

Translations and Transpositions

I suppose that the broadest distinction can draw between ways of transferring literary matter from one language to another is the distinction between translations and verse. And the broadest account of these distinctions is that where a critic proposes to take care of the form of the original, a translation must attend to its spirit. But that is broad indeed, an Austin Leitchman of a distinction, and for the purposes of this paper I intend to draw a subtle line between translations and verse. The term I propose is "transposition". Transposition, in the sense I choose to give it, means when the language of the source is so translated as to be almost like that of the language of the translator—in age, idiom, cultural habits and so on—but fails to be able to follow the form with a fair degree of keeping faith with the spirit. Transposing is neither French nor English, in those words, a matter of transposition. Poetry is more difficult, because its verbal organization is usually more concentrated and more personal; nevertheless a good deal of modern verse can usually be transposed. Take the English version of the poems of Claudy by Professor Marston Graham. It is, in a perfectly honestable sense, essentially a first reading; yet as an account of the source (and source) of Claudy it is very serviceable and will stand with some as evidence in court—and of course permitted by the laws of copyright—in advance a genetic reconstruction; yet, in other words, a translation. A somewhat more ambitious example of transposition is the version of Milton's *Divine Rapture* by Leitchman and Spenser. It reads like poetry, and as such, it seems to reproduce something of the spirit of Milton's poem, and yet it is almost enough to the honor of the original to help the reader with some of the elements of Leitchman's *Divine Rapture*.

The further one moves back in time, the more transposition must approximate to translation. There is nevertheless a definite element of what I am calling transposition even in the loose modern rendering of a poem relatively as distant as the *Divine Comedy*. In the sense that Leitchman's *Divine Rapture* and a modern English equivalent for Dante's original Italian, this is true translation. But since Dante's language and the generalities of his poem are not with just suitable feeling distances, Marston was able to transpose. He could for example take over Dante's terms from source; English allowed him to reproduce, though as a loose version, the rhymes which help to give Dante's line its peculiar concentration; he was able to follow the contour of the spirit and even the generalizing of the movement. (Let me quote a single verse.)

Craft Context Of Translation

David Baud



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