

《弟子规》汉英翻译策略比较研究

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摘要: 儒家经典《弟子规》原文形式简洁、规整, 词句对称、平行。针对这种文本, 依据关联理论和趋同原则, 译者在理解原文过程中需透过表层意义探究其深层意义; 在译文表达过程中不仅要精心选词、搭配、增补信息, 更要注重词句结构的平衡、对称, 以更好地再现原文语言风格和语言形式。

关键词: 《弟子规》; 英译; 翻译策略

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引言

《弟子规》是由清朝李毓秀根据古圣先贤的教导编写而成的经典作品, 概括简要、三字一句、朗朗上口、体现了大道至简的特征。该书浓缩了儒家思想的核心“仁义忠恕”之道, 一直被公认为中国道德教育的根基, 也是中国创投家规、家训、家法、家教的集大成。因此, 正确解读《弟子规》的含义, 准确地将其翻译成英语, 有利于传播和弘扬中国传统文化, 构建和谐世界, 使人类能够更加健康地发展下去。《弟子规》作为儒家文化的根本, 属于行门, 为我们日常生活中的行为举止提供了实用性的指导, 因此也得到许多专家学者的关注。钟茂森曾应邀在世界各国介绍中华传统文化, 并多次做了伦理道德方面的报告, 并在其专著《细读弟子规》中结合自身经历逐字逐句讲解《弟子规》, 深受欢迎。钱文忠在中央电视台“百家讲坛”节目中对《弟子规》的详尽解读也为我们正确理解其中的含义提供了重要指导。本文结合两位学者的解读, 将现有两个《弟子规》英译本(美国国际译经学院译本和覃爱东等的译本, 以下简称美译和覃译)首先进行分析和比较, 努力尝试对文中句子进行重译, 以便与读者交流和学习中华经典

的英译策略。正如孟凡君所言:“质言之, 译事之妙, 惟在二心: 自心, 他心。自心即经营译事之勇猛精进心, 他心即体贴读者之方便分别心。二心合一, 译事之至也。”^[1]

一、理解的差异

翻译过程, 有狭义和广义之分。一般认为, 狭义的过程是翻译者对具体文本的转换活动过程。具体地说, 就是译者选择了一个要翻译的文本之后, 将该文本由出发语向目的语转换的过程。^{[2](P80)}该过程包括理解、表达、审校三个阶段, 理解是在原文中选义的过程, 是翻译的基础, 译者不仅要理解语言表面上的意思, 更重要的是理解语言深层的含义, 字里行间的意思, 甚至是弦外之音。全面透彻的理解是准确翻译的保障。理解过程中差之毫厘, 表达时就可能谬之千里。这就要求译者充分认识理解原文的重要性, 认真查阅相关资料, 力争将理解的误差降到最低。《弟子规》是行门类文本, 教我们如何做人的基础规范, 因此准确地英译有利于读者在现实生活中真正落实。不过, 由于译者对原文存在着不同的理解, 所以产生了不同的译文表达形式。如:

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例 1. 斗闹场, 绝勿近; 邪僻事, 绝勿问。^{[3] (P17)}
(《弟子规·谨》)

美译: Never go near rowdy places, or where you see fights going on. Gossip about things improper, is better not to pass on. ^{[4] (P23)}

覃译: Keep away from rowdy places. Don't ask about things that are evil and weird. It is important that you have the ability to tell right from wrong, and avoid being affected adversely. ^{[5] (P66)}

原语中的词组“邪僻事”的英译(划线)部分, 美译表达的意思是“不适当的事情”, 这样明显扩充了“邪僻事”的范围, 让读者彻底领会到日常行为的标准, 完全符合译者传播文化的目的。覃译把原意表达为“邪恶、怪诞的事”, 这种表达法一定程度上缩小了语义范围。钱文忠解读“邪僻事”为不正当的、见不得人的、倾向不好的事情; 钟茂森也认为“邪”是指不正当的, “僻”是怪癖。

试译: Don't go to places of sound and fury and don't ask about anything wrong or indecent. ^{[3] (P29)}

例 2. 道人善, 即是善; 人知之, 愈思勉。^{[3] (P20)}
(《弟子规·泛爱众》)

美译: Now praising the virtues of others is itself a virtuous deed. When people hear of those good points, they will want to emulate them. ^{[4] (P27)}

覃译: Praising the goodness of others is a good deed in itself, for those that have been praised will feel encouraged and do more. Those who hear of the praise will feel the urge to follow the example. ^{[5] (P93)}

该例句的后半部分“人知之, 愈思勉。”在美译中体现的意义与原文的含义有较大出入, 和前半句的联系也明显脱节。前文表达的意思是“表扬别人的善行本身就是一种善”, 下文却说:“人们听到那些善行后会愿意去仿效行善的人”。钟茂森认为, 这句话的意思是“如果别人的善行我们看到了, 应该赞叹他。赞叹他, 你得到的也是善。因为被你赞叹的人知道了, 他受到你的鼓舞, 会更加努力向上, 使他的善更加得到提升。”^[6] 钱文忠也认为, 这句话的含义是:“如果有个人很偶然地做了一件好事、小事, 你经常去宣扬的话, 这个人

知道了他会不断地勉励自己, 今后会做更多的好事。”^[7] 覃译较准确地表达了原文的含义, 却因后面的句子有“画蛇添足”之感。

试译: It is a good deed to talk about other people's strengths, because this will encourage the person to be even better. ^{[3] (P32)}

例 3. 丧三年, 常悲咽, 居处变, 酒肉绝。^{[3] (P15)}
(《弟子规·入则孝》)

美译: During the first three years of mourning after my parents have passed away, I will remember them with gratitude and feel sad often for not being able to repay them for their kindness in raising me. During this period I will arrange my home to reflect my grief and sorrow. I will also avoid festivities and indulgence in food and alcoholic drinks. ^{[4] (P16)}

覃译: During the first couple of years of mourning after our parents' passing away, we shall often think of their loving devotion, and with that kind of gratitude we shall abstain from eating meat and drinking wine, and rearrange our place to show grief and sorrow. ^{[5] (P40)}

根据钱文忠和钟茂森的解读, 在这三年的守孝过程中绝对不能饮酒, 不能吃肉, 很多事情都要断绝。秦东魁更明确地指出:“在我国古代, 父母去世, 要为父母守孝三年。在父母的坟墓旁盖上简陋的草房, 穿粗布孝衣, 吃素食, 夫妻不同居, 平时不从事娱乐活动, 以此来表达对父母养育之恩的哀悼和纪念。”^[8] 这时表达出原文的言外之意非常重要, 然而以上译文中的划线部分表达的意义非常模糊, 致使主要信息漏译的现象。相比之下, 美译简明易懂, 而覃译中的介词“with”连接“gratitude”和“abstention from meat and wine”使句子意思难以理解。

试译: Mourn for your dead parents for three years, during which period the husband and wife live apart and abstain from all pleasurable things such as eating meat and drinking liquor. ^{[3] (P25)}

例 4. 入则孝^{[3] (P14)}(《弟子规·入则孝》)

美译: At Home, Be Dutiful to My Parents ^{[4] (P13)}

覃译: Be Dutiful to Your Parents At Home ^{[5] (P27)}

这是《弟子规》第一章的题目。其含义是：对子女提出孝顺父母的要求和应该懂得的规矩。^[7]而钟茂森认为：“入则孝”的“入”字可以解释为入手处。圣贤之道从孝道入手。^[6]可是，上述前两种译文中都加了“at home”，这样使得整个题目的意义受到约束，所以建议译者在选词时不能重于源语的形式，而忽略了其含义。

试译：Filiality^{[3] (P24)}

关联理论(Relevance Theory)(Sperber & Wilson 1986/1995)是20世纪80年代在语言哲学领域兴起的关于语言交际的解释理论。由于其关注点是交际与认知的关系，与翻译现象十分契合，所以能够有效地解释翻译这一“宇宙历史上最为复杂的现象”(Richard 1953)在关联理论的框架内，翻译是一个对源语(语内或语际)进行阐释的明示—推理过程，译者要根据交际者的意图和受体的期待进行取舍，译文的质量取决于相关因素间的趋同度(convergence)^{[9] (P112)}

以上例句表明译者对交际者的意图理解出现了差异，自然影响到相关因素间的趋同度，也就影响到译文的质量问题。“关联理论提供的认知关联机制，从宏观上作用于超语篇层，涉及语篇外的种种因素；从微观上它深入到词的理解层——我们可以在这么一个聚合上根据语境假设进行有机的选择和调变。”^{[9] (P111)}以上例句的试译部分正是笔者依据专家的解读，对“邪僻事”“人知之”“居处变”“入则孝”的理解在其合适的语境下重新做了选择和调变。

二、选词的差异

表达是在充分理解原文的基础上，将原文所表达的思想内容用译入语重新表达出来的过程。换言之，表达是在译文中选词的过程，即在译文中寻找最恰当的表达方法。通过比较，我们发现在翻译过程中，词汇的选择会直接影响到对讲话人态度、感情和语气的传达。

例5. 亲爱我，孝何难；亲憎我，孝方贤。^{[3] (P15)}
(《弟子规·入则孝》)

美译：When I have loving parents, it is not difficult to be dutiful to them. But if I can be dutiful to parents who hate me, only then will I meet the standards of the saints and sages for being a dutiful child.^{[4] (P15)}

覃译：It is not difficult for us to perform

filial duties when our parents are affectionate and attentive. It is valuable and estimable to be dutiful, understanding and self-examining even when our parents are harsh and strict with us.^{[5] (P36)}

试译：It is not hard to be filial to kind and loving parents. The true test of filial virtue comes when parents are cruel and hateful.^{[3] (P25)}

利奇^{[10] (P11-27)}(Leech)区分了七种意义，1. 概念意义；2. 内涵意义；3. 文体意义；4. 情感意义；5. 折射意义；6. 搭配意义；7. 主题意义。其中2-6都属于联想意义。此例中对“憎”一词在译文中的对应词选择存在一定的差异。美译中使用了“hate”一词，体现出原文的概念意义和主题意义，但是在联想意义方面稍有不足，即与前面的“loving”一词产生不平衡感；覃译选择了“harsh and strict”与前面的“affectionate and attentive”平衡对应，却在概念意义和主题意义方面又有些欠缺。笔者的试译试图弥补这两者的不足之处。

例6. 亲有过，谏使更；怡吾色，柔吾声。^{[3] (P15)}
(《弟子规·入则孝》)

美译：When your parents do wrong, I will urge them to change. I will do it with a kind facial expression and a warm gentle voice.^{[4] (P15)}

覃译：When our parents have done something wrong, it is filial obligation to point out and urge them to put it right. However, we should do it with a soft and pleasant countenance, and in a gentle voice.^{[5] (P37)}

美译和覃译都选用了“urge”一词，即：try earnestly or persistently to persuade someone to do something。笔者认为选用“urge”翻译“谏”字稍有不妥之处。《古汉语词典》中对“谏”字的解释为：用言语规劝君主或尊长改正错误，而这组同义词为正式用语，表示竭力规劝某人做一些事，不太适合这种语境。而“persuade”一词突显的方式方法是晓之以理，语义更温和些。此外，美译第二句省掉动词，不合乎英语语法。

试译：If you discover faults in your parents, with a smile and soft voice, persuade them to correct the faults.^{[3] (P25)}

以上例句显示，选词的适当性会直接影响到

译文的准确性。一般情况下,译者在选词时不仅应正确判断词义,还要留意词义的力度、褒贬。

例7. 朝起早,夜眠迟;老易至,惜此时。^{[3](P16)}

(《弟子规·谨》)

美译: I will get up each morning before my parents; at night, I will go to bed only after my parents have gone to sleep. When I realize that time is passing me by and cannot be turned back, and that I am getting older year by year, I will especially treasure the present moment.^{[4](P21)}

覃译: Rise earlier than our parents and stay up late. Time really flies, therefore we should seize the moment and make progress every day.^{[5](P54)}

试译: Get up earlier in the morning and go to bed later than your parents do. One gets old quickly, so be sure to save every minute for something meaningful.^{[3](P27)}

可见,“老易至,惜此时”的译文选词时美译和覃译都用了扩大语义外延的手法,采用概略化的翻译方法。笔者认为在这种语境下直译是译语向源语趋同的一种表现形式,有助于提高译文的信度。

三、搭配的使用

通常,英语中的词语组合现象简称为搭配,但是语言中的搭配绝非简单、任意地组合。格莱德希尔(Gledhill)^[11]认为词语搭配至少有三种情形:(i)共现,以统计学角度来看搭配现象,搭配是指词汇在某个文本节点和它的搭配词再现;(ii)组建,将搭配现象视为词位和词汇—语法结构的相互关系或基础词和搭配词之间的关系;(iii)表达,以实用的观点将搭配视为一种传统的表达单位,不受形式的约束。

笔者认为经籍汉译过程中“组建”和“表达”的方式尤为重要,是保证译文正确而且地道的关键性环节。此外,掌握符合习惯的英语词语搭配有助于非本族语的人克服由于受本族语言和文化的影响而产生的错误,避免不合习惯的类推,从而提高运用地道英语进行交际的能力。^[12]

例8. 弟子规,圣人训。^{[3](P14)}(《弟子规·总序》)

美译: These standards for students are guidelines, handed down to us by Ancient

Sages.^{[4](P11)}

覃译: Di Zi Gui or Pupil's Code is a book that was taught by the Chinese saint and sage Confucius.^{[5](P26)}

此例译文中的画线部分出现的不当搭配词,很容易引起读者的反感或误解。《弟子规》的作者借用这句话来声明:这部书里边的道理,并不是作者独创的,而是圣人孔夫子传下来的。^[12]换句话说,作者依照孔夫子的学说思想编写成的。钟茂森指出,《弟子规》虽然是孔老夫子提出的提纲条目,但是孔老夫子一生“述而不作”,他只是转述古圣先贤尧舜禹汤、文武周公的教诲。根据词语搭配的渐次性特征,搭配的可接受性也呈现渐次状态。适宜的搭配词更容易被人接受。^[15]

试译: Formulated from the teachings of the ancient Chinese saints and sages, the principles for youngsters are as follows.^{[3](P23)}

例9. 宽为限,紧用功;功夫到,滞塞通。^{[3](P22)}
(《弟子规·余力学文》)

美译: Budget your time for one project, and then work as hard as you can. When your effort come up to the mark, quite naturally you'll understand.^{[4](P31)}

覃译: Make a loose study plan and study hard. As long as you work hard enough, you are sure to come to an understanding all of a sudden.^{[5](P109)}

以上例句中的划线部分搭配组合不太自然,而且以上两种译文的句子结构选用得不协调,影响了原文语言形式的美感。比如,覃译中使用的句式“As long as...you are sure to...”使教义显得轻率、浅薄。

试译: Set yourselves a long-term, attainable goal and devote sufficient effort to surmount the difficulties in achieving it.^{[3](P34)}

当然,除注意词语搭配之外,源语中有些词语内涵丰富,有时译者很难根据上下文精确地阐释词义,翻译时可以将其做模糊处理。正如蒋坚松所言:“对原文的理解和诠释应立足于精确,但不排斥模糊;能精确到什么程度就精确到什么程度,需要留几分模糊就留几分模糊。在特定的上下文中,这种模糊和精确一样,同样是对文本的正确阐

释”^[13]。

例 10. 非圣书,屏勿视;蔽聪明,坏心志。^{[3](P22)}
(《弟子规·余力学文》)

美译: Teachings that don't come from Sages are words that we don't need to read. These books cover over our wisdom, and undermine our resolve.^[4]
(P32)

覃译: Books containing ideas that depart from the teachings of saints and sages should be discarded and should not be even given a look. Such books will block your intelligence and wisdom, hence undermine your aspirations and integrity.^{[5](P114)}

两个译文中出现的搭配词语(划线部分)呈现语言组合的生硬现象。词语“圣书”的含义需要模糊处理,因为在日常学习生活中我们需要阅读各种文化、知识方面的书籍,其中表层意义的“圣书”只占少数;重要的是,我们在选择读本时需要做出正确的判断。

试译: Avoid corrupting books that will block your intelligence, sap your will and check your resolution.^{[3](P35)}

显然,任何词语的意义和用法都会受到与该词共现的其他词语的影响和制约,它们共同构建出一个特别的语言环境。译文中良好的词语搭配可以有助于译入语读者更好地理解原文的字面意义和内涵意义,提升译文的可读性。

四、句子结构的差异

《弟子规》是按照三字一句的押韵形式写成的,文字浅显易懂,读起来朗朗上口,因此译者在翻译时需适当注意原文的外在形式,构建译文中的美感成分。关联原则和趋同原则要求译文与原文相关联,并最大程度地向原文趋同。因此,译者在翻译《弟子规》时,由于原本具有三字一句,两句一韵的特点,不仅给读者以清新、明快之感,而且有利于阅读、记忆和理解,译文句子结构的选择以及源语修辞的表现手法也应给予最大限度的关注,使得译文语篇在语言形式上做到对应、衔接,与语义内容贯通有机结合,构成更好的译语语篇织综,尽可能达到“形神兼备”。

例 11. 首孝悌,次谨信。^{[3](P14)}(《弟子规·总序》)

美译: First, obey and care for your parents, and then practice true brotherhood. Learn to be careful and honest.^{[4](P11)}

覃译: The book first teaches us how to be dutiful to our parents, and how to be respectful and loving to our siblings. It then teaches us how to speak and act with caution in our daily life, how to be a trustworthy person, and how to believe in the teachings of the ancient saints and sages.^{[5](P26)}

第一种译文把后半句挪到下一句话开头,这或许是译者的变通策略之一,而覃译显示句子结构繁杂,没有考虑原语的语体风格。

试译: First honor your parents and treat your siblings kindly and then be cautious and honest in your words and deeds.^{[3](P23)}

例 12. 泛爱众,而亲仁;有余力,则学文。^{[3](P14)}(《弟子规·总序》)

美译: Learn to be careful and honest, and cherish all living beings. Draw near to good-hearted people, and study whenever you can.^{[4](P12)}

覃译: Furthermore, it teaches us to love all equally and to be close to and learn from people of virtue and compassion. If we have accomplished all the above and still have the will and energy to improve, then we can study further and learn literature and arts to improve the quality of our cultural and spiritual lives.^{[5](P26)}

美译文中,由于插入前一句部分内容,不仅整个句子结构受到影响,而且不使用连词,只是简单地罗列出动词,使句子的意思不明确;覃译文仍使用了较长的句子结构,如此不确定的含义表达不适合解读道德教育的文本。

试译: Cherish all living creatures and learn from benevolent people. Only when you have accomplished these deeds can you begin to learn the other arts.^{[3](P23)}

例 13. 父母呼,应勿缓;父母命,行勿懒;父母教,须敬听;父母责,须顺承。^{[3](P14)}(《弟子规·入则孝》)

美译: When mother and father are calling,

answer them right away. When they give you instructions, obey them without hesitation. When your parents need to instruct you, respectfully do as you are told. Whenever your parents must scold you, acknowledge your errors and faults. [4] (P13)

章译: When your parents call you, answer them right away; when they ask you to do something, do it without delay. You should not make up excuses for your laziness. What your parents teach you about ways of life is for your own good, so you should listen attentively; when your parents scold you for your doing something wrong, you should be ready to accept their criticism and correct your mistakes without trying to gloss over them. It is absolutely wrong to talk back and make them sad. Even if you are done wrong, you should adopt the attitude of "correcting mistakes if having committed them and guarding against them if not." [5] (P28-29)

以上两种译文均以 when 引出的从句开头,弱化了主句的祈使功能。此外,整个句子结构冗长,未能尽力体现原作的风格。原文的每部分都包含一个动词,每一个动词表达一个事理,如“呼”“缓”“命”“懒”“教”“听”“责”“承”。

试译: Come on time when your parents call for you, and meet their demands in timely fashion. Listen to your parents with patience and respect when they teach you; recognize your mistakes and accept the punishment when they scold you. [3] (P24)

例 14. 勿自暴,勿自弃;圣与贤,可驯致。 [3] (P22)
(《弟子规·余力学文》)

美译: Don't let your instincts control you, or waste time in idle pursuits. Work hard and become worthy Sages. We all can harvest these fruits. [4] (P33)

章译: Neither give up and fall back to earlier low stage. To become a person of virtue and wisdom is something we can all hope to attain in time. [5] (P115)

赵彦春曾经说过:“所谓翻译,实际上就是根

据关联原则对原作进行阐释的明示—推理过程。这一过程是动态的行为。译语语篇的织综与语际之间的关联具有同等的重要性。衔接和连贯相互配合、交织,构成了浑然一体的语篇织综,有助于语篇实现其自身的价值。” [9] (P192) 上例增加连词“because”使整句语义更连贯,构成更好的语篇织综。

试译: Never be harsh on yourself nor give up on yourself, because you can be a sage or a person of virtue by making sustained efforts. [3] (P35)

例 15. 凡是人,皆须爱;天同覆,地同载。 [3] (P19)
(《弟子规·泛爱众》)

美译: For all creatures throughout the world, we should cherish a kindred regard. The sky covers all of us equally. The earth supports all humankind. [4] (P27)

章译: Human beings, regardless of nationality, race, and religion, should be loved equally. We should learn from heaven and earth, which selflessly provide shelter and food for us, but ask for no returns. [5] (P86)

前两种译文都采用了断句的方法,将其译成两句话。笔者认为,断句会使句子结构冗长。如果采用连词连接整个句子,语义关系清晰,整句结构也简洁明了。

试译: Love everyone equally, since all are sheltered by the same sky and supported by the same earth. [3] (P31)

例 16. 能亲仁,无限好;德日进,过日少。 [3] (P21)
(《弟子规·亲仁》)

美译: To draw near to such wholesome people will bring on immeasurable good. Our virtues increase day by day, our faults bit by bit disappear. [4] (P29)

章译: We can benefit immensely by approaching virtuous people, because they will help us improve our morals day by day. As a result, our virtues will grow and our wrongdoings will lessen. [5] (P104)

从汉语原句表达的信息可以看出,“德日进,

过日少”是前面小分句中“无限好”的具体体现。因此,保持完整的句子结构有利于体现语言信息的连续性。

试译: You benefit greatly by learning from the selfless, for your morality is strengthened, and errors are probably avoided every day. [3] (P33)

简而言之,在《弟子规》的英译过程中简化句子结构有利于译文“神”和“形”二者的和谐、统一,可以最大限度地忠实于原文的意义和风格。

五、译文信息量的差异

由于中西文化的差异,人们的思想和表达方式也存在很大的差异。翻译时译者有时需要做必要的补充,其目的是“补上对原语读者来说不言自明而对译语读者却必须说明的意义”^[14]。再者,译者应根据原文的语义特征补充说明重要的意义。

例 17. 财物轻,怨何生;言语忍,忿自泯。^{[3] (P15)}
(《弟子规·出则弟》)

美译: If wealth is not viewed as essential, how could resentment arise? When words are both gentle and patient, bad feeling will soon disappear. ^{[4] (P17)}

章译: Value filial ties more than property and belongings, no grudge will come between you and your siblings; Be careful with your words and hold back hurtful comments, then unnecessary resentment will gradually die out. ^{[5] (P43)}

原文突显的意思一是要把财物方面的贪欲看轻;二是讲话要谨慎^[6]。在表达过程中增补这些信息有助于读者更好地理解原文的真实含义。

试译: Property is a source of resentment, which won't build up so long as you think little of it. Words are a source of indignation, which won't be occasioned if you speak patiently with each other when disagreements do arise. ^{[3] (P26)}

例 18. 事虽小,勿擅为;苟擅为,子道亏。^{[3] (P14)}
(《弟子规·入则孝》)

美译: A matter might be trivial, but if it is wrong to do it or unfair to another person, I must not do it thinking it will bear little or no consequence. If I do, I am not being a dutiful

child because my parents would not want to see me doing things that are irrational or illegal. ^{[4] (P13)}

章译: If something is irrational or improper, avoid doing it even though it is very trivial. If you do whatever you like without restraint, you will spoil your moral integrity. That is against filial obligation and therefore we should be ashamed of doing that. ^{[5] (P32)}

试译: Don't do as you please anything irrational or illegal, no matter how trivial it is; otherwise, you are not dutiful children. ^{[3] (P24)}

“翻译不是静态的代码转换,而是以关联为准绳,以顺应为手段,以意图为归宿,尽量使译文向原文趋同的动态行为。这就意味着翻译要在尽可能多的层面上与原作对等,在保证传达原意图的前提下,尽可能兼顾其他因素,但不要求机械的对等,更不提倡无故的生发或无谓的牺牲。”^{[9] (P99)}以上例句表明,有些词汇对原文读者来说非常容易联想到特定的含义,而对于译入语读者来讲,如果不增补隐含的信息就有可能造成理解方面的障碍。但是在增补信息时应注意组句的方式方法。以上两例译文中,试译者将补充的信息有机地融入译文中,增加了译文的可读性、可理解性。

结语

《弟子规》的原文形式简洁、规整,词句对称、平行。译者在理解原文的过程中需要通过其表层意义探讨深层意义,包括其联想意义和言外之意,以便更好地把握原文的思想内涵;在译入语表达过程中不仅须认真选词、搭配、增补信息,尽可能再现源语的语义内涵和文化内涵,更要注重句子结构的平衡、对称,以便更好地再现原文语言风格和语言形式。中华典籍外译是一项系统化的工程,如何通过翻译及推广,实现中国特色话语体系与世界其他国家话语体系的有效对接,把中华民族博大精深的文化更加有效地传播到国际社会,需要我们的共同努力和探讨。

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Comparative Study on Strategies for Translating *Di Zi Gui* from Chinese into English

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Abstract: The original text of the Confucian classics *Di Zi Gui* (*The Principles for Youngsters*) is featured by its brief and regular forms, symmetrical and paralleled sentences, as well as its close and implicit grammatical relationships. For such a text, Chinese-English translation strategies are exemplified by a comparative study of the English versions of the text from the perspective of Relevance Theory and Convergence Principle. It is proposed that in the process of understanding the original text, the translator is supposed to work out the deep meaning through the surface meaning; and that in the process of expressing, the translator is advised to be careful not only in selecting words, phrases and collocations, but also in keeping the balance and symmetry of the sentences so as to reproduce the linguistic style and forms of the original.

Key words: *Di Zi Gui* (*The Principles for Youngsters*); English versions; translation strategies