Transnationalism and Aspects of the History of Translation Practice: From Antiquity to Early 21st Century

Samson Fabian Nzuanke and Maxwell-Borjor Achuk Eba
University of Calabar
Calabar-Nigeria

Abstract

This paper seeks to use the concept of trans-nationalism to explain developments in approaches to translation practice. It relies on both the theories of trans-nationalism and historical revisionism to explain the different levels of international contacts that have characterized translation activities from Antiquity to the early 21st century, and subjects the interpretations of translation phenomena of the past to new questions and new perspectives gained with the passage of time and space. Thus, using the deductive approach, the study gathered and analyzed secondary data which (a) traced the history of translation from Antiquity; (b) situated the period of application of principles to translation practice; (c) situated the transnational context(s) of such applications; and (d) explained the significance of the four major periods (Antiquity - 4th century AD; 5th century AD - 12th century AD; 13th century AD - 18th century AD; and 19th century AD to date) that have characterized the evolution of all these elements across frontiers and concludes that Arjun Appadurai's (2001) concepts of ethnoscape, technoscape, financescape, mediascape and ideoscape have contributed to the development of translation practice. The paper further maintains that the positive developments recorded in translation principles and practice over time have been due to the rich heterogeneous transnational backgrounds of translation scholars whose activities across the world have greatly influenced the profession.

Keywords: History, Development, Translation, Trans-nationalization, De-territorialization

Introduction

Though the story of the Tower of Babylon (Gen. 11:1-9) epitomises our present-day global situation of linguistic chaos, it seems to be steeped in myth as it does not provide a clear scientific explanation about how Man came out of that situation to build linguistic bridges across entirely new nationalities around the world. Even Timothy-Asobele's thinking that by the Pentecostal act, the Holy Spirit became a "translator/interpreter" (6) and, consequently, God's instrument to bring oneness and understanding

amongst men by empowering the apostles to speak the languages of the different peoples of the world who had converged in Jerusalem at the time (Acts of the Apostles 2:1-11), only reinforces the myth because it remains scientifically insufficient to explain away that practical global linguistic phenomenon.

Nevertheless, drawing from Biblical material that was originally organized and translated from Hebrew to Greek, then into several Indo-European languages and, later, into Asian, African and American languages, it has been possible to provide some explanation in terms of the transnational role played by translation practice to build bridges between peoples of varying linguistic backgrounds from Antiquity through the ages. For instance, it is on historical record that though writing was a pre-Sumerian invention, it was further developed by the Sumerians in about 3100 BC around the Tigris-Euphrates valley (Middle East). This was followed by considerable contact [and later, conflict] between the Sumerians and the peoples of Africa, Europe and Asia. Such contacts which spread elements of civilization were greatly facilitated by the unrecorded activities of not only some barbarian translators who worked with the hill and desert barbarians from one irrigable flood plain to the other until about 1700 BC, but equally of waves of influence that reached Egypt by sea from sites along the Wadi Hammamat in Upper Egypt. These transnational contacts between Sumer and Egypt (through translation) opened a new phase in the development of mankind with the exchange of ideas and sharing of knowledge (Sabine and Thorson 9-10; Hall and Kirk 28-29).

Further evidence of the transnational role of translation in Antiquity is provided by the accounts of ancient Greek scholars who sojourned in Egypt to learn the highly sophisticated mathematical astronomy and engineering techniques that were applied to the building of the Great Pyramids (Sarbine and Thorson 7). Of equal importance was the discovery of the Buddhist sutras which boosted translation activities in Asia around the same period. Based on these heterogeneous transnational contacts from ancient times, this study seeks to explain the evolution of translation from the point of view of the contributions made by these transnational contacts to the development of the profession and its principles and practice over time.

The methodology for this research was essentially deductive and consisted in reading up materials to obtain secondary data from the works of earlier authors on the history of translation and on trans-nationalism. Some of the secondary data on trans-nationalism were obtained from the Central Library

of the University of Buea, Cameroon, University of Yaounde II in Soa, Cameroon, and the Documentation Unit of the Institute of International Relations of Cameroon (IRIC), University of Yaounde II, Centre Region of Cameroon. These data were complemented by materials from internet sources.

Inasmuch as studies on the transnational history of translation may be said to be rare or even inexistent for now, that is if we stuck *stricto sensu* to the term "transnational" in discussing the history of translation from Antiquity to early 21ˢᵗ century (as it is the case in this study), there have nevertheless been some interesting studies on the general history of translation.

Kelly's (1979) observations that discussions on translation history generally focus on geographical locations are further exemplified by some scholars like Steiner (1975/1992) that go beyond national boundaries to provide an account of the history of translation in a continent, which, in Steiner's case, is Europe. Following Steiner's pattern and looking beyond her national boundary is Martha Cheung (2006) whose work on the monumental Project of Buddhist sutra translation not only portrays hitherto unknown Asian translation forerunners like Kumarajiva and Xuan Zang who Mona Baker and Gabriela Saldanha liken to St. Jerome and Martin Luther of the European school, but also seeks 'to make available for study a major non-western perspective from which to look at general, technical or theoretical issues relating to translation, and thereby to promote an international translation study, one that is less limited by the Eurocentric mode that dominates the present scene' (xx).

In volume one of her *Anthology of Chinese Discourse on Translation*, which covers a time-frame from around the 5th century BCE to the twelfth century CE, Martha Cheung (2006) explains the evolution of translation in Asia, with emphasis on the nature of translation in China that deals with translation in the civil and government contexts, and explains the monumental Project of Buddhist sutra translation in Asia.

For his part, Paul Bandia (2005) focuses on the history and development of translation in Sub-Saharan Africa which, because of its essentially multilingual setting, he describes as a natural fertile ground for the existence of translation and interpretation. In his work, Bandia (2005) highlighted what he called the four major periods (the pre-colonial, colonial, postcolonial and the neocolonial periods) of translation history in Sub-Saharan Africa, each with its peculiar circumstances. Thus, according to Bandia (2005), the pre-colonial period was characterized by the presence of what he called "professional linguists" or "griots" who performed translation and interpretation functions in Royal Courts where it was believed that the

language of the monarch was not easily understood by ordinary folks. There was also the development and existence of local languages and writing systems amongst the Akan, the Ashanti, the Adinkra and the Baoule of today's Ghana; the Bamoun and the Bamileke of today's Cameroon; and the Baluba and Bakuba of today's Democratic Republic of Congo. To these writing systems, there was also the Nsibidi that was developed around the 1700s without any Latin or Arabic antecedent by the Ejagham (Ekoi) of Southeastern Nigeria of today and exported through translation to their close neighbours like the Igbo, the Efik, the Ibibio and the Anang (Achebe 192).

Bandia situates the colonial period to be between the 15th century AD and mid-20th century that was characterized by the arrival of the Europeans for trade (slave trade), evangelism and colonialism. The postcolonial period (1950-1960) was marked by the development of national language policies while the neocolonial period (1962 to date) has been characterized by globalization and the setting up of national and international institutions that engender arrangements of complex interdependence, establishment of translation schools, professional translation associations, etc.

On the whole, though Bandia's (2005) work may have mentioned events (like the development and exportation of a writing system by the Ejagham and the movement of Europeans to Africa) that relate to trans-nationalism, it did not discuss them from that perspective. His work is limited to explaining away the development and spread of African and European languages as a raison d'être for the development of translation in Sub-Saharan Africa.

Nonetheless, while Paul Horguelin (1981) and Douglas Robbinson (1997/2003) depart from the restrictions of their respective regional or sub-regional bases to extend the scope of their research beyond their respective continents and draw from the practice of pioneer translators to provide a basis for the study of the general history of translation practice from Antiquity to the 20th century, others like Livinus Eke and Jumbo Ugoji (1999) provide brief biblical accounts of the European (and perhaps African) origin of translation. It is Theo Hermans's (2006/2014) two-volume collection of studies focusing on Asia, Africa and the Middle East that seem to want to 'put translation studies on a global map' and to bring to the fore those 'countless others who translate, in their own way, for their own reasons, in their own world'; those others that 'the traditional discipline of translation studies never even saw' (Baker and Saldanha xxi).

Though Samuel Johnson (1759/1963) and Lawrence Venuti (1995) may easily have belonged to this category of scholars whose works on translation history and their respective approaches tend to be different from

those of most others mentioned above as they used translation history as a basis to advance and espouse their respective translation theoretical postulations, it should be noted, however, that Johnson (1759/1963) and Venuti (1995) did not depart completely from the recommendations of other translation scholars like Anthony Pym (1998) who think that any work on the history of translation should focus essentially on what translators do and relate such activities to the present. Perhaps it was against the backdrop of the criticisms made against the approaches of Johnson (1759/1963) and Venuti (1995) that Piotr Kuhiwczak and Karin Littau (2007), Harish Trivedi (2007), Maria Tymoczko (2007) and Oumarou Mazou (2015) looked at the history of translation from a purely developmental perspective in terms of increase not only in the number of translation journals and translation institutions over time (Kuhiwczak and Littau, 2007; Trivedi, 2007; and Tymoczko, 2007), but equally an increase in the number, growth and variety of types of translation institutions and curricula in an African setting (Mazou, 2015).

Baker and Saldanha (2011) provide us with a comprehensive and detailed description of the history of translation in the world. Nevertheless, it remains cocooned in the orthodoxy of history as it is focused essentially on describing the origins, growth and development of translation theory and practice from Antiquity to the early 21st century.

Of course, whether these works or others of a similar nature cover time and/or space, or whether they discuss the development and spread of languages as a raison d'être for the origin and development of translation, they are all short on the role of trans-nationalism in the evolution of the history of translation. Even Samson Nzuanke (2013) who discusses the evolution of translation theories from the standpoint of international relations and trans-nationalism (from Antiquity to the 20th century) only highlights the seeming global uniformity in translation theoretical postulations that question the existence of different theoretical schools of thought. His work does not discuss trans-nationalism in terms of developing and broadcasting new ideas, technology and new methods of capital flow by encouraging people to interpret the history of translation with new questions that subject history to new evidence in relation to new perspectives that may have been gained by the passage of time. That is what this work seeks to achieve.

Theoretical Framework

With its heavy historical content, our study shall be anchored on two theories, namely: trans-nationalisation and historical revisionism. Trans-nationalisation is often associated with "de-territorialization", which is the

movement of ideas, identity, ideology or people beyond a defined geographical area towards a group of individuals or a community. Therefore, the trans-nationalization of the history and theories of translation could be seen in terms of the "de-territorialization" of the history and theories of translation, where "de-territorialization" refers to the growing impossibility of containing or restricting an idea, identity, ideology or a people to a defined geographical area controlled by a State. According to Arjun Appadurai (2001), the concept of "de-territorialised" flow or movement consists of the following five dimensions:

    i.   Ethnoscape which is the movement of people all over the world;

    ii.   Technoscape which is the transfer of technology across the globe;

    iii.   Financescape which refers to capital inflow;

    iv.   Mediascape which refers to broadcasting or transmitting news items, images, sounds and written documents through electronic and print media across the world; and

    v.   Ideoscape which refers to ideological warfare and spreading new ideas across the world.

For its part, the theory of historical revisionism relates to the continuing dialogue between the present and the past, where, according to James M. McPherson (2003), interpretations of the past are subject to change in response to new evidence, with new questions being asked about the evidence in relation to new perspectives that may have been gained by the passage of time. It is against this backdrop that McPherson holds that there is no single, eternal, and immutable "truth" about past events and their meaning. It is, therefore, the unending quest of historians for understanding the past that is referred to as "revisionism".

For the purpose of this study, ethnoscape, technoscape, mediascape and ideoscape will provide the evidence needed to interpret the transnational history of translation vis-à-vis its principles and practice of revisionism over time.

Transnational History of Translation from Antiquity to early Twenty-first Century

Appadurai's concept (2001) of "de-territorialised" flow is expressed in the book of Esther, Chapters 8 and 9, that state that Jewish scribes produced manuscripts (mediascape) of Jewish laws (ideoscape) in the languages of other tribes in distant lands. This is evidenced by the Rosetta stone that contained trilingual (Hieroglyphics, Demotic and Greek) versions of a decree that was drafted and issued at Memphis (Egypt) in 196 BC (Nida 11). The Rosetta Stone had been used as material in the construction of the French base, *Fort Julien*, close to Rashid (or Rosetta) in the Nile Delta. It was

discovered in July 1799 by a French soldier, Pierre-François Bouchard, during the French Napoleonic wars in Egypt.

What this implies is that there had been some transnational links that gave rise to inter-lingual communication in ancient times. Other historical accounts founded on historical revisionism, however, reveal that the claim attributed to the Egyptian civilization may not be the most ancient of the evidence of translation and transnational contacts since there is evidence of translation that dates back to the third millennium B.C (Nida11). According to this account, there had been some transnational contacts between Assyrians and other peoples as translation appeared to have been practised in the days of Emperor Sargon of Assyria. It is said that this Emperor used to delight himself through mediascape and ideoscape by having his exploits translated into many of the languages of his empire.

Antiquity to the Fourth Century

Horguelin (1981) holds that in the West, Greek and Latin were the major languages of learning and culture. In the Middle East, there was an increase in the used of Sumerian and Hieroglyphics whose written forms had just been invented. Similarly, in Asia, while Hindi was used in Indian Buddhist circles that served as centres of learning in India, Chinese was used within government and business circles (Hung and Pollard 369). The corollary of this language situation in China at the time, as noted by Cheung (2006), was that translation practice became more focused on diplomacy and commerce. This fact is buttressed by Hung and Pollard when they note that in the 9th century BC, the Chinese Zhou Dynasty trained special government officials called *Sheren* (tongues men) for interpretation and translation within the government. This appellation was changed to *Yi* between the 195 BC and 7 AD when the Han Dynasty was in power. It is still used till date. Thus, there were the *Yiguan* or *Yishi* as interpreters and translators, respectively, who were often employed by businessmen who went on business trips to South East Asia and India (370). Hung and Pollard add that besides the activities of the *Yiguan* or *Yishi,* translation in Asia during the period was also characterized by the translation of the Buddhist sutras from Sanskrit which is an ancient Indian language of the Indo-European family in which Hindu holy texts are written till date (370).

Generally speaking, translation activities in Asia can be organized and discussed in three waves. The first wave covered three periods from Antiquity to about the 12th century AD; the second wave came with the arrival of Jesuit missionaries in China around the 16th century; while the third wave can be situated from the 1890s when local intellectuals and some political reformists came to the fore. While the first two phases of the first

wave will be discussed in this section, the third phase which came between 589 and 1100 AD will be discussed in the next section (that is, **the Fifth Century to the Twelfth Century**).

According to Hung and Pollard, the initial phase of the first wave of translation activities in Asia was between 148 and 265 AD, during the period of the three Chinese kingdoms and the Eastern Han Dynasty. At that time, Monks from Central Asia and Hinjiang worked as translators for the government. A majority of them were rather respected more for their religious knowledge than for their translation sills because their knowledge of Chinese was awful. This poor command of Chinese was clearly reflected in the quality of translations produced during the period. It was based on this account that emphasis was laid more on theological accuracy (370).

Translations were generally carried out during what became known as translation forums or *Yichang* which were set up to ensure consistency and limit damage in the use of Chinese. The *Yichang* always had a highly revered Buddhist Monk as Chief Translator or *Yizhu.* A notable Translator-Monk of this era was Parthamasiris from Parthia who was the first to translate Buddhist sutras into Chinese (Hung and Pollard 370).

The second phase which could be situated between 265 and 589 AD was marked by the recognition and introduction of prominent foreign Monks (some apparently from the Indian subcontinent) in the translation forums. These had some good knowledge of Chinese and did oral translation of texts into Chinese during the forums.

One of the most respected and productive Monk-Translators of the forums was Kumarajiva (344-413 AD). According to records from the forums, Kumarajiva became a monk at seven when his mother, an Indian princess, decided to take the monastic vow. At 20, he had become a renowned teacher of the larger vehicle school of Buddhism. Kumarajiva was captured by the Chinese army that invaded India in 401 AD and made to learn Chinese. He was assigned the task of translating Buddhist sutras; and with the assistance of 800 monks, he was able to produce 300 volumes of the sutras. Quite contrary to what obtained in other Translation Forums that hardly had up to 1000 participants, Kumarajiva's Translation Forums always had a minimum of 3000 participants. These records of participants in the Translation Forums were kept on Kumarajiva's insistence (Hung and Pollard 371).

In the West, it was around this period that the very first principles of the art of translation were enunciated in Rome. It could be inferred, therefore, that the Romans, like some others in the West, were, during this period, involved in the practice of translation. This inference could be supported by the fact that Livius Andronicus' translation of de Homer's

Odyssey from Greek to Latin was accomplished around this period in about 240 BC (Nzuanke 136).

Though Livius Andronicus was the first in the West to have had his work recorded in this period, there were other translators like Cicero, St. Jerome and St. Augustine who became famous in their own right because of their contributions to the development of translation. Cicero, because of his prescription of sense for sense translation, appears to have been the forerunner of the theory of sense in translation today; and St. Jerome, for his statement of the alternatives in translation (Horguelin 262).

Marcus Tullius Cicero (106-43 BC), a great orator and one of the most dominant figures in the world of arts in the Antiquity, had a considerable knowledge of Greek and Latin which helped him to become a good translator. He translated many works among which were *Protagoras* by Plato, and *The Economy* by Xenophon (Horguelin 5). In his book, *De Optimo Genere Oratorum,* he argued that his aim in translating a text is to render the sense or the meaning of the text. He affirmed the legitimacy and necessity to make additions to a work if they would make the work more explicit. To him, therefore, translation should be creative art (Horguelin 7; Nzuanke 137).

Similarly, **St Jerome (c 347-420**), a Croatian father and doctor of the church, was an erudite polyglot and a great traveler. He exemplified ethnoscape, mediascape and ideoscape and studied most of the masters of world literature of that epoch. His contributions to translation include his translation of *The Chronicle of World History* written by the Greek Bishop and writer Eusebe de Cesaree. His greatest work was the translation of the Bible from Greek to Latin. This translation of the Bible was commissioned by Pope Damasus in 348 AD; it was undertaken in Bethlehem between 390 and 405 AD with the help of old translations in Latin and of Bibles in Greek and Hebrew (Horguelin 23). This version of the Bible is generally known as the "Vulgate" (Nzuanke 138).

St. Jerome is generally regarded as the father of translation because of his statement of alternatives; that is that *verbum e verbo*, word for word in the case of the Mysteries, but *sed sensum exprimere de sensu*, "meaning for meaning for everything else". To a large extent, St. Jerome's statement of alternatives, founded in historical revisionism, was in response to new evidence, new questions asked of the evidence and new perspectives gained by the passage of time which, to him, were subject to change. He was accused of having falsified certain sections of the Scriptures because of the way he revised the translation of the "Vulgate".

St. Jerome who was born in 347 AD in what is called Croatia today, worked in Bethlehem where he died in 420 AD (Nzuanke 137).

In relation to Africa, it was Christianity that brought translation to North Africa in the 1st or early 2nd century AD. The Christian communities in North Africa were among the earliest in the world. Legend has it that through ethnoscape, Christianity was brought from Jerusalem to Alexandria on the Egyptian coast by St Mark, one of the four evangelists of Jesus Christ, in 60 AD. This was around the same time (or possibly before) Christianity spread to the North of Europe.

In North Africa, Christianity spread slowly through a combination of ethnoscape, mediascape and ideoscape, carrying translation with it Westwards from Alexandria, and Eastwards to Ethiopia. Through North Africa, and with the aid of translation, Christianity was embraced as the religion of dissent against the expanding Roman Empire. And in the 4th century AD, through translation, the Ethiopian King Ezana made Christianity the kingdom's official religion. Similarly, in 312, Emperor Constantine, with the aid of translation, made Christianity the official religion of the Roman Empire after he became a Christian convert.

At the time of its development and growth in the 4th century AD, the ancient Kingdom of Ghana, which traded in salt and gold with North Africa, had recourse to translators to facilitate contacts and trade negotiations with foreign traders. All these movements were clearly transnational with the attendant exportation of new ideas and ideologies through translation.

Fifth Century to Twelfth Century
This period is noted in history for the wars that were fought for religious and political hegemony around Asia and Europe. Consequently, the deposition of Romulus Augustulus that sealed the fall of the Roman Empire in about 476 AD, brought about some significant movements in the intellectual world. These movements could be looked at in two phases: the first being the maintenance of the world centre of learning at Bysance in present-day Turkey; and the second which, with the expansion of Islam, shifted the world centre of learning and, by consequence, translation to Bagdad in the Middle East. However, after the Moorish invasion in about the 8th century, the influence of Arabic declined and the centre of world learning, again, shifted to the West. It was at this time that the first college of translators was founded by Alfonso X (or Alfonso the Wise) in 1135 in Toledo, Spain. The consequence of the establishment of this college was that many works which were originally in Greek and Latin were translated into Arabic and some other vernacular languages (Nzuanke 141).

This period could, therefore, be seen as a period of great translation activity which, with the emergence of Astronomy and other sciences, brought the evolution of scientific translation. In France, this period was seen

as one that laid the foundation for the Renaissance. Yet, it was a period of conflict and crisis between the king and his vassals and within the feudal community. It was this situation of instability that caused translation activities to be limited to monasteries. The growth of Cathedrals, the first universities and the press ignited a kind of linguistic nationalism that contributed to the development of the French language.

In England, translation, within this period, focused on a limited public of lords and nobles. The inferior status, as it were, of the English language posed a great challenge to some English translators of this period. Thus, they started thinking about promoting their language, at least for the benefit of the lower classes which, because of linguistic limitations, had not come into contact with masterpieces of world literature.

It could, perhaps, be reasoned that it was from the standpoint of technoscape, mediascape, ideoscape and historical revisionism that the desire to promote the English language was born to create space for the English language in the subconscious of the English people who had been under the dominance of the Latin language and culture for several centuries.

This period was, therefore, a period that marked the beginning of the evolution of French and English as languages for learning and culture in the revolution against the Latin language.

In Asia, this period (589 and 1100 AD) marked the third phase of the first wave of translation activities in the continent. It was mainly characterized by the separation of theological explication from the translation process at the Translation Forums which became smaller over time and had at most three dozen monks. Nevertheless, the number of participants even in Forums presided at by the most prolific monk-translator in Chinese history, Xuan Zang (born as Chen Wei, 602-664), remained consistently low in participants from around the later part of the 6th century (Hung and Pollard 371).

For the records, Xuan Zang became a monk at 13, and in his bid to understand the philosophy of Buddhism, he left the Chinese capital, Chang'an at the age of 19 in 621 AD, visiting several major Buddhist temples on his way to India. During this trip, he learnt Sanskrit and studied the most important Buddhist sutras. After 24 years of staying and studying in India, he returned to China in 645 AD and devoted the rest of his life to the translation of Buddhist sutras into Chinese. He produced more than 1300 volumes of translated Buddhist sutras and established the following basic translation rules;

      i.   The style of the source text should serve as a guide to the translator;

      ii.   Simple and plain texts would not necessarily need literary polish; and

      iii.   Transliteration may be used where there is very little structural similarity between the languages from and into which a text is being translated.

These rules were adhered to strictly by younger translators. *Heart Sutra*, one of Xuan Zang's major translations is still being used by Chinese Buddhists till date.

It should be noted that around the 10th century AD, the government of the Song Dynasty (c 984 AD) set up a Sanskrit School and recruited dozens of pupils from various monasteries to be trained as a new generation of Buddhist translators. Unfortunately, the decline of Buddhism in India and the change of government policy led to a rapid decline in Buddhist translation activities around 1050 AD (Hung and Pollard 371-372). This greatly affected the government project.

Africa, for its part, witnessed not only the growth of the Kingdom of Ghana and its eventual expansion to become an empire between the 5th and 8th centuries AD, but equally its fall and absorption into the Mali empire by Sundiata the Great in 1240 AD. The latter maintained diplomatic and trade contacts with other parts of the world through Arabic scholars and translators who survived the Moorish invasion and escaped to settle in West Africa. They translated works from Arabic to local vernacular languages. Though Christianity remained the chosen religion of the Ethiopian Empire and persisted in little pockets in North Africa, translation activity in those areas was sustained in the 7th century.

Thirteenth Century, through the Renaissance to the Eighteenth Century

The general trend from the thirteenth century to the eighteenth century revolved around historical revisionism and three of Appadurai's (2001) concepts of de-territorialised flow, namely: ethnoscape, mediascape and ideoscape which were exemplified in France in the 13th and 14th centuries in the works of such translators as Jean de Meun, Pierre Bersuire, Raoul de Presles, Sismon de Hesdin, Laurent de Premierfait, Jean de Rovnoy, Vasque de Lucième, Robert Gaguin and Psautier de Metz (Horguelin 29-41).

Other French translators of note in the 13th and 14th centuries include Jean d'Antioche and Nicolas Oresme. Jean d'Antioche translated from Latin to French. Two of Cicero's major works *De Inventione* and *Rhetorica ad Herennuim* were translated by him in Saint Jean d'Acre in 1282. He also translated *The Otia imperialia by* Gervais de Tilbury and the *Status de l'Ordre de l'Hôpital Saint Jean de Jérusalem*. In the preface to his translated version of Cicero's *Rettorique*, he came out with an important treatise on translation

which advised translators to strive to know the linguistics structures of both their source and target languages if they wanted to succeed (Nzuanke 142).

For Nicolas Oresme, a theologian, his interest in translation revolved around religion, science, government and philosophy. However, he is best known for his translation of some great works by Aristole such as *Ethique, Politique, Economie*. His translation of these works was aimed at advancing mediascape and ideoscape through the reorientation of his people towards the organization of a national government. In translating the sciences, his main focus was to ensure the advancement of France and the establishment of institutions which could help break Roman monopoly in this domain. He, therefore, advocated the use of the appropriate terminology to eliminate the likelihood of error or inaccuracy which could lead to a scientific disaster (Horguelin 34).

Three English translators of these periods who, in the course of their translations, tried to adopt some formal approaches (that is sense for sense and word for word) were Alfred, Aelfric and John de Trevissa. Alfred was more concerned with translating religious documents. He translated Pope Gregory's book, *Pastoralis,* from Latin. Aelfric was Danish. He, too, was more interested in translating religious documents. Some of the works he translated include *The Life of the Saints* and *Pastoral Letters* which were the works of Wufstan Archbishop.

John de Trevissa translated an important work *Plychronicon* by a renowned poet of the epoch, Higden. He anchored his translation on historical revisionism and made several alterations which were based on new translation evidence, new questions asked of the evidence, and new perspectives gained by the passage of time. These, he thought, helped him to render the message. That approach to translation has made him one of the forerunners of revolutionary translators of the 17th and 18th centuries.

The trends of the 13th and 14th centuries (historical revisionism and two of Appadurai's concepts of mediascape and ideoscape) were equally visible in the 15th century in the works of notable English translators like Caxton who translated Ovid's *Metamorphosis* in 1480, Cato's *Distichia* in 1483 and Aesop's *Fable* in 1485. Others are John Tiptoft (Earl of Worcester) who translated most of the works of Cicero including *De Amistichia and Laelus;* and Geoffrey Chaucer, the poet, whose translation of Beothus's *De Consolatione* was described as very poor and clumsy because it was full of Latinisms.

In Germany in the 16th century, the same trends of historical revisionism and of mediascape and ideoscape were present with Martin Luther standing out as the most important figure as far as translation was concerned. His main work was *Serdbrief Vom Dolmetschen* in which he

outlined certain principles of translation bordering on simplicity in Bible translations to a people.

In similar developments in France, the Ordonnance of Villers-Cotterêt, signed in August 1539 by King François 1, officially banned Latin and pronounced French as the official language (Chaurand 60). This situation, however, resulted in disagreements between two schools of thought as to how to promote the new official language. *L'Ecole Marotique*, led by Clément Marott, felt that translation was good enough to serve as a means for this purpose. This view was not shared by La *Pléïade*, led by Joacqim du Bellay. La *Pléïade* felt that translation was not creative and did not have the force of the language so it would not serve as a good means of promoting the French language (Chaurand 61-66).

This period was significant to translation in England and France in two ways:

    a. It gained monarchical support for the promotion of linguistic nationalism; and

    b. It was the period when translators suffered disappointments in their profession.

Among the notable translators at this time were Nicholas Grimald, Nicholas Udall (for England), Clement Marott, Etienne Dolet, Joacqim du Bellay and Jacques Amyot (for France). Apart from Jacques Amyot who was of the view that a translator should be free to edit and adapt his text to suit his target language environment, most of the translators of this period tended to share the same ideas on the principles of translation. They advocated that all translations should aim at maintaining the content of the message (Nzuanke 145).

During this period, parts of Asia witnessed Appadurai's concept of "de-territorialised" flow in terms of ethnoscape and ideoscape with the second wave of translation activities in China that came with the arrival of some 70 Jesuit missionaries in China through the Portuguese possession of Macau where the Jesuits eventually set up St Paul's College.

The most notable of the Jesuit missionaries was Matteo Ricci (1552-1610). He arrived in China in 1583, established the very first Christian station on mainland China and started missionary translation that unfortunately attracted little or no attention from the people. He took time to study the Chinese people, their habits and environment and discovered that the Chinese respected their educated class. He, therefore, concluded that the best way for the Jesuits to spread the gospel was for them to penetrate and capture the minds of the science-oriented educated class. It was against this backdrop that he sourced for several significant science books that were originally written in Latin for translation into Chinese. This singular action

created a beautiful synergy between the Jesuits and the Chinese educated class.

According to the records of Hung and Pollard, some of the scientific translators and works included:

a. Astronomy: Johann Adam Schall von Bell (1519-1666) who was prolific in translating astronomy. He brought in Jacobus Rho (1593-1638) to assist when he was given the responsibility by the Ming and the Qing governments to conceive and prepare a new calendar for China;
The work was eventually revised and made more Chinese by Xu Guangqi (1562-1635), a converted senior official of the Ming Dynasty.

b. Geography: What was easily available for translation at the time were mainly maps. Nevertheless, works on mineral resources and mining, especially Agricola's *De re metallica;*

c. Mathematics: The book, *Elements,* by Euclid whose first six chapters were translated by Matteo Ricci and Xu Guangqi. Other translated works in Mathematics included those of Archimedes and Pardies. Ricci convinced Kangxi, the Qing emperor, to be part of the team that translated Pardies' works;

d. Physics: The best known translation in Physiocs was an *Illustrated Book of Miraculous Equipments* from materials obtained from different European publications and put together as a book. The translation was called *Qiqi tushou;* and

e. Religion: There were numerous translations under this category, including *Imitatio Christi* and Catholic catechism. The Old and New Testaments were translated by a Jesuit priest, P. L. De Poirot (1735-1814), into Mandarin. Nevertheless, it was Jean Bassett (1662-1702) who carried out the very first translation of some sections of the Bible into Chinese (372-373).

The Jesuits also helped in exporting Chinese classics and philosophy to Europe. For instance, Matteo Ricci translated what is generally known in China as the "Four Books" into Latin. They are: *Great Learning, Doctrine of the Mean, Confucian Analects* and *Mencius.* Similarly, Nicolas Trigault (1577-1628), a Walloon Jesuitmof French origin (born in Douai-France and became a Jesuit in 1594) was taken by the Chinese Catholic, Li Zhizao, to the latter's hometown, Hangzhou, where Trigault worked and translated the Five Chinese classics into Latin. These include: *Book of Songs, Book of Documents, Book of Change, Book of Rites* and *The Spring and Autumn Annals.*

After Pope Clement XIV (31/10/1705-22/9/1774) suppressed the Jesuits Society, many Jesuit Monks stayed back to serve the Qing Dynasty

and were appointed as special Latin interpreters for China in Nerchinsk, Russia. The Jesuits were expelled from China after 1721 following the Chinese Rites controversy that was condemned by the Vatican (Hung and Pollard 373).

In the 15th, 16th, 17th and 18th centuries, "de-territorialised" flow through ethnoscape, technoscape, mediascape and ideoscape characterized the African continent wherein significant movements became rife. Of course, the arrival of the Portuguese with their Christianity to Sub-Saharan Africa made the practice of translation to become more pronounced in the south of the continent where the Dutch founded the beginnings of the Dutch Reform Church in 1652.

Later, Georg Schmidt, pioneer missionary in South Africa and founder of the first Protestant mission (Moravian Brethren) in Southern Africa, arrived in Table Bay on 9 July 1737.
By September 1737, he had been granted permission by the Dutch East India Company (VOC) to establish a mission station for the Khoi-Khoi. At first he established himself at *Zoetemelksvlei*, a military outpost beyond the Caledon River, but moved a few months later to *Baviaanskloof*, today known as *Genadendal*.

Schmidt, using his local translators, instructed the Khoi-khoi not only in the Christian faith, but in planting and sowing crops.

Further evidence of the beginning of translation (Bible translation) in Sub-Saharan Africa is noted by Charles Nama, where at about 1658, Ge, a West African language spoken by the Ewes in Benin, Togo and parts of Ghana was included in *Doctriana Christiana,* a handbook for missionary purposes in Africa (420).

In Europe, the 17th and 18th centuries, however, marked a clear departure from the approach to translation adopted during the Renaissance. Arising perhaps from translation historical revisionism, translators, during this period, adopted a radical approach that did not respect forms in which original texts were written. That is to say translators felt free from any linguistic constraints and translated with emphasis on the content of a text. Translators, therefore, saw themselves as editors; their only constraints were moral ethics which served as their guiding principles in the course of translating.

Notable European translators in this period include Englishmen, Abraham Cowley who translated Pindar's *Odes* and John Dryden who defined translation from three different perspectives, namely: translation as a metaphase, as a paraphrase and as an imitation. Other translators are the French Perrot d'Ablancourt, leader of the "Belles infidèles" whose views on translation centered on the subjectivity of the notion of fidelity to the

original. There was also Daniel Huet who seemed to swim against the current of the period. He advocated literal translation, at least, for religious texts.

In the New World that later became the United States of America after the Second Continental Congress decided to declare independence on the 2nd of July, 1776, translation started in Jamestown, Virginia in April, 1607, with native Indians who acted as interpreters and assistants to the first 104 English colonists who fled religious persecution in Europe to settle in the New World. But the very first recognized American translators were the Puritan ministers who learned Indian languages to convert the natives (Venuti 321).

Nineteenth Century to early Twenty-first Century

The 19th, 20th and early 21st centuries seem to have certain common characteristics in their historical progression: that is the shift from the practice, in the Antiquity and Middle Ages, that sought to give translation a formula that was based on the practical experiences of translators, to the conceptualization of translation as an area of study which should be founded on some theoretical framework. In other words, it was in the course of these periods that scholars started defining translation from an intellectual standpoint.

The period between the19th century and the first half of the 20th century is quite remarkable in world translation history and the relations between States. In the 19th century, the concept of translation became more academic in different countries across the world as scholars generally adopted a scientific approach that was founded in linguistics, philosophy and psychology. In the West, there were translators like Voltaire, Reconte, Madame de Staël, Chateaubriand, André Gide and Victor Hugo in France; Matthew Arnold and Thomas Carlyle in England; and Goethe in Germany.

The vibrant intellectual situation in the West in the early 19th century contrasted very sharply with what obtained in China where the Government grew suspicious of the many trading contacts made by Western powers, especially the English, and sent Lin Zexu (1785-1850) to Canton in 1838 to contain the Europeans. Lin Zexu insisted that in order to control the foreigners, they (the Chinese) had to master the arts of the foreigners. Thus, with the assistance of government, Zexu put together a team of four translators with an inside knowledge of England and the West, to translate not only important articles and reports in the *Canton Register* (started in 1827) and *Canton Press* (started in 1835) which were of value to the Chinese, but also books and pamphlets on Chinese affairs and international law. This group of fourdrew extensively from Murray's 1934 *Encyclopaedia of*

Geography to produce a geography of the maritime nations, titled *Haiguo tuzhi*, which was published in 1844 (Hung and Pollard 373).

In spite of Zexu's efforts, China still suffered several defeats in the hands of the West. This pushed the Chinese leadership to found a School of Languages called in Peking in 1862. The school was called "Tongwen guan" and admitted its first set of students in 1867. The school's programme was an eigth-year course in languages that began with English, then French, Russian and German, and thereafter, the natural and social sciences. Though the school focused more on diplomacy, it also translated and published books like Wheaton's *International Law, Code Napoléon* and Bluntschli's *International Law* (Hung and Pollard 373).

In 1865 in Shanghai, a translation bureau was set up by the Jiangnan Arsenal. It focused on technical documents and translated works like *An Outline of Astronomy* by Herschel, *System of Mineralogy (1872)* by J. D. Dana, and *Principles of Geology (1873)* by Charles Lyell. Though it worked with foreign translation experts, this bureau engaged the services of a Chinese scientist, Li Shanlan (1810-1882). In addition to the Jiangnan Arsenal, several other institutions were set up to boost the study and practice of translation in China. These include: London Mission Press, established in Shanghai in 1843; and the Society for the Diffusion of Christian and General Knowledge, also established in Shanghai in 1887. By 1903, these institutions had published some 250 books. Unfortunately, their technical books were described by Ma Jianzhong (1845-1900), a Chinese linguist of international standing, as unreadable or unintelligible (Hung and Pollard 374).

The third wave of translation in China which was in the 1890s, was composed of native intellectuals and such political reformists as Kang Youwei (1858-1927) and Liang Qichao (1873-1929). They introduced hitherto unknown lessons of other empires to ethnocentric Chinese and translated in politics and sociology. They depended on second-tier European texts from Japan as source texts because Japan was a generation ahead of them and had absorbed Western knowledge and culture. It was also easy to translate from Japanese since written Japanese used Chinese characters. Thus, Qichao estimated that while it took between five and six years for an average Chinese to learn how to read English, it could take only months for the same category of Chinese to learn Japanese (Hung and Pollard 374).

A most significant achievement in translation practice during this period in China was Yan Fu's (1853-1921) translation of Thomas Huxley's "Evolution and Ethics". In the preface to this translation, Fu listed faithfulness, communicability and elegance as his three major principles of translation. This revolutionized translation practice in China as it won over the elite (Hung and Pollard 374).

In the West, the 20th century witnessed the emergence of scholars like Eugene Nida (born in Oklahoma City-USA on the 11th of November 1914 and died in Madrid-Spain on the 28th of August 2011); Georges Mounin (born as Louis Leboucher in Vieux-Rouen-sur-Bresle, France on the 20th of June 1910 and died in Béziers, France on the 10th of January 1993) who also wrote under the pseudonym of Jean Boucher; Jean Delisle (currently Emeritus Professor of the University of Ottawa where he taught from 1974 until his retirement in 2007); Georges Steiner (American scholar born in Paris-France on the 23rd of April 1929 as Francis Georges Steiner); Maurice Pergnier (currently Emeritus Professor at the University of Paris XII-Sorbonne in France); Julianne House (born in 1942 in Germany); Danica Seleskovitch (born in Paris-France on the 6th of December 1921 to a Serbian father and a French mother, and died in Cahors-France on the 17th of April 2001); as well as Marianne Lederer (born in France on the 1st of January 1934) and many others who, based on new transnational contacts, carried out extensive research in translation and systematized theoretical constructs that opened the gates for the development of new ideas in translation/interpretation practice.

It was also during this period that modern translation schools were established in such Western countries as Canada, France, the United States of America, Luxemburg, Switzerland, and the United Kingdom.

In Africa, attempts at modern translation started with the enthusiasm of European missionaries who translated the Bible into African languages. Some Africans like Bishop Samuel Ajayi Crowther of Nigeria translated the Bible into Yoruba, a Nigerian language. Similarly, André Mbangué and Elisa Ndifon of Cameroon worked with some Europeans to translate the Bible into some Cameroonian languages (Nama, 1990).

It was during this period, in fact in 1946, that the linguistic theory of translation was born. This period also saw scientific innovation that ushered in machine translation.

Twentieth and twenty-first Centuries and Professional Translators' Associations

The second half of the 20th century saw the founding of the International Federation of Translators (IFT) in 1953. As at the close of the 20th century, FIT had over 100 affiliate professional translators' associations, representing over 80,000 translators in 55 countries across the six continents, including South America (Argentina, Brazil, Chile, Paraguay, etc); North America (Canada, the United States of America –USA, Mexico, etc); Asia (China, Japan, etc), all of Europe and in such African States as:

- **Algeria,** with the *Institut Supérieur Arabe de Traduction* (ISAT) whose founding date is unclear;
- **Cameroon,** with the Association of Professional Translators and Interpreters of Cameroon (APTIC) founded in 1994, the Cameroon Translators and Interpreters Society (CATIS) founded in 2004;
- **Congo-Brazzaville,** with the Association congolaise de traducteurs et interprètes (CATI) founded in 2011
- **Democratic Republic of Congo**, with its Association de Traducteurs et Interprètes Professionnels du Congo (ATIPCO) whose founding date is unclear;
- **Egypt,** with the Egyptian Translators Association (EGYTA) which got certified in 2002
- **Ethiopia,** with the National Association of Translators and Interpreters of Ethiopia (NATIE) whose founding date is unclear;
- **Morocco,** with the Association des Traducteurs agrees près les Juridictions (ATAJ) founded in 2002; and Interpreters Morocco founded in 2010;
- Namibia, with the upcoming Namibian Association of Translators and Interpreters (NATI);
- **Nigeria,** where the Nigerian Association of Translators and Interpreters (NATI) was
  founded in 1978 at the University of Lagos under the auspices of Professor Ekundayo
  Simpson. This association gave rise to the Nigerian Institute of Translators and Interpreters (NITI) in 1996;
- **South Africa,** with the South African Translators' Institute (SATI) founded in 1956 by a small group of 18 members. By the close of the 20th century, SATI had about 700 members who are generally called Language Workers;
- **Tanzania,** where the Tanzanian Organization of Translators, known by its Swahili name as *Chama cha Watafsiri wa Tanzania (CHAWATA)* was founded in 1982; etc.

All these made the 20th century and early 21st century the "golden age" of world translation.

Conclusion
This study sought to use the concept of trans-nationalism to explain the divergent approaches to translation. It relied on both the theories of trans-nationalism, that is in relation to Appadurai's (2001) concepts of ethnoscape, technoscape, financescape, mediascape and ideoscape, on the one hand, and

historical revisionism, on the other, to explain the different levels of international contacts that characterized translation activities from Antiquity to the early 21st century. Thus, using the deductive approach, the study gathered and analyzed secondary data which traced the history of translation in parts of Europe, Asia and Africa from Antiquity through the Middle Ages and Renaissance to early 21st century, by highlighting the contributions of some hitherto unsung names in translation practice and situating the periods of application of certain principles to translation practice by such professionals. The paper demonstrated that the positive developments recorded in translation principles and practices over time were due to the rich heterogeneous transnational backgrounds of translation scholars whose activities across the world have greatly influenced the profession*.*

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