A Comparative Study on Kung Hungming's Version and Waley's Version of the Analects "Lun Yu" from Adaptation Theory

Mingxin Li[1*]

[1] School of Foreign Studies, Henan Polytechnic University, Jiaozuo, Henan Province, China

[*] Mingxin Li, E-mail: helenlee@hpu.edu.cn

Abstract

The Analects, Chinese original name Lun Yu, as the most important Confucius book, has enjoyed its powerful vitality with its enduring influence in Sinology home and abroad. People have made many attempts to explore its problems of translations, hoping to account for factors behind individual versions of Lun Yu. However, what the researchers based either on language-oriented or culture-oriented theory, a systematic study is on demand with the development on Confucianism research. This thesis explores two English versions of Lun Yu in light of the adaptation theory of Translational ecology. It provides a new way to interpret Lun Yu as the representative cultural classic. The research objective can be attained as: in light of Verscheren's adaptation theory, different translations of Lun Yu can be investigated comprehensively at the Language-internal and the language-external levels. The adaptation theory can manifest the translators' subjectivity according to different eco-translational environment. Moreover, the research focuses on Kung Hung ming's translation version and Arther Waley's version with their distinct features which can thrown light on the readers to understand Lun Yu from a new perspective. In this thesis, a descriptive approach is adopted in the comparative analysis on the two versions of Lun Yu. This research can provide an attempting and concept for the broader context of translation study.

Keywords

Lun Yu, adaptation theory, Kung Hungming, Arther Waley, cultural interpretation

1. Introduction

1.1 A Brief Introduction of Confucius

Confucius is a well-known Chinese educationist, philosopher and statesman. His thinking exerts far-reaching influence on Chinese culture even Asian culture, today the study on Confucianism from various aspect has been a hot issue in the academia. This paper is a study of the English versions of Lun Yu (the representative book of Confucianism). It stresses on Cross-cultural Interpretation on English Translation Versions of the Analects (Lun Yu): a Comparative Study on Ku Hung Ming's Version and Arther Waley's Version from Adaptation Theory.

Since the 17th century, the Analects of Confucius (Lun Yu) has been translated into English. It caused

profound influence in the Western world. The Confucian philosophy embodied in The Analects of Confucius has been translated and interpreted by the West Sinologists and missionaries, and then it was branded with religious meaning. This situation began to change until the later part of 20th century. Since 1970s, some sinologists and philosophers held the truth-seeking spirit to research and broadcast Confucian thoughts. And just in this period, there appeared a climax of translating the Chinese classics into English.

1.2 Translation on Lun Yu

Translation today is perceived as an interdisciplinary field of study and the indissoluble connection between language and the way of life. Shifts in linguistics that have seen that discipline take a more culture turn. As pragmatics springs up and develops, it provides translation studies with a new perspective. The deeper exploration to the nature of translation has been shifting pragmatic trend. As a matter of fact, translation, as the activities of cross-cultural communication between two different languages, is a kind of complicated linguistic and cultural phenomenon. In translation, the translator acts as both a receptor and a producer and their practices are affected by inter-linguistic and extra-linguistic factors. Jef. Verschueren, a famous Belgian pragmatist, has forwarded Theory of Linguistic Adaptation, as the new pragmatic perspective to the nature of linguistic research, which has powerful and overall perspective for interpreting the interaction course between language use, context and communicator (Song Zhiping, 2004, p. 21). In the light of this theory, translation can be taken as a dynamic process of continuous choices-makings and adaptation between the source text and the target text at the language-internal level or the language-external level, in which each translator is fully entitled to adopt flexible strategies in order to adapt to their historical contexts and translation purposes. In this sense, the researcher will offer an adaptation model to guide the survey to translation phenomena, and assume that translation is a realization of dynamic adaptability. Finally, based on this exploration, the research will compare the two English versions of Ku Hungming and Arther Waley. Thus discusses their linguistic features as well as the deeper reasons for producing their distinct versions.

According to adaptation theory, this paper focuses on two scholars Ku Hungming and Arther Waley, who has predominant contribution to the researching of The Analects of Confucius in this period, in order to find the developing trend of Confucius study in the English-Speaking world.

Firstly, the paper discusses the application of adaptation theory of Eco-translation in translating the Confucian text into English, then compares the different features of the two versions, covering analyzing the basic viewpoints of the former scholars on Confucius "Ren", "Li", "De" and the problem of self-cultivation.

After the discoursing of the dialogue and criticizing between them at large, the author puts forward her own understanding upon these scholars discussion. Through the researching of this thesis, the author tries to open up that since 1970s, the study and translation of The Analects of Confucius has basically escaped the limitation of western-centered. The Linguists, Sinologists and philosophers in Western

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countries has put Chinese philosophy and Western philosophy on the two sides of the scales. They are trying to find out the humanism and benevolent spirit in traditional Chinese thoughts, in order to provide a way to solve the crisis of rationalism.

During the interpretation of the educational thoughts embodied in The Analects of Confucius, the image of Confucius and the cultural image of Chinese in the eyes of westerner become clear, The translation climax of the Chinese classics brings fresh force and thinking to the study of Confucianism in China, and it also provides a new viewpoint for the deepen research of Confucianism. Moreover, it will promote the intercultural communication and construction of global harmonious cultural ecological environment.

For a long time, translation of Lun Yu, regarded as literary translation, is explored merely to its linguistic transference or literal reproduction between different versions by traditional researchers. To some extent, this kind of static and one-side research method restricts the development of translation studies. We can't merely reside on the linguistics level, therefore the adaptation theory provides a new way to interpret Lun Yu as the representative cultural classic, we should take it into account of cultural elements as well as linguistic factors. What are the differences between those two translations and which or is better than the other according to the adaptation theory are considered as research problems.

Translation is a media for communication. It bridges culture, customs and ideology by diverse languages. The study on two English versions of Lun Yu revealed the different understanding from alien and some problems in the translating have not been well solved, so the research on Confucianism made by scholars 400 years ago is still of immediate significance in today's world.

1.3 Purpose of Study

The vast majority of productive researches focus on the exploration of Lun Yu translation versions to its language-external reasons. Even some western translators explored a comparative analysis of the different versions of Lun Yu in aspects of philosophy. The translation studies onward make it possible to "enlarge our study horizons by virtue of new development of translation theories, thus contributing to further study on translations of Lun Yu. The research objective can be attained as 1) In light of Verscheren's adaptation theory, different translations of Lun Yu can be investigated comprehensively at the Language-internal and the language-external levels from perspective of adaptability. 2) The adaptation theory can manifest the translators' respective subjectivity according to detailed translations in all "structuring" aspects. And 3) the adaptation theory combines linguistics level with culture elements to read Confucian works with its flexible method, which help the overseas experts and readers take a new leaf in understanding Lun Yu from the perspective of culture interpretation.

2. Literature Review

Lun Yu is the most important Confucius book which embodies the political, ethical and educational principles of the Confucianism, and its significance could not substituted by any other ancient book in China. As Confucianism attracts more and more attention in the world, the English versions of Lun Yu became an important resource for people all over the world to understand Chinese history, society and culture. In recent years, the study of English translation of Lun Yu became a hot issue in academic world.

Chinese researchers' investigations into the English translations of the Analects date as far back as the turn of the 20th century. While with the founding of the People's Republic of China in 1949, there was a temporary pause in this area of this study, since the 1980s, with the resurgence of interest in the English translations of the Analects, quite fruitful progress has been made in this field. In the past twenty odd years, domestic research on the English translations of the Analects has been focusing on five aspects: English translation(s), translator(s), the translation of key Confucian terms, transmission and reception, and the editing and publishing of these translations. Of the five aspects of inquiry, the translations of the Analects attracted the largest share of researchers' attention. This kind of study is usually normative-approach based, with one or more translations as the focus of attention. After a comparison of James Legge's translation and the original, as a result of the sharp contrast between Chinese and English language and customs, as well as the influence of social context of the Analects, literal translation, which dominates James Legge's version, can sometimes bring about erroneous editions. Under such circumstances, free translation is usually a better option. For example, James Legge translated 四海之内，皆兄弟也 (si hai zhi nei, jie xiong di ye) into "All within the four seas will be his brothers" (James Legge, 1960, p. 12). 四海之内 (Si hai zhi nei), an idiomatic Chinese expression, means "the world over" instead of referring to four seas of the world. The whole sentence, if translated into "people the world over are brothers", would make the understanding of the original a much easier task. Holding James Legge's translation in great esteem, as a reflection of James Legge's sinological accomplishments, this translation is an impressive example to later generation translators. In the book named The Geek Culture Ku Hung-ming, Huang Xing-tao compares the translation of James Legge and the translation of Ku Hung-ming, and indicates the translation of Ku Hung-mini exceeding James Legge. On the one hand, with immeasurable academic significance, these notes and explanations James Legge's translation is indispensable reference to later translators of the Analects. On the other hand, "as an important component of the whole translation, they pose a formidable obstacle to the smooth and easy appreciation of the meaning of the text" (Huang Xintao, 1995, p. 116). As to James Legge literal way of translation, it would lead to the violation of English syntactical rules, thus making the translated version unnatural. Some scholar holds that the English translation of D. C Lau and James Legge "is full of mistranslations", there is of poor quality in some sentences because it "conveys neither the primitive simplicity nor the elegance of the original two translations" (Zhen Qiaoqu, 2009, p. 68) and there are many points in need of improvement.

In addition to comparisons between English translations and the original, comparative studies of different translations have also attracted increasing attention from researchers. After comparing the James Legge version with that of D. C. Law, some scholars think they each have their strong points and weak points. James Legge's version is more formal in diction and has a certain classic elegance but can be difficult for the young readers to read. The version by D. C. Law, on the other hand, is more colloquial and easier to understand, but at times there may be stylistic deviation from the original. From the angle of translation purpose, Zou Xiuqin (2008) compares James Legge's translation with Ezra Pound's version. And points out Pound's translation is known as poetic translation, since he used to apply his modern poetics to his translation practice. His three principles of imagism are generally put into his translations, and his The Analects is typical of a product representing his poetics of image, expression and musicality. There are other analysis covers the translations of James Legge, Ezra Pound and Edward Slingerland, is conducted from four perspectives, functional theory, culture, linguistics and structurism. He Gangqiang (2007) makes a comparison of the translations by James Legge and Arthur Waley. In his opinion, from the perspective of reader response theory, Arthur Waley's translation is more readable than that of James Legge. Historically, it is obvious that these two translations should be ranked among the most classic, but considered from today's criteria, the overall quality of these two translations is still far from satisfactory. It is imperative that Chinese translators make collective efforts to bring about a classic translation of their own to contribute to the worldwide popularization of Chinese civilization.

3. Theory Basis: The Translation Adaptation

A powerful research perspective for pragmatics in translation studies may be helpful to balance these two extreme deficiencies. Pragmatics has been proven to be a powerful and explanatory research perspective in the linguistic field in terms of the dynamics of language comprehension, language use, and context. It deals, on the one hand, with pragmalinguistics, with the context which is formally encoded in the structure of a language, and on the other hand, with socio-pragmatics, with language usage, understanding and appropriateness in social and cultural context. The new achievement acquired in pragmatic research—Linguistic Adaptation Theory or Adaptation Theory put forward by Jef. Verschueren presents a systematic perspective and feasible approach which may be applied to each level of language, other language to human communication; also throws light on translation as it is a form of cross-cultural communication. It is a relatively objective and feasible pragmatic perspective for our translation studies.

For Verschueren, pragmatics is concerned with "the full complexity of linguistic behavior" in which the cognitive, social and cultural aspects are taken into account. Any discipline which has something to do with language can be subsumed to pragmatics. In this sense, pragmatics is to study "people's use of language, as a form of behavior or social action, and TT serves as a link between language and human life in general, hence the link between linguistics and other disciplines. Therefore, pragmatics in this

sense is a new way of looking at language, and can be regarded as a general functional perspective "a general cognitive, social, and cultural perspective on linguistic phenomena in relation to their usage in forms of behavior " (Verschueren & Jef, 2000, p. 73).

Since pragmatics as a general functional perspective covers all the linguistic aspects of language in use in relation to human life. It focuses on three questions: what do people do in using language? Why do people use language in this way? How do they use language? According to Verschueren, Using language must consist of the continuous making of linguistic choices, consciously or unconsciously, for language-internal and language-external reasons. In other words, in the process of using language, people have to make decisions continuously on what is to be chosen and what is to be omitted with respect to the adapted. Once language is used, the user is under an obligation to make choices. Therefore, making choices is the ultimate feature of language usage occurring at any level of linguistic structuring; morphological, syntactic, semantic, etc. all can be included under the general pragmatic perspective. Verschueren draws on evolutionary epistemology based on Darwin's biological theory, especially the natural selection paradigm as the basis for the explanation of language use. A human being has to adapt his language to internal and external conditions towards the desired end of communication using language.

As to the third question, Verschueren provides us four aspects of adaptability in language use for pragmatic description and explanation, i.e., contextual correlates of adaptability, structural objects of adaptability, dynamics of adaptability and salience of the adaptation processes, these offer the building blocks for investigating the mechanism of using language. The four aspects can be considered as necessary components of an adequate pragmatic perspective on any given linguistic phenomenon. However, they do not occupy the same position. Their relationship can be demonstrated as follow:
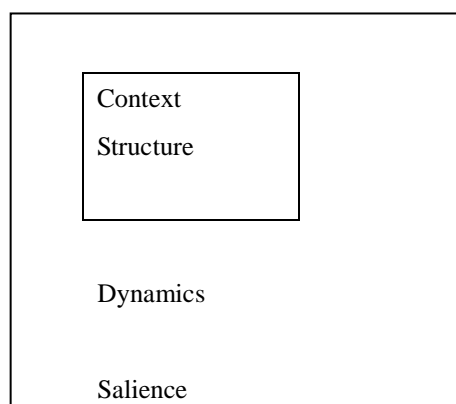

Figure 1. Four Aspects of Adaptability in Language

Context is a structure occupying the central position of adaptation phenomena; dynamics concerns the process of context-structure interrelationships, or the dynamic interaction between context and structure; salience investigates the degree of consciousness of the language users on the dynamic inter

adaptability of context and structure. Hence it concerns the status of consciousness of the adaptation processes with the human mind involved.

3.1 Communicative Context

Communicative context potentially includes all the ingredients of a communicative setting constraining language use with which linguistic choices have to be inter-adaptable. The concept of context covers all the aspects of this setting, including from the physical surroundings to social relationships between speakers and hearers and the interlocutor's state of mind. In this sense, context subsumes linguistic and extra-linguistic. The roles of the language users are much different from that of other participants or agents in communicative events. Therefore, context is a cognitive concept in adaptation theory.

3.2 Language Structures

Language structures are the actual objects of adaptability in language use, which include all the constituents constructing a language, even the rules and principles of how languages organize. The property of language variability including linguistic structures and their structural principles make linguistic choices possible in the process of adaptation to and inter-adaptation with communicative context. A decision to use language involves a series of choice making at all possible levels of linguistic structures, which cover all the potential linguistic items, including all the resources that language users have at their disposal.

3.3 Dynamic Process

As illustrated above, context itself is not a concept of static extra-linguistic realities, but a dynamic one. The process of using language is that of dynamic adaption. Context and structure, which user defines as the locus of adaptation, are the basic tools to be used in the dynamics of adaptability. Dynamics is defined as the actual processes of making choices with this fundamental negotiability involved. It will be shown how communication principles and strategies are used in the making and negotiating of choices in both production and interpretation.

The three properties of language are hierarchically related and fundamentally inseparable. Adaptability is the point of reference, and variability and negotiability are the content. The property of variability provides the possibilities and potential for using language and determines the range of possible choices. Verschueren defines variability as the property of language that defines the range of possibilities from which choices can be made.

Another property of language is negotiability which implies that the choices are not mechanical but guided by flexible principles and strategies. Negotiability can be defined by Vershueren as "the property of language responsible for the fact that choices are not made mechanically or according to strict rules or fixed for-function relationships, but rather on the basis of highly flexible principles and strategies" (Ibid, p. 62).

The third language property is adaptability which "enables human beings to make negotiable choices from a variable range of possibilities in such a way as to approach points of satisfaction for communicative needs" (Gentzler, 2005, p. 203). Verschueren views language as one of a series of

adaptive phenomena in the interaction between humans and their "conditions of life", and language should be used according to communication code for the purpose of promoting itself to the status of a natural species or an independently living organism. A successive choice making in language use from a range of possibilities usually aims at a certain communicative goal, and a successful verbal communication that approximately satisfies its communicative purpose depends largely upon the language property of adaptability.

Adaptation is not unidirectional, but bidirectional. The linguistic choices are made in accordance with the existing circumstances, which also get adapted to the choices that are made vice versa. Thus, language and the circumstances are interrelated with each other. In this theory, we can understand that pragmatics does not deal with language but with language use and the relationship between language form and language use. Pragmatics, focusing on language use and language users, aims at explaining what language users' purpose is in communication, and how to achieve the purpose through language use. Hence, it is obviously and closely related to translation activities. Therefore, the adaptation theory provides translation studies with a new perspective by probing into examining language use in translating process from a comprehensive range of angles including linguistic, cognitive, social and cultural factors.

Jef. Verschueren has been exerting unremitting efforts to explore pragmatics as a theory of linguistic adaptation. Borrowing the paradigm of biological adaptation, he argues that the interaction between human and language use resembles the revolutionary process of adaptation, and this understanding directs pragmatics to carry out the comprehensive research on language system as a whole. More importantly, he emphasizes language use is a process of adaptation, and how human as language user are able to make choices and adaptation in an appropriate way for communication. The adaptation theory consists of three components, which are variability, negotiability, and adaptability, and states constant and continuous choice making is the fundamental nature of language use. The core viewpoint of adaptation theory is built upon the assumption that language is characterized by variability, negotiability and adaptability. In technical terms, variability is the property of language which defines the range of possibilities from which choices can be made. Negotiability is the property of language responsible for the fact that choices are not made mechanically or according to strict rules or fixed form-function relationships, but rather on the basis of highly flexible principles and strategies.

The core property of language use is adaptability and the universal and explainable phenomenon of language. Linguistic adaptation could be approached from four interrelated angles for a better pragmatic description and explanation, including contextual correlates of adaptability, the structural objects of adaptability, the dynamics of adaptability, and the salience of the adaptation processes. These four angles are in perfect agreement with the linguistic, social, cultural and cognitive elements involved in the dynamic process of language use.

From a wide range of possible choice, so far as the process of adaptation is concerned, Verschueren has pointed out that using language must consist of the continuous making of linguistic choices. This

"choice-making" is characterized as follows: 1) Choices are indeed made at every possible level of structure. They may range from the choice of genre, intonation, grammatical structures to the discourse, etc. 2) Speakers do not only choose forms but also choose strategies, furthermore choosing a strategy may require specific choices to be made on a wide range, such as style, language, lexicon, and so on. 3) Choices made by language users are under different degrees of consciousness. 4) Choices are made both in producing and in interpreting an utterance or text, and both types of choice-making are of equal importance the communication flow and the way in which meaning is generated. 5) A language user has no freedom to choose between choosing and not choosing, except at the level where he or she can decide either to use language or to remain silent. Once language is used, the user is under an obligation to make a choice and has to choose the most suitable means to satisfy the needs of communication. 6) Choices are not equivalent. That is to say, methods and strategies used by language users are influenced by cognitive, social and cultural factors. 7) Choices evoke or carry along their alternatives.

In other words, any choice of a form motivated by its placement along any dimension of meaning not only designates that specific placement but conjures up the entire dimensions as well. Adaptation theory throws light on translation studies from a new angle, many researchers have conducted some beneficial and productive surveys on the applications of adaptation theory to translation study, and some of them have even applied it to analyzing certain translation texts.

On balance, Verschueren's adaptation theory is really a perspective rather than a component of a linguistic theory. His pragmatic framework of adaptation theory views actual language use as a choice-making adaptation process which may be applied to different levels of translation process, ranging from selection of text to translation strategies, rendering and interpreting the source text to reconstructing the source text so as to serve the ultimate translation purpose by considering the specific contextual factors. It is agreed to the conviction that virtually all linguistic phenomena can be investigated pragmatically and translation can be studied as a continuous choice-making featured by the process of adaptation strategy in a dynamic way from this pragmatic perspective. For the purpose of the present research, this author has offered a general survey of adaptation theory and will explore the application of its possible dimensions in translation. Then it is just natural that we take a pragmatic perspective on translational phenomena, which are nothing special but concrete cases of language use. Specifically, the author will further focus on the phenomenon of translation activity of *Lun Yu* and make a general comparison between two versions translated by Ku Hungming and Arther Waley.

4. Text Analysis: Linguistic and Stylistic Features of Two English Versions

Lun Yu has some unique and distinguished linguistic styles, which make it different from other classic works. First, it is written by classical Chinese written language with natural and colloquial style. Second, it contains a number of concise and comprehensive words and sentences with profound Confucian philosophy. They have evolved to become aphorisms, idioms, and quotations which have greatly influenced ancient ideological culture and social life. For translators, core Confucian words are

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the key to understanding and transferring the whole text of Lun Yu. Third, the words and sentences in Lun Yu are flexible in form and vague and dynamic in content. Traditional Chinese mode of thinking attaches more importance to intuitive understanding. More often than not, Chinese readers rely on their intuitive grasp of the message rather than strict formal analysis to understand the grammatical relations. In the Chinese-English translation of Lun Yu, choices are made first on the basis of linguistic dimension. Linguistic adaptation should be possible to interpret all the possibilities of adaptation from language to circumstances. For Vershueren, the meaningful functioning of language use involves the specific structural objects of adaptability, including "structures" in the strict sense (the various layers of language resources) as well as principles of "structuring". Linguistically speaking, there are many subcategories which can be employed to analyze two versions of Lun Yu, including phonemic aspect, phonological aspect, and lexical aspect, syntactic aspect, semantic aspect, textual aspect, etc. All possible language-internal factors cannot be expounded in the complex translation of Lun Yu. So the following discussion confines to cultural image in Confucian terms, sentence-structures and textual styles for comparing Ku's and Arther Waley's version. On the other hand, English translation of Lun Yu is also a purposeful activity. At the very beginning of interpreting and creating English versions at all possible levels, translators must set their purposes as the first decisive choice for adaptability. Thus necessary choices and adaptation between two languages for target language structural buildings and "structuring" principles will adapt to this purposes.

Concerning the two languages, Chinese belongs to the branch of the Sino-Tibetan language system while English belongs to the Indo-European family. They differ in pronunciation, word-building, syntax, metaphor, textual structure and some other aspects. They cling to different rules and characteristics. From the perspective of linguistic the most distinct difference between Chinese and English is parataxis and hypotaxis. "Hypotax is the independent or subordinate construction or relationship of clauses with connectives, parataxis is the arranging of clauses one after the other without connectives showing the relation between them" (Lian Shuneng, 2006, p. 47). Chinese is a language of parataxis which is characterized by few using of connectives. The combination of different parts within a sentence or the combination of different sentences is organized on the principle of run-through of the semantic meaning. Therefore, Chinese sentences are short but with rich meaning. On the other hand, English is hypotaxis, which uses more connective words or a variety of devices of connection to show the logic or relation of the sentence structure. Therefore, translation of *The Analects* from the linguistic dimension is a key factor to convey the original meaning and keep the original style from the two languages, which are quite different in syntax, expression, organization, and logic of sentence structure. For translators, it was a complete challenge to translate ancient Chinese into English, the difficulty not only lies in the huge difference between ancient Chinese and Mandarin Chinese, but in how to conveying traditional Confucianism in Modern English.

Friedrich Schleiermacher explained that "Either the translator leaves the writer alone as much as possible and moves the reader toward the writer, or he leaves the reader alone as much as possible and

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moves the writer toward the reader" (Schleiermacher, 1992, p. 42). Language as "human mind in society plays a role with its intentionality, reflexivity and the capacity to design the courses of action". Laurence Venuti termed it as "foreignization" and "domestication" (Venuti, 1998, p. 162). Domestication means that the translation should be done in a transparent and fluent style to reduce the foreignness of the TT, that is, the translator should leave the reader alone and move the author toward the reader; foreignization involves the choosing of a text and a translation method which are excluded by dominant cultural values in the target language, that is, the translator should leave the writer alone and moves toward the reader. Foreignization and domestication are different from free translation and literal translation in that the former takes into consideration the cultural, linguistic and aesthetical elements while the latter just focuses on the linguistic level.

Domestication and foreignization have their values in translation. Each of them has a say in the translation of cultural images. Therefore, translators should choose strategies according to the external and internal cultural factors. In most cases, however, the two strategies cannot be separated from each other. What kind of strategies for the translators' choice are always adapted to certain environmental conditions, all the choices exert its influence in forming the translation ecology. For example (Note 1):

Example 1:

曾子曰: "吾日三省吾身: 为人谋而不忠乎? 与朋友交而不信乎? 传不习乎?"—(《论语•学而篇》)

The Master said, "every day I examine myself on these three points: in acting on behalf of others, have I always been loyal to their interests? In intercourse with my friends, have I always been true to my word? Have I failed to repeat the precepts that have been handed down to me?"—Arther Waley

A disciple of Confucius remarked, "I daily examine into my personal conduct on three points: first, whether in carrying out the duties entrusted to me by others, I have not failed in conscientiousness; Secondly, whether in intercourse with friends, I have not failed in sincerity and trustworthiness; Thirdly, whether I have not failed to practice what I profess in my teaching". —Ku Hungming

From this example, it could be seen that both translators succeeded in keeping the similar style in their dealing of the interrogative sentence. They used the question mark to keep the original form, but the sentence structures are quite different even they used similar words. Waley's language in this sentence is loyal, natural and smooth. He keeps the best similarity to the original and Waley restored the original by using a colon to indicate the logic of this complete sentence. As for Ku Hungming, he deals with the sentence in dividing the original one sentence into four sentences according to logic sequence. The words that he chose are more formal and deliberate than that of Arther Waley.

Any text is a system which is relatively autonomous and self-coherent. A text is "a structural sequence of linguist expressions forming a unitary whole" (Venuti, 1998, p. 162). He used "Every day I examine myself on these three points" and colons to indicate the logic of the sentence, which helps reader understanding the logic inside the sentence completely at one glance. English is a sort of language which always has obvious subject in the sentence but in Chinese the subject of the sentence is sometimes omitted.

In Example 1, the subject of "为人谋而不忠乎？与朋友交而不信乎？传不习乎?" is omitted. It is natural for Chinese readers to express and understand the meaning even if the subject is omitted, for Chinese relies on covert coherence and context. It is more likely to resort to word order, contracted sentences, four-character expression and some grammatical or rhetorical devices. While English may rely on the using of many cohesive ties, such as relatives, connectives, and prepositions. When a Chinese source text is translated into English, the subject needs to be recovered; otherwise, the English readers may have great difficulties in understanding if the subject is omitted.

Example 2:

孟武伯问孝。子曰: "父母，唯其疾之忧。"—(《论语·为政篇》)

Meng Wu po asked about the treatment of parents (孝). The Master said, "behave in such a way that your father and mother have no anxiety about you, except concerning your health".—ArtherWaley

"A son of the noble mentioned above put the question to Confucius as his friend did. Confucius answered, how anxious your parents are when you are sick, and you will know your duty towards them".—Ku Hungming

Ku's translation is a coherent context with the last paragraph. From the first sentence we can see, with regard to "孝", Confucius lectured his disciples more than once, and the last sentence is a supplementary explanation to remain the completeness of semantics. The linguistic helps to determine refers to the discourse that surrounds a language unit and its interpretation. The exact role of meaning in linguistic analysis is viewed in a seemingly limitless variety of ways by the various schools of linguistic thought. Yet nearly all, from formalism to functionalism, from traditional grammar to logical semantics, practically agree on one thing: that linguistic meaning is compositional. The assumption is that sentence or propositional meaning is the sum total of the discrete meanings of the lexical and grammatical morphemes and the syntactic structures that compose it. This requires a mapping between each fraction of sentence meaning and some lexical, morphological or syntactic feature of a sentence.

Ask in most cases is related to the character *wen* (问) posing a question. The reason why Ku's version uses many forms of *ask* is that Ku employs other equally effective means to express the meaning of posing a question, which can be concluded from the above case. While Waley just uses the single word ask. They all have expressed the general meaning of the character, and their different ways of translation just reflect their different preference in habitual form of expression.

Example 3:

子曰: "好勇疾贫，乱也。人而不仁，疾之己甚，乱也。"—(《论语 泰伯篇》)

The Master said, "one who is not long be law-abiding. Indeed nature daring and is suffering from poverty will men, save those that are truly Good, if their suffering are very great, will be likely to rebel".—Arther Waley

Confucius remarked, "a man of courage who hates to be poor will be sure to commit a crime. A man without moral character, if too much hated, will also be sure to commit a crime".—Ku Hungming

From this example, Waley had a better translation in that he adopted a prepositional phrase to express

"好" which is a verb here and "law-abiding" to "乱" which actually is a dynamic description. Last but not the least, Chinese sentences are organized in a linear pattern while English sentences are more often linked by grammatical relations. In the Chinese language, expressing meaning depends on the logic inside the sentences but in English, sentences are organized by some grammatical ties.

From the analysis conducted above, we can see that Ku Hungming and Waley have much difference in translating the verbs denoting every "saying", translator knows that translating is a purposeful activity, and his target text serves for the purpose, before translating there is an intention or purpose in a translator's mind, such as what function the translation will serve, who are the intended readers and so on. These factors will influence translator's choice-making in his translating.

Example 4:

孔子对曰: "君使臣以礼，臣事君以忠。"—(《论语•八佾篇》)

Master Ku replied saying, "ruler in employing his ministers should be guided solely by the prescriptions of ritual. Ministers in serving their ruler, solely by devotion to his cause".—ArtherWaley

"Let the prince", answered Confucius, "treat his public servant with honor. The public servant must serve the prince, his master, with loyalty".—Ku Hungming

In this sentence translation, Waley uses the couplet sentence to be in accordance with the original text in form. Whereas Ku Hungming uses imperative sentence to reproduce the original text in spirit, "Let the prince" do what he should conduct himself is the first thing, then goes the public servant "must " serve the prince with loyalty.

Example 5:

子曰: "有德者必有言，有言者不必有德。仁者必有勇，勇者不必有仁。"—(《论语•宪问篇》

The Master said, "one who has accumulated moral power (de) will certainly also possess eloquence; but he who has eloquence does not necessarily possess moral power. A Good man will certainly also possess courage; but a brave man is not necessarily Good".—Arther Waley

Confucius remarked, "a man who possesses moral worth will always have something to say worth listening to but a man who has something to say is not necessarily a man of moral worth. A moral character always has courage; but a man of courage is not necessarily a moral character".—Ku Hungming

In this example, it could be known that the two translators use conjuctives "but" to indicate the logic, which is often omitted in the original Chinese sentence. When they translated into English, they restored the logic by using some conjunctives and they successfully converted the Chinese sentence with frequent use of shorter or composite structure into English with extensive use of longer or subordinate structures.

It can be seen from the above examples that both Waley and Ku Hungming adapted to the eco-translational environment in terms of linguistic dimension. They tried to restore the original style and gave consideration to a better understanding of *The Analects* from the perspective of English readers. From the aspect of linguistic dimension, it seems that Waley's translation succeeded in

rendering easiness in understanding, keeping in more accordance with expression of English and restoring the original style.

It is known that the basic unit of English grammar is word. Word could be translated into three levels. "zero-translation", which is known as omission, that is, the cultural word could find no equivalences in the target language; translation on levels above word for example, interpretation with a sentence. A series of translation approaches could be derived from domestication and foreignization. Foreignization could be further divided into transliteration, literal translation and annotation while domestication could be divided into omission, substitution and interpretation. To fill in the cultural gaps, different translation approaches have been employed by the translators and some creative and original translation methods have appeared in the two versions. The approaches most widely used by Ku are interpretation, omission and substitution, which all belong to domestication. However, Waley prefers foreignization to present the differences between two cultures, so his adaptation to translation ecology is mainly set in SL culture.

5. Conclusion

As a new branch of pragmatics, adaptation theory focuses on the strategy and the survival of the text when it is fit for the contextual environment. Concerning translation, it refers to the process and methods for a translator to assimilate to a new culture. With the special sense of variability, negotiability and adaptability and with the translator's cultural subjectivity in which translation ecology occurs. The certain patterns of adaption theory seeks to capture is that Dynamics is the mechanism responsible for the process of achieving adaptability the inter-relation between linguistic and extra-linguistic choices coordinates in language communication. It was then claimed that this dynamic adaptation matched the translation notion of translation as adaptation and selection. It was observed that Ku Hungming's translation and Arther Waley's translation exhibit the features of choice-making in translation strategy and methods in relation with adaptation theory for the target text's survival. The different characterization of the two versions proved the theory plays a role in Chinese classics reading. In that case, we can assume that adaptation theory also plays a role in the interpretation of other classics happen to.

Among the other findings of this dissertation, a number of arguments, including the argument for linguistics adaptation and cultural adaptation, when taken together pose a serious challenge to the translator's strategy in translating, since it is not easy for TT loyal to the original meaning as well as the source text linguistics level. Translation is the product of art, and the creation is in general an act of rewriting. Translation as phenomenological and historical creation explains both the particularity and commonality of different translations. In accord with "adaptation theory", it is finally proposed that the translation criterion is "choice-making", "adapt", "creativity". This subject-oriented criterion bridges theory and practice, and points to a new direction for translation studies.

A challenge with more interesting implications for any TT framework is that posed by the notion of translator-centerness in translation ecology. It was demonstrated that translation permits a range of dynamics occurs when TT serves for the target culture and the target readers. Ku Hungming's translation displays the translator is the subject of translation and his life experience, ideology, empathy and even personality will be involved in the translation process and influence the shaping of the translation purpose, the choice and interpretation of the source text. However, in order to have the target text accepted by the target readers, the translator has to consider the norms of the target cultural system and operate the text under the constraints of those norms. The translator's subjectivity and the translation ecology are interrelated with each other. Ku's particular translation activity is the result of interaction between his play of subjectivity and constraints of norms of the target cultural system.

Arther Waley, as the prestigious sinologist in the West world between the two World Wars, articulates his translation theory when translate Chinese classics, his translation text intend to be in accordance with the original form with the domestication strategy, and the cultural-loaded words' translation show Arther Waley adapts himself to the target readers of his days. The responsibility the translators have towards their partners in the translation interaction is "loyalty". Loyalty commits the translator bilaterally to the source and the target side, which usually refers to a relationship of similarity between texts or even surface structures of texts. It is the translator's task to mediate between the two cultures and Arther Waley's text exhibits this negotiation after taking account of intercultural communication.

The methodology, encapsulating traditional Compare-analytical thinking, and pay more attention to the relationship between the translator and the translation ecology. The comparison between the Ku's and Waley's version was put under the circumstance of translation ecology and their different eco-environments are discussed from various levels, including social-cultural element, translator-centerness. In this thesis, Ku Hungming's translation and Arther Waley's translations are examined with an eye on what they extend to *Lun Yu*.

In their different translations, extends cultural transmitting, Ku Hungming extends the religion of good citizenship, analysis of the translations from the standpoint of the translator demonstrates translating *Lun Yu* is a creative process and the English translation of *Lun Yu* is the creation of it in English-speaking cultures. Based on the study of the two translations of *Lun Yu*, attempts are made to theorize about the nature of translation.

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Note

Note 1. All quotation from Hungming, Ku (1898). Discourses and Sayings of Confucius: A New Special Translation, Illustrated with Quotations from Goethe and Other Writers. Shanghai: Keely and Walsh Co. and Waley, Arthur (1938). The Analects of Confucius, translated and annotated by, published by George Allen & Unwin, Ltd. And reprinted by arrangement with The Macmillan Company in New York.