

Chinese-English Translation of Red Tourism Texts from the Perspective of Eco-translatology -A Case Study of Red Tourist Attractions in Xi'an

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Abstract: English versions of red tourism texts are crucial windows to display China's revolution history. Therefore, the English translation of red tourism texts plays an important role in strengthening the external publicity of China's red culture. Eco-translatology claims that in the process of translation, the translator must consider the multi-dimensional ecological context, coordinate the relationship among the subjects, and make the best adaptation dynamically from the linguistic dimension, cultural dimension and communication dimension. With the choice, the translation with the highest degree of choice is obtained. From the perspective of eco-translatology, this paper explores the status quo of red tourism texts translation and proposes corresponding translation strategies in order to provide reference for red culture translation.

1. Introduction

With the further deepening of China's reform and opening up and the vigorous development of tourism, how to promote tourism brands to foreign tourists, accurately convey information on tourism materials, let foreign tourists understand the cultural heritage of China's tourism landscape, and better promote Chinese culture to the world has become an important part of the tourism strategy [1]. Unlike tourists before, tourists nowadays are not satisfied with a view of nature, they are more desirable to receive spiritual baptism and cultural influence from tourism activities. In terms of red tourism text translation, the quality of translations is inferior. There are various mistakes in those translations, which brings inconvenience to foreign tourists. Exploring the English translation of red cultural tourism materials from the perspective of eco-translatology can expand the research perspective of publicity materials translation, clarify the purpose of red tourism translation, and explain the translator's role in translation practice. This paper discusses translators' adaptation and selection in translating to achieve the best translation from three dimensions of eco-translatology.

2. Red Tourism

As a new type of themed tourism, red tourism refers to traveling activities to revolutionary commemoration and monuments with revolutionary spirit as its content, modern tourism as its pattern, and revolutionary history education as its purpose. It is a combination of revolutionary spirit and modern tourism economy. The greatest attraction of red tourism is the combination of red human landscape and green natural landscape, integrating revolutionary history education with the promotion of tourism industry development. Tourists can not only enjoy the sightseeing but also learn about revolutionary history, enriching their knowledge of revolutionary spirit.

Red tourism texts has unique features. Firstly, the language used in red tourism is plain and simple. Secondly, the language used in red tourism texts is highly political, since there are many revolutionary events with a lot of historical figures, policies and titles. Thirdly, red tourism texts are Chinese culture-oriented, for there are many poems and couplets quoted in them.

3. Eco-Translatology

In October 2001, Prof. Hu Gengshen gave a lecture entitled "From Darwin's Adaptation and Selection Principles to Translation Studies" at the Hong Kong Baptist University. For the first time, he put forward the theory of eco-translatology. In August 2006, Prof. Hu Gengshen read a research paper entitled "Interpretation of Eco-translatology" at the International Conference on Translation Culture. The introduction of eco-translatology has enabled Chinese scholars to have a voice in the international academic community. Eco-translatology adopts the concept of ecological holism, relies on the oriental ecological wisdom, and adaptation and selection as the cornerstone. It systematically explores the mutual relations and interactions of translation ecology, text ecology, translation community. Translation activities are regarded as a "community" from the perspective of eco-translatology. The "community" consists of translation context, translation text and translators, forming a complex translation ecosystem. The research theories of eco-translatology mainly include: the "balanced harmony" theory of translation ecology, the "text transplantation" theory of translated texts, the "translator responsibility" theory of translation subjects, the "adaptive choice" theory of translation behavior, the theory of multidimensional transformation, the theory of "reducing weakness and staying strong" in the translation process, and the theory of "multidimensional integration" of translation standards.

The main research objects of ecological translation studies are translation ecology, text ecology, translation community ecology and the life of the translation and the survival of the translator and their relationship. First of all, the ecological environment of translation refers to a large number of specific environmental elements, which are hierarchical. The macro-ecological environment of translation includes language policies and political systems in different countries. The ecological environment of translation from the intermediate perspective refers to the translation environment in different translation fields within the same country. On the micro level, the ecological environment of translation includes the differences in the internal structure of translation studies; second, the textual ecology refers to the ecological environment of the text and the state of life of the text [2].

Source and translated languages belong to different text ecosystems, with their own linguistic ecology, cultural ecology and communicative ecology. The linguistic ecology is the interrelationship of the linguistic elements in the text. The cultural ecology is the collection of cultural elements contained in the text. The communicative ecology is the communicative intention of the text. The study of textual ecology in eco-translatology explores the characteristics and differences of source and translated languages, so as to gain insight into the laws and mechanisms that can be followed in the process of transplantation and transformation of source and translated languages. Again, translation community ecology refers to the author of the original text, the target reader, the translator, the translator reviewer, etc., the translator is the main body of the translation community ecology. The translator's cultural background, knowledge, translation concept and practical experience directly affect the whole translation activity. Therefore, eco-translatology advocates translators should have a sense of responsibility in translation activities, and integrate their responsibility into translation activities; finally, the life of the translation and the survival of the translator and their relationship. The three are interdependent and interrelated.

Eco-translatology puts translation activities to a broader ecological perspective, redefines translation activities, and considers translation as "the translator's selection and adaptation to the ecological environment of translation" [3]. The ecological environment of translation is composed of original texts and source language, and the world presented by the translated language, that is to say, "the interconnected integrated one of language, communication, culture, society, authors, readers, and commissioners" [4]. Translators, as the central body of translation activities, make selective adaptation and adaptive selection through multi-dimensions [5], and finally get the best translation through the three-dimensional transformation of the original text from the language dimension, the communicative dimension and the cultural dimension. The eco-translatology provides a new research perspective for translation studies in China and abroad [6]. Eco-translatology has further enriched the theoretical discourse of translation studies and brought

translation studies to a new stage [7].

4. Three-dimension Transformation and Red Tourism Text Translation

From a micro perspective, ecological translation is "a translation practice that controls the translators of weak languages on what to translate, when to translate, and how to translate." Its purpose is to achieve a balance between language and cultural exchanges. The translator makes adaptive choices based on multi-dimensional adaptation to the ecological environment of translation. The translation method can be roughly referred to as "three-dimensional transformation", that is, adaptive selection transformation which is relatively concentrated on linguistic dimension, cultural dimension and communicative dimension.

4.1. Linguistic dimension

In the linguistic dimension, the translator is committed to maintaining the balance of meaning between the original and the translated language, and the balance of sentences [8], which is the adaptive selection of the language form. Therefore, linguistic dimension focuses on the textual expression of translation, and language is the carrier of culture. In the process of translation, the translator should first complete the adaptation and selection of the linguistic dimension, understand the text structure, sentence structure, lexical meaning, language style, etc. of the original text. After adapting to the linguistic environment, the translator acts as the implementer of the translation behavior [9][10]. It is necessary to select the translated language corresponding to the original language to achieve the ecological balance of the language.

In the translation practice of cultural tourism publicity materials, translators should faithfully convey language information and serve the purpose of promoting the cultural heritage of tourism landscape. The translation of the names of Xi'an red cultural tourist attractions is taken as an example to observe how the translator selects and adapts to achieve linguistic representation. The translator must make adaptive selections on the source language from the linguistic dimension according to the specific circumstances. It cannot be applied mechanically and must adapt to the linguistic habits and norms of the translated language. Most of the translations of landscape names are not completely transliterated, but a combination of free translation, transliteration. For instance, Yang Hucheng Jiang Jun Ji Nian Tang is translated as "Memorial Hall of the General Hucheng Yang"; Ba Lu Jun Zhu Shaan Ban Shi Chu is translated as "The Xi'an Office of the Eighth Route Army Stationed in Shaanxi".

Example 1: Bai Qiu En Zhu Chu

Translation: Living Room of Bai Quien

In this example, zhu chu is translated as living room, which is not correct. The translator fails to translate the source language into correct target language. Zhu chu refers to the place where one person lives, so it should be translated to residence instead of living room.

4.2. Cultural dimension

As a member of nature, human beings have formed different cultures in different communities. Language, as a carrier of culture, conveys not only the meaning of words but also the communication of culture. From a theoretical point of view, the cultural dimension focuses on the contextual effects of translation. In the translation process from Chinese to English, the translator should insist that the language culture of the original language retains its unique and harmonious voice in the target language culture. Therefore, the translator should adapt to the entire cultural system to which the language belongs in the process of translation and pay attention to the transmission of bilingual culture in the process of translation (Hu Gengshen, 2006). Therefore, in the process of translation, the translator should first clarify the cultural background of the original text, distinguish the difference between the source and the target language, and select the translation. The translator should pursue the dynamic balance of the source language and the target language in the cultural dimension, so as to avoid target readers' misinterpretation of the translation.

Translators not only have to overcome the obstacles of language, but also cross the cultural gap,

especially in the translation of red cultural tourism materials. Thus, to overcome those difficulties, translators can adopt some translation strategies, like rewriting, amplification and omission.

Example 2: Xi'an shi bian de he ping jie jue, cu cheng di er ci guo gong he zuo.

Translation: The peaceful settlement of Xi'an Incident helped to bring about the second cooperation between CPC and KMT.

In this example, the translation of guo gong is CPC and KMT. However, for target readers, they can not understand the two abbreviations. From cultural dimension, the translator should consider the cultural background of target readers and add some explanations. Thus, the source sentence is suggested to be translated as: The peaceful settlement of Xi'an Incident helped to bring about the second cooperation between CPC (Communist Party of China) and KMT (Kuo Min Tang).

4.3. Communicative dimension

From the perspective of functional linguistics, communicative dimension refers to the interpersonal intention of translation. During the translation process, the translator should follow the communicative function of the original text. In order to realize the communicative function of the source text in its ecosystem, the translator needs to make an adaptive conversion to ensure that the communicative function of the original text is reflected in the target language ecosystem. Therefore, from the perspective of communication, in order to realize the communicative intention of the translation, the translator needs to consider whether the target language reader can have the same response as the source language reader have. Zhang Jian (2013:30) argues that the translation of the publicity texts should focus on the effect of the translation and the response of target readers.

Example 3: 1935 nian 10 yue zhi 1937 nian 3 yue, Zhang Xueliang ji qi jia ren shu ju zhu di, Xi'an shi bian de yun niang, fa sheng ji he ping tan pan de zhong yao chang suo zhi yi.

Translation: From October, 1935 to March, 1937, Zhang Xueliang and his family members lived here. It was one of the important places where the Xi'an Incident was planned, launched and peacefully negotiated.

In this case, yun niang, fa sheng and tan pan are three nouns. When translating those phrases, the translator translates them into verbs and rewrites the sentence, which complies with target readers' reading habit.

Example 4: Zhang Xueliang shi feng xi jun fa Zhang Zuolin de zhang zi, nian fang ruo guan, ji chi zha jiang chang; bu man er li zhi nian, zhu zheng dong bei.

Translation: Zhang Xueliang is the eldest son of manchurian warlord Zhang Zuolin. In his twenties, he became well-known in battlefields. Before he got 30, he was in power in the Northeast.

In this example, the translator adopts free translation strategy to translate ruo guan and er li which mean one's twenties and thirties respectively. Thus, the translation is success in arousing target readers' response just the same as source language readers.

5. Conclusion

When translating red cultural tourism materials, according to the concept that "doing things with translations", translators should make instinctive adaptations and selections in terms of the "inside" and "outside" environments based on translators' development and self-survival. Based on three dimensions in eco-translatology, translators should try to achieve the eco-balance between source language and target language. Only in this way, can the translation of red tourism texts be the best translation.

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