

摘要

本文是基于笔者于 2022 年 6 月在乐山乌木博物馆进行的陪同口译工作的研究报告，该博物馆是一座以乌木雕刻艺术为主要内容，集乌木雕刻艺术展示、收藏、研究为一体的专题性博物馆。由于该博物馆展品涉及大量民俗、历史方面的文化负载词，且其中的部分文化负载词口译难度大，译员在口译实践中可能会面临翻译难度高、场景复杂等多种困难。

作者发现在乌木博物馆口译中，口译员需要对富含其中的文化负载信息进行分析加工和处理，从而尽可能贴近和还原原文效果。在此过程中，口译员作为游客理解导游词的辅助人员，其翻译的质量可能会影响游客的游览体验。因此，选择合适的理论指导，采取恰当的翻译策略至关重要。而释意理论中的三角模型——理解、去语言化、表达——注重传达意义而非关注语言外壳，与本次口译实践的目的非常契合。鉴于以上原因，作者选择在释意理论指导下，对其乐山乌木博物馆口译实践进行研究。

作者选取了实践过程中的 14 个案例进行分析研究。研究发现，文化负载词口译对译员表达清晰，译文结构衔接流畅，逻辑连贯，和译文语义准确要求较高。同时，作者也通过释意理论的指导验证了“增译”、“直译”、“意译”等多种策略在文化负载词翻译中的可行性，并从语言、文化、精力分配三方面进行总结，为口译员在博物馆文化负载词翻译实践提供了一定的方法和指导。

关键词：释意理论；乌木博物馆；文化负载词；陪同口译

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Chapter One Task Description

Foreigners become increasingly interested in Chinese culture. As windows into a country or a city, all kinds of museums with the essence of Chinese civilization are of great importance when revealing Chinese culture to the world. However, differences in cultural backgrounds and languages make it difficult for many foreign visitors to understand commentary of museums. Under such a circumstance, escort interpretation in museums becomes necessary.

This chapter is a general introduction to the task, aiming to give a primary guidance to the following contents.

1.1 Introduction of the Task Background

In June, 2022, the delegation of Nine Dragons Paper Co., LTD (hereafter, Nine Dragons Paper) in Guangdong province, including two British engineers, visited Hongfeng Wood Industry Co., LTD (hereafter, Hongfeng) in Leshan, Sichuan province. Entrusted by Hongfeng, the author served as an escort interpreter throughout the five-day visit, during which they visited the plant of Hongfeng, World Jasmine Expo Park, Leshan Buddha, Mount E'mei and Leshan Ebony Museum.

This practice report focuses on the escort interpretation conducted by the author at the Leshan Ebony Museum, which is a thematic museum that concentrates on ebony carving, collection, research and display. Although the author encountered several challenges and difficulties during the practice, she successfully completed

the interpretation practice. With the permission of the director of Hongfeng, the author recorded the entire practice and transcribed it into a text after the work.

1.2 Purpose and Significance of the Report

The author's task in this practice is mainly to help foreign visitors understand the commentary. When searching online for references in major platforms, the author found few escort interpreting studies at ebony museums. Additionally, Leshan Ebony Museum aims to show the unique history, culture and folk custom in China through ebony carving, so most exhibits in the museum are derived from traditional culture and history, such as "Hundred children with Kwan-yin" and "Twelve zodiac animals". Therefore, it is particularly important to convey the background knowledge and discourse meaning of culture-loaded words in the commentary, which requires a high level of articulation, coherence, logic and semantics accuracy of the interpreter.

The purpose of this report is that by analyzing the transcriptions from the practice of Leshan Ebony Museum and putting coping strategies, the author can discuss how to accomplish a good interpreting practice in the field of culture-loaded words under the guidance of the interpretive theory.

The significance of this report is to combine interpretive theory with escort interpreting in the field of culture-loaded words in the ebony museum. It discusses the choices of different strategies from varied situations. After exploration and summary, the author wants to provide insights for those who want to study culture-loaded words interpretation of ebony museums under the guidance of interpretive theory.

1.3 Layout of the Report

This report is mainly composed of five parts, namely task description, interpreting process, theoretical framework, case study and conclusion.

The first chapter provides an overview of the task by presenting the task background, purpose and significance as well as the layout of the report. Then in the second chapter, the author states the processes, including filed investigation, information research and bilingual glossary, after which the author presented the on-site interpreting description and post-interpreting reflections. The interpretive theory is illuminated in the third chapter. A detailed introduction of the triangular model and the development of interpretive theory are elaborated in this chapter along with the reasons of applying it to the report. With theoretical basis being set down, certain cases will therein help to explain the way the author applied the theory to the practice. Finally, a conclusion will be given from the perspectives of major finds and implications.

Chapter Two Interpreting Process

This chapter focuses on the processes of this interpretation practice, including pre-interpretation preparation, on-site interpretation and post-interpreting reflections.

2.1 Pre-interpreting Preparation

Preparation is vital to a task, and interpreting is no exception (Huang, 2021). Gile proposed that the unpredictability of interpreting and the atmosphere on site can put pressure on interpreters (Gile, 1995). Therefore, adequate preparation can help interpreters relieve some pressure and help avoid some mistakes, while also ensuring the quality of interpretation. However, the quality of interpretation depends largely on interpreters' related knowledge, so the preparation of background knowledge is crucial. Therefore, the author established a framework of knowledge related to ebony through field investigation, relevant websites and documentaries browsing to enhance the feasibility of this interpretation practice.

2.1.1 Field Investigation

The author went to the Ebony Museum in advance on June 18th, 2022. After arriving, the author confirmed the opening of the museum on June 25th and reserved a tour guide for the visit. The author told the tour guide her special needs. At the same time, with the guide's permission, the author quickly skimmed through the written commentary and recorded some unfamiliar words, such as 金丝楠, 红豆杉. Afterwards, the author visited the ebony museum on her own to

familiarize the route. During the field investigation, the author found it inconvenient to take notes when walking. Consequently, in this case, good short-term memory is essential for the interpreter.

2.1.2 Information Research

After field investigation, the author conducted an extended search for relevant information based on her notes and exhibit-related areas.

During the visit, the author found that most of the exhibits in this museum have cultural allusions, such as the ancient classic story “Borrow strength from your enemy” in *Romance of the Three Kingdoms*, the local story “The bellman did not strike the bell at 5:00am in Leshan”, the idiom “Dragon and phoenix bringing auspiciousness” and the cultural image “Kwan-yin”. Therefore, the interpreter needs to familiarize herself with the contents and meanings of these allusions so that she can introduce them clearly to the foreign visitors in the practice.

Meanwhile, the author found that raw materials of ebony would be involved in the introduction of ebony exhibits, such as Chinese dove tree, Camphor tree and goldenrod. These tree names are mostly proper nouns and unfamiliar words, so the author searched through the Internet for ebony-forming species and found that the main species include mahogany, cycad and red toon wood, etc. Therefore, the interpreter needs to be familiar with the English expressions of the relevant terms before the practice.

Additionally, as the venue of this visit is an ebony museum, the author envisages that visitors may ask some questions about ebony, so the author searched through Baidu, Wikipedia and other websites to learn about the knowledge about ebony, such as the formation, classification, value and main uses of ebony, in case of need.

2.1.3 Bilingual Glossary

A glossary can familiarize interpreters with the translation of key terms and glossary preparation is considered pivotal to deal with difficulties during interpretation (Fantinuoli, 2017). More importantly, identifying the terminology quickly can relieve interpreters from unnecessary stress during the interpretation.

As this practice is in an ebony museum, most of the words and phrases involved are related to ebony. Therefore, the author created a glossary which includes the recorded words during the field investigation and unfamiliar words of related information searched on the Internet. The words can be divided into three aspects: exhibit names, ebony species and cultural allusions.

Part of the glossary is shown here and the whole glossary are revealed in the appendix.

Table 1 Glossary

Chinese	English	Chinese	English
古嘉州馆	Ancient Leshan pavilion	罗汉堂	Hall of the Arhats
乌木遗址馆	Ebony relics pavilion	悟道堂	Hall of Enlightenment
乌木博物馆	Ebony museum	黄金樟	Gold camphor
王座殿	Throne hall	阴沉木	Fossilized wood
《三国演义》	Romance of the Three Kingdoms	炭化木	Carbonized wood
《红楼梦》	A Dream in Red Mansions	金丝楠	Golden phoebe
《水浒传》	Water Margin	楠木	Phoebe
《西游记》	Journey to the West	红椿	Toon
百子观音	Hundred children with	红豆杉	Chinese yew

	kwan-yin		
草船借箭	Borrow strength/arrows from your enemy	麻柳	Chinese wingnut
火烧赤壁	The battle of red cliff	大观园	Grand view garden
九龙壁	Nine-dragon wall	如来	Buddha/ Tathagata
珙桐	Chinese dove tree		

2.2 Interpreting Production

In this part, the author narrates detailed information and major difficulties encountered in the production process.

2.2.1 On-site Interpreting

In the morning of June 25th, 2022, the author arrived at the museum at about 9:00 a.m., after which she contacted the tour guide who then led the tour. The mode of this interpretation practice is consecutive interpreting, namely, after a part of the commentary, the author should interpret it immediately. Although the author had told the guide her requirements during the reservation, she reminded the guide again to slow down the speed and leave enough time for interpreting. Then the author followed the guide from the first floor to start the escort interpretation with the delegation. The guide firstly gave an introduction of the museum, and then she led to visit the halls and pavilions, during which the guide intrigued the visitors by telling the stories of exhibits.

2.2.2 Major Difficulties

Despite thorough preparation, there were still several difficulties during the

process. First and foremost, intensive proper nouns like the names of the raw materials of ebony result in information loss, which is the most serious problem during the practice. Second, the lack of background knowledge of ebony is another problem, which may lead to mistranslation. Third, culture-loaded words related to Chinese traditions, such as 百子观音, 六十甲子神, may lead foreign listeners into confusion if translated wrongly. Therefore, adapting valid interpreting strategies is of vital importance when revealing the connotation of commentary .

However, this interpretation practice could be treated as a success as it enables the two British engineers to learn a lot about Chinese culture and ebony.

2.3 Post-interpreting reflections

After the escort interpretation, the author asked the two British engineers how they felt about the trip. They both thanked the interpreter and were highly positive about the interpretation service. Also, they said they had learned a lot about ebony and Chinese culture. At the same time, they expressed their wish to visit Leshan and Sichuan again as Leshan had left them a deep impression. They were very grateful for the author's responsibility, rigor and interpretation ability. Additionally, when asked what suggestions they had for the author, they proposed that the author could increase the fluency of speaking.

Chapter Three Theoretical Basis

In interpretation practice, theory helps a lot. This practice report adopts an interpretive-theory perspective and this section focuses on explaining the interpretive theory and its development as well as the reasons for applying it.

3.1 Introduction to the interpretive theory

The interpretive theory, which is from the field of translation studies, is an important theoretical support in this report.

3.1.1 Definition and Development of the Interpretive Theory

Danica Seleskovitch, the pioneer of interpretive theory, published *Parole, Language and Memory Research on Notes in Consecutive Conference* in 1975, which was based on her MA thesis. In this book, Seleskovitch discussed the importance of note-taking and the relationship between comprehension and memory in expression and note-taking. This book was seen as a start of research in interpretation. Then, Seleskovic's student, Lederer, concluded her dissertation defense and revised it to the book *Simultaneous Interpretation — Theory and Practice* in 1981, which is the first work about simultaneous interpretation in the history of interpretation studies. In that book, Lederer expounded the definition of simultaneous interpreting and unit of meaning. She also pointed out that the understanding and expression of the unit of meaning from the original language to the target language is the core of simultaneous interpretation.

Three years later, Seleskovitch published *Interpréter pour tratre* in

collaboration with Lederer. The translator of the Chinese version wrote in the book, “The author of this book draws on the essence of linguistics, psychology, and logic to explain the understanding and re-expression in the process of interpretation.” This book reveals the similarities and differences between interpretation and translation, meanwhile, it is used as a textbook for interpreting as a syllabus is enclosed.

Afterwards, Seleskovic and Lederer published another book named *Reasoning Pedagogy of Interpretation*. The book summarizes various modes of interpretation, such as consecutive interpretation, simultaneous interpretation and video interpretation, etc. It discusses and summarizes the principles, contents, materials, procedures and methods of interpretation, and also covers the requirements and guidance of interpretation materials. Therefore, it can be said that this book is a comprehensive achievement of the two since the birth of interpretive school about thirty years ago and it is the foundation work of the Paris school.

In 1994, Lederer published a book *La traduction aujourd’hui - le modèle interprétatif* that contains two parts: theory and practice, which summarizes the outcomes of the Paris school in a comprehensive way. In the theory section, Lederer pointed out that interpreters must understand the original language correctly in order to reproduce the meaning in the form of target language. She contrasted two translation techniques — linguistic equivalence and meaning equivalence, explaining that whether it be interpreting or translating, the translation should center on the meaning rather than the language itself. In the practical part, she explained the units of meaning and the relationship between fidelity and culture. In this book, Lederer offered a deeper understanding of the Paris school, which thus marks the maturation of interpretive theory.

The theory has also been developed tremendously with the scope of research

being extended from the initial study of interpretation to translation studies. The books and articles mentioned above have been translated into many languages and are used worldwide by translation and interpretation teachers.

3.1.2 Triangular Model of the Interpretive Theory

Seleskovic focuses on the practice of interpretation and believes that interpretation can be divided into three steps— comprehension, deverbalization and expression, which is the triangular model. The triangular model is a creative achievement of interpretive theory, which breaks the traditional model of “comprehension-expression”. The triangular model explores the cognitive process of interpretation and clearly suggests that there is another step between comprehension and expression, which is deverbalization. According to the interpretive theory, if the step of deverbalization is missing, the translation would merely be a mechanical transformation between the source language and the target language, thus becoming meaningless.

In triangular model, comprehension of source language is a prerequisite for output. As interpreting is an immediate bilingual information processing (Wang, 2019), interpreters need to use their limited cognitive resources to accomplish the tasks of comprehension and output quickly and accurately. The interpretive theory suggests that comprehension is a complete activity and understanding a particular language at the linguistic level is the foundation. Therefore, only when interpreters can perfectly combine linguistic knowledge, background knowledge and communicative environment well, can interpretation have practical meaning.

The second step is deverbalization and it is where the interpretive school differs from others. The interpretive school believes that to interpret is to deverbalize and an important principle of interpretation is to find the real meaning

of the source language by deverbalization. According to the scholars of interpretive school, interpreters should do their best to deverbalize the source language and capture the meaning of the language. In contrast to other traditional theories, the interpretive theory emphasizes that interpretation is expository. Therefore, the interpretive theory does not require the source and target languages to be identical, but places more emphasis on the accuracy of the meaning conveyed. A competent interpreter is able to memorize the details of source language and re-express them fluently in the target language. The mystery that enables interpreters to understand and memorize the meaning expressed by the speaker is deverbalization. Since interpretation is a communicative activity, the interpreters focus more on the meaning than on the form of the language. Therefore, the object of interpretation should be the meaning of the original text rather than the linguistic form. The process of getting rid of the linguistic form and capturing the actual meaning is what we call deverbalization.

The third step is re-expression. After comprehension and deverbalization, interpreters should express the meaning accurately and concisely into the target language. In most cases, interpreters do not have much time to analyze the source language, nor can they get the speaker to repeat the information. Therefore, interpreters should catch the main points and interpret them immediately. On one hand, the expression should contain all the information conveyed. On the other hand, the expression should conform to the conventions of the target language. In this step of interpretation, the interpreter's task is not to copy the linguistic form of the source language, but to convey the meaning of the source language according to the expression habits of the target language. In any case, the interpreter should take his or her linguistic knowledge, cognition, knowledge and emotional experience as the starting point of the interpretation.

3.2 The reasons of applying interpretive theory to escort interpreting

In this report, the interpretive theory is chosen as the theoretical framework and the reasons are as follow.

During the whole process, the author found that this practice has two features. First, as for the language of this practice, there are a lot of proper nouns and cultural information in the commentary. When hearing such information, the interpreter needs to activate her own encyclopedia knowledge to analyze and process the meaning of the words and sentences immediately so as to reveal the intended meaning as much as possible. Therefore, it requires a high degree of articulation, coherence, logic and semantic accuracy of the author. Second, as for the culture and cognition, when the tour guide introduces the collections, she would quote various historical events and explain the historical and cultural meaning related to the exhibits, which requires a high cultural cognition of the interpreter. From this respect, the interpreter needs to avoid misunderstandings and conflicts caused by cross-cultural conflicts and make the negotiations as smooth as possible (Yan, 2010). By applying interpretive theory, the author successfully overcame most of the obstacles and finished this interpreting task.

After looking through references, the author realized that the previous studies regarding applying interpretive theory to researching escort interpretation were common. However, specific research about escort interpreting in ebony museums is rare, so it may contribute to the reasons to apply it to this practice.

Chapter Four Case Study

As mentioned above, this report adopts the perspective of interpretive theory. The triangular model of interpretive theory, namely comprehension, deverbalization and re-expression, requires interpreters to understand the connotations and express them in the form of the target language. This chapter analyzes the interpretation practice of Leshan Ebony Museum in the form of case study, in order to present the interpretation strategies used by the author in this practice, such as addition, omission, literal translation and free translation.

4.1 Addition

The interpretive theory proposed that interpretation is a communicative act rather than a simple transformation among words (Feng, 2022). In some situations, interpreting the source language verbatim makes it difficult for the listeners to understand the information. Therefore, in some cases, interpreters can use the strategy of addition to make the output language natural and be in line with the expression habit of target language with no change of the meaning as the prerequisite. The strategy of addition does not mean that interpreters can fabricate new information. Although corresponding words of the additional part can not be found in the original text, we can still find that the original content contain the connotation. Due to the expression habit, those words are omitted in the original text. As the purpose of interpreting is to express the message, the strategy of addition is inevitable.

Example 1.

(T: Tour guide I: Interpreter)

T: 《三国演义》是 80 位福建莆田工匠历经三年零七个月时间完成的。作品塑造了近 500 个人物形象，配上宏大历史场景，立体地展现了三英战吕布、大战长坂坡、草船借箭、火烧赤壁、空城计等波澜壮阔的战争场面。

I: “The Romance of the Three Kingdoms” ebony sculpture was completed by 80 craftsman from Fujian province in three years and seven months. The work portrays nearly 500 characters with historical scene. It demonstrates historical events such as “borrow arrows in the grass boats”, which means borrowing strength from the enemy and “the battle in Red Cliff between Cao cao and Sun quan”, as well as the strategy of the empty city— to pretend a weak defence, all of which happened in the Three Kingdoms Period.

Analysis:

This case is from the commentary of the carving of *Romance of the Three Kingdoms*. In this part, there are five classic stories——三英战吕布、大战长坂坡、草船借箭、火烧赤壁、空城计. As *Romance of the Three Kingdoms* is one of the four classic novels of Chinese literature, these stories is full of Chinese characteristics and are mostly read by Chinese or Chinese literature lovers. Therefore, the author proposed that the lack of background knowledge may lead literal translation into a failure as foreign visitors cannot know what happened in those stories and why the craftsman chose to carve such five stories. For these stories, “草船借箭” refers to Zhou Yu’s deliberate proposal to let Zhuge Liang to make 100,000 arrows in ten days, which is impossible at that time. However, Zhuge Liang took advantage of Cao Cao’s suspicious character and used twenty straw boats to lure the enemy, finally “borrowing” more than 100,000 arrows. Therefore, the meaning of “草船借箭” is to borrow strength from other people to achieve one’s own purpose. Thus, the author added the derivation of the meaning

in addition to the literal meaning. Similarly, the author added the detail of the two parties in the translation of “赤壁之战” and the derived meaning of “空城计”——pretending to be under-defended. At the end of the interpretation, the author adds that “all of which happened in the Three Kingdoms Period” to show why these stories were carved on this sculpture.

Example 2.

T:森林厅内有选材最难、雕工精湛的“百子观音”，整件艺术品上下颜色差异很大，但它却是一个整体，它是由内红外黑的红椿树形成的乌木雕刻而成的。

I: Here is the most difficult and exquisite “Hundred children with Kwan-yin”, and Kwan-yin refers to the mother Buddha in China. The color of the whole piece varies greatly, however, it is a whole trunk. It is carved from a red toon ebony, which is red innate but black outside.

Analysis:

“观音” is a Buddhist image and this exhibit “百子观音” presents the image of “观音” with 100 children. Next to this exhibit is a bilingual introduction board which says “Hundred children with Kwan-yin”. However, the author thought that if the name was interpreted as the board says, visitors may find it difficult to understand why “Kwan-yin” should be with “100 children”. Therefore, the author chose to add the symbolic meaning of the image “观音”. In Chinese perception, “观音” has four main symbolic meanings: a. to turn bad luck into good luck and to become auspicious when encountering difficulties. b. good luck. c. to send blessings to couples who want to have children. d. to have a successful career and prosperity. In this exhibit, the symbolic meaning of “观音” is to send blessings to couples who want to have children. Therefore, the author chose to use the strategy

of addition to explain “观音” with “mother Buddha”, so that the audience can further understand why this figure is chosen for this exhibit.

Example 3.

T: 在这六十年之中每年都有一位神值班，世间之人出生于某一年，当年值班之神，就是某人的本命神，相传礼拜本命之神，可以保佑一生顺利，吉祥如意，中国民间叫做“救顺星”。

I: There is a god of years on duty every year, when one was born, that year's god on duty is a person's god of destiny, and it is said that the worship of this god can bless one's life. And Chinese people often called them as a star of rescue and peace, which means a kind of auspicious god.

Analysis:

In this part of commentary, there is some information that are unique to Chinese culture—— the culture-loaded word “救顺星”，which symbolizes avoiding ominousness. For such a culture-loaded word that do not have corresponding word in English, the interpreter should add some information to make it understandable for foreign visitors while taking different cultural background into account. Therefore, the author adopted the strategy of addition in interpreting to explain the symbolic meaning of “救顺星” in addition to the literal meaning.

The strategy of addition is the supplement in the target text of words that do not appear in the source text without affecting the original meaning (Huang, 2021). However, the translation of “救顺星” into “a star of rescue and peace, which means a kind of auspicious god” is in line with it.

4.2 Omission

In most cases, English are concise while Chinese are used to repeat for emphasis or use four-character forms to make the text neatly formatted. In the commentary, there are often messages that are redundant, complicated or uncommon, which are not needed to be translated word by word. If translated verbatim, it will not only look unrefined and unsuitable for the output language, but also may make the audience bored. The interpretive theory attaches great importance to the interpretation process from comprehension to deverbalization and re-expression, among which deverbalization is the core content. Deverbalization means to get rid of the structure of original text and accurately grasp the meaning and intention (Feng, 2022). From this perspective, for repeated expressions, interpreters should focus on fully understanding the real meaning from a large amount of information so as to reduce repetition .

In this interpretation practice, the author uses the strategy of omission in some places. Omission, as the name suggests, is to moderately delete or omit unnecessary language units in the source language to avoid information redundancy. When the source language contains repetitive information, interpreters should adopt a strategy to simplify the sentence and structure according to the way of thinking and expression of target listeners without changing the meaning. In other words, interpreters should streamline information when facing parallel units with similar meanings and retain the essence of the source language.

Example 4.

T: 来到王座殿，东西两侧陈列着一对威武雄壮的狮子，它仿佛非洲草原

上的百兽之王突然降临乐山，气势磅礴，威武万千，令人震撼。雄狮镇宅，具有阳刚之气。它们身高 4.5 米，身长 11.8 米，是由非常珍贵的乌木和黄金樟共同打造而成，堪称世界之最。

I: On the both sides of the gate lie a pair of ebony lions. They are just like the powerful king of African forest. They are 4.5 meters tall and 11.8 meters long, and are made of ebony and golden camphor, which is unique in the world.

Analysis:

It is customary in Chinese to use multiple idioms to emphasize the meaning that the speaker wants to convey. In this case, five four-character idioms——威武雄壮、气势磅礴、威武万千、令人震撼、阳刚之气——are used to describe the lions. However, all the five idioms reveal the same meaning——this ebony lion is very powerful and the commentary intends to highlight the large of lions. Interpreting these idioms one by one equals to repeating a word for five times and there will be five adjectives in one sentence, which is redundant. At the same time, it would be a bit tedious for English listeners whose mother language is refined and concise.

Therefore, the author chose to adopt the strategy of omission. Under the guidance of interpretive theory, the author deverbilized these idioms, refined the source language and re-expressed it as “powerful”, which not only meets the requirement of the triangular model but also expresses the information of the commentary.

However, in this case, “雄狮镇宅” was ignored by the interpreter during the process, which belongs to information loss. It warned the author of the importance of memorizing all the necessary details in the commentary.

Example 5.

T: 形成乌木的原生树种主要包括金丝楠木、楠木、红椿、红豆杉、麻柳、珙桐等 11 种名贵树种。因乌木具有千年不腐万年不烂的特性，又被称为东方神木，自古以来被佛、道两家作为塑造神像的首选。

I: The original species that form ebony mainly include 11 valuable species such as Phoebe, red toon, Chinese yew. And as ebony is resistant to decay, it is also known as the oriental holly wood. Since the ancient time, ebony has been used by Buddhists and Taoists as the first choice for statues.

Analysis:

In this paragraph, the guide mentioned the characteristics of ebony——“千年不腐万年不烂”。If interpreted verbatim, this sentence should be interpreted as “No decay in a thousand years and no decay in ten thousand years” as “腐” and “烂” share the same meaning. Through deverbilization, the author found that for this sentence, the commentary aims to show the feature of ebony——“be resistant to decay”. Consequently, the author refined the core meaning of this sentence into “Ebony is extremely resistant to decay, and will not rot in 10,000 years” and re-expressed it as “be resistant to decay”. Such a translation not only conform to the English expression habit, but also meets the requirements of the interpretive theory.

Example 6.

T: 这件艺术品是要从上往下雕，最先动工雕刻的就是顶部的如来佛主。顺着树干的走势往下雕，师徒四人都可以找到，左上方是唐僧，下边是老实的沙和尚，这里是齐天大圣孙悟空，这里手拿九尺钉耙的是八戒，按照树干的走势，最底部雕刻和设计的是海底龙宫。

I: This work of art was carved from the top down. The first part is the Rulai Buddha on the top. Following the trend of the trunk down, we can find all the four

characters — monk Tang Seng, monk Sha, Monkey King. And here, Pigsy is holding a nail rake. At the end of the whole trunk is the submarine dragon palace.

Analysis:

When translating or interpreting, a translator or an interpreter needs to cope with a strategy related to her or his purposes and understand the use of the target text or discourse, so that he or she can finish a satisfying translation work (Ping, 2002). In this example, the guide introduced the work of “Journey to the West” and pointed four figures. As the purpose of this part is to briefly introduce the name of the four heroes in the carving, the author thought that pointing at respective figures is more straightforward as she and the clients communicated face to face, which is a feature of escort interpretation. Therefore, when interpreting, the author chose to omit the directional words to simplify the commentary.

4.3 Literal Translation

Literal translation means translating according to the form and content of the original text. It does not mean a word-for-word correspondence, but that the source language and the target language have the same ways of expression and are converted to the closest equivalence. Compared with other interpreting strategies, literal translation is simpler and saves time for thinking, thus reducing the pressure on interpreters. From the perspective of cross-cultural communication, literal translation preserves the linguistic and aesthetic style of Chinese story (Li, 2020), which contributes to retaining the essence of those stories. The interpretive theory believes that the most important thing for interpretation is to deverbalize and find the connotation of the source language. However, the strategy of literal translation is also in line with this view as literal translation reveals the connotation in some

cases. If the culture itself is easy to understand, literal translation can also be used to show the cultural characteristics (Hao, 2022).

Example 7.

T: 据乐山苏稽古志记载, 乐山乌木文化博览苑当前所处位置, 其实就被民间称为“天下第一拜”的原址。古往今来凡是要去峨眉仙山的香客, 不管是帝王将相, 达官贵人, 还是平民百姓都会在此停留, 顶礼膜拜, 久而久之这里就成了香火最旺盛的地方, 从此“天下第一拜”的美称流传至今。

I: According to the ancient record of Suji town in Leshan, the place of this museum is the original place of “the first station to worship Buddha”. In the past, no matter the emperors, pilgrims or the average people going to the Mount E'mei would stop here and pay worship. Over time, this place became the most prosperous place with incense. Since then, the honor of “the first station to worship Buddha” has been passed down to nowadays.

Analysis:

In this paragraph, there are two culture-loaded words——“天下第一拜” and “香火旺盛”. In this context, the name of “天下第一拜” has its own origin——In the past, Suji town, where the ebony museum is located, has plenty of temples. Before people went to Mount E'mei to pay worship, they would stop in Suji to worship before continuing their trip, so Suji won the name of “天下第一拜”. Consequently, the author comprehended “天下第一拜” as the first station or stop for pilgrims to worship. It is obvious for Chinese to know that these pilgrims worship Buddha, to be more specific, Samantabhadra Bodhisattva, but foreigners may do not know that Samantabhadra Bodhisattva or Buddha is “living” in Mount E'mei. Additionally, the phrase “Samantabhadra Bodhisattva” is complicated. As interpretation is a highly immediate communication activity (Li,

1999), interpreters should choose concise words. Accordingly, the author adopted the strategy of literal translation to interpret “天下第一拜” as “the first place to worship Buddha”.

Meanwhile, in the phrase “香火最旺盛的地方”, “香火”, as a culture-loaded word, refers to the incense and candles used to worship ancestral gods and Buddhas in a temple. In this case, “香火旺盛” means that there were a lot of pilgrims in this temple and the incense was always burning. From the perspective of dverbalization, a temple with numerous pilgrims means that the temple is prosperous, so the author chose to adopt the strategy of literal translation to interpret “香火最旺盛的地方” as “the most prosperous place with incense”.

For the interpretive theory, the translation of the two culture-loaded words meets the requirements.

Example 8.

T: 进入嘉州馆, 有采用 3D 幻影成像来展示的神话传说“嘉州不打五更”; 历史故事“郡守李冰凿离堆”、“赵昱治水斩蛟龙”。

I: In this pavilion, there are some 3D videos about the history of Leshan, such as the legend “the bellman did not strike the bell at 5:00 a.m. in Leshan”, the historical story “chief Li Bing chiseled Wuyou hill to pacify the flood” and “Zhao Yu beheaded the dragon to control the flood”.

Analysis:

In this paragraph, three culture-loaded words are presented in the form of story titles. “嘉州不打五更” refers to the fact that in order to quell the floods, the bellman in Jiazhou (the ancient name of Leshan) did not ring the bell at 5 a.m. as the bell may disturb the Dragon King. For the second story, “郡守李冰凿离堆” refers to the legend that Li Bing, the Chief of Shu County in the Qin Dynasty, led a

group of people to chisel a channel between Wuyou hill and Lingyun hill to form an artificial river to facilitate navigation. From then on, the water slowed down and the flood was controlled. The third story “赵昱治水斩蛟龙” is about the legend of Zhao Yu beheading the water monster—a dragon to pacify the flood. All these three stories are about pacifying floods in Leshan. The author found that the titles of these three stories had already shown the general content of the stories. Meanwhile, with the shown videos, it is easy for foreign visitors to understand these stories even in the form of literal translation.

Consequently, the author adopted the strategy of literal translation and interpreted them directly as the legend “the bellman did not strike the bell at 5:00 a.m. in Leshan”, the historical story “chief Li Bing chiseled Wuyou hill to pacify the flood” and “Zhao Yu beheaded the dragon to control the flood”. According to the reactions of the listeners, this strategy is feasible.

Example 9.

T: 现在我们看到的是乌木雕刻艺术品——龙凤呈祥。这里的凤代表女权，代表的是一代女皇武则天。

.....

首先大家看到的是一棵天然的乌木树根。它是目前为止所发现的乌木中最大最完整的一颗天然乌木树根，保持了原始的出土状态，整个造型犹如一只孔雀，因此取名为“孔雀开屏”。

I: This is the ebony sculpture named “Dragon and phoenix bringing auspiciousness”. Here, the phoenix stands for female right, to be more specific, the phoenix represents Wu Zetian, who is the first and the only female emperor in the history of China.

.....

This is a natural ebony root, and it is the largest and most complete natural ebony root so far. It is still in its original state. As it is like a peacock, it was named “Peacock shows its tail”.

Analysis:

Interpreters should have the cross-culture awareness and re-express the content in a way that is familiar to the target audience (Hao, 2022). The culture-loaded word “龙凤呈祥” in this example is a typical Chinese four-character idiom, which means something auspicious or a sign of wealth and prosperity. In “龙凤呈祥”, both “龙” and “凤” are traditional Chinese images with corresponding English words “dragon” and “phoenix” that are familiar with foreigners. Therefore, the author chose to interpret “龙凤呈祥” literally as “dragon and phoenix bringing auspiciousness”. Auspiciousness means good fortune and this expression can directly express the name of this exhibit and the reason why it was carved.

Similarly, “孔雀开屏” is also a typical four-character word in Chinese. The exhibit is about a peacock showing its tail. Therefore, the author used literal translation strategy to interpret this culture-loaded word as “Peacock shows its tail”.

From this case, the author concludes that as long as the information can be effectively presented, literal translation is a feasible strategy for interpretation.

Example 10.

T: 九条巨龙，形态逼真，精美无比，有的像是腾云驾雾，冲出影壁，飞向天空；有的像是翻滚在汹涌澎湃的碧海波涛之上；有的又像是穿梭于险峻的山峰之间，真是妙不可言、美不胜收。

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