On the Right Strategies for Translating Business & Technical Information

Pinfan Zhu
English Department
Texas State University
601 University Drive, San Marcos, TX, 78666
United States of America

Abstract

Business information translation is an important part in the contemporary globalization. Translation quality to a great extend decides whether a company's business will be successful or not in another country. Thus, abiding by the right translation guidelines is of great significance to translators. However, confused by different kinds of translation criteria or guidelines advanced by different translation schools, inexperienced translators may not be sure what will be the right ones to follow in their translation and thus fail to achieve the expected results. This article aims to identify the right strategies for translating business information. Through case study and the translation criteria discussion, the author argues that, only by following an adaptation strategy, not the equivalence criteria, and in light of the communication purpose, audience's needs, and the properties of the text to be translated, can translators achieve the best results for business and technical information translation.

Key words: translation equivalence, adaptation method, audience, purpose, text, business and technical information.

1. Introduction

To guide translation and help understand its nature, theorists, from Cicero through St. Jerome, Luther, Dryden, Tytler, Goethe, Savory, etc. until contemporary theorists such as I.A. Richard, Ezra Pound, Frederic Will, and Eugene Nida, have contributed a lot to the development of translation theories and criteria. Their theories are still guiding translators in their work today. Translation theories and studies offer understandings of translation processes, criteria and principles for translation, approaches to translation, and specific techniques in handling special linguistic structures. Translation theorists, according to Peter Newmark (1993), mainly swung between literal, and free, faithful and beautiful, exact and nature translation, depending on whether the bias was to be in favor of the author or the reader. Major translation criteria of different schools are briefed are follows.

2. Major Translation Theories and Criteria

Major translation theories and criteria mainly fall within four categories: aesthetical equivalence, formal equivalence, dynamic equivalence, and adaptation approach. In light of whether they favor the SL text or TL text, translation scholars fall within two schools: either the Alienation School or the Adaptation School. The first three categories belong to the Alienation School while the last one to the Adaption School. The Alienation School tends to preserve the alienness of the source language (SL) while the Adaption School tends adapt the alienness to the target language (TL) in translation.

2.1 Aesthetical equivalence

Aesthetical equivalence emphasizes the release of the beauty and energy of the language in the original text. Scholars such as I.A. Richards, Ezra Pound, and Frederic Will are such representatives who hold that translators should offer the same aesthetic experience (or aesthetic equivalence) to readers who read the translated version of a source language (SL) text, taking the source language as the focus, and adopt a hermeneutic approach to translation. They emphasize primarily literary concerns, rejecting theoretical presuppositions, normative rules, and linguistic jargon.

Richards holds an aesthetic belief that there exists a unified "meaning" that can be discerned, and that a unified evaluative system exists by which the reader can judge the translation (Gentzler, 1993). He believes that translators can arrive at perfect understanding and reformulate that message correctly. In fact, Richards' theory is too subjective; as experiments among translators show there is not such a unified meaning translators can arrive at. So, this proper translation that emphasizes aesthetic property is unrealistic.

Unlike Richards' theory of proper translation, Pound's theory of translation focus upon the precise rendering of details, of individual words, and of signal or even fragmented images. Rather than assuming the single, unified meaning of the whole work, Pound's theory was based on a concept of energy in language; the words on page, and the specific details were seen as sculpted image. So, translators were seen as an artist, an engraver or a calligrapher trying to produce artistic work. Pounds holds that language is charged and energized in phanopoeia (visual property), melopoeia (musical property) and logopoeia (the direct meaning and the play of word in its context). Among these, logopoeia is the most difficult one for translation. Because Pound says "it is the dance of intellect among words… It holds the aesthetic content." Rhymes, dictions were more important than syntax in Pound's view; translation is to set off the energy and the images of the language (Gentzler p. 23).

Frederic Will has a similar theory of translation to that of Pound's. In the course of the activity of actual translation, he found what he was translating has less to do with the meaning of the text but more with the energy of the expression, how meaning was expressed in language. So, he considered traditional notion of translation as "carry over meaning" is too restrictive and has caused translation to fall into categories of "faulty equivalences" and of "version of the original." In this case, he advocates that translation should not focus on what a work means but the energy or the "thrust" of the work, for which there is no "correct" way of translating. Will holds the view that the translator can be most faithful to the true meaning of the text by being unfaithful to the specific meaning of the language of the text (Gentzler p.34). On the whole, scholars who advocate the same aesthetic experience are criticized for their being unscientific, subjective, too original text favored, and theoretically naïve.

2.2 Formal Equivalence

This is the most old traditional translation technique that focuses on the linguistic form such as words and sentence structure of the original text and puts their meanings into the target language (TL). It is also called literal translation or word-for-word method (not necessarily using the same part of speech for the word in SL, or mechanically stick to the word form). All previous Bible translators followed this technique and most translators also abide by this principle in their translation work. However, inexperienced translators tend to follow it in a verbatim manner or mechanical way, which causes the translation to lose readability as each language has its own conventions quite different from another. Mechanically rendering a word in another language normally disrupts its acceptability.

2.3 Dynamic Equivalence

To overcome the weakness of being too subjective of the aesthetical equivalence method and weakness of losing readability of the formal equivalence, translation theorists feel the need for a more objective and feasible approach. And to this end, Eugene A Nida (1964) published his book *Toward a Science of Translation*. He actually uses Noam Chomsky's deep structure/surface structure as his theoretical basis to found his science. Chomsky's generative- transformational grammar considers that any language deep structure can be represented by different surface structures. So, Nida holds that dynamic equivalence, which means that the target language wording will trigger the same impact on the target language (TL) audience as the original wording did upon the source language (SL) audience, is superior to formal equivalence which consists of a TL item that represents the closest equivalent of a SL word or phrase (p.78). Theoretically, this criterion or method appears reasonable, but in practice, it is not always possible because each culture has its unique or peculiar elements that are untranslatable. The next section has examples to show this.

As can be seen from the above theories on equivalence, these translation theorists are SL text oriented and hold that all the flavors or massages of the original texts should be preserved in its translated text, so they were defined as belonging to the alienation school. At the same time, young scholars like James Holmes and Gideon Toury, feeling unsatisfied with these theories or criteria, began to take a new route against this situation. They consider translation should also consider the needs of SL text readers. Therefore, new criteria for translation should be sought after and they made efforts in this aspect.

2.4 Adaptation Approach

Toury (1995) criticizes the source-text-oriented models of translation, which prescribe aspects of translation in advance, on the basis of the source text and its environment alone. He emphasizes the importance of the target literary system and advanced the concepts of adequacy and acceptability which are two theoretical poles of the continuum in which all translation can be found. These two concepts are widely accepted by the translation circles. To put it simple, Toury emphasizes "adaptation" to target culture or language in the process of translation so that TL audience accepts the version easily. Translation theorists that advocate translation should be TL culture-oriented are regarded as of the Adaptation School.

As is seen from the foregoing paragraphs, each school has its rationality and has the guiding significance in practical translation in a particular area. Therefore, there should not a question about which is superior to the other. In the author's opinion,   regarding what criteria to be followed in translation, translators need to apply their subjective judgments in light of specific cases so as to achieve the best translation results. The following section can serve to explain this point.

3. Strength and Limitation of Each Criterion

As discussed above, each set of translation criteria has its rationality, but at the same time translators need to realize that it also has its limitation. For example, the aesthetic equivalence theory is appropriate to follow in translating literature works such as prose, poetry, and novels. Writers, by means of their artistic talents, make clever use of language and create vivid pictures of the real world in their poems that possess both charm and beauty, music property, and the play of words to arouse audiences' empathy and share the aesthetical experience with them. Their purpose is to provide a good aesthetic experience for readers while engaging them in reading the works. If a translator fails to reconstruct the aesthetical value in the translation, for example, the use of rhyme, rhythm, tone, imagery words, shades of words, onomatopoeia, and other rhetorical devices that set off an image and a musical atmosphere that trigger off the audience's empathy, so that readers can only have an insipid taste of the works, the meaning of translation is actually lost, for readers will not be able to appreciate the beauty and charm of the work, nor the artistic talent of the writer. So, the translator needs to abide by the aesthetical equivalence in the translation of poems so as to reconstruct what Pounds calls phanopoeia, melopoeia, and logopoeia, or the thrust by Will. In this way, the audience really enjoys an aesthetic experience in reading the translation.

However, when it comes to translating business and technical information, this criterion of aesthetical equivalence is not of great value, for scientific and technical information is more about facts, statistics, procedures, and truth. Language of this genre is characterized by plain, concise, direct, and sincere properties. Translation aims at informing or instructing rather than entertaining. By no means can a translator be "most faithful to the true meaning of the text by being unfaithful to the specific meaning of the language of the text" as is put by Will (Genztler, p25). Otherwise, meanings are distorted, and wrong information is communicated. In this case, decision-makers have to use wrong messages to make decision if such a translated business report is used for reference. The only consequence for this type of translation could be accidents, disasters, injuries, or deaths if the original text concerns itself with use of medication, steps of operation, or saving lives. Absolutely, the translator is not allowed any room to create or fabricate information irrelevant of the original text. So, here, the right criteria to be used would be 'accuracy,' 'fluency,' and 'consistency.'   Accuracy ensures the correctness of the translated information; fluency ensures the readability and acceptability; and consistency prevents the use of different terms for the same notion, thus avoiding confusions. The above analysis clearly shows the limitation of aesthetic equivalence, which implies that it is impossible to stick to one criterion in translation since SL texts are of different genres.

The same can be said of the 'dynamic equivalence' or 'functional equivalence' by Nida. This criterion, as mentioned above, means that the target language wording will trigger the same impact on the target language audience as the original wording did upon the source language audience. In theory, this is a very good guideline, for normally speaking, readers prefer texts that are easy to understand, and they tend to feel easier to accept things that are familiar or conventional to them. However, when examined carefully, this criterion is in some cases impossible and unnecessary, especially when translation aims at introducing a culture to people of a different culture. This point can be easily explained when considering the different beliefs, values, and assumptions people from different cultures hold for the same things and events of the world.

A book on Buddhism, no matter how well it is translated, will not have the same effect on the TL readers who are not familiar with the religion as it has on the SL readers even if it aims at the general public. Here is another example. Chinese people hold a very positive notion about dragons, but not Westerners have the same positive images about them. If the same word "dragon" is used, though semantically the equivalence is achieved, the readers of the TL text will still have a different response to dragons because the cultural implication of a dragon is so different. Dragons are auspicious animals in the minds of Chinese people, but they are ferocious animals in the minds of Westerners. In this case, the dynamic equivalence is impossible to achieve. Finally, each culture may have its own special food, animal, and plants. In translation, these culture-specific things do not have equivalents in the TL culture. So, they are untranslatable. The only way to solve this problem is to translate the original word phonetically and then provide some annotations to the word. *Zongzi,* a special Chinese food, is just such an example. In translation, what a translator might do is to attach to the word "Zongzi" an annotation like "a kind of food prepared by using soaked glutinous rice with pieces of pork and peas mixed in and seasoned with salt and little soda ash before it is wrapped in bamboo leaves in the shape of either a cone or a rectangle and boiled in water. Such food used to be eaten on the Dragon Boat Festival in memory of an ancient Chinese poet, Qu Yuan though it becomes a daily snack food nowadays." But with such an annotation, it is impossible for the word to produce the same effect on the TL readers as it has on the SL readers. This is because when the SL readers come across the word Zongzi, the image of Zongzi, together with its color, taste, and cultural implication very quickly appear in their minds. So the effect is strong, striking, and immediate. In contrast, the TL readers, having to read the long annotation to understand Zongzi and lack of personal experience of seeing and tasting it, may still have a vague idea of what this Zongzi exactly looks like even if they finish reading the translation. The effect on them is slow and indirect. That's why scholars later argued that dynamic equivalent is impossible to achieve (QianHu 1993), and the success of equivalent effect is only "illusory" (Newmark 1981).

In addition, it is also unnecessary to abide by the criterion of dynamic equivalence all the time. This is because: 1) Translation mainly aims at cross-cultural communication. That is why some scholars like Christiane Nord calls it intercultural communication. Its purpose is to let people understand a different culture in many cases. Naturally, in translating some alien elements in the SL, original words or phrases should be kept so that the TL audience has an idea about the alien culture. After all, translation is to introduce a new culture rather than shade it or customize it if the purpose is to let TL readers understand the SL culture. Otherwise, the TL audience would be still in the dark about the alien culture and the meaning of translation would be lost. 2) Cultures can be mutually acceptable, which means translators do not have to worry too much about audience's being unable to accept a foreign culture because of its alienness. In fact, English has already accepted some Chinese words such as *typhoon, bokchoy, qigong, taiji, qi, wonton, tea, kowtow, putonhua, tofu, gongfu, Taoism, Confucianism gensheng, kongfu, etc.* It is the same with Chinese. In Chinese, English words like *OK, MTV, CPU, TV, email, CD, TOEFL, GRE, GNP, etc.* are simply directly used without using Chinese Characters to replace them. Again, these examples show that mechanically sticking to one translation criterion is inadvisable. As translation is a complex process, no single approach can solve all the problems. Moreover, it is very common to read some literary works that also have technical information and scientific and technical information that has literary works included. So, translators need to take varied approaches to handle varied discourse genres. 3) Stubbornly abiding by one criterion may also cause misleading on the TL audience side. For example, Some translators tend to translate the Chinese proverb *Moushizairen Chengshizaitian* as "Man proposes; God disposes," which makes the translation bear a religious color and causes TL audience to think Chinese people believe in God as Christian people do though the translation is much easier to be accepted by Western readers. The original proverb actually reflects Chinese people's unhappiness about being at their wit's end when faced by natural disasters. The last character "tian" means "heaven," "sky," or "weather", not a religious God.

Now, by no means can the criterion of the formal equivalence (literal translation) be overlooked. In many cases, formal correspondence functions as an effective means to communicate cultural messages. It should receive the same attention as the functional equivalence. For example, English has sonnets, a kind of poems that has fourteen lines in an iambic pentameter with a carefully patterned rhyme scheme. If a translator does not abide by the formal equivalence criterion and translates such a poem into a 10-line or 15-line poem with no attention to the iambic pentameter or the patterned rhymes, the author wonders if the translated poem could be still called a sonnet. In China, people tend to hang up couplets on their doors on festivals which have auspicious blessings. The couplets are two antithetical lines. If they are translated into more than or less than 2 lines, it can be doubted if they could be still called couplets.

In this case, formal equivalence communicates cultural messages effectively. It serves best to keep the original flavor. Also in scientific and technical translation, formal correspondence can be of great importance. It is more faithful to the original, thus avoiding misunderstanding. Still, this method has its limitations. Nida makes it clear that there are not always formal equivalents between language pairs. Moreover, the use of formal equivalents might at times have serious implications in the TL since the translation will not be easily understood by the target audience (Fawcett, 1997). Nida and Taber themselves assert, 'Typically, formal correspondence distorts the grammatical and stylistic patterns of the receptor language, and hence distorts the message, so as to cause the receptor to misunderstand or to labor unduly hard' (p.201).

Finally, the adaptation method, though not good for preserving the original flavor and style of the original works in translation and helping readers understand the cultural specific notions in the SL text, works effectively in improving the readability and acceptability of the translated works since all elements in the SL text are adapted to suit the needs of TL readers in terms of their linguistic and cultural expectations, which increases the success of business and is thus especially useful in business and technical information translation. The adaptation method is actually the focus of this article.

In brief, the above discussion shows that all the translation criteria have their strengths and limitations. In practical translation, translators should not stick to one criterion at the sacrifice of other criteria. The complex situation of translation requires us to understand: One size does not fit all.

4. Adaptation Method for Business and Technical Information Translation

As stated above, the adaptation method seeks to make all the translated elements or information from a SL text both readable and acceptable to the TL text readers. It tends to break away from the binding of a SL text in terms of its language form and cultural messages communicated there and replaces them with what appears familiar and conventional to the TL readers from their own language and culture; thus, the translated information is no longer alien or strange to them or no longer reads like a translation. Consequently, the readability and acceptability are greatly improved, which is of vital importance in business or technical information translation, for the purpose of the translation is to sell products and services. So, we want the readers to accept the translated information. If a targeted reader fails to understand the translated information that introduces the use of a product and a service because of so many preserved alien elements from the SL text, s/he will not purchase the products or the service being sold, and the relevant company will suffer a business failure. But how to make sure the adaptation method works effectively? Specifically, the translator needs to adapt the translation in light of the communication purpose and the needs of TL audience's linguistic and cultural expectations. Failing to do so will result in ineffective communication. The following section provides specific cases to support the point that the adaptation method must be advocated in business information translation in light of audience' needs and communication purpose, which plays an important role in creating the acceptability and readability for the translated text. The cases also indicate that the formal equivalence method is likely to cause problems if used in business translation.

5. Problematic Business and Technical Information Translation That Fail to Adapt to the Linguistic Expectations of the Target Audience

As successful use of the adaptation method is to be evaluated in terms of the readability and acceptability of the translated text, which are further decided by whether the linguistic needs of the audience and the communication goal are met. By examining the last two elements in the translated text, a translator can conclude if the translation is successful or not. To demonstrate this process, some translated business or technical information are used here. First, look at this website for introducing Chinese culture to Westerners: www.enwei.com, created by Chinese people to introduce Traditional Chinese Medicine (TCM) to the general public in the English speaking world. The website is a synthetic one that has various topics on Chinese culture. TCM is only one section of them. When the author clicked its link a web page popped up as follows:

Fig.1 The Screen Shot of the Table of Contents (Source: www. Enwei.com 2005).

The reader could be immediately overwhelmed by the information on the page and was possibly aware that the information is translated from a textbook aimed at TCM majors, which is definitely unacceptable to a layperson because of the following reasons:

5.1 Translated Information Is Inappropriate in Terms of Its Information Type and Scope for the Intended Audience and Purpose.

Regarding the purpose and the audience of the above-mentioned Enwei website, the author actually called the manager of the website to find out. The manager states that the purpose of the TCM website is to introduce to general Western readers the basic knowledge of TCM and sell some TCM products along the way. But looking at the information translated, a reader may find types of information very unsuitable such as theories of *yin and yang*, channels and collaterals, viscera and bowels, *qi,* blood and body fluid and physiological functions of the channels and collaterals, some of which have six sub-sections, all being highly medically theoretical in scope, and the translated information amounts to about 158 pages. The author wonders who is patient enough to cover these 158 translated pages and tries to understand those enigmatic theories when s/he may just spend limited time on browsing the basic knowledge. So in terms of the types and the amount of translated information, this part of the website fails to accommodate the audience and communication purpose. Consequently, the translation turned out ineffective. In addition to the problem of the information types and amount translated, the language used for translation is not adapted to meet the audience and communication purpose' needs either and thus also lacks readability and acceptability. The following examples serve to explain this point.

5.2 Words and Sentence Patterns Translated Are Unintelligible or Unsuitable for a General Western Readers.

While reading the text, the author identified these highly literary and difficult words: *febrile, anions, asthenia, sthenia, medulla, pituitary, rostral and caudal, diuretics, micturition, borborygmus, pectaoral, anovulatory, moxibustion, sternocostal, engender, senislism, extravasate, fossa, malleolus, rhizoma, atractylodis, macrocephalae, arillus, longan, cornus antelopsis, moschus, semen litchi, succinum, glycyrrhizae, coptidis,herba, ephedrae, tiba, sargassum, radix angelicae, sinensis, astrayliseu, hedysari, spermatorrhea, aphonia, eupatorium, hypochondria, dysmenorhea, dysuria, amenorrhea, cyanosis, sphygmology, lupusery thematosis, hydroxycorticosterioid, adrennocorticotropic, diuresis, hidrosis, epigastrium, Paroxysmal, angina, ascites asscaris, enirresis, oliguria, papilla,* and *mammae.*

In addition to those difficult words, there are also many improperly rendered words as the translator stubbornly stuck to the formal or semantic translation methos, such as "doctor under the skirt" for "gynecologist," "reservoir" for "bladder," and "local pain" for "topical pain." Translators need to be aware that the same word form or similar word concept may take a different style, tone, and value in a different language (Zhu, 2009). The above cases still use the Chinese euphemisms and word notion in the English translation, causing difficulty for readers in understanding.

Besides, long sentences are everywhere throughout the webpages. Here are a few to mention:

1) For example, Chongqing Medical College holds that "Zheng" is the comprehensive manifestation of the disorderly relations, resulting from the pathogen and pathogenic condition between the whole body and its reactive characteristics on one side and its surroundings (including nature and society) on the other, between viscera, bowels, channels and collaterals, between cells and body fluid; that "Zheng" is a reaction of life substances characterized by time-phase and essentiality in the course of a disease; and that "Zheng" is a whole-finalized pattern of reaction which mainly manifest itself in the clinical functional changes (Enwei 2005).

2) In light of the theory of five elements, TCM has made a comprehensive comparison and study of all kinds of things and phenomena in nature as well as in viscera, bowels, tissues, physiology and pathology of the human body, attributed then respectively to one of the five elements, i.e. wood, fire, earth, metal and water in accordance with their different properties, functions, and forms, thus expounding the physiology, pathology of the human body and the correlation between man and his natural surroundings (Enwei 2005).

3) In the light of research on the kidney by a special group at The First Medical College in Shanghai who studied this organ, it has been found that any of the following six different diseases: anovulatory and functional uterine bleeding, bronchial asthma, toxemia of pregnancy, coronary atherosclerotic heart disease, lupus erythematosus and neurasthenia, is present with low 17-hydroxycorticosteriod if the *yang* of the kidney is diagnosed to be deficient (Enwei 2005).

When shown these words and sentences for a survey, none of the 10 Ph.D. candidates of the English Department of Texas Tech Univeristy could understand half of those words and nor any of them considers those sentences suitable for beginning readers of TCM. According to Rudolf Flesch, a famous linguistic expert who once did a statistical analysis on the relationships between the length of sentences and the styles in *The Art of Plain Talk,* sentences that have 30 words or more are considered as very difficult, but all the sentences listed above have more than 70 or even 90 words, so they are extremely difficult. In fact, the author did a rough estimation about other long sentences: from Chapter 1 to Chapter 3, sentences that have more than 30 words make up about 30 percent of the total text. George A. Miller suggests that humans can process or hold in memory about seven (plus or minus two) items of information at a time (81-97). With so many sentences that have more than 30 words, the reader would find it an arduous job to process so many items of information and have to constantly refer back to the previous items of information for clues to understand the information. In this case, they would feel bored soon and definitely would abandon the reading. So the purpose of communicating the basic TCM knowledge would fall flat because of the translation lacks readability and acceptability for general readers. In addition to the unreasonably long sentences, there are also sentence patterns which are not reader-friendly to English readers because they are not organized following the conventional thought pattern of the target readers. When the author was interviewing some American acupuncturists in Los Angeles for the problems of this TCM website, an intern with a master's degree said, "The English is not translated or written in the way we can just read and understand it.

We have to rework it in our brains, and what I usually do is reorganize it and make charts in the language that I understand." Another acupuncturist, also said, "They (texts) are not easy to understand because they don't follow the pattern you expect them to do." The following is a paragraph that can illustrate this point:

> Take lung trouble for example. If it results from heart trouble, that is regarded as "fire subjugating metal." If it is caused by liver (wood) trouble, that is referred to as "wood reversibly restricting metal." If it is led by the spleen (earth), trouble, that is looked upon as "illness of mother-organ involving son-organ." And if it is due to kidney (water) trouble, that is taken as "illness of son-organ involving mother organ" (Enwei 2005).

The paragraph is full of periodic sentences that has the main point delayed until the end part of the sentence, so it is inductive in nature, not like a loose sentence that has the main point going first. But the periodic sentence pattern is typical in Chinese. That's why the Chinese translator still used the original sentence pattern in English to stick to the formal equivalence criterion. However according to David Megginson,

> Loose sentences are the most natural for English speakers, who almost always talk in loose sentences; even the most sophisticated English writers tend to use loose sentence much more often than periodic sentences. While a periodic sentence can be useful for making an important point or for a special dramatic effect, it is also much more difficult to read, and often requires readers to go back and reread the sentence so that by the end the reader has forgotten the main point is (2004).

So, in light of this quote, the translator can better accommodate their general readers by adapting to their conventional discourse pattern and vary the sentence rhythms since they also sound monotonous.

5.3 Discourse Organizational Pattern Translated Is Not Adapted to That of the Audience's conventional Discourse Pattern.

Robert Kaplan (1967) uses the following diagram to show how rhetorical patterns or discourse organizational patterns of different cultures differ:
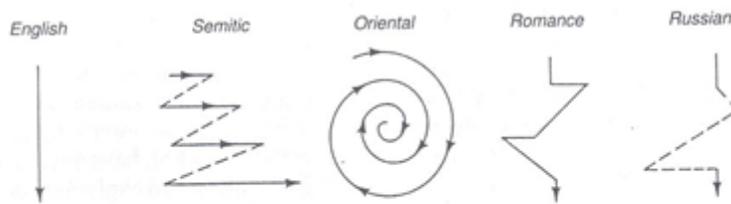

Figure 3. Kaplan's Diagram of Rhetorical Patterns. (Kaplan 1967)

According to this diagram, English-speaking people follow a linear or deductive discourse pattern (points before supporting details) while oriental people like Chinese follow a non-linear or inductive rhetorical pattern (supporting details before points). Readers may not feel comfortable reading a text organized in their unconventional patterns. Look at this example:

> From the Qin and Han Dynasties (221.B.C.- 220 A.D.) doctors in the interior of China begins (began) to prescribe more and more rhinoceros horn (Cornu Rhinocerotis) amber (Succinium), antelope's horn (Cornu Antelopis) and musk (Moschus) from the minority nationalities; longan pulp (Arillus Longan), Lychee-seed (Semen Litchi) from the South China Sea and medical materials from southeast Asia and other region as a result of eve-developing communications and transportation both inside and outside of China. This enriched the Chinese people's knowledge of medicine (Enwei 2005).

This paragraph discusses how the knowledge of medicine is enriched in TCM, but the main point is delayed until the end of the paragraph. The specifics that lead to the conclusion include doctors' prescription of more kinds of drugs, and more sources of drugs, and ever-developing transportation. The pattern is, because of A and B, thus C, a typical inductive process. But readers who are accustomed to a deductive pattern (C, because of A and B) will feel difficult reading text after text organized in this inductive pattern, just like drivers accustomed to driving on the right are suddenly required to drive on the left. Thus, the translation may easily lose readability and acceptability and will not reach its communication purpose.

68

All the above-mentioned problems in the linguistic aspect were caused by translators' stubbornly or mechanically sticking to either the dynamic or formal equivalence method for the purpose of "being faithful" to the text in the original. They translated a whole textbook of TCM for a web posting without selecting or adapting the information for beginning Western readers so that the information translated is either redundant, boring, unsuitable or unintelligible to them. They did not realize that technical or business translation emphasizes readability and acceptability and did not try to accommodate the target audience' needs and serve the communication purpose in these aspects. Therefore, the unsuitable or unconventional vocabulary, sentence patterns, discourse organizational patterns, and the types and amount of information translated could not achieve the expected result. As a result, the TCM section of the Enwei website had to be taken down because of limited clicking rate. Else, all these ineffective translated cases point to the importance of adopting the adaptation method in translating business and technical information.

6. Problematic Translations That Do Not Adapt to the Cultural Needs of the Target Audience

In addition to adapting to the linguistic demands of the target audience, translation also needs to adapt to the cultural needs of the audience in terms of their values and conventions. But very often, the formal equivalence and dynamic equivalence methods fail to achieve this end. The following are just such examples that negatively affected the business.

   a) HTH Logistics' slogan is "36.5°C Delivery Service." This slogan reflects the company's intention to convey a warm customer approach (36.5°C is the human body temperature in Celsius), but in the world's largest market, the U. S., people use Fahrenheit, so many are likely to miss the reference because they would still interpret the temperature in terms of Fahrenheit's semantic meaning rather than the Celsius's (literal translation that violates Americans' custom of expressing temperature). Fahrenheit should be adapted to Celsius in the translation (Payne, 2007).
   b) American Motors tried to market its car, the "Matador," in Puerto Rico based on an image of strength and courage; however, in Puerto Rico the word, literally translated, means "killer." The inappropriate name is linked to the car's lack of popularity because of the many hazardous roads in the country and the correlation with death made by consumers. (Formal translation that violates Puerto Rico's value of a good car) (Fromowitz, 2013).
   c) Ford didn't have the reception they expected in Brazil when their 'Pinto' car flopped. Then they discovered that their direct translation of word form "Pinto" in Brazilian Portuguese slang means '*small penis*' (Formal equivalence translation that violates the taboo) (Payne, 2007).
   d) Mack Truck's translated its truck's name as "bulldog" which conveys an image of toughness and durability in almost every major country of the world, except China. In China, dogs aren't highly regarded or considered "man's best friend." So the company stopped using that brand name in China market. This is also a literal translation that violates the Chinese cultural belief about dogs (2007).
   e) A Beijing newspaper when explained its refusal to accept a British journalist manuscript, directly translated the letter as follows:

   We have read your manuscript with boundless delight. If we were to publish your paper, it would be impossible for us to publish any work of a lower standard. And as it is unthinkable that, in the next thousand years, we shall see its equal, we are to our regret, compelled to return your divine composition, and beg you a thousand times to overlook our short sight and timidity (Zahid & Song 2001).

The problem with this translated letter is that its tone sounds too feminine and indirect which is not the typical cultural dimension of Britain that is more of a masculine dimension in nature. So if the version is revised to communicate a more authoritative and direct tone, a British may feel it more natural. This is still a literal translation example or formal equivalence.

7. Conclusion

The case discussion on problematic translations that mainly use the formal equivalence or dynamic equivalence methods in the foregoing sections shows the important role of the adaptation method in translating business information. The adaptation method emphasizes the target audience needs and the attainment of the communication purpose which have strategic significance in ensuring the success of our business.

The effective use of the adaptation method is mainly reflected in the choice of the type of information to be translated, and how much information to be translated, what style and level of difficulty to be used in light of the audience's professional, educational, and cultural background, as well as the purpose.

Translation, to a great extent, is a rhetorical act that requires translators to make different choices at the semantic level, the syntactical level, and the discourse level if technical translators want to increase the acceptability and readability to better accommodate their audience; for rhetoric can be defined as a way of selecting the best words, sentences, paragraphs, and content, as well as the best way of organizing them in a particular manner to best serve the audience's needs and the communication purpose and achieve the best result for the communication act. If a metaphor could be used to describe the situation, translators should treat the SL text as cooks do to a fish. They need to cater for people of different tastes. Some people do not like the fish head or tail or other parts so that the translator needs to take off these parts. Some people like the fish to be sweet and sour; others, like the fish to be hot and spicy. Still others prefer the fish to be prepared in a particular way such as steamed, stir-fried, brewed, etc. All the needs are to be satisfied. But, only by using the adaptation method can a translator achieve this goal and make differentiated responses to appeal to these different tastes the customers have for them and sell the fish to reach the purpose of making profit. In other words, by adapting to audience's needs and the communication goal, as well as in light of text property, translators can accomplish their task effectively and help promote the business development and the understanding and acceptance of technical information successfully.

References

Enwei. (2005). *Basic theory of traditional Chinese medicine.* Retrieved
        http://www.enweiculture.com/culture_en/tcm1/

Fawcett, P. (1997). *Translation and language: Linguistic approaches Explained*, Manchester: St Jerome.

Flesch, R. (1946). *The art of plain talk*. New York: Harper & Brothers Publishers.

Fromowitz, M. (2013, October 7). Cultural blunders: Brands gone wrong. Retrieved from www.
        Campaignasia.com.

Genztler, E (1993). *Contemporary translation theories*. New York: Routledge.

Kaplan, R. (1967). Cultural thought patterns in intercultural education. *Language Learning,* pp. 8-20.

Megginson, D. (1996). The order of a sentence. Retrieved from http://www.uottawa.ca/academic
        /art/writcent/hypergrammar/sntorder.html.

Mill, G. (1956). The magic number seven plus or minus two: Some limits on our   capacity for processing
        information. The psychological review, 63 (2) 81-97.

Newmark, P. (1981). *Approaches to translation*. Oxford: Pergmon Press.

Nida, E. (1964). *Towards a science of translating*. Netherlands: Brill Archive.

Qian, H. (1993). On the implausibility of equivalent response (Part IV), Meta 38.3: 449-67

Toury, G. (1995). *Descriptive translation studies and beyond*.   Amsterdam/Philadelphia: John Benjamins.

Zahedi, M. & J. Song (2001). "A conceptual framework for international web design." *IEEE Transaction on
        Professional Communication*. 44.2 (2001): 83-99.

Zhu, P. (2009). Language problems to be coped with in web localization. *Journal of Technical Writing &
        Communication 39* (1), 57-78.