Original Paper

Translation Strategies of Culture-Loaded Words from the Perspective of Functional Equivalence Theory—A Case Study on Zhang Peiji's *Selected Modern Chinese Essays (I)*

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Abstract

Chinese culture is extensive and profound, and there are many excellent Chinese literary works which contain a large number of cultural elements. In order to transmit Chinese culture better, it is very important to translate the culture-loaded words appropriately. Based on Naida's functional equivalence theory, the paper conducts a case study of the culture-loaded words in Selected Modern Chinese Essay (I), focusing on Zhang Peiji's translation strategies in translating ecology culture-loaded words, material culture-loaded words, social culture-loaded words, religious culture-loaded words and language culture-loaded words. It is concluded that functional equivalence theory can guide the translation of culture-loaded words to a certain extent and is helpful to increase the comprehensibility of the translated text. In the process of translation, translators should flexibly choose appropriate translation strategies according to different situations, so as to help Chinese culture go abroad.

Keywords

Functional Equivalence Theory, Culture-loaded Words, Translation Strategy, Selected Modern Chinese Essays (I)

1. Introduction

Culture is an important part of a country's soft power. It requires translators to build a bridge to help Chinese culture go out. Literary translation studies in China have a long history, but prose translation studies are relatively scarce. Since prose is a special genre, translators should follow the genre characteristics of prose as much as possible in the translation process, and at the same time accurately convey the rich cultural factors it contains. Meanwhile, there are many culture-loaded words in prose, and it is very difficult to translate them. What kind of translation strategies should be used in culture-loaded words translation? And can functional equivalence theory play a guiding role in the translation of culture-loaded words? These are difficult problems that translators need to explore for a long time.

The ultimate purpose of this paper is to explore the rules of translation strategies through case studies of

culture-loaded words in Zhang Peiji's *Selected Modern Chinese Essays (I)*, and provide some reference value for future studies. It is hoped that through the study of this paper, translators can make a scientific analysis of the controversy that has existed in the guiding theory of culture-loaded word translation. Some scholars believe that it is best to preserve these words' cultural meanings by adopting foreignization strategy. While some scholars think that in order to make Chinese culture go abroad, translators should adopt domestication strategy, which is easier for target readers to understand the unique culture of China. However, the use of domestication and foreignization should not be fixed. This paper will further study the choice of translation strategies in translating culture-loaded words by case analysis.

2. Functional Equivalence Theory and Culture-loaded Words

2.1 Functional Equivalence Theory

Functional equivalence theory was put forward by American linguist Eugene Nida in 1969. The so-called "functional equivalence" means that translators do not seek rigid correspondence on the surface of words, but pursue the functional equivalence between two languages.

Nida points out this theory in his book *The Theory and Practice of Translation*. In this book, he says that translating 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. Translating must aim primarily at "reproducing the message." To do anything else is essentially false to one's task as a translator (Eugene Nida, 2004).

Because of the peculiarity of functional equivalence theory, many scholars think that it destroys the aesthetic characteristics contained in prose and upsets the overall structure of prose. Moreover, the translated text cannot contain the images contained in the source text. While some scholars believe that functional equivalence can make obscure culture-loaded words simpler and easier to understand, and attract more foreign readers to learn Chinese culture. In fact, it is very difficult for translators to find completely equivalent linguistic structures in the target language. Therefore, if the functional equivalence theory is used correctly, the translated text can achieve unexpected translation results.

Under the vision of "letting Chinese culture go abroad". Functional equivalence theory is very helpful for translating words with rich cultural significance. It will make the target language readers willing to learn and understand the cultural content and the information conveyed in the source text. It has its special significance in literary and cultural translation.

2.2 Culture-loaded Words

With the development of a nation, the cultural phenomena reflected in its language will constantly change. Culture-loaded words refer to words, phrases and idioms that mark the unique things in a certain culture. These words reflect the unique activities of a specific nation which are different from other nations gradually accumulated in the long historical process (Liao Qiyi, 2000). When some words are translated into Chinese, they can't find their complete correspondence or equivalence, which leads to the formation of culture-loaded words.

In the article published in *WORD* magazine in 1945, *Linguistics and Ethnology in Translation-Problems*, Nida divided culture into five categories: (1) ecology, (2) material culture, (3) social culture, (4) religious culture, and (5) linguistic culture (Nida, 1945).

Ecology culture-loaded words include animals, plants, climate, weather and geography. Because each country is different in geographical location and ecological environment. Ecology culture-loaded words have their own characteristics, which brings great challenges to translators. Material culture-loaded words include food, clothes, houses and buildings, etc. Due to the different living habits ways of thinking, people in different cultural backgrounds often have different interpretations of the same word. This requires translators to handle it flexibly. Social culture-loaded words include words that can reflect the current social situation, such as appellations and place names with different meanings in different periods, which originated from the development process of Chinese society. Religious culture-loaded words refer to religious beliefs, traditions, religious systems and so on in a certain culture. Linguistic culture-loaded words refer to language forms containing specific cultural background and connotation, which is a study of culture-loaded words from the perspective of language features.

3. The Overview of Culture-loaded Words Translation Studies

As the translation of culture-loaded words is of great research value, there have been many scholars who have been studying its translation for a long time. In 2000, Professor Zhu Manhua pointed out that Zhang Peiji's English translation of modern Chinese prose was natural, fluent, accurate and meticulous at the sentence level. The translator paid special attention to the recreation of discourse charm, perfectly preserving the information and function of the original text, and translating the style and taste of the original text. In 2009, Bu Yunkun and Wang Xiaolan pointed out that in the practice of Chinese culture-specific English, translators need to think about the specific context, so as to make the translation more in line with the purpose and readers' language habits, and at the same time accurately convey the meaning of the original text. In the article *Chinese Culture Going Out and Translation of Culture-loaded Words*, Zheng Dehu (2016) also pointed out that translators should try their best to adopt foreignization strategy to translate Chinese culture-loaded words. In 2018, Huang Ji pointed out in *Six Important Concept for Cross-cultural Translation* that there should be some new ideas and translation methods, and translators should judge whether the translation is correct from the perspective of native speakers of the target language. It can be found that different scholars have different views on the translation of culture-loaded words, which is inevitable. Besides using the theory of functional equivalence, there are also many scholars who use diverse translation theories for translation guidance. This is a process that needs long-term exploration and continuous improvement, and it is very worthwhile for translation scholars to study.

4. Translation Strategies of Culture-loaded Words

4.1 Translation Strategies of Ecology Culture-loaded Words

Ecology culture-loaded words include solar terms, climate, plants, place names, animals and plants with

cultural characteristics.

4.1.1 Solar Terms

Example 1:

Source Text: 但有时也兼做点农作，芒种的时节，便帮人家插秧。(P 309)

Target Text: Sometimes he also worked in the field; early each summer he turned farm-hand, transplanting rice for other people. (P 335)

"芒种" is one of the twenty-four solar terms in China, which is the product of ancient farming civilization and a typical ecological and culture-loaded word. It occupies an extremely important position in China's traditional farming culture, which contains the long cultural connotation and historical accumulation of the Chinese nation. In general, it may be translated as "Mangzhong" or "Grain in Ear". In this way, translators must use footnotes to explain, otherwise the target readers can't understand the true meaning of this solar term based on their cultural cognition. "芒种" is usually in June of the lunar calendar, which is just at the beginning of summer. Therefore, the translator adopts domestication and translates it as "early each summer". It concisely and clearly expresses the basic contents of "芒种", and realizes the consistency of reading feelings between the original readers and the target readers.

4.1.2 Climate

Example 2:

Source Text: 清晓的江头，白雾茫茫，是江南天气，雨儿来了。(P 102)

Target Text: The River mouth at dawn, behind a white haze of mist. 'Tis southern climes, behold, the rain is coming. (P 105)

This sentence is selected from *The Land of My Ancestors*. It is also a poem in *the Stars*, Bing Xin's first collection of poems published in 1923. There are some differences between poetry translation and prose translation. Because there are many special poetic terms in English poetry. For example, "'Tis" means "It is", which is often used in exclamatory sentences. It is derived from Greek expressions and is often used in sonnets or poems. Meanwhile, the literal meaning of "江南" is the south of the Yangtze River. In the history of Chinese culture, there are many aesthetic images in "江南". However, in this poem, what Bing Xin wants to convey is not the images, but the climate of this region. Therefore, the translator adopts domestication translation strategy, instead of translating it as "Jiangnan's climate", the translator translates it as "southern climes". By using this translation strategy, the target text shows its the geographical location and its unique climate characteristics. In addition, using "climes" instead of "climate" can better conform to the form and words usage rules of English poetry. It is also convenient for the target readers to appreciate and read the translated text.

4.1.3 Plant Name

Example 3:

Source Text: 让那些看不起民众、轻视民众、顽固的倒退的人们去赞美那贵族化的楠木。(P 152)

Target Text: The reactionary diehards, who despise and snub the common people, can do whatever they like to eulogize the elite nanmu. (P 155)

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When translating "楠木", the translator adopts foreignization and transliterates it as "nanmu". According to the information in the article, "楠木" here refers not to ordinary trees, but to a very unique "金丝楠木". It is very famous and is a unique precious wood in China. Since ancient times, it has been a royal special wood, and has been listed in the list of national key protected wild plants in China. "楠木" has no corresponding name in the target language, by using foreignization can show the important position of "楠木" in Chinese culture and retain its cultural connotation.

Through the analysis of the above examples, it can be found that there are differences in ecological environment and geographical location between the target language readers and the source language readers. Therefore, translators should take domestication as the main strategy and foreignization as the auxiliary strategy to seek the neutralization and equivalence of content and form.

4.2 Translation Strategies of Material Culture-loaded Words

Material culture-loaded words include food, clothing, currency and building which are unique to China and have cultural background.

4.2.1 Clothes

Example 4:

Source Text: 我看见他戴着黑布小帽，穿着黑布<u>马褂</u>，深青布棉袍，蹒跚着走到铁道边，慢慢探下身去，尚不大难。(P 48)

Target Text: I watched him hobble towards the railway track in his black skullcap, black cloth <u>mandarin jacket</u> and dark blue cotton-padded cloth long gown. (P 51)

"长袍" and "马褂" are a kind of male clothing. In the first year of the Republic of China, the Beiyang government promulgated the "Service System Case", which listed it as one of the men's regular uniforms. "马褂" is a short double-breasted gown worn by men outside their robes in the old days. And today, people often use "mandarin" to mean the official language of China, but according to *Oxford Dictionary*, it can be found that "mandarin" also means "a government official of high rank in China in the past". In this way, "mandarin" has the meaning of "China in the past". The translator adds "mandarin" before "jacket" to modify it, which shows its cultural significance and background of the times, and enables the target readers to correctly understand the meaning of "马褂".

4.2.2 Food

Example 5:

Source Text: 他在吃<u>包子</u>的嘴，看起来比包子还大，一个跟着一个，包子消失尽了。(P 180)

Target Text: One after another vanished the <u>buns</u> into his cavernous mouth--a mouth that looked even bigger than a bun. (P 183)

This sentence is selected from Xiao Hong's *The Pawnshop*. "包子" is an ancient Chinese flour-made food, which originated in the Three Kingdoms. As a traditional Chinese food, it is also an indispensable food in Chinese people's life. However, if the readers read through the whole text, they will find that "包子" is not a particularly important content in this paper. So the translator adopts domestication strategy, using idiomatic transition, and replacing the original words by borrowing the idiom "bun" in the target

language. According to the *Oxford Dictionary*, it can be found that "bun" means "a small round sweet cake or a small round flat bread roll". This kind of translation processing can help target language readers understand the text quickly.

4.2.3 Currency

Example 6:

Source Text: 他们满肚子热望在我身上搜出一千或八百大洋。(P 204)

Target Text: They had come upon a windfall and started making a frantic body search, hopefully to find on me hundreds of silver dollars. (P 2007: 206)

"大洋" equals to "银元", which is round in shape and silver in color. During the Republic of China, silver dollar is a hard currency, and people trades with silver dollar. Translators can't simply translate it into "yuan". Because "Yuan" is the monetary unit people implement now, not the monetary unit in the Republic of China. The translator adopts the foreignization strategy to preserve the background of that special time, and skillfully depicts the color of this coin.

Example 7:

Source Text: "才一元，太少。" (P 180)

Target Text: "Only one yuan? Too little!" (P 183)

Because of usage habits, foreign currency units will also be accompanied with the word "元" after translation, such as "US dollar(美元)", "Japanese yen(日元)" and "euro(欧元)". Therefore, translators can't translate "元" into "one dollar" or "one silver dollar", because "元" here refers to the monetary unit of China. According to the correct meaning of "元", the translator uses foreignization strategy to translate this word, so as to avoid the target readers' confusion with other countries' monetary units, making them feel the same as the source language readers.

4.2.4 Building

Example 8:

Source Text: 它不是上海的里弄。(P 267)

Target Text: Nor has it nothing in common with lilong (meaning alleys) in Shanghai. (P 270)

"里弄" are unique to Shanghai. The appearance of these "里弄" buildings is deeply related to the colonial historical background of Shanghai a century ago. In 1860, the Taiping Army launched an eastward advance to conquer Zhenjiang, Changzhou, Wuxi, Suzhou, Ningbo. This attack forced a large number of refugees to take refuge in Shanghai concession. People moved to the concession one after another, resulting in a sharp increase in the population of the concession and an increasingly prominent housing problem. Designers combined European joint houses with traditional Chinese triple courtyard and quadrangle to create this new architectural style of "里弄". The culture-loaded word "里弄" represents an era of integration between China and the West. According to *the Oxford Dictionary*, it shows that "alley" means "a narrow passage behind or between buildings". The translator adopts the foreignization strategy, transliteration and annotation to help target language readers learn and understand the source text better.

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Example 9:

Source Text: 巷，胜似皇家的阁道，便于平常百姓徘徊徜徉。(P 269)

Target Text: Unlike the erstwhile plank-paved path used exclusively by the imperial family for their vehicles to move on smoothly, the lane is a place for the common people to roam about leisurely. (P 272)

In the daily language, "阁道" refers to a passage connecting two attics. However, what the author wants to express is that "巷" is a very common place, rather than an unreachable place like "阁道". Because "阁道" here refers to the wooden overhead passage between ancient royal pavilions. Therefore, in the process of translation, it is necessary for translators to describe the characteristics of this architectural structure, so as to avoid ambiguity among the target language readers and make them know that this "阁道" is not just an ordinary channel. As a result, they can't understand the contrast between "阁道" and "巷" as well as the source language readers. Therefore, when translating "阁道", the translator adopts domestication strategy and annotated it to achieve functional equivalence.

Through the analysis of the above examples, it shows that translators' choice of translation strategies is not fixed. If translators blindly adopt the domestication strategy to make the translated text more readable, it may lead to cultural deficiency. Therefore, translators should adopt foreignization translation strategies for words with strong cultural significance, and annotate them to achieve equivalence.

4.3 Translation Strategies of Social Culture-loaded Words

Social culture-loaded words include words that can reflect the social background and phenomena.

4.3.1 Social Phenomenon

Example 10:

Source Text: 其实，古人早就以鸡喻人了，《尚书•牧誓》里就有"牝鸡无晨"之句。(P 284)

Target Text: As a matter of fact, our forefathers long ago already drew an analogy between the hen and man, as witness the Chinese idiom "No hen crows at dawn"(meaning "No woman is usurp man's power") in The book of history: Mu Shi. (P 286)

"牝鸡无晨" means that the hen can't announce the dawn. The normal rule is that the cock crows in the morning to wake everyone up, while the hen is responsible for laying eggs. However, the ancients discovered some biological regressive phenomena, and the hen can sometimes crow. In the old days, it is used as a metaphor for women usurping power in troubled times. Because women are poorly educated in ancient times, people think that women can not have rights. In addition, the old thought believes that if women seize their husbands' political power, the country will die. This reflects a social phenomenon in the past, that is, the extreme inequality between men and women. The cultural value contained in this cannot be easily erased. Therefore, the translator adopts the domestication strategy in the process of translation. After translating the literal meaning of "牝鸡无晨", the translator also adds comments, which makes the inequality between men and women behind it can be reflected, so that the target language readers can have the same reading response as the source language readers.

4.3.2 Titles for a Certain Type of People

Example 11:

Source Text: 父亲因为事忙，本已说定不送我，叫旅馆里一个熟识的<u>茶房</u>陪我同去。(P 47)

Target Text: Father said he was too busy to go and see me off at the railway station, but would ask a <u>hotel waiter</u> that he knew to accompany me there instead. (P 50)

"茶房" now means a place to drink tea and boil water. In the old days, it refers to the workers who supply tea and do chores in tea houses, hotels, trains and theaters. With the constant changes of the times, a word may describe different things in different social background. The translator adopts domestication strategy and translates "茶房" into "hotel waiter". And there is a "hotel" before "waiter", because the author Zhu Ziqing lived in a hotel at that time, not in a railway station or tea house, which can positively avoid ambiguity when the translated text are reading by the target language readers.

Example 12:

Source Text: 不过在中国，文字里有一个"<u>秋士</u>"的成语。(P 160)

Target Text: However, judging from the Chinese idiom <u>qiushi (autumn scholar, meaning an aged scholar grieving over frustrations in his life)</u>. (P 164)

"秋士" is an ancient Chinese word, which means that men often feel sad in autumn. It also express the sadness of the people who have talent but have no place to display their ambitions. For this kind of words, which reflect the differences of the times and are ancient Chinese, using domestication will lead to a lack of cultural characteristics. Therefore, the translator adopts the strategy of foreignization in translation, using the method of transliteration and annotation to enable the target readers to learn and understand Chinese culture.

4.3.3 Geographic Name

Example 13:

Source Text: 好学的，爱古物的，人们自然喜欢<u>北平</u>，因为这里书多古物多。(P 136)

Target Text: Those who are fond of studying or collecting curios will naturally be drawn to <u>Peiping</u>, which is remarkable for its rich store of books and curios. (P 140)

"北平" is one of the city names used by Beijing in history. It witnesses a period of social and historical changes. Peiping was renamed as Beijing in 1949. The background of the times represented by "北平" and "北京" is completely different. Chinese readers can understand the differences between "北平" and "北京" during reading, but the target language readers cannot. If the translator equates "Peiping" with "Beijing" in translation, it will lead to a misunderstanding. Therefore, the translator adopts foreignization, and transliterates it to preserve the cultural and historical background behind it.

Example 14:

Source Text: 它可能是一条现代的<u>乌衣巷</u>。(P 268)

Target Text: It may be a modern version of <u>Wu Yi Xiang, a special residential area of nobility in the Jin Dynasty southeast of today's Nanjing</u>. (P 271)

"乌衣巷" is the oldest and most famous Gu Xiang in China. It is also the mansion of the Jin Dynasty giants. Many cultural masters lived in "乌衣巷" when they were young. It has witnessed the whole history of Chinese culture. When the target readers read the word "乌衣巷", they can't feel the rich

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culture contained in it. The source text is a very short and concise sentence, but the translator's translation is relatively long. This is because the translator adopts foreignization and introduces the rich cultural connotation behind it through transliteration and annotation, so as to achieve the dynamic equivalence between the two texts.

After analysis, it shows that for words with non-negligible cultural significance, translators should try to adopt foreignization. And if these words cannot be understood by the target language readers who are not familiar with the cultural background of Chinese civilization, annotations should be made to help them have a better reading experience, so as to achieve a certain degree of equivalence.

4.4 Translation Strategies of Religious Culture-loaded Words

Example 15:

Source Text: 如登仙境，如归故乡。(P 95)

Target Text: I felt as if I were ascending to <u>heaven</u> or on my way back to my hometown. (P 97)

"仙境" in this article equals to "极乐世界". It is a fantasy world in Buddhism, where there is no pain and no pollution from the world. The translator translates "仙境" into "heaven". "Heaven" literally means the kingdom of heaven, the place where many religions and philosophies of mind believe that life forms will exist after death. Heaven is the highest dwelling place in the eternal world, and it is the place where people hope for the eternal destination of the soul. The translator uses domestication to translate "仙境" in Buddhism into "heaven" with equivalent meaning in western culture.

Example 16:

Source Text: 和尚最大的努力，是否认现世而求未来的涅槃，但他若不曾解现世，他又怎能勘破现世，而跳出三界外呢? (P 192)

Target Text: Buddhist monks exert every effort to renounce this life in favour of future <u>nirvana</u>. But, without a full knowledge of this life, how could they see through the vanity of human society and make a clean break with this <u>mortal world</u>? (P 194)

"涅槃" is a Buddhist term. Nowadays, people call the death of monks as "涅槃". It is called "nirvana" in English, which comes from Sanskrit in India. "三界" is also a Buddhist term. It refers to the world where all living beings live, and now it means "make a clean break with the present world". For the translation of these two Buddhist words, the translator adopts domestication strategy to help the target readers understand the prose. By translating "涅槃" as "nirvana", "三界" as "mortal world", the target language readers can reduce the obstacles they encounter during reading.

Through the analysis of the above examples, it shows that it is difficult to achieve equivalence since the readers are under different religious and cultural backgrounds. Therefore, translators can use domestication preferentially, and use the existing expressions with similar meanings in the target language to translate.

4.5 Translation Strategies of Linguistic Culture-loaded Words

Linguistic culture-loaded words include idioms, proverbs and allusions, which are full of Chinese cultural charm.

4.5.1 Four-Character Idioms

Example 17:

Source Text: 赶到昙花开放的时候，约几位朋友来看看，更有秉烛夜游的神气。(P 145)

Target Text: When the night-blooming cereuses are about to be in flower, we will l invite some friends to visit us in the evening to feast their eyes on them—in an atmosphere smacking of nocturnal merrymaking under candle lights. (P 147)

"秉烛夜游" is a Chinese idiom, which literally means people wandering around with candles at night, and it also means "make merry while one can". The translator combines domestication and foreignization. The translated text not only contains its literal meaning, but also covers its extended meaning. This translation process can make the target language readers not only stay on the surface, but enter a deeper level like the source language readers.

Example 18:

Source Text: 它不是乡村的陋巷，湫隘破败，泥泞坎坷，杂草乱生，两旁还排列着错落的粪缸。(P 267)

Target Text: The lane has nothing in common with the mean rural alleys, which are narrow and low-lying, muddy and bumpy, overgrown with wild weeds and lined here and there with manure vats. (P 270)

"湫隘破败" describes the low-lying and narrow terrain, which is generally used to describe streets and lanes. The translator adopts the domestication strategy. The "narrow and low-lying" in the translation only reflects the narrowness and low terrain of the alley, but can not reflect the dilapidation of the alley, because the "陋" and "破败" in the previous article have already reflected the dilapidation. But if the translator wants to describe it in more detail, it can be translated as "narrow, low-lying and in bad condition (out of repair)". This translation will be more detailed and easier for the target readers to understand, but it may result in lengthy translation.

4.5.2 Allusion

Example 19:

Source Text: 采菊东篱下，在这里，确是可以悠然见南山的。(P 137)

Target Text: An ancient Chinese poet by the name of Tao Yuanming says aptly in one of his famous poems, "Plucking chrysanthemums under the eastern hedge, I calmly view the southern hills." (P 141)

"采菊东篱下" comes from Tao Yuanming's poem *Drinking Wine* in the Eastern Jin Dynasty. The original meaning of this poem is "I'm picking chrysanthemums under the east fence and leisurely see Nanshan". In the poem, Tao Yuanming randomly picks chrysanthemums in the garden, inadvertently looks up, and his eyes just meet Nanshan (Lushan Mountain). It expresses Tao Yuanming's thoughts and feelings of loving pastoral life, showing his love for nature and his desire to integrate with it. Lao She wrote this article *Fond Memories of Peiping* at the time of Japanese invasion and national disaster. He enthusiastically praises Beiping in the article, and there is a strong sense of patriotism and national pride between the lines. Faced with such rich emotions and backgrounds, the translator adopts domestication strategy and interpretive translation method to explain the poet's name and other details clearly, so as to

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achieve the equivalence between the source text and the target text.

Example 20:

Source Text: 可是要想结婚，第一要有钱，第二要有闲，第三要有职，这潘驴……的五个条件，却也很不容易办到。(P 168)

Target Text: But, to get married, you need to have five prerequisites, namely, money, leisure, employment, good looks and potentness, of which all are not always available. (P 169)

"潘驴" comes from the third chapter of *Jin Ping Mei*. It refers to "Pan An's appearance" and "donkey's abundant energy". Pan An is a beautiful man with outstanding appearance. Every time he travels by car, there are always some women who go around the car hand in hand and throw flowers and fruits to show their love. Therefore, "Pan An" is used to describe a handsome and talented man. "Donkey's abundant energy" means that men have great strength and energy. As Chinese readers, under the influence of their cognition and culture, they can naturally know the meanings of these two allusions, but the cognitive and cultural backgrounds of the target readers are different. Therefore, the translator directly translate the extended meanings of these two allusions by adopting domestication strategy to. In this way, the target readers can understand the text more intuitively.

Through the analysis of the above examples, it can be found that due to the differences between Chinese and English languages, it is difficult for the target language to completely retain the language forms of linguistic culture-loaded words. Therefore, translators can give priority to domestication strategy and make appropriate addition, subtraction or annotation translation.

5. Summary

By studying and analyzing the translation strategies of culture-loaded words in *Selected Modern Chinese Essay (I)*, it can be found that culture-loaded words are a special carrier of language and culture. Translators should not only grasp the cultural background of the source language text, but also recognize the cultural background of the target language. Only in this way can the translation achieve a balance between content and form, and achieve dynamic equivalence between source text and target text.

Nida's functional equivalence theory can guide the translation of culture-loaded words to a certain extent, and neutralize the contradiction between form and content. Under the background requirement of prose, first of all, translators can adopt domestication strategy to paraphrase culture-loaded words which have corresponding statements in the target language. Secondly, if culture-loaded words contain indelible cultural factors and there is no corresponding statement in target readers' cultural background, translators need to adopt foreignization translation strategies, such as transliteration, word-by-word translation and literal translation. In addition, based on the cultural cognition of the target language readers, translators should annotate the culture-loaded words, so as to help the target readers understand and learn Chinese culture. Finally, translators can combine the context of prose and functional equivalence theory, and use translation strategies flexibly to achieve functional equivalence between the two languages. Generally speaking, functional equivalence theory can guide the translation of culture-loaded words to a certain

extent. This study is only based on the analysis of the same translator's translation, and later scholars can study the translation strategies adopted by multiple translators of culture-loaded words in the same article to achieve a more scientific and objective study.

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