ANALYZING THE TRANSLATION OF SHAANXI INTANGIBLE CULTURAL HERITAGE BASED ON OPTIMAL RELEVANCE

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ABSTRACT

Shaanxi intangible cultural heritage (Shaanxi ICH) originated from people's life and practice, reflecting the culture of the local people, and becoming a significant part of Shaanxi's society. Due to variety and quantity, Shaanxi ICH is of great significance in China. Therefore, the translation of Shaanxi ICH could promote the transmission of Shaanxi culture. Translation is a cross-culture communication tool. Due to this, scholars have focused on the translation of Shaanxi ICH as a form of communication and the target readers' acceptance. However, whether the translation achieves optimal relevance has not been proven yet. In order to explore if the translation of Shaanxi ICH can achieve optimal relevance, and identify the reasons for non-optimal relevance in Shaanxi ICH translation as well as the translation strategies of Shaanxi ICH based on optimal relevance, the study did a content analysis and an in-depth interview to compare the English and Chinese versions of eleven Shaanxi ICH. It then analyzed the data from the six interviewed informants selected by using snowball sampling, who were all female, aged from 30 to 60 and served as college English teachers working at Shangluo University for at least ten years. They were all Master's degree holders in the field of translation or linguistics, and were familiar with Shaanxi culture and had at least ten years' translation experience, in particular, Shaanxi culture translation. The study found that the translation inaccuracy of the local place and culture-loaded words, the inadequate translation and the ambiguous translation of cultural-loaded words, and the inadequate information conveyed by the translation of names and places cause non-optimal relevance in Shaanxi ICH translation. In addition, some translation strategies on name, place and cultural-loaded word translation are proposed.

Keywords:
Shaanxi intangible cultural heritage, analysis research, optimal relevance, translation strategies, intercultural communication

INTRODUCTION

Shaanxi, as a province in China, has various kinds of intangible cultural heritage (ICH), including 87 national ICH, which makes Shaanxi intangible cultural heritage (Shaanxi ICH) significant in China. In order to spread Shaanxi ICH to the outside world and promote different cultural communication, translation plays a vital role. However, the research on the translation of Shaanxi ICH is in its infancy. Several scholars including Du and Cheng (2022); He and Wang (2019) Tian and Fu (2018) and Tian (2018) have done research on Shaanxi ICH covering topics from culture translation, research status and problems, to translators' subjectivity. However, translation is not a simple transformation of languages but a form of cultural communication, and the quality of translation has an impact on cultural communication.

A few other studies focus on optimal relevance between Shaanxi ICH and the target readers' understanding and acceptance (Sun, Lian & Tian, 2020; Sun & Lian, 2017). Optimal relevance refers to optimal contextual effect. In processing a text, it is only when the audience acquires adequate contextual effects without making any unnecessary effort, that optimal relevance can be achieved (Sang, 2006). Hence, in translation, when target readers infer from the translation to obtain the meaning of the original text with effective efforts, optimal relevance is achieved. In other words, in the process of translation, translators make the translations of source content optimally relevant to the target readers' cognitive environment. Therefore, optimal relevance as the principle of

communication can be used as a standard to determine if the translation of Shaanxi ICH can be understood by target readers, and achieve optimal relevance and effective cultural communication.

LITERATURE REVIEW

Optimal relevance

Optimal relevance is an important content and principle of relevance theory, which was proposed by Sperber and Wilson in their published book, *Relevance: Communication and Cognition* (Cheng, 2019). The Relevance Theory proposes two principles: the cognitive relevance principle and the communicative relevance principle. Sperber and Wilson define the communicative principle as "Every act of ostensive communication communicates a presumption of its own optimal relevance." and "the optimal relevance is the sufficient contextual effect obtained after the effective effort in utterance comprehension" (Sperber & Wilson, 1996). As Wilson points out, an utterance, being interpreted is consistent with the principle of relevance if and only if the speaker might rationally have expected it to be optimally relevant to the audience (Wilson, 1994).

In 1992, Gutt applied relevance theory to the field of translation studies. He mentioned the definition of translation: a communicative action, and proposed the core criterion of translation is optimal relevance, and the inference process depends on the context. Gutt claims "inherent in ostensive communication is not only that the information she has to offer is relevant to the audience, but that it is optimally relevant" (Gutt, 1992). Therefore, in the process of translation, translators try to get optimal relevance by using different strategies based on the communicative principle of the Relevance Theory (Díaz-Pérez, 2014). In other words, translators try to obtain the relevance of the target reader's cognitive environment and source content to achieve communication with the lowest processing efforts (Szymanska, 2017).

Translation of Shaanxi ICH

The research on the translation of Shaanxi ICH is a new field of study. According to the CNKI database, from 2017 to 2023, there were only 27 papers published in journals related to the translation of Shaanxi intangible cultural heritage, with only a few scholars including Du and Cheng (2022); He and Wang (2019) Tian and Fu (2018) and Tian (2018) having done research since 2011. Firstly, researchers have studied the problems of the foreign propaganda translation of ICH in Shaanxi by seeking data from the internet, websites, previous studies and proposed some strategies. These studies of Shaanxi ICH translation are insufficient (He & Wang, 2019). In addition, the translation of cultural-loaded words was not properly done where Shaanxi ICH was not introduced in detail in the translation. There are also scholars who have studied the culture translation of Shanxi ICH. Sun et al. (2020) recommended the need to choose translation strategies flexibly. In addition, Tian (2018) covered translation strategies, including transliteration and explanation, literal translation, literal translation with description and omission, and making translations understood and accepted by target readers. Tian and Fu (2018) studied translators' subjectivity in the translation of Shaanxi ICH and proposes for translators to be given full play to its subjectivity in the process of understanding and editing the original text.

METHODOLOGY

This study used a qualitative approach, using content analysis and in-depth interviews. English and Chinese versions of the eleven significant Shaanxi ICH, including one humanity intangible cultural heritage and ten national ones were chosen by using purposive sampling. All the samples were from English publications of ICH in China and the English or Chinese publications of Shaanxi ICH. After that, a content analysis was done. The research analyzed the Chinese description of the eleven significant international and national ICH in Shaanxi to obtain the cultural meaning of them. They were then compared to the English and Chinese versions of the eleven Shaanxi ICH to determine whether the translation of Shaanxi ICH achieved optimal relevance. After obtaining their permission, an in-depth interview was conducted with six participants. After the content and data analysis, the research came to an overall conclusion by combining the findings, including the reasons for non-optimal relevance and translation strategies of the optimal relevance in Shaanxi ICH translation.

REASONS FOR NON-OPTIMAL RELEVANCE IN THE TRANSLATION OF SHAANXI ICH

In this study, the Chinese versions and English versions of the eleven Shaanxi ICH were compared based on the optimal relevance. The comparison was done from various perspectives. These include analyzing the deep cultural meaning of Shaanxi ICH, reflecting on the cultural meaning of Shaanxi ICH and the target readers' understanding of the translation. In addition, the English style of describing Chinese ICH as listed in the UNESCO list of Intangible Cultural Heritage and data from the in-depth interviews of the six participants' views on the cultural meanings of the eleven Shaanxi ICH were analyzed. The purpose is to determine whether each item achieved optimal relevance, and if not, the reason why behind it. Finally, the study summed up the reasons why translations of Shaanxi ICH did not achieve optimal relevance.

The translation inaccuracy of the local place

One of the analyses of the English and Chinese versions of the eleven Shaanxi ICH focused on Shanbei as in Shanbei Minge, Shanbei Daoqing, Shanbei Shuoshu. Shanbei actually refers to the northern part of Shaanxi province. Based on optimal relevance, the author intended to transmit the meaning of Shanbei instead of focusing on its pronunciation. However, it was translated as Shanbei in the folk songs of Shanbei, Daoqing of Shanbei, the storytelling in Shaanbei. This only showed the abbreviation of this region instead of focusing on the meaning. So, the target readers would fail to understand the real meaning.

According to Informant 1, Places like Xi'an, Beijing and Shanghai could rely on transliteration but this was not the case for Shanbei, Shannan, Dongbei and the Southwest. This was proven by the book on World Intangible Cultural Heritage in China written by the Compilation Group of Chinese Intangible Cultural Heritage in which only the translation of particular places like Fujian (a province), Xi'an (a city), Nanjing (a city), Longquan (a city) uses transliteration or Pinyin (Shang Guan, & Wu, 2017). Informant 2 said, "Seldom can know Shanbei divided based on the geographic feature of Shaanxi province." Similarly, Informant 4 said, "The target readers are more familiar with Shaanxi than Shanbei which is a basic geographic distribution like a state." Furthermore, Informant 3 said, "The translation Shanbei is hard for the target readers to understand." because Shanbei refers to the northern part of Shaanxi province, which cannot be shown in the translation. In addition, the target readers may be thinking that it is a specific location like a city, a county or a town based on Informant 6. Therefore, the translation of Shanbei is inaccurate.

The translation inaccuracy of culture-loaded words

Based on optimal relevance, the research analyzed the deep meanings of the eleven Shaanxi ICH, compared them with their translation from the meaning of culture-loaded words and the target readers' understanding and combined with the data collected from in-depth interviews of the six participants on the eleven Shaanxi intangible culture heritages to find that the translation of culture-loaded words was inaccurate.

(1) Ansai Yaogu
The Waist Drum in Ansai

One of the Shanxi ICH that the research studied was the Ansai Yaogu which is a folk dance in Ansai County, Yan'an City, Shaanxi Province. It combines dance, martial arts and gymnastics and has become a unique folk art (Jiang, 2008, p. 24). In addition, it evolved from the war drum, martial arts and gymnastics so it is a folk drum dance (Duan & Chang, 2022, p.121). According to the Chinese version, Ansai Yaogu is a folk dance with a drum on one's waist. The translation pertaining to the waist drum only showed that it was a drum on one's waist, which did not reflect the deep meaning of Yaogu and could not be helpful for the target readers to understand this deep meaning. Informant 1 and Informant 6 thought the translation of Yaogu could not achieve optimal relevance because it sounded odd and led to ambiguity so that the target readers cannot understand. Readers would understand it as only a drum instead of a dance. Similarly, according to Informant 2, for the common target hearers, it would be difficult to achieve the optimal relevance. Informant 4 thought the key words of the translation were the waist drum, which seems to mainly show that it is an instrument instead of a dance. Therefore, the translation of the culture-loaded word Yaogu is inaccurate. The informants' thoughts could be found in the following verbatim responses:

Informant 1: "The translation the waist drum in Ansai sounds odd, and it will lead to ambiguity so that the target readers can't know and understand. Therefore, the translation can't achieve the optimal relevance."
Informant 2: "But for the common target readers it is very difficult to achieve the optimal relevance."
Informant 4: "the key words is the waist drum, which seems to mainly show that this intangible cultural heritage is an instrument instead of a dance."
Informant 6: "I do not think this translation can achieve the optimal relevance, and the waist drum can be understood by target readers that it is only a drum instead of a dance."

(2) Yichuan Xionggu
The Chest Drum in Yichuan

Another Shaanxi ICH that was studied was the Yichuan Xionggu which is a folk dance with drums as the fundamental in Yichuan County, Yan'an City, Shaanxi Province. In the dance, women and men performers hold a mallet in their left hand and a cowhide in their right hand with a drum on their chest (Jiang, 2008, p.32). According to the Chinese version, Yichuan Xinggu is a folk dance with a drum on one's chest. However, the translation of the chest drum only mentioned it is a drum performance instead of a dance, which made it hard for the target readers to understand the deep meaning of Xionggu. According to Informant 2, for target hearers, it would be difficult to achieve optimal relevance because the translation could not be understood clearly by the target hearers. This

was supported by Informant 6 who said "The translation of Xionggu only shows it is a drum instead of a dance." Therefore, the translation of the culture-loaded word Xionggu is found to be inaccurate.

(3) Huangling Mianhua
The flour flower in Huangling

The Shaanxi ICH Huangling Mianhua was also studied. It is a unique art made of dough shaped into different animals and flowers. The shaped dough is then steamed, painted and decorated (Jiang, 2008, p.32). According to the Chinese version, it is an artwork made of dough shaped into animals and flowers, just like a bun. The translation only shows the raw material and shape instead of what it really is, which is hard for the target readers to understand. Informant 1 and Informant 6 thought that the translation of Mianhua did not achieve optimal relevance because it could not be understood by the target readers, only that it is made of dough. Similarly, Informant 4 also mentioned Mianhua is shaped into different animals and flowers made of dough. Therefore, the translation of the culture-loaded word Mianhua is inaccurate. Several responses regarding the translation are given below:

Informant 1: "Translating Huangling Mianhua as the flour-flower in Huangling cannot be understood by the target readers."
Informant 4: "Mianhua is translated as flour flower, but actually Mianhua is different animals and flowers made of flour dough."
Informant 6: "I do not think the translation can achieve the optimal relevance. Firstly, the translation of Mianhua only shows the material of flour but actually it is made of dough."

The inadequate translations of culture-loaded words

After an in-depth analysis of the deep meaning of the eleven Shaanxi ICH, and comparing them with their translation based on optimal relevance from the meaning of culture-loaded words and the target readers' understanding and analyzing data of the in-depth interview, the research found that the translation of culture-loaded words was inadequate including for Shanbei Daoqing (Cao, 2011; Jiang, 2008).

Shanbei Daoqing is an old folk singing belonging to Qiyi, originating from the rhyme of Taoists' chant and combined with performance (Jiang, 2008). It is an old song and art form in Northern Shaanxi (Duan & Chang, 2022). The translation of Daoqing only showed the name instead of what it really is so the target readers found it difficult to understand the meaning. According to Informant 1, Informant 2, Informant 3, Informant 5 and Informant 6, the translation of Daoqing did not achieve optimal relevance because it did not clearly show the meaning of Daoqing, and show any related information except for the pronunciation. Furthermore, this translation was not properly done leading to a lack of clarity for the target readers. Similarly, Informant 4 and Informant 6 mentioned the translation failed to deeper meaning of this Shaanxi ICH. Therefore, the translation of the culture-loaded word Mianhua is found to be inadequate. The following are some verbatim responses regarding Shanbei Daoqing:

Informant 1: "Only Daoqing cannot clearly show the meaning."
Informant 2: "The translation cannot achieve the optimal relevance. This zero translation cannot show any related information except the pronunciation. You only know the name Daoqing,

but as for what it means and refers to you do not know. So I do not think the target readers can get any new information from the translation."

Informant 3: "Translation is more improper. When I read the Daoqing, I feel confused and do not know it clearly. Therefore I believe the Pinyin Daoqing cannot be understood by the West people."

Informant 4: "The first word Daoqing and Shanbei are all used transliteration, and the translation cannot show more meaning of the intangible cultural heritage for target readers."

Informant 6: "I do not think this translation can achieve the optimal relevance. The Pinyin only can show what it is called but cannot show the deep meaning of this culture."

The ambiguous translation of local culture-loaded words

The research conducted an in-depth analysis of the eleven Shaanxi intangible cultural heritages based on optimal relevance in comparing the translation from the meaning of culture-loaded words and the target readers' understanding, and analyzed the data from the in-depth interview and found that the translation of local culture-loaded words is ambiguous including for Luochuan Biegu or The Jump Drum in Luochuan (Jiang, 2008; Cao, 2011).

Luochuan Biegu is a folk dance, originating from the army drum for military needs, which is popular in Luochuan County, Yan'an City, Shaanxi Province. The main instruments are drums and the main action is jumping, which is represented by "Bie" in the local dialect (Jiang, 2008). The word jump is used to modify the drum in the translation, which is confusing to the target readers as they find it hard to understand. Informant 2 said "For the common target hearers it is difficult to achieve the optimal relevance." According to Informant 1, the translation could not be understood by the target hearers. There is a misunderstanding about the performance itself as the drum itself cannot jump. This was supported by Informant 6 and Informant 4 who said "Using the word jump to modify the word drum is a mechanical translation, and the translation cannot be understood by the target readers." And "The translation does not show it is a dance, and it will make the target readers confused." Therefore, the translation of the local culture-loaded word Biegu is ambiguous.

The inadequate information conveyed by the translation of names

After the in-depth analysis of the eleven Shaanxi ICH, and comparing the translations based on optimal relevance in the meaning of Shaanxi intangible culture heritages and the target readers' understanding as well as analyzing the interview data, the research found that the information conveyed by the translation of names is inadequate in particular for Huang Diling Jisi or Huangdi Mausoleum Sacrificial Ceremony (Cao, 2011; Jiang, 2008).

Huang Diling is the mausoleum of Emperor Xuanyuan Huangdi, the ancestor of the Chinese nation. People make sacrifices to Emperor Huangdi at his mausoleum (Jiang, 2008, p.164). The translation of Huangdi only showed the name instead of his significance, position and the reason why people sacrifice to him This could not be clearly understood by the target readers. The translation of Huangdi did not achieve optimal relevance because according to Informant 2, the sinologists may know who the term 'Huangdi' refers to but for the general readers they could not know. This is supported by Informant 6 who said "The Pinyin only lets people know his name instead of his states and significance." Therefore, the information conveyed by the translation of names is inadequate.

The Inadequate information conveyed by the translation of places

The data analysis of the in-depth interviews of the six participants on the eleven Shaanxi ICH focusing on optimal relevance, the research found that the information conveyed by the translation of places was inadequate, for example, Ansai, Yichuan, Luochuan and Huangling. According to Informant 2, it is hard to achieve optimal relevance because the target readers were only familiar with developed places like Beijing, Shanghai and Nanjing in China. And Informant 1, Informant 3 and Informant 6 all mentioned the explanation and notes on places like Ansai, Luochuan, Yichuan and Huangling were not clear. Therefore, the translation mentioning these places was found to be inadequate.

Based on the content analysis and data analysis of the in-depth interviews, the reasons why the translations of Shaanxi ICH did not achieve optimal relevance include the translation inaccuracy in relation to the local place, the translation inaccuracy in terms of culture-loaded words, the inadequate translation of culture-loaded words, the ambiguous translation of cultural-loaded words, the inadequate information conveyed by the translation of names and the inadequate information conveyed by the place translation.

STRATEGIES OF OPTIMAL RELEVANCE IN THE TRANSLATION OF SHAANXI ICH

Based on optimal relevance, the analysis of Chinese and English versions of the eleven Shaanxi ICH, the data analysis of the in-depth interview of the six participants' views on the eleven Shaanxi ICH, the translation strategies of Shaanxi intangible culture heritage can be proposed as follow:

The translation of local places

Almost all the eleven Shaanxi ICH are named after the place, such as Xi'an Guyue, Shanbei Minge, Shanbei Daoqing, Ansai Yaogu, Yichuan Xionggu, Ansai Jianzhi, Shanbei Shuoshu, Luochuan Biegu, and Huangling Mianhua, in accordance to the characteristic of Chinese ICH. When translating the local place, at first, translators should lean on the meaning of the place and translate it accurately. Shanbei, for instance, refers to the northern part of Shaanxi province instead of a city, a county or a town. As highlighted by Informant 3 and Informant 6, Shanbei refers to the northern part of Shaanxi province so the translation should be the Northern Shaanxi instead of Shanbei.

In addition, translators should take into account the English reading habits of the target readers and choose proper translation techniques based on the place and optimal relevance to ease the understanding of the target readers. As for places the target readers already know, translators can use transliteration only. For example, Xi'an as a capital city in Shaanxi province can be transliterated as Xi'an, which is the same as that of Ningjing, Longquan, Fujian and Xinjiang chosen from the book World Intangible Cultural Heritage in China written by the Compilation Group of Chinese Intangible Cultural Heritage (Shang & Wu, 2017). According to Informant 6 and Informant 2, Xi'an can achieve optimal relevance because the target readers are already familiar with it. As for the places the target readers are not familiar with, translators should add information about the place in the translation. According to Informant 2, the common target hearers are only familiar with well-known places. In translation, translators should learn more about the place and its location, and then they can use notes or annotations after the transliteration of the place. Informant 3 suggested transliteration with amplification while Informant 6 and Informant 2 said the translation should be based on place and optimal relevance. Taking Ansai, Yichuan, Luochuan and Huangling for example, they can be translated as Ansai, Yichuan, Luochuan counties in Yan'an City, Shanxi Province while, Huangling

as a county in Xi'an City, Shanxi Province or simply as Ansai County, Yichuan County, Luochuan County and Huangling County.

As for the region, translators can use other proper translation techniques. For example, Shanbei refers to the northern part of Shaanxi province, which should not be transliterated as Shanbei but translated as Northern Shaanxi (Duan & Chang, 2022). In translation, translators can explain the meaning of Shanbei by giving further explanations such as it being the northern part of Shaanxi province as noted by Informant 3, or as the plateau in Northern Shaanxi province as mentioned by Informant 2. Alternatively, they also can use literal translation to translate Shanbei into Northern Shaanxi the same as what Informant 1, Informant 4, Informant 5 and Informant 6 suggested. These translations can be easily understood by the target hearers while 'Shanbei' on its own cannot be understood. According to Informant 2 and Informant 6 seldom readers can know what Shanbei is, and the target readers may assume that it is a city.

The translation of culture-loaded words

There are many culture-loaded words in the eleven Shaanxi ICH, including Guyue, Minge, Daoqing, Jianzhi, Yaogu, Xionggu, Biegu, Mianhua, and Jisi. Firstly, when translating them, translators should learn the in-depth meaning and make the translation accurate without ambiguity and information insufficiency. This could be seen when taking Xionggu, Biegu, and Daoqing as examples. Xionggu is a folk dance with drums on the performers' chest. According to Informant 6 and Informant 4, the translation of the waist drum only shows it is a drum instead of a dance so Xionggu should be translated accurately. Biegu is also a folk dance, and Bie a local word means jump. The translation "jump drum" is ambiguous, which can lead to confusion for the target readers according to Informant 1 and Informant 6. So, the translation of Biegu should be accurate and clear. As for Daoqing, it is an old singing from Quyi and originating from Taoist chants. The translation Daoqing only shows what it is called without any necessary information for the target readers to understand as highlighted by Informant 6, Informant 1, Informant 2, Informant 5 and Informant 3. When translating Daoqing, the translators should add more information.

In addition, considering the English habit and the cognitive context of the target readers, translators should choose translation techniques flexibly based on different culture-loaded words and optimal relevance to make the translation easily understood by the target readers. This could be seen when taking Minge, Guyue, Xionggu, Biegu, and Daoqing as examples. Minge is a local song which can be translated as a folk song by using literal translation. This is an equal expression of Minge and can be understood with some effort by the target readers and achieve optimal relevance as highlighted by Informant 3, Informant 4 and Informant 6. Guyue is a large music performance with wind and percussion instruments. Translators can use the free translation technique and translate it as the wind and percussion ensemble, which can help the target readers understand the meaning with necessary effort. This would achieve optimal relevance according to Informant 1, Informant 3, Informant 4, Informant 5 and Informant 6. Xionggu is a folk dance with drums on the performers' chest, and translators can use literal translation and amplification. As noted by Informant 4 and Informant 6 this could be translated to the chest drum dance, which can help the target readers understand the meaning with some effort, achieving optimal relevance. The translation of Yaogu is the same as that of Xionggu. Biegu is also a folk dance, and Bie a local word means jump. So, translators can use transliteration of Biegu with explanation or amplification to explain it is a dance with performers jumping while beating a drum as suggested by Informant 1 and Informant 2. The second way is to use transliteration, literal translation and amplification with notes, explanation or annotation after the transliteration and literal translation of Biegu as suggested by Informant 4 and Informant 6, which can be easily understood by the reader. As for Daoqing, translators can use transliteration with

amplification as Informant 1 mentioned, transliteration with explanation or annotation based on Informant 2, Informant 3, Informant 5, Informant 4 and Informant 6.

The translation of people's name

Some of the eleven Shaanxi ICH are named after people's names like Mulan Chuanshuo and Huang Diling Jisi. When translating people's names, firstly, translators should learn more about the person in question to avoid inadequate translation. Huangdi is a classic example. According to the participants, Huangdi is an ancestor, a king or an emperor in Chinese history. Informant 2, Informant 4 and Informant 6 mentioned the translation of Huangdi only shows his name instead of other information, which is inadequate. So, translators should add more information to avoid it.

In addition, translators should take full account of the target readers' cognitive context and choose proper translation techniques. In this case, Mulan and Huangdi serve as good examples. Hua Mulan is the hero of legend which has been filmed twice by Hollywood. In this case, the target readers would be familiar with the name. According to the English title of the film Mulan, Hua Mulan can only be transliterated as Hua Mulan, which can be easily understood by the target readers according to the participants. As for Huangdi, the target readers would not know much about him. If translators use transliteration, the target readers will only know his name but not the person he was. Huangdi was a great emperor in Chinese history so translators can add the word emperor before Huangdi to let the target readers know his important position as suggested by Informant 4, Informant 3 and Informant 6 or provide a further explanation after Huangdi as highlighted by Informant 2.

From the content analysis and data analysis of the in-depth interviews, in translating local places, at first, translators should learn the meaning of the place and translate it accurately. In addition, they should base the translation on the English language habits of the target readers to choose proper translation techniques to achieve optimal relevance to let the target readers understand. These techniques include transliteration, transliteration with notes, annotation or amplification, free translation, or literal translation. In translating cultural-loaded words, translators should learn the in-depth meaning and make the translation accurate without ambiguity and information insufficiency. In addition, considering the English language norms and the cognitive context of the target readers, translators should choose translation techniques flexibly based on different culture-loaded words and optimal relevance, including literal translation, free translation, literal translation with amplification and transliteration with explanation, annotation or amplification, equal expression, transliteration, literal translation and amplification with explanation, notes or annotation to make the translation easily understood by the target readers. In translating names, firstly, translators should learn more about the people to avoid inadequate translation. In addition, translators should take full account of the target readers' cognitive context and choose proper translation techniques, including transliteration and transliteration with amplification.

CONCLUSION

Shaanxi ICH, as a significant culture with variety and quantity, takes an important position in China. The translation of Shaanxi ICH can promote the spread of Chinese culture. Translation is a communication activity that crosses between different cultures. Communication is the purpose of translation, and translation is the means of communication between different cultures. Therefore, the quality of translation has a great influence on communication. The study has applied optimal relevance to analyze the translation of Shaanxi ICH because it can guide successful communication in translation, and can be used as a standard of translation. The principle of effective cultural

communication could be enhanced by doing a content analysis and in-depth interviews to find the reasons behind the translation of Shaanxi ICH which has not achieved optimal relevance and propose strategies for optimal relevance in Shaanxi ICH translation. By doing this, translators can achieve optimal relevance and effective communication of Shaanxi ICH via translation, and this could make up for the deficiency of previous research.

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