摘要

翻译和文化向来是不可分的。翻译是解文化的途径之一。随着外来新事物、新概念的涌现，借鉴外来语汇来丰富和发展本民族语汇是语言发展的重要途径，因而外来词的翻译是不可避免的。回顾外来词翻译的历史，就可以从中发现中华民族的心理文化变迁。

本文就外来词翻译与心理文化之间的关系进行了探讨，首先在第一章的引言和第二章的文献综述回顾了中国翻译界在外来词翻译方面的研究，然后在第三章分析了外来词出现的原因及外来词的特殊地位，运用以色列著名学者佐哈的多元理论阐述了外来词的翻译策略和翻译方法。

第四章是全文的重点。首先简单介绍了文化和心理文化的定义和特点，并就中国长期以来在封建统治下的传统心理文化特点作出分析，对英语外来词翻译的历史进行了回顾。以传教士的出现、鸦片战争以及改革开放为界限把百年来的英语外来词翻译分为三个阶段，并且就每个阶段的政治经济特点、翻译方法策略的选择应用及其当时的广泛性和影响力作出详细分析，提供大量例证，从而分析各个阶段所反映的主流的民族心理文化。然后对今后英语外来词的翻译前景作出预测，并对中华民族心理文化的的发展趋势作出推断。

关键词：外来词；翻译；心理文化；多元系统理论

ABSTRACT

Translation and culture are indispensable. Translation is also one of the most efficient ways to learn the culture. With the flooding of foreign new objects and new concepts, borrowing foreign words become a significant source for enriching and developing the mother language; therefore, the translation of loanwords is unavoidable. Through the historical review of the loanword translation in Chinese language, changes of Chinese people's psychological culture can clearly be stated.

This thesis deals with the relationship between the loanword translation and the psychological culture. It reviews the studies on loanword translation in Chapter One and Chapter Two, and then analyzes the emergence of the loanwords and their special positions in the cultural system in Chapter Three. The polysystem theory, founded by famous Israeli scholar, Even Zohar, is also provided to elaborate the choices of loanword translation strategies and methods.

Chapter Four is of the greatest importance in the thesis. It first gives a brief introduction to definitions and features of culture and psychological culture; then makes a detailed review of the history of English loanword translation. The history is divided into three periods: (1) from the emergence of missionaries to the Opium War; (2) from the Opium War to the Reform and Opening up; and then (3) from the Reform and Opening up till today. In addition to the relevant political and economic background, the author analyzes in great detail the translation features in each period, including translation strategies, translation methods, and the popularity and influences to reveal the corresponding Chinese people's psychological culture. Abundant examples and illustrations are used to prove the author's view. Based on the historical analysis, a prediction to the future of the English loanword translation is finally supplied to foresee the developing tendency of the Chinese people's psychological culture in future China.

KEY WORDS: loanwords; translation; psychological culture; polysystem theory

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ACKNOWLEDGEMENTS

Chapter 1   Introduction

Language, like all the other things in the world, is never isolated into itself. More or less, suddenly or gradually, it is inevitably influenced, infiltrated and developed with different degrees of social and cultural contacts (Sapir, 1927). Thus, language borrowing is bound to occur, in which lexical borrowing might take the main and also the most significant portion. Various factors, including cultural communication, trade exchange, geological neighboring, immigration, even wars and conquering, can all lead to language contacts of different peoples(陈忠诚，吴幼娟，1984).

But the phenomenon of borrowing is not so simple because it is related to many different factors. For example, due to different degrees of contact, the degree of borrowing varies greatly. On one hand, it is well accepted that the longer the two cultures are in contact with each other, the more frequently the language borrowing will take place. This can be illustrated by the fact that English borrowed a lot from French while Japanese and Korean languages borrowed a lot from Chinese. On the other hand, however, although it has a much shorter history, English has borrowed much more words from other languages than Chinese has done. So some other factors must have influenced the result of the language borrowing.

Loanwords, also called "foreign words", or "borrowing", appeared together with the phenomenon of translation. It might first make its appearance through the translation of proper names or novel objects from different regions but now it is everywhere in our daily life.

As part of language phenomenon, loanword translation is closely related to culture. This thesis is a study of English loanword translation in Chinese history, and it is also a cultural study of the Chinese people in terms of the loanword translation.

Chapter 2   Literature Review

2.1 The Research on Dictionary Compiling

The study of loanwords has quite a long history in China. At the beginning, many historians wrote articles to explore the origin of the ancient loanwords from various minority peoples. If we open a book on the history of Chinese translation, we will inevitably find the translation of novel objects and ideas from other languages. It was an essential issue in the whole history. Take, Chen Fukang 陈福康's 《中国译学理论史稿》 (*A History of Translation Theory in China*) (2000), for example, many famous translators wrote essays to discuss the translation of novel things, like Xuanzang 玄奘 and his Five Untranslatable Situations("五不翻") in Tang Dynasty, like Hu Yilu 胡以鲁 and Zhu Ziqing 朱自清 and their articles on the problem (陈福康, 250).

Apart from essays and articles, some other experts gradually focused their attention on dictionary compiling—for example, 《汉语外来词词典》 (*Chinese Loanwords Dictionary*) (1984), compiled by Gao Mingkai 高名凯, et al, containing more than 10000 loanwords and focusing mainly on the origin study, provides quite an authoritative means for the future learners' study; while 《汉语外来词词典》 (*Chinese Loanwords Dictionary*)(1990), compiled by Cen Qixiang 岑麒祥, though only containing 4307 loanwords, gives more illustrations of the loanwords and includes the paraphrasing into the category of the loanword translation methods. Other influential dictionaries in this field are 《近现代汉语新词词源词典》 (Modern and Contemporary Dictionary on the Origin of Chinese New Words) compiled by Chinese Learning Association(香港中国语文学会), 《现代汉语新词词典》(Contemporary Dictionary of Chinese New Words) compiled by Yu Gengyuan 于根元, 《汉语新词新义词典》 (A Dictionary of Chinese New words and New Meaning), 《现代汉语新词新语新义词典》 compiled by Zhu Chengliang 诸丞亮,et al.

Nowadays, these important dictionaries are available in big bookshops or the libraries of universities. They are of great significance to the translation learners,

2.2 The Research in Linguistic Field

Another important study of loanwords is in linguistic field. Discussions on the lexical, phonetic, semantic or rhetorical changes, based on the comparison of the original foreign words and the translated words in the target language, are quite abundant. What we should pay attention to is the fact that this kind of study first arouses people's attention by the linguists of our mother language, such as Lv Shuxiang 吕叔湘, Gao Mingkai 高名凯, Liu Zhenyan 刘正埮, Wang Li 王力, ChenYuan 陈原, etc.

2.3 The Research in Culture Field

Quite a few experts and linguists have taken the cultural and social factors into their studies of the loanwords. Luo Changpei 罗常培's《语言与文化》(*Linguistics and Culture*)(1950) was considered as the beginning of the combination of linguistics and culture, and in the book he talked about the cultural exchange situations and loanwords. More detailed jobs in the field were done by one of the most distinguished scholars, Shi Youwei 史有为, the first chapter of whose book 《异文化的使者—外来词》 (*Loanwords, the Carrier of the Foreign Culture*) (1991) is called "外来词，文化交流的结晶" (loanwords, the crystallization of the cultural exchanges). And he made quite a systematic study of the history of loanword development in Chinese language and his book was frequently quoted by other learners in this field.

Although they did study culture and loanwords together, those experts may either have a too broad range to discuss the relationship between the language and culture, like Luo Changpei's *Linguistics and Culture,* or include all kinds of loanword translation in Chinese history, like Shi Youwei's *Loanwords, the Carrier of the Foreign Culture.* Till now, compared with the fact that so many books and papers were written to discuss the Japanese originated loanwords in Chinese history, the reality that English has gradually taken more and more important role in Chinese language absorption did not raise enough experts' attention. The number of the books and articles, focusing on the relationships between English loanword translation and changes and developments

of our national psychological cultures, is even smaller.

When the relationship between loanwords and culture is concerned, most people will naturally admit that they are closely related; that the study of the loanword translation cannot be separated from that of the culture. However, the author wanted to point out: till now what have been done again and again are the statements and illustrations of the ideas that the acceptance of loanword translation must be based on the culture; that the study of culture can be served as a significant means to judge the quality of translation. However, since translation and culture are indispensable; since "translation is, indeed, as everybody believes, vital to the interaction between cultures, then why not take the next step and study translation not just to train translators, but to study cultural interaction" (Lefevere, 2004: 6), this thesis tries to make a systematic study of English loanword translation in Chinese history and then to reveal the corresponding cultural elements (mainly psychological culture of the people) and social developments in China. That is to say, the author attempts to support the idea that nowadays it is really practicable to make the study of culture take a translational shift; that the study of the translation will not only be useful when it is used to train translators, but also be of great importance to be a cultural carrier and enable us to do the research in the more complicated field – culture. At the end of this thesis, the prediction for the future development of English loanword translation in China is also stated to illustrate the possible tendency of the cultural interaction in the whole globe—acculturation.

In one word, trying to reveal the characteristics and developments of Chinese people's psychological culture in the hundreds of years based on the historical study of the English loanword translation in the past and at present, the author attempts to explore a new perspective to study the old issue.

Chapter 3   A Brief Introduction to English Loanword Translation

(ELT)

It is said that language is one of the variations, so is the society. Language changes with the development of the society. Language and society are so closely related that the developments of the society are bound to be reflected by the language. Therefore, through the study of loanword translation, we can review the prosperous Tang Dynasty; we can rehear all kinds of mysterious musical instruments from Xiyu(西域: the western part of Yumeng Pass in ancient time); we can study the signs of the religious spreading beyond our boundary again and we can also feel the great blast wave to our traditional culture in this century again.

3.1. Definitions of Loanwords

Different experts offered different definitions to loanwords from different perspectives: *Longman Dictionary of the English Language*(1984) says "a loanword is a word taken from another language and at least partly naturalized"; similar is the definition from *Webster's Encyclopedia Unabridged Dictionary of the English Language*(1997)— "a word in one language that has been borrowed or taken over from another language, as wine taken into Old English from Latin, or blitz taken into Modern English from Germany". Although the definitions are similar, we can still find that the minor differences lie in whether they have been naturalized or not and in how much they have been naturalized.

Today, experts still have heated discussions about this issue. It is quite often to see the word "borrowing" taking the place of loanwords, which makes the author feel it an urge to get the definition of the word "borrowing" and note out the differences between them. In the *Webster's Encyclopedia Unabridged Dictionary of the English Language* (1997), "borrowing" is defined as "the result of process of borrowing; something borrowed as a foreign language and used colloquially". Explanations are

quite similar in other dictionaries. Therefore, it is a better choice to use "loanwords" because it can only be used in the field of language, while the word "borrowing" has a much broader usage.

To experts, loanwords can be classified into two: the narrow sense and the broad sense.

The former holds the view that loanwords should not only borrow the meaning of the foreign words but also the pronunciation, so only the transliterated words are loanwords while those paraphrased words should not be included(孙常叙, 1982; 陈望道, 1978; 王力, 2000; 高名凯、刘正琰, 1984). The latter, however, insists that loanwords should have a much broader range as long as the materials, or the concepts, reflected by the foreign words, do not have the equivalent words within the national lexical collection; and as long as one of the three elements of a word—pronunciation, meaning and structure, has been borrowed from other languages; no matter in which way they are borrowed—transliterated or paraphrased, they should all be included to the category of loanwords(史有为,2000; 胡行之,1936; 岑麒祥,1990).

The former mainly focused in the field of linguistics while the latter included the concept of intercultural factors. Though more linguists used to agree with the former for they regarded it a confusing issue to identify paraphrased loanwords as most had been totally naturalized by the target language, yet the author would like to accept the latter, for this thesis is a historical study of the loanwords and it would be quite strange if we regard "镭射" as a loanword, while "激光" not. Therefore, the author would accept the broad sense as the guide to discuss the translation methods, translation strategies and translation history of the English loanwords. There are reasons for a new thing in the world to appear, exist, develop, and disappear; therefore, a historical study can present the facts chronically and can better explore the deep-ground reasons. That is to say, the study of the whole process, more often than not, can give us a better and more complete persuasion than that of only a partial one.

3.1.1 Emergence of Loanwords

The emergence of loanwords in all of the countries may be due to the similar two reasons: geographical factors and cultural factors.

The famous American linguist Edward Sapir (1884-1939) once pointed out "languages, like culture, are rarely sufficient unto themselves" (1927: 205). In the primitive period, the pursue of food, cloth, and shelter brought neighboring peoples together, thus direct contact came into being and has never come to a stop for even one second in the history. People from different regions have different features in living ways, so their gradual contact would make them come across new things that no language in their own regions could describe, thus the best way was to borrow the name directly from other languages. Geographical factors became more and more important with the development of the transportation means. Nowadays borrowing words keep appearing at such an amazing speed due to the great convenience of the information development that it even becomes an almost impossible task to compile a dictionary which can include all newly-borrowed words.

As human beings kept on developing their civilization, in addition to the direct contact, more and more indirect contact gradually began to influence each other. Thus cultural communications aroused more and more attentions. This kind of communication had its own rules. For example, consciously or unconsciously, language of the weaker culture would often tend to be influenced by that of the dominant one. It could explain why Old English borrowed so many words from ancient Latin while nowadays the modern English has been a major origin for other languages. Of course, culturally dominant nations are not totally equal to those militarily strong ones. What we know from the study of the history is that a militarily strong people often conquered a weaker one, but at the same time the conqueror, if having a weaker cultural accumulation, would gradually be culturally conquered. We have more examples in the history both at home and abroad: Man(满) people, in the end of Ming Dynasty, grabbed the political control of the whole China, with Han(汉) people as the majority of the population, but hundreds of years later, it was the Man people that was

Hanized. Except for some ideas and concepts, such as Qipao(旗袍), Gege(格格), existing in the museums or in the films and series, few remains in Chinese people's daily life. As far as Europe is concerned, now Greek does not remain as powerful as it was centuries before, but its splendid culture, including the abundant idioms and their related mythologies, had never been weakening and disappearing. They are still occupying a quite vital place in the western culture.

Nowadays, the cultural communication of the whole world has become more and more convenient; as a result, the acceptance of new ideas and concepts has also become more and more natural. Under this kind of macro environment, the translation and acceptance of the loanwords are bound to be more and more frequent. "Cultural shocks" will be fewer and fewer since the global village will be smaller and smaller.

What is more, unlike the ancient times, the whole world takes English as the most acceptable language in most world affairs, providing an easier vehicle for the contacts among various cultural circles in the world, including one of the most ancient—the Chinese culture. As a matter of fact, Chinese people are not strange to the English loanwords and we are even quite used to many words like "夹克", "图腾" for it has been a very long period since our forefathers took contact with this kind of strange language, coming from a totally different people and being totally different with our own Chinese characters.

3.1.2 Special Position of Loanwords

Loanwords are in one particular position in the language system. On one hand, loanwords are carriers of different cultures and provide a very good opportunity to study the relationship and varieties of different cultures; on the other hand, as one part of the social participants, loanwords also reveal the social changes and developments. Therefore, through the study of loanwords, we will be provided with the relevant messages of language, culture and society. What is more, different culture's absorption of the foreign elements can also be vividly revealed.

Loanwords are the combination of two or more than two different cultures; the

first thing it reveals is the fusion and mixing of the cultures. This kind of fusion mainly lies in the aspects of content and form: The former mainly contains meanings and grammars; the latter mainly includes pronunciations, structures and handwritings.

Meaning is the first of loanword translation. Most of the loanwords are coming into the national language together with the importation of the new things, either the material objects or the spiritual concepts. Some of them, when imported into Chinese, remain unchanged, such as the names of most new items, like CT, bus(巴士), clone(克隆)etc; some of them, however, after being translated into Chinese, get some new meanings that are not available in own culture, like "席梦思"(name of a trademark), the transliteration of "Simmons", provides a kind of pleasant and comfortable atmosphere to the Chinese consumers which is not available to the original English word. Most successful transliterations, especially in the field of commerce, from other languages to Chinese now intend to achieve this kind of aim so we have good translations like "乐口福"(Lacovo), "的确良"(Dacron), "脱口秀"(talk show) and etc; and there are also another new occasion: some loanwords that seem to be unnecessary are introduced into the culture, such as the importation of "bye-bye"—拜拜, although we already have "再见" in Chinese.

Grammar comes to the second position. Chinese is among the oldest languages and has been well inherited from generation to generation; therefore, even nowadays it is not too difficult for an educated person to understand those essays written by ancient people thousands of years ago. A good example is that most middle school students can recite and understand those classic books like Lunyu (《论语》), and Sanzijin (《三字经》). Similar to the great difference in the alphabetic system and character system between English and Chinese, the difference in the field of grammar is also too great. However, due to the continuous communication and some reforms taking place in the Chinese system, the grammar is also affected and borrows a lot of new elements from English.

In the field of form adaptations, although languages are of many varieties, the transformations of pronunciation, word structures and handwriting are not impossible. Still take English and Chinese for example, the transliteration is still carried out

although it meets a lot of difficulties. And at the same time, the reform of the word structures is also in the stage, such as changing the order of the phrases, putting one syllable into more or adding some new elements into the meaning of the original. As to the handwriting, which is of much more importance in the absorption of loanwords into Chinese for that Chinese has its particular writing systems and that the choosing of one particular character in the translation of loanwords from other languages is often vital to the acceptance of the particular items and concepts. In the field of the translation of the proper names, especially the trademarks, the choosing of the particular Chinese characters can be said to be the most important thing in the whole procession of advertisements. Both for "Benz", for example, "奔驰" is better than "平治"; both for "Sprite", "妖精" cannot compete with "雪碧" for the former in Chinese is not preferred by most ordinary people. Therefore, recently, the foreign companies have paid more and more attention to this kind of phenomenon and some special efforts have been put into the investigation, making sure the translation of the names of the products will have nothing violating the customers in the market countries. China has also begun to *realize this issue; several months ago (2006-4-18), CCTV-2 said that the famous Lang Chao(浪潮)* Company announced they would use a new trademark—"Inspur" instead of the original one—"LC", which had been used for more than twenty years, for they wanted to connect more quickly and efficiently with the oversea world (http://tech.sina.com.cn/it/2006-04-18/0908907347.shtml). Now most merchandise in China, especially those strong companies, will not be hesitant to get an English name for their goods.

3.2 English Loanword Translation

3.2.1 Loanword Translation Strategies

With the whole world entering the new millennium, the global villagers have more and more contacts. As one of the main vehicles to make these kinds of contacts possible, Translation plays a more and more important role. Therefore, loanword translation should be studied together with the corresponding macro-cultural

environment. The changes of loanword translation methods and strategies can also reveal that of the cultural psychology of the nation.

3.2.1.1 Foreignization and Domestication

The first item concerning this point should be the choosing of the translation strategies. When translation strategies are mentioned, till now, foreignization and domestication are two terms to be discussed. In ancient Chinese translation history, few translators focused on the debate of these two strategies, but the question of zhi(质) and wen(文) had never stopped. In the May-fourth movements, the terms "zhi" and "wen" were replaced by "literal translation" and "free translation", but what we should pay attention to is that some scholars, like Lu Xun 鲁迅, had actually meant to talk something about the relationship between translation strategies and the development of the national literature and culture. Though most of Lu Xun's translations were not as fluent as other translators' like Liang Shiqi 梁实秋 and might produce more difficulties for the readers, it was quite essential to know his intention: foreignzing can do good to the corruptive literature of the nation at that time and awake the majority people to learn new things and ideas from the outer world. While those who insisted on free translation held the view that the literal translation was so difficult to understand that it would affect the readership.

Though in Chinese translation history, the discussion of the similar issue had never been neglected, in the field of translation strategies, the western scholars seemed to have made more systematic study. The first one who aroused the discussion may be extremely famous in China—Nida, but it is Lawrence Venuti who made the pair of the concepts keep a kind of antagonistic relations. The former can be said to be the representative of domestication for his translation ideal is to achieve "the functional equivalence" (2001: 86); the latter, however, criticized violently domestication and regarded it as one part of the cultural colonism. In his famous book, *translator's invisibility*, Venuti called for a kind of "resistant translation" in order to keep the "differences" lying in the original language and culture (1995: 13).

From the above introduction, we can see that the discussion of translation strategies is not only in the field of translation, but connected with the culture, literature and politics at a certain period of time. Therefore, they should not merely be regarded as the dealing of some word, sentence or text, but a kind of connection with the macro-environment of the world.

After about a century's debate on literal translation and free translation, at last, in the end of the 20th's century, in China it is accepted by most translators and scholars that literal translation should be carried out as far as it is possible while free translation should act as a kind of supplement; that there should be no conflicts between the two methods for all of the translated texts are combinations of the two. But the issue is far from being settled. Literal translation and free translation are translation methods, dealing mainly the problems on the level of language. When it goes into the culture and society, the problem seems to be more complicated.

3.2.1.2 Foreignization and Domestication in Polysystem Theory

Polysystem theory, founded by the Israeli scholar, Even-Zohar, from the perspective of the sociology, provided a quite reasonable foundation for a better understanding of the relationships between the two translation strategies. It argues that the translation strategies are not consciously selected by particular translators but decided by the certain stage and position of the certain culture. The theory said that all kinds of matters and concepts should be studied not separately but with their related systems in the world. Even-Zohar pointed out that "in literature certain properties become canonized while others remain non-canonized" (1990:16), therefore, the conflicting of the "canonized" and the "non-canonized" is universal in every human society for none-stratified societies do not exist, not even in Utopia; but many societies will regard the official culture as the only one that can be accepted and at the same time, the others will act as a kind of the threat to the stage of the official culture. It is through this kind of threat and competition that the official culture can not remain unchanged; otherwise it is bound to be gradually abandoned or replaced by others, with typical

examples of the replacing of Latin language by its various Romance Vernaculars(1990: 16-17). Therefore, he believes that when translated literature occupied the central position of the nation's literature, the translators tend to adopt foreignization, otherwise, when they are in the marginal position, domestication would tend to be chosen.

The debate about foreignization and domestication seems to be connected with the issue of cultural identity, cultural equality and cultural imperialism. When we discuss the issue under the circumstance of the global environment, it can be a kind of battle of the nationalism and globalism; a kind of battle between weak culture and powerful culture; or a kind of battle between the East and the West. The last thing that we should pay attention is that the foreignization, till now, seems to attract more supporters in the field of theoretical disputes while at the same time, more translators would adopt domestication in their practical work. For example, in China, the famous scholar Sun Zhili 孙致礼 proposed foreignization strategy in his essays while at the same time, he is often attacked by others for most of his translation practice actually adopted domestication (蔡平. 2002: 40). It seems that a kind of contradiction between theory and practice has appeared. As to how to deal with it, the author believes that more constructive dialogues are worth waiting.

The loanword translation strategy is more a practical job than a theoretical discussion. In different periods, different translation strategies are applied by different translators. They should not be simply neglected. Unlike other elements in the field of translation, loanwords themselves carry at least two different cultures. Therefore, the choice of the translation strategy can tell us clearly the relevant cultural identity, cultural diffusion and cultural psychologies.

3.2.2 ELT Methods

There are different classifications of translation methods of English loanwords, and few essays concerning the loanwords will not put a lot of efforts to discuss the division of different translation methods or give comments on them. Although till now, it is quite rare for the scholars to use the same expressions to describe the methods,

what they elaborated in their essays are of much similarity. First, the great differences between English and Chinese would be stated as the foundation of their study, and then the classification would be made according to the following two elements: whether they are transliterated or paraphrased; whether they are translated or partially translated.

However, the author holds the view that the translation strategy could also be a good criterion for the division. That is to say, according to how much the loanword translation is foreignized, the division would be very easy and clear for the readers to remember: letter words→ transliteration →partial transliteration—paraphrased words.

3.2.2.1 Letter Words

If we have the habit of reading newspapers, it will not be random to run into the English letters and words. Some experts call them "letter words"(刘涌泉, 1994). Half a century ago, "阿 Q" was household famous, it was one of the first three letter words (the other two were "三 K 党"and "X 射线") that were formally included by the authoritative dictionary—《现代汉语词典》 *(Contemporary Chinese Dictionary)*(1978). Nowadays, no one will feel strange to use "OK"; few people do not know "AIDS" or "SARS", let alone "WTO" or "IC" card. The most obvious characteristic of language borrowing is of this kind: the direct borrowing of words or letters from another language. Although English and Chinese belong to two extremely different language systems, this kind of direct borrowing still happens and more and more people seem to like it and get ready to accept it. Letter words can also be subdivided into following categories.

Direct importing of English words. This kind of this borrowing is quite easy: direct borrowing of the word. It tends to be those frequently used daily language, such as "internet", "sir", "see you", etc. This kind of English words can often be found in the communications of the college students and intellectuals. Some view them as the foreign words while others regard them as a kind of way to show off themselves. The author holds that necessary appliance of this kind of words may not harm our mother

language while abuse of them will surely be negative for the development of Chinese language.

Acronym. The most important part of letter words might be acronyms, which refer to the words including the initial letters of the English phrases. The number of this kind will surprise us if we take into consideration the huge number of the organizations there are in the world now and that their names are mostly in English— "WTO, APEC, OPEC, NBA" are only a drop of the ocean; that how many new things and concepts are flooding into our country every year— "VCD, DVD, GRE, MBA"; that how willingly the youngsters nowadays apt to use simple and fashionable vocabularies, so that even the acronyms of Chinese pinyin have appeared in their daily life, especially in the net world, such as TMD(他妈的 Ta Ma De), MM(美眉 Mei Mei), GJ(国际 guo ji), HSK(汉语水平考试, Hanyu Shuiping Kaoshi) etc. Young people felt difficult to refuse the English language, especially those longer and more difficult words, in this short and convenient way.

Combination of English letters and Chinese characters. In order to make meanings much clearer, sometimes, a combined use of English letters and Chinese characters will be found: such as "BP 机, AA 制, B 超, T 恤衫"etc. Even the Arabic numbers, sometimes, will help to complete a new word or a new phrase, such as "3K 党," etc.

More typically, this kind of combination even begins to influence the Chinese pinyin, thus a new way of creating phrases has appeared: the acronyms of Chinese pinyin or the combining use of pinyin and English acronyms: ZJTV(浙江电视台), ZTV-4(浙江电视 4 台), etc.

3.2.2.2 Transliteration

Transliteration is the most common and most convenient method dealing with the borrowing among the alphabetic languages. It is quite direct and also very easy to carry out. So English borrowed so much new words from French, Italy, and German and so on. And nowadays the borrowing situation from English to other European countries become so convenient that the government in some countries even began to worry

about the status of their own national language. Unlike the transliteration among the alphabetic languages, the situation between English and Chinese is a bit different: Chinese has such a long history of using the characters that when it comes to transliteration, the issue of choosing a proper Chinese character could not be neglected. Therefore, strictly speaking, there is little pure transliteration from English to Chinese for the reason that the Chinese characters, when used to imply the pronunciation of the English words, more or less have their own meanings. For there are usually more than one choices to choose the character, the translators also will apt to use the one which looks like a bit related to the meaning of the referred items and concepts. Chinese readers thus will not take a lot of trouble to guess the meaning of the translated words. For example: from the Chinese characters of Simmons(席梦思), media(媒体), it will easily be guessed that what kind of objects they might refer to. Other examples of pure transliterations are: coffee (咖啡), radar (雷达), whisky (威士忌), disco (迪斯科), modern (摩登). to name only a drop from the ocean.

3.2.2.3 Partial Transliteration

It includes three situations:

Firstly, the loanwords are partly transliterated and partly paraphrased, exemplified by ice cream (冰淇淋), miniskirt (迷你裙), etc.

Secondly, the translation sounds just as the English words pronounces and at the same time the Chinese characters indicate the meaning of the very English words, with typical examples like coca cola (可口可乐), take show (脱口秀), Pentium (奔腾), vitamin (维他命), etc.

Thirdly, a generic word is added to the transliteration, thus making the Chinese meaning clearer. The followings are some of the abundant examples: beer(啤酒), golf(高尔夫球), neon(霓虹灯), sauna(桑拿浴), car(卡车) etc.

3.2.2.4 Paraphrasing

Paraphrasing refer to the way that ignores the pronunciation of the English words,

only taking the meaning of the words into consideration.

It can be divided into two subversions:

A: Paraphrasing the whole words. Examples are democracy (民主), laser (激光), etc. Western countries had much faster speed of developing the science and technology, thus making much more new inventions than China. Plenty of new items, when flooding into our countries, are always accompanied with the importing of their names.

B: translating each part of the word. It is especially applicable to the compound words: blackboard (黑板), honeymoon(蜜月), brainwashing(洗脑), hotline(热线), etc. Because this way of translation does not change the inner structure of the original words and relation, it is also called "copy translation"(仿译) by some translators.

Chapter 4 ELT History and Changes of Chinese People's

Psychological Culture

4.1 Culture and Chinese Psychological Culture

4.1.1 Definitions and Features of Culture

Speaking of culture, experts offered different definitions from different angles. But it was first explicitly defined in 1871 by the British anthropologist Edward B. Taylor. He used the term to refer to "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society"(*Lexicon Universal Encyclopedia 5. Cit-cz*, 1997: 415). Since then, numerous refinements and variations on this definition have been offered. A.L. Kroeber and Clyde Kluckhohn cited as many as 164 definitions of culture, in their book—*Culture: a Critical Review of Concepts and Definitions*, ranging from "learned behavior" to "ideas in the mind", to "a logical construct", to "a statistical fiction", to "a psychic defense mechanism"(*New Encyclopedia Britannica*, 1993: vol 16, 874). What we should pay attention to is that the figure – 164 was produced only during eighty years, from 1871 to 1951. Now if we do the job again, the number must be much bigger than that. Though definitions are of great differences, they all agree that culture is "learned behavior in construct to genetically endowed behavior" (*Lexicon Universal Encyclopedia 5. Cit-cz*, 1997: 416).

Generally speaking, there are broad sense and narrow sense of the definition of culture. In broad sense, culture is usually regarded as the complex whole of the spiritual and material wealth that has obtained in the history. Thus, it is divided into material culture and spiritual culture or sometimes material culture, intuitional culture and spiritual culture. Spiritual culture, also known as psychological culture, refers to human beings' thinking modes, feelings, beliefs and interests, values and mentalities,

and social psychologies, etc. It is invisible and in the deep sense of the broad system of culture.

The narrow sense states that only the social ideological aspect, its corresponding systems and organizations belong to culture, including the literature, language, thinking modes, publications, etc. That is to say, it excludes the material aspect and focuses mainly on the spiritual activities and the relevant results. Taylor's classical definition in 1871 should be among the most important in the study of culture in narrow sense.

This thesis would take the broad sense as the guide for the author intends not to simply discuss the phenomenon of loanword translation but to explore its deep reasons and then to achieve the purpose that the corresponding psychologies of the Chinese in the history can be revealed by the phenomenon of translation.

According to *the Lexicon Universal Encyclopedia*, the features of culture mainly contain the following parts:

Transmission of culture – the process of passing on culturally relevant knowledge, skills, attitudes, and values from person to person or from culture to culture. This feature is the foundation for all kinds of cultural communications. Because of this, different kinds of cultures in the world have better and better communicated with each other until one day they reach the stage of acculturation.

Cultural diversity. Due to the diversity of the various cultures, people in different regions found it a necessity to transfer cultures.

Cultural relativism – the concept that all cultures are orderly systems within which customs and institutions are prohibited in their own terms. This characteristic reveals all kinds of variations in the system and out. Cultures have their relative stability but at the same time, they change.

Culture pattern – a set of cultural traits or elements that form an interrelated system. During the long history, many kinds of cultural patterns have appeared, changed and vanished. Different culture patterns are viewed as one of the important portions for certain people and society. (1997: 416)

4.1.2 Definitions and Features of Chinese Psychological Culture

Psychological culture, another term for spiritual culture, is preferred by the author because it reveals more clearly the relationship between the culture features and the human psychology. Being part of culture, it contains the same features.

Psychological cultures have their particular patterns in particular time and particular region.

Psychological cultures are quite diversified in different time and regions.

Psychological cultures can also transmit from one people to another; from one culture to another and from one generation to another.

Influenced by outer factors, psychological cultures are not always unchanged in the river of the history.

Psychological cultures are not only developing by themselves, but also influenced by the outer world. A national psychological culture, thus, is closely related to the nation's position in the world. A national psychological culture is the crystallization of the people's cultural developments in the long history. As one of the four most ancient nations, China has its obvious development trace of the national psychological culture. Firstly, having been under the control of feudalism for such a long history, Chinese culture based itself on its dominant philosophy – the Confucianism; therefore, morality and responsibility were almost in the highest position while individuals were called to sacrifice their own interests to the community if necessary. Secondly, knowing comparatively little about the outer world and the neighboring nations being weaker, the whole nation took much superiority in itself. Thirdly the nation's self sufficient economy and politics for more than five thousand years helped to consolidate this feature.

A nation with a longer history, comparatively speaking, is easier to be more conservative. In Europe, it might be Britain; in the east, it may be China. It is more easily for the people to accept the reality than to struggle for new things; it is also more difficult for the people to get escaped from the rules and disciplines than say "welcome" to the new ideas without any resistance. Any violation to the history would

cause great disturbance. Revolution, in any field, is not so easy.

But any way, neither the nation nor its national psychological culture will stop developing. With the development of the history, Chinese people experienced great changes in almost every field. The traditional features took great changes, too. To the outer culture, especially from the western cultures, its attitudes turn from rejection and self superiority, to amazement and adaptation, then even to admiration. This kind of change can be revealed by the historical study of the English loanword translation.

4.2 ELT History and Changes of Chinese People's Psychological Culture

Since this thesis mainly focuses on the study of the English loanword translation (ELT), it is quite necessary to have a clear description of the situation about the importation of English loanwords in the history of Chinese language.

Due to the fact that it is also a historical study of the English loanwords in Chinese language, the division of the history should be pointed out. In our history study, the contemporary Chinese history is often divided into three periods according to the great events—the Opium War in 1848 and the Reform and Opening up in 1978. The author would also follow it. In each stage, As far as this thesis is concerned, we will mainly talk about the following two elements: the social (political and economical) background and the feature of ELT in each stage (the number; the fields; the translation methods and strategies; and the degree of the popularity).

During the study of loanword translation in the three periods: before 1848(the Opium War), from 1848 to1978 (the Reform and Opening up), and after 1978, the author, the author not only found the relationship of the ELT situation and Chinese people's psychological culture in each stage, but also sensed some subtler differences in each period . Therefore, subdivision of the second and third periods is provided.

4.2.1 Domestication and Self superiority – before 1848

4.2.1.1 Missionaries and Domestication in Loanword Translation

In ancient times, Chinese language was often a source language for others to

borrow, such as Japanese and Korean language. Only a small number of foreign words entered Chinese and got absorbed, mainly from the neighboring minorities, like Xiongnu(匈奴) in Han Dynasty or from the conquering minorities like Mongolia in Yuan Dynasty. It was not until in late Ming and Qing Dynasties that English, which was from far places across the vast ocean, made their noticeable appearance in the ancient land of China.

During the Ming and Qing dynasties, the translation of the science and technology from the western countries became quite prosperous. A lot of missionaries, together with their Chinese cooperators, made abundant efforts as to introducing the western advanced science and technology into the ancient nation. The following names—"Machtteo Ricci", "Ferdinand Verbiest", and "Jean Adan Schall Vonbell", might not be familiar to most Chinese people; but few people will not know who they are if their Chinese names are provided. They are respectively 利马窦 from Italy, 南怀仁 from Belgium and 汤若望 from Germany. These three missionaries maybe are the most famous, but there are about seventy other Europeans, mostly missionaries, during this period, who came to China to introduce their religion, and did some translations not only in the religion field but also in the field of science and technology. The number of the books they wrote can be as many as 120 books(史有为，1991: 228). At the same time, a lot of intellectuals in China also devoted themselves to the importing of the western advanced science and technology, including the famous scholars like Xu Guangqi 徐光启, Li Zhizao 李之藻, Long Huaming 龙华明, etc(陈福康，2000).

4.2.1.2 Features of ELT in This Period

Paraphrasing was first adopted with transliteration as a kind of supplements. Translators looked for proper Chinese characters to explain the new concepts while transliterations were only used as a kind of introductive explanation. Some scholars now hold the view that they are even not true transliterations because they were often following the corresponding paraphrased words and were used as a kind of supplements, telling the readers the pronunciation of the new concepts in their original

language; and they would have been written in foreign language if the readers could understand. In the author's opinion, the following short paragraph (from the translated work 《名理探》，cooperated by a Portuguese named Francisco Furtado 傅泛际 and a Chinese scholar Li Zhizao 李之藻) can clearly illustrate the translation situation at that time.

"言语之论有三: 一曰谈艺， 西云额勒玛第加; 二曰文艺， 西云勒读理加; 三曰辩艺， 西云络月伽; 而又有史， 西云伊斯多利亚; 又有诗， 西云搏厄第加。"

— （史有为，1991: 230）

The underlined phrases were the paraphrasing for "grammatica", "rhetorica", "logica", "historica" and "poetica"; while the following italicized words were added only to tell the readers how the original words were pronounced in their own language. Due to the fact that the paraphrased words were already available, and that the transliterated words were too long to remember and too difficult to understand, the transliterations were not applied by the Chinese people in their daily life. An English major today would regard it a too difficult task to point out what the original words are in the above paragraph if only with the transliterations available, let alone the majorities who knew little at that time about the western languages and western systems.

Most translations were in the field of religion, science and technology. The purpose for the missionaries coming into China was not mainly for introducing advanced science and technology to the Chinese people, but for the spreading of their religious beliefs. During that period, especially during the rule of the two emperors in Qing dynasty—Shunzhi 顺治 and Kangxi 康熙, the economy of the nation was in the most prosperous stage and the majority of the common people could lead a relatively satisfactory life. The government took a relatively lenient policy towards the outer culture. Especially in Qing dynasty, it is the same for the rulers to accept the Chinese Han culture or to accept the western culture. Kangxi Emperor even invited 南怀仁 and 汤若望 to be his officials and teachers, learning a lot of western knowledge from them. Under this kind of circumstance, it is the most suitable time for the missionaries, with the task of spreading the Christian religion to the whole world, to explore the vast

land of the Chinese nation. But Chinese culture had such a deep foundation of the Confucius philosophy that it would tend to reject any strange concepts. In order to make themselves accepted by Chinese government and the intellectuals, the missionaries took a quite modest attitude and even exclaimed themselves to be the western Confucius(西儒), thus making a kind of communication between the two cultures(马肇春, 1993). Although their original purpose was to spread the Christianity, yet in the history of Chinese culture, it was more often mentioned for their introduction to the western science and technology, therefore, during this period, though most of the translated loanwords were at last not in wide use, it could be guessed that most of the loanwords should be in the fields of religion, science and technology.

However, in the late period of Qing dynasty, especially after Yongzheng 雍正 emperor deported all of the missionaries in 1723, the communication between the East and the West came to a stop. In the following two centuries, western countries developed their industrialism and capitalism at an extremely fast speed, pursuing to get more lands and markets from the east; while the Chinese nation still closed the door and got self satisfied with developing the-long-lasting-but-already-corruptive feudalism. The conflict between the strong and the weak became unavoidable.

The first wave of the importing of the western new ideas and loanwords affected only a small number of people in high class. The majorities did not care too much about it. There are two reasons. For one thing, the whole nation, especially the Han nationality was so deeply influenced by the traditional philosophy of the Confucius and almost paid little attention to the others, or we can even say they ignored anything, only giving respect to the traditional Confucius. For another, the missionaries, the carriers of the western ideas and concepts, attached much more significance to the high class and did not regard it a task to spread the ideas to the common people.

In a word, in the feudalist period, both the ruling class and the ruled had the sense of national pride, regarding the national culture superior to any others. Therefore, even when encountered with the more advanced science and technology, they would not be willing to welcome it; neither would they realize the defects in their own systems. Once any conflicts or shortcomings appeared during the process of importation, they

would easily choose to close the door to the advanced countries. Therefore, the situation of the ELT in the period before the Opium War revealed very clearly the national psychological culture of self superiority, which was kept and inherited from generation to generation in the long history of the feudalist society. Because of the self superiority, they rejected anything strange to their system.

4.2.1.3 Chinese People's Self-superior Psychology in This Period

Ancient China, one of the origins for the world civilization, once occupied a higher position in the long history. Its material and spiritual civilization once were much higher than that of the neighboring nations and peoples. Therefore, the Chinese people regarded themselves superior to other peoples, which could be well explained from the meaning of the nation's name—Zhong Guo(中国), literally translated as "the central country". Accordingly, all the other peoples and nations were part of the "man(蛮)" and "yi(夷)", literally translated as "uncivilized".

This kind of cultural superiority was also reflected in the field of loanword translation. Chinese language tended to add a mark to the foreign objects to show their lower positions. The first one was "hu"(胡), which was initially the transliteration of the word "Huns"—the self name of Xiongnu nationality but later "huren"(胡人) was used to describe the people from the minority nationalities in the west and north part of China. Not only the people were called "huren" but also all of the objects in the region were added "胡" in front. Therefore, now we have "huluobo(胡萝卜)", "hujiao(胡椒)", "hutao(胡桃)", etc. Another similar word is "fan"(番), the examples being "fanren(番人)", "fanbang(番邦)" "fanshu(番薯)", "fanqie(番茄)", etc.

When confronted with the loanwords and the culture, ancient China would like to absorb them while at the same time making them one part of its own. Therefore, as far as the translation strategy is concerned, it would use more domestication than foreignization. The foreign flavors would be less and less until no one could tell its foreign origin. In a comparative long stage, the fact that Chinese language would welcome the paraphrased words while reject those pure transliterated ones shows

clearly this point. This kind of situation was not changed until Chinese language met wave blast from English while the powerful nation (at least the nation itself thought they were the most powerful in the world) was humiliated by the people from the European countries—so called "yangren"(洋人), literally referring to the people coming from the other part of the ocean.

4.2.2 Borrowing and Chinese People's Adaptive Psychology – from 1848 to 1978

In such a long period of history, china took great changes in every aspect. According to the history learning, May Fourth Movement in 1919 could serve as the turning point. Therefore, the author would follow this way and subdivide it into two periods.

4.2.2.1 ELT from the Opium War to the May Fourth Movement

4.2.2.1.1 Changes of China's Political and Economic stage

The Opium War in 1840 was not only a distinctive affair in the field of Chinese politics, but also a very important reason to produce great differences in each aspect of Chinese culture, including the language, especially the absorption and translation of western words.

Politically, before the war, the Chinese government—late Qing dynasty, had been at a standstill stage for many years, regarded itself the "Heaven's Empire", and refused any equal communications with the outer world. It was in 1793 that the British government set out a formal diplomatic delegation of more than 700 people, led by George Macartney, to China and intended to establish the formal diplomatic relation and have more commercial communications. But "the arrogant dialogue between the country that first had the industrial revolution and the country that had the most splendid culture"(冯天瑜, 杨华, 2000: 318) came to nothing at last. The diplomatic communication of this period was later called "the dialogue of two deaf persons" and "the contradiction between two arrogant persons who both regarded themselves as the

center of the world and reduced the other to the boundary of the barbarism" (冯天瑜, 杨华, 2000: 319). China refused to open up while Britain intended to, not taking into the consideration whether the other nations were willing or not. As a result, the cultural conflicts between the Asian country and the European were raised to the military war. After the war, the Chinese government was forced to open the door and had the commercial communication with the European countries. But what makes every Chinese keep in mind is that this kind of communication, both in the field of politics and the economics, was based on the military aggression, therefore, mutual equality was only in the papers and the invaders' mouth, the only thing left in Chinese history was humiliation.

4.2.2.1.2. Features of ELT in This Period

Many translation agencies were set up. The war woke up a lot of Chinese and they began to reconsider the position of the nation and the world. A lot of intellectuals, including some officials, turned to the west to seek the way to save the nation. They were divided into three types: the Revolutionists, the Reformists and the Westernized--so called Yangwu Group(洋务派). Lin Zexu 林则徐, Li Hongzhang 李鸿章, Hua Hengfang 华蘅芳, Ma Jianzhong 马建忠, Kang Youwei 康有为, Liang Qichao 梁启超 and Yan fu 严复, etc, were all representatives. They not only introduced a lot of advanced technology and ideas but also set up many translation agencies. Due to that, translation became one of the most important things at that time (陈福康, 2000).

Yan Fu and his transliteration made greatest contribution. Not only translating more than ten books about the western science and technology, Yan Fu also left the most influenced translation criteria "faithfulness, expressiveness and elegance" for the later generations. What is more, he was the first person who did abundant transliteration to introduce the foreign concepts. Though most transliterations were already replaced by other words now, still quite a few are in popular use, such as "乌托邦", "逻各斯", "逻辑", "图腾"etc. The transliteration Yan Fu used was quite different with that in the first period. It is a better method to use the following translatioa

paragraph to tell the difference:

而现在诸种猿中，则亚洲之*吉贲*（英语 gibbon，长臂猿）、*倭兰*（英语 orangoutang，猩猩）两种，非洲之*戈栗拉*（英语 gorilla，大猩猩）、*青明子*（英语 chimpanzee，黑猩猩）两种为尤近。……自兹厥后，生学（生物学）分类皆人猿为一宗，号*布拉默特*（英语 primates，灵长类）。*布拉默特*者，秦言第一类也。

<div align="right">— （史有为, 1991: 233）</div>

We can see clearly that the italicized transliterated words were not served as the explanative instructions for the paraphrasing but worked as the independent elements to tell the new things and ideas. Yan Fu disagreed to use the traditional Chinese characters to translate those new objects and ideas from the west, but preferred to give them a new name according to their pronunciation. Therefore, transliteration, as a kind of translation method, had been raised to a much higher position in the period, especially by Yan Fu.

Transliteration was the main translation method in this period, but most transliterations were not in use nowadays for transliteration had its own shortcomings.

The first reason is that it was almost impossible to achieve the same pronunciation in the Chinese language for a certain English word because English and Chinese are too different languages.

The second reason lies in that different translators use different Chinese character to refer to the same English word. On one hand, there are too many characters having similar or even the same pronunciation in Chinese. On the other, many translators, like Yan Fu, would like to abandon the existing translated terms and use their own ones; therefore, it was quite an important issue to uniform the loanword translation.

The third reason is that it often happened that the transliterated loanwords were too long to remember and understand because Chinese people were used to remembering the phrases according to the meanings and relations of each dependent part. The following transliterated loanwords were examples to illustrate the above three situations. Most of them were transliterated by Yan Fu.

The English words	The transliteration in the period （史有为, 1991: 232-237）	The translation nowadays
Zebra	芝不拉	斑马
Nerve	涅伏，严复注"俗曰脑气筋"	神经
Taboo	答布	禁忌
Revolution	理佛留显	革命
Category	加特可理	类别
Thing	丁格	事物
Metaphysics	芙台斐辑	玄学，理学
President	伯理玺天德	总统
Coffee	加非	咖啡
Gentleman	真特尔门	绅士
Plato	霸辣笃	柏拉图

Most translated loanwords were restricted in the field of politics, with the compliments of some loanwords referring to the field of science and technology. Under the control of the feudalist ideas, it was a remarkable result for the intellectuals to introduce and absorb so many western concepts. Because most intellectuals believed that the force to save the nation was from the ruler, not the mass, most translated works was intended to be read by the high class in the society. In a word, the loanword translation in this period was the result of the political weakness of Chinese government; it was the result of the invasion of the western imperialism; and it was also the result of the struggling of the Chinese pioneers, seeking the truth in the western system.

4.2.2.2 ELT from the May-Fourth Movement to the Reform and Opening up

4.2.2.2.1 Changes of Political Background

After overthrowing the thousand-year-long feudalist system, the government,

however, was again in the hand of warlords like Yuan Shikai 袁世凯. The frustrating fact made some Chinese pioneers realize that only the political reform was not enough to change the situation of backwardness. To achieve China's rejuvenation, it was a must to awake the whole nation's cultural consciousness and advocate the whole nation's mental enlightenment. In accordance with this kind of new recognition, the New Cultural Movement made its appearance and achieved its climax during the May Fourth Movement.

4.2.2.2.2 Features of ELT in This Period

It went into more fields and expands in greater quantity. If we say the translators in late Qing Dynasty had made a lot of beneficial tries in the importation of the loanwords, then the activities from the new century could be said to be even more influential. In addition to the words introducing the western politics, economics, science and technology, more loanwords about the daily life had rushed into the nation and received the unpredicted popularity among the intellectuals and the ordinary people.

Firstly, the number of the loanwords in the field of politics might be the most obvious characteristic in this period for the reason that the intellectuals intended to save the nation in the crisis by borrowing the western social patterns. Thus, the relevant words such as Marxism, democracy, science, bourgeois, etc, were introduced into the nation through translation. Transliteration still took the most significant position and the most famous two transliterated words might be nothing but "Mr. Democracy" and "Mr. Science". Few people in that period would not have heard their names.

Secondly, due to the fact that more and more intellectuals had once been studying in the class set up by European scholars or directly in the European countries, they got into contact with the life patterns of the Europeans, in addition to the western social systems. They had the chance to introduce the western culture and entertainment, such as the musical instruments, like mandolin(曼陀铃), violin(梵哑铃), guitar(吉他), the dancing forms like waltz(华尔兹), tango(探戈), and the new sports like golf(高尔夫),

boxing(扑克胜，拳击), etc; it was also true in the field of daily life, sandwich(三明治), ice-cream(冰淇淋) , stick(司的克), mister(密斯脱), and kiss(开司) were only a quite small part.

Thirdly, magazines and newspapers, which made great contribution to the spreading of the loanwords, made noticeable appearance in this period. *New Youth* (新青年)was the most important one, Mr. Science(赛先生) and Mr. Democracy(德先生), the two themes of the movement, were advocated by Chen Duxiu 陈独秀 in this magazine and got great popularity later in the whole nation. Not only a lot of new words were translated and introduced into the country, but the whole system of the ancient language was abandoned after several years' debates between the Modern vernacular and the ancient Chinese style. Therefore, the change in the language could be described as unparalleled in the Chinese history. In this enlightenment campaign, loanword translation was a kind of new force to support the whole process.

Transliteration still had a large portion in loanword translation, but it had some differences with that of the previous stage.

Firstly the selection of the Chinese characters was paid much more attention in order to avoid misunderstandings of the readers.

Secondly, the forms of transliterated words were much more suitable to the characteristics of the Chinese languages, for example, those long words with more than three characters were greatly reduced in accordance with the Chinese customs.

Thirdly, many more transliterations in this period are not changed or replaced, keeping in popular use today for they can be well accepted by the Chinese people, especially those referring to the new items in ordinary people's daily life, such as "卡路里(calorie)", "荷尔蒙(hormone)", "阿司匹林(aspirin)", "法兰绒(flannel)","咖啡(coffee)"etc.

Paraphrased words in this period were mostly from Japanese, because many scholars made their study in Japan. Japan, a nation good at borrowing advanced elements from others, turned to learn from the west since nineteenth century after it realized that it could not learn anything useful from China. Therefore, using the Chinese characters, Japanese scholars did a lot of translations of the western objects

and ideas, which later again were borrowed by the Chinese scholars who studied there. As to the issue about the loanwords from Japanese, different experts held the different views. Some argue that they should not be considered as the loanwords for the Chinese characters were used already in China before; others, however, regard that the same Chinese characters were not of the meaning of those in ancient China; therefore, they should be included into the category of the loanwords. The author does not want to discuss the issue about whether they belonged to the loanwords or not, but regards that since most of this kind of words were originally translated from English by the Japanese scholars, they should be discussed in the thesis for it is one part of the English loanword translation, no matter whether it was the Japanese scholars who did it first or not. Actually, due to the fact that it was the same to the Chinese words and phrases in the structures and rules, most of Chinese people would not know they were from Japanese at all although they might use them so often, such as "劳动","革命","文化","经济","意识","卫生","社会",etc. It could admit that this kind of borrowing was really much more convenient for the Chinese translators. At the same time, the effect was quite good for it was very easy for Chinese people to learn and remember. Despite the fact that no agreement had been achieved as to whether they belong to loanwords or not, it should not be denied that such kind of loanword translation also made great contributions to the richness of the Chinese language.

The phenomenon of abusing loanwords made its appearance. Because using transliteration could be a symbol for having achieving well education and might be a tool for showing off, therefore, the problem of abusing loanwords and mixing Chinese sentence with unnecessary English words became an ugly situation for some pseudo intellectuals, which can be a good lesson for the complicated phenomena in modern society. A typical example was the character "张吉明" from the famous book *fortress besieged* (《围城》) written by Qian Zhongshu 钱钟书："张先生跟外国人来往惯了，说话有个特征—也许在洋行、青年会、扶轮社等圈子里，这并没有什么奇特—喜欢中国话里夹无谓的英文字。"(2006: 35)

The following paragraph was a typical one:

"Sure! 值不少钱呢，plenty of dough。并且这东西不比书画，买书画买了假的，一文不值，只等于 waste paper。瓷器假的，至少还可以盛菜盛饭。我有时候请外国 friends 吃饭，就用那个康熙窑'油底蓝五彩'大盘做 salad dish，他们都觉得古色古香，菜的味道也有点 old-time."

—(钱钟书，2006: 36)

4.2.2.3 Chinese People's Adaptive Psychology in This Period

In contrast to the marked words "hu"(胡) and "fan"(番), "Yang"(洋) was the word often used in this period. It originally was the short term for "Dong yang"(东洋) —literally means "east ocean", and "xi yang"(西洋)—west ocean. In the 19th Century, it was used to refer to all the goods and materials from the foreign countries, mainly the European countries. Even now this word can be heard in some regions, especially in the countryside. Take, the author's family, for example, the grandparents, even the parents, now still called the match "yang huo"(洋火) and the two or three storied buildings "yang fang"(洋房). Other examples are "yang bu"(洋布), "yang zhuang"(洋装), "yang you"(洋油), "yang huo"(洋货), etc. If we consult the Chinese dictionary, we can find that other phrases with the character "yang" are "yang yi"(洋溢), "yang qi"(洋气), "yang yang de yi"(洋洋得意), etc. Unlike those negative phrases with the character "hu"—"hu shuo"(胡说), "hu jiao man chan"(胡搅蛮缠), "hu zuo fei wei"(胡作非为), these kinds of phrases are more or less positive. The author would like to quote the following paragraph to explain the reason. "Culture is like water, always floating from the higher position to the lower; if a kind of ban is set up to stop it, then it will be flooding as soon as the ban is destroyed. Culture has its own life, therefore, it needs all kinds of nutrients, and otherwise it will go older and older and then die one day. "(周有光, 2000: 43)

In ancient time, Chinese culture could be regarded as in the higher position; therefore, they regarded foreign cultures inferior. But due to the political and military weakness in modern time, Chinese government was defeated again and again by the European countries. This kind of self-superiority was changed into a kind of

self-inferiority. In the field of science and technology, China had been left behind. Therefore, Chinese culture did not take the higher position any longer. It had been in a lower place, badly in need of new nutrients. Under this kind of macro-environment, the whole nation's attitudes towards the foreign language took respective changes.

At last, the nation got the political equality in 1949 but it did not get the equality in the field of economics. Ten years of Cultural Revolution made the nation isolated from the outer world. The loanword translation seemed to stop because of the political policies.

4.2.3 Foreignization and Chinese People's Admiring Psychology —from 1978

In addition to the military wars in 19th and 20th centuries, the most influential affair in Chinese history may be the economics reform in 1978. It not only brought great richness of Chinese people's material life, but also changed greatly their visual horizons. Abundant new materials and concepts rushed into the land with totally fresh names.

To make the situation much more difficult to control was the coming of the information age. With the popularizations of the computer in the millennium and the great spreading speed of internet, there seems to be a new tendency of English loanwords – overspreading and abusing of the unsuitable loanword translation in daily life, especially in many magazines and newspapers.

4.2.3.1 Changes of Politics and Economics

After eight–year-long anti-Japanese war and four-year-long civil war, China at last gained dependence. But the following ten-year-long Cultural Revolution made the door closed again and made China left behind once more by the western countries. It was in 1978 that the government made opening up and reform as one of the basic national policies. This new policy made the nation take a totally new appearance and a lot of new ideas and objects were flooding into the country, together with their never-heard names.

Opening up and reform not only changed the living style of the Chinese people in the aspect of the material richness, their thinking modes in the field of the intelligence and knowledge structures; but also changed the old pattern of the nation's political system and aroused the great blast wave in Chinese people's psychological aspect. Therefore, the new things and concepts were created as well as imported from the outside world, almost in every field, and in great number.

In 1945, the first computer came into being in America. From then on, the technology of the computer developed so quickly that it was beyond everyone's imagination. The development of the Internet technology in the following years made the whole world connected and then the global village gradually became the topic of the public(王岳川, 2001). In China, after the Internet service was supplied to the public in 1995, the whole nation had more convenient ways to learn from the outer world, to realize the distance between itself and the other advanced nations and to be motivated to catch up with the others. Everything was changed due to the development of the Internet, including ELT. Nowadays more and more Chinese families had their own PC (personal computers) and at the same time, young students were taught English earlier and earlier—in Zhejiang province, for example, it is required each primary school provide the English class for the students from Grade Three. What is more, those parents who paid much more attention to their children's education might prefer to send them to the preschools and kindergartens which provided the English class.

In a word, China is experiencing unparalleled changes.

4.2.3.2 Features of ELT in This Period

Due to the changes of the macro environment, English loanword translation in this period takes special features.

English became the most important origin for the borrowing. As far as the borrowing sources are concerned, unlike the previous stages, which might have many sources at the same time, in this period, due to its special position in the world, English took the most occupying position.

A large variety of things had been imported both in the field of science and technology and in social culture. Chinese people were shocked when they found the life patterns of the people in those advanced nations could be so colorful: they could turn to "卡拉 OK"(karaoke) and "迪斯科"(disco) to relax themselves; they enjoyed themselves in "肯的基"(Kentucky), "麦当劳"(McDonalds) and "必胜客"(Pizza hut) on special days like "情人节"(the Valentine's day), "圣诞节"(the Christmas day) and even "愚人节"(the Fool's day). Some people admire the western life style and want to imitate everything from the west.

Letter words have expanded greatly in quantity. Letter words, now as one of the most heated topics, achieved more and more experts' attention, both in the field of language and culture. Chinese language, with the Chinese characters as its most important foundation, seems to have been faced with one of most serious challenges from the letter words. We meet plenty of letter words from TV, from newspapers or magazines now. In the past, letter words might be unavoidable for the proper names in some scientific fields; but now, due to the popularity of the internet, which might provide more information if the users understand English, the number of the letter words becomes very difficult to count. What is more, in the past, more people, including some experts, tended to disagree with the use of the letter words for fear that one day the overuse of the English letters would do harm to the purity of their mother language; but now the situation had been in existence for many years and the tendency seems to be that more and more people welcome it and that the frequency of the letter words have been increasing very quickly with fewer and fewer people rejecting it. Due to the great convenience of the letter words in spelling, writing and reciting, more and more people, especially the youngsters, tend to apply this method into Chinese system in their oral chat, that is to say, the initials of Chinese pinyin, sometimes English phrases, are also put together to replace the whole ·long phrases. This method is of extreme popularity during online chatting. Examples can be BB(bye-bye), FDD(fei du du, 肥嘟嘟), BTW(by the way), etc (杨建平; 2001: 101). In addition, there are also examples of this kind of combination in Chinese pinyin system in formal fields, for

example, now more and more people feel it natural to use phrases like RMB(ren min bi, 人民币), GJ(guo ji 国际), HSK(hanyu shuipin kaoshi，汉语水平考试) and so on.

More and more transliterated words, once replaced by the paraphrased, were again in greater popularity. Among different translation methods, transliteration is often easy to be adopted and then replaced by the paraphrasing in Chinese translation history. Therefore, except for those proper names, Chinese readers used to prefer paraphrasing. But now, people's interests and tolerance to the transliteration take great changes so that not only more and more English words are transliterated, such as clone(克隆), gene(基因), nano(纳米), email(伊妹儿), EL Niño(厄而尼诺), etc, but many abandoned transliterations were in popularity again. Take, the word "laser", for example, it was initially transliterated as "雷射" or "镭射" and later the paraphrasing "激光" replaced the transliteration and was accepted by the public. But recently, "镭射" again was used side by side with "激光". The author also listed some other examples in the following table.

The English words	The original transliteration	paraphrasing	The transliteration present(from some media)
Cartoon	卡通	动画片	卡通
Film	非林（菲林）	胶卷	非林（菲林）
Show	秀	表演	秀
Cracker	克力架	饼干	克力架

Some Chinese grammars take changes under the influence of the English loanwords. Firstly, in the past, Chinese grammar seldom used the affixes. While now more and more Chinese phrases are with the same prefix or suffix. Such as "多元系统", "多细胞", "多波段"; "反战", "反帝国主义", "反核武器", etc. Of course, it can be regarded as one of the influences from ELT. Secondly, some transliterations have been used in Chinese way, taking a lot of combinations with other words, such as "吧",

which was the transliteration of the English word "bar" but now any place that provides a comparatively comfortable environment calls itself a kind of "吧". Therefore, we have many new places like "书吧", "迪吧", "网吧", "氧吧", some may be quite strange for it seems to have gone a bit far away, such as "烫发吧", "免费吧", "洗脚吧", "说吧", "听吧", "考试吧" and sometimes even the set combination of Chinese phrases are abandoned. For example, we used to say "茶馆" but now it was changed into "茶吧"; we had "粥铺" everywhere in the past but now "粥吧" is in the front of most well decorated shops.

The force of the media becomes a very significant factor which made the English loanwords spread at a fast speed and be accepted and remembered by the public gradually. They show wonderfully their capability and contribution to the public spreading and acceptance of the loanwords.

Therefore, we can draw the conclusion that more and more English words and letters are directly borrowed and they are in great popularity. What is more, the paraphrasing, once preferred by most Chinese readers, seems to give way to the transliteration again, which pays more attention to the selection of the Chinese character according to the nature and feature of the object the word is referring to. This kind of situation reveals that Chinese people, especially the young generation in China, had some changes in their psychological culture, which was totally different with their forefathers'. They are already well-prepared for being global villagers.

4.2.3.3 Chinese People's Admiring Psychology in This Period

In the commercial societies, economics decides everything. The advanced position of the science and technology of the western countries guarantees the luxurious life pattern of the citizens, which let some Chinese people admire very much. This kind of cultural admiration advocates them to accept ELT quickly. After the nation opened its door, all kinds of goods and materials flooded into the largest market in the world and many of them, due to the better quality and service, are preferred by the people,

especially the youngsters. Now even the little children like to celebrate their birthdays in KFC or Macdonald's. Therefore, on one hand, more and more Chinese people welcome the materials from west and their foreign names, on the other hand, most companies are willing to attract Chinese customers and earn money in the largest market; the inevitable result is that more and more loanwords, together with the relevant materials, come into the ancient nation at such a fast speed that they can even have no time to be naturalized in the form. This kind of phenomena also indicates that Chinese culture has changed its initial attitudes of self superiority towards others and has even got much more tolerance now towards the wave blast from the foreign culture even if this kind of wave blast may do much harm to the foundation of the Chinese language—the characters. As far as this point is concerned, the author cannot help thinking of a related story. It is said that now Chinese young parents would like to give their child special and modern names. Names like "安娜" and "约翰" have been far out of date. A couple of parents were reported by the newspaper that they gave their newly-born twins special names as " 张 M" and " 张 W" (http://www.jhnews.com.cn/gb/content/2001-02/09/content_20010.htm). How could the ancient Chinese people, especially those intellectuals, who would consider again and again for the names of their children, imagine at that time that their generations would, one day, take names like that? .

Another case in point is related to the word "modern", which is transliterated as "摩登" in last century, and is now also explained as "时髦", and "时尚". A large part of English loanwords are used in China, at present, only because the speakers intend to be modern, especially the youngsters. Because the pure transliterations and letter words can better show their exotic flavors—the differences with the Chinese language, they are much more preferred in modern time, especially in oral languages. Therefore, "再见" is less used than "拜拜 (bye-bye)"; "O.K" is more often heard than "好" or "行"; in the super markets, it is difficult for you to search "饼干" or "奶油" for they have readopted their transliterations as "克力架（曲齐）" and "忌士"; in the street and in the university campus, it is easy to hear young people say "小case", "说了N遍", "发个伊

妹儿 (email)", "酷(cool)毙了".

In addition to pursuing modernity, the majority in the nation also care about the other issue – the efficiency. Now, the whole world has entered the information age. Everyone wants to use the fastest, simplest and the most vivid means to deal with all kinds of problems. This characteristic requires relevant changes of the languages. Most of the technological terms in English have no difficulties in understanding in any country and can be understood by the majority without any translation; therefore, this provides one of the most important reasons for the popularity of the letter words. So we can predict that in the future, more and more letter words like "SOS", "WTO", "IP", "CT", "NBA", and "GDP" would be imported into China. Even in the field of the daily life, shorter and simpler words are much preferred. For example, "T 恤" is more popular than "短袖针织上衣"; "打的" is more frequently used than "乘坐出租汽车"; "克隆" is a word we have been familiar with but how many people would use the explanation as long as "生物通过体细胞进行的无性繁殖形成的基因完全相同的后代个体组成的种群"?

Of course, the problem of abusing letter words now has aroused many experts' attention. More and more linguists and socialists called for protecting the purity of our mother language. Though English letters and words have so many advantages, it is still a must for all of the Chinese people, especially the young college students, to realize the importance of the relationship between purifying our mother language and protecting our national culture. But on the other hand, the author takes the view that the situation is not as worse as some of the experts described for from the historical analysis of the loanword translation situation in such a great detail, the prediction of the future tendency of the loanword translation in China may be of clear signs.

4.3 Developing Tendency of ELT in Future China

Since charters and tables can better summarize the complicated situation, before making a prediction, the author regards it a necessary help to draw a charter to make

clearer the historical development of the ELT in China.

the stages		background	translation methods	translation strategy	popularity and influence	psychological culture revealed
before the Opium War		self reliant feudalist country	Paraphrasing, transliteration as explanation	domestication	among the high officials; almost no influence on the mass	self superiority
since 1848 till 1978	1848-1919	being oppressed by the western countries	mainly transliteration, some paraphrasing	mainly foreignization	among the officials and intellectuals	self pride ↓ identification of the western concepts
	1919-1978	looking for new strength to save the country	transliteration paraphrasing	domestication + foreignization	being acknowledged by the mass	
1978—	1978-1990s	reform and opening up	mainly paraphrasing	domestication + foreignization	great publicity because of the media force	admiration of the western life style and culture
	1990s—	information age	letter words transliteration	foreignization	great popularity due to the internet	

From the historical study, we find loanwords might have two different results after being translated into Chinese; one group is to be used so often and in so long a period that they are accepted by Chinese language system. The advantages are that they can enrich Chinese vocabulary, be beneficial for the communication and adapt Chinese people into the development of the whole society; the other group, however, may gradually be forgotten or abandoned for they might be proved to be only of some importance in some particular stage in the history.

Therefore it is a natural phenomenon that in some particular stages, loanwords may take different characteristics and reflect particular psychological culture. Although now many experts called for protecting the purity of our mother language from the

invasion of the English or the western alphabetic language systems(姚淦铭, 2001: 306), the author has complete confidence in Chinese language and regards it a task of the language itself to do well in dealing with its own problem. Since language is only a reflection of the culture and society, it should try its best to avoid the influence from the politics, though in reality it is bound to. As far as we have the confidence in the development of our own culture and society, we should not worry too much about the healthy development of our language. What we should pay much attention to is to keep on studying the relationships among the loanword translation, the language development, the cultural communication; and the development of the whole society. We should keep in mind that the absorption of the loanwords is always inevitable in the history of a nation's cultural development and that China was not and will never be an exception. To some degree, the ability to absorb beneficial elements from outer cultures is one of the very important parameters to judge whether the certain culture is advanced or not. The history of the loanword translation also provides a good illustration.

Nowadays, the inter-communication among different cultures has been indispensable and has been an inevitable tendency for the social processing and the cultural development. Any culture, if separated from outer cultures or isolated itself with great self-priority, would undoubtedly be abandoned by the history and disappeared or died out at last. At the same time, it is also true that the culture will not be able to develop itself or even die out if it copies completely from others and abandons completely its own traditional cultural elements(周有光，2000).

Therefore, from the close relationship between loanword translation and cultural development, from the representative role of the English language in the world affairs, we may predict that in the future, with the greater cultural communication between Chinese culture and others, the number of the English loanwords, in addition to the fields and regions they touch upon, would undoubtedly be greatly enlarged. As far as the culture and psychological cultures are concerned, Chinese culture, full of confidence, pioneering and enterprising spirits, will actively discard the dross and absorb the cream, making the cream of others one part of its own and get itself greatly developed.

Chapter 5   Conclusion

5.1 Implications

Through the systematic study of ELT in Chinese history, the author attempts to reveal the relevant development of Chinese culture and Chinese people's psychological cultures and thus tends to explore the close relationship of translation and culture.

In the past it is often said that cultural background knowledge do much good to the improvement of the translation skills, but now translation theorists had pointed out that cultural study should take a translational shift for "cultural studies in its new internationalist phase turned to sociology, to ethnography and to history. And likewise, translation studies turned to ethnography and history and sociology to deepen the methods of analyzing what happens to texts in the process of what we might call 'intercultural transfer', or translation. The moment for the meeting of cultural studies and translation studies cane at exactly the right time for both."(Lefevere, 2004: 132)

Therefore, the history of ELT discussed above might not only be a little useful to the experts who do research in the loanwords or translation but also to those who study the changes of Chinese psychological culture.

The study of this kind of historical development in a specific field of translation would also reveal the future of the different cultures in the world—acculturation, the globalization in the sense of culture.

Therefore, the author agrees the opinion that translation study should not only be learned to train translators, but also a kind of vehicles to study the culture. Just as what Lefevere said in the beginning of his book—*Constructing Culture*, "translation is in history, always. It is, in many cases, a vital factor within history, and the more we learn about its history, the more obvious this fact becomes... it is no exaggeration to say that if we want to study cultural history, the history of philosophy, literature, and religion, we shall have to study translation to a much greater extent than we have done in the past" (Lefevere, 2001: 6).

5.2 Limitations

In spite of its implications, this thesis is far from being perfect. Certain limitations should be considered for future studies.

Firstly, due to the limitation of the author's knowledge, this thesis focuses mainly on the historical study of the English loanword translation; therefore, it only covers hundreds of years in Chinese history. Compared with the thousands of year's civilization, this short time period seems not enough to prove the complete changes of Chinese people's psychological culture.

Secondly, due to the time and energy, the author did not supply enough examples in the three periods, especially the first period. Although it is extremely hard to get and understand the materials about the missionaries' translation works, in the future study, more efforts should be put into this field, thus making this part as persuasive as the other two with enough examples and illustrations. On the contrary to the first period, the examples and illustrations in the third period are in too large number and change too quickly due to fast speed of information age that they seem to be a bit complicated. In a word, in order to make the historical study more systematic and logical, a lot of efforts are still needed.

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杨瑛. 一切皆有可能? —浅探可译性与不可译性.《惠州学院学报》. 2006, 26 (2), 66