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The Turns of Translation Studies

Mary Snell-Hornby

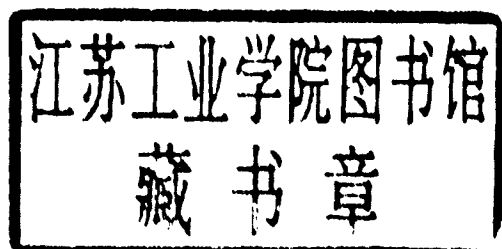
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The Turns of Translation Studies

New paradigms or shifting viewpoints?

Mary Snell-Hornby

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John Benjamins Publishing Company

Amsterdam/Philadelphia



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Library of Congress Cataloging-in-Publication Data

Mary Snell-Hornby

The Turns of Translation Studies : New paradigms or shifting viewpoints? /

Mary Snell-Hornby.

p. cm. (Benjamins Translation Library, ISSN 0929-7316 ; v. 66)

Includes bibliographical references and indexes.

1. Translating and interpreting--Research--History.

P306.5.S64 2006

418/.02072--dc22

2006045870

ISBN 90 272 1673 8 (Hb; alk. paper)

ISBN 90 272 1674 6 (Pb; alk. paper)

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John Benjamins Publishing Co. · P.O. Box 36224 · 1020 ME Amsterdam · The Netherlands
John Benjamins North America · P.O. Box 27519 · Philadelphia PA 19118-0519 · USA

Preface

When I was asked by John Benjamins a few years ago whether I would consider presenting the book *Translation Studies. An Integrated Approach* (1988, 1995²) in a third revised edition, I spontaneously answered that I would rather write a completely new book. So much had meanwhile changed in Translation Studies that a revision would even then have been completely inadequate. Up to the mid-1980s, when the volume was compiled, the study of translation was still widely seen as a concern of either linguistics or literary studies, and my “integrated approach” set out to overcome the divisions between them and to present Translation Studies as an independent discipline. The response to that volume indicates that it served its purpose.

Seen from today’s viewpoint, it seems that most accounts of the study of translation in those years were one-sided or fragmentary, mainly because what have meanwhile proved to be seminal works were often barely accessible: the conference papers of James Holmes are an outstanding example. In the meantime the discipline now institutionalized as Translation Studies has branched out in several directions, and a new perspective is needed to do it justice. This present book sets out to offer a critical assessment of such developments, concentrating on the last twenty years and focussing on what have turned out to be ground-breaking contributions (new paradigms) as against what may be seen in retrospect to have been only a change in position on already established territory (shifting viewpoints). Obviously, the borders are hazy (as in the earlier book we shall be thinking in terms of prototypes and not in rigid categories), and much is controversial, depending on the viewpoint of the scholar or reader: my aim is to stimulate discussion and to provoke further debate on the current profile and future perspectives of Translation Studies.

While endeavouring to view the discipline in the broad international perspective of today, I am aware that my viewpoint is a European one, and that any conclusions must by necessity be relative. The same however goes for any study of such a complex subject, even those which claim general – or global – validity. And here the use of English as a world-wide language of publication presents problems: there has been a disquieting trend in recent years for English to be used, not only as a means of communication, but also as part of the object of discussion (see 4.2.3). English publications frequently have a clear Anglo-American bias, and

what are presented as general principles of translation sometimes prove to be limited to the area under discussion and to be caused by the specific status of English (cf. 4.3). Conversely, contributions written in languages other than English and on topics outside Anglophile interests tend to be ignored or over-simplified. The same goes for schools of thought or even entire traditions. After living and working in German-speaking countries for over forty years, I have become very aware of the complexity and wealth of the German tradition in translation over the centuries, also of the part played by the German-speaking scientific community in Translation Studies over the last twenty years, and of how inadequately all this is treated in the English-speaking Translation Studies debate. The only work I have read in English which does justice to the historical German tradition is André Lefevere's 1977 volume *Translating Literature. The German Tradition from Luther to Rosenzweig*, which is taken here as our starting-point. No discipline (or school of thought or individual scholarly investigation) arises in a vacuum, and it is often overlooked that much of the new paradigm of Translation Studies was (re)oriented against the older tradition (two names, Friedrich Schleiermacher and Walter Benjamin, were to be rediscovered in the US debate via English translation). A similar fate has befallen much work written in German – and languages other than English – over the last twenty years: when included in the English-speaking discussion, it is often over-simplified or the selection is limited to isolated work which happens to be available in English translation. This present profile of Translation Studies aims at correcting that deficit and will highlight such contributions alongside those more familiar through English publications. Every effort is made to situate all contributions in their specific historical or cultural context, and as far as possible the scholars concerned are cited in direct quotation, where necessary alongside the English translations (these, unless otherwise indicated, are mine).

This book is envisaged as a continuation of *Translation Studies. An Integrated Approach* (1988, 1995²) in that various issues are taken up from there, expanded and traced in their later development. Some sections take up topics and use material I have published elsewhere, but set out to bring it up to date with present developments. The book addresses a broad international readership of students, teachers and anyone generally interested in this challenging discipline, and it is written in a style of English that, as far as possible, attempts to be jargon-free and accessible for the non-specialist.

Many of the ideas presented here go back to long discussions made possible by inspiring and dedicated colleagues, mainly in institutions they themselves have created or events they organized: Susan Bassnett and colleagues at the Centre for Translation and Comparative Cultural Studies, University of Warwick (with many outstanding conferences and seminars); Justa Holz-Mänttari and colleagues from the Institute of Translation Studies, University of Tampere; Heidemarie Salevsky

and her research seminars at the Humboldt University of Berlin; Christina Schäffner and her CILS seminars at Aston University Birmingham – to name but a few. My thanks go to them all, also to all those scholars who, before the days of sponsored and funded exchange, came to Vienna for our “Translation Summits” (notably Hans Vermeer, Paul Kussmaul and Hans Hönig) – leading to the foundation of the European Society for Translation Studies in 1992. Thanks too to Michaela Wolf for many hours of animated and stimulating discussion, to Mira Kadrić, here for help with the index, but especially for her loyal support through difficult times, to my former students of the University of Vienna, whose research is documented here – and then of course to Tony Hornby and Astrid, for all these years of patience, help and understanding.

And finally, my sincere thanks go once again to John Benjamins Publishing Company for their efficient and friendly cooperation.

Mary Snell-Hornby
Vienna, December 2005

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Introduction

In September 2003 I attended the 11th Congress of the Latin American Association for Germanic Studies in Brazil. It lasted seven days in all and was held in three different places: the first three days with the ceremonial opening, several plenary lectures, panel discussions and papers in ten different sections, were spent at the University of São Paulo, the next two days, with more plenaries and panel discussions, at the historic colonial town of Paraty, birthplace of Julia da Silva-Bruhns, the mother of Heinrich and Thomas Mann, and it was concluded – with a final panel discussion, reports on the sections and closing lectures – in the imperial city of Petrópolis, where the Austrian writer Stefan Zweig lived for several months before taking his life in February 1942. It was a so-called *Wanderkongress* or “travelling congress”, the idea being taken from *Wilhelm Meisters Wanderjahre* (*Wilhelm Meister’s Travels*), the masterpiece Goethe wrote towards the end of his life, a work committed to social and technological progress, education reform, and a world no longer centred round Europe. The conference languages were Portuguese, German and Spanish. The general assessments made during the section reports and the closing lectures in Petrópolis were impressive: it was agreed that the Congress had broken new ground, above all through the perspectives gained by its interdisciplinary, intercultural approach. This was shown partly in the topics of some of the sections, such as “Literature and media” or “The challenge of Sigmund Freud – his works in translation” or “Discourses on megacities in a global context”, but also in the new insights emerging from the links between Germanic Studies and Latin America: the despair of Stefan Zweig, for example, led to discussions on the “Transnational Holocaust discourse” and from there to the Latin American experience of dictatorship, as shown in the Memorial Park for the *desaparecidos* in Buenos Aires or in sculptures by a Colombian artist expressing the tragedy of civil war. All in all, as was observed in the concluding lecture, Germanic Studies has moved from its dogmatic, monolithic standing where German was the great language of scholarship and science, to a more relative but fruitful position among the plurality of languages and cultures in the globalized world of today with its need for international and intercultural dialogue.

This assessment was definitely justified, and indeed both the positions represented and the material dealt with at the Congress were a far cry from what I once had to assimilate for a British degree in German Language and Literature in the

early 1960s (half of which was devoted to historical linguistics), and also from what was offered at German and English departments in Vienna and Munich later in the 1960s (primarily mainstream dogmas on canonized texts). But many of the insights and viewpoints which were acclaimed at the Brazilian Congress as being so innovative were for me actually not unfamiliar, as they have for many years been perspectives we have adopted in Translation Studies: the concept of intercultural communication, for example, the unlimited possibilities arising from interdisciplinary cooperation, the interweaving of discourse and cultural factors, and the relativity of all discourse to its immediate situation in time and place and its reception by a target audience. The motto of the Congress was “Blickwechsel” in its double meaning of “exchange of glances” (as in intercultural dialogue) and “change in viewpoint” (as in the shifting perspectives of interdisciplinary research). It is an unusually apt image to apply to any kind of translation, which always involves a *Blickwechsel* in both its senses and is hence always relative to the author, reader or situation concerned. Beyond that, it also seems highly appropriate for the new discipline of Translation Studies, which, in the fifty years of its development and in the many countries throughout the world where it has been established, has experienced innumerable “exchanges of glances” (including their intensified mode of clashing opinions) and changes of viewpoint, these varying from minor adjustments in familiar concepts to the presentation of completely new paradigms.

The topos of paradigms and progress was taken up by Hans Vermeer in his keynote lecture at the Translation Studies Congress in Vienna in 1992 with reference to the history of translation theory which, he felt, showed little progress:

But what is progress? It is not a well-defined term in science. I can think of 3 types of “progress”: the straightforward leap to a new idea or point of view, the extreme case which Kuhn (1970) called a paradigmatic change; the “peripatetic” spiral, which after many repetitions gets more or less away from its starting point; and ultimately the perfect circle, which undoubtedly is a movement, a going-on, peripatetically, but only to lead back to the very same question. (And it is hardly consoling to note that there are several circles side by side which differ in their respective starting points and therefore in their points of arrival.)

There also seems to be a fourth type of progress. I mean the one which looks like a zigzagging spiral, advancing so to speak by leaps and bounds but at the same time going round in a circle, wasting a lot of breath and energy in fruitless repetitions, but ultimately managing to come to a conclusion some distance away from its starting point. (1994: 3–4)

Inspired by the conclusions of the Brazilian Congress on Germanic Studies (as against my memories of the 1960s), I started to trace the path of the young discipline of Translation Studies, following spirals, both peripatetic and zigzagging, and

trying to identify what can be seen today as the “leaps” to a new paradigm. It soon became clear however how much was embedded in a complex historical development, how much depended on the language, affiliation and country of the individual researcher, and how much merely embroidered on statements that had already been made many years before. And yet, because times change, ideas and viewpoints usually take on a new relevance in their new historical context. With all this in mind, the idea for this book took shape.

The following chapters set out to offer a critical assessment of the discipline of Translation Studies over the last twenty years, not in the form of a general introduction, but by sketching a profile, highlighting what can now be assessed as groundbreaking contributions leading to new paradigms. While trying to see the discipline in the broad international perspective of today, I am aware that any conclusions must by necessity be relative to the viewpoint of someone working in Europe.

Even from a non-European perspective however, there is a broad consensus that many basic insights and concepts in Translation Studies today go back to the German Romantic Age, which forms our historical starting point. In Chapter 1 the path is traced from great precursors such as Goethe, Schleiermacher and Humboldt, then Benjamin and Rosenzweig, situating their basic statements in their specific historical context (1.1) to the pioneers of today’s discipline, such as Levý, Nida and Reiss (1.2), as seen against the background of the crucial “pragmatic turn” in the 1970s (1.3). The work of James Holmes, who laid the foundation stone of the discipline with what now seem visionary powers, is discussed from today’s perspective in 1.4. Chapter 2 analyzes the major movements during what became known as the “cultural turn” of the 1980s, which enabled Translation Studies to emancipate itself from literary theory and linguistics, and led to the establishment of the independent discipline: Descriptive Translation Studies (2.1), the *skopos* theory (2.2) and the theory of translatorial action (2.3), which together produced the *Neuorientierung* in Germany, and the functional anthropophagic (or “cannibalistic”) approach in Brazil (2.4). The chapter closes with an overview of the 1980s in retrospect (2.5).

Chapters 3 and 4, the central chapters of the book, analyze major developments of the 1990s. Chapter 3 discusses Translation Studies as an interdiscipline that goes “beyond language” (3.1), concentrating on significant terms introduced or areas developed during the decade: Toury’s notion of norms and Chesterman’s concept of memes in their relation to translation ethics (3.1.1); non-verbal communication (3.1.2) and multimodal/multimedial translation as for stage and screen (3.1.3), with examples of texts and studies carried out during the 1990s. The section 3.2 discusses, again with examples, how Translation Studies has been “striking back” after the age of the “imperial eyes”, both in postcolonial translation (3.2.1) and in gender-based Translation Studies (3.2.2). The chapter closes with a

review of the various positions of the reader and the translator as reader (3.3), with illustrations from a study using an extremely productive model of translation critique (3.3.1). Chapter 4 deals with two essential turns within the discipline that took place during the 1990s. The first is a methodical one, resulting from the call for more empirical studies in the field of translation and interpreting (4.1). These led to the exploration of new areas, particularly in interpreting studies, such as court interpreting, community interpreting, sign language (4.1.1), but also in cognitive domains concerning the translation process (think-aloud protocols) and areas such as legal translation (4.1.2), and here individual studies will be discussed as examples. The second great turn was caused from without: globalization (4.2) and breath-taking advances in technology (4.2.1) were to create radical changes in the work of the translator, as exemplified here by the field of advertising (4.2.2). The role of English in this globalized world will be discussed, particularly International English as a lingua franca with regard to other languages and in its significance for translation (4.2.3). As an example of the latter, Venuti's plea for "foreignization" (a term adapted from Schleiermacher) will be analyzed, with reference to its relevance to languages and cultures other than English (4.3).

Chapter 5 takes a critical look at the state of the discipline at the beginning of the 21st century. On the one hand some tendencies are arising which seem to be retrogressive, such as the reappearance of views and linguistic concepts from the 1970s (5.1). On the other hand much progress has been made, and in 5.2 the various tendencies will be critically examined for genuine innovations. It transpires that Justa Holz-Mänttari's model of translatorial action, and indeed several important contributions to the *skopos* theory, have a potential as yet not recognized in English publications. The reasons seem to be that the theoretical work was published in German and in a style often difficult to penetrate even for native speakers. It is hoped that the study presented here will contribute towards giving this work the international attention it deserves, as has already been achieved with think-aloud protocols, another method which originated in Germany. The closing section (5.3) sketches some insights of Translation Studies which could profitably be adopted elsewhere. The final chapter 6 summarizes the conclusions and ventures a prognosis for the future.

The sheer quantity of publications in the field of Translation Studies, as Hans Vermeer has repeatedly pointed out, makes it impossible to cover everything. But I hope to have included those publications, coming from various countries and schools of thought, that have made a significant contribution to the turns of Translation Studies over the past two decades. It remains for the reader to pass judgement, and, thinking of Goethe's phrase cited at the beginning of the book, it is hoped s/he will judge with enjoyment.

CHAPTER 1

Translation Studies

The emergence of a discipline

In the introduction to *Translating Literature: The German Tradition from Luther to Rosenzweig* (1977), André Lefevere divides the representatives of great traditions, following the classification of Gerard Radnitzky (1970), into four groups: precursors, pioneers, masters and disciples. The precursors are those often “appointed *ex post* by members of the tradition” (Radnitzky 1970: 9): the main precursor of the German tradition of translation theory in this sense would be Martin Luther (1483–1546). The pioneers are those “polemically oriented on other intellectual traditions flourishing in the intellectual milieu. They formulate the raw program of the tradition and often they formulate its manifesto...” (Radnitzky 1970: 9): for Lefevere pioneers of the German tradition are the Leipzig literary theorist Johann Christoph Gottsched (1700–66), his two Swiss antagonists Johann Jakob Bodmer (1698–1783) and Johann Jakob Breitinger (1701–76), along with the dramatist and critic Gotthold Ephraim Lessing (1729–81) and the philosopher and critic Johann Gottfried Herder (1744–1803), “whose polemical orientation on the German past and the concept of history profoundly affected the tradition as a whole” (Lefevere 1977: 1). The masters are those who “carry out part of the program and their work sets the standard by means of which the disciples measure their success” (Radnitzky 1970: 9): for Lefevere masters of the German tradition of translation theory are the poet, dramatist and all-round genius Johann Wolfgang von Goethe (1749–1832), the theologian Friedrich Schleiermacher (1768–1834), the language scholar and educational reformer Wilhelm von Humboldt (1767–1835), the early Romantic poet Novalis (pen-name of Friedrich von Hardenberg, 1772–1801) and the Shakespeare translator August Wilhelm Schlegel (1767–1845), while the leading disciples include Walter Benjamin (1892–1940), Franz Rosenzweig (1886–1929) – and “many German theorists of literary translation writing today” (Lefevere 1977:1).

Lefevere’s book, which mainly consists of his own English translations, with commentaries, of the outstanding statements made by these leading personalities of the German tradition, concentrates on the the work of his “pioneers” and “mas-

ters". He is however fully aware of how intertwined many ideas of all four groups prove to be in retrospect:

It is important to be aware of the tradition *qua* tradition. Positions taken by certain theorists become fully intelligible only when read in comparison with (or contrasted with) statements made by their predecessors. Thus Schleiermacher's well-known maxim that the translator should either leave the reader in peace and move the author towards him, or *vice versa*, appears first in Bodmer, and then in Goethe, whereas Benjamin's essay "The Task of the Translator", much glorified in an Anglo-Saxon world ignorant of the ramifications of the German tradition in translating literature, turns out to be an elaboration on certain thoughts to be found in Herder, Goethe, Schleiermacher, and Schopenhauer. (Lefevere 1977: 2)

1.1 Great precursors

Continuing from there Lefevere categorizes the German translation scholars of his day simply as disciples, because the tradition as such, he maintains, has only been criticized internally, it has never been entirely refuted or overturned by a rival paradigm. From the viewpoint of German literary translation only, this may even still be true (cf. Kittel and Poltermann 1998, also Hohn 1998). Seen from today's international perspective of Translation Studies as a whole however, Lefevere can be said to have presented a survey of great precursors in a field of scholarship which in the 1970s was already opening up into a new discipline with a separate identity of its own. But the call for such a discipline actually goes back to the early years of the 19th century and can already be heard from the ranks of Lefevere's "masters": in 1814 Friedrich Schleiermacher, the first Dean of the Faculty of Theology at the newly founded Humboldt University in Berlin, published an essay with the following observations:¹

Ueberall sind Theorien bei uns an der Tagesordnung, aber noch ist keine von festen Ursätzen ausgehende, folgegleich und vollständig durchgeführte, Theorie der Uebersetzungen erschienen; nur Fragmente hat man aufgestellt: und doch, so gewiß es eine Alterthumswissenschaft gibt, so gewiß muß es auch eine Uebersetzungswissenschaft geben. (cit. Salevsky 1994: 159)

(Everywhere theories are the order of the day with us, but up to now no one has provided a theory of translation that is based on solid foundations, that is logically developed and completely worked out – people have only presented fragments.

1. Friedrich Schleiermacher: „Alte Literatur. Ueber die Farbengebung des Alterthümlichen in Verdeutschung alter klassischer Prosa (Veranlasst durch Lange's Uebersetzung des Herodot. Berlin 1812 bis 1813)“, published under the pen-name "Pudor" in the journal *Die Musen*, edited by Friedrich Fouqué and Wilhelm Raumann (1814, p. 104).

And yet, just as there is a field of scholarship called Archaeology, there must also be a discipline of translation studies.)

Such “fragments” must have included the age-old dichotomy of word and sense, faithful and free translation that goes back to Cicero and Horace (see Snell-Hornby 1988: 9–11, Robinson 1998 and 1998a), also A.W. Schlegel’s Romantic concept of translation based on his own translations of Shakespeare’s plays, which sought to be both faithful and poetic, hence to combine fidelity to the source text on the one hand with creative transformation as required by the target-text readership on the other (Kittel and Poltermann 1998: 423). In Germany the early years of the 19th century witnessed an outstanding intellectual exchange in the field of translation, and drawing on these debates, Schleiermacher presented his own concept of translation in his celebrated lecture “Ueber die verschiedenen Methoden des Uebersetzens” (On the different methods of translating), delivered on 24th June 1813 to the Royal Academy of Sciences in Berlin (cit. Störig 1963). For a reader of today, almost two hundred years later, the text, with its exalted imagery and long convoluted sentences, may seem in one sense distant and antiquated. Some of it however sounds strangely familiar, such as the distinction between “das eigentliche Uebersetzen” (“genuine translation”) and “das bloße Dolmetschen” (“mere interpreting”), whereby the latter here refers to both oral and written translation of everyday business texts. For Schleiermacher this was a “mechanical activity”, maybe worthy of mention, but not of extensive scholarly attention. Within the field of “genuine translation” he made a further distinction between “Paraphrase”, generally of scholarly and scientific texts, and “Nachbildung” (“imitation”), which usually applies to literary works of art. From today’s perspective his explanation of the difference between these two types of translation is striking:

Die **Paraphrase** will die Irrationalität der Sprachen bezwingen, aber nur auf mechanische Weise. (...) Der Paraphrast verfährt mit den Elementen beider Sprachen, als ob sie **mathematische Zeichen** wären, die sich durch Vermehrung und Verminderung auf gleichen Werth zurückführen ließen (...) Die **Nachbildung** dagegen beugt sich unter der Irrationalität der Sprachen; sie gesteht, man könne von einem Kunstwerk der Rede kein Abbild in einer anderen Sprache hervorbringen, das in seinen einzelnen Theilen den einzelnen Theilen des Urbildes genau entspräche, sondern es bleibe (...) nichts anders übrig, als ein Nachbild auszuarbeiten, **ein Ganzes**, aus merklich von den Theilen des Urbildes verschiedenen Theilen zusammengesetzt, welches dennoch **in seiner Wirkung jenem Ganzen so nahe komme**, als die Verschiedenheit des Materials nur immer gestatte. (Störig 1963: 45–6, emphasis added)

(**Paraphrase** strives to conquer the irrationality of languages, but only in a mechanical way. (...) The paraphrast treats the elements of the two languages as if they were **mathematical signs** which may be reduced to the same value by means

of addition and subtraction (...). **Imitation**, on the other hand, submits to the irrationality of languages; it grants that one cannot render a copy – which would correspond to the original precisely in all its parts – of a verbal artefact in another language, and that (...) there is no option but to produce an imitation, a **whole** which is composed of parts obviously different from the parts of the original, but which would yet in its effects come as close to that whole as the difference in material allows. Lefevere 1977: 73, emphasis added)

With these statements Schleiermacher is already focussing on the distinction between translating literature and translating scientific language. Even though he describes both the “mere interpreting” of everyday business texts and the “paraphrasing” of scientific texts as “mechanical”,² he was probably the first scholar to distinguish clearly between *Übersetzen* and *Dolmetschen* (cf. Salevsky 1992: 85), and the latter at least has a place in his conceptual world. His reference to the elements of languages as “mathematical signs” – a barb at theories of Gottsched (the “paraphrast”) and Leibniz – can from today’s viewpoint even be seen to anticipate concepts of structural linguistics, terminology and machine translation. For works of literature on the other hand, his “imitation” represents a holistic approach, which a hundred years later was to be developed in Gestalt psychology (Wertheimer 1912) and towards the end of the 20th century played a significant role in European Translation Studies (cf. Paepcke 1986, Stolze 1982, see too Snell-Hornby 1988: 29).

However, Schleiermacher is currently known above all for the central maxim of his academy lecture on the “roads” open to the translator:

Meines Erachtens giebt es deren nur zwei. Entweder der Uebersetzer lässt den Schriftsteller möglichst in Ruhe, und bewegt den Leser ihm entgegen; oder er lässt den Leser möglichst in Ruhe, und bewegt den Schriftsteller ihm entgegen. Beide sind so gänzlich von einander verschieden, dass durchaus einer von beiden so streng als möglich muss verfolgt werden, aus jeder Vermischung aber ein höchst unzuverlässiges Resultat nothwendig hervorgeht, und zu besorgen ist, dass Schriftsteller und Leser sich gänzlich verfehlen. (Störig 1963: 47)

(In my opinion there are only two. Either the translator leaves the author in peace, as much as possible, and moves the reader towards him; or he leaves the reader in peace, as much as possible, and moves the author towards him. The two roads are so completely separate from each other that one or the other must be followed as closely as possible, and that a highly unreliable result would proceed from any mixture, so that it is to be feared that author and reader would not meet at all. Lefevere 1977: 74)

2. Vermeer (1994a:166) points out that Schleiermacher uses the word *mechanisch* in the sense of “practical, goal-directed” as opposed to the aesthetic quality of fine arts.

Schleiermacher himself offered no definite terms to designate these two methods, which are now known in German as *Verfremdung* and *Entfremdung*, and have recently gained recognition in the English-speaking scientific community as *foreignization* and *domestication* (see 4.3 below). While he appears to be offering an alternative (*either/or*), Schleiermacher makes it clear during the course of his lecture that he far prefers the first course, and he is categorical in ruling out anything like a compromise. To be able to “move” the reader towards the author (a few lines later specified as “Roman”, so the “movement” is not only across languages but back in time), the translator can of course translate word for word “like a school-boy”, but Schleiermacher recommends creating a language which has been “bent towards a foreign likeness” (Lefevere 1977: 78–79) – “einer fremden Aehnlichkeit hinübergebogen” (Störig 1963: 55) – hence “bending” the target language to create a deliberately contrived foreignness in the translation, particularly through the use of archaisms. Such a language was used by Schleiermacher himself in his translations of Plato, and by the poet Friedrich Hölderlin (1770–1843) in his German versions of Sophocles and other Greek poets. While the topic of a special sub-language for use in translation, as attributed to Schleiermacher, was to be taken up again repeatedly over the following two hundred years, as in Victorian England (see Bassnett 1980/2003: 70–74), in Germany of the 1920s (see discussion of Benjamin and Rosenzweig below), and finally by Venuti in the 1990s, the maxim on the relationship between author, reader and translator was not Schleiermacher’s invention. It was at face value an elaboration of the maxims presented by Goethe, himself a prolific and enthusiastic translator (e.g. of Benvenuto Cellini, Voltaire, Euripides, Racine and Corneille), during his commemorative address for Christoph Martin Wieland, who died in 1813:

Es gibt zwei Übersetzungsmaximen: die eine verlangt, dass der Autor einer fremden Nation zu uns herüber gebracht werde, dergestalt, dass wir ihn als den Unsrigen ansehen können; die andere hingegen macht an uns die Forderung, dass wir uns zu dem Fremden hinüber begeben und uns in seine Zustände, seine Sprachweise, seine Eigenheiten finden sollen. Die Vorzüge von beiden sind durch musterhafte Beispiele allen gebildeten Menschen genügsam bekannt. Unser Freund, der auch hier den Mittelweg suchte, war beide zu verhindern bemüht, doch zog er als Mann von Gefühl und Geschmack in zweifelhaften Fällen die erste Maxime vor. (cit. Tgahrt 1982: 270)

(There are two maxims in translation: one requires that the author of a foreign nation be brought across to us in such a way that we can look on him as ours; the other requires that we should go across to what is foreign and adapt ourselves to its conditions, its use of language, its peculiarities. The advantages of both are sufficiently known to educated people through perfect examples. Our friend, who