

Lingua e Traduzione Inglese 1/M
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- October 1 presentations, class discussion, simulation
- October 15 --
- October 29 --
- November 12 --
- November 26 --
- December 10 test

Translation is

“the written or spoken rendering of the meaning of a word, speech, book or other text, in another language [...]

(The New Oxford Dictionary of English 1998)

«If language were simply a nomenclature for a set of universal concepts, it would be easy to translate from one language to another. One would simply replace the French name for a concept with the English name. If language were like this the task of learning a new language would also be much easier than it is. But anyone who has attempted either of these tasks has acquired, alas, a vast amount of direct proof that languages are not nomenclatures, that the concepts...of one language may differ radically from those of another...Each language articulates or organizes the world differently. Languages do not simply name existing categories, they articulate their own.»
(Culler, 1976:21-2)

«Translation is characteristically purposeful as a profession; it has targets and goals. It is done on behalf of sponsors. It lacks (except in rare cases) the leisure of reflective consideration of why like this, why here. Nonetheless, translators as applied linguists do have certain obligations to the furthering of our understanding of language and our ability to explain the acts of communicating in which we are continually engaged.» (Candlin, 1991)

«Histories of translation in the West have shown increasingly that the technique of translating in Western cultures has changed repeatedly over the centuries, and that what was accepted as 'obvious' at one particular time was, in fact, little more than a passing phase. The important point is that shifts and changes in the technique of translating did not occur at random. Rather, they were intimately linked with the way in which different cultures, at different times, came to terms with the phenomenon of translation, with the challenge posed by the existence of the Other and the need to select from a number of possible strategies for dealing with that Other.» (Lefevere, 1998:12)

“traduttore=traditore”

or

“traduzione=tradizione”?

Some history

- Greeks: too ethnocentric to translate
- Romans: adaptation, imitation; translating meant reinventing the artistic value of a text

> **Cicero, Horace...** ST must be bent to the TL needs to reproduce the “sense”

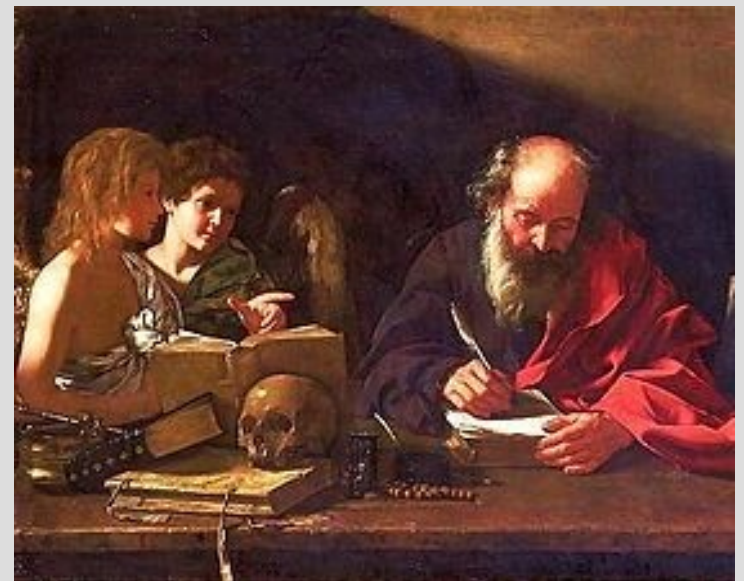
(very diff. idea of authorship and intellectual property)

“I did not translate them as an interpreter but as an orator, keeping the same ideas and forms, or as one might say, the 'figures' of thought, but in language which conforms to our usage. And in so doing, I did not hold it necessary to render word for word, but I preserved the general style and force of the language” (Cicero)

Saint Jerome (San Gerolamo; 347-420):

the Bible = God's word = the absolute translation!

- the 'correct' meaning

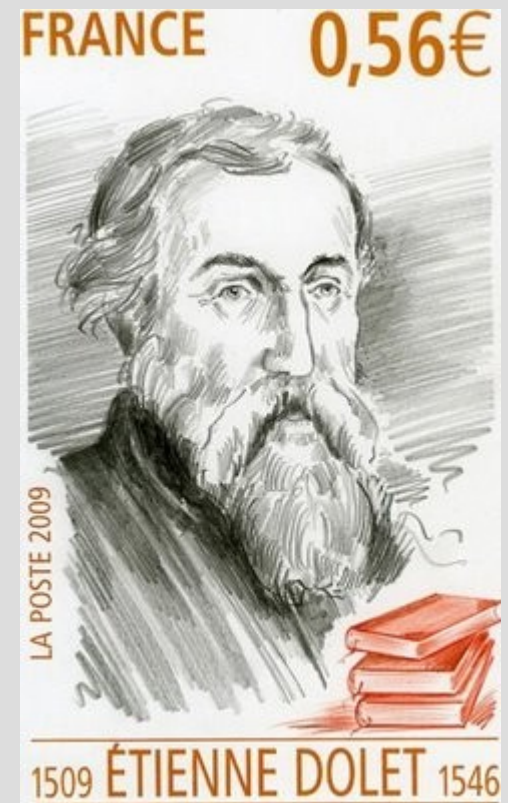


- The question of **TRUTH**:

- fidelity and spirit,
- literal and free,
- word-for-word and sense-for-sense,
- form and content

Middle Ages: translation gave up an exclusively artistic mission

- development of new national languages
- Bilingualism
- Need to convert other peoples



As far as artistic translation is concerned...

Dante: “nulla cosa per legame musaico
armonizzata si può de la sua loquela in altra
trasmutare senza rompere tutta sua dolcezza e
armonia”

> Translation of poetry deemed impossible!



MARTIN LUTHER's Bible (1522-1534):

innovative, revolutionary, founding monument of the German language

Ex: “happiness”: ex abundatia cordis os loquitur

= out of the abundance of the heart the mouth speaks

=dall'abbondanza del cuore parla la bocca)

= wes das Herz voll ist, des geht der Mund über

=esce dalla bocca ciò di cui il cuore è pieno

> **New value of language spoken by people**



John Dryden (1631-1700):

- 3 types

- metaphrase: word by word

- paraphrase: sense

- imitation: adaptation

= an effort to write as the original work would have been written had Virgil known the language spoken in his time

> AUTHOR-ORIENTED

- First systematic study in English: **Alexander Fraser Tytler's** *Essay on the principles of translation* (1790)

> a READER-ORIENTED perspective

In order of importance:

- 1) give a complete transfer of ideas (be competent in the subject, give a faithful transfusion)
- 2) identify and reproduce style and manner
- 3) have all the ease of composition of the ST (fluency)

Friederich Schleiermacher, 1813, treatise on translation: *Über die Verschiedenen Methoden des Übersetzens*

2 different types of translator:

Dolmetscher

Übersetzer



REAL QUESTION > how to bring the ST writer and the TT reader **together**

“Either the translator leaves the writer in peace as much as possible and moves the reader toward him, or he leaves the reader in peace as much as possible and moves the writer toward him” (FS)

In contrast to Dryden: Schleiermacher gives the impression of reading something else, not the work as if it were written in one's language

Alienating VS Naturalizing translation

(later becomes

Foreignization VS Domestication)

Examples and quotes (slides 7-18) from J. Munday, *Introducing Translation Studies*, 2008, Ch. 2