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厦 门 大 学

《文化之旅—法国》英汉翻译中的
消极欧化及其优化策略

**On the Passive Europeanization and Its Optimization
Strategies in the English-Chinese Translation of
*Culture Smart-France***

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摘 要

翻译是语言之间相互接触的主要形式。正如美国语言学家萨丕尔所说的：“语言像文化一样，很少是自给自足的。”一种语言必须与其它语言相互接触、相互作用，从而促进自身的发展。英汉翻译一方面可以促进汉语的发展，另一方面也不可避免地导致了汉语的欧化。本论文所提到的“欧化”主要是指以印欧语言为参照系，在吸收某些词汇、句法结构时，对其构词方式和语法格式过分仿造而造成译文不符合汉语行文规范和习惯的现象，即消极欧化。消极欧化不仅给译文带来不良影响，而且降低了读者的阅读体验。本论文旨在结合具体的翻译实践，从词汇和句法两个角度分析一些常见的消极欧化现象，包括滥用介词、名词、长句以及“被”字句等，以引起译者的注意，在今后的翻译实践中有意识地避免欧化，并从词汇和句法两个层面提出优化策略，尽量消除消极欧化的影响，使译文不仅符合汉语表达规范，而且最大程度地再现原文的风格。

关键词：英汉翻译；消极欧化；优化策略

Abstract

Translation is the main form of language contact. As the American linguist Edward Sapir said, "Language is like culture. Few can be self-sufficient". One language should contact and interact with other languages to improve itself. On the one hand, English-Chinese translation boosts the development of Chinese. On the other hand, it inevitably leads to the Europeanization of Chinese. The Europeanization mentioned in the thesis mainly refers to the passive Europeanization. When Chinese takes Indo-European languages as reference and absorbs certain words or sentence structures, it may cause the phenomenon that the translations are not in accordance with the Chinese grammar criteria, once Chinese imitates English word formation and grammar too extensively. Passive Europeanization not only brings bad effects to the translation version, but also reduces the pleasure in reading. In order to attract the attention of translators and stimulate them to avoid Europeanization in later translation practices, this thesis is aimed at using specific translation practices to analyze some common passive Europeanization phenomena from the point of vocabulary and syntax, including the misuse of some prepositions, nouns, long sentences, passive voice and so on. Besides, this thesis also puts forward some optimization strategies to eliminate the effects of passive Europeanization at two levels-vocabulary and syntax in order to make the translation version both comply with the Chinese norms and recover the style of the original texts to the largest extent.

Key words: English- Chinese translation; passive Europeanization; optimization strategies

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第1章 引言

1.1 翻译材料简介

本翻译报告源文本 *Culture Smart-France* (《文化之旅—法国》) 的作者是英国的 Barry Tomalin, 由江舒桦合著编注, 它是外研社出版的《大学生英语阅读文库》“文化之旅”系列的丛书之一。目前市面及网络上还没有本书的中文版, 为了弥补这一空白, 将本书介绍给更多喜欢法国文化的读者, 带领读者感知一个真实的法兰西, 笔者决定以本书为论文源材料, 这也是本论文的初衷。本论文节选了本书的二到四章: 价值观、习俗传统、结交朋友, 这三章既是整本书的精华部分, 也是一个国家的核心价值观部分, 该部分内容难度适中, 但句式多变, 用词巧妙, 可以有效地检验译者对所学翻译理论的实际应用能力, 以及在英汉两种语言之间的转换能力。

1.2 论文选题的缘由

在具体的翻译实践过程中, 笔者完成第一稿后, 发现译文翻译腔严重, 主要是部分词汇使用频率过高、长难句翻译不当等, 其中长难句翻译是译文欧化最突出的部分, 导致译文晦涩难懂、不知所云。笔者在导师指导下, 积极查阅图书馆文献资料, 借阅相关书籍, 其中有两本书给了我很大的启发: 贺阳的《现代汉语欧化语法现象研究》(贺阳, 2008) 和李颖玉的《基于语料库的欧化翻译研究》(李颖玉, 2012)。前者详细列举了欧化现象, 并且加以论证, 让我对欧化现象有了较为全面的认识。后者将欧化分为积极欧化和消极欧化, 并探讨了积极欧化的价值和消极欧化的优化策略。经过多方面阅读和细致的研究对比, 笔者最终锁定了“英汉翻译中消极欧化及其优化策略”这个主题。随着翻译事业的逐步发展, 语言欧化是每一位译者在翻译实践中都会遇到的问题, 如何从根本上避免消极欧化, 减少消极欧化影响, 也是当下具有实践意义的研究。

第 2 章 原文及译文

2.1 英文原文

2. VALUES AND ATTITUDES

With some reasons, the French believe they have made a preeminent claim to world culture in art, music, painting, and thought.

France is different. Everyone agrees. Not everyone agrees what the differences are, but no one doubts that they exist. The saying “l’exception française,” “the French exception,” means France plays by her own rules and protects her own interests first of all, and that French things are best done by or through French people.

CHANGING THE RULES OF THE GAME—A “WHY” CULTURE

Within limits, other European countries accept situations as they stand and ask how best to achieve a given result. The French ask why the result should be achieved in the first place. This questioning and argumentative spirit usually sends everybody back to the drawing board and sets schedules back by hours, days, or weeks. It is one of the reasons why “expletive deleted” often accompanies the word “French” in other European countries *as* people express their frustration with French intransigence.

THE IDEAS SOCIETY

Part of the readiness to question comes from French education itself. In France, intellectualism is not a dirty word. French children in the upper secondary schools all study philosophy as part of the school curriculum. They are taught to think logically and to debate. The French are more tolerant of impracticability than of inconsistency. In any discussion, they will depart from a central statement and proceed logically to conclusion. They will criticize you for your faulty logic, rather than for your impractical solutions, and they will be stubborn in holding to their own ideas unless you can find some way of demonstrating that their logic is wrong or that there is an alternative logical solution.

Rene Descartes (1596-1650), the French philosopher and mathematician is known as “the father of modern philosophy.” He codified the French system of logical

thinking—Cartesian logic. His most famous dictum is, “I think, therefore I am.”

In France it is important to be *sérieux*(this is a necessary quality in a French *cadre*, or senior manager, for example). Therefore education, intelligence, and eloquence are prized. *Sérieux* also means professional. A French term of criticism is “*Ce n’est pas sérieux*”(“It’s a joke—not professional”). So if a French person accuses you of not being serious, it means that you are not behaving professionally, rather than that you do not mean what you say.

This abstract thinking and love of rational order shows in the ordering of nature in the famous formal gardens laid out by Le Nôtre at Versailles and the Louvre in the seventeenth century. However, it would be a mistake to confuse the French love of rationalism with a desire for clear, straightforward, practical systems.

The French live happily with apparent contradictions. They see nothing incongruous in keeping old-fashioned plumbing in the bathroom and installing the most up-to-date gadgetry in the kitchen. Or in driving a long distance to enjoy a two-hour lunch, combining a passion for the open countryside with a tolerance of cramped, dark living spaces, permitting dogs (sometimes on velvet cushions) in restaurants where children aren’t allowed, or using expensive perfume but not bothering with deodorant.

FRENCH STYLE

The French combine logic with wit, flair, and elegance. They enjoy plays on words, rhetoric, and satire rather than practical jokes or “belly laughs”, and if you watch a talk show on French TV you will be impressed by the speed of reaction and by the witty observations made by contributors. Humor in business meetings is, on the whole, not expected.

For the French, style and flair in presentation, including self-presentation, is important. The French hate being bored. They enjoy a good argument, and will take the other side just for the hell of it. They need to feel validity in everything they do, and if their attention is not engaged they will actively show they are distracted, begin mini-conversations, talk on their cell phones, or get up and leave a meeting.

The preeminent manifestation of French style is food and fashion. Haute couture and its attendants, perfume, make-up, and accessories are not just a major industry but have iconic status. In France it is important, especially for women, to be properly coiffed and properly dressed, and you will find, if you live or work regularly in France,

that you will be affected by this.

BEING FRENCH

The French are often criticized for being chauvinistic and distrustful of other nations. On a practical level this is merely self-interest, but for France the very concept of Frenchness and *la Francophonie* (the French-speaking world) is important.

This does not mean that France is closed to outside influences. On the contrary, France has eagerly imported novelty from all over the world. It's just that when something has been imported, it becomes—well, French.

To preserve the concept of Frenchness, France will invest in prestigious projects that also have practical benefits, both for the image of France and for French business. These may vary from nuclear explosions in the Pacific, in the face of international criticism, to the success of the Airbus , or the architectural marvels of the Louvre or the Bcaubourg in Paris, or indeed the speed of France's TGV (*Train à Grande vitesse*—high-speed train).

A key part of being French is respect for the French language. In school it is important to learn to speak French properly, and especially to write it. Written French is much more formal than its equivalent in the U.S.A. or the U.K., with a focus on correct grammar, spelling, and punctuation rather than on free expression.

It's important to remember that French was the language of diplomacy and of educated people from the sixteenth to the early twentieth centuries. In 1635 Cardinal Richelieu, Louis XIII's chief minister, founded the Académie Française, with the brief of working “with all care and diligence to give certain rules to our language, and to render it pure, eloquent, and capable of treating the arts and sciences.” At the same time regional dialects or languages (called *patois*) were banned, and children would be beaten at school for speaking them—a practice that continued in France's colonial territories.

The principle of purification continues today. The Académie Française remains responsible for the protection of the language, and regularly fights a rearguard action against the horrors of imported words, especially in the IT, food and drink, and media industries. “Franglais” may be alive and well in the city streets, and *argot*, or slang, has a part to play, but there is still a concern with correct thought and expression.

According to the 1994 *Loi Toubon* (after minister of culture, Jacques Toubon),

all product descriptions, labels, advertisements, instructions, and signs must be in French. Trademarks are exempt from this law. The British cosmetics company Body Shop has been fined for having English labels on its products. Radio stations are fined if they don't play 40 percent French music. Films on French TV must be 60 percent European-made, of which 40 percent must be French.

Language is not only an ideological weapon in France's armory of "Frenchness". It is also the subject of genuinely popular interest. When the French government proposed banning the "g" in *oignon* (onion), people petitioned in protest, as they did in the War of the Circumflex, the speech mark over a vowel in some words, such as *maître* (master), *huître* (oyster), and *forêt* (forest), that often denotes a missing "s" but has little or no effect on pronunciation. Language games on TV are as popular as soap operas. Seven million people watch *La Grande Dictée*, a spelling competition that attracts 300,000 entrants.

The result of all this is that the French will not necessarily applaud you for your halting French. They would expect you to speak their language well. If you are not at least reasonably confident, you are probably better speaking clearly in English—and apologizing for not being able to speak French.

The French love of language extends to literature. The French read widely, and the traditional divide between politics and the arts is much less pronounced than in other countries. André Malraux, writer, wartime resistance leader, and politician, was a prime example, as were Lamartine, De Tocqueville, and Châteaubriand in the nineteenth century. President Jacques Chirac has described poetry as "a necessity for daily living."

The other linchpin of being French is French culture. With some reason, the French believe they have made a preeminent claim to world culture in art, music, painting, and thought. They are, if you will believe them, and many do, the premier civilized culture in the world.

There is still considerable French government investment in the spread of French language and culture through the Alliance Française and French cultural missions overseas. Above all, there is the concept of *La Francophonie* (a concept supported by a government organization, linking the common interests of all countries where French is spoken). It's a concept similar in principle to, but much tighter in practice than, the British Commonwealth of former colonies.

FAMILY FIRST

French families, traditionally, are highly integrated. Children often live with their parents until they marry, and an entire family of three or four generations may live in the same household. If they don't, the family members will tend to live reasonably close to each other and will meet regularly for Sunday lunch or on festivals. Because the family is the first source of business resources or partners in new ventures, the focus of discussion will be about business as well as pleasure.

The French family is also very private. You'll read more about this in Chapter 5, "The French at Home". Only the most intimate friends are brought into family gatherings, and to be invited is a great honor.

The importance of the family at the local level is replicated at the national level. France likes to think of herself as a national family, bound together under the French flag by French experience and, above all, by the French language.

At the same time—remember the ability to live with inconsistency—the French feel that the security of the family is no bar to sexual license. Marital fidelity isn't expected. The French are mildly amused at the American and British media uproar about which politician is found in bed with which man or woman. When French President Francois Mitter and died in 1996, his wife and his daughter were at his graveside, and so were his mistress and her daughter by the former president. The early evening "happy hour" in U.S. and British wine bars and pubs often has a different connotation in France, being the time when most affairs are conducted! What the "Anglo-Saxons" see as licentiousness, the French regard as just another aspect of life. What they object to is the intrusion of the media.

Although France is primarily a Catholic country, illegitimacy carries no stigma (except among strict Catholics), and "living in sin" (unmarried couples living together) is not a problem.

What everyone is concerned about is discretion, so that the dignity and integrity of the family are preserved.

BEHAVING CORRECTLY

We've mentioned the expression, "Ce n'est pas sérieux" ("It's unprofessional"). Now here's another one: "Ce n'est pas correct" ("It's not the right way to behave"). In

France, etiquette is important. For example, you don't say just "Bonjour." You say "Bonjour, Monsieur" or "Bonjour, Madame." Adding the "Sir" or "Madam" is correct behavior. Omitting it is incorrect, even vulgar. The French set great store by correct behavior, and the sooner you learn the rules the better. Unfortunately the American "Have a nice day" familiarity is not considered correct behavior. The French tend to consider American dress and manners careless, naïve, and unsophisticated, and to mock the British for dressing badly and having no sense of *savoir faire* (how to behave in polite society).

For the French, behaving correctly doesn't necessarily mean smiling and being polite. It can mean showing cool indifference, not admitting when you are wrong, and, above all, understanding the many social snobbisms that still exist in French society.

The French Revolution did not create complete equality, either of birth or of opportunity. What it did was to replace the power of the monarch and the aristocracy with the power of the *bourgeoisie*, which was exactly the original intention.

In today's France the *haute bourgeoisie*, the upper middle class, is as much a caste as its aristocratic predecessors, leading the country in both business and government attending the top universities and training schools, and gravitating between government and leading businesses. To be Daddy's little boy or, to an increasing extent, little girl, still eases your path into the higher echelons of business or politics.

The *bonne bourgeoisie*, or professional middle classes, are the young people from "good" families who are rising in business and politics. Nicknamed "*bon chic bon genre*" or "BCBG" these are the ones who will rise quickly by behaving correctly.

The *petite bourgeoisie* are the trading classes, the grocers. These are often kept at a social distance, and one reason may be that there is a closer relationship between the traders and manual and factory workers. A traditional example in the village might have been a farm worker "marrying up" by marrying the local primary school teacher. But there is a feeling generally that one should keep to one's own group.

3.CUSTOM AND TRADITION

Despite its tradition of central and unitary government, France has retained a strong regional culture, with great variations in food, wine, sport, and ways of living.

Many of the French people you meet will identify more with their native region, such as Brittany, Alsace, or Provence, than with the national French culture typified by Paris. France has the highest proportion of second homes in the world, and most of these belong to people who live and work in or near Paris but whose family roots are in the provinces.

It is important to note that there has been a significant move to decentralize governmental functions throughout the provinces. The very efficient French telecommunications and transport infrastructure has made it much easier to run successful businesses in the provinces than used to be the case.

Regional languages are still spoken in parts of France—Breton in Brittany, Flemish in the northeast, German in Alsace, Spanish dialects in the southwest, and Italian in Corsica. Some 21 percent of French people claim to speak a regional language well, and 14 percent fairly well.

CHURCH AND STATE

France has no official religion, but is over 90 percent Catholic, so— French observe both religious and secular holidays. In France, Church and state are officially separate, and the Catholic Church receives no funding from the government. The Church runs a large number of private schools, however, that are partly state funded. Only 2 percent of the population is Protestant, but France has one of the largest Jewish populations in Europe—about 700,000 (mainly from North Africa)-and over a million Muslims.

The key word in describing relations between Church and state in France is *laïcité*. It signifies that France is neutral in matters of belief and refuses to give any belief priority. However, for all practical purposes, France is a Catholic country. In the past, when Catholicism was the official religion of the French monarchy, France was considered “the eldest daughter of the Church.”

Napoleon concluded a concordat with Pope Pius VII in Rome in 1801, regulating relations with the papacy. This lasted until 1905, when Church and state were legally separated. In Alsace and Lorraine, regions that were part of Germany in 1905, the concordat is still law. Strasbourg University, in Alsace, is the only university with a department of theology that has separate corridors for the Catholic and Protestant sections. Alsace is the only *département* that pays rabbis, pastors, and priests salaries

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