

## ● Theories of Translation and Interpretation

### 2.1.1.1 Livius Andronicus, Luclus (about 280-207 B.C.)

He was a Greek slave who was probably captured when Rome surrendered to Tarentum in 272 B.C. and then was freed. Being competent in Latin and Greek, he started teaching those two languages and, later, founded Roman epic poetry and drama. Kelly considers Livicus's translation as the first analogical poetic translation (1979:198).

Since he was a teacher of Latin and Greek, he translated Homer's *Odyssey* and named it "Odysia", probably to be used as textbook. Not much of it is left except about fifty lines which survived through comments made by Horace and Cicero. He used Latin meter in his renderings, which makes it the first artistic translation, putting more emphasis on introducing of Romans to the Greek world.

Later on, he became interested in writing plays, comedies, and tragedies. Unfortunately, not much except 40 lines from each has survived. The titles assigned to them indicate that the tragedies were probably translations of Aeschylus, Sophocles, and Euripides (Encyclopedia Britannica). Due to inaccessibility of all parts, no definite description of his theoretical method has been recorded by historians.

### 2.1.1.2 Cicero, Marcus Tullius (106-43 B.C.)

He was a Roman statesman, a lawyer, a scholar, and a writer. His writings include books of rhetoric, orations, philosophical and political treatises, and letters. His best known poems were the epics "De Consulata Suro (On His Consultship) and "De Temporibus Suis (On His life and Times), which were criticized for their self-praise (Encyclopedia Americana, 1986).

According to Newmark, Cicero believed that:

"... a translator must be either an interpreter or a rhetorician and, who knows not that an interpreter's knowledge is not equalled to bilingualism, and that the rhetorician is not only one who looks things superficially but one who sees through things".

(Newmark: 1981)

Cicero castigated literal translation and called it 'an unskilled work', but the Jewish scholars who rendered the Old Testament, thought that only through literal translation a thorough picture of the original text could be depicted (Kelly, 1979:36). Jerome (4th century A.D) as well as others followed Cicero's claim constantly that translation was a branch of oratory (Kelly, 1979:51). In Cicero's translation, a ferocious opposition to literal translation can be traced and he shows a strong feeling for the directional sense of articulation (Kelly, 1979:171).

In his version of Plato's Cicero uses "dynamically equivalent structure" but his lexicon is "formally equivalent" (Kelly, 1979:180). Both Cicero and Horace (see 2.1.1.3) saw translation essential in teaching a series of behavior and literary concepts (Kelly, 1979:79). According to Kelly, Cicero found it his duty to weigh out words for the reader rather than counting them, because he believed that their force would be kept in this way (1979:163).

### 2.1.1.3 Horace (65-8 B.C.)

Horace is known for his lyric and was known to be a satirist as well who lived under the Emperor Augustus. Despite the fact that his father was a freed slave, he enjoyed good education in Athens and Rome, and mastered the two

## ● Theories of Translation and Interpretation

languages of Latin and Greek. After Caesar's murder, Horace became the most respected poet in Augustus era. Most of his poetic themes are on love, friendship, philosophy and the art of poetry (Encyclopedia Britannica).

Horace was also a translator. Morton describes Horace's methodology of translation as a process of word for word translation. He states that in Horace's view, translation:

"... aims at a dislocation of meaning between two verbal surfaces so as to preserve, insofar as possible, an image of the source text, and its network of morphological, syntactic, and semantic structures"

(Morton, 1984:57)

and later adds that according to Horace, "It is the duty of a faithful interpreter to translate what he undertakes word for word" (Morton, 1984:59).

### 2.1.1.4 Aquila (2nd century B.C.).

He is mostly known as Akilas. Through his efforts, a complete Old Testament translation into Greek was successfully carried out, and later on, was used as a reference. Consequently, the former translation of the Old Testament (Septuagint), which was carried out by the Jewish scholars in the Hellenistic Age (the Post Alexandrian Age), became obsolete and the Aquila's was most frequently used instead. It was not only used by churches in the third century, but it was also used later by Jerome (see 2.1.1.6 below) as a reference (Robin, 1967:70). It has been recorded in history that Aquila's translation was greatly influenced by the methodology used by Rabbi Akiha ben Joseph. Aquila rejected as 'blasphemous' the attempts by the Septuagint to adapt to Greek

linguistic structure. The Jewish scholars who translated the Old testament believed that the Holy Book was direct creation of God and it had to be expressed in the most adequate way (Kelly, 1979:69).

Aquila's work is considered highly important because it, not only reveals facts about the origin of the Bible, but it also demonstrates how learning and teaching was conducted in his time (Encyclopedia Britannica). Unfortunately, not much except a few fragments of his work has survived which are preserved in Cairo.

#### **2.1.1.5 Ulfilas (311-383 A.D.)**

He was a bishop of the Goths, who rendered parts of the New Testament into Gothic (Robin, 1967:70). His native language was Gothic but he was also fluent in speaking Latin and Greek. He seems to have invented a Gothic Alphabet based on the Greek language. When the Goths migrated from Spain, they took Ulfilas's translation of the Bible with them, but, when the Gothic language died, most parts of his work were also lost. He considered translation as a means to understanding and to expedite human knowledge. This notion was highly appreciated in the antiquity.

#### **2.1.1.6 Saint Jerome (347-419 A.D.)**

His real name was Eusebius Hieronymus, and his literary name was Sophronius. He learned Hebrew from a Jewish scholar who had converted to Christianity, and studied Greek by himself. He was a monastic leader and, in 382 A.D., he worked as a secretary to Pope. In 389, he established the monastery of Bethlehem.

## ● Theories of Translation and Interpretation

His major contribution to literature was a translation of the Bible into Latin. He was influenced by Aquila, but, he, in turn, influenced many descendent scholars. His methodology of translation is superior to the predecessors even to the scholars of later centuries, because:

- a. he devoted one of his letters to the theory of translation. He developed his own theory of translation which was considered as a milestone to later developments.
- b. he advocated a translation based on 'sense for sense', and at the same time he castigated the policy of 'word for word' rendering.

**Robin, 1967:70)**

These two principles profoundly influenced the translators and scholars of the early Middle Ages. St. Jerome, like his followers Luther (1530) and Dryden (1684) favored 'colloquial and natural' renderings of the texts (Newmark, 1981:4).

### **2.1.1.7 Boethius (250-470)**

Boethius was a Roman scholar and a statesman who became interested in Aristotle and rendered a number of his works into Latin. Many of those translations were used as documents of Greek literature and philosophy until late Middle Ages (Robin, 1967: 69).

Boethius also translated works of Greek logics and mathematics. His intention was to translate the complete works of Aristotle and Plato with the