

# Subtitle Translation of Nature Documentaries from the Perspective of Eco-translatology

-- A Case Study of Song of Life

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**Abstract:** The thesis aims to study the subtitle translation of Song of Life, a nature documentary, under the guidance of Eco-translatology. And it is to conduct case analyses from linguistic, cultural and communicative dimensions. The study tries to verify the feasibility of Eco-translatology in guiding the subtitle translation of nature documentary, providing a new perspective for such researches and accumulating more practical experience. As a result, the construction of global ecological civilization and biodiversity protection can be better promoted, making Eco-translatology realize its ecological value.

**Keywords:** Eco-translatology, “Three-dimensional” transformation, Nature documentary, Subtitle translation, Song of Life.

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## 1. Brief Introduction

A beautiful homeland is the shared aspiration of mankind. In the face of environmental challenges, all countries are in a community with destinies linked, and no country can stay immune. Only together can we effectively address climate change, marine pollution, biological conservation and other global environmental issues and achieve the UN 2030 Agenda for Sustainable Development. Only concerted efforts can drive home the idea of green development and bring about steady progress in the ecological conservation of the globe, General Secretary Xi Jinping said at the Opening Ceremony of the International Horticultural Exhibition.

The documentary Song of Life combined with the theme “Ecological Civilization: Building a Shared Future for All Life on Earth”, with the shooting core that mountains, rivers, forests, fields, lakes and grass are a community of life, produced 7 chapters—Our Mountains, Our Rivers, Our Forests, Our fields, Our Lakes, Our Grasslands and Our Homeland. Every episode is about 30 minutes. The documentary shows Yunnan’s ecosystem diversity, species diversity, genetic diversity and cultural diversity through the production and life style of people living in harmony with mountains, rivers, forests, fields, lakes and grass, allowing nature to narrate the practice of biodiversity conservation in Yunnan.

Eco-translatology, a new translation theory put forward by Hu Gengshen who is a professor of Tsinghua University, was enlightened by Darwin’s Theory of Revolution. It itself is closely related to the ecological environment, so it is reasonable to discuss the subtitle translation skills and standards of nature documentaries from this view. This thesis is to analyze the English translation of the commentary in Song of Life from the perspective of three-dimensional transformation, appreciating the good translation examples in line with the theory, and offers personal suggestions, hoping to open a new and feasible perspective for the English translation of Chinese nature documentaries and gather more study experience so as to better show the charm of Chinese nature to the world.

## 2. Overview of Characteristics of Subtitle Translation of Nature Documentaries

A nature documentary whose core is to show local customs and practices, scenic spots historic sites and beautiful scenery of a certain region, and narrates the flora and fauna of a certain place in a story-like way, which is worth to appreciate and attain knowledge. Nature documentaries are mainly characterized by commentaries that demonstrate scenery, and most of the captions are to give a certain description about the background of local conditions and customs, the beauty of scenery, the history and characteristics of scenic spots and historic sites, etc. Therefore, in the course of subtitle translation, the target language should be concise and intelligible, and the number of words and duration of subtitle should be controlled. In particular, nature documentary is different from other documentaries in that its commentaries often quote aphorisms and poems, using sentences such as metaphor, antithesis and parallelism, and personification. Their language styles are such descriptive and lyrical that they often present a sense of flavor and lyricism, which is extremely challenging for translators[1].

## 3. Introduction to Eco-translatology

Eco-translatology can be said to be a translation theory originated in China, and its emergence is inevitable. Since the 1970s, the world began to attach importance to the ecological environment and put forward the policy of sustainable development and the scientific outlook on development. Many scholars also begin to pay attention to “ecology”, which has been neglected for a long time. Therefore, the vision and thinking that researchers study translation from the perspective of “translation ecology” have been broadened, prompting the emergence of the research path of Eco-translatology[2]. In addition, the ecological thoughts of nature, life, survival, the doctrine of the golden mean, humanism and harmony in the Classical Chinese Form have become valuable thoughts in the breeding and formation of the theory, which

also explains why it started in China.

As can be seen from the literal meaning, Eco-translatology is an interdisciplinary research, with nine main research focuses and theoretical tenets, namely, the ecological paradigm, the sequence chain, the ecological rationality, doing things with translations, the eco-environment for translation, translator center, adaptation and selection, the three-dimensional transformations, post-event punishment[3].

In 2001, Professor Hu Gengshen proposed the theory of Eco-translatology. In 2004, he elaborated the ontological content of translation adaptation and selection theory in his book *An Approach to Translation as Adaptation and Selection*. As is introduced in the book, the essence of translation is the translator's choice to adapt to the eco-environment for translation; the process of translation is a cycle of adaptation and selection; the principles of translation are selective adaptation and adaptive selection; the methods of translation lay emphasis on the three-dimensional transformation: the adaptive selection transformation from linguistic dimension, cultural dimension and communicative dimension; translational eco-environment refers to the world presented by the text, source language and target language, namely, the interconnected and interactive whole composed of language, communication, culture, society, authors, readers and clients; translation evaluation criteria are multidimensional transformation degree, reader feedback, translator quality and the best translation is the one with the highest degree of integration, adaptation and selection[4]. In 2013, the book *Eco-translatology -- Construction & Interpretation* introduces in detail the background, origin and development, and expounds the core of the theory, and makes description on translation ecology system, the ontology of translation studies, and ecological translation examples from the macro, meso, and micro perspective, which further enriches the content of Eco-translatology theory[5].

Eco-translatology advocates the use of "multidimensional" translation methods, with a focus on "three-dimensional" transformation, that is, under the principle of "multidimensional adaptation and adaptive selection", it relatively concentrates on the adaptation of linguistic dimension, cultural dimension and communicative dimension[6].

Adaptive transformation from the linguistic dimension refers to the translator's adaptive selection transformation of language form in the process of translation, which requires the translator to pay attention to the translation of the source text and the target text at the language level, such as vocabulary, syntax and style. Adaptive transformation from the cultural dimension is that the translator focuses on the transmission and interpretation of bilingual cultures connotation in the translation process. This dimension is to focus on the differences between the original language culture and the target language culture in terms of essence and content so as to avoid distortion from the target language culture. Also, the translator should pay special attention to adapting to the whole cultural system of the language while transforming the source language. In addition to the translation of language information and the transmission of cultural connotation, translators should also focus on the level of communication and keep an eye on whether the communicative intention in the original text is reflected in the translation[7].

In fact, in the process of translation, factors of language, culture and communication are often intertwined. When the

translator emphasizes one dimension transformation, it doesn't mean other dimensions in the translation process is not important. In fact, some words in the original text not only contain cultural connotation, but involve factors such as language and communication.

## 4. Case Study from Three-dimensional Transformations

### 4.1. Linguistic-dimensional Transformation

Adaptive transformation from the linguistic dimension requires translators to properly deal with the language forms of the source text while translating, switching to the language habits and norms of the target language so that information of the source language at the linguistic dimension can be well passed on. A good translator should try to keep a balance between the source language and the target language in terms of vocabulary, syntax, text, style, rhythm and tone[8]. As far as Chinese and English are concerned, they are quite different from each other in language use. For example, in terms of diction, Chinese often uses dynamic words while English prefers static words. Active voice is often seen in Chinese, while English tends to express with passive voice. This part mainly discusses the subtitle translation cases in the documentary in terms of vocabulary and syntax, trying to figure out how the translator realizes the adaptive selection transformation in the linguistic dimension and what effects they have achieved.

#### 4.1.1. Lexical aspect

As one of the basic elements of language, vocabulary is the basic component of a sentence. Therefore, in order to convey correct information and create high-quality translation, translators should start from vocabulary, choosing words meticulously. Different choices of words have great effects on the overall translation and the audience's reading experience. For example, "交际花" refers to a beautiful, active and popular woman in social occasions. Many Chinese may translate it as "social flower" while its correct expression is "social butterfly". Therefore, word selection is essential to C-E translation. No word is an island entire to itself. Besides the meaning of certain words, the translator should consider the context and change the word parts of speech according to the usage of English, rather than simply conduct word-to-word translation or perform Chinglish.

Example 1

ST:

高山不仅滋养着人类, 有着气象万千的自然之美, 而且具有丰富的文化意味。(Episode 1 Our Mountains)

TT: These mountains not only nourish human beings, with their spectacular natural beauty but also develop rich cultural values.

Diction refers to choosing the most appropriate word in the target language. Diction is to find the closest natural equivalent at lexical level. "气象万千" is an adjective, referring to varied or spectacular and beautiful. Not exactly what it literally means, meteorology (气象), thousands of (万千). "Spectacular" in the translation is an apt choice that not only conveys the correct information, but also suits the context. In addition, "具有" is a verb that is equivalent to "have" in English. Although the translator uses the verb "develop" which is fairly different with it in meaning, but it is explainable. It is because English is a pictorial language which prefers active words to describe things. The

translator does a good job by choosing “develop” which shows a dynamic process, highlighting the gradual accumulation of cultural values.

#### Example 2

ST:

它们重返家园，重新开启了气象万千的生命历程。(Episode 2 Our Rivers)

TT: They return home and restart their adventurous and colorful life journey.

“气象万千” has the same meaning which is mentioned in example 1. As we can see, it is translated as “adventurous and colorful”, which differs from the translation in example 1. Actually, context is the factor that the translator translates the same term into different versions. Here, the term is used to modify “life journey” so “adventurous and colorful” is more suitable.

Due to the differences of thinking mode and culture, Chinese and English have their own unique language forms and different habits of using parts of speech. Therefore, part of speech conversion is a translation skill that translators should pay special attention to. Due to the differences in the preference of the usage of static words and dynamic words between Chinese and English, translators should replace verbs with nouns, adjectives, prepositions or prepositional phrases while conducting C-E translation, which conform to the usage of English and could provide the audience with a good reading experience.

#### Example 3

ST: 木本植物难以生长。(Episode 6 Our Grasslands)

TT: Woody plants' growth is restrained.

#### Example 4

ST:

寄生在它肥胖躯体中的冬虫夏草菌则在蛰伏、潜藏着。(Episode 1 Our Mountains)

TT: The parasitic caterpillar fungus in month's fat body naturally lies dormant and latent.

#### Example 5

ST:

而另一类植物却甘于平淡，但拥有着更为坚韧、顽强的意志。(Episode 6 Our Grasslands)

TT: Another family of plant keeps a low profile with more tenacious and stronger will.

#### Example 6

ST: 大量植物随之散去、繁衍开来。(Episode 1 Our Mountains)

TT: A large number of plants on the fragmented earth thrive.

The above four examples well indicate that the translator cope with dynamic words by using static words. In example 3, “生长” which refers to “grow” is a verb in the sentence, acting as the predicate. The translator translates it into a noun form as the subject, which well presents that the woody plants are tough in growth. In example 4, “蛰伏” and “潜藏” which are equivalent to hibernate and hide are both verbs. They are translated into “dormant” and “latent” respectively, which is a common part of speech conversion, too. Such transformation conforms to the language convention of static verbs commonly used in English. In example 5, “拥有” refers to having something, and it is translated into “with”, a preposition. There are two verbs in the source text, both are predicates. In the case, the translator converts one verb form into the prepositional form, which makes the translation sentence concise and conveys the

complete meaning. In example 6, “随之散去” and “繁衍开来” are verbs. The former one refers to scattering with something. Here, the translator interprets it as “on the fragmented earth”, a prepositional phrase. Such a version expresses what it truly means, making the sentence structure simpler.

#### 4.1.2. Syntax aspect

It is known that English is the typical synthetic-analytic language, so it has rigid grammar form, while Chinese is the analytic language so its grammar is supple and flexible. Chinese sentence patterns are quite different from English sentence patterns, so translators need to pay special attention to constructing sentence. This part mainly analyzes the syntactic content of attributive postposition and voice change.

The situation in which the attributive is placed after the central word is called attributive postposition. Since English emphasizes the balance of sentences and avoids being top-heavy in structure, so attributive postposition is a common sentence structure in English. However, it is not common in modern Chinese which is prone to pre-place attributives. Therefore, it is necessary to adjust the position of attributives in C-E translation.

#### Example 7

ST:

在这个季节，白马雪鸡，这种世界上分布最高的雉类。(Episode 1 Our Mountains)

TT: In this season, the Baima snow chicken is the peasant species most widely distributed in the world.

#### Example 8

ST:

这种树姿优美、树皮奇特的松树叫巧家五针松。(Episode 3 Our Forests)

TT: This graceful pine tree with peculiar bark is called Qiao five-needle pine.

#### Example 9

ST:

哈尼梯田就是一个森林、梯田、村庄、水系四要素同构的生态系统。(Episode 4 Our Fields)

TT: Hani rice terraces are an ecosystem consisting of forest, terrace, village and water system.

#### Example 10

ST: 哈尼族是一个崇敬大自然的民族。(Episode 4 Our Fields)

TT: The Hani people are an ethnic group that venerates nature.

The attributives in the above four source texts are all placed before the nouns while the translator has adjusted their positions, forming postpositive attributives. Postpositive attributives in English are usually acted by adjectives or adjective phrases, prepositions, phrase participles, and attributive clauses. In example 7, “世界上分布最广的” is the attributive, and the translator translates it into “most widely distributed in the world”, making up an adverb + adjective + preposition phrase structure, which perfectly coordinates the balance of the sentence. In sentence 8, “树姿优美” and “树皮奇特” are two parallel attributives. The author translates the former into “graceful” and put it before the central word, while the latter is translated into “with peculiar bark”, a postpositive attributive, avoiding the whole attribute being too long, making the sentence structure more harmonious. In sentence 9, the attributive is also very long, but the translator has used a participle “consisting” to skillfully cope with several parallel attributives, avoiding unbalanced structure. In example 10, the attributive is

“崇敬大自然”，which is a verb-object structure, and the translator translates it as an attributive clause. Attributive clause is also the most obvious phenomenon of attributive postposition in English. When translators encounter the attributive which is too long or consists of verb-object structure, attributive clause could be a choice. When translating these attributives, the translator takes the translational eco-environment into consideration and grasps the original information comprehensively, thus good translation effects has been achieved.

Passive voice is a common grammatical phenomenon in English. Passive voice is more frequently used in English while active voice is more often used in Chinese. It is because people in English-speaking countries pay more attention to objectivity and often take substances as subjects, while Chinese people tend to narrate and often use persons as subjects in language expression.

#### Example 11

ST: 我们的工作是不允许疏忽的。(Episode 4 Our Fields)

TT: Any negligence is not allowed for this job.

This sentence uttered by the leader of the ditch leadership system states the seriousness of his work, obviously an active one. One of the situations in which the passive voice is used in English is to emphasize the importance of action receiver. The subject in the source text is “this job” while the point which is to express is the importance of prudence. Therefore, the translator changes the subject with “negligence”, forming a passive voice, which highlights the importance of eliminating negligence in work.

#### Example 12

ST:

精心呵护着父亲喂养了一辈子又交到他手里的鱼鹰群。(Episode 5 Our Lakes)

TT: The ospreys fed by his father for a lifetime are handed over to him.

This sentence where the subject “The son” is omitted is to narrate the son who are taking care of a group of ospreys. There are three verbs in the source text, and they vary in actors. “The son” is the actor of “呵护” which is omitted in the translation while his father is the actor of verbs “feed” and “hand over”. So if “the son” is added as the subject, it may be a hot potato for the translator. Moreover, the original commentary which is to describe is the osprey flocks, so the translator takes the ospreys as the subject which is a good deed as he takes full account of translating eco-environment, helping foreign audience receive the information more easily.

#### Example 13

ST:

绿孔雀是中国珍稀野生动物种，在中国境内的元江流域还能捕捉到它的身影。(Episode 2 Our Rivers)

TT: The green peafowl is a wild species in Yuanjiang River Basin, it may be spotted occasionally.

The main means of language organization of Chinese is parataxis. It can be defined as a rhetorical term in which phrases and clauses are placed one after another independently, without coordinating or subordinating them through the use of conjunctions. The linguistic feature of parataxis determines that the subject is often hidden in Chinese. In the example, the subject in the first clause is the green peafowl and “people” is the hidden subject in the second clause in the source text. However, the translator takes “the green peacock” as the subject in the second clause to form the passive voice, which not only makes the subject of

the clauses consistent, but also gives an emphasis on green peacock by taking it as the subject, which is more natural to English.

## 4.2. Cultural-dimensional Transformation

Eco-translatology holds that translators should pay attention to the hidden culture while conducting translation, correctly interpreting the cultural connotation contained in the source text. Since animals, plants and natural landscapes cannot be spoken, nature documentaries mainly rely on commentary to deliver information. These commentary words are added after careful consideration, so they are quite sophisticated. Among them, specific terms and four-characters containing Chinese culture are the most noteworthy for translators. On the basis of a full understanding of the cultural information in the source text, translators should choose appropriate translation methods to convey the cultural information contained in the culture-loaded words and Chinese idioms, completing the adaptive transformation in cultural dimension in the target language.

### 4.2.1. Culture-loaded Words

#### Example 14

ST: 巧家五针松 (Episode 3 Our Forests)

TT: Qiao five-needle pine

Qiao Five-needle pine, a national class A protected endangered pinaceae plant grows in Qiaojia County, northeast Yunnan province of China. The translator translated it by combining transliteration with literal translation. This not only retains the characteristic of pinyin, but also conveys the characteristics of the pine leave, five pine needles in a cluster.

#### Example 15

ST:

和分水法紧密相连，哈尼人还制定和执行了极其严格的赶沟制度。(Episode 4 Our Fields)

TT: Hani people have also formulated and implemented a strict ditch leadership system which is closely related to the water allocation system.

“赶沟” refers to catching a ditch in literal. In fact, it is a system which is specialized in Yunnan, which is that a responsible person will be elected by villagers to act currently as a ditch leader who almost every day will spare time and travel dozens of miles in the mountain to remove blockage and clear ditches as to keep water flowing smoothly. Here, the translator adopted domesticating translation strategy, which is an adaptive choice, delivering the characteristics of the system well.

### 4.2.2. Chinese idioms

Chinese idioms are a unique culture phenomenon in China. They are stable in structure in the form of four-characters, which cannot be ignored in translation. Chinese idioms mainly come from myths, legends, fables, historical stories and other themes with strong cultural implication[9]. The commentary of Song of Life contains a large number of Chinese idioms, which are translated by different translation methods in an attempt to convey cultural information contained to foreign audiences.

#### Example 16

ST: 犀鸟与森林唇齿相依。(Episode 3 Our Forests)

TT: The hornbill and forests are mutually dependent.

“唇齿相依” was first recorded in a classical Chinese biography, in which it was used to describe the intimate relationship between the state of Wu and the state of Shu in the Three Kingdom Period. The idiom is used to describe

things that are as closely related to each other as lips and teeth. The translator interprets it in the simplest possible terms, accurately conveying the hornbill's close relationship with the forest.

Example 17

ST:

被雄伟大山抚育的人们坚定地认为天人之间互为感应，无论是族群的兴旺，还是牛羊成群、五谷丰登，都需要繁衍、生长。(Episode 1 Our Mountains)

TT: The people nurtured by the great mountains are sure that human beings and heaven sense each other, both the thriving of mankind and the abundance of grains and cattle need preproduction and growth.

“牛羊成群” can literally be translated as cow and sheep in groups. However, “牛羊” in the idiom is not a specific cow and sheep, but a general reference to livestock, so literal translation is not appropriate here. “五谷” includes rice, millet, millet, wheat, beans five crops. “丰登” means that harvested crops is to bask. “五谷丰登” comes from Six Tao, a classic book on the art of war, meaning a good harvest, a bumper crop. In fact, both idioms embrace the same intonation: large in quantity. The first idiom refers to numerous cattle, while the second idiom refers to many grains. The translator translates these two idioms into “abundance of grains and cattle”, which not only expresses the meaning of abundant grains and livestock, but also fully considers the length of subtitles, which is an adaptive choice. Two idioms with similar meanings are often used together to emphasize and enhance what they mean. As for it, translators can consider the method of combination.

Example 18

ST: 在丰饶大地，生命生生不息、代代延续。(Episode 1 Our Mountains)

TT: In this fertile land, life extends from generation to generation.

“生生不息” comes from the Book of Changes. “生生” is a Chinese philosophical term referring to changes and the occurrence of new things. “不息” means no termination. The idiom means that life evolves with no termination. “代代延续” means, as it literally shows, that something goes on from generation to generation. Obviously, both idioms mainly mean that something exists over a long period of time. In this case, the translator translates them into “extends from generation to generation” which can help foreigners receive the message of continuous life and feel the infinite vitality of nature. In translation, the translator combines two verbs into a phrasal verb, breaking out of the constraints of the source language structure, which is also an adaptive choice.

### 4.3. Communicative-Dimensional Transformation

Eco-translatology also emphasizes the adaptive transformation from communicative dimension. Besides doing a good job in the conversion of language information and the transmission of cultural connotation, translators are required to pay great attention to the communicative effect of translation. The main purpose of filming documentaries is to allow the audience receive specific information and acquire certain knowledge. Only when translators pay attention to the effect of communication in the subtitle translation, can they ensure that accurate information can be conveyed to the audience in an understandable way. Amplification and

negation are two translation strategies that help achieve communicative function.

#### 4.3.1. Amplification

Due to the differences in the thinking way, language habits and expression between English and Chinese, it is often necessary to add some words, phrases or sentences in translation in order to accurately convey the meaning contained in the source text. Amplification plays an important role in achieving communicative purpose as it complements extra connotation which help target readers better accept Chinese language or culture[10].

Example 19

ST: 皑皑雪山，莽莽雨林是云南。(Episode 6 Our Grasslands)

TT: Snowcapped mountains and deep rainforest are features of Yunnan.

Literally, the original sentence can be translated into “Snowcapped mountains and deep rainforest are Yunnan.” It is obvious that snowcapped mountains and deep rainforest are not equivalent to Yunnan which is a city. Actually, what the source text truly means is that the former is the feature of the latter. So it is necessary to add “feature” in the translation which concisely expresses the meaning, or the target readers may confused. Here selective adaptation is achieved by adding necessary words. In this way, the communicative function of the source text is achieved.

Example 20

ST: 下关风，上关花；苍山雪，洱海月。(Episode 5 Our Lakes)

TT: The wind from Xiaguan blows flowers in Shangguan and the snow on the Cangshan mountain reflects the moonlight in Erhai lake.

The source text is a proverb from the prose A spring in Erhai Lake written by Cao Jinhua. In the sentence, “下关”，“上关”，“苍山”，“洱海” are four place names, and “风”，“花”，“雪”，“月” refer to wind, flower, snow and moonlight respectively. There is no verb or predicate in the sentence. Such a structure is impossible in English. Its complete version is

“下关风，上关花，下关风吹下关花；苍山雪，洱海月，洱海月照苍山雪”。

The two parts omitted clearly state the complete meaning with two verbs. Though the commentator just quotes part of the proverb, what he intends to express is as the whole proverb does. Therefore, the target text is readable by adding the two verbs “blow” and “reflect” which are hidden in the original text. For proverbs, poems and other ancient Chinese styles, omission is quite common. So translators should amplify invisible implications to have target readers receive clear and complete meaning, accomplishing communicative intention.

#### 4.3.2. Negation

Negation is an important translation skill as it provides receptive translation for target readers. To conform to English language habits, some Chinese words, phrases or sentences need to be translated in a reverse form. In some cases, the original text is negative but it should be translated to be affirmative, and vice versa. The purpose is to make translation fluent, in line with English expression habits and make it easy for the target readers to accept.

Example 21

ST: 每个步骤都不能马虎。(Episode 2 Our Rivers)

TT: Every step must go correctly.

The original sentence is a negative one with a negation

“不能” which is equivalent to “can’t” in English. The word “马虎” means careless or carelessly. It is apparent that it is a double negative sentence. Here the translator transformed it into an affirmative one which is more ease than the literal translation “Every step can’t be careless”. Moreover, the positive modal word “must” in the target text emphasizes the significance of being prudent. Such translation makes it easier for audience understand. It is a good example of adaption and selection in communicative dimension.

#### Example 22

ST: 种花一定要用没有污染过的水。(Episode 5 Our Lakes)

TT: It is essential to plant the flowers with clean water.

There is a negative term in the original text, “没有污染过的” which is an adjective meaning uncontaminated. The translator chooses an affirmative word “clean” which makes the whole translated sentence less rigid and more direct.

## 5. Conclusion

Guided by the Eco-translatology theory, the thesis analyzes some case studies on C-E translation of subtitle in Song of Life from the perspective of three-dimensional transformation and draws the following conclusions:

First of all, the translators understand that eco-environment plays an important role in their translation activities. When translating, the translators take into account the differences in language habits and norms between Chinese and English, as well as cultural differences. In addition, translators are aware of the time limit of subtitles, so they try to avoid overlong translation while still expressing the meaning of the source text accurately.

Secondly, the translators conduct adaptation and selection from linguistic, cultural and communicative dimensions. In linguistic dimension, the translators are asked to make target texts conform to the language usage and norms. In terms of vocabulary, the translator should choose appropriate words according to the context, and convert the parts of speech timely as English is a type of static language. Syntactically, the translators should focus on the conversion of voice, transforming active voice into passive voice. It is also necessary to refine the analysis of sentence components, which needs to pay special attention to attributive. In English, attributives can be placed before or after the central words they modify, while in modern Chinese, most attributives are placed before the central words. For long attributives or multiple parallel attributives, translators may consider placing

some attributives after nouns or pronouns, avoiding imbalance in the translated sentences. In cultural dimension, the translators can translate culture-loaded words and Chinese idioms through transliteration, literal translation and free translation or a combination of multiple translation methods. In communicative dimension, the translators employ amplification and negation in some translation cases to better achieve communicative purpose.

Finally, the translators need to keep in mind that what the Eco-translatology advocates is “multi-dimensional transformation”. The three-dimensional transformation is the key consideration. There may be other dimensions to be involved. Moreover, these three dimensions do not work alone; they are intertwined and work together in some cases.

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