



A Report on C-E Translation of *Achang People and Their Farming Culture*

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How to cite this paper: Xi Xie. (2024) A Report on C-E Translation of *Achang People and Their Farming Culture*. *Journal of Humanities, Arts and Social Science*, 8(10), 2319-2332.

DOI: 10.26855/jhass.2024.10.014

Received: September 12, 2024

Accepted: October 9, 2024

Published: November 5, 2024

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Abstract

This report provides an exploration of the farming culture of the Achang people in Yunnan Province, China, and its translation practice. Through the Translation Workshop course, students collaboratively translated texts regarding the traditional agricultural practices and cultural significance of the Achang people. Participants not only enhance their individual translation skills but also deepen their understanding of the art and science of translation. The study employs the Functional Equivalence theory as translation guidance to ensure that the translated texts are both faithful to the original and adaptive to the cultural and linguistic norms of the target language. The report analyzes challenges encountered during the translation process, including cultural specificity and accurate expression of terminology, and proposes corresponding strategies. Methods such as re-creation, omission, and trans-iteration are used to improve the readability and accuracy of the target language. Finally, the report summarizes the gains from the translation practice and offers suggestions for future research directions and improvements.

Keywords

Achang ethnic group; farming culture; informative text; Functional Equivalence theory; translation practice

1. Description of the Task

1.1 Background and Application of the Translation Task

In order to complete the assigned tasks and exercises of the Translation Workshop Course, the translator has to work collaboratively in a workshop, providing and receiving constructive feedback on translation drafts. The source text will look into the Achang ethnic group, their traditional agricultural practices, and the cultural significance of these practices. The translation will be performed from Chinese into English. The translation process will involve close collaboration with classmates and instructors to ensure accuracy and respect for the source material. Special attention will be given to preserving the cultural context and specific agricultural terminology within the translation. The primary purpose of the translation is to promote understanding and appreciation of the Achang people's distinct agricultural culture.

1.1.1 Background of the Translation Task

In the Translation Workshop Course, participants are not only expected to hone their individual translation skills but also to engage in a dynamic and interactive learning environment. This collaborative approach is designed to foster a deeper understanding of translation as an art and a science. Each participant is encouraged to actively participate in the workshop, sharing their insights, asking questions, and engaging in discussions that are central to the learning experience.

Firstly, each participant is required to complete a translation project focused on the unique ethnic groups of Yunnan Province, along with their farming culture using various translation tools and technologies that can assist in the translation process, such as translation memory tools, terminology databases, and online resources. Next, engaging in the process of collaborative peer assessment and revision within a group setting, group members take turns to review and critique each other's translation drafts, this process helps students learn from different perspectives and refine their work based on varied feedback. Then, each student should integrate the translation content and case analysis from their own translation practice report, along with the difficulties encountered and how they were addressed during the translation process, the translation methods used, and their effectiveness. They should analyze, present, and share these aspects. Last, class discussions are held to discuss translation strategies, share experiences, and explore the cultural contexts of the source texts. These discussions help participants to broaden their horizons and understand the complexities involved in translation. By referring to the feedback and suggestions from classmates and the instructor, continuously revise and refine the translation draft to ultimately produce the best translation, and submit the final version of the translation.

1.1.2 Application of the Translation Texts

The source text for this translation project delves into the Achang ethnic group, an ethnic group with a rich tapestry of cultural heritage and traditional agricultural practices. Situated in the Yunnan province of China, the Achang people have developed unique methods of farming that are not only sustainable but also deeply intertwined with their cultural identity and spiritual beliefs. The Achang people, with their distinct agricultural practices and cultural heritage, offer a rich field for anthropological and cultural studies.

One of the key aspects of this project is the preservation of the cultural context. The Achang's agricultural practices are steeped in tradition and carry profound meanings that are often specific to their way of life. The translation will strive to maintain these cultural nuances, ensuring that the translated text conveys the same depth of significance as the original. In addition to cultural context, specific agricultural terminology will be carefully handled. The Achang people may use unique terms to describe their farming techniques, tools, or crops. The translation team will work to find equivalent terms in English that accurately reflect the original meanings without losing the specialized knowledge embedded in the source text.

The translation, which will be executed from Chinese into English, aims to make this distinct agricultural culture accessible to an audience beyond the borders of the Achang's native region. It is intended for readers who are interested in the intersection of culture and agriculture, as well as those seeking to learn about the diversity of human civilization. The primary purpose of undertaking this translation project is to foster a greater understanding and appreciation of the Achang people's agricultural culture.

1.2 Theme and Style of the Source Text

A full and thorough analysis of the text always means half the effort but twice the result. Whenever a translator goes about a text, the first step he takes is always to analyze it. This step is to translation what the first step is to the whole staircase, what the foundation is to the building of a skyscraper. Without it, good translation is not accessible. Even the activity of translation itself becomes frivolous (Shen, Y., & Meng, G. J., 2002).

1.2.1 Literariness of the Source Text

When it comes to the literariness concerning the Achang people and their farming culture, the source text initially presents the geographical location, population distribution of the Achang people, and their cultural integration with neighboring ethnic groups, providing a historical and cultural context for understanding their agricultural culture. Subsequently, it explores the uniqueness of the Achang people's farming culture, including their farming methods, types of crops, harmonious coexistence with the natural environment, and the connection between agricultural activities and cultural practices such as ethnic festivals and rituals. These elements not only reflect the ethnic characteristics of the Achang people but also embody the diversity of Chinese culture, possessing significant cultural value and literary charm. In the concluding part of the source text, the emotional expression is conveyed through the Achang people's deep respect for nature and their worship of the divine, reflecting a longing for a harmonious life and a profound reverence for the natural world. This emotional outpouring strengthens the text's infectiousness.

1.2.2 Text Type of the Source Text

Analyzing the text type of the source text is an essential step in understanding its structure, purpose, and content.

Text type analysis helps to identify the purpose of the source text, this guides the translator in choosing the appropriate strategies for the target text. The source text provided is an informative article that offers a comprehensive overview of the Achang people and their farming culture. It combines elements of ethnography, historical research, and cultural studies to deliver a rich description of the Achang ethnic group's demographics, history, and way of life. This analysis suggests that the text should be categorized as an informative text.

British translation theorist Peter Newmark (1987) divides the types of translation texts in everyday reading into three categories: expressive texts, informative texts, and vocative texts. Informative texts are centered around readers, focusing on their comprehensibility and acceptability. At the same time, informative texts themselves possess a certain degree of authenticity (Song, H. J., & Liu, Y.Y., 2024). In translating informative texts, the principle of prioritizing "truthfulness" should be adhered to. Translators may utilize language not solely based on the original text but tailored to the readers' linguistic proficiency, aiming for clarity and ease of understanding. If required, they may even make amendments to the original text to ensure accuracy and comprehensibility (Chen, J., 2004).

2. Translation Process

2.1 Pre-translating

Pre-translation is very important in the whole translation process. In this process, the translator must not only have a solid bilingual foundation but also have wide background knowledge. The translator should know clearly about the basic translation theories, translation strategies, and methods. Therefore, the translator needs to read and understand the source text, especially the part where the translator needs to perform a case analysis.

To get better translation results, the translator read many other books and papers about the Achang people and their farming culture, conducting extensive research on the Achang people's history, traditions, and societal structure to understand the context of their agricultural practices. By thoroughly pre-translating the Achang ethnic group and their farming culture, the translator can lay a solid foundation for a translation that is not only linguistically accurate but also culturally sensitive and respectful.

2.2 Translation Theories, Strategies, and Methods Used

2.2.1 Theories Used

Translating texts about the Achang people and their farming culture requires a translation theory that maintains the integrity of the original message, and ensures the translated text is accessible to the target audience. Functional Equivalence theory, a concept proposed by Nida (2001), underscores the importance of focusing on the comprehension of the target language readers in translation, a principle that is especially critical when dealing with informative texts. The objective of these texts is to communicate information effectively, ensuring that readers can accurately understand the original message.

The core principle of Eugene Nida's Functional Equivalence theory is that translation should convey the meaning and function of the source text in a way that is natural and appropriate for the target language audience. The theory emphasizes the importance of equivalence in terms of meaning, style, and the overall communicative effect, rather than a literal word-for-word translation. Functional Equivalence includes four aspects: lexical equivalence, syntactic equivalence, textual equivalence, and stylistic equivalence. Among these, Nida (2004) believed that "meaning is the most important, with the form being secondary". The goal is to ensure that the target language audience can have a reaction that is roughly equivalent to that of the source language audience, achieving a "closest natural equivalence" to the source language information.

According to the Dynamic Equivalence theory, translation should transfer the essence of the original text, not just its literal words, which aids in preserving the precision and integrity of the content during the translation of informative texts. This theory encourages taking into account the target culture throughout the translation process, ensuring that the translated text resonates with and is accessible to the target language readers, a factor of particular importance for informative texts imbued with unique cultural nuances.

2.2.2 Strategies Used

Newmark (2001) believes that the core of informative texts is authenticity and the reader's orientation, hence, the communicative translation strategy should be adopted in translation. What Newmark actually discusses is the issue of domestication and foreignization in translation, where "semantic translation" belongs to foreignization, and

"communicative translation" belongs to domestication. From a pragmatic perspective, the ultimate purpose of informative texts is to convey relevant information to the readers. This kind of text places greater emphasis on the readers and on their understanding and grasp of the information. Thus, Chuandao Yuan (2005) suggests that the translation of informative texts should be based on full respect for the original text, with an appropriate use of domestication. To help readers more easily accept and understand the culture of the Achang people, it is more appropriate to use a domestication strategy in translation.

2.2.3 Methods Used

While translating texts about the Achang ethnic group and its farming culture, there are several translation methods that can be used. For unique Achang terms that do not have direct English equivalents, transliteration can be used to retain the original pronunciation. What's more, the translator could use literal translation for the specific details of Achang farming practices that may not have direct equivalents in the target language. Another method is to employ footnotes or annotations to explain cultural or historical references that may not be familiar to the target audience. Additionally, what's important is that the source text contains a large number of long and complex sentences with intricate structures, so the method of division can be applied. This approach allows for the breaking down of these complex sentences into smaller segments, more manageable segments for translation. By doing so, it facilitates a more accurate and readable rendering of the original meaning, while also adhering to the syntactic and stylistic norms of the target language.

2.3 Post Translating: Revision (Individual, Group and Class)

The translated texts must undergo multiple rounds of revision by individual translator, group peer reviews, and instructor feedback sessions to ensure quality and accuracy. The initial phase of revision is conducted by the translator herself. This step is critical for identifying and correcting any grammatical errors, inconsistencies in terminology, and improving the overall fluency of the translated text by employing various tools and dictionaries. Following individual revision, the translated text is shared with peers or group members for a collective review. This collaborative process is invaluable for gaining diverse perspectives and insights that the individual translator might not have considered. Peer reviewers provide feedback on the translation's clarity, accuracy, and cultural appropriateness, helping to refine the text further. Then, the translated text is presented to the class for review. Classmates contribute their observations and suggestions, which can offer additional viewpoints and enhance the translation's quality. At the same time, the instructor provides professional feedback on the translation, whose expertise is crucial in guiding the translator to consider aspects that may not have been addressed during peer reviews.

3. Analytic Discussion on Case Studies: Problems and Solutions

3.1 Introductory Remarks

The case study analysis section of this translation practice report aims to provide a practical insight into the translation process, demonstrating the application of theoretical knowledge to practical translation challenges. Through a series of carefully selected case studies, the translator will explore the complexities of translation tasks and the strategies employed to overcome them. Each case will be examined within a structured framework that includes the source and target texts, a thorough analysis of the translation decisions, and a reflection on the effectiveness of the chosen approaches. It is hoped that these case studies will not only illustrate the practical aspects of translation but also serve as a learning tool for readers to enhance their own translation skills and critical thinking.

3.2 Case Studies

Case 1

However, the Diqiang people were steadily divided into multiple tribes in the torrent of history. By the Tang Dynasty (618B.C.-907B.C.), the division of tribes was more significant, and one of them was the ancestor tribe of the Achang people. In the Yuan Dynasty (1206B.C.-1368B.C.), the name and residence place of the Achang people were settled. (Note: the source text can be found on page 2, line 3 of the Appendix.)

Analysis: Addition refers to the practice in translation where additional words, sentences, or paragraphs are inserted based on the grammatical, syntactical, semantic, rhetorical, or stylistic needs of the target text, or due to constraints imposed by certain specific cultural norms of the target text. This is done to better express the original work's

ideas and content, or to more effectively achieve specific translation objectives (Xiong Bing, 2014). When translating dynasties, "618B.C.-907B.C." is added to "the Tang dynasty", "1206B.C.-1368B.C." is added to "In the Yuan Dynasty". Without specific years, there might be ambiguity about the time period a dynasty ruled, especially for readers unfamiliar with the history. Adding specific years as a supplement at the end provides a clearer historical context, helping readers to situate the dynasties within a specific time frame. In summary, this case demonstrates the effectiveness of addition in providing additional information and context to the translation, making it more accessible and informative for the target audience. The method helps bridge potential gaps in cultural and historical knowledge between the source and target languages.

Case 2

According to the Seventh National Population Census in 2021, there were 43775 Achang people in China.

(Note: the source text can be found on page 1, line 2 of the Appendix.)

Analysis: Omission refers to the deletion of certain words, sentences, or paragraphs from the original text in order to express the ideological content of the original work in a more concise and fluent manner, or to better achieve a specific translation purpose (Xiong, B., 2014). The translation initially added the specific year of the Seventh Census, 2021, as a supplement, thereby determining the past tense for the main clause. The word "Shu Ju" (means "data" in English) functions as a category word in Chinese, a frequently used method for specific reference, yet it often lacks concrete meaning in sentences. There exists a divergence in thought patterns and expression habits between ethnic groups with Chinese as their native language and those with English as their native language. Category words that are indispensable in Chinese may sometimes appear as superfluous repetitions in English. Consequently, translators should employ the technique of omission, omitting these non-essential category words (Xiao, H., 2004). In summary, this case demonstrates the omission of category words in translation can lead to a smoother, more readable, and culturally appropriate text in the target text. The method helps to enhance clarity and readability while maintaining the integrity of the original message.

Case 3

Depending on Mr. You Zhong's *Yunnan Ethnic History*, there are already records of "*Xunchuan Man*", "*Echang*"¹ and "*Achang*" in the records.

¹ The 'E' serves as the phonetic transliteration for the Chinese characters "E" in three different forms, which all have the same vowel but differ in tone. These characters correspond to three distinct ways of referring to the Achang people.

(Note: the source text can be found on page 1, line 3 of the Appendix.)

Analysis: Transliteration is the process of using characters from one language that share the same or similar pronunciation to represent the written symbols of another language. When a term from the source language has a semantic gap in the target language, and a direct translation approach through vocabulary, grammar, or semantics is not feasible, transliteration may be employed, focusing on the conversion of sounds (Xiong, B., 2014). "*Xunchuan Man*", "*Echang*" and "*Achang*" are historical appellations for the Achang people found in records. In the translation, a transliteration method is applied to convert these names into their corresponding Hanyu Pinyin forms. Specifically, "*E₁Chang*", "*E₂Chang*" and "*E₃Chang*" are all transliterated as one "*Echang*" with a note added to indicate that 'E' corresponds to the different Chinese characters. Since Pinyin is considered a foreign script to non-Chinese speakers, italics are used for emphasis. In a sense, transliteration helps to preserve the expressive methods and the connotative culture of the original language, conveying the most authentic information and allowing the audience to enjoy the most genuine culture of the original language. Adding appropriate annotations to transliterated names is more conducive to memorization and dissemination among the target audience (Xiong, X., 2014). In summary, this example demonstrates the transliteration's effectiveness in translating proper nouns and maintaining the integrity of the source text's cultural and linguistic nuances. The method is particularly useful when dealing with names or terms that are specific to a language and culture and do not have equivalent expressions in the target language.

Case 4

The farming culture represented by "men farming and women weaving", "farming and learning as inheritance" and the farming life of "working at sunrise, retiring at sunset, drilling wells for water, farming for grains" are the ideals and pursuits of Chinese Confucian culture.

(Note: the source text can be found on page 3, line 4 of the Appendix.)

Analysis: The characteristics of literal translation are mainly twofold: First, in the treatment of lexical meaning and rhetoric (such as metaphors), it does not employ the technique of transference, which distinguishes "literal translation" from "free translation." Second, in the handling of linguistic forms (i.e., vocabulary and grammatical structures), it allows for appropriate variations or transformations, such as changes in word order, to ensure that the translated text conforms to the target language's lexical and syntactic norms, which differentiates "literal translation" from "word-for-word translation" (Xiong, B., 2014). The four-word phrases in the source text are directly translated "men farming and women weaving", "farming and learning as inheritance" without the use of transference, keeping the original concepts intact, achieving functional equivalence by ensuring the target text serves the same purpose that the Confucian ideals of an agrarian lifestyle are clearly conveyed to the target audience. This direct representation is crucial for readers who may not be familiar with the cultural nuances of Chinese society. The translation "working at sunrise, retiring at sunset, drilling wells for water, farming for grains", which adheres to the linguistic forms to fit English syntax and semantics, conveys a way of life and philosophical pursuit. The lexical meaning and rhetorical significance of the source text are both preserved, aligning with the characteristics of literal translation. In summary, this case demonstrates the effectiveness of literal translation in preserving the cultural and rhetorical essence of the source text while adapting the linguistic forms to suit the target language's norms, thus making the translation accessible and meaningful to the target audience.

Case 5

Because they consider occupying as fertile land as possible, or not occupying it at all. This also enables them to maintain a per capita two acres of fertile farmland to produce enough grains to meet their daily needs, which avoids opening up the mountain for more farmland and exacerbating the reclamation of terraces. At present, there are still more than 20,000 acres of barren hills and slopes below 25 degrees that have not been developed and utilized.

(Note: the source text can be found on page 4, line 4 of the Appendix.)

Analysis: From the perspective of thought processes, translators engage in imaginative thinking during the translation process. This manifests as the translator, under the overall guidance of the artistic imagery of the original text, frequently combines imagery, that is, the original imagery is recombined in the target language, including the selection of vocabulary, adjustment of word order, and the determination and reorganization of sentence patterns (Liu, L. F., & Chen, Q., 2010). Free translation refers to the use of paraphrasing techniques in handling lexical meanings and rhetorical devices to faithfully and idiomatically reproduce the source text's intended meaning (Xiong, B., 2014). The phrase "fertile farmland" is translated using the free translation method, which conveys the quality of the land that is suitable for farming. The paraphrase "meet their daily needs" interprets the purpose of agricultural production, emphasizing the satisfaction of daily requirements. The phrase "meet their daily needs" has been translated by focusing on the overall meaning rather than a literal word-for-word translation. Instead of using "production" and "life", the phrase is rendered to convey the general concept of fulfilling needs related to both work and daily living. By using these free translation techniques, the target text delivers the essence of the source text in a manner that is both faithful to the original content and suitable for the target language's readership.

Case 6

The third aspect is the profound integration of religious beliefs and customs with the ecological environment and farming culture among the Husa Achang people. Their reverence for nature, worship of natural elements, and rituals dedicated to deities, along with various celebrations, are largely aimed at invoking blessings from the heavens and divine forces for harmonious weather, bountiful harvests, and protection from disasters. Thus, these beliefs and customs form an integral part of both the ecological and agricultural cultural spectrum.

(Note: the source text can be found on page 6, line 2 of the Appendix.)

Analysis: Recreation refers to a translation method where the translator creatively recreates the original text by discarding its original meaning and form to achieve a specific translation purpose. It is the most liberal translation method (Xiong, B., 2014). In this case, the translation employs recreation, adapting and expressing the original text with a touch of innovation. The coordinated noun phrases from the original text serving as appositives have been translated in a way that not only maintains the cultural essence but also incorporates descriptive language that is reader-friendly for an English-speaking audience. This translation not only preserves the cultural connotations of the original text but also enriches the expression with additional descriptive elements that enhance understanding and engagement for readers of the target language. The use of expressions like "bountiful harvests" and "protection from disasters" resonates strongly with the cultural context of English-speaking audiences. These phrases evoke a deep-

seated appreciation for the abundance that nature can provide and the desire for safety from adversities, aligning with traditional values and aspirations often found in English literature and everyday language. In summary, creation offers text that is both engaging and emotionally compelling for readers of the target language, while maintaining fidelity and vibrancy in the translated work.

Case 7

Husa is embraced by mountains on both sides of the east and west and presents a relatively wide and flat valley between the north and south. The surrounding mountains are covered by dense forests and meadows, and the rivers and streams are densely distributed in the valleys. The climate is warm and humid all year round.

(Note: the source text can be found on page 4, line 2 of the Appendix.)

Analysis: Division refers to the process of breaking down an original sentence into two or more sentences (Xiong, B., 2014). The translation principle of division is to separate longer sentence structures or difficult-to-arrange sentence components in the original English text and handle them separately, generally translating them into Chinese phrases or independent structures. The purpose of the division is to translate the original English text into Chinese expressions that conform to Chinese language habits while remaining faithful to the original text (Ouyang, Z. Y., 2019). The original long sentence can be divided into a simple sentence and two compound sentences in English, making it easier to read and understand. The description of the geographical features and climate is restructured to fit the syntactic preferences of English. The target text uses lexical choices that are faithful to the source text, such as "embraced by mountains," "wide and flat valley," "dense forests and meadows," and "rivers and streams," which evoke the same imagery as in the source text. In summary, this case demonstrates the division method's effectiveness in translating complex sentences into a series of simpler sentences that are more accessible to the target language's readers, while preserving the original text's meaning, cultural context, and descriptive elements.

Case 8

The Achang people has been a constantly migrating ethnic group since prehistoric times. The group has continued to migrate to the southwest, and finally formed an ethnic group that lives across the border between China and Myanmar today because of the living environment and the oppression of other groups.

(Note: the source text can be found on page 1, line 1 of the Appendix.)

Analysis: The differences in logical expression between Chinese and English require adjustments in translation. Chinese typically presents the cause before the effect, with the emphasis at the end, whereas English starts with the conclusion and then proceeds with the argument, description, or narration of facts, with the emphasis at the beginning (Lian, S. N., 2010). English emphasizes hypotaxis, with sentences structured rigorously. The main clause is generally used to highlight important information, while secondary information is conveyed by subordinate clauses or phrases. Therefore, the information focus in English tends to be in the main clause. Compared with Chinese, the positions of the main clause and subordinate clauses in English are flexible; the main clause can be placed either at the beginning or the end of the sentence. Chinese, on the other hand, emphasizes parataxis, with word order typically arranged in a logical sequence without a clear distinction between primary and secondary information (Zhang, X. X., & Xu, S. J., 2024). Consequently, when translating, it is necessary to rearrange the word order and reconstruct the sentences. First, translate the result of continuous migration. Then, translate the various reasons for continuous migration. Furthermore, the method of addition was applied by adding "between China and Myanmar" before "border" to provide further explanation and clarification, making it easier for readers to understand. In summary, this case demonstrates the importance of reconstructing cause-and-effect logic in translation to meet the narrative expectations of the target language, providing a clear and coherent historical account of the Achang people's migration and current geographical situation.

Case 9

Due to the long-standing close relationship characterized by mutual influence and coordinated development between the farming culture of the Husa Achang people and their ecological environment, many aspects of their farming practices have come to be considered part of their ecological cultural domain.

(Note: the source text can be found on page 4, line 3 of the Appendix.)

Analysis: Chinese emphasizes "parataxis", often using short and concise sentences, with logical relationships between sentences implied by order and connected by meaning, without the need for phrases to link sentences. English emphasizes "hypotaxis", expressing complete sentence meaning by combining multiple sentences in a subordinate

manner, introducing a series of modifying elements, thus resulting in long and structurally complex sentences. Chinese sentences are typically composed of several parallel short sentences arranged in a certain logical order, while English sentences are usually constructed with a main clause plus various subordinate clauses and parallel elements strung together (Wang, X., 2011). The source text is a sentence containing a cause-and-effect logical relationship, discussing the connection between the Achang people's farming culture and the ecological environment, as well as the consequences. It is composed of three short parts. The target text begins with a prepositional phrase "Due to" that sets up a subordinate relationship, indicating the cause of the effect that follows. The phrase "characterized by mutual influence and coordinated development" is a participial phrase that modifies the noun "relationship," providing additional details about the nature of the relationship. The use of "between" serves to connect the farming culture and the ecological environment, showing their interaction. In summary, the translation exemplifies "formal coherence" by using a variety of grammatical source text structures to embed and connect ideas, creating a complex and formal sentence that is characteristic of hypotactic language expression.

Case 10

The Achang people in Husa Village mainly grow rice, which is a typical farming culture-based ethnic group, while other cultures are developed or evolved with farming culture as the core, which is mainly related to the natural environment of the Husa area closely.

(Note: the source text can be found on page 3, line 5 of the Appendix.)

Analysis: The essential intrinsic attributes of domestication is target reader orientation, which means that translators should try to align with the target audience during the translation process. Specifically, in translation, they should use language, literary, and cultural elements that are popular and enjoyable to the readers of the target language to replace those of the source language. They should adhere to and return to the linguistic, literary, and cultural norms of the target language (Xiong, B., 2014). In this case, the translation employs a domestication strategy to translating the subject as "The Achang people in Husa Village." This approach makes it easier for readers of the target language to comprehend the ethnic group's habitat and cultural identity. Additionally, the adverbial of manner in the source text is translated as "mainly grow rice", instead of being directly translated as "main production method" that retains the original meaning while adapting to English expression norms, making the sentence more natural in its flow. The translation reflects consideration for the readers of the target language. By employing expressions that are more in line with the habits of English readers, the originally unfamiliar cultural phenomena become more relatable and accessible. Through this example, the domestication translation strategy adapts the source text to fit the target culture and linguistic conventions while preserving the original meaning, thereby enhancing the readability and acceptability of the text.

3.3 Conclusive Remarks

The translation process has significantly enhanced the understanding of the Achang ethnic group's culture, particularly their unique agricultural practices and their cultural significance. Theoretical frameworks such as Functional Equivalence theory and Newmark's strategy of domestication were effectively applied, leading to translations that resonated well with the target audience while maintaining the essence of the source text. Various translation methods, including addition, omission, transliteration, literal translation, free translation, recreation, and division, were employed to handle different challenges. These techniques contributed to the accuracy and readability of the translations, ensuring that the cultural nuances were preserved.

Despite the successes, the translation faced challenges due to the unique cultural context and specific agricultural terminology of the Achang people. There were difficulties in finding direct equivalents in the target language, which could affect the translation's accuracy and fluency. Although the use of CAT tools and online dictionary improved the efficiency of the translation process, there were limitations in integrating these technologies with the specific needs of translating Achang culture and agriculture-related texts.

In conclusion, the translation project of the Achang people's farming culture was a valuable endeavor that not only fostered a deeper understanding of their culture but also highlighted the complexities and nuances of translation work.

4. Summary

4.1 Gains from the Translation

First of all, the translator has a thorough awareness of the ethnic culture in Yunnan, particularly the understanding of

the Achang's unique agricultural practices and their cultural significance. Secondly, the translator's proficiency has been elevated through this practical experience. The project likely involved the use of CAT tools and translation memory, enhancing technical proficiency and efficiency in the translation process. Moreover, this translation opportunity allowed the translator to apply previously acquired theoretical knowledge. Translator improved her linguistic skills, particularly in handling specialized agricultural terminology and expressing cultural concepts. Furthermore, through self-evaluation and group reviewing of translation quality, the translator promptly identified her shortcomings and made targeted improvements. This self-reflection and learning process is crucial for the translator's growth and progress. By and large, the translation facilitated intercultural communication, making the Achang's traditions accessible to a broader audience. These gains represent the positive impact of the translation project on both the translators and the audience, enriching the broader understanding and appreciation of the Achang people's farming culture.

4.2 Limitations at Present and Suggestions for Further Work and Improvement

The translation may face limitations due to the unique cultural context and specific agricultural terminology of the Achang people, which could be challenging to accurately convey in another language without loss of meaning. There may be limitations in finding direct equivalents for certain concepts in the target language, which could affect the translation's accuracy and fluency. While CAT tools are beneficial, there could be limitations in the integration of these technologies with the specific needs of translating Achang culture and agriculture-related texts. In addition, as the producer of the target text, the translator lacks sufficient language competence and practical experience. There is no shortcut to translation learning. The translator should enhance both her English and Chinese language competence through constant reading and writing.

Further work and improvement in the translation of the Achang people and their farming culture could benefit from the following approaches. A deeper investigation into the Achang language will facilitate a better comprehension of idiomatic expressions and cultural references, thereby enhancing the quality of translations. Interaction with the Achang community is essential for gaining insights and validating translations. This ensures that the translations are authentic and respectful of their cultural heritage. Regularly updating translation resources and tools to incorporate new findings and linguistic developments within the Achang community will ensure that translations remain current and relevant. The creation of a specialized database for Achang agricultural terms would serve as a valuable resource for translators working within this niche field.

By addressing these limitations and following the suggested strategies, the translation texts of the Achang people and their farming culture can be significantly enhanced, ensuring that they are conveyed with greater accuracy and cultural sensitivity.

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Appendix (Source Text, Target Text, and Annotations)

Paragraph Serial Number	Source Text	Target Text	Annotations
1	阿昌族自古以来就是一个不断迁徙的民族,因为居住环境、受到其他民族的压迫等原因不断向西南迁徙,最终形成今天跨境而居的族群。	The Achang people have been a constantly migrating ethnic group since prehistoric times. The group has continued to migrate to the southwest and finally formed an ethnic group that lives across the border between China and Myanmar today because of the living environment and the oppression of other groups.	
2	根据第七次全国人口普查数据,国内有阿昌族 43775 人,目前主要聚居于云南省的德宏、保山、大理三个州市的九个县及县级市,包括陇川县、梁河县、芒市、盈江县、瑞丽市、腾冲市、龙陵县、云龙县。因阿昌族处于云南和缅甸的边境上,因此在缅甸境内也有大量阿昌族存在。	According to the Seventh National Population Census in 2021, there were 43775 Achang people in China. At present, they mainly live in nine counties and county-level cities in Dehong, Baoshan and Dali in Yunnan Province, including Longchuan County, Lianghe County, Mangshi, Yingjiang County, Ruili City, Tengchong City, Longling County and Yunlong County. There are also a large number of Achang people in Myanmar because the Achang people are on the border between Yunnan and Myanmar.	
3	阿昌族人口虽少,但它是一个有着悠久历史和独特文化的民族。据尤中先生的《云南民族史》所录,史籍中早有“寻传蛮”“峨 ₁ 昌”“峨 ₂ 昌”“萼 ₃ 昌”“阿昌”的信息记载。“阿昌”这一称谓是在元末逐渐形成并正式确定的。	Although the Achang people has a small population, it is an ethnic group with a long history and distinct culture. Depending on Mr.You Zhong's <i>Yunnan Ethnic History</i> , the information of "Xunchuan Man", "Echang" and "Achang" have long been documented in the records. The appellation of "Achang" was gradually formed and committed in the end of the Yuan Dynasty.	The 'E' serves as the phonetic transliteration for the Chinese characters “峨” “蛾” “萼”, which all have the same vowel but differ in tone. These characters correspond to three distinct ways of referring to the Achang people.
4	先秦时期,为了躲避部落间的冲突与战争,居住在中国西南高原的古代氐羌族开始踏上了向西南地区迁徙的征程。据考证,这部分南迁的古人正是有文字记载的最早的阿昌族祖先。他们进入西南地区后,与当地民族交融、共同繁荣发展,逐	In the pre-Qin period (approx. 2070 B.C.-221B.C.), the ancient Diqiang people living in the southwest plateau of China began to embark on the journey of migration to the southwest to escape conflicts and wars among tribes. According to research, this part of the prehistoric people who moved southward are the earliest Achang ancestors with written records. After	

	渐成为当地的主要民族之一。	the entrance of southwest region, they made interactions among local ethnic groups and worked jointly for common prosperity and development and then gradually became one of the principal ethnic groups in the area.	
5	然而, 历史的洪流中, 氐羌族逐渐被划分为多个部落, 到了唐代, 部落的分化更为显著, 其中一个部落就是阿昌族的先民部落。元代正式确定了阿昌族的名称和居住地。	However, the Diqiang people were steadily divided into multiple tribes in the torrent of history. By the Tang Dynasty (618B.C.-907B.C.), the division of tribes was more significant, one of which was the ancestor tribe of the Achang people. In the Yuan Dynasty (1206B.C.-1368B.C.), the name and residence place of the Achang people were settled.	
6	随后, 在明朝时期, 阿昌族的经济迎来了显著的进步和发展。通过与驻守边疆的汉族屯兵的交流与互动, 阿昌族人民掌握了耕种水田和打铁的关键技术, 这不仅进一步推动了农业与手工业的分工, 也促进了商品经济的初步形成和发展。	Subsequently, during the Ming Dynasty (1368B.C.-1644B.C.), the economy of the Achang people ushered in remarkable progress. Through communication and interaction with the Han soldiers stationed in the frontier, the Achang people mastered the key technologies of cultivating paddy fields and forging iron, which not only further promoted the division of labor between agriculture and handicraft industry, but also improved the initial formation and development of commodity production.	
7	今天的阿昌族, 仍然保持着深厚的中华优秀传统文化和独特的民族特色, 他们是中国多元民族文化中不可或缺的一部分。	Today, the Achang people still maintain a profound excellent traditional culture and distinct national characteristics. They constitute an indispensable part of China's multi-ethnic culture.	
8	农耕文化, 是以农业生产为中心而形成的一种民俗文化。它包括农事、农具、农艺、农俗、农时、农历、农作物等文化内容, 是中国存在最为广泛的文化类型。	The farming culture, China's most widely practiced cultural type, is a kind of folk culture centered on agricultural production, including farming, farm tools, agriculture, agricultural customs, farming season, lunar calendar, crops and other cultural elements.	
9	以“男耕女织”“耕读传家”为代表的农耕文化, “日出而作, 日入而息, 凿井而饮, 耕田而食”的农耕生活, 就是中国儒家文化的理想与追求。	The farming culture represented by "men farming and women weaving", "farming and learning as inheritance" and the farming life of "working at sunrise, retiring at sunset, drilling wells for water, farming for grains" are the ideals	

		and pursuits of Chinese Confucian culture.	
10	户撒阿昌族以种植水稻主要生产方式,是一种典型的以农耕文化为主的少数民族,而其他文化都以农耕文化为中心而展开发展或演变,这主要是与户撒地区的自然环境密切相关的。	The Achang people in Husa Village mainly grows rice, which is a typical farming culture-based ethnic group, while other cultures are developed or evolved with farming culture as the core, which is mainly related to the natural environment of the Husa area closely.	
11	户撒地区的地理面貌是东西两面环山,南北间是一比较宽阔平坦的河谷地带,周围群山被茂密的森林、草甸所覆盖,大小河流密布于河谷地带,气候常年温暖湿润。所以,这里生态环境是天然的农耕宝地,农耕文化十分浓厚。	The reasons why the ecological environment here is a natural farming treasure land which bears rich farming culture are as follows. Husa is embraced by mountains on both sides of the east and west, and presents a relatively wide and flat valley between the north and south. The surrounding mountains are covered by dense forests and meadows, and the rivers and streams are densely distributed in the valleys. The climate is warm and humid all year round.	
12	由于户撒阿昌族农耕文化与生态环境长期形成了一种相互影响、协调发展的紧密关系,使得其很多农耕文化又属于其生态文化范畴。	Due to the long-standing close relationship characterized by mutual influence and coordinated development between the agricultural culture of the Husa Achang people and their ecological environment, many aspects of their farming practices have come to be considered part of their ecological cultural domain.	
13	一是保护良田,限制陡坡山地的开垦。实地观察后,我们发现户撒阿昌族一般建寨盖房首选山脚半坡处,且房屋占地面积相对较小,居住比较集中。因为他们考虑尽量不占或少占良田,也使他们保持了人均两亩的良田,来生产足够的粮食满足生产生活的需要,这就避免了他们因为土地紧张而一味的向山要田,深度开垦梯田,现仍有 25 度以下荒山荒坡两万多亩未开发利用。	The first one is to protect the fertile farmland and limit the reclamation of steep slope mountains. After field observation, we found that the Husa Achang generally prefers to build houses at the foot of the mountain, and their houses cover a relatively small area. Their residences are more intensive because they consider occupying as little fertile land as possible, or not occupying it at all. This also enables them to maintain a per capita two acres of fertile farmland to produce enough grains to meet their daily needs, which avoids opening up the mountain for more farmland and exacerbating reclamation of terraces. At present, there are still more than 20,000 acres of barren hills and slopes	

		below 25 degrees that have not been developed and utilized.	
14	正因为户撒阿昌族群众对陡坡山地的利用与其他一些民族不同,尽量维持了陡坡山地原貌,导致现在户撒地区的大多数陡坡山地依然被茂密的树林、花草等植被所覆盖;很少有大量水土流失、滑坡、泥石流等次生灾害发生,陡坡山地生态环境得到较好的保护。	Most of the steep slope mountains in the Husa area are still covered by dense forests, flowers and other vegetation. There are few secondary disasters such as soil erosion, landslide and debris flow, and the ecological environment of steep slope mountains have been well protected. That is because the Husa Achang people's use of the steep slope mountains is different from that of other ethnic groups, and they try to maintain the original appearance of them.	
15	二是严格保护水源,免受破坏或污染,各村寨把水源划分的很明确,不经得允许其他村寨是不得使用水源的;山泉、溪水引入寨中,修建公共水池,池分上下,上池中清水供人饮用,下池水供牲畜使用;水源地周围的树林、草地等植被是严格保护的,不允许任何人以任何名义砍伐、开垦或破坏,这样各村寨的生产生活用水就得到了有效的保障,也一定程度上保护了水环境的安全或良好,	The second is to strictly protect the water source from damage or pollution. The villages allocate the water source very clearly, and other villages are not allowed to use their water source without permission. Besides, springs and streams in/from mountains are diverted into the village to build a public tank. The tank was divided up part and down part. What's more, the clear water in the upper tank was for drinking by people, and the water in the lower tank was for livestock. The forest, grassland and other vegetation around the water source are strictly protected, which are prohibited to cut down, reclaimed or destroyed by anymore and in any name. In this way, the production and water for life in each village is effectively guaranteed. The safety and quality of water environment is also protected to some extent.	
16	三是很多与生态环境有关的宗教信仰、风俗习惯与农耕文化紧密相联,如户撒阿昌族对自然的崇敬、自然物的崇拜和神的祭祀以及举行各种节日,很大程度上都是为了祈求上天、神灵能够保佑村寨风调雨顺、作物丰收、消灾消难,所以说,很多宗教信仰、风俗习惯既是生态文化又属于农耕文化范畴。	Third, many religious beliefs, customs and habits related to the ecological environment are closely linked to the farming culture, such as the Husa Achang's worship of nature, natural objects and gods and the celebrations of various festivals. To a large extent, such practices are praying for the heavens and gods to bless the village. Therefore, many religious beliefs and customs belong to both ecological culture and farming culture.	