

全国翻译硕士专业学位 (MTI) 系列规划教材

# 翻译 与跨文化交际

Translation and Intercultural  
Communication

张力群 主编



对外经济贸易大学出版社  
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# 翻译与跨文化交际

## Translation and Intercultural Communication

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Translation and Intercultural Communication

张力群 主编  
责任编辑: 李 丽

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# 出版说明

“全国翻译硕士专业学位（MTI）系列规划教材”是对外经济贸易大学出版社联合全国重点高等院校的骨干教师推出的一套面向翻译硕士专业学生的、涵盖不同模块的立体化教材。

MTI 的目标是培养德、智、体全面发展，能适应全球经济一体化及提高国家国际竞争力的需要，适应国家经济、文化、社会建设需要的，具有熟练翻译技能和宽广知识面的能够胜任不同专业领域所需要的高层次、应用型、专业型口笔译人才。高层次、应用型、专业性口笔译人才的培养是 MTI 教育的宗旨，也是开发这套教材所遵循的原则。

《翻译硕士专业学位研究生指导性培养方案》是本套教材的编写依据，教材以职业翻译技能训练为核心，以适当的应用型翻译理论为指导，配合不同学科领域的专题训练，旨在完善学生翻译学科知识结构，提高学生口、笔译实践能力，培养应用型、实践型、专业型高级翻译人才。本套教材由笔译、口译、理论、百科知识四个模块组成：

## 一、口译模块

口译技巧与实践

同声传译

法庭口译

传媒口译

交替传译

视译

外交口译

口译研究

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科技翻译

中国典籍英译

汉英翻译实务

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法律翻译

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英汉对比研究

文体与翻译

翻译与跨文化交际

中西文明

本套教材的作者不仅具备 MTI 教学经验，还拥有极其丰富口、笔译实践经验，将在教材中融入他们多年来累积下来的口、笔译专业训练方法和珍贵的实践素材。他们集教学经验和专业背景于一身，这是本套教材编撰质量的有力保证。

本套教材配有 ppt 课件等教辅资源，供教师教学参考。

对外经济贸易大学出版社

2013 年 1 月

# 编者说明

## 编写初衷

作为一门新兴学科,翻译专业硕士(MTI,以下简称MTI)尚处于发展阶段,并且与传统的学术型翻译硕士在很多方面都有所区别,而这首先体现在教学的选材上。由于目前市场上少有适合MTI教学使用的系统翻译教程,教师们经常碰到教材选用的难题,通常是经过筛选后直接使用学术型翻译硕士的教材,或是结合自身的教学实践自主选材。但这样做会造成MTI教学缺乏系统性和科学性,导致学生无法熟练掌握翻译技能,所学的翻译知识也较为零乱,不成体系。基于这种现状,我们从文化这一独特视角出发,编写了这本《翻译与跨文化交际》,既能解决师生教学选材问题,同时也是对MTI教学的一种创新尝试。

## 本书特点

本教材的编者均为天津财经大学的教学一线教师,对学生的实际需求十分了解。本教材正是从学生的学习需求出发,理论联系实际编写而成。本教材共分为十二个单元,每单元都从文化这一视角切入,参考了大量翻译理论,选用经典的中英原文和注释,配以名家译文或普通译文,并结合原文的文化内涵对译文进行中肯的评析,最后再补充上难度适合的练习,这样一来,学生不仅可以完善翻译学科的知识结构,同时也可以提高翻译实践能力和译作鉴赏能力。

鉴于文化表现的多样性,本教材的十二个单元又可以细分为三个角度。其中,第一、六、七、八单元主要探讨宗教、神话、典故等伴随早期民族价值观形成的文化因素,这些文化因素不但有着悠远的历史根源,而且也承载着更为丰富的文化内涵,对文化翻译具有重大的理论指导作用;第十、十一单元主要探讨语言交际和非语言交际的跨文化比较,具体分析了“词汇、句法、语篇、修辞”等语言因素和“副语言、体态语、对时空的利用”等非语言因素,为学生在翻译实践中出现的各类语言问题答疑解惑;第二、三、四、五、九、十二单元则主要探讨日常生活中的各种具体文化表现,如饮食习惯、节日庆祝、婚丧风俗、动物名称隐喻等,这些内容涉及了生活的方方面面,从而更能体现应用型翻译区别于学术型翻译的这一学科特色。

## 教学建议

本教材适合MTI一年级教学,根据教学对象的知识水平,可安排为一个学期或两个学期。文化解读部分建议由教师进行讲授,如遇专业性较强的内容可由教师安排学生进行专业书籍的扩展阅读,为理解正文打下坚实的知识背景基础。译作赏析部分建议先让学生分别阅读原文和译文,继而写出自己的分析,再结合书中评析进行对照分析,随后安排课堂讨论。翻译练习部分建议要求学生独立完成,之后对比参考译文进行作业讲评,以达到最佳学习效果。

本教材既是MTI系列教程的一个重要组成部分,同时也可以独立使用。由于本教材

从文化视角解读翻译，既有理论支持却非晦涩难懂，因此同时适合具有同等翻译水平的学习者自学之用。

### 课程目标

学生通过本教材的使用，不但可以夯实翻译专业的基础知识，还能了解翻译的文化内涵，更能掌握文化翻译的基本技能，最终成为具有较高素质的国际文化交流的英语翻译人才。

### 致谢

本教材的选文和编写参考了大量中英文书籍，作为编者，我们在这里谨向各位作者和译者致以衷心的感谢。编写过程中可能难免出现一些错误，尤其是译文评析方面只是编者一家之谈，若有不妥之处，欢迎各界批评指正，以便我们改进提高。

2013 年 3 月

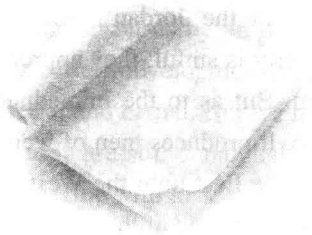
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## 第一单元

# 文明的溯源——宗教文化



### 原文

## My Wood

E. M. Forster

A few years ago I wrote a book which dealt in part with the difficulties of the English in India. Feeling that they would have had no difficulties in India themselves, the Americans read the book freely. The more they read it the better it made them feel, and a cheque to the author was the result. I bought a wood with the cheque. It is not a large wood—it contains scarcely any trees, and it is intersected, blast it, by a public foot-path. Still, it is the first property that I have owned, so it is right that other people should participate in my shame, and should ask themselves, in accents that will vary in horror, this very important question: What is the effect of property upon the character? Don't let's touch economics; the effect of private ownership upon the community as a whole is another question—a more important question, perhaps, but another one. Let's keep to psychology. If you own things, what's their effect on you? What's the effect on me of my wood?

In the first place, it makes me feel heavy. Property does have this effect. Property produces men of weight, and it was a man of weight who failed to get into the Kingdom of Heaven. He was not wicked, that unfortunate millionaire in the parable, he was only stout; he stuck out in front, not to mention behind, and as he wedged himself this way and that in the crystalline entrance and bruised his well-fed flanks, he saw beneath him a comparatively slim camel passing through the eye of a needle<sup>1</sup> and being woven into the robe of God. The Gospels<sup>2</sup> all through couple stoutness and slowness. They point out what is perfectly obvious, yet seldom realized: that if you have a lot of things you cannot move about a lot, that furniture requires dusting, dusters require servants, servants require insurance stamps, and the whole



tangle of them makes you think twice before you accept an invitation to dinner or go for a bathe in the Jordan<sup>3</sup>. Sometimes the Gospels proceed further and say with Tolstoy<sup>4</sup> that property is sinful; they approach the difficult ground of asceticism here, where I cannot follow them. But as to the immediate effects of property on people, they just show straightforward logic. It produces men of weight. Men of weight cannot, by definition, move like the lightning from the East unto the West, and the ascent of a fourteen-stone bishop into a pulpit is thus the exact antithesis of the coming of the Son of Man. My wood makes me feel heavy.

In the second place, it makes me feel it ought to be larger. The other day I heard a twig snap in it. I was annoyed at first, for I thought that someone was blackberrying, and depreciating the value of the undergrowth. On coming nearer, I saw it was not a man who had trodden on the twig and snapped it, but a bird, and I felt pleased. My bird. The bird was not equally pleased. Ignoring the relation between us, it took flight as soon as it saw the shape of my face, and flew straight over the boundary hedge into a field, the property of Mrs. Henessy, where it sat down with a loud squawk. It had become Mrs. Henessy's bird. Something seemed grossly amiss here, something that would not have occurred had the wood been larger. I could not afford to buy Mrs. Henessy out, I dared not murder her, and limitations of this sort beset me on every side. Ahab<sup>5</sup> did not want that vineyard—he only needed it to round off his property, preparatory to plotting a new curve—and all the land around my wood has become necessary to me in order to round off the wood. A boundary protects. But—poor little thing—the boundary ought in its turn to be protected. Noises on the edge of it. Children throw stones. A little more, and then a little more, until we reach the sea. Happy Canute<sup>6</sup>! Happier Alexander! And after all, why should even the world be the limit of possession? A rocket containing a Union Jack<sup>7</sup>, will, it is hoped, be shortly fired at the moon. Mars. Sirius. Beyond which...But these immensities ended by saddening me. I could not suppose that my wood was the destined nucleus of universal dominion—it is so very small and contains no mineral wealth beyond the blackberries. Nor was I comforted when Mrs. Henessy's bird took alarm for the second time and flew clean away from us all, under the belief that it belonged to itself.

In the third place, property makes its owner feel that he ought to do something to it. Yet he isn't sure what. A restlessness comes over him a vague sense that he has a personality to express—the same sense which, without any vagueness, leads the artist to an act of creation. Sometimes I think I will cut down such trees as remain in the wood, at other times I want to fill up the gaps between them with new trees. Both impulses are pretentious and empty. They are not honest movements towards moneymaking or beauty. They spring from a foolish desire to express myself and from an inability to enjoy what I have got. Creation, property, enjoyment form a sinister trinity<sup>8</sup> in the human mind. Creation and enjoyment are both very, very good, yet they are often unattainable without a material basis, and at such moments property pushes itself in as a substitute, saying, "Accept me instead—I'm good enough for all three." It is not enough. It is, as Shakespeare said of lust, "The expense of spirit in a waste of shame": it is

“Before, a joy proposed; behind, a dream.” Yet we don’t know how to shun it. It is forced on us by our economic system as the alternative to starvation. It is also forced on us by an internal defect in the soul, by the feeling that in property may lie the germs of self-development and of exquisite or heroic deeds. Our life on earth is, and ought to be material and carnal. But we have not yet learned to manage our materialism and carnality properly; they are still entangled with the desire for ownership, where (in the words of Dante) “Possession is one with loss.”

And this brings us to our fourth and final point: the blackberries. Blackberries are not plentiful in this meagre grove, but they are easily seen from the public footpath which traverses it, and all too easily gathered. Foxgloves, too—people will pull up the foxgloves, and ladies of an educational tendency even grub for toadstools to show them on the Monday in class. Other ladies, less educated, roll down the bracken in the arms of their gentlemen friends. There is paper, there are tins. Pray, does my wood belong to me or doesn’t it? And, if it does, should I not own it best by allowing no one else to walk there? There is a wood near Lyme Regis<sup>9</sup>, also cursed by a public footpath, where the owner has not hesitated on this point. He has built high stone walls each side of the path, and has spanned it by bridges, so that the public circulate like termites while he gorges on the blackberries unseen. He really does own his wood, this able chap. Dives<sup>10</sup> in Hell did pretty well, but the gulf dividing him from Lazarus shall come to this in time. I shall wall in and fence out until I really taste the sweets of property. Enormously stout, endlessly avaricious, pseudocreative, intensely selfish, I shall weave upon my forehead the quadruple crown of possession until those nasty Bolshies come and take it off again and thrust me aside into the outer darkness.

(文章选自《英语美文 50 篇》陶洁选编, 译林出版社, 2002, 74-81 页)

## 原文注释

### 1. the camel going through the eye of a needle

According to Matthew, a certain rich young guy comes to Jesus and asks what he has to do to have eternal life. Jesus says it’s simple: keep the commandments. The young man asks which particular commandments and Jesus says the ones about not murdering, stealing, lying, or committing adultery; honoring your mother and father and loving your neighbor as much as you love yourself—those commandments. The kid persists and says that he has always done those things, even when he was a child; there must be something else he needs to do. Jesus says, “Okay, I’ll tell you what: if you want to be perfect, sell what you have, give the proceeds to the poor and come follow me.” This is thought to be a suggestion that the rich young man was

kidding himself if he thought he had kept the law perfectly. Odds are, like most of us, he loved himself a little bit better than he loved his neighbor. Anyway, the kid hears that and goes away sadly, “for he had great possessions” (Matthew 19:22). Then Jesus utters the famous line (Matthew 19:24) about how hard it is for a rich man to enter the kingdom of heaven.

## 2. The Gospels

A gospel is an account, often written, that describes the life of Jesus of Nazareth. According to the Bible, the “Gospel”, is also defined as the “Word” that comes from God. The word “gospel” means good news. There are four gospel accounts in the New Testament: Matthew, Mark, Luke and John. The first three gospels are sometimes called the “synoptic” (same view) gospels. This is because they each cover teaching and miracles by Jesus that are also covered in another account. John, writing later, recounts Jesus’ other words and miracles that have a particular spiritual meaning.

## 3. a bathe in the Jordan

The Jordan River is a river in Southwest Asia which flows into the Dead Sea. Historically and religiously, it is considered to be one of the world’s most sacred rivers. In the Bible, in the Old Testament, the Jordan appears as the scene of several miracles. Because the Israelites made a difficult and hazardous journey from slavery in Egypt to freedom in the Promised Land, the Jordan can refer to freedom. The Jordan also can signify death itself, with the crossing from life into Paradise or Heaven.

The Jordan is the river in which John the Baptist christened repentant sinners.

## 4. Tolstoy

Tolstoy is a Russian writer and philosopher, author of *War and Peace* and *Anna Karenina*. This is an apparent reference to a short story by Tolstoy entitled “How Much Land Does a Man Need?”

Summary: Pahom is a poor man who proclaims to himself that if he had enough land he would not even fear the Devil. The Devil, of course, hears this and decides to give him land without him knowing. Pahom took the chance for land, and loved it at first. But then he became tired and wanted more. As the story went on, he bought more and more land, and grew tired, and moved and bought even more. Finally he came to the Bashkir’s, a family with a huge amount of land. They tell him that, if he pays, he can have all the land he likes,

provided he can walk the perimeter of it before sunset. He walked very far out, and as he was heading back around he realized that the sun was setting. He ran as hard as he could, but the running was too much, and just as he reached the destination he died from overexertion. And so how much does a man need? Six feet from his feet to his head.

### **5. Ahab**

Ahab, also spelled Achab (flourished 9th century B.C.), was the seventh king of the northern kingdom of Israel (reigned *c.* 874–*c.* 853 B.C.), according to the Old Testament, and son of King Omri. Ahab reigned a little over 20 years, approximately 875 B.C. to 855 B.C. Although Ahab was one of the strongest kings of Israel, militarily and politically, he was also one of the most religiously and morally corrupt.

### **6. Canute**

Canute was a Danish King of England, who was an able administrator and increased English trade, but is best remembered for his futile attempt to stop the tide from coming in.

### **7. Union Jack**

The Union Jack flag is the most common name for the flag of the United Kingdom. The Union Jack has been in existence since 1606, when England and Scotland merged. In 1606, the first Union Jack flag was created by merging the English flag (the red cross of Saint George) with the Scottish flag (the diagonal white cross of Saint Andrew on a blue background). Then, in 1801, the addition of Ireland to the United Kingdom added the Irish flag to the flag (the red Saint Patrick's cross). An image of the merger of the flags can be found online. (The crosses on the flags relate to the patron saints of each entity—St. George is the patron saint of England, St. Andrew is the patron saint of Scotland, and St. Patrick is the patron saint of Ireland.) The term “Union Jack” is attributed to various origins. The “union” is thought to come from the union of the three flags into one and “jack” has for many centuries referred to a small flag flown from a boat or ship. The Union Jack is most properly called the Union Flag, but that term is not as commonly used as Union Jack.

### **8. trinity**

The Christian doctrine of the Trinity defines God as three divine persons,

the Father, the Son (Jesus Christ), and the Holy Spirit. The three persons are distinct yet coexist in unity, and are co-equal, co-eternal and consubstantial. Put another way, the three persons of the Trinity are of one being. The Trinity is considered to be a mystery of Christian faith.

### 9. Lyme Regis

A resort city in the county of Dorset on the southwest coast of England.

### 10. Dives and Lazarus

A parable told by Jesus: the rich Dives gives a feast, ignoring the poor Lazarus at his gate. Later Lazarus feasts in Paradise while Dives goes to Hell (Luke 16).

## 译文

### 我的园林<sup>1</sup>

主万 译

数年前，我写了一本书，谈到一点英国人在印度所遇到的种种困难。美国人认为自己在印度不会碰上任何困难，很随意地阅读着那本书<sup>2</sup>。他们越读，自我感觉越良好，结果是作者领到了一张支票<sup>3</sup>。我用那笔钱买下了一片园林。它不是一大片园林——几乎没有什么树木，而且，真见鬼，有条公用的小路横穿过它。虽然如此，它却是我拥有的第一宗产业，因此别人应该来参与我的倒霉，这是正确的<sup>4</sup>。他们还应该用表示不同程度的震惊的声调询问自己这个很重要的问题：产业对于一个人的品质具有什么样的影响？我们且不去谈经济问题；私有权对于整个社会的影响，那是另一个问题——也许是一个较为重要的问题，不过那是另一回事。让我们谨守着心理学来谈。假如你拥有产业，它们对你具有什么样的影响？我的那片园林对我具有什么样的影响呢？<sup>5</sup>

首先，它使我觉得沉重。产业确实具有这种影响。产业产生出有分量的人，而有分量的人是无法进入天国的。寓言中的那个倒霉的百万富翁<sup>6</sup>，他人并不坏，只不过身体肥胖结实，大腹便便，更不要说后部多么臃肿了。当 he 在那座水晶入口处左推右搡，把自己保养得很好的肋腹擦伤时，他看见在他下面一头相对来说细长一点的骆驼穿过一个针眼，正在给织进上帝的长袍<sup>7</sup>。四部《福音书》都把肥胖结实和行动迟缓联系在一起。它们指出了这一显而易见而又难得认识到的事实：如果你有许多物件，你就行动不便，家具需要掸尘，而掸帚则需要仆人使用，仆人又需要缴保险金。这一大片纷纷扰扰使你在接受一次晚餐邀请或是到约旦河去洗一次澡之前都得一再思考。有时候，《福音书》朝前



更深入一步，跟托尔斯泰一起说，财产是罪恶的；这里，他们接近了禁欲主义那片难以处理的领域，而我在这里却无法跟上他们。但是说到产业对于人们的直接影响，他们显示了简单明了的逻辑。它产生了有分量的人。顾名思义，有分量的人是无法像电光那样从东方闪向西方的。因此，一位十四石的主教<sup>8</sup>登上讲坛和耶稣基督的来临正形成了对照。我的园林使我觉得沉重。

第二，它使我觉得它的面积应该再大一点儿。不久前有一天，我听见一根小树枝在园里“啪”地响了一声。起初我很烦恼，因为我以为有人在偷采黑刺莓浆果，从而贬低了园内矮树丛的价值<sup>9</sup>。等我走近前去，我才看见踩在小树枝上，把它啪地一声踩断的并不是人，而是一只鸟，我觉得很高兴。我的鸟儿<sup>10</sup>。鸟儿却并不和我一样高兴。它不顾我们之间的关系，一瞧见我的脸，立刻惊飞起来，直接飞过围篱到了一片田地上——赫尼西太太的产业——它到了那儿，很响地嘎嘎叫了一声停了下来，成了赫尼西太太的鸟儿。这里，似乎有件什么东西出了很大的差错<sup>11</sup>，一件本来不会发生的事情，倘若我那片园林面积大一点儿的话。赫尼西太太的地我买不起，我也不敢去谋杀她。这样的限制从各方面困住了我。亚哈并不要那片葡萄园——他只需要它来充实他的产业，以便划定一道新界线——于是为了充实那片园林，园林四周的土地对我变得全都很需要了<sup>12</sup>。有条分界线可以起到保护的作用。但是——可怜的小东西<sup>13</sup>——分界线自身又得加以保护。因为它边上有些嘈杂的声音。孩子们会扔石头。稍许大一点儿，再稍许大一点，直到我们到了大海边。幸福的克努特大帝！更幸福的亚历山大大帝啊！<sup>14</sup>说到头，为什么世界应该是拥有的极限呢？人们希望一只载有英国国旗的火箭不久即将发射向月球，火星，天狼星，比那里更远的星球……可是这种浩瀚无际的结果反使我很伤心。我不能假设，我那片园林就是命定成为宇宙产业的核心——它非常小，除黑刺莓浆果外，又没有什么矿产。即使在赫尼西太太的鸟儿第二次惊吓起来，彻底飞离了我们大家，深信它是属于它自己的以后，我也并不感到有什么安慰。

第三，产业使业主感到应该对它做些什么事。然而他又无法确定是什么事。他感到烦躁不安，依稀模糊地觉得他有一种个性要表达出来——这种感觉会毫不含糊地指引着艺术家走向一种创作活动。有时候，我想要把园林里残存的树木全部砍倒，有时候我又想要种些新树把它们之间的空隙填补起来。这两种冲动都是虚假的、毫无意义的。它们并不是促成赢利或促使景色秀丽的诚实行动。它们是出自一种愚蠢的欲望，想表达我自己，还由于自己不能享受自己所获得的一切。创作、财产、享受在人的脑子里形成了一种凶恶的三位一体<sup>15</sup>。创作和享受两者非常、非常好，但是没有物质基础，它们往往是达不到的。这种时刻，财产就挤上前来，作为一种代替办法，说：“那就接受我吧——我足以代表所有三件事。”可这不够。这就像莎士比亚讲到淫欲那样：“把精力消耗在耻辱的沙漠里”；它是“事前，巴望着的欢乐；事后，一场梦”<sup>16</sup>。然而我们又不知道如何回避它。它被我们的经济制度强加到我们身上来，作为饥饿的一种代替办法。它还被灵魂内部的一种缺点，被一种感觉强加到我们身上来，那种感觉认为自身发展的萌芽和优美或英雄事迹的萌芽可能就存在于财产里。我们在世上的生活是，也应该是物质的、肉欲的。不过我们还没有学会正当地处理我们的物质利益与肉欲；它们仍旧和所有权的欲望牵扯在一起，在这方面（用但丁的话来说），“占有和丧失原是一回事。”<sup>17</sup>这就把我们带

到了第四点，也是最后一点：黑刺莓。在那片贫乏的园林里，黑刺莓本来就不多，可是从横穿过它的那条公用的小路上<sup>18</sup>，黑刺莓很容易给人看见，而且也太容易给人采集了。毛地黄也是一样——人们会把毛地黄拔起来；有志于教学的女士甚至掘出一些毒菌来，好在星期一到班级里去拿给学生们看。其他没受过多少教育的女士和她们的男友们拥抱着打滚，把欧洲蕨全压倒了。那里有纸片，有铁罐。请告诉我，我的园林是否属于我？如果是属于我的，不让任何人在那儿行走是否是拥有它的最好的办法？莱姆里季斯附近有一片园林，也有一条该死的公用小路横穿过它。主人在这一点上却毫不踌躇。他在小路两边造起了很高的石头墙，用几道桥跨越过它，这样公众像白蚁那样行进，而他却不为人看见地大吃起黑刺莓<sup>19</sup>。他确实拥有他的园林，这个能干的家伙。财主在地狱里的作为很不错<sup>20</sup>，不过把他和穷人分开的鸿沟可以通过想象力来跨越。而我这里并没有什么东西跨越鸿沟。也许，我到一定的时候也会采取这一步。我要用墙围起，用栅栏隔开我的园林，直到我当真尝到了财产的甜头。我非常肥胖结实，无限贪婪，装作有创造性，而且极端自私，我要在前额上织出那顶占有的四重王冠<sup>21</sup>，直到那帮恶劣的布尔什维克跑来，再把它摘下，还把我推到一旁，进入了外面的黑暗里<sup>22</sup>。



## 译文赏析

1. 这是著名小说家、散文家爱德华·福斯特创作的散文，被收录在福斯特的杂文集《阿宾哲收获集》中。在该散文中，福斯特以讽刺、幽默的口吻讲述了自己在学习一片“wood”之后，所经历的心理变化，进而探讨财产给人类带来的恶劣的心理影响。此散文的题目为 My Wood 被译为“我的园林”。园林通常给人一种树木繁盛，布局精美之感，让人不禁想起英文中 garden 一词。但此文并未体现这种美感，例如：It is not a large wood—it contains scarcely any trees, and it is intersected, blast it, by a public foot-path. 因此，题目若被译为《我的树林》更为贴切；或为了突出作者的讽刺，幽默的口吻，译者也可将题目译为《我的小树林》加强文章内涵。
2. 译文中并未提及这本书，而这本书对原文作者及其作品的理解都十分重要，因此在这里有必要利用增译或加注将这本书，即《印度之行》介绍给译入语读者。
3. 译文“结果是作者领到了一张支票”显得过于平淡。原文将 a cheque to the author 作为主语，很显然是有其目的的，作者的写作风格也正体现于此。因此，在此处若译为“结果是作者一张支票到手”更具有原作者写作风格。
4. 这里的翻译显然会令中文读者感到费解，不符合中文语法，“参与倒霉”并非合理搭配。很明确，“participate in my shame”一词的解读是这句

翻译的关键。“shame”是针对前面的句子“它却是我拥有的第一宗产业”，和“树林几乎没有什么树”来说的，因此，作者想要表达的是，“如果别人也为此感到遗憾，那是很正常的事。”体现了作者幽默和自嘲的口气。

5. “Let’s keep to psychology.”这个句子从英文的语法上来说完整了，而直译成中文则缺少成分，缺少宾语，到底要谈什么。而这个句子恰恰是本散文主题的关键所在，即，谈谈财产对人们的影响。因此，这个句子可以在翻译的时候和后面的句子合成一句，此处句号改为逗号，这样语义就完整了。
6. 引经据典是本文的一大特点。原文中引用的典故都是文化的一种表现，因此翻译中文化信息的转达则更显重要。此处，虽原文中 *parable* 直译为寓言，但是这一典故实则出自《圣经》。据《圣经》记载，耶稣曾对门徒们说过：“依赖钱财的人进神的国，是何等的难哪！骆驼穿过针的眼，比财主进神的国还容易呢。”因此，为了更好地将文化信息介绍给译入语读者译文中应提及《圣经》。
7. *Crystalline* 在这里没有翻译成功。该译文没有理清原文的叙事脉络，令人费解，改译成：“《圣经》中那个不幸的百万富翁并不坏，只是胖而已，他大腹便便，屁股浑圆，在水晶门洞内东挪西插想挤进去，肥嘟嘟的身体两侧被挤得到处青肿，却看见他的下方，一只较瘦的骆驼穿过针眼，织进了上帝的袍子。”把 *crystalline entrance* 译成“水晶门洞”使其与“针眼”形成一组对比鲜明的形象，易于唤起读者的联想。
8. 这位十四石的大主教与本段的主旨，即“财产会给人带来沉重。”有什么样的关系呢？“石”在英文中是一个重量的计量单位，文中的“十四石”表现了一位体态臃肿、行动不便的大主教形象，以此来突出主旨。其实，在中国古代也有一重量计量单位“石”，大家不妨对这二者进行比较。为了译入语读者能更好地解读文化，我们可以在这里进行加注解。
9. 作者想要表达的是“有人在树林里采黑莓，会不小心踩坏里面的植物”。而作者运用了“*depreciating the undergrowth*”这一表达方法，尤其是“*depreciating*”的运用更为夸张，更使得作者内心由于这分财产的获得而变得小心翼翼，惶惶然的心情以一种幽默而辛辣的口吻跃然纸上。因此，这里可以进行这样的处理，“踩坏了我的小灌木，这样就不值钱了！”
10. 在这一段作者指出“财产的拥有让人变得无限贪婪”。当作者有一天在自己的小树林里看到一只小鸟后惊喜万分，他首先想到的是“这是我的小鸟”。此处建议强调，“这是我的小鸟”，来突出当时作者兴奋之情。
11. 译文没有把握好原文的逻辑关系，译文有些混乱，改译成：“这可真是大问题，我的林子要是再大一点哪会有这等问题？我没钱买下赫尼西太太的田地，又不敢杀了她。这局限让我烦透了。”