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A Tentative Study on Cultural Translation Mechanisms: A Case Study of *the Culture of India*

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Abstract: *With intercultural communication gaining in popularity, translating cultural texts is playing an increasingly significant role in bridging the cultural gap and dealing with cultural difficulties between different nations. The Culture of India edited by Kathleen Kuiper is one of the most representative texts introducing Indian languages, religions, visual arts, music, etc. With a wealth of cultural information, the book is chosen as an ideal research object. This paper focuses on how to translate sentences with complex syntactic structures and rigorous logic from the perspective of Peter New mark's Communicative Translation Theory. The results show that five main translation mechanisms are adopted in the Chinese version, including sequence, reverse, division, embedding, and recasting. Not only can these mechanisms help to produce an acceptable and idiomatic translation, but also provide a feasible guideline for translating cultural texts.*

Keywords: *The Culture of India; communicative translation theory; cultural texts; long English sentence; cultural translation mechanisms*

1. Introduction

"Culture", in a broad sense, refers to the survival mode of human society and the sum of material and spiritual welfare in the process of practice (Xia & Chen, 2015). It is the unique creation of different nationalities with sharp national character in the particular historical and geographical environment. As a part of culture, language reflects the cultural phenomenon of a nation, and becomes the essential bridge of culture exchange. And vice versa, culture is the exquisite cornerstone and resource that language lives on (Liu, 2006: 217).

Nowadays, driven by the development of globalization, culture takes root and flourishes in more than one country. Cultural exchange not only speeds up the pace of the external dissemination of our national culture, but also redounds to soak up some splendid cultures from other nationalities. At this time, translation is not just a medium of language conversion, but a leading role in cultural ties in both content and form (Jiang, 2016). In order to acquaint readers with different cultures as much as possible and shortens the distance caused by understanding deviation, translator should master the corresponding translation methods to achieve effective cultural communication.

China and India, as two world-renowned countries with ancient civilization, have established intensive relations in politics, economy and culture for thousands of years. Indian culture originated from the Indus Valley around 2500 BC, and it has a long history of more than 4500 years since then. In other words, with exceptional natural and geographical environment, it harbors a unique social and humanistic background for Indian culture.

Since the 1990s, relations between China and India have remained stable. After entering the new century, the two sides begin to step up cooperation. With the rapid development of economy, the two countries are becoming the main factors to promote economic growth in Asia, and shifting the center

of world economic activities graduall from west to east. Based on that, the cultural exchanges between two countries are bound to enhance mutual understanding for people both in China and India and promote the syncretism of humanistic culture.

Edward Sapir (1956) mentioned in Culture, language and Personality that language is a guide to social reality and that human beings are at the mercy of the language that has become the medium of expression for their society. For this reason, the source text selected from this cultural book The Culture of India (2011) will be of great benefit to readers who have a particular interest in this country, and the significance of the version has been increasingly fore grounded.

The Culture of Indiais written by Kathleen Kuiper, a senior editor for the Arts and World culture who has worked at Encyclopedia Britannica since 1980.This book discusses Indian language, culture, art, architecture, religion as well as its caste system. Besides, a general but clear description of the achievement of Indian culture is given in a relatively balanced tone to show the diversity and uniqueness of Indian culture both in content and form. Owing to this, the book has a high research value for increasing appreciation and understanding of Indian culture, so the present translators choose it as translation material with the intention of uncovering the mystery of indigenous India, and showing more local lifestyle, customs and living environment to readers, so that further provides valuable experience for translation of cultural texts.

Nevertheless, the translation of long sentences with complicated structures has been regarded as a conundrum in cultural texts. Accordingly, it is pivotal for translators to ravel out the relations and logics of the whole sentences, then the translators should convey information of the source language (abbreviated as SL hereinafter) text into target language (abbreviated as TL hereinafter) in conformity with language habits of TL readers. On such an occasion, authors of this paper single out a train of examples from the SL text aiming to propose some translating techniques of long sentences for cultural texts under the guidance of Newmark's communicative translation.

2. Theoretical Framework

In this chapter, the present authors verify that Newmark's communicative translation is becoming one to be enlisted as the theoretical basis, which provides resourceful guidance and practical application for translation.

2.1. Semantic Translation and Communicative Translation

According to the famous American linguist Eugene A. Nida, "translation consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style" (Nida, 2001: 78). Thus, what is important is the gap between emphasis on source and target language, and the conflict of loyalties should be fore grounded.

In 1981, Peter New mark (2001), a great British translation theorist, proposes six translation methods in his book Approaches to Translation: literal translation, faithful translation, semantic translation (abbreviated as ST hereinafter), communicative translation (abbreviated as CT hereinafter), idiomatic translation and free translation. As stated by him, semantic translation and communicative translation, these two important translation methods are seen as a landmark achievement in western translation studies, which greatly eases the long-standing dispute between literal translation and free translation, and provides translation strategies and methods for different types of texts. Scholars both at home and abroad have touched upon the two theories. Some have issued a comprehensive analysis of each theory, while others have studied the application and validity of different types of text.

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Newmark is the first to explicitly present that translation is a skill and an art as well as a science. The most important function of language is communicative function, and the implementation of communicative function depends on certain forms and meanings of language (Hou & LYU, 2001). The essence of translation is to maintain meaning and function of the SL text in the process of transforming the SL into the TL. Moreover, with respects to different types of translated texts, translator should pay close attention to the SL and TL, and adopt corresponding translation strategies.

Newmark (1981) also holds that ST refers to the reproducing contextual meaning of the SL as accurately as possible under the premise of the semantic and syntactic structure of the TL. CT is to make the effect of the TL text on the target readers as equal as that of SL text. Then, the language

features and expressions of the SL text should be preserved in semantic translation. In general, ST is mainly based on the author's linguistic level, while communicative level at the readership.

Comparatively speaking, CT focuses on the transmission of information and the effect of translation, which allows the translator no more freedom than ST. When translating the informative text, translator should submit to the culture of the TL, respect the original text, make the language more accurate and fluent, and adopt strategies of CT to achieve better results.

Munday (2016) proposes ST and CT in his book of Introducing Translation Studies and elaborates some disparities between the two theories from eight levels, including transmitter, culture, time and origin, relations to source text, use of form of source language, form of target language, appropriateness as well as criterion for evaluation. His exposition on ST and CT provides a detailed framework and practical guidance for translators in specific occasions.

But on some occasions, ST and CT should also be seen as wholes. Firstly, ST is more personal and individual, which follows the thought process of the author, tends to over-translate and pursues nuances of meaning, yet aims at concision in order to reproduce pragmatic impact. CT is relatively social, which concentrates on the message and the main force of the text, tends to under-translate, and always writes in a natural and resourceful style. Secondly, ST is normally inferior to its original, as there is both cognitive and pragmatic loss, while CT is often better than its original. At a pinch, a ST has to interpret, a CT to explain.

In addition, there are many scholars in China who conduct in-depth researches on ST and CT. Verbalized by LiaoQiyi, the basis of Newmark's ST and CT is to adopt Vygotsky's view on the essence of thinking: “inner speech itself is a function, not the internal expression of external speech. To a large extent, inner speech is a mode of pure thinking”(Liao, 2000: 193). Hence, it also provides a piece of evidence for distinguishing semantic translation from communicative translation. There are also some nuances between ST and CT: 1).ST stresses objectivity and accuracy, while CT is more subjective, mainly focusing on the response of the target readers, making the SL subordinate to the TL and the target culture;2).ST makes the form of the translated text closer to that of the original, and tries to keep its style standard; CT is to reorganize syntax and use more common collocations and vocabularies to make the rendered text more fluent and authentic;3).ST pays more attention to content than effect, and CT emphasizes effect over content (Liao, 2000: 197-199).

Zhang Pingmei (2012) mentions that, “CT is guided by the target readers and respects the text form of the TL” (Zhang, 2012: 116-117). On this basis, the translator can flexibly change the syntactic form according to the thinking form, logical structure and expression form between the original and the target readers, so as to guarantee that the translation is smooth and authentic.

However, as proposed by Yang Shizhuo (1989), the SL is to limit the content of expression within the cultural scope of the original text, not to change the concepts of national culture in the original text, and concern on the semantic analysis of words and sentences, so that the form of the translation is closer to the original text. Although the translated works are more fluent and concise, more in line with the habit of expression, and adapt to a specific field, they are prone to under-translation. This is mainly because that translation focuses on conveying the spirit and meaning, and ignores the structure of the translation as well as the original words and sentences. Therefore, it is an inevitable choice between being faithful to the original text and being faithful to the target readers. In the face of different types of texts, the criteria of translation should always be accurate. Translator can strike a balance between the syntactic structure of the source text and the acceptability of the target language readers, and reproduce the original meaning of the original text to the greatest extent.

Furthermore, as demonstrated by XieTianzhen (2018), every translation, up to a certain point, is reckoned as both CT and ST, just owing to different orientations of research. It can be seen that in CT, the meaning of the translated part is related to the understanding of the target readers, and the translator can examine whether the target text conforms to the TL usage according to the reaction of the expected readers. Likewise, Yang Qingyu (2017) agrees that the primary purpose of communicative translation theory is to accurately convey the author's intention of the SL text, and also lay emphasis on the readers' reception effect. The most important thing is the readability of the translation.

It follows that the guiding principles of translation are accuracy and smoothness, which are much

more advanced than translation methods advocated by Newmark. More importantly, the process of translation is to jump out of the constraints of the original words and structure, recode and recreate the original text (Cai, 2020).

In short, for the cultural texts which are mainly based on the transmission of cultural information, CT allows the translator to adjust the logical relationship of the original text and to show an extra consideration for a sense of reading experience of target readers. Hence, translator should avoid awkwardness in the SL text and remove the obstacles of the SL, so as to give full play to the advantages of the TL and achieve the best communicative effect.

2.2. Relations between Cultural Text and Communicative Translation

Culture is the sum total of knowledge, experience, belief, value, attitude, rank, religion and time and space concept of a nation (Guo, 1999). In essence, culture is also a system of "expressing meaning", verbalized by John Thomlinson (1999), a cultural researcher with prestigious international repute. In other words, culture is also the interpretation of people's experience in a specific context. The differences between cultures bring more and more serious complications to translators than the gaps between language structures. Therefore, the key to the translation success is to resolve the cultural differences in translation and accurately and skillfully convey cultural factors of the original text. For the purpose of veraciously delivering information in cultural texts, the translator should figure out the function of language and the usage of language.

David Katan (2004) asserts that a new role for the traditional translator is "cultural mediator", and the role serves as an introduction to what a mediator will need to know. It is vital for the translator to cultivate high sensitivity of cross-cultural communication, overcome influence of translator's cultural background as much as possible, and fully consider three elements including translation purpose, readership and text feature when choosing translation strategies.

As proposed by LiuJunping, "each text type determines different translation approaches, and each language function has its relevant linguistic level" (Liu, 2009: 372). For this content-focused text, the structure of text is instantiated in the semantic and syntactic level, and literary skills are relatively less important than the transmission of content. Meanwhile, Liuargues that communicative translation focuses on TL readers and centers in specific language and culture, attempting to convey foreign information in the TL (Liu, 2009: 153). Hence, translator intends to establish the prototype of text type to guide translation practice through the comparison and description of the SL and TL systems at first.

Xin Xianyun (2001) also takes the attitude that the division of text categories according to Newmark is not absolute. There are few pure expressive texts, informational texts or vocative texts. Most texts have these three functions at the same time, but one of them is prominent. In the process of linguistic performance, it is dispensable to take the SL as the standard, but based on the reader's linguistic level, making the TL text strive to be smooth and readable. Cultural texts with informative function have more freedom in translation, because the translator only considers the content of the original text without being bounded by the form of the SL.

Moreover, Zhu Zhiyudemonstrates that "even for information-based texts, it is believed that readers have the initiative to expect everything to reappear" (Zhu, 2006: 52). Zhu assumes that the focus of translation is only two blocks. One is "thought", which includes "differences of national culture"; the other is "linguistic form", involving in "meaning and language, thought and 'appropriate vocabulary in suitable position', etc.". Hence, in translation, the word order of the SL is often retained in order to reproduce the emphasis of the original text, and the syntactic structure of the original text sometimes has to be changed and adjusted correspondingly according to the logic of the TL. All that matters is the objective facts presented to readers in the content-focused text.

Nidastates that language does reflect in certain aspects of the culture of a society, but primarily in its optional feature, for example, in certain of its hierarchies of vocabulary and in the priorities given to various discourse pattern (Nida, 2001: 79). It is expected that the SL text embodies some group loyalty factors and information background, instead of largely fixed and arbitrary factors, such as the culture in its phonology or syntax. There is an inevitable trade-off in the process of translation, but the moral and the factual truth should be explained clearly.

As is mentioned by Snell-Hornby"…for translator, the text is not purely a linguistic phenomenon, but

must also be seen in terms of its communicative function, as a unit embedded in a given situation, and as part of a broader socio-cultural background" (Snell-Hornby, 2005: 69). Taking that as the point, culture, situation and relevance as well as function in the SL text analysis should be taken into account.

Furthermore, it is widely shared that Newmark's communicative translation requires translators to take TL readers as the central task and exert the main communicative function of language. Newmark also mentions that the key to communicative translation is to convey information, to "tailor" for readers, and to give full play to the function of language to convey information and produce results (Liao, 2000: 197).

In brief, no matter which translation theory is adopted, it depends on the type of original texts, the importance of semantic units and the purpose of translation. The Culture of India is a cultural text, the most important role of which is transmitting accurate and efficient information to the TL readers, and the comparatively less important function is expressing ideas. Communicative translation theory takes efforts to accurately reproduce the gist of the SL and attaches importance to the potential social value of TL0.

To conclude, there are three principles that can be distilled from Newmark's communicative translation theory to contribute to translating cultural texts. First of all, the purpose of TL text is to be of service to the TL readers. It is designed to be a continuous link between SL text and readers, and it derives from CT to convey information and convince readers. Then, the SL text should fulfil the two main aims of translation, which are first accuracy, and second authenticity. Accuracy means the TL should convey the original meaning of SL precisely, and authenticity requires the translated version to be credible and accessible. Last but not least, cultural components tend to be replaced by cultural equivalents in cultural texts, and some inaccurate written passages are supposed to be corrected in communicative translation.

From the point of lexical and syntactic level, the adoption of CT will make the translator more entitled to adjust to the logical relationship of the original text, make sentences explicit and clear, modulate unique national vocabulary, and generalize the distinctive language style so as to facilitate the acceptance and understanding of the TL readers, and even be more in line with the thinking habits and language norms of the target readers.

In summary, communicative translation theory is applicable to the E-C translation of cultural texts. It is on this ground that five translating techniques for long sentences are selected in accordance with this theory.

3. Cultural Translation Mechanisms

It is said that long sentences are widely used in English. Long English sentences are generally based on simple sentences, adding a variety of modifiers to make short sentences into long sentences and transform simple sentences into complex ones. Therefore, long-sentence translation lies in how to adjust word orders and structures of sentences at the syntactic level. According to the diversity of expression, different translation methods are supposed to be adopted.

Liu Miqing points out that, in the process of translating long English sentences, translator should not only realize the ideographic features and communicative functions, but also cope with the structural model of long sentence translation in the differences between Chinese and English (Liu, 2006: 149). In addition, translator should pay attention to stylistic features of the SL text, keeping long English sentences expressed by characteristics of analytical thinking and averting dissolution of the TL text so as to appropriately handle the inner connection in the TL text.

Consequently, any attempt to arrive at the solution is going to adopt five translation mechanisms, namely sequence, reverse, division, embedding and recasting for the sake of a better understanding the SL text.

3.1. Sequence

Cai Rongshou and Zhu Yaoxia(2014) assert that the narrative of some long English sentences is generally presented in chronological order or arranged in logical relationship, which is almost identical with that of Chinese. When translators cope with such long sentences, the narrative sequence of the SL can be kept unchanged and directly translated into Chinese. However, keeping the

sequential order does not mean that the source materials will be translated word-for-word, because in the translation practice the positions of some words or phrases deserve to be reconsidered.

Example 1:

SL:①Seeking its own answer to this conundrum, ②a well-known Vedic hymn (Rigveda 10.90) describes how, ③at the beginning of time, ④a primordial person underwent a process of sacrifice that ⑤produced a four-part cosmos and its human counterpart, a four-part social order comprising Brahmans (priests), Kshatriyas (nobles), Vaishyas (commoners), and Sudras (servants). (Kathleen, 2011: 89)

TL:①在寻找这个难题的答案时，②一首著名的吠陀赞美诗(《梨俱吠陀》10.90)描述了③在人类发展之初，④一个原始的人如何经历了祭献并创造了一个四分世界，⑤它是由婆罗门(祭司)、刹帝利(贵族)、吠舍(平民)和首陀罗(仆人)组成的等级社会。

Analysis: Although the aforementioned sentence is long with lots of modifiers, for example, “seeking its own answer” as participial phrase located in segment ①, “at the beginning of time” as parenthesis included in segment ③, and ④ formed in attributive clause, the logical relation and expression order of the SL are generally the same as that of Chinese according to the communicative translation theory. Taking the function and accuracy of the SL text as well as readership into consideration, it is not totally necessary to adjust the sentence order for the sake of complete and effective transmission of information, which can directly convey the key points to target readers rather than a word-for-word translation in a forthright way.

Example 2:

SL: ①This matches the actual goals of most Hindus, ②which include <u>executing</u> properly one’s social and ritual duties;③<u>supporting</u> one’s caste, family, and profession; ④and <u>working</u> to achieve a broader stability in the cosmos, nature, and society. (Kathleen, 2011: 93)

TL: ①这符合大多数印度教徒的实际目标，②这些目标包括正确<u>履行</u>自己的社会、礼制职责；③<u>承担</u>自己的种姓、家庭和职业责任；④以及<u>努力</u>维持世界、自然和社会更加广泛的稳定。

Analysis: Here, this sentence is comprised of a main clause and three non-restrictive attributive clauses. The segment ①is seen as the main clause, then “executing...” “supporting...” and “working...” as coordinate words in the three non-restrictive attributive clauses guided by the antecedent “which”, they should keep in line with the part of speech. So far as translation is concerned, the aesthetic subjects signify the translator and the target readers, the present translators herein use parallel structures to conform to the TL customs. In addition, with the same antecedents modified by three non-restrictive attributive clauses, subject plays an important role in the syntactic function, “这些目标” as the subject has to be added in order to avert logic errors. The structure of theTL text thereupon is more in line with that of SL, and it can be translated in the original order to abide by the true meaning to a large extent, and enhance the readability of the translated text, which can achieve the purpose of the communicative activities.

3.2. Reverse

Feng Qinghua (2008) suggests that, the arrangement of sentence order largely reflects a kind of fixed mindset of language users. Expression habits and narrative orders certainly vary on account of the different of thinking modes between Chinese and English. In other words, the arrangement of sentence order of some long English sentences is completely opposite to that of Chinese, for instance, the latter sections of sentences are normally translated at first, and the remaining sections should be translated in turn. Under the guidance of communicative translation theory, to reach a certain meaning, the present translators are supposed to transpose order distribution of sentences according to idiomatic expressions of the target readers, not limited to being in accord with word order in theSL text or reforming the relation of thematic structure, so that it can be determined by in which way the rendered text is more readable to fit the occasion.

Example 3:

SL:①This expansiveness is made possible by the widely shared Hindu viewthat② truth or reality

cannot be encapsulated in any creedal formulation.(Kathleen, 2011: 86)

TL:②印度教徒普遍认为真理不能用任何教义概括①这种观点使任何教义的延伸都成为了可能。

Analysis: There are two segments in the SL text, and the appositive clause guided by "that" modifies the antecedent "Hindu view" in part ②.It is essential to add the subject "这些观点"of appositive clause. Considering the term "expansiveness" is too specialized for readers, the translator makes an explanation by adding "教义的延伸" in case of ambiguity, so as not to dabble in meaningless rendering. Besides, in compliance with the language habits of English sentences, the fact and result commonly tend to place at the beginning of sentences, the cause and condition are posterior, while Chinese on the contrary. There is no doubt that adopting reverse method will be of importance. For the purpose of a better communicative effect, the logical order of the original text is adjusted according to the expression habits of the TL, firstly describes the common view of Hindus, and then comments on this view. In addition, the English long sentence in theSL text is transformed into two short sentences in Chinese, the meaning can be clearly demonstrated, and the rendered translation is more align with the language habits of the TL users.

Example 4:

SL: ©Although the pursuit of moksha is institutionalized in Hindu life ②through ascetic practice and the ideal of withdrawing from the world at the conclusion of one's life,③ many Hindus ignore such practices. (Kathleen, 2011: 93)

TL: ②印度教徒通过苦行试图轮回解脱 ①尽管这已成为惯例 ③但许多教徒并不遵循此做法。

Analysis: This sentence is composed of two simple sentences, part ② serves as prepositional structure to convey relevant information about some practices in the pursuit of moksha in Indian culture, and the main sentence is "many Hindus ignore such practices". Moreover, the translator should avoid the literal translation as "忽略此做法", which makes readers puzzled and the quality of translation discounted. Such expression is just grammatically acceptable, but it would sound unnatural on account of the whole setting. Another version "不遵循此做法" is substituted with previous version of this sentence. To ensure explicitness of the text and achieve better communicative effect, the present translators might as well change the order of the SL text and transpose the clause to the beginning of the TL text. In such amanner, the TL text will become more providential.

3.3. Division

According to Hua Xianfa (2004), there are numerous modifiers in English sentences, and the sentence structure is complex, not to speak of long sentences. However, Chinese sentences is characterized by linear type with fewer modifiers and shorter structures. The general guidelines applied to long English sentences break up the whole into several pieces and deal with each part separately in the light of Chinese expressions. The division method, also referred to as "splitting method", is to divide long English sentences into two or more short sentences on the basis of Chinese syntactic characteristics or parts of sense group, so that the SL text might be idiomatic and readable.

Example 5:

SL:①Evidence of both these challenges can be found in Vedic literature itself, ©especially the Upanishads (speculative religious texts that provide commentary on the Vedas),③and bhakti literature is full of vignettes in which the small-mindedness of Brahmans is contrasted with true depth of religious experience, as exemplified by poet-saints such as Kabir and Ravidas. (Kathleen, 2011: 92)

TL:①在吠陀文献中都能找到关于这两种挑战的记载，②一是《奥义书》(对《吠陀经》注释的 经文)中尤甚。③二是终身信奉一神作品中的插画，④在这些插画中，思想狭隘的婆罗门与如 卡比尔和拉维达斯等印度神秘宗教经验具有深刻差异。

Analysis: The aforementioned English sentence is composed of three parts: ①, ② and ③. The part ③ involving an attributive clause with compound structure is split up into two sense groups, mainly elaborates the type and content of evidence as well as its far-reaching influence. In such a given example, long sentences or complicated syntactic structures of the original text pose some challenges for the translator, then communicative translation plays a crucial role in narrowing down the gap

between the SL text and TL text. Due to the complex structure and prolix length of theSL text, the mechanism of division is applicable as long as it serves for the function of text and the purpose of the translation. Hence, the translator breaks and translates sentences successively by transforming the sentence structures of the TL text, which are parallel to that of the SL text.

Example 6:

SL:①While some women became ascetics,② many more focused their religious lives on realizing a state of blessedness that was understood to be at once this-worldly and expressive of a larger cosmic well-being. (Kathleen, 2011: 95)

TL:①当一些女性成为禁欲主义者时，②更多的女性意识到自身的宗教生活是一种幸福的状态，③这种幸福既是现世的，④也是永恒的。

Analysis: The SL consists of two parts with complex sentences, and segment ② is unpunctuated, which contains an attributive clause, so ② is separated into three parts in the TL text. English pays more attention to simplicity and maintains coherence through the use of relative pronoun. In the process of E-C translation, there is a tendency to repeat some nouns or pronouns that they denote in Chinese. For example, it is essential to complement the subject “这种幸福” of segment ③.In accordance with the principles of communicative translation, the present translators adopt division method to make the TL text more understandable and idiomatic. At the same time, it gives full play to the advantages of the TL and creates the communicative effect.

In Chinese, there are significant differences in syntactic cohesion among sentences, which means that the logical relations among sentences are not only reflected in some conjunctions, but also in the rigorous logic of content. In contrast, the joint of English sentence structure is more explicit and overt, and the logical relations often depend on the transformation of language forms. The SL text is mainly composed of long sentences with sophisticated syntactic structures, which needs to be divided into several clauses. Accordingly, division method might as well be adopted to avoid tediousness and confusion in the rendered text. What's more, for the purpose of the communicative translation theory, thinking patterns and cultural psychology of the TL text readers are at its very core.

3.4. Embedding

Liu Miqing claims that embedding is that all post modifiers precede the headword in E-C translation, so that the elements modified could form an embedding structure (Liu, 2006: 149). The embedding method is mainly applied to the translation of attributive clauses, parentheses, appositive clauses and so on. In addition, the modifiers embedded should not be too long in case the TL text tends to become dragging.

Example 7:

SL: ©Because no one person can occupy all the social, occupational, and age-defined roles② that are requisite to maintaining the health of the life-organism as a whole, ©universal maxims (e.g., ahimsa, the desire not to harm) are qualified by the more particular dharmas ④ that are appropriate to each of the four major varnas: Brahmans (priests), Kshatriyas (warriors and kings), Vaishyas (the common people), and Sudras (servants). (Kathleen, 2011: 94)

TL:①因为没有人能够担任所有②为了维持生命机体健康所需的社会、职业和有年限的职位，③所以更特殊的法则对普遍准则(如非暴力、不杀生)进行了限制，这些法则适用于四类主要的 印度种姓：婆罗门(祭司)、刹帝利(战士和国王)、吠舍(平民)和首陀罗(贱民)。

Analysis: This sentence contains two attributive clauses, so the present translators adopt embedding method in translating the first long sentence. The underlined part of the first sentence is the attributive clause guided by “that”, which explains the antecedent “roles”. The post modifiers ahead of the head word are translated into “维持生命机体健康所需的社会、职业和有年限的职位”. By the same token, in order to realize the informative function of the SL text, the translator should pay attention to the naturalness of language and to the readership, and translate the original sentence in sequence. What is more, according to the principles of communicative translation and the unique Indian religious culture of the SL text, the embedding method largely facilitates readers' comprehension, yielding an affect as close as the SL text does.

Example 8:

SL: ©While philosophical works such as the Upanishads emphasized renunciation,②the dharma texts argued that ③the householder who maintains his sacred fire, begets children, and performs his ritual duties well also earns religious merit. (Kathleen, 2011: 94)

TL:①尽管像《奥义书》此类的哲学著作强调禁欲，②但佛法文本却提出，③凡是保持真挚的爱、承担孕育责任并履行仪式职责的居士也能获得功德。

Analysis: There is a subject clause, an object clause of the verb "argued" and an attributive clause. Besides, there is an attributive clause in the object clause, of which the postmodifier forms a sort of embedded structure, and the translation is simplified as "……的居士". Abiding by the principles of communicative translation theory, the TL text should convey information and give an unambiguous script to the target readers, allowing them to better understand the SL text.

Lian mentions that compared with the Chinese language structure, the order of English long sentence is more flexible. In Chinese, the attributives are usually placed in front of the nouns, while in English, most of the attributives can be placed before and after the nouns by morphological transformation or by adding connectives (Lian, 2010: 30). However, English modifiers and the modified elements can sometimes be transformed into each other, so as to change the modifying relationship between them, but not so with Chinese. By placing the attributives in front of modified elements, the compactness of thesentence will be enhanced as a whole, and the meaning of the SL text will be more succinct to transmit to the target readers, in order to ensure the coherence of the target readers' thinking pattern.

3.5. Recasting

"Recasting" method is to break the sentence structures of the original text based on grammatical and syntactic structure between English and Chinese, then integrate and reorganize the sentences according to the expression habits and thinking patterns of the TL, but the crucial prerequisite for this method is not to deviate from the main ideal of sentences (Chen, 1998). Therefore, this method allows the TL text to cast aside the original orders and structures of the SL text, in order to make the rendition more in line with the expression habits of the target readers and better convey the meaning and information of the original text, the present translators have repeatedly adopted this method in the process of E-C translation.

Example 9:

SL:①There are also some Zoroastrians (the Parsis),② largely concentrated in Mumbai and in coastal Gujarat, ③who wield influence out of all proportion to their small numbers ©because of their prominence during the colonial period. (Kathleen, 2011: 123)

TL:②还有一部分主要集中在孟买和古吉拉特邦沿海地区的①琐罗亚斯德教教徒(帕西斯派)，④由于殖民时期的显著地位，③因此他们可利用的影响力远远超过了自身稀少的人口。

Analysis: There is an attributive clause with complex structure and modifiers in theSL text, and the structure of the SL text is smooth and natural, but due to the huge disparity of language structure and writing habits between Chinese and English, it is impossible to check with the SL text, sentence for sentence. Under the guidance of communicative translation theory, the translator is entitled to correct or ameliorate the logical relations, in order to remove obscurity (Liao, 2000: 198). The present translators thereafter adopt recasting and reverse these two methods and reorganize orders of the SLtext, to ensure the rendered translation in accordance with the logic of the SL text.

Example 10:

SL:①Among the Marathas,② a people who live along the west coast of India from Mumbai to Goa, the descendants of heroes ③ who died on the battlefield perform a dance, word in hand,④ in honour of their ancestors ⑤ until they believe themselves possessed by the spirits of the heroes. (Kathleen, 2011: 108)

TL:②生活在从孟买到果阿印度西海岸地区的①马拉萨斯人，④为了纪念祖先，③那些战死沙 场的英雄后代会手持长剑起舞，⑤直到相信自己被祖先的亡灵附身。

Analysis: It is owing to the expression habit of the rendered text, the meaning of the attributive clause

can be translated from the back to the front, the adverbial of place is placed at the beginning of the sentence, and the sentence which displays result is placed before the attributive clause, and the passive voice in part ⑤ is changed into the active voice commonly used in Chinese. In addition, as for the sentence "possessed by the spirits of the heroes", its literal translation is "被……拥有", but this kind of translation sounds so professional that it is not in line with the collocation of Chinese sentence.It is obviously inappropriate to use this denotation, even makes the TL text more incomprehensible in a straightforward manner. Consequently, the present translators transform another version "亡灵附身", which is consistent with the emotional tone of the TL text. Moreover, it attempts to be completely faithful to the intentions of the SL writer in accord with the principles of communicative translation, so that the TL readers can comprehend these details effortlessly.

4. Conclusion

This paper proffers cultural translation mechanisms with Newmark's Communicative Translation Theory as the theoretical framework. After analyzing the translation materials, it has been proved by the examples that Newmark's Communicative Translation Theory works in cultural texts, and the significant role cannot be ignored in translating cultural texts.

a. Newmark's Communicative Translation Theory lays stress on acceptability and readability of the TL text readers. Based on this theory, the paper summarizes five correlative translation mechanisms at the level of logic relations, language habits, and syntactic structure in cultural translation.

There are lots of structural discrepancies between two countries, for instance, in English, conclusion and purpose by and large tends to precede the narrative parts, while in Chinese, the order is reversed, "sequence" and "reverse" are thus prompted. Translator, at this time, needs to adjust the arrangement of the long sentences with the aim of conveying the closest natural TL message to readers.

b. In a sense, the principles of Newmark's Communicative Translation Theory require the translator to fully get hang of the intentions of the SL text and translate the original text sense for sense in conformity with Chinese language expression. Considering the above-mentioned examples, "division" applied at this level are utilized. The translator has to divide the whole sentence into several sense groups and cobble them together in integrated logical structures. In addition, when facing some long sentences without clear logic of cause and effect, translators should alter the sentence structure to reduce possible ambiguities in this context in terms of semantic connections and syntactic devices rather than simply imitating sentence pattern.

c. As for language habits, the position of antecedent, attributives or clauses are results of different characteristics of English and Chinese. One thing for sure is that, the attributives or post-modifiers should be placed before the modified elements or main sentences in order to maintain consistency and integration within the logical context. Under the circumstances, the method of "embedding" can be employed.

d. Furthermore, grammatically, the biggest difference between English and Chinese is that English sentence groups emphasize visible logical tier, while Chinese sentence groups are invisible. Therefore, the conversion of the two languages is a conversion of two thinking modes in essence. On the premise of respecting and retaining the spirit of the SL text, the translator's ability to reorganize and arrange sentences in line with the logic of Chinese is particularly significant. Consequently, the method of "recasting" is posed so as to make the TL text intelligible and achieve an optimal effect.

All in all, cultural translation can be deemed to be a bilingual activity, and translators are amenable to serve as roles of intercultural interaction before the translation practice. Taking the translation of The Culture of India as an example, it is of great importance for translators to hold the line between faithfulness and accuracy. With the help of Communicative Translation Theory, translators should transfuse the information from the original text into the rendered text, and successfully come the cross-cultural communication to fruition.

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