Research Article

TRANSLATION ERRORS AND STRATEGIES OF RED TOURISM TEXTS OF XI'AN FROM THE PERSPECTIVE OF ECO-TRANSLATOLOGY

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Abstract

The number of foreign tourists visiting China is increasing. Xi'an, as the capital of Shaan Xi Province, is one of the popular destinations of tourists. It hosts many red tourism resources. However, there exist some mistranslations of these red tourism texts. This paper discusses the English translation errors and corresponding translation strategies of correcting them from the perspective of eco-translatology and applies the adaptive selection conversion from three aspects, namely, language dimension, cultural dimension, and communicative dimension.

Keywords: Eco-translatology, Red tourism text, English translation errors, Translation strategies.

INTRODUCTION

Red tourism spots refer to the memorial sites and markers formed in the revolution and the war period led by the Communist Party of China. It also serves as a reminder of the revolutionary history, stories, and spirit. It is a campaign for the tourists to begin the memorial study and pay their respects. Additionally, it is a spirit of the red revolution and the poster boy for the modern tourism economy and takes on a whole-new tourism fashion. With the turbo-charged development of China's economic strength and the upsurge of its international status, a growing number of tourists seek to study China's revolutionary history and culture via red tourism, and red tourist attractions have increasingly become an important platform to sport the domestic economic and politically sound environment, and a kind of characteristic tourism campaign bespeaking red culture, which not only has become a new hot spot of the domestic tourism industry more recently, but also exerted more leverage going beyond the nation. The greatest charm and attraction of red tourism consists in the combination of red humanistic landscapes and green natural landscapes, and set the pace for traditional revolutionary education and the tourism industry. It carves out red tourism routes and classic scenic spots for sightseeing, with a view to enjoying the scenery, along with mastering revolutionary history, getting hold of the spirit and history of the revolutionary struggle, nourishing the new spirit of the times, and making it a culture (Liu Yanshi, 2011). The status and quality of English translation of red tourism texts also give a measure of, to a large extent, the humanistic environment, the internationalization degree, coupling with the overall quality of a country and region (Shang Jing, 2017). Translation of red tourist attraction text is an embodiment of the spiritual civilization style and national charm of China, and it also leaves an deep impression of China's red tourism industry and the dissemination of red culture (Huang Landie, 2020). Furthermore, the red texts translation possesses its ecological environment. It is a special language conversion activity that ties up the author, translator, and reader.

It is an endeavor to adapt to the ecological environment when the three are engaged in language conversion activities. Ecological translation benefits from the ancient Chinese ecological wisdom, which has been gaining traction since its inception, and its theory has assumed an instrumental role in red tourism texts translation (Shang Jing, 2017). The author has investigated the English translation of some texts of the red tourist attractions in Xi'an. As a whole, most of English translations are precise and accurate. However, some of the translations exist the following problems: spelling mistakes, grammar mistakes, mistranslation, omission of the original text, improper conversion of cultural information, Chinese-style transformation, rigid corresponding translation, semantic errors. Moreover, the quality of the translations differs widely, and the translation errors will not only tie the visiting tourists in knots but also have repercussions on the international image of Xi'an. Accordingly, drawing upon Eco-translatology, this paper will analyze the errors found in translations of red tourist texts and propose the translation strategies to optimize them. These efforts are made to heighten the quality of language environments, to increase the attractions of Xi'an and contribute to the realization of Xi'an's overall goal for building an international-oriented tourism industry, and breathing new life into local economy.

LITERATURE REVIEW

Eco-translatology is a brand-new translation theory, which was introduced by Professor Hu Gengshen of Tsinghua University at the beginning of the 21st century based on his previous research "Translation Adaptation and Selection Theory". Eco-translatology can be construed as an ecological approach to translation research or a translation research from an ecological perspective. Rested on the notion of ecological holism, oriental ecological wisdom, and the theory of "Adaptation/Selection", it systematically explores the ecology of translation (translation environment), the ecology of text (translated text), the ecology of translation community (translator), and their interrelationships and interactions. The "Selection Theory of Translation Adaptation", which has emerged of late, earmarks "natural selection" and "survival of the fittest" in the theory of

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biological evolution as its cornerstone, and "the unity of heaven and human" in ancient Chinese philosophy as its nuts and bolts, and "moderation and harmony" in the ancient Chinese philosophy as the handmaiden, he inaugurated the translation theory of "Translation is Adaptation and Selection" (Hu Gengshen, 2001; 2004). Eco-translatology is developed based on the study of translation adaptation and selection, which draws upon the correlation and commonality between the translation activities of human behavior and the application of the natural law of "survival and selection", and is guided by the doctrine of "Adaptation/Selection" in Darwin's theory of biological evolution. The theory of "adaptation/selection" in Darwin's theory of biological evolution is earmarked as a guide to explore the interrelationships, mutual mechanisms, basic characteristics, and laws of the translator's adaptation and selection behaviors in the "translation ecological environment". From the perspectives of "adaptation" and "selection", it generates new descriptions and explanations of the essence, process, standards, principles, and methods of translation and reconstructs a translator-centered "translation adaptation and selection theory".

Under the thematic notion of "Translation is Adaptation and selection", the theory underlines the concept of "translator-centered" in the definition of translation - translation is the process of "translator's adaptation to the translation ecosystem". The translation ecological environment" is the "world" presented by the source language, the translated language, the interconnected and interactive whole caboodle of language, communication, culture, and society, together with the author, the reader, and the translator. Meanwhile, the theory applies the natural law of "survival of the fittest", and proposes that the translator occupies the central stage in the translation process, along with the adaptive mechanism of "self-adaptation" and the constraining mechanism of "post-event penalty" of the translator. The theory specifically elucidates and exemplifies the explanatory function of translation adaptive selection theory on translation mainspring: (1) translation process - the alternating cyclic process of translator adaptation and translator selection; (2) translation principle - multi-dimensional selective adaptation and adaptive selection; (3) Translation method - "three-dimensional" (language, communicative and cultural) transformation; (4) Translation evaluation criteria - the degree of multi-dimensional conversion, reader's feedback and translator's quality, to conclude that the best translation is the one with the highest degree of "integrated adaptive selection" (Hu Gengshen, 2008). The translation principle of the Adaptive Selection Theory of Translation is, for one thing, "multi-dimensional adaptation" and, for the other, "adaptive selection" based on multi-dimensional adaptation to the translation ecosystem, which is summarized as "multidimensional adaptation and adaptive selection". Specifically, the translation principle of "multi-dimensional adaptation and adaptive selection" is a clear indication of translators' striving for multi-dimensional adaptation at different levels and aspects of the translation ecological environment in the translation process, and then make adaptive selection accordingly (Hu Gengshen, 2008). The so-called "integrative adaptation degree of selection" refers to the translator's multi-dimensional "selective adaptation" in the language, cultural, and communication dimensions when producing the translation and then the "adaptive selection" by these dimensions, taking more account of other factors of the translation ecological environment. By and large, if the degree of "selective adaptation" and "adaptive selection" of a certain translation is higher, then the degree of "integrated adaptive selection" is also higher; to put it into a nutshell, the best translation is the one with the highest degree of "integrated adaptive selection" (Hu Gengshen, 2011).

Translation of Red Tourism Texts under the Guidance of "Three-Dimensional" Translation Methods

Eco-translatology study holds that only when the translator truly adapts to the specific translation ecological environment in a "multi-dimensional" way and selects at least a "three-dimensional" (language, cultural, and communicative) conversion in the midst of translation, can he or she be well-positioned to produce appropriate translations. The "language dimension" makes the point that the translator needs to act in the linguistic form when processing the source text to serve a purpose for deep communication. The "cultural dimension" refers to the translator's need to pivot to the cultural connotation and interpretation of the source language and the translated language when converting. Chinese and English are two different language systems and are rooted in different cultures. Thus the translation should be accepted by the target language readers. Apart from paying heed to the transformation of the language and cultural dimensions, translators should also emphasize the focus on the transformation of the "communicative dimension", the communicative purpose should be well-represented in the translation, and move on to rewrite the translation to achieve the communicative intent of the original text (Xue Hongguo, 2022). Meanwhile, the translator has to hold fast to the principle of "multi-dimensional integration", which mainly center on the roles of him or her as the judge of standardized translations, the translated text should not only be faithful to the "original text" or cut cross the "readers", but also in sticking with the "communicative dimension", the translator should measure up to the task of transforming in the "communicative dimension". Instead, based on maintaining the textual ecology, the incongruity of the translation should be fed through to achieve the adaptation degree of the translation to finalize the survival and longevity of the translated text in the new language, cultural and communicative ecology. Eco-translatology study also anchors dynamic balance, literally, it goes along with ecological rationality. When the eco-translatology is up for grabs, we should give high priority to the interactions and interplay between the subject and object of translation activities, and between the subject of translation activities and its external ecological environment, moulding into an interdependent and dynamic balance system of the translation ecosystem (Hu Gengshen, 2011). As for the language ecological equilibrium, translators should go the extra mile to balance lexical meaning between the source language and the translated language, necessitate a balance of syntactic meaning, a balance of "conveying the spirit" and "expressing the meaning", a balance of the pragmatic and aesthetic values, the practical and aesthetic values, along with the literary style between the source language and the translated language (Hu Gengshen, 2017).

Adaptive selection of language dimension in the red tourism texts translation

The adaptive selection of language dimension is the translator's adaptive selection of language form in the translation. This conversion is conducted in multiple aspects

and at divergent levels (Hu Gengshen, 2011). The first step of the translation is to adapt to the translation ecosystem, and the second step is to utilize the translation ecosystem identity to adapt to the translation ecosystem of the textual selection, which is the crucial step, and the third step is to translate the text (Xiao Le, 2014). Due to the divergent mindsets between English and Chinese, which spark a big leap in the performance of language expression, and also set off the problem that English and Chinese are neck-and-neck with each other. How to balance the differences between the two languages is a tough challenge that translators must face when approached from the Eco-translatology perspective. The author has burrowed deeply into some language mistakes in adaptive transformation of the translated texts for Xi'an red tourist attractions.

Spelling errors

Spelling mistakes is common in the Xi'an red tourism. For example, in the Xi'an Incident Memorial, the bulletin board above the vending machine renders Xi'an Incident Memorial as "XI'AN INCIDENT HEMORIAL", the word "HEMORIAL" is misspelled. The correct spelling is "MEMORIAL". For another example, "54年的幽禁, 使他由年轻少帅变成白发老翁" was translated as "54 yars of confinement, he become a white-hair old man from the young handsome marshal", here the "yars" should be "years", "become" should be "becomes". Spelling errors directly model the impact of the language dimension of the text's adaptive transformation purpose, the translator sees to it that the spelling is correct, shying away from mistranslated errors, preventing making ludicrous mistakes, so as to ensure that the translation is faithful to the original text, which is also the prerequisite of the language dimension transformation. The occurrence of wrong spelling errors will directly result in message misunderstandings, and become the destroyer of the basic ecology of the text, thus the ecological environment of the translated text will be out of balance. Then the purpose of language dimension conversion will be out of the question.

Inappropriate wording

In the Xi'an Incident Memorial Hall, "游客服务中心" is translated as "Information Center". From the perspective of two different cultures in China and abroad, the visitor service center is a place that aims to serve the public and mainly provides tourist information, services, and facilities, it often furnishes tourists with services ranging over tourist advice, tour guide service, map and attraction introduction, and underlines the relevance of tourists in the scenic spots, whereas the "Information Center" focuses more on serving the needs of accessing information and is information-centered, which fails to achieve the equivalence of the two languages. According to the "Norms for English Translation in the Field of Public Services" issued jointly by the State General Administration of Quality Supervision, Inspection and Quarantine and the National Standards Commission in 2017, the English translation in the field of public services should be "Visitor Center" or "Tourist Center". It is feasible to make the service center a blunt instrument for foreign tourists. In the Memorial Hall of Xi'an Office of the Eighth Route Army, the text "国民党内部等级森严，以大压小，极不平等,而乘坐高级 轿车容易通过当局设置的检查站"is translated as "The kuomintang is heavily hierarchical, with large pressure and

inequality, while the senior car is easy to pass through the checkpoints established by the authorities". "以大压小" is translated as "with large pressure" which is an inappropriate wording, the translation in the context of "with large pressure", originally means to heap further pressure, so it is mishandled on translation here, and it is suggested to translate it as "bully the subordinate", which is appropriate language conversion. The translator is required to chew over words and sentences appropriately, take the overall ecological environment into account, deploy authentic and accurate words, along with plumping for the appropriate form of linguistic expression for conversion. It seeks to adapt to the ecological environment of the translated language, with a view to achieving the purpose of adaptive conversion of the language dimension, the dynamic balance of the ecological environment of the two languages, and the effective assessment of information.

Grammatical errors

In the Xi'an Office of the Eighth Route Army, Example 1: "他为建立以国共两党为核心的抗日民族统一战线付出了 大量心血" is translated as "he paid a great deal of efforts to the establishment of anti-Japanese national united front constituted of the KMT and CPC mostly". The word "constitute" is a transitive verb that can be directly followed by an object, while "consist" is an intransitive verb that needs to be followed by "of" to form the phrase "consist of" to convey the meaning of "constitute, form, contain". The translator has mixed up the difference between "constitute" and "consist", and should have correctly translated it as "national front consisting of the KMT and the CPC " or "national front constituting the KMT and the CPC.

Example 2: 他反对蒋介石的 "攘外必先安内" 政策, here it is translated as "he strong opposed Chiang Kai-shek's policy of domestic peace keeps away foreign aggression", the word "strong" should be altered to "strongly", because "strong" is an adjective word that fails to modify verbs directly and adverbs can modify verbs. Translators should hold dear the correctness of the grammatical structure of the sentence encompassing voice, tense, person, singular and plural nouns, common word combinations, and lexical properties to avoid low-level mistakes.

Example 3: "七贤庄-这座中国共产党员的精神家园, 将为全面建设社会主义现代化国家，全面推进中华民族伟 大复兴，凝聚磅礴伟力，再建时代功勋。" was translated into " Qi Xian Zhuang- the spiritual home of the CPC, will gather tremendous momentum to striving in unity to build a modern socialist country in all respects and advance the great rejuvenation of the Chinese nation on all fronts create new achievements in the new era." There are two grammatical errors in the sentence, "gather momentum to do sth." is a fixed phrase, here "striving" should be the room form of the verb, and there is also a deficiency of the conjuncture "and" before "create". The correct translation is: Qi Xian Zhuang- the spiritual home of the CPC, will gather tremendous momentum to strive in unity to build a modern socialist country in all respects, advance the great rejuvenation of the Chinese nation on all fronts and create new achievements in the new era

Chinese style transformation of Textual Expressions

In the Memorial Hall of the Xi'an Office of the Eighth Route Army, there are some Chingish (Chinese English) translations as follows.

Example 1: 中国共产党高擎团结抗战的伟大旗帜，支撑起全民族救亡图存的希望，中共中央所在地延安成为广大爱国青年无限向往的革命圣地. The text translation: The Communist Party of China held high the great banner of unity in the War of Resistance Against Japanese Aggression and supported the hope of the whole nation for salvation and survival. Yan'an, the seat of the CPC Central Committee, had become a revolutionary holy land that the vast number of patriotic young people yearned for. "Support" is a full verb, indicating a concrete action, and "hope" is an abstract noun, "support" in Chinese is often a physical object, here it euphemistically conveys the meaning of harboring hope, and the translator has adopted literal translation, and the word-for-word translation stacking smacks of Chinese means, so it is recommended to adopt free translation strategy, and rendered it as "raise the hope of the whole nation".

Example 2: 促进抗日民族统一战线形成的重要部门. Translation: to promote the forming of the Anti-Japanese National United Front. The expression here is a rigid corresponding and fails to hold onto the expression habits of the source language, the translator needs to come to grips with the differences between the source language and the translated language, make adaptive conversion at the language dimension, and faithfully convey the language information. Furthermore, the translation should be dovetailed with the expression habits and word norms between the source language and the translated language, which can be rendered as: to pick up pace in formulating/moulding into the Anti-Japanese National United Front.

Example 3: 1940年底，国民党顽固派掀起了第二次反共高潮. The translation: At the end of 1940, the diehards of Kuomintang (KMT) launched the second time anti-communist campaign. "second" originally means the second time so it is unnecessary to add time (次数), here is an ill-defined notion of English Sinicization, the translator is manifestly unused to the usage of English vocabulary, it is suggested that the translation should be as following: By the end of 1940, the Kuomintang diehards have set off a second anti-Communist upsurge.

Adaptive Selection Translation of Red Tourism Text Translation in Cultural Dimension

Namely, the translator is on track to contend with the transmission and interpretation of bilingual cultural connotations in the translation process. This cultural dimension of adaptive selection touch on most the differences between the source language culture and the translated culture in nature and content to avoid misinterpretation of the source text from the perspective of the translated language culture and also lend itself to the whole cultural system to which the language belongs when translating the source language (Hu Gengshen, 2011). The receiver of English translation of red tourism text is mainly foreign tourists, whose cultural background, ideology, values, way of thinking, and so forth, stand in stark contrast with domestic tourists, hence the translator must be equipped with cross-cultural awareness, be an expert in the cultural differences between Chinese and English, and seek to retain the important cultural factors of the original text and reproduce its cultural connotations in translation process. While at the meantime, he should also put the social and cultural backgrounds of the translated readers front and centre, and find a conducive use in the understanding and acceptance of the translated readers to iron out the cultural issues, to successfully pull off cross-cultural communication (Huang Landie, 2020:95).

Example 1: 中华人民共和国成立以后，20世纪三四十年代的爱国青年们发扬中国青年永久奋斗的光荣传统，一以贯之践行延安精神，在奋斗中继续谱写人生华章. Translation: After the founding of the People's Republic of China, those patriotic young people in the thirties and forties of the 20th century are carrying forward the glorious tradition of the Chinese youth's eternal struggle, consistently practicing the Yan'an spirit, and progressing to write a brilliant chapter in their lives in the struggle.

We know that the background of the text is in the 1930s and 1940s, but the tourists will misconstrue it as "people in their thirties and forties of the twentieth century". It is often translated as "in the 1930s and 1940s", meanwhile, according to the background of the Yan'an Spirit, it can be known that the actual time means the spell from 1935 to 1948, because foreign tourists failed to master what is the Yan'an Spirit, so it indicates a need for adding a note to supplement the explanation. According to the information, we know that the Yan'an Spirit is one of the red revolutionary spirits, developed by the Communist Party of China, its main content revolves around the spirit of serving the people wholeheartedly and the spirit of self-reliance and hard struggle, so the Yan'an Spirit can be translated as "the Yan'an Spirit -- the spirit of self-reliance and hard struggle". Due to the historical and cultural differences between China and foreign countries, the method of adding notes to the translation can highlight the bottom line of the cultural background of the Chinese context and knit the reader together, more to the point, which spark calls for putting the cultural differences between the source language and the translated language in translation above all else, to put in place flexible translation techniques and strategies to open up new vistas for the ecology of the translated text, It manages to produce a faithful translation of the original language without rigidity and make it a cinch to adapt to the cultural dimensions transformation. When "the culture of the translated language and the source language are in a kind of tense confrontation", the translator has to be "different from inside and outside", and can employ multiple translation tactics, in a case by rewriting, subtracting, reducing, and so on, to avoid the contents of these strong ideologies, instead of transplanting them rigidly (Liu Yanshi, 2011).

Example 2: Here is a introduction in Xi'an Zhiyuan says that of Ysng Hucheng's Memorial Hall "杨虎城主张西北大同盟，支持抗日爱国救亡运动" is translated into "He strong opposed Chiang Kai-shek's policy of 'domestic peace keeps away foreign aggression'". He advocated the Northwest Grand Alliance and supported the anti-Japanese patriotic salvation movement." In this sentence, the English version of the policy "攘外必先安内" is "domestic peace keeps away foreign aggression". After investigation, it is found that the above phase is translated according to the translator's personal understanding, so it's not standardized. Because not all foreign readers understand the history, they may misconstrue the original text so that the information cannot be conveyed accurately. By consulting the existing dictionaries and searching from the Internet, the translation of "Resisting Foreign Aggression after stabilizing the country" will be more suitable for the original text.

Adaptive Selection Transformation of the Communicative Dimension of Red Tourism Text Translation

First and foremost, the translator sets his sights on the adaptive selection of bilingual communication purposes in the translation process. This kind of adaptive selection transformation in the communicative dimension sensitizes the translator to the importance of the communicative dimension in addition to the conversion of linguistic information and the transmission of cultural connotations, and to shine a spotlight on whether the communicative intention of the original text can be reflected in the translated text (Hu Gengshen, 2011). Since the translator and the original author are still people in different communicative contexts in the midst of translation, thus the translator needs to correctly give voices to the original author's expressive thinking and purpose and brings the presentation of the translation into greater alignment. Secondly, he or she calls for thinking hard about the communicative intention of the original text, and be able to cross-check whether the translation has achieved the real reciprocity of the original text from the level of communicative dimension. Therefore, translators are in a position to get the teeth into the adaptive selection of bilingual communicative intent when translating, consider the reader's reading expectations and experiences, and see a scope for utilizing corresponding translation strategies to make appropriate modifications. It is also imperative to acclimatize to the reader's aesthetic interests and textual habits of the translated language and strike a chord with the reader.

In the concluding remarks of one of the memorial halls it is written that: 十年斗争史，千秋七贤庄. Translation: The 10-year struggle made Qi Xian Zhuang a historical place. "Qianqiu" stems from the idiom "万古千秋", which describes a lengthy period, while it simply translated as "historical place". The revised translation is: The 10-year struggle made Qi Xian Zhuang an imperishable place for good. The revised translation gives a makeover to the original author's admiration for its revolutionary significance, and bring the original author's communicative intent to the fore, so starting with the author's communicative intent, the translation can be alive and vivid.

Text:七七事变后，日本侵虐者抢占舆论制高点，通过虚假宣传混淆视听，掩盖侵略罪行。Translation: After the July 7th Incident, Japanese aggressors took advantage of their propaganda machine and tried to cover the crime committed in China through fake news stories. The verb phrases "seize the high ground of public opinion and cover up the crime" should focus on highlighting the original author's resentful emotional intent, and it is suggested to be translated as "put the public opinion under the sway of Japanese front or the Japanese front call the tune", "mask/gloss over their crime", so that the betterment of translation is weighted towards the translator's communicative intent, lends itself to the source language expression habits, and from the reader's point of view, greatly driving up the text readability.

Conclusion

The share of foreign tourists visiting Xi'an in the post-epidemic era will go through the roof in the years ahead, the text translation of red tourist attractions grease the wheels of the local culture dissemination, and it institutes a requirement for the translator to measure the all-out ecology of the translation from a three-dimensional perspective to produce a translation with higher degree of integration. In the practice of Chinese-English translation of the red tourist attractions texts, which is the mainstay of translation, the translator is instrumental in adapting to a certain translation environment and turn to corresponding translation methods, but much attention will be focused on the adaptive selection of language, communicative and cultural dimensions, so as to serve the needs of cross-cultural communication, offer booster a chance to the civilization exchange between China and foreign countries, and have a deep commitment to his role in supercharging the development of Xi'an. Translators should not only consider the translation intent, but also take the overall ecology of the translated text into account. When translating, translators should offer a window on opening up new research on translation process, they also push into new post-translation territory, and the translation with a higher degree of integration plays the vital roles of speeding things along.

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