

翻译接受视角下的典籍英译策略研究 ——以《洛阳伽蓝记》英译本为例

谢朝龙

(洛阳师范学院外国语学院,河南 洛阳 471934)

摘要:以北魏时期汉语典籍《洛阳伽蓝记》的英译为例,以翻译接受为视角,在例证分析的基础上探讨了4种典籍英译策略——明示语境以增强交际顺应和表达效果,追求审美以强化译文情感感召力,引入主体以强化译文叙事现场感,聚焦个性以讲好人物故事,以期对未来的典籍翻译实践有所启示和裨益。

关键词:翻译接受;典籍英译;翻译策略;《洛阳伽蓝记》

中图分类号:H059

文献标志码:A

一、翻译接受理论简述

翻译接受受到翻译学界的关注由来已久,且已形成了一些相对普遍的观点和看法,如 Toury^[1]在《描述翻译学及其他》一书中就文学翻译接受(acceptability of literary translation)和目标取向模式翻译(target-oriented approach to translation)所进行的讨论,便是一例。同时,在沙特尔沃思等^[2]的《翻译研究词典》中,收录有“Acceptability 可接受性”这一条目。该条目阐释了 Toury 的相关观点,“任何一篇译文都在充分性(Adequacy)与可接受性(Acceptability)这两极之间占有一个位置。前者指(在语言和文本上)遵循源系统(System),后者则遵循目标系统”^[2]。这里的“遵循目标系统”,自然地面向译本的阅读接受。

事实上,翻译接受是包括典籍翻译在内的任何翻译都要考虑的重要实践指南和面向。在德国功能派翻译理论框架中,翻译

与行为理论并举,翻译被视为一种有意图的交际互动行为,更是一种基于语言转换的跨文化行为^[3]。同时,功能派翻译理论“将研究的视线从源语文本转向目标文本”,强调翻译目的对翻译策略的制导作用^[4]。换言之,如何重塑典籍翻译的策略,以优化其接受效果是一个值得深思的问题。关于翻译接受,国内学者也进行了相应的探索。例如:耿强^[5]认为翻译接受研究具有重要的意义,并提出了可从应用翻译学的角度开展研究;郑剑委^[6]基于切斯特曼(Chesterman)接受层次的划分,讨论了翻译接受研究的范畴、范式、分类和方法;乔钰茗^[7]则从文化强国的视角探讨了中国网络文学海外传播中存在的问题及其对策。

基于此,笔者在翻译接受视角下,以北魏时期汉语典籍《洛阳伽蓝记》的英译为例,在例证分析的基础上,探讨行之有效的典籍英译策略,以期为未来的典籍翻译实践提供借鉴与参考。

二、翻译接受视角下的典籍英译策略

《洛阳伽蓝记》系北魏杨衒之所撰的集历史、地理、佛教、文学于一身的历史和人物故事类笔记,语言洗练,文字优美,记述了当时洛阳佛寺的盛衰沉浮之状,具有很高的文学价值。

笔者援引了《洛阳伽蓝记》的两种英语全译本,分别是1984年王伊同^[8]的 *A Record of Buddhist Monasteries in Lo-yang* (以下简称“王译”)和1981年詹纳尔(W. J. F. Jenner^[9])的 *Memories of Loyang: Yang Hsuan-chih and the Lost Capital* (493—534) (以下简称“詹译”),这两种英语全译本出版后即得到了英美学者的关注和积极评价。而相应的汉语原文则取自尚荣^[10]译注的《洛阳伽蓝记》一书,在例证分析的基础上重点探讨以下4种典籍英译策略。

1. 明示语境以增强交际顺应和表达效果

例1:(于时新经大兵,人物歼尽,流迸之徒,惊骇未出……其天穆为侍中、太尉公、世袭并州刺史、上党王。)起家为公卿牧守者,不可胜数。

王译:…… Members of his family having never before held government posts were appointed as ranking ministers, governors, and prefects. They were too numerous to be counted.

詹译:Countless others were elevated to be dukes, ministers, governors, and prefects.

例1聚焦“起家为公卿牧守者,不可胜数”这句话的翻译。首先,王伊同对该句的翻译采用了“增译法”,增加了“of his family having never before held government posts”这一内容。回看原文,该内容乃隐含信息,且这一隐含信息提供了原句的语境,显然,王伊同将这一语境隐含信息进行了“明晰化翻译”(clarification)^[4]。其次,就句法而言,古代汉语中的“…者,…”结构,类似于英语中的“主语+系词+表语”结构,因此在翻译时,考虑其意义和行文方便,既可以将其译为“主

语+系词+表语”的英语简单句,也可以通过添加“谓词”将其译为两个独立的英语小句,强化译文的阐释性。王伊同正是采用后者译出该句。“明晰化翻译”和采用两个独立小句的译法,不仅仅是形式上增加了句子的长度,更重要的是,通过阐释相关细节而“添加了语境”“补足了信息”,发挥了“交际顺应”的功能^[11],这显然有利于优化译文表达效果,有利于译文在目标语文化中的有效接受与传播。比较而言,詹译则是将“起家为公卿牧守者,不可胜数”视作一个独立的陈述句,直接将其译成了一个英语陈述句,仅“others”一词显示了与前文的衔接关系。因此,就译文与读者的交际互动而言,詹译在某种程度上缺乏一定的交际性。

例2:时太原王位极心骄,功高意侈,与夺任情,臧否肆意。帝怒谓左右曰:“朕宁作高贵乡公死,不作汉献帝生。”

王译:Presently, the Prince of Tai-yuan, because of his high position and unusual achievements, had become arrogant and overbearing. He arbitrarily passed out favors to the undeserving, and denied recognition to the worthy. Angrily, the emperor said to his attendants, “We would rather die [with honor] like the Duke of Gao-gui-xiang than live [in disgrace] like Emperor Xian of the Han [the last Han emperor, who abdicated in A. D. 220]!”

詹译:At this time the Prince of T'ai-yüan had been arrogant because of his high position; his great glory had made him reckless in his ambitions. He gave or took away on a whim, granting or withholding his consent at will. “I would rather die like the Duke of Kao-kuei-hsiang,” said the Emperor angrily to his attendants, “than live like Emperor Hsien-ti of the Han.”

在例2中,王伊同同样采取了语境明示的翻译策略,且以译文夹注的方式实现了该语境明示,夹注的内容是“with honor”和“in

disgrace”,强调了孝庄帝对太原王尔朱荣飞扬跋扈的愤慨和拟与尔朱荣决裂的决心。这两处夹注的内容虽然简约,但语境强化的作用明显,同时,其语气也因此得到增强。比较而言,詹译则依原句直接进行翻译,译文的交际性相对较弱,语气也没有那么强烈。

由例1和例2可见,在进行典籍翻译时,适当的语境明示可以有效增强交际顺应和表达效果,有利于引起译语读者的阅读兴趣,进而通过这种读者与译文的有效互动,强化源语文化在目标语文化中的传播与接受。

2. 追求审美以强化译文情感感召力

例3:墙被蒿艾,巷罗荆棘。野兽穴于荒阶,山鸟巢于庭树。野儿牧豎,踟躅于九逵;农夫耕老,艺黍于双阙。

王译: Walls were covered with wild vines, and streets were dotted with thorny bushes. Wild beasts lived under deserted stairways, and mountain birds bode in trees of abandoned courtyards. Wandering youngsters and cowherds walked back and forth through the nine intersections of the city, while farmers and ploughers grew crops on the grounds where palace towers once stood.

詹译: Walls were covered with artemisia, and streets were full of thorns. The beasts of the field had made their holes in the overgrown palace steps, and the mountain birds had nested in the courtyard trees. Wandering herdsmen loitered in the highways, and farmers had planted millet between the ceremonial towers before the palace.

从例3可以看出,在篇章体量上,英译文显然长于原文。古代汉语用词简洁,句式规整,小句与小句之间缺乏足够的衔接手段,往往依靠句式的规律性特征暗示语句的意义关系。同时,叙事或论说的背景也往往蕴含于字里行间而不明言直说。所有这些话语特征,都给译者的翻译转换和译语表征带来了挑战。这就提出了叙事翻译中面临的一个问题,即如何在经历了诸种转换和表征后,依然

保持甚至强化原文所欲传达的情感感召力?其答案之一便存在于译文的审美追求中。译文的审美追求可以采用多种形式予以实现,如译语尽可能地再现原文的话语结构,实现译语的形式美,就是一个不错的选择。

具体来看两位译者对于例3的翻译,比较而言,王译对仗更加工整,平行结构几近完美,在符合英语表达规范的同时,尽量贴近和再现原文的话语结构,实现语义传达和形式美重构的双重目标。毋庸置疑,对于抑扬顿挫、铿锵有力、对仗工整的古汉语原文来说,王译的审美追求在更大程度上保留了原文中蕴藏的情感感召力,读起来亦更有韵律感和节奏感。而詹译在这一方面则稍显逊色。

例4:七里桥东一里,郭门开三道,时人号为三门。离别者多云:“相送三门外。”京师士子,送去迎归,常在此处。

王译: At a point one *li* from the Seven-*li* Bridge, the city wall had three openings, known as the Three Gates to contemporaries. Those who were to participate in farewell gatherings would often say: “I’ll send you off outside the Three Gates.” As a rule, men of letters in the capital often came here [to attend] farewell or welcome [gatherings].

詹译: One *li* east of the bridge was the gate of the outer wall of the city. As it had three roads through it people used to call it the Triple Gate; “I’ll escort you to the other side of the Triple Gate” was often said at partings as this was where the gentlemen of the capital saw off people when they departed or greeted them on their return.

例4聚焦“相送三门外”这句话的翻译,主要分析不同译语所呈现的不同情感感召力。对于该句,詹纳尔将其译为“I’ll escort you to the other side of the Triple Gate”,王伊同将其译为“I’ll send you off outside the Three Gates”。二者的不同主要体现在用词上,尤其是情感负载词“send off”和“escort”。深入分析就会发现,“send off”与“escort”虽

然都表示“相送、护送”之意,但“send off”的陈述语气稍强一些,而“escort”能在更大程度上体现出谈话双方的交互性。根据高等教育出版社2011版《柯林斯 COBUILD 高级英汉双解词典》,“escort”意为“If you escort someone somewhere, you accompany them there, usually in order to make sure that they leave a place or get to their destination. 护送”。显然,“escort”的这一义项能使其更好地凸显谈话双方的交互性,并基于这种交互性,表露出“相送三门外”所本欲传达的“殷勤相伴护送”和“依依不舍”之意。换言之,“escort”更有效地呈现了蕴藏于原文中的内在情感,增强了译文的情感感召力,进而增加了翻译的接受效度。

总体来讲,不同的译文有不同的翻译目的和阅读对象,因此译文的优劣不能一概而论,需要具体问题具体分析。但从审美的角度来看,努力再现原文的话语结构、使用富于情感蕴含的具体词汇等,可以有效强化译文的情感感召力。

3. 引入主体以强化译文叙事现场感

例5:(颢与庄帝书曰:“大道既隐,天下匪公……终不食言,自相鱼肉。善择元吉,勿贻后悔。”)此黄门郎祖莹之词也。

王译:(……) This is the writing of Zu Ying, the Attending Secretary within the Imperial Yellow Gate.

詹译:(……) This letter was composed for him by the Gentleman in Waiting Tsu Ying.

例5“此黄门郎祖莹之词也”中的“词”,指的是元颢发给孝庄帝的信(一封政治文书),说明该信的起草人是黄门郎祖莹。王译紧依原文,将“此黄门郎祖莹之词也”作为一个独立的语义单元译出。詹译与王译的不同之处在于引入了作宾语的主体“him”,从功能语法的角度看,引入的这一主体作为衔接手段,加强了该句与上文的连贯性,渲染了语境,使得上下文的叙事产生出一种现场感,而现场感是生动叙事的典型特征之一,有利

于译语读者积极的阅读介入,强化其阅读体验。当然,王译语义对等、表达规范,但较之詹译,某种程度上缺少了一些叙事的感染力。

例6:归曰:“臣从太原王来朝陛下,何忽今日枉致无理?臣欲还晋阳,不忍空去,愿得太原王尸丧,生死无恨。”

王译:[Er-zhu Na-lü] Gui replied: “Your subject accompanied the Prince of Tai-yuan to come to court to pay tribute to Your Majesty. But now he has been abruptly killed. Your subject wants to return to Jin-yang, but he cannot return empty-handed. I beg to have the Prince of Tai-yuan’s body to bury; then neither the living nor the dead will have cause for complaint.”

詹译:“I came with the Prince of T’ ai-yüan to pay homage to Your Majesty,” he replied, “so I could not possibly suddenly abandon my duty, Your subject intends to go back to Chin-yang, but I will not go empty-handed. I want the body of the Prince of T’ ai-yüan for burial even if it costs me my life.”

在等级制度和礼仪制度非常严明的中国古代社会,等差有序的君臣关系会体现在生活的各个方面,其中就包括人称称谓的使用。这种人称称谓的使用(即话语主体的引入),往往意味着一种“权力仪式”,通过它,权力关系得以表征、实现和强化。当不同的主体被引入叙事文本后,便会产生不同的叙事现场感。

例6原文中的人称称谓是:“臣”+“臣”+“零主语”+“零主语”。这种人称称谓系统既体现了君臣的等级关系,又符合古代汉语的表达习惯。当这样表达的时候,说话人(作为臣子的尔朱那律归)在内心里是承认他与听话人(作为皇帝的孝庄帝)的君臣关系的。在英译中,王伊同和詹纳尔使用了不同的人称称谓系统。王译为“your subject”+“your subject”+“he”+“I”,其中,“he”+“I”是显化翻译,即显化了原文中省略的主语。詹译的人称称谓系统为

“I” + “your subject” + “I” + “I”, 同样, “I” + “I” 是显化翻译。两相对比发现, 王译符合原文的人称称谓系统, 同时, 由“your subject”到“he”再到“I”, 整体上体现了对话中“臣”对“君”的尊重。然而, 詹译的“I” + “your subject” + “I” + “I”却显然打乱了原文所蕴含的君臣等级关系, 在首句直接以“I”称谓, 某种程度上体现了尔朱那律归目无帝君、飞扬跋扈的心理, 后面虽紧接着使用了一个“your subject”, 但后续又是两个“I”的重复使用, 篡逆反叛的心理呼之欲出。很明显, 王译和詹译中不同的主体引入, 不仅在语用上显示了谈话人之间不同的权力关系, 更由此创设和呈现了不同的叙事现场感。

4. 聚焦个性以讲好人物故事

例7:……景入参近侍, 出为侯牧, 居室贫俭, 事等农家, 唯有经史, 盈车满架。所著文集, 数百余篇, 给事中封埤伯作序行于世。(此系中书舍人常景传记)

王译: Even though Chang Jing had at times served as a close attendant to the emperor in the capital and at other times served as governor outside of it, he led an ascetic and simple life, working the same as an ordinary farmer. His only possessions consisted of classical and historical books, which filled his carriages when traveling and his shelves when at home. Several hundred essays written by him and prefaced by Feng Wei-bo, the Supervising Secretary (*Ji-shi*), are still available today.

詹译: Although in close attendance on the Emperor when in the capital and a high official when in the provinces, his house was frugally furnished and his way of life like a farmer's except that he had classics and history books by the cartload or bookcase-full. His collected works were published in several hundreds of volumes with a preface by the Senior Palace Counsellor Feng Wei-po.

客观来说, 例7的王译和詹译整体上都

是上乘之译, 笔者仅就“居室贫俭”和“唯有经史, 盈车满架”两句来分析两位译者是否以适切的翻译话语进行人物个性刻画。

首先看“居室贫俭”, 该语体现了常景的生活方式和生活理念, 即崇尚俭约, 简单生活。王伊同直接将该语理解为“生活方式”, 然后使用具有价值判断属性的词汇“ascetic”和具体词汇“simple”来再现这种生活方式。但深入分析会发现“ascetic”一词在某种程度上不甚合适。根据外语教学与研究出版社2014版《朗文当代高级英语辞典》, “ascetic”的释义为“living without any physical pleasures or comforts, especially for religious reasons”, 即有“苦行的、禁欲的”之意, 可见“ascetic”在语义内涵上与原文并不完全对应, 甚至可能会因为该词的使用, 使译文产生出原文没有的语义要素, 因而不能准确地体现常景的个性特征。詹纳尔则将“居室贫俭”直译为“his house was frugally furnished”, 该译文过于直朴, 亦未能深刻具体地聚焦个性、讲好人物故事。

其次看“唯有经史, 盈车满架”, 王伊同将其译为“…… which filled his carriages when traveling and his shelves when at home”, 詹纳尔将其译为“…… by the cartload or bookcase-full”。王伊同在翻译“盈车满架”时, 补充了相应的生活场景“when traveling”“when at home”, 凸显了“车”和“架”这两个对象的存在环境, 强化了叙事的动态性, 因此更能充分展现常景的日常生活及其行为方式, 便于译语读者在具体的语境中理解人物, 感受人物身上所具备的独特个性。比较而言, 詹译只是静态描写式直接传译, 缺乏一定的个性聚焦, 因此人物故事的讲述也缺乏相应的丰满度。

例8: 白头, 一字景裕, 范阳人也。性爱恬静, 丘园放敖。学极六经, 说通百氏。(此系卢白头传记)

王译: [Lu] Bai-tou, whose style was Jing-yu, was a native of Fan-yang. By nature he was fond of tranquillity, enjoying an

untrammelled life in the countryside. He had mastered the six classics, and was well-versed in one hundred schools of philosophy.

詹译: Lu Pai-t'ou, styled Ching-yü, and a man of Fan-yang. A lover of quiet, he used to wander among hills and gardens. He had mastered the Six Classics and understood the hundred schools of thought.

例8 聚焦“性爱恬静,丘园放敖”一句的翻译。对于该句,王伊同将其译为“By nature he was fond of tranquillity, enjoying an untrammelled life in the countryside”,詹纳尔将其译为“A lover of quiet, he used to wander among hills and gardens”。首先,“性爱恬静”体现了卢白头的个性品质和心性追求,王伊同用“by nature”“be fond of”“tranquillity”3组语词,分别对应原文“性”“爱”“恬静”3个语义信息点,可以说是极佳的翻译对应。比较而言,詹译“a lover of quiet”属于意译,且“quiet”一词缺乏“tranquillity”所能赋予的那种抽象感和文化厚重感。其次,“丘园放敖”体现了卢白头的行为习惯,他喜欢游山玩水,以陶冶情操。原文中,“敖”有“闲游”之意,“放”有“恣纵”之意。据此而言,詹译“to wander among hills and gardens”乃据义直译,循字译出。比较来看,王译“enjoying an untrammelled life in the countryside”则更能凸显原文的“放敖”之意,动词结构“enjoy life”加上形容词“untrammelled”构成了一种阐释性强调描述,更利于展现卢白头敢于突破各种束缚、享受狂放不羁生活的特点,同时,这种翻译与“By nature he was fond of tranquillity”在语体上保持一致,共同用于彰显“性爱恬静,丘园放敖”这一性格特征及其所体现的文化心理取向。换言之,王译有针对性地凸显了人物个性,拓展了人物叙事的深度。

人物故事翻译是叙事翻译中的难点之一,典籍的简约特征更增加了其挑战性。译者可以聚焦人物的个性,采用相应的适切的翻译话语,更加准确生动地讲好人物故事,尤

其是富于典型中国文化特色的人物故事,进而增加译文在目的语读者中的接受效度。

三、结 语

翻译接受作为翻译学研究中的重要命题,值得学界进一步开展深入而系统的探究。笔者以《洛阳伽蓝记》的英译为例,从4个方面探讨了翻译接受视角下的典籍英译策略,以期促进未来典籍翻译实践的深入开展,推动典籍更有效的对外传播和“中华文化走出去”事业的发展。未来可以将更多不同种类的典籍外译纳入研究的范围,扩展分析的语料,进而开展更为深入、更具有针对性的相关专题研究和系统探索。

参考文献:

- [1] TOURY G. Descriptive translation studies and beyond [M]. Shanghai: Shanghai foreign language education press, 2001.
- [2] 沙特尔沃思,考伊. 翻译研究词典[M]. 谭载喜,译. 北京:外语教学与研究出版社, 2005.
- [3] 诺德. 译有所为:功能翻译理论阐释[M]. 张美芳,王克非,译. 北京:外语教学与研究出版社, 2005.
- [4] 谢天振. 当代国外翻译理论导读[M]. 天津:南开大学出版社, 2015.
- [5] 耿强. 翻译接受研究的现状、问题与途径[J]. 上海翻译, 2021(4): 13-18.
- [6] 郑剑委. 翻译接受研究的界面与方法[J]. 山东外语教学, 2021(3): 118-127.
- [7] 乔钰茗. 文化强国背景下的中国网络文学海外传播研究[J]. 沈阳建筑大学学报(社会科学版), 2021, 23(3): 289-294.
- [8] WANG Y T. A record of buddhist monasteries in Lo-yang [M]. Princeton: Princeton university press, 1984.
- [9] JENNER W J F. Memories of Loyang: Yang Hsuan-chih and the lost capital (493—534) [M]. New York: Oxford university press, 1981.
- [10] 杨衒之. 洛阳伽蓝记[M]. 尚荣,译注. 北京:中华书局, 2012.
- [11] 廖巧云. 合作·关联·顺应模式再探[J]. 外语教学, 2006(3): 20-23.