Benjamins Translation Library
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Notes

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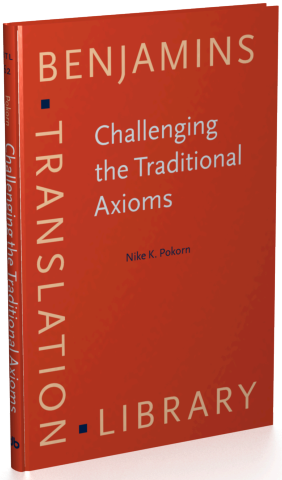

Pages 147–148 of
Challenging the Traditional Axioms: Translation into a non-mother tongue
Nike K. Pokorn
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Notes

1. The term is taken from the book *Linguistic Imperialism*, in which Robert Phillipson makes a distinction between the core English-speaking countries, like the UK, USA, Canada, Australia and New Zealand, and peripheral English-speaking countries, which require English as an international link language (e.g. Japan, Slovenia; also known as EFL, or English as a Foreign Language countries), and countries on which English was imposed in colonial times (e.g. India, Nigeria; also known as ESL, or English as a Second Language countries) (Phillipson 1992: 17).

2. Similarly vague is the term "non-native speaker". Some researchers (for example, William D. Davies & Tamar I. Kaplan 1998) use the term "non-native speaker" for learners of a foreign language and exclude all those non-native speakers who do not learn the language in language classes but are immersed in the new linguistic community, for example immigrants. The results of such studies, for example on the grammaticality judgements of L2 learners, are not valid for all non-native speakers, but only for those who learned the foreign language in classrooms.

3. David Crystal adds that here Chomsky focusses on syntax and phonology only and ignores vocabulary development, which never concludes in childhood (Crystal in Paikeday 1985: 71).

4. "Since languages express cultures, translators should be bicultural, not bilingual" (Lefevere & Bassnett 1990: 11).

5. "Seine [a translator's] erste Regel muß sein, sich wegen des Verhältnisses, in dem seine Arbeit zu einer *fremden Sprache* steht, nichts zu erlauben was nicht auch jeder ursprünglichen Schrift gleicher Gattung in der *heimlichen Sprache* erlaubt wird" (Schleiermacher 1985: 322; emphasis added).

6. "The poet translator creates the main source of influence, which is the text he or she creates *in his or her own language*" (Barnstone 1993: 109; emphasis added).

7. "Through the foreign language we renew our love-hate intimacy with our mother tongue" (Johnson 1985: 142).

8. "Translation plays out in the open the 'everyday frustrations' of writing, projecting them into an external form. We transfer our frustrations to the mother tongue [. . .]" (Simon 1996: 94).

9. "Some of the most persuasive translations in the history of the metier have been made by writers ignorant of the language from which they were translating (this would be so notably where rare, "exotic" languages are involved)" (Steiner 1992: 375).

10. The first one to use the word in that sense was Eugen Wolff in 1886.

11. There exists also a manuscript version by Anthony Klančar, entitled *House of Our Lady of Mercy*. But since in this study translations are defined functionally, i.e. as texts presented or regarded as translations within the target culture (see Toury 1980: 37, 43–45, 1985: 20, 1995: 32), then manuscripts with which a target audience did not come into contact fall outside the definition [and are thus excluded from consideration].

12. Cankar wrote to his cousin: "One passage I would not have written again, it is unnecessary and ambiguous. That is why I prohibited those pages in the Russian and Czech translations. But let those pages stay in Slovene! Because Slovene flag-wavers, tail-coated philistines and hackney drivers are eager for scandal, let them have it then!" (Iz. Cankar 1960: 9–10).

13. All emphases are mine.

14. All literal translations are mine.

15. By Kenneth Grahame (1859–1932), first published in 1908.