

**THE UNIVERSITY OF DANANG  
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**NGUYỄN THỊ BÍCH PHỤNG**

**STRATEGIES IN THE ENGLISH  
TRANSLATION OF NOMINALISATIONS  
DENOTING MINDFULNESS IN "ĐƯỜNG XUẢ  
MÂY TRẮNG" AND "PHÉP LẠ CỦA SỰ TỈNH  
THỨC" BY THICH NHAT HANH**

**Major: ENGLISH LINGUISTICS**

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(A SUMMARY)**

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## Chapter 1

### INTRODUCTION

#### 1.1 RATIONALE

Nominalisation, as its name implies, refers to ‘a process that derives nouns from roots or stems belonging to some other category’ (Kroeger 2005: 254). This phenomenon allows us to make information more condensed or implicit in written discourses. For example, in the two published books by Thich Nhat Hanh master, the appearance of such words as *sự giác ngộ*, *việc thực tập thiền quán*, *sự tỉnh thức*, *sự hiểu biết*, *cái thấy*, *cái không*, *chơn tâm*, *tỉnh giác*, *chánh niệm*, *quán niệm*, *tỉnh thức*, *giác ngộ*, *an lạc*, *giải thoát*, *vắng lặng*,...could often be considered as Vietnamese nominalisations denoting mindfulness in Buddhism. However, through the prism of translation, the rendering of these Vietnamese nominalisations into English requires the adoption of several strategies - techniques or methods - utilised by the translators, which this study wishes to examine under the overarching terms of universal strategies used in the process of translating nominalisations.

In fact, from a linguistic perspective, each language has its own features, and thus the representation of meaning embedded and the way nominalisations are worded in English may differ from that in Vietnamese. Therefore, when coming from one language into another, the translator may well need some adjustments or alterations providing that the equivalent effect of communication (Nida 2001) is maintained, especially when it comes to concepts in Buddhism whereby a proper rendition of meaning is not always straightforward.

For example:

[1] Tôi rất hối hận đã không nhất tâm với **việc tu học**. (DXMT\_P.16)

→ I feel terrible, but I don't seem to have enough resolve to *practice the Way*. (OPWC\_P.39)

[2] Ngài dạy cho vị sa môn về lòng tin, về sự tinh cần, về cách thở và về *sự tập trung tâm ý*. (DXMT\_P.59)

→ Alara spoke to the new monk about faith and diligence and showed him how to use his breathing to develop *concentration*. (OPWC\_P.143)

As shown in the above examples, *việc tu học* in [1] literally which means *the studying and practising* was translated into a verbal phrase *practice the Way*. *Sự tập trung tâm ý* in [2] was transposed into a nominalisation *concentration* in English; however, the factor *tâm ý* (i.e. *mind*) in source text was lost in the target text. These methods of various wording pose a challenge, causing a lot of difficulties to foreign language learners and translators especially when encountering Buddhism texts. This is thus conducted to shed light into the strategies adopted in translating nominalisations denoting mindfulness in the two named books by Thich Nhat Hanh, and hopefully it may provide insight into better understanding of nominalisations in Buddhist terms and better application in language teaching and translation.

## 1.2 AIMS AND OBJECTIVES

### 1.2.1 Aims

This study aims to investigate how nominalisations denoting mindfulness in “*Đường Xưa Mây Trắng*” and “*Phép Lạ Của Sự Tỉnh Thức*” by Thich Nhat Hanh are translated into English, and what strategies are commonly used in the process of rendering these nominalisations into English.

### 1.2.2 Objectives

- To categorize nominalisations denoting mindfulness in

“*Đường Xưa Mây Trắng*” and “*Phép Lạ Của Sự Tỉnh Thức*” by Thích Nhất Hạnh;

- To explore how nominalisations denoting mindfulness in “*Đường Xưa Mây Trắng*” and “*Phép Lạ Của Sự Tỉnh Thức*” by Thích Nhất Hạnh are translated into English;

- To identify what strategies are commonly used in translating those nominalisations;

- To analyse strategies involved in translating nominalisations denoting mindfulness in “*Đường Xưa Mây Trắng*” and “*Phép Lạ Của Sự Tỉnh Thức*” by Thích Nhất Hạnh into English;

- To put forward implications for the teaching and learning of English and for the practice of translation;

### **1.3. THE SCOPE OF THE STUDY**

This study mainly focuses on investigating to a sample of 650 nominalisations denoting mindfulness in “*Đường Xưa Mây Trắng*” and of 250 nominalizations in “*Phép Lạ Của Sự Tỉnh Thức*” written by Thích Nhất Hạnh and their English equivalents.

### **1.4. RESEARCH QUESTIONS**

This study tries to answer the following research questions:

1. What kinds of nominalisations are prevalent in “*Đường Xưa Mây Trắng*” and “*Phép Lạ Của Sự Tỉnh Thức*” by Thích Nhất Hạnh?

2. In what ways nominalisations denoting mindfulness in “*Đường Xưa Mây Trắng*” and “*Phép Lạ Của Sự Tỉnh Thức*” are translated into English?

3. What strategies are commonly used in translating these nominalisations into English?

### **1.5. DEFINITION OF TERMS**

## 1.6. ORGANISATION OF THE STUDY

The study is designed in five chapters as follows:

**Chapter 1, *Introduction***

**Chapter 2, *Literature Review and Theoretical Background***

**Chapter 3, *Research Methodology***

**Chapter 4, *Discussion of Findings***

**Chapter 5, *Conclusions***

### Chapter 2

#### LITERATURE REVIEW

#### AND THEORETICAL BACKGROUND

### 2.1. LITERATURE REVIEW

Up to now, translation has been one of the topics of linguistic studies, and a good body of literature has been contributed by several linguists especially in the domain of translation studies. Among the most well-known names are Larson (1884), Newmark (1988), Bell (1991), Baker (1992), Venuti (2000), Nida (2001), Munday (2001), Bassnett (2002), Catford (1965/2000), Baker (1996), Kuhiwczak and Littau (2007). Furthermore, among the big names in linguistics, Vinay and Darbelnet (1995/2000), in their book entitled “*A Methodology for Translation*” made mention of seven different methods or procedures. Some other scholars such as Baker (1996), Blum-Kulka (1986/2000) used this term and the other three are *simplification*, *normalization* and *leveling out* as the four features of translation.

In Vietnamese, Trần Thúy Hằng (2013) investigated the translation of adverbs in *Harry Potter and the Philosophers’s Stone* from English into Vietnamese. Ngô Thị Phương Loan (2015), with “Explicitation and Simplification in English Translation of Nominal Groups in Vietnamese Tourist Brochures” deals with how Nominal

Groups in Vietnamese tourist brochures are translated into English. Lê Thị Giao Chi (2014) looks into the different metaphorical representations of nominalisations as grammatical metaphor, from which to explore the translation of English nominalisations as grammatical metaphors from the lens of translation universals and translation shifts.

## **2.2. THEORETICAL BACKGROUND**

### **2.2.1. Definition of Translation**

Translation as a concept has been defined in different ways by different authors. According to Newmark (1988), translation is rendering the meaning of a text into another language in the way that the author intended the text. Catfold (2000), on the other hand, proposes translation as being the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). From the above mentioned definitions, it can be seen that translation is the process of rendering the meaning, structure and style of a text from the SL to the TL via factors of equivalence between two languages.

### **2.2.2. Translation Equivalence**

### **2.2.3. Translation Universals**

#### **2.2.3.1. The Notion of Translation Universals**

#### **2.2.3.2. Common Translation Universals**

##### ***a. Explicitation***

In the methodology of Vinay and Darbelnet (1995/2000), explicitation is referred to as the process of introducing information into the TL which is present only implicit in the SL, but which can be derived from the context or the situation. In the process of translation, the translator can produce a TL text which is more redundant than the

SL text. This redundancy is the result of a rise in the level of cohesive explicitness in the TL text.

### ***b. Simplification***

According to Baker (1996: 176), simplification is conceived as “the idea that translators subconsciously simplify the language or message or both”.

## **2.2.4 Vinay and Darbelnet’s Methodology of Translation**

### **2.2.5 Nominalisation in English and Vietnamese**

#### **2.2.5.1 The Notion of Nominalisation**

#### **2.2.5.2 Nominalisation in English**

##### **a. Nominalisations Derived by Affixation**

In English language, nominalisation is often done through affixation. This can be either suffixation or prefixation. The term nominaliser is used by Kroeger (2005) to refer to abstract nouns which are formed by means of a suffix, and a noun derived from a verb is called a de-verbal noun. In English, nominalisers are divided into two basic types, including de-verbal nominalisers and de-adjectival nominalisers.

##### **b. Nominalisations Derived by Conversion or Zero-suffixation**

Besides nouns deriving by affixation means, nominalisations are also formed by means of conversion. Quirk et al. (1985:441) also defined conversion as “the derivational process whereby an item changes its word class without the addition of an affix”.

#### **2.2.5.3 Nominalisations in Vietnamese**

##### **a. Nominalisations Derived by Nominal Classifiers**

In Vietnamese, nominalisation is formed by adding some specialized elements for nominalisation labeled nominalisers such as *việc*, *sự*, *cuộc*,

*cái, nỗi, niềm, con, trận, chuyến, những, mỗi, một, mọi*, etc before a verb. (Nguyễn Thị Bích Ngoan 2013; Lê Thị Giao Chi 2014).

### **b. Nominalisations Derived by Conversion or Zero-suffixation**

In addition, nominalisations in Vietnamese can be the product of conversion or zero-suffixation. In examining the category in Vietnamese, there are words which function either in one category or another.

## **Chapter 3**

### **RESEARCH METHODOLOGY**

#### **3.1. RESEARCH DESIGN AND METHODOLOGY**

##### **3.1.1 Research Design**

This research was conducted with the combination of qualitative, quantitative and descriptive methods. The researcher chose Vietnamese nominalisations denoting mindfulness in “*Đường Xưa Mây Trắng*” and “*Phép Lạ Của Sự Tỉnh Thức*” by Thích Nhất Hạnh as the source language and their English translational equivalents by Mobi Ho as the target language.

##### **3.1.2 Methodology**

#### **3.2. RESEARCH PROCEDURES**

##### **3.2.1 Data Collection**

Firstly, a sample of 650 Vietnamese nominalisations in the book “*Đường Xưa Mây Trắng*” and 250 Vietnamese nominalisations in “*Phép Lạ Của Sự Tỉnh Thức*” by Thích Nhất Hạnh denoting mindfulness and their English translational equivalents were extracted from collected samples for the study.

Secondly, after collecting nominalisations denoting mindfulness, the researcher analysed those Vietnamese nominalizations and its English equivalents, based on Vinay and Darbelnet’s (1995/2000)

methodology of translation and the other strategies such as explicitation and simplification according to translation theory of Baker (1996) and Blum-Kulla (1986/2000).

### **3.2.2 Data Analysis**

Firstly, nominalisations denoting mindfulness were identified from the samples. Secondly, a classification of Vietnamese nominalisations was carried out according to how they were formulated, and it was examined what changes occurred in the process of translating these nominalisations into English. Thirdly, the Vietnamese nominalisations and their English equivalents were compared, analyzed and categorized to figure out the kinds of translation strategies adopted via translation according to Vinay and Darbelnet' (1995/2000) approach including literal translation, transposition as well as other strategies such as explicitation and simplification introduced by Baker (1996) and Blum-Kulla (1986/2000). Next, the frequency of occurrences of each strategy was shown in the tables and figures, and the data were quantitatively shown in percentages.

## **Chapter 4**

### **FINDINGS AND DISCUSSION**

#### **4.1. AN OVERVIEW OF NOMINALISATIONS FORMULATION IN VIETNAMESE**

##### **4.1.1. De-verbal Nominalisations in Vietnamese**

###### ***4.1.1.1 De-verbal Nominalisation with Sự***

###### ***4.1.1.2 De-verbal Nominalisation with Việc***

###### ***4.1.1.3 De-verbal Nominalisation with Cuộc***

###### ***4.1.1.4 De-verbal Nominalisation with Cái***

**4.1.1.5 De-verbal Nominalisation with Con đường, nếp sống, Đạo, Đạo lý, Tình, Công phu, Trạng thái, Cánh cửa, Chìa khóa, Hạt giống Trí, Quán, Người, Bậc, Phương pháp, Phép**

**4.1.1.6 De-verbal Nominalisation by Conversion**

**4.1.2 De-adjectival Nominalisations in Vietnamese**

**4.1.2.1 De-adjectival Nominalisation with Sự**

**4.1.2.2 De-adjectival Nominalisation with Niềm**

**4.1.2.3 De-adjectival Nominalisation with Lòng**

**4.1.2.4 De-adjectival Nominalisation with Cái**

**4.1.2.5 De-adjectival Nominalisation with Tâm, Hạt giống, Nếp sống, Nhận thức, Hạnh**

**4.1.2.6 De-adjectival Nominalisation by Conversion**

**4.2 STRATEGIES IN ENGLISH TRANSLATION OF NOMINALISATIONS DENOTING MINDFULNESS IN “ĐƯỜNG XUA MÂY TRẮNG” AND “PHÉP LẠ CỦA SỰ TỈNH THỨC”**

**4.2.1 Literal Translation in Translating Nominalisations Denoting Mindfulness in “Đường Xưa Mây Trắng” and “Phép Lạ Của Sự Tỉnh Thức”**

**4.2.1.1 Literal Translation in Translating De-verbal Nominalisations Denoting Mindfulness**

In Vinay and Darbelnet’s (1995/2000) description, it is “a word-for-word rendering which uses the same number of TL words in the form of established equivalents as well as the same word order and word classes” (Munday 2009: 182).

[38] Người tỉnh thức là người tự do, có đầy đủ an lạc, có đầy đủ tình thương và *sự hiểu biết*. (DXMT\_P.120)

→ An awakened person is a free person, filled with peace and joy, love and *understanding*. (OPWC\_P.279)

The rendering of nominals with *sự* is literally translated into nominals with nominal marker *-ness* in English. For example, in [38] *sự* nominal denoting mindfulness like *sự hiểu biết* (*NMNL + V*) is rendered into *understanding* (*V + NMNL-ing*). In the surface structure of a nominalisation, these nominals with *sự* are generally translated by their equivalent of nominal forms in English (e.g. *NMNL + V in Vietnamese* → *V + NMNL in English*).

#### 4.2.1.2 Literal Translation in Translating De-adjectival Nominalisations Denoting Mindfulness

[52] Bụt nói phép quán niệm xứ này là con đường có thể giúp mọi người đạt tới *sự thanh tịnh* hóa thân tâm. (DXMT\_P.234)

→ The Buddha referred to it as the path which could help every person attain *peace* of body and mind. (OPWC\_P.519)

In the example above, the translation of *sự* nominal (i.e. *sự thanh tịnh*) denoting mindfulness in the source language text become a noun (i.e. *peace*) in the target text. In Buddhism, *sự thanh tịnh* indicates to ‘*the state of being calm of quiet in mind*’ that is the English translation of closest literal equivalent, for example, its corresponding noun is rendered as *peace*.

#### 4.2.1.3 Literal Translation in Translating Nominalisations Derived by Conversion Denoting Mindfulness

Conversion is introduced as a phenomenon of change in category without adding any affixes.

[56] Nếu thân thể ta còn bị vật dục không chế thì tâm ta khó có thể đạt tới *giải thoát*. (DXMT\_P.66)

→ If physical desires are not mastered, it is difficult for the heart to attain *enlightenment*. (OPWC\_P.159)

In [56], *giải thoát* is the phenomena of nominalisations without

using nominal markers such as *sự* or *việc* and so on. This Vietnamese nominalisation that is formed by conversion are translated as closest lexical correspondents like *giải thoát* in the example [56] being translated into *enlightenment*.

Besides, the literal translation also occurs to de-adjectival nominalisations denoting mindfulness via a process of conversion.

[61] *Từ bi* là thứ tình thương không có điều kiện và không cần sự đền trả. (DXMT\_P.142)

→ *Compassion* is the ability to love unconditionally, demanding nothing in return. (OPWC\_P.327)

Table 4.3 Distribution of occurrences of literal translation in translating nominalisations in both texts

LITERAL TRANSLATION	DXMT		PLCSTT	
	Occurrences	Percentage (%)	Occurrences	Percentage (%)
De-verbal Nouns	173	62	19	51.4
De-adjectival Nouns	36	12.9	4	10.8
Conversion	70	25.1	14	37.8
<b>TOTAL</b>	<b>279</b>	<b>100</b>	<b>37</b>	<b>100</b>

Figures found Table 4.3 show that there are the similarities of literal translation occurrences between “*Đường Xưa Mây Trắng*” and “*Phép Lạ Của Sự Tỉnh Thức*”, de-verbal nominalisations in both texts occupy the highest rate of occurrences with 62% and 51.4%. The reason for this result is that de-verbal nouns in Vietnamese version have a lot of the closest literal correspondents in the English translational version more than de-adjectival nouns and

nouns by conversion. For example, nominalisation “sự tỉnh thức” can be translated by their closest equivalents like “mindfulness”, “awakening” or “awareness”. However, occurrences of literal translation strategy to kind of de-adjectival nominalisations have a lower tendency with only 12.9% and 10.8%, approximately one-fifth of the percentage of de-verbalised nouns.

#### **4.2.2 Transposition in Translating Nominalisations Denoting Mindfulness in “Đường Xưa Mây Trắng” and “Phép Lạ Của Sự Tỉnh Thức”**

##### **4.2.2.1 Transposition in Translating De-verbal Nominalisations Denoting Mindfulness**

Using the strategy of transposition for the English rendering of Vietnamese de-verbal nominalisations relates to changes in word classes or the categories of grammar, namely it can be found that these changes can occur from a de-verbal noun into a verb, a verb phrase, an adverb, a noun phrase and a relative clause. In fact, according to Catford (1965/2000)’s viewpoint, these are also changes in word class, namely shift in structure and shift in rank.

[70] Khởi *sự nắm lấy hơi thở*. (PLCSTT\_P.160)

→ Begin to *take hold of your breath*. (MoM\_P.106)

In this instance, *sự nắm lấy hơi thở* as a nominalisation denoting mindfulness in Buddhism is transformed into a verbal phrase as in *take hold of your breath* (i.e. *a phrasal verb + possessive + noun*). This is a case of both structure shift (DevN+N → VP+NP) and rank shift (DevN → VP). As can be observed that although there is a grammatical change in rendering this de-verbalised noun into a verb phrase, the order of word classes is literally translated, therefore, this process is also labelled as the literal

transposition.

#### 4.2.2.2 *Transposition in Translating De-adjectival Nominalisations Denoting Mindfulness*

[76] Rồi với *giọng từ bi*, người bảo... (DXMT\_P.345)

→ Then spoke in *a compassionate voice*, (OPWC\_P.752)

In the example [76] *giọng từ bi* is translated as a noun phrase *a compassionate voice*, which functions as prepositional complement.

#### 4.2.2.3 *Transposition in Translating Nominalisations Derived by Conversion Denoting Mindfulness*

[77] Bông hoa trong tay tôi có thể chỉ thật sự có mặt đối với những ai biết an trú trong *chánh niệm* nơi giờ phút hiện tại. (DXMT\_P.227)

→ The lotus in my hand is only real to those of you who dwell *mindfully* in the present moment. (OPWC\_P.503)

As can be seen, in [77] shift in rank DevN→Adv, the converted noun *chánh niệm* is turned into an adverb *mindfully* functioning as an adjunct that shows how the action is done.

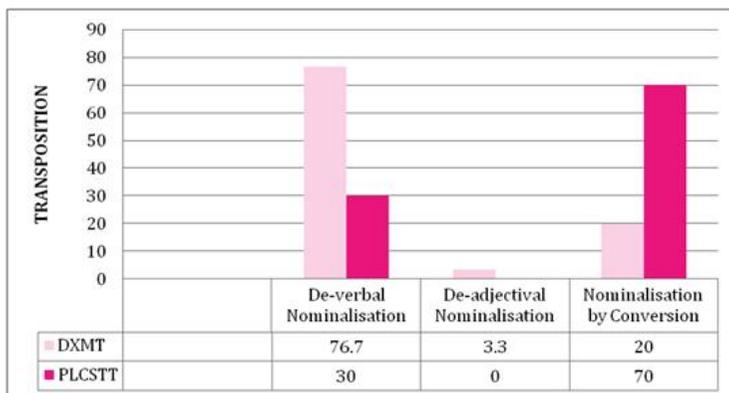


Figure 4.2 Frequency of transposition in translating nominalisations in both texts

### 4.2.3 Explicitation in Translating Nominalisations Denoting Mindfulness in “*Đường Xưa Mây Trắng*” and “*Phép Lạ Của Sự Tỉnh Thức*”

#### 4.2.3.1 Lexical Explicitation

##### A. Explicitation through the addition of determiners

This type of lexical explicitation occurs in cases where de-verbalised or converted nouns have the determiners added to them in their English rendering. This addition makes clear what the noun refers to. The adding of determiners can be pre-determiners as in [81] *bậc giác ngộ ấy* is translated into *such a teacher*.

[81] Ước nguyện thứ ba là có duyên kính ngưỡng *bậc giác ngộ* ấy. (DXMT\_P.119)

→ The third wish was to have a chance to show respect to *such a teacher*. (OPWC\_P.277)

##### B. Explicitation through filling out the elliptical units

This sub-type of lexical explicitation is also frequently used in the process of translation. The elliptical units in the SL text will be filled out in the TL text so as to facilitate understanding of the translated segment. For example, as found in [85] the filling out of *sixteen* in translating *những phép quán niệm hơi thở* to make explicit the elliptical units in the SL segment.

[85] Bụt kết thúc buổi pháp thoại bằng cách yêu cầu chú Rahula lặp lại *những phép quán niệm hơi thở*. (DXMT\_P.14)

→ The Buddha then concluded the Dharma talk by asking Rahula to recite *the sixteen methods of conscious breathing*. (OPWC\_P.35)

C. Explicitation through making vague Buddhism terms become more precise

In this sub-type, some Buddhism terms has vague or abstract

meanings that are presented by the more precise expression as found in [88].

[88] Đại vương, có một thứ tình thương mà cuộc đời rất cần đến, đó là ***lòng từ bi***. (OPWC\_P.404)

→ Majesty, there is another kind of love, sorely needed, which consists of ***loving kindness and compassion***.

#### 4.2.3.2 Syntactic Explicitation

*A. Explicitation by changing the syntax or by restructuring the elements of nominalisations*

Explicitation of this type can be found in the cases where de-adjectival nominalisations denoting mindfulness shifting their grammatical functions. For example, in [94] ***từ bi quán*** that takes the function of subject is translated into ***the contemplation on compassion*** as an object modifying the verb practice.

[94] ***Từ bi quán*** giúp ta đối trị sân hận. (DXMT\_P.221)

→ To overcome anger and hatred, practice ***the contemplation on compassion***. (OPWC\_P.489)

*B. Explicitation by making the grammatical structures become more complicated*

The changing of the grammatical structures can be found in [96] whereby the Vietnamese nominalisation ***phép quán niệm*** (*classifier + V*) experiences a shift in structure into ***how to practice observing***.

[96] Bụt dạy các vị khất sĩ về ***phép quán niệm*** hơi thở, quán niệm về thân thể, về cảm giác, về tri giác, về tâm ý và về đối tượng của tâm ý. (DXMT\_P.102)

→ The Buddha taught the bhikkhus ***how to practice observing*** their body, feelings, perceptions, mental formations, and consciousness. (OPWC\_P.180)

#### 4.2.3.3 Stylistic Explicitation

*A. Explicitation by expanding condensed meanings of nominalisations*

[98] Bà học được rằng phát triển **sự hiểu biết** cũng là nuôi dưỡng được tình thương. (DXMT\_P.152)

→ She learned that by developing **deeper understanding**, she could deepen her capacity to love. (OPWC\_P.348)

In [98] a de-verbalised noun **sự hiểu biết** (i.e. *understanding*) has been rendered via the meaning expansion by means of adding an adjective *deep* plus a comparative form with *-er* before a noun (i.e. **deeper understanding**). Here, we can see that the translator has a certain knowledge about the Buddhism field. He knows that nominal with **sự hiểu biết** in Buddhism includes levels of different understanding in each type of meditation.

*B. Explicitation by making information become precise and redundant*

This sub-type of stylistic explicitation is also used commonly in translating. In this case, the translator has a tendency to explain more information by the elements of attributive adjectives.

[102] Xếp áo ngoài lại thành bốn đê trải thành tọa cụ trên bờ cỏ, Bụt ngồi đoạn nghiêm thọ trai trong **im lặng**. (DXMT\_P.108)

→ The Buddha neatly folded his outer robe into a cushion and sat up on it, eating in **mindful silence**. (OPWC\_P.225)

The Figure below shows the frequency of lexical, syntactic and stylistic explicitation in translating nominalisations denoting mindfulness in both texts.

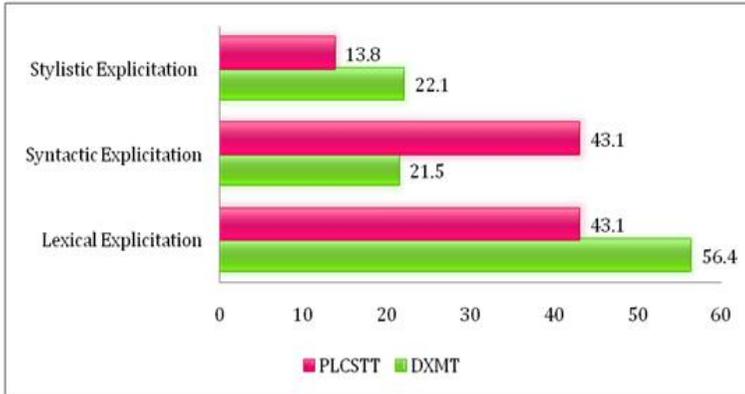


Figure 4. 3 Frequency of explicitation types in translating nominalisations in both texts

#### 4.2.4 Simplification in Translating Nominalisations Denoting Mindfulness in “*Đường Xưa Mây Trắng*” and “*Phép Lạ Của Sự Tỉnh Thức*”

##### 4.2.4.1 Lexical Simplification

###### A. Simplification by embedding information in references

[104] Duy trì nụ cười hàm tiếu rồi khởi *sự đi vào quán niệm* tự thân. (PLCSTT\_P.158)

→ Turn *your mindfulness* to your present self. (MoM\_P.106)

In [104] when translating, the phenomenon of the loss of phrasal verb *go into* and the gain of possessive adjective *your* simplify the structure from a nominal with *sự* into a noun formed by means of a possessive adjective and a de-verbalised noun like *mindfulness*.

###### B. Simplification by embedding the information

To simplify information, the translator can make implicit some information inherent in the SL text without influencing or changing the meaning of these nominalisations in the translated version. For example, the case of *trạng thái ý thức* (i.e. *the state of consciousness*)

in the example [108] is rendered into a de-verbalised noun **mindfulness**.

[108] Khi múc nước rửa tay, ông sử dụng ý tưởng này để tự đưa mình về **trạng thái ý thức**...(PLCSTT\_P.24)

→ When he washed his hands, he used this thought to place himself in **mindfulness**. (MoM\_P.23)

*C. Simplification by using the same lexical word to refer to similar concepts*

[115] Con biết là Thế Tôn sống thường trực trong **tỉnh thức và chánh niệm**. (DXMT\_P.371)

→ I know that you dwell constantly in **awareness**. (OPWC\_P.809)

In [115] the sharing of nominalisation with **-ness** like **awareness** in translating two converted nouns like **tỉnh thức** (i.e. *awareness*) and **chánh niệm** (i.e. *mindfulness*) helps simplify nominalisations with almost similar meaning and thus avoid the unnecessary repetition.

#### 4.2.4.2 Syntactic Simplification

*A. Simplification by breaking out long sequences and sentences*

Syntactic simplification are oriented towards breaking out the complexity of syntax of long sequences or segments, for example, in the translating of *những hành động xuất phát từ tâm từ bi* into *all compassionate actions* in [116].

[116]... đều là những hành động phát xuất từ **tâm từ bi** có thể chuyển đổi được tình trạng hiện tại và gây niềm vui cho cha mẹ. (DXMT\_P.302)

→ ...these are all **compassionate** actions which can transform the present situation and bring happiness to our parents. (OPWC\_P.663)

#### 4.2.4.3 Stylistic Simplification

*A. Simplification by replacing elaborate phraseology with*

*shorter collocations*

Stylistic simplification can be found in cases where there is the replacement of elaborate phraseology with shorter collocations. This replacement can be shown in [120] below.

[120] Hạnh phúc trước tiên là **sự tỉnh thức**. (DXMT\_P.349)

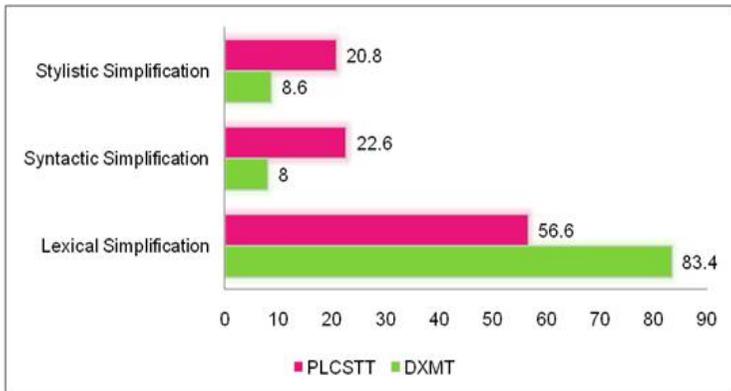
→ Happiness is foremost. (OPWC\_P.762)

*B. Simplification by reducing or omitting repetition and redundant information.*

To avoid the repetition of nominalisations in the same sentence, for instance, nominal with **sự tỉnh thức** (i.e *awakening*) in the example [125] is reduced into **the concentration**.

[125] Nhưng sự tỉnh thức lớn cũng là một **sự tỉnh thức**.

→ It is **the concentration** which can help one obtain the Great Awakening.



*Figure 4.4 Frequency of simplification types in translating nominalisations in both texts*

As can be discussed from the Figure 4.4 above, lexical simplification is the most prevalent in translating nominalisations expressing mindfulness but the distribution of its percentage in

“*Đường Xưa Mây Trắng*” text with 83.4% is higher than in “*Phép Lạ Của Sự Tĩnh Thức*” text with 56.6%. Conversely, regarding syntactic simplification and stylistic simplification, the percentage rate of these two types is less common in “*Đường Xưa Mây Trắng*” text than in “*Phép Lạ Của Sự Tĩnh Thức*”.

#### 4.2.5 Summary

### 4.3 SUMMARY OF THE CHAPTER

#### Chapter 5

### CONCLUSIONS

#### 5.1. CONCLUSIONS

This thesis has investigated the strategies in the English translation of Vietnamese nominalisations denoting mindfulness in “*Đường Xưa Mây Trắng*” and “*Phép Lạ Của Sự Tĩnh Thức*” by Thich Nhat Hanh. Based on the methodology of Vinay and Darbelnet (1995/2000) as well as of Baker (1996) and Blum-Kulka (1986/2000), some universal strategies have been figured out in the rendering of Vietnamese nominalisations into English.

To begin with, in Chapter One, the introduction is presented with the rationale of study, the aims and objectives, the questions of research, the scope of the study and definitions of related terms.

Chapter Two expounded a brief review of the previous studies and the theoretical background for the subsequent chapters. In the latter, the study provides the basic notions and knowledge such as translation, translation universals (e.g. explicitation and simplification), translation equivalence and the methodology of translation of Vinay and Darbelnet (e.g. literal translation, transposition, etc), which lay the foundations for the investigation.

Also, it also gives an overview of the definitions and construction or formation of nominalisations in English and Vietnamese.

As far as methodology is concerned, the descriptive method has been used as an important analytic tool to point out Vietnamese nominalisations as well as universal strategies found in rendering them into English. In addition, the quantitative and qualitative approaches are considered as supporting methods aiming to categorize the different types of nominalisations denoting mindfulness and to examine the frequency of the different strategies applied in the English translation of Vietnamese nominalisations.

With respect of findings, this is the main part of the thesis discussed in Chapter Four. This chapter presented the construction of the different kinds of nominalisations denoting mindfulness and analysed them in the light of translation strategies, which are developed on the base of some linguist's theory point of views such as Vinay and Darbelnet (1995/2000), Baker (1996), Blum-Kulka (1986/2000). Furthermore, the study also concentrated on four common strategies including literal translation, transposition, explicitation and simplification found in rendering Vietnamese nominalisations denoting mindfulness into English. Vietnamese nominalisations were extracted from the two books "*Đường Xưa Mây Trắng*" and "*Phép Lạ Của Sự Tỉnh Thức*" by Thich Nhat Hanh and their English equivalent nominalisations came from the two translated versions "*Old Path While Clouds: Walking in the Footsteps of the Buddha*" and "*The Miracle of Mindfulness: An Introduction to the Practice of Meditation*" by Moby Ho.

In these findings, we can summarise some interesting conclusions of nominalisations through the strategies as follows.

Due to the fact that there are similarities in terms of word order and word classes between the two languages, many Vietnamese nominalisations tend to be literally translated into their English equivalents, for example, *sự giác ngộ* is translated as *enlightenment*, *con đường tỉnh thức* is rendered as *path of awakening*, and *giải thoát* is translated into *liberation*. However, from the collected Vietnamese nominalisations and their equivalents, it can be seen that changes or alterations in word category or in the syntactic structure have been found via the process of translation. There are different types of transposition in translating various kinds of nominalisations expressing mindfulness.

The study also examines how the two translation universals namely explicitation and simplification can be from the three different perspectives, lexically, syntactically, and stylistically. More interestingly, the findings also reveal the co-occurrences of types of explicitation and simplification or some overlappings of both explicitation and transposition in the English translation of Vietnamese nominalisations expressing mindfulness.

## **5.2 IMPLICATIONS FOR TEACHING, LEARNING AND TRANSLATION WORK**

### **5.2.1. Implications on Language Teaching and Learning**

In the process of foreign language teaching and learning, it is essential that language learners need to have a solid background of how nominalisations in English and Vietnamese are formed in order to understand and probe into the depth of the layers of meaning compacted in nominalised constructions. Language learners need to be aware of the phenomenon of nominalisation as one of the linguistic features, characteristic of written discourses. Thus, the teacher should

elaborate on how to use nominalisations of different types in communication or in writing in order that their students can improve their academic writing, making it more condense and concise as well as attaining effective communication. Also, the teacher needs to point out the differences in wording and language patterning for the expression of the meaning represented by means of nominalization between English and Vietnamese.

Furthermore, for successful foreign language learning, it is important that the theory and practice go hand in hand. In class, the teacher should build exercises involved in using the strategies in rendering Vietnamese nominalisations into English, which help learners have more opportunities to practice.

### **5.2.2. Implications on Translation Work**

In translating, the phenomena of unnaturalness and misunderstanding of the messages in TL text is unavoidable and usually happens in the process of translating from a SL text. This becomes a big challenge to the translator, especially when the element of nominalisation often hides a lot of compacted meanings. Thus, when translating, it is required that the translator need to master the formulation as well as the representation of nominalisations in both English and Vietnamese. He needs to take into consideration the differences in the relations of syntactic functions as well as lexical categories to other elements in a sentence so that they can make the translated version closer and more natural to the non-translated version. Besides, the translation practitioners can approach documents or books related to nominalisations in Buddhism in both English and Vietnamese, and this hopefully helps

enhance not only their knowledge of Buddhist terms but also achieve an appropriate and relevant translation.

### **5.3 LIMITATIONS OF THE STUDY**

First, the research only conducts to types of nominalisations denoting mindfulness. Nevertheless, there are other nominalisations which are not yet investigated. Furthermore, a focus is made only on some universal strategies as literal translation, transposition, explicitation and simplification rather than on the others, for example, calque, modulation, normalization and others in spite of the fact that they are mentioned in the theoretical chapter.

### **5.4 SUGGESTIONS FOR FURTHER STUDY**

Some further investigations are conducted as follows:

- Strategies in the English translation of Vietnamese nominalisations expressing love of Buddhism in “*Đường Xưa Mây Trắng*” and “*Phép Lạ Của Sự Tỉnh Thức*” by Thích Nhất Hạnh

- Explicitation and simplification in the English translation of Vietnamese nominalisations denoting compassion of Buddhism in “*Đường Xưa Mây Trắng*” and “*Phép Lạ Của Sự Tỉnh Thức*” by Thích Nhất Hạnh.