



翻译实践

TRANSLATION PRACTICES

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前 言

近年来,随着我国大学英语教学改革逐步深化,英语教学已成为英语教育,其功能已由单一传授知识向传播文化、训练语言技能、培养交流能力、提高文化素养和思想品德的多元化功能转化。为此,我们为英语专业本科生开设了大学英语素质教育拓展课程——大学英语系列选修课,包括语言技能类、文化类、文学类以及应用类,旨在实现大学英语教学的个性化教育与综合素质培养的目标,结合语言学习,综合提高学生语言文化能力和应用能力,使大学英语教学能够全面提升学生的语言素质、心理素质和文化素质,发掘大学英语课程的隐性功能。经过改革、创新从而形成新层次的教学实践,为素质教育提供更宽广的发展空间。

翻译在英语教学中具有十分重要的地位和作用,它是语言知识和语言技能的综合体现和实际应用。针对理工科大学生的专业特点,本书共分为十章,每章包含知识预测、知识概述、知识复习和知识拓展四个板块,简单论述我国翻译史,概括讲解翻译理论,重点而系统地训练英汉翻译技巧。旨在理论讲解和大量实践练习的有机结合下,使学生自觉地应用这些理论来指导自己的翻译实践,避免翻译过程中的盲目性和随意性,从而提高翻译能力。

此教材的出版是编者多年教学积累和资料梳理的成果。在此出版之际,我们向给予大量支持及建设性意见的张纹祯老师及各位同仁们,向对知识孜孜追求、给予我们动力出版此教材的学生们,向始终在默默地支持和奉献着的编者家属们表示由衷的敬意。感谢你们!

大学英语素质教育拓展教材编写组

2011 年春于天津大学

Engels who knew a number of foreign languages, including Russian, thought that you could only know your own language only if you compared it with other languages. N. K. Krupskaya, wife of Lenin, said that it is wrong to separate the study of foreign languages from the study of one's own language, and that the knowledge of foreign languages makes one's own language more flexible and expressive. Therefore, the study of a foreign language is connected with that of one's own. And translation serves as the very course for foreign language learners to achieve this goal. Translation is of great value to the foreign language learner only when he has mastered the mechanisms of the source language as well as those of the target language. Karl Marx once said, "A foreign language is a weapon in the struggle of life." We Chinese people are now striving for strengthening scientific and technical cooperation and academic exchanges with other countries, so we are in need of many foreign languages. However, it has been proved that to acquire a mastery of a foreign language is no easy job. Nor would it be practical for each of us to pick up one or two foreign languages in brief space of time, thus raising a great need for translation. The English language has spread all over the world since 1850. It serves as the primary medium for science and technology. As a result, it stands to reason that we are to occupy ourselves with translation from English into Chinese and vice versa.

Definition of Translation

Being a commonly acknowledged complex process, translation is hard to define completely and thoroughly in a few words. Many distinguished translators and translation theorists have been studying the definition of translation from the views of linguistics, culture and intercultural communication since ancient times. The meanings of translation are changing constantly and open to interpretations, so we should study translation more

correct sentences (that is the basic demand), but idiomatic, natural sentences. The word “flavor” or “style” implies that the translator should do his best to retain the special characteristics of the original writer.

The translator is often compared to a bridge, which is not only between the source text and the target text but between the author of the source text and the reader of the target text. Therefore, as an intermediate information receiver and at the same time the secondary dispatcher, the translator has to analyze the intention of the author in writing the source text and try to convey it to the reader of the translation, who should understand the intention of the author through the target text.

It is sometimes said that there is no task more complex than translation — a claim that can be readily believed when all the variables involved are taken into account. Translators not only need to know their source language well; they must also have a thorough understanding of the field of knowledge covered by the source text, and of any social, cultural, or emotional connotations that need to be specified in the target language if the intended effect is to be conveyed. The same special awareness needs to be present for the target language, so that points of special phrasing, local (e. g. regional) expectations, and so on, can all be taken into account.

——*The Cambridge Encyclopedia of Language*

Scope of Translation

In terms of languages 按所涉及的语言: Native languages vs foreign languages

In terms of mode 按工作方式: Oral interpretation, written translation, machine translation

In terms of materials to be translated 按翻译材料: Scientific materials, literary works, political essays, practical writing

In terms of disposal 按具体的处理方式: Full-text translation,

abridged translation, adapted translation

Requirements of a Qualified Translator

A common impression among many people is that anyone with a bit of knowledge of foreign languages could do translation. However, the fact is that translation is the most complex task to be accomplished. A translator must be a “Jack of all trades and master of some”. To be a qualified translator, he must meet the following demands.

A Sense of responsibility

The translators should be responsible for representing the original and satisfying the demands of the TL (target language) readers.

Bilingual competence

It is known that a translator must acquire “bilingual knowledge”, which means a translator’s command of the target and source languages involved in the process of translating. Some books are said to be poorly translated because some English terms, idioms, slangs or fictions are misunderstood or misinterpreted. Other books are equally poor because they are not well expressed in Chinese. Some translators are poor in Chinese, even poorer than their mastery of foreign languages, so their translated works contain sentences in Chinese characters but in English construction, quite contrary to good usage of the Chinese language.

Bicultural competence

It is always assumed that translators are at least bilingual, but this is rarely enough. To be a fully competent translator, one also needs to be bicultural in order to “read between the lines”. Culture reflects the total way of life of a people. The translator must analyze the source language within a certain cultural context carefully for the purpose of using appropriate words to represent in the target culture the object or process the original writer describes.

Dynasty. Although translation activities began very early in China, the days when translation played a crucial role in China's social development only came when Buddhist scriptures began to be rendered into Chinese on a large scale. Buddhist sutra translation formed the first climax of translation in China. Sutra translation in China can be roughly divided into three phases: Eastern Han Dynasty and the Three Kingdoms Period; Jin Dynasty and the Northern and Southern Dynasties; and Sui Dynasty, Tang Dynasty and Northern Song Dynasty. During the first phase, the sutra translators were mostly monks from Central Asia and Xinjiang. The majority of these monk translators were revered for their profound knowledge about Buddhism, but their knowledge about the Chinese language can only be described poor. Linguistic disadvantage greatly affected their approach to sutra translation. They adhered to the source language rather closely for fear of departing from the sacred messages contained in the source texts. As a result, their translations were often hard to understand for readers without a considerable knowledge about Buddhism. During the second phase, many of the monk translators were capable of translating directly and verbally from the source texts into Chinese. Among these monk translators Kumarajiva (鸠摩罗什) is probably the best-known and holds an important position in Chinese translation history. Kumarajiva translated over 300 volumes of Buddhist scriptures into Chinese and his approach to sutra translation greatly affected translators of later generations. The monk translators in this phase had more courage and ability to go beyond the confines of the source language, and their translations became more readable. In the third phase, which is often viewed as the golden age of translation in ancient China, the task of translation began to be undertaken by Chinese monks whose knowledge about Buddhist scriptures and the source language, mainly Sanskrit, was improved considerably. In Song Dynasty, the government established a

collaborative translations.

The third climax of translation in China refers to the translation of Western writings during the period from late Qing Dynasty to the 1930s. Translation in this period was mainly intended to import Western ideas and literature into China to enhance social reformation. The May 4th Movement can be viewed as a turning point of translation in modern China. In the first phase, Yan Fu (严复) and Lin Shu (林纾) are two typical examples to demonstrate the salient features of this sub-period. Yan Fu translated Thomas Huxley's long essay *Evolution and Ethics* into Chinese in 1897 and entitled it "Tian Yan Lun" (《天演论》). This book was a milestone in Chinese translation history, in which Yan Fu put forward the three-word criteria of translation that has been quoted ever since, namely, faithfulness, expressiveness and elegance. He translated in a loose way and often incorporated his own understandings and observations into his translation. While Yan Fu made great contributions in the field of philosophy and social science, Lin Shu achieved prominence in literary translation. Although Lin Shu is honored as a great figure in literary translation, he is unusual as a translator in that he knew no foreign languages. He had to collaborate with his partners who translated orally for him, and he was responsible for composing the oral draft into classical Chinese. His first translation of Dumas' *La Dame aux Camellias*, his first literary translation, was an instant success and won over a large audience. The following is given a list of Yan Fu and Lin Shu's well-known translation works.

Yan Fu:

Evolution and Ethics and Other Essays by T. H. Huxley 赫胥黎的《天演论》

An Inquiry into the Nature and Cause of the Wealth of Nations by A. Smith 亚当·斯密的《原富》

On Liberty by J. S. Mill 约翰·穆勒的《群己权界论》

A History of Politics by E. Jenks 甄克思的《社会通论》

L'esprit des Lois by C. L. S. Montesquieu 孟德斯鸠的《法意》

The Study of Sociology by H. Spencer 斯宾塞尔的《群学肄言》

Lin Shu:

Camille (or: *La Dame aux Camelias*) 《巴黎茶花女遗事》

Uncle Tom's Cabin 《黑奴吁天录》

David Copperfield 《块肉余生述》

Hamlet 《王子复仇记》



Reinforcement 知识复习

I. Blank Filling

(1) Translation in China has a long history of some _____ years.

(2) _____, _____ and _____ are viewed as the three giants in translating Buddhist Scriptures. (Chinese characters are allowed)

(3) According to Eugene A. Nida, translating consists in reproducing in the _____ the closest natural equivalent of the _____ message, first in terms of _____ and secondly in terms of _____.

II. Questions for Consideration

(1) How do you interpret the definition of translation given by *The Cambridge Encyclopedia of Language*?

(2) What contributions the translation of Buddhist scripture has made to the development of translation in China?



Extension 知识拓展

Biography of Eugene A. Nida

Born on November 11, 1914, in Oklahoma City, OK, Eugene Nida

seen in the fact that hundreds of Bible translations have now been effectively carried out with this methodology. In essence, this approach enables the translator to capture the meaning and spirit of the original language text without being bound to its linguistic structure. Nida's work with indigenous language translations had shown that in order to reach people who bring no prior knowledge to their encounter with the Bible, the translation needs to place the highest priority on clear communication in easily understood language and style. Thus, under the leadership of translator William Wonderly, a Spanish New Testament, called the *Versión Popular*, a contemporary translation, was published in 1966. At almost the same time, the *Good News Bible New Testament*, Today's English Version (TEV), under the leadership of Robert G. Bratcher, a Nida colleague, was published. Both of these books were enormously successful publications, with sales in dozens of millions even before the Bible editions were published in 1976. The success of these translations led to many churches endorsing the effectiveness of the functional equivalence approach for clarity of communication of the message of the Bible.

A scholar, teacher, leader, influencer, conceptualizer, innovator, and influential theoretician, Eugene A. Nida is very possibly unsurpassed in the history of the Bible Society movement in terms of global impact. His work, his organization, his ideas and the organization he put into place represent a watershed for the movement and for Bible translation. Thanks to him, the world of Bible translation and translation studies has been enriched and challenged into an exciting field of study and discourse.

spirit of the original work.

例 1. They call themselves Englishmen; and they are afraid to fight.

This is a sentence taken from one of the plays by George Bernard Shaw. If you translate the conjunction in its ordinary sense, your translation would be illogical and thus unfaithful to the original, because this “and” actually means “but”. The proper translation should be: 他们都称自己英国人, (而他们)却害怕打仗。

例 2. He did not come to see her.

This sentence may be translated into two different ways when it stands alone. One way is “他没有来看她”. The other is “他并不是来看她的”, which implies that he came not to see her, but to do something else. The sentence should be said in a falling tone in conversation when it means “他没有来看她” and in a falling-rising tone when it means “他并不是来看她的”. The different meanings of the sentence are determined by context in writing.

For more than half a century since Yan Fu had proposed his criteria of translation, the study of translation in China stressed on a debate over an elaboration and interpretation of Xin, Da, Ya, to be more specific, on the definition, priority and relationship between the three criteria. Some argue that his theory is similar to that of Alexander Fraser Tytler, a distinguished British scholar. Tytler formulated three basic principles of translation in a volume entitled *Essay on the Principle of Translation* in 1791. Tytler's three principles will be illustrated later in this chapter. In the application of Yan Fu's principles, people found that some of the methods seem to be not one hundred percent applicable to the work of translation today. Some scholars argue that the word “雅” is out of place in translation. While adopting the first two characters of Yan Fu's principles, they discard the character “雅” and try to replace it with other new criteria, such as “closeness” (切) by Liu Zhongde (刘重德). He pointed out in his *Ten Lectures*

先是提到伊丽莎白对彬格莱家姐妹没多大好感。但接下去话锋一转：

They were in fact very fine ladies; not deficient in good humor when they were pleased, nor in the power of being agreeable when they chose it, but proud and conceited.

这段话如果直译,可以译作:

“事实上,她们都是非常好的小姐;在她们高兴的时候,不是不会谈笑风生;在她们愿意的时候,也不是不会待人和颜悦色;不过她们傲慢自大。”

《傲慢与偏见》的译者王科一先生的译文是:

“事实上,她们都是些非常好的小姐;她们并不是不会谈笑风生,问题是要碰到她们高兴的时候;她们也不是不会待人和颜悦色,问题在于她们是否乐意这样做;可惜的是,她们一味骄傲自大。”

王先生的翻译遵循的就是傅雷先生的原则,从这个例子,我们可以理解“神”和“化”的含义。

Qian Zhongshu (钱钟书) put forward the idea of “conversion”, which aims at “perfection”: 文学翻译的最高理想可以说是“化”。把作品从一国文字转变成另一国文字,既不能因语文习惯的差异而露出生硬牵强的痕迹,又能完全保存原作的风味,那就算得入于“化境”。It raises the highest criterion of translation, but it is more of an ideal aim than something that can be achieved in practice as nobody can claim his translation is perfect.

Xu Yuanchong (许渊冲), whose French and English translations of many Chinese classic poems are well received by western scholars, proposed that the translation of poetry should not only be 意美, but also be 音美 and 形美. He said translation was an endless process seeking for the better in order to bring enjoyment to the target reader.

Translation Criteria of Western Scholars

Alexander Fraser Tytler (1747 - 1814), a professor of history at

父亲想了想。“你这个‘也许’是什么意思?”

“这个……甘太太也有了。”

“喔! 有意思。”

“再有,”母亲随随便便的补一句,“咱们也有了。”

“乖乖龙底东!”父亲直叫唤。“你怎么不直爽点儿说哇?”

After a careful review of Lv's translation against the original, we may say that he has come up to the standard of translation. First, he has fully realized the principle of faithfulness, successfully conveys the thoughts and feelings of the author. Second, the language of his translation is as expressive as that of the original. Third, it is close in style. As Liu Zhongde commented, the original is in the style of lively, popular and plain colloquialism, and so is the case with that of his translation. What's particularly well-done is in putting the expression “great jumping grasshoppers” as “乖乖龙底东” by making use of the dialect of North Jiangsu, which does not only agree with the status of the character and the situation of the dialogue but also fully expresses the great joy of a husband who hears such good news. If the exclamation is mechanically rendered into “蹦跳的大蚂蚱”, it would become a laughing-stock.

during which the content has been “carried across”.

The third phase, restructuring in the target language, involves the organization of the lexical, syntactic, and discourse features of the transferred text in order to provide maximal comprehension and appreciation for the intended audience.

The above-mentioned three processes are constantly going on at the same time and largely below the level of consciousness. The last phase, testing of a translation, is an essential part in that it expresses so quickly any problems that exist in a translation.

In view of some scholars in China, the process of translation refers to the cognitive and creative activity in which translators establish interlingual equivalences between texts and text segments. They, generally, put it into three basic processes, that is, accurate comprehension, adequate expression and revision.

Comprehension

Accurate comprehension is a precondition for adequate expression. It provides a basic and crucial factor for a good translation, thus deserving the translator's close attention. The accurate comprehension may be gained through a thorough analysis of the source text. The translator should read the whole piece of writing carefully, try to grasp the ideological content the author wants to express and make clear not only the literal meanings but also the implications between the lines. That is to say, the translator should analyze the meanings of the source text on different levels. Generally speaking, the source text should be given a good analysis in terms of style, semantics, context and logic.

Stylistic analysis

Style represents the essential characteristics of each writer's writing. Various writers have various styles. This is a universally acknowledged

例 3. “And you are my uncle, then!” she cried, reaching up to salute him.

译文一:“这么说,你是我的姑父啦,”她嚷道,走到他跟前行了个礼。

译文二:“这么说,你是我的姑父啦,”她嚷道,走向前去吻他。

这是《呼啸山庄》中小凯瑟琳对男主人公西斯科里夫说的一句话。译文一将 salute 误译为“行了个礼”,表面来看似乎有些道理,“salute”确有“行礼,敬礼”的意思,而且也是最常见的意思,但通过语境分析,译成“行礼”就说不通了。根据小说此处的情节,西斯科里夫一心想让凯瑟琳嫁给他儿子林顿,当凯瑟琳对他“salute”时,他马上回答说:“There — damn it! If you have any kisses to spare, give them to Linton; they are thrown away on me.”因此,这里“salute”应是 kiss 的意思。很明显,译者此处脱离了语境,从而造成了误译。

Logical analysis

Actually, the process of translation is a deliberate interaction between the source language and the target language and the translator's logical way of thinking. The logical analysis, seen as the last trump card in a translator's hand, plays a key role in ensuring the accurate comprehension of the original. As for logical analysis, one should consider the different thinking patterns between Chinese people and English-speaking people for the sake of understanding the source text.

Example: ... the fate of men is as grim and bleak as the fate of women. *Toilers and warriors.*

译文一:男人的命运和女人的一样凄惨悲凉。做苦工,当战士。

译文二:男人的命运和女人的一样凄惨悲凉。做苦役,当炮灰。

原文作者本来怀着悲愤的心情描述美国社会底层男人的命运的,可是在中国文化背景下,“当战士”反而是一件光荣的事情,体现不出作者的本意。译文二将其译作“做苦役,当炮灰”就会收到更好的



Reinforcement 知识复习

I. Translation Practice

1. Directions: *Translate the following into Chinese. Pay attention to the italicized words.*

(1) the School of *the Air*

(2) a family *tree*

(3) She told me that her 18-year-old son was the *baby*.

(4) Agriculture still is the States' biggest *industry*.

(5) This no longer means disaster, for atomic energy has *arrived* in time to save civilization from dying through lack of power.

2. Directions: *Read the following passage taken from the Gettysburg Address; examine the translation and improve it.*

It is rather for us to be here dedicated to the great task remaining before us — that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion — that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people, shall not perish from the earth.

译文:倒是我们应该在这里把自己奉献于仍然留在我们面前的伟大任务,以便使我们从这些光荣的死者身上汲取更多的献身精神,来完成他们已经完全彻底为之献身的事业;以便使我们在这里下定最大的决心,不让这些死者白白牺牲;以便使国家在上帝福佑下得到自由的新生,并且使这个民有、民治、民享的政府永世长存。

II. Question for Consideration

What are the essential qualities a translator should possess to achieve accurate comprehension of the meaning of words in the process of translation?