



# 生态翻译学研究

## Studies in Eco-Translatology

主 编 胡庚申



外语教学与研究出版社  
FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS

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北京 BEIJING

## 图书在版编目 (CIP) 数据

生态翻译学研究 / 胡庚申主编. — 北京: 外语教学与研究出版社, 2014.11  
ISBN 978-7-5135-5249-3

I. ①生… II. ①胡… III. ①翻译学—研究 IV. ①H059

中国版本图书馆 CIP 数据核字 (2014) 第 268212 号

出版人 蔡剑峰  
责任编辑 罗 烨 牛亚敏  
封面设计 张 峰  
出版发行 外语教学与研究出版社  
社 址 北京市西三环北路 19 号 (100089)  
网 址 <http://www.fltrp.com>  
印 刷 大恒数码印刷 (北京) 有限公司  
开 本 787 × 1092 1/16  
印 张 8  
版 次 2014 年 12 月第 1 版 2014 年 12 月第 1 次印刷  
书 号 ISBN 978-7-5135-5249-3  
定 价 15.00 元

购书咨询: (010) 88819929 电子邮箱: [club@fltrp.com](mailto:club@fltrp.com)  
外研书店: <http://www.fltrpstore.com>  
凡印刷、装订质量问题, 请联系我社印制部  
联系电话: (010) 61207896 电子邮箱: [zhijian@fltrp.com](mailto:zhijian@fltrp.com)  
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物料号: 252490001

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# 从无形到有形，由跟随至引领

## ——国际生态翻译学研究会顾问委员会贺辞

此值第四届国际生态翻译学研讨会在中国武汉华中师范大学召开之际，我谨代表国际生态翻译学研究会顾问委员会向研讨会的隆重开幕致以热烈的祝贺。

生态翻译学是一种新兴的翻译研究的生态范式。这一生态翻译研究范式致力于从生态视角对翻译生态整体和翻译理论本体进行综观和描述。

生态翻译学肇始于中国，是中国学者开拓的新的研究领域，是一项自主的原始创新的学术研究。经过十余年的努力，生态翻译学已从无形到有形，也已经历了从“照着说”、“接着说”到“领着说”的脉动。据悉，胡庚申教授的专著《生态翻译学——建构与诠释》即将由中国著名的国家级出版社——商务印书馆出版发行，英文版专著的出版事宜也在运作之中。生态翻译学系统理论话语体系的问世，将成为生态翻译学研究和发展中的一件值得庆贺之事。

据我们观察，生态翻译学派正处在不断的形成和发展之中，学派形成和发展的条件越来越成熟，学派形成和发展的特征越来越显著。生态翻译学已经有了自己的学术组织；有了自己的学术阵地和交流平台（包括学术期刊和学术会议）；既有创导发展的领军人物，也已形成了成绩卓著的核心团队和一批志同道合的追随者和支持者；现在又有了代表性的学术专著和系统的理论体系，还逐步形成了自己的研究风格。所有这些都表明，在可持续发展的社会环境、学术环境 and 经济支持之下，生态翻译学的学术影响力将会日益扩大，并逐步得到越来越广泛的认可。

近年来的发展表明，连续四届国际生态翻译学研讨会的召开，已经使之成为东西方学者一个重要的对话窗口和交流平台。作为国际生态翻译学研究会顾问委员会主席，我衷心祝愿第四届国际生态翻译学研讨会圆满成功，并取得预期成果！

许钧

国际生态翻译学研究会顾问委员会主席（中国）

2013年9月，于南京



# Eco-Translatology: A New Paradigm Transcending the Old Approaches —Opening Address at the 4<sup>th</sup> International Symposium on Eco-Translatology

Juliane House

Professor emeritus of Applied Linguistics at Hamburg University, Germany

President of the International Association for Translation and Intercultural Studies

September 22, 2013

Wuhan, China

Esteemed honorary participants,  
Dear colleagues and friends,  
Ladies and gentlemen!

As founding member and President of IATIS, the International Association for Translation and Intercultural Studies, and past President of the German Association of Translation and Interpreting, it is a great honour for me indeed to be here today at the opening of the 4<sup>th</sup> International Symposium on Eco-Translatology here at Huazhong Normal University in Wuhan, China. I would also like to specifically express my gratitude to Professor HU Gengshen who kindly invited me to witness this important event. The cross-cultural and cross-disciplinary nature of the new paradigm of Eco-translatology and the many fields it has come to comprise clearly show that Eco-translatology has become ever more important in our disciplines of translation and intercultural studies.

The ecological approach to translation is, as far as I can see, both old and new. It is old in that the notion of context—so important in eco-translatology—has been part and parcel

of translation theory for a long time. Think of Eugene Nida and Peter Newmark in the 60s of the last century with their communicative, context-sensitive conceptualization of translation, and recall J. C. Catford with his notion of the Malinowski-inspired “context of situation”, and—in all modesty—my own theory of translation developed in the mid-70s. On the basis of Hallidayan systemic functional linguistics I have set up a model for text production, comparison and evaluation, linking text and context in a systematic way. In this theory, the notion of a cultural filter—important in what I call covert translation—is certainly relevant for an eco-translatological view of translation. The cultural filter is given substance through in-depth cross-cultural research that impacts on the translator’s performance since he or she is imbued in both source and the target culture’s norms and values. In covert translation, the translator is particularly concerned with taking account of the translational eco-environment. So the core concepts of “translation as adaptation and selection” are implicitly present in my own functional theory

of translation as re-contextualization.

But the new multi-dimensional ecological approach to translation is new and transcends the old approaches. It looks at the phenomenon of translation as a very broadly conceived ecosystem in which the ideas of “translation as adaptation and selection”, as textual transplants and as eco-balance are integrated into an all-encompassing vision. And such a broad vision is today of the greatest importance in that globalization and internationalization are about to blur the lines between the particularity and culture-specificity of eco-contexts leading to a very new, not undangerous, global similarity. I congratulate the eco-translation approach for its commitment to upholding contextual uniqueness and emphasizing the deep entrenchment of texts, translations and human agents in their very own habitus.

I realize that it is time now to include all the factors of the surrounding that impact on the

work of the translator. The translator’s choices may be indeed determined by his or her being immersed in the richness of the cognitive, social, situational and cultural environment, but still he or she remains at the center of it all.

As President of the world’s most important global organization of translation and intercultural studies I wish this symposium every success. I trust it will be as fruitful and innovative as its predecessors. All these symposia are well placed here in China since China is becoming increasingly important in Translation Studies, witness the flood of publications coming out of China. I wholeheartedly welcome the ecological approach to translation initiated by Chinese scholars in China with its indebtedness to the ecologically-oriented, holistic wisdom of ancient China, as a stepping stone to an enriching dialogue between the East and the West.

译文:

# 生态翻译学：一种超越以往翻译研究途径的新范式

——第四届国际生态翻译学研讨会开幕致辞

朱丽安·豪斯

德国汉堡大学应用语言学系荣誉教授  
国际翻译与跨文化研究会会长

2013年9月22日

中国武汉

各位贵宾、各位同仁、各位朋友、  
女士们、先生们，大家好！

今天，第四届国际生态翻译学研讨会在华中师范大学隆重开幕，我作为国际翻译与跨文化研究会的始创成员和会长，作为德国口笔译协会的前任会长，应邀出席此次盛会，为此深感荣幸；承蒙胡庚申教授热情相邀，使我有幸见证这一重要时刻，为此特致谢忱。生态翻译学具有跨文化、跨学科的特性，并涵盖多个研究领域。显而易见，生态翻译学这一新的研究范式，在翻译与跨文化研究学科中愈显重要。

在我看来，翻译研究的生态学视角既有承袭更有创新。言其承袭，因为“语境”作为生态翻译学的重要概念，早已在以前的翻译理论中不可或缺了。回顾上世纪六十年代尤金·奈达和彼得·纽马克提出的交际翻译理论和语境翻译理论，再看卡特·福德受马林诺夫斯基启发而提出的“情景语境”概念，均涉及“语境”概念。不必讳言，我本人在七十年代中期提出的翻译理论，也与此

有关。依据韩礼德的系统功能语言学，我从系统途径，创建了文本生成、文本比较与文本评估的研究模式，实现了文本与语境的体系性结合。在该理论中，“文化过滤”概念作为我称之为“隐性翻译”的关键词，与生态翻译学研究有着直接而必然的联系。“文化过滤”经由深度跨文化研究所致，与双语文化规范及价值观密切相关，会影响译者的行为。在隐性翻译中，译者尤其关注翻译生态环境，所以，“翻译即适应与选择”的核心理念在本人的翻译即语境重构这一功能理论里已显端倪。

言其创新，因为生态翻译学从多维度的生态视角翻译研究中推陈出新，超越了以往的研究途径。该研究范式把翻译现象看成内涵丰富的生态系统，并将“翻译适应选择论”、“翻译文本移植论”、“翻译生态平衡论”等理论整合入全景视野之中。该宏大视野在当今意义非凡，因为全球化和国际化正使生态语境的个别性和文化特殊性之间的界限日趋模糊，走向新颖而诡谲的天下大同。在此，我十分赞赏生态翻译学对翻译语境的

独到探求，也十分赞赏生态翻译学对原文、译本和译者群体的深入研讨。

我认识到，是将影响译者翻译活动的所有环境因素进行综合研究的时候了，此其时也。尽管译者的选择的确受到错综复杂的认知、社会、情境、文化等因素的制约，但归根结底译者毕竟身处于翻译的中心。

国际翻译与跨文化研究会是全球性的最重要的国际学术组织，作为该组织的负责人，我衷心祝愿这次大会圆满成功！我相信

这次会议将一如既往，硕果丰盈、新意迭出。迄今为止，国际生态翻译学研讨会已多次在中国成功举办，而生态翻译学研究的论文和著作也令人目不暇接，这一切表明，在国际翻译学研究领域，中国的地位日益重要。中国学者首创的生态翻译学，秉承中国古代天人合一的生态智慧，必将成为丰富东西方对话的基石，对此，我从心底里表示欢迎！

(孟凡君、宋志平 译，  
蒋骁华、刘爱华 校)

## Eco-Translatology: A Significant Contribution to Balancing Translation Theory Studies between the East and the West

### —A Keynote Speech at 4<sup>th</sup> International Symposium on Eco-translatology

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I respectfully greet all the honourable speakers, fellow academics, researchers, and students.

This is indeed a great pleasure to be here with you and visit CCNU and Wuhan again and have the opportunity to be part of this academic event and learn about exciting work by expert scholars as well as young emerging researchers.

In my short speech, I would like to cover two points that I feel strongly about.

The first point is that the Western domination in translation studies and the translation and interpreting industry in general does not seem to reflect the true state of affairs in the world today. The second point is application of Eco-translatology in understanding translation, and interpreting, in other settings—or eco-environments—such as public service or community interpreting and translation, which are, I would argue, significant specialist fields of practice. I intend to discuss briefly some of the features of public service translation using concepts and keywords from

the emerging paradigm of eco-translatology, as proposed by Prof. Hu Gengshen in his publications.

Now on the first point that I want to make, anyone who has studied translation or interpreting in an academic course will be or should be, familiar with the major approaches in translation studies mainly starting from 1960s. These approaches and theories have largely dominated the debates and scholarship for many decades and still do. Many scholars who have come up with these theories and approaches have contributed immensely in making Translation Studies an academic discipline, which is really a great achievement when you consider that even today there are many academics, politicians and other professionals who see translation as no more than a simple linguistic conversion.

But the sand under our feet is shifting faster than ever and global power centres in trade, technology and diplomacy are moving around the world and not confined to the West anymore. New concepts and approaches in many fields such as business, science, arts and diplomacy emerge from countries outside the West. This

is also true for the translation and interpreting field.

Take Eco-translatology, for example, this is a new eco-translation paradigm of Translation Studies, and I must admit that I did not know much about it up until recently. In fact, I did an informal survey among colleagues—some are senior lecturers and practitioners—and found that hardly any of them had heard of eco-translatology at all. This is not surprising as it is a relatively new and emerging concept but the lack of total awareness is quite revealing in that it shows the challenges faced by new approaches, interpretations and ideas generated by scholars in their local environment outside the West in carving themselves a place in the current translating and interpreting literature.

This, I would argue, hardly reflects the current increasingly globalised political, economic and cultural life in the world. China is a major global power and is expected to replace US as the biggest economy in the not too distant future.

Attending the 4<sup>th</sup> International Symposium on Eco-translatology, I can see that Eco-Translatology is an emerging eco-translation paradigm of Translation Studies from ecological perspectives. With metaphorical analogies between the translational ecosystem and the Natural ecosystem, and conceptual borrowings as its methodology, Eco-Translatology probes into translational eco-environments, textual ecologies, and “translation community” ecologies, as well as their interrelationships and interplays. Regarding the scene of translation as a holistic ecosystem, it describes and

interprets translation activities in terms of ecological principles of eco-holism, oriental eco-wisdom, and *Translation as Adaptation and Selection*. Within the eco-translation paradigm, “Translation as Eco-balance”, “Translation as Textual Transplants”, and “Translation as Adaptation and Selection” are taken as its core concepts (Hu Gengshen, 2013: 485).

But no one should expect the dominating languages simply to give way to others as if there is a natural changing of the guard that takes place in literature along with economic and social change. Rather, the change will need time and concerted effort from people who are active in the Chinese language. For example, the recently announced “The first China International Translation Contest 2013” is a great initiative to achieve this end. Conferences such as this series on eco-translatology—an approach that should be able to find application in important T&I fields of practice overseas—are also essential to make at least a dent in the Western domination in the near future.

This domination also appears to be reflected in the language directions texts are translated into and from. The author David Bellos in his book titled *Is That a Fish in Your Ear* (2011) demonstrates the imbalance in global translation directions by referring to various statistics. One of these is *The Index Translationum* maintained by UNESCO, which is basically a list of translated books (no journals or brochures) in the world since 1979 in UNESCO member countries. It is based on reporting by the national libraries in the member countries (source: UNESCO website).

The list shows that English is by far the biggest source language with 1,263,024 books (in September 2013), followed by French 223,757 and German 205,969. Norway with a population of about 5 million (which is probably not enough to fill Wuhan) appears at No. 15 with 13,914 books that have been translated into other languages while Chinese, which in the People's Republic of China alone makes up about one quarter of the world population, came in at No. 16. The translation industry, judged by this index, appears to be dominated by English, French and German.

This brings me to the second point that I would like to make in this speech. I find, as a practitioner of T&I as a full-time profession for many years before my academic career, the eco-translatology concepts that I have read about and heard from my Chinese colleagues at the conference, are also relevant for public service translation and interpreting settings, which I will refer to as PSTI.

PSTI is a field that is often overlooked or ignored in the West but is actually a crucial service funded by taxpayers in many multilingual communities. It is a significant employment field in those countries. For example, the National Translating and Interpreting service, a federal government language services agency in Australia, uses the services of over 2400 interpreters in more than 160 languages and dialects. In the highest demand languages list, Chinese is at the top. There are Chinese translators and interpreters who are earning their living by freelancing or sub-contracting in the public sector translation

and interpreting in Australia. The Federal Department of Human Services in Australia reports that in 2012-2013 they provided services such as disability services, income support and child protection services to the public in 230 languages, using interpreters and translators. It is a real, significant field of employment. I myself as a translator and interpreter have worked in public service settings for over 20 years and can support a family in doing so.

However, in my academic life, training translators / interpreters and researching, I have always thought that many approaches and theories may not fully reflect the eco-environment in which I have worked and for which I now train interpreters and translators in Australia.

For example, many approaches to translation tend to talk about translation taking place between a source text culture and language and a target text culture and language that are physically separated by national borders, which is certainly the case in many settings including a great deal of literary translation. However, in Australia and other countries that receive large numbers of migrants and refugees, source and target text cultures actually co-exist in the same psychical environment.

The target language and cultures are physically embedded within the source language and culture with people who represent these languages and cultures having to interact every day in workplaces, schools, shopping centres, parks, public transport systems, courts, prisons, etc. This means all actors or agents in this environment, which we can call an eco-

environment interact—although not always as equal partners—and more significantly adapt to each other. On the other hand, these source-text cultures may not interact and adapt to Western cultures and languages in the same way. This simple observation alone demonstrates how futile it is to talk about static cultures or contexts.

You can see evidence of this dynamic eco-environment and people's adaptation in everyday life in Australia. Before leaving Australia for this conference, I observed one of our Italian lecturers who recently migrated to Australia sitting in our staff room, and eating spaghetti but using chopsticks! This is probably unimaginable, if not an offence in Italy! But she is adapting herself to the local environment as we have a large number of staff who have Chinese background and we have more chopsticks in the kitchenette than forks. In terms of Eco-translatology, this is similar the concept of a translator's adaptation to the translational eco-environment and then making his / her selection to the target text, in other words, the translator's selective adaptation and adaptive selection (Hu, 2003).

I myself grew up in Turkey and I remember I used to look LEFT habitually to check traffic before crossing the road, now in Australia, I check my RIGHT! I adapt to the environment. This similarly applies to the way we speak and write. A Chinese speaker who has been living in Australia for 20 years will have speech features or lifestyle choices which will be different from Chinese speakers in China. This is, in a way, evidence of adaptation and selection. This also

applies to translators and interpreters.

I will next discuss some of the activities translators undertake in the transfer process and apply some of the key concepts from eco-translatology in describing them. I did a small-scale research study for one of my papers, yet to be published somewhere, drawing upon Knowledge Transfer which, simply put, analyses and describes how knowledge in an organisation such as a company or university is introduced, shared and stored for future use. It is largely a business and management concept.

In Knowledge Transfer, there are some key actors or players. One of them is referred to as the Knowledge Broker or Gatekeeper. These are people within organisations who are assigned the task of finding ways of transferring knowledge to other members in an organisation. They do things like exemplifying, modifying and simplifying (Cranefield and Yoong, 2007) to make sure knowledge is understood and shared by others.

I designed a survey tool based on this and asked 35 translators from different languages if they did any such activities when they felt the original (source) text was not easily comprehensible or accessible for the target readership (insufficient absorptive capacity).

According to major dictionary definitions,

- Modifying is to make small changes in order to improve it or to make it more suitable for a particular purpose;
- Simplifying is to make (something) easier to do or understand;
- Exemplifying is to give an example of or illustrate by giving an example.



Although the number of participants was not large enough to do significant statistical analysis, the findings were still revealing and presented some insight into the actual activities translators undertake in the transfer process.

The results showed almost half of the translators report they actually give examples which are not part of the source text, or simplify language which is not simple in the source text to make sure it is readily available to the readership.

Now drawing from the work of Professor Hu Gengshen, we can describe these activities as practices of text transplants into a local eco-environment as eco-translatology paradigm asserts. Concepts from various types of ecology, including human ecology, are quite innovative ways of looking at translation, which is a human activity. In this vein, I regard new interpretations of existing translation theories such as the eco-translatology paradigm a significant contribution to translation studies to enable us to understand the complex dynamics of translation and interpreting and recognise the impact local conditions or eco-environments may have on the practice of translation.

This 4<sup>th</sup> International Symposium on Eco-Translatology will build on the work that was done in previous conferences and help contribute to advancing scholarship on Eco-translatology, not just in China but also globally. I will certainly introduce the concept to my own eco-environment. And it will surely help translation studies to incorporate new ideas and interpretations from emerging powers in translation such as China, reflecting

the changing epicentres in an increasingly global world. I also hope a growing cohort of Chinese translating and interpreting students from many undergraduate and post graduate programs around China will enter the field and will contribute to changing the apparent imbalance in translation directions in future. I quite agree with what Prof. Juliane House said a moment ago that “the new multi-dimensional ecological approach to translation is new and transcends the old approaches”. And I am sure, the emerging paradigm of Eco-translatology put forward by a Chinese scholar in the East has undoubtedly helped break up the “imbalanced situation” of translation theories between the East and the West.

With that, I would like to express my thanks and appreciation again. Thanks to all involved who have made this event possible, in particular, Prof. Hu Gengshen for his contribution to the Translation Studies. I admire Prof. Hu Gengshen very much, for the following two aspects. One is his Eco-translatology has eventually ended an “imbalanced” situation of translation theory studies between the East and the West, and has thus made a significant contribution to the global Translation Studies. The other is that Prof. Hu created the Eco-translatology concept himself and is the founder of Eco-Translatology, however, in his papers and his speeches, he always stresses “China”, especially the “Chinese scholars”. I noticed that the word “scholars” he used is always in plural form. Clearly, Prof. Hu recognises his initiative and success is the product of a collective effort of his colleagues and dedicates it to China. I