

### 第五次執委會會議

本年度執委會第五次會議於三月四日假中文大學第一苑余也魯教授寓所舉行。與會委員包括：宋淇（主席）、劉治平（書記）、余也魯、朱志泰、李勉民、賴恬昌、劉靖之、潘朝彥、孫述宇、金聖華。會議討論並通過下列事項：

一、宣讀並通過上次會議紀錄。

二、報告事項：主席宋淇先生報告謂亞洲協會已慷慨津貼美金二千元，作為出版《英文新字彙編》之部份費用。

三、討論事項：

(甲) 議決通過接納黎翠珍女士、徐天佑先生、陳文鴻先生為普通會員。

(乙) 議決通過下次例會及本年度會員週年大會於三月廿六日中午十二時半假國賓酒

店聯合舉行，聚餐費每位二十五元，並敦請李達三神父（Rev. Fr. J. DEENEY）演講。

(丙) 議決接納一九七六年度財務報告（資產負債表及收支決算書），並交會員週年大會通過。

(丁) 關於《英文新字彙編》請高克毅先生及蔡濯堂（思果）先生校閱之酬金，議決通過請求亞洲協會另加津貼美金一千元，作為高先生及蔡先生校閱之酬勞。

(戊) 議決邀請賴恬昌、潘朝彥、余也魯、孫述宇、宋淇、李如桐等幾位協助《譯訊》之編輯工作。

### 週年會員大會

本學會於一九七七年三月二十六日星期六中午十二時三十分假座九龍尖沙咀彌敦道中間道國賓酒店十七樓海景閣舉行午餐例會暨本年之週年大會。席間，主席宋淇先生向會員報告一年來的會務，並由李達三神父演講（講詞摘要請參閱本期第二、三頁）。會議討論並通過下列事項：

(甲) 會務報告：

主席宋淇報告：

1. 翻譯學會現有會員一百二十五人，其中經常參加本會活動之會員超過半數。

2. 本會之午餐例會仍然每兩個月舉行一次，每次均有學術演講。本年度先後榮獲丁紹源先生、柳存仁教授、姚克教授及李達三神父四位向會員作學術性之演講。

3. 由亞洲協會主辦之《中譯英翻譯研討會》之論文集，交由本會出版並代理經銷，定價港幣廿五元。本會會員除免費獲贈一冊外，如欲購買，仍可享受六折優待。

4. 本會《譯訊》現由劉靖之主編，計劃每年出版四期，希望會員踴躍提供資料，使《譯訊》更為充實。

5. 《英文新字彙編》一書之計劃小組共有組員十位，由執行委員馮金聖華擔任召集人。十位組員利用工餘時間已將該書編成。該

書共收一九六三年以後出現之新字五千餘，並徵得高克毅、蔡思果兩位先生作最後之校訂工作。亞洲協會亦予以鼎力協助，資助本書印刷費用。本會特向從事此項工作之十位熱心會員和亞洲協會致以謝意。

6. 世界中文報業協會與本會合辦之“新聞翻譯研討會”已於去年七月舉行，本會會員踴躍參加，會員孫述宇、姚柏春、劉治平、張同在會上作專題演講。

7. 今年適逢雙年，故執行委員及職員均無需重選。一年來執行委員會平均每兩月開會一次，策劃本會各項工作，並經常得到各有關方面之協助及眾會員之支持，深為感激。法律顧問、會計師全屬義務性質，不辭勞苦地為本會服務，主席謹代表翻譯學會向各位熱心人士致以深切謝意。同時，主席去年胃病復發，會務由賴恬昌、孫述宇、秘書劉治平、司庫李勉民及各執行委員分担，使會務得以順利進行。

(乙) 討論事項

1. 議決通過接納一九七六年度財務報告（資產負債表及收支決算書）。

2. 議決通過聘請黃振明會計師為本會核數師。

# BICULTURALISM AND TRANSLATION

by John J. Deeney

## PRE-NOTE

The text which follows is a summary of a talk given to the Hong Kong Translation Society in March.

## Introduction

In today's brief talk, I wish to make three points: 1) the nature of biculturalism; 2) how to cultivate this biculturalism; and 3) the implications of biculturalism for translators. It is my conviction that a good translator is not only forever striving for perfect bilingualism but, more importantly, he must be dedicated to the life-time job of becoming bicultural.

## The Nature of Biculturalism

Very simply, biculturalism is being at home in two cultures. We know the importance of context in trying to translate words, but translation itself is a part of a wider context — the *culture* out of which every language derives its life and sustenance. Therefore, we are not only concerned with the art of translating the components of one language into another language, but we must strive to develop the habitual disposition or attitude of thinking and feeling in two cultures.

We all can think of examples to point up cultural differences, I am sure. Two of my favorite are the 'Keep Off the Grass' signs I discovered in one of Taiwan's parks and the way the Chinese and Indians settled one of their many border disputes. In the former, the Chinese sign read, '*Ai Hu Ts'ao Mu*' (愛護草木). In the latter example, the dispute was resolved by what a Westerner would call a typically oriental compromise: The Chinese referred the mountain (which, incidentally, was a barren, uninhabitable summit in the Himalayas) by a Chinese name and the Indians called it by an Indian name. Both parties had linguistic sovereignty and they were satisfied.

## How to Cultivate Biculturalism

Perhaps the most important aspect of cultivating a healthy bicultural sense is, paradoxically, to have established very firm roots in one's own culture. In other words, one must have a sure sense of one's own self-identity. This is not so easy in the *ku-chin chung-wai* (古今中外 不中不西) period of transition we find ourselves in. There is a real danger of becoming culturally schizophrenic — *pu-chung pu-hsi* (literally, neither Chinese nor Western). But given a strong sense of one's own cultural identity, the best way of cultivating biculturalism is go out into another culture and actively compare its relative strengths and weaknesses, its similarities and dissimilarities, with one's own culture. Another way of cultivating biculturalism is to develop a sympathetic and tolerant attitude towards the target culture. Differences should be seen as simply differences, and not allowed to carry over into moral judgments of good or bad, right or wrong, especially if one associates his culture with the good

and right, former and the target culture with the latter qualities. This is not so difficult to accept in the mundane area of, let us say, chopsticks or knives and forks, but when it comes to human relations, conflicts often arise.

Some final considerations deserving mention if we wish to cultivate the bicultural attitude are: a stringent objectivity about the positive aspects of the target culture; a welcoming attitude that it may have certain features that could complement and enrich one's own culture; an honest humility which actively wishes to become acquainted with such features; and, finally, a good sense of humor and the ability to laugh at oneself.

## Implications of Biculturalism for Translators

Though translation may be at best an echo, we do not have to be as pessimistic as Voltaire was when he said: 'Translations increase the faults of a work and impair its beauties.' The best way to minimize such accusation, I believe, is to strive towards a more comprehensive grasp of the totality of the target culture. This, of course, is a life-time task and requires an approach which is, at the same time, a) pluralistic, b) inter-disciplinary, and c) cooperative.

Pluralism involves a number of points; the most important point of all, perhaps, is that a good original often deserves several translations if all the important components are to be satisfactorily expressed. If we consider the original as a kind of ordering or synthesis of reality, then the translation should also be a similar re-ordering of the same reality in all its implications, and this involves both language and cultural components.

Inter-disciplinary action is necessary when we reflect on the fact that complex cultures can only be understood in their richness when we approach them from several angles in order to appreciate their reciprocal relationships. Not to take advantage of the social science disciplines, to say nothing of the twentieth-century science of linguistics, is to relegate ourselves to an incoherent and unintegrated view of the target culture. Of course, we must avoid the danger of superficial diletantism, by also having a speciality that takes us into a thorough-going and systematic approach to the subject of our choice.

Cooperation or teamwork is necessary to keep us honest and objective to say nothing of helping us avoid blunders. By team-work I do not mean to emulate the practice of farming out a Western bestseller to fifteen or twenty 'translator hacks' who assemble the hodge-podge as quickly as possible to make a quick buck on the gullible public. Primarily what I mean is the willingness on the part of a translator to consult his peers before daring to let a serious translation appear in print. Without depersonalizing the individual's effort, I do believe that a certain kind of institutionalization for difficult works may achieve higher quality results. The Translation Society of Hong Kong has the structure and the formula to do precisely this.

### Conclusion

At one time or other we have probably heard Donne's famous 'Meditation XVII' written on his sick bed: 'No man is an island, entire of itself; every man is a piece of the continent, a part of the main... Any man's death diminishes me because I am involved in mankind, and therefore never send to know for whom the bell tolls; it tolls for thee.'

Less known but perhaps more applicable to us as translators is Donne's play on the word, 'translate' in an earlier part of this same discourse. He takes the word "translate" in its original Latin sense of 'to carry across,' referring, of course, to the process of going from one life to another.

All mankind is of one author and is one volume; when one man dies, one chapter is not torn out of the book, but translated into a better language; and every chapter must be so translated. God employs several translators; some pieces are translated by age, some by sickness, some by war, some by justice; but God's hand

is in every translation, and his hand shall bind up all our scattered leaves again for that library where every book shall lie open to one another.

Whatever our personal beliefs may be, Dean Donne's idea of moving from one life to another is analogous to our task of translating the life of an original to a new life in our translation... and this is a 'consummation devoutly to be wished.' We may truly refer to it as our sacred task as translators to 'carry across' the weighty responsibility of rich cultural traditions. To shift my metaphor a bit, we are the footpath or bridge between cultures, and you cannot act as a bridge without being trampled upon rather heavily.

In any case, let us try to make the journey for all concerned as pleasant and profitable a one as possible so that eventually, every book and every culture will, in Donne's words, 'lie open to one another.' We may well wish each other: 'Yi-lu shen-feng' (一路順風) (loosely, 'May able winds wing you on your way').

## 卡特的 DREAM

美國總統卡特在一九七七年一月二十日就職，在典禮上發表的就職演說，一度引致台灣翻譯界在台北聯合報上掀起一場筆戰。

開始時候，是專欄作家楊子在聯合報的專欄上，對中央通訊社的演說詞譯稿提出意見，認為有些地方譯得不恰當，尤其是對處理卡達所說的'dream'一字。中央社的譯法為：

今天，我沒有宣佈新的理想，但是（按：中央社後來承認這兩字因在校稿時疏忽而沒有刪掉），而祇是敦促對於原有的理想應有新的信仰。（按：原文為 I have no new dream to set forth today, but rather urge a fresh faith in the old dream.）

楊子認為將dream譯為理想有欠妥善，因為卡特在同文中提到理想時，是用idealism一詞的，而楊子自己的譯法是：

我今天沒有新的夢想可提陳，但毋寧求在舊夢中產生新的信仰。

對把dream譯成“理想”的問題，中央通訊社亦有致信聯合報加以辯解，中央社認為dream至少在中國人一般所說的‘想入非非的夢想’外，還表示一種希望和理想...夢想是虛幻的東西...卡特決不會敦促美

國人把信仰寄託在虛幻而不真實的東西上面’。此外，讀者劉雲適又在報上支持中央社的說法，還指出講詞的上文下理的含意以證明這一點。

顏元叔教授在《彥頁隨筆》中，則認為應譯作‘夢’，因為‘卡特之夢，即美國之夢’，‘正是從美國文化傳統裡揪出來的一個字’。他又認為，美國之夢是帶有浪漫和理想主義的氣息的，譯為‘理想’就未免太理性了點，而dream是一個暗喻，翻譯暗喻最好是直譯，以保存其多義性。顏教授的譯法為：

今天，我沒有新的夢想宣佈，我只是要求國人對我們的古老夢想，重振信心。

他另一譯法是：

今天，我沒有新夢可資揭示，我只要求國人對吾人之舊夢注入新的信心。

最後，顏教授提了一點，倒值得譯訊讀者反省：‘聰明人不搞翻譯——全部自我創作。不聰明的人搞翻譯，資格實在太多，要外語‘馬馬虎虎’，中文‘馬馬虎虎’，還要對外語的文化背景有個一知半解，庶幾乎成果才得‘馬馬虎虎’，萬一碰上專門著作，那便還要加上所謂的專家知識。’

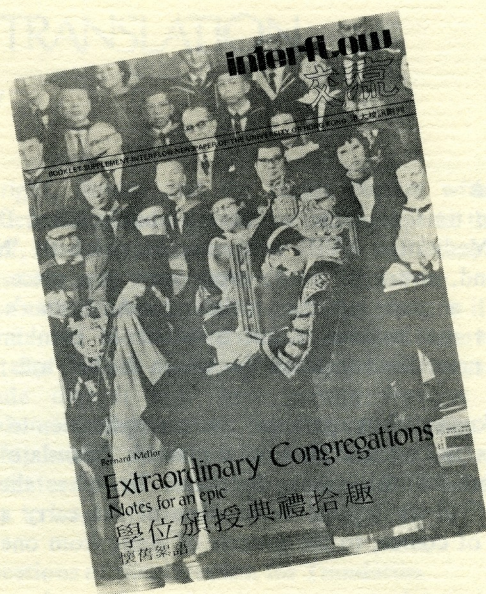
## 出版消息

### interflow 交流

(第八期)

出版：香港大學新聞組

內容簡介：此期港大校訊《交流》，除報導校內一般消息，並出版附刊《學位頒授典禮拾趣—懷舊絮語》，由曾任職港大教務主任二十六年的梅樂彬博士(Dr. B. Mellor)記述歷屆學位頒授典禮的妙聞，全刊以輕鬆幽默、寬仁誠懇的文筆，道出此種莊嚴場合中所發生過的有趣事件，使人讀來忍俊不禁。譯筆生動傳神，值得向從事翻譯同人介紹。



### 傳播季報

## THE ASIAN MESSENGER

出版：香港中文大學傳播研究中心

逢三月、六月及十一月出版

內容簡介：亞洲唯一全面報導亞洲傳播研究與活動消息及發展狀況的英文刊物。

訂閱手續：該中心已依本學會最新會員地址名單寄贈最近出版之一期，並附有訂閱單，每年三期只收郵費及手續費港幣五元，外埠十元，訂閱費免收。凡會員欲訂閱者，可用支票逕寄該中心，地址：新界沙田中文大學傳播研究中心。

### 中文公事管理局通訊 (第八期)

出版：民政署中文公事管理局

內容簡介：該通訊為使局內局外同寅得以加強聯繫，傳達訊息。除報導局內簡訊、人事動態外，此期特稿更有不少談及該局翻譯員對譯事之心得，如‘談評改翻譯’、‘譯海拾趣’、‘談談香港街道名稱’等，翻譯界人士均會有興趣一讀。

### ? 譯事質疑 ?

琵琶行

- 一、醉不成歡慘將別，別時茫茫江浸月。  
(‘醉’是真醉抑未醉？應如何譯？)
- 二、夜深忽夢少年事，夢啼悲淚紅闌干。  
(淚落闌干抑淚在有脂粉的面如紅闌史記干？)  
滑稽列傳第六十六(淳于髡)
- 三、…日暮酒闌，合尊促坐，男女同席，履舄交錯，杯盤狼藉，堂上燭滅，主人留髡而送客，羅襦襟解，微聞薜澤，當此之時，髡心最歡，能飲一石…  
(到底‘主人’是男抑是女？)

[編者按：歡迎來函對一切譯事提出質疑、評論。]

### 編 後 語

本期譯訊的稿件，除報告翻譯學會的會務外，都集中於討論翻譯技巧方面的問題。

台灣大學英文系教授李達三神父曾於本會三月廿六日之例會，就‘雙重文化與翻譯’一題演講，講詞撮錄於本期內。李神父以外國人的眼光看中外文化分異之處，並就從事翻譯工作者如何掌握雙重文化神髓的問題提出建議。

‘卡特之夢’一欄內，各譯者對‘dream’一詞的中譯法都各持充分的爭論理由，可見台灣翻譯界對一字一詞推敲的認真態度，實在值得本地翻譯界效尤。因此，本期特別刊出本會一位會員對翻譯的一些疑難，歡迎其他會員來函提出對譯事的質疑或見解，以收集思廣益之效。

來稿請寄香港薄扶林道香港大學新聞組劉靖之收，或賜電五：四六八一六一內線二〇三。