

A Corpus-Driven Study on C-E Translation of Revolutionary Texts in The Museum of Dr. Sun Yat-sen from the Perspective of Cultural Schema Theory

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Keywords: C-E translation, Revolutionary texts, Chinese red culture, Cultural schema theory, *The Museum of Dr. Sun Yat-sen*.

Abstract: Under the background of promoting Chinese red culture and enhancing the professional value, in this research, the Corpus of Contemporary American English is applied as the technical support, the cultural schema theory is employed as the theoretical foundation, and *The Museum of Dr. Sun Yat-sen* in Zhongshan city is regarded as the source of revolutionary texts. 30 English major students are respondents to participate in the C-E translation practice for revolutionary texts in the museum. It is discovered that those respondents are not only able to summarize detailed C-E translation strategies for Chinese red culture, but also to truly understand those impressive red stories that have been mentioned in revolutionary texts. After accomplishing the C-E translation practice with the aid of the American corpus and cultural schema theory, 30 respondents are definitely determined to strengthen their own identity for Chinese red culture and meanwhile they are absolutely willing to promote the fearless patriotism of old revolutionists by making use of their profession. This research conducted to realize the promotion of Chinese red culture and the enhancement of students' professional value is going to usher in some theoretical and practical implications for researchers who intend to conduct relative studies in the near future.

1. Introduction

In recent years, there has been an upsurge of spreading Chinese red stories and promoting Chinese red culture around the whole world. It is pointed out that Chinese red culture is the reflection of the society and history. Massive amounts of revolutionary relics, historical battles, and historical documents are products of Chinese red culture. Those products embody rich revolutionary spirits and profound cultural connotations, which plays an essential role in building up the cultural confidence in China and reconstructing the civilization order in the world.

In the National People's Congress of 2022, Zhongbin LIU, a representative of the National People's Congress, proposed that scholars are supposed to make use of the advanced technology to strengthen the attention for revolutionary spirits and arouse the identity for Chinese red culture

among the younger generation. On the basis of the critical and creative thinking mode, the spreading and promoting of Chinese red culture has been shifted from the indoctrinating method to the experiencing method. As a result, the century-old struggle history of old revolutionists can not only maintain the spiritual solemn connotation, but also insert the "wings" of transmission to take a toll on the spirit of folks and to enhance the value of people.

The researcher has regarded "Chinese red culture" and "C-E translation" as key phrases to search published articles on China National Knowledge Infrastructure (CNKI) which involves the largest full-text information around the world. From 2012 to 2021, a total of 133 research articles including journal papers, degree papers and conference papers have been retrieved. As shown in figure 1, the research on the C-E translation of Chinese red culture is on the rise, and its prevalence is around the corner.

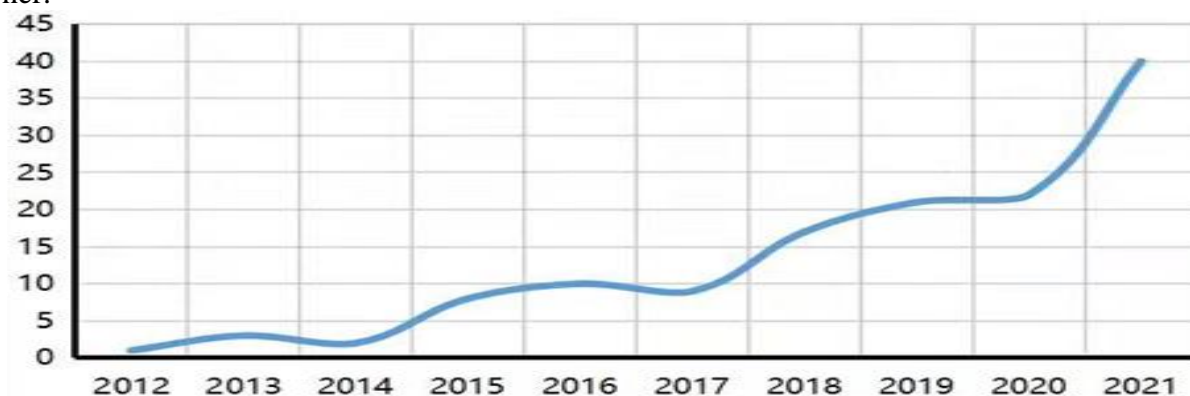


Figure 1: Distribution Curve of Research Articles from 2012-2021 in CNKI.

Among these literatures, it is discovered that there exists difference in studying regions of Chinese red culture to some extent. For instance, the research on the C-E translation of Chinese red culture in Jiangxi province and Shanxi province is mostly favored by scholars, while the research on the C-E translation of Chinese red culture in Guangdong province is rarely concerned by scholars. Not only that, there are null results in CNKI related to the C-E translation of Chinese red culture in Zhongshan city, Guangdong province until February 2022. The discrepant regions can be shown in figure 2. The bigger the circle is, the more popular it is. However, there is no any color in the circle of Zhongshan city, which implies the research on the C-E translation of Chinese red culture in Zhongshan city has never been conducted by any scholars at home and abroad.

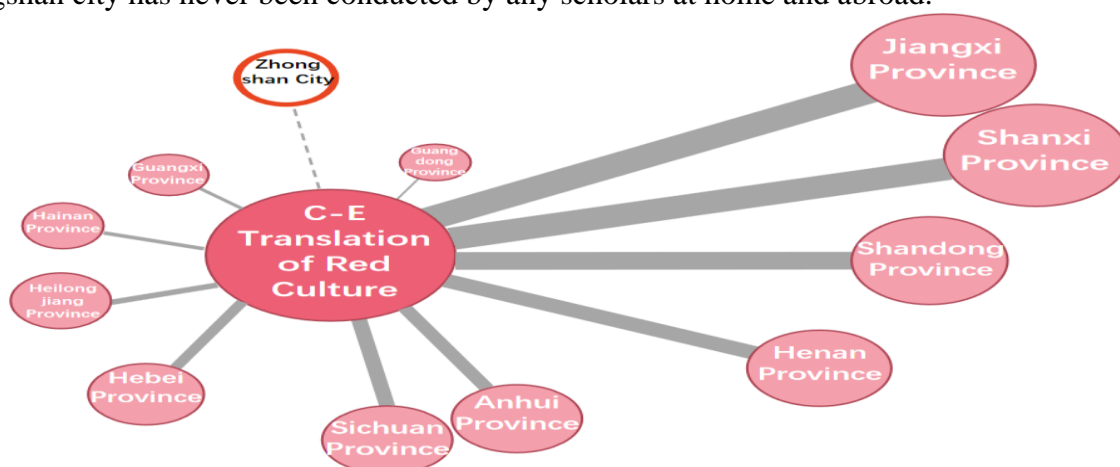


Figure 2: Hot-spot Map of Studying Regions of Chinese Red Culture.

Based upon the analysis of current social situations and previous research literatures, it is necessary to conduct the research on the C-E translation of Chinese red culture in Zhongshan City with the purpose of strengthening English major students' identify for the revolutionary spirit and enhancing those students' guidance for the professional value. In this research, the cultural schema theory is employed as the theoretical guidance, the Corpus of Contemporary American English (COCA) is applied as the technical support, and The Museum of Dr. Sun Yat-sen in Zhongshan City is regarded as the source of revolutionary texts. It is expected that the C-E translation practice of Chinese red culture among English major students not only enables them to summarize effective translation strategies for Chinese red culture, but also enables students to truly understand those Chinese red stories that have been mentioned in revolutionary texts. Only in this way, can the fearless patriotism of revolutionists be promoted and the identity for Chinese red culture be ultimately strengthened among the younger generation.

2. Theoretical Framework

It is said that the C-E translation practice is not only the missing link for the promotion of Chinese red culture, but also an indispensable way to strengthen the identity for Chinese red culture [1]. Lei XU held that the C-E translation practice of Chinese red culture is not only regarded as the conversion of two languages, but also considered as the communication of cross-cultural levels, which is greatly affected by various cultural factors [2]. Chunlan JIANG once proclaimed that the C-E translation practice of Chinese red culture might contain a large number of political and military elements due to differences in social systems and ideologies [3]. Therefore, in the process of the C-E translation practice, cultural differences between the source language and the target language must be taken into consideration [4]. What' more, the degree of acceptance and comprehension for the culture inserted in the source language is required to be considered [5]. In other words, the translation version should be readable and understandable for readers who are engaged in the target language.

In 2008, David Kronenfeld demonstrated that culture is made up of diverse schemas stored in our brains after birth [6]. Cultural schema is the knowledge framework about the culture in the brain which embodies both cultural and ethnic characteristics. For instance, the same thing will lead to different cultural schemas among different ethnic groups, on the grounds that what kind of cultural schema will appear in a person's brain is related to his or her specific cultural background including educational degrees, personal experiences, previous mindsets, and even national traditions. At the same time, the cultural schema also has the relationship with the historical and social context. In the long-term accumulation of knowledge and experience, the cultural schema will be constantly updated with characteristics of the current culture.

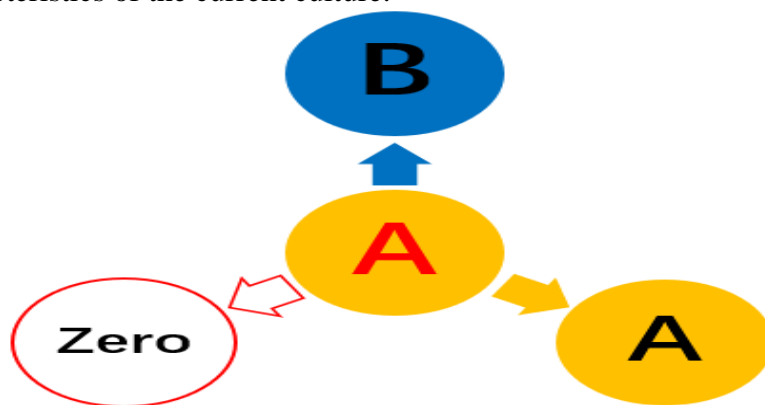


Figure 3: Three Modes of the Translatability of Cultural Schemas.

Mingdong Liu, as the representative scholar to study the cultural schema theory in China, has divided the translatability of cultural schemas into three modes, namely A-B mode, A-zero mode and A-A mode [7]. In figure 3, A-B mode consists of different colours which imply there is the conflict of the cultural schema in the source language and target language, A-zero mode also contains two different colours which refer to there is the absence of the cultural schema in the source language and target language, and A-A mode involves the mere one colour which means there is the overlap of the cultural schema in the source language and target language.

In terms of the conflict of the cultural schema, when cultural schemas of the source language and the target language are confronted with the conflict, each ethnic group will interpret the same thing according to their different cognitive habits, which absolutely will result in inconsistent or even completely opposite expressions and meanwhile might lead to comprehensive deviations and cognitive contradictions to some extent. For instance, the Chinese phrase "wàngzǐchéng lóng" contains the image of the dragon, but dragons are endowed with completely different cultural schemas in Chinese and western cultures. In the western cultural, the dragon is a symbol of danger and demon, which is influenced by Christianity and the Bible. What's worse, the dragon is synonymous with Satan in the western culture. On the contrary, in the Chinese cultural, the dragon is diametrically opposite, since the dragon has been regarded as a symbolization of dignity and power for a long period. In ancient times, only the emperor had the power to compare himself to the dragon. Additionally, modern Chinese people also named themselves "descendants of the dragon". It can be seen that when Chinese and western readers see the image of the dragon, different cultural schemas that appear in their mindsets are absolutely conflicting.

With regard to the absence of the cultural schema, sometimes the cultural schema expressed in the source language has no corresponding counterpart in the target language. For instance, when the Chinese phrase "guānyīn" is discussed, Chinese people have the prior knowledge of "guānyīn", and then the relevant schema about "guānyīn" stored in the long-term memory will be stimulated. "guānyīn", as one of the four great bodhisattvas in Chinese Buddhism, enjoys an extremely high status in Chinese culture. However, most foreign visitors do not have a relevant cultural schema, which enables them not to understand the sacredness of "guānyīn" in the source language. As a result, the cultural schema related to "guānyīn" is absent in the target language.

At the mention of the overlap of the cultural schema, although there are huge differences between Chinese and western cultures, there still exists the isomorphic element in two cultures. Different ethnic groups can sometimes communicate smoothly, because there are corresponding expressions in cultural schemas of the source language and the target language. For instance, the Chinese phrase "qíng yǔ biǎo" can be directly translated as "barometer" in English, which can be understood and accepted by foreign visitors. In the Chinese culture, the meaning of "qíng yǔ biǎo" is a barometer used to measure the atmospheric pressure and predict the weather condition. Meanwhile, it also has the extended idea that some events are going to take place. In the western culture, "barometer" is defined as indicators of developmental changes in the dictionary. That is to say, the English word "barometer" and the Chinese phrase "qíng yǔ biǎo" have the similar meaning, which implies the cultural schema in different cultures is overlapping.

All in all, if translators are confronted with the above three modes, they are supposed to adopt several translation strategies and methods in order to achieve the understandable and acceptable effect for readers who are engaged in the target language.

3. Research Design

In this research, the cultural schema theory in cognitive linguistics is applied as the theoretical foundation, the COCA is employed as a technical means, and The Museum of Dr. Sun Yat-sen in

Zhongshan City is used as the source of revolutionary texts. 30 English major students in our university are directed to practice and analyse three modes of the translatability of cultural schemas in C-E translation examples, so that they are capable of mastering translation strategies for different cultural schemas, understanding the connotation of Chinese red culture in the museum and ultimately promoting and inheriting the fearless patriotism of old revolutionists.

On the basis of discussed research theory, instruments, methods, respondents and objectives, specific research procedures are as follows:

(1) The first step is to lead 30 English major students in our university to visit The Museum of Dr. Sun Yat-sen, and then require them to compile all revolutionary texts related to Chinese red culture.

(2) The second step is to direct those respondents to analyse Chinese and English texts based on the theoretical framework and finally classify those examples into A-B mode, A-Zero mode, and A-A mode.

(3) The third step is to guide those respondents to apply the COCA to validate if examples with the conflict of cultural schemas, the absence of cultural schemas, and the overlap of cultural schemas are properly tackled in existing translations in the museum. It is known that COCA is currently the largest English corpus which consists of 450 million words in five genres including spoken languages, fictions, magazines, newspapers, and scholarly articles. The corpus is updated 1-2 times a year, which is the representative of current language features. Therefore, tens of thousands of researchers including linguists, teachers, and translators are making use of COCA to conduct researches. This is the reason why the COCA is applied in this study.

(4) The fourth step is to require respondents to make a report in the form of a team. With the help of the corpus, they have the power to analyse examples of cultural schemas in existing translations and summarize specific translation strategies used to make existing translations conform to the cultural schema theory.

(5) The last step is to interview respondents to observe whether they have the strong identity for Chinese red culture or not. The first interview question is "Do you really understand red stories in revolutionary texts through this translation practice? And please share some red stories." The second interview question is "On the basis of the impressive red stories, are you determined to inherit the fearless spirit of old revolutionists and are you willing to promote Chinese red culture as translators or interpreters? If yes, why? If no, why?"

4. Analysis and Discussion

At present, visiting scenic spots with Chinese red culture has become the first choice for Chinese students to commemorate martyrs and recall revolutionary histories. As the hometown of the great man named Sun Yat-sen, The Museum of Dr. Sun Yat-sen is not only rated as a national AAAA-level tourist attraction, but also selected into the "National Red Tourist Attraction Scenic Spot List". Vast amounts of historical sites and text materials which display and embody Chinese red culture in the museum have been translated into English. 30 English major students in our university have collected revolutionary texts with almost 30,000 words and then classified them into 45 examples related to the conflict of the cultural schema, 22 examples related to the absence of the cultural schema, and 108 examples related to the overlap of the cultural schema by making use of the COCA.

4.1. The Conflict of the Cultural Schema

In terms of the conflict of the cultural schema, three groups with 15 respondents made the report to present the following inappropriate example of cultural schemas.

Source Text:

Dāngshí kòngzhì guǎngdōng de guì xì jūnfǎ lùróngtíng, mò róng xīn jù bù yǔ sūnzhōngshān hézuò, sūnzhōngshān de hùfǎ shìyè jùbùwéijiān, jièzhù xīnán jūnfǎ lìliàng lái huīfù "línshí yuēfǎ", chóngjiàn gònghé zhèngfǔ de xīwàng pòmèi. Sūnzhōngshān rěnshí dào "wú guózhī dàhuàn, mòdà yú wǔrén zhī zhēng, nán yǔ běi rú yīqiūzhīhé", fàn ǎ q ùzh í f ù h ù.

Target Text:

Guangdong fell under the control of Guangxi warlords including Lu Rongting and Mo Rongxin, and they refused to cooperate with Dr. Sun Yat-sen, making his plans for the constitution protection movement difficult and ineffective. Dr. Sun realized that he could no longer rely on the support from warlords in the Southwest to restore the Provisional Constitution and the Republic. He lamented that whether in the north or the south warlords were but "jackals from the same lair", and posed the biggest threat to the country's integrity. In frustration he resigned from office and retreated.

Analysis and Discussion:

In the source text, the Chinese phrase "yīqiūzhīhé" has a derogatory sense, on the grounds that "qiu" refers to a soil mountain and "hē" means a fox-like beast. Hence, when two characters are combined together, the Chinese phrase indicates a fox-like creature in a soil mountain and metaphorically it implies that they are all rabbles with no any difference. There is a similar old saying in English, which is "birds of a feather". This English phrase literally means "a group of birds with the same kind of feather", but it is usually used in a derogatory sense with the meaning "people with the same bad characteristics". For instance, "I wish our boy wouldn't hang around with that crowd! They're birds of a feather and they don't care about getting a job."

Although "jackals from the same lair" in the target text also can express the meaning of "yīqiūzhīhé", respondents regarded "jackals from the same lair" as the search item in the COCA and the search result was unsuccessful. Specifically speaking, when "jackals" is employed as a search term, 434 items were retrieved in the corpus, none of which was used in conjunction with "from the same lair". The search result can be shown in figure 4. Jili GAO once claimed that translators not only need to pay attention to language norms, but also to cultural norms when conducting the C-E translation practice of Chinese red culture [8]. If there are glitches in the translation, it will directly or indirectly undermine the transmission of Chinese red culture.

The screenshot shows the COCA search interface. At the top, there are navigation tabs: SEARCH, FREQUENCY, CONTEXT, and OVERVIEW. Below the tabs, there are search parameters: FIND SAMPLE: 100, 200; PAGE: << < 1 / 5 > >>. A table of search results is displayed, with columns for rank, year, source, and context. The word 'jackals' is highlighted in green in the context column. The table contains 15 rows of results.

Rank	Year	Source	Context
1	2012	WEB	pjmedia.com
2	2012	WEB	barnhardt.biz
3	2012	WEB	glennbeck.com
4	2012	WEB	thedailybeast.com
5	2012	WEB	abcnews.go.com
6	2012	WEB	tuckermax.com
7	2012	WEB	casay.com
8	2012	WEB	creation.com
10	2012	WEB	eawc.evansville.edu (1)
11	2012	WEB	infidels.org
12	2012	WEB	huffingtonpost.com
13	2012	WEB	emersoncentral.com
14	2012	WEB	jihadwatch.org
15	2012	WFR	afn.org

Figure 4: Search Results of "jackals" in COCA.

In comparison, 15 respondents regarded "birds of a feather" as a search term, and retrieved a total of 230 collocation results. Search results in figure 5 displays that although both "jackals from the same lair" and "birds of a feather" are the translation of "yīqīūzhīhé", the latter is able to coincide with the potential cultural schema of readers who are engaged in the target language. In addition, the latter translation version also has the power to enhance the comprehension of the translation and strengthen the acceptability of different cultures. As a result, those respondents coincidentally maintain that "jackals from the same lair" in the existing translation version should be adjusted to "birds of a feather". In a word, when there is the conflict of the cultural schema, the strategy of the free translation rather than the literal translation should be adopted by translators with the purpose of stimulating the cultural schema of readers.

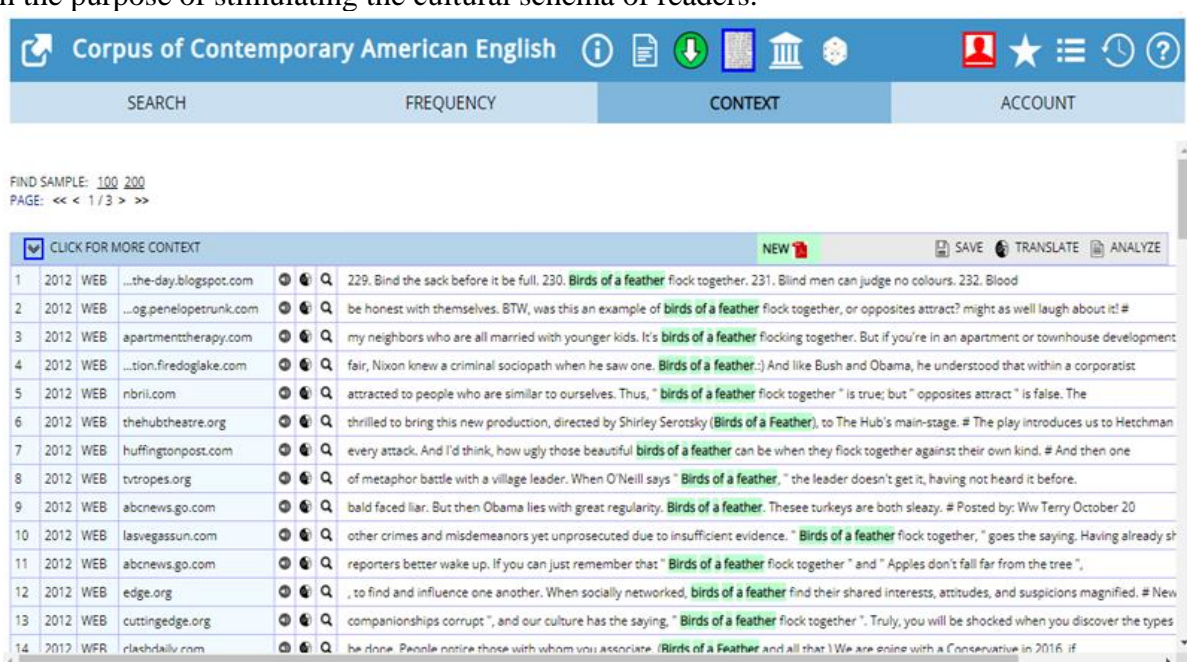


Figure 5: Search Results of "birds of a feather" in COCA.

4.2. The Absence of the Cultural Schema

With regard to the absence of the cultural schema, all groups with 30 respondents made the report to present the following inappropriate example of cultural schemas.

Source Text:

1922 Nián 6 yuè 16 rì, chénjiǒngmíng fādòng wǔzhuāng pànlùn, wéigōng guǎngzhōu **guānyīn shān** (jīn yuèxiù shān) nán lù de zǒngtǒng fǔ. Zhèngzài guǎngzhōu de sūnzhōngshān tuōxiǎn hòu dēng shàng yú yǒng fēng jiàn (hòu mìngmíng wèi "zhōngshān jiàn") zhīhuī fānjí, jiān tèlè wǔshí duō tiān, bùdé bù zhuǎn fù shànghǎi. Cǐ wéi yǒng fēng jiàn móxíng.

Target Text:

On June 16, 1922, Chen Jiongming, a military leader in Guangdong, launched an armed uprising against Sun Yat-sen. Sun Yat-sen endured a siege of his presidential office. Once out of danger, he boarded the cruiser Yongfeng (renamed "Zhongshan" afterwards) and directed a counter offensive campaign that lasted more than 50 days. This is a model of the cruiser Zhongshan.

Analysis and Discussion:

In the source text, the Chinese phrase "guānyīn shān" refers to the place where the armed uprising happened. In Chinese culture, "guānyīn" is a bodhisattva of auspicious significance. Since ancient times, Chinese people have firmly believed that as long as this bodhisattva was there,

everything would move forward smoothly. That's why massive amounts of temples and mountains in China are named after "guānyīn". However, the specific place was directly deleted in the target text by the translator, which might lead to the incomplete transmission of cultural schemas. All of respondents hold that it is dramatically necessary for the translator to translate "guānyīn shān" into "guānyīn" mountain ("guānyīn" is the goddess of mercy).

As foreign readers do not have a relevant cultural schema, they are not able to understand the sacred aspect of "guānyīn". When there is the absence of the cultural schema, the method of transliteration was applied to assure the spreading of "guānyīn" in Chinese Buddhism and meanwhile the strategy of annotation was employed to guarantee the comprehension of "goddess of mercy" in western culture. Yanwen Zeng once pointed out that translators can only take appropriate strategies to convey the vital information in the original text, overcome cultural exchange barriers, and finally promote Chinese red culture [9].

In order to validate the revised translation version, all of respondents regarded both "guānyīn" and "goddess of mercy" as search items in the COCA. 45 samples are retrieved in figure 6 and 7, which implies not only "goddess of mercy" is understandable, but also "guānyīn" is acceptable by readers who are engaged in English.

The screenshot shows the COCA interface with search results for "goddess of mercy". The interface includes a navigation bar with "SEARCH", "FREQUENCY", "CONTEXT", and "OVERVIEW" tabs. Below the navigation bar, there are search filters and a table of results. The table has columns for rank, year, genre, source, and context. The context column shows snippets of text where "goddess of mercy" is used.

Rank	Year	Genre	Source	Context
1	2018	FIC	The Dalhousie Review	Wu and Zou families, containing their genealogical records and a shrine for Guanyin (goddess of mercy). The temple was always crowded with v...
2	2012	MAG	NatGeog	, money, and long life; the Happy Buddha; and Guanyin, Buddhist goddess of mercy , a Madonna-like figure who doubles as a fertility goddess a...
3	2012	WEB	...tionalgeographic.com	ivory Guanyin on sale for the equivalent of U.S. \$215,000. Guanyin is the Buddhist goddess of mercy , a Madonna-like figure who doubles as a fe...
4	2010	FIC	BlkPetalsFromSky	neighbor Mrs. Wong's house and of how this plump woman used to ask the Goddess of Mercy to protect her ancestral graves, give her a son, e...
5	2010	FIC	BlkPetalsFromSky	. From a thin red string dangled a brightly colored Guan Yin pendant. The Goddess of Mercy wore an orange robe; her hands held a flask with a...
6	2009	ACAD	AnthropolQ	For other examples, see Lu's (2005:173) description of "piggybacking the goddess of mercy " (meaning a beggar carrying an elderly woman, pre...
7	2008	FIC	BlkPeachBlossomPavilion	's why we never forget to make offerings to the Buddha, Guan Yin the Goddess of Mercy , and, " her sausage finger pointing to the sword-wieldin...
8	2007	FIC	FantasySciFi	shadow puppets from Java, plague-doctor masks from Venice, a Ch'ing statue of the Goddess of Mercy in fading reds and greens. Here he drea...
9	2007	FIC	FantasySciFi	their bamboo wands, dark eyes watched him through the Venetian masks, and the Goddess of Mercy raised two fingers in serene blessing as h...
10	2007	FIC	FantasySciFi	been turned into an altar, with statues of Jesus, Buddha, and the Goddess of Mercy . A picture of a many-armed smiling god had been taped to t...
11	2007	ACAD	FocusGeog	# PHOTO (COLOR): A more recently erected statute of Kwan Yin (Goddess of Mercy) stands at the waterfront; the City of Zhuhai, China,
12	2006	FIC	WomensStudies	the far end of the hall was a large statue of Guan Yin, the goddess of mercy , her eyes half open and cast downward in a knowing gaze.
13	2001	NEWS	SanFranChron	things complete their own enlightenment. # Can a statue that represents an Asian goddess of mercy and compassion really be a panacea for p...
14	2000	FIC	LiteraryRev	he went. # " Goodbye, Miss... Goodbye Kuanyin, the Goddess of Mercy ... Goodbye Bodhisattva... I'm leaving now.

Figure 6: Search Results of "goddess of mercy" in COCA.

The screenshot shows the COCA interface with search results for "guānyīn". The interface is similar to Figure 6, with search results for "guānyīn" displayed in a table format. The context column shows snippets of text where "guānyīn" is used.

Rank	Year	Genre	Source	Context
1	2018	FIC	The Dalhousie Review	both the Wu and Zou families, containing their genealogical records and a shrine for Guanyin (goddess of mercy). The temple was always crowded with wor...
2	2012	MAG	NatGeog	gods of luck, money, and long life; the Happy Buddha; and Guanyin , Buddhist goddess of mercy, a Madonna-like figure who doubles as a fertility goddess
3	2012	MAG	NatGeog	who sometimes holds in her arms a male child, the " giving sons " Guanyin , popular under China's one-child policy. No matter where I find ivory,
4	2012	MAG	NatGeog	snow-covered Tiffany's. One of the first items I notice is a carved ivory Guanyin behind glass with so many zeros on its price tag I have to ask for
5	2012	WEB	tvropes.org	from the lantern. # According to one version, the first thing the bodhistava Guanyin did upon her first death is to start preaching. Immediately she was con...
6	2012	WEB	asia.si.edu	Dynasties Period but now considered to be fake an ivory statue of the figure of Guanyin in the guise of Buddha holding a sacred jewel with a spurious inscri...
7	2012	WEB	...tionalgeographic.com	gods and goddesses. Prices can be astronomical: Christy reports seeing a carved ivory Guanyin on sale for the equivalent of U.S. \$215,000. Guanyin is the B...
8	2012	WEB	...tionalgeographic.com	reports seeing a carved ivory Guanyin on sale for the equivalent of U.S. \$215,000. Guanyin is the Buddhist goddess of mercy, a Madonna-like figure who do...
9	2011	FIC	IowaRev	flung my pillow against my mattress and prayed to my fake jade statue of the Guanyin goddess to give me a different face so that people would stop lookin...
10	2011	FIC	IowaRev	born, and that I believed in God now and not just the five-dollar plastic Guanyin goddess that sat high on my shelf, but a God who made me want
11	2011	MOV	Ecstasy	popular among people from Western Sichuan. It is in its incense heyday. The Guanyin Hall on the right houses a Bodhisattva statue designed by the famou...
12	2011	MOV	Ecstasy	by the famous artist Wu Daozi which dates back to 800 years ago. The Guanyin is known to have answered to faithful's prayers positively. Thus, there are
13	2011	MOV	Ecstasy	! This is crazy. What's going on? How dare he blaspheme against Guanyin! You will be damned by the Gods! Beat him... beat him to
14	2003	FIC	Analog	enough time for him, and I've had none at all lately. Suffering Guanyin! You don't want to hear this shit on top of everything else.

Figure 7: Search Results of "guānyīn" in COCA.

4.3. The overlap of the Cultural Schema

At the mention of the overlap of the cultural schema, four groups with 20 respondents made the report to present the following appropriate example of cultural schemas.

Source Text:

1921 Nián, sūnzhōngshān wèi huánghuā gāng qīshí'èr lièshì jī tí cí "**hàoqì cháng cún**". suīrán jīnglì de géming shìyè de xǔduō cuòzhé hé shībài. Sūnzhōngshān wèi jiànshè yīgè dúlì, tǒngyī, mínmǔ, fùqiáng de gònghéguó, **jūngōngjìncuì**.

Target Text:

This is the inscription "**Imperishable Noble Spirit**" which Sun Yat-sen wrote in 1921 on the monument to the 72 martyrs who died in huánghuā gāng. In spite of the setbacks and failures that plagued his revolutionary cause, Sun Yat-sen **worked tirelessly** towards building an independent, united, democratic and prosperous republic.

Analysis and Discussion:

In the source text, the Chinese phrase "hàoqì cháng cún" has a commendatory sense, on the grounds that "hàoqì" refers to the strong and broad spirit, and "cháng cún" refers to the permanence of the strong spirit. Hence, when four characters are combined together, the Chinese phrase indicates that the spirit of 72 martyrs is not only strong but also permanent metaphorically. At the same time, the other Chinese phrase "jūngōngjìncuì" in the source text expresses the positive attitude for the noble spirit of Sun Yat-sen. It is well known that "jūngōngjìncuì" in Chinese refers to all of efforts without any fatigue.

20 respondents demonstrated that the combination of four characters implies the same meaning in both languages because there are similar phrases in English, which are "noble spirit" and "work tirelessly". This English phrase "noble spirit" literally means "belonging to or constituting the hereditary aristocracy especially as derived from feudal times", but it is used in a commendatory sense at present. When the phrase is used as a written expression, it contains the meaning "having or showing or indicative of high or elevated character". For instance, "The noble spirit of Martin Luther King is imperishable among coloured people".

The screenshot shows the COCA search interface with the following data:

SEARCH	FREQUENCY	CONTEXT	ACCOUNT
(SHUFFLE)			
CLICK FOR MORE CONTEXT			
1	2012	WEB	deepcapture.com
awful lot like wisdom -- a view supported, anyway, not only by the noble spirit and perspicacity of your average wiggler, but also by the spectacle that is			
2	2012	WEB	constitution.org
the people have property, arms in their hands, and only a spark of noble spirit, the most corrupt Congress must be mad to form any project of tyranny			
3	2012	WEB	...al.library.upenn.edu
philanthropic. How ridiculous it is to say I had drunk so copiously of the noble spirit of Dr. Howe that I was fired with the desire to rescue from darkness			
4	2012	BLOG	jib.yuku.com
erupt as disease, addiction, violence, depression and that sad attenuation of the noble spirit that we call the well-adjusted person. # I remember the terror			
5	2007	FIC	Read
room for such aristocratic pastimes as fanciful fiction or musical verse. How can a noble spirit like mine survive in such a city? What possessed me to bring			
6	2006	NEWS	SanFranChron
Japan, and in America and other countries, people really adhered to having a noble spirit and simple life. That existed I think through my father's generatio			
7	2006	MOV	The Tooth Fairy
- They chose me to come to you. It was said there's a noble spirit would set us free. When you came here yesterday, we sensed your			
8	2001	ACAD	Raritan
to be, an old and gentle chivalric world arming to protect itself by the noble spirit of rebellion. Rather it was a set of large property holders, in			
9	2000	MOV	Gossip
39996 My brother Metacomet, may the noble spirit of your father, Massasoit, soar with the eagles. Chief Metacomet. Thanks to			
10	1997	ACAD	ArabStudies
condemned for having 'uglified' the face of Arab history, and undermined its noble spirit, al-Nawwab switches back abruptly to enticing and passionate ima			
11	1996	FIC	KenyonRev
Uncle McKenzie told us; although the man they called the Prime Minister was a noble spirit and stouthearted, of a long line of men who had arrived in the			
12	1995	TV	Xena: Warrior Princess
, I could have done something to head this off... You're such a noble spirit... You're both a couple of idiots, if you ask me.			
13	1992	MAG	AmHeritage
Gibbs, American Genius. # For a liberal do-gooders cynical distortion of the tragically noble spirit of Melville's climax as well as the facts as documented in l			
14	1992	TV	Northern Exposure
ever say such things about yourself. You're a fine young man with a noble spirit. It isn't you, Ned. That isn't it. My			

Figure 8: Search Results of "noble spirit" in COCA.

In addition, those respondents considered "noble spirit" in the existing translation as the search item and 14 samples are harvested. Specific search results can be shown in figure 8. However, the

English phrase "work tirelessly" can merely be explained from the literal aspect. No any fatigue is the focal point of "work tirelessly". The English phrase are retrieved 145 times. In figure 9, most samples with "work tirelessly" have the commendatory sense like the Chinese phrase "jūgōngjìncuì". In a word, when there is the overlap of the cultural schema, both strategies of free translation and literal translation should be adopted by translators with the aim of stimulating the cultural schema of readers who are engaged in the target language.

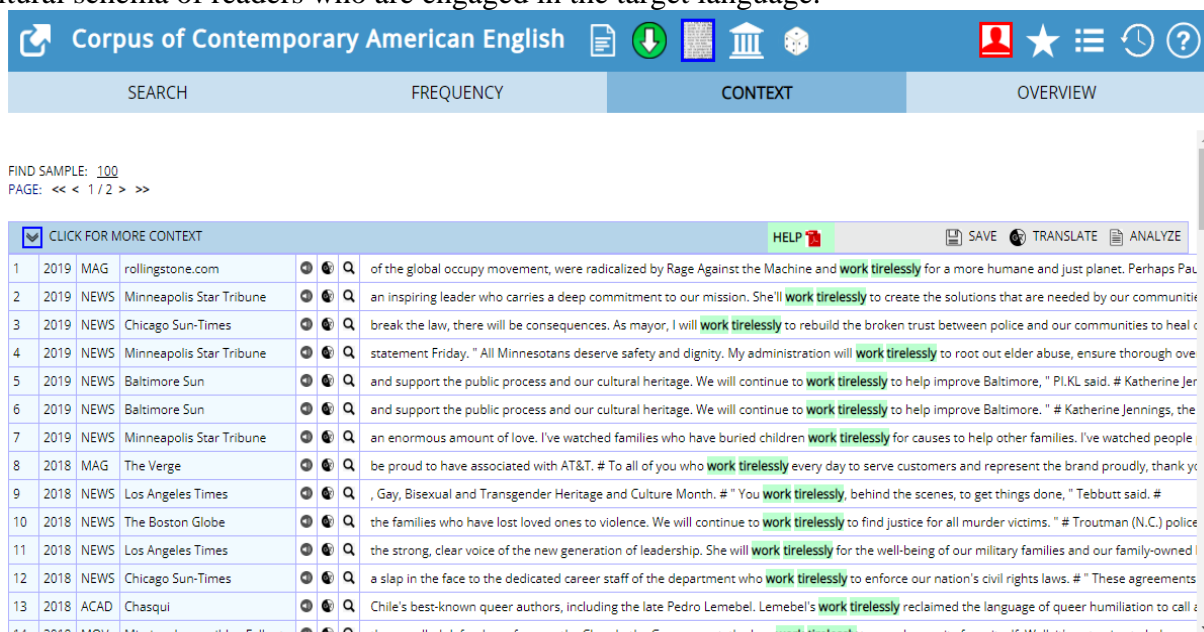


Figure 9: Search Results of "work tirelessly" in COCA.

5. Conclusions

After accomplishing those reports, 30 respondents are interviewed by the research team to observe if they have the strong identity for Chinese red culture. When the first interview question "Do you really understand red stories in revolutionary texts through this translation practice? And please share some red stories." is put forward, all of respondents shared the affirmative reply. Among all of red stories, two impressive stories in revolutionary texts are mentioned by 21 students.

One of red stories is "At 9:30 a.m. on March 12, 1925, at his headquarters on Tieshizi Lane, Beijing, Sun Yat-sen passed away at the age of 59. His last words were 'Peace', 'Struggle', and 'Save China'." Another red story is "The first uprising planned by Sun Yat-sen took place on October 26, 1895, in Guangzhou. Betrayal by an informant, coupled with poor leadership from Hong Kong, allowed the Qing court to crush the uprising before it even started. Lu Haodong risked his life to return to headquarters and destroy the list of government members. Lu was arrested, but Qing torturers were able to gain almost no information from him. He died heroically on November 7, 1895, Sun Yat-sen praised him as the first to lay down his life for the Republican revolution."

When the second interview question "On the basis of the impressive red stories, are you determined to inherit the fearless spirit of old revolutionists and are you willing to promote red culture as translators or interpreters? If yes, why? If no, why?" is proposed, 30 respondents give an affirmative answer with detailed explanations. A student named Jessica stated that on the basis of the C-E translation practice, it is learnt that Sun Yat-sen is a great patriot and pioneer of the democratic revolution. The western famous scholar named Harold Z. Schiffrin also claimed that Sun Yat-sen fought for China's independence, democracy and prosperity until the end of his life. As a member of Chinese citizens, Jessica is greatly determined to inherit the fearless spirit of those

revolutionists and is strongly willing to promote Chinese red culture as the translator in the near future.

In conclusion, 30 English major respondents in our university are capable of mastering translation strategies for different cultural schemas, which has been proved by the analysis and discussion in section 4. They have the power to understand the connotation of Chinese red culture in the museum and ultimately would like to inherit and promote the fearless patriotism of old revolutionists, which can be validated by answers for interview questions. In other words, the combination of practicing and analysing three modes of the translatability of cultural schemas in C-E translation examples can not only improve their translation strategies for revolutionary texts but also enhance their identity for Chinese red culture. In addition to the practical significance, this kind of research might provide some theoretical implications for other scholars who intend to conduct the similar research in the near future.

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