A Report on the C-E Translation of Reflection on Tibetan Studies

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Abstract : This report is accomplished based on the practice of C-E translation of *Reflection on Tibetan Studies*, a paper of Tibetan studies written by Professor Wan Guo who mainly makes researches into Tibetan Buddhism, Tibetan Culture, and Tibetan Hetu-vidya. This report contains four parts. In the first part, the author introduces the source and significance of the translation task, and the general description of the source text; In the second part, the author gives a general introduction to the choice and application of the translation strategy; In the third part, the author makes a detailed case analysis by using specific translation methods under the guidance of the translation strategy of foreignization; In the fourth part, the author summarizes and reflects on this translation.

Key words: Tibetan Studies; Tibetan Culture; Translation Strategy; Foreignization;

1 Task Description

1.1 Source of the Translation Task

Professor Wan Guo, the dean and doctoral mentor of Southwest Minzu Institute of Southwest Minzu University, entrusted the author with the translation of his paper *Reflection on Tibetan Studies* for the purpose of international exchanges.

1.2 Significance of the Translation Task

According to CNKI and *COLLECTION WORKS ON TIBETOLOGY AND ANTHROPOLOGY* (Gelek, 2008) and THESES ON TIBETOLOGY IN CHINA (Hu T, 1991) and other related books, the author found that there was no relevant parallel text for reference. And, a large number of Tibetan cultural characteristics and professional knowledge about Tibetan studies in the paper brought great challenges to the author.

Hopefully, with the completion of the translation of Tibetan paper, the author could provide some references to those who want to translate relevant materials. More importantly, Professor Wan Guo's achievements can be shown abroad.

1.3 Description of the Source Text

In his paper *Reflection on Tibetan Studies*, Professor Wan Guo further discussed and constructed the discipline of Tibetan studies based on its research status at home and abroad. He put forward the concepts of "Tibetan Studies in Its Narrow Sense" and "Tibetan Studies in Its Broad Sense" through studying the relation of Tibetan studies with Tibetan language and literature, and ethnology. And he analyzed and discussed the problems existing in Tibetan studies to provide references for further theory construction of Tibetan studies.

2 Translation Strategy

2.1 Definition of Foreignization Translation Strategy

In the early 19th century, the German theologian and translator, Friedrich Schleiermacher first explicated the content about domestication and foreignization. "For

him, there are only two methods of translating: either the translator leaves the author in peace, as much as possible, and moves the reader towards him or he leaves the reader in peace, as much as possible, and moves the author towards him." (Lefevere, 1977:74). Then, it has evolved into the translation strategy of domestication and foreignization put forward by Lawrence Venuti (1995), American translation scholar.

"Foreignization (Foreignizing Translation) refers to 'a term used by Venuti as translation strategy in which the target text translation willfully breaks the target language customs to keep the foreignness of the source language' " (Shuttleworth& Cowie, 2004:59). In brief, Foreignization refers to preserving the cultural characteristics of the source text in the translation process, highlighting the cultural differences, which is represented by Venuti (1995).

2.2 Guidance of Foreignization Translation Strategy

In the process of translation, the difficult point is to deal with Tibetan culture, which is a unique feature in the source text. The author aimed to preserve cultural differences and cultural characteristics, convey its rich cultural information, and bring the target readers into the Tibetan culture. Therefore, the author dealt with the Tibetan culture under the guidance of the translation strategy of foreignization in order to retain the foreignness of the Tibetan culture as much as possible. Foreignization strategy can fully reflect the cultural characteristics of the source text for the purpose of cultural exchange, and for familiarizing the target readers with foreign cultures.

3 Case Analysis

3.1 Annotation

In the translation, due to cultural differences, some words that confuse the readers need to be annotated to supplement their meanings so that the target readers can understand them better, that is, the translation method of annotation (Tian CM &Yang XM, 2007: 152). Most of them are mainly the words with cultural factors of the source language or the professional words that might be unfamiliar to the target readers.

Example 1

The Source Text: 以"大小五明"为内容的传统学科是"狭义藏学"的主要内涵。"狭义藏学"，依托传统"十明"学科体系，以藏语文为主要研究工具，通过研究声明、内明、因明、工巧明、医方明、修辞学、辞藻学、韵律学、戏剧学、历算学，培养藏学人才，使传统文化得以传承发展。

The Target Text: In this regard, the author believes that the traditional discipline of "Five Major Vidyas and Five Minor Vidyas" is the main connotation of "Tibetan Studies in Its Narrow Sense", which is based on the "Ten Vidyas", using Tibetan language as the main research tool to inherit and develop the traditional culture by researching the sabda-vidya[3], the adhyatma-vidya[4], the hetu-vidya[5], the silpasthana-vidya[6], the cikits-vidya[7], rhetoric, ornate diction, prosody, dramaturgy, astronomy.

[1] Five Major Vidyas include the sabda-vidya, the adhyatma-vidya, the hetu-vidya, the silpasthana-vidya, the cikits-vidya; Five Minor Vidyas include rhetoric, ornate diction, prosody, dramaturgy, astronomy.

[2] Ten Vidyas include everything in the universe that is good and bright and helps living beings and are grouped into ten categories, including two parts: Five Major Vidyas and Five Minor Vidyas.

[3] Including speech, grammar and composition, linguistics, phonology, literary studies, and music.

[4] Including metaphysics, psychology, inner special philosophy.

[5] About the logic and reasoning.

[6] Including arts and crafts, mathematics, science and technology.

[7] Including medicine, health, and fixing that which is broken.

The connotation of Tibetan studies is based on the system dominated by the traditional discipline "Ten Vidyas", which is mainly based on the knowledge structure classification from ancient Indian introduced to the Tibet by Tibetan scholars in the 13th century so that many Tibetan disciplinary terms were directly transliterated from Sanskrit.

At the beginning, the author found "Medicine", "Grammar", "Philosophy", "Logic", "Technology" in the *COLLECTION OF TIBETAN ENGLISH CHINESE WORDS* (1994:145-146). But, it is not appropriate to adopt those translations, because the meaning is not right and not comprehensive, causing the loss of the cultural soul.

Then, on the Chinese Buddhist Encyclopedia, the author found the Sanskrit transliteration, such as "Five Major Vidyas", "Five Minor Vidyas", "Ten Vidyas"; in the *H. H. Dorje Chang Buddha III—A Treasury of*

True Buddha-Dharma, the author found "Sabda-vidya", "Adhyatma-vidya", "Hetu-vidya", "Silpasthana-vidya", "Cikits-vidya". All of them have the suffix "vidya"(which means science, philosophy, learning, scholarship, any knowledge whether true or false in ancient India. The "vid" means finding, knowing, understanding, and "to reason upon") with the cultural characteristics.

One more issue requires explanation here. At the beginning, these terms are translated from Sanskrit into Chinese under the guidance of domestication strategy. And, in this C-E translation, the author translated them into English according to Sanskrit under the guidance of the foreignization strategy.

According to the interpretation in the *H. H. Dorje Chang Buddha III—A Treasury of True Buddha-Dharma* (Dorje Chang Buddha III, 2008) and *COLLECTION OF TIBETAN ENG LISH CHINESE WORDS* (1994:145-146), the author annotated these nouns by using the translation method of annotation under the guidance of the foreignization strategy. On the one hand, the cultural characteristics are preserved; On the other hand, the annotated content help target readers to understand and adapt to the cultural differences.

3.2 Transliteration

Wikipedia definition: Transliteration is the practice of transcribing a word or text written in one writing system into another writing system, that is, "name from one language are often transliterated into another". It is a translation method biased towards the source language culture.

Example 2

The Source Text: 如著名学者东嘎·洛桑赤列、<u>才旦夏茸</u>、毛尔盖·桑木旦、多吉杰博、恰白·次旦平措、<u>钦绕沃色</u>、<u>赛仓 - 罗桑华丹</u>、多识、土登尼玛等。

The Target Text: The Tibetan scholars of the older generation in China have set many examples in this aspect，such as the famous scholars Dungkar Lobsang Khrinley, <u>Tsedan Sharong</u>, <u>Morgan Sangmdan</u>, Dokyi Jepo, Chapal Tshedan Phuntshogs, <u>Chenrab Ozer</u>, <u>Setsang Losang Palden</u>, Doche, Thubtan Nyima.

At the beginning, the author found some famous scholars' accepted English names with special spelling on the Internet, such as "Dungkar Lobsang Khrinley" (东嘎·洛桑赤列), etc. By further inquiry, the author knew that the names of Tibetan were transliterated according to Tibetan pronunciation, not the Chinese Pin-yin.

According to the names of transliteration of Dalai Lama and famous Tibetan scholars given in the dictionary *COLLECTION OF TIBETAN ENGLISH CHINESE WORDS*(1994: 174-182) and on the Longchen Nyingting Encyclopedia, the author transliterated these names. The details are as follows:

(1) The "Tse" in "<u>Tse</u>dan Sharong" come from "Kenchen <u>Tse</u>wang Rigdiz" on the Longchen Nyingting Encyclopedia; The "dan" of that comes from "Chapal Tshe<u>dan</u> Phuntshogs"；The "Sha" of that comes from "<u>Sha</u>bkar Tsokdruk Rangdrol" on the Longchen Nyingting Encyclopedia; The "rong" of that comes from. "Gya<u>rong</u> Namtrul Rinpoche" on the Longchen Nyingting Encyclopedia. Therefore, the author put them together.

(2) The "Chen" in "Chenrab Ozer" comes from "Long<u>chen</u>pa" on the Longchen Nyingting Encyclopedia; The"rab" of that comes from "Le<u>rab</u> Lingpa" on the Longchen Nyingting Encyclopedia; The "Ozer" of that comes from "Nyangrel Nyima <u>Ozer</u>" on the Longchen Nyingting Encyclopedia. Therefore, the author put them together.

(3) The "Se" in "Setsang Losang Palden" comes from "Gyal<u>se</u> Lharje" on the Longchen Nyingting Encyclopedia; The "tsang" of that comes from "<u>Tsang</u>yang Gyatso" in *COLLECTION OF TIBETAN ENGLISH CHINESE WORDS*；The"Losang" of that comes from "<u>Losang</u> Yeshe" in *COLLECTION OF TIBETAN ENGLISH CHINESE WORDS*；The "Palden" of that comes from "Khenpo Kunzang <u>Palden</u>" on the Longchen Nyingting Encyclopedia. Therefore, the author put them together.

The author has verified this method, which is feasible. Firstly, the author asked the Tibetan student to pronounce these names in Tibetan, which is consistent with the pronunciation of those translated names. Secondly, the author spelled those famous scholars' accepted English names such as "Dungkar Lobsang Khrinley", "Chapal Tshedan Phuntshogs", etc. found on the Internet by using this method. And, according to the Tibetan student, different Tibetan regions have different dialects and pronunciations so that it was normal for a name to have several spellings in English, such as "Dokyi" or "Dorje" for " 多吉 ". So if there is a slight difference in spelling, it doesn't mean that this method is wrong.

To sum up, the names of Tibetans in the source text have two-character, three-character, four-character, five-character, six-character. In this regard, the author

summarized in the following:

(1) Two-character names such as "多杰" and "多识" are generally not the full names. For this kind, the two characters are spelled as one word. For example, "Dorje" for "多杰" and "Doche" for "多识".

(2) Three-character names has two kinds, such as "夏尔东" and "端智嘉". The "尔" in "夏尔东" is usually used to pronounce in the Tibetan language, not a character actually, just like "迈克尔·杰克逊" (Micheal Jackson). Thus, this kind of three-character names is equivalent to the two-character names so that the three characters are spelled as one word. For example, "Shartong" for "夏尔东"; "端智嘉" doesn't have the character used for pronunciation. This kind of three-character names takes the mode of "21", which means that the first two characters are spelled as one word and the third character alone. For example, "Dondrub Gyel" for "端智嘉", just like the "Kedup Je" (克珠杰) in *COLLECTION OF TIBETAN ENGLISH CHINESE WORDS*.

(3) Four-character names such as "钦绕沃色" is the most common name. This kind usually takes the mode of "22", which means that the first two characters are spelled as one word and the last two characters are spelled as one word. For example, "Chenrab Ozer" for "钦绕沃色".

(4) Five-character names such as "嘉木样加措" is not the common form. The "木" in "嘉木样加措" is usually used to pronounce in the Tibetan language, not a character actually so that this kind of five-character names is equivalent to four-character names. Generally, the five-character names has a character used for pronunciation. This kind takes the mode of "32", which means that the first three characters are spelled as one word and the last two characters are spelled as one word. For example, "Gyalmyang Gyatso" for "嘉木样加措".

(5) Six-character names has three kinds, such as "恰白·次旦平措", "毛尔盖·桑木旦", "夺滇·释迦舍利". "恰白·次旦平措" is the common six-character names. This kind takes the mode of "222". For example, "Chapal Tshedan Phuntshogs" for "恰白·次旦平措"; "尔" and "木" in "毛尔盖·桑木旦" are usually used to pronounce in the Tibetan language, not a character actually. Thus, this kind of six-character names is equivalent to four-character names and takes the mode of "33", which means that the first three characters are spelled as one word and the last three characters are spelled as one word. For example, "Morgan Sangmdan" for "毛尔盖·桑木旦"; "夺滇·释迦舍

利" is a kind of rare six-character names because its translation is "Drubwang Shakyashri" with the mode of "24". The author found it on the Longchen Nyingting Encyclopedia for comparison and summary here.

4 Conclusion

Of course, this report has limitations and deficiencies: Firstly, due to the limited level of professional knowledge of Tibetan studies and Tibetan culture, there might be deficiencies in comprehending and translating the source text; Secondly, due to the limited level of theoretical knowledge of the foreignization translation strategy, there might be deficiencies in the application of the strategy; Thirdly, as there is no related parallel text for a comparative research, the report might not be comprehensive enough.

Due to the above-mentioned limitations and deficiencies, in order to make better translation in the future, firstly, the author needs to accumulate more knowledge of language and culture; secondly, the author needs to cooperate with Tibetan scholars and native speakers of the target language and culture in translation.

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