

Criteria of Poetry Translation" in his monograph *A Comprehensive Study on the English Translation of Classical Tang Poetry*. The combination of micro and macro studies can be used as criteria for poetry translation and poetry translation criticism. The meso-level criteria—similarity in style, meaning and artistic conception are based on cultural self-confidence because the translation of Tang poetry should feature Chinese flavors.

"Similarity in style" means the style of the target text, namely the translation of poetry, is familiar to the source text. As Poet Jade Chips stated, deliberating words is not as good as deliberating sentences, deliberating sentences is not as good as deliberating meaning, and deliberating meaning is not as good as practicing style (Wu, 2007). Wang M. J. (2005), argues that "there are two towering trees in the Tang Dynasty's aesthetic forest, and style theory is one." Lv Shuxiang also holds that not only should translated poetry convey the meaning, but also present the style of the original poetry (2002). This shows the importance of style in poetry translation. The style is vital because it reflects the author's creative ideas. However, in the past, in many English versions of Tang poetry, the style has not been concerned much. For example, Cranmer-Byng's translations of Chinese poetry resemble pre-Raphaelite works (Wang F., 2015). There are many poets in the Tang Dynasty whose styles are different. In the *Four Oceans Poetry Tales*, Li Bai's poems are evaluated as unconstrained and elegant, Du Fu's are depressed and profound, Meng Haoran's are elegant, Wang Wei's are simple and ethereal, and other poets have their own styles (Xie, 2019). Tang poetry has many styles and features, which make it unique among world poetry. Therefore, when translating Tang poetry into English, translators have reasons to be confident in retaining the styles of the original Chinese poetry. "Similarity in meaning" refers that the meaning of the translated Tang poem is similar to that of the original. It is the general principle to have a thorough comprehension of the original works' meaning faithfully (Tan, 2004). The poet Dryden said that translators must obey the meaning of the original works (Tan, 2004). Faithfulness to the original text's meaning is generally accepted as a criterion in translation, and poetry translation is no exception. Chinese is a high-context language. Most of the information exists either in the environment or is internalized in the communicators, and only a small amount of the information exists in the encoded and transmitted symbols (Hall, 1977). Much information in Chinese is not sent through words but needs to be understood by readers or interlocutors in the context. English is a low-context language, and a great deal of information is contained in clear code (ibid.). How to introduce the translation of Tang poetry that has grown up in a high-context culture to readers in a low-context culture? Wang Feng holds that translators must respect the potential images and implicit meaning in Tang poetry. Rather than rewrite Tang poetry in the form of clear code, they need to consider the difficulties of readers in low-context cultures when they are reading the translations. The backgrounds, styles, and intentions of poems should be explained to help English readers understand the subtle beauty of Tang poetry (2015). It is with self-confidence in Chinese culture and language that translators translate Tang poems faithfully so that the meaning of their translations conforms to the original poems with the principle of harmony, respecting Chinese culture and its expression rather than merely rewriting Tang poems with an explicit coding.

"Similarity in artistic conception" refers that the comprehensive effect of artistic conception produced by translated poems in the brains of the readers is similar to that produced by the original poems in the brains of the original readers (Wang F., 2015). In fact, the theory of "Similarity in artistic conception" and Nida's functional equivalence are in the same vein. Nida (1993), believes that a good translation should enable the target readers to understand the target text in the way the source readers do, and the target readers to understand the target text as deeply as possible as the source readers understand the source text (1993). Tang poetry has various styles and schools, among which the best works are featured in the combination of scenes and emotions, which are not superficial but profound (Chen, 2006). Lu (2008), argues that poetry has three charms: the charm of feeling, of the image and language. If one of the three is missing, you will find this poem insipid. The combination of feelings and images constitutes the artistic conception. The theories of many specialists in translation, such as Qian Zhongshu and Xu Yuanchong, are concerned with the problem of artistic conception. This shows the critical position of artistic conception in Tang poetry. A typical feature of Tang poetry is the rich artistic conception composed of many images. To represent the cultural treasure of Tang poetry, the translator should reproduce its artistic conception and aesthetic value necessarily preserved. This is dependent on the translator's cultural self-confidence.

3. Selective Adaptation and English Translation of Tang Poetry

Rosanna Warren argued, Translation is a cognitive and living model. When literary works are transplanted from one language to another, it is like moving plants or animals from one place to another. It means that they have to adapt and grow just like individuals or nations, for only by adapting to the new environment can they survive (Warren, 1989). It is true that only when translators treat texts, especially poetry, as living and complete beings, can translations of high quality be created. How to successfully translate Tang poetry—a treasure of Chinese culture, is a problem that needs to be discussed and studied at present. In the process of translating, firstly, the differences between the two languages and cultures must be made clear, which is the disharmony between languages and cultures. Wang F. (2015), wrote in his monograph that because of the distinct national characteristics of cultures, there are differences among them, and these differences also appear at different levels of the language system. Various disharmony will inevitably arise in the process of translation and communication between different languages and cultures. The disharmony between Tang poetry and English poetry mainly exists in the following aspects: art against science, lyric against narrative, level and deflected tones against stressed and unstressed syllables, parataxis and hypotaxis, implication and exaggeration, integrity and enjambement (Wang F., 2015). How should translators deal with these disharmonies? They will be discussed one by one below.

As it is well known, Chinese is a language with a structure like bamboos, and English is a language with a structure like a tree. Every word in English has a definite part of speech. Words with different parts of speech play

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Table of Contents Equinox A Gathering Of Tang Poets Translations And Adaptations

1. Understanding the eBook Equinox A Gathering Of Tang Poets Translations And Adaptations
 - The Rise of Digital Reading Equinox A Gathering Of Tang Poets Translations And Adaptations
 - Advantages of eBooks Over Traditional Books
2. Identifying Equinox A Gathering Of Tang Poets Translations And Adaptations
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Equinox A Gathering Of Tang Poets Translations And Adaptations
 - User-Friendly Interface
4. Exploring eBook Recommendations from Equinox A Gathering Of Tang Poets Translations And Adaptations
 - Personalized Recommendations
 - Equinox A Gathering Of Tang Poets Translations And Adaptations User Reviews and Ratings
 - Equinox A Gathering Of Tang Poets Translations And Adaptations and Bestseller Lists
5. Accessing Equinox A Gathering Of Tang Poets Translations And Adaptations Free and Paid eBooks
 - Equinox A Gathering Of Tang Poets Translations And Adaptations Public Domain eBooks
 - Equinox A Gathering Of Tang Poets Translations And Adaptations eBook Subscription Services
 - Equinox A Gathering Of Tang Poets Translations And Adaptations Budget-Friendly Options

6. Navigating Equinox A Gathering Of Tang Poets Translations And Adaptations eBook Formats
 - ePub, PDF, MOBI, and More
 - Equinox A Gathering Of Tang Poets Translations And Adaptations Compatibility with Devices
 - Equinox A Gathering Of Tang Poets Translations And Adaptations Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Equinox A Gathering Of Tang Poets Translations And Adaptations
 - Highlighting and Note-Taking Equinox A Gathering Of Tang Poets Translations And Adaptations
 - Interactive Elements Equinox A Gathering Of Tang Poets Translations And Adaptations
8. Staying Engaged with Equinox A Gathering Of Tang Poets Translations And Adaptations
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Equinox A Gathering Of Tang Poets Translations And Adaptations
9. Balancing eBooks and Physical Books Equinox A Gathering Of Tang Poets Translations And Adaptations
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Equinox A Gathering Of Tang Poets Translations And Adaptations
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Equinox A Gathering Of Tang Poets Translations And Adaptations
 - Setting Reading Goals Equinox A Gathering Of Tang Poets Translations And Adaptations
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Equinox A Gathering Of Tang Poets Translations And Adaptations
 - Fact-Checking eBook Content of Equinox A Gathering Of Tang Poets Translations And Adaptations
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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