

ІСТОРІЯ ПЕРЕКЛАДУ

Методичні рекомендації до семінарських занять
та самостійної роботи для здобувачів другого (магістерського)
рівня вищої освіти спеціальності «Філологія. Германські мови
та літератури (переклад включно), перша – англійська»



Хмельницький національний університет

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*Затверджено на засіданні кафедри
германської філології та перекладознавства.
Протокол № 8 від 20.05.2022*

Хмельницький 2022

Історія перекладу : методичні рекомендації до семінарських занять та самостійної роботи здобувачів другого (магістерського) рівня вищої освіти спеціальності 035.041 «Філологія. Германські мови та літератури (переклад включно), перша – англійська» / В. Б. Крамар. Хмельницький : ХНУ, 2022. 50 с. (англ., укр.).

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Макетування здійснено редакційно-видавничим відділом Хмельницького національного університету (м. Хмельницький, вул. Інститутська, 7/1). Підп. 22.08.2022. Зам. № 56с/22, електронне видання, 2022.

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ВСТУП

Дисципліна «Історія перекладу» є фаховою при підготовці фахівців освітнього рівня «магістр» спеціальності 035 «Філологія» за спеціалізацією 035.041 «Германські мови та літератури (переклад включно), перша – англійська». Вона входить до циклу вибіркових дисциплін професійної та практичної підготовки і може бути корисною для здобувачів інших рівнів вищої освіти та спеціальностей.

Мета дисципліни – формування практичних навичок з аналізу стратегій перекладу і перекладених текстів різних жанрів в історичному розвитку.

Завдання дисципліни полягає у тому, щоб: навчити здобувачів аналізувати історію теоретичних концепцій провідних перекладознавців; сформувати у них навички історичного і лінгвостилістичного аналізу; виробити вміння застосовувати теоретичні концепції різних історичних епох, що мотивують адекватне застосування перекладацьких стратегій для різних комунікативних ситуацій; виробити навички застосування прийомів історичного аналізу щодо теоретичних концепцій різних епох; аналізувати та оцінювати перекладацькі концепції провідних філологів минулого; застосовувати різні принципи, методи і прийоми історичного аналізу лінгвістичних фактів.

У результаті вивчення дисципліни поглиблюють та розширюють набуті нормативні фахові компетентності та результати навчання, зокрема:

- аналізують результати перекладацької діяльності відповідних періодів;
- здійснюють систематизацію тексту перекладу відповідно до культурно-історичного контексту;
- ефективно працюють з електронними довідниками та іншими електронними ресурсами для розв'язання завдань історико-лінгвістичного аналізу.

Рекомендації включають тексти, запозичених із сучасних оригінальних англомовних джерел в галузі теоретичного перекладознавства, містять посилання на перехресні джерела, що дозволяє використовувати їх для повторення вивченого матеріалу та самостійної роботи з текстами. Кожне заняття передбачає вивчення автентичного тексту з історії перекладу, опрацювання теоретичного матеріалу, аналіз наявних перекладів різних епох тощо.

Зміст і порядок виконання семінарського заняття. На занятті ознайомлюються з темою та планом, проходить диспут за темою; виступи доповідачів та їх опонентів; «мозковий штурм»; робота зі здобувачами, що не брали участі у диспуті, але готові до нього; рецензування та обговорення рефератів; висновок і узагальнення кожного питання. Заключна частина передбачає мотивовану оцінку роботи здобувачів і поточний контроль знань.

Вимоги щодо підготовки до семінарського заняття:

- проаналізуйте тему заняття, подумайте над його основними проблемами, які винесені на обговорення;
- опрацюйте рекомендовану навчальну, наукову та методичну літературу, при цьому конспектуйте і занотуйте прочитане, виписуйте те, що, на ваш погляд, сприятиме ефективному засвоєнню матеріалу;

– намагайтеся сформулювати свою думку з кожного питання і обґрунтуйте свої міркування;

– запишіть питання, які виникли у вас під час підготовки до семінарського заняття, зверніться за консультацією до викладача.

Методи та форми проведення семінарського заняття. Виділяють наступні види семінарських занять.

1. Семінар з використанням евристичної бесіди:

– постановка та вирішення пізнавальних завдань;

– використання запитань і організація відповіді здобувачів.

2. Семінар-диспут:

– здобувачі в ситуаціях полеміки вчаться аргументовано захищати свої ідеали, думки,

– переконання, ідеї;

– наявність питань, що розглядаються;

– вибір методів роботи здобувачів.

3. Семінар з виступами здобувачів:

– видача індивідуальних завдань здобувачам;

– виконання здобувачами рефератів, доповідей, повідомлень;

– наявність обговорюваних питань чи проблем;

– форми роботи для вирішення питань, проблем.

4. Міждисциплінарний семінар:

– наявність проблемних запитань, запитань з декількох навчальних дисциплін;

– обговорення проблемних запитань;

– вибір форм і методів роботи здобувачів.

5. Комбіноване семінарське заняття:

– постановка навчальних завдань;

– наявність цих завдань;

– доповіді, реферати, повідомлення, які переходять у розгорнуту бесіду або дискусію.

6. Семінар-практикум:

– наявність запланованих питань;

– складання відповідно до плану завдань творчого, пошукового та дослідного характеру;

– обговорення та вирішення поставлених завдань.

Методика підготовки реферату (обсяг – близько 20 с.).

Структура роботи:

– **титільний аркуш** – перша сторінка, на якій вказують міністерство; назву навчального закладу, де виконана робота; назва кафедри; повну назву теми роботи; прізвище та ініціали здобувача, курс, група, прізвище, ініціали, вчене звання наукового керівника; рік і місце виконання роботи;

– **зміст** – сторінка роботи, яка містить назву та номери початкових сторінок усіх розділів, підрозділів та пунктів; заголовки змісту точно пов-

торують заголовки в тексті і розміщуються один під одним (перелік умовних позначень за необхідності);

– **вступ** – обґрунтовується актуальність теми, її практична значущість; визначається об'єкт, предмет, мета і завдання дослідження; розглядаються методи, за допомогою яких воно проводилось; розкривається структура роботи, її основний зміст. Обов'язкова частина вступу – огляд літератури з теми дослідження, в який включають найбільш цінні, актуальні роботи (10–15 джерел). Огляд має бути систематизований аналізом теоретичної, методичної й практичної новизни, значущості, переваг та недоліків робіт;

– **розділи і підрозділи основної частини** – проаналізований і систематизований матеріал викладений відповідно до змісту у вигляді окремих розділів і підрозділів (глав і параграфів); кожний розділ висвітлює самостійне питання, а підрозділ – окрему частину цього питання; відмічається головна ідея, а також тези кожного підрозділу; розкривається теорія питання та досвід практичної роботи;

– **висновки** – підсумок роботи, подаються у вигляді окремих лаконічних положень, методичних рекомендацій, які відповідають поставленим завданням; відмічається не тільки позитивне та недоліки, а також і конкретні рекомендації щодо їх усунення;

– **список літератури** – відображає обсяг використаних джерел та ступінь вивчення досліджуваної теми; містить бібліографічний опис джерел, використаних здобувачем під час роботи над темою;

– **додатки** – не є обов'язковим елементом і не входять до основного ліміту обсягу роботи, однак підвищують рівень довіри до результатів роботи, свідчать про їхню достовірність; містять допоміжний матеріал у вигляді зразків анкет, тестів, таблиць допоміжних цифрових даних, схем, графіків, карт, ілюстрованого матеріалу та ін.

Основні вимоги до змісту реферату:

– актуальність теми, відповідність її сучасному стану певної галузі науки та перспективам розвитку, практичним завданням відповідної сфери;

– вивчення та аналіз монографічних і періодичних видань з теми;

– вивчення та характеристика історії досліджуваної проблеми та її сучасного стану та передового досвіду роботи у відповідній галузі;

– чітка характеристика предмета, мета і метод дослідження, опис та аналіз проведених автором експериментів;

– узагальнення результатів, обґрунтування їх, висновки та практичні рекомендації.

У виданні також наведена додаткова література яка стане у нагоді при вивченні дисципліни та питання для самоконтролю набутих знань (додаток А).

Семинарське заняття 1.

Object and tasks of history of translation. Short outline of translation in ancient Egypt

The history of translation comprises practice, theory, or both. The history of translation practice addresses the following issues: what was translated; who translated; under what circumstances; in what cultural and socio-political context.

The history of translation theory, or the history of translation studies, examines:

- what translators said about their art / craft / science,
- how translations were evaluated at different times,
- what recommendations translators made,
- how they taught translation,
- how thoughts about translation relate to other views on literature, art of that time.

As for periodization, works on the history of translation usually use periodizations adopted in the history of culture (Ancient World, Middle Ages, Renaissance, Romanticism, etc.).

In 1969, the Bulgarian researcher Alexander Lyudskanov proposed to structure the practice of translation, dividing it into the following four stages:

- 1) literal translation in antiquity;
- 2) semantic translation from the first article. N. BC to the XV century;
- 3) free translation from the XVI to XVIII centuries;
- 4) adequate translation from the XIX century. to the present (ie in the late 1960s). This periodization, reflecting the position of the linguistic approach to the study of translation, was based on the specter of the invariant of translation.

Another periodization was proposed by the Spanish scholar Julio Cesar Santoyo:

- the first stage is the stage of exclusively oral translation, stretching from prehistoric times to the middle of the third millennium BC. is.;
- the second – the stage of written translation, falls on the period from the middle of the 11th millennium BC. BC to the time of Cicero;
- third – the period when there are reflections on translation, lasts from Cicero to the end of the XVIII century;
- the fourth is a period of “true” theoretical considerations on the subject of translation, beginning with Alexander Titler (1791) and Friedrich Schleiermacher (1813) and lasting until today.

In an attempt to recreate a complete picture of such an extremely broad field as views on translation during its existence, E. Chesterman singles out eight memes. The term “meme” as an analogue of a gene in culture, is defined as “an element of culture that is believed to be transmitted non-genetically, especially by inheritance”. As memes spread, they mutate, sometimes significantly, and therefore the history of

translation can be seen as the evolution of translation memes: as a sequence of ideas that come and go due to certain socio-cultural reasons and desires of meme bearers.

Memes are often repeated under different names, which, of course, cannot but affect their mutation. Compare: 1) translate word by word; 2) translate close; 3) translate literally; 4) translate, focusing on the source text; 5) make a semantic translation (P. Newmark); 6) make a documentary translation (X. Nord).

In different historical periods, there are tendencies to the dominance of different translation memes, and in each of them, obviously, great importance is attached to a particular aspect of translation. Thus, in the first meme by E. Chesterman – “Words” (“Words”) – attention is focused on semantic and lexical issues, on the common meanings of words. The second meme, the Word of God, emphasizes fidelity to the source text and brings form issues to the fore, with grammatical form also important. In the third – “Rhetoric stage” – the primary fidelity of the translator to the source text is shifted in the direction of the reader, and emphasizes the importance of a smooth casual style of target language. In the fourth stage – “Logos” – the translator's creativity and enrichment through translation of the target language is preferred, the ideal of ease of translation style is questioned and aesthetic issues are brought to the fore. The fifth, the Linguistic Stage, focuses on the importance of comparative research, the similarities and differences in language systems, and the relationship between source and target language systems. The sixth stage – “Communication stage” – mentions the existence of a communicative event in which the translator participates, and emphasizes the functional and pragmatic aspects of the message. The seventh stage, the Target stage, identifies the opportunities enjoyed by translators (and other participants in the paraphrasing process) and emphasizes how translations function in their target cultures, conforming to or violating norms. And the eighth and the final stage – “Cognition stage” – brings us back to the center of the whole operation, to the translator's brain: what decisions are made and why.

Now let's turn back to the first stage and see what do we know about times translation was born.

The first mentioning of translation is found in the Bible: *They did not know that Joseph understood them, for there was an **interpreter** between them.* (Genesis 42)

Translation in ancient Egypt

The earliest civilization – ancient Egyptian state was formed in 3000 BC. Egyptians had had many contacts – military, trade, cultural etc. – with other neighboring states and we can suppose that translation had existed from those times. The first translator we know by name is an Egyptian. This is Anhurmes, the high priest in Tinis (14th century BC). In Egypt, translators were called dragomans, and their services were used for trade. Drahomanians accompanied trade caravans and assisted in the purchase and sale of goods needed for Egypt.

Of course, the first form of translation was oral interpreting. Any person who knew two or more languages could perform as an interpreter. We haven't any evidence that there had existed any special translation schools.

Some of Egyptian texts of ancient and middle Kingdom read the word “c” – translator, “imj” – supervisor and “hrpc” – a head of translators. Indirect evidence of translation activities can be found in the Tel el-Amarna archive, in which, along with other documents of the XIV century BC, there is a correspondence of the Egyptian rulers. It was conducted with the Babylonian, Assyrian, Hittite and other rulers in the Akkadian language – the international language of that time – and contains about 400 letters. Accordingly, a sufficient number of scribes-translators who knew the Akkadian language and could translate on him the messages of their kings existed.

Another evidence of the translation activity of the Egyptians dates back to the reign of Ramesses II (XIII century BC) – the period of the highest political prosperity and power of Egypt. Between Ramesses II and the Hittite king Hattusilis III a peace treaty was signed. It was composed in Akkadian, then engraved in cuneiform on a silver plate, and delivered to Ramesses by a special diplomatic delegation. In Egypt, the treaty was translated into Egyptian, but the translation was not literal. The text of the treaty was edited by Ramesses, written down again in Akkadian and sent back to Hattusilis III.

Herodotus in his Histories reads number of the classes of the Egyptians, and their names are given them from the occupations which they follow: *Now of the Egyptians there are seven classes, and of this one class is called that of the priests, and another that of the warriors, while the others*

Rosetta Stone, bearing the first known bilingual text.

The inscription on the Rosetta Stone records a decree that was issued at Memphis in 196 BCE on behalf of King Ptolemy V. The decree appears in three texts: ancient Egyptian hieroglyphs, Egyptian demotic script (used in everyday speech), and ancient Greek.

Answer the questions:

- 1. What does the history of practice of translation comprise?*
- 2. What does the history of translation studies examine?*
- 3. How many stages Alexander Lyudskanov distinguishes for the history of translation?*
- 4. What's the periodization proposed by Julio Sanntoyo?*
- 5. Do memes have one established definition of different ones?*
- 6. What memes can be attached to different aspects of translation?*
- 7. What are the eight memes E. Chesterman proposed to systematize history of translation?*
- 8. Can you connect the dominant memes with the particular period of translation?*
- 9. What the importance of the Rosetta Stone to the history of translation?*
- 10. What of the memes were crucial for translation practice and theory?*

Write an essay “My view on Periodization of history of translation. National and historical aspects.”

Семинарське заняття 2. **Translation in antiquity**

Greece

Despite their many and extensive contacts with other peoples and cultures, the ancient Greeks apparently attached little importance to translation: there is no discussion of either the practice or the process of translation throughout ancient Greek literature. And yet, they undoubtedly used both interpreters and translators. For example, one of the earliest forms of interpreting in the Greek world must surely have been interpreting the word of Apollo for those who travelled from foreign countries to consult the Oracle at Delphi. Similarly, there is evidence that early Greek philosophers had access to Egyptian texts, presumably in Greek translation. According to Kakridis, the ancient Greeks were rather like the English of some years ago: they did not learn foreign languages but expected others to learn theirs, nor did they want to allow foreign linguistic elements to influence the organic development of the Greek language and culture. This situation continued in the Hellenistic period, when the need for translation was again minimized by the fact that Greek was the lingua franca of the then civilized world. Similarly, in the first centuries AD, the two main incentives to early thinking on translation in other countries – namely, the translation of ancient Greek texts and of the New Testament – were not present in Greece, since the original texts were still accessible to Greek readers at that stage.

The first references to translation in the Greek context come from the early Byzantine period and concern the translation of legal texts. The division of the Roman Empire by Diocletian (284–305) into East and West had a direct influence on Roman Law in the East. The Eastern Empire consisted mainly of Greek-speaking peoples, or people who, at least, understood Greek. This meant that the laws and imperial decrees, which were written in Latin, were inaccessible to the greater part of the population. From the beginning of the fifth century, there was a systematic attempt in the law schools of Beirut and Constantinople to render Latin legal terminology into Greek. Here, the professors of law, known as *antikinsores* (vice-censors), made a significant contribution. They acted as both translators and translation teachers. They would make the Latin text accessible to their Greek-speaking students in class by first of all providing detailed introductions (*indeces*) in Greek to the particular Latin section. This was not, however, a word-for-word translation but took the form of an analysis or explanation of the text considered necessary for complete comprehension of the topic by the students. Then, with the help of these indices, the students would attempt the translation of the Latin text. If the text in question was particularly difficult, the *antikinsores* would provide the students with the Greek translation of individual terms. This was known as interpreting *katapoda* (lit. 'on foot') and was followed by other activities designed to ensure full comprehension of the text. The work of the *antikinsores* is known to us only from their students' notes: they

themselves left no written texts on their methods. It was from these annotations by students in the margins or between the lines of texts that the first legal dictionaries came into being. The impact of the new legal terminology which was formulated in Greek could be felt beyond the Byzantine area, and the translation of these texts into Slavic languages had considerable influence throughout the region. Thus the texts interpreted by the antikinsores and annotated by their students enabled the spread of various concepts, both legal and political, far beyond the confines of the New Rome.

Evidence of sustained, serious interest in translation and/or interpreting, however, does not emerge until the beginning of the Greek Enlightenment period and the growth of a national consciousness in the years leading up to the War of independence against the Turks in 1821. And even then, this interest remained strictly within the confines of larger national issues concerning the language and education of the Greek people in the context of the new Greek State.

Intralingual translation.

Bible translation naturally became an issue in Greece much later than it did in the rest of Europe. It was not until the nineteenth century that the need was recognized for a translation of the Koine Greek of the New Testament into the modern Greek vernacular. In addition to the usual theological and translation-related problems, the question of translating the Bible took on wider linguistic and national dimensions in the context of the establishment of the new Greek State following the War of independence in 1821. Two diametrically opposed approaches to the subject are represented by Neophytos Vamvas (1776–1866), one of the translators of the Old and New Testaments, and Constantinos Economos (1780–1857). Economos believed that it was both impossible and pointless to translate the Bible into modern Greek. He insisted that the Greeks can understand the language of their forefathers and that their own language is common, vulgar and debases the lofty sense of the original; moreover, if the scriptures can be read by everyone, this will lead to heresy and false interpretation. Vamvas, on his part, maintained that if a translation is intended to teach, then its diction and style must be simple; and, given Economos' criticisms of modern Greek, he distinguished between simple language and vulgar language.

Ancient Rome

During the third century BC, Roman soldiers who were repatriated after stronghold duty in the Greek East were coming back to Rome with a taste for Greek amusements, particularly theatre. Enterprising writers addressed this need by using free translation and adaptation from Greek sources. The first of these translators was LIVIUS ANDRONICUS (c. 285–204 BC) with a Latin version of the *Odyssey* and a number of plays commissioned for the Roman Games of 240 BC. Gnaeus Naevius translated several Greek plays about the Trojan War, publicizing the legend that the Romans were descended from the Trojans who fled with Aeneas. The father of Latin literature, Quintus Ennius (239–169 BC), though most famous for his *Annales*, also translated for the theatre. Where Livius had worked on commission, Ennius worked under the patronage of Scipio Africanus

the Elder, who had conquered Carthage, and Marcus Cato, known as ‘the Censor’. The tradition of translation from Greek theatre was continued by Ennius’s nephew, Pacuvius, who played a leading role in turning Latin into a literary language.

Although the majority of early work has been lost, we do have a considerable body of plays from the two most famous of these early dramatists, Plautus and Publius Terentius. Plautus and Terence are probably the world’s first literary translators being paid. Terence in composing a text often combined translated passages from several Greek originals. All of these Romans adapted freely for a Roman audience of coarser tastes than the original Greek audiences.

Later the Greeks introduced rhetoric to Rome, and translation was now taken to be a branch of rhetoric. There is no record of translation from other languages. The greatest age of Roman literary translation began with a translation of Homer by the otherwise obscure writer, Matins (about 100 BC) and lasted until the middle of the first century AD. This age set the tradition which lasted well into the twentieth century of treating translation as a literary apprenticeship.

In terms of ordinary Romans who sought to improve themselves by translation, the crux of the matter was the rhetorical concept of rivalry through creative imitation, which Cicero defined as the imitation of outstanding virtues. In *De optimo genere oratum* (The Best Kind of Orator) Cicero makes two major points: that word-for-word translation is not suitable; and that translator should seek in their own language expressions that reproduce as much as possible the power of the original: *For I have translated into Latin two of the most eloquent and most noble speeches in Athenian literature, those two speeches in which Aeschines and Demosthenes oppose each other. And I have not translated like a mere hack, but in the manner of an orator, translating the same themes and their expression and sentence shapes in words consonant with our conventions.*

In so doing I did not think it necessary to translate word for word, but I have kept the force and flavour of the passage. For I saw my duty not as counting out words for the reader, but as weighing them out. And this is the goal of my project: to give my countrymen an understanding of what they are to seek from those models who aim to be Attic in style, and of the formulas of speech they are to have recourse to.

His sensitivity to words made him an excellent terminologist, and his work prepared the ground for most modern philosophical terminology. Of equal importance to the development of translation is Horace, whose discussion of literary imitation in the *Ars Poetica* (The Art of Poetry) has had an influence on translation out of all proportion to his intent. The traditional theme of translator as rival to the author is also discussed in *Institutes of Oratory* by Quintilian. The essential point made in both is that one must imitate the author’s virtues but still retain one’s own individuality in translation. Quintilian sees translation not only as a tool in the acquisition of a foreign language, but as a means of enriching the target language. He systematizes much of what earlier writers had to say, making clear, for instance, the distinction between *metaphrasis* (word-for-word translation) and *paraphrasis* (phrase-by-phrase translation).

Drawing on the talent at his disposal, the Emperor Augustus (63 BC-AD 14) set up a translation office as part of the imperial household to assist in administering the Empire. As long as the Roman Empire existed, translation remained important, although after the third century knowledge of Greek became less common in the West. There is no record of translation from languages other than Greek. As the teaching of medicine developed at Rome, an increasing amount of medical and pharmacological translation began to appear, particularly after the fourth century. Emperor Augustus' translation office in the imperial household seems to have had offshoots in the Eastern provinces. Most of this translation was done by Greeks who had come to Rome as slaves.

The Roman tradition of translation had a lasting effect on the translation theories of the next 1,500 years.

The Christians

Christians of different cultural traditions soon developed different slants, not necessarily heterodox, on the dogma handed down. This demanded translation, both written and oral. Among the very first of these translations was the important mystical tract, *Shepherd of Hermas*, translated during the second century from Greek into Latin. It is followed by a stream of biographies of saints and other doctrinal work, including Latin versions of the early Dogmas, important not only as prayers but also as statements of belief. There seems to be very little from languages other than Greek. The extreme literality of these early Latin documents carries over from the Jewish ideas on the creative power of the Word.

But it would be a mistake to put this down completely to intellectual tradition: many of these early translators were uneducated. When they found translation necessary, they worked according to the still dominant assumption that word equals thing. The emancipation of Christianity under Constantine in 312 allowed Christian culture to mature. Consequently, it acquired a scholarly tradition based on Classical education systems, with the result that the Christian Latin West continued the pagan tradition of learning from the Greeks. The number of juridical documents and Greek doctrinal texts translated into Latin increased, and these were often anonymous.

The late fourth century and the early fifth are in many ways Rome's second classical period, centred on Rome and North Africa. It seems fairly certain that the Imperial Translation Office founded by Emperor Augustus was still in operation, and something similar was taking shape in the Papal administration. From the early fourth century, a very skilled band of translators was centred on Rome and its schools. They were philosophers and theologians who took translation from what was going on in Greek as necessary to their enterprise.

Among the most important of these is Rufinus who had a famous quarrel with Jerome, an enthusiast for Origen Alexandria (Origen produced the Hexapla, the first critical edition of the Hebrew Bible, which contained the original Hebrew text as well as four different Greek translations of it, and one Greek transliteration of the Hebrew, all written in columns, side by side. In the introduction to this translation, Rufinus mentioned that Jerome had studied under Origen's disciple

Didymus the Blind, implying that Jerome was a follower of Origen. Jerome was so incensed by this that he resolved to produce his own Latin translation of *On the First Principles*, in which he promised to translate every word exactly as it was written and lay bare Origen's heresies to the whole world).

The Christian tradition culminates in the work of St Jerome (342–419), whose Vulgate dominated biblical scholarship until the Reformation and is only now being displaced as the official version of the Catholic Church. Jerome is known as a first-class if somewhat rigorist and quarrelsome theologian, probably the most brilliant scholar of his time. He translated widely from contemporary Greek writers in a fairly classical style. His own thought on translation as expressed in letters and prefaces follows classical rhetorical precedent very closely.

But his Biblical style harked back to the early Christian literal style. He seems to have been the first to use truth (*veritas*) as a critical concept. His first concern being accuracy of the source text, he set about producing a critically accurate Greek text for the New Testament and, once this was established, he revised the traditional Latin lightly. For the Old Testament he went to the Hebrew, actually asking a friendly rabbi to guide him through the Hebrew text (*hebraica veritas*). Jerome cast doubt on the Old Testament books extant in Greek only, an attitude later to be taken up by Luther. But even Jerome soon ran into trouble. The correspondence between him and Augustine is peppered with St Augustine's warnings about religious innovation and pastoral difficulties caused by 'changing' familiar texts. To this, Jerome replies that God is on the side of the scholar.

Roman translation comes to an end and medieval translation begins with Manlius Anicius Severinus Boethius (AD 480–524). He is most famous for his *De consolatione philosophiae*, which had a profound influence on the Middle Ages. Boethius is notable for his uncompromising espousal of literality. Though his stand owes much to Jerome's ideals of truth in translation, he harks back to the medical translators of the time of Cicero. Their literality had been condemned by Cicero and his kind, but their rhetorical training had made them aware that different topics demanded different styles, and that this spilled over into translation.

Principles of Latin translation

In practice, Jerome's method of translating the Bible proved more influential than the methods he used, and advocated, in other types of translation. Together with Boethius, he set the tone for translation into Latin. Literary translation with its rhetorical, poetic imperatives had disappeared, and translation was now in the hands of philosophers and theologians. And as scientific language lends itself naturally to Platonist ideals, the goal soon became truth in Seneca's sense: conformity between language, concept and thing. Literal translation was generally seen as the way to truth, though there were a few protests from those trained in ancient rhetoric, for example Pope Gregory the Great.

As the Western Roman Empire crumbled, the sense of urgency in the work of Boethius continued to grow. Cassiodorus, a Roman senator, founded the Vivarium, a monastery specializing in philosophical and theological translation

from Greek. He intended to carry on Boethius' work, as far as it was possible. The main peculiarity of the work done in the Vivarium was its anonymity.

One of the most important figures in the ninth century was the papal librarian, Anastasius Bibliothecarius. His major translations revolve around the councils of the ninth century and the increasing tensions between East and West. He also did some translation of theology. He was known as a skilled translator, but his work does tend towards literality, without however doing violence to Latin style. He is also noted for a number of letters on translation practice. Translation of Greek conciliar documents ends about the fifteenth century with the final hardening of position, when the West withdrew its monasteries from Constantinople. There was also some attempt at translation from vernacular languages into Latin during that period. The *Salic Law*, for instance, began as a German text in the ninth century, and was then translated into Latin. It underwent a number of retranlations back and forth after that.

Answer the questions:

1. *Why did Greeks attach little importance to translation?*
2. *What is the first translated word found in ancient Greece?*
3. *What Egyptian texts had been translated into Greek?*
4. *Did Greeks translate christian texts?*
5. *What translated in Eastern Roman empire while Diocletian?*
6. *What schools rendered legal Latin terminology into Greek?*
7. *What was the method of Latin legal terminology translation?*
8. *What is Katapoda interpreting?*
9. *What intralingual translation did Greeks produce?*
10. *Who first translated Odyssey into Latin?*
11. *What Greek plays were translated into Latin in the classical Rome period?*
12. *Who turned Latin into a literary language?*
13. *The branch of what science translation was considered?*
14. *When did the greatest age of Roman literary translation begin?*
15. *What did Cicero understand as the imitation of outstanding virtues?*
16. *What contribution to translation studies Horace made?*
17. *Who treated the translator as a rival to the author?*
18. *What Emperor set up a translation office?*
19. *What developed translation both written and oral of dogma texts?*
20. *What was the result of emancipation of Christianity under Constantine?*
21. *What translation offices were set from the early 4th century?*
22. *How did Rufinus, Jerome and Origen saw translation methods?*
23. *What is the difference in approaches to translation of the Old and New testaments between Vamvas and Constantinos?*
24. *Who first used truth (veritas) as a critical concept of translation?*
25. *What is the impetus of Boethius to the practice of translation?*

Write an essay about Cicero's translation activity. Pick up quotations from his works on translation studies to approve your assessments.

Translation and interpreting in Ancient Asia

3.1 Assyria, Babylonia, Persia.

The oldest form of writing – Sumerian cuneiform – originated in Mesopotamia. Such written signs appeared four and a half millennia ago in the form of texts in two and three languages, made on clay tablets found during archeological excavations. It is the ancient Babylonian tablets of religious content, written in Sumerian and Akkadian languages, that are the most ancient witnesses of translation activity.

The oldest image of the translator – in ancient Egyptian bas-relief – dates back to the third millennium BC. By the way, the first translator we know by name is also an Egyptian. This is Anhurmes, the high priest in Tinis (XII century BC).

The e-oak schools (ie the “house of tablets”), which began operating in the 3rd millennium BC, played an important role in the translation activities in Sumer. Each writer had to speak and translate in two languages: Sumerian and Akkadian. The formation of Akkadian literature of Babylon was largely due to the translation of Sumerian texts. It is also believed that the famous “Poem about Gilgamesh” is of Sumerian origin.

Also in those ancient times (2400 BC), the Assyrian emperor Sargon of the city of Akkada (Mesopotamia), is known to have circulated his order of the day translated into some languages of the subject countries. The emperor boasted of his victories in an effort to intimidate his neighbors. In 2100 BC, Babylon translations had performed into some neighboring languages first – Egyptian. The city of Babylon in those times was a regular centre of polyglots where translations were accomplished in several languages. As far back as 1900 BC, in Babylon, there existed the first known bilingual (Sumerian-Akkadian) and multilingual (Sumerian-Akkadian-Hurritian-Ugaritian) dictionaries. In 1800 BC, in Assyria there was already something of a board of translators headed by the chief translator/interpreter, a certain *Giki*. The first trade agreement is known to have been signed in two languages between Egypt and its southern neighbour Nubia in 1200 BC.

In ancient Assyria and Babylonia there was a regular board of interpreters working at court. During the war the interpreters accompanied the king together with scribes and other officers.

Status of translation in ancient Iran is easier to estimate due to greater number of remaining historical proofs. The official language of Persia became Aramaic (a Semitic language kindred to ancient Hebrew), which since VII century served as an “international” language in the vast territories of the Middle East. Interpreters at the central offices spoke both Aramaic and Persian. Instructions and orders were translated into Aramaic, and then, if there appeared a necessity, into local languages.

As the only monument of ancient Iranian literature is the “Avesta” translation of fiction was a rare case in Persia. The content of the Avesta is

heterogeneous and covers the entire cultural experience of the ancient Iranian peoples: cosmogony, mythology, legends about the deity of light Ahura Mazda and the deity of darkness Angra-Manyu; as well as folk epic; hymns, sermons, instructions of Zarathustra; evidence from history and culture. In the Sasanian period (not later than VI BC), “Avesta” was translated into Middle Persian language.

Except “Avesta” we know about different ancient Persian scriptures done at the behest of the Persian kings. One of the oldest that remained is carved into a rock Behistun inscription. It refers to the reign of Darius I (late VI – the beginning of the V century. BC.). The inscription is made in three languages: ancient Persian (which used cuneiform adapted to the needs of this language), Elamite, and Akkadian. Elamite and Akkadian texts of the inscription are translated from the Persian. Presumably, the Persian text was recorded directly from the oral words of the king, then was edited and translated into Akkadian and Elamite languages. Thanks to the three parallel texts scientists in the XIX century succeeded in deciphering cuneiform.

Iranian sources themselves lack any information on translation activities. However, other materials point to its presence. For example, in the Greek book “Anabasis” of Xenophon (IV c. BC), which tells about the retreat of the army of Greek mercenaries on the territory of the Persian empire. Xenophon repeatedly mentions translators. We cannot claim that these translators were Persians, but for reasons of Greco-Roman antiquity, we can reasonably assume it.

The famous Greek historian Herodotus reports that even at early stages of the Greco-Persian wars in the court of Darius I “there were interpreters who knew Greek”. Plutarch, in his biography of Themistocles said that the Persian king sent an interpreter to Greece on a diplomatic mission.

Alexander the Great, having conquered the Persian Empire, was to seek for the help of local interpreters. During the fighting in Central Asia, “seconded (the troops), interpreter Farnuh, a native Lycians; for he spoke the language of the local barbarians fluently ...”

Sasanian kings encouraged translations from Greek and Latin. Much historical knowledge, lost to the Persians as a result of the chaos that followed Alexander’s conquest in 330 BC, was regained in this way. The Sasanian monarch Shapur I commissioned many translations from Greek and Indian works to be incorporated into collections of religious texts, and Shapur II laid claim to parts of the Roman Empire on the basis of descriptions provided by Greek historians.

More importantly, the wide currency of Greek philosophy and sciences in Iran just before the advent of Islam may be attributed principally to translations which have now been largely lost. Early in the sixth century AD, King Khosrow the First, known as Anushirvan (‘the immortal soul’), decreed the establishment of a clinic and medical school in the town of Gondishapur. There, Greek and Syrian philosophers and physicians worked side by side with their Iranian colleagues. The king also commissioned a translation into Pahlavi of *The Panchatantra*, an Indian collection of stories which provided the basis for numerous works in the Persian literature of the Islamic era.

Subsequently, this work formed the basis of many narratives in medieval Europe as well, possibly through later translations or abridged versions in Syriac. Arabic encyclopedias and chronicles list the names of several significant sources of historical information on the Sasanians and incorporate the information they contained. According to these, early in the seventh century AD many famous Indian literary works had also been translated into Middle Persian. In addition to the above-mentioned *Panchatantra*, which was later modified and expanded into *Kalileh va Demneh*, these included two of the Sinbad books, among many other tales.

In the second half of the seventh century, Islam began to spread over the Iranian plateau gradually but steadily. This marks a unique turning point in the life of the Iranians, not only religiously, but culturally and linguistically as well. The Persian language constitutes the most concrete link between Islamic and pre-Islamic Iranian cultures. It is true that the abandoning of the Pahlavi script – in favour of the Arabic script – resulted in significant linguistic changes. Still, the new script was far simpler and more advanced. In the two centuries that followed, a succession of cultured Persians spearheaded a translation effort aimed at preserving pre-Islamic Iranian texts. They translated the most significant Middle Persian documents – literary, religious or otherwise – into Arabic, hoping to preserve the old content in the only garb likely to survive.

In all these activities, the approach to translation was essentially utilitarian and pragmatic in nature. Translators thought it necessary, important or useful to translate certain works, and they did so efficiently and without much pretension. Typically, texts were subjected to a variety of changes; they were simplified, annotated, abridged, illustrated with pictures and diagrams, amended through sequels, or otherwise altered to suit the specific needs of the patron and the new readership. Translators of secular texts gave more priority to the grammatical features of Persian than had the translators of the Koran and other Islamic texts. As a result, two rather dichotomous approaches to translation gained currency, one considered appropriate to religious and philosophic discourse, the other, freer approach, thought suitable for scientific translation.

Answer the questions:

- 1. What is the oldest form of writing and translating?*
- 2. Who is the first translator we know by name?*
- 3. What sparked the formation of akkadian literature in Babylon?*
- 4. What is the first known translated document?*
- 5. What languages spoke interpreters in ancient Iran?*
- 6. What scriptures but for Avesta were translated in ancient Iran?*
- 7. What three parallel texts helped scientists to decipher cuneiform?*
- 8. What are the written evidences translation existed in ancient Persia?*
- 9. What Sassanian monarch commissioned translations from Greek and Indian works?*
- 10. What translated Indian book formed the basis of narratives in medieval Europe?*

11. *What made Persians to translate into Arabic?*
12. *What was the common approach towards translation in ancient Persia?*
13. *How did translators distinguish translation methods between secular texts and Quran?*

Write an essay about translation activities in one of the Asian countries.

Find out ten quotations and their translation into Ukrainian from Avesta, Quran and The Panchatantra.

3.2. Translation in China

Classical Chinese is characterized by

- (a) its high density, often compared to the style of telegrams
- (b) its grammatical versatility, whereby the same character can function as a noun, verb, adjective or adverb
- (c) its sparing use of tense and number
- (d) its tonality, a feature which is particularly relevant in literary composition and hence in literary translation.

These characteristics have traditionally led to wide differences in interpretation, particularly evident in the case of translation. The earliest translation activities in China date back to the Zhou dynasty (1100.BC). Documents of the time indicated that translation was carried out by government clerks, who were concerned primarily with the transmission of ideologies. In a written document from late Zhou dynasty, Jia Gongyan, an imperial scholar, defined translation as: “translation is to replace one written language with another without changing the meaning for mutual understanding.” This definition of translation, although primitive, proves the existence of translation theory in the ancient China. People tended to sum up the principles identified following his translation practice. It was during the Han dynasty (206 BC – 220 BC) that translation became a medium for the broadcasting of foreign learning.

Buddhism began to penetrate China toward the middle of the first century. Therefore, the Buddhist scriptures which were written in Sanskrit needed to be translated into Chinese to meet the need of Chinese Buddhists. An Shigao, a Persian, translated some Sutras (Buddhist Precepts in Sanskrit) into Chinese, and at the same time introduced Indian astronomy to China. Another translator of the same period was Zhi Qian, who translated about thirty volumes of Buddhist scriptures in a literal manner. His translation was hard to understand because of the extremely literal translation.

In the fifth century, translation of Buddhist scripture was officially organized on a large scale in China. A State Translation School was founded for this purpose. An imperial officer – Dao An was appointed director of this earliest School of Translation in China. Dao An advocated strict literal translation of the Buddhist scriptures, because he himself didn't know any Sanskrit. He also invited the famous Indian Buddhist monk Kumarajiva (350–410), who was born in Kashmir, to translate and direct the translation of Buddhist scriptures in his

translation school. Kumarajiva, after a thorough textual research on the former translation of Sanskrit sutras, carried out a great reform of the principles and methods for the translation of sutras. He emphasized the accuracy of translation.

Therefore, he applied a free translation approach to transfer the true essence of the Sanskrit Sutras. He was the first person in the history of translation in China to suggest that translators should sign their names to the translated works. Kumarajiva himself translated a large number of Sanskrit Sutras. His arrival in China made the translation school flourish and his translations enabled Buddhism to take root as a serious rival to Taoism. From the time of Kumarajiva until the eighth century, the quantity of translations of Sanskrit Sutras increased and their accuracy improved. The period from the middle of the first century to the fifth century is categorized as the early stage of translation in China. In this stage, translation practice was mainly of religious scriptures. The core issue in translation theory raised was: literal translation vs free translation. “Accuracy and smoothness” were taken as criteria for guiding the translation of Buddhist scriptures.

Translators of Sutras were mainly Buddhist monks. They not only had a very good command of Sanskrit but had also thoroughly studied translation theory. Since the translations were mainly on religious scriptures, they thought translators should: “(1) be faithful to the Buddhist doctrine, (2) be ready to benefit the readers (Buddhist believers), (3) concentrate on the translation of the Buddhist doctrine rather than translating for fame.” The most important figure of the first peak of translation in China was the famous monk of the Tang dynasty – Xuan Zang (600–664). In 628, he left Chang’an, the capital of the Tang empire, where he had gone in search of a spiritual master, and set out for India on a quest for sacred texts. He returned in 645, bearing relics and gold statues of Buddha, along with 124 collections of Sanskrit aphorisms from the “Great Vehicle” and 520 other manuscripts. The emperor-Tai Zong gave him a triumphal welcome, provided him with every possible comfort, and built the “Great Wild Goose Pagoda” for him in Chang’an.

Xuan Zang spent the rest of his life in this sumptuous pagoda, working with collaborators on the translation of the precious Buddhist manuscripts he had brought back. In nineteen years, he translated 1335 volumes of Buddhist manuscripts. These translations helped to make Buddhism popular throughout China; even the emperor himself became a Buddhist. Xuan Zang was also the first Chinese translator who translated out of Chinese. He translated some of Lao Zi’s (the father of Taoism) works into Sanskrit.

Not only was he a great translator and organizer of translation, he was also a great translation theorist whose contribution to translation studies still remains significant today. He set down the famous translation criteria that translation “must be both truthful and intelligible to the populace.” In a sense, Xuan Zang, with such a formula, was trying to have the best of two worlds – literal translation and free translation. Before Xuan Zang, Dao An during the Sui dynasty insisted on a strict literal translation, i.e., that the source text should be translated word by word; Kumarajiva during the early Tang dynasty was on the opposite side and advocated

a complete free translation method for the sake of elegance and intelligibility in the target language. Thus, Xuan Zang combined the advantages of both.

He was the first Chinese translator who tried translation methods like: amplification, omission, borrowing equivalent terms from the target language etc. He was regarded as one of the very few real translators in the history of China for his great contribution to both translation practice and translation theory.

Sutra translation provided a fertile ground for the practice and discussion of different translation approaches. Generally speaking, translations produced in the first phase were word-for-word renderings adhering closely to source-language syntax. This was probably due not only to the lack of bilingual ability amongst the forum participants, but also to a belief that the sacred words of the enlightened should not be tampered with. In addition to contorted target-language syntax, transliteration was used very liberally, with the result that the translations were fairly incomprehensible to anyone without a theological grounding. The second phase saw an obvious swing towards what many contemporary Chinese scholars call *yi yi* (free translation, for lack of a better term). Syntactic inversions were smoothed out according to target language usage, and the drafts were polished to give them a high literary quality. Kumarajiva was credited as a pioneer of this approach. In extreme cases, the polishing might have gone too far, and there are extant discussions of how this affected the original message. During the third phase, the approach to translation was to a great extent dominated by Xuan Zang, who had an excellent command of both Sanskrit and Chinese, and who advocated that attention should be paid to the style of the original text: literary polishing was not to be applied to simple and plain source texts. He also set down rules governing the use of transliteration, and these were adopted by many of his successors.

Answer the questions:

1. *What are the main features of classical Chinese and what is the consequence of it as to translation?*
2. *What did the first translated texts concern?*
3. *What proves the existence of translation theory in ancient China?*
4. *Who first translated Indian sutras into Chinese?*
5. *Why do first translations of religious texts into Chinese are hard to understand?*
6. *Describe the activity of state translation school in ancient China.*
7. *Who improved the accuracy of Sutra translation and how?*
8. *What are three demands towards translation among Buddhist monks?*
9. *What is Xuan Zang's contribution to translation theory and practice?*
10. *Who introduced translation methods like amplification, omission etc. (kind of modern transformations) to translation?*
11. *What are two main phases in Chinese translation inheritance?*

Write an essay about the development off Buddhist texts translation into Chinese.

3.3. Translation in India

The ancient period (c. 2500–800 BC)

The first need for inter-language communication in the subcontinent probably arose through trade. The oldest linguistic evidence is to be found in the characters inscribed on steatite seals found in the Indus valley in the north-west. These are said to date from 2500–1500 BC, but unfortunately the script has not yet been deciphered.

The pre-classical period (c. 800 BC–AD 100)

From about 800 BC onwards the Aryans (bands of nomadic cattle-herders from central Asia) began to spread out from the Indus region, eastwards into the Ganges. Aryans also began to go beyond their tribal territories: students and traders travelled to Taxila in the kingdom of Gandhara in the north-west, soldiers mounted on elephants apparently fought in the Achaemenid army against the Greeks.

A more scientific attitude became evident in their culture, and Sanskrit texts were composed on law, astronomy, astrology, and especially linguistic subjects such as etymology, metrics, prosody, and grammar. At the same time, the Aryan language started to fragment into dialectal or regional forms known as *Prakrits*. Panini's well-known grammar is regarded by some as a response to the Aryan diaspora, an attempt to fix the form of Sanskrit before it disintegrated into mutually unintelligible dialects. The disintegration process was reinforced by the great religious reformers of the sixth century BC, especially the Buddha and Mahavira (founder of Jainism), who propagated vernacular languages in order to make their teachings accessible to the masses.

Early Buddhism

Unlike the Vedic religion, Buddhism was an overtly persuading religion from the outset, that is why as well as being written in vernacular languages, Buddhist texts also began to be written in Sanskrit. Translation therefore became an important part of the transmission of the Buddha's teachings. In some cases, essentially the same texts, such as the *Jatakas* (stories of the Buddha's past lives, probably composed between the first century BC and the first century AD), are available in Sanskrit and Pali, though they may not strictly speaking be translations, but parallel texts with a common source.

Indian Buddhist scholars travelled to China in the first century AD and were no doubt responsible for some of the earliest translations of Buddhist texts into Chinese. Poem *Buddha carita*, the 'life of Buddha', represents the earliest surviving Classical Sanskrit poetry (first century AD), but the manuscripts of it found at Turfan in Gobi are a Chinese translation by an Indian scholar.

The classical period (c. 100–1000)

Buddhist texts were often written in Sanskrit. So, in the interest of the transmission of the teachings, scholars reverted to Sanskrit. However, later still, the trend is reversed once again, and translation mainly proceeded from Sanskrit into other languages. For example, the Bhakti religious movement not only composed original material in vernacular languages, but also translated many devotional

poems, as well as the Epics and *Puranas*, from Sanskrit into local languages. There were also adaptations of the Epics and *Puranas* into Dravidian languages.

One area of literature which shows significant development in this period is drama. The importance of the rise of drama for translation is that Sanskrit plays started to allow characters who were not kings or brahmins (Hindu priests) to speak in *Prakrits*, which represent an intermediate stage between Classical Sanskrit and the modern Indian languages derived from Sanskrit. However, a *chaya* or 'gloss' was still provided in Sanskrit for the *Prakrit* speeches in the plays.

Another literary genre particularly important to translation history is the fable. This becomes popular with the *Pali Jatakas* and often involves talking animals. One collection of animal fables in particular, the *Panchatantra* or 'Five Treatises', has an astonishing translation history. It was first translated from Sanskrit into Pahlavi in the sixth century at the order of the Persian emperor. A Syriac translation followed in c.570, and an Arabic translation in the eighth century. The eleventh century saw new translations in Syriac, Arabic as well as a Greek translation from the Syriac which was used for a Hebrew version. A Latin version from this period is also known, and the stories gradually spread throughout Europe in all its major languages during the fifteenth and sixteenth centuries. The first English version, by Sir Thomas North, appeared in 1570 and was called *The Morall Philosophic of Doni*, after the name of the Italian translator.

Medical texts were the target of much translation activity during this period. Sanskrit treatises were translated first into Pali, and later into Bengali and Nepali. Outside India, translations are known in Korean, Khotanese, Tibetan, Mongolian, Chinese, and Arabic. The Muslim Caliphs at Baghdad, the seat of the Islamic Empire, also showed great interest in Indian science. The translation bureau set up by Caliph al-Mansour (710–75) produced translations of Sanskrit texts on astronomy, medicine and mathematics.

Later Buddhism

The University of Nalanda in the north-east of India was particularly well-known for training translators from the fourth century onwards, the first one educational center for translation teaching. Kumarajiva, the most outstanding translator of the epoch, went to China in 401 and translated the *Life of Nagarjuna* (a major Buddhist philosopher) into Chinese. Another translator, Paramartha, went to China in the fifth century and translated the *Life of Vasubandhu* (an earlier authority on Yoga at Nalanda).

Long after Buddhism went to China, it passed to Japan in the form of Zen. In the turbulent times from the eleventh century onwards, Buddhist monks took Sanskrit manuscripts to Nepal, Tibet, or China, and many of those texts now survive only in their translated versions.

Still in the long run we do not have sufficient evidences that translation was flourishing in ancient India. This seems rather strange, given the mentioned fact that already in the 5th c. BC Panini compiled a Sanskrit grammar that was unmatched until the 19th century! Still another fact that linguistic views of the

scientists of ancient India occupy an honorable place in the history of world linguistic teachings. As we can see, the presence of most favorable conditions does not always lead to a wide development of translation activity, which, both in ancient pre-Sassanian Iran and in ancient India, was practically limited to the needs of the royal chancelleries, religious texts and to some extent – fiction.

Answer the questions:

- 1. What proves the existence of inter-language communication in ancient India?*
- 2. What tribes turned Indian culture more scientific?*
- 3. What kinds of texts were composed by Aryans in Sanskrit?*
- 4. Why did translation become an important part of the transmission of Buddhism?*
- 5. Why Jatakas in Sanscrit and Pali are treated like parallel texts with a common sauce?*
- 6. How do we know poem life of Buddha existed in the first century a.d.?*
- 7. What translated Bhakti religious movement?*
- 8. What translation adaptations were made into Dravidian languages?*
- 9. What literary genres were important to translation history?*
- 10. What is the translation history of Panchatantra or Five treaties?*
- 11. When did the English version of Five treaties appear?*
- 12. What translated bureau set up by Khalid Al Mansour?*
- 13. What countries adopted translated text of Buddhism?*
- 14. Do you have sufficient evidence that the translation was flourishing in ancient India?*

Write an essay about the translation history of Panchatantra or Five treaties.

3.4. Translation in the Arab Islamic Empire (seventh to thirteenth centuries)

Some translation activity seems to have taken place on a small scale prior to the rise of Islam. A manuscript dating back to AD 513 and written in Greek, Syriac and Arabic was found near Aleppo. It lists, among other things, the names of men involved in building the church where the manuscript was found.

After the expansion of the Islamic Empire Arabic language shifts from a mainly oral, spoken by an ethnically homogeneous community of native speakers, to a written and spoken lingua franca of a vast civilization comprising many ethnic and linguistic groups. Also, Arabs began a huge campaign to acquire the learning of the nations under their rule and naturally turned to translation as the means by which the new sources of knowledge could be accessed. The period from the eighth to the eleventh century in particular witnessed an unprecedented level of translation activity, aided greatly by the availability of paper, which was introduced into the Muslim World shortly after Samarkand was captured in 704. With the introduction of paper, the process of transforming the oral Arabic culture into a literate one could proceed in earnest, with translation playing the main role in enabling this process to take shape.

The Arabs are credited with initiating the first organized, large-scale translation activity in history. This activity started during the reign of the Umayyads (661–750) and reached its zenith under the Abbasids (750–1258), known as the Golden Era of translation. The centre of this activity was Baghdad. This unprecedented commitment to translation can be distinguished from any translation activity the world had known before in terms of three factors:

1. Range of source languages: the Arabs translated voraciously from Sanskrit, Persian, Syriac, Greek, Aramaic and other languages.

2. Range of topics and subjects: all aspects of knowledge interested the Arabs. They translated manuscripts on mathematics, astronomy, philosophy, logic, medicine, chemistry, politics, etc. Literature was of relatively less interest during this period, partly because it often included religious myths which conflicted with Islamic teachings, and partly because the Arabs already had a strong literary tradition of their own.

3. Most importantly, the translation movement which evolved under Islamic rule was organized and institutionalized. Translation was sponsored and supported by the government, and specific institutions, or translation chambers, were set up to initiate and regulate the flow of translations. The first such translation chamber was set up by al-Mansur, the second Abbasid caliph (754–775).

The Umayyad Period

The first half of the eighth century witnessed a number of developments which laid the longterm foundations of the Empire: the development of a postal service, Arabic coinage and, most importantly, the establishment of Arabic as the official language of administration, replacing Greek in Damascus, Pahlavi in Iraq and the Eastern provinces and Coptic in Egypt. Translation activity carried out included treatises on medicine, astrology and alchemy; Byzantine and Persian songs also first began to appear in translation during this period. A great deal of Greek gnomologia (wisdom literature) was translated into Arabic towards the end of the period, including virtually all gnomologia connected with Aristotle and Alexander. These translations were to have a strong influence on Arabic poetry in the ninth and tenth centuries.

The Abbasid Period

Whereas the elite of the Umayyad Empire was largely Arab (ethnically speaking), the Abbasid Empire was overall more international in composition and character, with ethnic Arabs forming only one part of the nation and its elite. In due course, the word ‘Arab’ came to refer to any Arabic-speaking Muslim, irrespective of racial background or affiliation. Thus it must be borne in mind that the many references to the large body of knowledge accumulated during this period as ‘Arab’ (Arab medicine, Arab philosophy and so on) often apply to work which is not necessarily attributable to ethnic Arabs from the Peninsula. There were certain areas in which the ethnic Arabs excelled (in particular theology, jurisprudence and linguistics), but in almost all other areas it was the Persians,

Syrians and Jews who led the way, both in terms of translation and of original writing. The Persians in particular were instrumental in shaping the intellectual development of Muslim society. By the tenth/eleventh century, even the Arabic language had become more ornate under the influence of Persian.

Generally speaking, however, it is often very difficult to apportion credit for translation or original work to specific ethnic groups within this melting pot of an empire. Similarly, it is often difficult to specify the boundaries between original and translated work, or for that matter, to identify the exact source of a translation. The *Thousand and One Nights*, the best-known work of Arabic literature in the West, is itself based on an old Persian work, *Hazar Afsani* (Thousand Tales; *Shehrazad* – the story-teller – is a Persian name); this in turn contained several stories of Indian origin. Some of the stories were also added much later and may have been inspired by the new context and written in Arabic.

The second Abbasid caliph, al-Mansur (reigned 754–75), commissioned a number of translations and set up a translation chamber. In 830 the most important institute of higher learning in Islam, which also became the most celebrated centre of translation in Arab history was founded. 47 translators worked from Greek and Syriac, 17 from Persian, two from Sanskrit and one from Aramaic.

A vast range of material was translated under the Abbasids. Ptolemy's *Geography* was translated into Arabic several times, most notably by Thabit Ibn Qurrah, either directly or through Syriac. Generally speaking, Greek material already available in Syriac was translated from Syriac, which still functioned as the liturgical language of the Nestorians who headed the translation chambers. The scientific study of astronomy was inspired by the translation of an Indian treatise, *Sindhind*, by Mutiammad. Translations of Hindu works also introduced into the Muslim World, and later Europe, the Hindu numeral system and the "zero". The Old and New Testaments, or fragments of them, were translated several times. The most important, full translation of the Old Testament was done by Said al-Fayumi (882–942) in Egypt.

Overall, the Arabs translated essentially scientific and philosophical material from Greek and showed little or no interest in Greek drama and poetry. As far as literature was concerned, Persian – rather than Greek – provided most of the source texts during this period. India, on the other hand, was the chief source of wisdom literature and mathematics, though it must be borne in mind that much of Persian literature can be traced back to Indian sources.

One of the most outstanding translators during this period Hunayn ibn Ishaq, who was paid in gold, matching the weight of the books he translated. Being some-what greedy, he wrote in large letters, on thick, heavy paper, with wide spaces between lines. His greed had the unexpected side benefit of ensuring that the manuscripts remained intact and readable for several centuries.

Two methods of translation seem to have been adopted during this period. The first was highly literal and consisted of translating each Greek word with an equivalent Arabic word and, where none existed, borrowing the Greek word into Arabic. This method was not successful overall and many of the translations

carried out were later revised. The second method consisted of translating sense-for-sense, creating fluent target texts which conveyed the meaning of the original without distorting the target language. Mentioned ibn Ishaq and his followers thus gave priority to the requirements of the target language and the target reader from the outset, stressing readability and accessibility in a way which suggests that the translations were conceived as having a didactic function: ibn Ishaq, for instance, explicitly praised his own translations for their “pleasant and limpid style which can be understood by the non-expert in the field of medical science or by him who does not know anything of the ways of philosophy”.

In addition to comments concerning the most successful method of translation, there was also some reflection during this period on such issues as whether translation of certain text types was at all possible, whether translated texts in general offered a reliable source of information, and the effect of interference from Greek and Syriac on the structure of Arabic. Al Jahiz, one of the best-known writers of the period, was particularly caustic in his statements about translators and translation, insisting that ‘the translator can never do [the philosopher] justice or express him with fidelity’. But apart from such occasional criticism of their profession, translators generally enjoyed a most enviable position under the Abbasids. Their work was highly valued and they seem to have enjoyed a rather luxurious style of life, at least the more successful among them. This Golden Era of translation under early Abbasid rule was followed by a rich period of original writing in many fields, including astronomy, alchemy, geography, linguistics, theology and philosophy. The flowering of knowledge that took place in the Islamic World during the tenth and eleventh centuries and that later provided the impetus for the development of all branches of knowledge in the West, including natural science and philosophy, could not have taken place had it not been for the intense program of translation carried out under the Abbasids.

Answer the questions:

1. *What manuscript proved the existence of translation activity in Arabic countries before the rise of Islam?*
2. *What factors triggered the development of Arabic culture in the eighth century?*
3. *What three factors credited the golden era of translation in Arabic countries?*
4. *Who set up the first translation chamber?*
5. *Why was literature of relatively low interest for translators?*
6. *What languages and in what countries were replaced by Arabic?*
7. *What translated wisdom literature had a strong influence on Arabic poetry?*
8. *What nations led the way in terms of translation but for the ethnic Arabs?*
9. *Why is it difficult to specify the boundaries between original and translated works during the Abbasid period?*
10. *What texts were translated while Abbasids?*
11. *What numeral system was introduced after translations of Hindu works?*

12. *What kind of translated works can be traced back to ancient Indian sources?*

13. *Whose greediness ensured that the translated manuscripts remained readable till nowadays?*

14. *What are two main methods of translation while Abbasids?*

15. *How did ibn Ishaq praised his own translations?*

16. *Al Jahiz and his criticism as to fidelity of translation.*

17. *What impetus to the worldwide science and culture provided the golden era of translation?*

Write an essay about achievements in practice of translation while Abbasid period.

Семинарське заняття 4.
History of Bible translations.
Early Greek translations of the Hebrew Bible

The most ancient translation of the Hebrew text of the Old Testament is known as the Septuagint (from Latin *septuaginta* “seventy”). The Septuagint has its origin in Alexandria, Egypt and was translated in the 3rd-2nd c. BC. According to *the Letter of Aristeas*, 70 to 72 Jewish scholars were commissioned during the reign of Ptolemy Philadelphus (king of Egypt 283–246 BC) to carry out the task of translating the Hebrew text of the Torah (the first five books of Moses' Law) into Greek. *The Letter of Aristeas* records that the royal librarian expressed an interest in filling gaps in his ‘special collections’ and also in the conservation and linguistic accessibility of his acquisitions: *The Books of the Law of the Jews, with some few others, are wanting. For it happens that these books are written in the Hebrew script and language, but, according to the evidence of the experts, have been somewhat carelessly committed to writing and are not in their original form; for they have never had the benefit of royal attention. It is important that these books, duly corrected, should find a place in your library, because this legislation, in as much as it is divine, is of philosophical importance and of innate integrity.* The style of the translation is not uniform, because of the different translators involved and the different times of the various translations. The Septuagint is noteworthy for its popular, limited, and simple vocabulary.

The influence of the Septuagint on the tradition of Bible translation:

The Christian Fathers down to the late fourth century AD regarded the Septuagint as the standard form of the Old Testament and seldom referred to the Hebrew. The Septuagint rather than the original Hebrew Bible was the main basis for the Old Latin, Coptic, Ethiopic, Armenian, Georgian, Slavonic, and some Arabic translations of the Bible. In the 2nd c. AD a Jewish scholar named Aquila of Sinope was dissatisfied with the Septuagint translation and undertook to produce a Greek rendering of the Hebrew Bible that would represent each Hebrew word with a corresponding Greek word. The result was a slavishly literal rendering which was often unintelligible to a reader who did not know Hebrew as well as Greek. Toward the end of the 2nd c. CE another Greek translation of the Hebrew Bible was prepared by Symmachus the Ebionite, a Christian of Jewish background. His theory and method were the opposite of that of Aquila, as his aim was to make an elegant Greek rendering. To judge from the scattered fragments that remain of his translation, Symmachus tended to be paraphrastic in representing the Hebrew original. He preferred idiomatic Greek constructions in contrast to other versions in which the Hebrew constructions are preserved. Generally, scholars remark on the purity and idiomatic elegance of Symmachus' Greek.

Gothic Bible In the 4th c. CE the Bible texts were translated into Gothic. Today *the Codex Argenteus*, a 6th century copy of a 4th century Bible translation, is the primary source of our knowledge of this extinct East Germanic language.

The translation was done by the Gothic bishop Ulfila. In order to translate the Scriptures into Gothic Ulfila had to invent an alphabet, as up to that point Gothic had been strictly a spoken language. Ulfila created an alphabet of 27 characters, using Greek and Latin letters. He also added some runes, borrowed from ancient Scandinavian alphabets. Ulfila worked from the Greek text, scrupulously following its word order and syntax. He was often forced to coin new words or phrases. Of the original 336 pages of the *Codex Argenteus*, 188 have been preserved, containing the translation of the greater part of the four gospels. A part of the Codex is on permanent display at the library of the University of Uppsala, Sweden. The manuscript is written in gold and silver ink on red parchment.

Latin translation of the Bible by St. Jerome St. Jerome (348–420), the patron saint of translators, is one of the best-known translators of all time. Jerome is known for his *Vulgate* (from Latin *vulgata (editio)* '(edition) prepared for the public'), or standard Latin Bible. While studying in Rome, Jerome acquired a knowledge of classical literature, pagan philosophy and the law, which he intended to practise. At the age of 19 he was baptized.

During a journey to Trier (in present-day Germany) Gerome learned about the lives of Egyptian monks and decided to follow their example. He abandoned his career in the Roman imperial civil service, gave up his worldly goods and left for the East. He discovered Christian literature as he was studying Greek in Antioch. Attracted by the monastic life he moved to a desert in Syria. Since that time, Jerome devoted himself entirely to the study of Christian literature and the Bible. In 382 he returned to Rome and served as a secretary, interpreter and theological advise to the Pope. By this time, Jerome was a trilingual scholar, familiar with Hebrew, Greek and Latin. The Pope commissioned him to translate and revise the Bible. Jerome began by translating the New Testament and the Psalms, working from accepted Greek texts.

After the death of his protector Pope Damasus I in 384 Jerome fell out of favour and was driven from Rome by the many enemies whom he had criticized for not being zealous Christians. Jerome took refuge in Bethlehem and continued to work as a translator. After completing one translation of the Old Testament from Greek, he translated it anew from Hebrew. Jerome was the first to have translated the Old Testament into Latin directly from the original Hebrew, rather than from the Septuagint. Jerome left a substantial body of commentaries and other writings that have contributed to the tradition of biblical scholarship in the West. In over hundred prefaces, numerous letters and prologues to his translations of the Scriptures, he also set out well-developed ideas on translation.

The Latin *Vulgate* was used for centuries by the Roman Catholic Church and was declared the official version of the Church at the Council of Trent in 1546. Jerome was canonized in the 8th c. and proclaimed a Doctor of the Church (*Doctor doctorum*) in the 13th c., along with three other fathers of the Roman Church, St. Ambrose, St. Augustine and Gregory the Great. St. Jerome is regarded as having worked on his translation of the Bible under divine inspiration and this has secured protection for his version of the Bible. St. Jerome makes distinction between

translation of Holy Scriptures and that of non-sacred texts. He criticizes literalists, at the same time affirming that in the case of the Scriptures the actual words and even their order and significance are to be observed.

Church Slavonic translations of the Bible in the Middle Ages In 862 Rastislav, a Christian prince from Moravia (today Czech Republic) asked Byzantine Emperor Michael III to send missionaries to preach the Christian faith in the Slavic language and educate the people. The prince also expressed the wish that, like the Greeks, Romans and Goths, his people have the sacred texts translated into their language. The Emperor and the patriarch Photius chose the brothers Cyril (827 or 828–869) and Methodius (825–885) to perform the mission. Natives of Thessaloniki in Macedonia, they had an excellent knowledge of the Slavic dialect spoken in that part of Greece. Methodius had been the commander in chief of a Slavic province in Macedonia and in 860 he and his brother had taken part in a diplomatic mission among the Khazars, inhabitants of the lower Volga region. Cyril was one of the most prominent scholars of Constantinople. He was exceptionally gifted in languages and took a particular interest in philology and archaeology.

When Cyril learned he was being sent to Moravia, he asked the Emperor whether the Moravians had a system of writing. If not, he said, it would be like trying to “write on water”, and he would surely be considered a heretic, as the Roman clerics believed that only Hebrew, Greek and Latin could be used in prayer. He was told that if he invented a writing system, the Almighty would come to his aid, since “God gives to those who ask in good faith and opens the door to those who knock”. Thus Cyril obtained the approval of the Emperor and the patriarch for his undertaking. In Constantinople, Cyril produced the “Glagolitic” alphabet, named for glagol, meaning “word” in Old Slavonic. This forty-character writing system was derived from the Greek alphabet to which the translator added signs he had made up himself or borrowed from Oriental languages. At that time various Slavic languages spoken throughout central Europe were rather homogenous, so the Old Slavonic system could be adopted by all members of the linguistic group. With a writing system at their disposal, Cyril and Methodius were able to undertake the translation of the Holy Scriptures.

The first words translated using the new Glagolitic alphabet were: “In the beginning was the Word, and the Word was God.” (Gospel according to St. John). These words marked the birth of Slavonic literature. Cyril recorded the ancient language of the Slavs with astonishing precision; his translations, based on a sound methodology, were clearly superior to all other medieval translations. After Cyril's death in 869, the work of Christianization and translation was continued by Methodius. He devoted the last years of his life to completing the Slavonic translation of the Bible and to translating canon law and several books of the Church Fathers.

“Cyrillic” alphabet was not invented by Cyril, but adapted from Glagolitic. Cyrillic alphabet is a simpler form of Glagolitic, consisting of 43 characters. The Catholic Slavs continued to use Glagolitic longer than the Orthodox Slavs, who replaced it with Cyrillic in the 13th c. The Russian, Byelorussian, Macedonian, Ukrainian, Bulgarian and Serbian alphabets derive from Old Cyrillic.

John Wycliffe's translation of the Bible

John Wycliffe (or Wyclif, c. 1320–1384) and his followers the Lollards produced the first complete version of the Bible in English on the basis of the Latin Vulgate. Though relatively few people could read at this time, Wycliffe's idea was to translate the Bible into the vernacular. Wycliffe's Bible appeared over a period from 1382 to 1395. It was the chief inspiration of the Lollard movement, a pre-Reformation movement that rejected many of the distinctive teachings of the Roman Catholic Church. John Wycliffe got the name of the "Morning Star of the Reformation". Although unauthorized, Wycliffe's Bible was popular. Over 250 manuscripts of the book survive.

Wycliffe's Bible was probably the most important translated work of the 14th century in England. It has been criticized for repetitions, imperfections and excessively literal style, but this first complete translation of the Bible laid the basis for English Bible translation and left its mark on the English language in general. Wycliffe and his associates introduced over a thousand words of Latin origin into the English language. Many of these words had technical meanings, with endings like -able, -ible, -ent, -al, -ive, which are now common elements in English derivatives. The Church prohibited the use of Wycliffe's Bible. In 1428, forty-five years after his death, Wycliffe's body was exhumed, burned and ashes thrown into the Swift River.

Martin Luther's Bible *Martin Luther (1483–1546), Augustinian monk and theologian, was the German leader of the Reformation. In his ninety-five theses, nailed to the door of Wittenberg University in 1517, he expressed his dissatisfaction with the penitential system of the Roman Catholic Church. A talented publicist and great writer of treatises, with a rugged popular style, Luther emphasized original writing in the vernacular. Through his translation of the Bible (the New Testament, published in 1522, and the Old Testament, in 1534) he established a norm for written German, and had a radical and lasting influence on German language and literature. The mass distribution of Luther's Bible was facilitated by the movable printing type, developed by Gutenberg eighty years earlier. Luther tried to use forms of speech which enjoyed widespread regional usage and which also had a broad social basis. He sought increasingly to improve his own linguistic competence, but he also paid particular attention to the language spoken by the people.*

Luther studied languages intensively, not only Latin but also Greek and Hebrew, the two original languages of the Bible. In order to arrive at the most appropriate and effective renderings, he consulted experts in Greek, Hebrew and Latin, and also professional people such as foresters, game wardens and so on to solve specific terminological problems. However, Luther's own creativity and poetic sensitivity were unsurpassed. All these factors contributed to the broad influence that Luther's translation has enjoyed to this day.

Luther's linguistic achievements were grounded in certain translation principles: *He advocated the return to the original languages of the Bible: Hebrew for the Old Testament and Greek for the New Testament (without, however, completely neglecting the Latin Vulgate). This was an innovative philological approach which resulted from the influence of humanist philosophers. Target-culture approach. Luther reformulated the text of the Bible as a German*

text, i.e. the historical text was rewritten to fit the mentality and spirit of his time. Luther recognized that semantic equivalents alone were not sufficient.

Luther tried to formulate his translation in accordance with the rules of the target language. Luther believed that the word should follow the meaning of the text, and not the other way round. It required courage on Luther's part as he was dealing with a sacred text. He believed that translation was always interpretation, to some extent at least. Luther believed that translators should strive for moral and situational appropriateness, and for this purpose he believed that they should be educated in philosophy and theology and have pastoral experience. When translating, Luther always took the sound of the spoken language into account. In this he relied on his experience as a preacher.

*As a translator, Luther was distinctly reader-oriented; his aim was to put together a Bible text for the general public. His translation, characterized by a combination of popular speech and poetic dignity, became for many Northern Europeans a new 'original', and served as the basis of some Bible translations into the Scandinavian languages. Through his translation of the Bible, Luther helped bring about the enrichment and standardization of the German lexicon, and contributed to the development of a balanced syntax. His main contribution is, however, in the field of stylistics. Clarity, general understandability, simplicity and vividness were the most important stylistic features of Luther's Bible. Luther's *Open Letter on Translation* (1530) is an important text in the history of translation theory.*

The most influential Bible translator in English was William Tyndale (c. 1494–1536). A humanist and theologian, educated at both Oxford and Cambridge, he was determined, in the spirit of the Reformation, to make the Bible widely available in the vernacular to both laymen and clergy. Tyndale was accused of heresy and after failing to get the support of the bishop of London in his plan to translate the Bible into English, Tyndale left England for the Continent and lived there as a fugitive. In 1524, Tyndale visited Luther in Wittenberg and worked on his translation of the New Testament. The work was completed in 1525. Tyndale worked from the Greek and Hebrew source texts. The first English New Testament to be printed, Tyndale's translation was smuggled into England in 1526. Tyndale also began work on the Old Testament. Eventually he was betrayed to agents of Charles V, strangled and burned at the stake in 1536.

Tyndale's Bible translation was the dominant stylistic and scholarly influence in the history of English biblical translation. Its mark on the Geneva Bible, and the King James Bible is decisive, although, for doctrinal reasons, not acknowledged. According to some modern scholars, Tyndale achieved for the English language what Newton did for physics.

In Tyndale's time, Latin was still the language for anything serious or official. In 1600, only 30 of the 6,000 volumes in the Oxford University Library were in English. Tyndale's decision to write in English was to a great degree motivated by the Lollard movement and the example of Luther. Tyndale believed that both Hebrew and Greek translated much more easily into English than into Latin and that English better reflected the wide range of styles contained in the Old Testament.

The principal feature of Tyndale's language is its clarity. His skills derived from his Oxford logical and rhetorical training, his knowledge of eight languages including Greek and Hebrew, his experience as a preacher and his awareness of a native English tradition of writing. Tyndale translated into the language people spoke, not the way the scholars wrote. At a time when English was struggling to find a form that was neither Latin nor French, Tyndale gave the nation a Bible language that was English in words, word order and rhythm.

Tyndale made use of plain, monosyllabic vocabulary and coined many new words which have now become part of the language: Passover, scapegoat, and even the word Jehovah itself. He created phrases which have become part of the English-speaking mentality: eat, drink and be merry; the salt of the earth; the spirit is willing.

By contrast with the enormous Bibles produced on the Continent, Tyndale's Bibles were pocket sized. This was important: the Bible could be easily smuggled (the English Church was still opposed to reading the Bible in the vernacular) and carried around and read by ordinary readers.

In January 1604, King James I of England convened the Hampton Court Conference where a new English version of the Bible was proposed in response to some problems of the earlier translations detected by the Puritans, a faction within the Church of England. James gave the translators instructions intended to guarantee that the new version would conform to the theology and reflect the episcopal structure of the Church of England. The translation was done by 47 scholars, all of whom were members of the Church of England and all except one were the clergy.

In common with most other translations of the period, the New Testament was translated primarily from Greek, Hebrew and Aramaic texts, although with secondary reference both to the Latin Vulgate, and to more recent scholarly Latin versions. The Authorized King James Version was completed in 1611. The main concern of the translators was to produce a Bible that would be appropriate and dignified in public reading. In a period of rapid linguistic change, they avoided contemporary idioms, tending instead towards forms that were already slightly archaic.

Conservative features of the Authorized King James Version:

– use of the pronouns thou and you as singular and plural respectively
– possessive its, first recorded in the Oxford English Dictionary in 1598, is avoided and his is usually used, as for example at Matthew 5:13: “if the salt haue lost his sauour, wherewith shall it be salted?”

– use of -eth for the third person singular present form of the verb, as at Matthew 2:13: “the Angel of the Lord appeareth to Joseph in a dreame”.

– preference of which to who or whom as the relative pronoun for persons, as in Genesis 13:5: “And Lot also which went with Abram, had flocks and heards, & tents”.

The translators also tended to enliven their text with stylistic variation, finding multiple English words or verbal forms, in places where the original language employed repetition.

***Write an essay on one of the topics:** What promoted the mass distribution of Luther's Bible? Cyril's linguistic activity and Bible translation. Holy books translated into English.*

Семинарське заняття 5.

Translation in medieval Europe

5.1. Pre Enlightenment period

Writing came to Anglo-Saxon England with the conversion to Christianity, which started in 597. Before King Alfred, literary activity was mostly in Latin. King Alfred was the most famous king of Wessex (871–99). He preserved sovereignty of the English crown in the time of Scandinavian invasion. King Alfred was a translator and the initiator of a policy of translation and vernacular education. Alfred began his project of translation with Gregory's *Pastoral Care*, to educate and guide his bishops so that they could, in turn, educate the people. In his preface to Pope Gregory's *Pastoral Care*, Alfred writes about the importance of translation in general and particularly for his own people, who no longer understood Latin. He points out that the circulation of such work in English would encourage literacy and strengthen the English language. Later on Alfred chose for translation books which in his opinion were most needful for all people to know, among them Boethius' *Consolation of Philosophy*, Augustine's *Soliloquies*, and the first fifty Psalms.

Alfred's Book of Laws, or Dooms, attempted to combine Mosaic law with Christian principles and old Germanic customs, so it contained a translation of Mosaic law. Alfred himself learned Latin when he was nearly 40. He translated sometimes word for word, sometimes freely, as he wrote himself in his preface, and to each of his translations he added his own commentary.

The Benedictine monk Aelfric (955–1010), Abbot of Eynsham (a monastery in Oxfordshire), translated *Lives of the Saints* and *Homilies* into Old English, accompanied by preface that he set out his intention to make his language simple and clear for common people with very little education. Aelfric also began a paraphrase of parts of the Old Testament, but unwillingly, as he feared that its wider dissemination might lead the uneducated to believe that the practices of the Ancient Israelites were still acceptable for Christians. In the foreword to his translation of Genesis Aelfric argues that biblical translation carries special risks both because of the divinely appointed nature of the text and because of the text's significance for its Christian audience. Here he attempts to show the danger of naively literal readings of the Bible. The surface narrative may be simple, he suggests, but it requires interpretation in light of the Old Testament's anticipation of the New Testament. Linguistic sense (naked narrative) and ultimate meaning (spiritual meaning) are not the same. Aelfric was also the author of a Latin grammar and a Latin-English dictionary which was the first of its kind. Aelfric's translation of Grammar is considered the first vernacular Latin grammar in medieval Europe.

Roger Bacon (1214–1294), English philosopher, scientist and cleric. According to Bacon, a translator should know thoroughly the language he is translating from, the language into which he is translating, and the subject of the book. *De linguarum cognitio* ("On the Knowledge of Languages) (1267)

The Holy Scriptures have been translated from Greek and Hebrew and philosophy has been translated from Arabic as well from those two languages. Yet it is impossible to preserve the distinctive features of one language in another since even idiomatic expressions in the same language tend to differ among its speakers, as is obvious in French... What is considered correct among Picardians tends to fill the Burgundians with horror, and the Parisians too, because they are close to them. If this happens inside one language imagine the extent to which it happens between different languages.

John of Trevisa (1326–1412) was a scholar and translator of the *Polychronicon* of Ranulph Higden (1387) and the 19-volume treatise on natural sciences *De Proprietatibus Rerum* (“On the Properties of Things”) (1398) of Bartholomew de Glanville.

Geoffrey Chaucer (1340–1400) Chaucer was familiar with classical and vernacular literature in at least three languages: Latin, French and Italian. He adapted many works from French, notably the *Romaunt of the Rose*. Chaucer also translated works by Ovid, Virgil and Boethius from Latin and Boccaccio from Italian. Chaucer translated freely, making additions where he thought necessary. For Chaucer, as for other early vernacular writers, there was an overlap between translation, compilation, rewriting and even original authorship. Translation was understood as re-creation. Chaucer's metaphor of translation was ploughing old fields to produce new corn. Writing literature in English, Chaucer showed the artistic potential of his native language, rather than French or Latin. Even in his *Treatise on the Astrolabe*, a scientific essay, Chaucer made a deliberate choice to use English rather than Latin. Chaucer laid the foundations for narrative poetry and imported through translation many genres into England, among them the ballade, the romance and the fabliau.

Translation in medieval Italy.

In the 11th century numerous translations of medical works were done by Constantine the African (1020–1087). He was a Muslim scholar from Tunisia. Constantine had knowledge of Greek, Babylonian and Indian medicine as well as Islamic. A book collector, he travelled to Salerno in Italy, possibly as early as 1065. Encouraged by the local archbishop, he began to translate his extensive collection of medical texts from Arabic into Latin. Over the next 20 years he continued to translate Arabic books and encyclopedias and taught medicine at the Salerno school. He also translated Arabic editions of Hippocrates and Galen, reintroducing their works to Europe, whose translations of Arabic texts influenced European medical teaching for centuries. The first systematic written translations in the vernacular appeared towards the middle of the 13th century in the Law Schools in Bologna and Florence. Cicero's works were among the earliest examples of classical Latin texts translated into regional dialects with the intent of raising the quality of the vernacular through imitating Latin style and language patterns. This habit became very popular and produced numerous translations of rhetoric and philosophy texts.

Dante Alighieri (1265–1321), following the accepted medieval notion, strongly asserted the impossibility of poetical translation. His *Convivio* (1304–1308) contains the first Italian reference to the theory of translation: “Anything harmonized through the bond of the Muses cannot be transmuted from its idiom into another without losing all its sweetness and harmony”. Dante himself often tried his hand at translating Latin or Provençal poets into the Florentine dialect for inclusion in his works. The same practice was followed by Boccaccio and Petrarch.

Translation in medieval Spain.

In the 12th-13th centuries flourishing translation activity took place in Spain, mainly around Toledo. Under King Alfonso X, of Castile (known as the Wise), Toledo became a center for translations as well as the writing of original scholarly works.

The Crown did not officially recognize the School, but a team of scholars and translators shared their common knowledge and taught newcomers new languages and methods of translation. Usually, several people produced one translation. The Castilian Crown paid for most of their work and sometimes hired the most capable interpreters from other parts of Spain and Europe to join the school in Toledo.

King Alfonso's decision to abandon Latin as the target language for translations and use revised local version of Castilian had very significant consequences for the development of the first foundations of Spanish. By insisting that the translated texts must be “llanos de entender” (“easy to understand”), he ensured that the texts reached a much wider audience, both in Spain and in other European countries.

Scholars from countries such as Italy, Germany, England or the Netherlands who moved to Toledo to translate medical, religious, classical and philosophical texts returned to their countries with acquired knowledge of classical Arabic, classical Greek and Hebrew and spread this knowledge all through the Europe.

The King also commissioned the translation from Arabic into Castilian not only scientific texts but also several “oriental” fables and tales such as *Kalila va-Dimna* (*Panchatantra*) (which, translated from Arabic *Kalila va-Dimna*, were originally composed in Sanskrit – *Panchatantra*).

Translation methods developed under the guidance of Alfonso X.

Before Alfonso X, a native speaker would verbally communicate the contents of books to a scholar and that would dictate their Latin equivalent to a scribe who finally wrote down the translated text. Under the new methodology, a multilingual translator dictated from the main language, translating into Castilian for a scribe who wrote down the Castilian version. This way translation turned more faithful as the inter link of a scholar were omitted. The scribe's work was later reviewed by one or more editors. Among these editors was the King, who took great interest in many disciplines such as science, history, law, and literature. He effectively directed and selected each of the translators and also reviewed some of their work, encouraging intellectual discussion.

Under Alfonso's guidance, Sephardic Jewish scholars and translators assumed a prominent role in the School. They were held in high esteem by the King because of their intellectual abilities and their command of the two languages most commonly used in translations: Arabic and Castilian. Alfonso's nephew Juan Manuel wrote that the King was so impressed with the intellectual level of Jewish scholars that he commissioned a translation of the Talmud, the law of the Jews, as well as the Kabbalah. He set out to prove that the texts were a sacred reflection of Christian doctrine and that the Jews were endangering their souls by not admitting it. Such translations have been lost, although they could later develop the Christian Kabbalah.

The first known translation of this period, *Lapidario*, A Book on the Medical Properties of Various Stones and Precious Stones, was made by Yehuda ben Moshe Cohen with the assistance of Garci Pérez when Alfonso was still an Infante. He also translated "Tetralogy – the main work of Ptolemy, 15 treatises on astrology (The influence of stars on a person and the properties of 360 stones to reflect negative astral influences).

Translations of works in various sciences served as a magnet for many scientists from all over Europe who came to Toledo to learn first-hand about the contents of all those books that were not available to Europeans for many centuries. Thanks to this group of scholars and writers, knowledge derived from texts in Arabic, Greek and Hebrew found its way into the universities of Europe. Although the works of Aristotle and the Arab philosophers were banned in some European centers of learning such as the University of Paris in the early 1200s, the Toledo translations were accepted due to their physical and cosmological nature.

Scientific and fiction texts translated in Toledo greatly influenced European culture, science and art. For example, Albertus Magnus based his systematization of Aristotelian philosophy and much of his work on astronomy, astrology, mineralogy, chemistry, zoology, physiology, and phrenology on translations made in Toledo. His student Thomas Aquinas also used many translated works to include Aristotle in his philosophical and theological treatises.

Roger Bacon drew on many of the Arabic translations to make important contributions to the fields of optics, astronomy, the natural sciences, chemistry, and mathematics. In general, most medical disciplines in Europe benefited greatly from translations of works reflecting the advanced state of medicine in medieval Islam. Nicolaus Copernicus, the first scientist to formulate a "Comprehensive Heliocentric Cosmology" that placed the Sun instead of the Earth at the center of the universe, studied the translation of Ptolemy's *Almagest* astronomical text.

Answer the questions:

- 1. What is the contribution of King Alfred to English writing and translation?*
- 2. What works did king Alfred translate?*
- 3. Who first began to paraphrase the old testament?*
- 4. What is naked narrative and spiritual meaning in terms of monk Aelfric?*
- 5. What works adopted Joffrey Chaucer?*
- 6. How did Chaucer understand translation?*

7. *What is the contribution of Constantine the African and Dante Alighieri to translation?*
8. *How many people usually produce a translation in Spanish Toledo?*
9. *Who decided to abandon Latin as target language in Spain?*
10. *Text of what genres were translated in Toledo?*
11. *What translation methods developed Alfonso the 10th?*
12. *Sephardic Jewish scholars and translation in Toledo.*
13. *What is the contribution of translations produced in Toledo to European science and culture?*

Write an essay about.

Joffrey Chaucer's as a translator.

Toledo translating schools as Golden era in medieval translation.

5.2. European translation after Enlightenment

Originating in Enlightenment period, the different aspects of translation theory in Germany (current till nowadays) may be traced back to Johann Christoph Gottsched and his Leipzig circle, staunch defenders of Enlightenment values, and to their Swiss antagonists, Johann Jakob Bodmer and Johann Jakob Breitinger, respectively. Gottsched's and Breitinger's opposed views on translation, which clashed over Bodmer's translation of Milton's *Paradise Lost*, reflect their distinct stance on poetics, aesthetics and literary language.

Both subscribed to the rationalist view according to which there is an essential resemblance between languages and they are, therefore, translatable – at least in principle. Both agreed that different languages are not mirror images of each other. There was a difference of opinion as to whether a translation should be permitted to emulate linguistic, stylistic, and formal features of the source text and thereby violate target side norms. Gottsched maintained that a good translation had to be in agreement with the principles of enlightened, normative poetics. If the original or source text did not conform with these rules, the translator was duty-bound to improve, expand or abridge. The translation had to be a German text, through and through. Breitinger, in contrast, maintained that there were no unessential words in literary works of art. He argued that the mentalities of different nations are reflected in the peculiarities of their respective languages. Therefore, a translation must not violate the 'thoughts' (*Gedancken*) of the original or deviate from its source in any other way.

In seventeenth – and eighteenth-century continental Europe, France played a leading role in politics, the sciences and the arts. French intellectuals, including translators, shared a belief in the inherent superiority of their language and culture. Because of this conviction French translators felt justified in adapting translated texts in such ways as to make them conform not only to the grammatical, lexical and semantic norms and conventions of the French language, but also to typological, generic and aesthetic models prevalent in French literature. Strict classicist norms ruled drama and (epic) poetry, whereas the more flexible conventions of *Les Belles Infideles* were applied to translated prose fiction. French

cultural predominance was reflected, in turn, by the large number of German imitations of French literary models, and of translations from French into German.

And although many different types of texts were also translated from Latin, Greek and other modern European languages, German translators frequently used intermediate French translations as source texts, even if a copy in the original language was available. French mediation was particularly effective in introducing German readers to British philosophy, fiction and drama.

Discussions by French translators and critics of British philosophy of the idiosyncrasies of English novels and especially of the apparent ‘anomalies’ of Shakespeare’s plays met with considerable interest in Germany. Thus, ironically, the French themselves were instrumental in undermining their seemingly unassailable position as legislators in matters of good sense, taste and style. Because as German writers grew familiar with British thought and literature, they began to resent what many of them came to perceive as distorting effects caused by French mediation. The gradual transition, in the course of the eighteenth century, from broad acceptability to virtual rejection of French models, including intermediate French texts, by German writers, both in theory and in practice, is a literary phenomenon with far-reaching cultural implications.

French mediation of English literature began early in the eighteenth century. It reached its peak, in the Protestant parts of Germany and in Switzerland, in the 1720s. At a time when in Zurich, Hamburg and somewhat later in Leipzig (in the 1740s) indirect translation was rejected in favour of direct translations of English novels and plays, French mediation continued elsewhere in Germany. As far as novels are concerned, it virtually ended with the ‘birth’ of the modern German novel.

W. Schlegel’s principles of translation were based on the interpretation of works of art as organisms. Sharing Herder’s view, he considered every literary work of art as an entity comprising form and content. Unlike Herder and the Sturm und Drang poets, who argued that this entity was commensurate with “nature”, unconsciously created by a genius, Schlegel considered this entity as an “organic created form” (*organische Kunstform*), which resulted from a conscious, intentional creative effort. Accordingly, each Shakespearean drama was a skillfully constructed organism, in which every detail (each scene, character etc.) was related to the whole by inherent necessity, and from which, in turn, it derived its meaning. Only by taking note of and translating every detail could justice be done to the original in its entirety, whereas any change distorted and destroyed the perfect organism. The language had to be light and pleasing, and the reader was to get the impression that s/he was reading an original German text, not a translation. In other words, Schlegel tried to combine the “objective” and the “subjective” aspects of translation: fidelity to the source text, on the one hand, and creative transformation and naturalization in accordance with target-side requirements, on the other.

The Romantic concept of translation, manifest in Schlegel’s theory and practice of Shakespeare translation, was systematically analysed by Friedrich Schleiermacher. In his treatise *Über die verschiedenen Methoden des Übersetzens*, Schleiermacher contrasted, with unprecedented sharpness of focus, the translatorial

methods of “alienation” and “naturalization”. His reflections on the theories of language and of translation have occupied linguists and students of translation to the present day. Schleiermacher distinguished two major types of texts. In the first type, language serves as a vehicle mediating interlingual and intersubjective “facts”. On principle, business-related texts are translatable because the vocabulary used is characterized by terminological constraints. In the second type, comprising poetic and philosophical texts, monolingual forms and the contents transported by them merge on a higher plane.

This causes grave problems for translators because, in the course of time, the language of such texts has come to be associated with specific culture-bound concepts, conventions, attitudes and feelings. Because the associative complexes differ from language to language, and from culture to culture, transfer can only be accomplished by employing the “alienating” method of translation: the translator takes his bearings from the unity of form and content of the source text, and from the source language. Schleiermacher advocated the use of a proper language for translation, which inevitably involved language change. After all, only by deviating from established norms could the alien or foreign increment be visualized in the target language. Most important, though, Schleiermacher was convinced of the innovative, but also of the regenerative powers of translation. Practically every modern translation theory – at least in the German-language area – responds, in one way or another, to Schleiermacher’s hypotheses. In the course of the nineteenth century translation activities in the German-speaking countries intensified and expanded. This applies not only to belles lettres but also to the natural sciences, medicine, engineering, the law, economics and general matters. While the bulk of translations continued to be based on the Romance languages, especially on French, and increasingly on English sources, other languages and cultures – including non-European ones – began to make their presence felt.

Growing economic and cultural contacts between Germany and Britain raised the awareness among German readers of British affairs. Yet, authors such as William Wordsworth and Lord Byron were mainly received as individual personalities rather than as representatives of their country or of British literature. In contrast, for a long time the translational mediation of Scandinavian and Hungarian literatures was primarily governed by imagological stereo-types and preconceptions relating to those countries, rather than by nineteenth-century historical realities. At times, texts were selected, and sometimes specifically translated, in accordance with the anthologists’ personal tastes, or with their views and intentions concerning German literature and/or political affairs in a wider international context. In due course, Russian novels and Scandinavian drama took their place beside translations of French and English fictional prose and drama, respectively. While Scott, Dickens and Zola were translated promptly, Henry James was ignored for many decades. The British and American Modernist poets, too, had to bide their time.

This period of translation activity in Britain is dominated by two figures, Dryden and Pope, and, in the late eighteenth century, by the more complex figure of Alexander Tytler. Dryden praised “free translation from servility”, and distanced

himself from what he saw as their excesses. He created a new model which would shape theory and practice for the following century: “the earliest exhaustive division of translation”, under the three heads of – metaphrase, paraphrase, and imitation. He rejects both metaphrase (literalism in translation) and imitation (abandonment of the source text) in favour of the *via media* of paraphrase (translation with latitude).

Later Dryden modified this position in the *Dedication of the Aeneis*, which talks of “steer[ing] between the two extreames of paraphrase and literal translation”: understanding the spirit of the original author whilst adapting the translation to the aesthetic canons of the age. Dryden’s *Aeneid* is widely regarded as a massive achievement. Pope’s work clearly reflects Dryden’s influence: the preface to his *Iliad* insists on moderation, and the need for an accuracy which avoids literalism or paraphrase.

A major work of theory: Tytler’s *Essay on the Principles of Translation* is issued in 1791. Tytler’s *Essay*, with a systematic approach typical of the period, reacts against Dryden’s concept of paraphrase and the loose translations that resulted from it. According to Tytler, translation should give a complete transcript of the idea of the original work, the style and manner of writing should have the same character as in the original, and translation should have all the ease of the original. Granted, the *Essay* still uses eighteenth century terminology (“genius”, “wit”, “taste”), and its standards for ‘assessing success in composition are... essentially aesthetic’ or evaluative. Nevertheless, a sea change is observable in Tytler’s claim that the original text provides the ultimate point of reference.

In France the eighteenth century saw a gradual loss of interest in classical languages and a growing interest in German and English cultures. The philosopher and encyclopedist Diderot was especially keen on English literature and produced an imitation of Samuel Richardson’s *Pamela*. Voltaire was instrumental in developing a passionate interest in English thought and literature in France. The dramatist Jean-Francois Ducis adapted Shakespearian tragedies for the French stage, providing an alternative ending to *Othello*. This interest culminated in the widespread translation of English Gothic novels during the Gothic revival at the end of the century.

Translations of texts that were almost contemporary (from the seventeenth century) included Daniel Defoe’s *Robinson Crusoe*, Jonathan Swift’s *Gulliver’s Travels*, John Milton’s *Paradise Lost* and some of Alexander Pope’s *Essays*. Pierre le Tourneur translated the complete works of William Shakespeare. Going beyond Europe for his sources, Antoine Galland translated the *Arabian Nights*, combining fidelity to the dynamics of the source text with the observance of current literary conventions.

Throughout the eighteenth-century translations from English outnumbered those from any other language. However, there were some translations of German and Italian works, for example Antoine de Rivarol translated Dante’s *Divine Comedy* in 1783.

Theoretical discussions of translation continued during the eighteenth century. Jean le Rond d’Alembert, who collaborated with Diderot, commented

extensively on translation difficulties, seeing imitation rather than transcription as a suitable basis for the act of translation. Adaptation was not seen as betrayal but rather as a means of adjusting the foreign work to suit contemporary tastes. Some scholars stressed the need for grammatical restructuring in translation. Translation was also closely associated with the didactic function of literature during this period. On the whole, however, this was a period of transition during which translation theory was getting ready to leave the age of classicism behind and prepare the ground for the Romantic insistence on literalism.

Answer the questions:

1. *Who represented two different approaches towards translation in Germany?*
2. *What work of art was in the center of discussion?*
3. *What constitutes a rationalist view on translation?*
4. *When could a translator improve, expand or abridge the original text?*
5. *Who argued this approach and what was the alternative way?*
6. *What role did French culture and language play in translation in Europe after the Renaissance period?*
7. *What genres were translated with strict classicist norms and which one with the more flexible norms?*
8. *What is an intermediate French translation?*
9. *What made some translators quit intermediate French texts?*
10. *What are Schlegel's principles of translation?*
11. *What is "organic created form"?*
12. *What are objective and subjective aspects of translation?*
13. *Who is the author of alienation and naturalization approach?*
14. *What are two major types of texts by Schleiermacher?*
15. *What is the proper language for translation by Schleiermacher?*
16. *Did German translators render from languages other than French?*
17. *How did German translators distinguish between British literature and other European literatures?*
18. *What is Dryden's approach of free translation from servility?*
19. *What theoretical triad did Dryden propose for translation?*
20. *What is Tytler's major work on translation studies?*
21. *What is the ultimate point of reference for Tytler?*

Write an essay about the development of translation in post renaissance Germany.

Study Schleiermacher's works about translation studies and write ten quotations that best demonstrate his approach.

Семинарське заняття 6. **Translation in Kyivan rus'**

Ukrainian history of translation began soon after the adoption of Christianity in the tenth century (988). The very first translations, however, are supposed to have been made several decades before that historical date, namely as early as 911, when the Kyivan Rus' Prince Oleh signed a treaty with Byzantium in two languages (Greek and the then Ukrainian). Regular and uninterrupted translation activity, which started in the late tenth – early eleventh centuries had continued almost uninterrupted for some 250 years. According to Nestor the Chronicler the Great Prince of Kyivan Rus', Yaroslav the Wise, “gathered together in 1037 in the St. Sophia Cathedral many translators (nucapi as they were called) to translate books (from Greek) “into the (Old) Slavonic language” (“словінське письмо”), which was in those times the language of many ecclesiastic works.

Initially, in the last decades of the tenth – early eleventh century, only the materials necessary for church services were translated, but soon the Bible began to appear in different cities of Kyivan Rus'. These Bibles are historically identified after the names of places where they first appeared or after the names of their owners, translators or copiers. Among the fully preserved Bibles of those times today are the Ostromyr's Bible (1056–1057), the Mstyslaw's Bible (1115–1117), the Halych Bible (1144). In the eleventh and twelfth centuries there also appeared several Psalm books (Psalter) which were followed by the “Apostles”. In those times, semi-ecclesiastic works, which were called Apocrypha became well-known. These works included such titles as The Life of Mary of Egypt, The life of Andrew the Insane (Андрій Юродивий), The Life of Eustaphius Plakyda as well as stories on the life of monks including numerous Egyptian, Syrian and Greek legends composed between the third and tilth centuries AD. Apart from these some historical works of Byzantine chroniclers were translated and read in Kyivan Rus'.

Examples from secular literature include works of Byzantine, Roman and other poets and philosophers, the most noticeable among them being didactic precepts, “Addresses”, wise expressions and aphorisms selected from the works of Plutarch, Plato, Socrates, Aristotle and other prominent ancient figures. Apart from these, some larger epic works were translated in the twelfth and thirteenth centuries as well. Very popular among them were the novel Alexandria (about the life and heroic exploits of Alexander the Great of Greece), a narrative about the life and many exploits of Didenis Akrit. These and other works were translated mostly from old Greek, while some originated also from Latin and Hebrew languages.

The Tartar and Mongol invasion, the downfall of Ukraine-Rus' and the seizure of Constantinople by the Turks in 1453, which completed the collapse of Byzantium, considerably slowed the progress of translation in Ukraine-Rus', which despite these tragic events, did not die out completely. Thus, the first to appear in the 14th century (1307) was the Bible of Polycarp. Apart from this there were some versified translations of ecclesiastic works as God's Six Days Creation by

G.Pisida, Kiprian's translation of Ph. Kokkin's Canon of Public Prayer to Our Lord Jesus Christ, the anonymous translation of the Tormenting Voyage of the Godmother and others. The attention of Ukrainian translators during the 14th and 15th centuries now turned to numerous apocrypha, aesthetic, philosophic and semi-philosophic works of Byzantine authors. All of these works were much read then. Several historical works are also known to have been translated in those times, the most outstanding of all being K.Manassia's Chronicle and The Trojan History. From the literary works which were translated in the fifteenth century are known the narratives: A Story of the Indian Kingdom, A Story of Towdal the Knight and The Passions of Christ. New translations of ecclesiastic works included The Four Bibles, The Psalm-Book, The Apostle and some sermon books.

The fifteenth century marked a noticeable change in the orientation of Ukrainian society, culture and translation towards Christian Western Europe. The first Ukrainians went to study in the universities of Krakow, Paris, Florence and Bologna, from which the Ukrainian scientist Yuriy Drohobych (Kotermak) had graduated. He was also elected rector of the latter university. Among the first translations of the fifteenth century was the King's Bible of 1401 (Transcarpathian Ukraine) and the Kamyanka-Strumyliv Bible which appeared in 1411 and some collections of stories about the lives of saints.

Unfortunately, the fifteenth century translations of secular works are represented today only by two anonymous versifications from Polish of the well-known in Western Europe work The Struggle between Life and Death and A Story about Death of a Great Mistr or Philosopher. Both these translations testified to the growth of the syllabic-accentual versification, which separated itself from the pre-Mongolian accentual prosody. In early seventeenth century two Kyivans named Hnyverba and Ivan Uzhevych studied in Sorbonne University, the latter having been the author of the first ever Ukrainian grammar written in Latin (1634).

Translations of belles-lettres during the sixteenth century were probably not numerous either. They include a well-known in Western Europe work The Meeting of Magister Polycarp with the Death which had already been translated once at the end of the fifteenth century, the Solomon's Song, Alexandria, Guido de Columna's History of the Trojan War, History of Attila, King of Hungary, a narrative on the Revolt of Lucifer and the Angels, a Story about the Fierce Death which Nobody Can Escape and others.

As in Germany, France and England during the first half of the sixteenth century, Ukrainian translators were engaged in bringing mostly ecclesiastical works into our language. The Ostroh Bible was the first ever complete translation of the Holy Book in Slavic countries. It ushered in a new era not only in Ukraine's book publishing tradition but in translation as well. One of the first belles-lettres translations into Ukrainian was an excerpt from F.Petrarca's Letters without Address turned into our language by a pen-named translator Kliryk Ostrozkyi.

A considerable intensification was witnessed in Ukrainian translation during the seventeenth century, which could have been influenced by the initial activities in the Kyiv Mohyla Academy (founded in 1632), where translations were at first

employed to further teaching processes. Thus, in the first half of the seventeenth century there appeared translations from the Greek (G.Nazianzinus' works, translated by Skulskyi and D.Nalyvaiko) and from Latin (L.A.Seneca's works) translated by K.Sakovych. These translations were of higher quality though they were mostly free adaptations as those versified by a certain Vitaliy (P.Monotrop's Dioptra) or anonymous free interpretations, exemplified with the Book of Psalms and some other works among which were also poems of the Polish poet K.Trankwilliari-Stawrowski. Apart from the ecclesiastic works, some previously translated works were accomplished (The Physiologist). The seventeenth century in Ukraine was also marked by regular versifications of prominent Italian and Polish poets of late Renaissance period as Torquato Tasso (10 chapters of his poem The Liberated Jerusalem, which was translated on the basis of the perfect Polish versification of the masterpiece by P.Kokhanowski, as well as by a versified translation (accomplished by Kulyk) of one of G.Boccaccio's short stories from his Decameron.

Active for some time was Symeon Polotskyi, who left a small number of free versifications of Polish Psalms written by P.Kokhanowski, and D. Tuptalo, who translated some poems of anonymous Polish poets. Several renditions were also left by S.Mokiyevych, who belonged to Mazeppa's followers. He accomplished several free versifications of some parts of the Old and New Testament, as well as the Bible of St.Matthew. Besides these free translations of some Owen's English epigrams were performed by the poet I. Welychkovskyi.

The last decades of the seventeenth century and the first decade of the eighteenth century were far from favorable for Ukraine, its culture or translation. Today only a few known versifications exist, which were mainly accomplished by the Kyiv Mohyla Academy graduates Ivan Maksymovych (1651–1715) and his nephew and namesake I.Maksymovych (1670–1732). The uncle left behind his versification of an elegy by the fifteenth century German poet H.Hugo. The Psalms, and poetic works of the Roman poets Ovid, Martial and of the French Renaissance poet Scaliger (1540–1609) were often translated at the Academy as well.

The first decades of the eighteenth century were marked by an unbearable terror imposed on the Ukrainian people by Russia. It was no wonder that Ukrainian translation and belles-lettres in general fell into obscurity as a result of these oppressions. As a result, even the great philosopher H.Skovoroda had to perform his essentially free translations more in Russian than in bookish Ukrainian. His best known translations today are: an ode of the Flemish poet Hosiy (1504–1579), excerpts from Cicero's book On Old Age and Plutarch's work on Peace in One's Heart (translated in 1790). More prolific in translation than H.Skovoroda was his contemporary and fellow a Kyiv Mohyla Academy alumnus K.Kondratovych who translated Ovid's elegies (1759), twelve speeches by Cicero, Homer's Iliad and Odyssey.

The standstill in Ukrainian translation, which characterized the 17th and the larger part of the 18th centuries was broken in the last decade of the eighteenth century by the appearance of Pious Songs (Побожник) in 1791 in Pochaiv. This collection contained original Ukrainian poetic works, translations, free interpretations and free adaptations of pious songs and Psalms from different languages into

Ukrainian, Old Slavic and Polish. But the real outbreak and a regular epoch making event in Ukrainian literature, culture and translation happened at the very close of the eighteenth century, in 1797, when the first parts of I.Kotlyarevskiy's free adaptation (прелицювання) of Virgil's Aeneid came off the press in colloquial Ukrainian. The appearance of this brilliant work marked a significant historical turning-point in Ukrainian literature and culture. It had started a quite new period in the history of Ukrainian literary translation as well. Kotlyarevskiy's free adaptation of the Aeneid immediately began the eventual rejection of further translations in old bookish Ukrainian. It paved the way to a spontaneous, and uninterrupted functioning of spoken Ukrainian in original literature and in translated works. The first to have employed the manner of free interpretation after Kotlyarevskiy at the beginning of the nineteenth century was the poet and linguist P.Bilets'kyi-Nosenko who made a free adaptation of Ovid's epic poem under the title "Горпинида чи Вхоплена Прозерпина" (1818), which was published only in 1871. The artistic level of this free adaptation, however, could not compete in any way with the already popular free adaptation of the Aeneid by I. Kotlyarevskiy. As a result, it remained unpublished for more than five decades and consequently was unknown to Ukrainian readers.

Much more successful were free interpretations/free adaptations accomplished at a high literary level by the well-known Ukrainian poet P.Hulak-Artemovskiy. His free interpretation of I. Krassitski's Polish short poem under the title *The Landlord and His Dog* which he extended to more than fifty lines to become a regular poetic narrative, brought him recognition in Ukrainian literature. Free unextended translations were also made by this poet of Mickiewicz's ballads (Mrs. Twardowska), Gothe's poems (*The Fisher*), Horace's odes and some Psalms (from Old Slavic).

Consequently, the first half of the nineteenth century may be considered to have been the starting date in the history of faithful Ukrainian versification/translation. Actively participating in the literary process of that same period, were the poet A.Metlynskyi (translations of German, French and other poets) and M.Maksymovych (versification of *The Tale of the Host of Ihor*).

Almost the same time in a publishing house in Budapest was produced the historic *Rusalka Dnistrovaya* collection (1837) composed by M.Shashkevych, I. Vahylevych and Y.Holovats'kyi. This collection contained apart from these authors' own verses, translations by Vahylevych from the Czech (*Kraledvorsky Manuscript*), and from Old Ukrainian (*The Tale of the Host of Ihor*), as well as Y.Holovats'kyi's translation of Serbian songs. This collection marked the beginning of regular belles-lettres translations in Halychyna.

Participating in the process of unification of Ukrainian literature and culture into one national stream were also some other prominent figures of the first half and of the first decades of the second half of the nineteenth century. Among these were some already well-known Ukrainian poets and authors as Y.Hrebinka, M.Maksymovych, L.Borovykovs'kyi, Y.Fed'kovych (Austrian and German poetry), O.Shpyhots'kyi (Mickiewicz's works), K.Dumytrashko (*The War between Frogs and Mice*, from ancient Greek), M.Kostomarov (Byron's works), M.Staryts'kyi and others. All the above-mentioned poets and authors, though generally

amateurish translators themselves, nevertheless inspired the succeeding men of letters to turn to this field of professional activity.

Soon, there appeared such great translators in Ukrainian literature as poets, authors and public figures P.Kulish, I.Franko, Lesya Ukrainka, O.Makoway and some others. I.Franko uses an interpretive and stylistic method in his translation analysis. In his translation reviews this great scholar shows not just a simple comparison of texts with appeal to the linguistic sense and tastes of readers. He analyzes the reproduction of the artistic structure of the original on the basis of holistic vision of semantic and stylistic details within the original system of the author's idea.

Fidelity for I. Franko is a main criterion of adequate translation. He treats fidelity as a complex concept of semantic and formal components that often contradict one another. Due to this, translators should either translate freely so as target text make the same impression as the original or sacrificing some sense make the target text as much detailed and faithful to original as possible. Still Franko wasn't a keen on the second approach for it bears restrictions as literally translation. Following Aristotle's treatises, he prized the 'role' or in modern terms the 'function' to be equal in original and target texts.

In his analysis of Shevchenko's Caucasus translation, I. Franko studies the sense of individual expressive means in broader contexts, trying to derive a holistic system. Adequate reproduction of the part to the whole work of art constitutes the very novelty of his studies.

P. Kulish (1819–1897), a close friend of T.Shevchenko, was also the first professional translator in the nineteenth century Ukraine. His large output includes the most outstanding works of Shakespeare (fifteen best-known tragedies and comedies, of worldwide renown, which were edited by I.Franko and published in 1902), Byron's Childe Harold's Pilgrimage (in blank verse), part of Don Juan and some other poems. He also translated several poems by Gothe, Schiller and Heine (from German), produced several free interpretations and free adaptations from Russian poetry (Pushkin, Fet, Nikitin, A.Tolstoy, D.Minayev). He was also the first to translate The Psalter (1879) and the Bible (together with Puliuy and Nechuy-Levyts'kyi) into contemporary Ukrainian. In addition, Kulish is the author of the contemporary Ukrainian alphabet.

Answer the questions:

- 1. Who first signed a treaty in Greek and the old Ukrainian language?*
- 2. How are the Bibles of Rus' identified?*
- 3. What other texts but for Bibles were translated in old Kyiv?*
- 4. Was secular literature translated in those times?*
- 5. What is the first translated Bible that appeared after Mongol invasion?*
- 6. What ecclesiastical works were translated in the 14th century?*
- 7. What kinds of Byzantium works were translated during the 15th century?*
- 8. What cultural shift took place in Ukrainian society during the 15th century?*
- 9. What is Yuriy Drogobych famous for?*

10. *What translations testify to the growth of the syllabic accentual versification?*

11. *Who is the author of the first Ukrainian grammar?*

12. *What fictional works or belles lettres were translated in the 16th century?*

13. *What is the impetus of Kyiv Mohyla Academy to the development of translation?*

14. *What late renaissance poets were translated into Ukrainian?*

15. *Who started to translate English epigrams into Ukrainian?*

16. *H.Skovoroda and translation.*

17. *Who paved the way to the functioning of spoken Ukrainian in literature?*

18. *What translated books made the outbreak in Ukrainian culture in the 19th century?*

19. *Who followed Kotlyarevsky's technique in translation?*

20. *What collection of translated works marked the beginning of regular translation in Western Ukraine?*

21. *What did fidelity mean to Ivan Franko?*

22. *What is the impetus of Kulish to Ukraine translation?*

Write an essay about Ivan Franko's views on theory and practice of translation. Why do his impetus to Ukrainian translation is meant to be one of the most important?

ДОДАТОК А

Питання до самоконтролю

1. Перші переклади Русі. Принц Олег і Двомовна угода з Візантією.
2. Переклад Жидівських війн Й.Флавіуса.
3. Переклади періоду XII–XIV ст. Стефаніт та Інгілат. Городовитий цар Адаріан.
4. Переклади періоду Відродження в Західній Європі.
5. Іван Ужевич, Михайло Василевич як фундатори українського перекладу.
6. Острозька і Києво-Могилянська академії як осередки перекладацької діяльності.
7. Перекладацька діяльність українських письменників XIX ст.
8. Перекладацька діяльність у давньому Єгипті, Вавилоні, Ассирії, Китаї, Індії. Латинські переклади давньогрецьких поетичних та драматургічних творів. Становлення принципів літературного перекладу.
9. Готська Біблія Вульфлі. Латинський переклад Біблії Св. Ієроніма (Вульгата). Англійські переклади Біблії, Німецький переклад Біблії Мартіна Лютера. Церковно-словянські переклади Біблії. Переклади Святого Письма українською мовою.
10. Вплив розвитку національних мов на перекладацьку діяльність. Перекладацька діяльність у Німеччині та Англії в епоху Відродження.
11. Святий Ієронім і переклад.
12. Перекладацька діяльність у Німеччині XVII–XVIII ст. Перекладацька діяльність в Англії XIX ст.
13. Розвиток теорії та практики перекладу у Західній Європі та США у XX ст. Внесок до теорії та практики перекладу Дж. Кетфорда, Ю.А.Найди, П.Ньюмарка, В.Набокова, Дж.Стейнера, Дж.Холмса, А.Бермана, А.Лефавра, Л.Венуті. Зростання інтересу до західноєвропейських культур та перекладу.
14. Перекладацька діяльність у Київській Русі. Києво-Могилянська академія та відродження перекладацької діяльності.
15. Початок нової ери українського перекладу у другій половині XVIII ст. Переклади відомих українських літераторів XIX ст.
16. Перекладацька діяльність в Україні у XX–XXI ст.

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