



赵 巍 编著

社会文化视角下的 西方翻译传统

A Socio-Cultural Perspective of
Translation Traditions in the West

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序

面对赵巍的书稿《社会文化视角下的西方翻译传统》(*A Socio-Cultural Perspective of Translation Traditions in the West*),感慨良多,虽觉孤陋寡闻,不堪为序之重任,然盛情难却,也有些话要说,遂欣然命笔。

任何一位翻译学者的研究,都有一个基本立足点的问题,不立足于本民族的语言文化传统与现实,即立足于他民族的语言文化传统与现实。著名翻译理论家刘宓庆将翻译学方法论的基本原则高度概括为“本位观照,外位参照”^①。也就是说,做研究首先要立足于本国、本民族、本语种的社会历史和文化,外在翻译理论则应成为参照、借鉴,即令它十分完善、极其先进、特别时髦,也不例外。

不过,参照、借鉴绝非可有可无;相反,它极为重要,不可或缺。不论在翻译的行为方面还是理论探讨方面,都是如此。历史上,如果英国没有翻译大量的拉丁语文献,就不可能诞生伟大的莎士比亚;如果德国没有把《圣经》译成平民可观的德文本,现代德语便无由产生,影响深远的宗教革命也不可能爆发。在现代中国,如果没有翻译就没有共产党及与之相联系的一切。在译界,不借鉴西方就没有翻译事业的大发展,也不会有科学、系统、深入的理论探讨。

《社会文化视角下的西方翻译传统》以英语编写,系我国第一部西方翻译史专门教材,又是翻译本科及研究生推荐教材。翻译史在翻译本科和翻译硕士层面,都被列为专业必修课或专业必选课,西方翻译史如以英语讲授,学生透过英语直窥西方翻译史实,自然有其优越性,所以这部英语行文的西方翻译史教材应能发挥其特有的作用。

作者认为:“当代翻译理论正日益突破文本研究,表现出更加宏阔的社会—文化研究取向,因此有必要全面搜集英文翻译史资料,按照‘翻译是一种社会文化活动’的基本思路,形成一部面向翻译本科专业的西方翻译史教材,同时补充原教材中的部分遗漏,并改进原教材中详略不当之处。这样的教材编写不仅对翻译史研究和当代的社会-文化研究取向的翻译研究有借鉴意义,在翻译方向本科生及研究生培养中也可以发挥作用,对国内翻译本科教学有直接的实用价值。”^②

我在阅读了该教材后确信,作者的初衷一定能够实现。

本书的主要特点,我想可以概括为如下几点:

① 刘宓庆:《翻译与语言哲学》,中国对外翻译出版公司2001年版,第41页。

② 本书“前言”。



一、立意较高。按照“翻译是一种社会文化活动”的基本思路,教材突出翻译活动的社会文化属性,指出翻译在西方不同国家之间传播知识、推进文明、促进交流的过程中发挥着巨大作用。立意高使教材具备了较大的学术价值。

二、尊重史实,避免以先入之见剪裁和切割历史。按历史分期进行阐述,从社会文化背景、翻译的目的、翻译策略、译本的短期效应及其对译入语语言文化乃至人类文明的深远影响等各方面着笔。遵循理论和实践并重原则,必要时援引重要评论,或结合当前翻译界的理论兴趣进行述评,

三、各章末提供参考书目信息,并含讨论题3~5个,有利于读者进一步思考和查阅相关信息,从而有助于学术论文的撰写。

我相信,各位本科生、研究生通过本教材的学习,不仅能够获得大量有关西方翻译史的知识,且可开拓思路,提高理论思考能力。

此外,还有几句话想说,供各位读者参考。中西译学各有其迥然相异的源流,我们在引进西方译论,学其长处的时候,决不当无视甚或丢弃自己的传统。可惜的是,不少人,特别是青年学者,一味跟风,而对中国自己的文化传统却不甚了了。2012年8月,我曾拜读张传彪教授的《“道”与“逻各斯”的对话》一书的书稿并为之作序,从书中可以看到,张教授以很大的学术魄力,在中西译论之间进行了一种别具特色的散点式对比,堪为青年学者的楷模。书中内容涉及从汉字语境质疑后现代解构主义、中西诗歌迥异根植于汉字本源、译诗贵传神而非机械转述、凡语言均有其局限性、冷思考异化翻译策略、翻译基本属性为变通等重大议题,实在难能可贵。写作如此论著,一靠学养深厚,二靠目光深邃,三靠熟悉中西翻译史。

打开中国译论史料库,我们看到,先贤留给我们的是一大笔精神财富。古代从支谦《法句经序》、道安《道行经序》开始,经科学翻译时期西来传教士利玛窦“译《几何原本》引”、我国先贤徐光启“《几何原本》杂议”,再经近代马建忠《拟设翻译书院议》、严复《天演论·译例言》,到现当代鲁迅《域外小说集·序言》、郭沫若《谈文学翻译工作》、茅盾《为发展文学翻译事业和提高翻译质量而奋斗》等,琳琅满目,精彩纷呈,作为后人我们没有理由不去继承。对于西方的传统译论,我们的态度亦复如是。而我们作为中国学者,自然要以中国为本,借鉴他国,这样才能为世界译学宝库增添新物。

从历史源头方知,哲学基础不同,翻译观、理论形态自然也会呈现根本性差异。比如翻译策略中的归化异化问题,按许多西方人的见解,二者必居其一,非此即彼;而以中国哲学为基础,归异虽对立却必然互补才是正确的,合乎实际的。

希望本书给各位读者带来多方面的裨益。

是为序。

孙迎春

2013年12月于山东大学(威海)

前言

翻译史是翻译领域的基础知识,是翻译本科知识结构必不可少的一部分。在全国率先开设翻译本科和翻译硕士的院校中,翻译史都被列为专业必修课或专业必选课,但翻译方向教材建设相对滞后,目前仍然没有较为详尽的面对国内翻译专业的西方翻译史专门教材。

西方翻译史撰写及研究在国外已经有丰硕成果,Mona Baker 1998, Douglas Robinson 2006 和 George Steiner 2001 主要撰写翻译实践或理论通史,而更多学者从某一角度阐述翻译史。Lawrence Venuti 2004 从意识形态角度阐述翻译史,Willis Barnstone 1993 从翻译诗学角度描述翻译史,Louis. G. Kelly 1979, Jean Delisle 和 Judith Woodsworth 1995 等从译者角度梳理翻译史,Flora Ross Amos 1920 和 Peter France 2000 专门记录英语翻译史,Benson Bobrick 2001 则专门研究圣经的英语翻译及其影响。这些研究成果均体现了独到的研究角度和学术视野以及现代译学的研究兴趣和研究理念。但总体而言,国外翻译通史的内容过于宽泛,编排体例也过于单一,而翻译专史过于专深,作为翻译专业翻译史教材都不尽适用。

国内的西方翻译史研究以译介综述西方研究成果为主,主要成果包括谭载喜主编的汉语教材《西方翻译简史》(2004),谢天振主编的《中西翻译简史》(2009)等。《西方翻译简史》用汉语行文,粗略描述了自古希腊罗马至今的西方主要译本,至今仍然是西方翻译史方面的主要参考资料。该书按照时间先后和国别,以翻译历史事件和翻译人物为线索来编排、叙述历史,较为连贯地勾勒出西方历史上的主要译事译论。但该书只是按照时间顺序罗列堆砌史实,没有一个一以贯之的中心思想来串联史实,因此无法就翻译现象得出任何整体性、规律性认识。在编排思路 and 体例方面,语言学和文艺学派的分立、国别和地区线索在翻译史实的编排中并没有一贯地体现出来,在一定程度上忽略了教材编写的整体性和系统性原则。更主要的是,按照语言学和文艺学派的分立来阐述西方翻译史,已经无法反映当代翻译研究的最新发展。当代翻译理论正日益突破文本研究,表现出更加宏阔的社会—文化研究取向。最后,该书对翻译史实的剪裁、取舍不尽合理,对某些翻译事实的译述也不尽完整和准确。尽管如此,作为国内第一本西方翻译史,该书仍然是西方翻译史研究的基本参考书目,在很多高校作为翻译史指定教材使用。后出的翻译史仍然不同程度地、乃至不加区别地借鉴《西方翻译简史》。(《中外



翻译简史》高华丽,2009,《中西翻译简史》谢天振,2009,《翻译简史》孙迎春,2011)

“翻译史撰写是现代翻译理论的首要任务。”(Berman, 1992: 1) 翻译史是构建现代翻译理论的基础性工作,而翻译史撰写不仅在于阐述过去,更主要的是结合当下的翻译学学科发展状况,更好地为翻译学学科建设服务。按照克罗奇的说法:“一切历史都是当代史。”因此,翻译史也需要与时俱进,在如实呈现基本翻译史实的基础上,按照当下翻译界全新的理论兴趣和宏阔的学术视野对历史上的翻译活动做出新的阐释,以便及时反映并跟进翻译学的最新进展。当代翻译理论正日益突破文本研究,表现出更加宏阔的社会—文化研究取向,因此有必要全面搜集英文翻译史资料,按照“翻译是一种社会文化活动”的基本思路,形成一部面向翻译本科专业的西方翻译史教材,同时补充原教材中的部分遗漏,并改进原教材中详略不当之处。这样的教材编写不仅对翻译史研究和当代的社会—文化研究取向的翻译研究有借鉴意义,在翻译方向本科生及研究生培养中也可以发挥作用,对国内翻译本科教学有直接的实用价值。

从远古时代人类最早进行交流开始就有了翻译,翻译史几乎和世界文明史一样悠久。世界翻译史实证明,翻译不是一种孤立的活动,而是特定社会历史背景下整体文化学术思潮的一部分,翻译只有在整体的社会历史文化语境中才能得到充分理解。本教材按照“翻译是一种社会文化活动”的基本思路,试图说明翻译在西方不同国家之间传播知识、推进文明、促进交流的过程中发挥的巨大作用,翻译活动的发生、译本的流传和接受取决于特定的特定社会文化条件,大规模翻译活动的整体翻译策略受制于特定社会文化条件,而翻译理论更是反映了特定历史时期的社会文化背景。整体而言,本教材的基本思路是突出翻译活动的社会文化属性。

其次,本教材按照西方、特别是欧洲的一般历史分期阐述西方历史上的重要译本、翻译人物、翻译事件、翻译文献等,涉及古代翻译、中世纪的翻译、文艺复兴时期的翻译和近代翻译。各个历史时期按照统一体例进行叙述,尽可能包括翻译发生的社会文化背景、在该背景影响之下翻译的目的、翻译策略、译本的短期效应及其对译入语语言文化乃至人类文明的深远影响等等。本教材理论和实践并重,有必要时援引相关重要评论,或者参照当前翻译界的理论兴趣进行述评,但历史叙述中会尽量尊重史实,避免以先入之见剪裁和切割历史。为配合教学需要,本教材列出翻译名词术语,提供规范解释,帮助读者加深理解,把握重点。并总结各章、设置思考题,以加深读者对翻译的社会文化属性的认识。各小节末提供参考书目,以方便读者进一步研究。

本教材中的“西方”以欧洲国家为主,但不限于欧洲,也包括中国以外的其他国家和地区。由于涉及国家和地区广,时间跨度大,本教材不得不按照翻译活动的规模 and 影响有所取舍。而教材中提及的某一翻译活动中的翻译策略,一般是指整体策略。由于翻译是一种主体性很强的个人活动,任何时期的整体翻译策略都不排除有例外情况,但这和某一翻译活动中的整体翻译策略并不矛盾。

需要注意的一点是历史史实本身是连贯的,历史叙述中的分期则是人为的。因此



本教材中的历史分期只是为了便于讨论的权宜作法,不能僵化理解。实际讨论中,常常需要照顾历史翻译实践或理论发展的连贯性而打破历史分期。

本教材编写过程中,得到了山东大学(威海)翻译学院教师的积极支持,在此向他们由衷地致谢。其中薄振杰负责全书的审订,崔莹辉提供了早期英国翻译理论的电子资料(Flora Ross Amos1920),崔英和曹春玲负责文字润色,陈怀凯和谷秀春负责体例的统一,王苏华、孙萃英和李楠负责第二章的资料收集工作。

赵巍

2013年12月于威海

FOREWORD

History of translation is an indispensable part of translation studies and an essential aspect of knowledge to the students of translation and interpretation. While translation has gathered momentum as a young and promising undergraduate and graduate program in China, there is no generally accepted textbook on Western translation history, which has caused much irregularity and uncertainty in the teaching and evaluation of the course.

Research on history of translation has been fruitful in the West. Mona Baker 1998, Douglas Robinson 2006 and George Steiner 2001 recount the general history of translation, and more researchers address particular problems or periods in translation history. Lawrence Venuti 2004 gave an account of history of translation from ideological angle and Willis Barnstone 1993 from poetics. Louis. G Kelly 1979, Jean Delisle & Judith Woodsworth 1995 examined the translator's role. Flora Ross Amos 1920 and Peter France 2000 focused on translations made into the English language. Benson Bobrick 2001 specialized in English translations of the Bible. A general history of translation is too broad and usually presented in a strictly chronological manner too monotonous for Chinese undergraduates and graduates. A more specific history of translation, on the other hand, is too specialized and therefore unsuitable for undergraduates and graduates program as well. Also these books are more theoretical and academic than interesting as textbooks for Chinese students.

In China, research on Western history of translation is informed by the researching findings in the west, primarily in the form of *A Brief History of Translation in the West* by Tan Zaixi 2004. Written in Chinese, the book is a chronological presentation of the important translation events and people from the ancient Rome and Greece up to the 20th century, the first one of its kind in China. It is not without problems, though. Apart from some factual errors, it does not follow a clear central idea, so that after reading the book we would only have many sporadic and separate facts, without any idea what these facts together reveal to us about the nature of translation. In the arrangement of the historical material, the book is inconsistent in the division of linguistic versus literary schools of translation studies. More importantly, this division of linguistic versus literary is out of step with translation research today, which is expanding into socio-cultural domains. For all these defects, up to now the book is still widely used as the most important sourcebook for research on translation history or as the appointed



textbook of translation history. Later publications on translation history (Gao Huali, 2009; Xie Tianzhen, 2009; Sun Yingchun, 2011) draw heavily on Tan Zaixi.

“The construction of a history of translation is the first task of a modern theory of translation.” (Berman, 1992: 1). History is written not only in the context but also in the best service of the author’s own time, namely, with due regard to the current dominant ideas of the present so as to interpret the past for the benefit of contemporary translation studies. In the words of Benedetto Croce, “All history is contemporary history”. This book is an attempt to present translation history in the west “as an activity addressing questions of concern to the present” (Pym, 1998: 123). In response to the growing social-cultural approach in modern theory of translation, this book is to present translational facts in the history of the West as socio-culturally conditioned undertaking. It is hoped that such a textbook will provide the information on translation in a more comprehensive manner for translation undergraduates and graduates alike, playing an important role in the development of undergraduate and graduate translation program in China. Hopefully, it will also be an inspiration to translation history research and an improved sourcebook for translation research in general.

Translation happened when there was first contact between different peoples in ancient times. The history of translation is as old as the history of world civilization. Studies of translation traditions show that translation is not an isolated phenomenon, but a by-product of the general intellectual movement of a certain historical era. As a fundamental element in the history of language, literature, or philosophy, translation must be understood within the general historical and cultural context. This history of translation illustrates translation as a social-cultural event in a particular historical period as much as possible. It aims at establishing the point that translation played an active part in disseminating knowledge, advancing civilization, and promoting communication between different cultures, that translation happened, circulated and took root in a particular social-cultural context, that translation strategies were determined by various social-cultural factors, and that translation theories reflect the general social-cultural tendencies of the time. In one word, the underlying scenario for this book is mainly social-cultural.

As a secondary line of development, all the translations, translation people, translation events, translation articles, etc, will be presented in a chronological order following classical history division, i. e., Antiquity, Middle Ages, Renaissance, Modern times, etc. Each historical period will be divided into sections with consistent format of presentation, which will cover the following aspects wherever possible: under what socio-cultural context, for what purpose these translations were made, what translation strategies were employed, what actual effect was achieved through the strategy, what socio-cultural significance they produced on the advancement of human civilization in general and on translation theories in particular. Important remarks on these translations will also be presented for the reader’s reference. Before each section the relevant translation terms will be listed in separate with explanation. At the



end of each discussion section, a number of questions will be asked about the translations, translation people, translation theories or translation events, etc, in order to deepen the students' understanding of the contents. For those interested in related topics, some important sourcebooks will be included for further reading.

"West" in this book mainly refers to Europe, but in the actual discussion all regions outside China are included. As the materials to be covered are too vast to be amply dealt with in a book of this length and depth, we have to focus on the countries that are better known for translation activity and whose translations have greater influence upon world civilization. Translation strategy in a translation movement is used in the most general sense. As translating is essentially an individual activity, exceptions to the general translation strategy of a historical period are not uncommon. But it does not follow that the general translation strategy does not hold true.

Here we need to caution ourselves that history itself is a continuous whole and cannot be understood as being rigidly divisible. The periods above, therefore, are more for the convenience of discussion than real and enough emphasis will be paid to the continuity of translation events and translation theory per se.

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Contents

Chapter One Cultural Transmissions in Ancient Times	(1)
1.1 Earliest Translations in Ancient Times	(1)
1.1.1 Socio-cultural Background	(1)
1.1.2 The <i>Septuagint</i> and the <i>Letter of Aristeas</i>	(2)
1.1.3 The <i>Rosetta Stone</i>	(6)
Further Readings	(6)
Topics for Discussion	(6)
1.2 Secular Translators in Ancient Rome	(7)
1.2.1 Socio-cultural Background	(7)
1.2.2 Roman Translation of Greek Secular Culture	(7)
1.2.3 Andronicus, Naevius, Ennius and Plautus	(8)
1.2.4 Cicero	(12)
1.2.5 Horace, Pliny the Younger and Quintilian	(13)
Further Readings	(14)
Topics for Discussion	(15)
1.3 Bible Translators in Late Ancient Rome	(15)
1.3.1 Socio-cultural Background	(16)
1.3.2 Philo	(17)
1.3.3 Jerome	(18)
1.3.4 Augustine	(21)
Further Readings	(25)
Topics for Discussion	(25)
1.4 Chapter Summary	(25)
Chapter Two Cultural Dissemination during the Middle Ages	(27)
2.1 Translators in Early Middle Ages	(27)
2.1.1 Socio-cultural Background	(27)
2.1.2 Boethius	(30)



2.1.3	Translations into Visigoth (Bishop Ulfila)	(32)
2.1.4	Translations into the Old English Language (Alfred the Great and Aelfric)	(33)
	Further Readings	(37)
	Topics for Discussion	(38)
2.2	Schools of Translation in High Middle Ages	(38)
2.2.1	Socio-cultural Background	(38)
2.2.2	Arabization at the School of Translation of Bagdad	(39)
2.2.3	Christianization at the School of Translation of Toledo	(43)
	Further Readings	(49)
	Topics for Discussion	(50)
2.3	Translators in Late Middle Ages	(50)
2.3.1	Socio-cultural Background	(50)
2.3.2	Italian Translation Tradition (Dante and Bruni)	(51)
2.3.3	Translations into Middle English (Chaucer, Caxton and Wycliffe)	(56)
	Further Readings	(67)
	Topics for Discussion	(68)
2.4	Chapter Summary	(68)
Chapter Three Translations during the Renaissance		(70)
3.1	Socio-cultural Background	(70)
3.2	Translations in German Language Area	(72)
3.2.1	Socio-cultural Background	(72)
3.2.2	Humanist <i>Bible</i> translator Erasmus	(73)
3.2.3	Germanization in Luther's <i>Bible</i>	(78)
	Further Readings	(81)
	Topics for Discussion	(81)
3.3	Translations in French Language Area	(82)
3.3.1	Socio-cultural Background	(82)
3.3.2	The Pléiade and Du Bellay	(83)
3.3.3	Dolet, Amyot and Pasquier	(87)
	Further Readings	(91)
	Topics for Discussion	(91)
3.4	Translations in Renaissance England	(92)
3.4.1	Socio-cultural Background	(92)
3.4.2	Secular Translations (North, Cheke, Chapman)	(94)
3.4.3	<i>Bible</i> Translations (Tyndale and Fulke)	(103)
3.4.4	The Authorized Version of the <i>Bible</i>	(109)
	Further Readings	(111)



Topics for Discussion	(112)
3.5 Chapter Summary	(112)
Chapter Four Cultural Dissemination in the Modern Era	(115)
4.1 Socio-cultural Background	(115)
4.2 Translations in Modern France	(117)
4.2.1 Socio-cultural Background	(117)
4.2.2 D'Ablancout and <i>the Belles Infideles</i>	(118)
4.2.3 The Quarrels of the Ancients and the Moderns	(121)
4.2.4 Madame Dacier	(125)
4.2.5 Batteux	(127)
4.2.6 France's Infatuation with the Gothic Novels	(129)
4.2.7 French Translation of Shakespeare	(131)
4.2.8 Translations in the 19th-Century France	(134)
Further Readings	(136)
Topics for Discussion	(136)
4.3 Translations in Modern Germany	(137)
4.3.1 Socio-cultural Background	(137)
4.3.2 Herder, Goethe and Schleiermacher	(139)
4.3.3 Humboldt, Schlegel and Holderlin	(145)
Further Readings	(149)
Topics for Discussion	(150)
4.4 Translations in Modern England	(150)
4.4.1 Translations in Modern England; Socio-cultural Background	(151)
4.4.2 Cowley and Dryden	(151)
4.4.3 Pope, Johnson, Tytler and FitzGerald	(154)
4.4.4 Debate over the Translating of Homer	(162)
Further Readings	(165)
Topics for Discussion	(166)
4.5 Chapter Summary	(166)
Afterword: Major Findings and Limitations	(169)
Acknowledgements	(171)
Bibliography	(172)

Chapter One

Cultural Transmissions in Ancient Times

1.1 Earliest Translations in Ancient Times

Translation Terms

Inverse translation 逆向翻译

Also reverse translation. Translation can be divided into two kinds in terms of the direction of translation. The translation that is made from one's native language into his acquired language is inverse translation and the translation from one's acquired language into his native language is direct translation 顺向翻译. Although direct translation is the more commonly used method of translation, inverse translation is still used. The direction of translation is determined by various factors: the translator's language competence, the text type, the translation purpose and the relative status of the two languages.

Collaborative translation 集体翻译或协作翻译

Also collective translation, team translation. It is the translation that is made by multiple translators simultaneously in a highly organized manner. In this kind of translation, multiple participants can collaborate on the same book, each of whom has been assigned a part of the job and participates simultaneously with shared resources.

1.1.1 Socio-cultural Background

General socio-cultural conditions were unfavorable for translation enterprise in ancient times as illiteracy was widespread in almost any culture until long after the end of ancient history. Prior to the recorded history of written translation in the West, there must have been a long tradition of oral transmission, which started with the first contact between peoples who spoke different languages. But as these earliest oral translations were largely unrecorded, they could not be counted on as the reliable starting point of translation history. Our discussion about translation, therefore, has to begin with historical periods that are more verifiable.



As early as the third millennium BC, there appeared in Assyria^① the earliest trace of written translation. The Assyrian emperor ordered the scribe, normally a polyglot, to sing his imperial exploits with elaborate embellishments in many languages of his empire. During the reign of Hammurabi^② (about 18th century BC), Bagdad, capital city of ancient Babylon, was a cosmopolitan city that spoke many different languages and conducted state affairs with the assistance of corps of translators. These translators were in the position to put state documents, codes and laws into different languages so that they would be understood by the common people. They were also in charge of making wordbooks with equivalents in many different languages of the empire, and these wordbooks are very much like multilingual dictionaries today. Some of these “dictionaries”, as it were, were preserved intact on tablets engraved with cuneiform scripts^③. *Esther*^④ 8: 9 makes a mention of the activities of translators in ancient times, saying that the king’s scribe was summoned to send royal edicts “to all the satraps^⑤ and governors and princes of the provinces from India to Ethiopia, a hundred and twenty-seven provinces, to every province in its own script and to every people in its own language, and also to the Jews in their script and language” (quoted in Nida, 2004: 11). During the Nehemiah’s^⑥ reign (about the end of the 4th century BC) a special form of translation appeared in Jewish community. It was believed that all city people assembled in the square before the Water Gate of Jerusalem, listening to the laws and rules to be read and interpreted to them in public.

1.1.2 The Septuagint and the Letter of Aristeas

Bible is the most translated book in the world and currently is being translated into many different languages. *Bible* consists of *the Old Testament* and *the New Testament*. *The Old Testament*, the holy book of Judaism^⑦, is mostly written in Hebrew, the language of the

① 亚述: 亚洲西部底格里河流域北部文明古国, 公元前 9 世纪至前 7 世纪为强盛时期, 疆域从地中海跨越阿拉伯和亚美尼亚地区。

② 汉谟拉比: 巴比伦王国国王, 使巴比伦王国称霸美索不达米亚地区, 并把美索不达米亚和苏美尔人的法律编辑成法典。

③ 楔形文字: 古时的苏美尔人、阿卡得人、亚述人、巴比伦人和波斯人的书写符号。

④ 《圣经·以斯帖书》: 以斯帖是《旧约》中波斯犹太人的皇后, 曾经将人民从大屠杀中拯救出来。

⑤ 总督: 波斯帝国一省之统治者。

⑥ 尼希米: 《圣经》中公元前 5 世纪犹太领导人和朱迪亚地区的统治者。

⑦ 犹太教: 世界三大一神信仰中最古老的宗教, 也是犹太民族的生活方式及信仰。犹太教的主要诫命与教义, 来自托拉 (Torah), 即《圣经》的前五卷书, 又称《律法书》或《摩西五经》。犹太教虽然只是一个民族性宗教, 但在宗教史上有很大的影响。



Jews^①, substantial parts of two books (*Daniel*^② and *Ezra*^③) in Aramaic^④. The earliest recorded complete translation in the West is the *Old Testament*, a collection of religious writings of ancient Israel that form the major and first section of the Christian *Bible*.

Conventionally the classical antiquity is taken to start with the earliest-recorded Greek poetry of Homer (roughly the 8th century BC), continue through the emergence of Christianity and end with the decline of the Roman Empire and the dissolution of classical culture (the 5th century AD). The culture of the ancient Greeks, together with some influences from the ancient Orient, prevailed throughout classical antiquity as the basis of art, philosophy, society, and educational ideals. In about the 3rd century BC, Alexandria was the main Greek city of ancient Egypt, with an extraordinary mix of Greeks from many cities and backgrounds. Alexandria was not only a center of Hellenism^⑤ but was also home to the largest Jewish community in the world who were so thoroughly Hellenized that their knowledge of Greek was better than their native Hebrew language. Hence there was the increasing demand for the Hebrew *Bible* to be translated in the Greek language for the benefit of those Jewish communities. Besides, the early Ptolemies^⑥ developed its museum into the leading Hellenistic centre of learning (Library of Alexandria) but were careful to place an emphasis on Greek culture in part to exclude and subjugate non-Greeks. In literature, non-Greek texts could only be kept in the library once they had been translated into Greek. As an essential collection for the library, the Hebrew *Bible* had to be translated into Greek. At first there were many sporadic Greek translations of the Hebrew *Bible*, but by the end of the 2nd century BC, a standard collection, called the *Septuagint*, appeared. It was translated into Greek in Alexandria between about 280-130 BC, which over time had expanded into many books in a variety of genres and on a wide range of Hebrew life.

There was mystery about the making of the translation and the details of the translation are recorded in the *Letter of Aristeas*. This mysterious *Letter* was written in about 130 BC by an anonymous Jew. It carries an eyewitness account of the translation of the *Septuagint* known as *The Legend of the Septuagint*. As the *Letter of Aristeas* was written about one and a half century after the making of *Septuagint*, it is difficult to determine whether the statement about the

① 希伯来人、以色列人和犹太人大体上指的是同一个民族,是该民族的不同历史时期有不同的叫法。现今使用时也有一些约定俗成的惯例:希伯来主要用于称其语言、文学;以色列多用于与政治、历史有关方面;犹太则指其民族和宗教。

② 《圣经·但以理书》。

③ 《圣经·以斯拉书》。

④ 阿拉姆语;又译为亚兰语、亚拉姆语、阿拉米语、阿拉美语,是闪米特语族的一种语言,有 3000 年的历史,是《圣经·旧约》中《以斯拉书》及《但以理书》所用的语言。

⑤ 希腊化时期:指公元前 4 世纪末至公元 1 世纪初希腊文化向东方传播以及与东方文化交流的时期,又称“泛希腊时期”。这一时期的希腊化促进了东西方宗教的融合及世界宗教和中东文明圈的形成。

⑥ 托勒密王朝:是在马其顿君主亚历山大大帝死后,其将军托勒密一世所开创的一个王朝,统治埃及和周围地区,历时 275 年。亚历山大港是托勒密王朝首都,也是当时希腊化世界的重要文明中心以及贸易枢纽。