Journal of Education and Educational Research
ISSN: 2957-9465 | Vol. 2, No. 3, 2023

Cultural Differences and Translation Strategies

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Abstract: All works of life have a similar or common understanding of the relationship between culture and language, that is, people generally believed that language is an integral part of culture, and culture has a vital influence on language. There is no doubt that there is a close relationship between language and culture. Historical background, life style, behavior norms, are all important parts of the cultural field. It is important to study the cultural factors affecting the formation of both Chinese and English languages and to explore the use of translation strategies for the mutual translation.

Keywords: Domestication; Foreignization; Cultural difference; Prototype category theory.

1. Introduction

Language is the carrier of culture which has an irreplaceable importance. Culture is highlighted through language, and its expressive force is fully played. Translation is not only a single language activity, but also a cultural exchange. Cultural difference is the main cause of the barrier of Chinese-English translation. The differences between Chinese and Western cultures have a great influence on the expression of both Chinese and English languages, such as the change of sentence patterns, different emotional colors and expressions of the same meaning, the metaphorical meaning of the same word, etc. There are significant differences between Chinese and English languages in terms of value standards, aesthetic orientation, cultural signs, geographical environment and production mode. Translators should have cultural awareness, enhance their own cultural accomplishment, and be proficient in using methods and skills such as foreignization and naturalization. At the same time, the combination of translation and cognitive linguistics has received more and more attention and ratification from scholars, and with the development of cognitive linguistics, category theory has begun to be used to guide the translation process. Only by skillfully using various translation strategies can the accuracy and cultural depth of English-Chinese translation be continuously improved. In this study, quantitative analysis was used for case study to analyze the expression of Chinese and English cultures, reveal the cultural differences behind them, and explore the solutions to the impact of Chinese and Western cultural differences on translation. In order to solve the cultural differences between Chinese and English, the translation strategy of foreignization and naturalization can be adopted, and the two can be used together. At the same time, the combination of translation and cognitive linguistics, and the view of translation as a process of cognitive transformation, also provides new solutions and translation strategies for English-Chinese translation.

2. The Influence of the Cultural Factors on Chinese and English Expression

Different cultural connotations and different cultural beliefs make the world colorful and varied. As a bridge of communication between different cultures, translators can better communicate and spread cultures of various countries, so as to collide with new sparks. Translation is not simply a paraphrase between two languages. Based on cultural differences, translation is the process that the ideological connotation of one language is expressed in another language, so that the target language readers can better understand the meaning and ideas of the source language and feel and integrate into the source language and cultural world. And the source language is also full of vitality in another country. Nowadays, with the development of science and technology, the communication between countries is increasingly frequent, and the influence of cultural differences on cross-cultural communication is also increasingly significant. Whether it is the way of thinking, or different social and political systems, or different national psychology, it will have an impact on the translation. Culture involves all aspects of social life, including historical background, geographical environment, life style, traditional customs, behavior habits and local customs, etc. Various cultural differences are bound to affect both Chinese and English expressions and also affect translation more or less.

2.1. Differences in Ways of Thinking

Language is a communicative tool to express ideas in a specific national form. The thinking patterns of the people in different countries and ethnic groups are significantly different. The formation of concepts in human thinking and the expansion of reasoning all need to be "wrapped" in language form to consolidate and express. The cultural differences between English and Chinese cultures are obviously reflected in the way of thinking. The difference in thinking between English and Chinese affects not only the structure of the English and Chinese texts, but also the different understandings of the details of the components and the independent role of individual components. For example, in terms of the structure of the text, Chinese often talk about the cause first and then the effect, while English is the opposite.

2.1.1. The Influence of Thinking Mode on the Structure of English-Chinese Chapters

When Westerners write articles, they often give conclusions first, directly tell people the result of things, and then explain the cause or cause of things step by step, and give examples to argue. “His grades have dropped a lot this semester, mainly because of the divorce of her parents, which has a great negative impact on him.” In this sentence, the result of the incident is first given “His grades have dropped

a lot this semester", and then the reason is given "the divorce of her parents". English expressions first tell the conclusion of things, while Chinese is different. The paragraph thinking mode of Chinese articles is generally discussed on the theme from far to near and from outside to inside, showing the characteristics of euphemism and implicit thinking in Chinese. This meaning is expressed in Chinese as "Since his parents' divorce has had a great negative impact on him, his grades have dropped a lot in this semester." If the translator's way of thinking sticks to the boundaries of the original language, it may not be accepted by the translation language readers, and the translation process is also a process of transforming the way of thinking to a certain extent. Therefore, translators must understand the cultural traditions, the living customs, the geographical environment, and the productive labor of different ethnic groups and regions, which will cause different ways of thinking, and then cause cultural differences.

2.1.2. English Culture Focusing on the Analysis of Details and Emphasizing the Independent Role of Individual Components

English sentence structure is mostly composed of conjunctions, relational words, participles, gerunds and infinitive to indicate their structural relationships. English syntactic structure is characterized by a focus on formal unity, a neat sentence structure, and logicality. So, English sentences may consist of a variety of components without appearing cluttered. Chinese is different, and Chinese sentences are unfolded layer by layer in chronological and logical order. This is because Chinese's way of thinking is closely related to Chinese's philosophical emphasis on experience and perception, and is inseparable from the artistic concept of divine likeness. Chinese syntax is not restricted by the formation of words which is flexible, not restricted by form, and pays more attention to meaning. "Its sentence relationships tend to be parallel. The combination of the components in the sentence mostly relies on the coherence of semantics and the reflection of context, and less on connecting words. (Fang Mengzhi, 1999:214). For example, "When it rained outside, I was lying in bed, tossing and turning, and could not sleep, thinking about the way to my future life." It will be expressed in Chinese "It's raining outside, I lie in bed, tossing and turning, thinking about how I should go in my future life." In the process of English-Chinese translation, it is obvious that there are differences in the sentence structure of English-Chinese languages, which are all due to the influence of the way of thinking. When we encounter such structural differences, we need to deal with them. In the process of translation, especially in translation from Chinese to English, we should consciously use conjunctions, relationship words, participle, gerunds and infinitive in the translation (English), which not only accurately translate the meaning of the original text, but also conform to the habit of syntactic expression in English.

2.2. Differences in Values

Values refer to a person's beliefs, propositions and attitudes towards a certain thing, and also an individual's thinking and orientation to distinguish right from wrong. They will be influenced by many factors such as social and historical conditions, social status and educational environment. The cultural differences between Chinese and Western values are also reflected in the understanding of the relationship between people and themselves, as well as the choice of self-interest and altruism. Taking the American society as an example, the American people will pay more attention to their personal feelings and emphasize the independent role of individuals, while in the Chinese culture, they will pay more attention to the collective concept and team consciousness.

2.2.1. The Influence of Cultural Differences in Values on the Understanding of the Relationship between Man and Self

In western countries, people are self-centered and emphasize individual independence and subjectivity. "I" is usually capitalized, whether at the beginning, sentence or at the end of a sentence, and often shows self-centered values in conversation with others. For example, when providing help to others, they usually describe as" Can I help you?"、"What can I do for you?". In Chinese, it is usually said, " Do you need any help?" This is because in our traditional values, we often focus on the other side and weaken the personal color. Therefore, when conducting English-Chinese translation, we should pay attention to the cultural differences in the relationship between people and ourselves. In the Chinese to English translation, we should pay attention to emphasize the independence and subjectivity of the individual, while in the English translation, we should give priority to the other party, pay attention to weakening the individual color, and pay attention to the concept of the group.

2.2.2. The Influence of Cultural Differences on the Choice of "Altruism" and "Self-interest"

As one of the important parts of the cultural field, values have a great influence on the formation and development of language. This choice is also a conflict between collectivism and the individual. Since ancient times, the Chinese nation has respected the sacrifice of the small for the greater good, and most people are able to remember that when the collective good and the individual are in conflict, the collective good should be preserved first and forego the individual good. The collective consciousness of this nation can be easily seen in the efforts and dedication of China in the fight against the new pneumonia. As a result, the Chinese language has developed many proverbs that emphasise collectivism. "To worry before the world, and to rejoice after the world", "To wish that all the people would be fed and warmed, and to go out of the mountains without any hardship", "To bend one's head in the face of a thousand fingers, and to bend one's head for the children", and so on. The Western emphasis on the freedom and development of the individual can be seen in the large number of words formed by the word's 'self' and 'ego'. self-blinded, self-collected/ possessed Self-blinded, self-collected/ possessed, self-communion/reflection, egoism, egoist, egocentric, all of these words place greater emphasis on the independence and freedom of the individual.

2.3. Differences in Traditional Customs

There are also many cultural differences in traditional customs, which affect people's perception of things. People from different countries and regions may have different feelings about the same thing, such as the most representative "dragon". At the same time, traditional customs also influence people's language expressions about colors. Different colors have different cultural connotations and cultural characteristics. For example, Chinese weddings usually use red items, and lanterns and couplets are also red in Chinese New Year to symbolize joy and good fortune. However, red in Western culture is a representative of radical and unlucky.

2.3.1. The Influence of Cultural Differences of Traditional Customs on People's Feelings about the Same Thing

In the ancient myths and legends of China and other East Asian countries, dragons are divine creatures that live in the sea and are often used to symbolize good fortune. One of the most representative traditional cultures of the Han Chinese is the dragon, and the Oriental people often compare themselves to the "heir of the dragon". The emperor is the "true son of the dragon", the boat rowed at the Dragon Boat Festival is called the "dragon boat", and the creature in charge of rainfall under the sea is called the "dragon king". Unlike China, in Western culture, "dragon" originally means a ferocious winged beast, a demon, a shrew and so on. Dragons are unpopular creatures. Because the Bible is one of the origins of Western culture, and in the Bible, God is the creator, and the devil, who was once called the great dragon, is Satan who is against God. The dragon is a symbol of sin and a representative of evil in Western literature. Therefore, the cultural differences between English and Chinese will have an impact on the understanding of the translation. Only the work of translation carried out after understanding each other's cognitive culture and traditional customs can achieve an effective translation and enable readers to read effectively.

2.3.2. The Influence of Cultural Differences in Traditional Customs on Language Expressions about Colors

As a kind of sensory cognition, color has obvious commonalities in human cognition. The basic color words should have the same meaning in all languages. However, due to the differences between the eastern and Western cultures, people always describe the color of things according to their own way of thinking and value orientation, and endow vocabulary with the cultural connotation and remarkable cultural characteristics of their own nation. For example, the color red symbolizes joy and good luck in China. The Chinese New Year's money is wrapped in "red envelopes", the "spring couplets" symbolizing the new year are mostly in red, and couples get married with a "red cover". The symbol of blessing, "Fu", is also written on red paper. In English, red is usually a symbol of bad luck and radicalism. So there are some phrases like: Red Indian, red-tapism, red-handed. Color words are very frequently used in daily life, and people have their own perceptions of different colors. Therefore, when translating color words, translators need to translate from different translation perspectives and use appropriate translation techniques according to the differences between Eastern and Western cultures and the specific context of the original text, avoiding the influence of their own culture, and should translate the meaning represented by the original text accurately.

3. Translation Methods for Address Cultural Differences

Domestication and Foreignization are two different methods of language translation. At present, the domestication and foreignization are recognized translation strategies to deal with the cultural differences between Chinese and English translation. Alienation means that the translation should be based on the cultural background of the translated language, and the alienation method means directly applying the original words, or translating the original words phonetically or directly, so as to retain the cultural characteristics of the original word and sentence as far as possible. Nowadays, with the development of cognitive linguistics and translation, the combination of the two has attracted more and more attention from scholars, and the process of treating translation as a category transformation has gradually been recognized by scholars. Cognitive linguistics provides a new perspective and also provides new strategies and methods for translation. Based on the perspective of cognitive linguistics, member replacement and category-level transformation in the same category have also become an effective method for translation in the context of cultural differences.

3.1. Theory of Domestication and Foreignization

For the real translation work, it involves the use of alienation and naturalization.

3.1.1. Concept

Foreignization refers to the abandonment of the style of the target language, which means borrowing of linguistic and cultural materials inherent in the source language in order to fulfill the linguistic intentions of the source language, thus maintaining the original style of the source language. In this way, the meaning of preserving the cultural characteristics of the source language and enriching the vocabulary of the target language is achieved. Naturalization refers to the appropriate use of the customs and practices of the target language, using the inherent linguistic and cultural materials of the target language to reflect the linguistic intentions of the source language, i.e., "other-oriented", in order to reduce the readers' perception of the cultural heterogeneity of the target language, so that the source language can be integrated with the cultural background of the target language as much as possible and achieve cultural equivalence.

3.1.2. Application

Foreignization, the direct translation method is mostly applied to words that are specific to the source language culture. With the integration of the world economy and the acceleration of cultural integration between different countries, many foreign words have been directly transferred to the target language. In Chinese, there are many abbreviations derived from English language, such as CD, VCD, DVD, MTV, DNA, WTO, IUP, NBA, BP machine, GRE, etc.There are also many words about computer, which are introduced to enrich the Chinese words. Of course, there are also many Chinese words with distinctive Chinese cultural characteristics, such as "Qigong", "Maotai", "Haier", "Taijiquan", "Jiao zi" and "Chi-pao", which are also directly used by the British and American media. For some countries, the transliteration method is adopted because it is difficult to find the corresponding vocabulary in the target language. For example, words such as disco, tango, salad, humor, and romance. Due to the obvious ideographic characteristics of Chinese, Chinese readers may not be able to understand the exact meaning of translated words when translating some English words, so sometimes they can use phonetic translation or classified translation., such as hamburgers, Golf, Jazz, ballet, pizza, etc. There are also special words that are translated by direct translation or literal translation and annotation. For example, the literal translation of "paper tiger" not only retains its original meaning, but also enriches the vocabulary of Western languages. Other words such as "one country, two systems", the Hope Project, and "Reform

and opening up policy" have also gradually been adopted by westerners. There are also some Chinese words directly translated into English, such as hot dog, white pollution, online shopping, green food, honeymoon, all roads lead to Rome, etc. The literal translation not only retains the vivid metaphors, intelligent techniques and unique national style in the original text, but also helps the British and Chinese people to enhance mutual understanding and strengthen cultural exchanges. It can be seen that the diversified translation methods are conducive to preserving and spreading the characteristic culture of the source language itself, enriching the culture of the target language, enabling people to perceive foreign cultures and customs, and accelerating the international cultural exchange and cultural integration. Due to the differences between Chinese and Western cultures, many well-known brands entering the Chinese market are trying to adapt their brand name and connotation to the psychology of Chinese consumers, and most of them have adopted the domestication method in translation. For example, Rejoice and Head & Shoulders are translated as "happy" and "head and shoulder" respectively, but in the Chinese market as "piao" and "rou" and “fei”, the reason for which is based on the inherent meaning of the Chinese characters. This translation method makes use of the inherent cultural connotation of beauty in Chinese characters such as "piao", "rou" and "fei", so that Chinese users can understand their performance advantages at a glance. There are also many trademark translations using homophonic method, which has also achieved very good results, such as Coca Cola (kekoukele).Its Chinese and English translation are very harmonious and Chinese translation has profound meaning which means tasting delicious, feeling happy; Benz, driving a Mercedes-Benz car, through a thousand miles; Safeguard, the literal translation should be "security guard", but does not meet its performance as a skin cleaning soap, and the translation into "shufujia" is more tangible. Chinese products sold overseas also noted that the translation of the trademark should conform to the aesthetic taste of western consumers, so that the product can sell more popular. For example, the ham sausage produced by Shandong "Delis" brand, whose English name is Delicious, is similar to Chinese pronunciation and implies the significance of the product; Taiwan Teas Daily Chemical Co., LTD., its English name is Trophy. Lenovo, a Taiwanese company named "Legend", reminded Westerners of the magical power of computers and also achieved great sales.

3.2. Prototype category theory

Translation involves the transformation of the language, and the most important thing is to achieve the equivalence between the target language and the source language. But due to various countries, various nationalities in cultural customs, historical background, language habits, so in the actual translation process, it is difficult to achieve the target language and source completely equivalent, or translation cannot be understood and accepted by the target reader. So the translators will adapt all kinds of translation methods and translation skills to achieve the purpose of translation. Prototype category theory is to a large extent for Chinese and English translation provides a new perspective, such as the membership interchanges within basic category, and category-level transformation.

3.2.1. Concept

Due to the differences between Chinese and Western cultures, many concepts involved cannot seek completely equivalent content in the destination language, and the translation of everyday language is also facing great challenges and tests. In the face of this situation, translators often use the method of membership interchanges within basic category, and the category-level transformation, so that the target language is easier to understand and the semantics is more complete. The combination of translatology and cognition has been more and more concerned and recognized by scholars, and some scholars researched in the second half of the 20th century. Among them, the related theory of "category" has attracted the attention of linguists and they gradually applied it to the research of translatology. "Category" is the product of categorization, and "categorization" refers to "the psychological process of human identification, classification and understanding of something according to specific purposes" (Wen xu, Yu ping, Si Weiguo, 2019). The end product of "categorization" is "category". Category refers to the classification of the world in human cognition, which is the inevitable way in the process of human cognitive development (Zhu Zhenhua, 2014). With the development of cognitive linguistics, category theory began to be used as the guide of translation process. "Category transformation of translation refers to the application of category and categorical theory of cognitive linguistics to translation research, and translation is regarded as a cognitive activity based on category transformation" (Wen Xu Si Weiguo, 2020).

3.2.2. Application

There are two main applications of prototype category theory to translation: one is the interchange of members within the basic categories; the second is the category level shift, which consists of two types of category level shift, namely the shift from the upper category to the lower category and the shift from the lower category to the upper category.

3.2.2.1. Mutual placement of members within the basic category

Member interaction within a basic category refers to the replacement of one member of the source category for another member within the same basic category during the translation. Due to the cultural differences among different countries and nationalities, people have different cognition of the same thing. This approach is mainly to spread the translation smoothly among the target readers and facilitate the understanding and cognition of the target readers, so as to make it more in line with the cultural context and social context of the target language.

For example:

duì niú tán qín: cast pearls before swine

lì dà rú niú: as strong as a horse

dǎn xiǎo rú shǔ: as timid as rabbit

wáng yáng bǔ láo: to lock the stable door after the horse has bolted

hài qún zhī mǎ: the black sheep（of the family）

qí hǔ nán xià: to have a wolf by the ears

luàn qī bā zāo: at sixes and sevens

sān wǔ chéng qún: in threes and fours

sān yán liǎng yǔ: in one or two words

shí yǒu bā jiǔ: ten to one

sān gè chòu pí jiàng, dǐng gè zhū gě liàng: Two heads are better than one

sān tiān dǎ yú, liǎng tiān shài wǎng: one day fishingtwo days to dry the net

The above idioms can be divided into two categories,

animal idioms and numerical idioms, and the method of category member conversion is used in the translation of these idioms. In the first idiom, "swine" originally refers to zhū, and "pearls" refers to zhēn zhū; it is not difficult to find that the translator has replaced both members of the category with another member of the category, "swine" and "niú" belong to the same category - poultry, and pearls and zhēn zhū belong to the same category - elegant art. In the second idiom, the translator translated "niú" as "horse", which originally means "mǎ", because in the target culture, a horse is a very strong and powerful animal. The idiom of "cow" and "horse" belong to the same category - animal, and the idiom of "shǔ" is converted to "rabbit". In numerical idioms, the conversion of category members is also carried out in the basic category of numbers, for example, the idioms "seven" and "eight" are translated as "sixes" and "sevens" respectively. In the idiom of "sān yán liǎng yǔ", "sān" and "liǎng" correspond to "one" and "two" respectively. In translating these idioms, the translator does not translate the animal nouns and numerical nouns directly; instead, the translator uses the prototypical categories in the target culture as the source language, which can be seen that this process involves the direct substitution of categories, and the translator chooses the categories in the target culture that are similar to their connotative meanings for the substitution, thus achieving the effect of translating to convey the meaning. It is not difficult to find that the translators use the method of category member substitution mostly to make the target language more in line with the culture of the target language and to facilitate the readers to understand and accept the inner meaning of the idioms expressed.

3.2.2.2. Category Level Shift

The translation process of idioms involves a large number of specific examples of category level shift, and through summarization, it is found that there are mainly two types of category level shift, one is the conversion of the upper category to the lower category, and the other is the conversion of the lower category to the upper category. The category level transformation, also known as misplaced category transformation, mainly refers to the situation that the members of the source language category do not correspond to the members of the target language category, and there are misplaced members (Wen, Xu, Yu, Ping, and Si, Weiguo, 2019). If the concept in the source language is in the upper category, and the translator will translate this concept into the lower category when translating, the ultimate goal is all to better convey the meaning expressed by the source language. The shift of the category level is the conversion between the concrete and the abstract and the conversion between the conceptual levels. Such a translation strategy will not cause errors or misunderstandings in the reader's understanding.

3.2.2.2.1. Shift of the upper category to the lower category

bèn niǎo xiān fēi: a low sparrow should make an early start.

cóng tóu dào jiǎo: from head to toes

In the translation of the above two idioms, a category shift is used. The first idiom "bèn niǎo xiān fēi" is translated as "a low sparrow should make an early start". The word "sparrow" is used to correspond to "niǎo", which means birds. The original meaning of "sparrow" is “má què”, but there are many kinds of birds, such as magpies, crows, orioles, swallows, etc. Therefore, the "bird" belongs to the upper category of "sparrow", and "sparrow" is a member of the lower category of "bird", which is the conversion of the upper category to the lower category. In the second sentence of the idiom “cóng tóu dào jiǎo”, the upper category in the source language is "jiǎo", which means "feet". But the translator translates "feet" into "toes", which are parts of feet. The foot includes the back of the foot, the ankle, the sole of the foot, etc. Therefore, "foot" belongs to the superior category of "toes". However, because the toes are the most anterior part of the foot, they are the body part furthest from the head. This idiom uses this subordinate category of idiom to express the meaning of being complete, total, etc. Also, in the translation of this idiom, the universality of the archetypal category can still be seen. Since both "feet" and "toes" belong to the same body part, this translation is acceptable to the readers of the source language as well as the readers of the target language, achieving the best of both worlds. The translation of these two idioms has realized the transformation from the upper category to the lower category.

3.2.2.2.2. Shift of the Lower Category to the Upper Category

yī jiàn shuāng diāo: kill two birds with one stone

yī cùn guāng yīn yī cùn jīn: Time is money.

jīn yù mǎn táng: Treasures fill the room.

The translation of the above three idioms adopts the strategy of converting the inferior category to the superior category. In the first idiom of "yī jiàn shuāng diāo", the target word for "diāo" should be "eagle", but here it is treated as "birds". The original meaning of "birds" is not "diāo", and "birds" belongs to the higher category of "eagle", because birds include many species, such as sparrows, crows, magpies, etc. Since "eagle" is also a kind of "birds", it is also the inferior category of "birds", thus the translation of this idiom realizes the transformation from the inferior category to the superior category. In the second idiom "yī cùn guāng yīn yī cùn jīn", the target word of "yīn" should be "gold", but here, the translator treats it as "money". “money", the original meaning of “money" is"qián" , and money is the superordinate category of gold, because wealth contains many kinds, such as money, gold, etc. Here is also the conversion from the lower category to the upper category. In the third idiom "jīn yù mǎn táng", the corresponding target word for "jīn yù" is "gold and jade", but here it is translated as "treasures". Treasures", which originally means "gold and silver treasures", includes treasure, gold, jade, etc. Therefore, "gold and jade" is also the lower category of "Treasures", and the translation of "Treasures" is also the conversion from the lower category to the upper category.

4. Conclusion

It has found that there are similarities in the expressive features of the two languages, but there are also many obvious differences. The different cultures of China and the West are the main reasons for the differences in Chinese-English expressions, and they also profoundly affect the mutual translation between the two languages. Cultural differences between China and the West influence Chinese-English expressions, and different factors in the cultural field have different effects on linguistic expressions. For a successful translator, it is often more important to be familiar with the differences between the two cultures than to master the two languages themselves, because language only has meaning in a certain cultural context. Language is an important part of culture, reflecting the culture of a region, a country or a people. At the same time, culture influences the development of language. The differences between Chinese and Western

cultures lead to differences in Chinese and English language expressions. Different customs, geography, historical traditions, cultural practices and values influence the expression of language. In intercultural communication, the correct understanding and expression of language and texts requires a comparison of the two cultures. Without knowing where a language belongs and the culture it represents, misunderstandings are inevitable. As intercultural communication increases, it is important that we learn foreign languages while understanding the culture in which the language was formed and the cultural factors behind it. With the development of the times and the deepening of cultural exchanges in the world, it is the trend to maintain equality in cultures, not to mention that the development of the internet has made the world a global village and an emerging thing will soon spread to all corners of the world. Cultural boundaries are becoming blurred and it is the right concept to correctly view and deal with cultural differences in translation.

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