

## 摘要

本报告基于一次在唐山清东陵景区的导游口译实践而完成。在本次活动中，译员陪同一名来自加拿大的游客在景区导游的带领下进行了全程游览，并对导游讲解的中文导游词进行了英文口译。此次导游口译让客户更好地了解中国文化和历史，对中国文化的传播起到了一定的积极作用。

作者在口译活动之前做了较为充分的准备，包括阅读相关书籍，在互联网上查阅景区相关介绍、收集平行文本、制作术语表等。参观结束后，作者将现场的口译实况录音转写成文本，以此为支撑来撰写本篇报告。通过对转写文本进行的研究和分析，作者发现在本次口译实践活动中的问题主要为文化负载词翻译不当。这些问题主要体现在文化的不可译性和语言的不可译性上。本文讨论的不可译性指的是不可以直接翻译，不是完全不能翻译。因此，作者运用释意理论中的观点，认真分析了文本中存在的问题，并从中选取了具有代表性的例子，运用增译、意译、合并重复信息、省译等相对应的方法处理文化负载词翻译不当的问题。

通过撰写本篇口译实践报告，作者深刻反思了自己在口译实践过程中的不足之处，明确了今后在口译学习方面的努力方向，以便在日后的口译任务中能有更好的表现。同时，作者希望本份口译实践报告能够为其他口译员在完成类似的口译任务时提供借鉴和参考。

**关键词:**清东陵；导游口译；文化负载词；释意理论

## Abstract

This report is based on a tour guide interpretation practice at Tangshan Eastern Royal Tombs of the Qing Dynasty. In this activity, the interpreter accompanied a tourist from Canada on a full tour under the guidance of a tour guide, and interpreted the Chinese tour guidewords explained by the tour guide in English. This tour guide interpretation allows the customer to better understand Chinese culture and history, and plays a positive role in the spread of Chinese culture.

The author made full preparations before the interpretation activities, including reading relevant books, looking up relevant introductions of scenic spots on the Internet, collecting parallel texts, and making a glossary. After the visit, the author translated the live recording of interpretation into text, which served as the support for writing this report. Through the research and analysis of the transliterated text, the author finds that the main problem in the practice of interpreting is the improper translation of culture-loaded words. These problems are mainly reflected in the cultural untranslatability and linguistic untranslatability. The author believes that this untranslatability is not a complete inability to interpret, but can not be translated directly. Therefore, the author makes a careful analysis of the problems existing in the text under the guidance of Interpretive Theory, and selects the representative examples to illustrate how to solve the problems of improper translation of culture-loaded words by using the corresponding strategies, such as additive translation, free translation, combining repeated information and saving translation.

By writing this interpretation practice report, the author deeply reflected on her shortcomings in the process of the interpreting task in order to clarify the direction in future interpreting learning, hoping she could have a better performance in the future interpreting activities. At the same time, the author expects that this interpretation practice report can provide reference for other interpreters in completing similar interpreting tasks.

**Keywords:** Eastern Royal Tombs of the Qing Dynasty; Tour Guide Interpreting; Culture-loaded Words; Interpretive Theory

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## **Introduction**

With the accelerating process of globalization, more and more foreign tourists come to China. They are attracted by the extensive and profound Chinese culture, and nothing can stop them from understanding and learning Chinese culture. Foreign tourists like to learn about the exquisite culture of ancient China by visiting various places of interest. They think that they can not only learn rich cultural knowledge, but also feel funny. In the summer of 2022, the interpreter accompanied a tourist from Canada to visit the Eastern Royal Tombs of the Qing Dynasty in Tangshan.

Interpretation is an important form of translation. It plays an incomparable role in interpersonal communication. Interpretation is a kind of impromptu translation activity, which converts the source language and target language into the speaker's discourse information. It is highly on-site and unpredictable. At the same time, it is very difficult for interpreters and challenges their memory.

Although the interpreter makes a lot of preparations before interpreting, including: reading relevant books, looking up relevant introductions of scenic spots on the Internet, collecting parallel texts, and making a glossary, there are still many problems in the actual interpretation process. Through summary and reflection, the author believes that adequate preparation is far from enough in the process of interpreting practice. An excellent interpreter should not only master enough interpreting skills, but also use them flexibly. The purpose of interpretation is not only translation, but also a way of communication. Interpreters build a bridge of communication between tour guides and tourists. In the process of interpreting practice, it is inevitable to encounter a variety of problems and emergencies. Interpreters should overcome their nervousness and deal with them calmly. After the interpretation activities, interpreters should reflect on their own problems and shortcomings in time, learn lessons, summarize the problems in the process of interpreting practice and find solutions, so as to provide experience for the next interpreting practice and improve their ability and interpretation quality in future interpreting activities.

# Chapter One Task Description

This chapter mainly introduces the background of the interpretation practice and the preparation before interpretation.

## 1.1 Task Background

In the summer vacation of 2022, the author conducted vacation practice at Tangshan Eastern Royal Tombs of the Qing Dynasty, providing voluntary interpretation activities for foreign tourists. During the period, a Canadian foreign tourist came to Tangshan to visit the Eastern Royal Tombs of the Qing Dynasty. The author learned that he was a foreign teacher in the process of talking with the foreign tourist. He came to China because he likes Chinese traditional culture very much. In his spare time, he travels around to visit places of interest in China.

In August 2022, a Canadian tourist visited Tangshan Eastern Royal Tombs of the Qing Dynasty. After he bought the ticket and successfully entered the scenic spot, he found a tour guide and hoped that she could explain it for him, and found the author hoping to interpret it for him. At around 10:00 am, the foreign tourist, the tour guide and the author entered Tangshan Eastern Royal Tombs of the Qing Dynasty. During the tour bus ride, the author talked with the foreign tourist about his experience of living in China, the food he likes to eat and the places he likes to visit. Through the short communication, they can get close to each other. The author hopes to get familiar with the foreign tourist as soon as possible, so as to have a pleasant journey in the future. The whole interpretation process lasted about four hours. Because the weather is relatively hot, so the schedule is not very intense. Tangshan Eastern Royal Tombs of the Qing Dynasty covers a large area, and there is a lot of time for outdoor activities, so we unanimously decided to take the way of tour while explaining, to bring the tourist a good sightseeing experience. After the task, the author invited the foreign tourist to comment on the author's interpretation. In short, although there were some problems in the process of interpreting practice, on the whole, the author

successfully completed her task, and the tourist was very satisfied with it on the whole.

## **1.2 Task Requirements**

In order to ensure the smooth progress of interpreting practice activities and in order to ensure the tourist can better understand the content of the tour guide and better understand the traditional Chinese culture, the author must learn and understand the relevant content before the interpreting activity, and accumulate the professional terms that they may need to be interpreted. As a qualified interpreter, one should master the skills of interpreting and use them flexibly in the process of practice. For example, when you encounter a content that you are not very clear about, you can carry out free translation. The content of words or sentences can be explained clearly. There is no need for mechanical translation of a word by word, which will make it difficult to understand and accept, and ensure the smooth progress of interpreting activities.

First of all, as a qualified interpreter, she should make her voice loud and articulate clearly, so that the listener can hear her words clearly, whether it is correct or not. Tour guide interpreting activities usually take place in a noisy environment, whether in a closed indoor or open outdoor, there will be a lot of people talking, children screaming, and the noise of cars. In this case, if the interpreter can't speak loud and clear words, it is difficult for tourists to hear. The tourist can only get the information by reading the short English introduction of the scenic spot. If so, it will lead to the tourist can not have a deep understanding of the scenic area content. He will fruitlessly return. The Interpreter did not succeed in completing her task. Therefore, in the process of interpreting practice, an interpreter need to clearly produce her own interpreting content, so as to facilitate the understanding of the tourist.

Secondly, influenced by the differences in cultural backgrounds between China and the west, Chinese and foreigners have different understandings of values, traditional concepts and customs on the same thing. Language is the symbol of a kind of culture. The development of language and vocabulary reflects the trend of a country's cultural development. Culture-loaded words reflect the unique cultural characteristics of a region. Culture-loaded words are deeply imprinted in the region and times of a certain language society, and they can express certain culturally unique things and concepts. Culture-loaded words can best reflect the cultural information

carried by language and reflect the social life of human beings. Culture-loaded words are the words with the color of national culture. They are also the language level that directly and sensitively reflects the history, culture and folk customs of a national language system. It shows that people in one culture can understand it and people in another culture can't understand it. It is based on this characteristic that we always have a variety of problems in cross-cultural communication, such as communication barriers. Culture-loaded words can cover a wide range of areas, including culture, food, travel, housing and so on. How to interpret such words, and better spread Chinese culture, so that the listener can truly understand these content, is a problem that worth studying.

Finally, the interpreter should learn to overcome her nervousness. In the practice of interpretation, we may encounter many unexpected situations. In an interpreting task, there will be a lot of information, which needs to be processed by the interpreter. Interpreting time is very limited, at this time, sensitive thinking is a skill that a qualified interpreter must master. Because in the process of interpreting, there will not give you enough time to consider. When you hear the complete words, you need to understand and interpret as quickly as possible, and then accurately express. This is equivalent to a fierce football game. When teammates pass the football to you, you have to make a quick judgment in the first time. At the same time, having a strong memory is also a necessary quality for an interpreter. In the process of interpreting practice, the audience can not give the interpreter time to consult dictionaries, books and materials. It reflects the importance of grasping memory. In the process of interpreting, the interpreter will be limited by time when recording the content and can only record some key content. Therefore, excellent memory is also a quality that an interpreter should have.

In short, interpreters must be well prepared before the beginning of interpreting practice, whether in knowledge, skills or psychological and physical quality. The more adequate preparation for interpretation, the fewer errors will occur in the process of interpreting practice.

## **Chapter Two Process Description**

This chapter introduces the whole process of interpreting practice, including preparation before interpreting, interpreting process and evaluation and feedback after interpreting. Before the interpreting practice, the author has learned a lot of background knowledge. Interpreters need to know as much as possible about the relevant cultural knowledge, predict the words and sentences that may appear, and successfully interpret the content that the tour guide will explain. However, in the actual process of interpreting practice, there may be some problems that are not prepared for. Interpreting is an impromptu activity. At this moment, it is necessary for interpreters to cope calmly and solve problems by using interpreting skills and the quality that interpreters should have. After the interpreting activity, interpreters should summarize and reflect on it in time and invite clients to evaluate it, so as to learn experience and lessons in the next interpreting task and complete the task more smoothly.

### **2.1 Pre-interpreting Preparation**

This interpreting practice will mainly involve the knowledge of traditional Chinese culture. These knowledge include politics, economy, culture, folk and so on. Before interpreting, the author should accumulate as much cultural knowledge as possible in these aspects. If the interpreter does not master a large number of proper nouns in the pre-interpreting preparation, it will be difficult to explain to tourists in the process of interpreting activities. In the process of preparation before interpreting, we should first understand the Chinese meaning of these proper nouns and think about how to use interpreting skills to interpret them clearly to tourists. In addition, the author also has a general understanding of the layout of the whole scenic spot and the tour route. Knowing the tour guide's route can help the interpreter predict the next activity, prepare in time, and be familiar with what may appear. This can help interpreters to better interpret. After making these preparations, although it cannot

guarantee that there will be no mistakes in the process of interpreting practice, it can enhance the confidence of the interpreter. This can make the interpreter relax in the process of interpreting and complete the interpreting task successfully. The accent of foreign tourists is also a concern. Interpreters must communicate with foreign tourists in a timely manner when they do not understand because of the accent problem, and they can not interpret bluntly in the case of incomprehension.

### **2.1.1 Background Information Collection**

The Eastern Royal Tombs of the Qing Dynasty is located 30 kilometers northwest of Zunhua City, Tangshan City, Hebei Province, and 125 kilometers west of Beijing, covering an area of 80 square kilometers. It is the largest, the most complete and the most appropriate imperial mausoleum complex in China.

The construction of the Eastern Royal Tombs of the Qing Dynasty began in 1661 and lasted 247 years. 217 palaces and archways were built successively and 15 mausoleums were formed. The whole mausoleum is 12.5km long and 20km wide and contains 161 people, including five emperors, 15 empresses, 136 concubines, three princes and two princesses. In 1961, the Eastern Royal Tombs of the Qing Dynasty was listed in the first batch of national key cultural relics protection units. In November, 2000, it was listed in the World Heritage List, and in January 2001, it was rated as the first batch of national AAAA tourist attractions by the National Tourism Administration. In October 2015, it was rated as a national 5A tourist attraction by the National Tourism Administration.

The operation of the Eastern Royal Tombs of the Qing Dynasty spans two and a half centuries and is almost the same as that of the Qing Dynasty. Many prominent figures who had an important impact on the history of the Qing Dynasty were buried here, which contains a wealth of historical information. It is not only rare physical data for the study of the tomb regulation, burial system, sacrificial etiquette, construction technology and technology of the Qing Dynasty. It is also a typical example to study the politics, economy, military, culture, science and art of the Qing Dynasty.

### **2.1.2 Parallel Text Analysis**

On the whole, parallel texts are very valuable reference materials for interpreters in interpreting activities. Parallel text plays an important role in various translation

activities. As technology advances, we can access parallel text in many ways. The easiest and fastest way is to get parallel text on the Internet. However, in our daily life, there are also many very valuable books. These are all very valuable. We should not ignore the importance of classic books in the process of acquiring parallel texts. After learning these methods, the author read the book *the History of the Eastern Royal Tombs of the Qing Dynasty*. This book is really good! Through reading this book, the author has a comprehensive understanding of the historical origin, architectural structure, culture and art of the Eastern Royal Tombs of the Qing Dynasty. It provides great help for the author in the future interpreting practice.

### 2.1.3 Glossary Building

In the course of this interpreting practice, there are a lot of proper nouns about the history and culture of the Eastern Royal Tombs of the Qing Dynasty. Therefore, it is necessary to accumulate some important and frequent proper nouns with Chinese characteristics. It is an essential link in the practice of interpreting to accumulate important proper nouns by reading parallel texts. Therefore, the author accumulated some proper nouns and made a glossary before the interpreting activities began.

Here are some proper nouns established in the pre-interpreting process:

Table 1 Glossary

第一次鸦片战争	The First Opium War
匈奴人	Hun
麒麟	Kylin
天花	smallpox
康乾盛世	the Kangxi-Qianlong Great Ages
努尔哈赤	Nurhachi
皇贵妃	Imperial Noble Consort
垂帘听政	hold court from behind a screen
合葬	multi-burial
夜明珠	a legendary luminous pearl

爱新觉罗	Aisin Gioro
满族人	Manchu
仪仗队	honour guard
伏羲时代	Fu Hsi age
琉璃	coloured glaze
龙凤	dragon and phoenix
五音	Five pitches
祭品	oblation
喇嘛教	Lamaism
地宫	underground palace
佛教	Buddhism
梵文咒语	Sanskrit mantra
菩萨	Bodhisattva
四大天王	four heavenly Kings of Buddhism
陵寝	mausoleum
龙袍	imperial robe
钮祜禄氏	NiuKeluo
哈达	a piece of silk used as a greeting gift
《马关条约》	<i>Treaty of Shimonoseki</i>
太监	eunuch
汉白玉	white marble
痢疾	dysentery

## **2.2 Interpreting Process**

In the whole process of interpreting practice, the tour guide led the tourist to a complete tour at Tangshan Eastern Royal Tombs of the Qing Dynasty. The interpreter had also been interpreting during this period. The interpreter's main job is to interpret the tour guide's Chinese commentary into English, so that the tourist can better understand it. During this period, apart from interpreting service, the interpreter also had simple communication with foreign tourist. In the process of interpreting, the foreign tourist also put forward his own questions about what he did not understand. The foreign tourist expressed his opinions and had some communication with the interpreter. Before the interpreting practice began, although the interpreter had a full understanding of the Eastern Royal Tombs of the Qing Dynasty and some of its internal cultural content, she still encountered some unprepared problems in the interpreting process because she did not know what the tour guide would talk about. The interpreter successfully solved the obstacles in the interpreting process by communicating with the tour guide. The tour guide also gave a rough description of some obscure traditional Chinese culture without elaborating. All in all, this interpreting practice is very successful. The interpreter cooperated well with the tour guide in this process, and most of the content could be explained clearly for the foreign tourist. There were some bad interpretations along the way, but they didn't have much of impact. At the same time, the interpreter also learned a lot of knowledge in this interpreting practice.

## **2.3 Post-interpreting Assessment**

Post-interpreting assessment is very important. Post-interpreting evaluation is to invite the foreign tourist to evaluate the interpreting service after the interpreting practice. At the same time, the interpreter also needs to evaluate her performance in this task. In addition, the interpreter can also invite other relevant professionals to make comments. Post-interpreting assessment can help interpreters find their own problems and shortcomings in interpreting practice. Post-interpreting assessment can help interpreters make greater progress in future interpreting practice. At the end of the interpreting practice, the interpreter invited the foreign visitor to evaluate her own performance in the task. This chapter describes post-interpreting assessment of the interpreter. It is hoped that the interpreter can fully realize her shortcomings, sum up

experience and lessons, and improve her interpreting quality. Misinterpreting and omission will mislead foreign tourists, causing them to have a wrong understanding of Chinese culture and have a bad influence. Errors in interpreting are difficult to detect, which requires interpreters to constantly improve their interpreting skills in the process of interpreting tasks. Anyway, Post-interpreting evaluation is very necessary. In order to better interpreting service, interpreters should conduct post-interpreting evaluation after each interpreting practice.

### 2.3.1 Client's Evaluation

“Feedback has two functions: to address the performance; and to help the interpreter improve himself for next time.” (Andrew 213) Feedback from visitors is very important for interpreters to summarize and reflect on their work. When interpreters reflect after interpreting, the advice provided by customers should be mainly referred to. After the interpreting practice, the author interviewed the foreign tourist. The interpreter hopes that the foreign visitor gives his own pertinent opinions. First of all, the foreign tourist affirmed the interpreter's performance in this task. Through the interpreter's interpretation, he can have a more intuitive and accurate understanding of Chinese culture. Some abstract things become concrete and vivid after the interpreter interprets them. Moreover, the interpreter and the tourist can also communicate and discuss during the visit, which is more interesting than listening to the machine explains. Under the interpreter's interpretation, the foreign tourist learned a lot of knowledge. But the foreign tourist has his own suggestions. The foreign tourist thinks that the interpreter should slow down her speed in the process of interpreting. For some content with Chinese characteristics, the tourist cannot follow the interpreter's explanation because the interpreter speaks too fast. In addition, the visitor also suggested that the interpreter should also raise the volume during the interpreting process. Especially in the outdoor, because there were often some noises, resulting in the tourist can not hear clearly. In indoor interpreting, because loud noise is not allowed, the tourist suggested that the interpreter could wear some equipment next time. For example, the tourist can wear headphones, and the interpreter wears microphones. In view of the tourist's suggestions, the interpreter will take them seriously in the future interpreting practice. The interpreter tries to improve the quality of interpreting gradually in the future practice.

Table 2 Client's assessment

Grammar	Accuracy	Pronunciation	Fluency	Expression
8	8	9	8	7

### 2.3.2 Self-evaluation

After the interpreting practice, the interpreter should listen to the playback of the recording in time and write down the recording content. Through repeated reading, the interpreter should find out her own problems and shortcomings in the process of interpreting practice. The interpreter should summarize these problems to avoid recurrence in the future practice. Personally, the interpreter thinks that she has performed well in this interpreting practice. Before the interpreting activity began, the interpreter made careful preparation and learned a lot of knowledge. In practice, the interpreter can keep up with the speed of the tour guide, because she is well prepared in advance and will not miss too much information. During this period, the interpreter and the tourist get along well. Because of the large amount of preparation before interpreting, the interpreter will rarely be nervous because she cannot interpret in the process of interpreting practice. However, some problems of the interpreter in interpreting were also exposed through this practice. The interpreter should practice more in interpreting skills. The Interpreter still miss some information when interpreting long and difficult sentences. This requires the interpreter to improve her interpreting ability and practice frequently. At the same time, it also includes some problems caused by objective reasons. Sometimes, because the noise is too loud, the interpreter can not accurately and completely accept the tour guide's information. As masks are required to be worn during the visit, the interpreter will be unable to hear and speak clearly. These factors will affect the interpreting quality of the interpreter. In short, regardless of subjective factors or objective factors, the interpreter should learn experience and lessons from interpreting practice again and again, improve her interpreting quality and bring better experience for customers.

Table 3 Self-assessment

Grammar	Accuracy	Pronunciation	Fluency	Expression
7	7	7	8	7

## **Chapter Three Problems of Interpreting Culture-loaded Words**

This chapter mainly describes the author's problems in the process of interpreting. These problems are mainly reflected in interpreting culture-loaded words and interpreting long sentences.

Culture is a kind of social phenomenon, which is the product of people's long-term creation. At the same time, it is a historical phenomenon and the accumulation of social history. Culture can increase the understanding of history and culture, and enrich people's knowledge. Moreover, it can also cultivate national pride and increase national cohesion. Many words with Chinese characteristics often appear in the tour words introducing Chinese traditional culture. As Zheng mentioned that translators or interpreters should deal with such words carefully and try to spread the essence of Chinese culture to foreign countries accurately, so as to achieve the purpose of "Chinese culture going abroad" (Zheng 54). In the process of interpreting practice, a large number of culture-loaded words appeared. There are many problems in the interpreting of these words, resulting in missing translation. Improper interpreting of culture-loaded words is not conducive to tourists' clear understanding of the unique cultural content of China, and is not conducive to the spread of Chinese culture. Therefore, interpreters should pay more attention to interpreting these words and try to think of a successful way of interpreting.

### **3.1 Cultural Untranslatability**

There are many differences between China and the West since ancient times. Chinese culture is extensive and profound, and has a long history. It has the characteristics of other countries and nations do not have. Influenced by different social backgrounds, Chinese and Western cultures are also very different. Many traditional cultural phenomena that Chinese people who familiar with do not exist in the West, which leads to a variety of problems in interpreting these traditional Chinese cultural phenomena. Mechanical interpretation may lead to foreign tourists' inability

to better understand Chinese culture, thus failing to better spread Chinese culture. We call this phenomenon 'the untranslatability of culture'. The so-called untranslatability refers to "one source language text or unit can not be translated into another language or unit, and can not achieve communication or understanding between people using two different languages, that is, untranslatability"(Tian 47). The followings are some examples of interpreting practice.

### 3.1.1 Idioms

**Example1:**

**ST:**慈禧尸体入棺后，头顶荷叶，脚踏莲花，寓意“步步生莲”。

**TT:** After Cixi's body was put into the coffin, she wore lotus leaves on her head and stepped on the lotus, implying "lotus born step by step".

**Analysis:** "步步生莲" is a Chinese idiom. It used to describe a woman with a light gait. Maybe some Chinese people are not quite clear about this idiom, if only according to the meaning of the word to interpret, the foreign visitor will be easily confused. Looking back at the interpretation of the interpreter in the process of interpreting, the interpreter did not express the meaning of the idiom; so that the audience can not understand this behavior. In our daily expressions, we often use some idioms to enrich our speech. The use of idioms can become more vivid and interesting. This is a typical culture-loaded word. If the interpreter can explain to the tourist accurately in the process of interpreting, it will greatly enrich the tourist's knowledge and enhance his understanding of Chinese culture. To re-translate the sentence, the interpreter can directly transliterate the idiom and then interpret it. According to the guidance of Interpretive Theory, the method of delingualization is adopted to express the meaning of words completely. The following is a revised translation:

**RT:** After Cixi's body was put into the coffin, she wore lotus leaves on her head and stepped on the lotus, implying "bubusheng lian", which means Cixi can easily go to the paradise of happiness.

The revised translation not only expresses the original meaning of Chinese idiom, but also allows tourists to better understand them. Due to the differences between Chinese and Western cultures, many content with Chinese characteristics cannot be well expressed. However, interpreters can try their best to spread Chinese culture in the process of interpreting.

Here's another example.

**Example2:**

**ST:**当时已经退位的末代皇帝溥仪听到清东陵被盗后，悲痛欲绝。盛怒之下，溥仪先将清东陵守护大臣骂个狗血喷头，开除宗室。

**TT:**The last emperor, Puyi, who had abdicated, was devastated when he heard that the Eastern Royal Tombs of the Qing Dynasty had been stolen. In a rage, Puyi scolded the minister and expelled his imperial clan.

**Analysis:**Compared with English, Chinese is more diverse. Chinese culture is extensive and profound. In order to describe a state more vividly when expressing the same object, people may use some rhetorical devices to deeply reflect the characteristics of things. However, this phenomenon does not tend to occur in English. English is a descriptive language, and its purpose is to state a fact objectively. Compared to Chinese, English may have less flowery words. "狗血淋头" is a Chinese idiom, which means that if a dog's blood is spilled on the head of a monster, its magic will fail. Later, people use it to describe scolding very fierce, so that the accused like soaked in the dog blood monster. It will become speechless and helpless. However, in the process of interpreting practice, the interpreter cannot interpret only according to its literal meaning. If it is only word-to-word interpretation, the foreign tourist may not understand the meaning of this sentence. So the interpreter interprets it as "scold" when dealing with the word. In the reflection process, the interpreter considers the word to be less strong than the source language. After looking through a lot of information, the interpreter decided to revise it. The revised version may not be the most accurate, but the interpreter thinks it is more appropriate than the previous interpretation. In the process of translation from Chinese to English, due to the differences in expression habits and culture between Chinese and English, there are usually some contents that cannot be translated directly. At this point, the interpreter needs to process these contents according to his own knowledge and interpretation methods, so that the audience can better accept and understand them.

**RT:** The last emperor, Puyi, who had abdicated, was devastated when he heard that the Eastern Royal Tombs of the Qing Dynasty had been stolen. In a rage, Puyi slagged the minister off like anything and expelled his imperial clan.

### 3.1.2 Titles of Office

**Example3:**

**ST:**孝陵石像生不仅石雕像多，序列长，有立、有卧、有坐，而且雕刻手法古朴粗狂，突出写意的风格，刻意追求神似，而不追求形似，表现出清朝八旗子弟以弓马征服天下，朝气蓬勃，不可战胜的气势。

**TT:**The Stone Statues of Xiaoling Mausoleum not only have many stone statues, long sequences, standing, lying and sitting, but also the carving techniques are primitive and rough, highlighting the style of free hand, deliberately pursuing spirit similarity rather than shape similarity. It shows the vigor and unconquerable momentum of the children of Eight Banners of the Qing Dynasty conquering the world with bows and horses.

**Analysis:**“八旗” is the Manchu army organization and household registration system in Qing Dynasty. The descendants of the Eight Banners are called “八旗子弟”. The interpreter simply interprets the phrase as "children of eight banners", which can be confused to the foreign visitor who is unfamiliar with Chinese culture. What are the eight banners? Will the banners still have children? At this time, the interpreter needs to explain these words rich in Chinese cultural characteristics, so that the foreign tourist can better understand Chinese culture. The interpreter can interpret "children of the Eight Banners" as "the 'Eight Banners'(military organization in Qing Dynasty)" or "the 'eight banners 'of the man nationality in the Qing Dynasty". Interpretation is a communicative act rather than a communicative result. It is not simply the transcoding of the source language into the target language. The goal of interpretation is not to convey language signs, but to convey language information, including the meaning of language in specific contexts. In interpreting, the interpreter should not only pay attention to the meaning of the language, but also pay attention to the various factors that play a positive role in the content of the message. For these content beyond the language itself, the interpreter should try to interpret it clearly when interpreting.

**RT:** The Stone Statues of Xiaoling Mausoleum not only have many stone statues, long sequences, standing, lying and sitting, but also the carving techniques are primitive and rough, highlighting the style of free hand, deliberately pursuing spirit similarity rather than shape similarity. It shows the vigor and unconquerable momentum of the “Eight Banners”(military organization in Qing Dynasty), conquering the world with bows and horses.

**Example4:**

**ST:** 据史料记载，清东陵这块风水宝地是由顺治皇帝亲自选定的，后又经钦天监杜如预、杨宏量等人进一步踏勘卜定。

**TT :** According to historical records, the Eastern Royal Tombs of the Qing Dynasty was personally selected by the Shunzhi Emperor, and then further explored and determined by Du Ruyu and Yang Hongliang, who can observe the sky.

**Analysis:** The word "钦天监" contains the strong charm of ancient Chinese traditional culture, which is a unique cultural phenomenon in ancient China. As an official, the main duties of the Imperial Board of Astronomy were to observe the sky, compile solar terms, and calculate the calendar, etc. It is almost the work of the National Astronomical Observatories and the Meteorological Administration today. The imperial astronomer is equivalent to the director of the National Astronomical Observatories. But the foreign tourist can't understand this occupation, Westerners are all believe in God. At this time, interpreters need to explain traditional Chinese cultural knowledge to foreign tourists. In ancient China, the ancients believed that changes in the sky corresponded more directly to changes in personnel. This is the cognitive difference caused by the cultural difference between China and the West. The difference between cultures will lead to the cultural untranslatability in the process of interpreting. At this point, the interpreter can adjust her interpretation according to the Interpretive Theory. Interpretive Theory emphasizes that there can be no translation without interpretive meaning, and translation should be centered on meaning rather than on the translation of words and language structures (Lederere5). Therefore, the interpreter should focus on showing the cultural meaning of words, rather than interpreting them literally. When interpreting, the interpreter can explain the functions of "钦天监" to facilitate the understanding of the tourist. Here is the revised interpretation:

**RT:** According to historical records, the Eastern Royal Tombs of the Qing Dynasty was personally selected by the Shunzhi Emperor, and then further explored and determined by Du Ruyu and Yang Hongliang. They are the Imperial Board of Astronomy, predicting according to the celestial phenomena.

In short, words with Chinese characteristics are very common. In the process of interpreting, interpreters should pay attention to how to handle the interpretation of such words. Interpreters should use corresponded interpreting strategies to narrow the gap between Chinese and Western cultures and let foreign tourists have a better understanding of Chinese culture.

### 3.2 Linguistic Untranslatability

Chinese and English belong to two different language families. In the transition

between these two unrelated languages, it is obvious that there is no communication channel for structural language means. As the American translation theorist Eugene Nida put forward it: When the expression form of a certain message is the substantial component of the meaning contained in the message, it is difficult to translate the meaning from one language to another, and usually the meaning of this type is untranslatable. The untranslatability of language is mainly reflected in phonetics, glyphs and rhetoric.

The untranslatability of language refers to the fact that the target language has no formal characteristics corresponding to the source text in terms of language form. This mainly comes from two aspects: 1) Two or more lexical or grammatical units in the source language share a language form. 2) The polysemy of the source unit has no corresponding expression form in the target language. Catford (2016). Therefore, linguistic untranslatability is everywhere, especially when we interpret the cultural-loaded words. Here are two examples:

### 3.2.1 Homophones

#### Example5:

**ST:**大殿墙壁也不同于其他皇后陵，内壁用砖雕刻成“五蝠捧寿，四角盘肠，万字不到头”图案。

**TT:** The wall of the hall is also different from other empress tombs. The inner wall of the hall is carved with bricks into the pattern of "Five bats celebrating longevity, four corners filled with things, the word “wan” missing one stroke".

**Analysis:** In the process of interpreting, the interpreter does not understand the meaning of the sentence when she first hears it. An interpreter can only interpret according to her own understanding. Later, the tour guide explained the sentence, and the interpreter realized that her understanding and interpretation made mistakes. In this sentence, a rhyme appears at the end of each of the three clauses. In interpretation, if it is interpreted mechanically according to the literal meaning, the rhyme phenomenon at the end of the three clauses is easy to be ignored. In this way, it only interprets the surface meaning of the sentence, and cannot let the audience understand the connotation. Therefore, the interpreter has made a new translation of this sentence in the summary and reflection after interpretation. Based on the principle of Interpretive Theory, the new translation expresses the meaning of the sentence completely on the basis of semantic equivalence. Here is the revised translation:

**RT:** The wall of the hall is also different from other empress tombs. The inner

wall of the hall is carved with bricks into the pattern of ... first, “wu fu peng shou”, which means in the middle is a deformed “shou” character , and surrounded by five flying bats; second, “si jiao pan chang”, which means the pattern is shaped like a Chinese knot; third, “wan zi budaotou”, which means the character “wan” is a figure, Wu Zetian of the Tang Dynasty called this figure the character “wan”, in the opposite direction of the German Nazi pattern.

### 3.2.2 Proverbs

#### **Example6:**

**ST:**但是, 人外有人, 天外有天, 顺治皇帝此举就等于告诉人们:地宫里没有随葬珍宝, 盗陵也是徒劳无益的。

**TT:**However, Shunzhi Emperor showed people that there were no treasures buried in the underground palace, and it was useless to steal the tomb.

**Analysis:**When interpreting this sentence, the interpreter failed to deal with it flexibly due to the tense atmosphere at the scene. At the same time, because the ability of the interpreter still has a large room for improvement, she failed to come up with coping strategies for similar content in a short time. Therefore, the interpreter missed this sentence in the process of interpreting. In the process of post-interpreting reflection, the interpreter retranslated the sentence. This means that there is a better man above a good man, just as there is a heaven beyond the heaven we see. This is a proverb. This sentence has strong Chinese characteristics, so the interpreter should be careful when dealing with similar sentences. The interpreter should not only interpret the original meaning of the sentence, but also pay attention to the simplicity of expression. Therefore, the interpreter revised it to "There are more people than there are people" in the post-interpreting reflection. If a literal translation is used, the foreign visitor may not understand the meaning of the sentence and its relationship to the context. In the process of interpreting practice, there are often some contents that cannot be interpreted directly. This requires the interpreter to use some skills to convert, in order to better express the content of the original text. The revised translation can accurately convey the basic meaning of the original text. However, due to the differences between Chinese and Western languages, the foreign tourist may not be able to appreciate the beauty of Chinese more truly. That's a great pity!

**RT:** However, there are more people than there are people. Shunzhi Emperor showed people that there were no treasures buried in the underground palace, and it was useless to steal the tomb.

## Chapter Four Coping Tactics

This chapter describes the author's strategies to solve the problems in interpreting practice. Using these interpreting strategies can help interpreters to better complete tasks in the process of interpreting practice in the future. These strategies include amplification and free translation.

### 4.1 Amplification

Amplification is a commonly used translation technique. It refers to the ways of thinking, language habits and ways of expression that are different between English and Chinese. Through adding some words, short sentences or sentences in translation, translators can more accurately express the meaning contained in the original text.

On the premise of not affecting the meaning of the original text, some words and expressions that are not in the original text are added to the translation. The premise of amplification, that is, the meaning of the original text should not be affected, and the translator should not do as much as he wants. This premise draws a bottom line for the translator to use amplification. Here are some examples:

**Example7:**

**ST:**石像生放置在神道两侧，象征帝王生前的仪仗和护卫。

**TT:** Stone statues are placed on both sides of the Sacred Way, symbolizing the emperor's guard.

**Analysis:** The term "石像生" is very unfamiliar to a foreign visitor. It is possible that many people do not know the true meaning of "石像生". In the process of interpreting, if an interpreter interprets "石像生" simply as "stone statues", judging from the effect of interpretation, it does not convey the true meaning of the word, and so it cannot be called successful interpretation. Stone statues are installed before the imperial mausoleum, including: stone man and stone beast. The word "石像生" is a typical word rich in Chinese culture. When interpreting, the interpreter should express the Chinese characteristics contained in it. Foreign visitors may not know the uniqueness of the word if it is translated in general terms. Therefore, it is very

necessary to use amplification to explain the word. The purpose of amplification is to add some words to the originally unclear content; so that others can better understand it. Therefore, in the future, under similar circumstances, interpreters should adopt amplification to explain and better show the unique civilization of China. The following is a translation of the supplementary note.

**RT:** Stone statues(stone man and stone beast that install before the imperial mausoleum) are placed on both sides of the Sacred Way, symbolizing the emperor's guard.

Here is another example using amplification:

**Example8:**

**ST:**金券东西两侧的月光石上各雕佛像一尊, 佛像上面是一组八宝。

**TT:** The moonstone on the east and west sides of the golden ticket is carved with a Buddha, and above it is a group of eight treasures.

**Analysis:** This is a sentence in the course of this interpreting practice. When dealing with the two elements, the interpreter interprets directly according to the literal meaning. Although these two words have appeared in the above text, the interpreter should explain them again in the process of interpreting. If it is only a simple explanation, it is easy for the foreign tourist to fail to make a quick response in a short time: What is the golden ticket and eight treasures? We should know that the foreigner is not very familiar with Chinese culture or even very strange. Therefore, the interpreter should explain these two words when interpreting; so that the tourist can better understand them. At this time, the necessity of amplification is shown. By adding the meaning of the two words "golden ticket" and "eight treasures", the sentence content is complete; so that the tourist can better learn Chinese culture and spread Chinese voice. The method of amplification can be well applied to the translation of culture-loaded words. Here is the revised translation:

**RT:** The moonstone on the east and west sides of the golden ticket: a place used to store the coffins of emperors and empresses is carved with a Buddha, and above it is a group of eight treasures: a kind of pre-Buddha tribute.

**Example9:**

**ST:**古人是最注重死后谥号的, 作为帝王, 身后的庙号、谥号就是对他一生功过的最终评价。

**TT:** The ancients paid the most attention to their reputation after they died. As an emperor, the temple name was the final evaluation of his life's achievements.

**Analysis:**“庙号”和“谥号” are two unique words in ancient China.“庙号”is the

name of the Chinese monarch when he was worshipped in the temple after his death. It originated from the Shang Dynasty, which attached great importance to sacrifice and worship. “谥号” was given to dead emperors, concubines, ministers, and other people of high status according to their life stories, and were given either favorable or derogatory or sympathetic titles. “庙号” is usually placed before “谥号”. In the process of interpreting, if the interpreter does not provide these knowledge to the foreign tourist, he should be difficult to understand these two words. In the West, after all, there is no such thing. This is due to the differences in social background, living customs and so on between the two cultures. In the process of the interpreting practice, the foreign tourist has not understood the interpretation of the interpreter. He thinks “the temple name” is the name of the building. After the interpreter's explanation, the meaning of these two words with Chinese characteristics was understood. Therefore, when the interpreter listens to the playback of the post-interpretation recording, she thinks that the interpretation of such words with Chinese characteristics should be properly explained and supplemented with the corresponding content. The method of amplification is to make the transformed language more understandable by adding some words. Here is the revised translation:

**RT:** The ancients paid the most attention to their reputation after they died. As an emperor, “miao hao” and “shihao” were the final evaluation of his life's achievements. “miao hao” refers to, after the death of the emperor in ancient China, later generations worshipped in the imperial temple. “shi hao” refers to posthumous names, as a kind of titles were given to emperors, nobles and highly ranked ministers after they died, to display their good merits or wicked deeds.

In a word, amplification is a extremely useful translation method. There are significant differences between English and Chinese in terms of vocabulary and syntax ; so word-by-word translation will often make the translation blunt, obscure, and sometimes even deviate from the original meaning ; so the method of amplification should be adopted in translation.

## 4.2 Free Translation

Free translation refers to the translation according to the general idea of the original text, not word-for-word translation. It is different from literal translation. It is usually used in the translation of sentences, phrases or larger groups of meanings. It is mainly used when the source language and the target language embody great cultural differences. From the perspective of cross-cultural language communication and

cultural exchange, free translation emphasizes the relative independence of the target language cultural system and the source language cultural system. A large number of examples show that the use of free translation reflects the differences of different language nationalities in ecological culture, language culture, religious culture, material culture and social culture. Free translation can better reflect the language characteristics of the nation. Free translation is a very common and important translation method. The following examples all use free translation methods:

**Example10:**

**ST:**对孝陵地宫存有觊觎之心的人也就丧失了盗陵的信心。可谓是“塞翁失马，焉知非福”。

**TT:** People who want to steal lose the confidence. It is so called: when a man on the frontier lost his mare, who could have guessed it was a blessing or not.

**Analysis:** From the interpreter's interpretation, it was clear that a story was being told. In this way, interpretation cannot express the deep meaning of all the expressions of this sentence. The saying "塞翁失马，焉知非福" comes from an ancient Chinese allusion. What it is talking about is a blessing can turn into a curse, and a curse into a blessing. The changes are subtle and unfathomable. The main idea behind this sentence is that it is a blessing in disguise. However, according to the author's interpretation, the foreign visitor should not understand this meaning. The Chinese language is so broad and profound that sometimes it cannot be adequately explained in English. Translators can only adopt the method of free translation to express the core meaning of the original text. The interpreter should express the meaning of a blessing in disguise when interpreting this sentence. Only in this way can the foreign tourist have a better understanding by combining the examples mentioned above. Here is the revised translation:

**RT:** People who want to steal lose the confidence. It is so called: A loss may turn out to be gain.

The method of free translation is very practical. When translators encounter some words and statements that cannot be explained clearly by literal translation, they can use free translation. Here's another example:

**Example11:**

**ST:**但是，景陵、泰陵在建陵之初均未设置，乾隆皇帝于是想出了一个捆绑式的办法，即先把祖、父的陵园补添上。然后，自己陵园内自然就顺理成章，水到渠成添上了。

**TT:** However, neither Jingling Mausoleum nor Tailing Mausoleum was set up at

the beginning of the construction of the mausoleum. Emperor Qianlong then came up with a binding method, that is, to add the mausoleum of his ancestors and father first. Then, his own cemetery will have.

**Analysis:** “顺理成章” and “水到渠成” are two idioms. They all mean the same thing. They all mean that something is ripe and reasonable, and will succeed naturally. They emphasize a state of being spontaneous. However, the interpreter does not pay attention to this point when interpreting. In the interpretation provided by the interpreter, she used the word ‘have’. However, the word ‘have’ only emphasizes the state of being. The interpretation of the interpreter does not well reflect the meaning of the original text. The word “水到渠成” also comes from a reference. ‘渠’ means water course. The word literally means a channel is formed where water flows. However, when interpreting, the interpreter cannot interpret according to his literal meaning. If only mechanical interpretation according to the literal meaning, not only cause the context is not smooth, but also go against to the listener's understanding. Therefore, when summarizing and reflecting, the interpreter made modifications according to the principle of free translation. When interpreting such idioms, interpreters should pay attention to express the implied meaning, rather than translating only the literal meaning. Here is the revised translation:

**RT:** However, neither Jingling Mausoleum nor Tailing Mausoleum was set up at the beginning of the construction of the mausoleum. Emperor Qianlong then came up with a binding method, that is, to add the mausoleum of his ancestors and father first. Then, his own cemetery will naturally be added to.

Here is another example:

**Example12:**

**ST:**但是，天有不测风云，人有旦夕祸福。光绪三十一年，景陵发生火灾，当时仅仅将殿内供奉的六块神牌抢出，其余均付之一炬。

**TT:** However, storms gather without prediction and bad luck befalls men. In the thirty-first year of Guangxu's reign, a fire broke out in Jingling Tomb. At that time, only six sacred cards were taken out of the hall and the rest were burned.

**Analysis:** This is a saying. In China, people often use this saying to refer to some disasters that can't be predicted in advance. As a matter of fact, this idiom is not suitable for literal translation. In the process of interpreting practice, the interpreter interprets according to the literal meaning of the sentence. This leads to the foreign tourist not understand the meaning of this sentence. Chinese culture has many content that foreign cultures do not have. In the process of the interpretation of two cultures,

interpreters should try their best to make up for the differences between them. The purpose of translation is communication. Generally speaking, the interpreter's interpretation should be able to be understood and accepted by the listener. Therefore, when translating such content with Chinese characteristics, translators should use free translation to explain the meaning of the source language, rather than literal translation. After the interpretation practice, the interpreter revised her interpretation. This sentence is translated by free translation. Here is the revised translation:

**RT:** However, the weather and human life are both unpredictable. In the thirty-first year of Guangxu's reign, a fire broke out in Jingling Tomb. At that time, only six sacred cards were taken out of the hall and the rest were burned.

The method of free translation is very important. Because of language differences between countries, many Chinese terms and sentences maintain the unique culture and meaning of China, and the ultimate goal of interpretation is to let the foreigner better understand Chinese culture. Therefore, free translation plays an important role.

### 4.3 Omission Plus Synthesization

Omission and Synthesization are also two very important translation methods. Omission and synthesization can be used simultaneously. In interpretation, after deleting the tedious content in the original text, the remaining content can be combined for interpretation. Omission is a translation method corresponding to amplification, that is, to eliminate the words that do not conform to the thinking habits, language habits and expressions of the target language, and so as to avoid the cumbersome translation. Sometimes, according to the translation situation and some special circumstance really omit some information in the original text. Synthesization refers to the combined translation of two or more words in the original text into a word, or the combined translation of two or more simple sentences into a sentence, or the translation of a compound sentence into a simple sentence. Their purpose is to make the translation more fluent, smooth, and in line with the language habit. In short, no matter which translation method is used, it is for more accurate translation and improves translation quality. Here are a few examples of this approach.

**Example13:**

**ST:**他来到昌瑞山上，向南望，平川似毯，尽收眼底；朝北看，重峦如涌，

万绿无际；日照阔野，紫雾霭霭；风吹海树，碧影森森，真是山川壮美，景物天成。

**TT:** He came to the Changgrui Mountain, looking south, flat land like blanket, he can see all the things; Looking to the north, heavy mountains such as surging, endless green; Sunshine broad fields, strong and purple fog; The wind blowing sea trees. It is really magnificent mountains.

**Analysis:** In the process of interpreting practice, when the interpreter hears the sentence said by the tour guide, she does not know how to interpret for a time. This Chinese sentence is long and cumbersome. However, after the end of the interpreting activity, the interpreter looks back at this sentence, and a lot of content in this sentence can be omitted. And then the important content is combined into translation. However, in the case of tense on-site interpretation at that time, the interpreter did not arrange the sentence content well, but interpreted directly in order. Now look at this sentence, “平川似毯” is a metaphor, and the main purpose of the original is to express the meaning of flat. Therefore, the interpreter needs to interpret the flat meaning in the process of interpreting. She does not need to translate the figure of speech. To a foreign visitor, the figure of speech may not be clear to him, but may find it difficult to understand. Similarly, “重峦如涌” means a mountain is heavy. Therefore, the interpreter only needs to interpret this meaning when interpreting, and the content of metaphors used in the original text does not need to be interpreted out. Sometimes, foreigners don't understand Chinese metaphor. English is a direct expression of what you want to tell. English is straightforward. If too many literary devices are used in Chinese-English translation, I am afraid that it will be difficult for foreign visitors to understand. In “万绿无际”, “万” and “无际” express the same meaning. They describe the meaning of ‘more’. So, the interpreter can omit one of the interpretation. The word “紫雾霭霭” means: cyan and purple clouds are dense. When interpreting, the interpreter can interpret cyan and purple clouds directly into clouds. Because the foreign tourist may not understand cyan and purple clouds very well. The ultimate goal of translation is to make the listener understand better. In order to ensure the smooth progress of interpreting activities, the interpreter can delete part of the content according to needs in the process of interpreting. “风吹海树，碧影森森” means: the wind blows the trees, and the green leaves join together. The interpreter can omit the adjective when interpreting this sentence. Because there is no English word corresponding to it in English. Finally, “山川壮美，景物天成” expresses the same meaning, namely: beautiful scenery. Therefore, the interpreter can combine these two

words with the same meaning when interpreting. The revised translation is not guaranteed to be completely correct, but it is more concise than the previous one, which helps listeners to better understand the content of the original text. Here is the revised translation:

**RT:** He came to the Changgrui Mountain, looking south, flat land; Looking to the north, green mountains are heavy, the sun shines on the earth, and the wind blows the green leaves together. It is extremely beautiful.

Here is another example:

**Example 14:**

**ST:** 四道石门，共 8 个门，每扇石门上都有一尊生动的菩萨立像，共八尊，每位菩萨身高 1.5 米，个个眉清目秀，头梳高髻，头戴莲花佛冠，双耳佩环，身披随风飘舞的长巾，着羊肠大裙，周身批瓔珞菊花宝珠，袒胸露臂，赤脚立于出水芙蓉之上，脉脉含情，端庄文静。

**TT:** Four stone doors, a total of 8 doors. Each stone door has a vivid Bodhisattva, and a total of eight. Each height is 1.5 meters. They all have clear eyes, hair was held up, wear a lotus crown, wear ear rings, wearing a long scarf fluttering in the wind, wearing a sheep intestine skirt, bare chest and arms, barefoot standing on the ground, smile and quiet.

**Analysis:** In this sentence, there are a lot of content rich with Chinese characteristics. The interpreter encounters many obstacles in interpreting. Because many of them are unfamiliar. Therefore, the interpreter omits some unimportant content in the process of interpreting, and then combines the core content of the original text for interpreting. “菩萨立像” is a Bodhisattva. Therefore, the interpreter can use omission in interpreting, which can make the expression more concise without affecting the content of the original text. Sometimes, for some unique Chinese cultural words, it is not necessary to translate all of them. Considering the receptivity of the foreigner, the interpreter only needs to interpret it so that the foreign tourist can understand it. “眉清目秀” means a person is good-looking. So, when interpreting the word, there is no need to interpret how his eyebrows and eyes are. And then, we will talk about what he was wearing. Therefore, the interpreter can use only one ‘wear’ when interpreting to avoid redundancy. “羊肠大裙” is a little strange for the interpreter. Therefore, the interpreter carries out a literal translation in the interpreting. In fact, this translation is not necessarily correct. The foreign visitor may not understand. “羊肠大裙” is a kind of pleated skirt popular in northwest minority area of our country. It's just a dress. Therefore, the interpreter can completely interpret it as

a skirt when interpreting. Sometimes, interpreting too much may increase the pressure on the foreign visitor to understand, which is not conducive to understand. Therefore, when necessary, the interpreter can omit non-important content. “脉脉含情” is an idiom. This idiom means to express one's feelings silently with one's eyes. “情” means emotion and tenderness. It Describes a person who is very gentle. Therefore, the interpreter only needs to interpret the meaning expressed by the ‘情’ when interpreting. Everything else is beside the point. After analyzing the whole sentence, the revised translation can become neat and highlight the key content, which is easier for the foreign tourist to understand. Chinese is different from English. Chinese is flowery, while English is direct. Therefore, when the interpreter interprets these content rich with Chinese cultural characteristics, they can omit some unimportant content. In this way, the content of the original text can be better expressed and it is convenient for the foreign tourist to understand and learn Chinese culture. Here is the revised translation:

**RT:** Four stone doors, a total of 8 doors. Each stone door has a vivid Bodhisattva, and a total of eight. Each height is 1.5 meters. They are all handsome, hair was held up, wear a lotus crown, ear rings, a long scarf fluttering in the wind, and a skirt, bare chest and arms, barefoot standing on the water hibiscus, tender, dignified and quiet.

There are great differences between Chinese and English in language habits, which will result in that if direct translation is adopted in Chinese-English translation, the translator will not be able to complete the translation task well and achieve the purpose of translation. Therefore, translators can use appropriate translation methods in combination with the actual situation, such as omission and synthesization.

## Conclusion

This interpreting practice was an unforgettable experience for the author. At first, the writer may feel a little nervous and shy, but gradually becomes relaxed and confident. In the course of this interpreting practice, the author has learned a lot of knowledge outside her major and has a deeper understanding of Chinese traditional culture. In addition, the author also consolidated her interpreting skills. From the beginning of the interpreting practice, the author has made careful preparation. In the process of interpreting, the author also carefully expressed. She hopes to bring the best experience for the foreign tourist. After the interpreting practice, the author made a profound summary and reflection, drawing lessons and looking forward to better performance next time. In a word, this interpreting practice is very meaningful to the author. She also gains a lot.

First, through this interpreting practice, the author truly experienced the work of an interpreter. In the past, the author used to sit in the booth for interpreting practice. But this time, from the preparatory work before the beginning of the activity to the final post-translation reflection, they are all the author's personal experience. This activity increased the author's understanding of the interpreting work, and laid a foundation for becoming a qualified interpreter in the future. At the same time, it also exposes the author's deficiency in learning. This also reminds the author that in the ordinary learning, she should pay more attention to accumulation. The more knowledge you accumulate, the more smoothly interpreting activities can progress and the fewer mistakes you will make. In addition to the lack of knowledge, the author should also strengthen the ability of an interpreter in psychological and professional quality. When interpreting, an interpreter should improve her volume, speak clearly, communicate with customers more, and be patient and so on.

.Second, in addition to making preparations before interpreting, the interpreter should also summarize and reflect on herself in time after the end of interpreting activities. This will help the interpreter have a better performance in the next interpreting activity. After the interpreting practice, the author reflected on her own performance in time. The author affirms what she has done well, and at the same

time, summarizes and classifies her own problems and shortcomings. And then the author writes this interpreting practice report. The author's purpose is simply to constantly improve herself through learning. She wants to have a better performance in the future interpreting practice.

Third, in this interpreting practice, The biggest problem of the author is interpret words and sentences with Chinese characteristics. Due to the differences of Chinese and Western culture, social background, customs and habits, the conversion of two languages will always encounter a variety of problems. This reminds us to flexibly use a variety of translation methods. We should be familiar with a variety of translation theories. This will help improve the quality of our interpretation. As a bridge between two languages, the interpreter's role is to complete the communication between two languages. The interpreter should try her best to bridge the gap between the two different languages. In the course of this interpreting practice, the author encountered various problems in interpreting words with Chinese characteristics. These issues are outlined in this practice report. The author clearly knows that her revision strategy still has a lot of shortcomings. Therefore, in the future study, the author will focus on strengthening this aspect of learning, and strive to reduce the problem in the future interpreting practice.

Finally, by writing this practice report, the author hopes that while improving her own interpreting ability, the problems and deficiencies in her interpreting process can also provide reference for MTI students and other interpreting practitioners.

## References

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## Appendix

Source text	Target text	Revised version
00:00:00-00:00: 17 欢迎来到皇家风水宝地清东陵参观游览，我是导游，接下来将由我为大家介绍清东陵的历史、建筑以及这里埋葬的历史人物和有关传说。	00:00: 18-00: 00: 36 Welcome to Eastern Royal Tombs of the Qing Dynasty. I am the tour guide. I will introduce the history, architecture, people and legends here.	Welcome to the Eastern Royal Tombs of the Qing Dynasty. I am the tour guide. Next, I will introduce the history, architecture, historical figures and legends buried here.
00:00: 37-00:00: 56 位于河北省遵化市境内的清东陵是全国重点文物保护单位，国家 5A 级风景名胜区。2000 年 11 月 30 日，被批准列入《世界文化遗产名录》。	00:00: 57-00:01:21 It is located in Zunhua, Hebei Province. It is a key cultural protection unit. It is a 5A scenic spot. In November 30, 2000, it was listed in the World Cultural Heritage List.	It is located in Zunhua City, Hebei Province. It is a national key cultural relic protection unit. It is a national 5A scenic spot. On November 30, 2000, it was approved to be listed in the World Cultural Heritage List.
00: 01: 22-00: 01:37 清东陵西距北京 125 公里，居北京、天津、唐山、秦皇岛、承德腹地，交通便利，每年吸引大批中外游客游览观光。	00:01: 38-: 00: 02:00 The Eastern Royal Tombs of the Qing Dynasty is 125 kilometers away from Beijing. It is near Beijing, Tianjin, Tangshan Qinhuangdao and Chengde. It has convenient transportation and attracts a large number of tourists every year.	The Eastern Royal Tombs of the Qing Dynasty is 125 kilometers away from Beijing in the west. It is located in the hinterland of Beijing, Tianjin, Tangshan Qinhuangdao and Chengde. It enjoys convenient transportation and attracts a large number of tourists from home and abroad every year.
00: 02:01-00:02: 28 清王朝统治时期，清东陵分为“后龙”和“前圈”两部	00:02: 29-00: 02:51 During the Qing Dynasty, the Eastern Royal Tombs	During the Qing Dynasty, the Eastern Royal Tombs

<p>分,陵区南北长 125 公里,东西宽 20 公里,占地面积达 2500 平方公里。当时,“后龙”禁地派重兵驻守,负责安全保卫。“前圈”是陵寝分布的地方。</p>	<p>of the Qing Dynasty were divided into two parts, the back and the “front circle”. The mausoleum area was 125 kilometers from north to south and 20 kilometers from east to west. At that time, the back was protected by soldiers. The front Is the distribution of tombs.</p>	<p>of the Qing Dynasty were divided into two parts, the “back dragon” and the “front circle”. The mausoleum area was 125 kilometers long from north to south and 20 kilometers wide from east to west. At that time, the forbidden area of the “back dragon” was heavily garrisoned for security. The “front circle” is the distribution of tombs.</p>
<p>00: 02:52-00: 02: 59 Wow! It is too large.</p>	<p>00:03:00-00:03:04 哇!这也太大了。</p>	<p>哇! 这也太大了。</p>
<p>00: 03: 05-00:03:26 清东陵是我国现存规模最大、保存最完整的皇家陵墓群,共建有五座皇帝陵、四座皇后陵、五座妃园寝和一座公主园寝。全部陵寝以顺治帝的为中心。在清东陵 14 座陵寝之中,规模最大、体系最完整、布局最得体的当属顺治皇帝的陵寝。</p>	<p>00: 03: 27-00: 03: 48 The Eastern Royal Tombs of the Qing Dynasty is the largest and best preserved royal mausoleum. It has five emperors’ tombs, four queens’ tombs, five concubines’ tombs and one princess’s tomb. All of them are centered around the Shunzhi Emperor’s. Among them, the biggest and the most complete is the Shunzhi Emperor’s tomb.</p>	<p>The Eastern Royal Tombs of the Qing Dynasty is the largest and best preserved royal mausoleum group in China. It has five emperors’ tombs, four queens’ tombs, five concubines’ tombs and one princess’s tomb. All of them are centered around the Shunzhi Emperor’s. Among the 14 tombs, the biggest, the most complete and the most appropriate layout is the Shunzhi Emperor’s tomb.</p>
<p>00: 03:49-00:04:02 孝陵神道长达 5600 多米、宽 12 米、用砖石铺成。孝陵神路从南到北将孝陵的数十座形制各异的建筑相贯串,形成一条气势恢宏的陵区中轴线。</p>	<p>00:04:03-00:04:13 This road is 5600 meters. It is paved by bricks. This road connects buildings with different shapes and forms a grand axis of the mausoleum area.</p>	<p>This road is 5600 meters long and 12 meters wide. It is paved with bricks and stones. From south to north, this road connects dozens of buildings with different shapes and forms a grand axis of the mausoleum area.</p>
<p>00:04:14-00:04:22</p>	<p>00:04:23-00:04:39</p>	

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