

## <<陌生化翻译>>

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## <<陌生化翻译>>

### 内容概要

陈琳所著的《陌生化翻译——徐志摩译诗研究》从哲学的间性概念和翻译学的系统理论的角度对陌生化诗歌翻译的概念进行了合理的论证，揭示了徐志摩作为诗人译诗的翻译诗学追求，可谓独辟蹊径。作者在书中提出徐志摩的有机诗体译诗虽然在很大程度上违背了翻译的忠实原则，但是，它反映了在新诗运动背景下，徐志摩作为一个新格律诗派的开山诗人，借助译诗，大胆地抒发其诗情，体现了他对译诗的诗性的大胆追求，造成陌生化诗歌翻译的效果，达到了通过译诗来探寻白话新诗的表现力的目的。

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## 章节摘录

Chesterman quotes obvious examples to illustrate cases in which the translator assumes certain rights over the text, rights which are over and above those ascribed to the author of the source text. The translator acts in an emancipated fashion, as a responsible agent exercising freedom of choice. However, this freedom is not absolute. He explains, "emancipatory translation seeks a balance between freedom of action on the one hand and situational constraints on the other" (192). He solicits the help from Douglas Robinson's (1991) understanding of translational action. In taking up the cudgels against traditional views of equivalence and of the translator as a mere instrument, of the metaphor ("X=Y") as the dominant trope describing translation, Robinson advocates much greater freedom, a much wider space in which the translator may legitimately act as he wishes. This freedom includes the right to translate "ironically" or "subversively," so that translators may even deliberately interpose themselves between the author and the target text reader, manipulating the message in accordance with their own purposes. Next, Chesterman further emphasizes the translator's loyalty to some higher priorities of values. The emancipated translator's norm-breaking translational action is ethically responsible in the sense that he commits himself to the higher values or norms, which implies that the norm-breaking action can be identified and the higher norms or values are justifiable. With the recognition of the translator's subjection to higher norms, we should then examine a specific higher norm which a specific norm-breaking translation is subjected to, i.e., the loyalty to artistic novelty. By conforming to norms, a translator also contributes to continuing and strengthening those norms. By breaking norms, a translator tends to establish a new norm, through manipulation of his subjectivity and a variety of internesses discussed in the preceding chapter. Toury points out that although norm-breaking translation carries the risk of sanctions, the translator can always choose to act differently, provided that he or she accepts responsibility for the consequences (Descriptive 63-65). Chesterman also argues for the translator's subjectivity, "You [the translator] are free to break the norms, if you can get away with it-and maybe make new norms" (Description 91). In fact, on the one hand, norm-breaking translation involves the play of the subjectivity of the translator, on the other hand, all decisions the translator makes are individual decisions, but they are made in a historical and social context. Moreover, the expectancy norms have taken into consideration the intersubjectivity among the author, the translator and the reader. Therefore, the concept of translation norms and the play of intersubjectivity should be taken into consideration in analyzing an emancipated translator and his norm-breaking translations. Now we can see that Chesterman's emphasis on an emancipated translator's subjection to a higher norm, then, is particularly relevant to recognizing Xu's norm-conforming and norm-breaking translations as serious and responsible translations. And this argues in favor of the importance of undertaking research into the demonstration of his specific loyalty to certain values, namely, alienizing translation, for his unconventional translations in light of the theory of translation norms. ....

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