

投稿類別:英文寫作類

篇名：

The Preliminary Study of the Translation of 100 Poetic lots In Lung Shan Temple
(研究台北龍山寺中百首詩籤之英譯初探)

作者：

周珊如。台北市私立景文中學。應用英語科三年二班。
邵 恩。台北市私立景文中學。應用英語科三年二班。
林柏瑜。台北市私立景文中學。應用英語科三年二班。

指導老師：

高永欽老師

陳泰岳老師

I. Introduction

1-1 Motivation of the Study

Because the distance between countries become increasingly short, tourists coming to Taiwan has become more than before. So the researchers want to translate poetic lots to spread Taiwanese local culture to the world.

1-2 Purpose of the Study

Poetic lots (籤詩, see Picture 1), as one kind of important temple media used by gods to communicate their prayers, can be translated into English to spread Chinese culture, and enhance mutual understanding between the Western and the Eastern cultures.

1-3 Research Questions

1. What are the opinions about the poetic lots in temple to senior high school students?
2. What are the translations of the poetic lots of Lung Shan Temple by using translation strategies?

1.4 Research Method

1. Web searching: Literature reviews mainly focus on the papers and reports of other bachelors' or scholars' theses.
2. Questionnaire: A questionnaire (see Appendix A) was made to explore senior high school students' opinions and attitude towards the poetic poems. Seven questions were included.

1.5 Contribution of the Study

This study is trying to make foreigners know more about poetic lots in Taiwanese Temple. For senior high school students who want to become a translator in the future, this project would be used as useful and practical reference.



(Picture 1)

II. Body

A. Translation Strategies

1. Simplification (簡單化)

“Simplification” is the simplest way used to express, made the readers understand the information easily. According to Shih (2012, pp. 173-177), she concluded three strategies of simplification. They are as follows:

1) Transfer the classical words into common English:

In the classical Chinese Poetic lots, translators don't need to copy these classical words, instead, use common English to replace.

2) Use common English to translate classical idioms, phrases, slangs:

Classical Chinese Poetic lots will often see a lot of idioms or phrases. Idioms usually have implicit allusions and the fixed expressions often carry multiple meanings. Four words are their stable structure, whose form is condensed, and mostly used in written language, different from general four-word phrases. The main difference between idioms and phrases are as follows: First, the idiom has certain allusions, but the phrase doesn't. Second, poetic lots are often seen the slang. Slang is mostly used in everyone's oral expression, which is fixed because most people use it. It's worth noting that English, as a language, seldom has four-word idioms and the phrases. Moreover, slang is closely related to the culture of source language, and features no replacement. When translating idioms, phrases or slang, translators need consider using general words to replace them.

3) Translated the substance and non-substance culture vocabulary into common English:

Classical Chinese Poetic lots usually use a great deal of substance and non-substance culture vocabulary (L1). These cultural words are often alien to the people in the target culture (L2). These words in the source language culture are closely related to geographic environments, historical background, customs, religious beliefs, economic life, value systems, mental state, and so forth. Therefore, as translate these special cultural words into English, it is necessary to simplify them into general words.

2. Normalization(常態化)

Normalization or domestication is reader-oriented. It aims to send the author's original culture to the culture of the target language, naturally eliminating the characteristics and traces of the source language. In terms of Chinese and English, the former is a kind of paralleled language, while the latter is a kind of subordinated language. In the paralleled language sentence structure, there is no need to have a conjunction to connect two clauses. However, in the subordinated language, a conjunction is needed to connect the two clauses; otherwise, there will be a grammatical error in the sentence structure. Based on the differences between Chinese and English, when translating classical Chinese poems into English, it is needed to overhaul the sentence structure to conform to the formality, customs or traditions of English expressions. In view of the above-mentioned reasons, the authors (Vonuti, 1995, cited by Shih, 2012) proposed that to translate English poem on the level of sentence structure, translators can use some normalization strategies in translation. These strategies include:

1) Need to add a conjunction between two clauses:

The poetic lots is a typical of Chinese paralleled sentence structure, If the translator translate literally, without adding a conjunction to link two clauses, grammar error will occur in the translation. Thus, Vonuti (1995, cited by Shih, 2012) suggested adding some conjunctions such as because, so, although, if, when, before, after, etc.

2) Add words to express different tenses:

Chinese verbs have no tenses changes, which always use the present tense. With a view to have proper grammar in English translation, translators need to consider the language in the context, and flexibly change its verb tenses to comply with the normal pattern of English sentence structure.

3) Add subjects and objects:

English sentence structure contain, subjects, verbs and objects, etc, while the sentence

The Preliminary Study of the Translation of 100 Poetic lots In Lung Shan Temple structure in Chinese often omit its subject or object.

4) Use the structure of declarative sentences:

Inverted sentence structures are commonly used in classical Chinese poetic lots. To make the translation comply with most English people used, translators can translate inversion sentence structures into declarative sentences.

3. Explicitation (明朗化)

When translating an article, translators can add additional annotations and stress the message by adding explanations (Shih, 2011, 2012).

1) For metaphor and simile, translators can directly mark with symbolic meanings or add annotation at the end of the article: Metaphorical is a rhetoric technique that explains something by using another thing. It aims to use concrete things to describe abstract emotions or feelings

2) For cultural words, embed in explanations in the article or add annotation at the end of the article: Because the oriental and Western countries have large cultural differences, so when we translate classical words, translators need explain further or add more clear annotation at the end of poetic lots, clarifying the background message of the Chinese culture, and making Western readers have more in-depth understanding the texts.

3) For Poetic lots, add annotation to the allusions at the end of the article:

The subtitle of the poetic lots often contains the ancient Chinese literati, historical figures and the story of heroes. The source of the story is very rich and diverse. One of the most commonly used is historical figures deeds familiar with everyone. The end of the story, whether good or bad, almost closely related to the implication of the auspicious or bad omen. Target readers (L2) may be completely unfamiliar with these stories. To help them predict their future situations by means of the encounters of historical figures, translators can add annotations in the end of the article.

B. Discussion and Analysis

Assimilation and foreignization are the two main translating strategies in this study. Under assimilation, five translating strategies are included. They are as follows: change classical words into common words, rewrite the culture words, add the conjunction in sentence, use the declarative sentence to replace the inversion, and mark with symbolic meaning. Under foreignization, there are four sub-translating strategies: use the common words to translate the phrases and slangs, express the tense, add subjects and object, and add the annotation of the allusions. Table 1 and Table 2 demonstrate all translating strategies and examples.

Assimilation

	Classical Chinese of Poetic Lots	The suggestions of Translations
Strategy 1 Change classical words into common words	抖擻從君出暗埃 (觀音靈籤第十二籤)	After you cheer yourself, you no longer have misfortune.
Strategy 2 Rewrite cultural words	高人自送嶺頭來 (觀世音靈籤第二十三籤)	An intelligent or skilled person will appear to help you on the top of the mountain.
Strategy 3 Add a conjunction in the sentence	和合重重常吉慶 (六十甲子籤詩第三籤)	You get along well, so everything runs smoothly.
Strategy 4 Use the declarative sentence to replace inversion structure	凡事不須多憂慮 (六十甲子籤詩第四籤)	You need not have too much worry about everything.
Strategy 5 Mark with symbolic meanings	真金經火煉千回 (保生大帝六十籤第一籤)	Genuine gold (a person's real talents) can pass the fire test for many times.

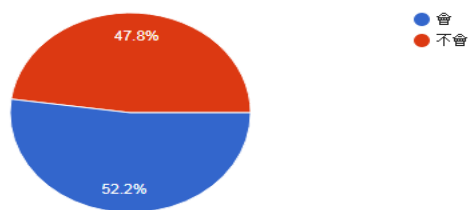
Table 1

Foreignization

	Classical Chinese of Poetic Lots	The suggestions of Translations
Strategy 1 Use common words to translate phrases and slang	萬事清吉保平安 (六十甲子籤第一籤)	Everything runs smoothly, and you are protected to be safe.
Strategy 2 Add words to express verb tense	可惜今年汝虛度 (六十甲子籤詩第十籤)	You have wasted much time this year.
Strategy 3 Add subject and object	命內_自然逢大吉 (六十甲子籤詩二十二籤)	In your life, you're entitled to have good luck.
Strategy 4 Add annotation to the allusions	真金經火煉千回 (保生大帝六十籤第一籤)	Genuine gold (a person's real talents) can pass the fire test for many times.

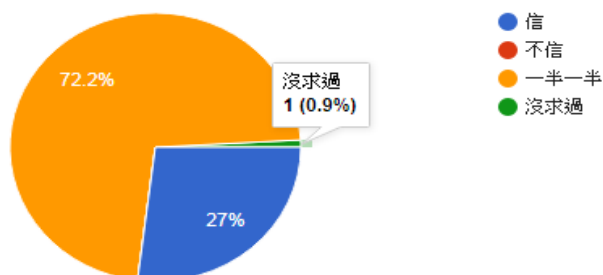
Table 2

When you go to the temple, will you draw poetic lots?

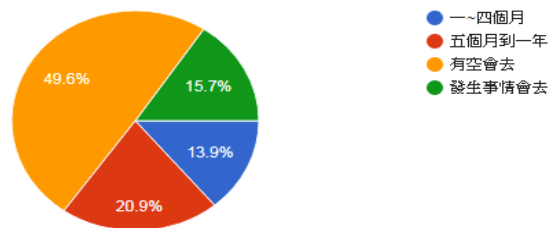


The results show that most of people gone to temple before.

Do you believe the oracles written on the poetic lots?



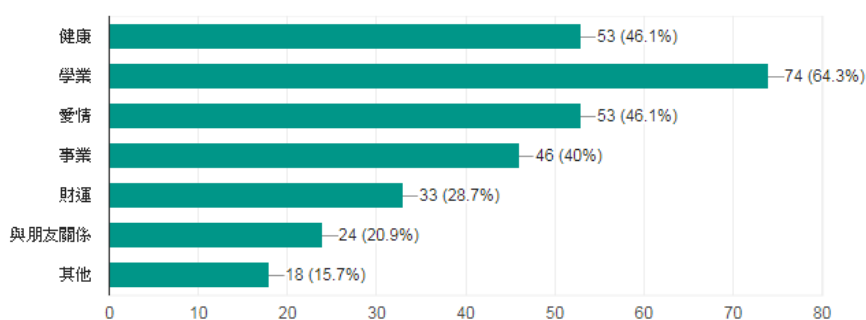
How many times will you go to temple?



The results show that most of them when they have time, they will go. Second is five months to one year.

As the results, most of the people believe a half. Everyone didn't believe the things write on poetry.

What kind of things do you ask gods when you go to the temple?



Most of them pray to gods for schoolwork. The second pray to gods is love and health and the third is business

III. Conclusion

Summary

Through the questionnaire, most senior high school students have been to temple before, and half of the them also drew the poetic lots. Most of them ask about their schoolwork, and the second are love and health, which are closely related to senior high school students. Studies and love are the focus concerning their age. 30 translations by the researchers are demonstrated (see Appendix B).

Implications of the Study

After finishing this project, we knew that 82% people went to temple. Yet, half of them never draw poetic lots. Maybe they didn't have any interest in it, or they didn't know that poetic lots were available there. If we can use this project to inform students of poetic lots, it's possible for them to give it a try.

Limitations of the Study

Limitations were encountered throughout this study. Firstly, there are some many proper nouns, idioms and, phrases, particularly cultural expressions we couldn't translate. Second, There are also no books or enough information for us to use as a reference. So we have to add more explanations to make the meanings clear. Third, time is limited. That's the reason why we just translated 30 poetic lots. As for this enormous research project, we may make deeper and further investigation after we attend to college.

IV. References

一、參考相關書籍：

1. 史宗玲《機器翻譯即時通：臺灣籤詩嘛ㄟ通》，台北市，書林出版公司，2011年出版。
2. 史佩珊 *A comparative study of translation between Taiwan Panorama and the Taipei Chinese PEN- A case study of the skopos approach*. 《台灣光華雜誌與中華民國筆會刊物

中翻英之比較研究—以目的論之觀點論析》，2012 年出版。

3. 余全雄《百首籤詩解》，台南市，大正書局出版，2006 年元月初版。
4. 岳棠著《靈籤 100》，台北市，實學社出版，2002 年初版。
5. 葉山居士著《靈籤解說》四本：(一)《正百首籤詩解》、(二)《六十甲子籤 詩解》、(三)《觀音籤詩解》：台中市，創鐸出版社，1988 年 4 月初版。
6. 《全臺寺廟靈籤註解》：卷二《萬善大眾爺靈籤》、卷三《保生大帝靈籤》

二、參考期刊論文：

1. 謝金良〈《周易》與籤詩的關係初探〉，《世界宗教研究》第四期第 117~126 頁，1997 年出版。
2. 樂晴〈上廟求籤說籤詩〉，見《中央月刊》第 27 卷 6 期第 106~111 頁，1994 年出版。

三、網路搜尋資料：

1. 鄭宗華、吳學儀〈石竹山宗教活動與籤詞文化〉2003/10/6
<http://www.taoculture.org/hsszs/qccs2.htm>
2. 林淑妙(國立宜蘭農工專科學校)，台灣北部地區寺廟文學之研究(19911001~19930331)
4. 劉玉龍(國立彰化師範大學)，寺廟籤詩研究-以台灣寺廟運籤為主
(2016) <http://handle.ncl.edu.tw/11296/ndlt/39449185658405926104>

Appendix A

1.問卷內容

1. 會去寺廟求籤嗎?

會 不會

2. 多久去一次寺廟?

一到四個月 五個月到一年 有空會去 發生事情會去

3.你相信籤上所寫的嗎?

信 不信 一半一半

4. 你到寺廟都問什麼事?(可複選)

健康 學業 愛情 事業 財運 與朋友關係 其他

Appendix B The Translations of 17 Poetic lots (cited from 30 translations)

文言文籤詩	淺釋	英譯
第一首：宋太祖黃袍加身 天開地闢結良緣，日吉時良萬事全 若得此籤非小可，人行中正帝王宣	天地開創之時，凡事充滿了新氣象，正是良辰吉時，萬事都已準備周全；能求得此籤之人，非同小可，帝王曾親宣無私公正之法，若能依理遵循，更行修身積善，相信好運更上層樓，持續久遠不斷。	Gods create the universe. Everything is wonderful. and well-prepared. It is good for you to draw this lot. Emperor once declared the law of justice. If you can follow the laws of gods and do good deeds, you can be promoted and last your prosperity.
第二首：姜太公渭水垂釣 鯨魚未化守江湖，未許升騰離碧波 異日崢嶸身變態，從教一躍禹門過	就像魚兒尚未成熟，還不到可以離水飛昇的程度；此時忍耐守靜則吉，等到時機來臨之日，蛻變之時，必可大展身手，一躍過龍門。	God gave you an important mission, but it is not yet time, you should wait patiently for a great success in the future.

文言文籤詩	淺釋	英譯
第四首：長樂老歷相五代 菱花鏡破復重圓，女再求夫男再婚 自此門閭重改換，更添福祿與兒孫	菱花破鏡如何能夠重圓，男女各有欲追求的姻緣；此後將有一番新氣象，惟再積德修善，功德更添福祿，並有助後代兒孫安康。	The failed marriage will heal again, fortune & posterity, will come to the new family.
第五首：燕昭王為郭隗築黃金臺 一鋤掘地要求泉，努力求之得最先 無意俄然遇知己，相逢攜手上青天	想要靠一支鋤頭挖得泉水，必定要非常努力才有可能得到；積極努力奮鬥，在無意間遇到了夥伴知己，互相幫助合作，必定可以成功，攜手共創前程。	During the hard struggle, you will meet your intimate friend and cooperate to success.
第六首：藺相如完璧歸趙 投身巖下飼於菟，須是還他大丈夫 捨己也應難再得，通行天下此人無	將自己丟在險峻的山崖下餵飼於老虎，仍然不會改變他大丈夫的情操；願意這樣捨身的人恐怕再也難以遇到，走遍天下也找不到第二個相同的人了吧。	Even at the expense of their own, still do not change the man's practice. People like this are hard to find the second one.
第七首：廉將軍思用趙人 奔波役役重重險，帶水拖泥又渡山 更慮他方求別用，千山萬水未能還	路途危險又波折，拖泥帶水還得攀越重重山頭；雖然想要找出其它更好的辦法來走，只可惜最終恐怕無法回頭。	The road is bumpy. Although you want to look for a better way to go, just afraid to the final can't go back.
第八首：范文公斷齏畫粥 歲寒松柏古栽培，兩雪風霜總不摧 異日必當成大用，功名作個棟樑材	猶如歲寒中的松柏，根深穩固，縱使天候惡劣、飽受風霜雨淋，也不會因此而被摧折；相信將來有一天一定可以有很大的用途，成為功成名就的棟樑之材。	The pine & cypress do not wither in the cold winter, as you will be successful and give great contribution in the future.
第九首：趙韓王半部論語定天下 勞君問我心中事，此意偏宜說向公 一片靈臺明似鏡，恰如明月正當空	辛苦你來問我心中疑慮的事，若能執中無私往這個道理最好；如果心裡清澄如鏡就能透澈事理，就好似天上皎潔的月亮照耀了整個夜空。	Thanks for asking what I confused. If my heart clear like mirror, I will understand anything transparent.
第十首：秦昭王連城求趙璧 積藏無價寶和珍，只管他鄉外處尋 好似將燈來覓火，不如安靜莫勞心	木盒裡就暗藏難以計價珍奇的寶物，卻只會想著往外鄉異地去尋找；就好似已把了盞燈卻還到處找火，還不如先冷靜下來別再勞心。	The rare just lie in the wood box, but you still go to another country to search; Like you hold a torch but still searching fire. It's better to calm down and stop hardworking.
第十一首：劉先生入贅東吳 欲求好事喜非常，爭奈姻親只暫忙 畢竟到頭成好事，貴人接引貴人鄉	盼望求得佳事因而欣喜異常，奈何忙碌一時成為親屬的願望還是暫無消息；須知到最後畢竟好事成雙，自有貴人接引前往貴人鄉。	In you difficulties you will meet a savior, who will lead you on to a safe path.

文言文籤詩	淺釋	英譯
第十二首：包胥九頓泣秦庭 時臨否極泰當來，抖擻從君出暗埃 若遇卯寅佳信至，管教立志事和諧	壞運已經走到了盡頭，好運就要來臨，請振作精神走出灰暗的陰霾；遇卯寅時自有好消息到來，堅定信念定可順心。	Now bad luck was about to leave, and good luck was about to come.
第十三首：信陵君存趙辭封 自小生身富貴家，眼前萬事總奢華 要君賜受金魚袋，四海傳名足可誇	從小生長在富有的家庭，身邊的一切所見必然極盡奢華；受邀接受國家的封賜也不居功，這樣的謙讓真足以名揚四海眾人皆誇。	You are born with silver spoon in your mouth, if you meet any obstacle; just change your way, you will gain a wide reputation.
第十四首：管仲三熏三沐見齊桓 宛如仙鶴出樊籠，脫卻羈縻處處通 南北東西無障礙，任君直上九霄中	好似仙鶴飛出了牢籠，終於掙脫長久羈絆痛苦的束縛；無論東西南北都將暢行無阻，任你展翅翱遊直上九霄雲外去。	You don't have to worry about everything. You can go everywhere as you wish. The road is open for you. You can make your dream come true. This lot predicts a crane soaring into the sky. Everything will go from worse to better.
第十五首：商君不聽趙良言 觸人口氣最難吞，忽有災危禍到門 卵破巢空無宿處，深為穩便把心存	與人口角的怒怨之氣最難以吞嚥，卻不知禍從口出；細想卵破巢空之後哪裡還有棲歇之地，自保之道只在於修身養性罷了。	It's difficult to swallow your resentment when you argue with someone, but you don't know out of the mouth comes evil; where have habitats after think over eggs break and nests empty, the road of protecting yourself is only cultivated her mind.
第十六首：明神宗要活海瑞 攢眉思慮暫時開，咫尺雲開見日來 宛似污泥中片玉，良工一舉出塵埃	拋去心中的憂愁不再愁眉不展，從此運程向吉撥雲見日；就好像那原本埋沒在污泥中的清玉，待得良匠視出掘起便遠離了塵垢。	Throw all the worries in your heart and don't be morose anymore. From now you become lucky. Every cloud has a silver lining. Like the jade in the mud, waiting for artisan carry and leave from mud.
第十七首：李斯遺藥殺韓非 莫聽閑言與是非，晨昏只好念阿彌 若將妄語為真實，畫餅如何療得飢	別聽那些流言蜚語是是非非，日夜勤行專唸佛號安定自己的身心；如果把一切的虛妄執著假象都信以為真，就好像在紙上畫的大餅要如何能夠止住飢餓。	Don't listen to the rumors and gossips, concentrate on the Buddha to Stability of their own body and mind day and night. If you consider illusion to be true, like the pie on paper, how should be able to stop hunger.