

CHAPTER 6

DATA ANALYSIS

6.1 Introduction

In determining the shift in cohesion and coherence in translated argumentative texts, the ‘bottom up’ approach mentioned in Chapter 5 enables the researcher to carry out micro-analysis through which linguistic devices in the Chinese translation are carefully studied against the English source text. A contrastive study of the data in three areas, namely Personal Pronouns, Conjunctions, and Inappropriate and Erroneous Translation has been conducted.

In conducting the analysis in all three areas mentioned above, the source text (ST), the target text (TT) and the back-translation (BT) are presented. Much of the back translation (from the target language Chinese back to English) is rendered in an intentionally literal manner. As such, the English that appears in the back translation is not necessarily correct grammatically, and it is not to be confused with standard English

6.2 Personal Pronouns

At the micro analysis level, a comparative study on the use of personal pronouns in all the texts of the source and target languages was conducted. As an identified cohesive device, a pronoun will either facilitate understanding and appreciation of a discourse, or create unintended confusion and make wrong references. The difference lies in the appropriateness of its usage.

A pronoun derives its meaning from its antecedent, that is, the noun it substitutes. The reference to its antecedent must, therefore, be unmistakable in order to attain discursial clarity. One way to achieve correct pronoun reference is to ensure the agreement between the pronoun and its antecedent in terms of person, number and gender; another way is to ensure that the pronoun refers to a single, close and specific antecedent. The conditions leading to correct pronoun reference apply to both English and Chinese, the source and target languages of this study.

Although there is a personal pronoun system for each of these languages, it is not the intention of this research to look into the ubiquity of each. The discussion will focus solely on the role of third person pronouns as a cohesive device, and the importance of maintaining the correct usage of it in the target text. For quick reference, the frequency of usage of third person pronouns in the Source Text (ST) and Target Text (TT) is presented in the table below.

Table 6.1: Frequency Distribution of Third Person Pronouns in English Source and Chinese Translated Text

| Text | 他们 (They/them/their) | | 他 (he/him/his/himself) | | 她 (she/her/herself) | |
|------|-------------------------|----|---------------------------|----|------------------------|---|
| | E | C | E | C | E | C |
| T1 | - | 1 | - | - | - | - |
| T2 | 2 | 2 | 7 | 6 | - | - |
| T3 | 8 | 9 | - | - | - | - |
| T4 | 1 | 1 | - | - | - | - |
| T5 | 4 | 4 | - | - | - | - |
| T6 | 4 | 7 | 2 | 5 | - | - |
| T7 | 3 | 4 | - | - | - | - |
| T8 | - | - | 1 | 1 | - | - |
| T9 | 4 | 3 | - | - | - | - |
| T10 | 4 | 2 | - | 1 | - | - |
| T11 | 12 | 9 | - | - | - | - |
| T12 | 3 | 7 | - | 1 | - | - |
| T13 | 1 | - | - | - | - | - |
| T14 | 1 | 1 | - | - | - | - |
| T15 | - | 1 | 8 | 9 | - | - |
| T16 | 1 | 1 | 13 | 8 | - | - |
| T17 | - | 1 | - | - | - | - |
| T18 | 2 | 1 | - | - | - | - |
| T19 | - | - | 7 | 7 | - | - |
| T20 | 1 | 1 | 8 | 4 | - | - |
| T21 | 6 | 7 | - | - | - | - |
| T22 | - | - | 6 | 4 | - | - |
| T23 | 8 | 8 | - | - | - | - |
| T24 | - | - | 8 | 5 | - | - |
| T25 | 1 | 2 | - | - | - | - |
| T26 | - | - | - | - | - | - |
| T27 | - | - | - | - | - | - |
| T28 | 3 | 2 | 1 | 1 | - | - |
| T29 | 2 | 1 | - | - | - | - |
| | 71 | 75 | 61 | 52 | 0 | 0 |

E= English(ST)

C=Chinese(TT)

As shown in Table 6.1, the TT contains a higher frequency of third person pronoun in its plural forms – there are 75 instances compared to 71 instances in the ST. The singular third person pronoun ‘他’ (he) is used less frequently in the TT: 52 in the TT compared to 61 in the ST. However, this is considered a high number given the fact that

third person pronouns are used less frequently in Chinese compared to English (see Chapter 4, section 4.4.1.5.2, p.126))

The TT selected for this study demonstrate a number of issues pertaining to translation. However, in this section, the focus is on the use of third person pronouns and how it has succeeded or failed to contribute to the cohesion of the discourse. To this end, six types of problems pertaining to the pronoun usage have been observed. Specifically, these issues concern **Redundancy**, **Inappropriate Antecedents** and **Co-reference**. Each of these issues is highlighted in the discussion below with the help of examples from the ST, TT and back translation (BT) of the target text.

6.2.1 Usage of Third Person Pronouns: Redundancy

The third person pronouns in the TT of examples 1 to 6 below are redundant – no third person pronoun is used in the ST, and it is not required in the TT. For ease of reference, the third person pronoun ‘他们’ (they) is highlighted in bold.

In examples 1 to 4, the third person pronouns underlined in the TT can be left out without affecting the clarity of the utterance; the grammatical subject can be readily inferred from the co-text and context.

Example 1 (T25)

ST: (11) In addition, it should be remembered that the groups who planned the assault on the World Trade Center had three key objectives: (12) firstly, to terrorize the American population;

TT: (11) 不过, 我们要牢记的是, 那一群袭击世贸中心的策划者有三个主要的目的: (12) 首先, 他们要引起美国人民的恐惧。

BT: (11) However, what we have to keep firmly in mind is, the group who planned the assault on the World Trade Center had three key objectives: (12) firstly, they aim to cause fear among Americans;

Example 2 (T7)

ST: (1) Firstly, Americans no longer feel safe and secure in ‘Fortress America’. (2) Everyday life—waking up in the morning, commuting to office and switching on the computer—has become a series of potentially lethal acts.

TT: (1) 首先, 置身美国主要城市的美国人不再有安全感了, (2) 他们 每一天例常的生活——早上起身, 通勤到办公室去, 按下电脑按钮已经成为一系列可能致死的动作了。

BT: (1) Firstly, Americans in the major America cities do not possess a sense of security anymore. (2) Their everyday life—after waking up in the morning, commuting to office, switching on the computer has become a series of potentially lethal acts.

Example 3 (T4)

ST: (4) A good example is MCA’s inability to win over its core constituency to the Vision Schools.

TT: (5) 一个很好的例子就是马华, (6) 他们 在处理宏愿学校课题上屡次显现无能为力的一面, 导致当时大失民心。

BT: (5) A good example is MCA, (6) in dealing with the issue of Vision Schools they had repeatedly shown their helplessness, this cost {them} the confidence of the Chinese at that time.

Example 4 (T2)

ST: (3) The Malaysian establishment turned out in force to show respect to a great postwar leader,

TT: (3) 国内领袖当然也勉为其难的表现出他们 对这位伟大战后英雄的崇敬。

BT: (3) The leaders from our country of course have also forced themselves to show their respect to this great postwar leader,

As pointed out by Cheng Zhenqiu (1981:68), in Chinese “the grammatical subject is often left out if it can be inferred from the context” (see also 徐赳赳, 2003:75-83). The

redundant use of third person pronouns in all the four examples above fits in with the trend of explicitation discussed in Chapter 2 earlier (see section 4.4.1.4, p.121).

In example 5, there are two plural third person pronouns in the Chinese text, which could be a result of stylistic differences between the Chinese and English languages in the use of active and passive voices.

Example 5 (T23)

ST: (15) A study group led by Ibu Sinta Nuriah, the wife of former President Abdurrahman Wahid, set out to reappraise the book and redress the in-built gender bias of the original. (16) The reinterpretation of nineteenth-century text is tackled diligently, line-by-line. (17) Each and every *hadis* cited in the original is scrutinized and verified according to long-established rules of exegesis and authentication.

TT: (17) 由前总统瓦希德夫人欣达努里娅 (Ibu Sinta Nuriah) 为主导的研究小组重新评估了这本书, (18) 并重新评估了伊斯兰教义中固有的性别歧视。(19) 他们煞费心思的重新整理, 和解释这段19世纪的经文; (20) 他们详细检查了原始圣训中的每一项规定, 并依长久以来的诠释法和验证法来证实其价值和可信度。

BT: (17) A study group led by Ibu Sinta Nuriah, the wife of former President Wahid, has reappraised this book, (18) and reevaluated the in-built gender bias in Islamic doctrine. (19) They take pains to reorganize, and explain this religious paragraph of the nineteenth century. (20) They have scrutinized every regulation of the original Hadeeth, and quoting long-established annotation and authentication to verify its value and reliability.

Elements (16) and (17) in the ST involve two passive clauses, where the subject is the affected entity and the agent is unspecified. In the TT, both clauses are rendered in an active structure. Although the change in voice has affected the amount of information in each clause, the translation is considered smoother and more natural, given the linear arrangement of semantic elements, namely the agent and the affected entity. Stylistically, this is more acceptable in the Chinese language.

According to Baker (1992:103), the main function of the passive voice is to allow the construction of ‘agentless’ clauses, besides giving an impression of objectivity. In Chinese, the main function of the passive structure is to express adversity and is traditionally used to report unfortunate events (Liu Miqing 1991:242). According to Chao Yuenren (cited in Baker 1992:102), Chinese verbs have no voice (Li and Thompson 1981). The use of the passive voice, however, has become common in scientific writing, in newspapers and in magazines because of the influence of translation (Li and Thompson 1981, Baker 1992, Siguo 2008). Compared to Chinese, the use of passive voice is common in large varieties of English writing (Baker 1992:102, Liu Miqing 刘宓庆 1991:240-245).

Example 5 may show that the translator(s) is sensitive to the difference in function of the passive voice in English and Chinese, as seen by the replacement of the two instances of passive structure with active ones in the Chinese text. Nonetheless, the second third plural pronoun ‘他们’ (they) in element (20) in the TT is redundant, because the grammatical subject can be inferred from the co-text of this stretch of language.

In example 6, the use of the plural third person pronoun ‘他们’ (they) has indicated a lack of awareness on the translators’ part; and hence, limited the TT’s meaning potential.

Example 6 (T4)

ST: (9) It should not be forgotten that many Gerakan leaders such as Tan Sri Koh Tsu Koon also rose to prominence through this route, (10) and that the identification with Chinese language rights is a guaranteed means to turbocharging a career in politics. (11) Perhaps the Barisan Nasional’s Chinese-dominated parties need an infusion of fresh blood from the NGO world as well?

TT: (13) 我们不该忘记有很多民政党领袖，像丹斯里许子根也是经由这一种管道训练而成的。(14) 而捍卫华语的权力是他们在政坛谋得一席之地的主要保证。(15) 也许国阵华人政党也需要从非政府组织那里注入一些新血吧？

BT: (13) We should not forget that many Gerakan leaders, for instance Tan Sri Koh Tsu Koon also have been trained through this channel. (14) And the rights to safeguard Chinese language is a guarantee for them to secure a place in the political arena. (15) Perhaps Barisan Nasional's Chinese parties need an infusion of fresh blood from the NGOs as well?

Since the plural pronoun ‘他们’ (they) in Chinese refers to at least two or more than two people, the nearest noun ‘丹斯里许子根’ (Tan Sri Koh Su Kun) cannot be a logical antecedent in terms of number as it is not in grammatical agreement with the pronoun. The one possible antecedent for it, therefore, would be ‘民政党领袖’ (Gerakan leaders). As such, in this context, the one logical interpretation made by the Chinese readers would be: *the association with the Chinese language rights by leaders from Gerakan is a guarantee for them to secure a place in the political arena*. Clearly, this is not the intended opinion of the author.

A comparison between the ST and the TT reveals that there is no third person pronoun used in E (10) in the ST. From the context one can infer the author's intended meaning as: *associating oneself with the Chinese language rights is a guarantee to advance one's career in politics*. The idea is far from being exclusive to Gerakan. The use of the third person pronoun in the Chinese text has altered the intended meaning of the text producer and affected the interpretation that can be drawn from this text. Based on Blum-Kulka (1986: 30), it can be deduced that the choice by the translator to employ a

third person pronoun here has limited the interpretive options of the readers and caused text-based shifts of coherence.

In examples 7 to 9 below, the count of third person pronouns in the TT outnumbers that in the ST. Those underlined in the Chinese text are extras; they can be eliminated without changing the referential chain; and hence, the meaning of the utterance.

Example 7 (T3)

ST: (6) Interestingly, many of these players (men such as Suqui's general secretary Ser Choon Ing), have entered public life only after years of experience in the realm of NGO activism. (7) The apprenticeship in the NGO world (especially with Chinese language associations) has been invaluable. (8) As a result, they have a large network, community-wide credibility and the ability to articulate ideas as well as the organizational skills to mobilize people.

TT: (8) 值得玩味的是，在众多新人当中，有很多人（如《诉求》工委会秘书谢春荣）也只不过曾在非政府组织里待了几年，(16) 就跃上政坛从政。(9) 他们在非政府组织里所接受的磨练（特别是在华团里）是非常宝贵的经验。因为这样，他们才掌握了广泛的人脉，不但在社团中建立一定程度的信誉，也有能力去整合各种想法，(10) 同时兼具领导能力，组织动员。

BT: (8) What is worth contemplating is that amongst these new comers, many (for example Suqiu Working Committee's general secretary Ser Choon Eng) have entered politics, after staying only for a few years in the NGOs. (9) The tempering they had received when serving in the NGOs (especially with Chinese associations) has been an invaluable experience. (10) Because of this, they have grasped a large network, (11) not only building up certain credibility in the associations, (12) but are also able to integrate different opinions, at the same time be able to lead, organize and mobilize people.

Example 8 (T15)

ST: (7) He will do whatever it takes to secure UMNO's future—his intensity and passion will ensure that—(8) but his survival instincts will mean that compromise cannot be ruled out.

TT: (9) 为了维护巫统的未来，他决意豁出去了，(10) 而他澎湃的热情将确保他会这么做。(11) 可是，他的生存本能却告诉他，折衷与妥协并无法解除困境。

BT: (9) In order to secure UMNO's future, he will do whatever it takes, (10) and his intense passion will ensure he does this. (11) But, his survival instincts have told him that eclecticism and compromise will not solve the predicament.

The plural third person pronoun ‘他们’ (they) highlighted in E (9) in Example 7 and the singular third person pronoun ‘他’ (he) in E (11) in Example 8 are extras that can be eliminated without changing the meaning of the utterances.

A closer look at the stretch of language in Example 9 reveals that the third person pronoun ‘他们’ (their) in E (13) and E (14) underlined in the TT could be left out without undermining the meaning of the utterances involved.

Example 9 (T21)

ST: (7) The central issue is not faith, it's power: pure and simple. (8) If you accept that Islam infuses guides and subsumes all aspects of our lives, then the interpreters of the Holy Koran are very powerful people. (9) They can shape our lives, determining the rights and position of men and women respectively, (10) and decide on matters of public policy. (11) Drawing their authority from the Holy Koran, they can pontificate on any and all aspects of our lives. (12) Today, six writers are under attack. (13) Tomorrow it could be entertainers such as Ella, Erra Fazira and Siti Nor Haliza, (14) and the day after it could will be women who chose to work.

TT: (7) 事实上，这个课题的轴心不在于信仰，而是“权力”，就这么的简单扼要。(8) 如果你认同伊斯兰是我们生活中各方面的基准和指导，那么可兰经的诠释者就是非常有权势的人，(9) 他们可以塑造我们的生活，

决定男人和女人的权力和定位，(10)并定夺公共政策的对策。(11)他们可以从可兰经中取得权力来决定我们生活中的每一样事物。(12)今天，六位作家备受抨击，(13)明天他们抨击的对象可能会是像艾拉 (Ella)、艾拉法丝拉 (Erra Fazira) 和茜蒂诺哈丽莎 (Siti Nurhaliza) 的娱乐圈人士，(14)再来他们抨击的可能就是在外工作的女性了。

BT: (7) In fact, the axis of the issue is not faith, but “power”, it is this plain and simple. (8) If you accept that Islam is the norm and guide to all aspects of our lives, then the interpreters of the Holy Koran are very powerful people. (9) They can shape our lives, determining the rights and position of men and women, (10) and decide the solutions for public policies. (11) They can draw the authority from the Koran in order to decide all aspects of our lives. (12) Today, six writers are hit hard, (13) tomorrow their targets can be people in the entertainment circle like Ella, Erra Fazira and Siti Norhaliza, (14) and then their attack may target at women working outside.

In fact, E (14) in the Chinese text can be tightened further to: ‘再来可能就是在外工作的女性了’ (meaning: and then it would be women working outside). This demonstrates that the third person pronoun ‘他们’ (they) and the item ‘抨击’ (attack) in E(14) in the TT could be dropped without causing any ambiguity in the referential chain.

The use of the third person pronoun in the three examples above does not reflect target language preferences – it is a known fact that pronouns are much less common in Chinese texts compared to English texts (Baker 1992, Pinkham 1998, Liu Miqing 1991, Siguo 2008). Meanwhile, the excessive use of personal pronouns in the TT does not conform to the source-text patterns. While this is not a result of differences in the grammatical systems of the two languages, it can be attributed to the choice made by the translator(s). In all the above instances, the third person pronouns highlighted are obviously optional choices which could be eliminated without impacting on the

interpretation of the stretch of language involved. In conclusion, it can be said that the higher number of the use of third person pronouns in the target text may be attributed to the result of an explicitation process suggested to be inherent in translation by Blum-Kulka (1986:33).

In examples 10 and 11 below, the third person pronouns underlined in Chinese TT are thought to be unnecessary because they can be inferred on grounds of logic. For ease of reference, the third person pronouns used in the ST are highlighted in bold.

Example 10 (T3)

ST: (9) At the time **he** said, “Let the Umno Malays be warned, **they** would have to step over the dead bodies of the Alternative Front Malays before **they** can harm the Chinese.”

TT: (9) 当时他说, “巫统马来人要注意, 在他们伤害华人之前, 他们要先踏过替阵马来人的尸体。”

BT: (9) At the time he said, “Umno Malays should take note, before they harm the Chinese, they have to step over the dead bodies of the Alternative Front Malays.”

Example 11 (T9)

ST: (3) Along with six other Islamic organizations, PUM argued in **their** memorandum that the individuals cited had disparaged the faith and the institution of *ulama*.

TT: (4) 在他们的备忘录中, 马来西亚宗教学者协会连同其他六个伊斯兰组织争论道, 上述人士藐视信仰和宗教学者组织。

BT: (4) In their memorandum, PUM along with six other Islamic organizations argued that, the individuals cited above had disparaged faith and the institution of *ulama*.

In examples 10 and 11, obviously the pronoun patterns in the Chinese texts follow those in the source texts. However, as noted by Siguo (2008:98; see also Pinkham 1998:203), as long as the use of pronoun can be inferred from the co-text and does not affect the clarity of the utterance, they should be eliminated.

6.2.2 Usage of Third Person Pronouns: Inappropriate Antecedents

In example 12 below, no third person pronoun is used in the English source text. In the course of translation, a third person pronoun ‘他们’ (their) is introduced; however, it is unattached to any grammatical subject.

Example 12 (T6)

ST: (7) The nation’s newspapers are engrossed by bizarre ideas like public flogging. (8) Moral crusades against incest and homosexuality predominate as serious national issues are sidelined and ignored.

TT: (9) 我们的报章很容易就被一些奇怪又狭隘的课题分散了注意力。(10) 他们以道德伦理来声讨乱伦、同性恋和那些被指控为亵渎可兰经的人。

BT: (9) Our newspapers are easily distracted by some bizarre and parochial issues. (10) They launch moral crusades against incest, homosexuality and those accused of blaspheming the Holy Koran.

In the Chinese target text, the antecedent of the third person pronoun ‘他们’ (they) at the beginning of E(10) cannot be identified in the preceding sentence. Having no expressed antecedent, this pronoun appears hanging. The nearest noun ‘报章’ (newspapers) is not a logical antecedent because ‘他们’ in Chinese is only used to refer to, or to replace, a group of people. A proposed revision for this stretch of language

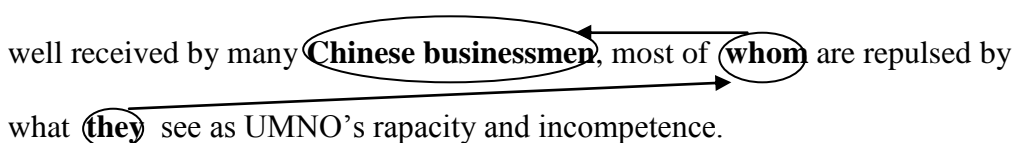
goes as follows: 国内报章充斥着怪诞的意见与看法。报章的新闻以提倡道德伦理来声讨乱伦及打击同性恋为主，重要的国家课题却被忽略。(BT: The nation's newspapers are full of bizarre ideas and opinions. The news in the newspaper concentrates on the crusades against incest and homosexuality, serious national issues are ignored).

The unattached pronoun, as shown in the above example, is a cause of confusion and a waste of time. An accomplished translation should spare readers the frustration in trying to figure out the antecedent, or the risk of misunderstanding the discourse.

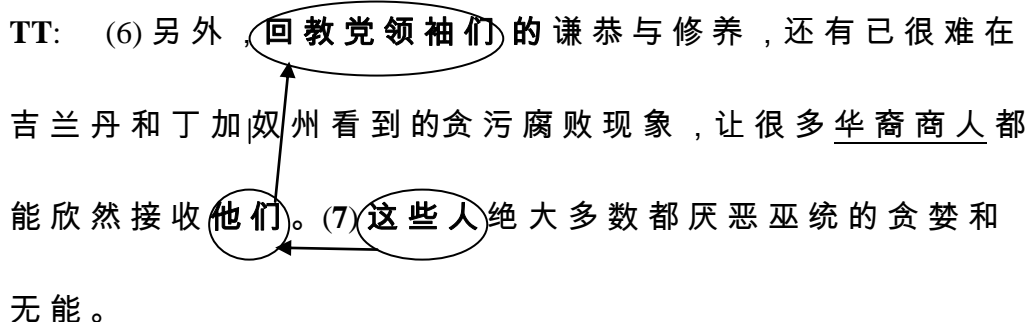
Example 13 below illustrates that the misuse of pronouns may lead to perplexity and potential misunderstanding. It is important to keep track of who is who in a text, especially when there is more than one participant involved. The noun that a pronoun replaces must be the same in the TT as in the ST.

Example 13 (T29)

ST: (6) Furthermore, the perceived humility and integrity of PAS leaders and the relative absence of corruption in Kelantan and Terengganu has been well received by many Chinese businessmen, most of whom are repulsed by what they see as UMNO's rapacity and incompetence.



TT: (6) 另外，回教党领袖们的谦恭与修养，还有已很难在吉兰丹和丁加奴州看到的贪污腐败现象，让很多华裔商人都能欣然接收他们。(7)这些人绝大多数都厌恶巫统的贪婪和无能。



BT: (6) Furthermore, PAS leaders' modesty and moral attributes, and also the relative absence of corruption in Kelantan and Terengganu make many Chinese businessmen accept them readily. (7) Most of these people hate UMNO's rapacity and incompetence.

In the TT, readers are given the impression that the antecedent of ‘这些人’ (these people) in E (7) – *people who are repulsed by what they see as UMNO's rapacity and incompetence* – are PAS' leaders. This is understandable, given the only possible way to make sense of the phrase ‘这些人’ (these people) – that it represents the immediately preceding ‘他们’ (they) at the end of E(6) which refers to ‘回教党领袖们’ (PAS leaders) at the beginning of this element. Inevitably, readers will interpret it as PAS leaders hate UMNO's rapacity and incompetence. Since this is not an unreasonable interpretation based on objective circumstances, they may never realize that this is not the text producer's original intention.

In the ST, it is unmistakable that the ‘*Chinese businessmen*’ are the ones repulsed by what they see as UMNO's rapacity and incompetence. The antecedent ‘*Chinese businessmen*’ is stated explicitly and is placed two words before the relative pronoun ‘*whom*’. The third person pronoun ‘*they*’ unambiguously refers to the relative pronoun ‘*whom*’ which points to the ‘*Chinese businessmen*’.

A proposed revision of this stretch of language in the TT and its BT goes as follows:

TT: (6) 另外，回教党领袖们的谦逊与诚实正直，还有相比之下在吉兰丹和丁加奴州很少出现的贪污腐败现象，得到很多**华裔商人**的认可。(7)
这些华裔商人绝大多数都厌恶在**他们**看来贪婪和无能的巫统。

BT:

(6) Furthermore, PAS leaders' modesty and moral attributes, and also the relative absence of corruption in Kelantan and Terengganu is well received by many **Chinese businessmen**. (7) **These Chinese businessmen** hate what to **them** is UMNO's rapacity and incompetence.

The relative pronoun '*whom*' in E(6) in the ST does not have a Chinese equivalent. In the revised text above, '*whom*' is replaced by the demonstrative '这些' ('these'), followed immediately by the noun '华裔商人' (Chinese businessmen). With this revision, the third person pronoun '他们' (they) clearly refers to the antecedent '这些华裔商人' (these Chinese businessmen). This way, there is no ambiguity as to the noun replaced by the pronoun, and the party who is repulsed by UMNO's rapacity and incompetence.

As shown by the above example, the referential chain in the source text must be carefully preserved in the target text so as to avoid any risk of misrepresenting the author's meaning. It would be fair to say that one of the translators' primal tasks is to understand the referential chain in the ST, and to render them correctly in the TT. At

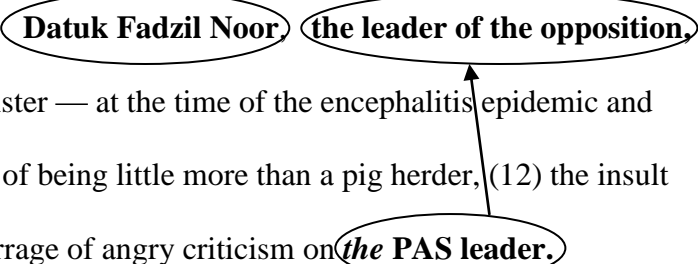
the end of the day, neither the author nor the translator would want the readers to be misguided because of wrong antecedents.

In example 14, the relation in the chain of co-referential items in the English text is clear; whereas in the Chinese text, a different pattern emerges which gives rise to different referential linkages, and potential problems pertaining to comprehension.

Example 14 (T19)

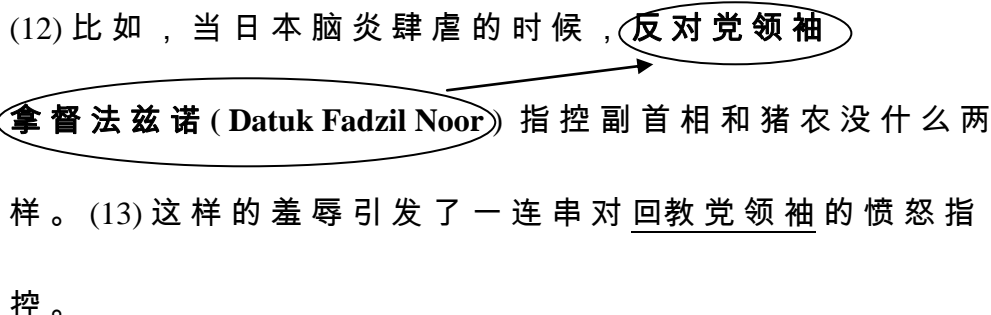
ST:

(11) For example, when **Datuk Fadzil Noor** **the leader of the opposition**,
accused the deputy minister — at the time of the encephalitis epidemic and
attendant pig culling — of being little more than a pig herder, (12) the insult
backfired, drawing a barrage of angry criticism on **the PAS leader**.



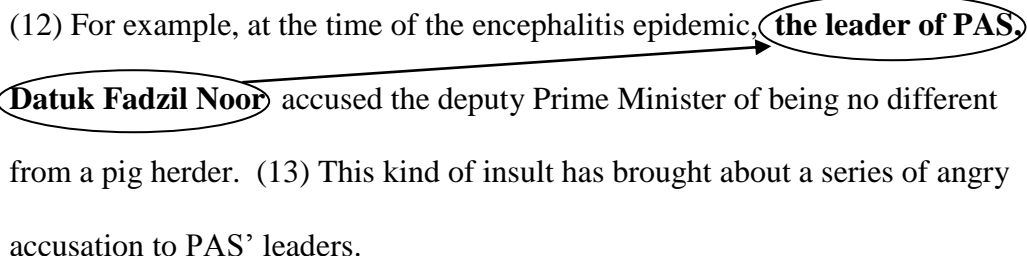
TT:

(12) 比如，当日本脑炎肆虐的时候，**反对党领袖**
拿督法兹诺 (Datuk Fadzil Noor) 指控副首相和猪农没什么两
样。(13) 这样的羞辱引发了一连串对 回教党领袖 的愤怒指
控。



BT:

(12) For example, at the time of the encephalitis epidemic, **the leader of PAS**,
Datuk Fadzil Noor accused the deputy Prime Minister of being no different
from a pig herder. (13) This kind of insult has brought about a series of angry
accusation to PAS' leaders.



In the ST, the definite article *the* in E (12) “*the insult backfired, drawing a barrage of angry criticism on the PAS leader*” serves to identify the particular PAS leader who has

drawn a great number of criticism. For the ST readers, *Datuk Fadzil Noor*, *the leader of the opposition* in E(11) and *the PAS leader* in E(12) refer to the same person, and the linkage has been clearly established. However, in the TT, it appears that ‘反对党领袖拿督法兹诺’ (the opposition leader Datuk Fadzil Noor) in E(12) and ‘回教党领袖’ (PAS’ leader(s)) in E(13) do not refer to the same person(s). The translator has not specified the particular PAS leader criticized for insulting the deputy prime minister; there is no definite article in the Chinese language, and referential clarity could only be achieved by way of unequivocal specification in this case. The translation rendered conveys the meaning that Fadzil Noor’s insulting remarks has drawn accusations to ALL PAS leaders. This discrepancy in referential relations has changed the intended meaning of the utterance.

To ensure referential clarity (that the angry criticism was targeted at Fadzil Noor and not the others) in the TT, the role of definite article ‘the’ must be filled because it is a specifying agent which identifies a particular individual. By inserting the Chinese demonstrative ‘这’ (this) and classifier ‘位’ in E (13) in the TT: “这样的羞辱引发了一连串对这位回教党领袖的愤怒指控” (this kind of insult has brought about a series of angry accusations to the PAS leader), the confusion in meaning can be eliminated.

6.2.3 Usage of Personal Pronouns: Co-reference

In example 15, different networks of personal reference appear in the source and the target texts.

Example 15 (T19)

ST: (13) Interestingly, even Datuk Nik Aziz Nik Mat, the Mursyidul-Am,
or spiritual leader of PAS and Menteri Besar (Chief Minister) of Kelantan
has conceded that Pak Lah, as the descendant of a notable cleric, shares certain
characteristics with himself.

The diagram illustrates co-referential links in the English text. Arrows point from 'himself' to 'Menteri Besar', from 'Menteri Besar' to 'the Mursyidul-Am', and from 'the Mursyidul-Am' to 'Datuk Nik Aziz Nik Mat'. There is also a direct arrow from 'himself' to 'Datuk Nik Aziz Nik Mat'.

TT: (14) 有意思的是，就连拿督聂阿兹聂曼 (Datuk Nik Aziz
Nik Mat) 或 回教党的精神领袖 和 吉兰丹州务大臣 都俯首承认
伯拉 这个有名伊斯兰长者的后代，和他的先人一样，有着
定的修养和操守。

The diagram shows a co-referential link between '伯拉' (Pak Lah) and '他' (he) in the Chinese text, indicated by an arrow pointing from '他' to '伯拉'.

BT: (14) Interestingly, even Datuk Nik Aziz Nik Mat or the spiritual leader
of PAS and Chief Minister of Kelantan has but to agree that Pak Lah, the
descendant of renowned Islamic seniors, was like his ancestors, has a certain
degree of bearing and integrity.

The diagram shows a co-referential link between 'Pak Lah' and 'his' in the English text, indicated by an arrow pointing from 'his' to 'Pak Lah'.

In E (14) in the ST, there is a chain of co-referential items: Datuk Nik Aziz Nik Mat → *Mursyidul-Am* → the spiritual leader → Chief Minister. In his discussion about co-reference, Michael Hoey (1988: 162) pointed out that ‘it is not strictly a linguistic feature at all but a matter of real-world knowledge’. This seems to apply to the example here, as it is true that recognizing a link between Nik Aziz Nik Mat, *Mursyidul Am* and the spiritual leader depends on one’s knowledge of Malaysian politics rather than textual competence. However, as clearly demonstrated in this example, misunderstanding and misinterpretation of a co-reference item in translation could significantly undermine textual coherence.

The co-referential items, namely *Datuk Nik Aziz Nik Mat, the Mursyidul-Am, spiritual leader of PAS and Menteri Besar (Chief Minister) of Kelantan* in E(13) refer to the same person. *Mursyidul-Am* is an Arabic loan word meaning spiritual leader; the coordinating conjunction ‘or’ is used to introduce an equivalent English term (*spiritual leader*) for the benefit of the majority of English readers who are not familiar with this Arabic word. The translator has ignored the Arabic word and has failed to see that the two terms *Mursyidul-Am* and ‘spiritual leader’ mean the same. In the Chinese TT, the use of the coordinating conjunction ‘或’ (or) and ‘和’ (and) indicates that Datuk Nik Aziz Nik Mat, the spiritual leader of PAS and the Chief Minister of Kelantan are three different people.

If the word ‘*Mursyidul-Am*’ is to be omitted in the Chinese text, then the sentence should be rendered like this: “...就连拿督聂阿兹聂曼，回教党的精神领袖和吉兰丹州务大臣...” (Even Datuk Nik Aziz Nik Mat, the spiritual leader of PAS and Kelantan’s Chief Minister...). By taking away the coordinating conjunction ‘或’ (or), the referential relation in this stretch of language becomes clear.

In the ST, the adverb ‘*Interestingly*’ in E (13) reflects the role of an evaluative adjunct. It indicates the opinion of the text producer that what is to follow is a piece of information which is rather interesting and unexpected. Although this adverb was correctly translated as ‘有意思的’ (interestingly) in the TT, the explanation that follows is neither interesting nor unexpected because of the misinterpretation and mistranslation of the relative clause ‘*that Pak Lah, as the descendant of a notable cleric, shares certain characteristics with himself*’ (Nik Aziz Nik Mat).

A comparison with the ST reveals that element (13) was wrongly rendered in the TT as: 有意思的是，就连拿督聂阿兹聂曼 (Datuk Nik Aziz Nik Mat) 或回教党的精神领袖和吉兰丹州务大臣都俯首承认 伯拉这个有名伊斯兰长者的后代，和他的先人一样，有着一定的修养和操守”。

(Interestingly, even Datuk Nik Aziz Nik Mat or the spiritual leader of PAS and Chief Minister of Kelantan has but to agree that Pak Lah, the descendant of renowned Islamic seniors, was like his ancestors, has a certain degree of bearing and integrity). As the son of a respected religious scholar it is not something unusual or strange that Pak Lah, like his ancestors, has a certain degree of bearing and integrity. The element of unexpectedness is missing, making the use of the adverbial phrase ‘有意思的是’ (Interestingly) in the TT glaring and out of place.

This erroneous rendering of the co-reference has undermined calculability of the implicature in the Chinese text. In fact, this text provides a salient example of the use of pro-form as a device to activate not only the concept/meaning associated with a given noun, but a whole previous experience. It actually calls up an idea or fact from previous text encountered. For readers familiar with Malaysia’s political development, Nik Aziz Nik Mat is no stranger. Known as ‘Tok Guru’, or a great leader, by his followers, he majored in Shari’ah (Islamic Law) when he studied at the Egyptian Al-Azhar University. The 73-year-old is a prominent figure in the Islamic Party of Malaysia (PAS). As the Menteri Besar, or Chief Minister, of Kelantan, he has governed this northern Malaysian state for more than a decade. Despite his position, he lives in a small house and leads a very moderate life instead of staying in the official residence.

In the ST, to say that Nik Aziz Nik Mat conceded that “Pak Lah shares some characteristic with himself” is understood to imply a link of good qualities between a man who is a future prime minister and a man who is not only the opposition leader but also a spiritual leader for many Muslims in this country. The author is implying that even Nik Aziz Nik Mat, a prominent PAS leader who clashes frequently with UMNO on the role of Islam on national-level politics in multi-ethnic and multi-religion Malaysia, has to admit that Pak Lah, UMNO’s next-in-line, shares particular traits with him (Incidentally, Pak Lah also has a theology degree). From the co-text and context, and the readers’ previous encounter with text or events pertaining to Nik Aziz Nik Mat, E (13) in the ST guides the readers to infer that Pak Lah shares the perceived humility and integrity of the PAS leader and has the religious credentials and lineage to deal with issues pertaining to Islam.

As seen above, failure in producing the co-referential relation of the ST has rendered the inference intended by the text producer impossible in the TT. Referential chain contributes to the construction of meaning in a text. To follow and understand the development of the meaning conveyed by the author, the same referential chain in the ST must be present in the TT. In example 15 above, the difference in referential chain between the ST and TT has sabotaged the communicative path laid down by the text producer. Example 16 presents a slightly different scenario. Since Nik Aziz Nik Mat is a well-known figure in Malaysia’s political arena, Chinese readers may quickly sense something amiss in the referential chain, but not before they have experienced momentary confusion over ‘who is who’ in the text.

6.2.4 Concluding Remarks

Differences concerning the use of personal pronouns in English and Chinese texts have been well documented. One observation is that English writing tends to rely heavily on pronominal reference in tracing participants and establishing cohesive links (Baker 1992, Pinkham 1998); whereas in Chinese writing, pronouns (especially the third person pronoun) are avoided as long as the referential relationships can be inferred on grounds of logic or context (Baker 1992, Cheng Zhenqiu 1981, Li and Thompson 1983, Pinkham 1998, Xu Yuloong 2001, Siguo 2008). However, the analysis carried out in this chapter seems to have demonstrated the opposite: that the third person pronouns, especially the plural form ‘他们’ (they) is used far more frequently in the Chinese translation than in the English original.

It may be a well-known fact that in English texts, it is common to pick up the reference in a new paragraph by means of a pronoun (Baker 1992, Pinkham 1998); whereas in Chinese texts, lexical repetition—repeating the participant’s full name or title once more before resorting to third person pronoun— is preferred (Liu Miqing 刘宓庆 1998: 448). Again, the texts used in this study seem to contradict what is commonly believed to be the case. One general observation of all the texts used in this study reveals that there is one obvious similarity in terms of the pronoun pattern employed in both ST and TT: the reference in the new paragraph is picked up by means of a pronoun.

One contributing factor to this unusual finding might be the type of text involved. As pointed out by Baker (1992: 183), patterns of reference can vary considerably both within and across languages and text-types. This seems to be an important factor in determining the choice of pattern with reference to the examples discussed in this

section. For further research in the use of reference, a systematic study of patterns of pronominalization in different text types written in Chinese may shed some light on the specific pattern or preferences in the use and distribution of third person pronouns compared to full nouns in different discourse types.

6.3 Conjunctions

Conjunctions, also referred to as discourse markers and logical connectives, point to the way the text is progressing. In both the source text (ST) in English and target text (TT) in Chinese of this study, connectives show readers how two adjacent ideas are related in a piece of argumentative writing. In effect, this does not only concern the sentences to which connectives have been added, but the entire argument which is built upon the logical flow from sentence to sentence, and from one idea to the next.

The progression of an argument, no matter how convincing it seems to the author, may not be the case for the readers – it will be risky, to say the least, for the author to leave it to the readers to work out the logical links. Clear signal words are needed if the author wants the readers to arrive at the same argumentative end.

Far from being what some describe as style enhancers, conjunctions have a defined role in textual organization. When used correctly, they contribute to the logical coherence of a discourse and help readers along by illustrating interrelations among chunks of information which the readers are constantly watching out for in the course of reading.

While the function of conjunctions is generally agreed, the usage may differ from language to language. It is well-documented in the literature that when relations

between ideas have only to be suggested in the Chinese discourse, they must be plainly stated in English (see Chapter 4, section 4.4.1.6.2, p.139)

For quick reference, the frequency of usage of logical connectives in all the 29 source text (ST) and target text (TT) is presented in the table below.

Table 6.2: Frequency Distribution of Various Conjunctions in English and Chinese Translated Texts

| | Additive | | Adversative | | Causal | | Temporal | | Continuatives (miscellaneous) | | Hypothetical | |
|-----|----------|----|-------------|----|--------|----|----------|----|----------------------------------|----|--------------|----|
| | E | C | E | C | E | C | E | C | E | C | E | C |
| T1 | 1 | 2 | - | 1 | - | - | 2 | 3 | 1 | - | | 2 |
| T2 | 2 | 2 | 3 | 3 | 1 | 1 | 2 | 2 | 1 | 2 | | 1 |
| T3 | 3 | 2 | - | 2 | 3 | 4 | 1 | 2 | 1 | 2 | - | - |
| T4 | 1 | 1 | - | - | 1 | 2 | 1 | 1 | - | - | - | - |
| T5 | 1 | 1 | 2 | 2 | 4 | 3 | 3 | 2 | - | - | 1 | 2 |
| T6 | - | - | 1 | 2 | - | 3 | 1 | 2 | 1 | 1 | - | - |
| T7 | - | 1 | 1 | - | - | - | 1 | 1 | 2 | 1 | - | - |
| T8 | - | 2 | 1 | 2 | - | 1 | 1 | - | 1 | - | 1 | 1 |
| T9 | 2 | 6 | 1 | 2 | 3 | - | 4 | 4 | 1 | 1 | 1 | 1 |
| T10 | 4 | 1 | 4 | 2 | - | 1 | - | 1 | 2 | 3 | - | - |
| T11 | 1 | 2 | - | 1 | - | - | 1 | 1 | - | - | - | - |
| T12 | 2 | 2 | 3 | 6 | 1 | 1 | 1 | - | - | - | 1 | - |
| T13 | - | 2 | 1 | 2 | 2 | - | - | - | - | - | - | - |
| T14 | 1 | 1 | 2 | 3 | - | - | - | 1 | 1 | 3 | - | - |
| T15 | 2 | 1 | 1 | 2 | | - | - | - | 1 | 1 | - | - |
| T16 | - | 2 | 1 | 1 | 1 | 3 | 1 | 1 | - | - | - | - |
| T17 | 1 | - | 5 | 9 | - | 1 | 1 | 1 | 3 | 3 | 1 | 1 |
| T18 | - | - | 1 | 1 | - | - | - | - | 1 | 2 | - | 2 |
| T19 | 2 | 2 | 1 | 2 | - | - | 4 | 3 | 2 | 1 | - | - |
| T20 | 3 | 4 | 3 | 3 | - | 2 | - | - | 1 | 1 | - | - |
| T21 | 3 | 4 | - | 2 | 1 | - | 3 | 2 | 1 | 1 | 2 | 2 |
| T22 | - | - | - | 2 | - | - | - | - | - | - | - | - |
| T23 | 2 | 2 | 1 | 1 | - | - | 1 | 1 | - | - | - | - |
| T24 | 1 | 1 | - | 1 | 1 | 1 | 1 | 2 | 1 | - | - | - |
| T25 | 2 | 2 | - | 2 | - | 2 | 3 | 2 | - | 1 | 1 | 1 |
| T26 | 2 | 1 | 2 | 1 | - | - | - | - | - | - | - | - |
| T27 | 1 | 3 | 2 | 2 | 1 | - | 3 | 4 | 1 | 1 | 1 | 1 |
| T28 | - | 1 | 1 | - | 1 | 1 | 1 | - | 1 | 1 | 1 | 1 |
| T29 | 2 | 3 | 1 | 1 | - | 2 | - | - | 1 | 1 | - | - |
| | 39 | 51 | 38 | 58 | 20 | 28 | 36 | 36 | 24 | 26 | 10 | 15 |

E : English (ST)

C : Chinese(TT)

Table 6.2 provides information derived from the analysis of various types of conjunctions used in the ST and TT. A comparison of the numbers shows that the translators have employed more conjunctions in the Chinese target text than are used in the English original. In fact, the Chinese texts record a higher use of conjunctions in all categories except in conjunctions which indicate temporal relations.

With the exception of conjunctions showing temporal relations, the Chinese text has a higher frequency of conjunctions showing additive, adversative and causal relations. In the Chinese target texts, there are 8 more instances in the use of conjunctions showing causal relations, 20 more in the use of conjunctions showing adversative relations (showing contrast or opposition), and 12 more in the use of conjunctions showing additional or amplificational relations. There are 3 more instances of the usage of conjunctions under the category of ‘Continuatives’ in Chinese than English.

The conjunction *if* does not appear in the Halliday and Hasan (1976) inventory. Yet it does behave as a cohesive device in the set of data used in this study as in:

Suddenly, Singapore does not look so invulnerable or so superior. **If** a former rice-trader can figure out a way of competing against Singaporeans and successfully, others can too. (Text 8)

Various senses of *if* have been reported (Smith and Frawley 1983). The most common meaning found in this data is that of a hypothetical. The Chinese TT recorded 5 higher instances in the use of the hypothetical *if* compared to its English original texts. It is not clear as to why this has happened. An interview with the translators may shed light on the excessive use of the hypothetical use of *if* in the Chinese translated texts. However, this is not within the scope of this study.

The following analysis focuses on the use of logical connectives and the logical relation between various parts in a stretch of language, though the translation may contain errors other than those pertaining to inappropriate use of conjunctions. Three types of issues have been identified, and they concern **Excessiveness**, **Explicitness** and **Wrong Connectives**. Again, each of these is highlighted in the discussion below with the help of examples from the source text (ST), target text (TT) and back translation (BT) of the target text.

6.3.1 Use of Conjunctions: Excessiveness

In examples 1 to 6 below, there is an excessive amount of conjunctions used in the Chinese text. Nonetheless, the tight logical connection between the ideas presented in the texts is evident enough, even without the conjunctions underlined. There is a general excessive employment of conjunctions in the TT, and as the examples show, connectives over-use does undermine the development of a clear argument. The excessive conjunctions in the TT are undelined.

Example 1 (Text 27)

ST: (12) If the ‘Lunas effect’ were to be replicated across the nation in 2004, the Alternative Front would be swept into government.

TT: (15) 如果“鲁乃效应”在2004年再次席卷全国，(16)那么替阵可能因此入主中央，成为执政党。

BT: (15) If the “Lunas effect” once again swept across the nation in 2004, (16) then therefore the Alternative Front may take the helm of the central government, becoming the ruling party.

The logical relation between E (15) and E (16) is one of cause and effect. Either one of the two logical connectives, ‘那么’ (then) or ‘因此’ (therefore), should be eliminated

because both connectives indicate the effect or consequence of the assumption that precedes it, namely “if the Lunas effect were to be replicated”.

Example 2 (Text 17)

ST : (4) It depresses me when my countrymen and women are wrapping themselves up in national flags and singing patriotic songs rather than bothering to understand the unpleasant truths about our society, the injustice and corruption, the ignorance and bigotry.

TT: (4) 我 感 到 很 失 望 的 是 , 我 们 的 国 民 虽 身 裹 国 旗、口 唱 爱 国 歌 曲 , 可 是 却 不 想 了 解 关 于 我 们 社 会 中 这 些 不 太 好 的 真 相、不 公 平 和 道 德 腐 败、无 知 与 偏 见。

BT: (4) What greatly disappoints me is, though our country men wrap themselves in national flags {and} sing patriotic songs, but yet they do not bother to understand these unpleasant truths in our society, the injustice and moral corruption, the ignorance and bigotry.

In this example, either one of the adversative conjunction ‘可 是’ (but) or ‘却’ (yet) as underlined in the TT and BT should be deleted.

Example 3 (Text 3)

ST: (4) Furthermore, they are fired on by the injustice of a system of positive discrimination that has excluded them, their friends and their families from government jobs, universities and contracts.

TT: (5) 另 外 , 理 应 在 资 源 分 配 中 优 惠 他 们 的 政 策 , 却 忽 略 了 他 们 及 他 们 身 边 的 亲 朋 戚 友 , 导 致 他 们 在 争 取 政 府 公 职 、 大 学 学 位 以 及 合 约 工 程 方 面 得 不 到 好 处 , (6) 因 此 这 种 不 公 平 的 现 象 也 让 他 们 感 到 极 度 不 满 。

BT: (5) Besides, policies involving distribution of resources which suppose to benefit them have instead neglected them, and their families{ and} friends, causing them to lose out in fighting for government jobs, places in universities, and contracts for projects. (6) Therefore, this phenomenon of unfairness has also made them extremely dissatisfied.

In E(6) the causal conjunction ‘因此’ (therefore) has been employed to introduce a conclusion. Given the tight logical connection within E(5) and E(6), however, the relation of cause and effect is self-evident even without the use of the conjunction ‘因此’ (therefore) – this conjunction can be omitted without affecting the relations of the two utterances. However, apparently E (6) in the TT is the judgement added by the translator. Such judgement does not appear in the ST.

Example 4 (Text 6)

ST: (4) He told me about two highly-educated Malay colleagues who were obsessed with the issue of the appropriate garb for women. (5) He said that these two young men spent hours debating this subject, adding that “they seemed to have no interest in other more worldly issues.”

TT: (5)他告诉我，他那两个受过高等教育的马来同事，正热衷于探究女性的适当穿着这个课题。(6)他说，这两个年轻人因此事而花了不少时间议论争辩。(7)然后他补充一句：“他们似乎对其他更全球性的课题完全兴趣索然。”

BT: (5) He told me, his two highly-educated Malay colleagues, were obsessed with exploring the issue of appropriate attire for women. (6) He said, because of this subject the two young men spent quite some time discussing and debating. (7) after that he added: “they seemed to have no interest at all in other more global issues.”

In the Chinese text, the causal conjunction ‘因’ (because) in E(6) has been employed to show the overt cause and effect relation between ‘此事’ (this subject) and ‘花了不少时间议论争辩’ (spend quite some time discussing and debating). However, the natural progression from ‘此事’ (this subject) to ‘花了不少时间议论争辩’ (spend quite some time discussing and debating) in E(6) is evident without additional words. The researcher suggests that a minor rearrangement of the words in this sentence will significantly improve the flow and avoid unnecessary use of connectives: “他说，这两个年轻人花了不少时间议论争辩此事” (he said, these two young men had spent

quite some time discussing and debating this subject). The cause and effect in E(6) in the TT is not what the ST author meant. Apparently there is no cause-effect implication in E(5) in the ST.

Example 5 (Text 3)

ST: (7) The apprenticeship in the NGO world (especially with Chinese language associations) has been invaluable. (8) As a result, they have a large network, community-wide credibility and the ability to articulate ideas as well as the organizational skills to mobilize people.

TT: (9) 他们在非政府组织里所接受的磨练（特别是在华团里）是非常宝贵的经验。(10) 因为这样，他们才掌握了广泛的人脉，不但在社团中建立一定程度的信誉，也有能力去整合各种想法，同时兼具领导能力，组织动员。

BT: (9) The tempering they had received when serving in the NGOs (especially with Chinese associations) has been invaluable experience. (10) Because of this, they have grasped a large network, not only building up certain credibility in the associations, but are also able to integrate different opinions, at the same time be able to lead, organize and mobilize people’.

The causal relation between E(7) and E(8) in the ST highlights four effects of valuable apprenticeship in the NGO, namely large network, community-wide credibility, and the ability to articulate ideas as well as the organizational skills to mobilize people. These are parallel in meaning and are presented to the reader in parallel grammatical form. In the Chinese text, however, a pair of correlative conjunctions ‘不但...也’ (not only...but also) have been used in E(10). The first in this pair implies that whatever element comes after it, the second conjunction ‘也’ (but) will add information that reinforces the first. In Chinese, the customary usage of the correlative conjunction ‘也’ (but) is in a compound sentence where the second clause reinforces the first by supplementing it with more information. Since in ST E(8), the four elements are parallel in structure and meaning, this pair of correlative conjunction can be eliminated in the TT. A proposed revision of E(10) goes as follows:

(10) 因为这样，他们掌握了广泛的人脉，在社团中建立一定程度的信誉，有能力去整合各种想法，同时兼具领导、组织动员的能力。
(BT: As a result, they have a large network, have built up community-wide credibility {and} the ability to articulate different ideas; at the same time {they} have the ability to lead and to mobilize people).

Example 6 (Text 4)

ST: (2) Many feel that the lack of change at the top hamper efforts to reform, (3) and weak leadership has left the community poorly represented.

TT: (2) 很多人认为政党高层缺乏更动，(3) 因此阻挠了改革的努力，(4) 而懦弱的华裔政党领袖根本也无法代表全体华社发言。

BT: (2) Many feel that the upper echelons of Chinese political parties lack changes, (3) therefore, hampering the efforts to reform, (4) and in no way the weak-willed Chinese political leaders can represent the whole Chinese community to voice out.

From the way it is phrased, E(2) in the ST has been rearranged into two parts in the TT. They are linked by the causal conjunction ‘因此’ (therefore). This rechunking of information is, to the researcher, unnecessary because the logical relation between the ideas in this element is evidently one of ‘cause and effect’. As shown in the proposed revision given below, this causal conjunction can be omitted without hampering the meaning of the utterance:

很多人认为政党高层缺乏更动，阻挠了改革的努力，而懦弱的华裔政党领袖根本也无法代表全体华社发言。(BT: Many feel that the lack of change at the top hamper efforts to reform, **and** weak leadership has left the community poorly represented.)

As gathered from examples 1 to 6 above, conjunctions have been over-used in one way or another. Though typically, as expounded by Pinkham (1998: 376), Chinese

translators working into English tend to freely omit English logical connectives because the equivalent characters are often lacking in the Chinese original text, it is found that in the above examples, the Chinese translators working from English into Chinese have inserted logical connectives even where they are least needed.

In the first 4 examples, the excessive use of logical connectives is not a result of the difference between the grammatical systems of Chinese and English. Literature on the use of conjunctions in English and Chinese reveals that logical connectives are less used in Chinese by comparison (see Chapter 4, section 4.4.1.6.2, p.139). Overall, the shifts in the level of logical connectives have not affected the meaning potential of the stretch of language involved. Nonetheless, the tight logical connections between ideas presented in the ST mean that the natural transition from one idea to the next would occur without the need of extra words in the TT.

It is evident that some of the conjunctions used in the TT in the above examples are optional, leading to the impression that they are used as enhancer to the form rather than the meaning. The Chinese language customarily features fewer conjunctions, as mentioned. As such, the higher number of conjunctions in the TT and shifts of cohesion in terms of the use of conjunctions may have taken place as a result of explicitation (Blum-Kulka: 1986). As the use of logical connectives are neither target nor source language norm-oriented, it may indicate a process of explicitation as suggested by Blum-Kulka (1986: 33).

As for examples 5 and 6, rechunking of information has taken place; the relations between the chunks of information have become more explicit. Nonetheless, the relations between ideas have not been fundamentally affected.

6.3.2 Use of Conjunctions: Explicit

In examples 7 to 14 given below, relations between ideas are stated more overtly in the Chinese than in the English texts, as shown by the connectives underlined.

Example 7 (Text 9)

ST: (4) The memorandum has attracted considerable publicity and was covered extensively by the local media.

TT: (5) 据我所知, 这份备忘录吸引了公众的注意力, (6) 也在本地媒体上大肆报导.

BT: (5) As far as I know, this memorandum has attracted the public's attention, (6) and was covered extensively in the local media,

The qualifying opener ‘据我所知’ (as far as I know) is employed at the beginning of E(5) in the TT. According to Celcia-Murcia and Olsthain (2006: 23), qualifying openers such as ‘as far as I know’, ‘I am not quite sure but I believe that’, or ‘I think so’ releases speakers or writers from the obligation of adhering fully to the maxim of quality and allows them to state beliefs or opinions rather than facts. Apparently in this example, the translators are speaking as the author. They are imposing the hedging on the author. There was no such hedging in the ST.

Example 8 (Text 15)

ST: (6) Increasingly, his energies and UMNO's resources will be directed at tackling PAS's mounting strength.

TT: (8) 毫无疑问的, 他将自身的能量与巫统的资源集合起来, 以打击回教党日益壮大的势力。

BT: (8) No doubt, he has combined his energies and UMNO's resources in order to crack PAS's mounting strength.

The adverb increasingly used in the ST acts as linker and is classified under the category of ‘continuatives’ in this study. It provides “the author's framing for a

proposition before actually presenting the propositions”. (Conrad and Biber 2003:71). It shows the author’s opinion that precisely at this point in the text, there is a need to make a conclusion. However, the use of the noun phrase ‘毫无疑问的’ (no doubt) at the beginning of E(8) in the TT shows that the translator has actually put the conclusion more strongly. In other words, the translators have changed the intensity of the conclusion.

Example 9 (Text 25)

ST: (1) Malaysia will be a key player in the eventual resolution of the events that have spiraled out of the ‘9/11’ assault on the World Trade Centre. (2) I know to say this may sound ridiculous. (3) Given the fact that all the bombings and the diplomatic salvos are concentrated in countries far from Malaysia. (4) It is becoming increasingly clear that the real conflict sparked off by the attacks concerns the world of ideas.

TT: (1) 在 9 月 11 日世贸中心的突袭事件余波中，马来西亚将在最后解决方案中，扮演一个吃重的角色。(2) 我知道这么说可能听起来很怪诞，(3) 因为现有的所有行动，炮轰和外交纠纷都是集中在美国、欧洲、中东、阿富汗和巴基斯坦。(4) 现在越来越明显的事实是，这场袭击事件真正引发的冲突，其实 关心的是思想层面。

BT: (1) In the aftermath of the 9/11 assault on the World Trade Centre, in the eventual resolution, Malaysia will play an important role. (2) I know to say this may sound ridiculous (3) because currently all the action, bombings and diplomatic dispute are all concentrated in the United States, Europe, Middle East, Afghanistan and Pakistan. (4) Now the increasingly clear fact is that the real conflict caused by this attack actually concerns thinking.

The connective ‘现在’ (now) has been employed in at the beginning of E(4) in the Chinese text to indicate in an overt manner that a new stage in the communication is opening. This could be understood as an attempt by the translator to prepare the readers in advance of the unfolding of a new argument.

Example 10 (Text 21)

ST: (7) The central issue is not faith, it’s power: pure and simple.

TT: (7) 事实上, 这个课题的轴心不在于信仰, 而是 “权力”, 就这 么的简单扼要。

BT: (7) In fact, the axis of the issue is not faith, but “power”; it is this plain and simple’.

In terms of logical connectives, the adversative conjunction ‘而是’ (but) in E(7) in the Chinese text is used specifically to signal that ‘the juxtaposition [of two clauses] conflicts with what is expected’ (Thompson and Zhou 2003:132). Nonetheless, this relationship between propositions is only implied in the English text. Meanwhile, the use of the disjunct ‘事实上’ (in fact) in the TT points to the response of the translators perceived truth of the statement. In other words, the translators are imposing the perceived truth on the author.

Examples 7, 8, 9 and 10 above also bring into focus the issue of logical connectives and stance adverbials. The qualifying opener ‘据我所知’ (as far as I know) in example 7, the noun phrases ‘毫无疑问的’ (no doubt) in example 8 and ‘事实上’ (in fact) in example 10 are viewed by many as stance rather than logical connectives. However, for ease of categorizing, in this study they are grouped under the category of *continuatives*. The researcher feels that these stance adverbials warrant special attention. Apart from marking the personal ‘stance’ of a text producer, stance adverbials placed ‘in initial position of a sentence often serve a secondary function as linking adverbials’ (Conrad and Biber 2003:70).

Besides, the use of stance adverbials also affects the tone of the text producer. According to Fowler and Jane, tone ‘is the expression of the text producer’s attitudes toward himself or herself, toward the subject, and toward the reader’ and tone can tell

the readers ‘quite a bit about the writer’s intentions, biases and trustworthiness’ (2007:188).

In their paper *Evaluation and Organization in Text: The Structuring Role of Evaluative Disjuncts*, Thompson and Zhou (2003:121) argue that both cohesion and coherence ‘depend on evaluation — what the writer thinks about what he or she is writing — as well as on the logical connections’. Stance adverbials are used when the text producer feels he/she needs to include personal comments at certain points in the text. It is interesting to observe that the three stance adverbials mentioned above have been inserted by the translator and as a result ‘invoke both the writer’s presence and the writer’s awareness of the reader’ (ibid:140).

Example 11 (Text 5)

ST: (4) Firstly, the country is multi-racial. (5) As such the Malays — who are politically dominant — have to maintain their ability to speak (and listen) across the religious divide. (6) Consensus-building is an important part of the nation’s success.

TT: (4) 首先，这是个多元种族的国家，(5) 因此，在政治上处于领导地位的马来人必须坚持提出（并且聆听）跨越宗教鸿沟的倡议。(6) 因为，只有同心协力才是这个国家得以成功的关键。

BT: (4) Firstly, this is a multi-racial country, (5) as such, the Malays who are politically dominant must insist on putting forward (and also listening to) advocacy which crosses the wide gap of religion. (6) Because, only working together (collaboration/cooperation) is the key for the nation to attain success.

The connector ‘因为，只有’ (because only) in E(6) of the TT gives an explicit explanation of the cause and effect relation between E(5) and E(6); whereas, this cause and effect relation is only implied in the ST.

Example 12 (Text 22)

ST: (2) In an age of ideologues, hypocrites and rabble-rousers, he is conciliatory, he is dull **and** he is a gentleman. (3) Overlooked and ignored for

much of his career, (4) he now stands within a whisper of the premiership, (5) prompting those who observe Malaysian politics to ponder how he would fare in the highest office.

TT: (2) 在这个满是空想理论、虚伪不实、到处有人煽风点火的时代, (3) 他 却 是如此温和、低调又有君子风范。(4) 他的很多作为向来不为人所知, (5) 也 一直被忽视, (6) 但是 现在他却稳坐首相身边的第二把交椅, (7) 这让很多关心马来西亚政治的人开始揣想, 他会怎样幸存于首相署办事处。

BT: (2) In this era of empty ideologues, hypocrisy and falsehood, (and) people planning and fanning troubles everywhere, (3) yet *he* is so gentle, low-profiled and possesses the feature and manner of a gentleman. (4) A lot of what he has done is unknown to others, (5) and also all the while neglected, (6) but now he occupies the second highest post after the Prime Minister, (7) those who care about Malaysian politics have been made to ponder in what way could he survive in the office of the Prime Minister.

Only one conjunction is employed in the ST, highlighted in bold in E(2); whereas, there are three in the Chinese text ‘却’(yet) in E(3), ‘也’(and also) in E(5) and ‘但是’ (but) in E(6). The use of the conjunction ‘却是’ (yet) in E(3) is meant to underline the seemingly contrasting qualities possessed by Pak Lah and those of the others in Malaysia’s politics. Again in E(6) in the TT, the conjunction ‘但是’ (but) has been employed to express plainly that contrary to the fact that Pak Lah has never been considered as a potential candidate for the highest position, he has actually been chosen (to the surprise of many) as the man to become the prime minister in the near future.

In Example 13 given below, the conjunctions used are highlighted in bold in the ST and underlined in the TT.

Example 13 (Text 1)

ST: (1) How times change. (2) **Five years ago**, Senior Minister Lee Kuan Yew’s comments about Dr Mahathir’s handling of the Anwar Ibrahim issue — **or** any form of criticism whatsoever – would have sparked off a diplomatic incident.

(3) There would have been intemperate demonstrations at the Singapore High Commission, effigies burnt at the Causeway and threats to turn off the water supply. (4) Within days, UMNO Youth's emotionalism would have been matched by a flurry of angry letters to The Straits Times and outraged statements from grassroots leaders in Geylang and Ang Mo Kio. (5) **This time**, the only sound is the baying of the international media, (6) no doubt dismayed by an uncustomary display of equanimity on the part of the Malaysian political class.

TT: (1) 时间真的能改变一切。(2) 若是在五年前，新加坡资政李光耀不管怎么批评或谴责马哈迪医生处理安华事件的手法，势必会引发一场外交危机。(3) 那时，新加坡驻马最高专员署外就会出现一大群愤怒的民众集会示威，(4) 他们在长堤上焚烧肖像，并恫言切断食水供应。(5) 在短短几天之内，巫青团里那些意气用事的人肯定会暴跳如雷，(6) 雪花般的读者来函也不约而同投往《新加坡海峡时报》怒吼，而 茅笼 (Geylang) (7) 及宏茂桥 (Ang Mo Kio) 的草根领袖们也都会站出来表示不满。(8) 不过，这一次只有国际媒体在吵翻天，(9) 人人对马来西亚政界不寻常的沉着和泰然应对都感到惊愕。

BT: (1) Time can really change everything. (2) If it was five years ago, whatever criticism or condemnation about the way Dr Mahathir handled the Anwar Ibrahim incidence by Senior Minister Lee Kuan Yew would have sparked off a diplomatic crisis. (3) At that moment, a crowd of angry people would have gathered and demonstrated outside the Singapore High Commission, (4) they (would have) burned effigies at the causeway, and threatened to turn off the water supply. (5) Within days, those in the UMNO Youths with unguarded temper would have certainly hurled themselves in thundering rage, (6) letters from the readers would have come pouring in and roaring at the Singapore Straits Times, (7) and grassroots leaders from Geylang and Ang Mo Kio would have stood forward in order to show their resentment. (8) However, this time only the international media is making noise, (9) everybody is surprised by the uncustomary calmness and go-easy response by the Malaysian political circle.

In the above stretch of language, the Chinese texts register two more instances of the use of conjunctions than the ST. First, a conditional conjunction ‘若是’ (if) is placed at the beginning of E(1) to emphasize that five years ago, the criticism and condemnation would certainly have sparked off a diplomatic incident. Second, the temporal relation between now and what happened five years ago is made more obvious in the Chinese text by the use of the temporal conjunction ‘那时’ (at that moment) at the beginning of

E(3). Third, an explicit marker of the adversative relation ‘不过’ (however) has been added at the beginning of E(8) in the Chinese text to alert the reader of a turn in the discourse: that what follows is different from or contrary to what has been mentioned and discussed in the previous sentences.

Nonetheless, eliminating the three conjunctions mentioned above in the TT would not undermine the readers’ text comprehension, because either the contextual connection from sentence to sentence is obvious, or it can be made clear by relating the content of the sentences more closely. This is contrary to the general observation that relations between ideas have only to be suggested in Chinese and Chinese discourses tend to use less logical connectives than English (Pinkam 1998:377, Liu Miqing 1991:168, Xu Yulong 2001:355). The examples mentioned above show that when relations between ideas are only implied in English, they are plainly stated in Chinese.

Example 14 (Text 15)

ST: (7) He will do whatever it takes to secure UMNO’s future—his intensity and passion will ensure that — (8) **but** his survival instincts will mean that compromise cannot be ruled out.

TT: (9) 为了维护巫统的未来，他决意豁出去了，(10) 而他澎湃的热情将确保他会这么做。(11) 可是，他的生存本能却告诉他，折衷与妥协并无法解除困境。

BT: (9) In order to secure UMNO’s future, he will do whatever it takes, (10) and his intense passion will ensure he does this. (11) But, his surviving instincts have told him that eclecticism and compromise will not solve the predicament.

The TT in this example shows a combination of problematic use of connectives with misunderstanding of the meaning. As such, the effect on textual incoherence is amplified. This will be reviewed in greater detail in Section 6.4 Inappropriate and Erroneous Translation (see table 6.17, p.358). For the time being, the discussion will

focus on the use of conjunctions in the example. First, the additive conjunction ‘而’ (and) in E(10) is unnecessary because the text is tightly structured, and the transition between ideas is self-evident. In the ST, a pair of dashes is used to set off this element which interrupts the main clause but is considered important to provide supplementary information. It is suggested that a semi-colon be employed before E(10) in the TT.

Second, the first clause in E(7) in the ST states that Mahathir is willing to do anything to secure UMNO’s future. However, the use of the conjunction *but* in the beginning of the second clause forewarns of conflicting ideas – the author continues by saying that for UMNO to remain at the centre stage in Malaysian politics, Mahathir is willing to put aside his plans to take on PAS; instead, he will settle for a compromise with them.

Though the conjunction *but* was correctly translated as ‘可是’ (but) in the TT, the second clause was not. The second clause “*but his survival instinct will mean that compromise cannot be ruled out*” was translated as “可是他的生存本能却告诉他，折衷与妥协并无法解除困境” (BT: but his surviving instincts has told him that eclecticism and compromise will not solve the predicament). This has changed drastically the underlying semantic relation between E(11), E(10) and E(9) in the TT. As a result of the mistranslation, it would appear illogical to use the adversative conjunction ‘可是’ (but) because the idea in E(11) is not in contrast with the first two elements; it concords with them instead. The logical relation between the ideas in the TT — to secure UMNO’s future, Mahathir will do whatever it takes; his instincts has told him that eclecticism and compromise will not solve the predicament —is one of cause and effect. Looking at the TT alone, the connective *but* in E(11) cannot convey the causal relation and the correct connective to show such a relation is 因为 ‘because’.

In short, though the adversative conjunction *but* has been correctly rendered in the TT, the mistranslation of E(10) in the ST has guided the readers into making interpretation which is the opposite of what the translator is supposed to convey.

This example shows that though conjunctions reflect the rhetoric of a text and controls its interpretation (Baker 1992: 197), mistranslation may gravely affect the intended meaning of the text producer and cause a shift in the coherence of the stretch of language or even the entire text (see section 6.4, Table 6.17, p.358) for a detailed discussion of this example). In other words, it is the readers' ability to recognize the underlying semantic relations between propositions which establishes the continuity of a logical argument. Unless supported by underlying semantic relations, the correct rendering of a conjunction in the TT does not guarantee the coherence of a text.

6.3.3 Use of Conjunctions: Wrong Connectives

Given the fact that conjunctions are likened to the signals pointing to the way forward in a piece of writing, the wrong conjunctions will, naturally, point to the wrong way and cost the text its conceptual and compositional clarity, and at times, driving the readers down the opposite direction.

In the following examples, conjunctions employed in the ST and TT are highlighted in bold, while the wrong connectives in the TT are underlined.

Example 15 (Text 25)

ST: (12) **In addition**, it should be remembered that the groups who planned the assault on the World Trade Center had three key objectives: (12) **firstly**, to terrorize the American population; (13) **secondly**, to polarize the world and divide Muslims from non-Muslims; (14) **and thirdly**, to undermine moderate Islamic governments.

TT: (12) 不过, 我们要牢记的是, 那一群袭击世贸中心的策划者有三个主要的目的: (13) 首先, 他们要引起美国人民的恐惧, (14) 再者, 以穆斯林和非穆斯林来把世界两极化, (15) 三者, 逐步侵蚀温和派和伊斯兰政权。

BT: (12) However, what we have to keep firmly in mind is, the group who planned the assault on the World Trade Centre had three key objectives: (13) **firstly**, they aim to cause fear among Americans; (14) moreover, to divide Muslims from non-Muslims to polarize the world; (15) {and} **thirdly**, to gradually undermine moderate Islamic governments.

In the ST, the connective *in addition* in E(12) leads readers to anticipate further explanation to why “Malaysia has a role to play in the eventual resolution of the ‘9/11’ assault. However, to render it as the adversative cohesive tie ‘不过’ (however) in the TT has misled readers into thinking that the writer is taking an about-turn. The right connective to use here is ‘除此之外’ (besides). The connective ‘再者’ (moreover) used in E(14) in the TT should be substituted with the temporal conjunction ‘第二’ (secondly).

Example 16 (Text 26)

ST: (9) **Despite** our manifest flaws, we are — with the sole exception of an embattled Indonesia, a crisis-prone Bangladesh and a shaky Turkey — the only prosperous democracy in the Islamic world.

TT: (10) 但是我们这些显而易见的裂缝, 和动乱的印尼、危机密布的孟加拉和动荡不安的土耳其, 这个伊斯兰世界中唯一的民主国家相比较, (11) 马来西亚还是 21 世纪伊斯兰国家的典范。

BT: (10) But obvious as these cracks of ours are, when compared with the tumultuous Indonesia, a crisis-prone Bangladesh and a turbulent Turkey, this only democratic country in the Islamic world, (11) Malaysia is still an exemplary Islamic nation of the 21 century.

The adversative conjunction *despite* in E(9) is rendered as ‘但是’ (but) in the Chinese text. Prompted by the adversative conjunction ‘但是’ (but), readers will logically anticipate the next sequence of ideas to contradict those of the first one. In this context,

however, the adversative conjunction *despite* used in the English text is meant to introduce a fact which makes the second part of the utterance a surprise: despite the plain fact that we are far from satisfactory in addressing the civil society agenda, we are the only prosperous democracy in the Islamic world. This is not meant to signify a directional reversal.

In addition to the wrong use of the connective ‘但是’ (but), this stretch of language contains a number of errors. In the revision given below, a few changes have been made to clarify the relations between E(10) and E(11) in the Chinese text:

TT: ‘尽管我们有明显不足的地方, 我们却是伊斯兰世界中唯一的繁荣的民主国家 (除了问题一箩筐的印尼, 危机密布的孟加拉和动荡不安的土耳其)。我们始终 是 21 世纪伊斯兰国家的典范。

BT: Though we have our obvious shortcomings, we are the only prosperous democracy in the Islamic world (with the exception of an embattled Indonesia, a crisis-prone Bangladesh and a shaky Turkey). Still, we are the model Islamic nation for the twenty-first century.

Examples 15 and 16 demonstrate how inaccurate use of logical connectives disrupts the reading process. Take for instance example 15. When an additive is substituted with an adversative conjunction, readers will, at least momentarily be misled into thinking and expecting that the writer is changing direction.

In addition to the wrong use of the connective ‘但是’ (but), this stretch of language contains a number of errors. These errors are dealt with and discussed in depth in Section 6.4 (see Table 6.28, p.435-436).

Examples 17 to 20 in the next page highlight the wrong equivalents the translators have provided for the temporal conjunction *secondly* in the ST. Conjunctions employed in the

ST and TT are highlighted in bold, while the wrong conjunctions in the TT are underlined.

Example 17 (Text 25)

ST: (13) **firstly**, to terrorize the American population; (14) **secondly**, to polarize the world and divide Muslims from non-Muslims; (15) **and thirdly**, to undermine moderate Islamic governments.

TT: (13) **首先**, 他们要引起美国人民的恐惧, (14) 再者, 以穆斯林和非穆斯林来把世界两极化, (15) **三者**, 逐步侵蚀温和派和伊斯兰政权。

BT: (13) **firstly**, they aim to cause fear among Americans; (14) moreover, to divide Muslims from non-Muslims to polarize the world; (15) {and} **thirdly**, to gradually undermine moderate Islamic governments.

Example 18 (Text 27)

ST: (4) **Firstly**, there is the former DAP Penang Chairman Teoh Teik Huat's hotly contested application to join Keadilan as well as Lim Kit Siang's disquiet over his supposed ally's long-term intentions. (5) **Secondly**, a mind-numbingly tedious power struggle within the MCA (yawn). (6) **Thirdly**, there is mounting concern over the future of Chinese-language education.

TT: (5) **首先** 让人议论纷纷的就是檳城前行动党主席张德发申请加入公正党的事件, (6) **同时也** 牵扯到林吉祥为即将联结一起的政治同盟所设下的长远目标而寝食难安。(7) 再者, 马华内部长久以来一直都在上演没完没了的权利斗争(打哈欠)。(8) 第三, 越来越多人开始关心华文教育的未来。

BT: (5) **Firstly**, the incident of the former DAP Penang chairman Teoh Teik Huat's application to join party Keadilan has stirred public discussion, (6) **and at the same time** it also involved Lim Kiat Siang's tossing and turning over the long-term intentions of the imminent ally. (7) Moreover, within MCA there have been endless rounds of internal power struggle (yawn). (8) **Thirdly**, more and more people have started to show concern over the future of Chinese language education.

Example 19 (Text 19)

ST: (5) **Nonetheless**, he enjoys a degree of credibility in the Islamic arena for three reasons: (6) **firstly**, his background as an Islamic student; (7) **secondly**, his impeccable family life; (8) **and thirdly**, by dint of his grandfather, the late Sheikh Abdullah Fahim, a former mufti of Penang and a renowned Islamic scholar.

TT: (6) 不过，他之所以能在穆斯林圈子里享有如此的信誉，主要原因有三：(7)首先，他有伊斯兰学生的教育背景，(8)再者，他无懈可击的家庭生活，(9)三者，他的祖父，已故的赛阿都拉法欣 (Sheikh Abdullah Fahim)，即是檳城的伊斯兰法典诠释者，也是一位德高望重的伊斯兰学者。

BT: (6) **Nonetheless**, he has enjoyed this kind of credibility in the Muslim circle for three reasons: (7) **First**, he has the education background of an Islamic student, (8) moreover, his impeccable family life, (9) **third**, his grandfather, the late Sheikh Abdullah Fahim, the interpreter of the Islamic law in Penang, and an Islamic scholar who commanded a high respect.

Example 20 (Text 5)

ST: (7) **Secondly**, the nation's trade is far larger than our GDP. (8) **As such**, the prosperity we see around us depends on an export-driven economy.

TT: (8) 再者，我们的贸易额远较国民生产总值高，(9) 我们的财富须依赖出口导向的经济。

BT: (8) Moreover, our trade volume is far higher than the GNP, (9) our wealth depends on the export-driven economy.

In examples 17 to 20, the translators have taken the Chinese conjunction ‘再者’ (moreover) to mean ‘第二’ or ‘二者’ (secondly). In fact, the connective ‘再者’ in Chinese means ‘moreover’ or ‘in addition’. It should be substituted here with the temporal conjunction ‘第二’ (secondly).

In the English text, the text producer makes it clear that he is moving to the second point by using the temporal connective *second*; whereas in the Chinese text, the wrong use of the logical connective ‘再者’ (moreover) gives the readers the impression that the author is going to introduce a piece of information or an opinion that adds to or supports the previous one. The target text readers may be able to detect the error fast enough, given the parallel pattern of the sentences; nevertheless, they would have formed a

momentary impression that the text producer was about to provide additional information.

6.3.4 Concluding Remarks

An argument is typical of writings that need to be logical in order to be convincing. Eventually, the text producer would want to persuade his readers of the argument he has put forth. Textual coherence is catalytic to the attainment of such a goal in that readers will move from one chunk of information to the next, and form a judgement of the entire argument based on these footprints in the course of reading. Any hesitation, confusion or misstep caused by illogical turns or wrong signals in the course of reading may render the author's entire effort futile.

Conjunctions are signals put up along the way to help guide readers along and prevent them from going astray. More often than not, conjunctions are used to indicate a shift in the direction of the textual flow, ensuring coherence when the connection between clauses and sentences may not seem logical at the first glance. However, there is really no need to insert a connective at each and every turn of the argument. As shown by the examples in Section 6.3.1 on excessive use of connectives, over-use of logical connectives in the Chinese texts is obvious – a possible effect of using them as style enhancers rather than discourse markers. In effect, the strength of the logical relations between ideas will mean that elements will be bound naturally in a coherent way and readers do not need to be constantly reminded of where they are and where they are heading towards.

In Section 6.3.2 on the explicit use of connectives, the researcher has attempted to show that on a number of occasions, when transition from one element to another is implicit in the English texts, it is made explicit in the Chinese text by the many connectives inserted, especially the use of connectives showing causal relations and relations of adversatives. The higher number of logical connectives in the Chinese texts is neither target language nor source language norm-oriented, but seems to form a system of their own. Since the observed increase of cohesive explicitness in the use of logical connectives is not traceable to differences between the linguistic and textual system involved in English and Chinese, it follows that this fits in with the explicitation hypothesis postulated by Blum-Kulka (1986: 19) as ‘inherent in the process of translation’.

6.4 Inappropriate or Erroneous Translation

Wrong translation is one of the most detrimental forces behind textual coherence – the results range from an illogical turn in an argument to a drastic distortion or reversal of the entire original discourse presented in the target text. While oversight and language proficiency may contribute to erroneous translation, cultural understanding and social sensitivity plays a part, as the subsequent contrastive study seeks to reveal.

In this section, 27 units of ‘text’ representing the highest level of discourse organization according to Hatim and Mason’s Structural Model have been identified. Of the 29 texts, only 27 texts (Text 1-Text 27) showed up instances of inappropriate and erroneous translation. Text 28 and Text 29 are quite close to the ST. As such, only Text1-Text 27 are analysed for inappropriate and erroneous translation.

In this research, the comparison, discussion and analysis between the source text (ST) and the target text (TT) is presented in the form of a contrastive study. In each instance, the text is not viewed as a chain of isolated sentences, but rather a complex, connected discourse emphasizing the rules of textual cohesion and the connectivity, stressing the internal logical linkage of the meaning within a text.

An attempt is made to highlight translation problems involving words, collocations, idioms, fixed expressions, phrases and structures, and the effects of a specific problem on the connectivity within the text. The researcher is primarily concerned with the overall meaning communicated by a stretch of language rather than by pairs of sentences.

The analysis and discussion has been carried out on the understanding that in translation, ‘a certain amount of loss, addition, or skewing of meaning is often unavoidable; language systems tend to be too different to produce exact replicas in most cases’ (Baker 1992:57). The cause of discrepancies in meaning between a stretch of language in the TT and ST is identified and the effect is determined. Problems affecting textual cohesion and coherence, for instance the use of idiom and collocation, are studied in the co-text and context and then in isolation. Misinterpretation or inappropriateness of any particular item is assessed in the light of its place within the overall textual plan. The structure of every text and its full content is presented followed by the analysis.

Much of the back translation (from the target language Chinese back to English) is rendered in an intentionally literal manner. As such, the English that appears in the back translation is not necessarily correct grammatically, and is not to be confused with standard English. Though the back translation is never the same as its original, it will

shed light on various aspects of the structure of the Chinese target text. Meanwhile, proposed revisions following the analysis of every specific example is not necessarily the only 'correct' answer but is to be taken as suggestions from the researcher. The stretch of language in the source text (ST), target text (TT) and back translation (BT) of the target text, where the analysis of words, phrases, idioms or structures is involved, is reproduced in the course of discussion where necessary. The English words, collocations, fixed expressions, idioms and structures which were misinterpreted, inaccurately rendered or mistranslated are highlighted in bold in the ST and underlined in the TT and its BT.

Table 6.3: Text 1

| | ST | TT | BT | Problems Affecting Text Coherence |
|--|---|---|---|---|
| CHUNK I Thesis (E1) | (1) Times change. (2) Five years ago, Senior Minister Lee Kuan Yew's comments about Dr. Mahathir's handling of the Anwar Ibrahim issue— or any form of criticism whatsoever —would have sparked off a diplomatic incident | (1)时间真的能改变一切。(2)若是在五年前，新加坡资政李光耀 不管怎么批评或谴责马哈迪医生处理安华事件的手法 ，势必会引发一场外交危机。 | (1) Time can really change everything. (2) If it is five years ago, <u>whatever criticism or condemnation about the way Dr. Mahathir handled the Anwar Ibrahim incidence by Senior Minister Lee Kuan Yew</u> would have sparked off a diplomatic crisis. | <u>Parenthetical construction:</u> '—or any form of criticism whatsoever—' <u>Problem:</u> .Alter the organization of information .Limit interpretive options TT readers |
| CHUNK II Substantiation (E3-E4) | (3) There would have been intemperate demonstrations at the Singapore High Commission, effigies burnt at the Causeway and threats to turn off the water supply. (4) Within days, UMNO Youth's emotionalism would have been matched by a flurry of angry letters to The Straits Times and outraged statements from grassroots leaders in Geylang and Ang Mo Kio. | (3)那时，新加坡驻马最高专员署外就会出现一大群愤怒的民众集会示威，(4)他们在长堤上焚烧肖像，并恫言切断食水供应。(5)在短短几天之内，巫青团里那些意气用事的人肯定会暴跳如雷，(6)雪花般的读者来函也不约而同投往 | (3) At that moment, a crowd of angry people would have gathered and demonstrated outside the Singapore High Commission, (4) they (would have) burned effigies at the causeway, and threatened to turn off water supply. (5) Within days, those in the UMNO Youths with unguarded temper would have certainly hurled themselves in thundering rage, (6) letters from the readers would have come pouring in and roaring at the Singapore Straits | |
| | | 《新加坡海峡时报》怒吼，而芽笼 | Time, (7) and grassroot leaders from Geylang and Ang Mo Kio would have | |

| | | | | |
|-------------------------------|---|---|---|--|
| | | (Geylang) (7) 及宏茂桥 (Ang Mo Kio) 的草根领袖们也都会站出来表示不满。 | stood forward in order to show their resentment. | |
| Substantiation (E5-E6) | (5) This time, the only sound is the baying of the international media, (6) no doubt dismayed by an uncustomary display of equanimity on the part of the Malaysian political class. | (8)不过, 这一次只有国际媒体在吵翻天, (9)人人对马来西亚政界不寻常的沉着和泰然应对都感到惊愕。 | (8) However, this time only the international media is making noise, (9) everybody is surprised by the uncustomary calmness and go-easy response by the Malaysian political circle. | |

In the TT, re-sequencing of the ST E(2) has changed the way information is organized in Chunk I. This has, in turn, affected the thesis put forward by the author, and the inference that can be drawn by the TT readers if not for the arbitrary re-ordering.

The parenthetical construction, that is, the pair of dashes used in E(2) (‘—or *any form of criticism whatsoever*—’) is of great significance. Here, the dashes mark an intentional interruption in the textual flow. They signal a textual insertion (Fowler et al, 2007: 480): that other types of criticism would have brought about the same consequence, namely a diplomatic incident. This is an interruption planted by the author to emphasize his opinion that any comments from the senior politician Lee, not just those on the handling of the Anwar Ibrahim case, would have caused a controversy.

Re-sequencing of E(2) in the course of translation may point to the lack of understanding of the English language structure on the part of the translator. In the TT, the coordinating conjunction ‘或’ (or) was used to link two actions in Chinese: ‘批评或谴责’ (criticism or condemnation), rather than adding extra information, as the ST does. Any added information expressed between the two dashes ‘—or any criticism whatsoever—’ must be reflected or conveyed in the TT. The adverb ‘*whatsoever*’ in the ST has been employed to reiterate that ‘any form of criticism’ that comes from Lee would have sparked off an outcry and no less.

Separated by a kilometre-long causeway, the relationship between Malaysia and Singapore has been plagued by high-profile bilateral spats that have received considerable media attention. Issues ruffling the feathers of the two include the price of water piped into Singapore from Malaysia, relocation of the Malaysian customs complex away from the Tanjung Pagar train station, Singapore’s refusal of an early

release of compulsory retirement savings put aside for Malaysian workers under the Central Provident Fund, and the ban on four schoolgirls of Malay ancestry from wearing the *tudung* (Muslim headscarf) in school, among others. These bilateral problems which stemmed from a host of factors, historical and others, have given rise to tension and at times, hostility.

As such, the omission of this element of emphasis (either intentionally or unintentionally) in the Chinese text has restricted the interpretive options of Chinese readers. This parenthetical construction is pivotal to intertextuality simply because readers relate textual occurrences to each other and recognize them as signs which evoke the whole area of their previous textual experience (Hatim and Mason 1990). Here, the readers' knowledge of the previous text is appealed to, in order to successively communicate the author's opinion: that whatever comments from Mr. Lee would invite negative reactions from Malaysia, especially from UMNO Youth. The intertextual link opens up the entire text; it conjures up memories of happenings well beyond the text itself.

Here is a proposed revision of these two elements in the Chinese text:

时代真的不一样了。若是在五年前，李光耀资政对马哈迪医生处理安华事件的评论（或任何其他批评），势必会引发一场外交风波。

BT: Times have changed. If it was five years ago, the Senior Minister's comments about Dr. Mahathir's handling of the Anwar Ibrahim issue (or any other criticism) would have sparked off a diplomatic incident.

In the proposed revision, the phrase '时间' (time) has been changed to '时代' (times), because the text refers to the lapse of, rather than a moment in time. The dashes in the ST find its equivalence in the pair of brackets in the TT; the added information "or any other criticism" is rightly put inside the brackets as a means of emphasis.

Table 6.4: Text 2

| | ST | TT | BT | Problems Affecting Text Coherence |
|---|---|---|---|--|
| CHUNK I Thesis (later to be counter-argued) (E1) | (1) Certainly, Mr. Lee's recent trip to Malaysia—a valedictory tour—was designed to be as non-confrontational as possible. | (1)当然，李光耀此次访马只是作告别式的官访，原本的用意就是尽量让此行不引起任何对峙和冲突。 | (1) Certainly, this trip to Malaysia by Lee Kuan Yew was meant as an official valedictory visit, with the intention not to cause any confrontation and conflict. | |
| Enhancer (E2-E5) | (2) His public lecture, for example, was deliberately anodyne. (3) The Malaysian establishment turned out in force to show respect to a great postwar leader, (4) and, to my surprise, fond regard as well. (5) While he fluffed answers and ducked questions in a most unLKY-like fashion, the emotional connection was there for all to see and feel. | (2)他的公开演说也刻意回避谈论敏感话题。(3)国内领袖当然也勉为其难的表现出他们对这位伟大战后英雄的崇敬，(4)更让我意外的是，他们甚至是非常的敬重他。(5)当李光耀一反常态，尽量避重就轻的回答问题时，在场的每个人都可以看到，也可以感受到两国情感上的联系。 | (3) His public speech also deliberately avoided discussing any sensitive topic. (3) The leaders from our country of course <u>have also forced themselves to show their respect to this great postwar leader</u> , (4) <u>moreover, to my surprise, they even have huge respect for him.</u> (5) When Lee Kuan Yew changed his usual way, beating around the bush when answering the questions, everybody there could see, and feel the emotional connection between the two countries. | <u>Mistranslation:</u> 'turned out in force' <u>Problem:</u> Contradict underlying semantic meaning |

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|--|---|---|---|--|
| <p>CHUNK II</p> <p>Opposition (E6-E7)</p> | <p>(6) However, for confirmed cynics such as myself, his performance revealed the true nature of the visit: Build bonds, don't break them. (7) Similarly, Dr. Mahathir preferred to smooth over differences rather than accentuate them.</p> | <p>(6)不过，这一切在我们这些愤世嫉俗者看来，李光耀的表现反映出他此行真正的目的：要建立友好关系，不要搞破坏。(7)同样的，马哈迪医生也宁愿缓和两国之间的不和，尽量拉近彼此的距离。</p> | <p>(6) However, all these to cynics like us, Lee's performance revealed the true intention of his visit: to build amicable relationship, don't mess things up. (7) Similarly, Dr. Mahathir also preferred to ease the discord between the two countries, trying to shorten the distance between one another.</p> | |
| <p>CHUNK III</p> <p>Substantiation (E8-E9)</p> | <p>(8) After the debacle of the Sing Tel bid for Time dotcom, I detect in both men a realization that as the region continues to flounder, Singapore and Malaysia have to work together in order to survive. (9) In short, outstanding issues must be resolved and deals concluded.</p> | <p>(8)新电信(Sing Tel)在收购时光网(Time Dotcom)失败以后，我发觉这两位领袖都意识到，在这个竞争愈加剧烈的区域内，新加坡和马来西亚必须携手合作才能在这个环境下求</p> | <p>(8) After Sing Tel failed to acquire Time dotcom, I noticed both leaders have recognized that in this region where competition is getting more and more stiff, in order to survive and develop, Singapore and Malaysia have to work together. (9) In short, outstanding issues must be resolved as soon and as thoroughly as possible, to end it once and for all.</p> | |

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|--------------------------------|--|--|---|--|
| | | 存发展。(9)简而言之，长期悬而未决的问题必须尽快并彻底的解决掉，一了百了。 | | |
| Substantiation(E10-E13) | <p>(10) However, it is also important to stress once again the historical and emotional aspect of the trip.</p> <p>(11) After ten long years, the Senior Minister has finally crossed the causeway, revisiting the scene of his greatest failure-Malaysia. (12) The fact that he did drive across the brackish water that divides Singapore from Johor marks an enormous step forward both for him and the entire city-state, (13) because without his lead, the wound that is Separation will never be healed.</p> | <p>(10)不过，我们也必须重申李光耀此行所蕴含的历史意义和个中心情。</p> <p>(11) 过了整整十个年头，李资政终于还是要越过长堤，重访马来西亚这个曾让他饱受挫败的地方。(12)当他开车越过分隔新加坡和柔佛的那条海峡，对他个人和整个城市国家而言，都是一个大跃进。(13)因为如果他不带头做起，<u>两国之间的那一道裂痕就永远无法弥合。</u></p> | <p>(10) However, we also have to stress the historical meaning and emotional aspect of Lee Kuan Yew's trip. (11) After exactly ten long years, Senior Minister Lee finally still has to cross the Causeway at the end, revisiting Malaysia, a place where he had suffered a tremendous setback. (12) When he drove across the causeway that divides Singapore and Johor, it marked a great leap forward both for him personally and for the whole city-state. (13) Because if he does not act first, <u>the rift between the two countries will never heal.</u></p> | <p><u>Term omission</u> : '<i>Separation</i>'</p> <p><u>Problem</u>: Break the intertextual link</p> <p>Deprive TT readers of the means to correct inference</p> |

Text 2 illustrates how a phrase, or a word, rendered incorrectly in the target text will significantly undermine the logical development of the entire text. E(3) in Chunk I is a salient example of the way in which a mistranslated phrase may disrupt text coherence. The phrase in point is ‘*turned out in force*’. Both the *Oxford Advanced Learner’s English Chinese Dictionary* (extended fourth edition) and the *Oxford Advanced Learner’s English Chinese Dictionary* (sixth edition) explain the phrase as ‘(of people) in large number’. Judging from the translation, however, it is highly likely that the translator has taken the phrase ‘*in force*’ as meaning ‘to force oneself to do something unwillingly’. As such, Chinese readers are baffled when they read on: ‘E(4) 更让我意外的是，他们甚至是非常的敬重他’ (Moreover, to my greater surprise, they even have huge respect for him).

The logical development of the idea comes to a halt – it makes very little sense that the leaders, who are forcing themselves to show respect to Lee Kuan Yew, are said to have surprised the author because they have genuine respect for the senior politician. Although the conjunction ‘*and*’ in ST E(4) is correctly rendered as ‘更’ (moreover) in the TT, it fails to convey any logical meaning. The underlying semantic relations between E(3) and E(4) in the TT is missing; instead, contradiction disrupts the textual flow. We may assume that both the addressor and addressee are operating under Grice’s Co-operative Principle (1975), in particular the maxim of Relevance, and will therefore go all out to find an interpretation that will connect it to the previous utterance. Nonetheless, it is virtually impossible not to notice that something has gone terribly wrong in the logical development of the discourse.

In Chunk III, the omission of a single word, ‘*Separation*’ in E(13) has affected the lexical chain of the entire text and the inference that can be drawn by the TT readers.

The item '*wound*' in the expression '*the wound that is Separation*' in E(13) is figurative and metaphorical. It describes the pain caused by one of the most important historical events in the Malaysian-Singaporean relationship. Naturally, the word choice arises from contextual motivatedness – the expression serves a rhetorical purpose, namely to enhance the substantiation as evidence that Lee's trip is laden with historical and emotional sentiments. The term '*Separation*' is, therefore, as informative as it is necessary for the purpose of communication. In terms of intertextuality, the author seeks to appeal to the readers' knowledge of previous texts, namely, the many painful historical events that finally led to the separation of Singapore from Malaysia. Omitting the term in the translation has masked the author's discourse, to say the least. The intertextual links are broken.

What happens is that the intertextual links evoke memories not spelt out in the text: The merger of Singapore with the Federation of Malaysia on 16 September 1963 and the subsequent expulsion of Singapore from the Federation on 7 August, 1965 are two major events in the history of Malaysia and Singapore known to most people in the two countries.

At the beginning, the merger of these two countries was thought to be the solution to unemployment, a stagnating economy and the security threats posed by revolutionary elements at the time. However, the union was short-lived. Distrust and ideological differences between leaders of the state of Singapore and the federal government of Malaysia resulted in a political tussle. This resentment was channelled to the people, culminating in a series of racial riots in 1964 in Singapore. The most notorious riot of all took place on Prophet Muhammad's birthday on July 21, when twenty-three people were killed and hundreds injured as Chinese and Malays assaulted each other. More

riots broke out in September 1964. Rioters looted cars and shops. Both Tunku Abdul Rahman and Lee Kuan Yew had to make public appearances to try and ease the tension. There were two major contributors to this situation: First, the PAP's (Singapore's People Actions Party) continued outcry for a 'Malaysian Malaysia!' (i.e., fair and equal treatment of all races in Malaysia by serving Malaysian citizens as a whole) had caused unease among Malaysia's Malays; second, the fear that should Singapore remain in the Federation, the economic dominance of Singapore's port would unavoidably shift political power away from Kuala Lumpur.

On August 7, 1965, Prime Minister Tunku Abdul Rahman, seeing no alternative to avoid further bloodshed, advised the Parliament of Malaysia to vote Singapore out of the Federation. Despite last ditch attempts by PAP leaders, including Lee Kuan Yew, to keep Singapore as a state in the union, the Parliament on August 9, 1965 voted 126-0 in favour of the expulsion.

Given the historical background, the word '*Separation*' highlights the emotional undercurrent of Lee's visit; the omission is unwarranted. Readers of the Chinese text are deprived of the means to interpret the meaning of utterances such as 'revisiting the scene of his greatest failure' and 'the wound that is Separation'.

It is no secret that the '*Separation*' is a tremendous setback for Lee Kuan Yew – he believed strongly that the union of the territories was crucial for Singapore's survival. On the day when Singapore became a sovereign and an independent nation upon the expulsion, Lee Kuan Yew, in the capacity of the island state's Prime Minister, said : "For me, it is a moment of anguish. All my life, my whole adult life, I have believed in merger and unity of the two territories." (Answers.com 2010:13).

The use of the word '*Separation*' enables ST readers to engage in appropriate inferencing, because the meaning of the trip is steeped in history. The '*emotional aspect of the trip*' (E10) is rooted in the '*Separation*' and above all, the hurt suffered by Lee Kuan Yew dating back to the time of Singapore's expulsion. The use of the word '*Separation*' in this context is a case in which maximum effect is achieved through minimal effort (see Chapter 4, section 4.4.2.3.3, p.155). As such, the lexical chain shown below should be maintained in the TT: historical and emotional aspect → revisiting the scene → greatest failure → Malaysia → enormous step forward → wound that is Separation → healed.

Judging from the co-text and context, the term '*Separation*' can be easily translated as '马新分家' (Malaysia and Singapore parting ways), a term that has long been widely used to describe the historical and political watershed. While reproducing every word from the ST is neither necessary nor desirable, it is important to translate and convey the meaning of key words which are pivotal to the understanding and development of a text.

Table 6.5: Text 3

| | ST | BT | TT | Problems affecting Text Coherence |
|--|--|--|---|--|
| CHUNK I Thesis (E1) | (1) Secondly, the Anwar Ibrahim debacle provided an opportunity for many new players (ambitious men and women) to enter politics. | (1) 第二，安华的垮台让很多新人（那些野心勃勃的男男女女）有机会挤进政坛大展拳脚。 | (1) Secondly, the Anwar debacle has provided an opportunity for many newcomers (those ambitious men and women) to make inroads into politics {and} flex their muscles. | |
| CHUNK II Substantiation (E2-E5) | (2) This younger generation are predominantly in their thirties. (3) They—men like Tian Chua—are unencumbered by the trauma of 1969 and are willing to test the limits of government tolerance. (4) Furthermore, they are fired on by the injustice of a system of positive discrimination that has excluded them, their friends and their families from government jobs, universities and contracts. (5) As such and often with the support of the Malay opposition parties, they are confident enough to challenge the NEP and its | (2) 新生代中绝大多数是三十岁上下的青年，(3)他们都像蔡添强那样不曾经历过1969年的“五一三”悲剧，(4)因此总是爱挑战政府的能耐。(5)另外，理应在资源分配中优惠他们的政策，却忽略了他们及他们身边的亲朋戚友，导致他们在争取政府公职、大学学位以及合约工程方面得不到好 | (2) This new generation comprises predominantly young people around 30. (3)They are like Tian Chua, who has never experienced the tragedy of “May 13”. (4) Therefore they like to challenge government tolerance. (5) Besides, policies involving distribution of resources which is supposed to benefit them have instead neglected them, and their families {and} friends, causing them to lose out in fighting for government jobs, places in universities, and contracts for projects. (6) Therefore, this phenomenon of unfairness has also made | |
| | implementation. | 处，(6)因此这种不公平的现象也让他们感 | them extremely dissatisfied. (7) As such, and with the tremendous support of the | |

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| | | 到极度不满。(7)如此一来，加上马来替阵政党在背后鼎力支持，这些新人自然有足够的自信心去挑战新经济政策和政府的施政。 | Malay Alternative Front political parties, these newcomers naturally have enough confidence to challenge the NEP and the way the government implements its policies. | |
| Substantiation (E6-E8) | (6) Interestingly many of these players (men such as <i>Suqiu</i> 's general secretary Ser Choon Eng), have entered public life only after years of experience in the realm of NGO activism. (7) The apprenticeship in the NGO world (especially with Chinese language associations) have been invaluable. (8) As a result, they have a large network, community-wide credibility and the ability to articulate ideas as well as the organizational skills to mobilize people. | (8) 值得玩味的是，在众多新人当中，有很多人（如《诉求》工委会秘书谢春荣）也 <u>只不过曾在非政府组织里待了几年，就跃上政坛从政</u> 。(9) 他们在非政府组织里所接受的磨练（特别是在华团里）是非常宝贵的经验。(10) 因为这样，他们才掌握了广泛的人脉，(11) 不但在 | (8) What is worth contemplating is that amongst these newcomers, many (for example <i>Suqiu</i> Working Committee's general secretary Ser Choon Eng) <u>have entered politics, after staying only for a few years in the NGOs</u> .(9) The tempering they had received when serving in the in the NGOs (especially with Chinese associations) has been invaluable experience. (10) Because of this, they have grasped a large network, (11) not only building up certain credibility in the associations, but are also | <u>Mistranslation:</u> 'only after years' <u>Problem:</u> Undermines logical development of the discourse |
| | | 社团中建立一定程度的信誉，也有能力去整合各种想法，(12)同时兼具领导能力，组 | able to integrate different opinions, (12) at the same time be able to lead, organize and mobilize | |

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|---|--|--|---|---|
| | | 织动员。 | people. | |
| Further Substantiation (E9-E10) | (9) It should not be forgotten that many Gerakan leaders such as Tan Sri Koh Tsu Koon also rose to prominence through this route , (10) and that the identification with Chinese language rights is a guaranteed means to turbo-charging a career in politics. | (13) 我们不该忘记有很多民政党领袖，像丹斯里许子根也是 <u>经由这一种管道训练而成的</u> 。(14) 而捍卫华语的权力是他们在政坛谋得一席之地的主要保证。 | (13) We shouldn't forget that many Gerakan leaders, for instance Tan Sri Koh Tsu Koon, <u>have been trained through this channel</u> . (14) And the rights to safeguard Chinese language is a guarantee for them to secure a place in the political arena | <u>Mistranslation</u> : ' <i>rose to prominence</i> ' <u>Problem</u> : Upset calculability of implicature in the TT Irony of ST lost in translation |
| CHUNK III Conclusion (E11) | (11) Perhaps the Barisan Nasional's Chinese-dominated parties need an infusion of fresh blood from the NGO world as well? | (15) 也许国阵华人政党也需要从非政府组织那里注入一些新血吧？ | (15) Perhaps (disjunct) Barisan Nasional's Chinese parties need an infusion of fresh blood from the NGOs as well? | |

In this text, the phrase '*only after years*' in E(6) in Chunk II has been translated wrongly in the TT, rendering the textual development unreasonable. In the ST, the logical relation between the ideas in E(6) - E(8), namely years of apprenticeship in the NGO activism leading to a large network, community-wide credibility, ability to articulate, etc, is one of cause-and-effect.

In the ST, '*years*' in E(6) points to a very long time without stating the exact number of years (Collin Cobuild 1991/1987: 1697). However, this word has been interpreted as 'a few years' in the TT. Meanwhile, the word 'only' is used to indicate an exclusive condition -- that the new players entered politics after many years of experience working for NGOs. The translators have taken the word '*only*' as equivalent to the Chinese adverb '只不过', literally 'merely/barely', emphasizing the 'smallness' of an amount or number, or the 'shortness' of a stretch of time. In doing so, though every word is translated, the meaning of the utterance has been drastically changed in the TT.

In the ST, E(6) and E(7) are logically connected; E(8) comes as a natural conclusion. There is continuity in the underlying semantic relations between these three elements: with years of NGO experience before entering politics, it is not surprising that they have gained a large network, community-wide credibility, the ability to articulate ideas and the organizational skill to mobilize people. In the Chinese text, however, the mistranslation of E(6) 'have entered public life *only after years of experience in the realm of NGO activism*' as '也只不过曾在非政府组织里待了几年' (have

entered politics, after staying only for a few years in the NGOs) has rendered this stretch of language incoherent. The use of the logical connective ‘因为这样’ (because of this) in E(10) in the Chinese text has failed to establish a logical link with the preceding elements. It gives no help to Chinese readers trying to interpret this text: if these players have had such a short apprenticeship with the NGOs, it is unconvincing that they would have achieved the connections and skills highlighted.

Here is a proposed revision of this stretch of language to correct the mistranslation:

TT: (8) 值得玩味的是, 在这些人当中, 如《诉求》总秘书谢春荣) 是在非政府组织里待了好些年后, 才踏入政坛。(9) 在非政府组织里所接受的磨练(特别是在华团里) 是非常宝贵的。(10) 他们掌握了广泛的人脉, 在华社中建立了一定程度的信誉, 有清晰的表达能力, 同时具备调动成员的组织技巧。

BT: Interestingly, many of these players (for example Suqiu general secretary Ser Choon Eng) have entered politics only after years of experience in the NGO. The tempering they have received in the NGOs (especially with Chinese associations) has been invaluable. They have grasped a large network; built up certain credibility in the Chinese community, acquired the ability to articulate concisely, and at the same time mastered the organizational skills to mobilize people.

In the above proposed revision, words from the original TT, for example ‘有很多人’(many people) and ‘工委’ (Working Committee) have been left out because they are unnecessary. The adverb ‘才’ (only) in E(8) is employed to emphasize the fact that many of these players have entered politics after a considerable period of time; in actual fact, this particular adverb is often used to link two statements – the first usually indicates the time and the second the action taken. Wrongfully used lexical items have also been replaced. The item ‘社团’ (associations) has been

changed to ‘华社’ (Chinese community). The phrase ‘*the ability to articulate ideas*’ which has been rendered as ‘有能力去整合各种想法’ (the ability to integrate different opinions) has been amended to ‘有清晰的表达能力’ (the ability to articulate). The third person pronoun ‘他们’ (they) in E(10) has been taken out since it can be inferred on grounds of logic and context. The causal conjunction ‘因为’ (because) and the demonstrative pronoun ‘这样’ (this) in E(11) have also been discarded because the logical relations in this context are apparent.

In Chunk II, the mistranslation of the phrase ‘*rose to prominence through this route*’ in the ST E(9) has upset the calculability of implicature in the TT. In the ST, the phrase combining the demonstrative ‘*this*’ and the object ‘*route*’ has been employed to establish the links between expressions in E(9) and the previous discourse (E6 – E8). Hence, the logical relation goes like this: ‘many Gerakan leaders, for instance Tan Sri Koh Tsu Koon, have become well-known and important because he joined Gerakan only after years of experience in the NGOs’. ST readers would readily draw the inference that years of involvement with NGOs have rewarded him with qualities and conditions required of an upcoming political figure.

It is, therefore, a problem when the translator picked the term ‘训练’ (trained) which means ‘to impart the knowledge, to give or improve somebody’s skill in whatever field they are involved in a systematic way’ (XDHYGFCD 2004:1488). This term points to an intentional act of nurturing someone to attain an identified goal. As such, TT readers are made to deduce that the NGOs (especially the Chinese associations) have been used as a training ground by Parti Gerakan to groom their future leaders!

Apart from affecting the calculability of inferences, the irony manifested in the ST is lost in the TT. The author was being ironic when he wrote: (E11, Chunk III) ‘Perhaps the Barisan Nasional’s Chinese-dominated parties need an infusion of fresh blood from the NGO world as well?’ What he means is, Barisan Nasional’s Chinese component parties lack people with qualities possessed by the younger generation (for instance, Suqiu’s general secretary Ser Choon Eng) who joined politics only after years of experience in the NGOs. Naturally, readers will infer that the Chinese-dominated parties concerned are in need of people with potential qualities and talent. This irony is entirely lost in the TT – if as the TT implies it, NGOs and the Chinese associations have been used as a training ground for Gerakan’s future leaders.

The proposed TT revision below seeks to put the meaning of the author straight:

我们不该忘记有很多民政党领袖，像丹斯里许子根也是经由这一种途径而崭露头角，而捍卫华语的地位是在政坛往上爬的主要保证。也许国阵华人政党也需要从非政府组织那里注入一些新血吧？

BT: We should not forget that many Gerakan leaders, for example Tan Sri Koh Tsu Koon, have also risen to prominence through this route. And to safeguard Chinese language is a guarantee to better prospects in politics. Perhaps Barisan Nasional’s Chinese parties need an infusion of fresh blood from the NGOs as well?

Table 6.6: Text 4

| | ST | TT | BT | Problems Affecting Text Coherence |
|---|---|--|--|--|
| CHUNK I General Thesis (E1) | (1) Thirdly, many from the thirty-something generation are frustrated with the poverty of talent in the upper echelons of Chinese political life (this includes the DAP). | (1) 第三，许多三十来岁的新生代对华社政党高层（包括行动党在内）多年来层出不穷的人才严重短缺现象感到失望。 | (1) Thirdly, many from the thirty-something generation are disappointed with the phenomenon of endless rounds of serious talent shortage among the upper echelons of the Chinese political parties (including the DAP). | |
| Specific Thesis (E2-E3) | (2) Many feel that the lack of change at the top hamper efforts to reform, (3)and weak leadership has left the community poorly represented. | (2) 很多人认为政党高层缺乏更动，(3) 因此阻挠了改革的努力，(4)而懦弱的华裔政党领袖根本也无法代表全体华社发言。 | (2) Many feel that the upper echelons of Chinese political parties lack changes, (3) therefore, hampering the efforts to reform, (4) and in no way the weak-willed Chinese political leaders can represent the whole Chinese community to voice out. | |
| CHUNK II Substantiation (E4) | (4) A good example is the MCA's inability to win over its core constituency to the Vision Schools. | (5) <u>一个很好的例子就是马华，(6)他们在处理宏愿学校课题上屡次显现无能为力的一面，导致当时大失民心。</u> | (5) <u>A good example is MCA, (6) they have repeatedly shown {their} helplessness in dealing with the issue of Vision Schools, and this has cost a drain of the people's confidence (in MCA) at that time.</u> | <u>Inaccurate translation:</u> Arbitrary addition and omission <u>Problem:</u> Shift the focus and alter the meaning of the utterance |

| | | | | |
|--|---|--|---|--|
| <p>Further Substantiation (E5-E6)</p> | <p>(5) The party's lack of credibility resulted in the near universal rejection of the programme. (6) Because of their distrust of the government, (7) the Chinese community essentially turned its back on an attempt to reform a system of educational apartheid.</p> | <p>(7)由于马华缺乏可信性，因此这项计划几乎完全被华社否决。(8)在这种情况下，华社无法相信政府，(9)甚至想干脆自己改革重组 <u>一个独立性的教育制度</u>。</p> | <p>(7) Because MCA lacked credibility, therefore this programme was almost totally rejected by the Chinese community. (8) Under this circumstance, Chinese community couldn't trust the government, (9) (they) even thought of reforming and reorganizing an <u>independent education system</u>.</p> | <p><u>Marked collocation:</u> '<i>educational apartheid</i>'</p> <p><u>Problem:</u> Alter the intended meaning</p> <p>Serious shifts : putting ideas into readers head that are not from the ST author but rather from the interpretation made by the translator on the ST</p> |
|--|---|--|---|--|

This text shows how arbitrary addition and omission in the course of translation could significantly shift the focus of the argument and alter the author's meaning. A new utterance with a strikingly different message will emerge. Take for instance E(4) in Chunk II and its rendering in the Chinese translation highlighted below by the researcher. E(4) is shown with its corresponding translated text immediately underneath, while the parts without corresponding Chinese text have not been translated.

| | | | |
|------------------------|----------------------------|------------------|-----------------------------|
| A good example | is the MCA's | inability | to win over its core |
| 一个很好的例子 | 就是 马华 | 无能为力 | |
| constituency to | the Vision Schools. | | |
| | 宏愿学校 | | |

In contrast, the version in the TT shows a substantial chunk of translated text (underlined with the back translation immediately underneath) that has no equivalence in the ST.

ST: A good example is the MCA's inability to win over its core constituency to the Vision Schools.

TT: (5) 一个很好的例子就是马华, (6) 他们在处理宏愿学校课题上屡次显现无能为力的一面, 导致当时大失民心。

BT: (5) A good example is MCA, (6) they have repeatedly shown {their} helplessness in dealing with the issue of Vision Schools, and this has cost a drain of the people's confidence (in MCA) at that time.

By planting the idea that the Vision School have 'cost a drain of the people's confidence (in MCA) at that time', the focus in the TT has shifted from the author's proposal, that is, MCA has failed to convince its constituency to support the idea of Vision Schools) to the translators, that is, the inability MCA demonstrated in its handling of the Vision Schools issue has cost them the people's support. The difference is plain for all to see. Similarly with E(7), only a few items in the ST have been translated:

...the Chinese community essentially turned its back on an attempt to reform

改革

a system of educational apartheid.

一个制度 教育

The corresponding translated text is given immediately underneath its source, while those without corresponding Chinese texts have not been translated. A substantial chunk of text in the TT (underlined with the back translation immediately underneath) seems to be the translator's own, as shown below.

ST: ...the Chinese community essentially turned its back on an attempt to reform a system of educational apartheid.

TT: (9) (华社) 甚至想乾脆自己改革重组一个独立性的教育制度。

BT: (9) (the Chinese community) even thought of reforming and reorganizing an independent education system.

The meaning of the ST author is noticeably distorted. This inaccurate rendering in the TT may be attributed to the translators inability to understand the utterance. Instead of presenting the utterance as a whole, the translators have interpreted the utterance and presented their own opinion about Chinese education in Malaysia.

For instance, the marked collocation (i.e. unusual collocation that challenges readers' expectation) '*educational apartheid*' in (E7) is inaccurately translated as '一个独立性的教育制度' (an independent education system). This term has no ready equivalence in Chinese. '*Apartheid*' according to the English dictionary means 'the governmental policy of separation of the racial groups and discriminations against non-whites, as practiced in the Republic of South Africa; racial segregation' (WeD:73). In this context, '*to reform an educational apartheid*' would mean 'to change an education

system whereby children from different races go to separate schools”. The intended utterance – that the Chinese community does not support the government’s effort to change the current education system (under which Malay children go to the national type schools, Chinese children go to Chinese primary schools and Indians go to Tamil schools), and to put schools using different medium of instruction in the same premises to promote integration among ethnic communities – is completely lost in translation.

Here is a proposed revision of the TT to recover the meaning in the ST:

一个很好的例子就是马华 无法在其主要的选区内赢得对宏愿学校的支持。由于对马华缺乏信心，这项计划几乎完全被华社否决。因为不相信政府，华社根本不支持改革现有以源流区分的小学教育制度。

BT: A good example is MCA’s inability to win over its core constituency to the Vision Schools. Because {the Chinese community} does not have confidence in MCA, this scheme was almost totally rejected by the Chinese community. Because of {their} distrust of the government, Chinese community essentially turned its back on the attempt to reform the current multi-stream education system.

Instead of looking for a term substitution for the marked collocate ‘*educational apartheid*’, the meaning of it is spelt out in the suggested expression ‘以源流区分的小学教育制度’ (the multi-stream education system) to facilitate a clear understanding of the author’s idea. The missing translation for the stretch of language ‘to win over its core constituency’ has also been recovered as ‘无法在其主要的选区内赢得对宏愿学校的支持’ (MCA’s inability to win over its core constituency to the Vision Schools) in the proposed TT revision.

Table 6.7: Text 5

| | ST | TT | BT | Problems Affecting Text Coherence |
|--|--|--|---|--|
| CHUNK I Thesis (later to be countered) (E1-3) | (1) The Malay world vision has narrowed drastically in the past five years. (2) This is a national tragedy because parochial and pedantic thinking in the corridors of power will destroy the Malaysia we know and love. (3)Why? | (1)过去五年来，马来人的世界观变得十分狭窄。(2)这是民族的悲剧，因为在权力的走廊上，那些狭隘和迂腐的观念将会摧毁我们所热爱并熟悉的马来西亚。(3)为什么？ | (1) For the past five years, the Malay world vision has become very narrow. (2) This is a national tragedy, because in the corridor of power, those parochial and pedantic concepts will destroy the Malaysia we know and love. (3)Why? | |
| Enhancer (E4-E6) | (4) Firstly, the country is multi-racial. (5) As such the Malays—who are politically dominant—have to maintain their ability to speak (and listen) across the religious divide. (6) Consensus-building is an important part of the nation's success. | (4) 首先，这是个多元种族的国家，(5)因此，在政治上处于领导地位的马来人必须坚持提出（并且聆听）跨越宗教鸿沟的倡议。(6)因为，只有同心协力才是这个国家得以成功的重要关键。 | (4) Firstly, this is a multi-racial country, (5) as such, the Malays who are politically dominant must insist on putting forward (and also listening to) advocacy which crosses the wide gap of religion. (6) Because, only working together (collaboration/cooperation) is the key for the nation to attain success. | |

| | | | | |
|--|--|--|---|--|
| Enhancer (E7-E10) | (7) Secondly, the nation's trade is far larger than our GDP. (8) As such, the prosperity we see around us depends on an export-driven economy. (9) In short, we cannot maintain our livelihood-the Protons, the bungalows and the holidays in Medan and Hong Kong-unless we look outwards. (10) Our horizon have to be global. | (7) 再者，我们的贸易额远较国民生产总值高，(8)我们的财富须依赖出口导向的经济。(9)简而言之，我们日后恐怕无法再维持目前所享有的一切——拥有普腾国产车、别墅和到棉兰及香港去度假，(10)除非我们对外开放，放眼世界。 | (7) Moreover, our trade volume is far higher than the GNP, (8) our wealth depends on the export-driven economy. (9) In short, in the future we may not be able to maintain what are being enjoyed now—to own a Proton national car, villas and holidaying in Medan and Hong Kong, (10) unless we are open to the outside world, have our eyes on the world. | |
| CHUNK II Background of the opposition (E11-E12) | (11) However, a succession of missteps culminating with Anwar Ibrahim's ouster, detention and trial has emboldened the forces of religious conservatism. (12) PAS's growth might have resulted in the heightening of religious and moral issues. | (11) 然而，随着安华被罢黜、囚禁，进而接受审讯，这一连串的失误助长了宗教保守主义者的气焰。(12)回教党势力的增强，也许就是宗教与道德课题不断加温的成果。 | (11) However, following Anwar's ouster, detention, and later undergoing trial, these successive missteps have emboldened the religious conservatives. (12) The growing of PAS' influence, perhaps is the result of the continuous heating up of the religious and moral issues. | |
| Opposition (E13) | (13) As such the political debate has focused almost entirely on the battle for moral legitimacy and supremacy , shifting the attention inwards rather | (13) 政治辩论所强调的，几乎全是 <u>道德规范与霸权</u> ，把民众的目光从外转向内，从长远转向短浅。 | (13) What was emphasized at the political debates was almost entirely on <u>moral standards and political supremacy</u> , shifting the attention of the people from outwards to inwards, from long | <u>Elliptical item:</u> The attributive adjective 'moral' <u>Problem:</u> Incorrect focus of thesis |

| | | | | |
|---|---|---|--|--|
| | than outwards. | | term to shallow. | statement Expectation of TT readers not met |
| Transition sentence (E14) | (14) In many ways this is understandable. | (14) 我们可以从多方面来理解这种现象。 | (14) We can perceive this phenomenon from many ways. | |
| CHUNK III Substantiation (E15-E18) | (15) PAS, as a party led by <i>ulamas</i> , has concentrated on their core strength: Islam . (16) They have attacked UMNO at the ruling party's weakest point—its perceived lack of religious credentials. (17) This in turn has raised important questions about the efficacy and effectiveness of contemporary liberal democratic institutions such as the judiciary and the civil service. (18) PAS poses the question: if corruption is truly endemic, shouldn't we be replacing the entire western system of governance? | (15) 回教党，这个由宗教司主导的政党向来都把重心放在“伊斯兰”课题上。(16) 他们抨击巫统的弱点，指责巫统明显的缺乏宗教特性。(17) 这继而燃起了一个重要的问题，即司法制度和政府服务机关等现代自由民主机制的效率何在。(18) 回教党紧咬着这课题不放。(19) 依他们看来，如果腐败已蔚然成风并危害了我们的国家，那么我们应该以别的系统来取代西方的治国体系？ | (15) PAS, the party which is led by the <i>ulamas</i> has all the while been concentrating on the issue of “Islam”. (16) <u>They have attacked UMNO's weaknesses, accusing UMNO of obviously lacking religious characteristics.</u> (17) This in turn has ignited an important question, that is where lies the effectiveness of contemporary liberal democratic institutions such as the judiciary system and civil service agencies, etc. (18) PAS clings tightly to this issue. (19) From their point of view, if corruption has become endemic and endangered our nation, then shouldn't we replace the western system of governance with other systems? | <u>Omission:</u> 'core strength' The punctuation colon ':' in E(15) <u>Problem:</u> Intended contrast of a pair of lexical terms is lost—core strength versus weakest point <u>Faulty rechunking:</u> E(16) <u>Problem:</u> Intended meaning of the text producer is distorted |
| CHUNK IV Conclusion (E19) | (19) However, in their haste to denounce the government at every turn, | (20) 不过，每次在他们急急忙忙的抨击政府之际，回教党 | (20) However, every time when they are in a haste to denounce the government, PAS is unable to | <u>Mistranslation:</u> E(21) |

| | | | | |
|--|--|--|--|--|
| | <p>PAS has neglected to present credible economic or diplomatic policy initiatives, (20) <u>and failed in essence to address the challenges of modernity.</u></p> | <p>却未能提出有效的经济策略，(21) <u>他们显然根本经不起现代化的冲击。</u></p> | <p>present effective economic policies, (21) <u>obviously they have failed to withstand the impact of modernization.</u></p> | <p><u>Problem:</u> Logical relation between ideas is changed</p> |
|--|--|--|--|--|

There are a number of contributing factors to the ‘shift of coherence’ in T5. The following were singled out for discussion: inaccurate decoding of the claim in E(13), Chunk II, omission of words and faulty rechunking of E(16), Chunk II, and mistranslation of E(20) of the ST, Chunk IV, which is the conclusion for this text.

In E (13) Chunk III, the translators have failed to recognize the presence of an elliptical element in the prepositional phrase ‘*on the battle for moral legitimacy and supremacy*’, given that the phrase was translated as ‘道德规范与霸权’ (moral standards and political supremacy). The co-text and context would have shed enough light to confirm that the adjective ‘moral’ acts as an attributive to the nouns ‘*legitimacy*’ and ‘*supremacy*’. A possible revision for this phrase would be ‘道德的合法性与支配性’ (the moral legitimacy and dominance). A closer look at the co-text would point to the fact that E(13) stresses the moral and religious considerations; there is no intended link to anything political here. The Chinese term ‘霸权’(political supremacy) means ‘countries which are stronger or more powerful politically, economically and militarily, who bully or control other countries and enjoys supreme position in the international relations’ (XDHYGFCD 2004:20).

For this text, the thesis statement is: ‘the political debate has focused almost entirely on the battle for moral legitimacy and dominance, shifting the attention inwards rather than outwards’ E(13). The concern of the political debate, therefore, is said to be focusing completely on the moral dimension now. The TT, however, has directed the focus of the thesis statement off on a tangent by failing to recognize the elliptical element ‘moral’ in the phrase ‘*moral legitimacy and supremacy*’.

The discourse in the TT becomes incoherent from this point on. In the ST, the substantiations for the claim that *‘moral legitimacy and supremacy has been the focus’* are given while the text unfolds; whereas in the Chinese text, the term ‘霸权’ (political supremacy) is not dealt with at all. While the term has created an expectation in the mind of the Chinese readers, the expectation is not fulfilled because in the following paragraph, the text continues to substantiate the claim that moral standards and moral supremacy has been the focus.

The punctuation mark colon ‘ : ’ in E(15): ‘PAS as a party led by ulamas has concentrated on their core strength : Islam’ introduces readers to the idea that PAS’s strongest asset is Islam. This is not reflected in the TT. Instead, it was rendered as “回教党，这个由宗教司主导的政党向来都把重心放在伊斯兰课题上” (PAS, the party which is led by the ulamas has all the while been concentrating on the issue of “Islam”). As a consequence, the contrast set up in the ST by way of the lexical items ‘core strength’ in E(15) and ‘weakest point’ in E(16) which helps to strengthen the thesis has not been addressed in the TT.

Meanwhile, ST E(16) has been reorganized into two clauses, namely “他们抨击巫统的弱点，指责巫统明显的缺乏宗教特性” (They have attacked UMNO’s weaknesses, accusing UMNO of obviously lacking religious characteristics). This rechunking reveals that the translator is not familiar with the function of the dash in the ST. The punctuation mark can be readily replaced by the Chinese punctuation mark ‘破折号’ (——) which signifies further explanation. It is suggested that E(16) in the ST be translated as:

他们攻击巫统这个执政党最弱的一环——巫统看来欠缺宗教说服力。

BT: They attacked UMNO at the ruling party's weakest point—UMNO's seemingly lack of religious credibility.

In the ST, E(19) and E(20) in Chunk IV highlight to readers that in their haste to condemn the government, PAS has failed to take the initiative or any moves to present convincing economic or diplomatic attempts, and essentially failed to deal with the challenges of modernity. In the Chinese text, however, E(19) and E(20) tell readers that PAS is unable to present effective economic policies because they have failed to withstand the impact of modernization. The underlying semantic relation in the Chinese text is essentially one between 'cause and effect'.

The clause in E(20) "*and failed in essence to address the challenges of modernity*" was wrongly rendered as '显然根本经不起现代化的冲击' (obviously they have failed to withstand the impact of modernization). A proposed revision of E(19) and E(20) in the TT would be:

(19) 不过，每一回在匆促的抨击政府之际，回教党忽略了采取行动提出令人信服的外交和经济策略，(20)本质上，回教党根本没有把注意力集中于处理现代化的挑战。

BT: However, every time in their haste to denounce the government, PAS has neglected to present credible economic or **diplomatic** policy initiatives **and in essence failed to address the challenges of modernity**.

In the proposed translation, the third person pronoun '他们' (they) in E(19) has been omitted because it is redundant; '有效的' (effective) has been replaced by '令人信服的' (convincing) and *diplomatic* (which is omitted altogether from the Chinese text) is rendered here as '外交' (diplomatic). The meaning of the phrase '*failed to address*' in the ST is unpacked and rendered as: "没有把注意力集中于处理" (did not focus their

attention on dealing with), and the word ‘challenges’ is rendered as ‘挑战’ which is the word’s Chinese equivalent.

Table 6.8: Text 6

| | ST | TT | BT | Problems Affecting Text Coherence |
|--|---|--|---|--|
| CHUNK I Thesis (to be argued through) (E1-E2) | (1) Malaysians and especially the Malay community are in danger of becoming obsessed with microscopic issues of ritual and doctrine , to the exclusion of all else. (2) Piety is all important. | (1)简单的说，马来西亚人，特别是马来族群， <u>至今已陷入危机当中</u> 。(2)他们越来越强调形式和教义，而罔顾了其他更重要的事项。(3)宗教是他们的所有，是他们的整个宇宙。 | (1) In simple terms, Malaysians, especially the Malay community, <u>are falling into the midst of a crisis</u> . (2) They emphasize more than ever on formality and doctrine, and ignore other more important items. (3) Religion is all they have, it is their whole universe. | <u>Mistranslation:</u> 'in danger of' <u>Problem:</u> Claims of the thesis exaggerated <u>Rechunking:</u> E(1) in the ST <u>Problem:</u> Claims of the thesis distorted |
| CHUNK II Substantiation (E3-E6) | (3) Only last week, one friend described the present Malays predicament neatly. (4) He told me about two highly-educated Malay colleagues who were obsessed with the issue of the appropriate garb for women. (5) He said that these two young men spent hours debating this subject, adding that "they seemed to have no interest in other more worldly issues." (6) This 'closed' mentality has | (4)上个星期，我的朋友清楚地分析了现代马来人的困境，(5)他告诉我，他那两个受过高等教育的马来同事，正热衷于探究女性的适当穿着这个课题。(6)他说，这两个年轻人因此事而花了不少时间议论争辩， | (4) Last week, my friend has analyzed clearly the dilemma of modern Malays. (5) He told me, his two highly-educated Malay colleagues, were obsessed with exploring the issue of appropriate attire for women. (6) He said, because of this incident these two young men spent quite some time discussing and debating, (7) after that he added: "they seemed to | |
| | had a disastrous impact on | (7)然后他补充一句： | have no interest at all in | |

| | | | | |
|--|---|---|---|--|
| | our public life. | “他们似乎对其他更全球性的课题完全兴趣索然。”(8)这种思想上的“封闭”，正逐步地侵蚀着我们的生活。 | other more global issues.” (8) This “closed” mentality, is gradually eroding our lives. | |
| Substantiation (E7-E8) | (7) The nation’s newspapers are engrossed by bizarre ideas like public flogging. (8) Moral crusades against incest and homosexuality predominate as serious national issues are sidelined and ignored. | (9) 我们的报章很容易就被一些奇怪又狭隘的课题分散了注意力。(10) 他们以道德伦理来声讨乱伦、同性恋和那些被指控为亵渎可兰经的人。 | (9) Our newspapers are easily distracted by some bizarre and parochial issues. (10) They level moral crusades against incest, homosexuality and those accused of blaspheming the Holy Koran. | |
| Further Substantiation (E9-E10) | (9) Meanwhile, the Malay agenda—the uplifting of the Malay community through education, improved health-care and public services—has been forgotten. (10) We spend our time <u>praising</u> the Bumiputra tycoons and ignoring the real heroes in society, the care-givers—the underpaid nurses and the over-worked teachers. | (11) 政治上亦如此，我们忽视了重要的国家课题，让它们通通靠边站。(12) 我们忘了马来人的真正议题，即如何以教育、改善保健及公共服务来提高马来族群的素质。(13) 在我们迫不及待的去称赞土著大亨，又为自己的成就沾沾自喜的时候，却忽略了谁才是这个社会的真正英雄，尤其是那些任劳任怨而薪金过低的 | (11) It is the same politically, we have neglected important national issues, leaving them on the sidelines. (12) We have forgotten the genuine Malay agenda, that is how to use education, improve health-care and public services to uplift the quality of the Malay community. (13) In our eagerness to praise the Bumiputra tycoons, and indulge in our achievements, (we have) but ignore(d) who are the real heroes of the society, | |

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| | | 护士及操劳过度的老师们。 | especially those hardworking {and} uncomplaining but under-paid nurses and the over-worked teachers. | |
| Further Substantiation (E11-E13) | (11) Amidst the hype , young Malay males, for example are being left behind. (12) They are less well-educated and therefore more likely to end up unemployed and frustrated. (13) In a twist of social-Darwinism the ‘chosen of the chosen’ are being eclipsed by their sisters and their girlfriends. | (14) 在这种 <u>华而不实的骗局</u> 中，马来男性青年往往成了落后的一群。(15) 他们的教育水平不高，因此常常因为找不到工作而沮丧不已。(16) 达尔文社会主义中强调的“适者生存”论调，让这群上帝的子民活在他的姐妹和女朋友的阴影之下。 | (14) <u>In this ostentatious show of falsity</u> , young Malay males more often than not have been the group that lags behind. (15) Their education level is not high, as such are frustrated because {they} couldn’t find a job. (16) Ideology of Social Darwinism emphasizes “the survival of the fittest”, making this group of God’s people living in the shadow of their sisters and their girlfriends. | <u>Mistranslation:</u> ‘hype’ in E(11) <u>Problem:</u> Paraphrase is unnatural, odd and does not make sense in TT |
| CHUNK III Conclusion (E14) | (14) Interestingly (and worrying) it’s the same under-performing Malay males who then take up positions of influence and authority later in life. | (17) 有趣的是(而且也令人担忧的是), 这一群郁郁不得志的马来男性青年, 将在未来的日子里出任一些足以影响我们生活的重要职位。 | (17) Interestingly (and also worryingly), these under-achieving Malay males will later in their life take up some important positions which will impact on our lives. | |

Inappropriate rechunking coupled with mistranslation has distorted the author's intended claims in E(1), Chunk 1. What appeared coherent in the ST – “Malaysians and especially the Malay community are in danger of becoming obsessed with microscopic issues of ritual and doctrine, to the exclusion of all else” – was arbitrarily taken apart and reassembled as “简单的说，马来西亚人，特别是马来族群，至今已陷入危机当中” (In simple terms, Malaysians, especially the Malay community, are falling into the midst of a **crisis**).

The term ‘危机’ means “in the midst of serious conflict, where a situation has become very threatening and dangerous”. The wrong translation that could have arisen from the confusion between the ST term ‘in danger of’, and the translator's perceived equivalent, ‘危机’, literally crisis, has grossly exaggerated the magnitude of the claim in the thesis. With the use of the term ‘危机’, readers would have naturally expected heightened gravity – something bigger and more serious. This way, the severity of the author's claim in the ST has moved several rungs up, from the ‘danger of obsession with microscopic issues’ to a ‘crisis’ situation in the TT. The examples offered to substantiate the author's claim that the Malay community emphasizes more than ever on formality of doctrine to the extent of ignoring other matters do not add up to the magnitude of a ‘crisis’. Hence, the lexical item ‘危机’ does not enter into any cohesive relation with the other lexical items in this text.

The meaning of E(1) can easily be preserved if it is rendered as an entire utterance, rather than being dissected, as can be seen in the TT. A proposed revision goes as follows:

“马来西亚人，特别是马来族群越来越执着于与形式和教义有关的小事，罔顾了其他的事情。”

BT: Malaysians and especially the Malay community is clinging more and more to microscopic issues concerning formality and doctrine, ignoring other matters.

In E(11), Chunk II, ‘*Amidst the **hype**, young Malay males, for example are being left behind*’ has been expressed in Chinese as ‘在这种华而不实的骗局中，马来男性青年往往成了落后的一群’ (In this ostentatious and superficial show of deception, young Malay males more often than not have been the group that lags behind).

Since there is no ready equivalent for the term ‘hype’ in Chinese, it was paraphrased as ‘华而不实的骗局’ (ostentatious and superficial show of deception). The term ‘骗局’ (deception) is understood as ‘traps set up to trick or deceive people’, whereas in the ST the term *hype* means ‘advertisement and discussion on television, radio, etc, with a lot of exaggeration, in order to get a lot of public attention’ (OALECD 6th ed 2008:868).

In this context, the item ‘hype’ is used disapprovingly by the author to describe misleading and exaggerated publicity on the success of the Bumiputra tycoons. ST readers would intuitively draw the lexical link between ‘the hype’ in E(11) and the term ‘praising’ in E(10). The use of the definite article ‘*the*’ ties back to the “exaggerated publicity on the success of Bumiputra tycoons”. In other words, the lexical item ‘*hype*’ recalls the use of the word ‘*praising*’ in the preceding sentence, thus acting as a cohesive device.

Nonetheless, ‘骗局’ (deception) is out of place in the TT. There is no single lexical item in this stretch of language that suggests or can be associated with this lexical item. Furthermore, ‘华而不实的骗局’ is an unlikely collocation in Chinese. ‘华而不实’ refers to something flashy with no substance. To translate ‘hype’ as ‘华而不实的骗局’

(ostentatious and superficial show of deception) has rendered this part of the text incoherent. Instead, ‘amidst the hype’ may be translated as ‘在这一片吹嘘声中’ (in the midst of lavish praises).

Table 6.9: Text 7

| | ST | TT | BT | Problems Affecting Text Coherence |
|---|---|--|---|--|
| CHUNK I Thesis (E1) | (1) Firstly, Americans no longer feel safe and secure in 'Fortress America'. | (1)首先, 置身美国主要城市的美国人不再有安全感了。 | (1) Firstly, Americans in the major America cities do not possess a sense of security anymore | |
| CHUNK II Substantiation (E2) | (2) Everyday life —waking up in the morning, commuting to office and switching on the computer—has become a series of potentially lethal acts. | (2)他们每一天例常的生活——早上起身后, 通勤到办公室去, 按下电脑按钮已经成为一系列可能致死的动作了。 | (2) Their everyday <u>life</u> —after waking up in the morning, commuting to office, switching on the computer has become a series of potentially lethal acts. | |
| Further Substantiation (E3-E5) | (3) Obviously I can't offer any solution to this multi-faceted threat except to observe that the '9/11' attacks were a coming of age for the United States. (4) Effectively, the American people have been put on notice: their action—or rather the actions of their leader—will have serious ramifications on their lives, (5) and isolationism is self-defeating. | (3) 显而易见的是, 我不能为这个多层面的威胁提供任何解决方案, (4) 我只能观察到“九一一”事件让美国进入另一个时代。(5) <u>这个事件有效的提高了美国人的警觉性</u> , 他们的行为, 或者说他们领袖的行为会 <u>严重的影响到他们的生命</u> , (6)孤立主义是一种 <u>自我毁灭</u> 的行为, | (3) Obviously I can't offer any solution to this multi-faceted threat, I only manage to observe that the '9/11' attacks were a coming of age for the United States. (4) <u>This incident has effectively heightened the alertness of the Americans</u> , (5) their actions <u>or</u> maybe it can be said the actions of their leaders will <u>seriously endanger their lives</u> , (6) isolationism is <u>self-destruction</u> . | <u>Mistranslation:</u> 'effectively', 'put on notice', 'lives', 'self-defeating' <u>Problem:</u> Intended meaning of the text changed Interpretation not derivable from the ST |
| CHUNK III | (6) An ostrich is no less vulnerable when it buries | (7) 一只把头埋进沙堆里 | (7) An ostrich which buries its head in the sand is no | |

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| Conclusion (E6) | its head in the sand. | 的鸵鸟一样是容易受伤的。 | less vulnerable. | |
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Mistranslation of a string of lexical items in E(3)–E(6), Chunk II, has seriously compromised the meaning of this text intended to substantiate the author’s claims, giving rise to interpretations not derivable from the original text.

In E(4), Chunk II of the ST, the lexical items ‘*effectively*’, ‘*put on notice*’, ‘*serious ramifications*’, ‘*lives*’ and ‘*self-defeating*’ have been inaccurately translated. The adverb ‘*effectively*’ was rendered as ‘有效的’ (effectively, in a manner that works well). This adverb in the ST was to mean “in effect, that it is not precisely accurate, but that you feel it is a reasonable description or summary of a particular situation” (CCELD, 1987:451).

In English, the phrase ‘*put on notice*’ means “have been warned that something is going to happen or is likely to happen” and the punctuation device, the colon that follows, precludes an explanation: that the actions of Americans, or more accurately, the actions of their leaders, will have serious implications on their lives. However, this phrase was rendered as ‘警觉性’ in Chinese for no justifiable reason. The phrase ‘警觉性’ means “quick in perceiving sudden changes or dangers which are approaching”. Considering the co-text and context, to render the text in E(4) “*Effectively , the American people have been put on notice*” as “这个事件有效的提高了美国人的警觉性” (This incident has effectively heightened the alertness of the Americans) may inadvertently give rise to one possible interpretation of this utterance: that the incident of 9/11 has effectively heightened the Americans alertness to pay full attention to any possible attacks in the future and they are ready to deal with it.

Though the word ‘*notice*’ carries with it the meaning of ‘warning’, in this context, the meaning of this term should be viewed within the phrase ‘*put on notice*’ which is used

to express the meaning of “warning in advance”. Meanwhile, the phrase ‘*or rather*’ E(4) is a fixed expression in English used to introduce ‘a statement that expresses a different and often opposite opinion from the one that has just been expressed, and to suggest that this second statement is a truer or better one’ (CCELD, 1997: 1191). This expression has to be taken as one unit to establish its intended meaning. Obviously, the translation has not taken this into consideration; instead, it was done word for word. ‘*Or*’ was rendered as ‘或者’ and ‘*rather*’ as ‘可以这么说’ when in fact the expression ‘更准确的说’ (to put it more accurately) would have been a better choice.

To render the clause “*will have serious ramifications on their lives*” E(4) as ‘严重的影响到他们的生命’ (will seriously endanger their lives) shows that the translator has failed to identify the collocational pattern of this phrase and has tried to substitute the meanings word for word. The item ‘影响’ (influence) in Chinese does not collocate with ‘生命’ (lives). A far more acceptable collocation in Chinese is ‘威胁生命’ (threaten lives). The translator has missed the point that the item ‘*lives*’ in E(4) is the repetition of the item ‘*life*’ in E(2) – both carry the same meaning. The one in E(2) was rightly rendered as ‘生活’ whereas the one in E(4) was wrongly rendered as ‘生命’. Coincidentally, both terms ‘生活’ and ‘生命’ have the same English counterpart ‘life/lives’.

In terms of meaning, the phrase ‘*ramifications on their lives*’ means ‘the implications that it might have in things they do, events they take part and experiences that happen to them that form all or part of their lives’. As such, to render the clause “*will have serious ramifications on their lives*” as ‘严重的影响到他们的生命’ (has seriously endangered their lives) is illogical.

The item '*self-defeating*' E(5) refers to "useless action which is likely to cause difficulties instead of producing useful results". Compared to the translator's choice '自我毁灭' (self-destruction), '适得其反' (countering one's desire/accomplish just the reverse) would have been a better choice.

To sum up, a possible revision of the TT of this stretch of language will be:

可以说, 美国人受到了警告: 他们的行为 (更准确的说, 他们领袖的行为) 会严重牵连到他们的生活。孤立主义只会取得反效果, 一只把头埋进沙堆里的鸵鸟一样是会受到伤害的。

BT: It can be said that the Americans have been warned: their actions (or rather, the actions of their leaders) will seriously affect their lives. Isolationism is to accomplish just the opposite. An ostrich which buries its head in the sand is no less vulnerable.

Table 6.10: Text 8

| | ST | TT | BT | Problems Affecting Text Coherence |
|--|---|--|---|--|
| CHUNK I Thesis (to be countered later) (E1) | (1) To Malaysians, Singapore has always seemed extremely strong and prosperous. | (1) 马来西亚人眼中的新加坡是一个强大又富有的国家。 | (1) In the eyes of Malaysians, Singapore is a strong and prosperous nation. | |
| Enhancer (E2-E3) | (2) It was better organized, better managed and more efficient and so much richer. (3) Just imagine the frustration. | (2)它比马来西亚更井然有序、更富足，(3)它的治理方式比马来西亚更好、更有效率，(4)你可以想像马来西亚人的沮丧和挫折感。 | (2) It was more organized, {and} richer. (3) The way it was governed was much better, (and) more efficient than Malaysia. (4) You can imagine the frustration and setback of Malaysians (towards this). | |
| CHUNK II Opposition | (4) But this is no longer the case. | (5)但是现在情况可就大大的不一样了。 | (5) But now the situation is greatly different. | |
| CHUNK III Substantiation | (5) The surprising success of the Port of Tanjung Pelapas (PTP) in Johor has startled Malaysians and turned PTP's owner, Syed Mokhtar, into a national hero. (6) His ability to | (6)柔佛丹絨柏勒巴斯港口 (Port of Tanjung Pelepas (PTP)) 出乎意料之外的成功让马 | (6) The surprising success of Port Tanjung Pelepas (PTP) has made Malaysian jaws dropped, (7) and consequently, PTP's owner | |
| | compete head-on with one of Singapore's core competencies—its ports—has altered the terms of the engagement. (7) Suddenly, | 来西亚人看傻了眼，(7)丹絨柏勒巴斯的业主赛莫达 (Syed Mokhtar) 也因 | Syed Mokhtar has turned famous overnight, (and) became a national hero. (8) The competition of ports used to be Singapore's | |

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| | <p>Singapore does not look so invulnerable or so superior. (8) If a former rice-trader can figure out a way of competing against Singaporeans and successfully, others can too.</p> | <p>此 一 举 成 名，成 了 国 家 英 雄 人 物。(8) 港 口 竞 争 向 来 是 新 加 坡 的 强 项，而 他 竟 然 能 和 新 加 坡 一 较 长 短，(9) 这 不 但 扭 转 了 整 个 局 势，也 把 向 来 高 高 在 上 又 无 懈 可 击 的 新 加 坡 在 一 夜 之 间 缩 小 变 弱 了。(10) 如 果 一 个 前 米 商 有 办 法 和 新 加 坡 政 府 竞 争，而 且 还 赢 了 个 马 鼻，其 他 人 也 一 样 可 以 做 得 到。</p> | <p>strong competency, yet he manages to compete with Singapore. (9) This (has) not only made a twist to the situation, but has dwarfed and weakened Singapore, (which is) supposedly flawless and superior, overnight. (10) If a former rice-trader can figure out the way to compete with the government of Singapore, and win by a nose, others can do so too.</p> | |
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| <p>CHUNK IV</p> <p>Conclusion</p> | <p>(9) Malaysians have finally stumbled onto a winning formula that combines cheap and well-located infrastructure, and international capital and managerial expertise.</p> | <p>(11) 优越的地理位置、廉宜的基本设施、配合国际资金和专业化的管理方式，马来西亚人终于找到了一个必胜的妙方。(12) 这种意识大大的扭转了双方的关系，也转换了未来的跑道。</p> | <p>(11) <u>Impeccable geographical location, cheap infrastructure matched by international capital and professional management style, at last Malaysians have found an incredible winning formula.</u> (12) <u>This recognition has changed drastically the relations of both countries, putting each on a different track to the future.)</u></p> | <p><u>Heedless rechunking:</u> E(9)</p> <p><u>Problem:</u> Changing the intended meaning of the stretch of language. Resulting in interpretational deviation from the original ST</p> <p><u>Mistranslation:</u> '<i>stumbled onto</i>'</p> <p><u>Problem:</u></p> <p>Producing the opposite meaning</p> <p><u>Arbitrary text expansion:</u> E12, TT</p> <p><u>Problem:</u> Building into it a semantic redundancy absent in the ST</p> |
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Rechunking of E(9), mistranslation of the phrase ‘*stumbled onto*’ and the arbitrary text expansion (by adding information which is not present in the ST) in Chunk IV illustrate how translation can, and does, change the intended meaning and the underlying semantic relations between propositions.

A comparison between the ST and the TT reveals that E(9) in Chunk IV was wrongly translated. From the grammar point of view, E(9) is made up of two clauses, namely (1) “Malaysians have finally stumbled onto a winning formula”; and (2) (The winning formula) “combines cheap and well-located infrastructure, and international capital and managerial expertise”. In the TT, these two independent clauses are combined, and the second was made into the relative clause “*that combines cheap and well-located infrastructure, and international capital and managerial expertise*”. The noun phrases ‘*cheap and well-located infrastructure*’, ‘*international capital*’ and ‘*managerial expertise*’ modify the verb ‘*combines*’.

The meaning of groups of words, be they phrases or clauses, must be interpreted and analyzed as one meaningful unit (Baker 1992). However, the phrase ‘*cheap and well-located infrastructure*’ embedded in the relative clause has been split into two and rendered as: ‘优越的地理位置、廉宜的基本设施’ (Impeccable geographical location, cheap infrastructure). In the ST, ‘geographical location’ is not mentioned, and hence, the presence of it in the TT is unjustifiable. In fact, this phrase can be easily rendered as one meaningful unit: ‘廉宜、地点适当的基础设施’ (cheap and well-located infrastructure). This heedless rechunking leads interpretation to a totally different path from that of the ST with the result that one of the possible and most likely interpretations of the TT readers will be: Malaysia’s geographical location is impeccable.

The phrase *stumbled onto* in E(9) was inaccurately rendered as ‘找到了’ (found) when it would have been more appropriate to translate it as ‘无意中发现’ (discover unexpectedly). In fact, the phrases ‘*stumbled onto*’ and ‘找到了’ (found) are opposite in meaning and implication.

In the TT, E(12) concludes the text by stating: ‘这种意识大大的扭转了双方的关系，也转换了未来的跑道’ (This recognition has changed drastically the relations of both countries, putting each on a different track to the future). This is a proposition entirely of the translator, as it does not appear in the ST at all. It is not clear what the demonstrative pronoun ‘这种’ (this) in ‘这种意识’ (this recognition/awareness) refers to. The translator may have read too much into the text; the TT was simply expanded, building into what Blum-Kulka termed ‘a semantic redundancy absent in the original’ (1986:21).

There is no evidence or hint whatsoever in the ST about “different tracks” and “the future”. This ‘semantic redundancy’ shows that the translators had gone off the tangent from Grice’s (1975) maxim of Quality: ‘try to make your contribution one that is true’ and ‘do not say that for which you lack adequate evidence’ (see Chapter 4, section 4.4.2.3.2; p.126). E(11) in the TT may be improved as follows:

廉宜、地点适当的基础设施，还有国际资金及专业化的管理方式让马来西亚最终意外的发现了一个致胜的方法。

BT: cheap, well-located infrastructure, and international capital and professional management style has eventually enabled Malaysia to discover a winning formula.

Table 6.11: Text 9

| | ST | TT | BT | Problems Affecting Text Coherence |
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| CHUNK 1 Introduction (E1-E3) | <p>(1) The Persatuan Ulama Malaysia (PUM) recently submitted a memorandum to the Chairman of the Council of Rulers against two newspaper columnists and three other individuals whom they claimed had denigrated Islam. (2) Amongst those cited by the PUM in their memorandum were Sisters in Islam executive director Zainah Anwar, academic and columnist Farish A. Noor, Universiti Malaya lecturer Patricia Martinez, The Sun columnist Akbar Ali and Malay intellectual Kassim Ahmad. (3) Along with six other Islamic organizations, PUM argued in their memorandum that the individuals cited had disparaged the faith and the institution of <i>ulama</i>.</p> | <p>(1) 马来西亚宗教学者协会 (PUM) 最近呈交了一份备忘录给统治者理事会的主席, (2) 对他们宣称污蔑伊斯兰的两位报章专栏作者和另外三个人提出严重抗议。 (3) “榜上有名”的有, 伊斯兰姐妹组织执行总监再娜安华、学者兼专栏作家法立诺、马大讲师马尔蒂尼兹 (Patricia Martinez)、《太阳报》专栏作家阿克巴阿里 (Akhar</p> | <p>(1) The Persatuan Ulama Malaysia (PUM) has recently submitted a memorandum to the Chairman of the Council of Rulers, (2) lodging a strong protest against two newspaper columnists and three other individuals whom they alleged to have denigrated Islam. (3) “On the list” are: Sisters in Islam executive director Zainah Anwar, academic and columnist Farish A Noor, University Malaya lecturer Patricia Martinez, <The Sun> columnist Akbar Ali and Malay intellectual Kassim Ahmad. (4) In their memorandum, PUM along with six other Islamic organizations argued that, the individuals cited above had disparaged faith and the institution of ulama.</p> | |

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| | | Ali) 和 马 来 知 识 分 子 卡 星 阿 末 (Kassim Ahmad)。 (4) 在 他 们 的 备 忘 录 中, 马 来 西 亚 宗 教 学 者 协 会 连 同 其 他 六 个 伊 斯 兰 组 织 争 论 道, 上 述 人 士 藐 视 信 仰 和 宗 教 学 者 组 织。 | | |
| Thesis Cited (later to be countered) (E4-E6) | (4) The memorandum has attracted considerable publicity and was covered extensively by the local media. (5) However I suspect most Malaysians would have read the news, yawned and then turned over the page: a squabble between a bunch of writers and the <i>ulama</i> ? (6) Who cares? | (5) 据 我 所 知, 这 份 备 忘 录 吸 引 了 公 众 的 注 意 力, (6) 也 在 本 地 媒 体 上 大 肆 报 导, (7) 但 是 我 怀 疑 大 多 数 马 来 西 亚 人 只 是 看 看 这 些 新 闻, 然 后 打 着 哈 欠 翻 到 另 一 页 去, (8) 一 小 撮 作 家 和 宗 教 学 者 | (5) As far as I know, this memorandum has attracted the public's attention, (6) and was covered extensively in the local media, (7) but I suspect that most Malaysians would have just browsed the news, and then yawned and turned to another page, (8) a tiff between a handful of writers and the <i>ulama</i> , who cares? | |
| | | 之 间 的 小 口 角, 谁 会 在 乎 呢? | | |
| CHUNK II Opposition (E7-E9) | (7) Well they are wrong—very wrong. (8) The face-off between PUM and the six individuals is an | (9) 我 想 他 们 错 了, 而 且 是 大 错 特 错。 (10) 马 来 西 亚 | (9) I think they are wrong, and are very, very wrong. (10) The face-off between PUM and the six individuals is an | <u>Mistranslation:</u> 'practice' <u>Problem:</u> Changing the intended |

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| | <p>extremely important test for Malaysia and for the practice of Islam in Malaysia. (9) It will have a major impact on how Malaysia copes with the issue of religious extremism, the position and orientation of the ulama as well as the overarching question of democracy within Islamic discourse.</p> | <p>宗教学者协会和上述六人的对峙对马来西亚和马来西亚的伊斯兰教义来说,是一项极其重要的考验。(11)它对马来西亚如何处理宗教极端主义、宗教学者的定位和立场,以及伊斯兰内部民主对话的关键性问题有着重大的冲击。</p> | <p>extremely important test for Malaysia and Malaysia's Islamic <u>doctrine</u>. (11) It has a significant impact on how Malaysia handles the issue of religious extremism, the positioning and stand of the ulama and also key questions pertaining to Islam's internal democratic dialogue.</p> | <p>meaning of the author</p> |
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| Transition Sentence (E10) | (10) So why is this issue so important for Malaysia? | (12)为什么这个课题对马来西亚这么重要呢? | (12) Why is this issue so important for Malaysia? | |
| CHUNK III Substantiation (E11-E13) | (11) There are four reasons why: (12) firstly, because Malaysia is a majority Muslim nation, (13) Islamic practices will have a significant impact on the entire nation; | (13)原因有四个。 (14)首先,马来西亚是一个穆斯林居多的国家, (15)伊斯兰教义对整个国家将造成相当大的冲击。 | (13) There are four reasons. (14) Firstly, Malaysia is a country with a Muslim majority. (15) Islamic <u>doctrine</u> will have a significant impact on the entire nation. | Mistranslation: <i>'practices'</i> <u>Problem:</u> Changing the intended meaning of the author |
| Substantiation (E14-E15) | (14) secondly, if it is accepted that Malaysia's governance and administration should be based on Islamic principles, (15) then the interpretation and implementation of those principles should be debated and widely considered; | (16)再者,如果我们接受马来西亚政府和管理层应该以伊斯兰理念为基准, (17)那么我们就应该针对这些理念的诠释进行广泛讨论,并多加关注。 | (16) In addition, if we accept that Malaysia's government and the management should use Islamic principles as the norm, (17) then we should debate widely pertaining to the interpretation of these principles, and give due consideration. | |
| Substantiation (E16) | (16) thirdly, that this discourse should not be limited to a small section of the population; | (18)三者,类似这种对话不应只局限于一小撮人。 | (18) Thirdly, dialogue as this should not be limited to a small group of people. | |

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| Substantiation (E17) | (17) and fourthly, that we are embarking on an extremely exciting—and let’s face it—potentially bumpy ride as we endeavour to meld the virtues of democracy, good governance and modernity with the timeless principles elucidated in the Holy Koran. | (19) 四者, 在我们试图宣告, 自己因遵循可兰经的理念而拥有民主、优秀的政府以及现代化等优势的时候, (20)我们正置身于惊险、颠簸的路途上。 | (19) Fourthly, when we attempt to pronounce that we own the advantage of democracy, <u>good government and also modernization because we have followed the principles of the Holy Koran,</u> (20) we are on an <u>alarmingly dangerous and bumpy road.</u> | <u>Wilful rewriting:</u> Words are left out in the translation <u>Problem:</u> Changing logical relations between ideas. Distorting the meaning of an utterance |
| Further substantiation (E18-E20) | (18) What we are doing in Malaysia has not really been attempted elsewhere in the Islamic world. (19) We are entrusted with an enormous burden. (20) Given the incompetence, corruption and injustice in much of the Arab Muslim world, our model of Islamic practices, moderation , minority rights, development and social justice will become increasingly valuable for the entire globe. | (21) 事实上, 我们在马来西亚所做的, 其他伊斯兰世界的国家都还没有真正做到。 (22)我们肩负大任重责。 (23)尤其在阿拉伯伊斯兰世界的无能、腐败和不公义的相较之下, (24)我们为伊斯兰理念的实行所树立的典范, (25)以及对现代化、少数民族群的权益、发展和社会公义这些问题的重视, 予全球 | (21) In fact, what we have done in Malaysia, the other Muslim countries have not yet been able to do. (22) We shoulder a huge responsibility. (23) Especially in comparison with the incompetence, corruption and injustice in the Arab Islamic world, (24) <u>what we have done for the practice of Islamic doctrine is an exemplar</u> (25)and also the emphasis on questions such as <u>modernization</u> , the rights of the minority ethnic groups, development and social justice, will become more and more | <u>Mistranslation:</u> ‘model’ and ‘moderation’ <u>Problem:</u> Subtle contribution to the overall meaning of the text is lost |

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| | | 的发展而言,将变得越来越重要。 | important in terms of global development. | |
| CHUNK IV Conclusion (E21) | (21) This means that we shouldn't rush things or deny space to serious and reasonable voices from outside the ulama. | (26)这意味着我们不该匆促了事或拒绝宗教学者以外那些认真又合理的声音。 | (26) This means that we shouldn't rush to conclude the matter or reject serious and reasonable voices besides the ulamas'. | |

In Text 9, individual words have been inaccurately translated, creating occasional awkward textual links in the TT. The most serious mistake in this text, is to be found in E(17) which acts as a substantiation for the thesis. Mistranslation of this stretch of language has led to a significant shift in pragmatic coherence. In this element, words are translated as if they are not part of a discourse embedded in a particular context of situation; in other words, context-free. E (17) is reproduced below to illustrate the way in which words have been translated randomly:

And fourthly we are embarking on an extremely exciting—and let's face

四者 我们 惊险

it—potentially bumpy ride as we endeavour to meld the virtues of

颠簸 路途 试图 优势

democracy , good governance and modernity with the timeless principles

民主 优秀的政府 以及 现代化

elucidated in the Holy Koran .

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Between these supposedly words of equivalence in the target language, the words inserted changed the entire discourse. The logical relation between the ideas in E(17) in the ST is as follows: we strive to meld the virtues of democracy, good governance and modernity with the timeless principles explained in the Holy Koran, we are engaging in an extremely exciting and most probably rough journey.

The logical relations between the ideas in E(19) and E(20) in the TT, however, are presented in a totally different light:

- (1) Following the principles of the Holy Koran enables us to own the advantage of democracy, good government and also modernization; and,
- (2) We are on an alarmingly dangerous road when we attempt to pronounce that we own the advantage of democracy, good government and also modernization.

In this instance, the translator has clearly failed to identify words colligated to give specific meanings, and is therefore unable to establish relationships among these text units correctly. In the process of interpreting the message and assigning meaning to a string of words, the words do not merge with one another into phrases and clauses in an organized and systematic way, but rather they stand as individual items on their own.

This observation directs us to the task of a translator, which is a lot more than merely putting equivalents of individual words together. A translator must first be an effective reader who, in the process of understanding a written text, performs a number of simultaneous tasks as proposed by Celce-Murcia & Olshtain (2006: 119): “*decode* the message by recognizing the written signs, *interpret* the message by assigning meaning to the string of words, and finally, *understand* what author’s intention was” (italics original).

Though in the TT a complete Chinese sentence is rendered, the sentence does not say what it is supposed to mean.

To stay true to the author's utterance, here is the proposed translation for E(17) in the TT :

第四，当我们尽力将民主、好的治理及现代化的优点与阐释于可兰经永恒不变的原理融合在一起时，我们正开始了一场异常兴奋的，但实际上也极有可能荆棘载途的旅程。

BT: Fourthly, when we try our best to meld the virtues of democracy, good governance and modernity with the enduring principles of the Holy Koran, we are embarking on an extremely exciting – but in reality – most probably a journey beset with difficulties.

Apart from E(17), a few items in this text have been wrongly translated. The first is the phrase '*practice of Islam*' (E8) and '*Islamic practices*' (E13). Both phrases point to the ways in which Islam is being applied and actualized in daily lives. A '*doctrine*' is about theories whereas a *practice* is about activities. The Chinese equivalent of the item '*practice*' is '实践'. As such, E(8) should have been rendered as:

“马来西亚宗教学者协会和上述六人的对峙对马来西亚和伊斯兰在马来西亚的实践来说，是一项极其重要的考验’。

BT: For Malaysia and the practice of Islam in Malaysia, the face-off between PUM and the six individuals is an extremely important test.

The item *moderation* in E(20) in the ST is rendered wrongly as “现代化” (modernization). *Moderation* means ‘not extreme or excessive, avoiding the more radical extremes of political and social opinion’. The correct Chinese equivalent is ‘中庸’ (moderation). It is highly likely that the translator has mistaken “moderation” as “modernization”.

The word '*model*' has a number of dictionary equivalents. In E(20) in the ST, the meaning would have to be ‘the typical style’, given the context it is in. To render the

translation of '*our model of Islamic practices*' as '我们为伊斯兰理念的实行所树立的典范' (what we have done for the practice of Islamic doctrine is an example) is adding meaning that is not found in the original utterance. It would be more acceptable, and effective, to render the phrase as '我国的回教实践**模式**' (our country's model of Islamic practices).

Table 6.12: Text 10

| | ST | TT | BT | Problems Affecting Text Coherence |
|---|--|---|--|---|
| CHUNK I Thesis Cited (to be Countered later) (E1-E3) | (1) Who will win over the hearts and minds of Indonesia's two hundred million Muslims? (2) Certainly, the images of extremism and violence have monopolized the headlines. (3) However, the struggle between two contrasting visions of Islam—'liberal' on the one hand and 'literalist' on the other is on-going. | (1) 谁会赢得印尼两亿名穆斯林的心? (2) 当然, 偏激和暴力图像往往会独占报章封面头条。(3) 然而, 伊斯兰世界里的两大派系之争, 即“自由”伊斯兰和“原教旨”伊斯兰的纷扰仍然没完没了。 | (1) Who will win over the hearts of Indonesia's two hundred million Muslims? (2) Certainly, images of extremism and violence usually occupy the newspaper headlines. (3) However, the struggle between the two main groups in the Islamic circle, between the "liberal" Islam and "fundamentalist" Islam that is, still sees no end. | |
| CHUNK II Opposition (E4) | (4) Still, in Indonesia, the moderates are a force to be reckoned with. | (4) 在印尼, 温和派的势力不容忽视。 | (4) In Indonesia, the influence of the moderates are to be taken seriously. | |
| CHUNK III Substantiation (E5-E8) | (5) Unlike most other Muslim countries such as Pakistan and Egypt, moderate scholars, thinkers and political activists occupy key positions in Indonesia. (6) The internationally celebrated scholar, Nurcholish Majid, Azyurmardi Azra, Dean of the leading mainstream Indonesian seminary, and IAIN's (State Academy of | (5) 这里(印尼)的情况和其他伊斯兰国家如巴基斯坦和埃及等不一样, 温和派学者、思想家和政治分子主导了国家主要的政权。(6) 举世闻名的学者马吉 (Nurcholish Majid) 和印尼首屈一指的伊斯兰学院——国家伊斯兰科学学术 | (5) Situation here (Indonesia) is different from other Islamic countries like Pakistan and Egypt, (here) moderate scholars, thinkers and politicians <u>lead the country's main political regime.</u> (6) Internationally celebrated scholar, Nurcholish Majid and the dean of the best Islamic college — the State Academy of Islamic | <u>Mistranslation:</u> The clause 'occupying key positions in Indonesia' <u>Problem:</u> Distorting the assumption underlying the argument of this text Disrupting the sense of continuity between the Opposition and the |

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| | <p>Islamic Sciences) Syarif Hidayatullah, are among the leading <u>moderates</u>. (7) The two men are known for their willingness to address the challenges of modernity, their tolerance of other faiths as well as their sensitivity to gender rights. (8) There are also a number of young-generation figures—such as the irrepressible political commentator Rizal Mallarangeng and the academic Luthfi Assyaukanie.</p> | <p>研究所 (IAIN) 所长阿兹拉 (Azyurmadi Azra), 都是温和派中的佼佼者。 (7) 上述两人最为人所称道的是他们愿意正视现代化的挑战, 包括其他信仰和对性别平等课题的敏感。 (8) 同时也有一批年轻后浪崛起, 如伊斯兰教士联合会 (Nahadatul Ulama , 在马来西亚原称回教教士联合会, 简称回联) 中桀骜不驯的人力资源发展部</p> | <p>Sciences (IAIN), Syarif Hidayatullah are among the leading moderates. (7) The two are best known for <u>their willingness to view seriously the challenges of modernization, including other faiths and the sensitivities to gender equalities</u>. (8) At the same time a group of younger generation has also emerged, for instance the Islamic Ulama Union* (*direct translation) (Nahadatul Ulama, In Malaysia, it was originally known as the Islamic -Hui Jiao- Ulama Federation, NU in short), and the academic Luthfi Assyaukanie.</p> | <p>Substantiation of the argument</p> <p><u>Failure in maintaining the original text structure:</u></p> <p>Parallel structure of the ST not maintained in the TT</p> <p><u>Problem:</u> Eroding the impact of the message</p> <p>Affecting the consistency in tone and meaning</p> |
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| | | 主任乌立阿布沙阿达拉 (Ulil Abshar-Abdalla) 和学者鲁特菲阿斯雅乌卡尼 (Lutfi Assyaukanie) 等。 | | |
| Further Substantiation (E9-E14) | (9) On the other hand, there are ultra-conservative leaders such as Hidayat Nur Wahid of the Justice Party and the recently detained Ja'afar Umar Thalib of Laskar Jihad. (10) Both espouse a more radical agenda that calls for the wholesale imposition of the Syariah Law. (11) Certainly, there is no fondness between the two groups. (12) Recently, the Laskar Jihad leader was quoted in the Indonesian newsweekly <i>Gatra</i> as saying “the difference between us and them (the <u>liberals</u>) is the same as between the followers of Islam and non-believers”. (13) However, the <u>moderates</u> are not running scared. (14) Whilst the majority of Indonesians are middle-of-the-road in terms of religious practices, | (9) 另一方面，还有一些超级保守的领袖，如公正党的希达雅特努尔华希 (Hidayat Nur Wahid) 和圣战军的嘉阿法乌玛达立布 (Jaafar Umar Thalib),(10) 这两个人就希望能够在印尼全面实施伊斯兰法令。(11)当然，两股势力之间都彼此不咬弦。(12)近来，《印尼新闻周报》(Gatra) 就引述了圣战军领袖的一番话：“我们和他们之间的差异就像穆斯林和非穆斯林之间的差异一样。”(13)不过，温和派并不因此胆怯,(14)因为绝大多数的印尼人在宗教方面都抱持中立态度；(15)而实际上，印尼的自由开放风气也造 | (9) On the other hand, there are ultra-conservative leaders such as Hidayat Nur Wahid of the Justice Party and Jaafar Umar Thalib of Laskar Jihad. (10) These two people have aspired to full implementation of hope to implement wholesomely the Syariah Law. (11) Certainly, there has been much discord between these two forces. (12) Recently, <i>Indonesia Newsweekly</i> (Gastro) had quoted words from the leaders of Laskar Jihad, “ the difference between us and them is the same as (that) between Muslims and non-Muslims”. (13) However, the moderates are not therefore running scared (14) because the majority of Indonesian remains neutral in terms of religion, <u>(15) and in reality, the openness and liberal</u> | <u>Mistranslation:</u> the marked collocation ‘critical mass’ <u>Problem:</u> Affecting the logical relation between sequence of ideas and the inference that can be drawn by Chinese readers |

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| | the republic's liberals have in fact achieved a critical mass. | <u>就了一群有批判意识的群众。</u> | <u>atmosphere in Indonesia has also produced a mass with critical awareness.</u> | |
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This text is a salient example whereby mistranslation at the linguistic level of clauses in the ST can badly affect the assumption underlying an argument and jeopardize the sense of continuity between the claim contained in the Opposition and the subsequent Substantiation in the TT.

The mistranslation of the clause ‘*occupy key positions*’ in E(5) in the ST has critically affected the assumption of the argument in this text: Why are the moderates a force to be reckoned with? To substantiate the claim that in Indonesia, “*the moderates are a force to be reckoned with*” in E(4), the reason is given immediately after: that Indonesia’s moderates hold important jobs or positions such as the dean of a leading mainstream Indonesia seminary, political commentator and academic (E6-E8). The positions of these moderates suggest that they may exert influence over others. The clause ‘*occupy key positions in Indonesia*’ in E(5) was rendered erroneously as ‘主导了国家主要的政权’ (leading the country’s main political regime) in the TT. The term ‘政权’ in Chinese means “实行政治统治的权利” (the political power to rule a country).

Logically, if this group of moderate Muslims has the political power to rule and govern Indonesia, the images of extremism and violence would not have monopolized the headlines. Above all, the positions occupied by the moderates mentioned in E(6) and E(8) in the ST do not appear to support what is claimed in the TT: “这里(印尼) 的情况和其他伊斯兰国家如巴基斯坦和埃及等不一样，温和派学者、思想家和政治分子 主导了国家主要的政权”。(Situation here (In Indonesia) is different from that of other Islamic countries like Pakistan and Egypt, (here) moderate scholars, thinkers and politicians lead the country’s main political regime).

Nurcholish Majid is a celebrated scholar, Azyurmardi Azra a dean, Rizal Mallarangeng a political commentator and Luthfi Assyaukanie an academic. The key positions they occupy in their respective fields would mean that they are in a position to stand up for what they believe and advocate, namely the moderate outlook. To reflect this meaning, the TT of E(5) may be revised as follows:

印尼的情况和其他伊斯兰国家如巴基斯坦和埃及等不一样。在这里温和派学者、思想家和政治活跃分子在各自的领域中担任重要的职位。

BT: Situation in Indonesia is different from that of other Islamic countries like Pakistan and Egypt. In this country, moderate scholars, thinkers and political activists hold key positions in their respective fields.

The mistranslation of E(14) in Chunk IV in the ST, meanwhile, has disrupted the flow of ideas in the TT, and affected the inference that can be drawn by the Chinese text readers. In the ST, the sequence of ideas in E(11) – E(14) is as follows: though the moderates have been likened to ‘the non-believers’, they are not afraid. This is due to the fact that although the majority of Indonesians are neutral in their standing when it comes to religion, the liberals/moderates have actually acquired a substantial number of followers.

However, in the TT, a different relation between the ideas emerge, as follows: though the moderates have been described as ‘the non-believers’, they are not running scared. This is because the majority of Indonesians are neither supporters of the liberals nor the moderates, they remain neutral in terms of religion. The second reason is that Indonesia’s openness and liberal atmosphere has created a large group of people with critical awareness. The difference in relations in the sequence of ideas in this stretch of language has affected the meaning conveyed by the ST.

On closer analysis, the researcher has the following observations with regard to E(15) in the TT: Firstly, the translator has failed to see that the word '*liberals*' in E(14) in the ST is synonymous with the following: *the 'liberal'* in E(3), *the leading 'moderates'* in E(6), '*the liberals*' in E(12) and *the 'moderates'* in E(13). In fact, they are used interchangeably in the text. Secondly, the conjunction '*whilst*' at the beginning of E(14) is used in the sense of "although" to represent a contrast between the content of the two successive clauses. Thirdly, the translator has mistranslated the marked collocation of '*critical mass*'. It is true that the word '*critical*' could mean 'the ability to examine and judge things carefully', and '*mass*' refers to 'a large number of people'. Taking these dictionary meanings, the translator has translated '*critical mass*' as '一群有批判意识的群众' (a group of people who are able to examine and judge things carefully) which is entirely out of context. '*Critical mass*', a marked collocation here, is an unusual combination of words that challenges the readers' expectations (Baker 1992:51). The item *critical* is more typically associated with words like "moment", "thinking", "remark", "climate", etc. The translator has combined the 'typical' meaning of the two words and as a consequence, has conveyed the wrong meaning in the TT.

The mistranslation of '*critical mass*' shows that a translator can easily misinterpret a collocation in the ST as long as a collocation can be found in the target language which seems to convey the meaning of the source collocation. Nonetheless, if the translator has interpreted the collocates in context, taking into consideration that E(14) is to substantiate the claim that "Indonesia's moderates are a force to be reckoned with", the meaning of the phrase could be made out easily to mean: 'a quantity crucial or substantial enough to give the moderates the support they need to counter the influence and the accusations of the Laskar Jihad leader that "the liberals are the non-believers"' (E 12).

To this end, E (13) to E (15) in the TT could have been expressed in the following manner:

(13) 不过，温和派并不因此胆怯。(14) 虽然绝大多数的印尼人在宗教的实践方面都保持中庸的态度；(15) 但印尼的温和派已经拥有为数不少的追随者。

BT: However, the moderates are not running scared. Though the majority of Indonesians are middle-of-the-road in terms of religious practices, but the liberals have acquired quite a substantial number of followers.

Here, at the beginning of E(14) and E(15), the correlative conjunction ‘虽然...但’ (although...but) is proposed to express the relation of cause and effect: that the moderates are not scared because they have acquired a substantial number of followers.

This text also contains sentences of parallel structure which play a cohesive role; the structure is used to drive home the intended message in a forceful way. This rhetorical device was used in E(7), Chunk III to bring out the qualities of the two leading moderates which are widely recognized by others. The similar grammatical form among the three phrases, namely, “**their** willingness to address the challenges of modernity, **their** tolerance of other faiths and **their** sensitivity to gender rights” reinforces and highlights a close relation not only between the structure, but more importantly, the consistency in tone and the relatedness of meaning. However, the parallel structure is not maintained in the TT. The subject ‘*their*’, repeated thrice in the ST, has been dropped. Apart from this, the item ‘*tolerance*’ is not translated and as a result, the consistency and coherence of the three parallel elements in the prepositional phrase in the ST is lost in the Chinese text. A proposed revision for (E7) would go as follows:

“上述两人最为人所称道的是：他们愿意正视现代化的挑战，他们对其他信仰的宽容，以及他们对性别平等课题的敏感”。

BT: The two men above are commended for their willingness to address the challenges of modernity, their tolerance of other faiths as well as their sensitivity to gender rights.

Table 6.13: Text 11

| | ST | TT | BT | Problems Affecting Text Coherence |
|--|--|--|---|--|
| CHUNK I General Thesis (E1) | (1) Elsewhere in the Islamic world, the religious establishment has often sacrificed its independence in working hand-in-glove with the authorities. | (1) 在伊斯兰世界的其他国家中，宗教团体为了要和掌权者配合，常常需要牺牲它们的自主性； | (1) In other countries in the Islamic world, in order to be in sync with the government, religious establishments often have to sacrifice their autonomy; | |
| Specific Thesis (cited to be counter-argued) (E2) | (2) At the same time, liberally-inclined writers and thinkers are generally embattled and isolated. | (2) 同时，有自由倾向的作家和思想家通常都会被监视或孤立起来。 | (2) at the same time, liberally-inclined writers and thinkers are often subjected to surveillance and isolation. | |
| Enhancer (E3) | (3) In Egypt, for example, Nobel Laureate Naguib Mahfouz was even the subject of a brutal assassination attempt in 1994. | (3) 比方说在埃及，诺贝尔文学奖得主纳吉布马哈福兹(Naguib Mahfouz)曾经是1994年残酷屠杀行动的暗杀对象。 | (3) For instance in Egypt, Nobel Laureate Naguib Mahfouz has been the subject of a brutal assassination attempt in 1994. | |

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| CHUNK II Opposition (E4) | (4) Indonesia's liberals are not going to be victims. | (4) 但印尼的自由主义者绝对不会成为受害者。 | (4) But definitely Indonesia's liberals are not going to be victims. | |
| CHUNK III Substantiation (E5-E11) | (5) They are mobilizing. (6) They think strategically. (7) They understand the media and they plan for the future. (8) A good example is the work being conducted by the Jaringan Islam Liberal—the Islamic Liberal Network. (9) The group has focused on shaping public opinion. (10) They appear on TV and radio shows, (11) they write very regularly and syndicate their commentaries in newspapers across the archipelago. | (5) 他们全体总动员，他们做策略性的思考，(6)他们了解媒体运用，也会为未来打算。(7)一个很好的例子是伊斯兰自由网站 (Islamlib com) 所做的工作：专注在雕塑民众的想法和意见；(8)他们出现在电视和电台节目中，(9)他们勤于写作，(10)并在印尼全国各地的报章上同步发表评论。 | (5) They act together, they think strategically, (6) they understand how media work, and {they} take care of their future. (7) A good example is the work done by Islamlib.com: (it) focuses on the shaping of public thinking and opinions. (8) They appear on TV and radio programmes, (9) they write diligently, (10) and also synchronize the release of their commentaries in newspapers across Indonesia. | |

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| Further Substantiation | <p>(12) The country's liberals are not effete, western-educated secularists. (13) Most of them have emerged from pesantrens. (14) They are fluent in Arabic and trained in fiqh (Islamic jurisprudence). (15) Their background gives them the confidence to debate substantive religious issues. (16) They do not retreat from confrontation.</p> | <p>(11) <u>这个国家的自由主义者并不是孤陋寡闻的。</u> (12) <u>他们是受西方教育的现世主义者,</u> (13) <u>大部分都是毕业于宗教学校, 讲得一口流利的阿拉伯语, 也接受过伊斯兰法学训练;</u> (14) <u>他们的训练背景让他们有信心独当一面的辩论宗教课题,</u> (15) <u>他们在正面交锋时从不打退堂鼓。</u></p> | <p>(11) <u>The country's liberals are by no means poorly informed.</u> (12) <u>They are western-educated secularists</u> (13) <u>Most of them have graduated from religious schools, speak fluent Arabic, and also have been trained in Islamic jurisprudence.</u> (14) <u>Their trained background gives them the confidence to debate individually the religious issues.</u> (15) <u>They never retreat when confronted face-to-face</u></p> | <p><u>Mistranslation :</u> Erroneous rechunking/attributive adjectives to the subject</p> <p><u>Problem:</u> Affecting the logical relations between ideas in this element Undermining the reasonableness of the following enhancer and further substantiation</p> |
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| Further Substantiation | (17) As Ulil Abshar-Abdalla, the NU's head of human resource development, says: "We come from within the tradition. We can challenge the conservatives head-on." | (16) 一如伊斯兰教士联合会人力资源发展部主任乌立说的：“我们都来自传统的体系，我们可以正面挑战保守派系。” | (16) As NU's head of human resource development Ulil Abshar-Abdallah says, "we all come from the traditional system, we can challenge the conservatives head-on." | |
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In this text, the rechunking and mistranslation of E(12) in the ST have seriously compromised the coherence of the stretch of language made up of E(11) to E(15) in the TT. In the ST, the logical relations between the ideas from E(12) to E(16) in Chunk III are as follows:

- (1) The liberals are not effete, western-educated secularists; they come from *peasantrens* (*peasentrens* in Arabic, which means hostel where students learn to read and master the Koran), are fluent in Arabic and are trained in Islamic jurisprudence;
- (2) This background means that they are well-equipped to debate real issues concerning Islam, and to challenge the conservatives directly and firmly.

In the TT, however, different logical relations between ideas have emerged:

- (1) The liberals are well-informed, western-educated secularists graduated from religious schools; they speak fluent Arabic and are trained in Islamic jurisprudence;
- (2) This background allows them to debate confidently on matters concerning religious issues, and, coming from the traditional system, they can challenge the conservatives head-on.

A comparison with the ST reveals that E(12) “*The country’s liberals are not effete, western-educated secularists*” (which is the second substantiation in Chunk III) is split into two parts in the TT – it is rendered as “这个国家的自由主义者并不是孤陋寡闻的。他们是受西方教育的现世主义者” (The country’s liberals are by no means poorly informed. They are western-educated secularists). As a result of this erroneous rechunking and mistranslation, the underlying semantic relations between E(9) to E(15) in the TT which act as the substantiation for the thesis seem to contradict each other.

In E(12) in the ST, the two adjectives '*effete*' and '*western-educated*' qualify the noun '*secularists*'. As such, it should be rendered as '这个国家的温和派并不是软弱无能，受西方教育的世俗主义者' (the country's moderates are not weak {and} western-educated secularists). In fact, the meaning and the structure of this element can be preserved easily. The rechunking has severely affected the coherence of the text. It is not surprising that even a casual reader will notice the awkward text development: In E(9) and E(10) of the TT, it was claimed that the liberals are not poorly informed and that they are western-educated secularists. Since they are western-educated, the following explanation that they can speak fluent Arabic and have been trained in Islamic jurisprudence sounds unconvincing – the idea of a western-educated secularist having a trained background to debate important religious issues holds very little water.

Table 6.14: Text 12

| | ST | TT | BT | Problems Affecting Text Coherence |
|---|--|---|---|---|
| CHUNK I Introduction (E1-E2) | (1) Secondly, there is a great deal more uncertainty in the North Atlantic Alliance than many would realize from listening to the British Prime Minister, Tony Blair. (2) Despite the fact that Tony Blair's face is firmly buried in George W. Bush's fundament, many Brits (and these are not just Guardian-reading pacificists), whilst horrified by the terrorist assault, are dismayed by a number of things. | (1) 再者, 北约联盟中的不稳定情况远比英国首相布莱尔所说的更严重。(2) 尽管布莱尔和布什站在同一个阵线上, 然而对很多英国人来说, 在这起恐怖袭击事件中, 有一些事情更让他们觉得沮丧。 | (2) Secondly, the uncertainty within the North Atlantic Alliance is far greater than what British Prime Minister Tony Blair described. (2) Although Blair and Bush are in the same camp, but for many Britons, in this terrorist attack, there are a number of things that really frustrate them. | |
| CHUNK II Thesis (E3) | (3) They are perplexed by the American refusal to acknowledge how their own past actions might have outraged the rest of the world. | (3) 让他们不解的是, 美国拒绝承认他们过去的种种作为可能已经侵害了美国以外的世界。 | (3) What perplexes them is America's refusal to acknowledge that their own past actions might have <u>severely harm</u> the world outside America. | <u>Lexical equivalent:</u> 'outraged' <u>Problem:</u> Significantly altering the meaning of this utterance |

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| <p>CHUNK III</p> <p>Substantiation (E4-E10)</p> | <p>(4) I watched an astounding piece of ‘live’ TV in the U.K. (BBC’s Question Time) where a studio audience tore apart a visibly distressed former American diplomat. (5) The seething anger shocked me, if only because this was taking place in London and not Beijing or Baghdad. (6) The audience that night (and these were British people, not Libyans or Cubans) asked questions about the American policy in the Middle East, about the Kyoto Protocol and the Nuclear Missile Defence. (7) Bush’s past attitude to foreign policy—‘my way or the highway’—came under detailed scrutiny and attack. (8) Similarly America’s flagrant bias towards Israel has alienated many in the Arab world for decades. (9) The manifest refusal to confront this fact stuns me time and again. (10) The audience was also chary of the prospect of an intemperate and ill-</p> | <p>(4) 我在英国看了一段震撼非常的电视直播节目(英国广播公司的“问答时间”)。(5) <u>在那个节目里,一个现场观众把美国过去的外交政策批评得一文不值。</u>(6) <u>这种怒发冲冠的情况让我震惊,因为这件事情是发生在伦敦,而不是在北京或巴格达。</u>(7) <u>那天晚上的观众(他们都是英国人,而不是比利时人或古巴人)问了很多问题。</u>(8) <u>他们严厉的批评了美国在中东的政策、京都合约、全球防御导弹系统,以及</u></p> | <p>(4) In the UK I have watched an extremely shocking live TV programme (BBC’s Question and Answer Time). (5) <u>In that programme, a studio audience criticized America’s past foreign policies as if they weren’t worth anything.</u> (6) <u>The seething anger shocked me, because this incident took place in London, and not Beijing or Baghdad.</u> (7) <u>The audience that night (they were all British, and not Libyans or Cubans) asked many questions.</u> (8) <u>They criticized severely America’s Middle East policies, the Kyoto Protocol, the Global Missile Defence System, and Bush’s past tough attitude towards foreign policies, as reflected by his famous words: “my way or the highway” (follow my way or else there is no deal).</u> (9) <u>All the while, America’s bias towards</u></p> | <p><u>Omission:</u> phrases and clauses</p> <p><u>Mistranslation:</u> ‘diplomat’</p> <p><u>Wilful rewriting/Rechunking:</u> E(6) & E(7)</p> <p><u>Problem:</u> Depriving readers of highly informative linguistic items as a result of over simplification of information. Undermining the information structure of this discourse. Considerably toning down the rhetorical effect.</p> |
| | <p>considered American</p> | <p>布什过去在外交政</p> | <p><u>Israel is notoriously known,</u></p> | |

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| | response to the assault and the possible impact on their lives. | 策上所持的强硬态度，一如他的名言“My way or the highway”（不跟从我的做法就拉倒）。(9)长久以来，美国对以色列的偏袒已经是恶名昭彰，许多阿伯拉世界的国家因此而疏远它。(10)美国表明拒绝面对这个事实，再一次的让我震惊。(11)他们也批评美国在这次袭击事件中的激愤和不顾一切的反应，及对他们的生活可能造成的冲击。 | <u>and as a result many Arab countries have estranged themselves from America.</u> (10) <u>America’s clear rejection to face this fact once again stuns me.</u> (11) They also criticized America’s outrage and intemperate response to this assault, and the possible impact on their lives. | |
| Conclusion (E11) | (11) No one seemed keen to allow the Americans a blank cheque with regard to the military action. | (12) 看起来，没有人会允许美国就军事行动所开出的 <u>空头支票</u> 。 | (12) It looks like nobody will allow America to issue <u>blank cheque</u> regarding military action. | <u>Mistranslation:</u> ‘blank cheque’ <u>Problem:</u> Altering the author’s intended meaning fundamentally |

This text illustrates that apart from mismatched lexical equivalents, unaccountable omission of linguistic elements such as phrases or clauses at any juncture of a stretch of language in the TT will alter the textual organization and affect the information structure intended in the ST. As a result, the inference that can be drawn by the ST readers in a whole unit of discourse is not made available to the TT readers.

In terms of lexical equivalents, the verb ‘outraged’ in E(3), Chunk II in the ST was rendered inaccurately as ‘侵害’, literally “damage or harm infringed upon other countries by unlawful means or force” (XDGFHYCD 2004:1054). Taking into consideration the co-text, the more accurate Chinese term would be ‘激怒’ (infuriate). The inappropriate rendering has altered the meaning of the utterance considerably.

The translators have likely regarded Chunk III as a series of stand alone sentences or clauses, rather than an entire textual unit. As seen from the ST, the lexical network of this stretch of language was built up over an extended length. The claim of how Americans’ past actions might have outraged the rest of the world is substantiated by the progressive development of two lexical chains. The first chain is developed in this way: *studio audience* → *tore apart-American diplomat* → *seething anger* → *asks questions* → *detailed scrutiny* → *attack*. The second chain is developed in this way: *American policy* → *Bush’s attitude* → *flagrant bias* → *alienated* → *manifest refusal to confront*.

The explicit and implicit information contained in the lexical chains would significantly enhance interpretation without engaging readers in unnecessary pondering. For the ST readers, the *'boiling anger'* of the studio audience was shocking because the incident shows that the Britons can no longer hide their anger. Even though they are not affected directly, they are upset.

Readers aware of the 9/11 aftermath would know that the then British Prime Minister Tony Blair had crossed an ocean to show his unequivocal support to and unity with America. In his address to Congress on September 20, 2001, nine days after the shocking attack, US President George W. Bush declared that “America has no truer friend than Great Britain” (Rubin 2005:1). As such, it is not only unimaginable and unbelievable but also shocking that a Briton would have angrily criticized and questioned a former American diplomat and challenged him in public. Apparently, the diplomat failed to offer any satisfactory answers to the questions asked.

There is no justifiable reason whatsoever to omit the line *'where a studio audience tore apart a visibly distressed former American diplomat'* (E4) and substitute it with *'一个现场观众把美国过去的外交政策批评得一文不值'* (E5) (a studio audience criticized America's past foreign policies as if they weren't worth anything). This wilful rewriting on the part of the translator has seriously compromised the intended meaning of the author, and the impact of the rhetorical effect that comes with it.

Rechunking of information in E(6) and E(7) in the ST has eroded the informativity of this stretch of language. TT readers are deprived of two highly informative items, namely '*asked questions*' and '*detailed scrutiny and attack*'. These two items are bundled into '严厉的批评' (E7), literally 'serious criticism'. The cursory treatment of these two elements has given rise to over simplification of information. It has also significantly diluted the rhetorical impact: that America has the full and undivided support from Tony Blair but there are a substantial number of Britons who are not on Tony Blair's side. In actual fact, they are questioning, examining and condemning America's past actions and policies.

It is generally impossible to reproduce networks of lexical cohesion in the TT in ways identical to those of the source text (Baker 1992:206); however, as shown in the proposed revision below, new networks of lexical relations created in the TT can be similar to the ST in non-literary translation such as an argumentative text. This rephrasing will help steer away from distortion of the information structure. To this end, the text may be revised as follows:

他们感到困惑的是，美国拒绝承认他们过去的种种作为 可能已经激怒了其他的国家。我在英国看了一段震撼非常的电视直播节目(英国广播公司的“问答时间”)。在那个节目里，一个现场观众 严厉的批评让一名美国前外交官明显的难受。那种义愤填胸的情况令我震惊，因为这件事是发生在英国，并不是北京或巴格达。那天晚上的观众（他们都是英国人，不是比 利亚人或古巴人）的提问包括美国在中东的政策，京都合约及全球防御导弹系统。布什过去 在外交政策上所持的态度—“My way or the highway”，被观众放大审视与批评。同样的，几十年来美国对以色列公开的偏袒 使到许多阿拉伯世界的国家因此而疏远它。美国公然的回避正视这个事实一次又一次的让我觉得惊震。美国的过激与冲动的反应及这起袭击事件中所带来的前景使这些观众表现得小心谨慎。看来没有人会同意让美国全权任意的采取军事行动。

BT: They are perplexed by the American's refusal to acknowledge their own past actions might have outraged the rest of the world. I watched an astounding piece of 'live' TV in the U.K. (BBC's 'Question Time'). In the programme, a studio audience's severe criticism had torn apart a former American diplomat. The seething anger shocked me, because this was taking place in London and not Beijing or Baghdad. The questions asked by the audience (and these were British people, not Libyans or Cubans) that night included the American policy in the Middle East, the Kyoto Protocol and the Nuclear Missile Defence. Bush's past attitude to foreign policies — 'my way or the highway' — came under detailed scrutiny and attack. Similarly, America's flagrant bias towards Israel has alienated many in the Arab world for decades. The manifest refusal to confront this fact stuns me time and again. The audience was also chary of the prospect of an intemperate and ill-considered American response to the assault and the possible impact on their lives. No one seemed keen to allow the Americans a blank cheque with regard to military action.

In Chunk IV, the idiom '*blank cheque*' in E(11) in the ST was wrongly rendered as '空头支票' (idiomatically, 'a dishonoured/bad cheque'). The successful interpretation of '*blank cheque*' in the ST depends on the knowledge of its idiomatic meaning: to give somebody the authority to do what they think is best in a particular situation or to spend as much money as they think is necessary (CCELD, 1987:137). In this context, it would mean to refuse the Americans the authority to take whatever military action they like or think best after the 9/11 assault.

Coincidentally, there is a Chinese idiom that appears to be its counterpart in the target language, but not quite so in reality. The Chinese idiom '空头支票' means 'promises that can't be fulfilled', and yet it might be mistaken as 'a cheque without the amount filled in' for those who missed its idiomatic meaning but understands it for what it apparently means.

By substituting words which look close in meaning to the source but are idiomatically miles apart, the translators have unwittingly diverted from the original utterance of the author and hence, given rise to changes in layers of meanings in what Blum-Kulka (1986) refers to as 'a shift in coherence'.

Table 6.15: Text 13

| | ST | TT | BT | Problems Affecting Text Coherence |
|---|--|---|---|--|
| CHUNK I Thesis (E1-E2) | (1) Conservative Islam is here to stay. (2) As a result, Singapore (as with Thailand and the Philippines with their sizeable Muslim populations) will not be spared in the long run. | (1) 伊斯兰保守派在这里已大树盘根了。(2) 因此, 从长远的角度来看, 新加坡(和穆斯林人数众多的泰国及菲律宾一样)是无法避开这个问题的。 | (1) Islamic conservatives have taken firm roots here. (2) Therefore, in the long run, Singapore (like Thailand and Philipines which have a sizeable Muslim population) cannot avoid this problem. | |
| CHUNK II Substantiation (E3) | (3) A wealthy and empowered theocracy will not necessarily respect the basic tenets of international relations and diplomacy. | (3) 一个有财有势的神权政体未必会要遵从国际关系和外交基本准则。 | (3) A wealthy and empowered theocracy may not necessarily observe (the rules of) international relations and standard diplomatic guidelines. | |
| Transition sentence (E4) | (4) How will the increasingly powerful ulama view Singapore? | (4) 势力日益壮大的宗教司将如何看待新加坡? | (4) How will the increasingly powerful ulamas view Singapore? | |
| Substantiation (E5) | (5) It is unlikely that Islamic chauvinism will be any easier to deal with than Malay chauvinism. | (5) 伊斯兰沙文主义不比马来沙文主义来得更容易对付。 | (5) Islamic chauvinism will not be any easier to deal with than Malay chauvinism. | |
| Further Substantiation (E6) | (6) Delivering in terms of political and socio-economic benefits is far | (6) <u>至少, 传达政治与社会经济利益的言论, 相较于传达灵修和</u> | (6) <u>At least, expressing views on politic and social-economic interests is easier</u> | <u>Mistranslation:</u> lexical item 'deliver' |

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| | <p>easier than the spiritual and theological, (7) and a nation as secular as Singapore will be faced with an enormous challenge in this respect.</p> | <p>神学言论要来得容易。(7) 而新加坡这类世俗国家在这一方面可能会面对巨大的挑战。</p> | <p><u>compared to expressing views in the spiritual and theological realm.</u> (7) And a secular nation like Singapore may face enormous challenge in this respect.</p> | <p>prepositional phrase ‘<i>in terms of</i>’</p> <p><u>Problem:</u> Changing the intended meaning drastically</p> |
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As seen in this text, the author's meaning has been significantly altered with the translators picking the wrong lexical equivalents. Here, and “*delivering*” and “*in terms of*” in E(6) are translated wrongly.

Instead of rendering ‘*in terms of*’ in E(6), Chunk II as a prepositional phrase, the translator has translated the word ‘terms’ only, taking it to mean “comments/remarks”, hence the translation “言论”. The term “言论” is often used to refer to comments or remarks on political or public affairs (XDHYGFCD 2004:1500). By so doing, the translators have neglected the intended function of the prepositional phrase, which should mean ‘to specify the particular aspect of a situation one is concerned about’; it is employed to signify that further explanation follows.

The word ‘*deliver*’ has been translated as ‘传达’, meaning to express or convey. It is fair to say that the translators have made the wrong choice of a lexical equivalent. There are a few dictionary equivalents for the word ‘*deliver*’ in the target language, namely “递送; 传送; 交付; 履行; 兑现; 信守” (ALECD 6th ed. 2008:449). By translating ‘*deliver*’ to mean conveying or expressing, the translator has failed to understand the word in context to mean: to do what one promised to do or what one is expected to do; to provide what people expect you to do, or in the target language ‘履行诺言; 兑现’ (OALECD 6th ed, 2008:449).

As such, the translators have channeled the readers’ attention to the expression of political and social ideas, rather than fulfilling promises regarding political and social benefits, as the author intended. The wrong lexical items have caused what Blum-Kulka (1986) refers to as ‘a shift of coherence’, making it hard for readers to draw the correct

inference and to make sense of the text right before and after this stretch of language.

To correct the error, E(6) and E(7) in the TT could be rephrased as follows:

E(6)相较于灵性与宗教方面，兑现政治与社会经济方面的利益要来得容易多了。E(7)在这一方面，新加坡这类世俗国家会面对巨大的挑战。

BT: Compared to the spiritual and theological aspects, fulfilling promises of political and economic benefits is much easier. In this respect, a secular country like Singapore will face enormous challenge.

Table 6.16: Text 14

| | ST | TT | BT | Problems Affecting Text Coherence |
|---|---|---|--|---|
| CHUNK I Thesis (to be opposed later) (E1-E3) | (1) I have long admired the Americans for their tolerance of diverse political and social views . (2) The ability is a towering source of strength. (3) Of course as a writer my opinions are skewed by my personal concerns: freedom of speech is not a Malaysian virtue, shall we say? (Unlike Malaysia, America tolerates diverse social and political views). | (1) 第四点, 言论自由。(2) 美国人对不同政见和社论的包容是我长久以来所景仰的。(3) 那种能力是强大力量的源头。(4) 当然, 身为一名作家, 我的意见常常被个人所关切的课题渗透: 言论自由并不是马来西亚的价值观, (5) 我们可以这么说吗? | (1) Fourthly, freedom of speech. (2) The American's tolerance for diverse political views and <u>editorials</u> is something I have long admired. (3) The ability is the source of <u>tremendous strength</u> . (4) <u>Of course, as a writer, my opinions are always penetrated by issues that I am concerned with:</u> freedom of speech is not a Malaysian value, (5) shall we put it this way? | <u>Mistranslation:</u> 'skewed' two collocates: 'social views' and 'personal concerns' <u>Arbitrary addition:</u> '课题' (issues) in the TT <u>Problem:</u> Affecting the calculability of implicatures in the TT |
| CHUNK II Opposition (E4-E5) | (4) In the United States, however, freedom of speech is a hallmark of American democracy (5) and is currently coming under assault in the so-called interests of national security and the need to bolster public sentiment. (America | (6) 一直以来, “言论自由”是美国民主的标志。(7) 只是如今, 这概念却被维护国家安全和支持国民情操等名堂所侵害。 | (6) All the while, 'freedom of speech' is the hallmark of American democracy. (7) But now, this concept is undermined in the name of safeguarding national security and supporting national sentiments. | |
| | no longer tolerates diverse political and social views) | | | |
| CHUNK III Substantiation (E6) | (6) I am concerned by the growing clamour to curtail this freedom and the | (8) 不管怎样, 我所关切的是, 要求政 | (8) Whatever it is, what concerns me is that <u>the people's</u> <u>discontent</u> | <u>Mistranslation:</u> 'growing clamour' |

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| | pressure that is now being put on journalists at the Voice of America to report positive news—positive to an official American position—and not to report the Taliban viewpoint. | 府抑制言论自由的民怨正愈形高涨，(9)而“美国之音”电台记者也正面临着必须报导正面新闻的压力。(10)他们必须对美国官方作出有利且正面的报导，而且绝不能发表塔勒班政权的观点。 | <u>regarding the request of the Government to curtail freedom of speech is growing</u> , (9) and <i>Voice of America's</i> reporters are also facing pressure to report positive news. (10) They must report news which are positive and in favour of the American government, and are strictly not allowed to report the Taliban viewpoint. | <u>Arbitrary addition:</u> '政府' (government) in the TT <u>Problem:</u> Contradicting the author's original opinion |
| CHUNK IV Conclusion (E7-E9) | (7) I am not a fan of the Taliban or any form of Islamic extremism; (8) nonetheless, I am deeply disappointed by the pressure to curb such reports. (9) It strikes at the heart of America's fundamental liberties. | (11)我不是塔勒班的拥护者，也不是什么伊斯兰极端分子。(12)但是对于那种强加在新闻报导上的压力，使我深 | (11) I am neither a fan of the Taliban nor a so-called Islamic extremist. (12) However I am deeply disappointed by the pressure imposed on news reporting, it strikes at the heart of America's fundamental liberties. | |

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| | | 觉 失 望 ， 它 直 击 了 美 国 基 本 自 由 的 核 心。 | | |
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In this chosen text, mistranslations coupled with arbitrary addition of terms have obscured the intended meaning, and may lead to contradiction of the author's intended meaning. Calculability of implicatures in the TT has been undermined by the mistranslation of the following terms in the ST: '*social views*' in E(1); 'skewered' and '*personal concerns*' in E(3). This has in turn caused a notable shift in text coherence.

Firstly, the phrase '*diverse political and social views*' in E(1) was rendered inaccurately as '不同 政见和 社论' (diverse political views and editorials) in the TT. '社论' (editorial) is generally understood as: "报纸、刊物上代表本社的立场与主张,评述当前社会上重大事件和问题的文章" (XDHYCD 2004:1153) (an article, as in a newspaper or any publication, written by the editor or under his direction, and setting forth the position or opinion of the publication upon issues of significance at the time).

Secondly, the word '*skewered*' in E(3) was rendered as '渗透' (penetrated). In Chinese, '渗透' is used metaphorically to show that "certain thinking or force gradually enter into other domains" (XDHYCD, 2004:1163).

In the ST, the word "*skewered*" is used figuratively by the author. According to the dictionary, '*to skewer something*' means: "to push skewer or other long, thin, pointed object through it" (Collins Cobuild, 1987:1362), or to "fasten with skewer; to pierce or transfix" (New Webster's Dictionary, 1971:1416). In this particular context, it would mean 'to restrict one's idea or opinion' as in 'transfix'. As such, to render E(3) in the ST as "当然, 身为一名作家, 我的意见常常被个人所关切的课题渗透: 言论自由并不是马来西亚的价值观" (Of course, as a writer, my opinions are always penetrated by issues that I am concerned about : freedom of speech is not a Malaysian value) has

not only failed to convey the intended meaning of the author, but has failed to make sense. The author has not referred to any issues (‘课题’) per se in the ST. Given the co-text and context of this element, the author is implying that “Malaysia does not tolerate diverse political and social views; as such, my opinions are always transfixed”.

Thirdly, the phrase ‘*personal concerns*’ was rendered as ‘个人所关心的课题’ (issues that I’m concerned about). The word “*concerns*” has a number of meanings depending on where the word is employed. Among the explanations offered by *The Oxford Advanced Learner’s English-Chinese Dictionary* (2002:287) are: (1) “影响” (be affected); (2) “忙于某事，关心某事” (be busy with something, interest oneself in something); (3) “使某人担忧” (troubling or bothering somebody’; (4) “担心，焦虑” ‘worry, anxiety for/about/over something).

The translator has obviously chosen (2) “关心某事” (interest oneself in something) to replace the English word ‘*concerns*’ when in fact, definition (4) “担心，焦虑” (worry, anxiety (for/about/over something)) would have brought out the meaning far more accurately. As such, the stretch of language E(1) - E(3) in the TT may be translated as follows to bring out the author’s intended meaning:

第四点, 言论自由。美国人对不同的政治和 社会意见 的包容是我长久以来所景仰的。那种包容是 强大力量的源头。当然, 身为一名作家, 我不能畅所欲言, 总是有所顾忌: 言论自由并不是马来西亚的价值观, 我们可以这么说吗?

BT: American’s tolerance for diverse political and social views is something I have long admired. The ability to tolerate is the source of tremendous strength. Of course, as a writer I can’t voice out freely, there is always cause for concern: freedom of speech is not a Malaysian value, shall we put it this way?

In this way, the phrase ‘渗透’ is discarded, and the meaning of the word ‘skewered’ is unpacked and replaced by the expression ‘不能畅所欲言，总是有所顾忌’ (can’t voice out freely, there is always cause for concern).

Meanwhile, mistranslation of the phrase ‘*growing clamour to curtail this freedom*’ ‘In E(6) Chunk III of the ST, and the addition of the term ‘government’ has created a discourse that could be contrary to the intention of the author. To translate the term ‘*clamour*’ as 民怨 (people’s discontent/complaint) is erroneous. ‘Clamour’ (‘声浪’/‘喧闹’) refers to the noise surrounding the issue of curtailing freedom of speech, and ‘the growing clamour’ indicates that the noise level is going up. The author has not specified the source of this ‘growing clamour’, not to mention the idea of the people asking the government to suppress this freedom. The translator, in an attempt to be explicit, has arbitrarily added the source of this clamour (that of the people), and the target of this appeal for action (namely the government).

Given the context of the entire discourse, the idea of growing noises made by the people demanding the government to suppress freedom of speech as expressed in the TT may just be going in the opposite direction. The proposed correction of this stretch of text is as follows:

TT:(8)我所关切的是抑制言论自由的声浪愈来愈大，(9)而“美国之音”电台记者也正面临着必须报导正面新闻的压力。

BT: (8) What concerns me is the increasing demand to suppress freedom of speech, (9) and *Voice of America*’s reporters are also facing pressure to report positive news.

Table 6.17: Text 15

| | ST | TT | BT | Problems Affecting Text Coherence |
|---|---|---|---|--|
| CHUNK I Thesis (to be argued through) (E1) | (1) In order to protect and then ensure the survival of his legacy, and prevent PAS from winning power, Dr. Mahathir may well end up having to do a deal. | (1) 为了维护并确保他的神话能长存历史，(2)防止回教党入主中央舞台，(3)马哈迪医生可能必须以折衷的方式告终。 | (1) In order to protect and ensure that his myths will remained forever in history, (2) {and} prevent PAS from taking over the centre stage, (3) Dr Mahathir may end up settling the problem by compromising. | |
| Enhancer (E2) | (2) He will need to co-opt and win over figures from the opposition | (4)他必须和反对阵营合作，赢得他们的支持， | (4) He will have to work with the opposition party, win their support, | |
| Enhancer (E3) | (3) and bolster those within the administration who possess sufficient credibility in terms of Islam. | (5)并支援提拔行政体系内拥有足够伊斯兰教育背景的人。 | (5) and bolster{and} promote those who possess sufficient background of Islam, from within the administration. | |
| CHUNK II Substantiation (E4-E5) | (4) In many ways, he has already done this. (5) The position of Deputy Prime Minister Abdullah Badawi (the only senior Umno leader with impeccable Islamic credentials) as his anointed successor reveals | (6) 实际上，在很多方面，他已经这么做了。(7)钦定阿都拉巴达威（这名唯一拥 | (6) In reality, in many ways, he has already done this. (7) The ‘fixing’ of Abdullah Badawi (this is the only person from the upper echelons of UMNO who has an impeccable Islamic | |
| | Dr. Mahathir’s willingness to change course in mid-stream, taking on a man | 有无可挑剔的伊斯兰资历的巫统高层）为其继承者这件事，正 | background) as his successor has revealed the willingness of the prime | |

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| | who had been an adversary in the past. | 反映出这位首相勇于中流转换航道的意愿，让昔日的对手承袭自己的地位。 | minister to change course in mid-stream, letting a past opponent succeed to inherit his position. | |
| Substantiation (E6) | (6) Increasingly, his energies and UMNO's resources will be directed at tackling PAS's mounting strength. | (8) 毫无疑问的，他将自身的能力与巫统的资源集合起来，以打击回教党日益壮大的势力。 | (8) No doubt, he has combined his energies and UMNO's resources in order to crack PAS's mounting strength. | |
| CHUNK III Conclusion (E7-E8) | (7) He will do whatever it takes to secure UMNO's future—his intensity and passion will ensure that—(8) but his survival instincts will mean that compromise cannot be ruled out. | (9) 为了维护巫统的未来，他决意豁出去了，(10) 而他澎湃的热情将确保他会这么做。(11) 可是，他的生存本能却告诉他， <u>折衷与妥协并无法解除困境。</u> | (9) In order to secure UMNO's future, he will do whatever it takes, (10) and his intense passion will ensure he did this.(11) But, his survival instincts has told him that <u>eclecticism and compromise will not solve the predicament.</u> | <u>Mistranslation:</u> <i>'compromise cannot be ruled out'</i> <u>Problem:</u> Tipping the coherence in pragmatic coherence Affecting logical development of the discourse Making the implicature in the ST difficult to calculate in the TT |

This text serves as a salient example to illustrate that mistranslation of a clause concluding an argumentative text does not only change the intended meaning of the stretch of language where the clause appears, but also causes what Blum-Kulka (1986:31) describes as ‘a shift in the text’s structure of coherence’ which gravely affects the reasonableness of the thesis put forward by the author.

TT readers can not be blamed for finding the text incongruous – the conclusion plainly contradicts the thesis highlighted at the beginning of the ST in E(1) : “In order to protect and then ensure the survival of his legacy, and prevent PAS from winning power, Dr. Mahathir may well end up having to do a deal”. The mistranslation disrupts the flow of ideas to such an extent that the text simply does not make sense as a whole.

The clause ‘*compromise cannot be ruled out*’ in E(8) in the ST was wrongly translated into ‘折衷与妥协并无法解除困境’ (eclecticism and compromise will not solve the predicament). This has distorted the intended meaning of the author, while rendering the TT incoherent. Without realizing it, the translator has rendered the conclusion of the thesis, “in order to protect and prevent the survival of his legacy, Mahathir will end up having to do a deal with PAS”, in such a way that it has created just the opposite meaning in the TT.

According to the *New Webster’s Dictionary* (1975:403), a deal is “a bargain or arrangement for mutual advantage, as in commerce or politics, often a secret or underhand one”. In other words, Dr. Mahathir is prepared to reach an agreement with PAS for which he may have to accept something less than what he really wants because of the fact that PAS’ strength is growing.

Although the conjunction ‘*but*’ in E(8) in the ST points to a contrasting idea to come, it is, more specifically, employed here to signal that ‘the juxtaposition [of two clauses] conflicts with what is expected’ (Huddleston et al. 1968: 570). The first clause states that Mahathir’s attention and UMNO’s resources will be used largely to deal with PAS’s growing strength. The use of the conjunction ‘*but*’ at the beginning of the second clause indicates that there is a conflict with what is expected: to ensure that UMNO remains in the political driving seat, Mahathir is willing to put aside his plans to take on PAS; instead, he is ready to settle for a compromise with them.

Though the conjunction ‘*but*’ was translated as ‘可是’ (but) as per its dictionary meaning, the mistranslation of the second clause ‘*but his survival instinct will mean that compromise cannot be ruled out*’ as “可是他的生存本能却告诉他，折衷与妥协并无法解除困境” (his surviving instincts has told him that eclecticism and compromise will not solve the predicament) has upset the underlying semantic relation intended between the two clauses.

In fact, using the adversative conjunction “可是” (but) here in the TT is awkward, because the idea in E(11) of the TT does not contradict with what has been expressed in E(9) and E (10); they are in sync with each other. Apparently, the logical relation between the ideas in this stretch of the TT — “to secure UMNO’s future, Mahathir will do whatever it takes; his instincts have told him that eclecticism and compromise will not solve the predicament” — is one of cause and effect. The connective “可是” (but) cannot convey this relation, and the correct connective to show such a relation is “因为” (because). This way, the TT readers would land on a conclusion which is not derivable from the ST.

While most of the items in E(8) of the ST have been translated, for instance: *but, his, survival instincts* and *compromise*, the translator has failed to correctly render the clause ‘cannot be ruled out’, which should mean “is possible to take place or happen”. As such, the implicature that “Mahathir will reach an agreement with PAS and he is ready to accept something less than or different from what he had originally wanted” is almost incalculable in the TT. A possible revision of Chunk III in the TT which acts as a conclusion would be:

为了确保巫统能继续掌控中央政权，他什么都愿意做（他澎湃的热情将确保他会这么做）。然而，生存的本能告诉他：他也许得选择妥协。

BT: To ensure that UMNO will continue to lead the country, he will do whatever it takes (his intense passion will ensure that he does it). However, his survival instincts tell him that he may have to choose to compromise.

Table 6.18: Text 16

| | ST | TT | BT | Problem Affecting Text Coherence |
|--|---|--|---|--|
| CHUNK I Thesis (E1-E2) | (1) As I said earlier, Dr. Mahathir is a man with a mission. (2) Back in the 1940s and 1950s, he identified the importance of overcoming Malay backwardness. | (1) 正如我早前所说的，马哈迪医生是个有抱负的人。(2) 回溯四、五十年代，他一眼辨出克服马来族群没落情景的必要性。 | (1) As I said earlier, Dr Mahathir is a man with aspiration. (2) Back in the (19)40's and (19)50's, he identified at a glance the importance of overcoming the situation of the decline of the Malay race. | |
| CHUNK II Substantiation (E3-E5) | (3) From very early on he was keenly aware of the humiliating position of the Malays, as mere tenants in their own land, beggars at the colonial feast. (4) At the time, he singled out the community's predilection for superstition and the crippling impact of feudalism and fatalism. (5) After half a century of cajoling and criticizing , as well as the intervention of the New Economic Policy (NEP), there is no doubt that many of these challenges have been overcome. | (3) 很早以前，他已清楚意识到马来人备受屈辱的处境，(4) 他们仅仅是自己国土上的居民，殖民盛宴里的乞丐。(5) 那时，马来族群的困境在于对迷信的热切偏好，以及因封建思想和宿命论而惹来的焦头烂额。(6) 经过半个世纪的蒙骗和批判，(7) 再加上新经济政策的出 | (3) From very early on, he had been keenly aware of the humiliating position of the Malays. (4) They are merely occupants on their own land, beggars at the sumptuous colonial feast. (5) At the time, the Malay community's predicament was their earnest preference for superstition, and because of feudalism and fatalism, {they are} thus adversely affected by the impact. (6) After half a century's <u>deceit and criticizing</u> , (7) and with the emergence of the New Economic Policy, there is no doubt that these | <u>Omission:</u> 'singled out' <u>Mistranslation:</u> 'cajoling and criticizing' <u>Problem:</u> Eliminating possible interpretations by the TT readers Giving rise to interpretations not derivable from the ST |
| | | 现，毫无疑问的，这些挑战已一一迎刃而 | challenges have been overcome one after another. | |

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| | | 解。 | | |
| Substantiation (E6-E8) | (6)Trumpeting the importance of education and knowledge, Dr Mahathir has been unflagging in his devotion to alleviating Malay poverty and ignorance. (7) This is a consistent theme in all his work. (8) His writings (beginning with his articles in the late 1940s when he first contributed commentaries under the pseudonym ‘Che Det’), his speeches and his interviews have always focused on the Malays. | (8)在努力地鼓吹着教育与知识是何等重要之际，马哈迪医生依然冲劲十足地为舒缓马来族群中的贫困和无知现象献出一分力量。(9)这是他所有工作的中心意念。(10) <u>他的文章</u> （他从1940年代起，以“Che Det”为笔名，撰写评论性文章）、演说，甚至于 <u>他所作的访问</u> ，都一而再地把目光投注于马来人身上。 | (8) While working hard to advocate the importance of education and knowledge, Dr. Mahathir continues to contribute in alleviating poverty and ignorance amongst the Malay ethnic group, still moving forward in full vigour. (9)This is a central theme in all his work.. (10) <u>His writings</u> (from 1940’s, he contributed commentaries under the pseudonym ‘Che Det’), speeches and even <u>the interviews conducted by him</u> , always focused on the Malays. | <u>Structural difference:</u> Parallel structure not maintained in the TT <u>Mistranslation:</u> <i>‘his interviews’</i> <u>Problem:</u> Making textual flow illogical and senseless |

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| <p>CHUNK III</p> <p>Conclusion (E9)</p> | <p>(9) Nonetheless, in recent years, his implementation of the NEP has drawn considerable criticism. (10) He has been attacked for the way he has emphasized Bumiputera or Malay wealth accumulation at the expense of income inequality.</p> | <p>(11) 然而近年来，新经济政策的落实却为他招惹相当多的批评。(12) 他因过于强调“土著”以及在收入不均的情况下累积马来族群的财富而遭受抨击。</p> | <p>(11) Nonetheless, in recent years, the implementation of NEP has drawn him considerable criticism. (12) He has been attacked for over emphasizing “bumiputera” and accumulating Malay wealth at the expense of income equality.</p> | |
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The issue with the TT is a sense of disrupted continuity largely attributable to mistranslation and text omission. This has made it impossible for TT readers to establish a clear progression of links and a coherent point of view.

The word ‘cajoling’ in E(5) of the ST was erroneously translated as “蒙骗” (deceit). Here, the author has put forth the opinion that Malays, having progressed over half a century and with “the emergence of the New Economic Policy”, have overcome certain stumbling blocks seen as impeding their development. Taking the co-text and context into consideration, the text implies that Dr Mahathir has finally managed to persuade or coax the Malays to act and overcome their backwardness. By translating ‘cajoling’ as “蒙骗”, which has an inherent negative evaluative meaning or connotation, the idea has taken on a decidedly negative turn. This has drastically affected the readers’ response to the reasonableness of this substantiation, as the text could be interpreted by TT readers as “Mahathir has accomplished his mission of overcoming Malay backwardness by way of deceiving”. The appropriate Chinese word for *cajole* should be “哄劝” (coax).

The co-text and the linguistic conventions where an utterance occurs determine the range of implicatures that may sensibly be derived from it. In Chunk II in the ST, parallel structures are used in E(8) to sum up the connection between ideas with economy and emphasis : “His writings (beginning with his articles in the late 1940s when he first contributed commentaries under the pseudonym ‘Che Det’), his speeches and his interviews have always focused on the Malays”. Parallelism is achieved by repeating the singular third personal pronoun ‘he’ as the subject in a series of three phrases of equal length. In the TT, however, this structure is not maintained. Though it is perfectly possible to express the same meaning in a different way, the logical relations between the ideas have changed completely.

The use of parallelism in the ST is a motivated choice. Here, ‘writings’, ‘speeches’ and ‘interviews’ are expressed in parallel noun phrases, with the recurrent third person pronoun ‘*his*’ at the beginning of each phrase. This arrangement communicates the intended meaning of the author effectively by emphasizing that Dr. Mahathir’s entire effort focused on his devotion to alleviate Malay poverty and ignorance. In short, the convincing force of E(8) as substantiation is built up by this rhetorical device.

Nonetheless, by rendering the noun phrase his ‘*interviews*’ as ‘他所作的访问’ (the interviews conducted by him), the translator has not only changed the intended meaning of the utterance, but has in fact rendered this part of the text incoherent. Chinese readers may wonder why Dr. Mahathir, in his capacity as the Prime Minister, has to conduct interviews.

Ready comprehension would have been achieved if a parallel structure was rendered in the TT the way it was done in the ST. Here is a proposed revision for this stretch of language to achieve the kind of emphasis intended by the author:

他的文章（他从1940年代起，以“Che Det”为笔名，撰写评论性文章），他的演说，他的访问；都把焦点集中于马来人身上。

BT: His writings (beginning with his articles in the late 1940s when he first contributed commentaries under the pseudonym ‘Che Det’), his speeches and his interviews have always focused on the Malays.

Table 6.19: Text 17

| | ST | TT | BT | Problems Affecting Text Coherence |
|--|---|--|---|---|
| CHUNK I Thesis cited (later to be counter-argued) (E1-E2) | (1) Maybe, it's just me but I loathe hypocrisy and jingoism . (2) Living in Malaysia has brought me into regular contact with both and on a daily basis. | (1)或许只是因为 我讨厌伪善和侵略主义。(2)但,在马来西亚的我却必需每天和这两者保持频密的接触。 | (1) Maybe it is just because I loathe hypocrisy and <u>aggresiveness</u> . (2) But, living in Malaysia, I have to maintain regular contact with both on a daily basis. | <u>Lexial equivalent</u> : 'jingoism' |
| Enhancer (E3) | (3) My readers will know that I despise the Malaysian propensity for table-thumping. | (3) 我的读者可能会认为,这是我蔑视马来西亚人而作出的愤怒表现。 | (3) <u>My readers may think that, this is my expression of anger because I despise Malaysians.</u> | <u>Mistranslation</u> : The whole sentence <u>Problem</u> : Misrepresenting the author's utterance Changing the intended effect of the enhancer |
| Enhancer (E4) | (4) It depresses me when my countrymen and women are wrapping themselves up in national flags and singing patriotic songs rather than bothering to understand the unpleasant truths about our society, the injustice and corruption, the ignorance and bigotry. | (4) 我感到很失望的是,我们的国民虽身裹国旗、口唱爱国歌曲,可是却不想了解关于我们社会中这些不好的真相、不公平和道德腐败、无知与偏见。 | (4) What greatly disappoints me is, though (our country men wrap themselves in national flags {and} sing patriotic songs, but yet they do not bother to understand <u>these</u> unpleasant truths in our society, the injustice and moral corruption, the ignorance and bigotry . | <u>Confusing antecedent</u> : Absence of a clear, logical antecedent for the demonstrative pronoun ' <u>这些</u> ' (these) <u>Problem</u> : Disrupting textual continuity Creating unnecessary confusion for TT readers |
| CHUNK II | (5) However, in the | (5)然而,在月初纽 | (5) However, in the | |

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| <p>Statement of opposition (E5-E7)</p> | <p>aftermath of the awful events in New York late last year, I have been equally shocked by the hypocrisy and jingoism emanating from the United States, a country I have long admired. (6) I prefer to listen rather than to preach, (7) and having just returned from London a few days ago, there are a few thoughts I'd like to share with my readers about the American response to the barbaric and evil terrorists attacks in New York and Washington D.C.</p> | <p>约惨剧的余波中,我也同样的被美国这个我景仰已久的国家,所流露出来的伪善和侵略主义_震撼了。(6)我宁可在一旁仔细聆听,也不想说些正义凛然、满口道义的词,(7)然而,数天前刚从英国回来的我,却想和我的读者们分享一些我对美国人在这起恐怖袭击事件中的反应之想法。</p> | <p>aftermath of the tragedy in New York at the beginning of the month, I have been equally shocked by the hypocrisy and the <u>aggressiveness</u> shown by the United States, a country I have long admired. (6) I prefer to listen carefully by the side, rather than using righteous, moral-infused expressions to preach, (7) however, I having just returned from the United Kingdom a few days ago, I would like to however to share with my readers some of my opinions about the response of the Americans to this terrorist attack.</p> | |
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| CHUNK III Substantiation (E8) | (8) Firstly, I have discovered (and this worries me) that Americans consider the loss of American lives on American soil to be of greater importance than, shall we say, Rwandan lives on Rwandan soil. | (8) 首先, 我发现 (这让我担心) 美国人认为在美国土地上丧失生命的美国人, 比任何一个在卢旺达土地上丧失生命的卢旺达人更形重要。 | (8) Firstly, I have discovered (this worries me) that Americans consider the loss of American lives on American soil to be of greater importance than any single Rwandan who has lost his life on Rwandan soil. | |
| CHUNK IV Addressing Opposing View (E9-E11) | (9) Frankly, this is not unexpected. (10) If 6,000 Malaysian were to be killed in an attack on the Twin Towers in Kuala Lumpur, you can bet your bottom dollar that Malaysian would be outraged, upset and distraught. (11) Nothing else would matter in Kuala Lumpur. | (9) 坦白说, 这一点也不奇怪。(10) 如果在吉隆坡双峰塔的一起袭击事件中, 死了六千个马来西亚人, 我敢跟你打赌, 马来西亚人同样也会感到受辱、苦恼甚至痛不欲生。(11) 对吉隆坡来说, 没有什么比这件事情更为严重。 | (9) Frankly, this is not the least unexpected. (10) If in an attack on the Twin Towers in Kuala Lumpur, 6,000 Malaysians were killed, I dare to bet, Malaysians will feel humiliated, distressed {and} even extremely grievous, just the same. (11) For Kuala Lumpur, nothing matters more than this. | |
| CHUNK V Further Substantiation (E12-E15) | (12) However, I have begun to realize that Americans also expect me—a non-American—to believe the same thing: to believe that one American life is worth more than one Rwandan, | (12) 但是, 我开始意识到美国人也寄望我这么一个非美国人去相信同样的一件事, 去相信美国的一条人命比一个卢旺 | (12) However, I have begun to realize that Americans also expect a non-American like me to believe the same thing, to believe that one American life is more precious than one Rwandan, one | <u>Mistranslation:</u> 'merely' E(13) <u>Problem:</u> Weakening the role of this element as a substantiation |

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| | <p>one Bangladeshi, one Chinese or one Macedonian. (13) In essence, an assault on America is an assault on humanity whereas a barbarous pogrom in Rwanda leaving tens of thousands dead is merely a tragedy. (14) I leave my readers to think it through. (15) The word you are thinking of begins with the letter ‘h’.</p> | <p>达人、孟加拉人、中国人甚或马其顿人更为珍贵。(13)简单来说，一场对美国的袭击是一场对全人类的袭击，但是一场在卢旺达的集体屠杀在他们眼中，<u>还及不上一出悲剧。</u>(14)我把这个问题留给我的读者去思考。(15)这个将在你脑中跃出的名词，第一个字母为“H”（即“伪善”，<u>hyprocrisy</u>）。</p> | <p>Bangladeshi, one Chinese or even one Macedonian. (13) In simple terms, an assault on America is an assault on humanity, whereas in their eyes, a massacre in Rwanda <u>is not even comparable to a tragedy.</u> (14) I leave this question for my readers to think through. (15) The word that will spring to your mind starts with the letter “H” (that is, <u>hyprocrisy</u>).</p> | |
| <p>Further Substantiation(E16-E18)</p> | <p>(16) Another aspect of the same point is the fact that many Americans (not all, mind you) can’t seem to comprehend that whilst we are shocked and appalled by the terrorist attack, we do not wish to be involved in the retaliation, nor do we support it unreservedly. (17) Sympathy is one thing: revenge dressed up as justice is another. (18) But our reservations are immediately seen as an</p> | <p>(16)从另一个角度来看，很多美国人（提醒你，不是所有美国人）实际上都无法理解，尽管我们明白恐怖袭击事件所带来的震撼和恐慌，可我们却不想参与报复行动，也不想毫无保留的去支持它。(17)同情是一回事，以“正义”来粉饰报复行为又是另</p> | <p>(16) Looking at it from another angle, many Americans (mind you, not all Americans) in fact can’t comprehend, although we understand the shock and appal brought about by the terrorist attack, but we do not wish to participate in acts of retaliation, {we} also do not want to support it unreservedly. (17) Sympathy is one thing, revenge dressed up as ‘justice’ is but another.</p> | <p><u>Verbatim translation:</u> ‘god forbid’ E(18)</p> <p><u>Problem:</u> Weighing down on the reasonableness and logic of this stretch of language</p> |

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| | indication of anti-Americanism and god forbid , anti-Semitism. | 一回事。(18)我们的保留态度马上就被视为反美主义和阻挠神旨，反犹太主义。 | (18) Our reservations are immediately seen as anti-Americanism and <u>obstructing God's will</u> , anti-Semitism. | |
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Mistranslation of various nature has seriously undermined the logical textual development of this stretch of text. The first instance of mistranslation appears in Chunk I. In the ST, E(3) is used as an explanation to enhance the claim: “hypocrisy and jingoism is to be encountered daily in Malaysia”; so is E(4). The logical relation between E(1), E(2), E(3) and E(4) in the ST goes this way: I hate hypocrisy and jingoism but encounter both every day → My readers know that I look down at Malaysians’ inclination for table-thumping and am despondent with their low behaviour in showing their love for the country → one such behaviour is wrapping themselves up in national flags and singing patriotic songs.

Misinterpretation of E(3) in the ST has rendered Chunk I in the TT incoherent; there is an unmistakable sense of awkwardness. It appears that the demonstrative pronoun ‘这’ (this) in the TT in E(3) refers to the entire idea expressed in E (2): ‘居住在马来西亚的我必须每天与伪善与侵略主义接触’ (living in Malaysia I have to maintain regular contact with both hypocrisy and jingoism on a daily basis). As such E(3) seems to imply that: ‘每天与伪善与侵略主义接触是我藐视马来西亚人所做出的愤怒表现’ (my daily exposure to hypocrisy and jingoism is my expression of anger because I despise Malaysia). In terms of lexical equivalent, the term jingoism in E(1) and E(5) were rendered as ‘侵略主义’ (aggressiveness), one of the dictionary meanings for ‘aggressive’ is ‘侵略’(OALECD 6th ed 2008:34). However, the choice is not appropriate in this context; a more accurate Chinese equivalent would be ‘极端爱国主义’ (extreme/chauvinistic patriotism).

E(3) of the TT shows that the translator has indeed translated individual words in the ST; nonetheless, when putting these together, the meaning of the utterance is lost in translation.

E(3):

My readers will know that I despise the Malaysian propensity for

我的读者可能认为蔑视马来西亚人

table-thumping.

愤怒表现

Apart from the demonstrative pronoun “这” (this) in E(3), the demonstrative pronoun “这些” (these) in E(4) also lacks clear reference to what it refers to; there is no apparent link between this and the previous sentence. A comparison with the ST illustrates that this problem can be rectified by eliminating the ambiguous demonstrative “这些” (these), and by replacing the punctuation mark 顿号(、). The punctuation mark 顿号(、) ‘is used between parallel words or short phrases’ (TCED 1993 :633). In E(4), this punctuation mark is used to indicate a short pause among a series of parallel items after the phrase ‘不太好的真相’ (the unpleasant truth), with a colon (:) as shown below:

可是却不想了解存在于我们社会中令人难过的事实：不公平和腐败、无知与偏见

BT: but do not bother to understand the unpleasant truths in our society: injustice and moral corruption, ignorance and bigotry.

This way, the colon (:) provides a clear reference to the list of things which are unpleasant, namely injustice and moral corruption, ignorance and bigotry.

The second example of mistranslation is found in Chunk V, which the author uses to substantiate the claim that “Americans are hypocrites because they considered the loss of American lives to be of greater importance”. This stretch of language highlights the

vastly different reactions of Americans towards the terrorists attack in New York and Washington, with those towards mass killing in Rwanda.

In Chunk V, the word '*merely*' in E(13) means 'simply, just'. It has been wrongly translated as '还及不上' (not even comparable). Instead, the Chinese adverb '只不过' should be the correct lexical equivalent. Mistranslation of this single word upsets the logical flow of ideas. Though the Chinese readers will not compare the text they read with its English original, the mention of the Rwanda massacre would have evoked the readers' previous textual experience. The massacre in Rwanda which took place in April 1994 brought far more deaths than the 9/11 attack (an estimated 800,000 Rwandans were killed over 100 days versus 3,000 killed in the US). In this light, it would make very little sense for the author or any reader familiar with the Rwanda killing to look at it as "not even comparable to a tragedy".

In the ST, the use of the conjunction '*whereas*' in E(13) underlines the contrast between two propositions in two clauses which share certain similarities: that both involve suffering and death. Nonetheless, when suffering and death take place in their homeland, Americans are outraged. The attack was condemned as an assault on mankind, while the author is being ironic here. America has at the beginning tried to avoid describing the Rwanda massacre as '*genocide*'; instead, it was downplayed as a '*tragedy*'. Though it is difficult to gauge what an average reader may or may not have at her/his disposal in terms of background information, a translator who is assigned to translate this type of text should at least have some background knowledge about the events or issues mentioned in the text to be translated.

In short, it can be said that the wrong translation of the adverb '*merely*' in E(13) in the TT has not only changed the meaning intended by the author, it has affected the reasonableness of this element as a substantiation of Chunk III.

In Chunk V, the phrase '*god-forbid*' in E(18) was wrongly translated as '阻挠神旨' (obstructing God's will). Mistranslation of this fixed expression illustrates how lexical selection has an overall effect on the impact of the discourse involved.

Fixed expressions, like idioms, are frozen patterns of language which allow little or no variation in form. A fixed expression is normally larger than the sum of its component words; the expression has to be taken as one unit to establish its intended meaning. In this stretch of language, the fixed expression '*god-forbid*' is used by the author to express his opinion that it will be a very bad thing if '*our reservation*' not to support the war is taken as '*anti-Semitism*', and he hopes this will not happen.

Judging by the translation, the translator is not aware that '*god-forbid*' is a fixed expression. The phrase was rendered on a word-for-word basis. The item '*forbid*' is

*Bill Clinton, the then president of America, in his speech given in Kigali Rwanda on March 25, 1998 (four years after the massacre had taken place), apologized to the victims of the genocide : “ ...the international community, together with nations in Africa, must bear its share of responsibility for this tragedy, as well. We did not act quickly enough after they began. We should not have allowed the refugee camps to become safe havens for the killers. We did not immediately call these crimes by their rightful name :genocide...” (The White House Office of the Press Secretary 1998:3).

taken as a verb (as shown in any English and bi-lingual dictionary) and '*god*' a noun. Hence, the two-word phrase was literally translated as '阻挠神旨' (forbid/obstruct God's will).

The sentence structure of E(18) in the TT, coupled with this word-for-word mistranslation, contributes to the distortion of the author's intended message. A quick reference to the ST and the TT will shed some light on this:

ST: (18) But our reservations are immediately seen as an indication of anti-Americanism **and god forbid**, anti-Semitism.

TT : (18) 我们的保留态度马上就被视为反美主义 和阻挠神旨，反犹太主义。

BT : (18) Our reservations are immediately seen as anti-Americanism and obstructing God's will, anti-Semitism.

In the ST, the three parts of the compound constructions do not have the same function and importance; it is not a parallel structure involving three elements. The item '*seen*' in E(18) is a linking verb. The nouns following the linking verb summarize the characteristic of the subject noun. In the above example '*anti-Americanism*' and '*anti-Semitism*' are perceived as the characteristics of the subject noun '*our reservation*'.

The translation has, nevertheless, rendered all three elements '*anti-Americanism*', '*god forbid*', and '*anti-Semitism*' as referring to the subject noun '*our reservation*' – '*our reservations*' are seen as '*anti-Americanism*', '*obstructing the will of the God*' and '*anti-Semitism*'. The translator does not seem to have realized that to use the parallel structure involving three elements, the coordinating conjunction '*and*' must be placed in front of the third element and not the second element.

Chinese readers can be excused for wondering why the wish '*not to be involved in the retaliation*' and not to '*support it unreservedly*' is seen as obstructing God's will. It is

virtually impossible not to deduce from the TT that retaliation is being carried out to fulfil the will of God!

This misrepresentation of the author's meaning could be rectified by rephrasing E(18) in the TT as follows:

但是， 我们的保留态度马上就被看着是 反美 主 义 , 但愿不是, 反犹太主义.

BT: But our reservations are immediately seen as an indication of anti-Americanism and, hopefully not, anti-Semitism.

Table 6.20 : Text 18

| | ST | TT | BT | Problems Affecting Text Coherence |
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| CHUNK I Thesis (E1) | (1) As a lawyer, I believe that anyone, however heinous their alleged crime, deserves a legal hearing. | (1) 身 为 一 名 律 师，我 相 信 每 一 个 人 在 被 定 罪 前，都 应 该 获 得 法 律 审 讯 的 机 会。 | (1) As a lawyer, I believe that before one is found guilty, {they} are entitled to an opportunity of legal hearing. | |
| CHUNK II Substantiation (E2) | (2) The Nazis were tried for their war crimes as is former Serbian President, Slobodan Milosevic. | (2) 纳 粹 党 的 战 争 罪 行 是 这 样，塞 尔 维 亚 籍 的 前 南 斯 拉 夫 总 统 米 洛 西 维 奇 (Slobodan Milosevi) 也 是 如 此。 | (2) The war-crimes of the Nazis were {tried} like this, the former Serbian President of Yugoslavia, Slobodan Milosevic was also {tried} like this. | |
| Further Substantiation (E3-E5) | (3) <i>Retribution must follow the due process of the law.</i> (4) When we circumvent the law and proceed unilaterally (as judge, jury and prosecution rolled into one) we descend to the level of the uncivilized—we are no better in essence than those whom we accuse and then attack. | (3) 就 算 是 天 谴，也 应 符 合 法 律 程 序。 (4) 如 果 我 们 违 背 司 法 程 序、以 片 面 之 词 做 定 夺 (集 法 官、陪 审 团 和 控 方 律 师 于 一 身)，我 们 所 秉 | (3) <u>Even the Wrath of God must also comply with legal procedures.</u> (4) If we go against the judiciary procedure, (assuming the roles of the judge, jury and prosecution in one) {and} come to a decision based on a one-sided account, the way we uphold is uncivilized. (5) In | <u>Mistranslation:</u> 'retribution' _Misrepresenting the meaning of the author <u>Mistranslation:</u> 'in turn' <u>Problem:</u> |
| | (5) Respect for the law in turn earns us respect. | 持 的 做 法 就 不 文 明 了。(5) 在 本 质 上，我 们 不 见 得 比 那 些 被 我 们 指 控 和 攻 击 的 | essence, we are no better than those whom we accuse and attack. (6) <u>Respect for the law on the contrary win the respect from us.</u> | Violating language convention. Giving rise to a shift in the coherence of textual structure |

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| | | 人要来得好。(6) <u>尊重法律反而赢得我们的尊重。</u> | | |
| CHUNK III Conclusion (E6-E7) | (6) Needless to say this is a lesson that the Malaysian government often refuses to heed as well. (7) However, I would expect better of the world's indispensable nation. | (6) 不用说,这也是一个马来西亚政府常常拒绝去正视的教训,(8)但是对于这个世界上不可或缺的国家, <u>我可能会要求他们做得更好一些。</u> | (7) Needless to say, this is a lesson that the Malaysian government often refuses to take seriously. (8) However, for the world's indispensable nation, <u>I probably will require</u> them to fare better. | <u>Mistranslation:</u> 'would expect ' <u>Problem:</u> Affecting the tone, the attitudinal meaning and the reasonableness of this element in an argumentative text |

This example testifies to the idea that mistranslating a lexical item in the substantiation of a claim would gravely affect the reasonableness of the argument put forward. The wrong rendering of the item ‘*retribution*’ in (E3), Chunk II as ‘天谴’ (the wrath of God) has distorted the intended meaning, disrupted text coherence and changed the author’s tone.

There are two meanings for the word ‘*retribution*’ in E(3): (1) a punishment for wrong or evil done (NW’s D, 1975:1283), and (2) punishment which cannot be avoided and which some people believe comes from non-human sources, such as God or Fate (Collin 1987: 1240). In terms of its Chinese dictionary equivalents, *The Oxford Advanced Learner’s English-Chinese Dictionary* (2008 extended 6th ed: 1485) offers two explanations: (1) 严惩 (severe punishment), and (2) 报应 (a punishment for evils done and comes from God).

Taking the context into consideration, that is, the claim in E(1) : “however heinous one’s alleged crime, they deserve a legal hearing”, and the repeated use of the word ‘*law*’ in E(3) and E(4), it is wrong to have rendered the word ‘*retribution*’ as ‘天谴’, literally ‘来自上天的谴责’ (the condemnation from God). In addition, the use of the pair of conjunction ‘就算...也’ (even....also) in E(3) in the TT has changed the semantic relation between E(3) and E(4) and caused what Blum-Kulka describes as a ‘a shift in the text’s structure of coherence’ (1986: 31).

Writers make lexical selections according to the types of discourse involved. Argumentation is a type of discourse that employs reason and logic. It does not appeal to the emotion or metaphysics to persuade the readers ‘to hold the writer’s opinion or at least to persuade readers that the writer’s opinion is thoughtful and reasonable’ (Stubbs

et al 2006: 72). In this example, readers of the TT would be puzzled as to how punishment from God would comply with legal procedures! More importantly, they would wonder if this kind of view in an argumentative text is worth considering at all.

Apart from the item ‘*retribution*’, there are two other mistranslations that have contributed to the shift in coherence. The first instance appears in E(5) in Chunk II of the TT. In the corresponding ST, the adverb ‘*in turn*’ in E(5) was used to introduce a consequence or cause for something that has just been mentioned. The logical relation between the clauses is causal, that is, “respect for the law” being the cause, and “in turn earns us respect” being the effect. In the TT, the stretch of the language was rendered as ‘尊重法律反而赢得我们的尊重’ (Respect for the law on the contrary will win the respect from us). The adverb ‘反而’ (instead/on the contrary) suggests that the logical relation of the two parts is antithetical – the chunk of idea is one in which the second clause opposes or qualifies the first clause. The content of the two successive clauses ‘尊重法律’ (respect for the law) and ‘反而赢得我们的尊重’ (on the contrary will earn respect from us) is not cumulative but contradictory. The translation is word -for -word in nature, as illustrated below:

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| Respect | for the law | in turn | win | us | the respect |
| 尊重 | 法律 | 反而 | 赢得 | 我们 | 尊重 |

In the ST, the semantic relation between E(3), E(4) and E(5) prepares readers for the inference that a country deserves to be respected because of its action: it respects the law and does not take the law into its own hand. However, the mistranslation of the word ‘*retribution*’ in E(3), coupled with the shift of textual coherence in E(5) has deprived Chinese readers the inference ST readers are able to make.

In terms of modal expression, E(7) '*I would expect better of the world's indispensable nation*' provides a salient example whereby the expression of modal meanings needs to be handled sensitively and carefully in the TT. The expression of modal meanings can take quite a different form in different languages and modality or modal meanings 'have to do with the attitude of the speaker to the hearer or to what is being said, with such things as certainty, possibility, and obligation' (Baker 1992: 109).

The modal auxiliary '*would*' in E(7) of the ST is used by the author to express his opinion about what he expects from America. The author thinks that since America as a nation is indispensable to the world, the country should have done better in terms of respecting the law. In other words, America's action, namely trying to retaliate without following the due process of the law has reduced it to a country like Malaysia. In the TT, however, the main verb '*would expect*' was rendered as '可能会要求' (probably will require them).

In the ST, the tone of the author is informal/personal (as indicated by the use of the first personal pronoun 'I') and reasonable (as shown by the use of the modal auxiliary '*would*'). However, in the TT, the verb '要求' means "make or present one's wish or demand". This has drastically affected the tone of the author – his stance appears a lot more serious and sounds like someone in a position to demand the Americans to fare better in terms of respecting the law. This has gravely affected the reasonableness of the conclusion (in Chunk III) put forward by the author. A more neutral expression '认为' (hold the view that) should have been used instead. A proposed revision of E(3)-E(7) in the TT is given below:

(3) 惩罚一定要符合法律程序。(4) 当我们避开法律，单方面的采取行动(集法官、陪审团和控方律师于一身)，我们堕落至不文明的地步。(5) 在本质上，我们不

见得比那些被我们指控和攻击 的人 要来得好。(6)尊重法律 会为我们 赢得尊重。(7)不用说，这是一个马来西亚政府不肯去正视的教训，(8)但是我认为美国这个世界上不可或缺的国家，应该表现得比较好。

BT: (3)Retribution must go according to the procedure of law. (4)When we circumvent the law {and} proceed unilaterally (as judge, jury and prosecution rolled into one), we descend to the level of the uncivilized. (5)In essence, we are no better than those whom we accuse and then attack. (6)Respect for the law will earn us respect. (7)Needless to say, this is a lesson that the Malaysian government refuses to face up to. (8)However I expect America, the world's indispensable nation, to fare better.

Table 6.21: Text 19

| | ST | TT | BT | Problems Affecting Text Coherence |
|---|--|---|--|--|
| CHUNK I Thesis (E1) | (1) The first, Islam, is one of Pak Lah's strengths. | (1) 首先，伊斯兰是伯拉的强项之一。 | (1) First, Islam is one of Pak Lah's strengths | |
| CHUNK II Substantiation (E2) | (2) The deputy Prime Minister is the only member of the UMNO hierarchy who can articulate the party's modernist religious position. | (2) 这位副首相在巫统高层内，可是唯一一位能明确表达巫统现代宗教见解的人。 | (2) In the higher echelons of UMNO, the deputy Prime Minister is the only one who can articulate clearly UMNO's contemporary religious views. | |
| Substantiation (E3-E4) | (3) Pak Lah has demonstrated a surprising sense of moderation and progress when discussing Islam, advocates, in one speech last year, "an Islam that is dynamic and modern ... not one that is static, obscurantist, rigid and entrenched in literalism." (4) His espousal of contemporary <i>ijtihad</i> (interpretation) of the Koran sets him head-to-head with the <i>ulama</i> led PAS. | (3) 伯拉在讨论伊斯兰课题上处处凸显了惊人的现代观点和进步思想。(4) 在去年的一次演讲中，他鼓吹“一种具有推动力又现代的伊斯兰，不是那一种静如死水、反文明开化、刻板又拘泥于字句教条的宗教”。(5) <u>对当代可兰经诠释的全力支持，让他和由宗教司主导的回教党建立了友好关系。</u> | (3) In discussing issues of Islam, Pak Lah has demonstrated a surprising sense of modern perception and progressive thinking. (4) In one speech last year, he advocated "an Islam that is dynamic and modern, not a religion that is static like still water, against modernization, inflexible and confined to a dogmatic approach". (5) <u>The full support for the contemporary interpretation of the Koran has enabled him to build a friendly relationship with PAS which is led by ulamas.</u> | <u>Mistranslation:</u> 'head to head' <u>Problem:</u> Changing the whole layer of meaning |
| Substantiation (E5-E10) | (5) Nonetheless, he enjoys a | (6) 不过，他之所以能 | (6) Nonetheless, he has | <u>Mistranslation:</u> |

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| | <p>degree of credibility in the Islamic arena for three reasons: (6) firstly, his background as an Islamic student; (7) secondly, his impeccable family life; (8) and thirdly, by dint of his grandfather, the late Sheikh Abdullah Fahim, a former <i>mufti</i> of Penang and a renowned Islamic scholar. (9) These factors have tempered the tone of opposition attacks. (10) Certainly the taunts bear no comparison to those levelled against Dr Mahathir.</p> | <p>在穆斯林圈子里享有如此的信誉，主要原因有三：(7)首先，他有伊斯兰学生的教育背景，(8)再者，他无懈可击的家庭生活，(9)三者，他的祖父，已故的赛阿都拉法欣 (Sheikh Abdullah Fahim)，即是槟城的<u>伊斯兰法典诠释者</u>，也是一位德高望重的伊斯兰学者。(10)这些要素缓和了反对阵线的攻击。(11)这些当然和辱骂马哈迪医生的声浪是不能相提并论的。</p> | <p>enjoyed this kind of credibility in the Muslim circle for three reasons. (7) First, he has the education background of an Islamic student, (8) second, his impeccable family life, (9) third, his grandfather, the late Sheikh Abdullah Fahim, <u>the interpreter of the Islamic law</u> in Penang, and also an Islamic scholar who commanded a high respect. (10) These important factors have tempered the attack from the opposition front. (11) Certainly these bear no comparison to the volume of insults levelled at Dr Mahathir.</p> | <p>'<i>mufti</i>'</p> <p><u>Problem:</u> Providing the wrong explanation of a proper term</p> |
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| Further Substantiation (E11-E12) | (11) For example, when Datuk Fadzil Noor, the leader of the opposition, accused the deputy minister—at the time of the encephalitis epidemic and attendant pig culling—of being little more than a pig herder, (12) the insult backfired, drawing a barrage of angry criticism on the PAS leader. | (12) 比如，当日本脑炎肆虐的时候，反对党领袖拿督法兹诺 (Datuk Fadzil Noor) 指控副首相和猪农没什么两样。(13) 这样的羞辱引发了一连串对回教党领袖的愤怒指控。 | (12) For example, at the time of the encephalitis epidemic, the leader of PAS, Datuk Fadzil Noor accused the deputy Prime Minister of being no different from a pig herder. (13) This kind of insult has brought about a series of angry accusation on PAS's leaders. | |
| Further Substantiation (E13) | (13) Interestingly, even Datuk Nik Aziz Nik Mat, the <i>Mursyidul-Am</i> , or spiritual leader of PAS, and Menteri Besar (Chief Minister) of Kelantan has conceded that Pak Lah, as the descendant of a notable cleric, shares certain characteristics with himself. | (14) 有意思的是，就连拿督聂阿兹聂曼 (Datuk Nik Aziz Nik Mat) 或回教党的精神领袖和吉兰丹州务大臣都俯首承认伯拉这个有名伊斯兰长者的后代，和他的先人一样，有着一定的修养和操守。 | (14) Interestingly, even Datuk Nik Aziz Nik Mat or the spiritual leader of PAS and Chief Minister of Kelantan has but to agree that Pak Lah, the descendant of renowned Islamic seniors, was like his ancestors, has a certain degree of bearing and integrity. | |

This text illustrates that misinterpretation and mistranslation of an idiom will weigh down the impact of the substantiation. In this stretch of language, ‘*head-to-head*’ in E(4) was rendered as ‘建立了友好关系’ (having built a friendly relationship). This clearly points to the translator’s lack of understanding of this English idiom, which means to deal with somebody in a very direct and determined way (OALD, 7th ed 2007:717).

The mistranslation has changed completely the intended meaning of the author (that Pak Lah is capable of dealing directly with PAS in matters concerning Islam). As a consequence, the persuasiveness of the thesis is every much weakened. A suggested revision for this element in the TT would be:

(4)他对当代可兰经诠释的全力支持，让他足以和由宗教司主导的回教党面对面直接谈判。

BT: his undivided support for the contemporary interpretation of the Koran enables him to negotiate directly with the ulama-led PAS.

Meanwhile, in E(8) of the TT, the Arabic loan word ‘*mufti*’ was wrongly rendered as ‘伊斯兰法典 诠释者’ (the interpreter of the Islamic law). In Arabic, a ‘*mufti*’ is not an interpreter but rather “a Muslim who is an expert in legal matters pertaining to Islam and has the authority to adjudicate a dispute or deliver a verdict in matters concerning Islam”.

Taking into consideration the target text readership, namely educated laymen with some knowledge of political and social-economic issues in Malaysia, and the fact that this word is culture-specific, perhaps it is better to transliterate the word as ‘穆夫提’ (*mufti*), which in Chinese carries the meaning of “a respected Islamic scholar”.

Table 6.22: Text 20

| | ST | TT | BT | Problems Affecting Text Coherence |
|--|--|--|---|--|
| CHUNK I Thesis (to be countered later) (E1) | (1) As with all politicians of conviction, Dr Mahathir has scant concern for his critics. | (1) <u>面对着政治家们的责难，马哈迪医生都充耳不闻。</u> | (1) <u>Mahathir pays no heed to the reproach by politicians</u> | <u>Mistranslation:</u> The sentence as a whole is rendered wrongly <u>Problem:</u> Presenting a thesis completely different from the one intended by the author |
| Enhancer (E2-E3) | (2) He has always sought to implement his vision regardless of the political consequences. (3) However, at times, the fallout has been severe, if not devastating. | (2) 一直以来，为了实现自身的理想与愿景，他对任何政治性的结果都毫不在乎。(3) 只是有时候，后果实在非常严重，甚至已达致毁灭性的境地。 | (2) All the while, in order to realize his own ideal and vision, he shows no concern to any political consequences. (3) However, at times, the consequences has been really serious, even to the state of devastating. | |
| Enhancer (E4) | (4) As a lawyer and a writer, I can confirm that the civil society agenda and all forms of participatory politics have been at the receiving end of his withering scorn, leaving the judiciary (until recently), the civil service and the media | (4) 作为一名律师和作家，我可以肯定的说，公民社会的程序及参与式的政治一直遭受到他的轻蔑，使到司法制度（直到近期）、公共服务及媒体陷入无能的状态。 | (4) As a lawyer and a writer, I can confirm that the procedure of civic society and participatory politics scorned by him, (this) has left the judiciary system (until recently), the civic service and the media in a state of disability. | |

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| | emasculated. | | | |
| CHUNK II Statement of Opposition (E5-E6) | (5) However, in recent years, Parti Islam SeMalaysia (PAS) has presented a potent challenge to the modern Malay agenda, (6) and the Prime Minister is all too aware of the opposition's strength within the community. | (5) 然而近年来，回教党却相对的展现了一股惊人的力量，奋力挑战马来人的现代化议程，(6) 而首相也察觉到反对党的势力正逐步渗入此族群之中。 | (5) However, in recent years, PAS has displayed amazing strength, striving to challenge the modern agenda of the Malays, (6) and the Prime Minister is also aware that the influence of the opposition has begun to penetrate into this ethnic group. | |

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| <p>CHUNK III</p> <p>Substantiation (E7-E12)</p> | <p>(7) It has become clear since the 1999 general election that the Malays are willing to make a radical volte-face. (8) Angered by UMNO and its leaders, many in the community have turned their backs on the party. (9) Moreover, UMNO has lost the moral high ground since the Anwar Ibrahim episode.</p> <p>(10) Lacking the moral authority of the past, both the party and Dr. Mahathir are now facing a major intellectual threat that could lead to the nation's transformation. (11) PAS wishes to dismantle what it considers to be UMNO's secular administration with an avowedly Islamic government. (12) Dr Mahathir, for his part, sees the full-scale imposition of the Syariah and the dominant role of the ulama as a dead-end for the Malay community.</p> | <p>(7) 自1999年的国民大选以后，马来族群已然显现了作出彻底转变的意愿。(8)巫统和其领袖激怒了他们，以致许多马来人纷纷背离巫统，投入反对阵营的怀抱。(9)再者，自安华事件以后，巫统已丧失了其崇高的道德操守。</p> <p>(10)失去了昔日传承下来的道德权威，巫统和马哈迪医生如今正面对着一个由知识分子引燃的急切危机，(11)而国家也会随之面临戏剧性的转变。(12)回</p> | <p>(7) Ever since the 1999 election, obviously the Malays have shown their willingness to make a thorough change. (8) UMNO and its leaders have angered them, as a result many Malays have turned their backs on the party, {and} joined the opposition parties. (9) Moreover, since the Anwar Ibrahim episode, UMNO has lost its moral high ground.</p> <p>(10) Having lost the moral authority of the past, UMNO and Dr Mahathir are now facing an imminent crisis ignited by the intellectuals, (11) and following which the country will also face dramatic transformation. (12) With an avowedly Islamic government, PAS hopes to destroy UMNO's mode of secular administration. (13) Dr Mahathir sees clearly, the compulsory enforcement of Syariah and the dominant status of the ulama will drive the Malay community into a desperate situation.</p> | |
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| | | <p>教党希望以公开的伊斯兰政府，来捣毁巫统不具宗教色彩的行政作业方式。(13)马哈迪医生清楚地看到，伊斯兰法令的强制实行与宗教司的主导性地位，将使马来族群没入绝境。</p> | | |
| <p>Further Substantiation (E13-E15)</p> | <p>(13) Clearly, his blueprint, Vision 2020, would not survive such as transition. (14) By way of comparison, the political schism with Tengku Razaleigh's Semangat 46 in the late 1980s was personal. (15) Today's rift is ideological.</p> | <p>(14) 显然的，他所倡导的 2020 宏愿，会随着此次转变而荡然无存。(15) 相较之下，1980 年代末和由敦姑拉萨利领导的 46 精神党之间的分化纠纷，不过是私人恩怨罢了。</p> | <p>(14) Obviously, Vision 2020 he advocated would not survive this transition. (15) <u>By way of comparison, the late 1980's political schism with Tengku Razaleigh's Semangat 46 was but only personal.</u></p> | <p><u>Omission:</u> 'Today's rift is ideological'</p> <p><u>Problem:</u> Making the comparison incomplete. Affecting the impact of the substantiation</p> |

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| <p>CHUNK IV</p> <p>Conclusion (E16)</p> | <p>(16) Given the disunity within the Malay community, the Prime Minister has launched his attack on PAS with is customary vigour and, as with former British prime minister Margaret Thatcher, age has not mellowed his rage and indignation.</p> | <p>(16) 因为马来族群的内部分裂，首相以惯有的活力，开始向回教党展开猛烈的攻击。(17) 和英国前首相铁娘子撒尔切夫人（Margaret Thatcher）一样，他的怒气与愤慨并未随着年龄的增长而消退。</p> | <p>(16) Because of internal disintegration within the Malay community, the Prime Minister with his customary vigour, begins to launch fierce attack on PAS. (17) Like British former Prime Minister Margaret Thatcher, his rage and indignation has not subsided with the growing of his age.</p> | |
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In this text, E (1) in Chunk I which acts as the specific thesis to be countered, presents two ideas: (1) Mahathir is a politician with strong beliefs and opinions, and (2) Mahathir does not care much about his opponents. Words of equivalent meaning do appear in E (1) of the TT; however, this does not readily translate into the utterance intended by the author as seen in the ST.

It is true that words are used to construct sentences; but when one decodes the meaning of a sentence, one does not decode it word by word because words do not stand on their own; rather, they work together as meaningful units. Apparently the translator has ignored this rule of the grammatical system. The following illustrates the words that have been translated as if they act as stand alone items:

As with all politicians of conviction, Dr Mahathir has scant concern for his

政治家 马哈迪医生 充耳不闻

critics.

责难

To translate E (1) as “面对着 政治家 们的 责难，马哈迪医生 却 充耳不闻” (Mahathir pays no heed to the reproach by politicians) has rendered this Chinese text incoherent. The wrongly translated sentence has made it impossible for the elements that follow to substantiate how Mahathir ignores the reproach hurled at him

by politicians. In effect, the translator has put forward her own thesis, instead of communicating the author's thesis to the TT readers.

In the ST, there is an implied link between E (1) and E (2), namely nothing would budge Mahathir from his conviction that his vision must be implemented. He is prepared to face whatever political consequences. However, the intended meaning and the implied link cannot be established by reading the TT alone. The thesis should in fact be translated along the following line:

TT : 一如其他信念坚定的政治家，马哈迪医生根本不把批评他的人放在眼里

BT: Like those politicians with conviction, Dr Mahathir has scant concern for his critics.

The omission of "Today's rift is ideological" in E (15) from the TT has seriously affected the impact of this stretch of language as a substantiation to the thesis. This is because the logical connective '*By way of comparison*' in E (14) in the ST precludes a comparison between the cause of division in UMNO in the late 1980s and that of today.

In the late 1980s, UMNO was reduced to a mutually exclusive or hostile party when Tengku Razaleigh left UMNO and formed a new party called Semangat 46. The political separation at the time was caused by an individual, namely Tengku Razaleigh. But this time around, the split within the Malay community is not about a particular

individual but rather the respective set of political beliefs embraced by UMNO and PAS.

By omitting 'Today's rift is ideological' in the TT, the comparison between what is happening now and what happened in the past cannot be made – even a casual reader will notice the missing link. Moreover, the omission of this utterance has affected the effectiveness of the substantiation and its relation to the thesis: that Mahathir is well aware of the strength of the opposition camp because the split today is caused by the difference in political ideology. This poses more serious consequences and as such, it warrants his serious consideration.

Table 6.23: Text 21

| | ST | BT | TT | Problems Affecting Text Coherence |
|---|--|--|---|---|
| CHUNK I General Thesis (E1-E6) | (1) The confrontation between the PUM and the writers is concerned with the all-important question of who controls the interpretation of the Holy Koran. (2) Should one set of people—the <i>ulamas</i> in PUM— monopolize the right to interpret the Holy Koran? (3) Should we submit to their views alone (4) or should we encourage a diversity of views? (5) What about the <i>ulamas</i> not represented in PUM for example? (6) What about the man on the street? | (1) 马来西亚宗教学者协会和作家的这场冲突, 最重要的问题是可兰经的诠释权掌控在谁的手里? (2) 马来西亚宗教师协会中的这一小群人拥有 <u>独断诠释</u> 可兰经的权力吗? (3) 对他们的看法, 我们就应该言听计从吗? (4) 抑或我们应该鼓励不同的看法? (5) 举个例子, 那些不是马来西亚宗教学者协会会员的宗教教师的观点又如何? (6) 平 | (1) The confrontation between the PUM and the writers, the most important question is who have the interpretative right of the Holy Koran? (2) Does the small group of people in <u>PUM have a monopoly on the right of interpreting the Holy Koran?</u> (3) Should we submit to their views unquestionably? (4) Or should we encourage different opinions? (5) For instance, what about the viewpoints of the <i>ulamas</i> who are not PUM members? (6) What are the viewpoints of the ordinary people? | <u>Unusual collocation:</u> ‘独断诠释’ <u>Problem:</u> rendering the translation unnatural |

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| | | 民百姓的观点又是怎样的呢? | | |
| Specific thesis (E7) | (7) The central issue is not faith, it's power: pure and simple. | (7) 事实上, 这个课题的轴心不在于信仰, 而是“权力”, 就这么的简单扼要。 | (7) In fact, the axis of the issue is not faith, but “power”, it is this plain and simple. | |
| CHUNK II Substantiation (E8-E14) | (8) If you accept that Islam infuses guides and subsumes all aspects of our lives, then the interpreters of the Holy Koran are very powerful people. (9) They can shape our lives , determining the rights and position of men and women respectively, (10) and decide on matters of public policy . (11) Drawing their authority from the Holy Koran, they can pontificate on any and all aspects of our lives. (12) Today, six writers are under attack. (13) Tomorrow it could be entertainers such as | (8) 如果你认同伊斯兰是我们生活中各方面的基准和指导, 那么可兰经的诠释者就是非常有权势的人, (9) 他们可以塑造我们的生活, 决定男人和女人的权力和定位, (10) 并定夺公共政策的对策。 (11) 他们可以从可兰经中取得权 | (8) If you accept that Islam is the norm and guide to all aspects of our lives, then the interpreters of the Holy Koran are very powerful people. (9) They can <u>shape our lives</u> , determining the rights and positioning of men and women, (10) <u>and decide the solutions for public policies</u> . (11) They can draw the authority from the Koran in order to decide all aspects of our lives. (12) Today, six writers are hit hard, (13) tomorrow their targets can be people in the entertainment circle like Ella, Erra Fazira and Siti | <u>Inappropriate translation:</u> ‘Shape our lives’ <u>Problem:</u> Making text sound awkward and confusing to the readers <u>Mistranslation:</u> ‘Decide on matters of public policy’ <u>Problem:</u> Giving rise to wrong inference |
| | Ella, Erra Fazira and Siti Nor Haliza, (14) and the day after it could well be | 力来决定我们生活中的每一样事物。(12)今天, 六位 | Norhaliza, (14) and then their attack may target at women working outside. | |

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| | women who chose to work. | 作家备受抨击，(13)明天他们抨击的对象可能会是像艾拉(Ella)、艾拉法丝拉(Era Fazira)和茜蒂诺丽莎(Siti Nurhaliza)的娱乐圈人士，(14)再来他们抨击评击的可能就是在外工作的女性了。 | | |
| Substantiation (E15-E16) | (15) If we—the ordinary people—elect not to support the writers, we are in effect saying that we don't want to have a 'say' in these all important matters, (16) that we want the ulamas to be all-powerful. | (15) 如果普罗大众选择不支持这些作家，我们本身也会受到波及，(16)在这些最重要的课题上不想有任何意见， | (15) If the ordinary people chose not to support these writers, we ourselves will also be affected, (16) not wanting to have any opinions in all these important issues means we want these ulamas to become the most powerful people. | |
| | | 就意味着我们想要让这些宗教学者成为最有权势的人。 | | |
| CHUNK III Conclusion (E17-E19) | (17) Sadly, most Malaysians and especially the middle classes of all races are extremely apathetic. (18) After | (17) 可悲的是多数马来西亚人，特别是各族群中的中产阶级都是 | (17) Sadly most Malaysians, especially the middle class of all ethnic groups are extremely apathetic. (18) After years | |

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| | years of being brow-beaten by Dr Mahathir, they are used to letting others make decisions for them. (19) This has got to change. | 极度冷漠的, (18) 他们被马哈迪医生恫吓了多年之后, 已经习惯于让别人为他们做决定, (19) 我们要改变这种现象。 | of Dr. Mahathir's threatening, they are used to letting others to make decisions for them. (19) We have to change this phenomenon. | |
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This text offers a couple of examples of unusual collocations not justified by the ST. The first instance concerns the term ‘独断诠释’ as in the stretch of TT ‘马来西亚宗教教师协会中的这一小群人拥有独断诠释可兰经的权力吗?’ in (E2). ‘独断诠释’ is indeed a highly untypical collocation in Chinese. ‘独断’ means “to make decisions on one’s own or to decide and act arbitrarily” (ANCCED, 2003:396). The phrase collocates naturally with ‘骄横’ (imperious), for example. The translator might have taken the lexical item ‘独断’ to mean ‘垄断’ (monopolize). But ‘垄断诠释’ (monopolize the interpretation) is equally untypical in Chinese. Instead, by unpacking the meaning of the word ‘*monopolize*’, one will understand what the author is trying to get at: Should one group of people—the *ulamas* in PUM—control the right to interpret the Holy Koran?” In other words, other people can not seem to get to share the space to voice their views or their interpretation of the Holy Koran.

A possible way to revise this element would be:

“难道只有马来西亚宗教教师协会中的这一小群人才拥有诠释可兰经的权利吗?”

BT: Does it mean that only this small group of *ulamas* in the PUM should have the right to interpret the Holy Koran?

As seen in the above revision, the adverb ‘难道’ (Does it mean that) is used to reinforce the rhetorical question, embedding the author’s disapproval of the assumption. The use of the correlative conjunction “只有...才” (only...should) refers to the assumption that only a certain group has the privilege to interpret the Koran. It can be inferred that the author doesn’t think the *ulamas* from the PUM should monopolize the right; the right belongs to every one.

Another instance of unusual collocation is the rendition of the phrase ‘*shape our lives*’ in E (9) as ‘塑造我们的生活’. It appears that the translator has substituted the item ‘*shape*’ with one of its dictionary equivalence ‘塑造’ (OALECD 6th ed 2008:1599), which is not appropriate in this text.

The translator may have carried over the English collocation patterns into the TT. However, the Chinese item ‘塑造’ does not collocate with ‘生活’. According to A *New Century Chinese-English Dictionary* (ANCCED 2003:1538), items which collocate typically with the word ‘塑造’ are as follows: ‘塑造性格’ (build somebody’s character), ‘塑造英雄形象’ (portray the image of a hero), and ‘塑造孔子雕像’ (model a statue of Confucius). The translator would have found the explanation “to have an important influence on the way that somebody/something develops “决定…形成; 影响…发展”(OALECD 6th ed, 2008:1599) far more suitable for substituting ‘*shape*’ in this context. As such, a more natural, typical and accurate lexical equivalence will be the item ‘影响’ (influence).

There is a mistranslation for E (10) in the ST where “*and decide on matters of public policy*” is inaccurately rendered as ‘并定夺公共政策的对策’ (and decide the solutions for public policies). For no justifiable reason the item ‘*matter*’ is rendered as ‘对策’ (solution). It seems to infer that our public policies are facing some problems and the ulamas who have the sole power to interpret the Koran have to come up with solutions for the problems. To ensure correct textual inference, this element should instead be translated as “并且有权决定与公共政策有关的事项” (and has the right to decide on matters concerning public policies).

Table 6.24: Text 22

| | ST | TT | BT | Problems Affecting Text Coherence |
|---|---|---|---|--|
| CHUNK I Thesis to be argued through (E1) | (1) Malaysia's Deputy Prime Minister Abdullah Ahmad Badawi defies political convention. | (1) 马来西亚副首相阿都拉阿末巴威 (Abdullah Ahmad Badawi) 挑战政坛惯例。 | (1) Malaysia's Deputy Prime Minister Abdullah Ahmad Badawi challenges the conventions of the political arena. | |
| CHUNK II Substantiation (E2) | (2) In an age of ideologues, hypocrites and rabble-rousers, (3) he is conciliatory, he is dull and he is a gentleman. | (2) 在这个满是空想理论、虚伪不实、到处有人煽风点火的时代, (3) 他却是如此温和、低调又有君子风范。 | (2) In this era of empty ideologues, hypocrisy and falsehood, (and) people planning and fanning troubles everywhere, (3) yet he is so gentle, low-profiled and possess the feature and manner of a gentleman. | |
| Substantiation (E3-E5) | (4) Overlooked and ignored for much of his career, (5) he now stands within a whisper of the premiership , (6) prompting those who observe Malaysian politics to ponder how he would fare in the highest office . | (4) 他的很多作为向来不为人所知, (5) 也一直被忽视, (6) 但是现在他却稳坐 <u>首相身边的第二把交椅</u> , (7) 这让很多关心马来西亚政治的人开始揣想, 他会怎样 <u>幸存于首相署办事处</u> 。 | (4) A lot of what he has done is unknown to others, (5) and also all the while neglected, (6) but now he occupies <u>the second highest post after the Prime Minister</u> , (7) those who care about Malaysian politics have been made to ponder in what way could he <u>survive</u> in the office of <u>the Prime Minister</u> . | <u>Mistranslation and Unnatural collocation:</u> <i>'fare' in the highest office'</i> <u>Problem:</u> Affecting the inference that can be drawn by TT readers Giving rise to the impression of awkwardness perceived by TT readers |

The author's message has been drastically changed owing to a number of mistranslated items in Chunk II in the ST; this has in turn made it hard for TT readers to work out the intended inference. This text also illustrates that a great deal of meaning of words that have a tendency to collocate will help shape the readers response to the meaning conveyed by an utterance. The awkward collocation in the TT will thwart the understanding of the TT readers.

By rendering the item '*fare*' in E(6) in the ST as '幸存', the translator has made two mistakes, namely mistranslating a word, and creating an atypical collocation not intended by the author. The word '幸存'(survive), when it is context-free, means: (1) by luck, one continues to live in spite of being in a situation in which one is close to death; (2) things that continue to exist in spite of nearly being destroyed or made extinct (XDHYGFCD, 2006:1461). Whereas, in the ST, the lexical item "fare" refers to 'the degree of success Pak Lah can achieve' since all the while he was not thought much of as a "prime minister hopeful" in the highest political echelons in UMNO.

It is highly unusual to associate the word '幸存' with places. This word is typically collocated with unfortunate events such as plane crashes, car accidents or situations like major medical operations with significant risks. '幸存于首相署办事处' (survive in the office of the prime minister) is awkward, to say the least. What is more, it is essentially not warranted by the context it is in. As such, it is difficult not to deem this translation as an act of personal whim and fancy.

There are restrictions on the co-occurrence of words in any language. As Baker aptly puts it, 'language is not made up of a large number of words which can be used in free variation' (1992: 63), and though 'words have a certain tolerance of compatibility'

(ibid), it is important for a translator to bear in mind that ‘the use of common target language patterns which are familiar to the target reader play an important role in keeping the communication channels open’ (Baker, 1992: 57).

A quick reference to the bilingual dictionary (OALECD, 6th ed., 2008: 622) would have given us the lexical equivalence of ‘fare’ as ‘成功（或不成功、更好等）’. In short, it refers to the accomplishment one may attain. The phrase ‘作为’ (accomplishment, performance) would have been a more appropriate and accurate choice.

The translators may not realize that the term ‘*premiership*’ in E(5) and the prepositional phrase ‘*in the highest office*’ in E(6) are interchangeable in this context. ‘*Premiership*’ means “the highest position of being the leader of a government” while ‘*in the highest office*’ means “in the position of having the highest authority”. One possible reason for translating ‘*in the highest office*’ as ‘首相署办事处’ (the office of the Prime Minister) is that the translators have mistaken the role of the preposition ‘*in*’ – it is used here to show a person’s job or position, such as in ‘he is in politics/business’. Instead, it is taken as a preposition used to indicate the whereabouts of a person, as in the place where he works. The phrase ‘*highest office*’ was understood and wrongly interpreted as the office of the Prime Minister.

To render E(6) as ‘他会怎样幸存于首相署办事处’ (in what way would he survive in the office of the Prime Minister) has completely changed the intended meaning of the utterance. In addition, it is not only unnatural but awkward to have collocated the item ‘幸存’ (survive) with ‘首相署’ (the Prime Minister’s Department). Given the co-text and context of the stretch of language involved, the utterance presented in the TT would

imply that in the prime minister's department, Pak Lah would fall into a situation as bad as one can imagine but ultimately, probably by luck, he would survive.

To render the TT without distorting the author's utterance, the text may be rephrased as follows:

马来西亚副首相阿都拉阿末巴达威 (Abdullah Ahmad Badawi) 挑战政坛惯例。在这个到处充斥着理论家、伪君子及煽风点火的人的时代；他是容易妥协的，他是沉闷的，他是一位君子。在漫长的政治生涯中，多数的时候他总是被忽略。然而他现在离首相之位不过一箭之遥。这使到那些观察马来西亚政治的人忍不住琢磨，当他成为首相时，他会有什么作为。

BT: Malaysia's Deputy Prime Minister Abdullah Ahmad Badawi defies political convention. In an age of ideologues, hypocrites and rabble-rousers, he is conciliatory, he is dull {and} he is a gentleman. For much of his career, he has been overlooked. However, he is now just a stone's throw away from the premiership. This has prompted those who observe Malaysian politics to ponder how he would fare in the highest office.

There are a few improvements on the text with this proposed revision. Firstly, the parallel structure used in E(2) in the ST to reinforce and highlight the personality – “he is conciliatory, he is dull and he is a gentleman” – is maintained in the TT.

The principle underlying parallelism is that form should reflect meaning – since the parts of the compound construction have the same function and importance, they should have the same grammatical form. The repetition of the subject ‘*he is*’ reaffirms a certain viewpoint: there is no arguing that Pak Lah defies political convention. With such qualities, namely being *reconciliatory*, *dull* and a *gentleman*, it is not surprising that he has not been taken seriously and on no occasion was he ever seen as a prime minister hopeful. Yet, a man with these seemingly unsuitable or undesirable characteristics is soon to be at the helm of the country.

The strict repetition of the subject '*he is*' points to the textual focus: argumentation predominates; description is only secondary. Reiteration serves a particular rhetorical purpose; in this instance, as evidence to substantiate the claim that he defies political convention. As such, the parallel structure of this part of text should be maintained in the TT.

Secondly, the phrase '*ideologues, hypocrites and rabble-rousers*' in E(2) in the ST were replaced by '理想家、伪君子及煽风点火的人'. The other three items, the adjectives *conciliatory*, *dull* and the noun *gentleman* were rendered as '温和低调' (gentle, low-profiled) and '君子风度' (possess the feature and manner of a gentleman), when in fact, the more accurate and suitable Chinese equivalence to be used are: '妥协的' (conciliatory), '沉闷的' (dull) and '君子' (gentleman) are underlined in the proposed revision.

Table 6.25: Text 23

| | ST | TT | BT | Problems Affecting Text Coherence |
|--|---|---|--|--|
| CHUNK I Introduction (E1-E2) | (1) Exposed to a wide range of classical works by many different Islamic scholars, including all the great legal traditions (the Maliki, the Hanbali, the Hanafi and of course, the Shafi'i), most of the students have developed an innate understanding of the "internal dissension" and dialogue that lies at the heart of Islamic jurisprudence. (2) In short, they realise that there is no 'one' answer for any given question. | (1) 大部分学生在广泛接触了许多不同伊斯兰学者的经典之作，包括所有伟大的合法传统 (the Maliki, the Hanbali, the Hanafi, the Shafi'i) 后，对“内在分歧”和以伊斯兰法学为根本的对话有了更实在的认识，(2) 简单的说，他们意识到所有问题的答案都不只“一个”。 | (1) After wide exposure to the classical works of the many different Islamic scholars, including all the legal traditions (the Maliki, the Hanbali, the Hanafi, the Shafi'i), most of the students have a more practical understanding of "internal diversities" and the dialogue which is based on the Islamic jurisprudence. (2) In short, they realize that there is no single answer for any question. | |
| CHUNK II Thesis (to be argued-through) (E3) | (3) Their scholarship is prodigious and detailed. | (3) 他们的学术成就是非常令人惊叹且深入的。 | (3) Their academic achievements are indeed outstanding and in-depth. | |

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|--|---|---|--|--|
| <p>CHUNK III</p> <p>Substantiation (E4-E6)</p> | <p>(4) As deeply committed Muslims, they approach the Holy Koran with enormous respect, intense piety and intellectual rigour. (5) Some have combined their profound knowledge of the Holy Koran and the Sunnah with a stint in leading western universities such as Canada's McGill and the Netherlands' Leiden. (6) Newly-learned philosophies and techniques such as hermeneutics and semantics are then employed in their research.</p> | <p>(4) 身为敬虔的穆斯林，他们遵照可兰经的教导，对人极尽恭敬、善良孝顺，严格要求本身的知识涵养。(5) 有些人甚至把可兰经的知识和圣训，和西方顶尖大学如加拿大的麦杰尔大学和荷兰莱登大学中的学问结合起来，(6) 让新发现的哲理和技术成为他们研究的一部分。</p> | <p>(4) As deeply committed Muslims, <u>they observe the teaching of the Holy Koran, are respectful, pious and kindhearted,</u> {and} are critical of their <u>own knowledge and self-cultivation</u>. (5) Some of them have even combined the knowledge of the Holy Koran and the Sunnah with the knowledge from the leading western universities such as Canada's McGill and Holland's Leiden, (6) the newly-found philosophies and techniques become part of their research.</p> | <p><u>Mistranslation:</u> 'piety', 'intellectual rigour'</p> <p><u>Omission:</u> 'a stint in'</p> <p><u>Problem:</u> Changing the whole layer of meaning</p> |
| <p>Further Substantiation (E7-E9)</p> | <p>(7) Moreover, they've grasped a fundamental truth—that Islam is a religion that emphasizes both iman (correct belief) and amal (correct action). (8) To their</p> | <p>(7) 再者，他们抓紧基本真理；伊斯兰是一种强调正确思想和正确举止的宗教，(8)</p> | <p>(7) Moreover, they have grasped the fundamental truth; Islam is a religion that emphasizes on correct thinking and behaviour. (8) To their mind, reform movements</p> | |
| | <p>mind, reform movements cannot merely tinker around with policies and procedures. (9) Instead,</p> | <p>在他们的想法中，改革运动不能只是政策或程序的修整，(9) 相</p> | <p>go beyond rectification of policies or procedures, (9) on the contrary, the meaning of the Holy Koran and the revision of</p> | |

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| | the core challenge is nothing less than a revisitation of the meaning and the application of the Holy Koran. | 反的，可兰经的意义和实用性的修订是他们最重要的挑战。 | the practicality of the Koran are their most important challenges. | |
| Further Substantiation (E10-E11) | (10) Furthermore, they believe that modernity—human rights, democracy, science and technology—can be reconciled with Islam and that the two are not opposing forces. (11) As Ulil explains, “In exploring these values, we are drawn to the spirit of criticism and questioning that is a hallmark of centuries of Islamic discourse.” | (10) 不过，他们也相信现代化——人权、民主、科学和技术可以弥补伊斯兰中的不足，(11) 这两股力量不是对峙的。(12) 就像乌立的解释：“探究这些价值观，我们能更深入的体认到：批判和质疑的精神是世纪以来伊斯兰对话的正字招牌。” | (10) However, they believe that modernization—human rights, democracy, science and technology can complement Islam’s inadequacies. (11) These two forces are not on opposing ends. (12) As Ulil explains, “exploring these values will make us understand better: (that) the spirit of criticizing and questioning has been the hallmark of centuries of Islamic discourse.” | |

Decoding a text from one language to another requires good knowledge of the grammar of the source language, as this text shows. Without this knowledge, the process of understanding, interpreting and analyzing the ST, and the subsequent decoding of it, would be jeopardized.

In English, words are put in order according to the English grammatical system. As such, when we analyze a sentence, we look at how the words work together and not at the meaning of individual words. When some words in an utterance are translated free from their respective co-text and context with a few omissions, as illustrated by E (4) in Chunk II, the utterance is changed entirely. For ease of reference E (4) is reproduced below:

As deeply committed Muslims, they approach the Holy Koran with enormous respect,
身为敬虔的 穆斯林 他们 遵照 可兰经 极尽恭敬
intense piety and intellectual rigour
孝顺 知识涵养

E (4) was translated as ‘身为敬虔的穆斯林，他们遵照可兰经的教导，对人极尽恭敬、善良孝顺，严格要求本身的知识涵养’ (As deeply committed Muslims, they adhere to the teaching of the Holy Koran, are respectful, pious and kind-hearted (and) are critical of their own knowledge and self-cultivation).

Instead of telling the readers how the moderates think and deal with the Koran, as the ST does, the translation has described the way in which a committed Muslim conducts himself. This mistranslation has brought about a complete change of the intended meaning, resulting in what Blum-Kulka (1986) refers to as a ‘shift in coherence’.

It is obvious that in this element, the translator has merely translated words but not the utterance. This is further compounded by the fact that some of the words translated are wrongly done. For instance, the item '*piety*' has two dictionary equivalents : (1) 虔诚 'devotion to God and respect for religious principles'; (2) 孝顺 'filial piety, i.e. respect for and obedience to a parent' (OALECD 6th ed 2008:1108). Apparently, the translator was unaware that only when '*piety*' collocates with '*filial*' does it convey the meaning of “孝顺”.

Another example is the collocated phrase '*intellectual rigour*'. The word '*rigour*' has a few meanings depending on what word it collocates with. The dictionary equivalents for this item include: “严格，严厉，严谨，严密” (OALECD 6th ed 2008:1499). The other item “Intellectual” was taken to mean “知识涵养” (knowledge and self-cultivation). In fact, when “rigour” collocates with “intellectual”, the phrase should convey the meaning of “慎密的思维” (the exactness of one's discreet/fine thinking)

In E (5) the phrase '*a stint*' is omitted in the TT and the utterance was rendered as : ‘有些人甚至把可兰经的知识和圣训，和西方顶尖大学如加拿大的麦杰尔大学和荷兰莱登大学中的学问结合起来’ (Some of them have even combined the knowledge of the Holy Koran and the Sunnah with knowledge from the leading western universities such as Canada's McGill and Holland's Leiden). The arbitrary abridgement has provided TT readers with information totally different from that of the ST. This has deprived the Chinese readers the inference that can be drawn by ST readers— that the liberals are not people with limited outlooks; they have spent a specific period of time working and researching in leading western universities and

have acquired new philosophies and techniques. Above all, they have tried to apply this newly-learned knowledge in their research related to the Koran.

TT readers would wonder why some of the liberals have combined knowledge of the Holy Koran and Sunnah with knowledge from Canada's universities. It is true that a translator has the freedom to omit certain elements, but due consideration must be given to the coherence among the ideas presented in the stretch of language involved and the inference to be drawn by the TT readers.

Here is a proposed revision for E (4)-E (6) to reflect the utterance in the ST:

他们的学问渊博而令人惊叹。身为虔诚的穆斯林，他们以崇高的敬意，万分的虔诚，慎密的思想来讨论可兰经。他们身怀可兰经及圣训 (Sunnah) 的渊博学问，其中更有一部分曾在西方顶尖大学如加拿大的麦杰尔大学和荷兰莱登大学待过一段日子。他们把在那儿学到如注释学与语义学的哲理和技巧，应用在他们的研究中。

(BT: Their academic achievements are indeed outstanding and in-depth. As deeply committed Muslims, they discuss the Holy Koran with enormous respect, intense piety, {and} intellectual rigour. With their profound knowledge of the Holy Koran and Sunnah, some of them have spent a stint in leading western universities such as Canada's McGill and the Netherlands' Leiden. They have applied the philosophies and techniques such as hermeneutics and semantics in their research)

Table 6.26: Text 24

| | ST | TT | BT | Problems Affecting Text Coherence |
|---|--|---|---|--|
| CHUNK I Introduction (E1-E2) | (1) Dr. Mahathir's grand passion—the uplifting of the Malay community— has never distracted him from the need to preserve national stability. (2) This accounts for the remarkable way in which he has won over the support of the Chinese community while still brandishing his colours as a Malay ultra. | (1) 马哈迪医生将其热情倾注于提升马来社会这一个议题上。(2) 但, 这种热情却并未阻碍他为维护国家安宁而作出的努力。(3) 这说明了为何他能在挥舞着自身马来民族身份的同时, 还能赢得华社的支持。 | (1) Mahathir has injected his passion into the issue of uplifting the Malay community. (2) However, this passion has but never stopped him from his effort to preserve national stability. (3) This explained why while brandishing his Malay identity, still he has managed to win over the support of the Chinese community at the same time. | |
| CHUNK II Thesis (E3) | (3) In essence , he will do the deal with anyone, as long as he and his vision for the Malay community prevails. | (4) <u>简单地说, 只要那个人是占优势的, 他就会和那个人达成协议。</u> | (4) <u>In simple terms, as long as the person has got the upper hand, he will make the deal with the person.</u> | <u>Mistranslation:</u> The whole sentence <u>Problem:</u> Initiating a claim that is entirely the translator's own. |
| CHUNK III Substantiation (E4-E7) | (4) In this respect, his ability to surprise and confound should not be underestimated. (5) In the past, he has welcomed bitter personal enemies such as | (5) 在这一方面, 我们不能低估他随时会为我们带来惊喜与困惑的能力。(6) 过去, 他 | (5) In this respect, we shouldn't underestimate his ability to surprise and confound us. (6) In the past, he has welcomed back his own political enemy Tengku | |
| | Tengku Razaleigh, (6) compromised with Chinese NGO Suqiu, (7) and even | 曾迎回自己的政敌敦姑拉萨利 (Tengku | Razaleigh, (7) and has also sought to find a solution for reconciliation with the | |

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| | offered to relinquish bumiputera educational quotas for university entrance. | Razaleigh), (7) 也曾敞开胸怀和华社的非政府组织寻求和解的方案, (8) 甚至曾经提议摒弃保障土著大学学额的固打制度。 | NGOs of the Chinese communities with open arms, (8) even suggested to relinquish the quota system which aims at protecting the bumiputera educational quotas for university entrance. | |
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This is the second text in this collection of data containing a thesis wrongly translated (please refer to Table 6.22: Text 20, p.343 for the first example). With E(3) being summarized at will, the claim that “Dr Mahathir is willing to bargain or settle for an arrangement with anybody provided that his vision for the Malay community prevails” was completely lost in translation; a new thesis initiated by the translator has emerged instead.

In Chunk II, E(3) ‘In essence, he will do the deal with anyone, as long as he and his vision for the Malay community prevails’ was rendered as ‘简单地说,只要那个人是占优势的,他就会和那个人达成协议’ (In simple words, as long as the person has got the upper hand, he will make the deal with the person). Plainly, the part of the utterance concerning Dr. Mahathir and his vision for the Malay community has been snipped – the former prime minister was described as willing to come to terms with just about anyone who has an advantage over him.

Nothing could have been farther from what the author has claimed.

In the ST, the writer continues to substantiate his claim by providing three instances as evidence: 1) he (Dr. Mahathir) has welcomed bitter personal enemies such as Tengku Razaleigh (E5); 2) he has compromised with Chinese NGO Suqiu (E6); and 3) he even offered to relinquish *bumiputera* educational quotas for university entrance (E7).

With the thesis deviated from the intended meaning, these three instances become disjointed in the TT, prompting interpretation not derivable from the ST. Moreover, the three instances given as evidence in the ST do not bear any hint that there is a “person who

has got the upper hand”. TT readers could be excused if they wonder who is the person the author is referring to. This has disrupted the reading comprehension of the TT readers; the gap between the readers’ expectations and the actual text is all too obvious. The result is what Blum-Kulka (1986) refers to as ‘a shift in coherence’.

Table 6.27: Text 25

| | ST | TT | BT | Problems Affecting Text Coherence |
|---|--|--|---|--|
| CHUNK I Thesis (E1) | (1) Malaysia will be a key player in the eventual resolution of the events that have spiraled out of the '9/11' assault on the World Trade Centre. | (1) 在 9 月 11 日世贸中心的突袭事件余波中，马来西亚将在最后解决方案中，扮演一个吃重的角色。 | (1) In the aftermath of the 9/11 assault on the World Trade Center, in the eventual resolution, Malaysia will play an important role | |
| CHUNK II Addressing statement of opposing (E2) | (2) I know to say this may sound ridiculous. | (2) 我知道这么说可能听起来很怪诞， | (2) I know to say this may sound ridiculous, | |
| Concession that opposing view is partly valid (E3) | (3) Given the fact that all the bombings and the diplomatic salvos are concentrated in countries far from Malaysia. | (3) 因为现有的所有行动，炮轰和外交纠纷都是集中在美国、欧洲、中东、阿富汗和巴基斯坦。 | (3) because currently all the action, bombings and diplomatic dispute all concentrated in the United States, Europe, Middle East, Afghanistan and Pakistan. | |
| Demonstration that opposing view is irrelevant (E4-E6) | (4) it is becoming increasingly clear that the real conflict sparked off by the attacks concerns the world of ideas. (5) There is a desperate need for the Islamic world to reinvent itself. (6) Moderate Muslims must head off the civilisational clash and | (4) 现在越来越明显的事实是，这场袭击事件真正引发的冲突，其实 关乎的是思想层面 (5) 伊斯兰世界迫切需要重新定位。(6) 稳健的穆斯林必须免除文明的冲突，防止思想狭隘和顽固信仰者迫使其他信徒走向退化和开倒车的方向。 | (4) Now the increasingly clear fact is that the real conflict caused by this attack, in fact concerns thinking. (5) The Islamic world is in desperate need of repositioning. (6) Muslims who are calm and steady must prevent the clash of civilisational | |

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| | prevent the narrow-minded and bigoted practitioners of the faith from forcing believers in becoming more regressive and backward. | | conflicts, (and) prevent the narrow-minded and bigoted practitioners of the faith from forcing believers in becoming regressive and backward. | |
| CHUNK III Substantiation as Evidence (E7-E8) | (7) Malaysia has long been in the vanguard of practical and pragmatic Islamic thinking. (8) When the time comes for the leaders of the Islamic world to address the issues of socio-economic development, civil society and modernity from an Islamic perspective, they will have to come to Malaysia. | (7) 马来西亚一直以来是实用派伊斯兰思想的先锋。 (8) 伊斯兰世界领袖若要从伊斯兰层面去谈社会发展、公民社会和现代化的时候，他们必须来马来西亚看看 | (7) Malaysia has all the time been the vanguard of practical Islamic thinking. (8) If leaders from the Islamic world would like to address issues of socio-economic development, civil society and modernization from an Islamic aspect, they will have to come to Malaysia and have a look. | |
| Further Substantiation (E9-E11) | (9) In centuries to come, twenty-first century Kuala Lumpur will be cited alongside Spain's Cordoba and Harun al-Rashid's Baghdad as one of the great centers of Islamic world. (10) It is for this reason that our friends in the west should be a deal more circumspect in their handling of Malaysia. (11) The Malaysian model of Islam and modernity is a vital civilisational resource. | (9) 在接下来的世纪，21世纪的吉隆坡将会像西班牙的科尔多瓦(Cordoba)和哈伦拉昔德(Harun al-Rashid)的巴格达(Baghdad)一样，被认为是伊斯兰世界的其中一个重要中心点。(10) <u>也因为这个原因</u> ，我们西方的朋友在处理马来西亚事务上， | (9) In the following century, the twenty-first century Kuala Lumpur, like Spain's Cordoba and Harun al-Rashid's Baghdad, is taken as one of the great centers of the Islamic world. (10) <u>And because</u> of this reason too, in handling the affairs of Malaysia, our friends in the west <u>seem</u> extremely circumspect. (11) The Malaysian model of Islam and modernization is an <u>indispensable</u> element of | <u>Mistranslation:</u> ' <i>should</i> ', ' <i>vital</i> ' <u>Misuse of double connective:</u> ' <u>也因为</u> ' (and because) <u>Problem:</u> Giving rise to a shift in the text structure's coherence |

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| | | 也显得 <u>格外</u> 小心谨慎。 (11) 马来西亚式的伊斯兰及现代化，是文明资源中不可或缺 <u>的</u> 要素。 | civilisational resource. | |
| Substantiation (E12-E15) | (12) In addition, it should be remembered that the groups who planned the assault on the World Trade had three key objectives: (13) firstly, to terrorize the American population; (14) secondly, to polarize the world and divide Muslims for non-Muslims; (15) and thirdly, to undermine moderate Islamic governments. | (12) 不过，我们要牢记的是，那一群袭击世贸中心的策划者有三个主要的目的：(13) 首先，他们要引起美国人民的恐惧，(14) 再者，以穆斯林及非穆斯林来把世界两极化，(15) 三者，逐步侵蚀温和派的伊斯兰政权。 | (12) However, what we have to keep firmly in mind is, the group who planned the assault on the World Trade Center had three key objectives: (13) firstly, they aim to cause fear among Americans; (14) moreover, to divide Muslims from non-Muslims to polarize the world ; (15) {and} thirdly, to gradually undermine moderate Islamic governments. | |
| Further Substantiation (E16-E19) | (16) The second and third objectives are clearly aimed at countries such as Malaysia as well as the United States. (17) The Kuala Lumpur that I know and love is as imperiled by e | (16) 第二及第三个目标很明显的是针对像马来西亚和美国这样的国家。(17) 我所熟悉并深爱的吉隆坡 | (16)The second and third objectives are clearly aimed at countries such as Malaysia as well as the United States. (17) The Kuala Lumpur that I know and love is like Washington | |
| | events as Washington D.C. and New York. (18) If Malaysians are not vigilant the attackers will also be able to undermine our prosperity and stability. (19) One only has to observe the speed with which Indonesia | 我所熟悉并深爱的吉隆坡像华盛顿和纽约一样，陷入危险境地。(18)如果马来西亚不格外小心谨慎，这些袭击者也能够逐步侵蚀我们国家的繁荣和安定。(19) 我们只要观察印 | D.C. and New York, (it) has fallen into a dangerous position. (18) If Malaysians are not careful and cautious enough, the attackers will also be able to undermine gradually our country's prosperity and stability. (19) | |

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| | — a remarkably moderate Islamic polity — is buckling under the onslaught of Islamic extremism, to grasp the potency of the threat. | 尼这个出色的温和派伊斯兰政权被伊斯兰极端主义侵袭的速度就可以知道这个威胁的影响力有多大了。 | We only have to observe the speed in which Indonesia, an outstanding moderate Islamic regime-is attacked by Islamic extremism, to know how huge the influence of the threat is. | |
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This text illustrates that the grammatical categories of tense and aspect must be handled with care in translation.

In English, sentences are often classified according to their purpose (Morenberg 2002). They can ask questions, make statements, issue commands or indicate possibilities. When a sentence indicates possibilities, it is said to be in the ‘CONDITIONAL MOOD’ (ibid: 58, capital letters original). Sentences are made conditional by adding modal auxiliaries such as ‘may’, ‘should’ or ‘must’ to the main verb. The meaning of the conditional is related to a variety of notions, such as certainty, obligation, desire, necessity, promise, permission, predictive, and possibility (ibid: 59). Unlike English, Chinese has no formal category of tense and aspect (Baker 1992). The form of the verb in Chinese does not change to express temporal or aspectual distinctions (ibid: 99).

In Chunk III of the ST, the first modal auxiliary “will” in E(8) is used to convey the notion of necessity. The same modal auxiliary appears in E(9) to convey the meaning of predictive. In the predictive use, that is, when it is used in the predictability sense, “will” demonstrates a large amount of confidence on the part of the speaker (Li Ji’an 1998:173). In this particular context, ‘*will*’ is used as an expression of the author’s assumption of a state of affairs rather than as “a future tense marker”. In other words, the author is assuming (and in a confident manner) that in the future, Kuala Lumpur will become an important Islamic centre like Cordoba and Baghdad. The prepositional phrase “in centuries to come” functions as the adverb of time that specifies when Kuala Lumpur will be mentioned along with the other great Islamic cities.

The third modal, “should” in E(10), has not been rendered correctly in the TT. The mishandling of this modal has caused a shift in the text’s structure of coherence and

gravely affected the reasonableness of this stretch of language which substantiates the claim that ‘Malaysia will be a key player in the eventual resolution of the events that have spiraled out of the ‘9/11’ assault on the World Trade Centre’.

Judging from the co-text and context of E(10) in the ST, the modal auxiliary “should” is used to express probability or expectancy. Grammatically, “should” is generally considered as a weaker equivalence of ‘will’ and ‘must’. With ‘should’, the author indicates that he does not know for sure whether or not his statement is true; ‘he tentatively concludes that it is, on the basis of whatever he knows’ (Quirk et al., 1985: 227) though he has doubts “about the soundness of his conclusion” (Leech, 1971: 94).

In the obligation sense, ‘should’ points out what is the best or the right thing to do. In terms of logical relations, the use of the modal auxiliary ‘should’ indicates the expectancy. In other words, the West is expected to be more discreet in handling Malaysia for the reason that at some point in time, there is the possibility that Kuala Lumpur will become one of the great centres in the Islamic world. To quote Quirk (1985: 227), “on the basis” of what the author knows, the author is of the opinion that Malaysia should not be taken lightly as a mere Third World country with a majority Muslim population but ‘a vital civilisational resource’ in the Islamic world.

Compared to the ST, the use of the double connectives ‘也’ (and) and ‘因为’ (because) in E(10) in the TT by itself gives a false indication of the logical connection between E(9) and E(10). The use of the connective ‘也’ (and) suggests that the West, like the author, shares the opinion that twenty-first century Kuala Lumpur will become one of the great centres of the Islamic world; as a consequence, they seem extremely circumspect in the handling of Malaysia affairs.

As mentioned, tense and aspect are not grammatical categories in the Chinese language; as such, time references are indicated by various particles and adverbials (Baker 1992). However, the use of the verb ‘显得’ (seem) in E(10) to substitute the modal ‘should’ has twisted the tone and the reasonableness of the evidence presented. This error is amplified by the mistranslation in the following sentence E(11), where the lexical item ‘*vital*’ was inaccurately rendered as ‘不可或缺’ (indispensable). The correct equivalent is ‘重要’ (important/vital).

E(9), E(10) and E(11) in the TT, meant as substantiations, do not cohere with the thesis statement which states that “Malaysia will be a key player in the eventual resolution of 9/11 assault (E1)”. With the use of the modal auxiliary ‘*will*’, the inference is that the author thinks that Malaysia is going to play an important role. However in the TT, the verb ‘显得’ (seem) has an inherent connotation of something that has taken place or has happen. As such, given the co-text of E(11), readers of the TT will infer that the West has recognised Malaysia as an indispensable model of civilisational resource. This element which is supposed to substantiate the claim is not in line with the thesis statement that Malaysia has not yet played an important role as indicated by the use of modal auxiliary ‘*will*’ in E(1).

The presence of the double connectives ‘也因为’ (and because) in E(10) in the Chinese text, the inaccurate rendering of the lexical item ‘*vital*’ and the mistranslation of the modal ‘should’ mentioned in the above paragraph has changed the logical relations of this stretch of language. Coherence in this chunk of language is absent, and the

reasonableness of this part of language which functions as the substantiation for the thesis of the text is severely undermined.

Table 6.28: Text 26

| | ST | TT | BT | Problems Affecting Text Coherence |
|--|--|---|---|--|
| CHUNK I Thesis (E1-E2) | (1) We have a role to play on the global level that far exceeds our international projection (2) and this role is predicated by our achievements to date. | (1) 我们在全球课题上所扮演的角色并不只是对国际实事的关注，(2) 而这个角色决定了我们未来的作为和成就。 | (1) <u>The role played by us is not merely about paying attention to international affairs, (2) and this role will decide our future accomplishment and achievement.</u> | <u>Random Translation:</u> E (1) <u>Mistranslation:</u> 'is predicated', 'to date' <u>Problem:</u> Creating a thesis containing no claims because there is no underlying semantic relation between the two elements E (1) and E (2) |
| CHUNK II Substantiation (E3-E4) | (3) Malaysia stands out amongst the rogue gallery of the Organization of Islamic Conference (OIC). (4) We are a multi-racial democracy that tolerates religious diversity. | (3) 马来西亚在流氓作风的回教大会组织 (Organization of Islamic Conferences, 简称 OIC) 中站起来，(4) 我们是一个多元种族，且容忍不同宗教的民主国家。 | (3) Malaysia stood up from the rouge style of the Organization of Islamic Conference (OIC). (4) We are a multi-racial and democratic nation that tolerates religious diversity. | |
| Further Substantiation (E5-E6) | (5) Moreover, we have been enormously successful in economic terms—ploughing back the fruits of our endeavours into education, health care and alleviating | (5) 我们在经济发展上也相当成功，(6) 这些都是我们在教育、健康和减少乡区贫穷问题的努力成果，(7) | (5) We have been quite successful in terms of economic development. (6) These are the fruits of our endeavours in education, health care and alleviating | |
| | rural poverty. (6) That's the good news. | 那是好消息。 | rural poverty. (7) That's the good news. | |
| CHUNK III | (7) The bad news is that we | (8) 不好的消息是，我们没 | (8) The bad news is that we | |

| | | | | |
|--|---|---|--|---|
| Addressing statement of opposing view (E7) | have failed to address the civil society agenda head-on. | 有正面的去正视公民社会议程。 | have failed to address the civil society agenda head-on. | |
| Concession that opposing view is partly valid (E8) | (8) The Anwar Ibrahim debacle is a testament to that weakness. | (9) 安华案的崩裂是这个弱点的铁证。 | (9) The Anwar Ibrahim debacle is an irrefutable evidence to that weakness. | |
| CHUNK IV Concession that opposing view is partly valid (E9) | (9) Despite our manifest flaws, we are—with the sole exception of an embattled Indonesia, a crisis-prone Bangladesh and a shaky Turkey—the only prosperous democracy in the Islamic world. | (10) <u>但是我们这些显而易见的裂缝，和动乱的印尼、危机密布的孟加拉和动荡不安的土耳其，这个伊斯兰世界中唯一的民主国家相比较，马来西亚还是 21 世纪伊斯兰国家的典范。</u> | (10) <u>But obvious as these cracks of ours are, when compared with, the tumultuous Indonesia, a crisis-prone Bangladesh and a turbulent Turkey, compared to this only democratic country in the Islamic world, Malaysia is the model Islamic nation for the twenty-first century.</u> | <u>Punctuation mark:</u> The pair of dashes <u>Problem:</u> Mis-communicating the meaning of the main clause |
| CHUNK V Conclusion (E10) | (10) Still, we are the model Islamic nation for the twenty-first century. | | | |

Coherence of a stretch of language is maintained by the underlying conceptual relations between various elements involved; when short-handed translation occurs, the utterance is lost along the way, as this text demonstrates. Unless there are sound reasons for doing so, omission of words at will during translation may weaken the stretch of language and affect the meaning conveyed and expressed by the ST.

In the ST, E(1) ‘We have a role to play on the global level that far exceeds our international projection and this role is predicated by our achievements to date’ is made up of two complete sentences. Grammatically, it has two independent clauses and one relative clause. The first sentence contains an independent clause: ‘we have a role to play’, a prepositional phrase ‘on the global level’ which functions as an adverb to modify the verb ‘play’, and the relative clause ‘that far exceeds our international projection’ embedded in the first main clause. The conjunction “and” allows readers to transit from the first independent clause to the second independent clause: ‘this role is predicated by our achievements to date’.

The coherence of Chunk I is maintained by the underlying conceptual relations between the various elements involved: we have a role to play and the role is affirmed by our achievements so far. The translator has, however, translated the strings of words but not the utterance. Instead of making clear the meaning of various elements and their relationships, the translator has tried to substitute words with their dictionary equivalents; as such, there is no underlying semantic relation between E(1) and E(2) in the TT.

(1) We / have a role to play / on the global level / that far exceeds our
 我们 角色 所扮演 全球

international projection

国际

(2) and/ this role/ is predicated / by our achievements to date.
 而 这个角色 决定了 我们 作为和成就 未来的

It appears that elements 3 and 4 in the TT stands by themselves. In E(1), some of the words, not the entire stretch, are substituted with the right Chinese lexical equivalents. In E(2), the verb phrase '*is predicated*' was wrongly rendered as '决定了' (decided) and the idiomatic expression '*to date*' (so far, up to now) was rendered as '未来的' (in the future). The translator has failed completely to communicate the author's intended meaning. As such the inference that Malaysia (despite being a Third World country) can play a role exceeding its international projection cannot be drawn by the TT readers. To this end, E(1) and (3) in Chunk I could be revised as follows:

(1) 我们在全球所能扮演的角色，超越我们在国际上的形象，(2) 而这个角色取决于我们截至目前所取得的成就。

BT: (1)We have a role to play on the global level that far exceeds our international projection (2) and this role is predicated by our achievements to date.

In Chunk IV, a pair of dashes is used in E(9) to set off and emphasize the non-essential elements. In this stretch of language, the main clause is: 'we are the only prosperous democracy in the Islamic world'. The dashes play the role of parentheses by giving added information. Judging by the rendition, it is possible that the translator is not aware of the function of the dashes; the rechunking of this stretch of language has decidedly

changed the intended meaning of the author. For ease of reference, this stretch of language is reproduced below:

ST: (9) Despite our manifest flaws, we are—with the sole exception of an embattled Indonesia, a crisis-prone Bangladesh and a shaky Turkey—the only prosperous democracy in the Islamic world.

TT: (10) 但是我们这些显而易见的裂缝，和动乱的印尼、危机密布的孟加拉和动荡不安的土耳其，这个伊斯兰世界中唯一的民主国家相比较，马来西亚还是 21 世纪伊斯兰国家的典范。

BT: (10) But obvious as these cracks of ours are, when compared with the tumultuous Indonesia, a crisis-prone Bangladesh and a turbulent Turkey, compared to this only democratic country in the Islamic world. Malaysia is the model Islamic nation for the twenty-first century.

Firstly, the role of the second dash in E(9) has been misinterpreted and the last item before the second dash, '*a shaky Turkey*', has been linked to the phrase after the dash, '*the only prosperous country in the Islamic world*'. This misinterpretation and mistranslation has given rise to meaning that is not derivable from the ST, resulting in a serious shift in text coherence. It has initiated a new message, which singles out Turkey as the only prosperous democracy in the Islamic world. In the ST, however, Malaysia is described as the only prosperous democracy in the Islamic world that is not "tumultuous", "crisis-prone" and "turbulent".

In terms of lexical equivalences, the translation '显而易见的裂缝' (obvious cracks) has obscured the meaning of the phrase '*the manifest flaws*' in E(9). It appears that the translator has tried to substitute the component words of the phrase with their dictionary equivalents.

Among the dictionary equivalents for the word “manifest” are: 1. 清楚 (clearly) 2. 明显的, 显而易见的 (obviously) (OALECD 6th ed, 2008:1061). The dictionary equivalents for the word “flaws” include : 1. 错误 (mistake); 缺点(shortcomings); 2. 裂缝 (cracks), 瑕疵 (blemish) (OALECD 6th ed, 2008:663). The appropriate dictionary meaning for the word “flaw” in this context should be “缺点” (shortcomings) or “不足” (inadequacy).

A proposed revision for this stretch of language in Chinese is given below:

尽管我们有明显不足的地方, 我们却是伊斯兰世界中唯一的繁荣的民主国家 (除却问题一箩箩的印尼, 危机密布的孟加拉和动荡不安的土耳其)。我们始终是 21 世纪伊斯兰国家的典范。

BT: Though obviously we have our shortcomings, we are the only prosperous democracy in the Islamic world (except for the embattled Indonesia, a crisis-prone Bangladesh and a shaky Turkey). Still, we are the model Islamic nation for the twenty-first century.

The revised TT has replaced the dashes in the ST with brackets to accommodate the added information used to explain the main clause in the ST.

Table 6.29: Text 27

| | ST | TT | BT | Problems Affecting Text Coherence |
|---|--|--|---|---|
| CHUNK I General Thesis (E1) | (1) Although the next general election is over three years away and the MCA's internal party polls only kick off next year (2002), the political temperature within the Chinese community is climbing. | (1) 虽然下一届全国大选距今还有三年之久，马华内部党选也要等到明年（2002年）才会举行，(2)但是华社里的政治温度却一再攀升。 | (1) Although the next general election is more than three years from now, and the MCA's internal party polls have to wait until next year (2002) to take place, (2) but the political temperature in the Chinese community keeps climbing | |
| Specific thesis (E2-E3) | (2) At first glance, there would appear to be no reason for all the activity. (3) Yet tension is palpable. | (3) 乍看之下，似乎所有活动都 <u>如常进行</u> ，(4)但是却很容易就可以察觉到其中的紧张局势。 | (3) At a glance, it seems all activities are <u>going on as usual</u> , (4) but it is quite easy to note the tense situation in it. | <u>Misinterpretation and mistranslation:</u> 'no reason' <u>Problem:</u> Subjecting readers to wrong expectation momentarily |
| CHUNK II Substantiation (E4) | (4) Firstly, there is the former DAP Penang Chairman Teoh Teik Huat's hotly contested application to join Keadilan as well as Lim Kit Siang's disquiet over his supposed ally's long-term intentions. | (5) 首先让人议论纷纷的就是槟城前行动党主席张德发申请加入公正党的事件，(6)同时也牵扯到林吉祥为即将联结一起的政治同盟所设下的长远目 | (5) Firstly, the incident of the former DAP Penang chairman Teoh Teik Huat's application to join party Keadilan has stirred public discussion, (6) and at the same time it also involved Lim Kiat Siang's tossing and turning over the long-term intentions of the imminent ally. | |

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|---------------------------------------|---|---|--|--|
| | | 标而寝食难安。 | | |
| Substantiation (E5) | (5) Secondly , a mind-numbingly tedious power struggle within the MCA (yawn). | (7) 再者 ，马华内部长久以来一直都在上演没完没了的权利斗争（打哈欠）。 | (7) Secondly, within MCA there have been endless rounds of internal power struggle (yawn). | |
| Substantiation (E6) | (6) Thirdly, there is mounting concern over the future of Chinese-language education. (7) The continuing worries over the Vision School initiative and the recent demonstrations over the relocation of a Chinese vernacular school in Petaling Jaya have reinforced the Chinese community's doubts over the government's intentions. | (8) 第三，越来越多人开始关心华文教育的未来。(9) 长久以来对宏愿学校的担忧和近来针对灵市一所华小搬迁纠纷所引发的示威抗议活动，都让华社更加怀疑政府的居心和用意。 | (8) Thirdly, more and more people have started to show concern over the future of Chinese language education. (9) The worries over the Vision School over the years and the recent act of demonstration protest over the relocation of a Chinese vernacular school in Petaling Jaya, have indeed deepened the Chinese community's doubts over the intention and purpose of the government. | |
| Further substantiation (E8-E9) | (8) Similarly, last year's Suqiu controversy underlines the overwhelming importance of issues such as language, culture and education to the Chinese community. (9) What is noteworthy is the community's growing | (10) 同样的，去年因“诉求”引发的 冲突事件 也凸显了华社里对语言、文化和教育课题的重视程度。(11) 再说，这个社群越来越 | (10) Similarly, the <u>clash</u> caused by last year's 'Suqiu' incident has also highlighted the emphasis the Chinese community placed on language, culture and education. (11) Besides, <u>the 'protectionism' ever-increasing</u> within the | <u>Mistranslation:</u> 'controversy', 'growing assertiveness' <u>Problem:</u> Providing information not found in the ST |
| | assertiveness , (10) not to | 高涨的 维护意识 更需 | Chinese community needs | Blurring the intended |

| | | | | |
|---|---|---|---|--------------------------|
| | mention the apparent willingness of the Malay opposition parties to encourage these demands. | 要获得密切关注。(12)同时也别忘了，马来反对党显然很乐意鼓吹赞同这些诉求。 | even more closer attention. (12) At the same time, also bear in mind that obviously the Malay opposition parties are more than willing to advocate {and} endorse these appeals. | meaning of the utterance |
| CHUNK III Conclusion (E10-E12) | (11) So what does all this activity amount to? (12) Essentially the political class—especially after Keadilan’s victory in the Lunas by-election—has realized the importance of the Chinese vote. (13) If the ‘Lunas effect’ were to be replicated across the nation in 2004, the Alternative Front would be swept into government. | (13) 这些活动背后意味着什么？(14)最主要的是，政治阶级（特别是在公正党赢得了鲁乃改选之后）开始意识到华人选票的重要性。(15)如果“鲁乃效应”在2004年再次席卷全国，(16)那么替阵可能因此入主中央，成为执政党。 | (13) What is the meaning behind all these activities? (14) The most prominent is, the political class (especially after Keadilan’s victory in the Lunas by-election) begins to realize the importance of the Chinese vote. (15) If the “Lunas effect” once again swept across the nation in 2004, (16) then therefore the Alternative Front may take the helm of the central government, becoming the ruling party. | |

Two occurrences of mistranslation have affected the connectedness and continuity of various components in this text.

The first concerns the phrase ‘*no reason*’ in E(3) in Chunk I. The author has used this phrase in the specific thesis, which suggests that all the things being done are not supposed to take place; there are simply no grounds and justification for these activities which have given rise to tension.

In rendering the TT, the translator has expressed E(2) as ‘乍看之下，似有活乎所动都如常进行’ (At a glance, it seems all activities are going on as usual). ‘如常’ means ‘as usual’, and when it collocates with the verb ‘进行’ (going on), it relates to things or events that happen regularly. As such, the expression ‘所有活动都如常进行’ suggests that these are usual activities carried out routinely or regularly in the MCA. Taking this as a lead, the readers will expect the author to continue with the description of the activities which are going on as usual in the party. However, as the readers approach the end of the second paragraph (in Chunk II), they realize that it is not the case.

Logically, the substantiation will give reason and provide evidence; and yet, the specific thesis in Chunk I and the substantiations in Chunk II in the TT seem to be in conflict with each other – plainly, the activities mentioned in Chunk II are neither events that happen often nor activities going on as usual in MCA. Viewed in this context, the translation ‘似乎所有活动都如常进行’ (it seems all activities are going on as usual) has made the text incoherent.

The second mistranslation concerns in the stretch of language from E(8) to E(10) in the ST. E(8) of Chunk II illustrates the point that the Suqui (the correct spelling is Suqiu) controversy has demonstrated the importance the Chinese community placed on language, education and culture. E(9) highlights what is notable and significant about the Suqui controversy, namely the Chinese community is becoming firmer and more forceful in voicing their demands. E(10) expresses the idea that apparently the Malay opposition parties are more than happy to support the demands mentioned in Suqui.

Rendering the phrase ‘last year’s Suqui controversy’ in the ST as ‘去年因“诉求”引发的冲突事件’ (the incident of clash caused by last year’s Suqiu), the translator has included meanings not found in the ST. Though it is generally agreed that in translation, a certain amount of loss, addition or skewing of meaning is often inevitable because language systems tend to be different to produce exact replicas in most cases (Baker 1992), it is crucial to do so without compromising the meaning of the ST. It is true that ‘Suqui’ is controversial, and it has captured the attention of the Chinese community at large; but to render the word ‘*controversy*’ as an incident of clash is an exaggeration – the collocation of ‘冲突’ (clash) and ‘事件’ (incident) does not convey the same or similar meaning to that of ‘controversy’ in the ST; it is far more serious. The translation suggests that there is a clash between people holding different ideas about the issue and worse still, the word ‘事件’ (incident) connotes a situation that is likely to involve a violent episode.

There is no violent clash involved, as people who have followed the development of Suqiu can tell. Chinese readers could be excused for finding this odd, or thinking the

author has made a mistake. It is also puzzling why the translators have rendered the expression this way, when the Chinese equivalence for this word is simply ‘公开辩论，论战’ (OALECD 4th ed, 2002:308) and ‘争论; 辩论’ (OACED 6th ed, 2008:367). In this context, it would be more accurate to render the word ‘controversy’ as ‘争议’ (opinion about an action or proposal that many people do not approve of).

There is more mistranslation in the following stretch of language. The phrase “what is noteworthy” in E(9) in the ST – a linker to mean what is remarkable or worthy of attention – has been wrongly rendered as ‘需要密切关注’ (need to watch closely) in E(11) of the TT. ‘*Growing*’ is rendered as ‘越来越高涨’ (ever-increasing) and the noun ‘*assertiveness*’ is rendered as ‘维护意识’ (protectionism). Literally, the word ‘维护’ means “to safeguard/to defend”.

While every word seems to have its Chinese counterpart, the meaning of the utterance falls short of clarity. To make the meaning clear, E(11) in the TT could be rephrased as follows:

值得注意的是, 这个社群愈来愈勇于争取自己所要的, 马来反对党显然也很赞同华社的这些诉求。

BT: What is noteworthy is that this community is becoming more assertive in demanding what they want and obviously the Malay opposition parties also support these demands from the Chinese community.

By unpacking and paraphrasing the meaning of the word *assertiveness*, as highlighted in the revised text above, the meaning of the utterance is made much clearer.

Table 6.30: Text 28

| | ST | TT | BT | |
|---|--|--|--|--|
| CHUNK I General Thesis E(1)-E(3) | (1) Essentially the political class — especially after Keadilan’s victory in the Lunas by-election-has realized the importance of the Chinese vote. (2) If the ‘Lunas effect’ were to be replicated across the nation in 2004, (3) the Alternative Front would be swept into government. | (1) 最主要的是，政治阶级（特别是在公正党赢得了鲁乃改选之后）开始意识到华人选票的重要性。(2) 如果“鲁乃效应”在2004年再次席卷全国，(3) 那么替阵可能因此入主中央，成为执政党。 | (1) The most prominent is, the political class (especially after Keadilan’s victory in the Lunas by-election) begins to realize the importance of the Chinese vote. (2) If the “Lunas effect” once again swept across the nation in 2004, (3) then the Alternative Front may therefore take the helm of the central government, becoming the ruling party. | |
| Specific Thesis E(4) | (4) As a consequence, the opposition parties accelerated their attempts to woo the community, competing for the Chinese vote in a bold and enterprising fashion. | (4) 因此，替阵各政党更竭尽全力来讨好华社，更积极地争取华社选票。 | (4) Therefore, political parties of the Alternative Front further make every effort to woo the Chinese community, competing for the Chinese vote even more proactively. | |
| Enhancer (E5-E6) | (5) I would argue that PAS and Keadilan’s outreach programmes have left UMNO far behind. (6) By way of comparison, the leading Malay party is | (5) 我可以说回教党和公正党的各种亲民活动已经远远超越巫。(6) 相交之下，这个掌 | (5) I can say that PAS and Keadilan’s ‘pro-people’/‘get-close-to-the-people’ programmes are way ahead of UMNO. (6) By comparison, the ruling | |
| | locked in the past. | 握执政权的马来政党还是固步自封。 | Malay party is still holding on to existing views without | |

| | | | | |
|--|---|--|---|--|
| | | | any intention to move forward. | |
| CHUNK II Substantiation(E7) | (7) PAS's gestures in Kelantan and Terengganu, where land has been offered to Chinese language schools, are causing considerable waves within the community. | (7) 回教党在吉兰丹和丁加奴的政治姿态，拨地给华校的作风，都在华社里引起相当大的回响。 | (7) PAS's political gestures in Kelantan and Terengganu, the way in which land has been offered to Chinese language schools, are already causing considerable feedback/ response within the Chinese community | |
| Further Substantiation (E8-E9) | (8) A good example of PAS's willingness to win support from the Chinese community can be seen in Dr. Hatta Ramli's (party president Datuk Fadzil Noor's political secretary) outspokenness at the height of the Suqui controversy back in August 2000. (9) At the time he said, "Let the Umno Malays be warned, they would have to step over the dead bodies of the Alternative Front Malays before they can harm the Chinese." | (8) 回教党希望赢得华社支持的最好范例可以从哈达南利（Hatta Ramli，党主席拿督法诺的政治秘书）在2000年8月的诉求冲突中直言不讳的表现看出一斑。(9) 当时他说，“巫统马来人要注意，在他们伤害华人之前，他们要先踏过替阵马来人的尸体。” | (8) The best example of PAS's hope to win support from the Chinese community can be seen in Hatta Ramli's (Hatta Ramli, party president Datuk Fadzil Noor's political secretary) outspokenness in the midst of the Suqui controversy in August 2000. (9) At the time he said: "Umno Malays should take note, before they harm the Chinese, they have to step over the dead bodies of the Alternative Front Malays." | |

Table 6.31: Text 29

| | ST | TT | BT | |
|---|---|---|--|--|
| CHUNK I Thesis(E1) | (1) The underlying theme in Malaysian politics and a critical factor in understanding changes in the Chinese community is the realignment of the national political agenda. | (1) 马来西亚政治的基调，以及用来理解华社里种种转变的最重要因素，就是国家政治议程的重新整合。 | (1) The underlying theme in Malaysian politics and also the most important factor to understand all sorts of changes in the Chinese community, is the realignment of the national political agenda. | |
| CHUNK II Substantiation(E2-E5) | (2) Politics is no longer racially exclusive. (3) Class—socio-economic class—is beginning to play a major role, (4) and this gives issue-driven politics a higher profile. (5) This has meant that the lower income groups are able to reach across the racial divide and establish working alliances based on shared interests and objectives. | (2) 政治不再属于特定的族群。(3) 阶级—社会经济阶段，开始成为最吃重的角色，(4) 而这也让向来以课题为主导的政坛显得更高调。(5) 这意味着低收入族群能够因为共同的利益和目标，而超越种族界限，和其他人建立合作关系。 | (2) Politics is no longer exclusive to certain ethnic groups. (3) Class - social economic class, is becoming the most important role, (4) and this has made the issue-driven political arena even more high profile. 5) This means that because of shared interests and objectives, the lower income groups are able to transcend the racial divide, and establish a collaborative relationship with other people. | |

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|-----------------------------------|--|--|---|--|
| Further Substantiation(E6) | (6) Furthermore, the perceived humility and integrity of PAS leaders and the relative absence of corruption in Kelantan and Terengganu has been well received by many Chinese businessmen, most of whom are repulsed by what they see as UMNO's rapacity and incompetence. | (6) 另外，回教党领袖们的谦恭与修养，还有已很难在吉兰丹和丁家奴州看到贪污腐败现象，让很多华裔商人都能欣然接收他们。(7) 这些人绝大多数都厌恶巫统的贪婪和无能。 | (6) Furthermore, PAS leaders' modesty and moral attributes, and also the relative absence of corruption in Kelantan and Terengganu make many Chinese businessmen accept them readily. (7) Most of these people hate UMNO's rapacity and incompetence. | |
| CHUNK III Conclusion(E7) | (7) In fact, one could go so far as to say that the small town Chinese-educated class share certain conservative—yes, even 'Asian' values, with their brethren in PAS. | (8) 事实上，我们甚至可以说，在小市镇里，接收华文教育的老百姓和回教党成员，同样抱着类似的保守心态。(9) 没错，这种心态甚至可以说是“亚洲”价值观。 | (8) In fact, we can go so far as to say that in small towns, Chinese educated people and members of PAS embrace the same conservative mindset. (9) True, this mindset can even be said to be 'Asian' values. | |

6.4.1 Concluding Remarks

The analysis on each text seems to confirm what Newmark (1988: 32) said in '*A textbook of Translation*': that the major difficulties in translation concern lexical items which include words, collocations, and fixed expressions or idioms. As has been shown, mistranslation or inappropriate translation – be it of words, collocations, phrases, fixed expression, idioms, or structures – has created a number of undesired results:

- (a) it gives rise to interpretation which is not derivable from the source text;
- (b) it fails to convey the intended meaning of the author;
- (c) it changes the underlying semantic relations between propositions;
- (d) it affects the reasonableness of the substantiations and the persuasiveness of the argument put forth; and
- (e) last but not the least, at times, it affects the calculability of implicatures in the target text.

The textual analysis has also proven and confirmed what Baker (1992: 229) said: 'knowledge of the language system may not be sufficient but it is essential to have a good command of the source language system because if we do not understand the meanings of the words and structures used in a text, we can not work out its implied meanings'.

Besides, as a number of examples discussed above have shown, sensitivity to political, cultural and social issues may have prompted the translators to render the texts differently, hence making very glaring errors that are not only lexical, but reflect the translators' oversight, lack of understanding, and at times, ignorance, of the topics written upon. The impression is that they have put forth their own claims or thesis –

which unfortunately is often incongruous — rather than translating those of the author in a faithful and appropriate manner.

The translation of the 27 English texts into Chinese demonstrates a significant number of translation errors. Mistakes are found at all linguistic levels, namely, in words, phrases, sentences and paragraphs. Besides incorrect syntactic, semantic and pragmatic constructions, translating by using synonyms and substituting words by their Chinese dictionary equivalents and omitting words at whim at generated unnatural texts, leaving messages muddled and meanings murky.

There are errors in the use of punctuation, conjunctions, fixed expressions, untypical collocations and idioms in the TT, while lack of alertness to intentional parallel structures in the ST weakens the translated utterance. As a whole, the translation leaves much room for improvement. It shows that the translators have rather superficial working knowledge of English, and that the publisher should have had the texts reviewed and revised by experts in the source language before publication.