

<<翻译简史>>

图书基本信息

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内容概要

本书是国内外第一部以英文编撰的中西翻译史教材。
从有文字记载的源头，经佛经翻译、科学翻译、西学翻译直至21世纪初。
叙说西方翻译，从公元前3000年文字翻译问世开始，经古代、中世纪、文艺复兴、近代直至当代。
简明扼要，提纲挈领，陈述实践，兼顾理论，间以评说，面貌焕然一新。

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作者简介

孙迎春，1949年生于河北阜平。
1978年至1985年先后就读于西北师大外文系和河南大学外文系，先后在郑州大学外文系、烟台师院外语系、山东大学外国语学院、山大威海分校任教。
现为山大威海分校翻译学院教授、山大外国语学院博士生导师、中国翻译协会理事、山东省外国语言学学会翻译学专业委员会会长。
共发表论著90余种，代表著作：主编《译学大词典》《译学词典与译学论文集》《翻译简史》等，编著《汉英双向翻译学语林》《张谷若翻译艺术研究》《科学词典译编》《第二次大水——归异翻译策略辩证》《译学词典论》等。

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章节摘录

Neoliteralism, also named as the rebirth of literalism, was first put forward by the contemporary American translation critic M. G. Rose. It was in the beginning a kind of evaluation of the developing trend of translation in Europe and America. According to Rose, the literalism, which was advocated by Benjamin in his *Tasks of a Translator*, was tending to become a new literalism which began to show its concern of taste or widely acknowledged rhetoric principles in the light of the criteria of literal translation. Neoliteralism, different from the traditional literalism, does not stick to the word-for-word translation, instead, it endeavors to create a kind of inter-lingual TL which enables readers not only to experience the style of the ST, but also to observe the language creativities of the translator. American translation critic D. Robinson holds that the neoliteralism is similar to the ideas of the postmodernist Foucault. Neoliteralism encourages the "translator-function (TF)" in translation practice, which is no difference from the "author-function" of Foucault in the real sense. Dia Diocavetz, a postmodernist translation critic in Chile defines TF as follows.

Some of the deficiencies in the 16th century theory were pointed out by Chapman, who applied himself with ardent zest to laying down the principles which in his opinion should govern poetical translation. He attacked both the overstrict and the over loose methods of translation: "the brake that those translators stick in, that affect their word for word traductions (where they lose the free grace of their natural dialect, and shame their authors with a forced gloss) I laugh to see; and yet as much abhor more license from the words than may express their full compression, and make clear the author: "It is literalism, however, which bears the brunt of his attack. He is always conscious, "how pedantical and absurd an affectation it is in the interpretation of any author (much more of Homer) to turn him word for word, when (according to Horace and other best lawgivers to translators) it is the part of every knowing and judicial interpreter, not to follow the number and order of words, but the material things themselves, and sentences to weigh diligently, and to clothe and adorn them with words, and such a style and form of oration; as are most apt for the language in which they are converted." Chapman thought this literalism is the prevailing fault of translators. However, he believes that it is possible to overcome the difficulties encountered in translation. He holds that it requires judgment to make Greek and English agree in sense and elocution. In the 16th century, Bible translation prospered. The English Bible took its shape under unusual conditions, which had their share in the excellence of the final result. Appealing, as it did, to all classes, from the scholar, alert for controversial detail, to the unlearned layman, concerned only for his soul's welfare, it had its growth in the vital atmosphere of strong intellectual and spiritual activity. It was not enough that it should bear the test of the scholar's criticism; it must also reach the understanding of Tyndale's "boy that driveth the plough". It was then the task of the translator to attain scholarly accuracy combined with practical intelligibility. The representatives of Bible translation were Tyndale and Fulke. William Tyndale (1494-1536) was a 16th century Protestant reformer and scholar who, influenced by the work of Desiderius Erasmus and Martin Luther, translated considerable parts of the Bible into the Early Modern English of his day.

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