

著名旅游景点及传说

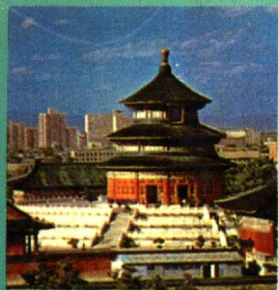
The Famous Chinese Tourist Attractions and Tales

中英文对照

A Chinese-English Book

靳海林 (英文)

吴庭美 何元智 (中文)



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责任编辑 陈世勇
封面设计 吴庆渝
技术设计 刘黎东

英文:靳海林 中文:吴庭美 何元智

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序 言

刁承俊 教授

在我们伟大祖国广袤无垠的大地上,有着无数色彩斑斓、绚丽多姿的自然景观,五千年的灿烂文化把这如诗如画的江山打扮得分外妖娆。自改革开放以来,随着国内旅游事业的蓬勃发展,旅游文化的进一步繁荣,各种名胜词典、旅游指南、导游手册应运而生。在众多介绍风景名胜的书刊中,如今又出现了一本《著名旅游景点及传说》。

同其它旅游书籍相比,这本书具有三个显著的特点。一是既写景观,又讲传说;二是涵盖面广,内容丰富;三是英汉对照,独树一帜。

一般旅游指南或名胜词典条目繁多,涉及面广,因此在做到大而全的同时,实难兼顾对于各个景点的深层介绍。《著名旅游景点及传说》则不然,它从我国三十一个省、市、自治区多如繁星的景点中,精选出 81 个著名景点,融相关传说,详加介绍。在介绍每一个景点时,作者并没有对自然景物作平铺直叙的枯燥解说,而是将美妙动人的神话传说、民间故事、历史典故融合到对于自然景观的描述之中。无论是巧夺天工的楼台亭阁,还是古色古香的车骑舟桥,无论是雄奇秀丽的名山大川,还是生机盎然的竹木花草,都同传说中主人公的命运紧密相连,成为他们人生际遇的见证。譬如在《绍兴石拱桥》这一篇目中,只着重介绍了纺车桥、题扇桥和伤心桥。从纺车桥的历史,可以联想到越王勾践卧薪尝胆时亲手纺纱的情景;从题扇桥的名称,可以想象到王羲之当初被卖扇老姬纠缠题扇时扼腕叹息的神情;伤心桥更令人回想起那哀婉动人的《沈园》诗,引发人们对于陆游与唐婉爱情悲剧的无限同情。经过作者的点染,那些原本木然无情的景物,顿时变得栩栩如生、情意绵绵,那些早已长眠地下的帝王将相、才子佳人,顷刻之间跃然

纸上,呼之欲出。在阅读这些情景交融的介绍材料时,人们不仅能欣赏到大自然的千姿百态、绮丽风光,还能感受到人世间的悲欢离合、冷暖炎凉。

书中所选篇目虽然不多,但却力图从多层次、多角度,全方位地反映旅游文化的各个方面。全书涉及历史、地理、宗教、古诗文、古建筑、园林艺术、风景美学等主要的旅游文化内容,从中可以寻找到古往今来不少骚人墨客、英雄豪杰的踪迹。

目前国内介绍风景名胜的书刊要么全是中文,要么全是外文,很难见到外汉对照读物。即便有,也大都为各地自行编译的地区性景点简介。像此书这样全面、系统、详细介绍全国著名景点及相关传说的英汉对照读物,在国内更属少见。本书的中文著者长期从事高校汉语教学,对中国文化、文学理论及古代诗文均有较深入的了解,并有较强的写作功底,因而文笔流畅,概括力强。译者长期从事外语院校专业英语教学、尤其是汉译英教学工作,汉、英两种语言功底深厚,对翻译理论与实践颇有研究。综观全书,可以看出译者对原文理解深刻,善于处理翻译过程中遇到的诸多棘手问题。英语译文忠于汉语原文,充分传达了原文所包含的全部内容,语言规范、地道、流畅、准确,用词考究,表达方式灵活多样,古典诗词、成语谚语的翻译既贴近汉语的内容和形式,又符合英语的表达习惯。可以期待,这本英汉旅游景点对照读物在给导游人员使用英、汉两种语言进行讲解提供方便的同时,也一定会成为广大英语爱好者的良师益友,为他们学习旅游英语、提高翻译水平提供有效的帮助。

一九九五年三月于重庆

编 者 的 话

三年前,靳海林同志提议编写一本中英文对照的书籍,将我国的著名风景名胜与发生、流传于该地的故事传说融为一体。这个建议颇富创造性,很快得到赞同。于是,一场旷日持久的编写与翻译工作开始了。

本书写了我国各省、市、自治区的81个著名旅游景点及相关传说,其内容涉及历史、宗教、古诗文、古建筑、园林艺术、风景美学等旅游文化内容。译文遵循“忠实通顺”的标准,力求采用多种手法和词语表达相似的内容,以增加知识性。本书可供旅游工作者、旅游专业学生、其它英语爱好者以及外国游客使用。

为了编写此书,中文编著者查阅了近百万字的资料,在借鉴、吸收他人长处的基础上,融入自己的理解,加以概括,编写成文。可以说,如果没有那些参考书目和报章杂志,这本书是难以完成的。因此,我们对那些书刊文章的作者表示最诚挚的谢意。

成书过程中,李大德、刘蓉昆、雷敏、陈洪丽、杨前辉、倪嘉、陈宁等同志给予无私而宝贵的支持,谨致谢忱。

中文编写的具体分工情况是这样的:何元智编写了“芦沟桥”等17篇,吴庭美编写其余64篇,并负责整个中文部分的修改和定稿。

将旅游景点的全面介绍与相关故事传说融为一体的写法虽不新鲜,但对我们仍是一次尝试;不少景点我们未曾去过,给编写和翻译带来困难。因此,书中的缺点、错误在所难免。我们期待专家与读者们的批评、斧正。

一九九五年四月

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北 京

1. 颐 和 园

举世闻名的颐和园位于北京西北郊，面积 3.4 平方公里。颐和园历史悠久，早在金朝时便是完颜亮的行宫。元朝官员郭守敬在北京时，又加扩建，他一面将玉泉山和昌平县的泉水引入今昆明湖（当时叫西湖），一面又在湖周围修建宫殿、寺院和花园。明朝时，颐和园成为皇家园林——“好山园”。清朝乾隆帝更是看中这块宝地，大规模地扩建庭苑，拓宽湖面，并改名为“清漪园”。1888 年，慈禧太后不顾国家民族安危，下令移用海军军费 500 多万两白银重建此园，并正式定名为“颐和园”。1900 年，颐和园曾遭到八国联军的破坏，1903 年才得以修复。

颐和园的结构可分为政治区、生活区、风景区三部分。政治区以仁寿殿为中心，庄重典雅。生活区以乐寿堂（慈禧住地）、玉澜堂（光绪住地）为中心，舒适豪华。风景区则湖光山色，风光绮丽，它包括万寿山、昆明湖和后山后湖等，是全园的精华所在。

乾隆扩建时，曾令人在昆明湖东西岸置放铜牛塑像一座和一块“耕织图”石碑，表现一种男耕女织的太平景象。乾隆本意是模仿汉武帝在陕西省长安县旧昆明池（宋时已干涸）两侧放牛郎织女塑像的作法，以褒扬自己的文治武功。然而，在百姓心目中，却更愿意将“耕织图”与“铜牛”当作古老神话传说“牛郎织女”的象征。

传说在很早以前，人间有个朴实、勤劳而又贫苦的青年，大家都叫他“牛郎”，他与其父的全部财产就是一条耕牛和一间破草屋。后来，牛郎的父亲病逝，牛郎却连棺材都买不起，为此，他决定卖掉自己，筹钱葬父。牛郎的遭遇和孝心深深地感动了天上的织女。织女是天上专门编织云彩的仙女，常常在云端俯视牛郎。她同情牛郎，而且爱上了他，所以决心不顾王母娘娘的禁令，悄悄下凡来到人间，帮助牛郎安葬了父亲，而且还和他结了婚。婚后，两人男耕女织，恩恩爱爱，不久还添了个小宝宝，日子过得红红火火的。

由于织女下凡，无人继续编织云彩，云彩渐渐淡薄了。王母娘娘追问原因，才知织女早已下凡了，她不禁勃然大怒，命令天兵天将立刻将织女捉拿回天庭。牛郎不甘心爱妻就这样被抓走，他怀抱孩子，骑上耕牛，在后面紧追不舍，一直追到天宫外面。牛郎坚持要找王母娘娘评理，要织女重返人间。王母娘娘根本无法回答牛郎的质问，于是她拔下头上金钗，蛮横地在牛郎与织女之间一划，从此，一道银色的河流阻隔了牛郎和织女。牛郎并不死心，他就一直站在银河这端遥望织女。后来，天上的喜鹊们同情他们隔岸相望却不能相会的苦衷，就在每年七月初七的晚上，搭成一座鹊桥，让他们在桥上互诉相思别情。

牛郎织女每年只能在天上相会一个晚上，可是人们却希望他们永远团圆，所以，人们雕刻了耕织图，让牛郎织女永会人间。

Beijing Municipality

1. Summer Palace

The world-known Summer Palace, with an area of 3.4 kilometers, is situated in the northwestern suburbs of Beijing. Long-standing, it began to serve as a temporary palace as far back as the reign (1150—1161) of Wanyanliang, a ruler of the Jin regime. Guo Shoujing (1231—1316), an official in the Yuan Dynasty, built more palatial buildings, temples and flower gardens around Kunming Lake (then Xihu Lake) in the palace compound, and at the same time diverted water into the lake from Yuquan Hill and Changping County, both in the suburbs of Beijing. In the Ming Dynasty (1368—1644) the compound was established as an imperial garden, known as Haoshan. The Qing Dynasty Emperor Qian Long (the reign from 1736 to 1795), valuing it even more, had the garden, and the lake as well, expanded on a large scale and changed its name to Qingyi (Clear Ripples). In 1888, Empress Dowager Ci Xi, not caring about national safety, had the garden reconstructed on the funds of some five million taels of silver earmarked to build the imperial naval force, and named it Summer Palace. It was ravaged by the allied forces of eight foreign powers in 1900, but com-

pletely restored in 1903.

The Summer Palace comprises the areas of administration, residence and landscape. The administration area has, as its center, Hall of Benevolence and Longevity which looks stately and graceful; the residence area has, as its center, Hall of Happiness and Longevity where Ci Xi lived and Hall of Jade Billows where Emperor Guang Xu (the reign from 1875 to 1908) lived, both cosy and luxury; the landscape area, the most charming part of the garden, contains Longevity Hill, Kunming Lake, Back Hill and Back Lake.

When Kunming Lake was under expansion, Emperor Qian Long had a bronze statue of cow and a stone tablet bearing a ploughing-weaving picture erected on the shore of the lake, one on the east side and the other on the west side. The emperor erected them in an attempt to embody the piping times of peace he thought to be. This work of Qian Long was an imitation of the work of the Han Dynasty Emperor Wu Di (the reign from 140 to 88 B. C.), who had had the statues of Cowherd and Weaving Maid placed on the edge of Kunming Pond (dried up later in the Song Dynasty) in Changan County, Shaanxi Province, in an effort to self-praise his civil and military achievements. Common people, however, tend to associate the bronze statue and the tablet around Kunming Lake with "Cowherd and Weaving Maid", a popular fairy tale in China.

Once upon a time, as the tale runs, there was a poor

young man popularly known as Cowherd, who was honest and diligent. He and his father owned nothing more than a farm cow and a dilapidated thatched cottage. Cowherd could not even afford a coffin for his father when the latter died. He, therefore, sold himself to raise money for the burial of his father. His misery and filial piety touched Weaving Maiden, a fairy maid in charge of weaving clouds in Heaven. She often looked down at Cowherd and gradually fell in love with him. Later, she stealthily descended to earth, not caring about Queen Mother's prohibition. She helped him have his father buried and married him. Therefore Cowherd plowed in the fields while Weaving Maid weaved at home. Leading a life of affection, they soon had a child.

Due to her absence, clouds were getting thinner and thinner. Having found out the reason for the changes of clouds, Queen Mother flew into a rage and ordered heavenly troops to seize Weaving Maid back to the celestial palace. Not resigning himself to the loss of his tender wife, Cowherd ran after her up to the celestial palace, riding on his cow and holding their child, in an effort to argue Queen Mother into releasing his wife. Unable to give any reasonable explanation, Queen Mother tyrannically pulled out a gold hairpin and waved it between Cowherd and Weaving Maid. There instantly appeared a silvery river (the Milky Way), which kept the couple apart. Longing to meet his wife, Cowherd kept standing there looking across at her. Sympathetic with

the couple, magpies in Heaven formed a bridge, with their bodies, over the river- on the night of the 7th day of the 7th month every lunar year , so that the couple could meet on the bridge to slake their lovesickness.

Later, people had a ploughing-weaving picture engraved on the tablet to express their wish that the couple could permanently live together on earth.