Yue, Feng. (2018). *The Interaction Between Consciousness and Translation*. Beijing: Beijing University Press. pp. 241. ISBN 978-7-301-29942-5.

Translation is not mere linguistic transference; rather, it is influenced by consciousness, and translation may, in turn, have an effect on consciousness. The book describes how consciousness interacts with translation, explains how and why the events of translation occurred in history, and offers a theoretical framework of consciousness for research.

The book consists of six chapters. Chapter one introduces the interdisciplinary approaches of translation, history and religion studies, as translation analysis eventually transcends the language proper and finds explanations through such extra-textual elements as the relationship between the translator's motivation and style, and the connection between the society and the translation. Historical materials of the book have been collected from two kinds of resources: one is various archives about the translators and the other is the translation works by the translators.

Chapter two is a study of an individual translator's consciousness. The translator's thinking and motivation of translation in particular is likely to manipulate translation, which interacts with the translator's own thinking. One of the case studies demonstrated is that of the Scottish sinologist James Legge (1815-1897). His Scottish non-conformity religious background inspired him to become a missionary with a strong compassion for a different culture. His translation shows an obvious tendency for cultural melting. Through his translation it can be seen that he put Chinese Confucian culture in the setting of Christianity. In his eyes, the supernatural being of the highest ranking in the Chinese culture was identical with God in Christianity. This shows that a translator's work can be influenced by the translator's consciousness. Legge's earlier attitude towards Confucius was derision, but later he changed as he translated and understood more and more of Confucian works, and he respected him by calling him "Master". This shows translation can exert certain effect on the translator's consciousness. Other case studies on Author Waley, Ku Hung-Ming, Robert Thom, Seraphin Couvreur and Richard Wilhelm also demonstrate in what way the translator's consciousness interacts with translation.

Chapter three is a study from the perspective of the consciousness of a group of translators sharing similarities. They may have similar education, philosophy and faith and may employ similar translation strategies in translating texts of similar topics. And they may exert influence on the entire field and engender a cultural atmosphere or a tradition. One of the cases studies in this chapter is that of Figurists, who were the Jesuits coming to China during the Ming and Qing dynasties. They had the same educational background of theology and religious training; consequently they shared the same tendency in studying Chinese classics. The Figurists believed they could find clues of Catholicism in traditional Chinese classics. As a result, they interpreted and translated the terms of Confucian classics with Catholic elements. They would state in their translation that a person in *the Book of Changes* was Jesus, and that a mountain in the book was the scared mountain in the west. Figurists' long-time study and translation eventually made them a group particularly friendly to Confucian

culture. This shows collective consciousness work on the translations by such a group, which in turn, have an impact on their collective consciousness.

Chapter four is illustrated from the perspective of regional consciousness, caused by history, geography, economy and culture of a region. It may cultivate a tradition of translation, exert regional influence and develop into social consciousness. Fujian Province, for example, is multi-ethnic region with time-honored tradition of translation because different ethnic groups need to communicate with each other, and because many Fujian people chose to go abroad to make a living, which means they had to become bilingual. Since the late Ming Dynasty, Fujian had become a Sino-western cross-point and the regional consciousness of translation stimulated translation activities. The fact that in Modern China, Fujian was the province with the greatest number of translators and translation works in China shows the impact of regional consciousness on translation. In Fujian, since the Qing Dynasty, there had been moral emancipations at least in the circle of literature, which was the impact of translation on regional consciousness.

Chapter five is presented from the perspective of social consciousness, which may affect the whole society and is driven by public preference and national consciousness. This is illustrated through the 400-year dissemination of Confucian works in the West. Disseminating Christianity has been a strong social consciousness of westerners, because missionaries started to translate Confucian works for better understanding of the Chinese people since the end of the Ming Dynasty when Confucian works were first introduced to the West and caught the attention of the western public. At that time, China was relatively strong and Chinoiserie was activated in Europe in the 18th century. During the late Qing Dynasty, China started to decline and the international image of the Kingdom of Qing was weak; consequently many European people lost their interest in Confucian works. But it is interesting to notice that Confucian works were more frequently translated at that time because of the western social consciousness of disseminating Christianity remaining the same. During the 20th century, the western psychological basis was shocked and hurt by the two world wars and Confucian works became an oasis for western social consciousness, which again stimulated the translation of Confucian works. So, for four hundred years, stimulated by social consciousness, Confucian works have been much translated in the West.

Chapter six is about national consciousness shown in translation, which is often the spirit of governmental policies and authoritative ideology. Around 67 A.D, Emperor Xiaoming of the Eastern Han Dynasty activated the climax of the translation of Buddhist Scriptures because the emperor had an attachment to Buddhism and he had an influence on the policies of the whole country. In the Ming and Qing dynasties, the climax of the Chinese translation of western scientific works was led by Jesuits, who had the support from the Chinese emperor Kangxi. Because of the emperor's support, they could influence the whole country. After the People's Republic of China was founded in 1949, the new government launched a 17-year event of publicizing China through the translation of Chinese books because the government of this new modern country wants its ideology to survive in the cold war. All these case studies

show that national consciousness could manipulate translation.

The book is the first attempt in the field of translation studies to design a descriptive system of consciousness that interacts with translation, and it is also the first systematic study on the interaction between consciousness and translation from the individual, collective, regional, social and national perspectives. The author is of interdisciplinary background of translation studies, history and religion studies and consequently employed cross-disciplinary approaches and seeks for an answer to the translation query in a specific social context. The only regret is the sixth chapter, although its illustration of how national consciousness could manipulate translation is convincing, it does not sufficiently explain in what way translation could influence the national consciousness.

This book includes case studies of translation from the Han Dynasty to the contemporary society, explaining the encountering, conflict and reconciliation between the Chinese culture and the Western cultures through the study on the interaction between consciousness and translation. And finally, the book offers ways for the going out of China elements through translation. For example, readers can go to the book and find out whether sinologists' translations of Chinese loaded terms and their styles of translation are appropriate or not. Readers will come up with an open answer because the appropriateness of translation is very often up to the translators' motivation of translation. And how shall we translate Chinese classics? It's decided by our motivation, which may the combination of individual, collective, regional, social and national consciousness.

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