

Research on the Preservation of Source Language Cultural Color and the Adaptability to Target Language Culture in English Translation

Fenghua Zhang

School of Foreign Languages, Shandong Women's University, Jinan 250000,
Shandong, China
27076@sdwu.edu.cn

Abstract: With the deepening of the globalization process and the increasingly frequent cross-cultural exchanges, the issue of the preservation of the cultural color of the source language and its adaptability to the target language culture in English translation, which serves as a bridge connecting different cultures, has drawn more and more attention. This paper focuses on discussing these two aspects. By analyzing the manifestations of cultural color at the levels of vocabulary, idioms, and cultural images, it elaborates on the importance of maintaining the cultural color of the source language and its role in promoting cultural exchanges. Meanwhile, it specifically studies how to make the translation migrate towards the target language culture without affecting the cultural characteristics of the source language, so as to achieve effective cross-cultural communication. It also puts forward translation strategies and methods, aiming to provide useful references and guidance for English translation practice, improve the quality of translation, and promote the convergence and penetration of multiculturalism.

Keywords: English Translation; Cultural Color of the Source Language; Adaptability to Target Language Culture; Cross-Cultural Communication

1. INTRODUCTION

In the tide of globalization, the connections and cooperation among countries and ethnic groups are becoming increasingly close. As a global lingua franca, English plays a significant role in promoting cross-cultural exchanges. When exchanges between different cultures are growing more and more frequent (Wang, 2024), the importance of translation work is also becoming increasingly prominent. Translation is not merely a simple conversion of language symbols but also a profound activity of cultural exchanges (Mizokami et al., 2024). The cultural elements contained in the source language are rich and colorful. How to handle these elements in translation practice so that they can both maintain the unique cultural color of the source language and adapt to the cultural environment of the target language is an important topic in the field of English translation research (Hamdan & Nasser, 2024). The handling of cultural elements in the

translation process is directly related to the accuracy and readability of the translation. If translators can accurately grasp and appropriately express the cultural content in the source language, then the translated works can faithfully reflect the cultural connotations of the original text, thus facilitating the target language readers' understanding and acceptance of the source language culture.

On the contrary, if it is not handled well, not only will the translation lose the cultural features of the source language, but it will also cause misunderstandings and confusion and create obstacles to cultural inheritance and exchanges (Maruoka et al., 2024). The proper handling of cultural elements also requires a deep understanding and respect for the target language culture. Translators need to fully recognize that each culture has its unique value and charm and has the right to exist and develop. In translation practice, translators must consider the cultural backgrounds and receptive abilities of the target language readers and adopt appropriate translation strategies, such as literal translation, free translation, annotation, and cultural substitution (Sun & Kong, 2024), to adjust the cultural differences between the source language and the target language. In this process, translators are the intermediaries and envoys of cultures. They need to possess cross-cultural awareness and sensitivity and understand the differences and similarities between different cultures so that the translation can be both faithful to the original text and close to the target language culture. In this way, translation is not just a transposition of languages but also a dialogue and interaction between cultures, which helps to promote mutual understanding and respect among different cultures (Design). Therefore, translation work is not only an operation at the technical level but also an art that requires translators to keep learning and exploring. In the context of globalization, translators are facing greater challenges and responsibilities. They should not only strive to improve their language abilities and translation skills but also strengthen the accumulation of cultural knowledge and the in-depth understanding of cross-cultural exchanges.

It is precisely through continuous learning and practice that translators can better promote cultural inheritance and exchanges and make their own contributions to building a diverse and harmonious world cultural pattern. It is in this sense that translation is a bridge between languages and an important bond that connects different cultures and facilitates human mutual understanding (Zhao, 2024).

2. MANIFESTATIONS OF THE CULTURAL COLOR OF THE SOURCE LANGUAGE IN ENGLISH TRANSLATION

(1) Cultural Color at the Lexical Level: Vocabulary is the foundation of language. It has rich cultural connotations and is an important carrier for cultural dissemination. Take the word "dragon" as an example. In the Chinese cultural system, the dragon holds a supreme position, symbolizing authority, auspiciousness, and powerful strength. It is a symbol of the Chinese national spirit. From ancient emperors who boasted themselves as the "true dragon and the son of heaven" to various folk traditions such as dragon dances and dragon lanterns, all of these demonstrate its unique cultural value. However, in Western culture, "dragon" is regarded as an evil, fierce, and destructive monster, often appearing in myths and being the target for heroes to defeat. Such a huge cultural difference determines that when translating words or expressions related to "dragon", translators must think thoroughly. They should not only accurately express its positive meaning in Chinese culture but also reasonably resolve the factors that may cause misunderstandings among Western readers. Another example is the expression "望子成龙" (literally "hope one's son to become a dragon"). If it is translated literally as "hope one's son to become a dragon", Western readers may have negative associations. Therefore, a more appropriate translation might be "hope one's son to become successful", which can express the expectation in the original sentence while avoiding cultural conflicts. Similarly, the unique Chinese term "风水" (feng shui) carries profound traditional concepts about the living environment and philosophical thoughts. It emphasizes the harmonious coexistence between humans and nature, including considerations of the topography of mountains and waters, orientations, and many other aspects. It is difficult to find an exactly equivalent word in English. So, it can be directly transliterated as "feng shui" and supplemented with an appropriate explanation, such as "Feng shui is an ancient Chinese concept that concerns the harmonious relationship between people and their living environment, involving the arrangement of elements such as mountains, waters, and directions to achieve good fortune and well-being." This way of handling can effectively retain its unique cultural charm and enable Western readers to have a preliminary understanding of this unfamiliar cultural concept (Nurlatifasari et al., 2024).

(2) Cultural Color at the Idiomatic Level: Idioms are the crystallization

of the long-term development and evolution of language. They embody rich cultural deposits and reflect the thinking patterns, living customs, and values of specific cultural groups. The English idiom "raining cats and dogs" vividly depicts the scene of a heavy downpour by imagining cats and dogs falling from the sky. This seemingly absurd yet highly visual expression is deeply rooted in Western cultural soil and reflects the unique humor and imagination in Western culture. While the Chinese idiom "趁热打铁" (literally "strike while the iron is hot") originates from the actual operation process of blacksmiths forging iron. It emphasizes taking decisive actions at the right time and seizing opportunities, which is closely related to the acute insight into and emphasis on timing in traditional Chinese culture(Nie, 2024). When translating idioms, a simple literal translation often fails to fully convey their inherent cultural essence. For example, if "raining cats and dogs" is translated literally as "下猫下狗" (it rains cats and dogs), readers who are not familiar with the Western cultural background will surely be confused. At this time, the free translation method can be adopted, translating it as "pouring rain". Although this loses the vividness of the original idiom, it can accurately convey its basic meaning. For some idioms with rich cultural connotations and similar expressions in the target language, the loan translation method can be used. For example, "kill two birds with one stone" can be translated as "一箭双雕" (hitting two targets with one arrow), which both retains the structure and cultural color of the original idiom and makes the translation closer to the expression habits of the target language. In addition, for some idioms that are difficult to handle with the above methods, annotation is also an effective way. Use annotations to explain the cultural background and meaning of the idioms to help readers better understand the cultural connotations of the original text(Robertson).

(3) Cultural Color at the Cultural Image Level: Cultural images break through the boundaries of language. They have different symbolic meanings and emotional values in different cultures and have become important elements in cultural exchanges. In the vast sky of Chinese classical literature, the cultural image of the "moon" is quite common and often embodies profound emotions such as the homesickness of wanderers and the longing for family reunions. In Li Bai's poem "Looking up, I see the moon so bright; Bowing, in homesickness I'm drowned.", just a few words vividly express the poet's homesickness in a foreign land through gazing at the bright moon. The moon is the bond connecting the

hometown and the hearts of wanderers. While in Western culture, the image of the moon is more related to the mysterious and unpredictable unknown world, romantic love atmosphere, etc. In many Western literary works and artistic creations, the moon is often used to create fantastic and romantic scenes (Li, 2024). When translating texts with cultural images, translators are like cultural envoys, shouldering the important task of deeply exploring the connotations of the images in the source language and carefully looking for corresponding expressions in the target language to try to maintain their cultural color and emotional value. For example, when translating the image of the "moon" in ancient Chinese poems, if it is simply translated as "moon", Western readers can only understand the literal meaning and cannot feel the profound emotions in it. At this time, translators can add modifiers or use poetic expressions to enhance its cultural connotations, such as "the homesick moon", enabling Western readers to initially feel the close connection between the moon and homesickness in Chinese culture, thus achieving the cross-cultural transmission of cultural images to a certain extent(Hou et al., 2024). The cultural color in language is rich and diverse at the levels of vocabulary, meanings, and cultural images. In the translation practice of cross-cultural exchanges, translators should fully recognize these cultural differences and flexibly use various translation techniques to preserve the cultural features of the original text as much as possible and promote mutual understanding and exchanges among different cultures.

3. THE IMPORTANCE OF PRESERVING THE CULTURAL COLOR OF THE SOURCE LANGUAGE

(1) Promoting Cultural Exchanges and Dissemination: Preserving the cultural color of the source language is like opening a door to the world of foreign cultures, enabling target language readers to cross the boundaries of regions and cultures and truly come into contact with the original cultural features of other countries, which greatly broadens their cultural horizons. When an outstanding literary work is translated from one language to another(O'Brien et al., 2018), the cultural characteristics contained therein become envoys of cultural exchanges. For example, when translating the classic Japanese literature "The Tale of Genji", if translators can accurately preserve the cultural elements in it, such as traditional Japanese court etiquette, clothing culture, architectural styles, and unique aesthetic concepts, then Western readers, when reading the

translation, will seem to be placed in the ancient Japanese court society and can deeply understand the characteristics of the Japanese culture in aspects such as the expression of delicate emotions, the admiration for the beauty of nature, and the interpersonal relationships under the hierarchical system. Through such reading experiences, readers can break through the limitations of their own cultural backgrounds, deepen their understanding of Japanese culture, and plant the seeds of cultural exchanges in their hearts. This kind of cultural dissemination is not a one-way process but a two-way interactive process. When the characteristics of different cultures are presented through translated works, the cultures of various countries blend with and inspire each other, arousing people's curiosity and desire to explore other cultures, and further promoting cultural exchanges and integration, injecting a continuous stream of vitality into the prosperous development of global culture and promoting the common growth and progress of multiculturalism in exchanges and mutual learning(Gimbert & Zabalbeascoa, 2011).

(2) Enriching the Target Language and Its Culture: The rich characteristics of the source language culture integrated into the target language are like adding brilliant treasures to the treasure house of the target language's language and culture, making it more colorful. Take English as an example. During its long development process, it has continuously absorbed the essence of other languages from all over the world. Many representative loanwords have become an indispensable part of the English language and culture. "Karma" comes from Sanskrit in India and originally carried profound philosophical thoughts in Hinduism and Buddhism about karma and reincarnation(Hou et al., 2024). With the exchanges and dissemination of cultures, this word has been accepted by English and gradually used in the English context to express a concept of cause and effect or fate, providing English speakers with a new way of thinking and expression. Similarly, the word "sushi" from Japanese has become a synonym for Japanese cuisine in the world today. It not only enriches the vocabulary of English but also attracts the attention and interest of English-speaking countries in Japanese food culture, further promoting the dissemination and exchanges of culture. The introduction of such cultural elements is not just an increase in vocabulary but also an expansion and deepening of cultural connotations. It enables the target language to express a variety of delicate ideas and emotions, reflecting the mutual influence and penetration of different cultures in the process of exchanges and integration, and embodying the openness and inclusiveness of language and culture.

(3) Maintaining Cultural Diversity: Cultural diversity is a precious asset of human society. Just like biodiversity in nature, each culture, with its unique charm and value, jointly forms a rich and colorful world cultural ecosystem. Therefore, preserving the cultural color of the source language plays a vital role in maintaining the balance of this cultural ecosystem. In today's era when the globalization process is accelerating, the convenience of information dissemination and the frequency of cultural exchanges have led to the increasing risk of cultural homogenization. Some very powerful cultural factors may spread rapidly around the world, and some niche or 弱势 cultures may face the danger of being assimilated or even disappearing. Translators are the gatekeepers of cultural inheritance. They have significant responsibilities and missions. They present the characteristic elements of various cultures to the world in a meticulous translation, enabling each culture to shine on the global cultural stage. For example, in some tribal cultures in Africa, there are their own unique musical rhythms, dance forms, mysterious religious rituals, and totem cultures. When people introduce these cultural elements to the outside world through translation, they can appreciate the primitive and passionate vitality in African culture and feel its unique wisdom closely connected with nature. This not only protects the uniqueness of African culture but also enables the continuation of global cultural diversity. Various cultures respect and learn from each other in exchanges and jointly create a harmonious, coexisting, and colorful world cultural pattern, allowing the long river of human civilization to flow continuously and rush towards a more brilliant future in the convergence and integration of various cultures.

4. THE ADAPTABILITY TO THE TARGET LANGUAGE CULTURE IN ENGLISH TRANSLATION

(1) Adaptability to Language Habits: English and Chinese are like two big trees growing in different soils. They each have their own distinct grammatical structures, rules for vocabulary collocations, and ways of constructing sentences. Chinese is characterized by flexibility, and subjectless sentences are quite common in expressions, such as "下雨了" (It's raining) and "吃饭了" (It's time to eat). People can understand their meanings clearly even without specifying the subject. However, English grammar rules require that sentences must have a definite subject; otherwise, they will be regarded as grammatical errors. In this case,

translators must translate them into appropriate subjects according to specific contexts. For example, "下雨了" can be translated as "It is raining" to make the translation conform to the grammatical norms of English. In Chinese, modifiers are often placed before the words being modified to achieve the purpose of modification and limitation, like "美丽的花" (beautiful flowers) and "古老的建筑" (ancient buildings). While in English, although pre-modifiers are also quite common, in some complex sentence patterns, the use of post-modifiers is more natural and in line with English expression habits, such as "a man in black" (a man wearing black clothes) and "the book on the desk" (the book on the desk). This requires translators to be keenly aware of such differences and flexibly adjust the positions of modifiers. In addition, translation techniques such as part-of-speech conversion, word order adjustment, sentence splitting, and combination are also effective tools for translators to make the translation fit the language habits of the target language. For example, verbs are frequently used in Chinese, while nouns and prepositions are used relatively more frequently in English. Therefore, when translating the sentence "他的演讲给我们留下了深刻的印象" (His speech left a deep impression on us), translators can convert the verb "leave an impression" into the noun "impression" and translate it as "His speech left a deep impression on us", making the translation more idiomatic and natural in English expression. Meanwhile, for some Chinese sentences with complex structures and lengthy information, translators can split and combine sentences according to logical relations and English expression habits, reorganize the sentence structures, and make the translation easier for target language readers to understand and accept.

(2) Adaptability to Cultural Backgrounds: Cultural backgrounds are like the deep ocean hidden behind languages. Differences among various cultures often become hidden reefs in translation. When it comes to sensitive topics such as religion, history, and politics, translators must be extremely cautious. For example, some religious beliefs are sacred in the source language culture, but they may not be recognized or accepted in the target language culture, or there may even be contrary concepts. At this time, if translators translate the religious terms or concepts in the original text as they are, it will cause confusion or misunderstanding among target language readers, or even violate the cultural taboos of the target language. In this case, translators can use similar and common concepts in the target language culture to replace the sensitive words in the source language; or

appropriately delete some contents that are prone to ambiguity or discomfort according to specific situations; and when necessary, they should also give a simple explanation of relevant cultural background knowledge, so that readers can better understand the meaning and cultural connotations of the original text, enabling the translation to spread smoothly under the cultural background of the target language and avoid communication barriers caused by cultural conflicts.

(3) Adaptability to Aesthetic Concepts: Aesthetic concepts, an important part of culture, have left a deep mark on language expressions. Chinese is famous worldwide for its unique beauty of rhyme, antithesis, and artistic conception. From the neatly antithetical and majestic artistic conception of ancient Chinese poems like "大漠孤烟直，长河落日圆" (The solitary smoke in the vast desert is straight; the setting sun over the long river is round) to the beautiful rhythmic patterns of modern prose, all reflect the aesthetic pursuits of Chinese. While English emphasizes a simple, clear, and logically rigorous expression style, striving to express ideas in the most direct and clear way. Translators are like dancers of culture. In the process of translating literary works, translators need to find a proper balance between maintaining the cultural characteristics of the source language and meeting the aesthetic needs of target language readers. Taking the translation of ancient Chinese poems as an example, since the formal beauty of meter and rhyme in ancient Chinese poems is difficult to be completely replicated in English, translators can adopt more flexible forms such as free verse and prose, and use concise and expressive English words to capture the artistic conception and emotions of the original poems. For example, when translating Li Bai's "静夜思" (Thoughts on a Quiet Night), translators can use simple English to describe the scene where the poet misses his hometown on a quiet night: "Before my bed, the moonlight is so bright. I wonder if there's frost on the ground. Looking up, I find the moon so fair; Looking down, I'm missing my hometown dear." Although this translation abandons the metrical form of the original poem, it, to some extent, meets the aesthetic expectations of English readers for simplicity and artistic conception in poetry through precise conveyance of images and emotions, enabling them to appreciate the charm of ancient Chinese poems. In the translation process, translators must fully consider the adaptability issues of language habits, cultural backgrounds, and aesthetic concepts. Through skillfully applying various translation techniques and methods and carefully crafting the translation, they can make the translation accurately, smoothly, and beautifully convey the

information and cultural connotations of the source language when crossing cultural boundaries, thus promoting the in-depth development of cross-cultural exchanges.

5. TRANSLATION STRATEGIES FOR PRESERVING THE SOURCE LANGUAGE CULTURE AND ADAPTING TO THE TARGET LANGUAGE CULTURE

(I) Combining Literal Translation and Free Translation: Literal translation and free translation are two strategies in translation, each with its own value and scope of application. Literal translation has the advantage of best preserving the cultural characteristics of the source language. It aims to transplant the language form and cultural images of the source language intact into the target language. For example, "paper tiger" is directly translated as "paper tiger". This translation not only correctly conveys the literal meaning of the word but also conveys to English readers the vivid metaphor in Chinese culture for something that appears powerful on the surface but is actually weak. Now it has been widely accepted and used in the English context and has become one of the English words with the imprint of Chinese culture. Similarly, translating "kung fu" as "kung fu" has also enabled the world to have an intuitive understanding of China's unique martial arts culture, allowing this cultural element to spread and communicate worldwide and enriching the diversity of the English language and culture. However, the complexity of language and culture determines that literal translation is not a universal key. Some expressions in the source language have relatively profound cultural connotations. If they are directly translated according to their literal meanings, it is very likely that target language readers will be confused and find it difficult to grasp their true meanings. For another example, "Three cobblers with their wits combined equal Zhuge Liang", a Chinese proverb full of wisdom. As Zhuge Liang is a famous image of a wise man in Chinese history, he is unfamiliar to English readers who are not familiar with Chinese culture. If it is directly translated as "Three cobblers equal Zhuge Liang", readers will surely be puzzled about who "Zhuge Liang" is and why three cobblers can be compared with him. At this time, the method of free translation becomes particularly necessary. The free translation "Two heads are better than one" uses an expression familiar to English readers to convey the central idea of the original text that the wisdom of the crowd is better than that of an individual, making the translation more in line with the

expression habits and cultural background of English and ensuring the effective transmission of information and avoiding the understanding dilemma caused by cultural barriers. Therefore, in the translation process, translators should reasonably weigh the application of literal translation and free translation according to the specific text content and cultural factors, accurately grasp the combination point between literal translation and free translation, and achieve the best manifestation of the source language culture in the target language, so that readers can both appreciate the unique charm of foreign cultures and understand the original text without obstacles.

(II) Annotation Method: The annotation method is an effective translation strategy for explaining the cultural connotations of the source language, especially when there are many elements with unique characteristics and rich cultural backgrounds in the source language. For example, when we encounter a word like "Niulang and Zhinü" which has a strong historical and cultural connotation, simple literal translation often fails to enable target language readers to fully understand the rich emotional and cultural meanings behind it. Translating it as "NiuLang and Zhinü, eds. a Chinese mythological couple separated by the Milky Way and only allowed to meet once a year on the seventh day of the seventh lunar month" has, to some extent, explained the basic meaning of the word, but for readers who are not familiar with the Chinese mythological system, there may still be deficiencies in understanding. At this time, we can open a window for readers to understand Chinese culture through annotation. For example, add notes after the translation to introduce the origin, development and cultural implications of this mythological story: "Niulang and Zhinü is a famous Chinese myth. It is said that NiuLang, a poor cowherd, fell in love with Zhinü who came to the earth from the sky to seek happiness. They got married and had children, but their love was blessed by the goddess in the sky. As a punishment, Zhinü was taken back to heaven and separated from Niulang by the Milky Way. However, their deep love moved the magpies, which formed a bridge across the Milky Way on the seventh day of the seventh lunar month, allowing the couple to meet once a year. This story has been passed down for generations in China and represents the perseverance and longing for love and family reunion." Such annotations can let readers understand the ins and outs of this cultural element, enabling them to not only understand the meaning of the word but also feel the cultural emotions and values behind it when reading the translation, so as to better conduct cross-cultural communication and exchanges, making the source language culture shine with its unique luster

in the target language environment and promoting mutual understanding and integration among different cultures.

(III) Substitution Method: When cultural elements in the source language encounter cultural conflicts or are difficult to understand in the target language, the substitution method needs to be adopted. It replaces the cultural elements in the source language with similar elements in the target language culture, making the translation more in line with the cognitive patterns and cultural backgrounds of target language readers and enhancing the acceptability of the translation. Take "pine trees and cranes symbolizing longevity and auspiciousness" in Chinese culture as an example. In China's traditional culture, pine trees are evergreen throughout the four seasons, symbolizing perseverance and long life. Cranes, as celestial birds, have the implications of noble purity and longevity. The combination of the two is often used to express good wishes for longevity and auspiciousness and is a very typical cultural image. However, in Western culture, pine trees and cranes do not have such specific symbolic meanings, and Western readers may find it difficult to directly understand the cultural connotations behind them. At this time, if it is translated as "pine trees and cranes symbolizing longevity and auspiciousness", Western readers may be confused. Instead, the substitution method uses "oak and dove" which symbolize longevity in Western culture to replace them. The oak in Western culture also has the symbolic meaning of perseverance and longevity, and the dove is often regarded as a symbol of peace and beauty and also has a certain relationship with the implication of longevity. Such a change not only avoids the understanding obstacles caused by cultural differences but also retains to a certain extent the cultural function of longevity and auspiciousness in the original text, enabling the translation to be more smoothly accepted and understood by Western readers and achieving the purpose of cross-cultural communication.

(IV) Transcreation Method: In order to make the translation not only capture the essence of the source language culture but also fit well into the cultural environment and market needs of the target language, the transcreation method emerges in some special situations. It leaves translators more room for creativity, allowing them to make imaginative and innovative adaptations and translations of the original text. It is widely applied in fields such as advertisements, brand names, and movie titles, aiming to attract the attention of the target language audience and arouse their emotional resonance. For example, the Chinese translation of the brand name "Coca-Cola". From the perspective of pronunciation, "Kěkǒu

Kělē" is relatively close to its original brand name "Coca-Cola", preserving the phonetic characteristics of the brand and facilitating Chinese consumers' memory and recognition. Meanwhile, "Kěkǒu" vividly expresses the good taste and deliciousness of the beverage, which can stimulate consumers' taste associations. "Kělē" creates a pleasant and happy atmosphere, making consumers unconsciously associate it with a feeling of happiness and enjoyment when they see or hear this name. Through such a clever combination of Chinese characters, "Coca-Cola" has created an image that both attracts consumers and conveys brand values in the Chinese market, achieving a perfect combination of the source language culture and the target language culture and laying a solid foundation for the brand's wide spread and deep rooting in China. The comprehensive application of various translation methods such as combining literal translation and free translation, the annotation method, the substitution method, and the transcreation method is a powerful weapon for translators to deal with the complexity and variability of the source language culture and the diversity of the target language audience. Translators should choose and skillfully combine them according to specific translation situations and text characteristics, carefully process the translation, make it a bridge across cultural barriers, let the source language culture shine with brilliant luster in the world of the target language, continuously promote the in-depth development of cross-cultural communication, and promote mutual learning, mutual appreciation, and common prosperity among different cultures.

6. CONCLUSION

In the practice of English translation, the preservation of the cultural color of the source language and the adaptability to the target language culture constitute a dynamic process of mutual complementation. At the same time, while maintaining the diversity of global cultures, preserving the cultural color of the source language plays an important role in promoting exchanges between different cultures and also endows the language and culture of the target language with new vitality. On the other hand, achieving the adaptability to the target language culture and enabling translation works to be smoothly accepted and understood by target language readers has a non-negligible effect on enhancing the effectiveness and influence of translation. In this process, translators play a very important role. They must deeply understand the content and underlying

cultural connotations of the original text and have a keen insight into the target language culture. In the actual translation process, translators often have to flexibly use a variety of translation strategies according to the specific text content and translation purposes. The strategy of combining literal translation and free translation can make the translation more conform to the grammatical structure and expression habits of the target language while ensuring the information of the source language. The annotation method can provide readers with necessary cultural background information without changing the meaning of the original text to help them understand the text. The substitution method replaces the culture-specific elements in the source language with the corresponding expressions in the target language without harming the meaning of the original text, improving the readability and adaptability of the translation. In addition, the transcreation method is a more flexible translation means, allowing translators to make innovative translations based on the characteristics of the target language culture while respecting the original text, so as to better convey the cultural spirit of the original text. The flexible application of these strategies can not only find a balance point between the source language culture and the target language culture for the meaning and cultural connotations of the original text, but also accurately and completely convey the meaning and cultural connotations of the original text to target language readers. With the continuous deepening and development of cross-cultural exchanges, English translators are facing increasing challenges and opportunities. They not only improve their language skills but also strengthen their understanding of the source language and target language cultures. In the context of globalization, translation is not only a conversion between languages but also a cultural bridge. Therefore, translators need to have a high level of cultural literacy, be able to deeply understand the differences and commonalities between different cultures, and thus better serve the exchange and integration of cultures. In future translation practices, translators will need to pay more attention to the transmission and interpretation of culture and also possess innovative thinking and problem-solving abilities. They should not only accurately convey the information of the original text but also consider the acceptability of target language readers and how to make the translation have a positive impact in the target language culture. By continuously improving their cultural literacy and translation abilities, English translators will make greater contributions to promoting exchanges and integration between different cultures and building a community with a shared future for mankind.

7. FUNDING

This work was supported by Female Scientific Research Talents Return Project (2023NXHG04) of Shandong Women's University.

References

- Design, S. S. ADVANCES IN FRONTIER RESEARCH ON ENGINEERING STRUCTURES VOLUME.
- Gimbert, M. C., & Zabalbeascoa, P. (2011). Language variation in source texts and their translations: The case of L3 in film translation. *Target. International Journal of Translation Studies*, 23(1), 113-130.
- Hamdan, M. I., & Nasser, L. A. (2024). Berman's Model of Deforming Tendencies in the English Translation of Mahfouz's Novel Children of Gabalaawi. *Theory & Practice in Language Studies (TPLS)*, 14(12).
- Hou, X., Zhao, Y., Liu, Y., Yang, Z., Wang, K., Li, L., Luo, X., Lo, D., Grundy, J., & Wang, H. (2024). Large language models for software engineering: A systematic literature review. *ACM Transactions on Software Engineering and Methodology*, 33(8), 1-79.
- Li, Z. (2024). Construction and Application of a Corpus-based Teaching Platform for English Translation of Chinese Classics. *The Educational Review, USA*, 8(10), 1209-1216.
- Maruoka, H., Hamada, S., Koujiya, E., Higashihara, K., Shinonaga, H., Arai, K., Saotome, S., Okura, T., Mizokami, F., & Okochi, J. (2024). Statement on medication simplification in long-term care facilities by the Japanese Society of Geriatric Pharmacy: English translation of the Japanese article. *Geriatrics & Gerontology International*.
- Mizokami, F., Mizuno, T., Taguchi, R., Nasu, I., Arai, S., Higashi, K., Matsumoto, A., Kamei, M., Kojima, T., & Sakai, T. (2024). Development of the Japanese Anticholinergic Risk Scale. *Journal of Geriatric Pharmacy*, 7(S1), S1-S26.
- Nie, K. (2024). A Study on English Translation Strategies and Methods of Chinese Film Titles from the Perspective of Skopos Theory. *Journal of Humanities, Arts and Social Science*, 8(10).
- Nurlatifasari, R., Santosa, R., Wiratno, T., & Dewi, I. K. (2024). Can Translation Alter Political Persona? The Case of the Rhetorical Repertoire of Obama and Trump Translated From English to Indonesian. *Theory & Practice in Language Studies (TPLS)*, 14(11).
- O'Brien, S., Federici, F., Cadwell, P., Marlowe, J., & Gerber, B. (2018). Language translation during disaster: A comparative analysis of five national approaches. *International journal of disaster risk reduction*, 31, 627-636.
- Robertson, D. Culture Specific Items in Chinese to English Video Game Translation: Transmediality and Interactivity in the Localisation of a Wuxia RPG.
- Sun, H., & Kong, B. (2024). Sustainable improvement and application of multilingual english translation quality using T5 and MAML. *Discover Artificial Intelligence*, 4(1), 1-20.

- Wang, L.-L. (2024). A Model for Defining the Boundaries of Complex Sentences and Clauses in English Translation Based on the Huffman Tree and Objective Function. *International Journal of High Speed Electronics and Systems*, 2540117.
- Zhao, Z. (2024). A study of Balfour's English translation of the Zhuangzi in light of comparative religion. *Humanities and Social Sciences Communications*, 11(1), 1-8.