Cross-cultural communication

(linguistic aspect)

1. Teaching Objectives:

* To make comprehensive understanding of cross-cultural communication from linguistic aspect
* To be able to make appropriate translation under the instruction of linguistic theories (eg. Discourse theory)
* To be able to make proper adjustment in cross-cultural translation practise (eg. Idiom translation)

1. Teaching procedures:

* Class1: Culture, language and translation
* Class2-3: Discourse analysis and critical reading in translation
* Class 4: Idiom translation

1. Contents of four classes:

Cross-cultural communication

Class 1

Culture, language and translation

1. The aim of this class:

The aim of this class is to assist students to make a comprehensive understanding of the relationship between cultural, language, and translation.

---- This class attempts to explain the function language plays in cross-cultural communication.

---- This class attempts to explain the function translation plays in cross-cultural communication.

---- This class attempts to illustrate the relationship between culture, language, and translation.

1. Significance

Studying on language, culture and translation and the relationship between them are valuable issues due to the importance of human communication in the world.

The variety of languages with different cultures and necessity of communications in human life caused translation to be a very effective factor in communicating, exchanging cultures, and knowledge.

Thus, it seems that language and culture are closely related and it is essential to consider both in the process of translation.

1. Language, culture and translation
   1. Language

3.1.1 Function

Language is a phenomenon and a factor that links different cultures and a way of

expressing feelings and ideas that people try to convey.

3.1.2 Definition

There are lots of definitions on language which are included here shortly.

1. Language & culture

Language is used to maintain and convey culture and cultural ties. Different ideas stem from differing language use within one's culture and the whole intertwining of these relationships start at one's birth.

1. Language & human capacity

Language may refer either to the specifically human capacity for acquiring and using complex system of communication or to a specific instance of such a system of complex communication.

The human language faculty is thought to be fundamentally different from and of much higher complexity than those of other species.

1. Language & linguistics

Human language is highly complex in that it is based on a set of rules relating symbols to their meanings, thereby forming an infinite number of possible innovative utterances from a finite number of elements.

* 1. Culture

3.2.1 Function

Culture is a complex whole which includes knowledge, belief, art, law, morals, customs and many other capabilities and habits acquired by man as a member of society.

3.2.2 Definition

Newmark defined culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression"(Lawrence 1998), and he clearly stated that operationally he does not regard language as a component or feature of culture in direct opposition to the view taken by Vermeer who stated that "language is part of a culture."(Newmark 1988).

The term culture originally meant the cultivation of the soul or mind; culture includes behavior such as courtship or child rearing practices material things such as tools, clothing and shelter, institutions and beliefs (Vermeer 1989).

Culture is the sum total of the ways of living built up by a group and passed on from one generation to another (Tylor 1920).

* + 1. Culture & language

How cultures transfer through the languages?

For answering this question we should consider the relationship between culture and language which is deeply rooted. Translation is the only way which does it. The fact that there is only one human species is explained by the possibility to transfer sense, meaning from one language to the other, by means of the word, thus, by translation.

* 1. Translation

3.3.1 Translation & Language

Two things are necessary for a good translation - an adequate understanding of the original language (source language) and an adequate command of the language into which one is translating (receptor language).

However, a translator who is concerned with transferring the meaning will find that the receptor language has a way in which the desired meaning can be expressed, even though it may be very different from the source language form.

3.3.2 Translation & culture

The communication of the meaning of the source-language text is by means of an equivalent target-language text (Larson 1998). So translation consists of language and culture.

Translation is no longer considered to be a mere cross-linguistic activity but it significantly is cross-cultural communication.

1. The significant roles of translation in transferring culture

4.1 Making culture universal

Translation plays a vital role in making a culture universal and general. It acts as a bridge to communicate all kinds of languages considering their linguistic features and cultural customs in all parts of the world. So it links all units of the world in the global network.

Moreover translation presumes the existence of boundaries between different cultures and the translator most probably is aware of these boundaries and the inevitability of crossing them. Without cultural similarities and universalities, there is no way for people of different cultures to communicate with each other and translation will be impossible.

When speaking of two languages which are to be translated equivalently, translators must convey the same referential, pragmatic and interlinked meanings. However, due to differences between two cultures, semantic equivalence is limited to some.

* 1. Getting familiar with pop culture and habits

Pop culture develops within human's growth which some of those pop culture's would be a part of our life way. Since translation transfers the culture, unconsciously behind this culture, we get familiar with the pop cultures and people's habits of different regions.

For example, "Mother Day" as a pop culture shows that people respect Mothers. So this special day has become a habit for all countries in different geographical regions. Also daily habits such as using the Internet have become so common globally so using this is inevitable almost for all.

* 1. To get acquainted with cultural religion customs

Each language has its own culture and religion. Each society propagates its own specific culture through translation. Culture translation helps to know the variety of worship of different cultures. For e.g. Muslim pray in Masque, Christian in Church, Jewish in Synagogue or celebrating "Christmas Day" has been expanded. Thus, translation link cultures as a chain. Thus translation obviously is a cross-cultural communication; it is beyond structures and sentences, and not simply a mere language.

* 1. To give advantages of the source language cultures

A proper translation makes the reader to ponder over the cultural context of the source language. Cultural borrowing is one of the advantages that transfer ideas, customs, and social behaviors from another culture. By an adequate translation readers or audience of target language culture will acquire a lot of useful benefits for e.g. hospitality; way of greeting and saying hello when they meet each other in Iran would be extend in the world through translation. The other e.g. is table manner of some nations that reflect how that nation's culture is.

The trans-coding process should be focused not merely on language transfer but also - and most importantly - on cultural transposition. As an inevitable consequence of the previous statement, translators must be both bilingual and bicultural if not multicultural.

Cross-cultural communication

Class 2-3

Discourse analysis and critical reading in translation

1. The aim of these two classes:

The aim of this class is to assist students to find out what opportunities discourse analysis can offer in teaching translation.

---- This class attempts to determine what areas of discourse analysis are relevant to teaching translation.

---- This class attempts to identify what translation instructors and students can borrow from other related disciplines in discourse analysis, and make use of them in the classroom.

1. Definitions

2.1 Discourse

(1) Cook's (1992) definition of discourse is still considered, however, as the definition encompassing the overall elements of its; it is "text and context together, interacting in a way which is perceived as meaningful and unified by the participants" (Cook, 1992, p. 2). The context here is used in the broadest sense, including sender and receiver, the situation, the function, the multimodality, and background knowledge.

(2) Blommaert (2005) added to connotation of context what he calls 'forgotten contexts.' These forgotten contexts include resources which individuals cannot control, text trajectories (i.e. awareness that every instance of production, reproduction, circulation and consumption of a text involves shifts in contexts) and context data histories.

(3) Bloor (2007) distinguished a number of uses of the term 'discourse' ranging from the understanding of discourse as all symbolic interaction and communication, written or spoken, between people to treating discourse as a particular text (for elaboration see, e.g., Bourdieu, 1997; Brown & Yule, 1983; Harris, 1952 ).

2.2 Discourse analysis

Discourse analysis is the study of the relationship between language and its intertextual, social and intercultural contexts in which it is used; i.e., it is the linguistic study of the interaction between text and discourse (Cook, 1989; Fairclough, 2003; McCarthy, 1991).

2.3 Reading

Anderson (2000) pointed out that in reading research, a distinction should be made between the process of reading and the product of reading.

1. Process of reading

In order to put the text into the context, Lundahl (1998) defined the process of reading as "an active process that involves giving or constructing meaning provided that the text seems meaningful and we can relate the content to our previous experience and knowledge" (p. 9).

According to this definition, it is argued that reading is embodied some kind of social nature which makes the process of reading not an individual activity, but also an activity reflecting the members of discourse communities (Wallace, 2003).

Thus, the interpretation resulting from the process of reading done in a target discourse community can obviously detach the meanings intended within the original discourse community.

1. Reading in translation

The process of reading in translation can be defined as a process of receiving and interpreting information encoded in the source discourse community language to be decoded within the context of the target discourse community language.

3. Discourse analysis and critical reading in translation

3.1 First proposition of discourse analysis

The concept of “discourse analysis” dates back to the beginning of the 1950s when Zellig Harris (1952a) introduced it to the scientific community. Thus, he was the first to define discourse analysis as a method for the analysis of connected speech (or writing) that goes beyond the limits of a single sentence and correlates culture and language.

Since Harris was primarily interested in so called “equivalence classes”, however, discourse analysis, he argued, belongs to formal linguistics and does not take into account the semantics of the elements under analysis. The result of such discourse analysis is presented in the form of a double array, or succession of intervals, containing certain equivalence classes.

3.2 The correlation between discourse analysis and translation

Although Harris did not intend to address teaching contexts, his suggestions provided a number of perspectives in the language teaching contexts.

(1) It alerts researchers to the link between language and culture, and that teaching language topics cannot be done only within linguistics proper. Regrettably, he did not propose guidelines on employing discourse analysis for that very purpose. For example, the only phrase he illustrated with was 'how are you?' and commented that this is obviously used for social function rather than a question about well-being.

(2) Harris (1952a) suggested that a text is composed of a number of sentences that are connected with what he called 'equivalence classes.' To a large extent, this phenomenon is similar to the notion of cohesive devices discussed by Halliday and Hassan (1976). However, Harris did not provide tangible illustrations of how to employ discourse analysis in this regard.

(3) Harris paid attention to the fact that each text is characterized by some kind of patterns which goes beyond mere grammar; these patterns constitute what he called the 'dialect' of a given sort of texts.

Harris (1952a) suggested that a discourse analysis should go beyond the boundaries of the sentence level; i.e., reading the whole discourse. In reading texts, to know the dialect in which the text is encoded helps readers to comprehend fast and deeply. This situation goes in line with what Swales (1990) labeled the 'discourse community,' the community that holds particular expectations about how and what to communicate. The most important impact of Harris' germ article is that reading is seen as a process stretching the boundaries of text implications.

3.3 Discourse analysis and text-reading

What Harris (1952a) did has influenced trends in teaching reading and reading research within the next three decades.

3.3.1 Lezberg and Hilferty’s opinion and reading strategies

Lezberg and Hilferty (1978) pointed out that discourse analysis could have two applications in the reading class: pedagogical and class content. Unlike Harris, they attempted to move discourse analysis from theory to practice, albeit the validity of their case study they reported is questionable in terms of the situational context. They viewed discourse analysis as including learners in introducing, finishing-off, unfolding the topic where the readers can reach "the inner state of the speaker" (Lezberg & Hilferty, 1978, p. 50).

The valuable recommendation they came up with to teachers on how to carry out practical work with reading as discourse in the class were:

*Skimming* (looking for key words and main ideas),

*Scanning tasks* (looking for details regarding the writing style, cohesive aids, specific information),

*Before-reading activities* (such as brainstorming, generating questions about the text, word association activities, discussing and defining vocabulary, anticipation activities),

*After-reading activities* (distinguishing between statements and opinions, paraphrasing, noticing language features and forms, matching, arguing discussions for possible bias and propaganda),

*Reading skill builders* (practicing phrase reading and doing timed reading exercises).

Most of those recommendations are implemented in the reading tasks in contemporary language course books so as to be an action plan (McCarthy, 1991).

However, it is a must to realize that Lezberg and Hilferty‟s (1978) ambition is to make learners adopt *specific strategies* while reading a text that in their understanding constitute discourse analysis rather than developing reading skills (i.e., reading skill builder). While a strategy is an action selected deliberately to achieve particular goals, a skill is a technique applied unconsciously (Hudson, 2007).

3.3.2 “language in use” and Cook’s three themes

The concept “language in use” referring to discourse analysis is crucial in language teaching and provides a solid ground for teaching contexts.

Cook' *Discourse* (1989) elaborated on the issue and outlined some significant trends, although he did not explicitly treat applying discourse analysis.

Having defined discourse analysis is as examination of "how stretches of language, considered in their full textual, social, and psychological context, become meaningful and unified for their users" (1989, p. ix), Cook set up a new paradigm in discourse analysis in language teaching. In this regard, Cook's is characterized by three significant themes.

(1) Cook (1989) developed Harris’s idea of the “dialect” and pointed out that foreign language learners are “social outsiders” because they lack the social knowledge that is essential to making text into discourse. Thus, he emphasized that the formal approach to language topics alone (i.e. dealing with facts inside the language system) is not enough for learners to be acquainted with a discourse community. By the same token, understanding lexis and processing grammar do not necessarily provide an adequate comprehension of the text.

(2) Since he considered foreign readers as social outsiders who lack the experience of typical discourses of source text community, he included knowledge schemata, mental representations of typical situations, in the context to predict the contents of the particular situation (cf. Carrell & Eisterhold' *schematheoretic*, 1983; Wallace's *taken-forgrantedness*, 2003).

(3) Cook argued that discourse analysis could help learners adopt top-down approach in reading, where they can set a discourse in its textual and social context. As stated earlier, Cook and others' works on discourse analysis paved the way to teaching-oriented researchers to consider and include it in their works.

3.4 Language and metacognitive awareness

According to McCarthy (1991), McCarthy and Carter (1991, 1994), the readers should be interested not only in the macro-level of a discourse but in the micro-level as well in comprehending a text.

The concept of intertextuality is included in analyzing discourse where both language teachers and learners are urged to pay attention to what other immediate texts (i.e., contexts) refers to in order to better understand the text.

To increase language awareness within the parameters of form and function, learners are encouraged to look at language as a system and to examine what language does in the given context. The rationale behind this trend of research was due to the fact that a text does not exist in a vacuum but naturally refers to other texts that are essential for its understanding.

Based on what has been said so far, Celce-Murcia and Olshtain (2000) believed that discourse analysis is *an umbrella term* for all studies that concern text and discourse. Therefore, Celce-Murcia and Olshtain suggested that discourse analysis studies have led to a transition from a grammar-oriented approach of language teaching to a discourse-oriented one, and, consequently to the goal of teaching language for communication.

One feature that Celce-Murcia and Olshtain added to discourse-oriented approach of language education was, however, a metacognitive awareness where they refined the interpretation process. Metacognitive awareness is meant to connect top-down and bottom-up processing and, can, thus, be seen as an essential part of the interactive nature of language education, reading in particular.

3.5 Critical reading

3.5.1 Three goals in reading foreign language contexts (Wallace 1992; 2003)

(1) Reflecting upon the language choice;

(2) Developing argumentative capabilities;

(3) Promoting cross-cultural awareness.

These three goals can be approached in theoretical and practical ways (Wallace, 2003). From a theoretical perspective, not only do all texts reflect certain ideology, but they are interpreted from another ideological standpoint. In another words, reading a text is a social process where its meanings are negotiated within discourse communities. On the practical level, however, as the meanings embodied in a text are negotiated, there is a balance of power distribution among all those who are concerned in the reading process.

3.5.2 Three stages of reading process (Wallace, 1992; 2003)

(1) Pre-reading: the topic of the text, the choice of the topic, the way the topic was written, alternative ways to cover the topic, and the relationship between write and reader;

(2) While-reading: deciphering the implications of the text and negotiate them with other members of the discourse community; and

(3) Post-reading: what happened after reading the text; is there any change in attitudes or improvement of knowledge,

These three stages can be used in parallel with the Hallidayan grammar.

That is, readers can focus on

the field of the text (i.e., what is going on),

the tenor (i.e., interpersonal relations),

the mode (i.e., text organization).

These three Hallidayan elements can and do help readers to focus on the effect of the writer's choice. The whole framework for textual analysis in critical reading is presented in figure 1 (see, Wallace, 2003, p. 39).

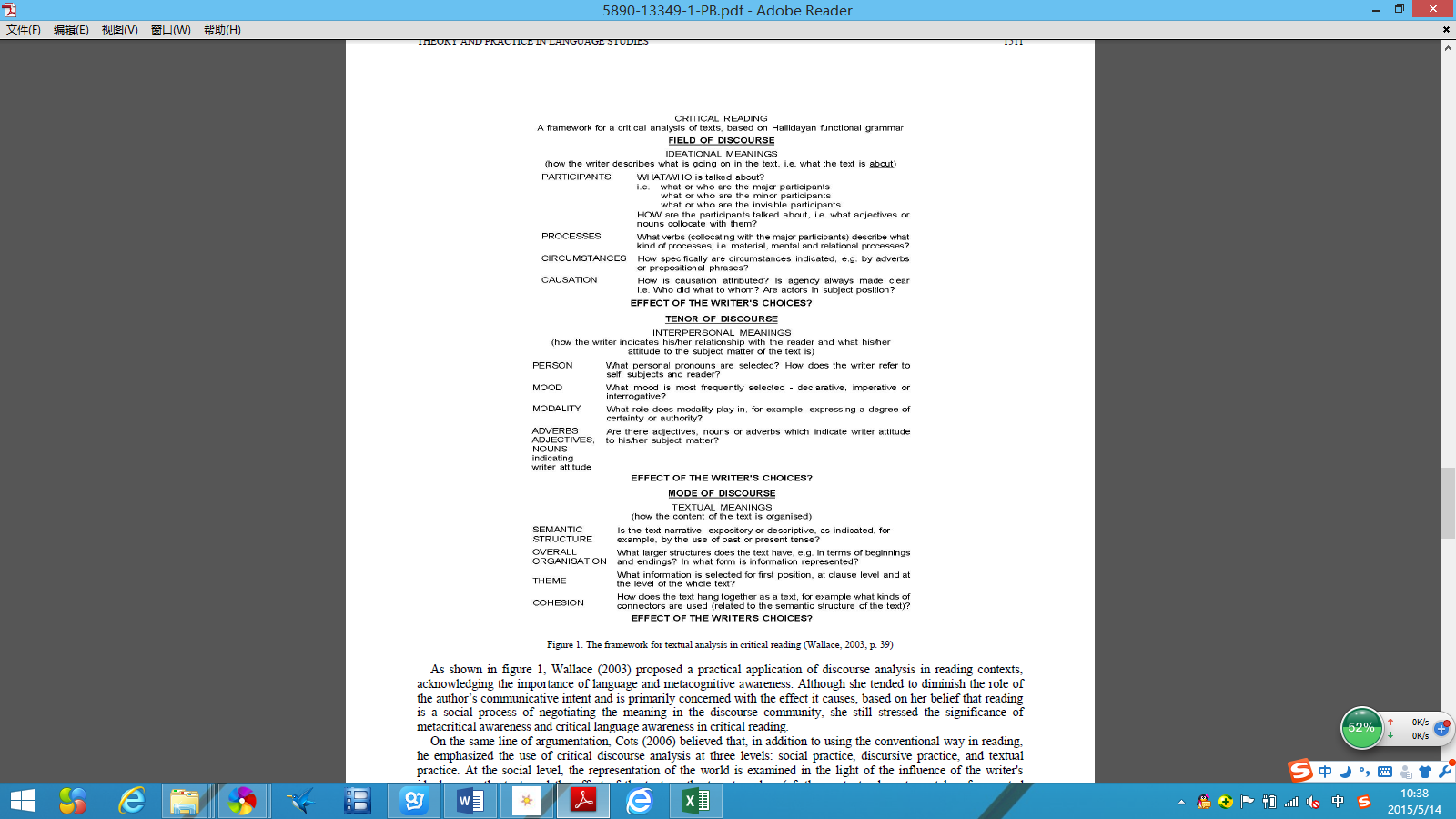


Figure1. The framework for textual analysis in critical reading (Wallance, 2003, p. 39)

1. Summary

These classes emphasizes the discourse-oriented implications for translation classes, and attempts to explore, in general, the contribution of discourse analysis in reading.

The models of discourse analysis proposed by Wallace (1992, 2003) and Cots (2006) are adopted to demonstrate how to place texts in their social, cultural and intertextual contexts in order to become a more effective reader.

When teaching translation is as a set of choices, reading texts are also seen as structures in different contexts of use.

A discourse-oriented approach can encourage learners to develop language awareness, exploring relationships between form, meaning and use. From a cognitive perspective, It is suggested that building awareness of discourse through several techniques, mainly through highlighting key words that signal text structure, identifying a paragraph’s function, and finding patterns of discourse organization in a text.

Cross-cultural communication

Class 4

Idiom translation

1. Cultural differences
   1. Different geographical environment

Geographical environment plays an important role in shaping one country’s culture. Idioms based on geographical features appear different.

1.1.1 spend money like water vs. 挥金如土

Britain is an island country, which does not share land border with any other countries except the Republic of Ireland. In history, its navigation industry has ever been the first one for a long time. So, British people have a special passion for water.

However, the most part of China belongs to inland place where people cannot live without earth. This very geographical difference results in different idioms in the two languages.

1.1.2 雨后春笋 vs. spring up like mushroom

In southern China with mild and moisture weather, bamboo is a familiar plant for people there

Correspondingly, in England mushroom in spring can be seen everywhere.

* 1. Different traditional customs
     1. The meaning of dog differentiates greatly between Chinese and English.

Most of idioms about dog in Chinese contain derogatory sense.

For example: ‘狼心狗肺’ ‘狗急跳墙’ ‘狐朋狗友’ ‘狗腿子’and so on. Most of idioms about dog in Chinese contain derogatory sense. For example: ‘狼心狗肺’ ‘狗急跳墙’ ‘狐朋狗友’ ‘狗腿子’and so on.

However, to the western, dog could be taken as doorkeeper or used to hunt as well as human pet, friend or partner. In English language, most of idioms about dog contain dual sense. For instance: You are a lucky dog. [你是一个幸运儿。]　Every dog has his day. [人人都有得意日。]  Old dog will not learn new tricks. [老人学不了新东西]; to be a top dog[居于要位]，and so on. ‘Dog tired’ means ‘very tired’. Its literal meaning is ‘tired like a dog’. Because English people usually see their dogs coming back, and then the dogs will lie on the ground as dead if they are very tired. Therefore, the idiom has been used to describe human tiredness. On the other hand, dog in English culture also means hostility and sneer. Like the following: You are going to the dogs.你就要像狗一样完蛋了。［It means somebody will degenerate or go to the bad.］This is a dog’s life.这简直不是人过的日子。[It means the very poor life.]

1.2.2 With the economic globalization and the increase of international communication, western cultures about diet, residence, and closing, i.e., have increasingly influenced on every aspect of Chinese traditional culture. For example: ’‘coffee’, ‘sofa’, ‘chocolate’ have been translated as ‘咖啡’‘沙发’‘巧克力’.These words have been usually used in our daily life. Meanwhile, Chinese has the similar influence on western language. For example:‘豆腐’‘麻将’have been translated into ‘tofu’ ‘mahjong’.

1.2.3 Therefore, with the development of translation, people no long consider merely as a switching of language symbols, but as a cross-cultural communication. That is to say, the switching of language symbols is the surface level of translation, whereas cultural transmission is the essence of translation.

* 1. Different historical allusions

Many idioms shaped by historical allusions in English and Chinese languages. The structure of these idioms is sample but the meaning is profound. They can not be apprehended and translated literally.

* + 1. ‘cry wolf’ means ‘狼来了’.

This idiom comes from The Fables of Aesop《伊索寓言》.It said about a shepherd boy usually shouted ‘ wolf is coming’  to deceive his neighbors to help him to strike wolf. He felt happy from this behavior. One day, a wolf truly came. Although he cried out ‘wolf is coming’ again and again, no neighbor believed what he said. As a result, his sheep had been eaten out by the wolf. From that on, this idiom has been used to inform the people who like to deceive other person will hurt himself at last. For example: The newspaper placards that had cried ‘wolf’ so often, cried ‘wolf’ now in vain.［报纸广告经常虚张声势，大喊‘狼来了’，现在已经没人信了。］Most of English idioms about allusions come from The Bible and Roman myths. For example:

(1)hole and corner   偷偷摸摸

(2)wash one’s hand of a thing  洗手不干

(3)eye to eye, tooth for tooth.  以眼还眼，以牙还牙

(4) The Achilles heel of the Australian economy today is that, although its structure is geared to international trade, its participation in trade has declined.［致命的弱点，要害部位］

1.3.2 Many Chinese idioms derived from Chinese ancient codes and records, stories of Aesop, and legends. For instance:‘守株待兔’ ‘叶公好龙’ ‘画龙点睛’ ‘精卫填海’ i.e.. These idioms embody the unique ancient culture of China’s nation. It is very difficult to find out their equivalent idiom in English. That is a great distinction between the two cultures.

If ‘东施效颦’ in Chinese allusion is literally translated into ‘Dong Shi imitates Xi Shi’, the version does not show its original inner connotation. Yang Xian Yi translated it into ‘Dong Shi imitates Xi Shi’ [Xi Shi was a famous beauty in the ancient kingdom of Hue Dong Shi was an ugly girl who tried to imitate her way.] He used the method of the translation with notes to translate it faithfully. Another example: ‘三个臭皮匠，合成一个诸葛亮’ is translated into ‘The cobber with their wits combined would equal Zhuge Liang the master mind’. It points out that the masses have great creation. If the version does not explain who is Zhuge Liang, it would make readers confused .Readers have no idea about its social meaning and the relationship between Zhuge Liang and cobber.

* 1. Different mode of thinking/religion

1.4.1 With regard to modes of thinking, Western culture tends to dissect things into parts and analyze their relationships. On the other hand, Chinese people are likely to synthesize parts and examine the whole. Language inevitably reflects the mode of thinking of certain people. As for the core value, Western linearity is embodied in the priority given to developing individual potentialities, realizing individual objectives, and seeking individual interests; Chinese circularity is embodied in the importance attached to harmonizing community relationships, actualizing community objectives, and safeguarding community interests. The English words like “individualism”, “ambition” and “idealism” are commendatory terms while the Chinese ones like“个人主义”，“野心” “理想主义”a derogatory terms.

1.4.2 Some differences of idioms between Chinese and English can be traced back to the origin of religion.

Religion played a key role in British society especially before capitalization. The majorities of the English people believe in Christianity and regard the Bible as one of the most important classical works in their life. The Bible is comprehensive of nearly all the matters in life so that it acts not only a classic in religion but also an important supporter of British culture, or even of western culture. Innumerable idioms are originated from the Bible, such as the idiom referring to the unwise act of forcing the extremely conservative person to accept new conceptions, ‘to put new wine in old bottles’, the idiom describing thrilling horror caused by something, ‘to make one’s hair stand on end’, another idiom denoting revenge in the same way, ‘an eye for an eye, a tooth for a tooth’ and etc. Besides, the idiom ‘as poor as a church mouse’ also is somewhat influenced by religion. In Christian church, there is no devoted food, which is not the same case in Chinese temples. Therefore, the mice in the church, which have no food, can be said as poor.  
    Different from Britain, Chinese culture evolved from Confucian School, Taoist School. There are traces of Taoist principles and Confucian principles in Buddhist doctrines. Therefore, although Buddhist culture originated from the other country, it has been assimilated in Chinese culture through a thousand years of spreading and accepting Chinese feathers at the same time. It has been a part of Chinese culture and exerted enormous influence on Chinese traditional culture and present life as well. In language, a large number of Chinese idioms can be traced back to Buddhist School. For example, the idiom "道高一尺, 魔高一丈" is originally the warning in Buddhism to warn Buddhist disciples of the outside temptations, which remind the disciples of the hard prospect to overcome all the difficulties both inside and outside in order to make the slightest development. Now it is used to tell there is always at least one power stronger than the other. For another instance, “一尘不染” is also a Buddhist term. Buddhist School calls sex, sound, smell, flavor, touch and rule as “六尘” and Buddhist disciples should not be affected by the above six. Now this idiom evolved to describe a person who is pure and honest or a thing which is clean and in order.

1. Methods in idiom translation
   1. Literal translation

In idiom translation, there is a tendency to find English equivalent idioms, equivalent in referential meaning rather than in the images. Some Chinese idioms can be translated literally with the same vivid figurative result of the original ones, which can make the foreign readers associate to the equivalent English idioms.

⑴对牛弹琴 —— To play the lute to a cow. The readers can associate it to the equivalent English idiom “to cast pearls before swine”.

⑵竭泽而渔 —— To drain a pond to catch all the fish (the equivalent idiom: To kill the goose that lays the golden eggs.)

⑶易如反掌 —— To be as easy as turning over one’s hand (the equivalent one: As easy as falling off a log.)

⑷口蜜腹剑 —— To be honey-mouthed and dagger-hearted(the equivalent one: A Judas kiss)

* 1. Replacement

Chinese idioms share similar meanings but different culture messages and images with the target language.

胸有成竹: have a bamboo in one’ s stomach vs. have a card in one’s sleeve

噤若寒蝉: as mute as a winter cicada vs. as mute as a fish

瓮中之鳖: the turtle in the jar vs. likes a rat in a hole

说曹操，曹操到: when you mention CaoCao ,he soon arrives

vs. talk of the devil and he will appear

Others:

胆小如鼠 —— As timid as a rabbit

挥金如土 —— Spend money like water

东张西望 —— Look right and left

缘木求鱼 —— Seek a hare in hen’s nest

抛砖引玉 —— To throw a sprat to catch a herring

* 1. Paraphrase

Paraphrase is a method that the original contents are preserved, but the forms are changed in the target language.

⑴“塞翁失马，焉知非福？” is a rhetorical question, but the translation is “ Danger is next neighbor to security.” which is an affirmation declarative sentence.

⑵我很高兴看见你安然无恙。——I am glad to see you safe and sound.

In Chinese, “无恙” means “haven’t got illness”, which is expressed negatively. But its translation —— “sound”, whose meaning is “健康”, is expressed positively.

“ 英语 中有许多含有否定或半否定语气的词语，在翻译中可充分利用，以便使译文符合英语习惯，并使句子结构多样化。(There are many denial or half denial expression words and expressions in English. If they are fully used in translation, the translation will conform to the English custom and the sentence structures are more varied.)

⑶For example: “木已成舟” in Chinese is firmly a declarative sentence. But its English translation is “things done cannot be undone” which expresses the identical meaning from the denial declarative sentence angle.

⑷“不入虎穴，焉得虎子？” is a rhetorical question, whose translation is “nothing venture, nothing have”. It is an affirmation sentence.

* 1. Substitution

Substitution refers to some Chinese idioms are abstract while the equivalent English idioms have concrete images; some Chinese idioms have concrete images but the equivalent English ones are always abstract.

1. Substitute abstract concept for concrete images

入乡随俗--- when in Rome, do as the Romans do.

青出于蓝胜于蓝 —— The pupil outdoes the master.

不择手段 —— By hook and by crook

不辞而别 —— To take French leave.

1. Substitute concrete images for abstract concept

粗枝大叶 —— To be crude and careless. (Dead translation: with big branches and large leaves)

灯红酒绿 —— Dissipated and luxurious. (Dead translation: with red lights and green wine)

开门见山 —— To come straight to the point. (Dead translation: to open the door and see the mountain)

大张旗鼓 —— On a large and spectacular scale. (Dead translation: to make a great array of flags and drums)

风雨飘摇 —— Being unstable. (Dead translation: The wind and rain are rocking)

* 1. Additional remarks & notes

The readers need additional remarks and note if the meaning of the idiom is not completely understood.

1. The translation of “事后诸葛亮” is “to be a wise man like Zhuge Liang after the event.” As we know, Zhuge Liang is a renowned character in the Chinese history. He is the symbol of wisdom. But the foreign friends may not necessarily know who he is. Therefore, the translator has to explain who Zhuge Liang is. The foreign readers are easier to understand the connotation of the idiom.

⑵你这是班门弄斧。——“You are showing off your proficiency with an axe before Luban the master carpenter.”

In order to help foreign readers understand the meaning of the idiom, translators add “showing off your proficiency “ to indicate the connotation of “班门弄斧” and also add some background knowledge of this idiom, that is to say, Lu Ban is a master carpenter. The method of translation not only makes the translation precise but also takes the meaning expression and the cultural exchange into account.

⑶Like “东施效颦” may be translated as “ Tung shih imitates Hsi shih” (Hsi shih was a famous beauty in the ancient kingdom of Yueh. Tung shih was an ugly girl who tried to imitate her way). Its concealed meaning is “imitates others to make a fool of oneself”.