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Tourism Texts Translation of Chichen Itza from the Perspective of Tourism Text Function

Tianyi Xu *

School of Foreign Language, Xizang Minzu University, Xianyang, Shaanxi, 712000, China

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ABSTRACT

With the gradual expansion of China's influence, the translation of tourism texts has become one of the important media for cultural exchanges between China and foreign countries. This paper adopts the translation strategies of the foreignization and domestication, studies from the perspective of the function of the tourism text, and analyzes the proper nouns, Chinese four-character words, and sentence expressions in translation practice at the vocabulary and syntactic levels. Following the vocative function and information function contained in the tourism text, this paper elaborates on the purpose of attracting tourists and promoting the communication between Chinese and Western cultures.

1. Introduction

With the deepening of economic globalization, tourism texts have become one of the main ways for Chinese and foreign tourists to understand tourism resources around the world. The purpose of the text is to better convey the culture of the source language, so that readers get the introduction of relevant information and background information when they decide to travel to a certain place or visit a scenic spot. Tourism texts can effectively promote cross-cultural communication, and the vocative function contained in tourism texts can induce readers to react in the way intended by the texts and stimulate readers' interest in visiting the natural and cultural landscapes at the destination.

In 1995, Venuti proposed the translation strategies of the foreignization and domestication. He means that the translator's cultural conversion during translation is centered on the source language culture and the target language culture^[1]. As far as the translation of tourist texts is concerned, the translation strategies of foreignization and

domestication have their advantages and disadvantages. Foreignization retains the foreignness of scenic spots and increases readers' interest in traveling. However, the excessive foreignization will make the translation difficult to understand. Domestication ensures the fluency of the translation, but excessive domestication texts will make the scenic spot lose its uniqueness. Therefore, the translation of tourism text should make dynamic choices based on the specific characteristics and purpose of the text, so that the two complement each other^[2]. This article will use domestication and foreignization as the guiding strategy to explore the vocative function of tourism texts at the levels of vocabulary, phrase, and sentence structure.

2. Translation strategies at the vocabulary level

The tourist text is about the history of Chichen Itza. In the 6th century, Spanish colonists gradually conquered the Mayan states. Therefore, there are a lot of Spanish proper nouns in the translation process. This requires translators

*Corresponding Author:

Tianyi Xu, School of Foreign Language, Xizang Minzu University, Xianyang, Shaanxi, 712000, China; Email: Shanewcqs@126.com.

not only to convey the tourist information in the source language, but also to take into account the comprehension ability of the target language readers.

Due to the huge cultural differences between Chinese and Western readers, some unique cultural words or landmarks cannot be matched with appropriate words in the target language. In order to achieve the function of vocative tourism text, it is necessary to use foreignization translation strategy, under which the transliteration method is adopted, such as "Mayapan (玛雅潘)", "Kukulcan (库库尔坎)" and "Quiriguá (基里瓜)". Transliteration in tourism text is helpful to retain the exoticism of the original language. Experiencing foreign culture is one of the important purposes of tourists' tourism. Transliteration can retain the original culture as much as possible and attract tourists' attention, so as to meet the purpose of tourism. Besides, the transliteration method effectively plays the vocative function of tourism text and stimulates readers' interest in going to the local place.

In addition, free translation is often used in lexical translation. For example, "Quetzalcóatl" translates freely to "奎兹特克". The inner meaning of words cannot be conveyed to readers. At this time, it is necessary to adopt domestication translation strategy to bring the noun into the Chinese cultural context to make it conform to the reading habits and way of thinking of Chinese readers. It is understood that Quetzalcóatl is a god of creation in Mayan mythology, generally appearing in the image of a feathered snake. Therefore, combining the image of the god in traditional Chinese mythology and translating it as "羽蛇神" can ensure the readability of the translation on the basis of conveying the information of the original text^[3].

3. Translation strategies at the phrase level

Four-character words are a common in native Chinese texts. Although they are concise, they have rich connotations. For example, the four-character word "鬼斧神工" means as if it were done by gods and ghosts. It describes buildings and sculpting techniques which are so superb that they are hardly beyond the reach of human power. It is a simple and incisive fixed phrase commonly used by the Chinese for a long time. Such Four-character words have a strong sense of rhyme, and they read up and down, which increases the readability of the translation. In the process of translation of tourism texts, translators use four-character words flexibly and give full play to the stylistic characteristics of their layouts and rendering^[4]. The following paragraphs of English-Chinese texts are typical examples:

Source Text: ... ruled by divine and intriguing kings,

who today are known to have permanently fought to increase their power.

Target Text: 这些城市由神圣的国王统治，他们一直为增强自己的力量而战斗，直至今日还被人口口相传。

Analysis: The source text "are known to have permanently" if directly translated is "长久的被人所熟知". This kind of sentence is not only verbose but also does not conform to the expression habit of Chinese. On the contrary, "口口相传" means that people pass word of mouth from one person to another with a keen interest in talking about something. This rhythmical four-character idiom is a tribute to the king's heroism and hopes that the king's deeds will be handed down from generation to generation. For the translation to conform to the vocative function expected to be achieved in the target language context, the translator translates it into "口口相传", so that the translation can better satisfy readers' expression habits.

Source Text: ... the Thousand Columns, previously roofed and today helpless....

Target Text: ... 屋顶不翼而飞的千柱群 (the Thousand Columns) ...

Analysis: The translator noticed that if it is translated word by word, it will produce a ridiculous translation of "曾经有屋顶现在却很无助". Through the understanding of the context, it can be known that the building was originally a huge palace with a roof, but now only its pedestal remains. This sentence mainly reflects or retains the aesthetic value of the source text. It uses "being helpless" as an adjective, which echoes the previous "previously roofed" to imply that the roof of the Thousand Columns has disappeared without wings. Therefore, the translator adopted the free translation method, chose to retain the use of rhetoric in the original text, and humorously described the current situation of the Thousand Columns with "不翼而飞". This translation method can give full play to the vocative function of tourist texts to make readers think of the prototype of architecture when reading and stimulate tourists to find interest in the local area.

4. Translation strategies at the sentence level

Since Chinese and English belong to different phylum, there are obvious differences in the process of expression between the two. In the travel text, Chinese emphasizes the depiction of landscape and geography while the English text pays more attention to the transmission of information. Therefore, when translating tourist texts, translators cannot only perform literal translation according to the content of the source text. Instead, they will consider the reading habits of the target language readers and choose appropriate translation strategies under the dynam-

ic guidance of domestication and foreignization. This can be indicated in the following paragraphs of English-Chinese text:

Source Text: Chichén Itzá received new waves of Itza peoples and experienced a political and cultural renaissance with Toltec influences that consolidated it as the main center of power in the Yucatan peninsula.

Target Text: 奇琴伊察迎来了新一批依察人，并经历了具有托尔特克（Toltec）文明影响的政治和文化复兴，巩固了其作为尤卡坦半岛主要权利的地位。

Analysis: This sentence describes the historical development of Chichen Itza. In order to better realize the promotion effect of the translation to convey information and attract tourists, the translator retains the cultural information of the original text as much as possible when translating. Proper nouns such as Chichen Itza, Toltec civilization, and Yucatan Peninsula are all transliterated. This foreignization translation strategy not only retains the historical heaviness contained in the original text, but also provides a sense of mystery and freshness for Chinese readers who are not familiar with the local culture, attracting tourists to experience the exotic atmosphere of Chichen Itza.

Source Text: From Chichen Viejo to splendor

Target Text: 奇琴旧区和辉煌的普克风格

Analysis: The translation of tourist texts should be reader-centered, which means when translating, the translator will take into consideration the target reader's knowledge background, reading expectations and aesthetic standards, and adopt appropriate methods to match the reader's expectation of the content^[5]. This sentence is a subtitle in a travel text of Chichen Itza. If it is directly translated as "奇琴旧区走向辉煌", it will make readers think that the old area of Chichen has ushered in its prosperous period, causing confusion or misunderstanding. By combining the following, the translator can know that this part focuses on the architectural style of the southern Mayan Puuc style. The Puuc style buildings are not as huge as the buildings in the Chichen Viejo, and the exterior walls are very beautifully decorated. The amplification translation is adopted in this text: to express the meaning of the original text by adding appropriate words and short sentences in the process of translation combined with the bilingual thinking gap. Therefore, the addition of "Poke style" in this sentence can make the translation head word more obvious and more convenient to supplement readers' needs for background knowledge.

Source Text: the horror vacui leaves no free space before the multiplication of the representation of the god Chaac and his powerful laughing nose.

Target Text: 对恰克神（Chaac）及其威严好笑的鼻

子的描绘大大增加之前，这种恐怖留白并未留下多少空白。

Analysis: When translating this sentence, the translator reorganized the original text according to the structural characteristics of the target language and used the depiction of Chaac's nose as the subject of the sentence. Given that the consideration of the differences in expression between Chinese and English, the translator put the theme "funny nose of the god Chaac" at the beginning of the sentence, so that the vivid image of god Chaac would appear in the mind of Chinese readers when beginning to read, which makes the article lively and interesting, and which makes the reader want to see the statue of the god Chaac.

Source Text: the temple of the jaguars, full of allusions to this cosmic game, a constant fight between light and darkness.

Target Text: 美洲虎庙里处处都是对宇宙的映射，这是一场光明与黑暗的持久战。

Analysis: This sentence wants to express the temple of the jaguars is a place that reflects the Maya's views on the universe and the world. If "allusions" is literally translated as "典故\暗喻", the aesthetic function of the tourist text will be lost, and readers will not be able to understand the position of the temple of the jaguars in the minds of the Mayans. In addition, "full of" is translated to "处处", which highlights the characteristics of atmosphere rendering in Chinese tourism texts, arousing readers' curiosity about the temple of the jaguars and giving full play to the vocative function of tourism texts.

5. Translation methods

Based on the analysis of translation practices above, it can be seen that tourism text contains vocative function and information function. The vocative function is to stimulate readers' interest in traveling to the destination while the information function is to provide readers with information about tourist attractions.

The foreignization strategy is mainly used to preserve the original culture, highlight the uniqueness of scenic spots, and cater to people's desire to experience exotic customs. For example, "Kukulcan" is transliterated as "库库坎", which embodies the vocative function of the text and stimulates readers' interest in traveling while delivering the regional culture of tourist attractions to readers. However, excessive foreignization of translation will make it difficult for the reader to understand the text content because it is too close to the source language. When translating "Quetzalcoatl", the translator aims to facilitate readers to better learn about the information and culture conveyed by the source text and eliminate the cog-

nitive gap caused by cultural differences in the translation process. "Quetzalcoatl" is appropriately translated into "羽蛇神", which is adjust to Chinese culture. In addition, appropriate supplement can help readers better get the information conveyed in the original text. For example, the supplement of "Puuc style" can facilitate readers to understand the cultural information of the original language, so as to achieve the purpose of effective communication.

Therefore, in translation practice, in order to highlight the information function and vocative function of the original text, it is necessary to choose appropriate translation strategies according to the background of the text. When using foreignization strategy, transliteration translation method is adopted, while using domestication strategy, amplification translation and free translation translation method are adopted. The purpose is to enhance the vocative function of tourist attractions and achieve the ideal publicity effect.

6. Conclusion

In summary, as a carrier of cultural transmission, tourism texts need to effectively embody the vocative function and information function. Translators should be aligned with readers in the translation process, flexibly using domestication and foreignization translation strategies to achieve the transmission of textual information. This will appropriately arouse readers' yearning and reveries for tourist scenic spots, to stimulate readers' interest in

traveling and achieve the purpose of cross-cultural communication. This paper is just some thinking based on the translator's translation practice and cannot cover the characteristics of translation in tourism texts. The application of vocative function in tourism text translation still needs further exploration.

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