

摘要

作为《四书》的首部作品,《大学》是儒家思想的经典呈现,在中国传统典籍中占有重要地位。19世纪初,西方汉学家马礼逊(Robert Morrison)、马士曼(Joshua Marshman)、柯大卫(David Collie)、理雅各(James Legge)等翻译了《大学》,其中理雅各的英译本被视为西方译界的标杆之作。20世纪,国内译家辜鸿铭、林语堂、郑麀等也对《大学》进行了英译,其中林语堂的译本,英文书写明白流畅,颇能传神。在以往的《大学》英译研究中,多数是针对其译本或译者进行分析,鲜有对《大学》英译副文本做专一研究。笔者拟选取理雅各、林语堂《大学》英译中的副文本进行对比分析。

本文借助厚重翻译理论对理雅各、林语堂《大学》英译中的副文本进行对比研究。厚重翻译(Thick Translation),亦译作深度翻译,由当今美国著名学者阿皮亚(Kwame Anthony Appiah)于1993年提出。厚重翻译理论所关注的注释、评注和序言等要素属于副文本中“内副文本”的范畴,在翻译研究中有其重要的学术价值。通过对理雅各、林语堂《大学》英译中序言、注释、小标题、文内隐注等具体实例进行对比分析,欲探究:

一、理雅各、林语堂《大学》英译本中主要有哪些副文本?这些副文本分别有何特点?

二、从厚重翻译的视角来看,两个译本中添加副文本取得了什么样的翻译效果?

三、本研究能为《大学》英译研究及典籍翻译研究带来什么启示?

研究发现:

第一、理氏译本中的副文本主要有序言和注释两种形式,而林氏译本有序言、小标题和文内隐注,这些副文本各有其特点与功能。理氏和林氏均借助序言来介绍《大学》原文的背景信息及其在中国古代的重要地位,林氏添加的序言相对来说更加详细,还交代了采用的《大学》原文的版本;小标题将林氏译本分为了八个部分,这些小标题概括了每一部分的大意,使得译文的内在逻辑结构更加简明清晰;理氏译本中的注释,从语言和文化两个维度补充了原文中的一些关键信息,

而林氏并未专门留出位置添加注释，而是采用文内隐注的方式来解释一些专有名词及其抽象表达。

第二、副文本的应用取得了良好的翻译效果。序言的应用交代了《大学》的出处、其在中国古代的地位、孔子的教育观、采用的《大学》版本以及排版的相关问题；小标题的应用引导读者快速获取每一部分的核心内容；注释在理氏译本中占据了大量篇幅，既解释了原文中一些晦涩难懂的文化负载词，又展现了朱熹的观点及理雅各的评价（理雅各译本的原文采用的是朱熹标注的版本，故在注释中补充了许多朱熹的观点）；林语堂译本中的文内隐注解释了一些晦涩难懂的表达，又未影响读者阅读的流畅性。

第三、论文突破了传统的《大学》英译研究模式，研究重点聚焦到译本中的副文本。作为厚重翻译理论的具体实践形式，副文本加深了读者对原文的理解，清扫了读者的阅读障碍。同时，副文本研究充实了厚重翻译理论的内涵，开辟了《大学》英译研究的新视角，丰富了中国典籍的翻译策略，为促进中国文化对外传播贡献了绵薄之力。

关键词：《大学》英译；副文本；理雅各；林语堂；厚重翻译

ABSTRACT

As the first work of *The Four Books*, *Da Xue* is a classic presentation of Confucianism, and occupies an important position in traditional Chinese classics. At the beginning of the 19th century, Western sinologists, including Robert Morrison, Joshua Marshman, David Collie, James Legge and other sinologists translated *Da Xue* in English. Among them, Legge's English version of *Da Xue* is regarded as the benchmark work of the Western translation field. In the 20th century, many translators in China, including Gu Hongming, Lin Yutang, Zheng Lin, and others also translated *Da Xue* in English. Among them, the English version of *Da Xue* by Lin Yutang was written in clear and fluent English, and it accurately expressed the connotation of the original text. In the previous studies on the English translation of *Da Xue*, most of the studies paid attention to the translation or the translators, and few scholars specially focused on the para-texts in the English translation of *Da Xue*. The author intends to have a contrastive analysis between para-texts in James Legge's and Lin Yutang's English versions of *Da Xue*.

With the guidance of thick translation, this thesis makes a contrastive analysis between para-texts in James Legge's and Lin Yutang's English versions of *Da Xue*. Thick Translation was first proposed by the famous American scholar Kwame Anthony Appiah in 1993. The author finds that the annotations, comments and prefaces concerned by thick translation belong to the category of peritext of the para-texts, which have a great academic significance in the field of translation study. Through a contrastive analysis of the prefaces, annotations, subheads and hidden notes by showing some specific examples in James Legge's and Lin Yutang's English versions of *Da Xue*, the author intends to explore:

Firstly, what are the main types of the para-texts in James Legge's and Lin Yutang's English versions of *Da Xue*? And What are the respective features of them?

Secondly, what are the translation effects obtained by the application of para-texts in James Legge's and Lin Yutang's English versions of *Da Xue* from the perspective of

thick translation?

Thirdly, what enlightenment can this research bring to the study of the English translation of *Da Xue* and the translation of Chinese classics?

It is found that:

Firstly, preface and annotations can be concluded as the main types of para-texts in Legge's version while preface, subheads and hidden notes can be concluded in Lin's version. However, these various types of para-texts have their own features and functions. At beginning, Legge and Lin both used prefaces to introduce the background information and the important position of the original text. By comparison, Lin's preface is more particular. Apart from introducing the background information, it also had a clear overview of the adopted version of *Da Xue*. By the form of subheads, the translated version was divided into eight parts. Those subheads summarized the main idea of each part and made the inner logical structure clearer and more concise. Moreover, the annotations in Legge's version supplemented some key information in terms of both language and culture. However, Lin didn't leave room for annotations, but he chose to use hidden notes to explain some proper nouns and some abstract expressions.

Secondly, the application of para-texts in James Legge's and Lin Yutang's English versions of *Da Xue* has achieved remarkable translation effects. The prefaces mainly introduced the origin and the status of *Da Xue* in ancient China, the Confucian point of view regarding education, and the version of *Da Xue* adopted, as well as some relative questions of typesetting. The subheads can guide the target readers to quickly grasp the core essence of each part of the whole version. The annotations mainly appeared in Legge's translated version, which explained some culture-loaded words in the original text, Chu Hsi's viewpoints and James Legge's comments. The hidden notes in Lin Yutang's translated version not only explained some obscure expressions, but also did not affect readers' reading fluency.

Thirdly, this study breaks the traditional model of the study on the English translation of *Da Xue*, focusing on the para-texts in the English versions. As a concrete

practical form of thick translation theory, the para-texts have enhanced readers' understanding of the original text and cleared obstacles for readers during the reading process. At the same time, the study on para-texts enriches the connotation of thick translation theory, opens up a new perspective for the study on the English translation of *Da Xue*, enriches the translation strategies of Chinese classics, and also contributes to the promotion and dissemination of Chinese culture to the whole world.

Keywords: The English translation of *Da Xue*; para-text; James Legge; Lin Yutang; thick translation

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Chapter One

INTRODUCTION

1.1 Research Background

As the first book of *The Four Books*, *Da Xue* is a typical representation of Confucianism, and it occupies an important position in traditional Chinese classics. Chu Hsi once summed up the main contents of *Da Xue* as “three outlines and eight terms” (三纲八目), and the core of which is “personal cultivation.” In addition, “*Da Xue* was first mentioned with *The Doctrine of the Mean*, *The Analects of Confucius* and *Mencius* by Chu Hsi” (S. H, Shen, 2019, p. 96). *Da Xue* is originally an article in *The Book of Rites* (《礼记》), and “the philosopher Chang says: ‘*Da Xue* is a book transmitted by the Confucian School, and forms the gate by which first learners enter into virtue’” (Legge, 2014, p. 223). The full text of *Da Xue* spends a large amount of space explaining the relationship among personal cultivation, family regulation and the state governance. Throughout the full text, although it mainly focuses on the way of governing the country of ancient Chinese kings, it also brings some enlightenment to the methods of dealing with people. All these principles introduced in *Da Xue* can still provide methods for today’s society. Therefore, strengthening the communication of English translation of traditional Chinese classics such as *Da Xue* can not only promote cultural exchanges between China and the Western world, but also can show the unique charm of traditional Chinese culture to the whole world.

However, in the existing research on the English versions of *The Four Books*, scholars mostly focused on *The Analects of Confucius* and *The Doctrine of the Mean*, the studies on the English versions of *Da Xue* were far from enough. Besides, among the previous studies, on the one hand, as for master’s thesis, there have been relatively more studies on the single English version of *Da Xue*, and fewer of them involved comparative analysis of the English versions of *Da Xue*. On the other hand, as for the published papers, most of them paid attention to the English versions of *Da Xue*, but few of them focused on the para-texts in the English versions of *Da Xue*. Therefore,

there are still research gaps in the study on the English versions of *Da Xue* that needed to be filled. Also, in the background of today's globalization, studies on the English translation of Chinese classics deserves more attention from scholars.

In addition, the author selected James Legge's and Lin Yutang's English versions of *Da Xue* for comparative analysis. Legge comes from Britain while Lin comes from China. "The differences between English and Chinese are visible, because the two kinds of language belong to various language systems" (Zhou, 2007, p. 125). In the process of translation, translators will inevitably bring some of their own ideas into the translation. The growing environment and educational background of the two translators are totally different. Therefore, their comprehension and interpretation will inevitably have their own distinctive features. Furthermore, Legge's English version of *Da Xue* is included in the first volume of *The Chinese Classics*. *The Chinese Classics* is regarded as a significant achievement in the Western translation field, and it still has a huge influence on today's translation field and enjoys a great reputation all over the world. Because Lin Yutang has many years' experiences of living abroad, his mastery and proficiency in English is no less than that of his mother tongue. His English version of *Da Xue* is in the Chapter four of *The Wisdom of Confucius*, which is also very famous and popular abroad. The above points are the main reasons why the author chose James Legge's and Lin Yutang's translated versions among many English versions of *Da Xue*.

As a result, the author tends to have a contrastive analysis of James Legge's and Lin Yutang's English versions of *Da Xue*. Different from previous studies, this thesis will pay special attention to the para-texts in the two English versions rather than the English versions themselves, because most previous studies on the English translation of *Da Xue* mainly focused on the translated versions. Moreover, due to that para-text is the specific practice of thick translation theory, thick translation will be chosen as the theoretical guidance of this research.

The term "thick translation" was originally proposed by a famous American scholar Kwame Anthony Appiah in his article "Thick Translation" in 1993. In this article, Appiah gave the definition of it: "thick translation is such a translation that seeks with its annotations and its accompanying glosses to locate the text in a rich cultural and linguistic context, so as to promote the integration of the hidden meaning and the

translator's intention" (Appiah, 1993, p. 817). It is common for thick translation to be used in the translation of Chinese classics. The reason is that this concept is applicable to any translation that contains a large number of explanatory words, regardless of whether the words are footnotes, comments or expanded introductions. "The purpose of providing a large amount of background information is to make the target language readers have more respect for the source culture, so that they can better understand the ways in which people from different cultures think and express their ideas" (Fang, 2011, p. 92).

The author finds that the annotations, comments and prefaces concerned by thick translation theory belong to the category of peritext in the theory of para-text. The concept of para-text was first proposed by the French literary theorist Gerard Genette in the 1970s, and he divided para-text into two types: peritext and epitext. Among them, the peritext includes the author's signature, title, cover, abstract, preface, publication information, illustrations, notes, and so on; the epitext is the information related to the book or text, including advertisements, interviews, the author's diaries, and so on. From the perspective of thick translation, this thesis will study and sort out the para-texts in James Legge's and Lin Yutang's English versions of *Da Xue*, and will summarize the contents and characteristics of the para-texts in the two English versions, trying to explore the effect of translation by the application of para-texts, wishing to bring some enlightenment to the study on English translation of *Da Xue* and even the study on English translation of Chinese classics.

1.2 Research Objectives

After careful consideration, the research objectives of the thesis were concluded as follows:

First of all, what are the main types of the para-texts in James Legge's and Lin Yutang's English versions of *Da Xue*? And What are the respective features of them?

Gerard Genette divided para-texts into two types: peritext and epitext. Through preliminary research, the author found that the expression form of para-texts in James Legge's and Lin Yutang's English versions of *Da Xue* is mainly the peritext. Among

them, the English version of *Da Xue* by James Legge mainly includes two forms of preface and annotations while the English version of *Da Xue* by Lin Yutang mainly includes three forms of preface, subheads and hidden notes. After figuring out the types of para-texts in the two English versions, the author will further explore them in details in the subsequent research and will summarize the respective features of different types of para-texts, as well as have a contrastive analysis of these para-texts between the two English versions of *Da Xue*.

Secondly, what are the effect of translation obtained by the application of para-texts in James Legge's and Lin Yutang's English versions of *Da Xue* from the perspective of thick translation?

In the first point, the author has classified the para-texts in James Legge's and Lin Yutang's English versions of *Da Xue*, which will be introduced one by one below. Besides, James Legge's English version is selected from *The Chinese Classics* and Lin Yutang's English version is selected from the Chapter four of *The Wisdom of Confucius*. Since the two versions are excerpts, the two translators both added a preface before the translation for introduction. The prefaces can often give the background information and guide the readers to read, and there are also some other functions of prefaces which will be completely discussed in Chapter four. As for the annotations, they occupy a large amount of space in the English version of *Da Xue* by James Legge. Due to that the translation is consistent with the original text in form, mostly word-for-word literal translation, so the translations of words with Chinese cultural connotations and some obscure words and sentences are mainly supplemented and presented in the form of footnotes in Legge's English version. However, in the English version of *Da Xue* by Lin Yutang, he divided the full text into eight parts, and prepared subheads for each part. The subheads made the translation look clearly, pointed out the theme of each part, and also helped readers understand the full text. Different from Legge, Lin used hidden notes in his translation rather than annotations which occupy specific room. The specific effect of translation obtained by the application of these para-texts will be further explored and explained in the following research.

Thirdly, what enlightenment can this research bring to the study on the English translation of *Da Xue* and the translation of Chinese classics?

In the previous translation studies of Chinese classics, the research on the English translation of *Da Xue* is very limited, and among the limited research on the English translation of *Da Xue*, few scholars have conducted comparative research on the para-texts in the English versions of *Da Xue*. After the comparative analysis in Chapter four, the author will summarize the research results, look forward to the research prospects, and hope to bring some enlightenment to the study on the English translation of *Da Xue* and even the translation of Chinese classics.

1.3 Research Significance

This research has its significance on the promotion of *Da Xue* and its English versions, the study on para-texts, the application of thick translation, as well as the development of making Chinese culture go global.

At beginning, as the first book of the *Four Books*, *Da Xue* is a typical representation of Confucianism, and it occupies an important position in traditional Chinese classics. The core gist of it is “personal cultivation” (or “self in flower” proposed by the British Sinologist Ernest Richard Hughes). Hughes believed that “*Da Xue* expressed the opinion that no matter the rich man in his castle or the poor man at his gate all tried his best to achieve ‘self in flower’, only in this way, people can get happiness” (J. Hou, 2019, p. 50). However, in the existing research on the English versions of the *Four Books*, scholars mostly focused on *The Analects of Confucius* and *The Doctrine of the Mean*, the studies on the English versions of *Da Xue* are far from enough. Moreover, in the past master’s thesis, there have been relatively more studies on the single English version of *Da Xue*, and fewer of them involved comparative analysis of the English versions. Also, the para-texts in these English versions of *Da Xue* hardly attracted attention at home and abroad. Therefore, there are still research gaps in the study on the English versions of *Da Xue* that needed to be filled. In the background of today’s globalization, this field actually deserves more attention from scholars at home and abroad.

Furthermore, the author chose English versions of *Da Xue* by James Legge and that by Lin Yutang for comparative analysis. In the process of translation, translators will inevitably bring some of their own ideas into the translation. “The research on

translating, the process, is not just confined to the description of translating methods or strategies, but also tries to explore the thinking model of translators” (Shu, 2018, p. 115). The growing environment and educational background of the two translators are totally different. Therefore, their comprehension and interpretation will inevitably have their own distinctive features. Therefore, this thesis will inevitably strengthen the promotion of the two English versions of *Da Xue*, and also make a contribution to the dissemination of Chinese culture.

In recent years, the English versions of *Da Xue* began to attract scholars’ attention, however, few of them noticed the para-texts in the English versions of *Da Xue*. The author found that the para-texts have taken up lots of space in James Legge and Lin Yutang’s English versions, especially the annotations in Legge’s version. Also, para-texts can be seen as the practical application of thick translation theory, which may be a new gap for the study on the English translation of *Da Xue*.

In conclusion, an in-depth study on a comparative analysis of the English translation of *Da Xue* by James Legge and that by Lin Yutang can help to fill the research gap of *Da Xue*. Besides, the author also hopes to conclude some translation strategies embodied in Legge and Lin’s English versions as thick translation, so as to bring some enlightenment to the translation of Chinese classics, as well as contribute to the promotion of Chinese culture. “In the current context of the spread of Chinese culture to the outside world, translation of Chinese classics has positive practical significance (L. X. Tan & Xin, 2017, p. 138)”.

1.4 Research Methodology

The methods adopted in this research are mainly three, and the author will explain them in details as follows:

Literature study. The purpose of this research is to analyze the para-texts in James Legge’s and Lin Yutang’s English versions of *Da Xue*, and to try to discover what are the effect of translation obtained by the application of para-texts in their English versions from the perspective of thick translation, as well as to bring some enlightenment to the study on the English translation of *Da Xue* and the Chinese

classics. In order to achieve these goals, the author needs to read a large number of books and papers related to the study on the English versions of *Da Xue*, and even the study on the English translations of Chinese classics. Besides, the author also needs to learn theories of thick translation and para-text, and to know the development of these two theories by consulting related literature.

Qualitative analysis methods. This research will adopt qualitative analysis methods. The author collected English versions of *Da Xue* by different translators in different periods and a large amount of literature related to research on English translation of *Da Xue* and even the *Four Books*, and then further sorted and classified the collected literature and books. As a result, the information is presented in the form of a table, and it can make great contribution to the author's following research. The author will connect the messy information by analyzing the table to form an information network, and will summarize it into words, and then will gain the preliminary research results.

Comparative analysis method. By comparing and analyzing the para-texts in the English versions of *Da Xue* by James Legge and that by Lin Yutang, and listing specific translation examples with typicality, including the examples of prefaces, annotations, subheads and hidden notes, the author aims to focus on the para-texts and to study the similarities and differences between the para-texts in these two English versions, also the effect of translation obtained by the application of para-texts from the perspective of thick translation.

1.5 Structure of the Thesis

The thesis consists of five chapters, which are designed as follows:

The first chapter is a brief introduction of the research. It introduces the research background, research objectives, research significance, and research methodology. Meanwhile, the structure of the thesis is also mentioned. Through reading this chapter, readers can have a general understanding of this research.

The second chapter is the literature review. In this chapter, the author will introduce the English versions of *Da Xue* written by Chinese translators and western

translators, previous studies on the English versions of *Da Xue* by James Legge and that by Lin Yutang, and previous studies on para-text in English translation of *Da Xue*. As a result, the research gap will be found after the literature review, which can provide the research direction clearly for this study.

The third chapter is the theoretical framework—thick translation. In this chapter, the author will figure out the definition of thick translation and then describe the development process of this theory and also introduce the major classification of it. After the classification, the major types of thick translation including prefaces, annotations, and hidden notes will be discussed one by one.

The fourth chapter is a contrastive analysis of the para-texts in the English translation of *Da Xue* by James Legge and that by Lin Yutang, which is the most essential part of the thesis. In this chapter, the author will explore the relationship between thick translation and para-text, analyze distinctive features of para-texts in the two English versions, and explore effect of translation obtained by the application of para-text from the perspective of thick translation. It's worth mentioning that the significance of thick translation applied in the English translation of *Da Xue* by James Legge and that by Lin Yutang will also be mentioned.

And the fifth chapter is a conclusion of this thesis. In this chapter, the author will state the major findings of the research based on the analysis of former chapters. Besides, limitations and prospects of the research will also be discussed.

Chapter Two

LITERATURE REVIEW

This chapter is the literature review. Literature review can help scholars to quickly realize the development of a certain topic or field, so reviewing literature related to the research can make great contribution to later study. The author will collate previous studies on the English versions of *Da Xue* and previous studies on para-text in English translation of *Da Xue* in the following parts.

2.1 Previous Studies on the English Versions of *Da Xue*

Previous studies on the English versions of *Da Xue* were very limited. Among the restricted literatures that can be found, studies on the English versions of *Da Xue* by various translators were almost involved. Therefore, it's necessary to realize the translation history of *Da Xue*, which can make contributions to the author's following study.

The foreign translation of *Da Xue* can be traced back to the end of the 17th century, and it experienced the process of translation from Latin to English in the early stage (Fan, 2018, pp. 770-778). "The British Protestant missionaries, such as Robert Morrison, Joshua Marshman, and David Collie came to China in the 19th century, which became one of the main forces in the overseas dissemination of Confucian classics, and a number of English translations of *Da Xue* directly from the original Chinese text appeared successively" (Chen, 2020, p. 4). The first English version of *Da Xue* was finished by Robert Morrison in 1812, and in 1828, *The Chinese Classical Works, Commonly Called the Four Books, Translated and Illustrated with Notes* by David Collie was published, which became the first complete English version of the *Four Books*. Unfortunately, the English versions of *Da Xue* by those British Protestant missionaries have received mixed comments, and they weren't well accepted by readers. However, James Legge, who was the essential translator of the Confucian classics in the 19th century, enjoyed a great reputation in the western world. And his famous work *The*

Chinese Classics: with a Translation, Critical and Exegetical Notes, Prolegomena, and Copious Indexes published in 1861 can be seen as the most authoritative English version of *The Four Books* at that time, and the English version of *Da Xue* was included in volume one. Legge's translation is regarded as a benchmark in the Western world, and it still has a huge influence for today's translation field.

However, as for these translators above, there are ideas of spreading the Christian thoughts. Therefore, "it is inevitable for them to hold prejudice against Confucianism and its representatives" (Deng, 2014, p. 90). Worse, it may affect the western readers' point of view towards Chinese culture. "We know that translation plays an important role of crossing through different cultures and communication" (Janfaza, Assemi, & Dehghan, 2012, p. 83). Because of this, in the 20th century, many excellent Chinese translators appeared, aiming to spread traditional Chinese culture to the Western world, and letting the Westerners know about the ancient Chinese civilization accurately, also changing the negative image of China in the eyes of the Western people, as well as discarding the inherent prejudice against China. For example, Gu Hongming, the first person to learn western thoughts and to introduce them to China, successively translated *The Analects of Confucius*, *The Doctrine of the Mean* and *Higher Education* (English version of *Da Xue*). *Higher Education* was finished in 1915, but it's a pity that it didn't publish. Besides, Lin Yutang, a famous writer, scholar and translator in modern China, also translated *Da Xue* as "Ethics and Politics" in the fourth chapter in his book *The Wisdom of Confucius* in 1938. This original text was totally written in fluent English, which showed Lin's great proficiency and capacity in using English. According to Lin Yutang, *Da Xue* was originally written to educate princes and nobles in ancient China. However, his concern is not the Confucian educational system, but the humanistic ideas expressed in the original text of *Da Xue*. Moreover, Zheng Lin was the first Chinese people who translated *The Four Books* in English, and his book *The Four Books: Confucian Classics translated from the Chinese texts rectified and edited with an introduction* was published in 1948. In this book, *The Ideal of Learning* was the English version of *Da Xue*. As a result, all these translators above made great contributions to the dissemination of *Da Xue* and its connotation to the western world.

From what has mentioned above, it can be known that the original text of *Da Xue* has really attracted translators' attention in both China and the western world. Among

the existing English versions of *Da Xue*, the author chose James Legge and Lin Yutang's translated versions for a contrastive analysis, which are quite representative for the English versions of *Da Xue*. And then, the author will have the literature review for the two English versions respectively.

2.1.1 On the English versions of *Da Xue* at home and abroad

If the author enter the key word “Da Xue” or “The Great Learning” in CNKI, and she can find 1218 related documents, but there are only 17 documents related to the English versions of *Da Xue*. Early influential research on the English versions of *Da Xue* can be traced back to an article written by H. Wang and Ye in 2008. In the article: “The Politics of ‘Literal Translation’: Comments on the Translation of *Da Xue* by Morrison”, H. Wang and Ye pointed out that there are a lot of misunderstandings and mistranslations in Morrison’s translation of *Da Xue*, so that the Western readers had misunderstood Chinese classics deeply in the early time, and this had even risen to the discrimination and disdain against China. H. Wang and Ye wrote another article entitled “Morrison and Marsman’s Translation of *Da Xue*” in the year 2009. In this article, the two authors believed that both Morrison and Marsman didn’t accurately convey the connotation of the original text of *Da Xue*. In the same year, Y. L. Sun (2009) wrote an article “The Influence of Chinese Classics on Western Thought—British and American Translations and Introductions of *The Great Learning*, *The Doctrine of the Mean* and other classics”. The author concluded the situation of the publication of the *Four Books* in Britain and the United States from before the 19th century to the 20th century. Deng (2014) wrote an article on *Foreign Language Research*, Like H. Wang and Ye, he also mentioned that the Protestant missionaries held prejudice against Confucianism when translating the *Four Books* into English, so there were many misunderstandings and mistranslations in their translated versions. In the early years, most of the research focused on the misunderstanding and mistranslation of Chinese culture in the English versions of *Da Xue* by Protestant missionaries such as Morrison and David Collie. However, P. W. Yu (2016) wrote a literature review and described the current situation of the study on the English versions of the *Four Books*, and *Da Xue* was also included. Since then, the literature on the study of the English translation of *Da Xue* has been different from the past. For example, in 2017, from the perspective of Eco-Translation,

L. S. Wang and Qu interpreted the English versions of *Da Xue* by James Legge and that by Gu Hongming. The two authors believed that the translation reflects the translators' adaptation and selection to the multi-dimensional ecological environment and the choice of translation strategies. And J. Hou (2019) conducted the research on the English translations of *Da Xue* and *The Doctrine of the Mean* by British Sinologist Xiu Zhongcheng. He believed that Xiu Zhongcheng's translation has achieved a balance between communicative effect and fidelity of the original text to a certain extent. Y. Li (2022) explored the history of the English versions of *Da Xue* and studied the process of translation in terms of subject, object, medium and audiences from the perspective of the communication theory. In the recent two years, most of the articles on the English translation of *Da Xue* started from a specific theoretical perspective to analyze the English versions of it. Among them, most of the literature is based on the English versions by Robert Morrison, David Collie, James Legge, Lin Yutang, and Gu Hongming, which were especially popular. The translation theory involved "Cognitive Recognition", Andre Lefevere's "Three-Factor Theory", "Translator's Subjectivity", "Eco-Translation", "Communication Theory" and so on.

Besides, there are 137 related dissertations of *Da Xue* can be found in CNKI. However, among them, the author can only discover 15 valuable MA dissertations related to the English versions of *Da Xue*. M. Z. Fang (2012) took the English versions of *Da Xue* by James Legge, Joshua Marsman, Robert Morrison, David Collie, and Lin Yutang as the research objectives for comparative analysis, and used Nida's functional equivalence translation theory as a guidance to explore the characteristics of different translated versions. S. J. Cao (2012) explored Ezra Pound's English version of *Da Xue* from the perspective of the translator's subjectivity, and compared it with the English versions by James Legge, by Morrison, and that by Lin Yutang to highlight the characteristics of Pound's translation. Lu (2013) applied the theory of "Translation as Adaptation and Selection" as the theoretical guidance to analyze the translation methods and strategies adopted by James Legge in his English version of *Da Xue* in terms of language, culture and communication. C. C. Yang (2014) explored the application of thick translation in the English version of *Da Xue* by James Legge, hoping to prove the rationality of thick translation in the English translation of Confucian Classics. T. Zhao (2016) had a contrastive analysis on the English versions of *Da Xue* by James Legge and that by Lin Yutang from the perspective of

philosophical hermeneutics. B. B. Cai (2016) and He (2016) both wished to promote Chinese culture to go global and they tried to explore thick translation as a kind of translation strategy in the English versions of *Da Xue*. The difference of the two theses is that Cai studied James Legge's translated version while He studied Gu Hongming's translated version. R. Yang (2017) explored the features of equivalence in terms of words, sentences, and figures of speech in the English version of *Da Xue* by James Legge from the perspective of Nida's functional equivalence theory. Y. Wang (2018) built a small parallel corpus and used a combination of quantitative and qualitative analysis research methods to compare the translation styles of James Legge and Gu Hongming revealed in the English versions of *Da Xue*. S. Chen (2019) explored the English version of *Da Xue* by David Collie through the analysis on the translation of special words, and he found that the English translation of *Da Xue* by David Collie has its Christian style. That is to say, the translation didn't express the connotation of Chinese culture accurately, and the translator had his own translation purpose. From the perspective of hermeneutics, H. Zhang (2020) made a comparative study on James Legge's and Chen Rongjie's English versions of *Da Xue*, and analyzed the translation strategies and methods of the two translators in terms of morphology and syntax. Wei (2022) compared the translation of core concepts in James Legge's and Chen Rongjie's English versions of *Da Xue*. For example, the translation of “明明德” (“illustrate illustrious virtue” or “manifesting the clear character,”) the translation of “亲民” (“renovate the people” or “loving the people,”) and the translation of “治国、平天下” (“the whole empire was made tranquil and happy ” or “the state is in order; world peace.”)

In summary, it can be seen that in the previous MA dissertations on the study of the English translation of *Da Xue*, James Legge's English version of *Da Xue* has its valuable research significance, which has received extensive attention from researchers.

The author entered the keyword “Da Xue” or “The Great Learning” in the Web of Science database to search related papers, and the results showed that most of the foreign articles related to *The Great Learning* were written by Korean scholars. Most of them devoted themselves to studying the version of *Da Xue* annotated by Chu Hsi, trying to explore the thought of “格物致知” (“the investigation of things and carrying

knowledge to the utmost extent”) conveyed by *The Great Learning*. In addition, there are also a small number of English articles that has conducted research on the connotation of *Da Xue* and on the English translation of *Da Xue*. Arghirescu (2012) analyzed the spiritual dimension of Chu Hsi’s thought as reflected in his comments on the four inner stages of *Da Xue* and examined the significance of Chu Hsi’s Neo-Confucian thoughts as embodied in the morality. Vincent Shen (2017) connected “Da Xue” to today’s universities, and he thought that universities today should learn from classical Confucianism, and we should keep in mind the connotations of it are the typical thoughts of Confucius himself. Zheng (2017) explored the specific exegetical or hermeneutical methodology adopted by James Legge in his translation of Confucian classics and compared his translation with those of Gu Hongming and Chen Rongjie. Dong (2019) wrote an article to offer a phenomenological reading of Wang Yangming’s doctrine of “格物” (“the investigation of things”), which, as a part of Wang’s radical reading of *The Great Learning (Da Xue)*, distinguished his doctrine from that of Chu Hsi.

In conclusion, it can be known that most of the foreign studies mainly focused on the original text of *Da Xue* itself, especially some core concepts in it, just like “格物” (“the investigation of things.”) From this point we can know that the Confucian thoughts and the Chinese wisdom conveyed by *Da Xue* and even the *Four Books* have actually aroused scholars’ interests all over the world. Therefore, enhancing the translation of Chinese classics can really make great contributions to the development and dissemination of Chinese culture.

2.1.2 On the English version of *Da Xue* by James Legge

James Legge, a famous British sinologist, was the first person to systematically study and translate ancient Chinese classics. His English version of *Da Xue* was included in the first volume of *The Chinese Classics* published in 1861. Legge’s translation is regarded as a benchmark work in the Western translation world, and it still has a huge influence on today’s translation filed. If the author enters the keyword “James Legge” in CNKI, the author can find 876 related papers. Since the year 2010, the literature related to “James Legge” has been on the rise, and reaches its peak in

2017, when 80 papers can be found. However, among these papers, there are only 24 papers studying the English version of *Da Xue* by James Legge. Therefore, the author also collected relevant papers on the study of *The Chinese Classics* as further references, hoping to bring some enlightenment to the study on the English translation of *Da Xue*. Surprisingly, the author found some valuable papers related to *The Chinese Classics*, which can deepen the author's understanding of Legge and his English versions, as well as his translation style. Next, the author will have a literature review on the above two aspects.

As for the study on *The Chinese Classics*, H. Wang (2003) wrote the article "James Legge and *The Chinese Classics*" in *Chinese Translators Journal* with a relatively high citation rate, with 246 citations. He introduced Legge's whole life and analyzed Legge's purpose of translating Confucian classics into English. Legge hoped that through reading the English translation of the Confucian classics, the world can know China better, and the missionary work in China can also make smooth progress. The two aspects complemented each other. In addition, Wang also analyzed the characteristics of Legge's translation and its gains and losses. This article gave the author a general understanding of *The Chinese Classics*, which also enhanced the author's understanding of the English version of Legge's *Da Xue* to a certain extent. H. Q. Duan (2005) introduced the translation strategies in *The Chinese Classics* and he believed that it showed Legge's desire and care for cross-cultural communication. And the next year, Duan (2006) wrote another article about Legge and the Confucian classics. In this article, he introduced the translation style and the translation process of Legge. And he also mentioned the career of Legge for teaching the translation of the Confucian classics. It can be seen that the great work of *The Chinese Classics* by James Legge actually has its vital academic significance. Y. L. Sun (2009) explored the influence of *The Chinese Classics* on Western thought, and she believed that the translation and introduction of *The Chinese Classics* is a win-win activity. On the one hand, the translation and research of *The Chinese Classics* has enriched the cultural reserve of Western countries. On the other hand, it has also promoted Chinese culture to the world and accelerated the pace of cultural exchanges and interactions between China and the West. C. J. Zhao (2016) made comments on James Legge's translation of ancient Chinese Confucian and Taoist classics. He praised Legge as the first translator and sinologist to translate ancient Chinese classics. Also, he believed that Legge's

translated works promoted the development of overseas sinology and had a great influence on later translators, including Gu Hongming, Ezra Pound and so on. L. S. Wang and Qu (2017) compared Legge's and Gu Hongming's English versions of *Da Xue* from the perspective of Ecological translation. They believed that the translation environment determines the translation methods. Legge's translation environment is that he is a missionary so his translation emphasized loyalty.

As for the study on the English version of *Da Xue* by James Legge, F. Y. Hou (2019) summarized the types of thick translation strategies in the English version of *Da Xue* by James Legge based on the four steps described in Steiner's Hermeneutics. Q. Chen (2020) compared the English versions of *Da Xue* by four Protestant missionaries, including Robert Morrison, Joshua Marshman, David Collie, and James Legge. In Chen's opinion, compared with the other three translators, Legge has a deeper Chinese cultural accomplishment and a better understanding of the original text.

In addition, Legge's English version of *Da Xue* is a hot research topic in the MA dissertations. Among the 15 master's theses on the English versions of *Da Xue* found by the author, 10 theses are related to Legge's translation. And among these theses, there are 4 papers on the single translation of Legge, and 6 papers comparing Legge's English version with other translators' English versions of *Da Xue*. Researchers have analyzed Legge's English version of *Da Xue* from multiple theoretical perspectives. The theories involved include "Translation Adaptation and Selection theory", "Thick Translation", "Functional Equivalence", "Translation Ethics", and "Hermeneutics".

In conclusion, it can be seen that Legge's English version of *Da Xue* and *The Chinese Classics* has received extensive attention from scholars, and his translated works on Confucian thoughts has extremely high research value in the field of the translation of Chinese classics. Therefore, study on his English version of *Da Xue* still need to be further explored from multiple perspectives in the future.

2.1.3 On *The Wisdom of Confucius* by Lin Yutang

"Lin Yutang's translation thought has its referential significance on the study of Chinese classics and the promotion of Chinese culture" (Tang, 2022, p. 93). The book *The Wisdom of Confucius* by Lin Yutang was published in 1938 and it was written in smooth and fluent English. The fourth chapter "Ethics and Politics" in the book is the

English version of *Da Xue*. As for the previous studies on *The Wisdom of Confucius*, the earliest research on it can be traced back to an article published in 2007. Lai (2007) thought that through the book *The Wisdom of Confucius*, Lin Yutang reshaped the image of Confucius. In the early ages, the westerners discriminated against the Chinese, and they saw Confucius as a “Christian” to some extent. However, Lin believed that Confucius is a wise man with literary and artistic style. Also, Confucius is a very active and humorous man rather than a rigid man in people’s past stereotyped image. Therefore, *The Wisdom of Confucius* not only reshaped the image of Confucius, but also reflected the deep understanding of the Chinese culture by Lin Yutang. In another article “On the Image of Confucius in Lin Yutang’s Work —Confucius Saw Nancy and *The Wisdom of Confucius* as the Center”, Xing and L. H. Sun (2008) also discussed the image of Confucius written by Lin Yutang, and they thought that Lin Yutang interpreted the Confucian classics according to his own minds, and annotated them with his free and easy lifestyle. Xia (2016) wrote the article “Universal Value of Translation and Effectiveness of Translation — The Enlightenment of *The Wisdom of Confucius* Compiled by Lin Yutang on the English Translation of Chinese Classics”, which has the highest number of downloads. This article inspected the internal motivation and specific strategies of *The Wisdom of Confucius* and summarized the enlightenment that Lin Yutang’s compilation of this book has on the English translations of Chinese classics. Xia believed that the book *The Wisdom of Confucius* has the universal value, and she highly praised Lin’s contribution to promoting cultural exchanges between China and the Western countries. C. Li and Luo (2019) made a book review for *The Wisdom of Confucius*. First of all, they believed that the compilation method of *The Wisdom of Confucius* is unique. Lin Yutang wrote a rich introduction in the first chapter of the book, and also added brief introductions for “*The Doctrine of the Mean*”, “*The Analects*”, “*Ethics and Politics*”, and “*Mencius*” in later chapters respectively. Besides, Lin Yutang’s interpretation of Chinese classics embodied the “target reader as the center” method. Furthermore, Lin also excavated the contemporary value and significance of Chinese culture represented by traditional Confucianism. Tang (2022) explored Lin Yutang’s view of empathy in translation, and he thought that Lin’s view of empathy in translation was mainly showed in the para-texts of his translation. Besides, he mentioned that the western readers highly praised *The Wisdom of Confucius*, for it is characterized with human kindness and literary beauty.

To sum up, from the previous study on *The Wisdom of Confucius*, we can know that Lin Yutang profoundly explored Confucius works and translated them, from which he learned the Confucian thoughts and made the westerners recognize Confucius in a right way. Most importantly, Lin' translation of Confucius works greatly promoted Chinese culture to go global.

2.2 Previous Studies on Para-texts in English

Translation of *Da Xue*

The research objectives of this thesis are the para-texts in the English versions of *Da Xue* by James Legge and that by Lin Yutang, which were mentioned in chapter one. And from the research background we can know that para-text is closely related to thick translation. Therefore, it's necessary to realize the previous studies on para-texts in English translation of *Da Xue*, which can help the author continue to do later research.

After searching and reading the relevant literatures, the author found that there are almost no literatures on para-texts in the English versions of *Da Xue*. The previous studies on para-texts mainly focused on para-text itself and the relationship between para-text and translation. In recent years, para-texts in English translation of Chinese classics have gradually attracted scholars' attention. Although there are almost no literatures on para-texts in the English versions of *Da Xue*, studies on para-texts in English translation of other Chinese classics by James Legge and Lin Yutang can be found. Sorting out these literatures is beneficial to the author's follow-up research. Moreover, knowing more about para-text itself and its relationship with translation can also strengthen the author's understanding about para-text. As a result, the author will trace literatures from the following four aspects.

2.2.1 The definition of para-text

Indirectness have recently attracted attention from scholars in the translation field, and para-text is a kind of contributing source to indirect translation (Marin-Lacarta, 2017, pp. 133-149). Due to the differences between Chinese and English, sometimes direct translation or literal translation can only express the meaning of the original text

in terms of language but can't convey exactly the connotation of it in terms of culture. Therefore, para-text as a way of indirectness plays its role in the translation field, especially literary translation. The definition of "para-text" was first proposed by the French literary theorist Gerard Genette in the 1970s, and it refers to some "the verbal or other materials (prefaces, postfaces, titles, dedications, illustrations) and a number of other in-between phenomena that mediate between the text and the reader and serve to 'present' the work" (Genette, 1997, p. 1). "Gerard Genette's concept of the 'para-text' has enjoyed a tremendously successful career in literary studies over the past two decades" (Birke & Christ, 2013, p. 65). And he divided para-text into two types: peritext and epitext. Among them, the peritext includes the author's signature, title, cover, abstract, preface, publication information, illustrations, notes, and so on; the epitext is the information related to the book, including advertisements, interviews, author's diaries, and so on. It can be seen that the para-text is the marginal information around the main text, which provides supplements in various forms, and this marginal information, although not noticeable, can play an important role in supporting the main text. It is precisely because of these characteristics of the para-text that it has set off the boom in the translation field. The para-text is an integral part of the translated version. Regardless of the medium in which the translation is presented, the para-text accompanies it (Geng, 2016, pp. 104-112).

2.2.2 On the relationship between para-text and translation

Para-texts are the thresholds to texts for readers and para-texts have already played an important role in literary theory and translation studies (Batchelor, 2018). In order to do the study smoothly, it's necessary to have a preliminary understanding on the relationship between para-text and translation. If the author enters the key word "Para-text" and "Translation" in CNKI, there are 457 related articles can be found. Since the year 2005, research on Para-text has gradually risen, and reached its peak in 2021, with the amount of 69 related papers. These papers mainly include two kinds, namely, studies on the relationship between para-text and translation and studies on para-texts in English translation of Chinese classics. In this part, the author will introduce the former one.

Xiao (2011) discussed the significance of para-text for translation research, and she

thought para-texts in translation showing the translation thoughts and views of the translator, and it can reveal something new beyond the translated version. All in all, para-text has a great significance and value on translation studies. X. M. Wang and Z. Yang (2012) combined para-text with thick translation to explore the types and functions of thick translation in *An Anthology of Chinese Discourse on Translation*. They thought that thick translation has its guiding significance on the translation of Chinese classics. However, at present, as far as thick translation is concerned, it still remains at the level of theoretical understanding, but there is no further understanding of how to implement it, so in this article, the two authors analyzed the annotations as para-texts in *An Anthology of Chinese Discourse on Translation*, wishing to provide reference to the translation of Chinese classics in the future. Geng (2016) presented an overview of how para-text develops in translation and translation studies, introduced the definition of para-text, the relationship between translation research and para-text, and the research prospect of para-text in translation. At the end of the article, the author gave a suggestion to future studies, that is, scholars can pay more attention to strengthen the studies on theories, enrich research methodology and broaden research objectives. It is worth mentioning that Kathryn Batchelor's new book *Translation and Paratexts* re-described the relationship between translation and para-text. Y. H. Yu, Y. Zhu and Y. Dong (2019) evaluated and analyzed the book. Based on Genette's definition of para-text, Batchelor proposed his definition of para-text and explained the thesis of whether the translated version was the para-text of the original text. "This book adopts an interdisciplinary research approach and more profoundly reveals the relationship between translation research and para-text" (Y. H. Yu, Y. Zhu, & Y. Dong, 2019, p. 96), opening up a new perspective for the study of para-text in translation, which has a deep guiding significance.

In summary, there is an inseparable relationship between translation and para-text. It's very common to see some translated versions with para-texts, which can help target readers to know the original texts and the translation more. Besides, para-text can reveal a translator's translation purpose and translation style to some extent. Therefore, studying the para-texts in translated versions really has its great research significance.

2.2.3 On the para-texts in the English translation of *Da Xue* by James Legge

In addition to the relationship between para-text and translation, many scholars also pay great attention to para-texts in English translation of Chinese classics. Although studies on the para-texts in the English translation of *Da Xue* can hardly be found, studies on para-texts in other English translation by James Legge and Lin Yutang and even other Chinese classics can also provide references for the author's thesis. In this part, the author will have a literature review of them.

H. Wang (2007) discussed the concrete embodiment of Christian ideology in the translated versions of *The Analects of Confucius* by three missionaries (Joshua Marshman, David Collie, and James Legge), and the way translated versions and para-texts (mainly annotations and prefaces) are interpreted from the perspective of Christian ideology. The author argued that ideology is usually hidden in translations, but appeared in para-texts. L. Zhang (2014) studied the para-texts in the English translation of Wang Rongpei's *Peony Pavilion*. Zhang introduced the types and contents of the para-texts in the translated version, and explored the influence of the para-texts on the target readers, as well as the research significance to the translation of Tang Xianzu's dramas. Q. L. Wang and Q. Huang (2015) interpreted the English translation of Lin Taiyi's *Flowers in the Mirror* from the perspective of para-text. They believed that para-texts can bring a new viewpoint for translation studies, so they tended to find the translation thoughts and the translator's subjectivity through the analysis of the para-texts in the English translation of Lin Taiyi's *Flowers in the Mirror*. H. Cai (2016) situated covert references and overt inferences in western English translations of Chinese classical poetry. He focused on the para-texts in translated versions by foreign translators, and he mentioned Legge's English translation of *The Book of Poetry* has its unique characteristics of para-texts. As a result, he got the conclusion that the reading between the translated text and the para-text in translated version is the thoroughfare to coordinate the maximum understanding of western readers. Teng and Wen (2017) studied the para-texts of Legge's three English versions of *The Book of Poetry*. They compared the similarities and differences among the para-texts in the three versions, wishing to expand the studying scope of the English translation of *The Book of Poetry* by James Legge. Geng (2018) studied the translation discourse in the para-texts of English translations of classical Chinese poetry. He pointed out that Legge literally

translated *The Book of Poetry* and he didn't paraphrase the original poems. However, Legge added annotations in almost every page, wishing to convey the thoughts and emotion of Chinese people in ancient China. You (2022) explored the para-texts in the English version of *Mencius* by James Legge, aiming to reveal Legge's "cleft habitus" during the translation process of Chinese classics, and You believed that Legge's "cleft habitus" is actually multi-cultures' fighting for capital. J. X. Lin and K. P. Xu (2022) took para-texts as the starting point, analyzing the reconstructed image of Chuang Tzu under the thick translation strategy in Watson's English version of *Chuang Tzu*, which can also provide reference for the study on the English versions of *Da Xue*. In the latest study, Que and Liu (2023) explored the translation and dissemination of Traditional Chinese Medicine (TCM) classics from the perspective of the para-text theory. Through the contrastive analysis of the para-texts in two different English versions of *Compendium of Materia Medica* (《本草纲目》), the authors concluded the enlightenment of the translation and the dissemination of TCM.

Form the above review we can know that para-texts in the English translation of *The Book of Poetry* by James Legge attracted most scholars' attention. Although studies on the para-texts in the English translation of *Da Xue* by James Legge can hardly be found, the previous studies on para-texts in the English translation of other Chinese classics by James Legge can also provide references for the study on the para-texts in the English translation of *Da Xue* by James Legge. And the study on the translation and dissemination of Traditional Chinese Medicine was also involved in latest study, which may be a new studying perspective for future studies on para-texts.

2.2.4 On the para-texts in *The Wisdom of Confucius* by Lin Yutang

"Lin Yutang is known as the person with two feet individually stepping on the Chinese and West Culture" (Y. Li, & Lu, 2018, p. 1366). His work *The Wisdom of Confucius* enjoyed great reputation all over the world, which conveyed the wisdom of Confucius and even the Chinese culture to the western world. Therefore, scholars paid much attention to Lin Yutang's English translation of Chinese classics and studied his translation style. It's worth mentioning that the application of para-texts in his works is the obvious characteristic of Lin Yutang's English translation. Z. Q. Feng (2012) had a cross-cultural study on Lin Yutang's adaptive translation and its current value. He pointed out that Lin's major achievement is not in the field of translation but in the field

of adaptive translation, including *The Wisdom of Confucius*, *The Wisdom of Lao Tse* and so on. Lin Yutang creatively interpreted the original text by adding a variety of para-text forms such as title, subtitle, preface, postscript, annotation, introduction, comment, appendix and illustration, so as to make the interaction between the original text and the para-text an organic whole of life. J. H. Zhang (2016) analyzed Lin Yutang's cultural attitudes and his cross-cultural communication practice—with *Fu Sheng Liu Ji* as a case study. Zhang put forward that the preface as para-text in Lin's English translation of *Fu Sheng Liu Ji* promoted the communication and interaction of Chinese culture and western culture. Z. Q. Feng and Pang (2019) studied Lin Yutang's translation discourse in para-texts. They believed that Lin Yutang communicated with the target readers in depth with the help of the preface and postscript as para-texts, and explained his own translation concept, so as to form unique translation discourses, which are important components of Chinese translation discourses. Tang (2022) had a paratextual research on Lin Yutang's view of empathy in translation. He thought that Lin's views on translation are almost presented in the translation discourses of para-texts. The author proved that Lin Yutang's view of empathy in translation promoted the dissemination of Chinese culture.

From the above review we can know that many scholars noticed the para-texts in Lin Yutang's English translation. And the para-texts in Lin's English translation of *Fu Sheng Liu Ji* aroused heated discussion while study on *The Wisdom of Confucius* still need more attention from scholars.

In conclusion, the application of para-text is the prominent feature of James Legge's and Lin Yutang's English translation. Although there is little research on the para-texts in English translation of *Da Xue* by James Legge and that by Lin Yutang, the para-texts in the English translation of literary works by James Legge and that by Lin Yutang has already attracted the attention from scholars. For this reason, previous studies have brought inspiration to the author. The author decided to make a comparative analysis of the para-texts in the English translation of *Da Xue* by James Legge and that by Lin Yutang, which is a new perspective for studies on English translation of James Legge and that of Lin Yutang.

2.3 Research Gap

The author developed the literature review of the English versions of *Da Xue* and previous studies on para-texts in English translation of *Da Xue*. After collecting and reading a large amount of literature, the author found that most of the studies on the translation of Confucian classics mainly focused on *The Analects* and *The Doctrine of the Mean*, but there are few studies on the English versions of *Da Xue*. In order to promote the dissemination of *The Four Books*, as well as the Chinese culture to go global, it's high time that scholars should pay more attention to the promotion of *Da Xue*, especially for scholars at home. Only in this way can we make a balance among studies on the translation of *The Four Books*.

Besides, among the few existing studies on the English versions of *Da Xue*, there are even fewer studies on comparative analysis of the English versions of *Da Xue*. Furthermore, the author also found that there are para-texts (prefaces, subheads, annotations and hidden notes) in the English versions of *Da Xue* by James Legge and that by Lin Yutang, which are distinctive features of thick translation. From the part 2.2, we can know that para-text has close links with translation studies and it's very common to study para-texts in the translation of Chinese classics, dramas, and even Traditional Chinese Medicine. The research trend of para-text has been risen in recent years. Also, *Da Xue* is an important part of Chinese classics, and enjoyed a great reputation in ancient China, so the para-texts in the English versions of it deserve more attention from scholars.

Moreover, through the literature review we can know that the application of para-texts is the obvious feature in both English translation of Chinese classics by James Legge and that by Lin Yutang, and the English translation of *Da Xue* is not an exception. In other words, the application of para-texts is the special translation strategy of *Da Xue* by James Legge and that by Lin Yutang.

The conclusion can be drawn that the previous studies of *Da Xue* are very limited. Among the limited research, they usually aimed to analyze the translations themselves, so the author took the para-texts as the research gap. Also, para-texts and thick translation have many similarities, so they are very consonant. As a result, the later

study on the translation of *Da Xue* and even the Chinese classics can try to pay more attention to the para-texts and take thick translation as the theoretical framework.

Therefore, the author decided to take all these above as her own research gap and made a contrastive analysis of the para-texts in English versions of *Da Xue* by James Legge and that by Lin Yutang from the perspective of thick translation. The author wishes to make some progress of the study on the English translation of *Da Xue* and to open a new perspective for the English translation of Chinese classics, as well as to the promotion and dissemination of Chinese culture to western countries.

Chapter Three

THEORETICAL FRAMEWORK

Chapter one has already introduced the research objectives of this thesis, those are the para-texts in the English versions of *Da Xue* by James Legge and that by Lin Yutang. Thick translation is closely related to para-text, and they have a lot of similarities. Para-text can be seen as the specific practice of the thick translation theory. Due to all these reasons above, the author chose thick translation as the theoretical framework of this thesis. In this chapter, the development of thick translation and the major classification of it will be introduced in details.

3.1 The Development of Thick Translation

At the beginning, the concept of thick translation was first proposed by an American philosopher Kwame Anthony Appiah, and was developed by the British translation theorist Theo Hermans. Later, since the year 2006, domestic scholars began to focus on thick translation theory and this theory has gradually developed in China. Next, the author will sort the development of thick translation in details at home and abroad.

3.1.1 Development of thick translation abroad

The term thick translation was originated from the term thick description proposed by an American anthropologist Clifford Geertz. “Thick description has theoretical resonance with translation studies” (X. L. Wang, 2013, p. 11). Therefore, combining thick description with translation studies is an inevitable trend, and the famous American scholar Kwame Anthony Appiah is the pioneer. The starting point for foreign research on thick translation can be counted from the article “Thick Translation” written by Appiah (1993). Inspired by the concept of thick description, Appiah proposed the concept of thick translation: “Thick translation is such a translation that seeks with its annotations and its accompanying glosses to locate the text in a rich cultural and linguistic context, so as to promote the integration of the hidden meaning and the

translator's intention" (Appiah, 1993, p. 817). "Translation is an act of performance, of language use, and it may well be conceptualized as a process of recontextualization" (House, 2006, p. 343). In fact, from the definition of thick translation put forward by Appiah, we can know that the translation method of thick translation can create a rich context for target readers both in terms of language and culture, which can help the translation process of recontextualization smoother.

Later, the British translation theorist Theo Hermans (2003) wrote an article entitled "Cross-cultural translation studies as thick translation". At the beginning of the article, the author first pointed out that the study of translation that crosses the boundaries of time, place and culture requires not only translation behavior, but also vocabulary that is more imaginative and self-critical than it is now. Hermans believed that cross-cultural understanding is a complex and endless process of interpretation, and thick translation can make a great contribution to reduce cross-cultural misunderstandings and the translation difficulties effectively. As a result, "thick translation has been recognized and applied by translators abroad" (H. X. Li & Z. Zhang, 2015, p. 34). Later, Hermans wrote another article to further interpret thick translation. In this article named "Thick Translation", he put forward that "thick translation is concerned less with recontextualizing translations in their new environment than with respecting the integrity of the original utterance and its context" (2019, p. 588). This showed Herman's respect to the original text, and it told translators that thick translation is not equal to rewriting, but to translate the content of the original text accurately, so as to show the respect to the original text and its culture.

What's more, inspired by thick translation, Q. G. Feng (2022) even further reflected on the new concept of thin translation, a kind of reversed thinking and practice. He addressed the application of thin translation in actual translation practice by analyzing lots of specific examples.

3.1.2 Development of thick translation in China

It is common for thick translation to be used in the translation of Chinese classics. The reason is that this concept is applicable to any translation that contains a large number of explanatory words, regardless of whether the words are annotations,

comments or additional introductions. “The purpose of providing a large amount of background information is to make the target language readers have more respect for the source culture, so that they can better understand the ways in which people from different cultures think and express their ideas” (M. Z. Fang, 2011, p. 22). Since the year 2006, domestic scholars have begun to study the theory of thick translation. The earliest influential article about thick translation can be traced back to “Thick Description, New Historicism and Thick translation” by Duan Feng (2006). Duan believed that both thick description and thick translation are methods of interpretation. “Thick description belongs to the category of cultural anthropology, while thick translation belongs to the category of translation research” (F. Duan, 2006, p. 91). He borrowed Clifford Geertz’s concept of thick description to introduce the concept of thick translation in this article. In the year 2021, in Duan’s latest monograph, *A Study on the Subjectivity of Literary Translation from a Cultural Perspective*, he compared traditional translation theories with thick translation theory. Traditional translation theories believed that the information that target readers receive and understand should be the same as that obtained by the source readers from the source text. Thick translation theory believed that the thick translation method can bring target readers into the cultural background and historical environment of the source text, so that target readers can understand the source text better and can also respect the source text and its culture.

Since Duan’s article was published in 2006, thick translation began to receive widespread attention from scholars at home. In recent years, the research trend of thick translation has been showing an upward trend, reaching its peak in 2021. Among them, there are more than 300 articles appearing in journals and more than 100 theses of masters and doctors. N. N. Sun (2010) combined the thick description theory put forward by American cultural anthropologist Clifford Geertz with thick translation theory, trying to explore the relationship between translation and cultural anthropology. And Sun pointed out that the essence of thick translation is interpretation to some extent from the perspective of cultural anthropology. Y. Zhang and Hu (2011) explored the theoretical model of thick translation from the perspective of cultural anthropology’s enlightenment on cultural translation. The two authors believed that thick translation is not only a cultural translation method, but also a cultural translation research method. The research of X. M. Wang and Z. Yang (2012) mainly took *Selected Works of*

English Translation of Chinese Translation Discourse (Part I) as an example to discuss the types and functions of thick translation in English translation of Chinese classics. They mainly analyzed the annotations as the para-texts in the book, wishing to find the practical significance of thick translation. The major functions of annotations as para-texts in this book can be concluded as explaining proper nouns, providing background information, analyzing the syntax of classical Chinese, and constructing the contexts. Song (2014) used three English versions of *The Doctrine of the Mean* as examples to explore the thick translation tendency in the translation of Chinese classics. The research found that there are three major types of thick translation in the three translated versions of *The Doctrine of the Mean*, including annotations, hidden notes, as well as prefaces, appendixes, term lists, acknowledgement. The last type was called by Genette as peritext. Through the method of thick translation, the characteristics of philosophy, poetics, and history of the three translated versions were interpreted clearly. Huang (2014) discussed the theory and methods of thick translation again on the basis of Appiah's theory. Huang thought that studies on thick translation in China still have disadvantages, because this theory has not been introduced to China for a long time, so she sorted the definition, purposes, reasons and methods of thick translation proposed by Appiah. H. X. Li and Z. Zhang (2015) reviewed and prospected the thick translation study in recent 20 years. Through the literature review at home and abroad, the two authors concluded the overall features and future prospect of thick translation. On the one hand, as for the features, the strategy of thick translation is an effective method of culture reappearing, and it can also strengthen the translator's subjectivity. On the other hand, as for the future prospect, thick translation can provide a unique research approach for future translation studies, it can be permeated to many aspects including the translation of the Chinese classics, literary works, and so on. Zhou (2016) and Qiang had the criticisms and reflections on the western translation thoughts, and their focus was how "thick" could be concerned thick translation. Different from previous scholars, the two authors tended to develop a new perspective for thick translation in terms of reflections in theory and gradations in practice. Zhou and Qiang explored the thick translator's identity, the property of thick translation and so as to sum up the research significance. They thought that the thick translator must be the academic translator, because only the translator has abundant knowledge related to the research field can he or she add some useful information of the original text or the translated version. Besides, thick translation can be divided into two kinds, property of knowledge

and property of study. Therefore, the research field of thick translation can be broadened to many aspects, which can be a new research direction for future scholars. M. W. Xu and Y. M. Wang (2017) discovered a large number of para-text elements in the science and technology classic *Heavenly Creations*, showing a significant reflection of thick translation. Qian and Chuanmao (2020) had a review of research on thick translation. They pointed out that there are two research aspects of thick translation needed to be improved in the future. On the one hand, the research objectives of thick translation were mainly literary works in the past. And on the other hand, the translation examples listed of the application of thick translation were very limited in the analysis by those scholars in the past. Therefore, deep investigation on thick translation still needs to be implemented in the future. Y. Yang and Hu (2022) had the research on Wing-tsit Chan's *The Way of Lao Tzu (Tao te Ching)*, and the two authors thought that Chan's translated version took thick translation as the translation strategy, greatly combining academic research with academic translation. Chan's translation was not only words to words transformation, but also provided some related information, such as annotations, comments and appendices.

All in all, from what written above we can fully know the development of thick translation. On the one hand, the pioneer of this theory is Kwame Anthony Appiah, who gave the definition of it. Moreover, Theo Hermans made a great contribution to the extension of this theory. On the other hand, on the basis of Appiah and Hermans, the domestic scholars also began to study thick translation. At beginning, due to that they didn't have a complete understanding of this new translation theory, most scholars paid their attention to study the theory itself. However, after thoroughly analysis, scholars began to apply thick translation to translation practice in recent years, which is a thriving trend for the development of thick translation.

3.2 Major Classification of Thick Translation

According to Appiah's definition of thick translation, "thick translation is such a translation that seeks with its annotations and its accompanying glosses to locate the text in a rich cultural and linguistic context, so as to promote the integration of the hidden meaning and the translator's intention" (Appiah, 1993, p. 817). In other words, thick translation is aimed to supplement some cultural background information on the

basis of the source text for the readers of the target language through a series of explanatory texts, so that the target readers can better grasp the spiritual connotation of the source text. By reading the English versions of *Da Xue* by James Legge and that by Lin Yutang, the author found that the manifestation of thick translation in the two translated versions are mainly in the forms of prefaces, annotations and hidden notes, which are major types of thick translation. And then the author will introduce them in details.

3.2.1 Prefaces

As an important kind of manifestation of thick translation, prefaces can guide target readers to read. “A good preface can not only stimulate the reader’s interest in reading to a large extent, but also can reflect the translator’s intellectual pursuit and translation ethics” (S. Q. Tan, 2022, p. 125). Before the official translation of the original text, both the two translators added the prefaces for *Da Xue*. The prefaces explained the relevant background information of *Da Xue*, and even the Confucian point of view regarding education, as well as some relative questions of typesetting, so that readers can have a certain understanding of the content, context and culture of the source text before formal reading, which removed some obstacles for readers.

On the first page of Legge’s *The Great Learning* (the English translation of *Da Xue*), he added a short preface for the translated version: “My master, the philosopher Chang says: ‘*The Great Learning* is a book transmitted by the Confucian School, and forms the gate by which first learners enter into virtue. That we can now perceive the order in which the ancients pursued their learning is solely owing to the preservation of this work, the *Analects* and *Mencius* coming after it. Learners must commence their course with this, and then it may be hoped they will be kept from error’” (Legge, 2014, p. 223).

Similarly, before the translation of *Da Xue*, the fourth chapter of *The Wisdom of Confucius* (the English translation of *Da Xue*), Lin Yutang added as many as two pages of text for introduction. The preface first introduced the provenance of *Da Xue*, which is a chapter in *The Book of Rites* (《礼记》), and then explained the applicable object of *Da Xue*, “It was specially written for the education of the prince and nobles, so the name of

the book is *Da Xue*, and ‘Da Xue’ was the place where the prince and nobles were educated” (Y. T. Lin, 2021, p. 209). From this viewpoint, it was quite similar to today’s “Da Xue” or the university. Universities in our age are also set for education. The difference is that today’s universities have a wider scope, it’s not only set for prince and nobles, but also for common people. At the same time, Lin Yutang also summarized the core content of *Da Xue* in one sentence, “It mainly focuses on personal life cultivation (self-cultivation) and governing the country and the world, and it can also be said that ethics and politics are the main purposes” (Y. T. Lin, 2021, p. 209).

3.2.2 Annotations

Jiang claims that “Translation itself is a kind of interpretation, and the interpretation of thick translation is taken by annotations” (2019, p.104). If a translator has the correct judgement for readers’ cognitive context and ability, he or she can add annotations in the translated version (M. L. Cao, 2005). Annotations can often be divided into two forms: in-text notes and out-of-text notes (footnotes or endnotes). “The single in-text annotations cannot meet the reader’s information needs, so it often needs to use the endnotes to provide detailed background description and knowledge” (S. Q. Tan, 2022, p. 130). There are a large number of annotations (out-of-text notes) in the English version of James Legge’s *Da Xue*, and the main form of annotations is footnotes, which provide readers with an extra-text space without affecting the reader’s smooth reading, so that readers can understand the original text and translation in time. Due to the obscurity of some culture-loaded words and sentences in the original text, Legge provided detailed commentary on each section of the translation. And the author will analyze it in details in Chapter four.

3.2.3 Hidden notes

Adding hidden notes to translation is one of the most common ways of the translation of Chinese classics, and is an important part of the theory of thick translation. “Hidden notes refer to the interpretation inserted by the translator into the body of the translation without explicit indication, which are integrated with the translation of the main text of the original text” (Song, 2014, p. 941). This phenomenon is very common in the English version of *Da Xue* by Lin Yutang, who used hidden notes to explain the

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