

**School of Languages, Cultures and Societies**

CENTRE FOR TRANSLATION STUDIES

**Translation Test**

**English into Chinese**

The following translation tests must be completed by all students who wish to study Specialised Translation modules as part of their Masters or Postgraduate Diploma course. This test is for those students commencingstudies in **September 2024.**

For information on current course module options please follow the course catalogue weblinks on the MA course webpages.

**Instructions**

1. **Save this document** as an ‘MS Word’ document titled “En-Zh ST Test [FirstName Surname]” (include all three pages of the document).
2. You are free to use any dictionaries and reference material you wish, however, **the work must be entirely your own**.
3. **Upload the document** in the Supporting Information (Personal Statement) section of the online application form via the applicant (or agent) portal.
4. **Complete the declaration** below to declare the translation is your own work.

**I declare that the enclosed translation is entirely my own work.**

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| **Name:** |  |
| **Signature:** |  |
| **Date:** |  |

**ENGLISH INTO CHINESE TRANSLATION TEXT**

Scythian culture was a very diverse one. Most Scythians were at least semi-nomadic pastoralists comprising many different tribes. There was a strong hierarchy dominated by a military elite who left behind the most spectacular of the tombs. Scythian women traditionally had high status, and both Herodotus in the far west and the second-first-century BC Chinese historian Sima Qian in the far east note that Scythian women enjoyed equal status with the men. On occasion, some might even be warriors, and be buried with their weapons. The burial of a rich woman at Kurgan 22 at Volnaya Ukraina included a sword, but armaments are generally more common in graves of ordinary women than the elite. However, it must be emphasised that most female Scytian burials were characterised by jewellery rather than weapons.

Scythian art characteristically illustrated male warriors, but there is not a single depiction of a female warrior. Elite burials have a high percentage of violent injuries. Although the evidence for the sex of burials is uneven, whenever the skeletons of ‘warrior burials’ – burials with weapons – are analysed the overwhelming majority are of adult males. Burials of armed Scythians where the skeletons have been shown to be female have been recorded but the evidence is slight. On the other hand, one must guard against sexing a burial by indirect evidence alone: weapons = male, mirrors and jewellery = female does not necessarily follow. Even so, the overwhelming evidence points to Scytian society of the western steppe as being heavily militarised and male-dominated.

There is more evidence for armed women among Sarmatian burials. Although those with weapons were mainly male, 20 per cent of female burials also contained weapons. At the excavations of the Sarmatian cemetery of Pokrovka near the Russian-Kazakh border, for example, 94 per cent of male burials included weapons, but so too did 15 per cent of female (most of whom, interestingly, were teenage) – but 75 per cent of female burials contained domestic items. Many female burials included religious trappings, and evidence for priestesses in ancient steppe society has been found across Inner Eurasia. Of high-status burials, 75 per cent were female.

A complete set of horse harnesses was found in an early Iron Age female burial from Tasmola in central Kazakhstan. The female burials at Tasmola indicate the status of women as equal to that of men: ‘Numerous harnesses and altars from women’s tombs indicate that women played an important role in the production, life and even wars of the Tasmola culture.

**ENGLISH INTO CHINESE TRANSLATION WORK**

[Please enter your translation of the above article here]