

- Rubin, Stan Sanvel and Earl G. Ingersol, eds. "A Conversation with Rita Dove." *Black American Literature Forum* 20:3 (Fall 1986): 227-240.
- Sarup, Madan. *Identity, Culture and the Postmodern World*. Ed. Raja Tansneem, fwd. Peter Brooker. Edinburgh UP, 1996.
- Taleb-Khyar, Mohamed B. "An Interview with Maryse Condé and Rita Dove." *Callaloo: A Journal of African American and African Arts and Letters* 14:2 (Spring 1991): 347-366.
- Vendler, Helen. *The Given and the Made: Recent American Poets*. London: Faber and Faber, 1995.

## Tipsa Dina elever om Tyska A (20 poäng) i Innsbruck

HT 2000 startar Tyska institutionen vid Göteborgs universitet en 20-poängskurs i tyska som är förlagd till Innsbruck, Österrike.

Den kontrastiva undervisningsdelen tillgodoses under 6 veckor i inledningsskedet av svensk universitetslärare i Innsbruck. Övrig tid deltar studenterna i den reguljära av österrikiska universitetslärare ledda undervisningen samtidigt som kontakter med de svenska lärarna upprätthålls med IT. Deltagarantalet är maximerat till 20.

Har Du elever, som avser att studera tyska, bör Du inte försitta tillfället att informera dem om denna enastående studiemöjlighet, där den interkulturella upplevelsen och tillväxten av den praktiska språkfärdigheten är en naturlig följd av en studievistelse i tyskspråkig miljö.

Institutionen planerar för en fortsättningskurs Tyska B förlagd till Innsbruck.

**För vidare upplysning ring Bengt Sandberg eller Martin Todtenhaupt  
vid institutionen för tyska och nederländska i Göteborg,  
tel 031-773 45 85, 45 89 eller 45 87.**

## MALL STÅLHAMMAR

### Books on Literary Translation

#### Survey review

Docent Mall Stålhammar, engelska institutionen, Göteborgs universitet, medverkade i förra numret av *Moderna Språk* med en översiktsrecension av böcker i stilistik. Hon fortsätter här med en genomgång av aktuell litteratur inom ett annat av sina specialområden, översättning.

#### Books reviewed:

*Gentzler, Edwin, Contemporary Translation Theories*. London and New York: Routledge 1993. 224 pp. ISBN 0 415 09172 1 (paper).

*Lefevere, André (ed.), Translation/History/Culture. A Sourcebook*. London and New York: Routledge 1992. 182 pp. ISBN 0 415 07697 8 (hardback). Price: GBP 50.

*Qvale, Per, Fra Hieronymus til hypertext. Oversettelse i teori og praksis*. Oslo: Aschehoug 1998. 334 pp. ISBN 82 03 22226 9 (hardback). Price NKR 298.

*Venuti, Lawrence, The Scandals of Translation. Towards an ethics of difference*. London and New York: Routledge 1998. 210 pp. ISBN 0 415 16929 5 (paper). Price: GBP 15.99.

*Venuti, Lawrence, The Translator's Invisibility. A history of translation*. London and New York: Routledge 1995. 353 pp. ISBN 0 415 11538 8 (paper). Price: GBP 17.99.

(All the books under review deal with *literary* translation – works on the translation of non-literary texts will be the subject of a forthcoming review.)

Like so many professional translators (cf the volume of interviews, articles etc in honour of the late Giovanni Pontiero, prize-winning translator of e.g. Saramago; Orero & Sager 1997), Per Qvale points out the gap between theory and practice: all too few practising translators analyse their own work in writing, and literary translation in particular is rarely taught or analysed. He attempts to remedy this state of affairs in *Fra Hieronymus til hypertext*, in his own words "en kåserende avhandling, med essayistiske innslag, tidvis analytisk, stundom digressiv, ibland slentrene, undertiden lössluppen", covering translation theory through the ages, selected linguistic theory, (including dips into any science that may have a bearing on language), as well as concrete translation, word processing and publishing problems. The result is indeed a rambling, occasionally amusing but equally often confusing book in search of a critical editor to cut, structure and organise the material. Significantly enough, the most rewarding sections are those on translation theory (divided between chapters I and VI), where subject matter and

chronology provide a structure to the analyses, which are often lucid and well written. Here, the overview of different equivalence concepts is a particularly good example of Qvale's analytical and pedagogical ability. The parts where Qvale appears in his professional capacity, giving examples of actual translation problems, and sharing the results of his various scientific speculations, unfortunately tend to veer into loose, loquacious, disorganised and disconnected passages.

In spite of its interesting material and occasionally thought-provoking passages, Qvale's book is something of a lost opportunity. Detached, critical editing might have turned it into that much needed work, a book on literary translation, for Scandinavian readers.

The source book *Translation/History/Culture* edited by the late André Lefevere, the grand old man of translation studies, contains the "most seminal texts produced over centuries of thinking about translation in Western Europe in Latin, French, German, and English", spanning roughly twenty centuries (106 BC-1931 AD) and shows indeed "a remarkable continuity of thinking about the translation of literature", whether due to selective processes over time (many familiar texts are included, the classics of translation studies, such as Cicero, St Jerome/Hieronymus, Luther, Chapman, Dryden, Pope, Schlegel, Herder, Goethe, von Humboldt, Schleiermacher, Carlyle, Rossetti, Arnold, Fitzgerald,) or the editor's own preferences. The volume is above all of historical interest; contemporary texts are to be published in the same series, Routledge Translation Studies. Swedish readers are fortunate in having Lars Kleberg's collection *Med andra ord*, including both classics – Goethe, Schleiermacher, Benjamin, Jakobson, etc. – and contemporary Swedish examples.

Against the background of the discussion of "domesticizing" vs "foreignizing" translation (cf Venuti below), these texts, all translated anew by Lefevere provide eminent examples of how the "normalizing" tendency of most current translations may lead to surprisingly homogeneous results, in this case striking similarities not only in twenty centuries' thoughts but also in their wording.

Source books like those mentioned above can be profitably combined with surveys of theories, providing the necessary background and context for the original texts, which often consist of only extracts. Edwin Gentzler's *Contemporary Translation Theories* contains both historical overviews of the main movements in contemporary translation theory and comments on their cultural contexts. He provides detached, critical analyses of major works, revealing their internal relationships and underlying assumptions in clear, well organised presentations of different movements. Despite the sometimes enigmatic nature of some of his material, Gentzler maintains a refreshing clarity in his own language.

The material is organised along geographic and chronological lines, spanning the latter half-century. Among the writers included are I.A.

Richards, Pound, Nida, Chomsky and Frederic Will in the USA; Wilss, Reiss and Vermeer in Germany; Even-Zohar and Toury in Israel. Movements such as Russian/Czech Formalism, Deconstruction, and, in particular the emergence of Translation Studies in Belgium and Gentzler's home country the Netherlands, are briefly presented, with strongly sympathetic readings of Derrida and suggestions for future incorporation of similar views in translation studies worldwide.

Together with a suitable source book, or a selection of longer extracts, this book can provide translation students with a theoretical background and perhaps also fuel the literary discussions advocated by so many translation theorists – and so few literary critics.

In both *The Translator's Invisibility* and *The Scandals of Translation*, Lawrence Venuti, professor of English (Temple Univ. Philadelphia) and professional translator, argues against the predominant Anglo-American tendency to favour "fluent", "transparent" translation, a "domesticating" tendency that contributes to the "invisibility" of translations and translators alike. Instead of the familiar principle of aiming for translation-to-be-taken-for-original, Venuti advocates the "remainder", a term borrowed from the French philosopher J-J Lecercle, here denoting deviations from current norms in the target language: colloquialisms, different registers, archaisms, etc., should be used in order "to promote cultural innovation as well as the understanding of cultural difference by proliferating the variables within English".

The first and larger volume of these two presents historical examples of how the actual choice of texts, as well as translations, can contribute to strengthen the hegemony of prevalent norms, or act in the creation of cultural identities. Examples include the neoclassic heroic couplet (Denham as an ideal to be emulated); the translator as actor on the political scene (Schleiermacher's contributions to the creation of a German identity); different versions of Homer (the debate between Newman and Arnold); a detailed case history (nearly 100 pages, including psychologizing comments) of a contemporary translator's life and work (Paul Blackburn's work on Provençal texts), and finally Venuti's own attempts to practise his theories, by selecting an experimental Italian poet (foreignizing choice) for an exercise in "resistancy".

Underlying both Venuti's books is "a political agenda that is broadly democratic: an opposition to the global hegemony of English", including dominating Anglo-American text forms: "I prefer to translate foreign texts that possess minority status in their cultures, a marginal position in their native canons – or that, in translation, can be useful in minoritizing the standard dialect and dominant cultural forms in American English" – a decision that does not necessarily cohabit well with "democratic" ideals (as seen in less sophisticated reactions to his applications of "remainder" techniques in his own translations). To a non-American reader, many of his observations,

conclusions and ideas seem surprisingly naive and ethnocentric – the Bible's words about the mote and the beam often come to mind.

In spite of his focus on linguistic choice, Venuti's views on linguistics are characterized by sweeping formulations, in over-simplified presentations of linguistic approaches: translation is said to be "theorized on the model of Gricean conversation", and these "Gricean pacific maxims" are seen as the root of all evil, in contrast to the philosophers Deleuze and Guattari's "agonistic concept of language" which is taken to support the "remainder" seen as a threat to Gricean maxims.

Venuti's books overlap to a great extent, both in their overriding ideas and sometimes in actual wording (even some of the historically oriented material reappears in the later book). Of the two, the later volume is more clearly focused, with more explicitly formulated political aims (and less ambiguous terminology) and thus more useful in a corresponding debate about translation strategies in smaller nations. In countries where the proportions of translated literature far exceed Venuti's American figures (2-4%), and where several languages may contend for resources, other issues may be of more immediate interest. It would also be valuable to compare financial and legal conditions between different countries, their publishing practices, etc. Greta Hjelm-Milczyn's presentation of the early history of literary translation in Sweden, "*Gud nåde alla fattiga översättare...*" has laid the foundations; a compilation and presentation of more recent material would be extremely valuable for a discussion of conditions for translation and translators in the Scandinavian countries, especially now that different financial resources are contributing to widening the gap between translators of different genres of text.

#### References

- Hjelm-Milczyn, Greta. 1996. "*Gud nåde alla fattiga översättare...*". *Glimtar ur svensk skönlitterär översättningshistoria*. Stockholm: Carlssons. 416 pp. ISBN 91 7203 087 9.
- Kleberg, Lars (ed.). 1998. *Med andra ord. Texter om litterär översättning*. Stockholm: Natur och Kultur. 344 pp. ISBN 91 27 07249 5.
- Orero, Pilar & Juan C. Sager (eds.). 1997. *The Translator's Dialogue*. Giovanni Pontiero. Amsterdam/Philadelphia: John Benjamins. ISBN 90 272 1627 4.

## Fremdwörter in der deutschen Werbesprache am Beispiel zweier Slogankorpora

### 1. Zum Forschungsgegenstand

Der Anteil der *Fremdwörter* am deutschen Wortschatz – der Begriff wurde vermutlich von dem Philosophen und Puristen K. C. F. Krause (1781-1832) geprägt – ist gar nicht gering. Er beläuft sich in fortlaufenden Zeitungstexten beispielsweise auf 8-9%. Werden nur die Substantive, Adjektive und Verben gezählt, so steigt der prozentuale Anteil des Fremdworts sogar auf 16-17%. In Fachtexten liegt der Prozentsatz des Fremdworts meist noch höher. (Duden Fremdwörterbuch 1990:9f.)

Der Gebrauch eines *Fremdwortes* ist dann gerechtfertigt, wenn ein Sachverhalt mit deutschen Wörtern nur umständlich oder unvollkommen umschrieben werden kann, wenn man damit einen graduellen inhaltlichen Unterschied ausdrücken, die Aussage stilistisch variieren oder den Satzbau straffen will.

Es sollte aber überall da vermieden werden, wo Gefahr besteht, daß es der Hörer oder Leser, an den es gerichtet ist, nicht oder nur unvollkommen versteht, wo also Verständigung und Verstehen erschwert werden. Abzulehnen ist der Fremdwortgebrauch da, wo er nur zur Erhöhung des eigenen sozialen bzw. intellektuellen Ansehens oder zur *Manipulation* anderer angewendet wird. (Duden Fremdwörterbuch 1990:13)

Von besonderer Bedeutung für den Spracheinfluß des Englischen ist die große Zahl von Film- und Buchtiteln, *Werbeslogans*, Gerätebeschriftungen etc., die im Rahmen des Global Marketing gar nicht mehr übersetzt werden.

Mit diesen Erscheinungen nehmen strukturelle Einflüsse des Englischen auf das Deutsche in Morphologie, Satzkonstruktion, Phraseologie bzw. allgemein im Bereich der sogenannten "inneren Entlehnung" zu, und es ergeben sich zum Teil unbeabsichtigte Kontaminationen oder bewußte Sprachmischungen, wie sie typisch für den Bilingualismus sind. (Stötzl/ Wengeler 1995:263)

Viele englische Lehnwörter haben gegenüber ihren deutschen Entsprechungen den Vorteil der *Kürze* des Ausdrucks: z.B. Hobby/Steckenpferd, Lieblingsbeschäftigung; Fan/Liebhaber, Verehrer, Anhänger usw. Ein wei-