people migrated to the west of Zhi, actively carried out political construction, economic construction and cultural construction, formed the colorful Zhiba culture, which attracted attention of all walks of life. Zhiba culture is the crystallization of Zhiba people’s wisdom and the source of Fuling culture. The components of Zhiba culture can be seen in Fuling Zhacai culture, Baiheliang stone-fish culture and Fuling Yili culture. Zhiba culture has cultivated Zhiba people’s national spirit of self-improvement and pioneering spirit, as well as their open character, broad mind and overall thinking.

Bronze Culture: In 477 BC, Ba people came to Zhi. Zhiba culture has a history of 2,500 years. A large number of precious cultural relics were unearthed from the Xiaotianxi Tomb in Fuling. They are the highest embodiment of Zhiba culture. From 1972 to 2003, 680 pieces of valuable cultural relics were unearthed from the Xiaotianxi Tomb in Fuling in more about 30 years. There are 14 chime bells unearthed from tomb No. 1. They are well proportioned in shape. The face of the bells is decorated with exquisite tiger head-shaped ornaments. They are covered with moire and embedded with black beads. The shape is very vivid and it is known as the Pearl of the Underground Music Palace. The bronze unearthed from tomb No. 3 is exhausted. It is decorated with curved silver pieces with extremely thin silver wires. It is staggered into a continuous and symmetrical cloud and water patterns of different sizes. The lines are smooth and integrated. The Bronze
Bird-shaped ware unearthed from tomb 10 is known as the sacred bird of the state of Ba. These bronzes prove that the smelting, casting and manufacturing technology of Zhiba bronzes in the Warring States period reached a highly developed stage.

**Food Culture:** In the food culture system, Zhacai culture has a unique position and far-reaching influence. In 1898, Qiu Shouan hired Deng Bing to become a technician. They set up a workshop in Qiu’s courtyard, and invented Zhacai, and it soon became a big industry. Zhacai, German sweet and sour cabbage and European sour cucumber are listed as three famous dishes in the world. In 1995, Fuling won the reputation of “the hometown of Chinese Zhacai”. Fuling Zhacai culture is a commercial culture with Zhacai as the carrier, including historical culture, enterprising culture, catering culture, travel culture, etc. In Zhi, the women compete to make Zhacai. Those who make good Zhacai will be praised and considered as virtuous and cultured. This shows that the people of Zhi attach great importance to Zhacai production. On the other hand, it reflects the simple tradition of Zhiba people.

**Folk Culture:** Ba people are good at singing and dancing, and their singing and dancing have an important influence on ancient music and dancing art. As early as the Han Dynasty, the “Bayu Dance” of Zhiba people was introduced into the orthodox official music system of Central Governments. Zhiba people often carry out singing and dancing activities in major military activities. According to historical records, the Zhiba people won by singing and dancing in the battle of killing Zhou.

Caichi Sing is specially singing for processing Zhacai. The singing method is to follow the rhythm of stepping on the Zhacai pool, with the lead singer improvising according to the traditional singing method and the whole chorus. The people of Zhi are singing while stepping on vegetables. Generally speaking, the scene of the stepping on the pool is very lively, and the melody is relatively simple and stable. Its purpose is to improve labor efficiency and reduce heavy physical tiredness. This is very similar to the ancient “Ba Dance”, which shows that Zhiba people inherited the artistic tradition of Ba Dance.

### 1.4.2. The Characteristics of Zhiba Culture

**Long History:** Zhi county was established more than 2,000 years ago in the Qin, Han and Jin Dynasties. It has a vast territory and it is a state since the Tang Dynasty. The development of Zhiba culture left a lot of material and spiritual wealth, such as the legend of Wang Shikai and the legend of the Dianyi Yuan.

**Inclusiveness:** The development of Zhiba culture is inseparable from the history of openness and inclusiveness. In history, Zhiba culture has experienced three major integration. The first time was when Ba people came to Zhi in 477 BC. The foreign Ba culture collided with the local Pu culture. The second time is after the Qin State conquered Fuling in 280 BC, the foreign Han culture collided with the local Ba culture. The third is the collision and compatibility between foreign Han culture and local Han culture.

**Far-reaching Impact:** Zhiba culture is an important part of Bayu culture and Chinese national culture. It has a long cultural tradition, profound ideological connotation and unique cultural charm, which greatly enriches the treasury of Chinese national culture.

### 2. Results and Analysis

Harold Lasswell, a pioneer of communication studies, put forward the 5W Model of the communication process, which has influenced the communication process so far. Today’s theoretical system of communication
studies is based on this model. The process of communication consists of five elements: who, what, which channel, whom and what effects, among which the core is communication effect. From the perspective of communication, the translator, as the main body of communication, takes the reader as the center, and takes the reader’s cognitive ability into account to realize the effective dissemination of information. In addition to solid bilingual ability and translation skills, the translator should also have a certain cultural literacy to understand the origin, development and spirit of Zhiba culture.

2.1. The Principle of “Accurate Information”

According to Ye Lan, any communication process must include the following two elements: information (the content of communication) and communication (the direction of communication) (BiRner, 1986). To complete the mission of C-E translation, C-E translation materials must first accurately convey the original information. The principle of accurate information of the original text requires the translator to express the accurate translation based on accurate understanding of the original text.

Example (1)

Source language: 巴渝舞来源于商末巴师伐周时的“前歌后舞”。《华阳国志》记载: “巴师勇锐，歌舞以凌殷人”。

Target language: Bayu dance originated from songs and dances during the course of Ba army’s striking Zhou at the end of Shang Dynasty. Huayang Chorography recorded that, “Ba army is very brave and its dances scared the Yin army.”

The original text involves ancient Chinese language, so in order to accurately convey the meaning of the original text, the translator must first fully understand the original text. The so-called Bayu dance is the intimidating action of the vanguard. The dance is actually a kind of war dance used in ancient wars. “歌舞以凌殷人” refers to the result that the action of Bayu dance is overwhelming, and the people of Yin feel scared after watching it, and finally the people of Yin lose the war. Therefore, the translation of “its dance scared the Yin army” accurately conveys the original information.

2.2. The Principle of “Audience First”

Due to the different cultural backgrounds, education, economic status and interests of the audience, the translators have different emphases in conveying information. The target audience of the English translation of Zhiba culture C-E translation is the foreign audience. Therefore, we must pay attention to the “equivalence” of information.

Example (2)

Source language: 西周建立后，巴氏被封为子国，首领巴子，因而叫巴子国，简称巴国。

Target language: After the establishment of the Western Zhou Dynasty, the Ba State (an ancient ethnic group active in southeast of China about 4000 years ago) was granted the principality. The leader is Ba Zi, so it is called the Ba State.

If “巴国” is translated literally as “Ba country”, foreign readers will be puzzled because they have no relevant knowledge background. The dissemination of information needs to meet the specific needs of foreign audiences, in line with their way of thinking and reading habits. The audience has a central position in the
process of communication, and the degree of acceptance and recognition of the audience also directly affects the final communication effect. Therefore, the author considers “The Ba state (an ancient ethnic group active in southeast of China about 4000 years ago)” is a better translation. We should take full account of the audience, avoid using such words that may cause information jam so as to achieve the C-E translation effect.

2.3. The Translation Strategies and Methods of Zhiba Culture C-E Translation

2.3.1. Domestication

Domestication is to localize the source language, take the readers as the destination, and use the habitual expressions of the target language to convey the content of the original text. Domestication requires translators to speak like local authors.

Example (3)
Source language: 今天，在巴人后裔土家族的聚居地，白虎依然是土家人的神。
Target language: Today, tiger is still the God of the Tujia people in the settlement of the Tujia people of Ba people’s descendants.

In Chinese culture, there are many gods. But in western culture, there is only one God. If the translator translates “神” into “gods”, Western readers are likely to be puzzled. The translation translates “神” into “the God”, which can help the audience to understand the unique connotation and essence of Zhiba culture.

Example (4)
Source language: 涪陵是程朱理学文化的发祥圣地,无数文人雅士曾在此流连。
Target language: Fuling is the birthplace of Chenzhu Philosophy, on which many scholars linger on.

Considering that foreign readers may know more about “philosophy” than “Li learning”, the translator translates “程朱理学” into “Chen Zhu philosophy”, which is helpful for foreign readers to better understand the translation and enhance its readability and appreciation.

2.3.2. Free Translation

Free translation is based on the target language readers to improve the readability of the translation. Readers can find similar things and events to express in their cultural habits.

Example (5)
Source language: “涪陵翡翠头”由野生芥菜经漫长的历史时期进化而来,其对生长土壤、水质、气候要求异常严格。
Target language: “Fuling emerald mustard” evolved from wild mustard through a long historical period. It has strict requirement on soil, water quality and climate.

If “涪陵翡翠头” is translated as “Fuling emerald head” literally, the reader must be very confused. However, if we translate it into “Fuling emerald mustard”, it immediately reminds readers of a green vegetable with a jade-like appearance and agate-like color. It vividly shows the image of a green vegetable with green skin and crisp texture to readers.

Example (6)
Source language: 北宋易学大师程颐贬谪涪州，著成《伊川易传》。
Target language: Cheng Yi, a great master of Yi philology in the Northern Song Dynasty, was demoted to Fuzhou and wrote A Philosophical Work Annotated Zhouyi.

If “《伊川易传》” is translated into “Yichuan Yi Zhuan” by literal translation then the translation is not easy to be accepted by the readers. It can be translated into “A Philosophical Work Annotated Zhouyi” by free translation, which abandons the language form but conveys the central idea and the spirit of the source language.

Example (7)

Source language: 涪陵鸟形尊2002年出土于涪陵小田溪墓地。整体呈鸟形，具有鱼嘴、鹰喙鼻、兽耳、凤冠。

Target language: Fuling Spirits Container was excavated in 2002 in Xiaotianxi cemetery in Fuling. It is in the shape of a bird, with a fish beak, an eagle nose, a beast ear and a phoenix crest.

The translation method of free translation is adopted here, because the author finds that the literal translation of “涪陵鸟形尊”, “Fuling Container like a bird” is too long and does not have aesthetic reading. But the free translation of it, “Fuling Spirits Container” is clear and readers can know the purpose of this cultural relic at once.

2.3.3. Rewriting

Rewriting is based on the function and general idea of the original text. Emphasize on conveying the original meaning, rather than the conversion of words and sentences. In other words, in order to achieve effective communication, translators can adjust the content expression, word order and sentence structure in order to meet the needs of foreign readers in language expression.

Example (8)

Source language: 今天，巴人的后裔土家族还保持着先民的习俗。人死后，他们围着棺材通宵达旦的唱歌跳舞，唱词中有很多嘲笑死神的句子。

Target language: Today, the Tujia people (the descendants of Ba people) still keep the customs of their ancestors. After people died, they sang and danced around the coffin all night, and there were many sentences talking with God in the lyrics.

Buddhism believes that all phenomena of life are manifestations of suffering, which makes the Chinese people hold a pessimistic attitude towards death, even hate death. In contrast, the western world has an open-minded attitude towards death. According to the western view of life and death, man is composed of body and soul. The body dies, but the soul can live forever. Due to the different views of life and death between China and the west, “嘲笑死神” is rewritten as “talking with God” in the translation, which makes it easier for foreign readers to understand and show the image of Ba people who are loyal and fearless of death.

Example (9)

Source language: 在图案装饰方面，大致分为了几何纹和动物纹两大类。几何纹以蒲纹、涡纹和云纹最为常见。

Target language: In terms of decoration pattern, it can be roughly divided into geometric pattern and animal pattern. Mat-patterned bronze, vortex-patterned bronze and cloud-patterned bronze are the most common bronze.
The author rewrites “几何纹以蒲纹、涡纹和云纹最为常见” to “蒲纹青铜器、涡纹青铜器和云纹青铜器最为常见”. The purpose is to make the translation more rhythmic, and the author believes that this form of translation can leave a deeper impression on readers compared with the translation “The most common geometric pattern are the mat pattern, vortex pattern and cloud pattern.”

2.3.4. Foreignization
The so-called foreignization refers to that the translator tries not to disturb the author, let the readers be close to the author, and absorb the expression according to the linguistic characteristics of foreign culture and take the source culture as the destination.

Example (10)
Source language: 远古时期,有个年轻人名叫武夷,他辛勤开山,因开山有功,天君封之为“武夷君”,这一片青山碧水因此得名武夷山。
Target language: In ancient times, there was a young man named Wuyi. He worked hard to explore the mountain. Because of his contribution to the mountain, the emperor named him “Wuyi Deity”. This green mountain and clear water got the name Wuyi Mountain.

Wuyi Deity is one of the deities in Zhiba culture. However, foreign readers may not know the Chinese deity culture at all. Chinese people know when we say the word “君”, it may be related to deity, such as “Tai Shang Lao Jun”. However, most foreign readers do not know so if we translate it into “Wuyi Jun” directly, they do not know its meaning. By contrast, the translation of “武夷君” as “Wuyi Deity” is helpful for foreign readers to understand Zhiba culture.

Example (11)
Source language: 这些悬挂棺材的地方,后来被冠以“飞仙台”的美名。
Target language: These coffin hanging places were later known as “Place of Immortality”.

Taoism is a native religion in China. It comes from the primitive religion of matriarchal clan society. The remarkable characteristics of Taoism are rebirth, valuing life and pursuing longevity. It attempts to transcend nature and life and death through various cultivation methods, and become immortal. “飞仙台” is translated as “Place of Immortality”, which conveys the idea of Buddhist immortality in Zhiba culture.

2.3.5. Literal Translation
Literal translation is to keep the content and form of the original text, especially the metaphor, image, nationality and local color of the original text when the language conditions of the target text permits.

Example (12)
Source language: 涪陵榨菜不断从前人经验中摸索更优秀的榨菜制作工艺,比如风脱水、三清三洗、三腌三榨。
Target language: Fuling Zhacai has been constantly exploring better processing technology from previous experiences, such as wind dry, three cleanings and three washing, and three pressings.

“风脱水、三清三洗、三腌三榨” was translated into “wind dry, three cleanings and three washing, and three pressings”, which preserves the original flavor and is easy to understand. At the same time, it fully shows the Zhacai craft, which also helps to spread our national culture and make Westerners understand China.
Example (13)

Source language: 据传，乌江泥沙下曾挖出数年陈坛古榨，开坛香气浓郁异常，故称“忘年榨”。
Target language: It is said that the Zhacai stored in the old jar was dug up under the silt of Wu River. Its aroma is very strong, so it is called “Zhacai preserved for many years”.

The literal translation of “忘年榨” is very simple and easy to understand, and preserves the original style to the greatest extent. Through literal translation, readers can easily understand the thought and style of the original, thus achieving a similar language effect with the original and better conveying the exotic flavor of the original.

2.3.6. Transliteration

Transliteration, as the name suggests, is a translation method in which the target language or words are translated into the same or similar pronunciation as the original language. Huang Dexin (1997) believes that transliteration is generally used in the translation of specific names, the translation of unique things in China, the translation of words with no equivalent matching in English, and some specific situations.

Example (14)

Source language: "点易园"又名"周易园",距今有千年的历史。
Target language: “Dianyi Yuan” is also called “Zhouyi Yuan”, which has a history of thousands of years.

Transliteration is a kind of translation method which uses the target language symbols to express the pronunciation of the source language, so as to introduce new words. It is mainly used in the translation of proper nouns. Dianyi Yuan is a unique product of Zhiba culture. Its vocabulary and image are vacant in the target language, and it is difficult to translate its meaning accurately with one or two words. Therefore, it is better to transliterate “Dianyi Yuan” directly.

Example (15)

Source language: 涪陵榨菜与法国酸黄瓜、德国甜酸甘蓝并称世界三大名腌菜。
Target language: Fuling Zhacai, ranking alongside French pickled cucumber and German pickled cabbage, is one of the world’s three pickled vegetables.

Because there is no Zhacai in the target culture, transliteration is more suitable for the spread of delicious food. So the translation transliterate “涪陵榨菜” into “Fuling Zhacai”, the same or similar pronunciation in the target language. After foreign diners try the food many times, they will understand the food “Fuling Zhacai” and the culture of Zhiba, and the purpose of C-E translation will be realized successfully.

Example (16)

Source language: 鸟形尊的形象整体则取自于凫，属飞禽类，这一图腾随着凫渝人的西南大迁徙，迅即与巴地曾有的文化以及中原文化、彝族文化相结合。
Target language: With the southwest migration of Fuyu people, this totem was immediately combined with the original Ba culture and Yi nationality culture and the Central Plains culture.

The transliteration of “凫渝人” as “Fuyu people” here is simple and clear. It is easy to read and easy to be remembered by foreign friends in global communication. It is easier to achieve the purpose of C-E translation,
to show the charm of Zhiba culture. Besides, free translation would be too complicated here and might hinder global communication.

3. Conclusion

In the previous parts, this paper discusses the current status of Zhiba culture research, C-E translation research and communication research. On the basis of the principle of “Accurate Information” and the principle of “Audience First”, the author puts forward some suggestions on translation strategies as well as translation methods like domestication, foreignization, literal translation, free translation and makes some case study. This paper focuses on how to strengthen China’s foreign exchanges, enhance China’s soft power, and shape a good international image by building a theoretical system and practical guiding principles of C-E translation.

As we all know, the study of C-E translation is an interdisciplinary research, involving translation, communication and many other disciplines. It is a complex science in itself, so it is difficult to study thoroughly through one article. But on the basis of this study, the author will continue to improve some shortcomings of this study, and warmly welcome relevant experts and scholars to put forward constructive suggestions and improvement measures.

References