

Acknowledgements

 <https://doi.org/10.1075/btl.104.01ack>

Pages xi–xii of

On Translator Ethics: Principles for mediation between cultures

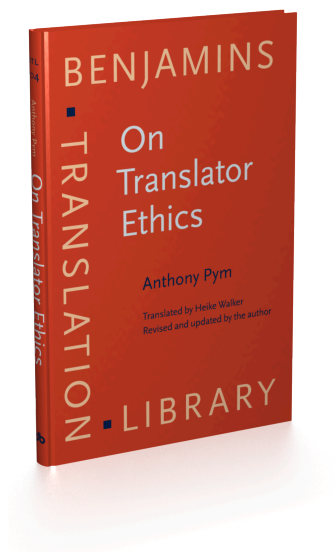
Anthony Pym

[Benjamins Translation Library, 104] 2012. xii, 185 pp.

© John Benjamins Publishing Company

This electronic file may not be altered in any way. For any reuse of this material written permission should be obtained from the publishers or through the Copyright Clearance Center (for USA: www.copyright.com).

For further information, please contact rights@benjamins.nl or consult our website at benjamins.com/rights



Acknowledgements

My first thanks go to Heike Walker, who rendered the French version of this text into beautiful Canadian English and whose good work I have trodden over with far too many subsequent additions and revisions, for which my sincere apologies.

I would like to thank all those who have helped me in this work over the years, especially Jean-René Ladmiral, who was welcoming both before and after the seminar in Paris, and Armin Paul Frank, who opened up several paths for the Schleiermacher text. I have fond memories and great respect for Nicholas Tertulian, whose seminars on German philosophy I attended as a doctoral student in Paris in the 1980s. Professor Tertulian introduced me to the story of Sperthias and Bulis in its German context and, more profoundly, led me to Lukács. My gratitude also goes to some invaluable intermediaries: to Debbie Folaron for the news from Quebec, and Kyriaki Kourouni for checking Herodotus. The basic research for the original French version of this book would not have been possible without the financial assistance of a research grant from the Humboldt Foundation in 1992–94 and the hospitality of the Special Research Center on Literary Translation at Göttingen University in Germany. The English translation of the text has benefited from the support of the Nida Institute for Biblical Scholarship, particularly Phil Towner, Charles Houser, James Maxey, and Eric Yost. In recognition of that support, I have been pleased to add a chapter on the work of the Bible scholar and translation theorist Eugene Nida, although I hasten to add that the Nida Institute has made no request for that chapter and has in no way attempted to influence the nature of my work (no doubt much to the chagrin of a few conspiracy theorists). Invaluable critical comments have been received from the Nida Institute, Yves Gambier, and the various reviewers of the French version of this text (mentioned in the Introduction). The criticisms have been well received, even when profound disagreements remain – I have given plenty of criticism in my time, and freely accept the same, in the spirit of intellectual debate.

I am grateful to the following people and institutions for the various permissions that have enabled this book:

- To Artois Presses Université for generously assigning the translation rights to me.

- To the journal *Translation and Literature* and particularly Stuart Gillespie for permission to reproduce parts of my text “Schleiermacher and the Problem of *Blendlinge*,” reworked here as the “update” to Chapter 1.
- To the Università per stranieri di Siena and LIT Verlag for permission to reproduce parts of my paper “The translator as non-author, and I am sorry about that” (Pym 2010b), reworked here as the beginning of Chapter 3.
- To the journal *Localisation Focus* and the Centre for Next Generation Localisation (CNGL) for permission to reproduce Figure 1 “Possible localization workflow integrating paraprofessional translators,” from Carson-Berndsen et al. (2010: 60).
- To Christian Balliu and Jean-Marie Van Der Meerschen at Éditions du Hazard, Brussels, for permission to reproduce parts of my paper “All things to all people. On Nida and involvement” (Pym 2009a), which has become the basis of Chapter 5.
- To Ahmad Ayyad for permission to reproduce parts of the analysis of the Roadmap for Peace translations (Ayyad and Pym 2012).
- To John Benjamins Publishing for permission to reproduce Figure 2 “Comparison of translation and language learning as transaction costs over time,” from Pym 2004b.

The opinions expressed in this book are evidently my own, and do not reflect the views of the people or institutions mentioned above.