

2012年度对外经济贸易大学学术著作出版资助

On Construal Equivalence in
Translating the Discourse Markers in
Honglouloumeng

《红楼梦》话语标记语英译的
识解对等研究

祖利军 著



科学出版社

图书在版编目(CIP) 数据

《红楼梦》话语标记语英译的识解对等研究 = On Construal
Equivalence in Translating the Discourse Markers in *Honglouloumeng*:
英文 / 祖利军著. —北京: 科学出版社, 2012.6

ISBN 978-7-03-034850-0

I. ①红… II. ①祖… III. ①红楼梦-英语-翻译-研究
IV. ①H315.9

中国版本图书馆 CIP 数据核字 (2012) 第 128522 号

责任编辑: 张 迪 / 责任校对: 赵桂芬
责任印制: 赵德静 / 封面设计: 无极书装

联系电话: 010-6401 9007 电子邮箱: zhangdi@mail.sciencep.com

科 学 出 版 社 出 版

北京东黄城根北街 16 号

邮政编码: 100717

<http://www.sciencep.com>

双 青 印 刷 厂 印 刷

科学出版社编务公司排版制作

科学出版社发行 各地新华书店经销

*

2012 年 6 月第 一 版 开本: A5 (890×1240)

2012 年 6 月第一次印刷 印张: 8 1/2

字数: 360 000

定价: 48.00 元

(如有印装质量问题, 我社负责调换)

前 言

话语标记语被称之为“交际粘合剂”，其语用功能是为听话人理解话语内容提供导向，从而使交际变得更加顺畅，比如听到“依我看”时，听话人就知道说话人即将传达的内容是一种看法或评论。话语标记语虽然重要，其英译问题却从未得到足够的重视。作者以《红楼梦》前八十回的霍译本和杨译本为语料，对其中话语标记语的英译做详细研究，目的在于发现其中的翻译策略及这些策略背后的认知因素。

在相关讨论的基础上，作者将《红楼梦》中话语标记语按照语用功能划分为六类：引发评论、诱导推理、引证信息、引发话题、揭示事实和因果识别。为了解释这些功能的英译策略，作者在批评借鉴传统翻译对等理论和兰艾克的识解理论的基础上，提出了“识解对等”这一假设。与传统翻译对等理论相比，该假设更突出认知在翻译中的作用，因而对翻译更具解释力。识解是人脑对同一概念内容所做的不同描述或表达。同样，译者也可以就同一概念内容做出不同的翻译。译文的差异可以通过视角、详略度、突显和背景等识解因素表达出来。研究发现，《红楼梦》话语标记语的翻译策略主要有变通、具体化、移位、直译、融合、结构平行、异化和归化。这些策略体现的是不同的识解对等维度。

本书首次提出“识解对等”，把翻译策略研究引向更深入的认知层面，从而为翻译研究提供了一个全新的认识途径。在翻译过程中，策略是语言表象，识解是内在动因。本书的意义和价值具体表现在以下四个方面：1. 翻译实践本体意义。作者首次对话语标记语的英译进行系统研究；2. 理论建构意义。鉴于汉语中存在一些具有汉文化特色的话语标记语，作者拓展了本土话语标记语理论的研究；3. 教学指导意义。鉴于话

语标记语表达程序意义，在翻译教学过程中很容易被忽略，然而恰恰是这些细微之处才体现译者的主体性。本书能够为话语标记语的翻译教学乃至翻译教学本身提供理论和实践依据；4. 跨学科研究意义。认知语言学是认知科学的显学，作者将认知语言学的识解理论引入翻译研究，为解决翻译问题提供了一个新视角。

Acknowledgements

There are many people I am indebted to during the creation of this book. First and foremost, I would like to express my special and sincere gratitude to my supervisor Prof. Luo Xuanmin for his constant advice and encouragement over the whole period of this study. As a master of translation studies and metaphor, his intellect and wisdom were always the spur to my thought. Under his careful guidance, I received a valuable training and experience in translation studies. Without his insight into discourse markers, I would not have completed this book.

My appreciations are also extended to those teachers of Tsinghua University whose classes I attended. Prof. Chen Yongguo, Prof. Wang Ning, Prof. Feng Zongxin, Prof. Lü Zhongshe, Prof. Liu Lisheng and Prof. Fan Wenfang provided me with a world of novel ideas about translation, linguistics and literature.

Particular thanks go to my friend Guo Liqui for his friendship during my writing. I am especially grateful to my classmate Liu Bin for his kindness of recommending me *Honglouloumeng* as research data.

I wish to thank my classmates Dong Na, Wang Jing, Shao Youxue and Yang Wendi for their thought-provoking discussions. Their comments on my book plan were instrumental in the successful completion of this book.

The evolution of this book owes a personal debt to Prof. Li Fuyin and Prof. Wen Jun from Beihang University, Prof. Xu Lina from Qingdao University and Prof. Xu Jun from University of International Business and Economics, who gave me constructive ideas in preparing and revising my book.

To my wife and my son I offer my heartfelt thanks for their countless considerations and encouragement during the period of writing. They provided me with fresh, genuine *joie de vivre*.

The memory of gratitude cannot be best accommodated by a mere list of people in acknowledgements. To all of them, named or not, I offer my deepest gratitude, acknowledge their kindness and exonerate them from any mistake that may occur in this book. Any flaw or mistake comes down to me alone.

Contents

前言	i
Acknowledgements	iii
Chapter 1 Introduction.....	1
Chapter 2 Defining and Classifying DMs	14
2.1 DMs in English and Chinese.....	14
2.2 Functional diversity of DMs	22
2.3 Classification of DMs.....	27
2.4 Instantiating the pragmatic functions of DMs in <i>Honglouneng</i>	30
2.4.1 Opinion-indicating.....	31
2.4.2 Deduction-eliciting.....	32
2.4.3 Evidence-quoting	33
2.4.4 Topic-initiating	34
2.4.5 Fact-revealing	35
2.4.6 Cause-and-effect identifying.....	35
2.5 Summary	37
Chapter 3 Toward a Working Translation Criterion: Construal Equivalence	38
3.1 Traditional translation criteria.....	39
3.1.1 Traditional Chinese translation criteria: fidelity based on aesthetics.....	39
3.1.2 Traditional western translation criteria: equivalence based on linguistics.....	44
3.2 Toward a working translation criterion: construal equivalence	

.....	58
3.2.1 Relationship between cognitive semantics and translation	58
3.2.2 Definition of construal	60
3.2.3 A working translation criterion: construal equivalence	67
3.3 Factors affecting construal equivalence	70
3.3.1 Linguistic factors	71
3.3.2 The translator's manipulation	74
3.4 Significance of translation equivalence	79
3.5 Summary	82
Chapter 4 Strategies in Relation to Perspective-based	
Equivalence	84
4.1 Shifts in narrative points of view	86
4.2 Synesthetic shifts	94
4.3 Shifts between human senses and mental processes	98
4.4 Shifts between human senses and other processes	111
4.5 Shifts between mental processes	115
4.6 Shifts from generality to concreteness	120
4.7 Syntactic shifts	125
4.8 Summary	133
Chapter 5 Strategies in Relation to Prominence-based	
Equivalence	134
5.1 Transposition	135
5.2 Literal translation	138
5.3 Transmigration	143
5.4 Structural parallelism	147
5.5 Summary	152
Chapter 6 Strategies in Relation to Background-based and	
Specificity-based Equivalence	153
6.1 Domestication	155

6.2 Foreignization	162
6.3 Holism	164
6.4 Summary	168
Chapter 7 Implications and Future Perspectives	171
References	178
Appendixes	189
Appendix A Translation of Opinion-indicators	189
Appendix B Translation of Deduction-elicitors	216
Appendix C Translation of Evidence Quoters	227
Appendix D Translation of Topicalizers	235
Appendix E Translation of Fact-revealers	239
Appendix F Translation of Cause-and-effect Identifiers	246

Chapter 1

Introduction

*Honglouloumeng*¹ is one of the canonical works in the history of Chinese literature. Zhou Ruchang once made this comment:

If you intend to know about the cultural characteristics of the Chinese nation, the best way, interesting and expedient, is to peruse *Honglouloumeng*. It is a 'cultural novel' which is unprecedented and unique to the Chinese nation in the long history of China. It is a work that is the most representative of Chinese national culture.² (2009:4-9) (the author's translation)³

Indeed, since the first publication of *Honglouloumeng* in the Qing dynasty, numerous readers have been enchanted and infatuated by the charm and glamour of Cao Xueqin's language. Scholars have paid special attention to it and tried to conduct research from various per-

1 According to Jiang Fan's (2007: 20-23) research on the title translation of the novel, David Hawkes (1973-1980) translates it as *The Story of the Stone* while Yang Xianyi and Gladys Yang (1978-1980) render it as *A Dream of Red Mansions*. Still others provide their renditions. H. Bencraft Joly (1892, 1893) translates it as *Hung Lou Meng* or *The Dream of The Red Chamber*; Wang Liang-chi (1927) *Dream of the Red Chamber*; Chi-chen Wang (1929, 1958) *Dream of the Red Chamber*; Florence McHugh and Isabel McHugh (1957, 1958) *The Dream of the Red Chamber*; Huang Xinqu (1991) *Dream in Red Mansions: Saga of a Noble Chinese Family*. Although the given cluster of title translations is in discordance, they mostly follow the line of free or domesticated translation. In this book, we would like to boil all of them down to *Honglouloumeng*, a transliteration which is intended to be laconic on the one hand and demonstrates the locality of Chinese culture in the current international context on the other.

2 The original is "如果你想要了解中华民族的文化特点、特色,最好的——既最有趣又最为便捷(具体、真切、生动)的办法就是去读通了《红楼梦》……《红楼梦》是我们中华民族的一部古往今来、绝无仅有的'文化小说'……是我们中华民族文化的代表性最强的作品"(周汝昌, 卷头总论, 2009: 4-9)。

3 In this book, all the Chinese quotations are translated by the author himself, unless otherwise specified. We will not repeat this in the rest of the book.

spectives. Translation studies, as one of the perspectives, can be said to have been going hand in hand with this marvelous novel. Among the many English versions of *Honglouloumeng*, the Yang Xianyi version and the Hawkes version, which are the complete versions up till now, are the most typical data for translation researchers. A tremendous number of publications on the two versions have appeared in China and abroad, ranging from culture to rhetoric. Yet one of the linguistic phenomena in *Honglouloumeng* has not been delved into at least in terms of translation. It is discourse markers.

Discourse markers (DMs hereafter), which act as indicators of pragmatic awareness (monitoring and planning one's language use) and instruments of relevance, play a significant role in enhancing effective and successful communication.

Look at the following examples from *Honglouloumeng*:

(1) 迎春道：“依我说，也不必随一人出题限韵，竟是拈阄公道。”
(第 37 回)

(HV: “If you ask me,” said Ying-chun, “I think that rather than always have the same two people to choose the titles and set the rhymes, it would be better to draw lots.”)

(YV: “I don't think the subject and rhymes should be decided by one person,” Yingchun demurred. “Drawing lots would be fairer.”)⁴

(2) 宝玉笑道：“古人云，‘千金难买一笑’，几把扇子能值几何！”
(第 31 回)

(HV: Bao-yu laughed. “The ancients used to say that for one smile of a beautiful woman a thousand taels are well spent. For a few old fans it's cheap at the price!”)

⁴ HV stands for the Hawkes version and YV the Yang couple version.

(3) 平儿笑道：“这也无妨。鸳鸯借东西看的是奶奶，并不为的是二爷。一则鸳鸯虽应名是他私情，**其实**他是回过老太太的。……” (第74回)

(YV: “Don’t worry,” Pinger laughed. “Yuanyang lent us those things for *your* sake, not for our master’s. Though it sounds like a secret favour, *in fact* she’ll have got the old lady’s permission first. ...”)

“依我说” (in my opinion) in (1) is an opinion indicator, indicating that the speaker is going to spell out her comment and serving a pragmatic function of opinion-indicating. “古人云” (as an old saying goes) in (2) is an evidence quoter, showing that the speaker is going to introduce a witty remark, usually a proverb, to prove or substantiate a fact or argument. “其实” (in fact) in (3) is a fact-revealer, which is used to reveal a fact or truth. Hearing this word, the hearer expects to hear some truthful and honest remark.

Now suppose that all the DMs in the above utterances are omitted. How would the hearer react on hearing those words? Apparently, they would think the speaker is somewhat abrupt or even impolite and have to make more effort in understanding the speaker’s utterance. One may argue that, in the absence of DMs, the varied prosody of the speaker may help the hearer understand both the explicature and implicature of an utterance. We agree, but prosody will cost a lot of the speaker’s unnecessary voice trouble, for the speaker has to modulate his or her tone of voice in order to procure corresponding patterns of prosody to convey the right meaning. An empirically technical investigation would seem to be out of the question with our currently available technology. Besides, this book is oriented at a translational study of DMs *per se*. Therefore, prosodic patterns will not be taken into consideration.

Reverting to the examples above, we can see that although those DMs do not play a propositional role, they are not to dispense with in guiding the hearer in understanding the speaker. If communication is

lacking in the agglutinating effect of DMs, then smooth communication will be difficult to achieve. To show the importance of DMs in communication, some researchers use metaphors to describe them. For example, Crystal (1988: 48) looks on them as "the oil which helps us perform the complex task of spontaneous speech production and interaction smoothly and efficiently"; Fraser (1990: 385) thinks of them as "discourse glue". Wierzbicka makes her comment on the importance of DMs (called particles in the quotation) as follows:

Particles are very often highly idiosyncratic... They are ubiquitous, and their frequency in ordinary speech is particularly high. Their meaning is crucial to the interaction mediated by speech; they express the speaker's attitude towards the addressee or towards the situation spoken about, his assumptions, his intentions, his emotions. If learners of a language failed to master the meaning of its particles, their communicative competence would be drastically impaired. (1991: 341)

This quotation indicates that DMs are of such crucial importance that failure to use them may destroy communication. That being the case, it is predictable that if we delete all the DMs in *Honglouloumeng*, there may arise some controversies as to whether it is still what it is. Since DMs are of vital importance, it is worthwhile to make an academic excursion into how they are translated.

DM as a linguistic terminology is native to the western academia.

Research on DMs in the West can be traced back to Schourup (1985), who studies "like", "well" and "y'know" from the point of view of pragmatic function. Following him, Schiffrin (1987), most frequently quoted in the field of DMs, makes a more systematic study. She includes 11 DMs as follows: "and", "because", "but", "I mean", "now", "oh", "or", "so", "then", "well" and "y'know". She looks on DMs as serving an integrative function in discourse and thus contributing to discourse coherence as a kind of "discourse glue".

In the wake of Schourup and Schiffrin, many more researchers plunge themselves into this field. The following table may give us a rough picture of their trajectories:

Table 1.1 Major trajectories to DMs and their authors in the West

Trajectories	Authors
coherence	Schiffrin 1987
pragmatic functions	Schourup 1985; Jucker and Ziv 1998; Karin Aijmer 2002; Karin Aijmer and Anne-Marie Simon-Vandenberg 2006; Kerstin Fischer 2006; Maria Milagros Del Saz Rubio 2007
relevance	Jucker and Ziv 1998; Gisle Andersen 2001; Diane Blakemore 1992, 2002; Kerstin Fischer 2006
grammaticalization	Brinton 1996
sociolinguistics	Simone Müller 2005
syntax	Maria Milagros Del Saz Rubio 2007
cognitive semantics	Kerstin Fischer 2000
lexicography	Dirk Siepmann 2005

Having perused all the available studies of DMs in the western academic circle, we find that most of their studies concentrate on fields other than translation, to say nothing of Chinese DM translation. We assume that they do not approach DMs from the perspective of translation studies because the differences between western languages are so minor that a translational study of them is not worthwhile. They do not develop any study of Chinese DM translation probably because of the tremendous language barriers.

The approaches to DMs in Table 1.1 are more typical than exhaustive in the field of DM research. Among all the approaches, pragmatic functions will be chosen to be discussed in the present research since they are the most relevant to our research in DM translation.

Research on DMs in the West having been reviewed, we now

move on to the research scenario in China.

In China, Ran (2000) is the first scholar who has done systematic research into DMs both in English and Chinese. In his dissertation, he analyzes the DMs from a pragmatic point of view and sums up the different functions the markers serve in communication. He argues that DMs are pragmatics-oriented, constrained by relevance and mediating interpersonal relationships.

Following Ran (2000), many researchers have stepped into this field. They study DMs from multifarious perspectives, which can be seen in the following table.

Table 1.2 Major trajectories to DMs and their authors in China

Trajectories	Authors
pragmatic functions	He and Ran 1999; Ran 2000; Ma 2003; Yu and Wu 2003; Han 2005; Liu 2005; Yu 2006
relevance	Chen 2002; He and Mo 2002; Mo 2004;
review of DMs	Huang 2001

As can be seen from Table 1.2, all the literature relating to DM study in China adopts the Western theoretical frames mentioned previously, with some Chinese data as variation. It is almost pragmatics/relevance-oriented and we can find almost no research has ever been done in terms of the translation of DMs.

Some case studies on English or Chinese DMs are also made by researchers. They are omitted here for reason of space.

Note that Ma (2003) makes a mention of DM translation when he discusses the pragmatic functions of DMs, but he just cautions that the translator should be good at identifying DMs and catching their pragmatic meanings by knowing the contextual relationship between DMs and their propositional meaning that follow. He suggests that DM translation should be tackled flexibly. We think that Ma's refer-

ence to DM translation is academically significant but he does not give a systematic study of it unfortunately. The rendition of the DMs in *Honglouloumeng* has never been approached for one reason or another among all the DM studies in China.

In sum, in the studies conducted both at home and abroad we can see almost no research whatsoever has been done on the translation of Chinese DMs into English. Now we turn to *Honglouloumeng* translation to see if there is any translational study of the DMs in the novel.

Researches on *Honglouloumeng* translation are mostly done by Chinese instead of Western researchers. This is presumably due to language barrier on the part of the foreigners.

Chinese scholars conduct their studies of *Honglouloumeng* translation from various perspectives. These perspectives can be roughly divided up into eight kinds: poems, culture, book title, language use, epigrams and idioms, chapter titles, personal names, rhetorical devices and history of translation. Next we will make a summary of the perspectives in the following table.

Table 1.3 Research strands of *Honglouloumeng* translation and their authors in China

Research strands	Authors
translation of poems	Fu 1989; Zheng 1993a, b; Luo 2003
translation of culture	Hong 2001; Bai and Kou 2002; Liu and Gu 1997; Cui 2003; Fan 2003
translation of the book title	Huang 1986; Xiao 1986; Chen 2000; Zhao 2007
translation of language	Qian 1997; Wang 1997; Zhu 1998; Hai 2003; Fan 2003; Feng 2006; Xiao 2007
translation of epigrams and idioms	Zhang 1980; Zhou 1991
translation of rhetorical devices	Wang 2002; Cheng 1993
translation of personal names	Lin 2000
history of <i>Honglouloumeng</i> translation	Chen and Jiang 2003
anthology	Liu 2004

A perusal of these authors and their research strands reveals that no translational study of DM has ever been done by Chinese researchers.

There are two monographs and one anthology that are devoted to the translation of *Honglouloumeng*. Zhao (2007) traces the origin of the book title of *Honglouloumeng* and develops a study of the translation of chapter titles and personal names of the first 80 chapters. Feng (2006) in his *On the Translation of Honglouloumeng* presents an all-round study of the linguistic phenomena in *Honglouloumeng*, including poems, rhetorical devices, idioms, elements specific to Chinese culture, and so on. Liu (2004) compiles an anthology on the translation of *Honglouloumeng*. The papers enlisted in the book mainly delve into translation from the perspectives of language and discourse analysis, literature, rhetoric and culture. None of the three books makes a mention of DMs, to say nothing of their translation.

As far as foreign research on *Honglouloumeng* is concerned, we have found, to the best of our ability, only two books. Xu (1999) investigates the black humor in *Honglouloumeng* from the perspective of comparative literature. His "study embeds the humor in/of *Honglouloumeng* not only in the Chinese traditions of novelistic humor, riddling, and Chan (Zen) Buddhism but also in the literati ambiance of humor and romanticism in the late Ming and early Qing period". Skewis (2003) asserts a positive correlation between indirectness and politeness and examines the polite ways of issuing directives in eighteenth-century Chinese based on the linguistic data in *Honglouloumeng*.

It can be concluded from the above review that no translation research of the DMs in *Honglouloumeng* has ever been done both at home and abroad. They mostly concentrate on the conspicuous elements of the novel. We presume that previous researchers may have taken DMs as something trivial in communication and thought that it does not matter even if they do not get translated.