语 言 与 文 化

高等教育自学考试同步辅导／同步训练

全国高等教育自学考试指定教材辅导用书

英语专业（本科段）

高军／主编

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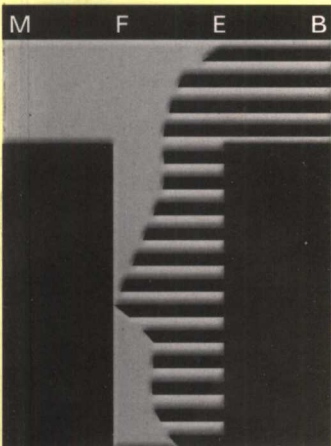
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全国高等教育自学考试指定教材辅导用书

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语言与文化

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东方出版社

说　　明

　　本书是全国高等教育自学考试《语言与文化》(英语专业——本科段)的配套辅导用书。

　　本书的编写依据：

　　1.全国高等教育自学考试指导委员会颁布的《语言与文化自学考试大纲》；

　　2.全国高等教育自学考试指导委员会组编的指定教材《语言与文化》(王振亚主编,高等教育出版社出版)。

　　本书特点：

　　1.本书在编写过程中,严格以考试大纲为依据,以指定教材为基础。充分体现"在考查课程主体知识的同时,注重考查能力尤其是应用能力"的新的命题指导思想。

　　2.全书完全依照指定教材的结构,以章为概述单位。章节多设"内容概述"、"难点分析"、"教材练习解答"三部分。"内容概述"起到了对该章主要内容的归纳和浓缩的作用。"难点分析"又重在对课文难点内容的辅导,"教材练习解答"力求在理解教材的基础上对课后练习作出准确扼要的解答。以上三部分互相补充,重点突出,对自学者有切实的指导意义。

　　3.三套综合练习综合了考试大纲和教材对应试者的要求,可用于检验应试者的学习效果。

　　本书可供参加高等教育自学考试集体组织学习或个人自学使用,也可供相关专业人士参加其他考试使用。

　　编写高质量的全国高等教育自学考试辅导用书,是社会助学的一个重要环节。毫无疑问,这是一项艰难而有意义的工作,需要社会各方面的关怀与支持,使它在使用中不断提高和日臻完善。

　　敬请读者批评指正。

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编　者

2001 年 1 月

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目　　录

Chapter 1　Language, Culture and Thought
(第一章　语言、文化与思维)

内容概述

Language, culture and thought interact, each influencing and shaping the others. For a learner of a foreign language it is not enough to learn the speech sounds, words and grammatical structures of the language. He also needs to know the cultural and thinking patterns of the people who speak the language he is learning. Without an adequate knowledge of the culture in which his target language is spoken his learning of the language is never complete.

语言与文化以及思维是相互影响并相互作用的。对于一个外语的初学者来说只学习语言的发音、单词以及语法结构是不够的。他还需要了解讲该种语言的人的文化及思维方式。没有对其所讲语言文化背景的充分了解,那么他对语言的学习永远是不完整的。

难点分析

1. But language is not entirely arbitrary. Onomatopoeic words and compounds, for example, are not arbitrary. Onomatopoeic words imitate natural sounds. There is some association between the sounds of the English words "bang", "tick", and "crash" and their meanings. The same is true for the Chinese onomatopoeic words "叮当", "嗖", "乒乓", etc. There is also some connection between the meaning of compounds and the words that make up

them. Though "green" and "house" are arbitrary, "greenhouse" is not. The reason for the name is obvious. "playboy", "into", "heartfelt" and the like are not so arbitrary, either.

但语言并非完全是任意的。例如拟声词和复合词就是非任意的。拟声词模拟自然的声音。在英语词"呼"、"滴答"、"隆隆声"和它们所表达的意思之间存在着一定的联系。同样,汉语的拟声词与其所表达的意思之间也存在同样的联系。复合词的意义和组成它们的词之间也存在一定的联系。虽然"green"和"house"是任意的,但"greenhouse"并不是任意的。这一名字的来由是显而易见的。"playboy","into""heartfelt"等也同样不是任意的。

Onomatopoeic: the formation of words that are like natural sounds. 拟声、象声词。

2. Eskimo tribes commonly have as many as seven different words for snow to distinguish among different types of snow: falling snow, snow on the ground, fluffy snow, wet snow, etc. They live in the world of snow. It is important for them to be able to distinguish among and refer to differert types of snow. In contrast, certain African cultures in the equatorial forest of Zaire have no word at all for snow. It is said that there are more than four hundred words for camel in Arabic while there is only one word for it in English or Chinese.

爱斯基摩人通常用达七种之多关于雪的词来描述不同类型的雪:正在下的雪、地上的雪、松软的雪、融化的雪等等。他们生活在一个雪的世界里。对他们来讲区分并指出不同类型的雪是非常重要的。相反,在扎伊尔的赤道森林地区的某些非洲文化却没有与雪有关的词汇。据说在阿拉伯地区有四百多个关于骆驼的词汇,而在英语或汉语中却只有一个这样的词。(该段的主要内容说明了文化对于语言的影响)

3. Language also exerts its influence on culture. The nature of this influence is best captured by the American structal linguist Charles Hockete, when he says that "languages differ not so much as to what can be said in them, but rather as to what it is relatively easy to say in them." Let's cite an

example to clarify the meaning of this statement. We know that each language can be used to express whatever its speaker want to express. But in certain languages certain concepts can be expressed more easily. For example, kinship relations can be expressed in either English or Chinese. However, they can be expressed more easily in Chinese because Chinese has more kinship terms. "叔", "伯", "舅父", "姨父", and "姑父" in Chinese correspond to only one word "uncle" in English. The concept expressed by those kinship terms in Chinese can be expressed precisely in English. A "叔" is a "paternal uncle who is younger than one's father" or a "father's younger brother". A "伯" is a "the paternal uncle who is older than one's father" or a "father's elder brother. A "舅父" is a "maternal uncle", or rather, a "mother's brother". A "姨父" is a "matenal uncle", or more exactly, the "husband of a mother's sister". A "姑父" is the husband of a father's sister". In both English and Chinese these kinship relations can be expressed. However, apparently it is much easier to express them in Chinese. This fact helps to reinforce the concept of kinship relationships which is important to the Chinese people. By making it easier to say certain things than others, a language helps to reinforce certain ideas and beliefs, making them salient and pushing them to the foreground of attention.

语言同时也对文化产生影响。美国结构语言学家查尔斯·霍克特用这样一句话充分地概括这种本质。"语言的区别并不在于可以用它们来讲什么,而在于用它们来表达某件事物的相对难易程度上。"让我们举个例子来解释一下这种说法。我们知道每种语言都可以用来表达讲话者所要表达的东西。但某些概念可以用某些语言表达得更简单。例如,英语或汉语都可以用来表达亲属关系。但是用汉语表达则更容易因为汉语中有很多用于表达亲属关系的词。汉语中的"叔"、"伯"、"舅父"、"姨父"和"姑父"这些词在英语中只有唯一的一个对应词"uncle". 汉语中这些用来表示亲属关系的词也可以用英语准确地表示出来。"叔"就是"paternal uncle who is younger than one's father"或是"father's younger brother", "伯"是"the paternal uncle who is older than one's father"或是"father's elder brother", "舅父"是

"maternal uncle", 或者是"mother's brother", "姨父"是"maternal uncle"或更准确一些是指"husband of a mother's sister", "姑父"是指"husband of a father's sister"。这些表示亲属关系的词是英语和汉语都可以表示;但显然用汉语来表达更容易。这一事例更足以证明亲属关系对于中国人是很重要的。某种语言正是由于在表达某些事情时比表达其他一些事情更简单,从而强化了某些观念和观点,使它们突出并引起人们的注意。

4. However, there has been heated debate over the question whether language is the instrument of thinking. Some argue that we have to think in language and that thinking is talking to ourselves or is a form of monologue. Without language thought would have no form. Others believe that ideas can exist without language, as shown by the common utterance "I don't know how to express my idea with words". This utterance implies that the idea has been there before one finds words to express it. Moreover, the deaf-mute is able to think but cannot speak the language of his own community.

然而,对于语言是否是思考的工具这一问题曾有过激烈的争论。一些人坚持认为我们要用语言进行思考。思考即是对我们自己在说话或者说是一种自白。没有语言,思考就没有形式。另一些人则认为思想可以独立于语言而存在,正像我们平时所说的"我不知道如何用语言进行表达"。这种说法意味着思想在人们找到语言去表达它之前就已经存在着。而且聋哑人可以去思考但却不能讲其社区的语言。(语言、思考究竟哪个是首先存在的是哲学范畴的问题)

5. One's thinking is completely determined by his native language because one has to perceive the world in terms of the categories and distinctions encoded in that language.

人的思维完全是由其母语决定的,因为人们需要借助于语言中的类别来理解这个世界。

6. Whorf presented his evidence mainly from this comparison of English and the Hopi language, the language of an American Indian people of northeastern Arizona. He argued that in English words fall into two major categories: nouns and verbs, and people are forced by this distinction of word cat-

egories to think that the world is also divided into two major categories: objects and actions. We even regard time as an object which can be cut up and counted, so we have hours, days and years. In Hopi, however, time is regarded as a continuum as it actually is, which is shown from the way that time is represented. Instead of saying "four days", they say "dayness the fourth time".

霍夫主要是通过将英语与亚利桑那东北部的美国印第安人的一种语言进行对比来证明上述结论的。他认为在英语当中词汇分成两大类即:动词和名词。人们在这种词类划分的影响下把整个世界划分为两个大部分即物体和行动。我们甚至把时间看成可以分开并计算的一种事物,因此我们有小时、天和年。在霍皮语中,时间被认为是一种延续的东西,这一点可以从其对时间的表达方式上体现出来。在天的表达方式上他们不用四天来表示,而是讲第四次白天。

教材练习解答

1. How would you define the terms systematic, arbitrary, vocal, symbol, human – specific, communication as used in the discussion of language?

Language is systematic in that it is rule governed.

Language is arbitrary in that there is no logical relationship between words and the objects, actions or concepts these words are used to refer to.

Language is symbolic means that what language express are symbols.

Language is human – specific means that only human beings possess what can be called language in the true sense of the term.

Communication is the primary function of language.

2. How would you explain the statemeat that language is a carrier and container of cultural information.

Human beings have been interacting with the world and accumulated their experience and knowledge about the world which are represented in language. As a result, we can find in language all human knowledge and experience which are interpreted as cultural information. The function of lan-

guage as carrier and container of cultural information is also very important to mankind. Without language as a carrier and container of cultural information human beings would have to experience everything personally. The experience and knowledge one has obtained from one's interaction with the world could not be passed on to others and the younger generations. Each one and each generation would have to struggle anew for knowledge about the world.

3. Is the term language used in senses other than the ones discussed in this chapter?

Basically, language has six meanings: 1) The speech of human beings. 2) The words and expressions used by other group of people. 3) The special words used by particular groups of people. 4) Any means of expressing ideas or feelings. 5) Ability in the use of words. 6) The study of a language of languages.

4. Culture can be defined as attributes of man or lifeway of a population. How would you interpret this statement? How would you argue for or against it?

In its broad sense culture is the attributes of man. In this sense, whatever distinguishes man from the rest part of the world is culture. culture in this sense may include at least the following components:

1) Materials man has got to satisfy his needs.

2) Social institutions and organizations man has established.

3) Knowledge about nature and man himself and artistic development.

4) Language and other communication systems.

5) Customs, habits and behavioral patterns.

6) Value systems, world views, national traits, aesthetic standards and thinking patterns.

If culture is defined as lifeway of a population, material production emphasized in the broad sense of culture is ruled out intellectual or academic development and artistic creation become secondary. This is not to say that they are not related to people's way of life. Material wealth, intellectual development and artistic prosperity certainly exert influence on the living style

of a nation. But they are not the way of life itself. The statement that "Culture can be defined as lifeway of a population" emphasizes the customs, habits and behavioral pattern of a population and the underlying value systems, world views and national traits which govern them. It also emphasizes the social institutions and organizations people has established. How people group themselves and what laws and regulations they have to obey are certainly a way of life. Language is a way of life, too. When and where to say what to whom is different from language to language. To sum up. components 2, 3, 4, 5 and 6 of "large C culture" or culture in its brond sense make up "small C culture" or culture in its narrow sense, with components 2, 4, 5 and 6 as the central part, In Short, Culture in its narrow sense emphasizes what characterizes the way of life of a people. In this sense a culture is contrasted with other cultures.

5. What are tho properties of culture?

Culture is human specific.

Culture is a social phenomenon.

Culture is a national phenomenon.

Culture is also a historical phenomenon.

6. How would you support or refute the statement that language is determined by culture.

It is true that language is determined by culture. Eskimo tribes commonly have as many as seven different words for snow to distinguish among different types of snow. falling snow, snow on the ground, fluffy snow, wet snow, efc. They live in the world of snow. It is important for them to be able to distinguish among and refer to different types of snow. In contrast, certain African cultures in the equatorial forest of Zaire have no word at all for snow. It is said that there are more than four hundred words for camel in Arabic while there is only one word for it in English or Chinese. The camel is of great importance as a means of travel to most Arabic speaking people.

7. How would you explain the relationship between language and culture?

Language and culture is closely related, each influencing and shaping

the other. To learn a foreign language implies to learn the culture in which it is spoken. A language can never be learned in a cultural vacuum. Culture is learned through language. Without language as the medium for formal or informal instruction, no culture could ever be learned.

8. Can you cite a few examples to show the close relationship between culture and language.

As a mirror of culture language is strongly influenced and shaped by culture. Eskimo tribes commonly have as many as seven different words for snow to distinguish among different types of snow: falling snow, snow on the ground, fluffy snow, wet snow, etc. They live in the world of snow. It is important for them to be able to distinguish among and refer to different types of snow. In contrast, certain African cultures in the equatorial forest of Zaire have no word at all for snow. It is said that there are more than four hundred words for camel in Arabic while there is only one word for it in English or Chinese.

Language also exerts its influence on culture. Each language can be used to express whatever its speaker want to express. But in certain languages certain concepts can be expressed more easily. For example, kinship relations can be expressed in either English or Chinese. However, they can be expressed more easily in Chinese because Chinese has more kinship terms. "叔"、"伯"、"舅父"、"姨父", and "姑父" in Chinese correspond to only one word "uncle" in English. The concept expressed by those kinship terms in Chinese can be expressed precisely in English. A "叔" is a "paternal uncle who is younger than one's father" or a "father's younger brother". A "伯" is a "the paternal uncle who is older than one's father" or a "father's elder brother". A "舅父" is a "maternal uncle", or rather, a "mother's brother". A "姨父" is a "maternal uncle", or more exactly, the "husband of a mother's sister". A "姑父" is the husband of a father's sister". In Both English and Chinese these kinship relations can be expressed. However, apparently it is much easier to express them in Chinese. This fact helps to reinforce the concept of kinship relations which is important to the Chinese people.

9. Discuss briefly the three models for the analysis of culture.

1)Key Questions

Nelson Brooks, a foreign language teaching research, suggests that it is important to have key questions in mind when observing and studying culture. These key questions help promote systematic observation. They exemplify the individual and institutional aspect of culture. The following is a sample list of questions highlighting the individual aspect of culture.

2)The Thematic Model

Howard Lee Nostrand, a professor of French as a foreign language, is interested in patterns in the "feelings, beliefs, and thought process of members of a culture". He emphasizes three cultural elements values, traits and world views on which themes of culture are based. According to Nostrand, each culture has its own themes and no culture has more than twelve.

3)Seven Facets

George Mundock bases his cultural model on the assumption that any element of culture may have seven facets. He emphasizes the behavioral aspects of culture and treats whatever one does, says, or thinks as behaviour.

10. How is language related to thought?

Language is an instrument used in the communication of thought

Languase is closely related to thinking.

Since language represents thought, it is influenced and shaped by thought.

Language is used for conveying ideas, so its structure and function must reflect these ideas.

Language also exerts strong influence on thought.

11. Can you cite a couple of examples to show the close relationship between thought and language. (答案见教材)

12. How are language, culture and thought related?

1)Relationship between language and culture

Language is part of calture.

Language is the carrier and container of culture, As a mirror of culture

language is strongly influenced and shaped by culture.

Language also exerts its iufluence on culture, Language and culture is closely related, each influencing and shaping the other.

2)Relationship between language and thought

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Chapter 2 Words and Meaning

(第二章 词汇与意义)

内容概述

1. The close relationship between language and culture is most readily seen in words. Words that are intuitively recognizable are basic units of meaning. The system of meaning shaped in a particular cultural context is unique. That means each language represents a system of meaning that is different from any other such systems. Moreover, each language represents a system of meaning in ways particular to its own. This is not to deny the similarities between either systems of meaning or the ways in which these systems of meaning are represented. But as a whole, each language represents a unique system of meaning in unique ways. So in cross – cultural studies of language an investigation of words and meaning is indispensable.

词汇是反映语言与文化之间密切关系的最明显的语言层次之一。词汇是在直觉上可被识别的基本意义单位。特定的文化背景形成特定的意义系统。这就是说每种语言都表达着一种与众不同的意义系统。并且每种语言都以独特的方式表达着这种意义系统。不可否认,意义系统之间或意义系统的表达方式之间存在共同之处。但从整体上看,每种语言都以独特的方式表达着一种独特的意义系统。所以在对语言的交叉文化研究中,对于词汇和意义进行探讨是极有必要的。