

Notes

- Please present your answers in discernible handwriting and coherent, logical narratives (i.e., no bullet points).
- Please answer the first question in Chinese and the rest in English.

Part I

1. In Susan Bassnett’s chapters “Preface to the Third Edition” and “Introduction”, she has delineated the evolvement of some key theoretical and conceptual trajectories in translation studies (TS). Please elaborate on these major trends and what each of these trends primarily focuses on in terms of their view toward translation. 【10%】
2. Following question 2, Popovič distinguishes four types of equivalence: 1) Linguistic equivalence, 2) Paradigmatic equivalence, 3) Stylistic (translational) equivalence, and 4) Textual (syntagmatic) equivalence. Please elaborate on the similarities and differences between his equivalence types and Nida’s formal and dynamic equivalences. 【10%】
3. In Katan’s chapter, “Defining Culture, Defining Translation”, he has attempted to discuss the culture at the following levels: ‘technical culture’, ‘formal culture’, and ‘informal culture’; please explain what he means by each level. 【10%】
4. Also, please elaborate on his discussion of ‘culture as dynamics’ in relation to translation. 【10%】
5. Based on your understanding of the issues raised in all these assigned chapters, please critically share how you believe the act of translation should be viewed as a science or secondary activity or as other analogies not mentioned in the chapters. Furthermore, please explain your belief in what it takes to be an efficient translator in bridging the gap between languages and cultures. How should translators prepare themselves to face the challenges of the constantly evolving technological era? Your discussion should keep in view the following statement:

“No language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its centre, the structure of natural language. Language, then, is the heart within the body of culture, and it is the interaction between the two that results in the continuation of the life energy. In the same way that the surgeon, operating on the heart, cannot neglect the body that surrounds it, so the translator treats the text in isolation from the culture at his peril” (p22). 【30%】

Part II

6. The following source text is extracted from Ping Lu’s 《紅塵五注》 (*Five Paths through the Dusty World*). Please critically evaluate the translator’s handling of the original text in terms of how the translator deals with the specific cultural concepts and the translator’s overall translation approach. 【30%】

Source text	Target text
五行	The Five Elements

見背面

「依你的五行來看，你是土質的人，土要黑而肥。」盲眼的卜者翻動眼白，「你啊，最好是一個黑胖子，嗯，愈胖愈好。」

她低下頭，望向自己青白的手指。十隻手指，瘦得像雞爪，懸在骨稜稜的腕關節上。

「唔，你的命裡宜遲婚，才有長久的夫星……」卜者唸叨著。

果然——她心裡在想。當年剛滿十八歲，她就嫁給了後來勞燕分飛的男人。

「你這人絕對不能學文，你應該做生意，學文就會破財、遭災。你適合坐在櫃檯上收銀，每天點數鈔票。最好，你啊——連書都少碰。」卜者道。

哎，她在心裡悄悄歎了一口氣，這半輩子，除了幾本破書，除了搖筆桿的生涯，哎，難道說，到了這個年紀，還要刻意再找別的歸宿？

「你看你的命宮，」卜者突然激動起來，「就是充滿沖剋，」颯的一聲，卜者舉起手杖，向天空指指點點。

“According to the distribution of the Five Elements here, you are an earth person, and earths have to be dark and fat.” The whites of the blind fortune-teller’s eyes rolled upward. “You’d best be dark and pudgy, and ah, the pudgier the better.”

She bowed her head and gazed at her pale white fingers. So thin they resembled chicken claws, her fingers hung down as if independent of the bony joints of her wrists.

“Eh, your fortune says it’s in your best interest to marry late. And then your marriage constellation shows you’ll be married for a very long time. Only then will nuptial star continue to shine,” mumbled the fortune-teller.

No wonder—she went back again in her mind. She had just turned eighteen, when she went ahead and married the man she eventually left, like a pair of swallows destined to fly off in separate directions.

“You’re the sort of person who should never study literature. You’re made for a career in business. A literary career would ruin your fortune, you’d meet with nothing but disaster. You are meant to be holding the cash register and counting your bills all day long. Why, you shouldn’t even lay a finger on a book.” So said the fortune-teller.

She uttered a silent sigh. Alas! Half a life, except for a handful of worn out books, except for the scraps of a career as a writer, ... OK, when you’re this far along in years, how can one now consciously think of finding another way of life?

“Look at your chart!” the fortune-teller exclaimed, suddenly agitated, jerking his walking stick through the air with a swoosh, waving it here and there at the sky.