

*Voir le texte de la préface Version française : en préparation*

### 1. Dryden's preface to *Ovid's Epistles*, a founding text?

*Ovid's Epistles* can in many ways be said to mark a turning point in John Dryden's literary career. When the young publisher Jacob Tonson approached him to contribute to a miscellany edition of Ovid translations, Dryden was at the height of his reputation. Since his appointment as Poet Laureate in 1668 (for *Aeneas Mirabilis*, 1667) Dryden had dominated the literary scene as a critic (*Essay of Dramatic Poesy*, 1668 ; *Essay of Heroic Plays*, 1672) and a playwright (*Marriage a la mode*, 1672 ; *All For Love*, 1678). However, the craze for heroic drama was starting to fade [1], and Dryden was to find in the practice of translation a new outlet for his poetical and critical activities, as well as the fulfilment of his lifelong engagement with classical texts [2]. *Ovid's Epistles* marks at once the beginning of Dryden's late and prolific career as a translator of the classics, and that of his collaboration with Jacob Tonson – a relationship that would prove inseparable from Dryden's translating activities for the next twenty years.

Dryden's re-fashioning as a literary translator coincides with a renewal of classical translation in Augustan England. By the second half of the seventeenth century, English translations of most classical authors were widely available, some of them by renowned poets, or in lavish illustrated editions [3]. Through the examples set by Jonson, Sandys and May [4], and later by Waller or Denham [5], the practice of translation—or retranslation—of classical texts had been established as a way to appropriate the authority of classical authors, but also to offer oblique comments on current political, religious or aesthetic issues. However, by the end of the 1670s, these models came to be called into question, in the context of heated debate around the aesthetic value of earlier translations, the limits of the method of free translation advocated by Cowley and Denham, and the necessity to establish a specific English Neoclassical model in response to France's cultural dominance. A few months before Dryden wrote his preface, the Earl of Roscommon published a new translation of Horace's *Art of Poetry* [6] where he explicitly challenged the translation methods and the literary taste exemplified by Ben Jonson's earlier version of the poem [7]. Dryden's enthusiastic response to Roscommon in the preface to *Ovid's Epistles* also constitutes as a theoretical counterpart to Roscommon's *Art of Poetry* [8].

The influence of Dryden's first essay on translation was immediate [9]. Although some of the statements made here were later qualified in response to Dryden's encounters with other classical authors, the themes and issues articulated in this text can be said to form the basis of Dryden's reflection on translation, and to establish the main tenets of Augustan translation discourse [10]. However, although the significance of the preface to *Ovid's Epistles* in English translation history remains undisputed [11], Dryden's long

# A Preface To Dryden

**Marcel A. Müller**



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