

Application of Domestication and Foreignization in Tourism Text Translation Strategies

Nan Lu^{1, a} and Lei Liu^{2, b, *}

^{1,2}Department of Foreign Language of Qiqihar Medical University, Qiqihar Heilongjiang, China

^a729663040@qq.com, ^b84056867@qq.com

*corresponding author

Keywords: Tourism text; Translation Strategies; Domestication; Foreignization

Abstract: Tourism internationalization has become a trend of the times, and tourism publicity has naturally risen to an important position. In order to better publicize the tourism culture, the translation of tourism culture is particularly important, and the choice of translation strategies becomes the core of the translation work. On the basis of domestication and foreignization, domestication is used to make readers understand the source text better at the level of language which does not involve any cultural information. On the other hand, foreignization is often used in the cultural aspect of translation, which is rich in cultural characteristics, in order to show the local characteristics. This paper probes into the application of domestication and foreignization in the translation of tourist texts and the choice of translation strategies.

1. Introduction

With the rapid development of economy, tourism occupies a prominent position in the economic development. In order to allow more foreign friends to travel to China, foreign tourists must have a better understanding of the scenic spots, tourism translation has become an indispensable means. The accuracy and literariness of tourism culture translation are particularly important. To translate tourism culture from the source language into the target language, the choice of translation methods and translation strategies is particularly important. Based on the cultural differences embodied in tourism texts, this paper analyzes the application of domestication and foreignization in tourism cultural translation with specific examples, and expounds how to choose translation strategies.

2. Connotation Expansion of Domestication and Foreignization

2.1 Domestication and Foreignization

In the 1990s, Venuti, an American translator, first proposed two important translation strategies in English text translation: domestication and foreignization. In *The Translator's Invisibility*, he points out that "the translator should respect the mainstream values of the target language, minimize the strangeness of the original text, and make it meet the cultural, canonical, trendy and political needs of the target language countries when using domesticated translation strategies; while foreignization translation strategy refers to deviating from the original text in translation. Native values deliberately break with conventions and retain the exotic characteristics of the original language^[1]. From Venuti's point of view, we can see that domestication is a target-language-oriented translation. The purpose of domestication translation is to avoid cultural conflicts and to make the target language users understand the target language better. Domestication translation strategy emphasizes the effect of translation, pays attention to readers' acceptance, and avoids misunderstandings caused by cultural conflicts.

Foreignization is guided by the original culture and preserves the cultural characteristics of the source language in translation. Through this translation method, the translator can show the readers cultural specificity and exotic customs, faithfully reproduce the cultural characteristics of

foreign countries, the reader has a feeling of leaving the country. Foreignization translation strategy is helpful to realize the blending and collision of different cultures ^[2].

2.2 The Difference between Domestication and Alienation

The difference between domestication and foreignization can be seen as a comparison between literal translation and free translation. Literal translation is one of the most common translation methods. While the content of the translation is consistent with that of the source text, the structure of the translation must be similar to or consistent with that of the source text. Therefore, literal translation is also called word-by-word translation. Using this method, the translator only pays attention to the literal meaning, thus sacrificing some formal language elements of the target language, and even sacrificing the comprehensibility of the target language in order to pursue the integrity of the original. The similarities between the two translation strategies lie in that literal translation and foreignization emphasize the linguistic and stylistic features of the source text, which is not suitable for readers who are unfamiliar with the target language. While free translation and domestication pay more attention to the target text audience, because these readers pay attention to the source language and culture in the source text, but free translation and domestication are not exactly the same. With the development of translation studies, more and more translation studies have been carried out. Translation scholars realize that translation is a complex activity closely related to cultural, political, economic and other factors. Therefore, the use of domestication and foreignization is more complicated than literal translation and free translation ^[3].

For example, “dragon” in this Chinese and Western cultures expressed very different meanings, in China, “dragon” represents “strength, dignity and wealth” and so on, in Western culture, “dragon” symbolizes “evil, ferocious”. Therefore, in this case, the use of foreignization will lead to the failure of cultural communication, so domestication is the appropriate choice. As in some cases, the translator can choose the foreignization translation method. The mausoleum of Emperor Yan is a sacred place for the descendants of the Yellow River to worship their ancestors. The Mausoleum of Emperor Yandi, Legendary god of Chinese agriculture, has ever since been a holy place where the offspring of Emperor Yandi and Huang di (the Chinese People) offer sacrificial to the Chinese ancestors. This translation mainly adopts the methods of foreignization and detailed explanation, which makes the translation from the source language to the target language Language conversion succeeded.

3. Factors Influencing the Choice of Translation Strategies

The choice of translation strategies is influenced by three factors: the purpose of translation, the acceptability of the target language readers and the text type. The purpose of the translator's translation directly influences the use of translation strategies and methods.

The traditional translation theory is one-sided, focusing only on the study of the text, while ignoring the important participation of the translator and the reader. Nida, a famous translation theorist, puts forward that “the quality of translation should not only take into account the meaning, grammar and rhetoric of words, but also the readers' appreciation and correct understanding of the target text.” From Nida's point of view, it can be seen that before translation, the translator should fully understand the readers' reception and aesthetic taste, and reasonably choose translation strategies. Only on the basis of readers' acceptance can the translation achieve the purpose of effective cultural transmission. Catherine Rice, a famous German translator, holds that texts can be divided into informative, expressive and manipulative types. There are three types of ergonomics ^[4]. Informational text refers to the text with the main purpose of conveying text information. The text is simple and concise, without too much embellishment. The purpose of expressive text is to express personal feelings, the language is beautiful, and the writing is creative. Operational text focuses on the functionality of the text and the reader can follow the author's instructions. The purpose of tourism text is to publicize and introduce scenic spots and attract tourists, so tourism text belongs to operational text. In the process of translation, the translator should take the reader's acceptance into

full consideration, the difference of tolerance makes a reasonable choice of appropriate translation strategies ^[5].

4. Strategies of Domestication and Alienation in Tourism Texts

Through the in-depth analysis of the tourism text, the text is divided into two parts: the language level and the cultural level. Linguistic level refers to the text that does not involve any cultural information, and this kind of text adopts domesticated translation method. The cultural level refers to the text which conveys rich cultural characteristics. This part of the text should adopt foreignization translation strategy on the premise that readers can accept it. This requires the translator to accurately judge the true purpose of the text and analyze the characteristics of the text so that the translation can carry forward the native culture to the maximum extent while transmitting the text information.

4.1 Domestication Translation Strategies at the Linguistic Level

Syntax. Chinese people emphasize “parataxis”, less “hypotaxis”. The mode of thinking belongs to the comprehensive mode of thinking. It focuses on the obscurity and hidden meaning of language ^[6]. There are few correlations between contexts. As English is a phonetic alphabet, it emphasizes “hypotaxis” and “logical externality”, and the relationship between sentences can be expressed through the use of correlative words. If the content of tourist texts is not related to culture, domestication is adopted in translation, and the expression and structure of the translated texts conform to the expression habits of Westerners. Yuntai Mountain, a branch of Taihang, is famous for its steep peaks both inside and outside Henan Province. Overlooking the main peak, the jade looks like a sky. The smog is so thick that it's called Yuntai Mountain. There is no special transmission of cultural information in this paragraph, it is a typical Chinese expression, four-character pearl, expressing the shape and characteristics of the mountain. If English is also translated according to this sentence pattern, Westerners will be at a loss. When translating, we should adjust the sentence patterns and the logical relationship between the sentences. The first sentence introduces the position information and peak characteristics of Yuntai Mountain. The second sentence expresses the reason for the name, there is a causal relationship between the sentences, we can use the English expression of causal correlations in translation.

Discourse. The differences between Chinese and Western expressions are prominent in tourism texts. In the Chinese tourism text, when introducing a scenic spot, the author will first introduce its social background, development process, then the scenery, cultural characteristics, and finally its geographical location and related service facilities. In the western tourism text, the author will mainly introduce the geographical location of the scenic spots, the main landscape, then the service equipment and cultural and social characteristics, and finally the various aspects of the scenic spots. In a word, because of different historical and cultural backgrounds, Chinese people mostly describe the scenery and social importance of scenic spots, while western tourism texts mainly focus on the transmission of information. According to this feature, the translator should consider the description of Chinese before translating, and screen out the real information to avoid making foreigners feel repetitive and cumbersome. At the same time, the translator should adopt omission, addition or language according to the different expression habits between China and the West translation strategies of domestication such as text reorganization ^[7].

Style of writing. The style of writing in China and the West is quite different. Chinese writing is neat, rhetorical, artistic conception-oriented, feelings and scenery blend, and reality and fiction blend. Tourism texts in English require objective, simple, easy to understand and accurate expression. There is no need for rhetoric to convey a message. Therefore, in translation, too much subjective emotion rendering should be removed from the text, It is easy for westerners to accept domestication translation in plain language ^[8].

4.2 Translation Strategies of Foreignization at the Cultural Level

On the surface, translation is a simple conversion of two language signs, and its essence is the communication and collision between different cultures. Because of the great differences between Chinese and Western cultures, some things with Chinese characteristics can not find the appropriate language match in the Western expression. At this time, we should adopt the translation strategy of foreignization. Only by adopting foreignization translation strategies can the differences of Chinese culture be preserved, the Chinese culture be transmitted in an authentic and authentic manner, and the world be made to feel the charm of Chinese culture. In the translation of tourist texts, literal translation, transliteration annotation and cultural analogy are often used in the translation of cultural texts, which are illustrated by examples^[9].

Literal translation of foreignization. Literal translation is frequently used in foreignization translation strategy, which can spread Chinese culture to the maximum extent. The translations of scenic spot names and place names are mostly literal translation to reproduce the implied cultural connotation. The translations of scenic spot names and place names often use literal translation to reproduce the hidden cultural heritage, such as "Long hua Temple" and "Bai yun Mountain".

Alienation transliteration annotation. The translation methods of transliteration and annotation are mostly used in the translation of Chinese nouns and things. In this way, not only can westerners feel the Chinese cultural characteristics and customs, but also the method of adding notes in parentheses can make westerners easier to understand and accept. There are many mistranslations of the famous scenic spot "Broken Bridge Can Xue" in Hangzhou. Many translators translate Can Xue into "Snow", "Snow Science", "Melted Snow" or "Last Snow". This only expresses the literal meaning, not the real artistic conception and cultural connotation. To accurately convey cultural information, we also need to understand the origin of the name of the scene. The origin of "Broken Bridge Can Xue" can be traced back to Zhang Hu in Tang Dynasty. He wrote in Title of Gushan Temple in HangZhou, Broken bridge moss astringent, empty courtyard deep flowers. The poem not only presents the moss-covered ancient stone bridge in the snow after the beginning of the fine beautiful landscape, but also expresses the author empty sigh residual mountains and water, desolate and lonely feelings. "Lingering Snow on the Broken Bridge" is more in tune with the author's mood.

Cultural analogy of alienation. In the process of translating tourist texts, we can adopt the method of cultural analogy when we encounter some words with unique Chinese history and culture and can not find matching words in western languages. Chinese unique objective things, characters and events can be found in Western culture with similar cultural meanings of the corresponding things, characters and events to describe. This method of translation can eliminate cultural barriers and transfer cultural information quickly and efficiently.

5. Summary

To sum up, the translation of Chinese tourism texts is of great importance. Domestication can help western readers understand the source text better. Foreignization translation strategy can make the target text blend in with Chinese characteristics and better show China to the world. In translation, on the basis of in-depth analysis of the text characteristics, we should reasonably choose the translation strategies of domestication and foreignization, so as to make domestication and foreignization complement and complement each other, undertake to carry forward Chinese culture.

Acknowledgements

Qiqihar philosophy and social science research planning project. Project number: QSX2019-19JL. Project name: Research on Chinese-English Translation about Tourism Texts for Raising Qiqihar Tourism City Profile.

The corresponding Author: Lei Liu, Master Degree. Work in Department of Foreign Language of Qiqihar Medical University.

Reference

- [1] Venuti, L. The translator's Invisibility: A History of Translation [M]. Shanghai: ForeignLanguageEducationPress, 1995: 152-154
- [2] Xiaoying Li. Influence of cultural differences on tourism text translation and strategies[J]. Overseas English, 2019, 03:27-28
- [3] Cheng Xiang. A Study of C-E Tourism Translation Strategies from the Perspective of Intercultural Communication Theory---A Case Study of Bazhong Tourism [J]. Journal of Chongqing University of Science and Technology, 2015, 5: 75-79
- [4] Jing Tong. Literature Review of Eco-translatology [J]. Contemporary Educational Theory and Practice, 2013, 5 (7): 176-178
- [5] Dongbi Zhu. A Study on Translation Strategies of Tourism Texts from the Perspective of Cross-cultural Pragmatics[J]. Journal of Ezhou University, 2015, 22 (3): 79-80
- [6] Hong Pan. Purpose, function and translation of scenic spot names[D]. Changsha: Central South University, 2010
- [7] Tianyu Xie. Translation Strategies for English-Chinese Translation of Tourism Texts--A Case Study of Two Tourism Text Translation Projects[D]. Shanghai: Shanghai Institute of Foreign Languages, 2017
- [8] Xin YE. Domestication and Foreignization in English-Chinese Cross-cultural Translation [J]. Wisdom, 2019, 25: 200
- [9] Nengsheng Qiu, Xiaoqin Qiu. On Foreignization and Domestication of English and Chinese idioms in the context of cultural differences[J]. Shanghai translation, 2019,02: 51-56
- [10] Ke Yin, Tiejun Wu. Domestication and Facilitation: A Study of Chinese and Foreign Publicity Translation Strategies in the Context of Globalization[J]. Comparative Study of Cultural Innovation, 2018, 08: 78-81