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13   ISBN   9787810525091

10   ISBN   7810525093

2002-3-1

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The 20th century witnessed an extraordinary boom in translation studies which is marked by its interface with linguistics including semantics context syntax grammar pragmatics etc. stylistics culture philosophy including reading phenomenon reception theory and hermeneutics literature and communication theory. Before the 1970s translation research was to a great extent treated as a branch of applied linguistics and indeed linguistics in general was seen as the main discipline which is capable of informing the study of translation the monograph entitled "A linguistic Theory of Translation" by Catford J. C. published in 1965 is the typical example . Since the 1970s translation scholars at home and abroad especially those in the west have begun to draw on the theoretical frameworks and methodologies borrowed from other disciplines mentioned above. In 1980s scholars began to approach them from the perspective of culture which marks the cultural turn in translation studies and since then the interdisciplinary approaches to translation studies have gained sound ground. Up to the present the growth of translation studies as a separate discipline becomes a success story. In fact translation has never been an activity that can be done in a vacuum. There is always a context in which translation takes place. Context varies with time and place which determines the purpose of translation and shapes its form. In other words translation as a means of cultural enrichment the choice of works to be translated the selection of strategies and methodologies and the goals of translation activity are set by certain forces power or reason. There are many examples for illustration such as translations done by Yan Fu Lin Shu and other scholars in the late Qing Dynasty the literary translation after the birth of the Peoples Republic of China the translation of linguistic works and other works of social sciences at the turn of the century to name but a few. Translation is therefore not the reproduction of the SL text in the target language but rather a complex process of rewriting the original which is influenced or rather determined by the balance of power that exists between the SL culture and the TL culture.

But love is not a commodity; the real thing cannot be bought, sold, traded or stolen. It is an act of the will, a turning of the emotions, a change in the climate of the personality.   When a husband or wife is "stolen" by another person, that husband or wife was already ripe for the stealing, was already predisposed toward a new partner. The" love bandit

was only taking what was waiting to be taken.   We tend to treat persons like goods. We even speak of children" belonging "to their parents. But nobody"belongsto anyone else. Each person belongs to himself, and to God. Children are entrusted to their parents, and if their parents, do not treat them properly, the state has a right to remove them from their parents trusteeship.   Most of us, when young, had the experience of a sweetheart being taken from us by somebody more attractive and more appealing. At the time, we may have resented this intruder—— but as we grew older, we recognized that the sweetheart had never been ours to begin with. It was not the intruder that" cause" the break, but the lack of a real relationship.

On the surface, many marriages seem to break up because of a "third party. " This is, however, a psychological illusion. The other woman or the other man merely serves as a pretext for dissolving a marriage that had already lost its essential integrity.   Nothing is more futile and more self-defeating than the bitterness of spurned love, the vengeful feeling that someone else has" come between" oneself and a beloved. This is always a distortion of reality, for people are not the captives or victims of others——they are free agents, working out their own destinies for good or for ili.   But the rejected lover or mate cannot afford to believe that his beloved has freely turned away from him——and so he ascribes sinister or magical properties to the interloper. He calls him a hypnotist or a thief or a home-breaker. In the vast majority of cases, however, when a home is broken, the breaking has begun long before any" third party" has appeared on the scene.   11.   Translate the following passage into English, with enough attention to the proper use of the passive voice in your translation.

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