

## ● Theories of Translation and Interpretation

- i. In this period, an innovation was initiated in the field of translation by translators such as Lydgate and Caxton, who made comments beyond the original lines.
- j. A 'self-inferiority-type' attitude developed among less experienced translators, who were not quite confident of the task they had undertaken. According to Amos, Marry Lonelich made some apology for her renderings as follows:

"And I, as an unkonning man trewly  
Into English have drawn this story;  
And though that to yow not plesying it be,  
Yit that ful excused ye wolde haven me  
Of my necligence and unkonning."

(Amos, 1920:31)

- k. Literal accuracy rather than the reproduction of stylistic excellence was a recognized ideal of translation in the 14th and 15th centuries.

(Machan, 1982:112)

### 2.1.3 TRANSLATION IN THE 16th AND 17th CENTURIES, THE POSTRENAISSANCE ERA

The Middle Ages did not end suddenly. In the years between 1400 and 1500, certain very important things happened which led to the escalation of intellectualism. Standards of living changed drastically.

The term 'Renaissance' is derived from the French word for 'rebirth', and originality referred to the revival of values and artistic styles of classical antiquity. The key figure on the revival of studies of the classical heritage was

Petrarch, who directed most of his efforts towards collecting Greek manuscripts. The ancient past came to be praised and admired. Massilio Ficino offered new renderings of Plato's works, and Erasmu's Latin edition of the New Testament opened up an entirely new attitude towards translation.

The followings were the major key personalities in the development of translation theory in the 16th and 17th centuries:

### 2.1.3.1 LUTHER, MARTIN (1483-1546)

He was a German priest, biblical scholar and also a linguist. In his theses, he attacked on ecclesiastical abuses and precipitated a reformation through the lectures he delivered to his students (Britannica).

In the 15th century, a new desire grew among the scholars to render the Bible into different languages. This attitude was considered as a movement towards religious reformation. Luther's German translation of the Bible was printed in 1534 (Robin 1967:100). His thesis emphasized on the fact that to understand the Holy Scriptures, the Text should be translated for the people in their tongues. Luther found that intelligibility was the major criterion with which the translated text could be weighed and evaluated. He argued that intelligibility should also be the goal of any translation. (Nida, 1964:14-15). Nida summarizes Luther's systematic techniques in dealing with words or expressions for which he could not find equivalents in the target language as follow:

- a. shifts of word orders, (changing)
- b. employment of modal auxiliaries. (addition)
- c. introduction of connectives when required (addition)

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d. suppression of Greek or Hebrew terms which had no acceptable equivalents in German, (retrenchment)

e. use of phrases wherever necessary to translate single words, (expansion)

f. shift of metaphors to non-metaphors, vice-versa, (simplification)

g. careful attention to textual variants.

(\* parentheses have been added)

(Nida, 1964:1415)

One of the reasons for his success in the translating of the Bible was that he benefited from many co-translators who acted as his advisors on theology, language, and customs (Kelly, 1979:127).

It was Luther who for the first time assumed that a translation would be successful and satisfactory if and only if the translator rendered the text from a source language into his own language (Schwarz, 1963:18). Luther consistently mocked the way his predecessors had used calque and literal translations. He believed that normal prose styles could be used effectively (Kelly, 1979:182).

In the 20th century, some theorists criticized Luther's Bible and argued that he was so involved in the meaning that he sacrificed the form and did not give proper impression of the Bible in its Hebrew and Greek forms.

### 2.1.3.2 TYNDALE, WILLIAM (1494-1536)

Tyndale was an English religious reformer. He seems to have followed