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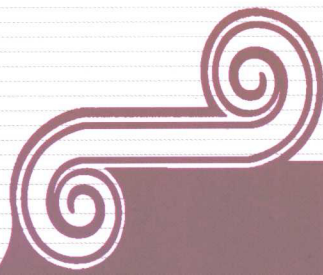
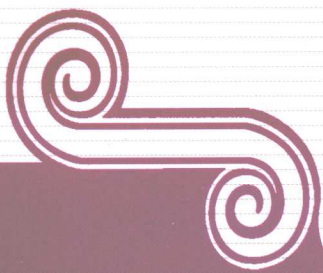
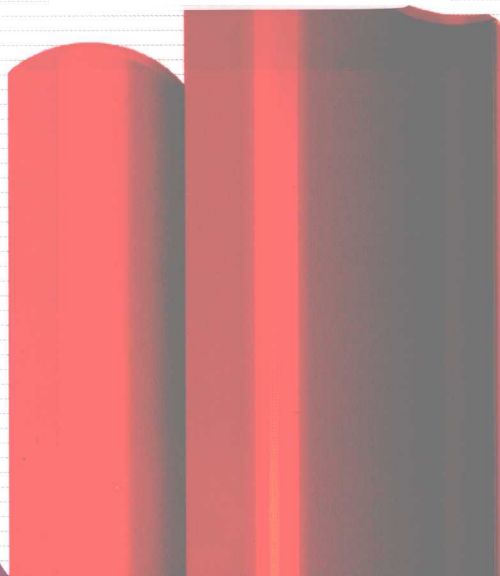
21世纪大学英语
选修课 系列教材

通达英汉互译

主 编 李庆明
副主编 席西利 车明明



西安交通大学出版社
XI'AN JIAOTONG UNIVERSITY PRESS



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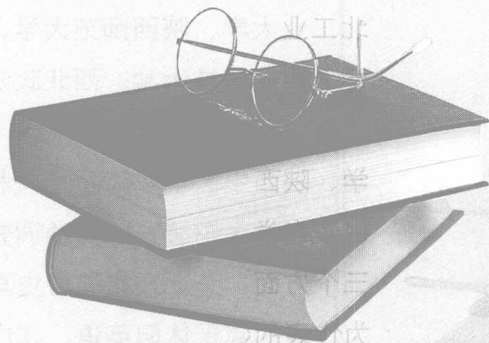
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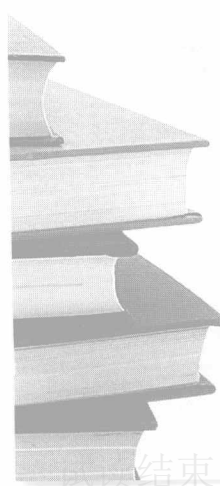


Preface

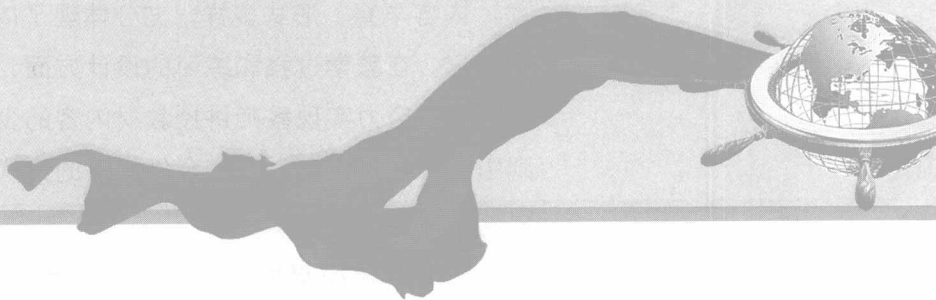
总序

在全球化进程快速推进的大环境下，我国对高等教育质量与人才培养模式提出了更高的要求。在这新的历史转型期，大学英语教育怎样在各个层面与时代的发展接轨，提升广大学生适应国际竞争的能力，发挥英语在文化交流和经济发展中的桥梁作用，从而满足当前我国各项建设的迫切需要，是摆在广大英语教育工作者面前亟待解决的问题。

面对这一时代性课题，我们需要对大学英语课程的设置进行多方位的思考。我们发现传统的主体课程由于种种限制，造成一些学科点的缺失，难以使学生在人文精神的塑造和英语知识的应用两方面获得平衡，而这两点的平衡对于培养时代所需要的综合性语言人才具有重要的意义。因此，在这样的背景下，编写一套符合国情和学生实际的选修课教材，以此弥补当前英语教学的不足就显得尤为必要。



为了深入了解广大学生在英语学习中的切实需求，陕西高等学校大学外语教学研究会联合西安交通大学出版社首先在省内众多高校进行了一系列的联合调研。调查范围涉及了西安交通大学、西安电子科技大学、西北工业大学、陕西师范大学、西北大学、西安建筑科技大学、西安理工大学、西安科技大学、西北政法大学、西安邮电学院、西安石油大学、西安工程大学、西安工业大学、西北农林科技大学、延安大学、陕西科技大学、陕西中医学院等17所院校。通过对各个高校现有的选修课进行统计，以及在学生中展开的问卷调查进行分析，结果显示学生的兴趣主要集中在三个方面：英语国家的历史与文化、实用的英语写译技能和以歌曲、电影为代表的娱乐休闲英语。在广泛听取多方意见的基础上，由陕西省外语界



知名专家组成的编委会确定了本套教材的编写书目。由于在传统概念中，英语选修课主要针对英语专业的学生，因此，这套专门为公共外语教学编写的选修课教材，无疑在外语教材出版方面具有重大意义，也给编写人员带来了一定的挑战。

在“开拓视野、增强能力、提高素养”的方针指导下，“以英美文化的学习为宗旨，以应用能力的提高为目的”的编写理念贯穿始终。所包含的11部教材涵盖面广、内容丰富、功能多样。不仅涉及到英语世界的思想、历史、文明等诸多方面，同时突出了读、写、译、说等实际能力的培养，很好地体现了语言应用与文化熏陶并重的概念。整体看来，具有以下几个鲜明特点：

1. 选材严谨

本系列教材以教育部颁发的《大学英语课程教学要求》为指导，针对各高校开设的选修课的教学需要编写教材，选材适当、内容新颖、贴近实际、语言难度低于英语专业的同类教材，对于学生而言难度适宜。

2. 编排合理

整套教材在编写的过程中，语言类教材注重理论与实践的结合，有实例、有分析、有练习；文化类教材注重传统经典的弘扬，将人文思想、文学知识有机地结合起来，既增强了学生的跨文化交际能力，拓宽了知识面，同时也帮助他们树立正确的人生观和价值观。

3. 可教性强

编写人员在选材过程中，将实用性放在首位，兼顾趣味性。内容丰富，形式多样，充分体现了以学生为主导的教学理念。在教学过程和练习的设计方面，均强调了教与学的互动，努力实现教师讲授教材内容的少部分，更多内容则由学生通过自主学习和合作学习的方式来消化吸收，使得教学更具有开放性。

4. 多元时尚

本系列教材采用双色印刷，图文并茂。虽以纸质形式发行，但力图充分利用多媒体进行多元教学，根据教材内容，配以合适的教学光盘，利用声音图像等电子元素对教学内容进行强化和扩展，体现“寓教于乐”的思想。

5. 设计系统

所包含的11部教材可视为有机的整体。内容互为补充，相辅相成，既可单独使用，又可互相借鉴。

在本系列教材的编写过程中，陕西省高等学校大学外语教学研究会和西安交通大学出版社对每个环节都进行了周密的策划，在十余所高校内组织了一批资深教师承担了教材的编写任务。从确定体例、讨论样张到最终定稿，编者们对每个阶段都展开了认真的讨论。这套教材的如期面世，是集体智慧的结晶，也是陕西省众多院校在协作交流基础上的一次成果展示。我们相信本系列教材的出版，不仅将拓宽大学英语教育的知识层面，也将对广大学子人文素养和语言能力的提升产生积极作用。我们也希望以这套系列教材为媒介，与国内关心外语教学的同仁进一步探讨大学外语教学的模式，开创大学外语教学的新局面。

教育部大学外语教学指导委员会委员

陕西高等学校大学外语研究会会长

杨跃

2010年8月



Foreword

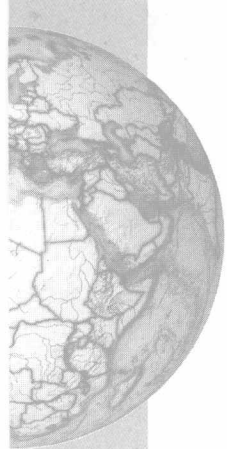
前言

翻译是一项具有悠久历史的人类文化交流活动。随着人类历史的不断进步和发展，各民族、国家间的经济、政治、文化交流往来的不断密切和频繁，翻译的重要性不断凸显，在促进世界交流和发展过程中扮演着不可或缺的角色，担负起使各国人民增进了解、相互对话、共同发展的重任。

经济全球化的车轮加速飞驰，使得中国的发展汇入到世界大舞台的聚光灯下。中国发展离不开世界，我们需要更加密切和世界各国的交流和联系。同时，中国经济的快速发展，国力的不断增强，引起了世界各国人民的关注，各国人民都将目光投向了东方这个神秘的古老国度，了解中国已经在国外掀起了不小的热度。

新世纪对人才的培养提出了严峻的挑战和更新更高的要求，大学毕业生不仅要掌握好所学专业知 识，而且应具备较强的英语翻译能力，引进、吸收和消化国外先进的科学技术，更好的为我国的发展建设服务；同时，用准确、生动、详实的语言将中国的悠久文化、自身优势介绍给世界上所有渴望了解中国的朋友。

然而，有不少的大学生，甚至研究生即使学了十几年英语，也进行过不少翻译训练、翻译测试，但缺乏系统的英汉语言对比及翻译的学习，因而在实际应用时难免遇到困难，避免不了“中式英语”，甚至出现误译现



象，直接影响对外交流。

《通达英汉互译》的编写就是为了解决这种“学”与“用”相互脱节的问题，结合非英语专业大学生的英语水平，根据英汉语言的特点，介绍翻译技巧，将翻译理论技能与实践有机结合。

本书的主要对象为非英语专业本科生、研究生及相当英语水平的广大英语爱好者，也可供英语专业本科生选用。

本书的主要内容包括：

英汉语言文化特点及差异；

汉译英（包括汉词汇、句子、语篇、习语及谦辞敬辞的英译）；

英译汉（包括英语名词化、动词不定式、被动语态、否定句、从句、长难句的汉译等）。

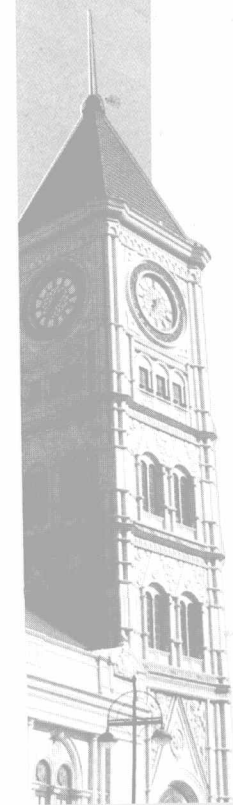
与传统翻译教材相比，本书的最大特点是：从感性到理性、由浅入深传授知识，从文化的角度，分析语言差异，探讨翻译技巧。每章都是借助一定数量的实例首先对英汉语言的特点进行对比分析，然后归纳总结有关翻译方法。旨在启发学生通过对比英汉语言的异同，形成自己的双语语感，探讨其表达方式及双向转换问题。章后配有适当练习，并附以答案，便于读者自学。

感谢西安外国语大学杜瑞清教授逐字审阅、修改拙稿，受益匪浅。

由于笔者的水平有限，书中难免会有缺陷和错误，恳请读者批评指正。

编者

2010年5月



Contents 目录

Part One Differences between English and Chinese 英汉语言差异

Unit 1 Language, Culture and Translation
语言 文化 翻译/1

Unit 2 Differences between English and Chinese Languages
英汉语言差异/7

Part Two Chinese-English Translation 汉译英

Unit 3 Words 词汇/21

Unit 4 Sentences 句子/31

Unit 5 Texts 语篇/43

Unit 6 Idioms and Proverbs
汉语习语与谚语英译/81

Unit 7 Honorifics and Terms of Humility
敬辞与谦辞/91





Part Three English-Chinese Translation 英译汉

Unit 8 Nominalization 名词化/101

Unit 9 Non-finite Verbs 非谓语动词/109

Unit 10 Passive Voice 被动语态/119

Unit 11 Nominal Clauses 名词从句/131

Unit 12 Attributive Clauses 定语从句/143

Unit 13 Adverbial Clauses 状语从句/155

Unit 14 Long Sentences 长句/167

Unit 15 Special Sentences 特殊句/179

Unit 16 Negation 否定/187

Keys to exercises /201

Part One

Differences between English and Chinese

英汉语言差异

UNIT 1

Language, Culture and Translation

语言 文化 翻译



通达英汉
互译



Language

People use a language to interact with each other or their surroundings every day, but they can hardly define it. They use it all the time without realizing how inconvenient it would be if they should ever lose it.

And then what is language? Different scholars define language in different ways.

An American linguist Sapir once said that Language is a purely human and noninstinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols. And according to Chomsky, another famous American linguist, language is a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements.

However, there is a commonly accepted definition: language is a system of arbitrary vocal symbols used for human communication. Language is a ruled system: people cannot combine any words they want to form a sentence and some sentences are grammatically correct but they do not make any sense at all.

Language is arbitrary as there is no intrinsic relationship between the symbol itself and what it stands for. For in English people use *pencil* to refer to that thing they write with and Chinese people use 铅笔 to represent the same thing.

Language is vocal. Speech is primary while writing is secondary.

Language is human-specific. Animals do not possess language and they cannot communicate about what happened and what will happen. Only



people can invent such words as *comfortable, past, future*.

Language is used for communication. People can use language to talk about what happened in the past, what is happening at present and what will happen in the future. For example, the sentences *I ran into one of my former classmates the other day* and *I had the most frightening dream last night* are about the past. *Pass me the paper, please* and *Look, there is a girl reading under the tree* are two examples of describing actions at the moment. And people use such sentences as *Next year will be the 10th anniversary of this company* and *How are you going to spend your winter holidays* to indicate things that will happen in the future.

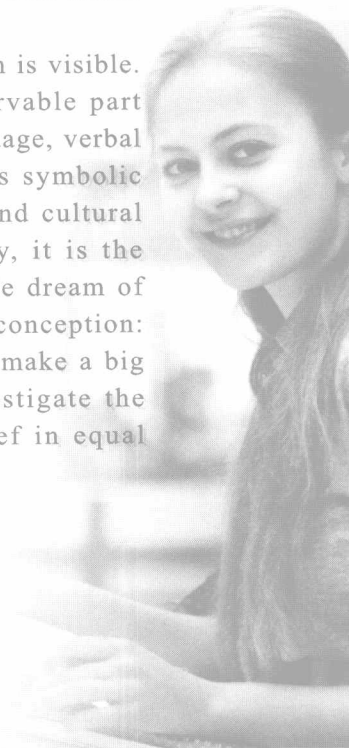


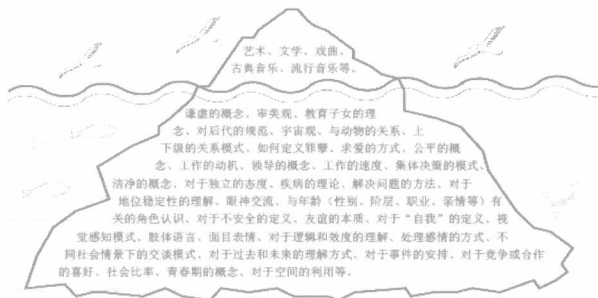
Culture

Culture has always been a fascinating field of study for many scholars. So far no agreement has been reached on the definition of culture, although people talk about it all the time. Defining culture is important, for without a definition people can never perceive, teach and learn culture thoroughly.

There are many ways to define culture. The definition given by an English anthropologist Edward Burnett Tylor in 1871 is the oldest and most quoted one: “*Culture is that complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits acquired by man as a member of society.*” Another key researcher Edward T. Hall defined culture as “*those deep, common, unstated experiences which members of a given culture share, which they communicate without knowing, and which form the backdrop against which all other events are judged.*”

Culture is like an iceberg, only a very small part of which is visible. The deeper and larger layers are hidden beneath. The observable part includes cultural artifacts such as fashion and pop music, language, verbal symbols and nonverbal symbols. The invisible part includes symbolic meanings, cultural norms, cultural values, cultural beliefs and cultural traditions. To understand a culture deeply and thoroughly, it is the underlying values that would help. For example, many people dream of realizing the American Dream and they equalize it with the conception: so long as you get to the United States of America, you will make a big fortune and enjoy a luxurious life. Few people try to investigate the profound meanings of American Dream—Americans’ belief in equal opportunities for everyone and individualism.





Culture is like the water a fish swims in. People take culture for granted, just as fish can hardly notice the water it is swimming in. In other words, they can never realize cultural differences unless they are in a different culture. They are so accustomed to their own cultures that they assume everyone else is doing the same things and thinking in the same ways. The American will be shocked if a person from another culture does not look him/her into the eyes when talking to him/her. They assume that since they are doing this, everyone in this world must be doing it, too.

There are four characteristics of culture: holistic, learned, dynamic and pervasive. Culture can be broken into subcultures, and any small change will affect the whole system. People are taught from early childhood about what is appropriate and what is unacceptable. Cultures change all the time and some cultures tend to be more open to changes than others. Culture influences every aspect of people's life, and people cannot do anything without the impact of culture. For example, the opening-up policy has brought great changes in every facet of Chinese society. Young people now regard fast food such as KFC and pizza as a way of being cool. Income are no longer shared and age are regarded as privacies. In traditional Chinese culture, children are taught not to interrupt adults' conversations and their ideas are not taken seriously, whereas the American parents are always encouraging their children to express their own views. As a result, American kids are more talkative and expressive than Chinese kids. Besides, it is not uncommon to see brides dressed in white in the wedding ceremony in China nowadays, but in the ancient times, this was totally unacceptable because people were dressed in white only in mourning.



Language and Culture

Language reflects culture and is influenced by culture. In other words, language and culture are inseparable. This idea is clearly stated in the now controversial Sapir-Whorf Hypothesis:

Human beings do not live alone in the objective world, or alone in the world of social activities as ordinarily understood, but they are very much at the mercy of the particular language which has become the medium of communication for their society. The real world is, to a large extent, unconsciously built up on the language habits of the group. No two languages are ever sufficiently similar to be considered to represent the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached.

For example, in Chinese we have the term 终身大事, and every Chinese knows that it refers to one's marriage rather than one's career or life or death. For someone from a different culture, he or she may understand the denotation as *the most important thing in one's life*, but the connotation is hard to work out unless he or she takes cultural factors into consideration. 家庭 in Chinese and *family* in English differentiate in their connotations. In Chinese culture, so long as you are married, you can claim that you have started your family. To start a *family* for a native American means giving birth to a child. 狗 has derogative meanings in Chinese, and it is not difficult to find such phrases as 狗急跳墙、狼心狗肺、狗眼看人低, etc. For English people, the dog is a devoted friend and in English the proverb is popular: "Love me, love my dog."



Culture and Translation

There is a common belief among people that one can become a good translator only if he or she knows the source language and the target language very well. In other words, people think that so long as one has a good bilingual skill, he or she will be a good translator. Is this really the case?

Since people live in the same world and have similar experiences, they have similar attitudes towards the world and the things happening in it. As a result, words in one language may have their equivalences in another. For example, fox in English and 狐狸 in Chinese have the same conceptual meaning (referring to the animal) and connotative meaning (*cunning*).

However, there are great differences in history, geography, religion, value system and so on, which are reflected in language and in translation.



Words in one language do not have any equivalence in another language. In Chinese, we have the expression 我生于猪年. In the western world, they do not have the concept of 属相 and, therefore, this cannot be translated into *I was born in the Pig year*. Instead, *I was born in the Chinese lunar year of Pig* is more acceptable.

Besides, words in one language do have their equivalences in the target language, but they have quite different connotations. There are more examples to illustrate this point:

词汇 短语	Chinese Connotation	English Connotation
红 (red)	happiness; good luck	violence; danger
黄(yellow)	royal power; pornographic	weak-kneed
龙(dragon)	royal power	monster
月亮(moon)	reunion	illusion

Translation is a cultural rather than linguistic conveyance and involves the exact transference of the cultural messages. A translator can not do his job well without taking cultural factors into consideration. In addition to a good knowledge of the source language and the target language, he should have a comparative study of the cultures.



Reflections and Practice

- I. How is language defined?
- II. What is culture?
- III. What is the relationship between culture and language?
- IV. How is translation related to culture?
- V. Translate the following into English.
 1. 一丘之貉
 2. 缘木求鱼
 3. 胆小如鼠
 4. 掌上明珠
- VI. Please translate the following Chinese expressions into English and explain why you think your versions are culturally acceptable.
 1. 银河
 2. 花木兰
 3. “白象牌”电池

