

## Intratextual Coherence in Translating *The Tso Chuan*

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Based on Christiane Nord's model for translation-oriented text analysis and Gideon Toury's theory of norms, the two well-known translations of *The Tso Chuan* respectively by Burton Watson and James Legge are analyzed in comparison through both quantitative and qualitative methods in the prospect of translation skopos, showing that the communicative function of the two translations, which are produced in different contexts towards specific receivers in the target situation, have been fulfilled by means of adhering to proper translation norms as influenced by the extratextual factors and reflected by the intratextual factors of the product.

*The Tso Chuan*, as one of China's oldest works of narrative history, provides a year-by-year, often month-by-month, account of happenings, with a focus primarily on political, diplomatic, and military affairs, as well as economic and cultural development, in the various feudal states, that made up China for the period from 722 to 468 B.C. Representing almost the only written source for the history of this crucial period in the history of China, it is also recognized as a masterpiece of the early prose tradition with a significant influence on later Chinese literature and historiography, and as such has been numbered since the first century as one of the Confucian canon, and one of the cornerstones of traditional education both in China and in nearby countries that were within the Chinese cultural sphere.

Burton Watson's translation of *The Tso Chuan*, i.e., *The Tso Chuan: Selections from China's Oldest Narrative History* (Watson's translation, for short), was published in 1989, and mostly compared with the translation of James Legge, which appeared in 1872 as the fifth volume of *The Chinese Classics* with the title of *The Ch'un Ts'ew, with The Tso Chuen* (Legge's translation, for short).

Watson's translation is an elegant English translation that embodies the translator's careful scholarship of Chinese texts. As Wang Chingyu (1990, p. 152) claims, "The appearance of Burton Watson's new translations is a particularly welcome event," since "up until recently the only complete English translation available to them (readers of English) was James Legge's *The Ch'un Ts'ew, with The Tso Chuen*, published more than a hundred years ago." Stephen Durrant (1992, p. 36) notes:

The diligent student, who turns from Watson's justifiable effusions to the one previously available English translation of *The Tso Chuan*, that of James Legge, may return to the classroom shaking his head and wondering why there has been so much enthusiasm for such a clumsy and, at times, impenetrable text.

In Reiss and Vermeer's terms, the target text should conform to the standard of intratextual coherence (1984). The receiver in the communicative situation and culture should be able to understand it. Accordingly, an important rule of Skopos Theory specifies a translation should be acceptable in a sense that it is coherent with the receivers' situation

(Reiss & Vermeer, 1984). The communicative situation, specified by the extratextual factors in Nord's (2006) term, determines the communicative function of the text. Nord's model of translation-oriented text analysis requires, on one side, the comprehension and accurate rendition of the source text, and on the other side, the consideration of all the factors in translation that may influence translation decisions and norms. In Toury's tripartite model, norms are defined as strategies of translation which are repeatedly opted for, in preference to other available strategies, in a given culture or textual system (Baker, 1993; Toury, 2001).

Detailed text analysis on the intratextual coherence as determined by the extratextual factors in a case study of the two translations of *The Tso Chuan* by Burton Watson and James Legge respectively reveals the diversity of textual functions, the source of distinctive effect on respective target readers, and the variation of norms the two text producers have followed to achieve effectiveness, efficiency, and the appropriateness of the texts within target context.

#### Extratextual Factors

To talk about the intratextual coherence of a translated text, the extratextual factors with determinant influence cannot be avoided. Extratextual factors are analyzed by inquiring about the author or sender of the text, the sender's intention, the audience the text is directed at, the medium or channel the text is communicated by, the place and time of text production and text reception the motive for communication, and the function the text can achieve (Nord, 2006). In the following part, the discussion will be expanded on the factors of text producer, social context, intention and, audience of the translated texts.

#### *Text Producer*

There are a thousand Hamlets in a thousand people's eyes. In this study, the text producers refer to the two translators, i.e., Watson and Legge. *The Tso Chuan* is expected to have various representations by different translators.

Burton Watson (1925- ) is renowned for his lucid and beautiful translations from the Chinese and Japanese. He earned a PhD from Columbia University in 1956 with a dissertation on Sima Qian (about 145-90 B.C.), who is regarded as the father of Chinese historiography because of his highly praised work, *Records of the Grand Historian*. He has received awards for his translations including the Gold Medal Award of the Translation Center at Columbia University in 1979, the Pen Translation Prize in 1981 for *From the Country of Eight Islands: An Anthology of Japanese Poetry*, and again in 1995 for *Selected Poems of Su Tung-P'o* (the pseudonym of Su Shi, one of the major poets of the Song Dynasty). Besides Su Tung-P'o, Watson has a keen interest in some other Chinese poets that have been well-known in history. His collection of Du Fu translations (*The Selected Poems of Du Fu*) presents in chronological order 135 poems, including most of the poet's best known poems, each with notes on the circumstances of its composition and explanatory footnotes. His works also include the translation of *The Lotus Sutra*, which has been regarded as one of the most illustrious in the canon since it first appeared in China in the third century by presenting abstract religious ideas in concrete terms and affirming that there is a single path to

enlightenment. *The Complete Works of Chuang Tzu* by Watson, recognized as one of the best translations of Chuang Tzu, is accepted as much more readable than the previous English versions. His *Records of the Grand Historian of China*, written in vivid modern English and welcomed as a happy literary event in the China profession, is a dependable and readable translation of the magnum opus of Sima Qian, in which the Chinese history from the time of the Yellow Emperor until the writer's own time was recounted.

James Legge (1815-1897) was a renowned Scottish sinologist and a Scottish Congregationalist. From 1840 to 1873, he was a representative of the London Missionary Society in Malacca and Hong Kong. From 1876 to 1897, he was the first professor of Chinese at Oxford University. In association with Max Müller he prepared the monumental *Sacred Books of the East* series, published in 50 volumes between 1879 and 1891. Believing in the necessity of missionaries being able to comprehend the ideas and culture of the Chinese, he began in 1841 the many volumes of *The Chinese Classics* with a translation, critical and exegetical notes, which are taken as a little dated, but still worth consulting (Duan, 2005; Wang, 2003; Yue, 2004). One of his works, *The Texts of Taoism*, contains the *Tao Te Ching*, the writing of Chuang Zi and some other Taoist books, which were translated into rather archaic English with a distinct transcription scheme. In addition, Legge wrote *The Life and Teaching of Confucius* (1867), *The Life and Teaching of Mencius* (1875), *The Religions of China* (1880) and other books on Chinese literature and religion.

### *Social Context*

Social context, also known as the milieu, influences the individuals of a group. The social environment of an individual includes his or her living and working conditions, income level, educational background, and the communities he or she is part of. People in the same social environment often think in similar styles and patterns, while those in different social contexts may think in different ways, resulting in various productions. At the same time, people in a given social context, i.e., a certain circle of readership, will have similar expectation and requirement in culture.

*The Tso Chuan: Selections from China's Oldest Narrative History*, by Burton Watson, appeared in the 20th century, while *The Ch'un Ts'ew, with The Tso Chuen*, containing the only complete English translation of *The Tso Chuen* by James Legge appeared in the 19th century.

In the mid-20th century, in response to the emerging economic and political superiority that the United States began to enjoy during the post-war period, President Truman commissioned a 28-man investigative group to examine the higher education provision in America. In the report to the president, *Higher Education for American Democracy*, the commission identified the "failure of the educators" and proposed "general education as a remedy" to benefit both the young Americans and the country. As the whole system of American higher education began to re-orient itself, certain changes in the curricular content and method had to be made, and the time was ripe for a real revival of interest in the study of humanistic literature (White, 1948, pp. 86-87). Western classical works in translation were accepted as an effective means to meet the need for general education. As time went by, the incompleteness of this occidentally oriented curriculum was noticed and the place of Oriental

Studies in a university curriculum was duly recognized (Hallo, 1956).

Within this nationwide educational readjusting context in which translation is enlisted as a medium to facilitate an educational, social, and even political function, the significant role of universities as educational institutions, through curriculum designs, in selecting, introducing, and distributing translations (East or West), to the general educated public is clearly exhibited. Against the background of this trend for a firmer place on university curriculums for Oriental studies, Columbia organized a Committee on Translations from Oriental Classics to direct the work of supplying textbooks and essential reading materials for the newly created "Oriental Humanities" (Bary, 1964).

Accordingly, some of the major Chinese canons traveled to America: *Records of the Grand Historian of China*, translated from the *Shih Chi of Ssu-ma Ch'ien* (2 vols., 1961); *Records of the Historian: Chapters from the Shih chi of Ssu-ma Ch'ien* (Paperback text edition) (1969); *Courtier and Commoner in Ancient China: Selections from the History of The Former Han by Pan Ku* (1974); *The Tso Chuan: Selections from China's Oldest Narrative History* (1989). These works were all translated by one person, Burton Watson, and all appeared on the humanities reading list in Columbia. Translations, both reliable and readable, were resorted to as an effective means to cope with the linguistic barrier which scholarly apparatus often attached to the traditional.

James Legge's translation of *The Tso Chuen* was published in 1900's when China was a nation in decline. During the rule of the Qing Dynasty, China was heavily controlled by foreign nations. The 19th century had seen a marked involvement in China by European powers. Defeats during the so-called "Opium Wars" between China, Britain, and France led to a series of consequences including the loss of effective control of her lucrative sea ports and the deeming of 50 of China's most prosperous ports as "treaty ports" open to foreign trade and residence. Following these losses, European nations also divided China up into spheres of influence. Before the Opium War, in 1839, Legge went to China as a representative of the London Missionary Society, in charge of the Anglo-Chinese College, the mission of which was the reciprocal cultivation of Chinese and European literature, and the diffusion of Christianity (Duan, 2005). Soon after he began to study Chinese in 1841, Legge came to realize the necessity to understand Chinese classics. In order to enlighten and help his colleagues who knew little about Chinese to understand these sources of Chinese culture and tradition, he decided to publish an annotated edition of the *Thirteen Chinese Classics*, with an English translation.

As discussed above, the social and cultural background of the two translators and the social context of the production of the two translated texts differ substantially from each other, resulting in the distinct intention and audience of the said works.

#### *Intention and Audience*

A text is made meaningful by its receiver and for its receiver (Verneer, 1989a). Together with translations of other monumental historical texts of China by Watson, *The Tso Chuan* was introduced to the general educated readership in America as one of the *Translations from Oriental Classics* series undertaken for the Columbia Oriental Humanities curriculum.

According to Watson, the present selection is designed for people who do not feel inclined to work their way through the entire text but still wish to be familiar with the most famous and influential narratives of it and get some sense of its style and principal ideas (1989).

The only complete English translation of *The Tso Chuan* is that done by James Legge over a hundred years ago and Legge's main attention is focused upon *The Spring and Autumn Annals* (*Ch'un Ts'ew*), and the translation of *The Tso Chuan* is relegated to the notes, mixed in with the translator's own notes, making it difficult to read. Watson claims "Legge's style, sonorously Biblical in places and always remarkably faithful to the wording of the original, is now largely out of date, though the translation as a whole remains a highly impressive achievement" (1989, p. xxxvii). Therefore, Watson has aimed at a strictly contemporary style as most appropriate in rendering the harshly realistic tone of the original.

The preface to Legge's translation, written on September 26th, 1872, goes,

The present volume contains not only *the Ch'un Ts' ew* of Confucius, but also the commentary on it by Tso K' ew-ming. Had the author been content to publish merely the text of the Classic, with a translation of it, the volume would have been of small compass. But without the narratives of Tso the annals of the Sage would have given a most meagre and unsatisfactory account of the period covered by them.

He did not therefore shrink from the great additional labor required to translate the whole of *The Tso Chuan*, the commentary on *the Ch'un Ts' ew* by Tso K' ew-ming. Legge believes that

[I]t will be acknowledged that he has thereby rendered an important service to students of Chinese literature and to his readers generally. From the narratives of Tso there may be gathered as full and interesting an account of the history of China, from B.C. 721 to about 460, as we have of any of the nations of Europe during the Middle Ages. (1960, p. vi)

As early European Sinology was concerned with Classical texts, their explication and translation, it seems natural that the annotated translation was regarded as the normal and accepted genre of writing among Orientalists (Wright, 1960). Therefore, Legge's object has always been to translate faithfully, without resorting to paraphrase, which he considers a slovenly and unscholarly practice to help missionaries from his homeland, who are not capable of reading in Chinese, and British scholars of oriental works to better comprehend the ancient source of thinking and culture of Chinese people (1960).

Each text is produced for a given purpose and should serve this purpose. In a particular cultural community at a given time, certain types of texts are normally rendered by certain types of translation for certain circles of readership.

#### Intratextual Coherence

The text producer, social context, intention and audience are important extratextual

factors. Based on the extratextual influence, the intratextual factors, relating to the text itself, are analyzed by enquiring about the subject matter the text deals with, the information or content presented in the text, the knowledge presuppositions made by the author, the composition or construction of the text, the non-linguistic or paralinguistic elements accompanying the text, the lexical characteristics and syntactic structures found in the text, and the suprasegmental features of intonation and prosody (Nord, 2006). In the following part, the discussion will be expanded on the content choice and organization, the syntactic and lexical features of the translated texts.

### *Content and Composition*

Different text producers in different social contexts will choose different content to translate and the composition of the content will vary from one another to make it consistent with the purpose of production.

The content of Watson's translation takes around one-third of that of the original text of *The Tso Chuan* since he thought that the text was an extremely long and complex work, and a complete English translation would have demanded a far greater expenditure of time and effort than he was capable of giving at that point. Moreover, though *The Tso Chuan* contains passages of great beauty and power, there are frequently arid stretches in between, and it was not at all certain that an uncut translation would have answered the needs of all types of readers, so Watson has "naturally attempted to select passages that form a more or less complete entity or deal with a single train of events, such as a military campaign or a political revolution" (1989, pp. xxxiv-xxxv).

All together Watson provides 37 chapters in the body of his text. Though the original text presents a year-by-year, often month-by-month, account of happenings, with a focus primarily on political, diplomatic, and military affairs, as well as economic and cultural development, in the various feudal states for the period from 722 to 468 B.C., the translated text by Watson has much more enthusiasm about its literary aspect and narrative features and delivers complete stories one after another under titles originated by the translator himself. Here is a glimpse of the titles of the first ten chapters:

The most famous episodes in the source text, such as the five great wars and the story of Chong'er's wandering, etc., are included, and all excerpts are arranged generally in chronological order except those in the very last chapter, "Attitude Toward the Supernatural," in which Watson has grouped a number of short passages from different places in the original text that illustrate the attitude of rationalism and humanism that pervades *The Tso Chuan* as a whole. Beyond the wholeness of the story that Watson has tried to keep, he provides general information at the beginning of almost every chapter, and sometimes at other points along the way, outlining the background of the events and the principal personages to assist readers of the translation. However, it does not mean that Watson has provided a plethora of notes. Instead, he has only added notes to identify the source of quotations in the text and when it is thought to be necessary to assist readers in following the narrative.

According to C. Y. Wang, "Although not a complete translation, many of the better known episodes in the book (Watson's translation) are now available in clear and readable

Table 1: The First 10 Chapters

Chapter	Title	Page
1	Two Brothers of Cheng and the Mother Who Doted on the Younger	1
2	The Revolt of the Ducal Son Chou-hsü in Wei	5
3	A Quarrel Over Precedence	9
4	A Wife's Dilemma	11
5	Two Half Brothers Who Hurried to Their Death	13
6	The Deaths of Duke Huan of Lu and Duke Hsiang of Ch'i	17
7	Duke Hsien of Chin and Lady Li	21
8	Duke Hui of Chin	26
9	The Battle of Han	30
10	The Brief Career of Yü or Duke Huai of Chin	38

English—enough to give a sense of *The Tso Chuan* as a narrative work of art as a whole” (1990).

Beaugrande and Dressler note, besides the seven standards of textuality, there are also regulative principles that control textual communication. They are principles of efficiency, effectiveness, and appropriateness (1981). The effectiveness of a text depends on the strong impression it leaves and the favorable conditions it creates for attaining a goal. In the translated text of *The Tso Chuan*, Watson has presented some of the most famous stories, set out to make the narratives clear in elegant modern English, which leaves his readers wanting more.

Completely translated as it is in Legge's text, *The Tso Chuan* is considered a commentary to the *Ch'un-ch'iu* (*Spring and Autumn Annals*). The entries in the *Spring and Autumn Annals*, though of undoubted historical importance, are extremely brief and laconic in style. This led to the complement of *The Tso Chuan*, which is printed as notes in very small type, and many of its narratives are broken up to match the entries in the main text. According to the translator himself, he has printed the complete text of Tso K'ëw-ming (*The Tso Chuan*), immediately after the year of the Classic (*The Spring and Autumn Annals*) to which it belongs. Where his remarks are simply comments on the text, he has embodied them with his own notes; his narratives, however, are all translated in their entirety. The additional narratives he gives, which do not belong to events referred to in the text, are indicated by a □ and are included in the notes, within brackets (1960).

The whole text of Legge's translation is organized in a chronological order which strictly adheres to the source text. The body mainly contains 12 parts as indicated by Book I and Book II through Book XII; each is concerned with the happenings in the reign of one ruler of the State of Lu after another in time sequence. The subtitles on the next level follow the source text as “First Year,” “Second Year,” and so on.

Take the narrative of the battle of Ch'eng-pu, one of the Five Great Wars in *The Tso Chuan*, for example. (All the following statistics and examples will be based on analysis of the same part of narration, unless otherwise stated.) In Watson's translation, it is arranged in Chapter Thirteen with the title of “The Battle of Ch'eng-pu.” Before the formal translation, two paragraphs of expository marks are presented as follows:

The battle of Ch'eng-P'u, the first of the Tso Chuan's Five Great Battles, took place in 632 at Ch'eng-p'u in the state of Wei. On one side were the troops of the powerful southern state of Ch'u, led by its ling-yin or prime minister, Tzu-yü Te-ch'en. Opposing him were the armies of Chin, led by Ch'ung-erh or Duke Wen of Chin, and the forces of his allies. The battle resulted in a disastrous defeat for Ch'u, and Duke Wen as a result was granted recognition by the Chou king as a pa or hegemon of the feudal rulers.

As is often the case in the Tso chuan, the description of the battle itself is relatively brief, the greater part of the narrative being devoted to preparations, prognostications, the shifts and defections of allied states, the division of spoils, and the swearing of various meng or oaths of alliance that were intended to prevent future hostilities but somehow never did. The succession of events that led to the battle began with an attack by the forces of Ch'u upon the small state of Sung that lay to the northeast of it. In the opening section we see the Ch'u forces preparing for this attack.

The first paragraph is a short summary of the battle of Ch'eng-P'u with indication of its time, place, the two sides and the ending. The second explains the content, composition and style of the narratives about wars in *The Tso Chuan*. Then, the expository marks are followed by a subtitle, "Duke Hsi 27th Year (633 B.C.)," which introduces the formal translation of the war starting from the ruler of Ch'u preparing to besiege the capital of the state of Sung. The narrative goes on smoothly till the year ends and a second subtitle, "Duke Hsi 28th Year (632 B.C.)," is presented to indicate a continuation of the war into a next year until it ends with the defeat of the Ch'u Army.

In Legge's translation, the narrative is broken up into eight parts starting from the last two parts, "Part 5" and "Part 6," in the "Twenty-seventh year" of "Duke He," through "Part 1" to "Part 6" of the 21 parts in the "Twenty-eighth year" of the same ruler. That means, other happenings in the "Twenty-seventh year" before the War in time are recorded in "Part 1" to "Part 4," and those after it but in the same year are recorded in "Part 7" to "Part 21" in the "Twenty-eighth year." No sign of the beginning and ending of the war can be found in particular. In addition, in each part of the narration, notes by the translator himself are inserted here and there with length often bigger than the translated text.

As early European sinology was concerned with Classical texts and their explication and translation, it seems natural that the annotated translation was regarded as the normal and accepted genre of writing among Orientalists (Wright, 1960). In this case, the translated literature of Chinese classical works takes a primary position in the canonic field of English. The translator tends to aim for an adequate translation, and the target text is therefore close to the source. In order to maintain the maximum fidelity to the source, Legge took the orthodox Chinese commentaries as authoritative readings to support his interpretations, and introduced a large quantity of notes to justify his translation choices.

Table 2: A Comparison of Watson's and Legge's Texts - 1

Item	In Watson's text	In Legge's text	Prop.
Bytes	27,075	22447	20.62%
Tokens	5,180	4,304	20.35%
Types	1,171	999	17.22%
Type/Token Ratio	22.61	23.21	-2.59%
Sentences	136	118	15.25%
Sentence Length	36.99	34.84	6.17%

With different skopos in their minds, Watson and Legge have selected different content to render the same original text. Their organization of the content to be translated also represents their skopos and attitude toward the value of the original text. The selected translation by Watson is no other than a good try of introducing the major events in the Chinese classic narrative to the general English readers, while the whole translation by Legge is a scholarly research and representation of the canonic masterpiece in another language for the profession.

### *Sentence Structure*

Syntactic feature is another important intratextual factor. Distinct choice of sentence length and complexity in sentence structure is generally a key component of the text producer's style. In the original text, 2608 characters are used to record the battle of Ch'eng-P'u, while in the two target texts, ways to represent the event differ from each other. The following table generated by the tool of Wordsmith may serve as a quantitative review of this point.

Table 2 shows there are 136 sentences in Watson's text and 118 in Legge's with the difference taking 15.25% of the later. In the column of "Sentence Length," we see sentences in Watson's text are usually longer than those in Legge's with an extra 6.17%. This corresponds to Watson's statement in the introduction:

In the translations themselves, I have tried to stick as closely to the wording of the original as possible, though even so, classical Chinese being the highly concise language it is, there are countless places where one or two characters in the original have had to be expanded into an entire clause or more in order to be intelligible in English. (1989, p. xxxv)

It means that Watson has mostly inserted his explanation into translation within one sentence, instead of adding notes, making concepts immediately clarified.

Though it is usually assumed that the longer the sentence is, the more complicated the sentence structure, it does not hold true for Watson's or Legge's texts. Table 3 contains statistics of the usage of various conjunctives and pronouns in the two texts.

The frequencies of the various conjunctive pronouns are similar between the two texts

Table 3: A Comparison of Watson's and Legge's Texts - 2

	In Watson's text		In Legge's text	
	Frequency	Prop.	Frequency	Prop.
When	18	0.35%	17	0.39%
Where	2	0.04%	2	0.05%
What	9	0.17%	10	0.23%
Which	3	0.06%	14	0.33%
Who	11	0.22%	5	0.12%
Whom	0	0.00%	1	0.02%
Whose	0	0.00%	1	0.02%
Total	43	0.84%	50	1.16%

except that of "which" and "who." For "who," in Watson's text, it appears five times as a guide word of parenthesis, and six times as a relative pronoun to introduce an attributive clause. In Legge's text, it appears four times to introduce an attributive clause and only once in parenthesis. The proportion of the frequency of each word in Legge's text tends to be higher than that in Watson's text, indicating that the sentence structure in Legge's text is generally more complicated than that of the latter. It may be certified by the samples in Table 4.

Generally, Watson tends to use longer sentences than Legge, but actually he adds his own explanation to translation instead of disposing it as notes that may result in discontinuation of reading and thought. Watson also tends to use more separate simple sentences than Legge, but fewer conjunctive pronouns that increase structure complexity. Between the two texts, from the perspective of syntactic analysis, Watson's is more readable and acceptable to general readers while Legge's is more scholarly and stiff with values within the profession of Chinese study.

#### *Lexical Features*

The last but not the least point to talk about is the lexical feature of the two translated texts, which demonstrate the different styles of the two text producers. As indicated above, Table 2 shows that 5,180 tokens and 1,171 types appear in Watson's text, respectively 20.35% and 17.22% more than those in Legge's text. But the type/token ratio, representing lexical density, is 2.59% lower in Watson's text than in Legge's. It means that Legge has used relatively more new words while Watson tends to use words repeatedly.

Moreover, among the 1,171 types in Watson's text, 762 types, i.e. 65.07% of all, are listed before No. 5000 on the wordlist of LOB Corpus. In comparison, the number in Legge's text is 634 of all the 999 types, i.e. 63.46%. It shows that Watson tends to use more high-frequency words than Legge. See Table 5 for specific examples.

Table 4: A Comparison of Watson's and Legge's Translations - 1

The Original	Translation by Watson	Translation by Legge
冬，楚子及诸侯围宋，宋公孙固如晋告急。	In the winter the ruler of Ch'u and the other feudal lords surrounded the capital of Sung. The ducal grandson Ku of Sung hastened to the state of Chin to report the crisis.	In winter, the viscount of Ts'oo and several other princes laid siege to the capital of Sung, the duke of <u>which</u> sent Kung-sun Koo to Tsin to report the strait in <u>which</u> he was.
子文问之，对曰：“不知所贺...”	When Tou K-ou-wu-t'u asked why, he replied, "I don't see there is any cause for congratulations..."	Tsze-wăn asked the reason of his conduct, and he replied, "I do not know on <u>what</u> I should congratulate you..."
国老皆贺子文，子文饮之酒。	The elders of the state all congratulated Tou K'ou-wu-t'u on the performance of his protégé, and he in turn gave them wine to drink.	The elders of the State all the congratulated Tsze-wăn [on his recommendation of Tsze-yuh], <u>when</u> he detained them to drink with him.
我退而楚还，我将何求？	If we withdraw and Ch'u turns around and goes home, what more could we ask?	If, <u>when</u> we retire, Ts'oo also withdraws its army, what can it be said that we are requiring of it?

*The Tso Chuan* is noted for the fact that it frequently refers to a single individual in the same account by a perplexing variety of personal names (including surnames, names, courtesy names and pseudonyms), honorary epithet, fief names, official titles, or posthumous titles. For example, Xun Linfu (荀林父) refers to the same individual as Hengzi (桓子); Hu Yan (狐偃) is also called Zifan (子犯); Zhao Cui (赵衰) called Zijin (子金) or Chengzi (成子), and Xu Chen (胥臣) also called Sikong Jizi (司空季子), etc. So the narrative becomes very confusing for most readers. It may be understandable to the people of the period or scholars devoted to Chinese studies, but for general readers in the modern English world, it is a great challenge of patience and comprehension.

Legge has tried to keep this lexical feature and translated the confusing appellation as it is, while Watson has chosen to fix upon one or at most two names to refer to the same individual through the whole text.

To give an example, the prime minister of Chu in the Spring and Autumn Period is named Cheng Dechen (成得臣) with the surname of Cheng (成), name of Dechen (得臣), whose courtesy name is Ziyu (子玉). In *The Tso Chuan*, frequent change in appellation to the individual can be seen among the different names. Legge, adhering to the style of the original text, has respectively translated the names into "Tih-shin," "Tsze-yuh" and so on. However, no matter what kind of a name is adopted in the original to refer to Cheng Dechen, Watson has unified the reference as "Te-ch'en." Some examples can be found in Table 6. The Chou

Table 5: A Comparison of Watson's and Legge's Translations - 2

The Original	Translation by Watson	Translation by Legge	Number on LOB Wordlist
遂伐其木以益其兵。	Then he ordered the men to cut down trees and use them to <u>supplement</u> their weapons.	Thereafter, he caused the trees about to be cut down to increase his <u>munitions</u> of war.	supplement: 4887 munitions: 18304
己酉，王享醴，命晋侯宥。	On the day chi-yu the king <u>presented</u> the Chin ruler with rich wine and <u>commanded</u> him to drink his fill.	On Ke-yëw, the king <u>feasted</u> him with sweet spirits, and <u>conferred</u> on him various gifts.	presented: 1325 commanded: 5926 feasted: not find conferred: 14220
晋侯围曹，门焉，多死，曹人尸诸城上。	The Chin ruler <u>surrounded</u> the Ts'ao capital, and many of his soldiers stormed the gate and died there. The men of Ts'ao took the bodies of the Chin dead and exposed them on the city wall.	The marquis of Tsin <u>besieged</u> the capital of Ts'ao, and in an attack on one of its gates, many of his soldiers were killed. The people of Ts'ao took their bodies, and exposed them on the top of the wall...	surrounded: 4680 besieged: 20437

era is noted for a hierarchical system with different grades in the feudal nobility, i.e. *kung* (公), *hou* (侯), *po* (伯), and so on. The titles have, by longstanding custom, been translated as “duke,” “marquis,” “earl,” and so forth. However, when a ruler of state died he was always referred to by the term of *kung* (公), customarily translated as “duke.” In order to save readers' burden of figuring out that the individual called archis or earl in one sentence is the same as the one called duke in the next, Watson has simplified the reference in most cases as “the ruler of \_\_\_”. See also the above Table 6 for exemplified explanation.

Generally speaking, in Watson's text, the lexical density is lower, the appellation is simpler, the number of low-frequency words is smaller, and the cultural-bounded words are fewer than in Legge's text, making Watson's text more readable and his narrative easier to follow.

### Conclusion

The top-ranking rule for any translation is the “skopos rule,” which says that a translational action is determined by its skopos, while the skopos of a translation is determined by the function which the target text is intended to fulfill (Nord, 2006). In any translation that is intended to allow people to communicate across a cultural and linguistic barrier, the receiver is different every time as it is bound into diverse linguistic and cultural

Table 6: A Comparison of Watson's and Legge's Translations - 3

The Original	Translation by Watson	Translation by Legge
子玉使宛春告于晋师曰：“请复卫侯而封曹，臣亦释宋之围。”	Te-ch'en of Ch'u sent Yüan Ch'un to deliver the following message to the Chin army: "I request that you restore the ruler of Wei to his position and enfeoff the ruler of Ts'ao once more. I for my part will then lift the siege against Sung."	Tsze-yuh then sent Yuen Ch'un with this message to the army of Tsin: --"Please to restore the marquis of Wei, and re-instate the earl of Ts'aou, and I, in my turn, will give up the siege of Sung."
子西、孙伯曰：“得臣将死，二臣止之曰：‘君其将以为戮。’”	Ta-hsin and Tzu-hsi said to the king's messenger, "Te-ch'en intended to kill himself but we persuaded him not to, telling him that the ruler would pass sentence on him in due time."	Tsze-se and Sun-pih [Tsze-yuh's son] said to the messenger, "Tih-shin was going to die, but we stopped him, saying that the viscount would himself like to put him to death."

communities. Therefore, the translation shall be understandable and make sense among readers in the communicative situation. The translator has to consciously and consistently follow some norms respecting the target text and communicative context.

Watson's and Legge's translations of *The Tso Chuan* differ from each other basically in the distinctive communicative situation where the source text is introduced to and received by the target readers. Watson's translation is more expressive while Legge's is more informative. The extratextual factors, such as the text producer, the social context, the intention, and the audience have determinant influence on the translation process and the translation result, as demonstrated by the factors of intratextual coherence.

The language of Watson's translation is lucid and elegant, and its completeness of narrative as a result of the translator's decision in the process of translation on strategies like simplification, unification, concept density reduction, re-structure of selected contents, etc. The translator's basic intention is realized as justified by the above analysis. The language of Legge's translation is formal and strictly consistent with the original wording, though obscure and frequently disturbed by annotations and comments of the translator himself. It fulfills its function as an informative text in the given social and cultural context. Extratextual factors and intratextual factors as above adopted for text analysis in translation are effective.

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