

上海市高等学校教育高地建设项目

A New Textbook  
in **Translation**  
Between English  
and Chinese

新编  
**英汉  
互译**  
教程

主 编 / 谭卫国 蔡龙权

—— 第三版

上海市高等学校教育高地建设项目

A New Textbook  
in Translation  
Between English  
and Chinese

# 新编 英汉 互译 教程

主 编 / 谭卫国 蔡龙权

第三版

 华东理工大学出版社  
EAST CHINA UNIVERSITY OF SCIENCE AND TECHNOLOGY PRESS

**图书在版编目(CIP)数据**

新编英汉互译教程/谭卫国,蔡龙权主编. —3版. —上海:华东理工大学出版社,2011.6  
ISBN 978-7-5628-3051-1

I.新... II.①谭...②蔡... III.英语—翻译—教材 IV.H315.9

中国版本图书馆 CIP 数据核字(2011)第 101823 号

上海市高等学校教育高地建设项目  
**新编英汉互译教程(第三版)**

主 编 谭卫国 蔡龙权

责任编辑 / 陈 勤

责任校对 / 李 晔

封面设计 / 戚亮轩

出版发行 / 华东理工大学出版社

地 址:上海市梅陇路 130 号,200237

电 话:(021)64250306(营销部)

(021)64252717(编辑室)

网 址:press.ecust.edu.cn

印 刷 / 常熟市华顺印刷有限公司印刷

开 本 / 710mm×1000mm 1/16

印 张 / 27

字 数 / 595 千字

版 次 / 2005 年 10 月第 1 版

2009 年 2 月第 2 版

2011 年 6 月第 3 版

印 次 / 2011 年 6 月第 1 次

印 数 / 22191—28190 册

书 号 / ISBN 978-7-5628-3051-1/H·1106

定 价 / 38.00 元

(本书如有印装质量问题,请到出版社营销部调换。)

## 本书编委会

主 编	谭卫国	蔡龙权
副主编	余民顺	金 辉
参编者	程 杰	王一清
	吴江华	戴祥萍
	袁志美	谭方方

## 编者的话

我们经过精心设计和扎实努力完成了《新编英汉互译教程(第三版)》的修订工作。该教程的内容与同类教材有所不同,特色非常突出。

一、体例新颖。全书由三大部分组成:基本翻译理论;主要翻译技巧;翻译实践,其中包括英语专业八级统考翻译试题及其参考译文(1992~2011)。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细致地讨论翻译技巧。翻译实践篇提供40篇精彩范文,其中英汉对照范文26篇,汉英对照范文14篇,便于读者学习。八级统考翻译试题与其参考译文放在一起,其中汉译英试题提供两种译文,便于比较分析。

二、内容充实。翻译理论篇系统而详细地探讨了翻译的定义、翻译的原则、翻译的策略、翻译的过程、语境与选词、译者的主体性等重要问题,各章后面附有问答题,要求读者加以分析和论述。翻译技巧篇全面地讨论了英汉互译所涉及的主要翻译技巧或变通手法,实例丰富,论证翔实,使翻译技巧具体化,各章后面有多种类型的练习题,包括句子翻译、篇章翻译和短文翻译(英汉互译),并均提供了参考答案。翻译实践篇荟萃的英汉范文题材广泛、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,可与原文媲美。通过学习和研究这样的精美范文及其译文,我们可大幅度提高语言能力和翻译能力。

三、创新明显。翻译学研究最新成果和编者的研究成果均融入该书的翻译理论篇和技巧篇,令人耳目一新。八级统考试题的译文准确、流畅,是编者创造性劳动的结晶,也是该书的一大亮点。

四、知识性浓。全书涵盖翻译学的主要内容,所用的例子和短文丰富多彩,集哲理性与知识性于一体,有助于我们拓展和改善知识结构。

五、学术性强。翻译理论篇探讨翻译学的主要内容,具有系统性、学术性和参考价值,有利于我们掌握翻译学科的基本理论。

六、时代气息浓。由于上述各种特色,加上选用的例子和范文涉及现代社会和现代生活的各个方面,使本教材充满时代气息。

七、可读性强。本教材语言规范且富于文采。所使用的例子和短文,均精心选自国内外正式出版的各种书籍和报刊。精选的短文都是国内外名家的经典作品,都是语言地道、饶有趣味的精神食粮;其中许多内容富于哲理、富有教益、令人

深思、令人难忘,启迪心灵,开导心扉,陶冶情操。

八、应用性广。本书可作为英语专业本科生和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。谭卫国编写、编译大约 26 万字;余民顺和金辉两位副教授任该书的副主编。参与编写、编译的人员还有:程杰、王一清、阮熙春、戴祥萍、张玉环和谭方方。

在该书修订过程中,余民顺副教授提出了一些修改意见,并编译了大约 5 万字,为充实、完善该教程作出了贡献。

本教程经过修订,内容更加充实,特色更为突出,必定会受到更多读者的厚爱 and 青睐,成为广大读者不可多得的良好益友。

在本书的编写和修订过程中,我们参考借鉴了国内外不少同行的相关论著,在此谨表谢意。囿于编者的学识和水平,书中定有不尽如人意之处,恳请广大读者批评指正,以便今后进一步修订完善。

编 者

2011 年 5 月

# Contents

## Part One Basic Theories of Translation

<b>1 A Brief Discussion of Translation</b> .....	(2)
1.1 The Origin, Evolution and Function of Translation .....	(2)
1.2 Definition of Translation .....	(4)
1.3 Principles for Translation .....	(6)
<b>2 Major Translation Strategies</b> .....	(12)
2.1 Towards the Three Major Translation Strategies in China .....	(12)
2.2 Towards Domestication and Foreignization .....	(18)
2.3 A Comparison of Foreignization/Domestication With Literal Translation/Liberal Translation .....	(22)
<b>3 The Process of Translation</b> .....	(26)
3.1 On the Process of Translation .....	(26)
3.2 Comprehension and Reproduction of the SLT at the Macrolevel .....	(28)
3.3 Comprehension and Reproduction of the SLT at the Microlevel .....	(31)
3.4 Improvement of the TLT .....	(34)
<b>4 The Reality of the Translator's Subjectivity</b> .....	(36)
4.1 Subjectivity and the Translator's Subjectivity .....	(36)
4.2 Translators as Human Beings .....	(37)
4.3 Translator-Centeredness .....	(39)
4.4 Different Versions of the Same Literary Work .....	(40)
4.5 Machine Translation .....	(41)
<b>5 The Translator's Exertion of Subjectivity</b> .....	(45)
5.1 The Necessity of the Translator's Exertion of Subjectivity .....	(45)
5.2 The Requirements for the Translator's Exertion of Subjectivity .....	(49)
5.3 Manifestations of the Translator's Exertion of Subjectivity .....	(54)
5.4 Restrictions of the Translator's Exertion of Subjectivity .....	(75)
<b>6 Context and Wording in Translation ( I )</b> .....	(78)

6.1	Towards Context .....	(78)
6.2	Context for Translation .....	(87)
6.3	Wording in Translation .....	(90)
<b>7</b>	<b>Context and Wording in Translation (II) .....</b>	<b>(96)</b>
7.1	Context as a Determiner of Wording .....	(97)
7.2	Intra-lingual Context and Wording .....	(98)
Reference Answers to the Exercises in Part One		

## Part Two Major Translation Techniques

<b>8</b>	<b>词类转译 .....</b>	<b>(117)</b>
8.1	英语名词与汉语动词相互转译 .....	(117)
8.2	英语介词与汉语动词相互转译 .....	(118)
8.3	英语形容词与汉语动词相互转译 .....	(119)
8.4	英语形容词与汉语副词相互转译 .....	(119)
8.5	英语副词与汉语动词相互转译 .....	(120)
8.6	英语名词与汉语形容词相互转译 .....	(120)
<b>9</b>	<b>增补词语 .....</b>	<b>(123)</b>
9.1	根据内容增补词语 .....	(123)
9.2	根据形式增加词语 .....	(130)
<b>10</b>	<b>省略词语 .....</b>	<b>(139)</b>
10.1	从内容角度省略词语 .....	(139)
10.2	从形式角度省略词语 .....	(144)
<b>11</b>	<b>正说反译与反说正译 .....</b>	<b>(151)</b>
11.1	原文从正面表达,译文从反面表达(正说反译) .....	(151)
11.2	原文从反面表达,译文从正面表达(反说正译) .....	(152)
<b>12</b>	<b>语态转译 .....</b>	<b>(165)</b>
12.1	语态转译在英译汉中的运用 .....	(165)
12.2	语态转译在汉译英中的运用 .....	(168)
<b>13</b>	<b>分译法在翻译中的运用 .....</b>	<b>(174)</b>
13.1	分译法在英译汉中的运用 .....	(174)
13.2	分译法在汉译英中的运用 .....	(177)
<b>14</b>	<b>合并法在翻译中的运用 .....</b>	<b>(182)</b>
14.1	合并法在英译汉中的运用 .....	(182)



14.2	合并法在汉译英中的运用	(184)
<b>15</b>	<b>英汉习语的分类与翻译</b>	<b>(188)</b>
15.1	文化、习语与翻译	(188)
15.2	英汉习语的种类与翻译	(188)
<b>16</b>	<b>英语状语从句的翻译</b>	<b>(195)</b>
16.1	时间状语从句的翻译	(195)
16.2	原因状语从句的翻译	(197)
16.3	条件状语从句的翻译	(198)
16.4	让步状语从句的翻译	(199)
16.5	目的状语从句的翻译	(200)
16.6	结果状语从句的翻译	(201)
16.7	方式状语从句的翻译	(201)
16.8	地点状语从句的翻译	(202)
<b>17</b>	<b>英汉被动句的翻译</b>	<b>(205)</b>
17.1	英语被动句的翻译	(205)
17.2	汉语被动句的翻译	(215)
<b>18</b>	<b>英汉长句的翻译</b>	<b>(221)</b>
18.1	按原句顺序译	(221)
18.2	逆原句顺序译	(222)
18.3	适当调整原句顺序	(224)
18.4	分开翻译	(226)
18.5	综合处理	(228)
<b>第二篇中的翻译练习题参考答案</b>		<b>(232)</b>

### Part Three Translation Practice

<b>19</b>	<b>英汉互译范文 40 篇</b>	<b>(249)</b>
<b>20</b>	<b>全国英语专业八级统考翻译试题及其参考译文(1992~2011)</b>	<b>(368)</b>
主要参考文献		(418)

# Part One

## Basic Theories of Translation

---

This part, which consists of seven chapters, explores the basic theories of translation. Chapter One briefly introduces the history, mentions the function, and explores the definitions and principles of translation. Chapter Two discusses and illustrates such major translation approaches, as the literal translation approach, the liberal translation approach and the literal-plus-liberal translation approach as well as domestication and foreignization. Chapter Three expounds the translation process. Chapter Four provides a detailed study of the objective reality of the translator's subjectivity. Chapter Five presents a comprehensive discussion of the translator's exertion of his subjectivity. Chapter Six and Chapter Seven investigate and exemplify context and wording in translation. Translation exercises are provided at the end of each chapter. And reference answers or keys are supplied at the end of this part.

# 1 | A Brief Discussion of Translation |

Translation studies started along with translation practice. Translation theories developed flourishingly in the 20<sup>th</sup> century, especially in the second half of the last century. Since the 1960s, translation studies have made great progress with the development of modern linguistics. New theories have emerged and tend to be more flexible. In fact, translation, which is a very complex phenomenon, is related to different disciplines, such as linguistics, psychology, sociology, cultural anthropology, communication theory, literary criticism, aesthetics, and semiotics. As translation study is a cross-discipline and cross-culture subject involving many aspects of human knowledge, the lack of a fully acceptable theory of translation should not come as a surprise. However, there are quite a few theories concerning the nature of translating and the criteria for evaluating a translated text (Nida, 2001). Meanwhile, quite a number of translation approaches and strategies have become universally acceptable and widely applicable. They are, of course, the fruits of many translation theorists and translation practitioners at home and abroad. Based on these fruits, this chapter briefly discusses the history, significance, definition, principles, methods and process of translation.

## 1.1 The Origin, Evolution 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 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 couldn't 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 has 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 when translation activities really 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 B. C. ~ 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, 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 mean time it has facilitated the development of culture and civilization of all nations, such as the Sutra translation in China and the Bible translation in western countries. Time passes swiftly. We are living in an epoch in which science and technology are developing rapidly and information is playing an increasingly important part in the economic development and cultural prosperity of all nations. In the present epoch, no nation can develop rapidly without communicating with or learning from others. Actually, translation, as a means to bridge different cultures, has been playing a very important role in promoting global economic and cultural development, and China in particular benefits a great deal from translation, which is obvious to all. With China's entry into the World Trade Organization, Beijing's successful bid to host 2008 Olympic Games and Shanghai's winning the right to host 2010 World Exposition, translation, as a noble cause, is bound to play an even more important role in all fields of our country.

## 1.2 Definition of Translation

Translation theorists have formulated various definitions of translation, but up to now no consensus has been reached upon a unified satisfactory definition. First of all, we will concentrate on introducing just two definitions proposed by two main schools.

The first school maintains that any interpretation is translation. Translation thus defined includes intra-lingual rewording, inter-lingual translation and inter-semiotic transmutation. 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, Dinda L. Gorlee (*ibid.*) and George Stainer (廖七一, 2000). It is not difficult to see that these scholars place so vast a scope of study under "translation" that unified principles and common features of the concept of translation are hard to find.

However, most translators agree that translation is an activity that progresses in either oral or written form between two distinct languages — the source language and the target language. Roger Bell, who supported this view, quoted a definition from Dubois: "Translation is the expression in one language (or target language) of what has been expressed in another (source language),

preserving semantic and stylistic equivalences” (1991, 2001: 5). In his view, monolingual communication and bilingual translation are two distinct things. Peter Newmark and Eugene Nida are both supporters of this view. Newmark thinks highly of Nida’s definition of translation, “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” (1982: 12). The two definitions are worded with prudence in that either “expression” or “message” is neutral, denoting both oral and written “expression” or “message”.

But many scholars who are interested in translation maintain that translation is a communicative activity which entails a most adequate or identical reproduction in a target language of a written message or text in a source language. Alexander Fraser Tytler, a famous British scholar, remarked a long time ago, “I would therefore describe a good translation to be, that, in which the merit of the original work is so completely transfused into another language, as to be as distinctly apprehended, and as strongly felt by a native of the country to which that language belongs, as it is by those who speak the language of the original work” (1790: 2). Peter Newmark observed (1981: 7), “Translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language.” The compiler of this textbook is in favor of the above three definitions of translation. By referring to these definitions, the compiler offers a definition of translation as follows: Translation or translating is a communicative activity or dynamic process in which the translator makes great effort to thoroughly comprehend a written message or text in the source language and works very hard to achieve an adequate or an almost identical reproduction in the target language version of the written source language message or text. In terms of its nature or character, translation is both an art and a science as well, since it calls for a good command of at least two languages, a flexible application of their rules, and some knowledge of at least two cultures, as well as a good grasp of the necessary translation theories.

In China, the traditional viewpoint about the nature of translation is that translation is an art only. This viewpoint is still maintained by Xu Yuancong (许渊冲), a well-known professor at Beijing University, and a few other scholars. But more and more Chinese scholars in the circle of translators hold the viewpoint that translation is not only an art but also a science. Professor Liu

Zhongde(刘重德) vigorously advocates that translation is a science as well as an art. The compiler of this textbook consistently adheres to this viewpoint of Professor Liu's. Why do we maintain that translation is an art and a science as well? Mainly because of the following reasons: Firstly, like any other art and science, translation requires a good grasp and a flexible use of the necessary specialized knowledge and skills. Secondly, like any other art and science, translation calls for independent, honest and creative effort. Thirdly, just like any other art and science, translation demands that the translator be very careful about and highly responsible for his or her work. As we all know, sciences fall into two major categories: social sciences and natural sciences. Linguistics, which is defined as the systematic or scientific study of language, is regarded as a social science. Translation, which involves at least two languages and two cultures and many other aspects of human knowledge, is considered to be both an art and a science. This definition of the nature of translation is discussed and confirmed as fully as possible by quite a number of scholars both inside and outside China. Therefore, we need not argue for it any further here.

### 1.3 Principles for Translation

Principles for translation and criteria for translation are actually identical in essence. As far as we can see, the only difference between the two terms lies in the fact that the former is observed from the perspective of the translator, while the latter is examined from the angle of the translation critic. While doing translation, the translator is guided by the principles for translation. While criticizing or appraising, or evaluating translated works, the critical scholar abides by the criteria or standards for translation.

#### 1.3.1 Various Principles for Translation

Translation theorists at home and abroad present various principles or criteria for translation. Summarizing the practice of many translators, Savory (1957: 49) and Jumpelt (1982, 2001: 134) offer similar accounts of a number of criteria for translation. Some of them are listed below and some supplements are provided to make the accounts more adequate.

1. A translation must reproduce the words of the SLT(Source Language Text).
2. A translation must reproduce the ideas (meaning) of the SLT.
3. A translation should read like an original work.
4. A translation should read like a translation.

5. A translation should reflect the style of the original.
6. A translation should possess the style of the translator.
7. A translation should retain the historical stylistic dimension of the SLT.
8. A translation should read as a contemporary piece of literature.
9. A translation may add to or omit from the original.
10. A translation may never add to or omit from the original.
11. A translation should let the readers of the SLT and the target language text (TLT) have essentially the same response.
12. A translation should convey what the SLT author intends to convey.
13. A translation should satisfy the need of the client.

Evidently, though each of the above statements is right in a certain sense, yet it is not adequate or comprehensive enough to serve as a translation principle. Some of the principles proposed by various translation theorists can find their expression in the statements given above. Interlinear translation is an illustration of the first statement. Yan Fu's three-character principle can be a combination of statements 2, 3 and 6. Nida's functional equivalence is best expressed in statement 11.

In the following, some influential principles for translation are introduced one by one.

### 1.3.2 Yan Fu's Triple Principle for Translation

Strictly speaking, a translation theory in its true sense in China originated from Yan Fu (严复). He proposed the famous triple principle for translation, namely, faithfulness (信), expressiveness (达) and elegance (雅). His faithfulness means that the translated text should be faithful to the original text, i. e., the version should keep the content or ideas of the original. His expressiveness means that the translated text should be expressive and coherent without anything awkward. In other words, his expressiveness requires that the version should be fluid, smooth, and easy to read and understand. His elegance demands that the translated text should be exquisite and that its style ought to be very graceful.

A great many people in China, including many scholars, think highly of and adhere to Yan Fu's triple principle. However, there is a growing number of scholars or translators who approve of his faithfulness (信) and expressiveness (达), but argue against his elegance. Their arguments against his elegance are as follows: Firstly, as different writers write in different styles, different texts,



of course, have different styles. For example, some texts display a formal or written style, others show a graceful or elegant style, and still others demonstrate an informal or colloquial style. Since there are so many different styles, how can “elegance”, which represents only one style, i. e. the elegant style, serve as a principle for translation of the original style. Secondly, any criteria should be scientific, objective, and universally applicable, and of course, translation criteria or principles ought to be the same; Yan Fu’s elegance, which is appropriate for translation of elegant texts only, is absolutely not scientific, not objective, or widely applicable. If the original text is characterized by the vulgar style, or by the colloquial style with a lot of ungrammatical sentences, how can the translator be guided by “elegance” and render it into a text with the elegant style?

Therefore, we can conclude that Yan Fu’s elegance, which is regarded by some as a principle for translation of the original style, is not suitable or applicable at all.

### 1.3.3 Liu Zhongde’s Triple Principle for Translation

By referring to Yan Fu’s triple principle and Alexander Fraser Tytler’s three-point translation principle, Professor Liu Zhongde put forward another triple principle for translation, namely “faithfulness(信), expressiveness(达) and closeness(切)”, in 1979. Professor Liu’s triple principle retains the first two characters of Yan Fu’s. He merely replaced Yan Fu’s “elegance” with “closeness(切)”. He particularly emphasized that the translated text should be as close to the original style as possible.

He argued eloquently against “elegance” as a principle for translation of the original style. We all know that not all works are characterized by the elegant style. Different writers display different styles. For instance, Lenin wrote in a bold style, and Hemingway wrote in a simple, symbolic style. Even the same writer shows different styles on different occasions for different purposes. Naturally, different works demonstrate different styles. Thus, it is impossible and absolutely wrong to achieve the effect of elegance in the translated text if the style of the original is not elegant.

We are in favor of Professor Liu’s triple translation principle. He changed Yan Fu’s “elegance” into “closeness”, which represents his contribution to the translation theory. His “closeness” is central in meaning. It is suitable for translation of all types of texts with different styles. If the original text is