

高等院校英语语言文学专业研究生系列教材

总主编 戴炜栋

英汉比较研究与翻译

English-Chinese
Comparative Studies & Translation

萧立明 编著


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SHANGHAI FOREIGN LANGUAGE EDUCATION PRESS

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高等院校英语语言文学专业研究生系列教材

总序

近年来,随着我国经济的飞速发展,社会对以研究生为主体的高层次人才的需求日益增长,我国英语语言文学专业的研究生教学规模也在不断扩大。各高校在研究生培养方面,形成了各自的特色,涌现出一批学科带头人,开设出自己的强项课程。但同时我们也认识到,要使研究生教育持续健康地发展,要培养学生创新思维能力和独立研究与应用能力,必须全面系统地加强基础理论与基本方法方面的训练。而要实现这一目标,就必须有一套符合我国国情的、系统正规的英语语言文学专业研究生主干教材。

基于这一认识,我们邀请了全国英语语言文学专业各研究领域的知名专家学者,编写了这套《英语语言文学专业研究生系列教材》,旨在集各高校之所长,优势互补,形成合力,在教材建设方面,将我国英语语言文学专业的研究生培养工作推上一个新的台阶。我们希望通过这套教材的出版,来规范我国的英语语言文学专业的研究生课程,培养出更多基础扎实、知识面广、富有开拓精神、符合社会需要的高质量研究生。

在内容上,本套系列教材覆盖了英语语言文学专业各学科的主要课程。我们总的编写指导思想是:结合我国英语语言文学专业研究生教学的实际情况与需要,强调科学性、系统性、先进性和实用性。力求做到理论与应用相结合,介绍与研究相结合,中与外相结合,史与论相结合,广泛搜集资料,全面融会贯通,使每一本教材都能够反映出该研究领域的新理论、新方法和新成果。本套教材的这些特点,使其有别于单纯引进的国外同类原版教材,是国外教材所不可取代的,两者的作用是相辅相成的。也正是由于这些特点,本套教材不仅可以作为我国英语语言文学专业研究生的主干教材,也

总 序

可作为中国语言文学专业的教师与学生的参考用书。

在编写体例上,我们参照了国家标准局的有关标准以及国际上的通行做法,制定了统一的规范。每章后面,都列出了思考题和深入阅读书目,以便启发学生思考和进一步深入研究。

教材建设是学科建设的一项重要基本建设,对学科发展有着深远的影响。我们相信,正如国外剑桥和牛津大学出版社出版的语言学和应用语言学教材和丛书对推动国际语言学和应用语言学的发展起了巨大作用一样,在世纪之交推出的这套系列教材,也必将大大推动我国 21 世纪英语语言文学专业研究生教育事业的发展,促进我国英语语言文学研究水平的提高。

戴炜栋

2000 年 9 月

Foreword

The present book is intended for the senior college students who major in English and are oriented to foreign linguistics and applied linguistics as a selective course as well as for the graduates who major in the English and Literature with different orientations as a compulsory course. However, those who are working as translators or interpreters will also find it of some help to their practice in translation or interpretation, as most of the scope is covered by translation principles and techniques based on comparative studies of English and Chinese.

Basing himself on the new developments in linguistics, semantics, text linguistics, contrastive linguistics, intercultural communication and stylistics, the author reveals the similarities and dissimilarities between the two languages and suggests the dialectic approaches to translation principles and techniques. The whole course is divided into two parts. In the first part the discussions concentrate on the comparative studies at different levels while in the second part the discussions are mainly concerned with different genres.

Actually, the present book is a revision of the selected lecture sheets for a real course practiced in the Foreign Languages Colleges of Central South University of Technology and of Changsha Railway University. The combination of these two with a third (Hunan Medical University) is now the Central South University of China. However, the revision is processed with the new achievements made by many scholars in China Association for the Com-

parative Studies of English and Chinese, of which the author is one of the founders. The author wishes to thank the scholars at home and abroad from whose books and articles the new ideas, if any, are conceived in this book. All the books and articles are listed in the bibliography. Every effort has been made to trace all the copyright holders but if any have been inadvertently overlooked the author will be pleased to make necessary arrangement at the first opportunity. The author also wishes to thank his students who attended his courses for their feed-backs and suggestions so that the brain storm has been aroused to change the lecture sheets into the present book.

Liming Xiao

March 14, 2000

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Part One



Chapter One

Introduction

Ever since the policy of “Reform and Open-door” was carried out, the academic circles in China has been flourishing with many new fields to be approached and new problems to be solved. In the field of foreign languages teaching and the field of translation, scholars have made new approaches to the principles and methods to effectuate their work. 1994 witnessed a new discipline upon the scene when China Association for Comparative Study of English and Chinese (CACSEC) was established with the initiation made by Liu Chongde, Xiao Liming, Li Yashu, Yang Zijian, Liu Wenbin, Chu Zhida, Guo Zhuzhang, Lin Ruchang, Wang Juquan and other scholars. The Association comprises three branches: the Committee of Contrastive Study of English and Chinese, the Committee of Translation Theory and Practice and the Committee of Contrastive Study of English and Chinese Cultures. Each branch aims at its particular research but all the researches are based on the comparatives study of English and Chinese; hence the name.

As it is stipulated in the Program of CACSEC, the major purpose of the Association is to “carry out the comparative study of English and Chinese systematically and hierarchically so as to improve the English teaching, the Chinese teaching for the foreigners, the translation from English into Chinese and vice versa; to develop the national culture and promote the inter-flow between China and the world.”

Generally speaking, the term of “comparative” and the term “contrastive” means differently. In the field of linguistics, in term of “comparative linguistics”, it is intended to make a diachronic study of some related languages so as to create a parent language or ancestor language. Conversely, in terms of “contrastive linguistics” it involves a synchronic study of two unrelated languages so as to find out the dissimilarities in phonetic, grammatical and rhetoric aspects. The former aims mainly at the homogeneity while the latter mainly at the heterogeneity.

4 In terms of comparative study of English and Chinese in the present book we follow the suggestion made by Mr. Lu Shuxiang and try to combine the two branches of linguistics to gain an insight into both the homogeneity and heterogeneity of the two unrelated languages (English and Chinese), each of which is now spoken by a quarter of the world population. In other words, we use the term “comparative” in its broad sense not in the narrow sense. Our research aims at looking for the similarities and dissimilarities between English and Chinese so as to approach the ideal principles and methods in language teaching, transmission, interpretation and translation. The Program above-mentioned presents our long-term goal. Expediently, we have already on hand some practical problems to solve. They boil down to two major problems: how to improve language teaching and how to promote translation in China.

In China English began to be a regular course when China became a semi-feudal and semi-colonial country. This course went on with two different methods: the direct method and the traditional method. The former was carried out by the foreign teachers or preachers in China and the latter by some scholars who were interested in Latin.

In the early years after the founding of the People's Republic of China those two methods still prevailed over most of the schools and universities until in 1960's a new method, i. e. listening and speaking going first was introduced to some key foreign languages institutes and then followed other advanced methods from the West after the "Cultural Revolution". They are mainly the structural method, the communicative method and the functional method. However, people have found the blind introduction of those methods can still not help the Chinese students with effective competence and performance of English and their mother tongue. Mr. Li Lanqing, the vice-premier regards the English teaching in China as "so poor that it affects the progress of China in its modernization". To solve this problem, many scholars turn to new researches among which the cognitive method is now widely appreciated. But this method is still much to be desired. The comparative study of English and Chinese will broaden the horizon of the researches in this aspect and help to form a new teaching method to satisfy the demand in China to improve English teaching.

As is known to all China has a long history of translation for 3,000 years and a system is said to have been developed with the revision of the translation norms. But the popularly received norms are set up by those noted translators who made much contribution to the translation in China. The development may be described as the norms prevalent in different historical periods.

In the ancient periods, translation was done mainly when Buddhism was introduced to China. It is said that the first article on translation norms was written by Zhi Qian (支谦) in the Three Kingdoms. He translated 175 volumes of Buddhist scriptures and his article on translation norms was his preface to one of them, in which he suggested "following the original meaning without any

embroidery” (因循本质,不加文饰). Later in the Eastern Jin Dynasty, there appeared on the scene another translator, the Monk Dao An(释道安). He suggested “preaching according to the original without any deduction or addition” (案本而传,不令有损言游字). In the Tang Dynasty, the great translator Tang Xuanzang went to India to get the Buddhist scriptures and became maybe the first bilingual master. He spent 19 years translating 75 volumes of Buddhist scriptures with the norms he set up for himself, which boil down to three Chinese characters “五不译”(Five Don't), that is,

Don't translate

- 1) What is mysterious;
- 2) What is poly-semantic;
- 3) What is too alien to be accepted;
- 4) What is hereditary;
- 5) What is philanthropic.

In the five cases mentioned above he turned to transliteration. So even today in the Buddhist circles many expressions are just transliterations, for instance, “阿弥陀佛” for “Amitabha”.

Among the ancient translators, there was one important figure who went against the general trend. That is Kumurajiva, an Indian by birth, who was once invited by the Monk Dao An to revise the translations by the Chinese Buddhists. Kumurajiva suggested “elegance based on the original” (依实出华). And here we can see the dispute over translation norms began from the very beginning of translation practice.

In the Westernization Movement and the New Literature Movement there were two influential norms accepted by most of the translators. One is set up by Yan Fu on the basis of “faithfulness, expressiveness and elegance” (信、达、雅) and the other is put

forward by Lu Xun on the basis of “rather being faithful in thought than smooth in language” (宁信而不顺). Some scholars think that those two norms differ from each other but others think they share the same essentials, for both of them aim at seeking faithfulness.

The New China witnesses two important scholars on translation. One is Fu Lei and the other is Qian Zhongshu. The former sets forth a brand new norm which he practiced in all his translations. The norm is summed up in his preface to the Chinese version of Balsac's masterpiece. He suggests “expression resemblance” (神似). Mr. Qian Zhongshu puts forward his norm in his article entitled “On Lin Shu's Translation”, in which he suggests “transfiguration” (化境).

In the present time so many new norms are set up that the translators are quite at loss which to follow. Listed here are the norms of “equal-value translation”, “equivalent translation”, “equivalent function translation”, “creative translation”, “linguistic translation” and what not. The hard facts show that there is actually no popularly accepted norm or standard for translation at all. Why? The author is of the opinion that all the norms are based on individual experiences or on general talks. There is still much spade work to be done before a scientific and effective principle is established to guide translation and the author believes the comparative study of English and Chinese is one piece of that spade work for this task.

In short, comparative study of English and Chinese is the fundamental basis for scientifically establishing efficient principles and methods to improve language teaching and promote translation. But how? Many suggestions have been put about how to make comparative study of English and Chinese. In his “Outline of Con-

trastive Study of Chinese and English” (《汉英语对比纲要》, 1997) Prof. Pan Wenguo puts forth “one center, two approaches, three perspectives and four conditions”.

In terms of “one center” he means to take the contrastive study of the Chinese grammar and the English grammar as the center. In terms of “two approaches” he refers to the contrastive study of the language facts and the contrastive study of the framework of the syntax. The three perspectives involve the procedures of the study while the four conditions comprise the prerequisites to make contrastive study.

In our course we attempt to make comparative study in two ways: the static and the dynamic. In terms of “the static way” we intend to make comparative study at the structural levels, i. e. phonetic, lexical, semantic, syntactic and textual. And in terms of “the dynamic way”, we intend to make comparative study in rhetoric, stylistics, pragmatics and culture. The two ways are overlapped and crisscrossed but they serve as a guide to the comparative study of English and Chinese. The author has found those two ways are realistic and helpful to find out both the similarities and dissimilarities, the latter in particular, between the two languages. Here are two examples.

The first is an example of the comparative study at the syntactic level or one of the static comparison. The syntactic unit is one of the important in any language structure, because at this level communication may be realized. The traditional or prescriptive grammarians set up five basic sentence patterns and some scholars in the comparative study use the five basic patterns as a guide to compare the English structure with the Chinese structure. However, the contemporary or descriptive grammarians describe the sentence patterns under the term of the “commonly-used sentence pat-