

林语堂

翻译 研究

A Study of
Lin Yutang's
Translation

孙振亮 著

山东大学出版社

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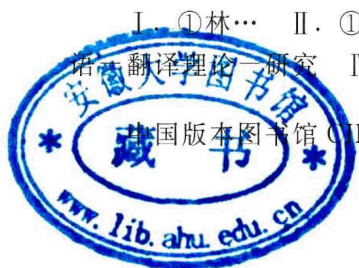
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林语堂,福建龙溪人,生于1895年10月10日,卒于1976年3月26日,中国著名文学家和翻译家。曾先后在上海圣约翰大学、哈佛大学和莱比锡大学求学,先后任教于清华大学、北京大学、北京女子师范大学、厦门大学和香港中文大学。林语堂既有扎实的中国古典文学功底,又有深厚的英文造诣,一生笔耕不辍,创作和翻译了大量作品。



1927年10月4日,林语堂(后排居中)和鲁迅(右一)等人在一起。



1933年2月17日,宋庆龄在家里宴请英国文豪萧伯纳等,并合影留念。前排左起:美国记者史沫特莱、蔡元培、鲁迅;后排左起萧伯纳、宋庆龄、美国记者伊罗生、林语堂。

前 言

本书是对翻译家林语堂的个案研究。林语堂提出了自己的诗歌翻译观,以及他的三条翻译标准:忠实、通顺和美。他还进一步提出了译者的三种责任,分别是译者对原著者的责任、对译文读者的责任及对艺术的责任。

林语堂的伟大之处不仅仅在于他的翻译理论,还在于他的翻译实践。林语堂翻译了数量可观的中国古代文学作品,其中包括许多古代经典作品。本书作者举出典型例子,并且予以分析,以证明林语堂的翻译实践是在自己的翻译理论指导下进行的。

因为历史的以及文化的语境也应该予以考虑,所以仅仅评价林语堂的翻译作品是否达到其翻译标准是不够的。本书应用安德烈·勒菲弗尔的三要素理论来研究林语堂的翻译实践,讨论诗学、意识形态和赞助人如何影响林语堂的翻译活动。

本书由六章组成。

第一章是简介。本章回顾了已有的对林语堂翻译的研究成果,交代了写作目的和切入点,然后简要介绍林语堂与翻译相关的生活经历。



第二章探讨林语堂翻译理论。本章对林语堂的翻译理论进行了详细分析,同时为了更好地理解其翻译理论,也分析了他与鲁迅的疏离。林语堂提出,译者应该满足三条要求,负有三项责任。他是中国第一个把翻译理论建立在现代语言学和心理学基础上的翻译家。对于诗歌翻译,他认为意境第一,用字要传神。

第三章从微观角度分析林语堂的翻译实践。本章首先列出林语堂的翻译作品、编译作品和改写作品,然后选择典型例子,比较、分析原文与译文,还分析了林语堂传达文化信息时所采用的原则。

第四章应用勒菲弗尔三要素理论来分析林语堂的翻译实践。本章从宏观角度探讨林语堂翻译实践。本书作者首先介绍勒菲弗尔三要素理论,然后详细讨论诗学、意识形态和赞助人如何影响林语堂的翻译实践。根据勒菲弗尔对诗学的定义以及林语堂所处时代的特有的历史语境,本书作者把诗学分为文学诗学和翻译诗学。本书作者也试图从政治动机、社会文化和道德观、读者美学标准和期待以及译者个人意识形态诸方面例证意识形态对林语堂翻译实践的影响。讨论赞助人对林语堂翻译实践的影响时,本书作者把其翻译实践分为三个时期,并对不同时期的赞助人分别加以分析。

第五章通过东西文化的视角对林语堂的汉英翻译现象进行解读。首先,林语堂选择源文本时,倾向于选择体现中国文化和哲学的文学作品,尤其是宣扬性灵、闲适等主题的文本。这类文本代表了林语堂本人的哲学观,同时也迎合了工业高度发达的西方人对神秘的东方哲学的精神需求和期待。总的来说,林语堂的翻译文本选择特点反映出了林语堂的文化观和译



文读者的审美品味和文化期待。其次,通过互文性的理论来分析林语堂的翻译现象,可以发现每一种策略的背后都有其文化观的影子。例如林语堂以译文读者为中心,通过文化置换的翻译策略,尽力使译文符合译入语读者的思维习惯和审美期待;而通过另一类翻译手段,如文化借用,林语堂则在译文中维护源语的表达习惯和思维方式,体现了林语堂深厚的东方文化情结。这两种看似矛盾的文化立场在林氏翻译策略的选择中交替作用,表现出二者相互交融的特点。在翻译的审美方面,林语堂针对英汉两种语言文化的差异而采取的不同翻译策略也折射出林语堂在文化选择上的东方文化情结。本章通过互文性理论,将林语堂的文化观与其翻译联系起来,从文化角度阐释了林语堂翻译作品中的复杂现象,同时也为合理解读其翻译提出了一条可行的思路。

第六章是结语。本书不仅从传统的比较原文和译文的研究方式,而且从文化的角度分析林语堂的翻译实践,希望这样的研究是对当前林语堂研究的有益补充,也有助于中国当前的翻译研究。

限于学识和水平,本书不足之处还望专家学者和广大读者批评指正,以共同推动对林语堂翻译理论及翻译实践的研究。

最后,特别感谢山东工艺美术学院学术著作出版基金的资助。

作者

2013年3月

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Chapter One

Introduction

Lin Yutang was a controversial figure in China's mainland literary history because of his complicated life experiences, religious belief, literary views and political status. Many of his books such as *My Country and My People* and *The Importance of Living* were best-sellers in the west. His *Moment in Peking* was so skillfully written in English that he was nominated for the Nobel Prize for Literature in 1972 and 1973. His translations and rewritings and editings also exerted great influence on the West. Lin's great contribution to the cultural exchange earned him world-wide praise and reputation.

1.1 Literature Review

Lin Yutang was an outstanding writer and translator. However, comparatively speaking, domestic studies on Lin's



translation have not been sufficient. Before 1979, Lin's name was seldom mentioned, let alone studies on his translation. It was until the year 1979 that studies on Lin Yutang were carried out. More and more scholars have joined the studies on Lin Yutang and some of them have done continuous researches, including Chen Pingyuan, Shi Jianwei, Wang Zhaosheng, Wan Pinjin and Yang Liu, etc. Shi Jianwei has written four books entitled respectively *Lin Yutang's Representative Works* (1990), *Lin Yutang as in China's Mainland* (1991), *Lin Yutang as Abroad* (1992) and *Lin Yutang: A Master of Humor* (1999). And Wang Zhaosheng finished his dissertation entitled "Lin Yutang's Cultural Complex". It should be pointed out that more essays begin to focus on Lin Yutang's specific works and a cultural perspective is applied in the studies. The research fields largely involve Lin Yutang's thoughts, literary views, literary works and his relationships with his contemporaries.

However, among those studies, only a few are concerned with Lin's translation. According to <http://ckrd.cnki.net>, less than thirty essays on Lin's translation have appeared since 1979 when "Lin Yutang" and "translation" are used as key words. Besides, only one essay on Lin's translation was published before 2000, whose title is "An Essay on Translation Theory" that shouldn't be neglected by Chen



Rongdong, analyzing Lin's translation theory from an aesthetic perspective. Among these essays, eight are about the studies of *Six Chapters of a Floating Life*; one is "the study of *Chinese Famous Stories: Retold by Lin Yutang*"; the rest are the studies of his poetry translation, his rewritings, or his translation theory, etc. It should be pointed that Professor Yang Liu has published four essays on the study of Lin's translation in three very influential journals. These essays are "Cultural Pre-structure and Creative Misreading in Translation—A Case Study of Chinese Famous Short Stories translated by Lin Yutang" (2003), "The 'Shock' of Mass Culture of Translation & the Aestheticization of Daily Life—A Case Study of Lin Yutang's Translation" (2004), "Modernity and New Explanation of Translation by Lin Yutang" (2004), and "Inner-ness as the Cultural Ideal Translation" (2005). The first one was published in *Journal of Hunan University (Social Science)*, the second and fourth in *Chinese Translators Journal*, and the third in *Foreign Languages and Their Teaching*. However, Huang Xiaopeng doesn't agree with Professor Yang and has proposed his ideas in his essay "Again on Lin Yutang's Translation: A Discussion with Associate Prof. Yang". In his opinion, a study of a translator should include at least such aspects as his translation, his ideas about translation, his influences, the connections



between his writing and translation. The study of Lin Yutang's translation must also be carried out in this way.

On <http://ckrd.cnki.net>, such essays probing Lin Yutang's translation theory and practice can be found, including "Studies on the Translation Theory and Translation Practice of Lin Yutang" (2001), "Comparative Study of Lu Xun's and Li Yutang's Translation Principles" (2002), "A Tentative Study on Lin Yutang and His Art of Translation" (2004), "The Interpretation of Mental Cultural Information in Lin Yutang's *Six Chapters of a Floating Life*: From the Perspective of Susan Bassnett's Cultural Translation Theory" (2004), "A Study on Lin Yutang's Translation" (2004), "Translation as Translator's Adaptation and Selection" (2005), "A Study of the Works Translated by Lin Yutang" (2005), and "Lin Yutang as a Translator" (2005).

"Studies on the Translation Theory and Translation Practice of Lin Yutang" analyzed Lin Yutang's translation activities, translation theory and translation practice, and summarized the characteristics of Lin Yutang and his contribution to the cause of translation.

"Comparative Study of Lu Xun's and Li Yutang's Translation Principles" examined the socio-cultural factors of the early 20th century and the subjective cultural attitudes, and the author arrived at the conclusion that the translator's



subjective choice played the decisive role in choosing translation strategies.

“A Tentative Study on Lin Yutang and His Art of Translation” is a case study of the great translator Lin Yutang and his art of translation shown in *Six Chapters of a Floating Life*. In this paper, the author focused on the analysis of the personal subjective factors—particularly the translator’s cultural attitudes, translation motives and translation standards, and concluded that owing to his unique life experiences, educational experiences and his attitudes towards literature and cultures, Lin Yutang was indulged in translating ancient Chinese literary works and made immense contributions to the spreading of the Chinese culture to West.

“The Interpretation of Mental Cultural Information in Lin Yutang’s *Six Chapters of a Floating Life*: From the Perspective of Susan Bassnett’s Cultural Translation Theory” analyzed the interpretation of mental cultural information in *Six Chapters of a Floating Life* on the basis of Susan Bassnett’s cultural translation theory, and came to the conclusion that the interpretation of mental cultural information could be conducted with Susan Bassnett’s cultural translation theory as a guideline.

“A Study on Lin Yutang’s Translation” analyzed Lin Yutang’s translation, the choice of translation materials and



how his translation theory was reflected in his translated works.

“Translation as Translator’s Adaptation and Selection” analyzed *Six Chapters of a Floating Life* on the theoretical basis of translator-centered model put forward by Hu Gengshen, and brought answers to questions concerned: why Lin chose to translate it and how he translated it.

“A Study of the Works Translated by Lin Yutang” is based on Lefevere’s manipulation theory, explored various factors that manipulated Lin Yutang’s translation selection and analyzed how ideology and patronage influenced Lin Yutang’s selection.

“A Study of the Works Translated by Lin Yutang” outlined the features of Lin Yutang’s C-E translation practice and came to the conclusion that Lin Yutang’s translation practice did promote China’s image in the world and introduce China to the West.

There are also three books in which Lin’s translation theory is analyzed and summarized. One is *A Study on Famous Chinese Translators* (1999) by Guo Zhuzhang, the other two are *The History of China’s Translation Theories* (1992) by Chen Fukang and *The History of the Thoughts on Translation Studies in China* (2004) by Wang Bingqin.

Based on the existing research fruits, this book presents



Lin Yutang's translation theory in a much more systematic way, examines whether Lin Yutang employed his translation theory into his own translation practice as well as how Lin Yutang conveyed cultural information in his translation practice. The novelty of this book lies in its applying Lefevere's three-factor theory to Lin Yutang's translation. By probing into Lin's translations, rewritings, editings, prefaces, postscripts, letters and the international situation during Lin's times, the author tries to analyze how poetics, ideology and patronage influenced Lin's translation practice in detail.

Lin's works promoted the Chinese culture to the West, and nowadays, there is increasingly intensified communication between China and foreign countries. The author hopes such a study will be a valuable complement to the present studies on Lin Yutang, and will contribute to today's translation practice in China.

1.2 Lin Yutang's Life Experience

Lin Yutang was born in a mountain village named Banzai in Longxi County in Fujian Province of China in 1895. He was raised as a Christian, but soon abandoned Christianity for the old Chinese pagan religions of Taoism and Confucianism, only