

The Theoretical Discourse on Buddhist Scripture Translation: Its Genealogy, Interpretive Mode, and Philosophical Underpinnings

By ZHANG Hongyu (Shanghai Maritime University, Shanghai, China) p.5

Abstract: The development of the theoretical discourse on Buddhist scripture translation has its root in ancient Chinese philosophy and culture. Underpinning the discourse's form of expression, narrative style and mode of argumentation are principles of Chinese literary theory. In the process of its development, the discourse not only shaped up a unique hermeneutics but also formed a distinctive philosophical bedrock with three unique features. First, a holistic approach to translation is valorized. With the traditional principle of “*hehe*/和合” or “harmonious togetherness” upheld, the external and the internal elements of translation are seen as aspects of a unified whole and their differences tend to be played down. Secondly, the discourse subscribes to the hermeneutical assumption of “*yanbujinyi*/言不尽意” or “speech always signifies more than what it says,” leaving room for the reader's own imagination in the interpretive process. Thirdly, it attaches importance to the strategy of “*bileiquxiang*/比类取象,” or “achieving resemblance through analogy,” in rendering of the source text. By adopting these principles, the discourse on Buddhist scripture translation takes on the pragmatic orientation of traditional Chinese literary theory. Such an orientation has not lost, and will probably never lose, its theoretical relevance to translation scholars.

Keywords: theory of Buddhist scripture translation; discourse system; way of narration; philosophy

Dai Zhen's *Xungu* Hermeneutics as a Framework for Rethinking the Translation of Chinese Classics

By ZHOU Zhonghao (Nanjing University, Nanjing, China & Jiangsu Open University, Nanjing, China) p.14

Abstract: The 18th-century Chinese philosopher Dai Zhen laid down for textual interpretation the rule of “*you zi tong ci, you ci tong dao*/由字通词、由词通道,” or “accessing the signification of an utterance through its constituent words, while accessing the meaning of Dao through the utterances.” Succinctly summarizing the linguistics-oriented (*xungu*/训诂) hermeneutics he formulated, this dictum had served as a guiding principle for the interpretation of Confucian classics during the Qianlong-Jiaqing period (approximately 1730-1820). The attitudes, approaches, and methods embedded in this hermeneutical rule turn out to be of significant value for the study of classics translation as well. The rule distinguishes among three interconnected levels in the interpretation of ancient Chinese classical texts, i.e., the lexical, the discursive, and the Daoist. It incorporates not only the process of uncovering an utterance/text's meaning by looking up the original definitions of its constituent words (Chinese characters), but also that of understanding the text's deeper moral/philosophical signification by examining the utterances it comprises, offering thus a framework for a comprehensive understanding of classical Chinese texts. When placed within the same framework, the translation of Chinese classics can similarly be approached from the three levels mentioned above. First, (Chinese) character/word should serve as the starting point for translation. Translators must begin with the character/word and adopt a rigorous *xungu* approach by finding clues for understanding the expressions concerned from the pronunciation, form, and original meaning of the characters/words involved. Second, the role of utterance/text as intermediaries in understanding must be emphasized. Only through methods such as phonetic analysis, contextual examination and comparative textual research can translators achieve a thorough understanding of utterances. Finally, to enable translators to convey the Dao of the original text and cultivate their own unique approach to translation, an in-depth understanding of the multiple connotations of Dao is essential. As the methodological value of Dai Zhen's thought demonstrates, China's traditional *xungu* hermeneutics can be a rich source of inspiration for translation studies.

Keywords: *Xungu* Hermeneutics; Dai Zhen; Chinese character/word; utterance/text; Dao; translation of classics

Beyond “Ethical Utopia”: On the Evolution of Berman's Thought on Translation Ethics

By HU Chenyao (Sichuan University, Chengdu, China) p.23

Abstract: As the initiator of ethical studies of translation in our time, Berman's theory of translation ethics makes available an axiological framework centering on the relationship between the translating Self and the translated “Other.” The framework is inherently dynamic, undergoing continuous development and self-correction. This article offers a comparative analysis of Berman's earlier and later statements on translation ethics, tracing the trajectory of his evolving ethical perspectives from an initial emphasis on “recognizing the Other as Other” to his later call for treating the Other with “some kind of respect” and disclosing the concealed “heterogeneity” within pertinent ethical objectives. Drawing on Venuti's ethics of difference, this article also looks into Berman's attempt to step out of the ethical utopia he originally embraced, and speculates on what had motivated him to take this move.

Keywords: Antoine Berman; translation ethics; heterogeneity; ethnocentrism

Decoding Poetic Messages by Dissecting Chinese Characters: Boodberg-Schafer School's English Translation of Classical Chinese Poetry

By *WANG Fang* (Qingdao University, Qingdao, China) & *REN Dongsheng* (Ocean University of China, Qingdao, China) p.31

Abstract: The Boodberg-Schafer school of translation, active in the North American circle of Sinological studies during the latter half of the 20th century, has exerted an indelible influence on the conception and practice of C-E scholarly translation. This paper takes another look at Peter Boodberg and Edward Schafer's discourse on poetry translation so as to cast some new light on the perspectives on meaning, subjectivity and poetry from which they decode classical Chinese poetry. Using their rendering of binoms and neologisms as case studies, the paper finds embedded in the school's character-centric exegetical approach to construing and translating classical Chinese poetry an orientalist mindset of imagination and a fascination with the exotic. Situating the development of this school against the backdrop of a methodological paradigm shift taking place within North American sinology, the paper argues that Boodberg and Schafer's efforts actually represent the resistance put up by the established philological model of sinological research to the emerging culturally and multi-disciplinarily oriented model of Chinese Studies. It represents, in other words, their commitment to preserving and defending the traditions of classical sinology. In this context, it can be said that scholarly translation serves not only as a medium for expressing academic opinions but also as a strategy for struggle of discursive power in academy.

Keywords: Boodberg; Schafer; classical Chinese poetry translation; translation discourse

Interpreting Ancient Western Philosophy in Early Twentieth-Century China: A Study of the Chinese Translation of *The Nicomachean Ethics* Published in *Xueheng (The Critical Review)*

By *JIANG Yun* (Wuhan University, Wuhan, China) p.40

Abstract: Early 20th-century China witnessed a translation-facilitated massive influx of Western learnings. Among contributors to this trend, *Xueheng's* translation of *The Nicomachean Ethics* stands out as a remarkable achievement in efforts to introduce Western philosophy into China, for it enabled, and started virtually, a meaningful colloquy between the Chinese literati and the ancient Greek philosophers. When translating core ethical concepts, the translators involved in this project skilfully adopted the method of mutual interpretation, striking a balance between finding common ground and preserving essential differences. Such a methodological approach made it possible to have a cross-cultural dialogue between Aristotelian and Confucian ethics and thus to work toward a shared understanding of human happiness, virtue and the golden mean. By engaging both Chinese and Western classics through the act of translation, the *Xueheng* translators also addressed contemporary issues related to traditional and modern ethics, ultimately seeking to reconstruct an ethical framework relevant to their time. With the comparative and historical approach adopted in the translation of Aristotle's *Ethics*, the translators were thus able to bring together ancient ethical insights from both Chinese and Western civilisations, and to demonstrate their enduring relevance as well.

Keywords: *Xueheng (The Critical Review)*; *The Nicomachean Ethics*; re-interpretation of classics; dialogue between China and the West

How FIT's Communiqués of International Translation Day Reflect Its Changing Conception of Translation

By *ZHANG Huiyu* (Zhejiang University, Hangzhou, China) & *WAN Hengyue* (Zhejiang University, Hangzhou, China & Guizhou University, Guiyang, China) p.104

Abstract: Each year, the International Federation of Translators (FIT) would issue an official Communiqué to mark the International Translation Day and as a way of enhancing the public's recognition of this indispensable profession. Adopting a discourse-historical approach, this paper conducts a diachronic study of the available Communiqués of International Translation Day in an attempt to find out how translation has been conceptualized by the FIT itself. The findings show that the organization reflects on and conceives of "translation" primarily in terms of the subject, the object, and the values of translation, and its conception has been changing with time. The translating subject projected in the Communiqués has evolved from the persona of an afflicted professional to that of a caring guard; the translated object has been defined more and more with an emphasis on specific needs for translations by individuals rather than general demands by the society as a whole; the values of translation have been identified more and more with its mind-shaping function than its creative potentials. By making these changes, FIT adapts its institutional discourse to a constantly changing context of practice so as to remain effective in promoting the profession.

Keywords: FIT; translation discourse; International Translation Day; Communiqués; institutional discourse