

<<当代西方翻译理论选读>>

图书基本信息

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作者：马会娟，苗菊 编著

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前言

美籍荷兰学者詹姆斯·霍姆斯 (James H. Holmes) 在其1972年发表的论文《翻译研究的名与实》(“The Name and Nature of Translation Studies”) 一文中详尽地论述了翻译研究作为一门学科应具有的名称、性质、范围等内容, 这篇论文被翻译界普遍认为是“翻译学科的创建宣言”(Geritzler 1993: 92)。

在国内外翻译界同仁的共同努力下, 近三十年来, 翻译研究无论是在西方还是在中国都逐渐发展成为一门独立的学科。

与时俱进, 我国许多高等院校纷纷设立翻译系或翻译学院, 以适应社会对翻译人才的需要。

至2007年, 我国设立翻译系或翻译学院的一类院校有十余所; 目前更多的学校正在筹备建立翻译系和翻译本科专业。

为进一步推动翻译研究作为一门独立学科的发展, 我们的翻译系或翻译学院以培养社会发展所需要的职业译员为基本目标, 力求提高学生的理论水平, 为社会输送具备一定理论基础的翻译人才。

《当代西方翻译理论选读》一书正是为了适应目前高校翻译理论教学的需要而撰写的。

作者根据对相关课题的调研发现, 目前国内外市场上适合我国学生的翻译理论选读教材并不多见。

在我国市场上, 介绍西方各家翻译流派的理论入门书有的用中文撰写, 对于中国读者来说, 虽然方便易读, 但缺点也显而易见, 因为读翻译的内容, 总有“雾里看花”的感觉, 正如意大利谚语所谓“翻译者即叛逆者”也。

对于翻译系/翻译学院的学生, 最好是读“原汁原味”的英文材料, 从而准确理解西方翻译理论的概念、术语。

有的教材虽用英文撰写, 但主要是对西方各家翻译理论流派的评述, 对于学生来说, 也是隔靴搔痒, 难以窥见“庐山真面目”, 不利于学生对西方翻译理论的深刻了解。

有的略显陈旧, 节选多为20世纪70年代以前的翻译理论流派, 对20世纪70年代以后兴起的西方诸多流派, 如目的论、描写学派、后殖民主义、女权主义、翻译实证研究等都很少涉及。

尽管目前西方翻译理论方面的书在国内市场上可以说是汗牛充栋, 但缺乏一部集中介绍西方主要翻译流派的代表性的论文选编。

本书主要选取自20世纪60年代以来有代表性、有影响的当代西方翻译理论流派的论文或理论著作, 共计十六篇, 分七个单元, 依次是语言学派、功能学派、描写学派、文化学派、翻译的哲学取向派、认知学派以及翻译实证研究。

语言学派包括奈达 (Nida) 的动态对等翻译理论, 纽马克 (Newmark) 的语义翻译与交际翻译, 纽伯特 (Netjbert) 的语篇翻译。

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内容概要

《当代西方翻译理论选读(高等学校英语专业系列教材)》(作者马会娟、苗菊)精选了自20世纪60年代以来最具代表性和影响力的当代西方翻译理论著作,旨在帮助学习者了解并掌握当代西方翻译研究领域的代表性流派及其主要观点,加深对翻译实践、翻译现象的认识,提高翻译理论素养。

《当代西方翻译理论选读(高等学校英语专业系列教材)》具有以下特点:

按翻译学发展的时间顺序展开,以当代西方的主要翻译理论流派为主线,详细介绍了各流派代表人物以及理论观点;

每单元各介绍一个翻译流派,主要代表人物及其在翻译研究中的地位和影响;

每章均节选一位代表人物的文章,并配有导读来阐述其翻译理论及选文的理论背景、价值和局限性,以帮助读者更好地理解选文;

针对选文设计相应的思考题,以引导学生进行批判性阅读,章后所附阅读书目设计有注释和点评,有助于学生开阔学术视野。

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Identifying the research parameters which motivate the different models of translation is a first step toward clarification. Two divergent views of translation may not really be in opposition. They may simply focus on different aspects of a larger phenomenon. Still, the broader discipline of translation studies needs a conceptual baseline. We argue that the textual approach to translation can serve as that baseline. Without an integrating concept we run the risk that translation will be understood only in parts, and never as a whole. If there are no integrating concepts, there can be no hope of an integrated or unified theory of translation. An integrated theory would bring the various models of translation and the various kinds of translation together in a more encompassing theoretical structure.

Building models without a common set of concepts has led to the fracturing of translation studies noted recently by Newmark and earlier by Savory. In a recent paper, Newmark has maintained that "an integrated theory of translation is not feasible" (Newmark 1990:711). Newmark continues to say that "all theories have their uses; when they are claimed to be exclusive or monopolistic, they become pernicious dogma." Newmark is right about dogma. It has no place in translation studies and cannot exist in any empirically based discipline. He goes too far when he claims that an integrated theory of translation is not possible. Each approach to translation can validate itself. It can achieve validity by carefully selecting its research aims and using a rigorous method-critical system in the description of the phenomenon within that selection. The scope, and therefore the explanatory power, of the model of translation is restricted to the elements subjected to analysis. It is not necessarily the case that an integrated theory is impossible. Simply because some approaches to translation have decided to focus on a restricted set of elements does not mean that a more comprehensive and meaningful set of features cannot be constructed. This could be done by merging the common conceptual elements of the various models and accounting for the areas of difference. An integrated approach requires an integrating concept. We have proposed the text as an integrating concept. In translation we are concerned with three incarnations of the text. There is the source text and there is the target text. The third text is what we call the virtual translation.

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