A Study on Chinese-English Translation of Red Tourism Texts
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Abstract. With the increasing exchanges between China and the world, the tourism industry has been developing steadily and rapidly as an emerging industry with great potential. According to the statistics of WTO, China will become the largest tourism destination by 2020. More and more foreigners are interested in red tourism, but the C-E translation quality of red tourism texts is far from satisfactory. The overall and systematic study is needed on translation of red tourism texts.

Introduction
With the economic development and increasing national strength in China, more western people are longing to know more about China. Many foreign tourists are interested in red tourism, whose values are not limited to national tourist market, and whose attraction goes beyond national border. Red tourism has become a kind of cross-cultural communication activity with Chinese characteristics. It is beneficial to develop tourism international market, transmit Chinese culture, promote the understanding of foreign tourists about China and enhance China's international image by strengthening the study on red tourism translation. The emergence of red tourist destinations and the influx of more and more tourists have also boosted the regional economy.

Red Tourism and C-E translation of Red Tourism Texts
“Red tourism” refers to a sightseeing tour with revolutionary sites and landmarks as the carrier and revolutionary history, events and spirit as the connotation, through which tourists are organized to learn knowledge of revolutionary history and attend theme activities for traditional revolutionary education and experience broadening. Red tourism is a kind of new developing tourism product combining patriotism education with tourism industry.

Red tourism texts cover a wide range of materials and are presented in many different forms, such as tourist brochures, tourist guides, scenic spot introductions, sign, etc. The content covers various aspects, from material world to mental world, from local customs to political matters.

Tourism text translation is the primary carrier of cross-cultural transmission for those foreign tourists who do not know Chinese history and culture. For the moment the quality of C-E translation of red tourism texts is far from satisfactory, and does not convey deeply cultural connotations. The study aims to attract more attention from foreign tourists and promote the sustainable development of red tourism.

It can increase readability and acceptability of translated texts, convey cultural information and realize cross-cultural communication by using functionalism translation theory to guide red tourism translation.

Functionalism Translation Theory
Functionalism translation theory came into being in Germany in the 1970s. Functionalists think that translation is an intentional, purposeful cross-culture and cross-language action and aims at making the target text functionally communicative for the target addressees. Katharina Reisse classifies texts into content-focused texts, form-focused texts and appeal-focused texts. Hans J. Vermeer introduced the concept of “Skopos” into translation theory. In Vermeer’s opinion, translation is a type of transfer where communicative verbal and non-verbal signs transfer from one language into
another. Munday says, “Skopostheorie focuses all above on the purpose of the translation, which
determines the translation methods and strategies that are to be employed in order to produce a
functionally adequate result” (2001:79).

The study on functionalism translation theory is developed fairly mature in the West. There is still
room for the study of C-E translation of red tourism text. It is suggested in the study that
functionalism translation theory be used to guide C-E translation of red tourism text, with
communication as the purpose of translation and innovation as means. It proposes that informative
function and vocative function be emphasized in the translation, thereby attracting foreign tourists.
The readability and acceptability can be improved to reproduce the Chinese culture by the use of
functional translation theory. It focuses on choosing appropriate translation strategies, on
understanding cultural connotations and passing Chinese culture to enhance mutual understanding
between China and the world and promote the development of Chinese tourism and cultural
exchange.

The study aims at furthering improve translation competence and cultivating the appropriateness
of language, sensitivity and tolerance to cultural differences, and flexibility to deal with the
differences through learning systematic translation theory and translation skills in the university, so
as to enhance the ability of cross-cultural communication for the need of widespread international
interaction.

Problems
The author conducts an investigation into C-E translation of public signs in Hong’an. There exist the
following problems:

Inconsistency in English Translation of Public Signs and Red Tourism Texts
It has been found that there exists different version of the same public sign at the same place. Take
“风景区” as an example, there are three different versions: “scenic”, “scenic spot” and “scenic area”
at the entrance to Tiantai scenic spot.

Translationese in C-E Version
Translationese is often caused by word-for-word rendering and misuse of English diction in the
process of translating. Due to the differences in Chinese and English culture, the two languages
differ greatly in their sentence structures. Translationese is one of the major problems affecting the
quality of Chinese-English translation.

Insufficient Publicity and Deficiency in C-E Translation Text
The C-E translation text aims to help foreign tourists get information about tourist attractions, such
as ticketing and notice to visitors. There are only Chinese scenic-spot introductions and public signs
at Tiantai scenic spot, which is inconvenient for foreign tourists.

Errors in Spelling and Capitalization
There exists many spelling and capital mistakes at Tiantai scenic spot, in which “杜鹃” is
misspelled “cuckee”, not “cuckoo”, while “天台山” is translated into “TianTai Shan”.

Translation Methods
It is impossible to list all the translating methods in this study and some of them are selected to
discuss in the following.

Literal Translation
Literal translation means taking the sentence as basic unit and taking the whole text into
consideration while it does not alter the original sentence pattern, structure, image, figures of speech
and. All the texts do not need rewriting in translation if literal translation can reproduce both the ideological content and the style of the original works. The translation can be smooth, natural and acceptable.

e.g: 国共两党共同掀起的大革命运动失败后，中国共产党清楚地认识到独立领导武装斗争的重要性。

After the failure of the Great Revolution in which the Guomindang and the Communists worked together, the CCP consciously realized the importance of leading armed struggles of independently.

**Omission**

Translators need to omit some words or expressions in order to make the translated version brief, concise, clear. And the translation still can be complete and acceptable.

e.g; 武装工农投身土地革命洪流

Arming the workers and peasants in rural revolution

e.g; 在南下途中，起义军虽然取得过重大胜利，但终因敌强我弱，遭受严重挫折。

The uprising troops did achieve some major victories in the progress of going southward, and yet suffered grave setbacks as they were fighting at heavy odd against the enemy.

It is not necessary to translate the meaning of both “敌强”“and “我弱”，which are the same in meaning.

**Addition**

Addition means supplying necessary words in translation, making the version grammatically correct, semantically clear, rhetorically sound, logically acceptable, and culturally appropriate. By addition we can add some background information, which is useful for foreigners to know better Chinese culture and arouse their empathy. Words thus supplied must be indispensable syntactically, semantically, stylistically, and contextually.

e.g: 红四方面军成立与反围剿斗争

Foundation of Red front army 4 and anti-encirclement of struggles (fierce fighting in Dabie Mountain)

**Rewriting**

By Rewriting means we can translate the texts according to the main idea not by word-for-word translation.

e.g: 董必武忠于党，忠于人民。他革命的一生，就是无私奉献的一生。他信仰坚定，立党为公，勤政清廉，谦虚谨慎，联系群众，严格自律，永葆共产党人的本色，堪称全党和全国人民的楷模。

Dong Biwu was loyal to both the Party and the people all his life. His life was a life of struggle and devotion. He firmly believed in the idea that the Party should be built for the public and the government should be clean and transparent. He was modest, self-disciplined and in close ties with the masses, remaining a true Communist and serving a good example to the people.

In the above example, these phrases “立党为公，勤政清廉，联系群众，永葆共产党人的本色” featured with Chinese characteristics are difficult for foreigners to be understood. Rewriting can be used in translation for the purpose of interaction.

**Conclusions**

Translation is a kind of cross-cultural communicative activity as well as a type of cross-lingual activity. Because of different ways of thinking, customs and habits, and values between China and the West, correspondence as word to word, and sentence to sentence, does not convey deep cultural connotations, even leads to misunderstanding and conflict. The study presents the influence of cultural differences on translation of red tourism texts from such aspects as vocabulary, syntax and style.
The translation quality of red tourism texts is far from satisfactory and fails to convey deeply cultural connotations for the moment. There is still room for the study of Chinese-English translation of red tourism text. The overall and systematic study is needed, especially on translation of local red tourism texts.

References


