

Literature Review and analysis on the Cross-Culture Awareness in English Translation of Chinese Scenic Spot Introductions

Chunlin Zhou

*School of Tourism and Events Management of Henan University of Economic and Law, China.
zhouchunlin@huel.edu.cn*

Abstract:

Tourism is a typical cross-cultural communication activity, and is very important for globalization. And tourism English translation is an important connection in cross-culture communication. With the development of international tourist trade, more and more materials concerning it need to be translated into English, of course scenic spots translation included. Among the existing versions, especially materials about the scenic spots, there are a large number of examples. But at the same time, still a great deal of mistakes can be found in the translation of scenic spots which make it difficult for the foreigners to learn Chinese culture, and it is a major obstacle to promote Chinese culture to the world. As for many reasons, there exist many problems in the tourism English translation of our country. Especially because most of the translators don't have a cross-cultural awareness, and what they translate always causes great difficulty for foreign scholars and visitors to understand, so how to do with this problem is pretty significant and emergency. Because traveling is cross-culture activity, translation of texts at scenic spots must be dealt with from a cross-cultural perspective, thus makes it more difficult for translators to manage the tasks. It not only acquires translators to have keep knowledge of literary language, but also know very well both cultures. In this article, the author explores this issue from the following aspect: different linguistic and stylistic characteristics of tourist texts between Chinese and English translation of the names of scenic spots and personal names, translation of historical and cultural names, and translation of Chinese poetry in texts; how these differences affect the translation materials; later get some suggestions to wish to raise the translators' professionalism to eliminate the large barriers.

Key words: scenic spots translation texts; cross-cultural perspective cross-cultural awareness; promotion of Chinese culture

L.S. Harms (1996) thinks that human communication around the world has experienced 5 stages; the 5th stage is cross-cultural communication. We are in the 5th stage now. Cross-cultural communication refers to the communication between people (information senders and recipients) with different cultural backgrounds; From the view of psychology, information encoding and decoding communicated by people who come from different culture is just the cross-culture (Jia, 1997: 23) As we know, tourism develops faster and

faster, and China has become one of the biggest tourist destinations. We need to learn from countries and also transmit our culture to others. So we must first cultivate our translators' awareness of "transculturation" (cross-cultural communication).

Nowadays, tourism has become one of the most important and growing industries in the rapidly changing world. China is a great oriental country not only with numerous scenic attractions, for example, the picturesque mountains and rivers, but also with innumerable historical heritages and cultural relics. The tourist industry brings in great economic profit to China and is considered as the best way of giving our culture lots of benefit in the world. Therefore, how to make Chinese tourist resources known is the first significant step to develop our tourism. English, as the popularly-accepted tool of international communication, is the language mainly used in China's tourist industry to translate Chinese tourist materials. Most foreign tourists are expected to be the people who are from English-speaking countries or the people who know English. English translation of Chinese tourist materials is the best approach for the tourists to know the Chinese tourism resources materials, thus it is a tuff task for translators to translate Chinese into English with showing Chinese culture. If the English versions are not accepted by the tourists, the communication fails. Therefore, the quality of the English translation is one of the decisive factors to develop Chinese culture. However, it is disappointing that a brief survey of present English version especially about the scenic spot translation has revealed a lot of problems. Many English translations of scenic spots are tautological ill-structured and confusing.

On the other hand, the development of tourism in our country has also stimulated the studies of English translation of Chinese scenic spots. Most of them are trying to explore the problems and improve the quality of the translation from distinct perspectives, but the inadequacy of such studies is that they are mostly confined to solve particular problems, which offer few instructive insights into the basic problems. For as much, more researches should be done to investigate what lies behind the problems of the versions and to improve the quality of translation of texts on scenic spots on ground of relevant studies.

This thesis focuses on English translation of scenic spots from a cross-cultural perspective. First of all, the article tell what is the cross-cultural awareness, next analysis the

differences between China and the western culture. Then, talk about the influences that these differences have on tourism English translation. Finally it shows the existing problems in the scenic spots translation on the name of people and spots, historical events and poetry; at the same time, according to the reasons, the article provides some suggestions to improve the quality of English translation.

The definition of cross-cultural awareness

Cross-cultural awareness is cognitive standard and an adjustment method which are forming along with the process of cross-cultural communication consciously or unconsciously, and it can be described the sensitivity to the culture. Some scholars explain cross-cultural awareness refers not only to the fully accurate understanding to differences and the conflicts between their own culture and other culture cultural phenomenon, custom and habits which are formed from a long period of time, but also include they are willing to be adjusted to the differences and conflicts and accept them with the attitude of tolerance based on the understanding.

In addition, cross-cultural communication itself is a dynamic process during which people on both sides of the cross-cultural communication exchange their information and message in the medium of language by source of information — encoding — information transfer — decoding — retroaction link.

Along with the contact between China and the world having become more frequent and the vigorous development of tourism, tourism English translation is becoming more and more significant. That translation is proper or not is likely to be related to the development of the tourism industry in our country and our country's international image. Because of its special use, tourism English translation keeps very close relationship with cross-cultural awareness.

The importance of cross-cultural awareness in the translation of the introduction of scenic spots

Different cultural backgrounds cause different process during which concrete things are produced to abstract language. It is wildly believed that language itself has its specific meaning. As a matter of fact, the meaning depends on people not word or phrase. What word has only the pragmatic meaning, because people determine the meaning of the text based on their historical and cultural background and their experience in their lives.

One time, when a tour guide tell a famous battle, he uses a phase“屡战屡北”. It is an idiom in China, in which the word“北”does refer to failure rather than the direction. If one arm who were defeated by another one, we can them “败北”. In English, we can translate it “He was repeatedly defeated though he fought over and over again. Another example is shuttle. Before it has the same meaning between English-speaking countries and China, and it is a kind of part in looms, nevertheless in today’s America, it refers to a kind of airplane which can return to the earth and can be used repeatedly. So only translators have deep understanding and can master the cultural differences in language, they can promote mutual understanding and accomplish their tasks.

In the scenic spots translation, translators must pay attention to the common rule of communication with different cultures, when they are dealing with these texts. For example, when tour guide talk about the tale of Lian Shanbo and Zhu Yingtai, he can take Romeo and Juliet as compare which it is very familiar to the western people. Confucius is just like Aristotle, Genghis Khan like Julius Caesar.

There is an another example about historical event translation. In contain a materials which introduce Forbidden City, a description said that: 故宫建造耗时十四年，整个工程于 1420 年结束。 If the tourists is from North America, the text can be translated like this“The construction of Forbidden City took 14 years and was finished in 1420, 72 years before Christopher Columbus discovered the New World.” If the tourists are Europeans, it can be translated“The construction of Forbidden City took 14 years and was finished in 1420, 14 years before Shakespeare was born.” Though this way, Chinese culture is very easy for foreigners to understand and promote.

The article has talked about what is cross-cultural awareness and its importance, however, it is not enough to improve the quality of translation. Next, the author will analysis the factors and performance of different cross-cultural awareness

Problems of the English translation of the scenic spot introduction in China

According to the WTO, in 2020, China will become the largest tourist country and among the largest for overseas travel. According to this, we can tell that English translation of tourism shoulders the great mission of the exchange between Chinese and Western cultures. And it also plays an important role in disseminating, eliminating, integrating and protecting culture etc.

However, there still exist many problems in this area. Generally speaking, the present author summarizes two factors, which greatly influence the translation quality of scenic-spot introductions: linguistic factor and cultural factor. In this chapter we are going to have a thorough analysis of the existing problems in the English translation of Chinese scenic-spot introductions from linguistic errors and culture-related errors respectively.

Language to translation is like what brick to building. Without language, translation would be impossible. Chinese belongs to the Sino-Tibetan family, whereas English belongs to the Indo-European family. The former is mainly composed of monosyllabic characters with a wide range of diverse meanings, while the latter is constituted by Latin letters. When switching from Chinese to English, some linguistic errors are unavoidable. The linguistic errors will be analyzed from the following two aspects, namely, diction and chinglish.

Diction means the choice and use of words. Word is the smallest semantic unit and the proper choice of words is the basic requirement for the precision of translation. Here are some examples.

(SL): 南山，面朝南海，是中国最南端的山。

(TL): Nanshan Mountain (South Mountain), facing Chinese South Sea, is the southernmost mountain in China. In the target language (TL), “南海” is translated into

“Chinese South Sea”, however, the correct English translation of “南海” is “South China Sea”. The correct version: Nanshan Mountain (South Mountain), facing South China Sea, is the southernmost mountain in China.

(SL): 白云阁 (罗小波, 2005: 26)

(TL): White Cloud Attic

The word “attic” in the TL is a pseudo-equivalent word to “阁”, although in Chinese, “阁” also shares the meaning with the word “attic” to refer to space or room immediately below the roof of a house, which is used to store things. However, in most circumstances, “阁” means a light building used as a shelter rather than to store things. And the scenic-spot name “白云阁” is actually a pavilion used as a shelter for tourists. Therefore, in this context, the English word corresponding to Chinese “阁” is “pavilion”.

The refined version: White Cloud Pavilion

As translation of scenic-spot introductions is from Chinese to English, Chinese will inevitably exert its influence in the translation. Chinglish is speech or writing in English that shows the interference or influence of Chinese. “It may result from poor English competence, bad habit of Chinese writing, or from uncritical way of thinking and writing in a Chinese context.” (Joan Pinkham, 2000: 105). Chinglish may be grammatically correct, but the choice of words or phrases and the manner of expression do not conform to Standard English usage. Some sentences may be little more than word-for-word translation of Chinese expressions. Mechanical application of Chinese expressions or incorrect use of other English expressions can only result in an ineffective conveyance of information, or even cause misunderstandings. Here is an example:

(SL): 久负胜名的大东海水如碧、沙如脂、景如画。

(TL): Dadonghai is a famous scenic spot and a gift given by nature, the sea like jade, the sand like rouge, the scenery like picture.

It is one of the sentences in the introduction of Dadonghai which was pictured by the present author from the information board in Dadonghai Scenic Area. This is a typical translation which is based on the sentence structure of Chinese language. These chinglish expressions are word-for-word translation: 水=water, 如=like, 碧=jade; 沙=sand, 如=like, 脂=rouge; 景=scenery, 如=like, 画=picture, which are hard to understand since they sound awkward and redundant to foreign tourists. As a result, the informative function is not well performed and the aesthetic function is lost in the translation.

The refined version: Dadonghai is well-known for its clear water, white sand and picturesque scenery.

Bilingual competence has almost always been regarded as an essential requirement for translators. However, for truly successful translating, biculturalism is even more important than bilingualism, since words only have meanings in terms of the cultures in which they function. Besides transferring one language to another, translation also carries the responsibility to promote culture exchanges. However, the existing materials have a lot of mistakes. The following examples will best illustrate this point.

(SL): 内乡县衙

(TL): Yamen in Neixiang County

“内乡县衙” is a famous scenic spot in Nanyang City, Henan Province. To Chinese people, the word “yamen” is within their previous knowledge of ancient administration division. However, to the foreign tourists who have little background knowledge of Chinese traditional culture, it is hard for them to understand. The above translated version conveys no useful information other than some proper names which are translated with Chinese Pinyin. Therefore, the translator should provide some background information to compensate the cultural default.

The refined version: Neixiang County Office — A China’s Feudal County Office

Another example:

(SL): 金鸡报晓

(TL): Golden Cock Announcing the Daybreak.

This is the name of a scenic spot in Liaocheng City, Shandong Province. The lexical item in one language and its counterpart in another are not held in one-to-one relationship, but rather one-to-many or many-to-one, and sometimes a many-to-many correspondence. The word “cock” is the corresponding word of Chinese “鸡”, however, cock is a rude word in English and sometimes it refers to man’s sexual organ which is indelicate to name a scenic spot. Actually, in Chinese, “鸡” also has the bad connotative meaning, such as a lady who offers herself for sexual intercourse for money. However, it is the context, in which the word is used, gives different connotative meanings to the same word. Therefore, in the above example, the word “cock” should be replaced by “rooster” which refers to the male cock but does not have the connotative meaning causing cultural dislocation.

The correct version should be: Golden Rooster Announcing the Daybreak

And all of those problems are caused by many factors. Here the writer put forward some of the most important ones.

Factors causing the current problems

The first factor that causing the current problems is social factor. order to save money, time and effort, some of the tourism unit usually finds non-professional people to translate things that are actually very important for visitors to understand. According to the low salary, poor skill, those non-professional workers would undoubtedly make tons of mistakes and lead to understanding confusion.

However, it is quiet a common phenomenon in scene spots. Just take the museum for example which is mostly the center for a place or even a country to show itself.

However, the writer finds the problem here is also very serious.

We know that the museum is a window for a place to show its culture, history, development, spirit and so on. But according to our investigation, we find that many mistakes happen in, for instance, grammar, spelling, tense or even the meaning of the exhibition.

Others may use the correct grammar, the exact spelling and meaning, yet exists the problem of not conveying the important information. It not only causes loss for the place, it also influences the image of the place, the nation or even our country. So we must admit that translation is a professional work. Not everyone can do it. The translator must be professionally trained, have rich background knowledge in western history, culture, life and so on. And we need to reinforce in the administration, inspection in this field to wipe off the obstacles in social point.

The existence of difference between Chinese and Western cultures, such as different mode of thinking and perspectives, the different understanding of the culture brings a lot of challenges in understanding for recipients. Purposes of tourism English translation: let tourist whose mother tongue is English can read and understand, and obtain intelligence information of the nature, customs, culture and geography from it. So we shouldn't translate things just according to Chinese habits which conflict with the appreciating habits and aesthetic psychology of English nations. This means that the translators should think in the mode of western ways. As for the difference in the thinking mode between Chinese and western, western people are always thinking more "logically" compared to Chinese people who thinking "emotionally".

The cultural background is also a factor to decrease the culture differences. A qualified translator must be acquainted with some specific culture, such as Roman and Greek Mythology and Bibles so that the source language and the target language basically convey the same meaning, or the spirit which would be the best.

Another factor is the translator itself. Such as their ability of language application, professional knowledge and the understanding of the "context", a translator should be strict to their selves, and be as erudite as possible. They could accumulate knowledge in all kinds of field, such as art, architecture, biology, industry etc. so that they can put these knowledge to use when conveying the meaning to visitors accurately. And there also be the cases when they must look up much more information to translate. This means that the translator must be very diligent. We should always put this in heart "Live and learn".

Learning the current situation of scenic spot translation and the reasons which caused these problems are not enough, and next the present author provides some suggestions to deal with it.

Standards of cross-cultural communication in scenic spots translation

Place names and scenic spot names of cross-culture awareness

It is inevitable for translators to meet some place names and scenic spot names when translate tourism materials. And since the tourism English translation has experienced a long history, many former excellent translators have summarized many agreed translation. Names, names of other attractions proper nouns can be divided into the translation method of transliteration, translation, free translation, free translation plus transliteration, literal translation plus transliteration, free translation filling, etc., but the circumstances under which the translation by the translator needs to have sensitive cross-cultural awareness.

Besides, we have some dictionary to refer to, such as the authoritative place name dictionary published in 1990s Merriam Webster's Geographical Dictionary (3rd ed.). "Pin Yin is a phonetic symbol, and it is very close with human communication, it has unusual significance." (Chen, 2002: 3). Pinyin is a phonetic symbol, phonetic symbols and the relationship between human communication is very close, because human communication is actually a for the purpose of meaning from the code to the psychological process of decoding, the process is the basis of the first convention of the communication must be a specification or symbol decoding. non-standard or wrong spelling of Chinese equivalent to the symbol decoding errors, Cross-cultural communication will bring many difficulties.

Translation of names uses more transliteration, such as Beijing, Shanghai, New York, London and so on. Of course in addition, that the geographical categories containing the names of common nouns. Common nouns are usually transliterated. If the Gulf of Mexico (Gulf of Mexico), the Philippine Islands (Philippines), Liaoning Province (Liaoning Province), the city of Shenyang (Shenyang) and so on.

Attractions in translation and the understanding of the main emphasis on culture, transliteration is often the last resort, transliteration of the things that often can not literally see its contents, the reader will sometimes have cultural divide, to understand the difficulties. Therefore, the translator In translation, one should adopt a “one size fits all” attitude, but the actual situation of flexibility. Simple use of such a transliteration of the neglect of the “meaning” can not be successful in cross-cultural communication.

Therefore, to retain the original image and its meaning the translation has become a top priority. Such as the famous gardens of Suzhou, “Humble Administrator's Garden”, translated as Garden of Humble Administrator will be much better than Zhuozheng Garden, because the “Humble Administrator's Garden” is a return to the resignation of Ming Jiajingnianjian Censor Wang Xianchen Township, in the Yuan Da Wang Temple, built the house, and borrow the modern Pan “homebound Fu” in the humble those of the government is also for the park name. If the tour guide interpretation, then, can explain the historical background, making travel are not only attracted by the beautiful scenery, and immersed into the far-reaching historical mind sees, and then to fully retain the original cultural and historical connotations.

All in all, we not only convey the code to the foreigners but what is more important is the meaning. So we should use “a system of conventions” to make sure the recipients could find the meaning accurately.

Most people advocate combining transliteration with free translation. We can see the lexical feature of tourism English translation. The technical terms, the proper names, and even some words borrowed from other languages all have their fixed decoding. For example, Lijiang, in Yunnan province, famous for its breath-taking wonderful sights, such as Black Dragon Pool, Jade Dragon Snow Mountain, Tiger Leaping Gorge, Lugu Lake and so on. And many words or idioms from other languages which are remote from English step into English vocabulary and become English expressions, such as, “Yangtze”, “cheongsam” from Chinese, and “kimono” from Japanese.

From above, we can see the importance of cross-culture awareness in translating place names and scene spot names.

Scenic spots and historical character name under cross-culture awareness

Most of these two kinds of code are also proper names. So we can use transliteration, free translation, literal translation and the methods of combination. However, no matter what methods translators use, they should have the keen conscious of cross-culture awareness and in the principle of spread Chinese culture. We'd better reserve the original image, the original cultural and historical connotation, the original pronunciation and association. So “三潭印月”（西湖十景之一）should better be translated into “Three Pools Mirroring the Moon” than “Santanyinyue”. “寒山寺”（佛教胜迹）— “Cold Mountain Temple” is better than “Han Shan Temple”. It is because that in the case of communication face to face between the translator and tourists, “Cold Mountain Temple” is better to understand. And the translator of 《寒山诗选》, Dr. Peter Stambler translates the book name into “Encounters with Cold Mountain”. And the book specially warned that “Han Shan was one of the leading poets of Tang Dynasty ... He retired to Cold Mountain, took its name for his own, and lived the life of a hermit”. It is quiet a great example to explain this standard.

Almost all names are converged on the place name translation, transliteration. For example: Marx (Marxism), Clinton (Clinton), Lu Xun (Lu Xun), etc., but some names if it is in accordance with the provisions of the present irregularities, but because they have used for a long time, people have become accustomed to, if a sudden change may lead to confusion, then best to leave the original translation. If Bernard Shaw George Bernard Shaw and not translated into "Bona Xiao", Shelley translated Shelley (especially British poet) rather than “Shelly.” Similarly, the founder of Confucianism in China Confucius, is not translated into Kongzi, Sun Yat-sen was translated into Sun Yat-Sen (transliteration from the Sun Yat-sen) instead of Sun Zhongshan. In addition to the name of the person's address, the nickname is one, because people tend to accurate and vivid nickname reflects the characteristics of a person, if the transliteration of its meaning can not be understood, it can not be called a nickname , so the nickname general paraphrase. For example, Iron Lady (the Iron Lady,

referring to Margaret Thatcher), Cinderella (Cinderella), Li Kui, the Black Whirlwind (Black Whirlwind Li Lin) and so on.

Culture information processing, poetry and couplets of cross-culture awareness

Based on philosopher Grice's viewpoint, language communication needs to obey the "cooperative principle". And the first principle is "maxim of quantity" (to offer proper information, not too much and not too less). The translator should always remember to spread Chinese culture because the purpose of foreign tourists is just to know about Chinese culture. The principle should be based is tourist-oriented, meanwhile to preserve Chinese culture as much as possible. Such like a piece of translation in Tourist Translation Trial.

满树金花、芳香四溢的金桂；花白如雪、香气扑鼻的银桂；红里透黄、花多味浓的紫砂桂；花色似银、季季有花的四季桂；竞相开放，争妍媲美。进入桂林公园，阵阵桂香扑鼻而来。

The Park of Sweet Osmanthus is noted for its profusion of osmanthus trees. Flowers from these trees in different colors are in full bloom which pervade the whole garden with the fragrance of their blossoms.

There is no "mistakes" in this translation, and it basically conveys the meaning to the readers. But it is quite a pity not to translate the details. Firstly, we need to keep the original material as much as possible in order not to destroy the beauty of the sentences. Secondly, the readers must be very curious what kind of osmanthus it have in The Park of Sweet Osmanthus. And we can refer the different osmanthus to Flowers Dictionary published by China Agriculture Press in 1995.

Often referring to various types of guide words in the ancient poetry, so the translation of ancient poetry is another major characteristic of the translation guide is a major difficulty. Guidebook cites poetry, mainly for Tourist Guides in the scenic spots to tourists when it introduces them to express its culture. Faithful to the original request, based on the tourists can well lead people to a special "translation environment." Translated as if poetry is the art of re-creation. The language of ancient poetry much more refined and profound meaning,

which asked the translator to have a high quality cross-cultural translation. For example, Song Dynasty poet Yang Wanli 《晓出净慈寺送林子方》 the first two sentences, “毕竟西湖六月中，风光不与四时同”，the “June” is the lunar calendar in June, can not be directly translated into “June” or “sixth month” ; Second, the poem at the beginning of the word “After All” is mainly to help its emphasis on “beauty and the seasons are not the same” The particular place and time. So, in order to better understand foreign tourists this poem, as more appropriate translation: “After all it’s the West Lake in summer hot. Displaying scenes no other seasons have got.” then the poem well the meaning conveyed to the reader.

Affixed to the column or writing in the sights Ying couplet is also commonly called couplets. Couplets As a unique form of art and literature to fully convey the unique culture of China. Attractions couplets explain the translation, if combined with not only to promote Chinese culture, so that the two complement each other, but also good fun to guide service added to. Couplets of the translation with the translation of ancient poetry, just as cross-cultural communication translation guide the difficulty. Someone posted the poem called couplets. But it is different from poetry, it is more concise than the poems, sentence is more flexible, short or long, flexibility. Couplets translation depends on the success of understanding the cultural connotations, the choice of translation strategies, smooth accessible text and background of the story combination. This is an organic whole, are indispensable.

Translation of the folk customs of cross-culture awareness

Focus on the understanding and translation of folk customs: for example, to translate the sentence “in rural areas, before the burial of the dead, people will ask geomancer to see the geomantic omen, and to tell the two opposing principles in nature”. “Two opposing principles in nature” and “geomancy” are both traditional cultural concepts with Chinese characteristics, similar to the western environmental geography, but in fact, their connotation and extension is of great difference with western so-called environmental geography, which is only a discipline that makes objective research of the comprehensive relationship between the environment and geography.

However, in traditional Chinese culture, “two opposing principles in nature” and “geomancy” are not only related to geography, but also related to beliefs. When translating, alleged implication could be translated, and plus an appropriate comment. In this method, the translation text is longer, but it could make listeners and readers that have no traditional cultural background understand them clearer. It also expands the horizons of international visitors, and deepens their understanding and memory of Chinese traditional culture and memory.

Conclusion

As globalization continues to develop time and space relations between different cultures has gradually been broken and travel information translated just played a bridge role, Because of cultural differences, so faithful to both the original text, but also increase the interest of foreign tourists, it needs reasonable use of translators for effective translation of cross-cultural awareness, which make up the difference between different cultures.

Catering to the needs of the foreign tourists, a large number of Chinese scenic-spot introductions have been translated for their reference. However, in today's China, the translation quality of many of the scenic-spot introductions is far from satisfactory due to countless spelling mistakes, grammar mistakes and cultural misinterpretations, etc. Therefore, the study on the English translation of Chinese scenic-spot introductions is extremely necessary and imperative.

But one drawback of these studies is that they are empirical and not yet systematic. Taking advantage of the achievements made so far by previous researchers, the present author has tried to make an analysis on the existing problems in the English translation of Chinese scenic-spot introductions and handles the problems. The present author analyses the current problems in the English translation of Chinese scenic-spot translations from linguistic errors and culture-related errors respectively. In a word, it is relatively easy to avoid the linguistic errors through careful review of the translated version. The hard nut is the cultural factor. Usually, the translator will neglect the cultural connotations of specific lexemes,

causing cultural dislocation. Or, the translator overlooks cultural default in the source text, resulting in understanding gap for target readers.

The conclusion drawn here is that the translation of scenic-spot introductions is not only a language transfer, but also a way of cultural transmission. Therefore, it deserves more concern and research both inside and outside of the translation circle. The more thoroughly we know about the working mechanism of it, the more it will benefit China's tourist industry and social progress.

The present research on the English translation of Chinese scenic-spot introductions has its realistic significance.

Firstly, the carried research is not purely theoretical, but closely related with current social and cultural background. Therefore, the present thesis embodies the advocacy that theoretical knowledge should be combined with practice.

Secondly, by illustrating the relatively poor situations in the field of the English translation of Chinese scenic-spot introductions, analyzing the problems and providing possible solutions, the present thesis may arouse more attention on this topic and then improve the translation quality of scenic-spot introductions.

Limitations of the present thesis do exist from the following three aspects.

Firstly, the problems existing in the field of English translation of Chinese scenic-spot introductions may not only fall into the categories of linguistic errors and culture-related errors, but due to limited access to first-hand materials, the present author is not able to discover and generalize other types of errors.

Secondly, with regard to the argument of receptors' response, the present thesis proves its measurability just from the specific function of scenic-spot introductions without further experimental support.

Thirdly, owing to the author's language ability, the suggested English translations provided in the present thesis may be far from perfect.

Through this article, the author hopes the quality of scenic spot translation can be improved, thus better serving the Chinese tourism industry.

REFERENCES:

Bassnet, Susan. *Constructing Culture: Essays on Literary Translation*. Shanghai: Shanghai Foreign Language Education Press, 2001.

Bell, Roger. *Translation and Translating: Theory and Practice*. New York: Longman Inc, 1991.

Brower, Reuker. *On Translation*. Harvard University Press, 1959.

Benedic, Kruse. *English for Travel Industry*. Beijing: Foreign Language Teaching and Research Press, 2001.

Christopher, Holloway. *The Business of Tourism Edition*. Beijing: Foreign Language Teaching and Research Press, 2003.

Dann, Graham MS. *The Language of Tourism: A Sociolinguistic Perspective*. Wallingford: CAB International, 1996.

Pinkham, Joan. *The Translator's Guide to Chinglish*. Beijing: Foreign Language Teaching and Research Press, 2000.

Poole, Stuaire. *An Introduction to Linguistics*. Beijing: Foreign Language Teaching and Research Press, 2000.

Richards, Jack C. *Longman Dictionary of Language Teaching & Applied Linguistics*. Beijing: Foreign Language Teaching and Research Press, 1998.

Chen, Gang. *Cross-Culture Awareness—a Must for guide-speech translators*. *Chinese Translators Journal*, 2002, 2: 30~35.

Cheng, Jinneng. *Theories and Practice for Tourism Translation*. Beijing: Qinghua University Press, 2008.

Jin, Huikang. *Cross-Culture Tourist Translation*. Beijing: China Translation & Publishing Corporation, 2004.

Jia, Shunhou. *On the culture adjustment of the translations of the Chinese Tourist Material*. *Journal of Shanxi University*, 2002,4: 90~92.

Jia, Yuxin. *Intercultural Communication*. Shanghai: Shanghai Foreign Language Education Press, 1997.

Luo, Xiaobo. *A survey and Analysis on the Translation of Name of the Scenic Spots*. *Teaching English in China*, 2005,26: 113~114.

Xiao, Honggen. *On Standardization and Normalization of the Translation of Chinese Tourist Cultural Terms*. *Journal of Beijing International Studies University*, 1996,6: 38~45.