

## 《红楼梦》茶文化词语的翻译效果评析

### ——基于目的论视角和两个英译本的比较

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**摘 要:** 从目的论视角对比分析杨宪益和霍克斯《红楼梦》两个英译本中有关茶名、茶具和茶水的翻译, 发现两位译者基于不同的文化背景和对文本的理解差异, 对这些茶文化词语作出了不同的翻译处理, 以方便目的语读者对原文蕴含意义的理解, 其翻译效果亦是各有千秋。

**关 键 词:** 《红楼梦》; 茶文化词语; 茶名; 茶具; 茶水; 翻译效果; 目的论

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### Comments on the translation of tea culture in *A Dream of Red Mansions*: Based on the contrast of two English versions from the perspective of Skopos theory

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**Abstract:** Comparing the translation of tea names, tea sets and tea water from the perspective of Skopos theory, this paper found that two English translators of *A Dream of Red Mansions*, Yang Xianyi and David Hawkes, translated these words of tea culture differently because of their different cultural backgrounds and understanding. The aim of their translation was to make the target readers understand the original connotations, and their translations bear their own advantages.

**Key words:** *A Dream of Red Mansions*; word translation of tea culture; tea names; tea sets; tea water; effect of translation; Skopos theory

中国茶文化历经数朝不断发展, 到《红楼梦》成书时期的清朝已经接近成熟完美的地步。据统计, 《红楼梦》中提到茶的地方达 260 多处, 有一个章节竟达到 11 处。咏及茶的诗词也有 10 多处。<sup>[1]</sup>除了介绍茶的品种, 《红楼梦》还提到了各种精致的茶具, 对茶水的描写也用了不少笔墨。

作为中国古典小说的巅峰之作, 《红楼梦》之所以能走向世界, 在很大程度上是由于英文译本的推广。红楼梦有两个最有名的英译本, 分别是杨宪益译本和霍克斯译本。两位译者由于其所处不同的文化背景, 译本自然也各有千秋。用目的论来指导译文的翻译和译文的赏析, 可以解析译者的翻译过

程, 更好地赏析译文。德国功能派翻译代表人物汉斯·弗米尔认为, 任何翻译活动都是有目的的行为, 最终目标是帮助人们了解原文的主要内容。翻译遵循的首要法则就是“目的性法则”: 任何翻译行为都是由翻译的目的来决定, 即“结果决定方法”。<sup>[2]</sup><sup>29</sup>随后的克里斯汀娜·诺德又系统阐述了如何在原文的基础上制定切合翻译目的的翻译策略。鉴于《红楼梦》内容纷繁复杂, 笔者拟从目的论视角, 撷取其中有关茶名、茶具和茶水等茶文化词语的翻译对两个译本进行比较, 以窥知两位不同文化背景的译者在传达作品内容时所采取的翻译策略及其所达致的不同翻译效果。

#### 一、茶名的翻译

《红楼梦》第五回中提到的一种茶名为“千红一窟”:

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此茶处在放春山遣香洞，又以仙花灵叶尚所带之宿露而烹，此茶名曰‘千红一窟’。<sup>[3]34</sup>

杨宪益译文：“This tea grows in the Grotto of Emanating Fragrance on the Mountain of Expanding Spring,” Disenchantment told him. “Infused with the night dew from fairy flowers and spiritual leaves, its name is Thousand Red Flowers in One Cavern”<sup>[4]99</sup>

霍克斯译文：“The leaves are picked in the Paradise of the Full-blown Flower on the Mountain of Spring Awakening” Disenchantment informed him. “It is infused in water collected from the dew that lies on fairy flowers and leaves. The name is “Maiden’s Tears”.”<sup>[5]51</sup>

此处茶名“千红一窟”具有双关意义，作者借用其谐音暗示贾府女主子和丫鬟的悲惨命运。其“千红”指代贾府的所有女性，“窟”与“哭”同音，暗含“女性之泪”以及贾府女性的悲惨结局。杨宪益直译该茶名为 Thousand Red Flowers in One Cavern，解释为“同一山洞里的一千朵红花”，从目的论的角度而言，虽然给英语目的语读者美好的遐想空间，但是译文失去了“千红一哭”的谐音，没有传达出作者在给该茶命名时暗示的深刻内涵。而霍克斯采用意译法，翻译成 Maiden’s Tears，解释为“少女之泪”，从目的论的角度而言，该译文突出了原文“千红一哭”的谐音和暗喻意义，有利于英语目的语读者对原文蕴含意义的理解。

《红楼梦》第八回写道：

一时薛林二人也吃完了饭，又酽酽的沏上茶来大家吃了，薛姨妈方放了心。<sup>[3]57</sup>

杨宪益译文：By this time Baochai and Daiyu had finished too and all of them drank some strong tea, after which Aunt Xue felt easier in her mind.<sup>[4]167</sup>

霍克斯译文：After that, when Bao-chai and Dai-yu had finished eating, he drank several cups of very strong tea. At this point Aunt Xue felt sure that he would be all right.<sup>[5]83</sup>

对于这里酽酽的“茶”，霍克斯在译文中采用意译法翻译成“very strong tea”，而杨宪益翻译该茶名为 strong tea。在此两者译文差别不大，只是茶的限定语不同，霍克斯译文中的茶味道更浓一些。他们基本是按照原文翻译的，似乎跟原文没有差

异，但是细心的读者可能会问：此处这浓茶到底是指什么茶呢？也就是说两者的译文并没有使英语目的语读者理解透彻明白，因此从目的论角度而言，两者的译文在此都没有达到翻译的最终目的。

实际上此处这酽酽的茶是指“香片”，即茉莉花香片，也叫茉莉花茶，出产于福州，是中国独特的一种茶。茉莉花茶香气清醇，味浓耐泡，北京百姓普遍习惯饮这种茶，统名叫“香片”，这种习惯在清代就已形成。《红楼梦》中所写的日常生活中常喝茉莉花香片，讲究酒足饭饱来壶花茶，讲究滚开的水沏茶，讲究沏好后闷一会儿再喝等。此处宝玉在薛姨妈家吃酒后，又酽酽的沏上的茶正是香片，因此为了让目的语读者更好地理解，此处香片最好翻译成 jasmine tea。

《红楼梦》第八回中提到了另一种茶，即枫露茶：

接着茜雪捧上茶来。宝玉因让“林妹妹吃茶。”众人笑说：“林妹妹早走了，还让呢。”宝玉吃了半碗茶，忽又想起早起的茶来，因问茜雪道：“早起沏了一碗枫露茶，我说过，那茶是三四次后才出色的，这会子怎么又沏了这个来？”茜雪道：“我原是留着的，那会子李奶奶来了，他要尝尝，就给他吃了。”宝玉听了，将手中的茶杯只顺手往地下一掷，豁啷一声，打了个粉碎，泼了茜雪一裙子的茶。又跳起来问着茜雪道：“他是你那一门子的奶奶，你们这么孝敬他？不过是仗着我小时候吃过他几日奶罢了。如今逞的他比祖宗还大了。如今我又吃不着奶了，白白的养着祖宗作什么！撵了出去，大家干净！”<sup>[3]58</sup>

杨宪益译文：At this point Qianxue brought in tea and Baoyu said, “Do have some tea, Cousin Lin.”

The maids burst out giggling, “She’s gone long ago. Yet you offer her tea.”

After drinking half a cup himself he remembered something else and asked Qianxue, “Why did you bring me this tea? This morning we brewed some maple-dew tea, and I told you its flavor doesn’t really come out until after three or four steepings.”

“I did save that other tea,” she replied, “But Nanny Li insisted on trying it and she drank it all.”

This was too much for Baoyu. He dashed the cup to pieces on the floor, spattering the maid’s skirt with

tea. Then springing to his feet he stormed:

“Is she your grandmother, that all of you treat her so respectfully? Just because she suckled me for a few days when I was small, she carries on as if she were more important than own ancestors. I don't need a wet-nurse any more, why should I keep an ancestress like this? Send her packing and we'll all have some peace and quiet.”<sup>[4]170-171</sup>

霍克斯译文: Snowpink came in carrying some tea on a tray. Bao-yu invited Dai-yu to have some, to the great merriment of the maids, who pointed out that she had slipped away some minutes before.

After drinking about half a cupful, Bao-yu suddenly thought of the tea he had drunk early that morning.

‘When you made that Fung Loo this morning,’ he said to Snowpink, ‘I remember telling you that with that particular brand the full flavor doesn't come out until after three or four watering. Why have you given me this other stuff? This would have been just the time to have the Fung Loo.’

‘I was keeping it for you, said Snowpink, but Nannie Li came and drank it all.’

With a lick of the wrist Bao-yu hurled the cup he was holding onto the floor, where it smashed noisily, breaking into innumerable pieces and showering Snowpink's skirt with hot tea. He jumped angrily to his feet.

‘Is she your mistress that you should all treat her with such reverence? Merely because I drank her milk for a few days when I was a baby she is as spoiled and pampered as though she were some sort of divinity. Let's get rid of the old woman now and have done with it.’<sup>[5]84</sup>

为了直观表达“枫露茶”的意思,杨宪益采用了归化法,直译为maple-dew tea,解释为“枫树露水茶”。而霍克斯采用的是音译法,翻译为Fung Loo。实际上此处“枫露茶”是枫露点茶的简称。相传苏东坡曾做诗:“妙供末香露,珍烹具大官。拣芽分雀舌,赐茗出龙团。晓日云淹暖,春风浴殿寒。聊将试道眼,莫作两般看。”这里提到的香露即香露茶,

是用植物露水所沏的茶,包括荷叶露茶和枫露茶等。枫露茶的制法是取香枫的嫩叶,入甑蒸后,滴取它的露水,泡出来的茶呈红色,带枫叶的清香。将枫露点入茶汤中,即成枫露茶。由此可见枫露茶制作工艺复杂,是一种名贵难得的茶,也难怪后来宝玉听说李奶奶喝了之后突然发怒,将手中的茶杯只顺手往地下一掷,豁啷一声,打了个粉碎,还泼了茜雪一裙子的茶,甚至说了一番针对李奶奶的难听的话。另外,《红楼梦》第八回脂砚斋批注中提到:“枫露茶”与“千红一窟”遥映。枫叶色红,秋露着之,点点滴滴皆成血泪,以呼应日后宝玉祭晴雯时提到“枫露之茗”时的血泪之悲。<sup>[6]</sup>由此可以看出,从目的论角度而言,霍克斯的音译译文无法让英语读者明白到底Fung Loo是什么,而杨宪益的译文相对而言更能够让英语目的语读者理解原文的意思,传达出原文的美学效果与文化蕴含。从他的译文中英语读者至少可以明白枫露茶与枫露有关,而且其颜色应该跟枫叶一样是红色。

《红楼梦》第八十二回中宝玉到潇湘馆看黛玉:黛玉微微的一笑,因叫紫鹃“把我的龙井茶给二爷沏一碗”。<sup>[3]592</sup>

杨宪益译文: With a faint smile Daiyu told Zijuan, “Brew a cup of my *Longjing* tea for the second master.”<sup>[4]1783</sup>

霍克斯译文: A faint smile crossed Dai-yu's face.

“Nightingale, would you make Master Bao a cup of Dragon Well tea?”<sup>[5]917</sup>

龙井茶, 出产于杭州西湖龙井村一带, 故名龙井茶。它属于绿茶的一种, 其特点是“色绿, 香郁, 味甘, 形美”。龙井茶位列中国十大名茶之首, 自宋代以来充作贡品, 是我国绿茶中的绝品。清乾隆游览杭州西湖时, 盛赞龙井茶, 并把狮峰山下胡公庙前的十八棵茶树封为“御茶”。龙井茶得名于产地龙井村。龙井位于西湖之西翁家山的西北麓, 也就是现在的龙井村。龙井原名龙泓, 是一个圆形的泉池, 该井大旱不涸, 传说有神龙盘踞, 因而得名龙井泉。龙井村盛产一种茶叶, 也因此被命名为龙井茶。对于该茶名杨宪益采用了音译法, 翻译为“*Longjing*”, 从目的论角度而言, 如果目的语读者对于中国茶文化有一定了解, 则能清楚理解原文; 如果目的语读者对中国茶文化不了解, 就无法理解

该茶的名贵以及茶名中蕴含的文化因素。而霍克斯采用的是直译法,翻译为“Dragon Well tea”,从目的论的角度而言,该译文给目的语读者传递了茶名中蕴含的传说,即“有神龙盘踞”的井,翻译目的明确,有利于目的语读者的理解。

《红楼梦》第六十三回中写道:

宝玉忙笑道:“……今儿因吃了面怕停住食,所以多顽一会子。”林之孝家的又向袭人等说:“该沏些普洱茶喝。”袭人晴雯二人忙笑说:“熬了一吊子女儿茶,已经吃过两碗了。……”<sup>[3]444</sup>

杨宪益译文: Baoyu promptly agreed, “…… But today after eating noodles I was afraid of getting indigestion; that is why I’ve stayed up a bit.”

Mrs Lin advised Xiren and Qingwen to brew him some *puer* tea.

We have made him *nuer* tea and he has drank two bowls……,<sup>[4]1327-1328</sup>

霍克斯译文: ‘……The reason I’ve stayed up today is because I’ve had such a lot of noodles to eat. I was afraid that if I went to bed now I’d get indigestion.’

Lin Zhi-xiao’s wife transferred her smiling attention to Aroma.

‘You want to give him some good, strong Pu-er tea to drink.’

Aroma and Skybright answered her together.

‘We made him a big pot of herbal tea-wutong-tips. He’s already had two cupfuls of it. ……’,<sup>[5]669</sup>

对于普洱茶,霍克斯采用音译法翻译成 *Pu-er tea*,而女儿茶霍克斯采用意译法翻译成 *herbal tea-wutong-tips*。杨宪益也采用音译法把普洱茶翻译成 *Pu’er tea*,采用直译法把女儿茶翻译成 *daughter of Tea*。

普洱茶属于黑茶,因产地旧属云南普洱府(今普洱市)而得名。现在主要出产于云南南部的普洱、思茅、西双版纳一带。普洱茶是以公认普洱茶区的云南大叶种晒青毛茶为原料,经发酵后加工成的散茶和紧压茶。该茶外形色泽褐红,内质汤色红浓明亮,滋味醇厚回甘,叶底褐红,馥郁清香,茶性温和,消食化痰,清胃生津,药效显著,久藏不变,深受人们喜爱。在清朝普洱茶由于具有显著的消食健脾

作用而深得满族统治者的喜爱,皇宫中饮普洱茶成为时尚。除了皇宫自用之外,普洱茶还被大量赏赐给皇亲国戚或有功之臣,拥有普洱茶成为满清显贵的一种标志。贾家作为贵族皇亲,喝普洱茶也暗示了家族的尊贵地位。在现代,普洱茶也是中国的名茶。从目的论的角度而言,杨宪益和霍克斯采用音译法翻译该茶,对于目的语国家的读者而言,如果目的语读者对于中国茶文化有一定的了解,应该能清楚理解原文,并且体会到喝普洱茶背后暗含的象征贾家尊贵地位的意味;如果目的语读者对中国茶文化不了解,就无法理解该茶的名贵以及其中蕴含的文化因素,包括该茶拥有消食化痰、清胃生津的药效。

女儿茶属普洱茶中的珍品,大约在清雍正年间开始生产,是由云南上贡满清皇室的贡茶之一。在云南茶区,勤劳的各族妇女自古至今都是茶叶生产劳作的主力军,她们常常迎朝露、顶烈日、冒风雨、踏夕阳,早出晚归,采茶制茶。茶叶融入了她们的情感,茶叶寄托了她们的希望,她们采制的茶叶也常常被称为女儿茶。该茶因为是姑娘采摘并作为嫁奁钱用的,故名“女儿茶”。也有想象丰富者传说,是由未婚少女采摘春茶先放入怀中,而得名“女儿茶”。

对于女儿茶,还有一种说法认为是泰山女儿茶,该茶产于泰山景区,由于当地海拔高,昼夜温差大,茶叶品质上乘,是泰安一大特产。泰山女儿茶得名于一个传说。相传乾隆皇帝到泰山封禅,要品当地名茶。由于泰安没有茶树,于是官吏们选来美丽的少女,到泰山深处采来青桐芽,以泰山泉水浸泡,用体温暖热,献给皇帝品尝,取名女儿茶。由此看出泰山女儿茶并不是真正意义上的茶,而是青桐芽。根据霍克斯的译文 *herbal tea - wutong-tips*,可以看出他把女儿茶理解为泰山女儿茶,想必也是煞费苦心,查阅了不少资料文献,所以才采用了意译法翻译女儿茶,把它译为 *herbal tea - wutong-tips*,即一种草本茶类——梧桐芽。在此笔者并不赞同霍克斯的译文。这里提到的女儿茶,应该也是一种普洱茶。首先,从上下文语境来说,之前林之孝家的提到该沏些普洱茶喝,随后袭人晴雯二人忙回答沏了一茶缸女儿茶,所以女儿茶应该是普洱的一种,其次,从茶的功能来看,普洱茶具有消食化痰、清

胃生津的功能, 宝玉应为吃面怕停食, 喝普洱正好消食。所以从目的论的角度而言, 杨宪益的译文 *daughter of Tea* 比霍克斯译得准确, 更能够让英语目的语读者理解原文的意思, 更能体现女儿茶的美学效果与文化蕴含。

## 二、茶具的翻译

茶文化除了讲究茶的品种和质量, 还注重茶杯、茶壶和茶盘等茶具。《红楼梦》中就提到了不少精致的茶具。比如在王夫人起居休息的三间耳房里, 茗碗瓶茶齐全, 等等。从目的论的角度对比分析杨宪益和霍克斯两个英译本中茶具的翻译, 也深有趣味。

《红楼梦》第三回“贾雨村夤缘复旧职, 林黛玉抛父进京都”拜见王夫人时, 在其居坐宴息的三间耳房内见到:

左边几上文王鼎匙箸香盒, 右边几上汝窑美人觚——觚内插着时鲜花卉, 并茗碗痰盒等物。地下面西一溜四张椅上, 都搭着银红撒花椅搭, 底下四副脚踏。椅之两边, 也有一对高几, 几上茗碗瓶花俱备。其余陈设, 自不必细说……本房内的丫鬟忙捧上茶来。黛玉一面吃茶, 一面打量这些丫鬟们, 妆饰衣裙, 举止行动, 果亦与别家不同。

……寂然饭毕, 各有丫鬟用小茶盘捧上茶来。

[3]19-20

杨宪益译文: On the left-hand table were a tripod, spoons, chopsticks and an incense container; on the right one, a slender-waisted porcelain vase from the Ruzhou Kiln containing flowers then in season, as well as tea-bowls and a spittoon. Below the kang facing the west wall were four armchairs, their covers of bright red dotted with pink flowers, and with four footstools beneath them. On either side were two tables set out with teacups and vases of flowers. The rest of the room need not be described in detail……. The maids in attendance served tea, and as she sipped it she studied them, observing that their make-up, clothes and deportment were quite different from those in other families.

…….

The meal was eaten in silence. And immediately after, tea was brought in on small trays.<sup>[4] 56-59</sup>

霍克斯译文: On the left-hand one was a small, square, four-legged ding, together with a bronze ladle, metal chopsticks, and an incense container. On the right-hand one was a narrow-waisted Ru-ware imitation gu with a spray of freshly cut flowers in it. In the part of the room below the kang there was a row of four big chairs against the east wall. All had footstools in front of them and chair-backs and seat-covers in old rose brocade sprigged with flowers. There were also narrow side-tables on which tea things and vases of flowers were arranged, besides other furnishings which it would be superfluous to enumerate……. The maids in charge of the apartment served tea, and as she sipped it Dai-yu observed that their clothing, makeup, and deportment were quite different from those of the maids she had seen so far in other parts of the mansion

……When they had finished eating, a maid served each diner with tea on a little tray.<sup>[5] 27-29</sup>

王夫人居坐的房间里的茶具有三种被提及, 分别是茗碗痰盒、茗碗瓶茶和小茶盘。

从以上译文可看出, 杨宪益主要采用的是直译法, 他把茗碗痰盒中的茗碗翻译成 *tea-bowls*; 把茗碗瓶茶直译成 *teacups and vases of flowers*; 把小茶盘翻译成 *small trays*, 以上译文简单明白, 让读者能够清楚地了解原文, 达到了翻译的目的。霍克斯则对于原文多处采用了省译法和意译法, 对于茗碗痰盒也采用了省译法, 没有翻译。从目的论的角度来说, 此处省译导致译文与原文内容不合, 王夫人房间里的摆设平白被霍克斯删去了一些, 没有达到忠实于原文的翻译目的。对于茗碗瓶茶霍克斯将之翻译成 *tea things and vases of flowers*, 即茶具和花瓶。从目的论的角度而言, 这里的茗碗应该翻译成 *teacups*, 而不应该笼统地用 *tea things* 替代。从另外一个方面来说, 也可以看出作为一名英国翻译家霍克斯在翻译《红楼梦》的时候, 必然遇到很多文化冲突, 包括此处提到的茗碗痰盒和茗碗瓶茶。可能在霍克斯所处年代的西方家庭的摆设中, 根本没有这些痰盒和碗瓶之类的家庭用品。由于没有见过这些器皿, 无法用准确的言语进行翻译, 所以他在翻译的时候采用了省译法和意译法, 要么不翻译, 要

么笼统地翻译。对于小茶盘霍克斯将它翻译成 little tray, 与原文相符, 该译文达到了翻译的目的。

### 三、茶水的翻译

陆羽曾说过“名茶还需好水泡”。泡茶的水质优劣影响着茶的味道。《红楼梦》第四十一回栊翠庵品茶梅花雪一节就提到用雨水和雪水泡茶。妙玉在栊翠庵给贾母喝的茶是“旧年蠲的雨水”。给黛玉、宝玉、宝钗喝的茶便是用她五年前在玄墓蟠香寺居住时收的梅花上的雪水, 用鬼脸青花瓮装着贮藏在地窖中, 一直舍不得喝, 现在是第二回拿出来, 特意与宝玉三人一起品尝。梅花高洁不畏寒, 雪水也是白而高洁, 梅花雪水泡茶, 显示了文人品茶的雅趣。原文如下:

妙玉冷笑道: “你这么个人, 竟是大俗人, 连水也尝不出来。这是五年前我在玄墓蟠香寺住着, 收的梅花上的雪, 共得了那一鬼脸青的花瓮一瓮, 总舍不得吃, 埋在地下, 今年夏天才开了。我只吃过一回, 这是第二回了。你怎么尝不出来? 隔年蠲的雨水那有这样轻浮, 如何吃得。”<sup>[3]279</sup>

杨宪益译文: Miaoyu smiled disdainfully.

“Can you really be so vulgar as not even to tell the difference? This is snow I gathered from plum-blossom five years ago while staying in Curly Fragrance Nunnery on Mount Xuanmu. I managed to fill that whole dark blue porcelain pot, but it seemed too precious to use so I've kept it buried in the earth all these years, not opening it till this summer. Today is only the second time I've used it. Surely you can taste the difference? How could last year's rain-water be as light and pure as this?”<sup>[4]831</sup>

霍克斯译文: Adamantina looked scornful.

“Oh! Can you really not tell the difference? I am quite disappointed in you. This is melted snow that I collected from the branches of winter-flowering plum-trees five years ago, when I was living at the Coiled Incense temple on Mt Xuan-mu. I managed to fill the whole of that demon-green glaze water-jar with it. For years I couldn't bring myself to start it; then this summer I opened it for the first time. Today is

only the second time I have ever used any. I am mod surprised that you cannot tell the difference. When did stored rain-water have such buoyant lightness? How could one possibly use it for a tea like this?”<sup>[5]434-435</sup>

此处提到了一种茶水, 即雪水。古代文人雅士喜欢将树枝头的新雪扫下煮沸沏茶, 认为这样的天然茶水具有一定的保健作用。他们还偏爱收集梅花枝头的积雪, 装进瓮后贮藏在地窖中, 等待夏季再取出来饮用, 主要用来解暑。在此, 杨宪益把梅花上的雪翻译成 snow I gathered from plum-blossom, 意思是从梅花收集的雪。霍克斯翻译成 melted snow that I collected from the branches of winter-flowering plum-trees, 意思是从冬天开花的梅花枝头上收集来的雪水。梅花是冬天开花, 雪是从梅花枝头上收集来的, 而且已经融化成雪水了。从目的论的角度而言, 霍克斯的译文相对来说比杨宪益的更加细致, 有利于目的语读者理解。此段文章提到的另外一种茶水是隔年蠲的雨水。此处的隔年是今年和去年隔的这段时间, 也就是一年的意思。杨宪益翻译成 last year's rain-water, 意思是去年的雨水, 跟原文一致。霍克斯翻译成 stored rain-water, 意思是贮藏的雨水, 与原文有一定的差距, 因为贮藏的雨水不一定是去年的, 也许是今年的或者前些年的。从目的论的角度而言, 杨宪益的译文更加忠实于原文, 有利于读者的正确理解。

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