



“十二五”普通高等教育本科国家级规划教材

A New Textbook
in Translation
Between English
and Chinese

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英汉
互译
教程

主 编 / 谭卫国 蔡龙权

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编者的话

《新编英汉互译教材》为“十二五”普通高等教育本科国家级规划教材。第四版经过精心设计和全面更新,该书具有更丰富的内容和更鲜明的特色。主要特色简述如下:

一是内容充实,结构合理。全书由三大部分组成:基本翻译理论,主要翻译技巧,英汉互译实践。翻译理论篇用简明英语写成,通俗易懂,方便教学;翻译技巧篇从英汉互译的角度,结合大量典型实例,详尽地讨论常用翻译技巧。翻译实践篇提供30篇精彩范文,其中英汉对照范文20篇,汉英对照范文10篇,便于读者学习;八级统考翻译试题与其参考译文荟萃,其中汉译英试题提供两种译文,便于读者比较、借鉴。

二是视角新,内容新。该教程包括翻译理论篇、翻译技巧篇和翻译实践篇三大部分,理论篇和技巧篇互为参照,理论与实践互动。最大的特点是视角新,内容新,创新鲜明。翻译基础理论用英语写成,这在同类教材中颇为罕见;从语言学、翻译学、跨文化交际学、美学等多学科视角探讨翻译理论和技巧;理论阐述简明扼要,提出了翻译理论中西合璧、可灵活运用观点,论证了以直译法为主,意译法、活译法等其他译法为辅的翻译策略;同时论证了以“归化”为主,“异化”为辅的翻译策略的可行性;将各种翻译技巧同英汉两种语言的异同和习惯表达紧密结合加以论述;国内外翻译研究最新成果和我们自己的有关创新成果均融入理论篇和技巧篇;翻译实践篇的大多数范文的译文是我们自己翻译的,译文可与原文媲美;历年八级统考翻译试题的参考译文信于原文,文从字顺,亦纯属我们自己辛劳的结晶。

三是学术性强,参考价值大。翻译理论篇由第1章至第8章组成,主要探讨翻译的功能、翻译的定义、翻译研究的性质、多元化翻译原则、多元化翻译策略、翻译的过程、语境与选词、译者主体性等重要问题,自成一体,学术性和系统性强。翻译技巧篇主要从英汉语比较研究的角度细致地讨论常用的主要变通手法。每章按照学术论文的规范撰写,作者从综合学科的视角,主要采用演绎、归纳、定性分析、哲学思辨等研究方法,论点鲜明,论据充足,分析合理,观点正确,论证严谨,特别是对英汉翻译技巧的分析颇为详尽。学术语言规范,引用准确,结构完整。被引频次130有余。

四是知识性与可读性强。翻译技巧篇充满选自各种实用文体、富有知识性和哲理性的实例。第三大部分包括各种题材的精彩范文与其译文和英语专业八级统考翻译试题与其参考译文(1992—2015),这部分的两大内容突出了教程的知识性、可读性和实践性,构成本书的又一大亮点。

五是针对性强,应用性广。该教程完全是按照我国英语专业本科生教学大纲关于翻译课程的内容和要求设计、编写的,内容合适,难度适当。实例典型,相当丰富,使翻译理论和翻译技巧具体化,特别是翻译技巧篇包含大量实例,精通了实例,就掌握了翻译技巧,可谓一举两得。各章后面配有多种练习题,包括问答题、句子翻译、段落翻译和篇章翻译(英汉互译)等,且均提供了参考答案。翻译实践篇荟萃的范文题材广泛、内容健康、给人教益、语言优美、文笔流畅,是我们学习语言、模仿语言、扩大知识面的最佳读物,其译文同样精彩。通过学习这样的精美范文及其译文,可大幅度提高语言能力和翻译能力。

总之,该教程集学术性、知识性、可读性、实用性于一体,是一部创新突出、特色鲜明的翻译教材。该教程自从2005年10月出版发行以来,销售了3万多册,深受广大师生青睐,至今经久不衰,具有旺盛的生命力。随着时间的推移,该教程将不断完善,其特点将更加凸显。

本书适合我国高校英语专业本科生学习两个学期,也可作为英语专业研究生的翻译课教材,研究生可侧重于研究翻译理论与技巧,本科生则可侧重于学习翻译技巧和英汉范文。书中亦有不少内容可作为本科生和研究生撰写相关学位论文的参考资料。本书还适宜作为非英语专业大学生、研究生以及广大翻译爱好者的自学读本,并可作为翻译工作者的翻译研究参考书。

谭卫国和蔡龙权两位教授任该书主编,负责审稿。谭卫国还编写、编译了大约30余万字;胡强教授编写了三个章节,约5万字,并提出了宝贵的修改意见。其他参编者大约编写了2—3万字,其中张磊编写了“机器翻译”和“英语定语从句翻译”等新的内容,约3万字。

本教程经过第四次修订,内容更丰富,亮点更显著,特色更突出,必定会继续受到广大读者的厚爱 and 青睐,成为广大读者不可多得的良师益友。

在本书的编写和修订过程中,我们参考了国内外众多同行的相关论著,谨表由衷的谢意。囿于编者的学识水平,不妥之处在所难免,恳请广大读者批评指正,以便今后进一步修订完善。

主编

2015年8月

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Part One

Basic Theories of Translation

Translation theory mainly explains or interprets the nature of translation, the principles or standards for translation, the process of translation, the translator's subjectivity, translation context, etc. Contemporary translation theory makes constant efforts to expound various phenomena of translation by drawing on theoretical fruits of linguistics, semiotics, literature and art, reception aesthetics, sociology, cultural anthropology, and so on. Since the advent of the new century, monographs, papers, and textbooks on translation have come out one after another, greatly enriching translation studies as a new discipline. Undoubtedly, translation theory which is derived from plenty of practice is intended to guide translation practice (王克非, 2000:3).

The first part of this textbook, which consists of 8 chapters, explores the basic theory of translation, focusing on new research fruits.

Chapter 1 briefly introduces the history, mentions the function, and discusses various definitions and the nature of translation.

Chapter 2 investigates various principles of translation, illustrating and verifying a few major principles for translation.

Chapter 3 expounds and proves such major translation strategies as literal translation, liberal translation and literal-plus-liberal translation, as well as domestication and foreignization.

Chapter 4 makes a detailed study of the translation process.

Chapter 5 inquires into the objective reality of the translator's subjectivity.

Chapter 6 describes how the translator exerts his or her subjectivity and what qualifications a good translator is supposed to possess.

Chapters 7 and 8 explore and exemplify context and wording in translation, concentrating on the functions of context.

Translation exercises are provided at the end of each chapter; reference answers or keys are supplied at the end of this part.

Translatology is a cross-discipline and cross-culture subject. It is a very useful discipline. Undergraduates who major in English in China are supposed to learn and master the basic theory of translation so that they may be able to apply it flexibly and do translation well.

1 | A Brief Discussion of Translation |

Translation studies start along with translation practice. Translation studies are concerned with translation theory, translation techniques, and translation history. In fact, translation studies, which deal with very complex phenomena of translation, are related to different disciplines, such as linguistics, psychology, sociology, cultural anthropology, communication theory, literary criticism, aesthetics, and semiotics. Since the 1960s, translation studies have made great progress along with the rapid development of modern linguistics. Translation theory developed flourishingly in the 20th century, especially in the second half of last century. New theoretical concepts, views and topics have emerged and tended to be more flexible.

Especially since the beginning of the new century, innumerable studies have been published concerning the nature of translation, principles or criteria for translation, strategies and techniques for translation, standards for evaluating translated texts, etc., immensely contributing to the formation of translatology as a new discipline. What is particularly worth noting is that Professor Huang Zhonglian(黄忠廉)proposes and verifies his “Theory of Varied Translation” (变译理论) (2002), contributing a great deal to contemporary translation theory. What is equally worthy of close attention is that Professor Huang Zhending(黄振定)makes special effort to probe into translatology, showing that translation theory is a unity of the theory of an art and that of a science (2008), and that he continues to further inquire into essentials of translatology (2009). Also, in recent years, there have appeared rich studies of such hot topics as the translator’s subjectivity and translation context. They have become acceptable and applicable.

The numerous translation studies are, of course, the fruits of many translation scholars at home and abroad. Based on relevant fruits, this chapter briefly discusses the origin and function and various definitions of translation, as well as the nature of translation studies.

1.1 The Origin and Function of Translation

Let's first observe the following long quotation.

Now the whole earth had one language and the same words. And as they migrated eastward, they came upon a plain in the land of Shinar and settled there. And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar. Then they said, "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves; otherwise we shall be scattered abroad upon the face of the whole earth." The Lord came down to see the city and the tower, which mortals had built. And the Lord said, "Look, they are one people, and they have all one language; and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them. Come, let us go down, and confuse their language there, so that they will not understand one another's speech." So the Lord scattered them abroad from there over the face of all the earth, and they left off building the city. Therefore, it was called Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth. (*Holy Bible*, 1995:14)

That is a story from *Genesis of Holy Bible*, named "The Tower of Babel", which is quite familiar even to most of us who have only a little knowledge of English. From the story we know that at first people all over the world spoke one language and they could communicate with each other without any obstacle. Since they had no problem in communicating with one another, they could do everything they wanted, even things like building "a tower with its top in the heavens". However, when the Lord knew the whole thing, he confused their language. As a result, earthly people could not communicate with one another and they gave up their plan of building the tower of Babel in the end. Of course, this is just a story. But the story tells us that language makes it possible for people to communicate with one another freely so as to complete every task in human life. In a certain sense, people who cannot understand one another's speech are unable to carry out their

grand plans and are incapable of accomplishing great tasks. In order to help people communicate with and learn from one another, a new career known as translation came into being.

To some extent we can say that translation had existed since people began to use different languages to communicate with one another. Theodore Savory points out, "Translation is almost as old as original authorship and has a history as honorable and as complex as that of any other branch of literature" (申雨平, 2002:4). However, we have little knowledge of exactly when translation activity began either in China or in the world. According to the recorded history, the first translator in Europe was the manumitted Greek slave Livius Andronicus, who in about 240 B.C. rendered *Odyssey* into Latin verse, whereas in China we didn't have any record of translation until Zhou Dynasty (1066 - 256 B.C.). In Zhou Dynasty there were different forms of address for translators in different places. "Translators are called *Ji* in the east, *Xiang* in the south, *Didi* in the west, and *Yi* in the north (东方曰寄, 南方曰象, 西方曰狄鞮, 北方曰译)" (陈福康, 2000:3). Obviously, in the light of the recorded history, translation practice has a very long history both in China and in the world as well.

Since it appeared, macroscopically, translation has played a very important part in the development of all countries. It has helped people to better communicate with one another, and in the meantime it has facilitated the development of different cultures and civilizations across the world, such as the Sutra translation in China and *The Bible* translation in Western countries. Time passes swiftly. We are living in an era in which science and technology are developing very rapidly and information is playing an increasingly important role in the economic development and cultural prosperity of all nations. Nowadays, no nation can develop rapidly without communicating with or learning from others. Actually, translation, as a means to bridge different cultures, has been contributing to global economy and cultural development, and China in particular benefits a great deal from translation, which is obvious to all. As China has become the second largest economy in the world, and as she is playing an increasingly significant role on the world stage, translation, as a noble cause, is bound to exert even more notable influence on human activities and make greater contribution to intercultural communication and human civilization.

Microscopically, translation is closely linked with our life and career. As

the world has turned into a global village, we gain immediate access to current affairs or events thanks to translation. Also, through translation, we get to know more about life in different parts of the world. In addition, it is through translation that we can enrich our life. For example, we often read translated stories and novels and poems, and we frequently see dubbed films or watch dubbed plays and dramas. No matter what you do in the future, you will get involved in translation. For example, if you work as a teacher in the future, you will be required to translate some documents, contracts, or important texts. As you know, many schools in China have established good relations or developed sisterly partnerships with foreign schools. You will have many opportunities to do translation, if you are a good translator. For another example, if you work as an employee or a secretary in a joint venture or in a business company, you will be needed to translate various kinds of useful materials or documents and projects. If you engage in foreign trade, certainly you will have to do translation quite often. You know that translation is needed in all walks of life. Moreover, translation will help you do your work much better. If you work as a scientist, you will achieve more brilliant success by doing translation. No matter what you engage in the future, you will benefit immensely if you are able to do translation well. Also, you will make more money, if you are an excellent or efficient translator.

In brief, translation is beneficial to us in many ways. It shows multiple functions.

1.2 Definitions of Translation

What is translation or how is translation defined? This is an open question, which is open to different answers. In fact, different scholars have defined translation in different ways. Hence there are multiple definitions of translation. Let's observe a number of definitions of translation below.

Roman Jakobson (1896 – 1982), a Russian-American linguist and literary theorist, who was among the most influential linguists of the 20th century, classifies translation into intra-lingual translation, inter-lingual translation and inter-semiotic transmutation, which is a definition of translation in its broad sense. According to Guo Jianzhong (郭建中, 2000), Roman Jakobson was the first linguist who summarized all the three phenomena under the heading “translation”. His proposal was further supported by the theory of

Charles Sander Pierce, L. G. Dinda (ibid.) and George Steiner (廖七一, 2000). It is not difficult to see that Jacobson places so vast a scope of study under “translation” that unified principles or standards for translation are hard to find.

George Steiner (1929 -), an American literary critic, essayist, writer, and translator, defines translation as follows, “In short, inside or between languages, human communication equals translation” (1998:49). Though this is a short definition of translation, clearly, it is in its broad sense, for it includes not only translation between two different languages but also translation of different forms inside one and the same language. Moreover, this definition of translation is observed from the perspective of human communication.

André Alphons Lefevere (1945 - 1996), a translation theorist, points out (1992:86), “An interpretation or translation is any text which makes more understandable what is hardly understood. This holds true not only for translation from one language into another, but also for commentary, explanations of words, notes, paraphrases, meta-phrases, and the like.” Evidently, this is likewise a definition of translation in its broad sense.

As most translation studies are conducted between two different languages, we translators are more concerned about translation in its narrow sense.

J. C. Catford (1965:20) says, “Translation may be defined as the replacement of textual material in one language (the source language) by equivalent textual material in another language (the target language).” Obviously, this definition of translation is in its narrow sense, and it is observed from the angle of linguistics.

Peter Newmark (1916 - 2011), a famous British translation theorist, states, “Translation is rendering the meaning of a text into another language in the way that the author intended the text” (1988:5). This definition is also in its narrow sense and it is examined from linguistics, too.

“Translating consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style” (Nida & Taber, 1969:12). This definition of translation, which is in its narrow sense, is often quoted by Chinese translation scholars.

“Translation is a process which occurs between cultures rather than

simply between languages” (Shuttleworth, 1997: 35). This definition is also in its narrow sense, but it is observed from the perspectives of both language and culture.

“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” (Nida, 2001:82). Clearly, this definition of translation highlights the significance of a good knowledge of the two relevant cultures, which is considered to be even more important than a good knowledge of the two languages concerned. Many translators regard translation not only as a transfer of linguistic signs, but also as a communication of cultures, i.e. translation is an intercultural communication.

Professor Sun Zhili(孙致礼), a well-known translator and translation theorist in China, remarks (2011:4) that translation means rendering the meaning of a source text into a target text so as to communicate human ideas and feelings, convey cultural knowledge, and promote human civilizations, as well as to enrich the target language and culture and make them more colorful and prosperous. Here, Professor Sun highlights the importance of the grand purposes of translation.

Functionalists represented by Mona Baker, an Egyptian professor of translation studies and director of the Centre for Translation and International Studies at the University of Manchester in England, believe that translation is a specific form of human action with a certain purpose, a kind of linguistic service provided to society, and that translators should take into account the needs of the client, the readers, and the purpose of translation(2001:236).

In communicative translation, the translator attempts to produce the same effect on the target readers as was produced by the original on the source language readers (Newmark, 1981:22). Communicative translation is generally oriented towards the needs of the target language readers. A translator who translates communicatively will treat a source text as a message rather than a mere string of linguistic units, and will take care to preserve the original function of the source text and to reproduce its effect on the new audience (Shuttleworth & Cowie, 1997:21).

By referring to the above-mentioned definitions, the compiler of this textbook proposes a definition of translation as follows: Translation is a dynamic communicative process in which the meaning or message of a source