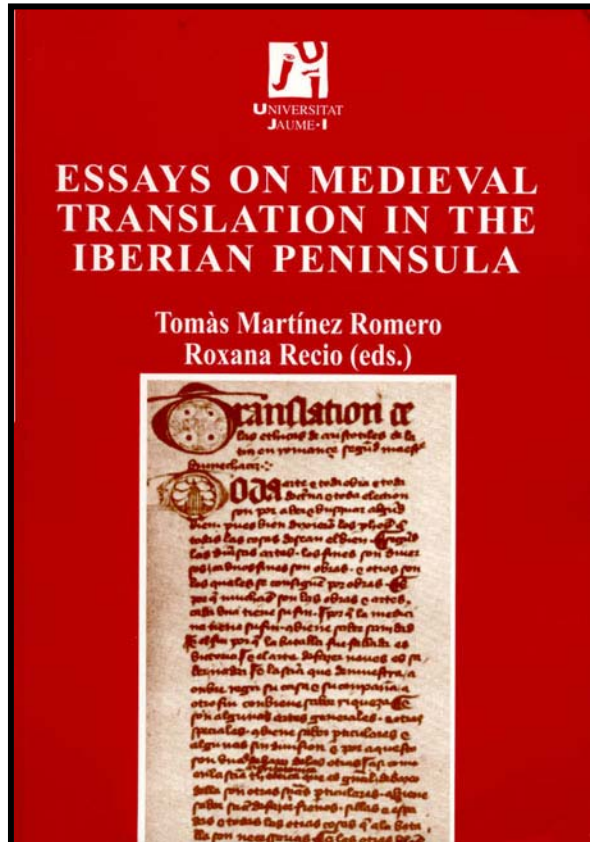


Tomàs Martínez Romero and Roxana Recio, eds. *Essays on Medieval Translation in the Iberian Peninsula*. Col.lecció «Estudis sobre la Traducció» Núm. 9. Castelló: Publicacions de la Universitat Jaume I; Omaha: Creighton University, 2001.

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Tomàs Martínez Romero and Roxana Recio's 2001 volume entitled *Essays on Medieval Translation in the Iberian Peninsula*, number 9 in the series *Col.lecció «Estudis sobre la Traducció»*, brings together fifteen diverse articles that discuss various topics on translation in the fifteenth century. As the editors indicate that, until recently, little attention has been paid to the importance of translation in the late Middle Ages. However, in recent years, the new focus on translation, as exemplified in this collection, has provided a clearer picture of both language and cultural trends of the time. Each of the essays contained in this edition highlights a different topic related to translation, “from theoretical and linguistic concerns to historical and practical matters” (9). Although each of the articles approaches the topic of translation in a different way, together they provide the modern reader not only with a better understanding of the importance of translation in the fifteenth century but also with a new perspective on the practice of translation as well as the various problems encountered by the medieval translator. Below I

have listed and briefly summarized each of the fifteen articles included in this book.

The first article in this collection, “Una veintena de traductores del siglo XV: prolegómenos a un repertorio” (13-44) written by Carlos Alvar, lists in alphabetical order some one hundred and eight translators of the time, including Pedro de Chinchilla, Juan de Encina, Pero López de Ayala, Maomad de Córdoba, Juan de Mena and Hugo de Urriés among many others. From this list, Alvar gives, again in alphabetical order, bio-bibliographic information on twenty of the translators, stopping at Alfonso Liñán. In later volumes, he will continue to publish more information on the remaining translators. This article provides excellent general bibliographic information for researchers.

Gemma Avenozza's article “Antoni Canals, Simón de Hesdin, Nicolás de Gonesse, Juan Alfonso de Zamora y Hugo de Urriés: Lecturas e interpretaciones de un clásico (*Valerio Máximo*) y de sus comentaristas (Dionisio de Burgo Santo Sepulcro y Fray Lucas)” (45-73) looks at the various manuscripts of the translations of Maximus's text as well as the *marginalia*. Her research concludes, after careful study of these manuscripts in comparison with the Latin

originals, that the Antoni Canals version is the oldest and that the Urriés version seems to be the furthest removed from the original text written by Valerio.

Tobias Brandenberger's article, "Una traducción bajomedieval y su público: notas acerca del *Espelho de Cristina* (Lisboa, 1518)" (75-94), examines readership as a way of approaching translation. He states:

Reducido a una pregunta sucinta y general, el problema se formularía como sigue: ¿qué conclusiones acerca del público de un texto permite una traducción? Y, más exactamente: si es posible postular un público ideal para un texto y describirlo, ¿hasta qué punto se pueden detectar cambios en este público, a través del análisis de una traducción y, muy en concreto, a raíz de las modificaciones a las que ésta somete su texto base? (75)

In order to discuss these questions, he uses the text *Livre des trois vertus* written by Christine de Pizan in its second Portuguese translation entitled *Espelho de Cristina* (1518). He argues that this translation is the result of the cultural exchange between Bourgogne and Portugal. This study also focuses on the importance of gender in readership and translation.

Similar to Brandenberger's article, the fourth article in the collection, "Las traducciones catalanas y castellanas de la *Chirurgia Magna* de Lanfranco de Milán: un ejemplo de intercomunicación cultural y científica a finales de la Edad Media" (95-127) written by Lluís Cifuentes, also looks at intercultural exchange, examining the important intermediary position that the Aragon and Catalan languages played in the literary and cultural relationship that existed between Italy and Castile. He examines the various versions of the *Chirurgia Magna* that circulated in the Iberian Peninsula and, through careful analysis, he is able to establish the relationship between these various manuscripts. Three tables are included in this article; the first lists the *Chirurgia magna* manuscripts of Lanfranco de Milán in Catalan, the second gives the names of people as well as libraries who owned copies of the Lanfranco de Milán Catalan manuscript between the years 1338 and 1512 and the third table lists the extant Castilian translations. In addition to these tables, his article also contains an image of one of the folios (14v) of ms. *M* as well as an extensive bibliography.

In this theoretical article, "Traducció literària i traducció cultural" (129-52), Stefano Maria Cingolani discusses the works of various authors including Ferran Valentí, Joanot Martorell, Bernat Metge and Joan Roís de Corella. He studies the ideological and cultural implications of writing in the vernacular languages.

Germà Colón Doménech's "*Traduir i Traducció en catalán, con una ojeada a los romances vecinos*" (153-71) carefully analyzes the word *traducir*, citing the 1973 volume *La traduzione* and specifically the article by Gianfranco Folena in which he studies the cultural and terminological trajectory of the concept of translation, concluding that the verb *traducir* and its derivatives have a common Italian origin (153). Colón looks at the linguistic aspects of the word *traducir* and he discusses its appearance in various languages in Europe in the following sections: "La lexicografía y la filología", "El sentido del latín *traduco*", "Menciones de *traducir* y *traducció* en catalán (siglos XV y XVI)", "Otras denominaciones catalanas de la Edad Media", y "*Traducir* en otros romances". He concludes his article with a discussion of the German *Übersetzen*.

Dominique de Courcelles' article, "Traduire et citer les évangiles en Catalogne à la fin du xv^e siècle: quelques enjeux de la traduction et de la citation dans la *Vita Christi* de Sor Isabel de

Villena” (173-90), studies the *Vita Christi* and its relationship to the Catholic Church at the time. De Courcells argues that the “heart of spiritual life in Villena’s work is the blood of Christ that will give new life, not the consummation of the body, which brings Villena closer to some unorthodox authors” (10).

“A propósito de una traducción castellana cuatrocentista: las *Vidas y costumbres de los viejos filósofos*” (191-201) written by Francisco Crosas examines the medieval techniques of translation into a Romance language. He explains that the purpose of his brief article is to: “subrayar la importancia de la identificación del testimonio del texto original para cualquier especulación mínimamente segura sobre las técnicas y modos medievales de romanceamiento” (191). He accomplishes this by looking closely at the medieval Castilian translation of *De vita et moribus philosophorum*. In his search for the Latin original, he studies the errors and *lacunae* found in the Castilian translation and he comments on the missing chapters in the Castilian version as well as the organization of the other chapters. In the appendix, he gives examples of the many variants that he discovered in his comparison of nine manuscripts.

In “Fray Hernando de Talavera, O.S.H., y las traducciones castellanas de la *Vita Christi* de Fr. Francesc d’Eiximenis, O.F.M.” (203-50), Albert Hauf discusses various elements of Humanism as experienced in the Iberian Peninsula. According to Hauf, and as discussed by Keith Whinnom, Catalonia, during the fifteenth century, surpassed Castile in the translation and writing of devotional works. The author attempts to show the possible ideological relationship that existed between Fray Hernando de Talavera, a Castilian, and Franciscan Fray Francesc Eiximenis, a Catalan, by looking closely at the differences evidenced between the Catalan version of the *Vita Christi* and Talavera’s translation of this work into Castilian. He is able to demonstrate that Talavera held views similar to those of the Franciscans and he discusses how this translation relates to Erasmian reformism.

Tomàs Martínez Romero’s article, “Sobre la intencionalitat del *Valeri Màxim* d’Antoni Canals” (251-68), studies various characteristics of the late fourteenth century translation of *Valeri Màxim* by Antoni Canals. By examining this translation in comparison with other translations done by Canals, Martínez Romero demonstrates that several of the elements are consistent with those in other works by that translator.

In “Esperimenti lirici tra traduzione e imitazione. Francisco de Medina traduce Sannazaro” (269-90), Ines Ravasini looks at the translation of Sannazaro as completed by Francisco de Medina, explaining that the act of translation is a creative process. She clarifies that translation is to create a poetic language and not merely to reproduce. Medina’s work, she argues, demonstrates this idea of creation and not mere reproduction.

Roxana Recio’s article “Petrarca traductor: los cambios de traducción peninsulares en el siglo XV a través de la historia de Válder y Griselda” (291-308) analyzes the diffusion of the famous Válder and Griselda story in the Iberian Peninsula, which, she explains, has already been studied from various perspectives. She approaches the story by examining its translations, using as a starting point Petrarch’s own ideas on translation as expressed in a letter written to Boccaccio. She then looks at how Petrarch’s translation of this work influenced writers / translators in the Iberian Peninsula in the fifteenth century.

In the article “Trujamán: intérprete comunitario y traductor para fines específicos en la baja Edad Media” (309-23), Nicolás Roser Nebot discusses the role of the *trujamán* or linguistic intermediary in a negotiation. Roser Nebot explains the importance of these translators / interpreters:

Toda la correspondencia que implicara el contacto entre dos o más grupos lingüísticos suponía la intervención de los trujamanes, ya como redactores de los textos en la lengua del destinatario, ya como intérpretes/traductores ante este último de un enunciado compilado en la lengua del remitente; o bien dando fe del contenido de una u otra clase de escritos (remitente-destinatario) ante quien procediera. (310)

The author argues that the role of the *trujamán* extended throughout Europe, well beyond the Mediterranean, and that this role was central in the medieval legal, economic and political system.

Peter Russell's article, "De nuevo sobre la traducción medieval castellana de Vegetio, *Epitoma de rei militaris*" (325-40), questions the reason why this important and famous work on military organization and science, whose translation from Latin was ordered by Enrique III (1390-1406), was not printed until almost four centuries later in 1764. Russell carefully studies the translations and suggests that the reason why it might not have been printed for so many centuries is probably due to the "roughness" of the translations. He also explains that the editors may have been confused about the subject of the text, given that the dedicatory remarks seem to indicate that the work focuses on Christine doctrine.

In the fifteenth and final article of the collection, "Tipología de los errores cometidos por traductores medievales" (341-50), Curt Wittlin looks at the various errors that can occur in translation. He divides the errors into two groups: "Errores *internos*, debidos a la incomprensión del original por razones de insuficiencia lingüística o cultural del traductor; o bien errores *externos*, debidos a dificultades con la presentación gráfica del manuscrito traducido" (342). He demonstrates how he groups these different types of errors by using two principle texts: the Castilian version of *Décadas* by Tito Livio, which was translated around 1400 by Pero López de Ayala who based his version on the French translation completed by Pierre Bersuire; and the Catalan version of *Li livres dou Tresor* by Brunetto Latina completed at the beginning of the fifteenth century by Guillem de Copons.

The editors, Tomàs Martínez Romero and Roxana Recio, have put together an excellent and extensive collection of articles on translation in the fifteenth century, ranging in topics from the very general, in which a number of authors and translators are discussed, to the very specific, where sections of specific texts are analyzed in detail. This collection of articles fills a gap in our understanding of translation in the late Middle Ages.