

麦积山佛教石窟英语介绍文本情景语境重构

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摘要

针对汉语语境下麦积山佛教石窟英语介绍文本与目的语国家石窟介绍文本语篇结构不匹配现象, 在情景语境理论的指导下分析了麦积山佛教石窟和阿旃陀佛教石窟英语介绍文本情景语境并参照阿旃陀佛教石窟文本结构重构了麦积山佛教石窟的情景语境。重构语场对译文的合理增删不仅突出了文本的主要信息而且增加了目的语读者认可石窟景点的必要信息; 语旨重构注重以外国游客为导向, 强调与外国游客之间的沟通, 突显外国游客意识、增加共享知识拉近与外国游客的关系; 语式重构既保持了书面语特征, 同时又呈现口语化倾向。重构情景语境与目的语情景语境国际范式一致, 更容易为外国游客所接受。

关键词

情景语境理论, 麦积山佛教石窟, 阿旃陀佛教石窟, 重构

Reconstruction of Situational Context on English Introductory Text in Maijishan Buddhist Caves

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Abstract

To address the mismatches of English introductory text between Maijishan Buddhist Caves in Chinese context and the caves in the target language countries, the situational context of English introductory texts between Maijishan Buddhist Caves and Ajanta Buddhist Caves was analyzed and the situational context of the former was reconstructed with reference to the latter instructed by

the theory of Situational Context. The appropriate adding and deleting of the reconstruction field not only highlight the main information but also increase the necessary one for the target readers to approve the caves. Reconstruction tenor focuses on foreign tourists, emphasizes the negotiation between the writer and foreign tourists and the awareness of foreign tourists, increases common knowledge to create intimate relationship of the readers. Reconstruction mode not only bears the features of written language but also the tendency of spoken language. The situational context of reconstruction text is consistent with that of the target language in international paradigm and is more easily acceptable to foreign tourists.

Keywords

Theory of Situational Context, Maijishan Buddhist Caves, Ajanta Buddhist Caves, Reconstruction

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1. 引言

二十世纪五十年代以来,随着麦积山佛教石窟在英语目标语文化语境中逐渐被研究和翻译,成为传播中国传统文化的重要媒介。麦积山石窟英译介绍文本主要指附于麦积山佛教石窟图版介绍、画册介绍[1]和旅游宣传图册[2]等的情景性英文片段。本文将采用情景语境理论分析语场、语旨和语式因素对麦积山佛教石窟与阿旃陀佛教石窟英语介绍文本情景语境的影响和前者情景语境的重构。

2. 情景语境理论

情景语境是马林诺夫斯基(Malinowski)于1923年最早提出的语言学概念[3]。1950年,弗斯(Firth)详细描述了情景语境的范畴涵盖说出来的话语、说话人的身体语言、交际双方、所处环境等[4]。1976年,韩礼德(Halliday)将决定语言特征的情景因素归纳为语场、语旨和语式[5]。语场指语言交流的目的和主题内容;语旨涉及交际双方之间的关系;语式指语言交际的渠道和媒介。三要素中的任何一项发生改变,都会引起交流意义的改变,从而造成语言的变异,产生不同类型的语境。

3. 麦积山佛教石窟英语介绍文本情景语境分析

佛教石窟承载着丰富的佛教文化内涵,其英语介绍文本作为向域外游客传递佛教文化信息的重要平台,是了解佛教文化的一个重要渠道,在跨文化传播中起着重要的作用。

本文共拍摄到麦积山佛教石窟英文介绍文本40篇,其中5篇为概述语篇,其余为重点洞窟介绍、收集到旅游宣传文本10篇。为便于了解该类文本语篇结构特征,按照哈蒂姆和梅森(2001)[6]背景信息、主题信息序列划分。麦积山佛教石窟英语介绍手册[7]情景语境分析如下。

Maijishan Grottoes

At the western end of the Qinling Mountains, the eastern sector of the Northwestern Plateau, and the margin of the towering Mount Longshan, there stands a world famous mount, the Maijishan Grottoes (地理位置), which is fascinated, admired, explored and paid close attention to by men of letters, Buddhists, artists, scholars and historians in China and abroad for thousand years (社会地位).

Maijishan Grottoes lie in the forest of Mount Xiaolongshan, 45 km, southeast to Tianshui City in Gansu Province (地理位置). The Mount is so named because of its resemblance to wheat stock of rural households (名称来源). With the Buddhism culture spread along the Silk Road into China since Eastern Han Dynasty. Chinese skilful crafts man, Buddhists, monks, feudal officials all together had dug caves, made sculptures and painted frescoes on this precipitous mount which stands out among the mountains and reaches to the sky since Northern Dynasties. It gradually became a magnificent, precipitous, varied and mysterious spectacle through the later Qin, Northern Wei, Western Wei, Sui, Tang, Five dynasties, Song, Yuan, Ming and Qing Dynasties, altogether 1500 years (开凿时间). Because of its special value in the Chinese history of art, religion, folklore culture, philosophy and historiography, it was placed on the list of the first batch of the State preserved key culture relics promulgated by the State Council in 1961. It has been known as a “Gallery of Oriental Sculptures” by the specialists and scholars all over the world, and as Chinese Four Greatest Grottoes with Mogao Grottoes in Dunhuang, Longmen Grottoes in Luoyang, and Yungang Grottoes in Datong (社会地位).

Although 1500 years have passed, Maijishan Grottoes still have 194 niches now, over 7000 statues, over 1000 square meters frescoes and over 1000 historical relics and works of art in museum with different styles and different characters of 12 dynasties in China (主要景观). They are cultural heritage of art with great value, distinguishing feature, varied style and magnificent color which the Chinese people created and possessed. She is not only the pride of the Gansu people, but also the wealth of the people all over the world. Its several unique features which other grottoes and temples haven't (景观特征).

The new life of Maijishan Grottoes is almost of same pace with the birth and growth of the PRC. In July of 1953, the first inspection group was sent to Maijishan Grottoes to have an all round survey by the Social Department of Culture of the Culture Ministry of the PRC. And the Grottoes were begun to be paid great attention to after investigation reports and series articles on special topics were published. From then on, the special preservation and research organization were founded one after another to put the old Grottoes under the effective protection and management. From 1976 to 1984, special sum of money was given to consolidate and mend the Grottoes thoroughly by the Government. Since 1986, the Maijishan Grottoes have been opened to the public, and the valuable cultural heritage become splendid and brilliant once again. Especially since the reforming and opening to the world, many leaders of the Party and the State have visited the Maijishan Grottoes personally to inspect and direct. In August of 1992, Jiang Zemin, General Secretary of the Communist Party and the Central Committee of China, visited and inscribed to the Maijishan Grottoes, which further shows the Party and the State pay attention to the Maijishan Grottoes (发展历史).

1) 语场分析

该文本的语场为向外国游客推介麦积山佛教石窟的宣传材料。从以上标注可以看出，汉语语境下麦积山佛教石窟英语介绍文本源语语篇内容由背景信息(地理位置、社会地位、地理位置、名称来源、开凿时间、社会地位、发展历史)和主题信息(主要景观、景观特征)两个序列组成，但按照背景信息——背景信息——背景信息——背景信息——背景信息——主题信息——主题信息——背景信息的顺序推进，各序列主题转换频繁，叙述混乱。凸显背景信息，但主题信息特点介绍笼统。

2) 语旨分析

该文本的语旨为麦积山佛教石窟景区宣传者和域外游客之间的关系。因为自认为外国游客少的原因，英语介绍文本只是流于形式。文本的整体谋篇完全按照中国人的文化背景和阅读习惯排列，较少考虑国外读者的信息需求、阅读习惯和文化背景。这种自说自话的表述方式不仅反映出石窟宣传者缺乏服务于外国游客的意识而且折射出交际双方之间关系疏远，降低了外国游客的认同感受。

3) 语式分析

该文本的语式以书面语为交流媒介，属于语域中的正式语体。文本大多由较长的复合句组成，长句与短句结合、简单句与复合句结合的句式变化很少。大量使用被动语态，词汇偏重于书面语。

4. 印度阿旃陀佛教石窟英语介绍文本情景语境分析

习近平总书记 2019 年 8 月视察敦煌时强调要“更加积极主动地学习借鉴世界一切优秀文明成果”。要让麦积山佛教石窟文化走出去，就要把肇始以来的海外研究著述系统译入国内，为国内研究提供文献基础和范式参照。印度阿旃陀佛教石窟英语介绍文本(monuments of india-GURUDEVA.COM)的情景语境分析如下。

Ajanta Caves

Ajanta Caves are rock-cut cave monuments, situated near the Aurangabad city of Maharashtra (地理位置). The caves date back to the 2nd century BC (开凿时间) and were declared a UNESCO World Heritage Site in the year 1983 (社会地位). The caves of Ajanta are adorned with both paintings as well as sculptures, which are considered to be masterpieces of Buddhist religious art. Located just outside the Ajintha village of Aurangabad district, the caves lie in a wooded and jagged ravine, which is almost in the shape of a horseshoe.

As per the Archaeological Survey of India, there are twenty-nine caves in total (洞窟数量). Ajanta cave temples were excavated from the southern side of the precipitous scarp, by cutting the ravine. The altitude of the caves varies from 35 to 110 ft, above the bed of the stream. There are a number of viharas (monastic halls of residence) and chaitya grihas (stupa monument halls) inside the Ajanta Caves of India. These viharas and chaityas grihas were cut into the mountain cliffs in two distinct phases.

The first phase of the formation of the caves relates to the time when Hinayana sect of Buddhism was in force. Often referred to as the Lesser Vehicle of Buddhism, the Hinayana Sect believes in the symbolical worship of Lord Buddha. Since the sect is not averse of Buddha statues, one can see a few of them in the caves belonging to the phase of Hinayana sect, namely cave numbers 9, 10, 12, 13 and 15A. Lord Buddha has been enshrined in these caves in the form of a stupa or a mound (开凿时期及风格).

Three centuries later, the second phase of cutting out the caves was carried out on the same site. This phase corresponded with the phase of the Mahayana sect of Buddhism. Mahayana sect is also known as the “Greater Vehicle of Buddhism”. This sect is more lenient and encourages direct depiction of Lord Buddha. It is believed that the Mahayana caves were founded from 462 to 480 CE. Caves number 1, 2, 3, 4, 5, 6, 7, 8, 11, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, and 29 belong to this phase (开凿时期及风格).

Caves 9 and 10, belonging to the Hinayana phase, are chaitya grihas, while those numbered 12, 13, and 15A are viharas. Of the caves belonging to the Mahayana phase, caves 19, 26, and 29 are chaitya grihas, while the rest, numbered 1, 2, 3, 5, 6, 7, 8, 11, 14, 15, 16, 17, 18, 20, 21, 22, 23, 24, 25, 27 and 28, are viharas. The viharas have varied sizes, with some of them being as much as 52 feet long. Most of them are of a square shape and showcase a wide variety as far as ornamentation and style is concerned (开凿时期及风格).

Some of the viharas have a simple veneer, while some are much more elaborate; some have a porch, while some are without one. The early viharas were more like halls of residence and congregation and did not have shrines. The later ones, however, had shrines in the back walls. The shrines were built to house the image of the Buddha, often seated in the “dharma-chakrapravartana” mudra *i.e.*, the teaching mudra. The latest caves of Ajanta even have sidewalls, along with the porch. Numerous viharas situated inside the Ajanta cave temples stand adorned with carvings, along with paintings on the walls and

the ceilings (开凿时期及风格).

1) 语场分析

该文本的语场为向外国游客描述和宣传阿旃陀佛教石窟。从以上标注可以看出, 英语语境下阿旃陀佛教石窟英语介绍文本内容由背景信息(地理位置、开凿时间、社会地位)和主题信息(洞窟数量、开凿时期及风格)两个序列组成。背景信息具体、确切、世界文化遗产名片安排在醒目的位置。主题信息占据了三段, 每段详细介绍了各个开凿时期的特点和代表石窟。游客可以根据自己的喜好选择参观。

2) 语旨分析

该文本的语旨为阿旃陀佛教石窟宣传者和外国游客的关系。石窟英语介绍文本以目标语读者为中心, 充分考虑英语读者的信息需求、阅读习惯。反映出石窟宣传者与外国游客之间关系密切, 达到了宣传推介的目的。

3) 语式分析

该文本的语式虽为正式的书面语体, 但侧重口语化。避免使用生涩难懂的词汇, 多使用日常词汇。景点描述客观、具体、简单、直白。

5. 麦积山佛教石窟英语介绍文本情景语境重构

在了解英语语境下佛教石窟的国际范式后, 本文再借鉴印度阿旃陀佛教石窟英语介绍文本结构特征重构麦积山佛教石窟英语介绍文本情景语境。

a) 语场重构

重构语场语篇既要忠实于原文又不拘泥于原文, 在不损害原意的基础上, 调整信息量与篇章结构。参考英语语境下印度阿旃陀佛教石窟介绍文本要素 location, status, number of caves, founded in 重构的麦积山佛教石窟英语介绍文本如下。

Maijishan Caves

Maijishan Caves situated 45 km (about 28 miles)southeast to Tianshui City in Gansu Province (地理位置). It got its name from its natural shape which looks like a wheat stack (名称来源). The caves date back to the Later Qin (384-417 AD) of the Sixteen Kingdoms Period (304-439 AD) (开凿时间) and were declared a UNESCO World Heritage Site in the year 2014 (社会地位).

Although 1500 years have passed, Maijishan Caves still have 194 niches now (洞窟数量), over 7000 statues, over 1000 square meters frescoes and over 1000 historical relics and works of art in museum with different styles and different characters of 12 dynasties in China.

By the time of the Song Dynasty (960-1279 AD), the style was changed greatly due to mixing the Indian culture and the Central Chinese culture. The sculptures wear diverse countenance looking vivid. And the dress of them is soft and natural. In the late period, the style was continuously improved on the basis of the Chinese current culture. So the sculptures are more vivid than before and full of the interest of worldly life. However, since the Northern Wei (386-584 AD) of the Southern and Northern Period (420-589 AD), almost the sculptures bowed their heads, as if they were looking this world. They are the gods, but they look like the human beings. Maijishan Caves are of high values for the study on politic, economy and culture in ancient China, even though they are the Buddhist arts (开凿时期及风格).

b) 语旨重构

麦积山佛教石窟要真正走出国门, 走到目标读者身边, 对于目标读者文化心理、阅读习惯、阅读能

力的深入研究必不可少。针对麦积山佛教石窟英语介绍源语语篇较少考虑目标语读者的文化语境、阅读习惯的状况, 重构语篇充分考虑了目的语受众的文化背景、阅读习惯等要素。

文化语境指某一语言特定的社会规范和习俗。麦积山佛教石窟英语介绍面向的是外国读者, 重构语篇只需传达出石窟的背景信息(地理位置、名称来源、开凿时间、社会地位)和主题信息(洞窟数量、开凿时期及风格), 便足以向游客展示与英语语境下印度阿旃陀佛教石窟介绍文本要素 location, status, number of caves, founded in 一致的语篇结构。删除了背景信息中笼统的石窟地理位置(At the western end of the Qinling Mountains, the eastern sector of the Northwestern Plateau, and the margin of the towering Mount Longshan, there stands a world famous mount, the Maijishan Grottoes.)、拖沓冗长的社会地位(Because of its special value in the Chinese history of art, religion, folklore culture, philosophy and historiography, it was placed on the list of the first batch of the State preserved key culture relics promulgated by the State Council in 1961. It has been known as a “Gallery of Oriental Sculptures” by the specialists and scholars all over the world, and as Chinese Four Greatest Grottoes with Mogao Grottoes in Dunhuang, Longmen Grottoes in Luoyang, and Yungang Grottoes in Datong.)和主题相关较远的发展历史(The new life of Maijishan Grottoes is almost of same pace with the birth and growth of the PRC. In July of 1953, the first inspection group was sent to Maijishan Grottoes to have an all round survey by the Social Department of Culture of the Culture Ministry of the PRC. And the Grottoes were begun to be paid great attention to after investigation reports and series articles on special topics were published. From then on, the special preservation and research organization were founded one after another to put the old Grottoes under the effective protection and management. From 1976 to 1984, special sum of money was given to consolidate and mend the Grottoes thoroughly by the Government. Since 1986, the Maijishan Grottoes have been opened to the public, and the valuable cultural heritage become splendid and brilliant once again. Especially since the reforming and opening to the world, many leaders of the Party and the State have visited the Maijishan Grottoes personally to inspect and direct. In August of 1992, Jiang Zemin, General Secretary of the Communist Party and the Central Committee of China, visited and inscribed to the Maijishan Grottoes, which further shows the Party and the State pay attention to the Maijishan Grottoes.)的介绍, 重点补充突出了麦积山佛教石窟世界遗产的地位和开凿时期及风格等文化缺省信息。

重构语旨通过增加共享知识拉近与游客的关系, 帮助目的语读者理解译文并对宣传地产生兴趣。例如: 大部分目的语读者对中国历史朝代和变迁知之甚少, 将朝代名称直接贯入而不加以解释不妥。源语语篇中“Sixteen Kingdoms、45 km”的描述不符合域外读者的阅读习惯, 重构语篇将中西的朝代纪年方式进行详细标注, 朝代后注明公元纪年(AD, BC 等等)、“Sixteen Kingdoms (304-439 AD)、把公里换算成英里 45 km (about 28 miles)”更贴近目的语读者的阅读习惯。重构语篇符合目的语读者历史、文化、风俗习惯、社会规约、思维方式、道德观念价值取向。

c) 语式重构

习近平总书记在 2019 年 8 月视察敦煌时强调“研究和弘扬敦煌文化, 既要深入挖掘敦煌文化和历史遗存蕴含的哲学思想、人文精神、价值理念、道德规范等, 更要揭示蕴含其中的中华民族的文化精神、文化胸怀, 不断坚定文化自信。”为了弘扬麦积山佛教石窟文化的精华, 让目的语游客容易地理解石窟中包含的佛教内容、地域石窟文化特色及内涵, 重构语式尽量保留佛教石窟文化信息并呈现出简明易懂的口语化倾向。

纵览全文, 语篇大量使用主动语态。例如: Maijishan Caves situated 45 km (about 28 miles) southeast to Tianshui City in Gansu Province. It got its name from its natural shape which looks like a wheat stack. The caves date back to the Later Qin (384-417 AD) of the Sixteen Kingdoms Period (304-439 AD); 晦涩难懂的佛

教内容多用指称和连接词，表层结构清晰明了，很少涉及修辞手段。用词自然、更具可接受性。例如：
The sculptures wear diverse countenance looking vivid. And the dress of them is soft and natural. In the late period, the style was continuously improved on the basis of the Chinese current culture. So the sculptures are more vivid than before and full of the interest of worldly life. However, since the Northern Wei (386-584 AD) of the Southern and Northern Period (420-589 AD), almost the sculptures bowed their heads, as if they were looking this world. They are the gods, but they look like the human beings. 目标语游客可以轻松地了解所需要的佛教石窟信息。不仅能让他们了解和品味麦积山佛教石窟文化，也能体现景点对文化传播的包容与开放态度。

6. 结语

本文针对汉语语境下麦积山佛教石窟英语介绍文本与目的语国家石窟介绍文本语篇结构不匹配现象，运用韩礼德情景语境理论对汉语语境下麦积山佛教石窟英语介绍文本进行科学有效的评估，并在评估的基础上借鉴英语语境下同质平行文本的语篇结构特征对译文进行有效的改进。在实际的翻译中在语篇层面对原文进行改编，按照相应的“主题相关性”和“关联性”原则，调整句子和段落、删减和更改部分内容等。重构语篇与目的语语篇结构一致、贴近目的语读者的思维方式和阅读习惯，更加符合英语的文本信息结构。提高了文本的交流质量和效果，能够更容易地为国际游客所接受。从而促进麦积山佛教石窟文化的推广和国际传播。

从新的翻译传播学的观点出发，翻译不仅要关注文本翻译，还要注重翻译信息产生的效果，强调读者对译文的感受。翻译对读者的效果，译语读者对译文的感受才是衡量译文质量的标准。可见，在翻译中，我们不仅要把好文字翻译关，还要注意以读者为中心，使翻译信息对译语读者产生与原语读者尽可能相同的效果[8]。如果传播者发出的信息不被目的语受众所理解、接受并认同，那就失去了其传播意义。

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