

**ATILIM UNIVERSITY  
GRADUATE SCHOOL OF SOCIAL SCIENCES  
DEPARTMENT OF TRANSLATION AND INTERPRETATION  
TRANSLATION STUDIES MASTER'S PROGRAMME**

**A COMPREHENSIVE APPROACH TO TRANSLATION  
THEORIES**

**Master's Thesis**

**Ahen Sena ERTAŞ**

**Ankara – 2017**



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**Thesis Advisor**

**Prof. Dr. N. Berrin AKSOY**

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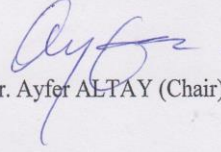
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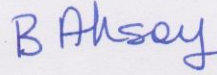


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Ahen Sena ERTAŞ

## ÖZ

[ERTAŞ, Ahen Sena. Çeviri Kuramlarına Bütünleyici Bir Yaklaşım, Yüksek Lisans Tezi, Ankara, 2017].

Çeviri, tarihin başlangıcından bu yana en önemli iletişim araçlarından biri olmuştur. Çeviri olmasaydı bizler bugün günlük yaşamımıza yön veren gelişmelerden faydalanamıyor olacaktık. Dünyanın dört bir yanında gerçekleşen neredeyse her önemli olaya yapmış olduğu değerli katkılarına rağmen, çeviriye bir çalışma alanı olarak yaklaşımlar yirminci yüzyılın ikinci yarısına dayanmaktadır. Başlangıçta çeviri yaklaşımları çeviri kelimesi kelimesine mi yoksa anlama göre mi, ya da özgür mü sadık mı olmalı şeklinde temel sorulara dayansa da; eşdeğerlik ve felsefi yaklaşımlar gibi yeni yaklaşım türleri on dokuzuncu yüzyılın sonunda gün yüzüne çıkmaya başlamış ve yeni ve farklı yirminci yüzyıl çeviri kuramlarına zemin hazırlamıştır. Bu çalışmanın amacı; Cicero'dan Scleiermacher'e, Holmes'a, Toury'ye ve daha pek çok öne çıkan yirminci yüzyıl öncesi düşünür ve çevirmenler ile yirminci yüzyıl kuramcılarının söylemlerini detaylı bir biçimde açıklayacak bütünleyici bir yaklaşım getirmektir.

**Anahtar Sözcükler:** Çeviri Tarihi, Kuram, Çeviri Kuramı, Felsefi Yaklaşımlar, Fonksiyonel Yaklaşımlar, Betimleyici Yaklaşımlar, Kültürel Yaklaşımlar

## ABSTRACT

[ERTAŞ, Ahen Sena. A Comprehensive Approach to Translation Studies, M.A. Thesis, Ankara, 2017].

Translation has been one of the most important means of communication between different civilizations and cultures since the beginning of history. Without translation we would not be able to benefit from the developments that shape our daily lives today. Even though translation has made crucial contributions to almost every important action taking place in every part of the world, the approaches to translation as a field of study date back to the second half of the twentieth century. Although the initial approaches to translation were mainly concerned with some basic questions like if translation should be alone word-for-word or sense-for sense, or whether it should be free or loyal; the new kinds of approaches like equivalence and philosophical outlook to translation came into light at the end of the nineteenth century and formed a basis to the brand new and different translation theories of the twentieth century. The purpose of this study is to bring a comprehensive approach to the studies of the thinkers and translators of the pre-twentieth century and the theorists of the twentieth century by explaining the views of the most prominent figures from Cicero to Schleiermacher, Holmes, and Toury and so on in detail.

**Keywords:** Translation History, Theory, Translation Theory, Philosophical Approaches, Functional Approaches, Descriptive Approaches, Cultural Approach

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## INTRODUCTION

Translation has been one of the crucial tools helping humankind to understand each other, go beyond borders and find a middle point between different cultures and civilizations since the beginning of history. However, on the way to its acceptance as a field of study, translation has gone through some different phases. The illuminating point of view of translators who lived in ancient times like Cicero, Horace, Quintilian and so on evolved in time with new approaches of translators who lived during the period between the middle ages and the nineteenth century.

The views of translators of the nineteenth century showed some differences from the previous ones as they assessed translation not only from the perspective of meaning considerations such as whether it should be word-for word or sense-for-sense; but they took into consideration the cultural framework in which the languages take shape. This was a milestone for the new translation theories of the twentieth century. The translators and theorists started to consider translation from philosophical, scientific, cultural and interdisciplinary points of views.

Hence, the purpose of this study is to reveal the multidisciplinary, multifunctional and multidirectional features of translation studies. I will try to investigate the interconnectedness of the practise of translation, the stages and phases of translation studies and the realities and theories that contributed to translation studies. Additionally, another aim of the study is to provide a complete research to students of translation studies by giving the most prominent views of the translation theorists.

Within this framework, the aim of this thesis is to find responds to these questions in detail:

1. What kinds of phases and stages through which translation studies have gone since the first instance of translation?
2. What reasons have led to its role being accepted as primary or minor in literary, scientific and religious fields?
3. On which stage do translation studies stand today and what the future holds for translation studies?

The answers to these questions will be sought in this thesis in five chapters. In the first chapter, A General Overview of Translation History, the basic historical facts and some mythical explanations on which translation studies are thought to be built will be discussed.

In the second chapter, Development of Translation Theories, the process in which translation was approached from different perspectives will be explained from Greek and Roman era until the beginning of the twentieth century. The translators like Cicero, Luther, Humboldt, Schleiermacher etc. whose views formed a basis to modern theories will be analysed.

In the third chapter, Early Twentieth Century: Philosophical and Scientific Approaches, I will try to reveal the contributions of new approaches to the formation process of a new field of study.

In the fourth chapter, Mid-Twentieth Century: Functional Approaches to Translation: Discourse and Register Analysis, translation theories that should be applied in accordance with text types will be explained by considering the views of translation theorist like Vermeer, Reiss, Hornby and Vinay and Darbelnet.

In the fifth chapter, Late Twentieth Century: Cultural, Descriptive and Polysystemic Approaches to Translation, the effects of cultural turn, post-colonial studies and gender studies on translation will be analysed and interdisciplinary structure of translation will be revealed.

I will sum up my study in relation to the research questions and provide answers for these questions.

## **FIRST CHAPTER**

### **1. A GENERAL OVERVIEW OF TRANSLATION HISTORY**

Language lies at the heart of everything since it enables us to understand each other. Without it, communication, understanding, even life would be impossible. Language is a crucial tool for a human being. It is the accumulation of knowledge. Knowledge should be shared between different tribes, religions, nations, etc. As different nations speak different languages, the use of translation is inevitable in order to be able to build a bridge between various cultures. It has been helping people who use different language to understand each other since the first time they decided to share knowledge. Translation emerged when people put everything that happened around them down on stones, the walls of the caves or on the leaves of the plants. Hence, it is a proven fact that translation is an ancient occupation.

The existence of human beings on Earth dates back to 4 million years ago. However, mankind has only been using writing for less than six thousand years (Delisle and Woodsworth, 2012: 3). The invention of writing enabled people to record and pass down everything in the historical process. We can easily learn about how they were growing agricultural products for food and what they were doing with the surplus products. Were they trading? Were they making any profit? All of these questions can be answered by looking back through the records kept by the people. With reference to the saying that spoken words fly away, written words remain, ancient peoples learned to record every important occurrence that happened between their community and others. They used different methods. Before the invention of a system similar to what we use today, hieroglyphics was used to record how they sustained their lives. Thus, we can trace how the great empires were founded, the incidents that occurred, how they interacted with other empires and what reasons led to their collapse. As the only way to understand each other for the people who use different languages, translation has played an important role in the dissemination of religions and commerce since the times when people needed each other for any reason. Whatsoever analyse of these records reveals that translation has been used since the first instance of writing in history. The act of translation is as old as our

history because we have been taking the advantage of it since the beginning. The natural course of translation results from the need of understanding the world in which people live with the urge of creating communication with the ones who are foreign to them; and this communication is the consequence of sharing the common living field, wars, commerce and immigration. Saying that people used translation for the first time when they invented writing is not incorrect since they translated the objects in nature into scripts by using different kinds of writing systems. As a matter of course, translation played the leading role in invisible cross-cultural interaction. Research conducted reveals that the oldest recorded written translations in history belong to the Sumerians. Bearing in mind the fact that the Middle Eastern civilizations were the more developed in ancient times, this is not surprising. The oldest centres for science, culture, trade and philosophy were located in the Eastern parts of the world.

People have always wondered how the different languages emerged. The well-known myth about this is the Tower of Babel; which is also accepted as the first time translation and especially interpretation was undertaken. Even though this is only a mythical explanation; Herder, Schiller, Goethe, Benjamin, Derrida, Steiner, Klöpfer and so many other writers and philosophers associate translation with the construction of the Tower of Babel where the languages were separated from each other symbolically (Yücel, 2007: pp. 12-13). The tower of Babel myth is based on a verse from the book of Genesis. The myth can be summarised as follows (taken from: [answersingenesis.org](http://answersingenesis.org) website):

The people of the Earth spoke a single language and they migrated from the East to a place they called Shinar. They learned how to construct buildings and decided to build a city with a tower that would reach up to heaven. This was a time dating to after the flood of Genesis. They were trying to settle with the help of what they had learned from their former architectural knowledge and their experience of the flood. By building the tower, they wanted to make a name for themselves and also prevent their city from being cursed and scattered again. Their plan was that the tower was going to be able to reach up to heaven, which was believed to be placed above the sky. Thus they were going to free there in case of any natural disaster and save themselves. God came to see their city and the tower that they were building. In

His infinite wisdom He realised that this is an uprising against Him since this stairway to heaven would only cause them to feel superior to God. He noticed the main reason behind their unity of purpose. As a result, God caused the people to suddenly speak different languages so they would not understand each other and work together to build the tower. By doing this, God thwarted their plans. He also scattered the people of the city all over the face of the Earth.

At the time the people of the world had been living together in one place and talking the same language, using the same words. After the Flood of Genesis, they came to the Mount Ararat with Noah's Ark and started to settle into a new life in a place called Shinar. The place of the event is envisioned as being located on the southern half of the Mesopotamia, yet the findings based on the historical and geographical events show that it is not possible since Shinar cannot have been in the south, but rather was a territory in what is North-eastern Syria today; and that the remnants of the Tower must be located in the upper Khabur River triangle, not far from Tell Brak which is the missing city of Akkad. Another indicator to that is the language. The language spoken in the land where the myth took place was Hebrew and it was not the language of what we know today as Shinar. Apart from the discussions about the place of the tower, there are differing views about the shape of the tower, which is thought to be a ziggurat. It is a stepped pyramid shape that we see in many locations in the world like the pyramid of the Moon in Mexico. The myth narrates that after God confused the language of the people he scattered them to different places on Earth. Therefore this is the explanation behind why people used the same architectural style in various different places on Earth. This is because they took their memories with them as they moved to other places (Habermehl, 2011).

The story gives us clues about how the linguistic families were formed and how the need for translation emerged. Today there are about 7099 languages in the world (according to the data retrieved from <https://www.ethnologue.com/guides/how-many-languages>, 2017). The people who speak diverse languages need translation to understand each other and this story is accepted as the start of translation in the way we know it today. There are some discussions about which came first; the spread of people to different parts of the world or the development of different languages. In line with the story from the

Bible, people of the Earth were separated because God diversified their language because he got angry when he saw that they were building a tower that would reach up to the sky, in other words they were standing up to God and their faith. Not being able to understand each other was their punishment. However, theories on language variation in the modern world indicate that the movement of the people to different parts caused language to take shape in time because they started using it in different ways according to their new needs resulting from living in a place which was totally foreign to them. Therefore, studies relating to the language families give us a clue about which came first.

The comparison of the names of numbers, for example, may help us to understand whether the languages in question are from different language families or not. However we should emphasise that this is not the only true way in identification of the language families and this method is only applicable in some cases. It should be considered that a language might use some numerical names which are borrowed from a language that belongs to a different language family. On the other hand the French numbers like *un*, *deux* and *trois* resemble the ones from Spanish like *uno*, *dos* and *tres*. This gives us a clue that they are derivatives of Latin numerals and belong to the same language family: The Indo-European Language family. However, the Turkish numbers like *bir*, *iki* and *üç* do not share any similarity with the French and Spanish numbers and Turkish belongs to the Altaic Language Family. Therefore, a comparison of simple words might help identification of languages and classification of them in different language families. It is supposed that there are 94 different language families; Indo-European and Altaic are only two of them.

Translation entails not only written and spoken transfer between languages, it is also an instrument for people to understand what is going on around them. Especially after the Biblical explanation on how languages evolved, the role of translators became more visible than ever. After tower of Babel, people of the Earth faced with a brand new problem: understanding each other. The contribution of translators is not only limited to the translation that have been done down the ages. Translators played very significant roles for example in shaping languages and inventing alphabets. Jean Delisle and Judith Woodsworth state the translators who helped the invention of the alphabets in history as follows: in the fourth century,

Ulfila who invented the Gothic alphabet in Bulgaria; in the fifth century, Mesrop Mashtots who invented the Armenian, Albanian and Georgian alphabets in Armenia; in the ninth century, Cyril who invented the Glagolitic alphabet in Moravia; and in the nineteenth century James Evans who invented the syllabic writing system for Cree in Canada.

Jean Delisle and Judith Woodsworth see translators as effective actors in the evolution of languages while helping culture transmission from one language into another. Evidence of this can be seen clearly in languages like English, French, Swedish, German, Gboya and Hebrew. In England, extraneous influences enriched the language and made contributions to building a national language. In France, nationalism and the powerful monarchy increased translation activities. In Germany, the most effective stage in the evolution of the German language was the translation of the texts about Christianity. Also in Sweden the attempt to build a national language was related to texts on Christianity. During the Colonial period in Africa, widespread missionary activities were important in supporting the evolution of the native languages. Being one of the antique languages, Hebrew has been used by the Jews as the language of holy texts and reformulated to be used by a new nation in the 20<sup>th</sup> century (Delisle and Woodsworth, 2012: 21-54).

The spread of important ideas is possible mainly through migration, war, commerce and for religious aims. As technology was not as developed at the time, trade and communication were supported by people walking, riding horses or camels or ships to reach each other. The travellers were using the Silk and Spice roads stretching from the Far East; Japan, China and Indonesia to the Middle East and Europe. In time those routes mostly used by the traders became the main highways promoting the interaction between diverse civilizations and they can be accepted as an example of cultural diffusion as a result of trade. The routes took their names from the products that were mostly traded along those roads. The products, particularly silk which was originally common in China, started to be traded to the Middle East and then the motifs on the fabrics changed since the traders witnessed the symbols reflecting the lifestyles of the cultures located in the Middle East and the Mediterranean. Also, the use of the materials made of glass was unknown by the people who lived in the East. After the interactions with the Arabian and Egyptian

cultures they started to use glassware. The spread of one of the most crucial invention, paper, that helped the transportation of the ideas was also possible with the trade roads like Silk Road. It was light enough to carry long distances and every idea could be written down on it (Turner, n.d.).

The cultural roots of history of the world lie at the hearth of the place called Mesopotamia (the linguistical, cultural and scientific). As the cradle of civilizations, Mesopotamia has been the place where most of the historically prominent civilizations were founded and disintegrated. One of the most prominent of these civilizations was the Greek civilization, accepted as the oldest revival movement in terms of knowledge. Initially there was no proof to reveal the main source behind the Greek Miracle. But in time, the links between the Greek civilization and other civilizations, especially the Eastern ones, became apparent thanks to the research. Ülken classifies how the Greek civilization and the others interacted with each other as follows under three headings (2011: 10, translated by the author):

1. Sumerians: The knowledge of Sumerians is accepted as the oldest and it was passed down to Anatolia through the Hittites, and then spread to Lydia, Phrygia, Ionia and then finally to the Greeks (B.C. 600).
2. Phoenicia: Phoenician knowledge was transferred to Cyprus and Crete through sailors and then was passed down to Aegean civilization and later to the Greeks. Phoenicians helped the transfer of knowledge of the Egyptians and Sumerians.
3. Egypt: This has been the most important civilization since ancient times. In fact the Greeks were considered as the students of Egypt.

Egypt is undeniably a prominent civilization, yet new research indicates that the possibility of the first one is more realistic than the other two. As mentioned above, the first writing system was founded by the Sumerians. Agriculture was their main source of living. After the harvest season they brought in their entire agricultural crop to the temples and the officials kept the records of the crops. Most of the samples of writing were related to agriculture. Since the amount of the crop was important, they were also good at computing and mathematics. Additionally, as a result of their need to identify the borders of their property, they were using geometry. They could calculate the circumference of circle but pi ( $\pi$ ) was not

discovered back then. Astronomy was discovered as a result of their efforts to figure out the movements of the stars. Sumerian knowledge about astrology may be considered as the basis of Greek astrology. The effects that Egyptian civilization had on Greek civilization are undeniable. Moreover, knowledge about arithmetic also came from Egypt. According to some sources, Greek mathematician and philosopher Pythagoras went to Egypt and visited every place famous for its teachings, learned about astrology, geometry and the mysteries of the Gods; furthermore he was captured and taken to Babylon where a Magi thought him the knowledge of arithmetic. Then he came back to Greece, founded a guild, spread his knowledge to his disciples and influenced the philosophers like Plato who shaped Western philosophy (Ülken, 2011: 11).

As can be deduced, the greatness of the Greek civilization was a result of its inevitable interaction with other civilizations around them. This was a milestone for the spread of knowledge through the cultures in that region. During the era, the rulers gave its well-deserved importance to knowledge on every subject and they tried to build libraries and encouraged the philosophers to produce more. One of the examples was the library of Alexandria. After the collapse of the Alexandria Empire that was built by the Alexander the Great, the city of Alexandria was ruled by Ptolemaios Soter who brought all of the philosophers together under a library in the 3<sup>rd</sup> century BC. (Ülken, 2011: 23). It was a major cultural centre in which the philosophers came together and combined New Greek knowledge with ancient Egyptian mentality. According to some of the sources there were approximately 400.000 scrolls but this number is not verified. Every visitor to the city had to leave behind the books that they held to the library. The people who worked at the library were copying the books, the originals were kept by the library and the copies were given back to the owners. After that the translators' duty was to translate the books into other languages. The aim of the library was to collect knowledge from all around the world and the biggest role was given to translators. The staff of the library travelled to other countries, especially to the ones designated as centres of culture. The scrolls brought back by the staff were translated by the translators of the library. This is why the library of Alexandria was accepted as the centre of knowledge of the world at the time. Additionally, the city's geographical location played a leading role

since it was a port city and the connection point of the trade routes. Almost every merchant who were travelling on the Silk Road had to drop by the city as it was on the maritime route connecting Asia with Europe. The books on the ships were also borrowed by the staff of the library and after copying, were given back to the owners. After all these efforts, the collection in this library was so large that the exact number of works that were destroyed when it was destroyed by a fire. There are conflicting theories about its destruction. According to some sources it was destroyed because of the belief that the library had books keeping alive the old religion and as a result of the uprising of the followers of the old and new beliefs, the library was burnt down in 391 AD. Others claim that the destruction was the result of the conquest of the city by Julius Caesar in 48 BC. Another claim is that the conquest of the Muslim army of Amr ibn al-As under the rule of the Caliph Omar in 642 AD resulted in the destruction of the city and the library (Ülken, 2011: pp. 24-25).

In ancient times, the geographical location of a civilization on an important trade road was both an advantage and a disadvantage. Because, they were directly affected by the different cultures of travellers. As opposed to disadvantages, the advantages were more prominent as they helped progress. The rise of the religions like Christianity, Islam and Buddhism gave an impetus to communication between cultures. The birthplaces of those religions were also important since it helped to disseminate the religion to other civilizations.

Starting with the invention of writing, human beings wrote down every important thing they learned from the people around them and resorted to sharing knowledge. After the invention of the printing press, compass, firearm etc., the devices spread to the whole world and made the countries powerful, whereas undoubtedly the biggest contribution was made by translation. Especially technology would not have developed and reached the level that it came to today without translation. Technology makes lives easier and translation is the only way for people to use it wisely. As a matter of fact, translation is a secret intermediary in almost everything that we use in our daily lives, yet we only notice its' importance when we come across untranslated texts. Nowadays communication between societies takes place so fast that it is almost impossible for us not to stop for a while and think about the role of translation in this cycle.

“Without translators, ‘the great pollinators of science’, science would not have achieved the universal status that it now has. Through an examination of translation activity over the centuries, we can map the migration of knowledge and culture from major centres of learning in Asia (China and India) to Greece from the Middle East to Europe and then to the Americas” (Delisle and Woodsworth, 2012: 95).

It is a well-accepted fact that the language of science today is English. However, this was not the case in ancient times. The language of science has been Greek, Arabic, Latin and English respectively. Starting from the ancient times, it has been determined that basic knowledge, like numbers, arithmetic, geometry, astronomy and in particular writing, came to other civilizations from Babel and Egypt. According to the fact that the foreign texts should be translated to the mother language, the knowledge in these languages was translated into other mother languages leading to the expansion of knowledge. As the language of science changed, the capital of the knowledge also moved to another city which caused an increase of the translation studies in a new city. The line between an original and a translation fades away in time in a civilization which wants to infuse its cultural identity into others. Within this framework the Greek civilization translated all of the texts in foreign languages into the Hellenic language in order to ensure that other civilizations learn Greek. Furthermore, this understanding triggered both the foundation of the Hellenic Empire and the acceptance of Alexandria as the new centre of culture and policy instead of Athens and Hellenic as the official language of the empire. So, translation was used not as an aim, but as a means of cross-cultural communication to gain an advantage over other civilizations. When the Roman Empire was founded, it was clear that the existence of the translator was accepted and the understanding of translation moved closer to what we view it as today. The Romans accepted that they used translation as a mediator to acquire knowledge from Greek texts. Translation helped them to become a great empire (Yazıcı, 2010: 29).

Like in the case of one of the well-known translation from Greek into Latin, the translation of the *Odyssey* translation by Livius Andronicus, the Romans tried to develop their culture and literature and find their own style. Ancient Greek works stood as a model for Romans who started to create original works by imitating the

Greek originals and through the Classical period they broke off from the shadow of the Greeks and focused on translation activities more hypercritically. The translators did not only translate the source texts into another language, they also made contributions to certain fields in order to widen their horizons by adding their own marks and analysis. In this regard the most outstanding translator of the Classical period was Cicero. He translated the texts with an exaggerated ornament and the desire to overcome the other empires that surrounded them. His theorisation efforts about translation often consist of patriotic self-confidence. According to him, the translator should not obey the meanings of the words of the original text; his only loyalty should be to the target text's readers (Stolze, 2013: 23). His remarks written in the preface of the translation of Demosthenes and Aeschines are accepted as the first examples of translation theories. He describes his translation as follows:

“That is to say I translated the most famous orations of the two most eloquent Attic orators, Aeschines and Demosthenes, orations which they delivered against each other. And I did not translate them as an interpreter, but as an orator, keeping the same ideas and the forms, or as one might say, the ‘figures’ of thought, but in language which conforms to our usage. And in so doing, I did not hold it necessary to render word for word, but I preserved the general style and force of the language. For I did not think I ought to count them out to the reader like coins, but to pay them by weight, as it were” (Robinson, 2014: 9).

From then on, the studies concerning translation, especially theorisation attempts, were mainly the results of the Western scholars' efforts. The publications on the topic mostly refer to Western theoreticians, only a few pages of the works mention Eastern translators.

Greek knowledge was the most profound at the time due to the accumulation of important details on almost every subject that we still currently study today. Their efforts to form a basis for disciplines such as philosophy, mathematics, logic, medicine, etc. were appreciated, translated and imitated by the newly emerging empires in the Middle East. This influenced and helped the development of both Western and Eastern fund of culture and knowledge. As mentioned before, general opinion tells us that people mostly believe that we owe almost all of the modern

knowledge to ancient Western philosophers. However such an attitude may lead to underestimating the important role of Eastern scholars who have been contributing to the world literature.

In the Middle East, the era after the rise of Islam is an important milestone for the faith of the region. In the beginning, the Prophet Muhammad tried to spread the religion by sending letters to the rulers of the empires that surrounded the Arabian Peninsula and it was only possible with the help of translators who knew different languages. He mostly had his letters translated by the translators he trusted. The translators were bilingual Muslims. Also there is some evidence about his encouraging remarks to his followers about learning different languages. On this issue Zeyd ibn Thabit narrates that:

“(...) when the prophet Muhammad –peace and blessings of Allah be upon him- came to Medina, I was summoned before him. They introduced me as ‘The envoy of Allah, this young man is a tribesman of Banu Najjar. He memorized 17 suras from the book of Allah.’ I read verses of Quran to him and he liked that. He said ‘Thabit, learn the Jewish scribe for me. They send me writings in Jewish, truly I don’t trust on Jews about their translations.’ Thereupon I learned the Jewish language. After fifteen days I had a good command of the language. I was writing the words of the envoy of Allah in Jewish to them and translating the letters from them for the prophet Muhammad” (cited in Suçin, 2012: 26, translated by the author).

Following the death of Muhammad, the State of Islam was ruled by different Caliphs. During the eras of the Four Caliphs (the era of Rashidun), Umayyads and Abbasids; Islam spread far beyond the Arabic peninsula. Due to the Islamic extension policy the borders of the empire included Iran, Iraq, Syria, Egypt and Spain. Thus, the most significant scientific and cultural institutions situated mostly in Mesopotamia were gathered under a single administrative roof. The most prominent period in terms of cultural and scientific translation studies was the Abbasids period. Before that, during the era of Four Caliphs and Umayyads, translation was used for mainly the subjects that were of high priority and important for the rule of the state and the spread of Islam. As the more diverse communities joined the Empire, the more the need for translation increased. Previously Greek logic and philosophy had

been learned by Christian sectarians in order to be used against for political purposes and Muslim groups in that era needed them for the same purpose. Greek logic was used on the one hand as a tool for discussions about religious issues, on the other hand to defend the Islamic point of view against other religions. Additionally, the public records were kept in Greek in Syria and in Persian in Iraq. During the Umayyad period Arabic, which was the religious language, was also accepted as the official language of the Empire. Therefore the need arose for translation of public records into Arabic (Suçin, 2012: 27).

When the Abbasids came to power, the focus of translation studies changed. After a long period of conflicts and the need for defending the new religion, the state was brought into an order on several issues. The conquests that continued during the previous periods paved the way for a more fruitful environment for translations other than political or urgent issues. The economy was stable as welfare increased. Due to these reasons the Abbasid Caliphs had time to be interested in different scientific subjects like Chemistry, Mathematics, and others. Undoubtedly, learning how to produce paper from the Chinese captives during the Battle of Talas was one another important development for the East and for the West because the discovery was carried to Andalus, which was situated in what we know as Spain today. Thus it was discovered that the transfer of knowledge was easier since paper was a light material to carry.

As a result of what they had learned from their predecessors, they were conscious of the power of knowledge. They still needed Greek logic and philosophy in order to rule the Empire and not to lose power. In the 9<sup>th</sup> century Beyt al-Hikma (The House of Wisdom) was founded under the leadership of Caliph al Mamun in Baghdad and it played a significant role as a cultural centre. The rulers were encouraging translation practices in order to acquire knowledge from the sources in Greek, Persian, Syriac, Hebrew or any other language. At that time, translation as a profession was a high ranking job since the supporters from the rulers, bureaucrats, researchers, scientists and patrons were paying its weight in gold of the each translated books. The subject of the works to be translated was chosen by the demanders. Suçin states that Caliph al Mamun ordered philosophy books from Byzantine kings, sent them expensive gifts in return and in response to that they sent

the works of the philosophers like Plato, Aristotle, Hippocrates, Galen, Euclid, and Ptolemy (Suçin, 2012: 41). After these efforts, the level of knowledge increased so drastically that translators and researchers started to compile new works based on the knowledge they obtained from translated works.

The House of Wisdom was a cultural centre not only for Muslims, but it also served as an inspiration for the other cities in the Arab world and soon also for European scholars and scientists. Throughout the long history of the centre, different disciplines such as philosophy, politics, astrology, medicine, mathematics, physics and chemistry were studied intensely. It provided an academic environment for researchers to pursue their studies, as they had access to information from the books collected in the library. The translators worked hard to translate the books on every single subject to be able to help the flow of knowledge through the scholars from every religion and different ethnicities in the Empire. As they acquired core ideas about a subject, it was then simpler for them to move on to producing original works and build on ideas learned. The library united Western and Eastern learnings under a single roof. This cultural centre served as an inspiration in the Muslim world and new centres were built in time in other cities. Thereafter, during the 12<sup>th</sup> and 13<sup>th</sup> centuries, as the Abbasids lost power due to the Mongol invasion under Hulegn, the grandson of Genghis Khan, the city and the library went through a period of stagnation. The mosques, libraries, homes and hospitals were destroyed and the family of the Caliph Al-Musta'sim and many of the inhabitants and scholars were slaughtered. The books in the library were thrown into the Tigris River and it is said that the river ran black and red for days because of the ink from the books and the blood of the scholars (Bengoechea, n.d.).

During those times when the Umayyads lost power and the Abbasids took over control of the Middle Eastern cities like Damascus, Baghdad, Cairo and so on; the last Umayyad Caliphate family member, Umayyad prince Abd al-Rahman I escaped slaughter by the Abbasids, taking refuge in the Western Islamic World on the Iberian Peninsula. After defeating the governor of Islamic Spain he established himself as the Emir of Cordoba. In the course of the Islamic rule over Spain and Portugal, the West started to be acquainted with new scientific and cultural works. It is a clear fact that the never ending translation efforts of the Arabic sources into the

Latin language were an important turning point for the Western civilisations. The cities like Cordoba and Toledo on the Iberian Peninsula were considered to be cultural centres to the immense translation studies conducted because of the multiculturalism of the Al-Andalus Empire. Arabic was used not only as the official state language, but also it was the mediator language in the daily life of the people from the different ethnicities. Latin lost its function as a source text as it was used to in the pre-720 period, before the rise of the new Islamic Empire in the region. Resulting from the highly developed Arabic studies conducted in other culture centres like Baghdad, the aim of translators who lived in the cities of Cordoba and Toledo was to obtain the knowledge from the original and translate it into Latin which was the target language in that case.

The transition of translation efforts around 9<sup>th</sup> century established a foundation of today's knowledge from the East to the West and gave an impetus to the rise of the Western empires. The following part of this thesis examines the translation theories created by translators as a result of their efforts to disseminate knowledge in different cultures.

## SECOND CHAPTER

### 2. DEVELOPMENT OF TRANSLATION THEORIES

As mentioned in the previous part, translation is the most crucial milestone in the history of humankind as it opens new doors for diverse fields of knowledge. It is a necessary step for a nation to import important ideas about a brand new subject or a well-known one. In order to be called a science, translation needs to have a developed theory in the first place. Before the 16<sup>th</sup> century translation was accepted as an activity and, there was hardly any theory attached to the field. Being a translator was an important, high ranking and well paid job, however these professionals were only translating books, not theorising about what they were doing. Additionally, most of the works were translated into other languages and of course where used by other nations without reference to the original author. When considered from this point of view, the 16<sup>th</sup> century was a defining moment in translation studies since translators, writers, thinkers and philosophers not only started to theorise about their studies, but also the importance of the original work and the author came to light and the emphasis on the plagiarism became prominent. As Dr. Mine YAZICI discussed in the introduction to *Çeviribilimin Temel Kavram ve Kuramları* (2010), the process to attain the status of science for a field of study can be summarised as such:

“In order for a field of study to be designated as a scientific field, a conceptual substructure needs to be set up and this is only possible with determination and decoding of the problems encountered during translation process. At first it is a normal process to make use of the paradigm and modelling of another scientific field for solution of the problems. The concepts produced by other fields of science can be useful for a while in this respect; however in time the support obtained from these fields of science will not be enough to solve the problems... From this point of view, it can be considered that every field of science is a dynamic process just like the translation process and together with each activity emerging in the field of application, it enriches with new concepts on the abstract

plane of conceptual field, enlarges its limits in a system and acquires new dimensions” (Yazıcı, 2010: 15, translated by the author of the thesis).

Now in the following chapters, we are going to discuss the course of the history of translation in a theoretical perspective while comparing the studies carved out in Western cultures as well as in Eastern cultures.

## **2.1. The Historical Process of Translation Studies in the West**

There has been a never ending effort to set some rules ordering translation activities since the eras of Ancient Greece, Roman, Middle Ages, Renaissance, Reformation and the rise of early European States until today. So, from now on we will try to establish some lines of approach to translation studies by discussing the most important translators who made enormous contributions to translation studies on the way of becoming a field of study by theorising different situations that they came across during their studies. Nonetheless, it is practically impossible to define certain lines by using the periods mentioned before as a base since the history of human beings has an inextricable structure. Hence, it will be more beneficial for us to follow a loosely chronological structure and use more general terms in order to avoid any misunderstanding. The fact is that in order to be able to analyse the details of translation studies, dividing the process that made contributions to it on the way of becoming a field of study into parts would help us, however as mentioned above the borders of these parts will be permeable.

### **2.1.1. Translation in Ancient Times as a Means of Cultural Development: Invisibility of the Author**

The use of translation with the aim of forming a culture prevailing other cultures and civilizations is not a new thing. Even though a proper definition to this kind of approach to translation was given by Itamar Even-Zohar in his 1978 article named *The Position of Translated Literature within the Literary Polysystem*, the practice of his theory can be seen in ancient times especially by Greeks and Romans. Expanded information on Even-Zohar’s *Polysystem Theory* will be given in the following chapters of this thesis. This chapter’s aim is to analyse the translation

understanding of the ancient people and its role on the development of the great civilizations.

We have mentioned about which period the first documents that can be counted as the proof of translation belong to in the previous chapter. Now it will be appropriate to talk about the factors that caused it to develop and become prevalent. It is a conceivable fact that development of written culture goes hand in hand with translation in a parallel way. The appearance of writing was perceived as a way of transferring the cultural elements of different civilizations to the next generations. Literary types emerged in time and those developments made it possible for the written culture to become more common than ever. Progress of the cultural exchange between various civilizations contributed to the birth of the concept called translation as a result of necessity. Differentiation of the reasons of interaction between people, development of the means of transport, warfare between civilizations with the purpose to overcome others, development of the commercial relations through regions that were newly conquered, establishment of the cities and states and the multinational feature of the people living in and the interaction between them resulting in the desire to know each other are the factors that made contributions to development of translation. Interactions between cultures flourished thanks to translation and it allowed to any kind of literary type, knowledge and other kinds of texts to be known in another civilization and even sometimes to be internalised more than the culture in which it emerged originally. Moreover, it made a considerable contribution to the search of identity for newly founding civilizations. The samples of written translation that we came across through history give us some clues on what kinds of processes through which the translation studies have gone until today.

#### **2.1.1.1. Translation in Ancient Greece**

It is observed that the most prominent revival in historical perspective is the Greek revival according to the most of the sources. We can come up with the conclusion of regarding this civilization as if it happened by itself since there is almost no mention about where it came from and took its final shape as a result of what kinds of interactions. On the other hand today's studies reveal that the reason

behind the spread of Greek civilization and culture to a large area is the different kinds of relationships with various states and cultures. Considering the fact that especially for a civilization which was surrounded by great cultures of that time and functioned as a bridge between East and West, it was impossible to stay intact without any change and development.

When viewed from a geographical aspect, initially the Great Greek Empire ruled on the coasts of Aegean and Mediterranean seas and then its borders reached to today's India in the Asia continent. The main means of communication was translation in some aspects as diplomacy, rule of people etc. in the areas that were newly conquered. Starting from this point of view, the basic step that gave an impetus to the Greeks to become a great civilization was reaching to the source of knowledge and pooling every single one of them under the roof of a library and then disseminating them to other parts of the civilization after completion of necessary actions like translation and duplication. Dissemination of knowledge in this way gradually resulted in development of the civilization and rise of the number of scholars and philosophers. This situation led to raw information to be processed and to gain a new dimension. The Greek Empire owed its superiority over the other empires to the source of knowledge that they obtained from different civilizations like the Egyptian civilization.

For civilizations like Greek and, as we may discuss about it later, Roman Empires; it was a common policy to be in a struggle for making their culture to be superior to others and in accordance with this purpose the line between the original and the translated became blurred. As the source of this understanding, their desire to override others penetrated to the core of their every concept. That situation was not a difficulty for the great and powerful empires like them. Besides, the hunger for knowledge of the Greek rulers was considerable and additionally they made an effort to spread knowledge on anything to the rest of the world to make a name for Greeks in history. For this reason the Hellenistic period started and the centre of culture title was preserved by accepting Ancient Greek as the official language once again (Yazıcı, 2010: 30). In other words, the capital of the great empire was moved for the sake of knowledge in the strictest sense of the word.

For the Greeks, libraries had an important position. The first libraries in the Greek Civilization that can be counted as a centre of knowledge dates back to sixth century B.C. to the times of Pisistratus of Athens and Polycrates of Samos who were great tyrants. We have mentioned briefly about the importance of the Library of Alexandria and its policy to pool the knowledge in a centre and being the heart of wisdom. Now, we will give more comprehensive information about the Library of Alexandria. Robert Barnes gives information about the Library in his article in Roy MacLead's book. The next paragraphs contain the detailed information about the library as it is summed up from his article (Barnes, 2010: pp. 61-77):

After death of Alexander the Great, his successors fought to overcome others and the Macedonian Ptolemy overrode the others and became the king of Egypt, which resulted in the foundation of the Ptolemaic Dynasty. The capital of the Dynasty was Alexandria and it ruled over Egypt until death of Cleopatra in 30 B.C.; then Egypt was subdued by Romans. The rulers of the Ptolemaic Dynasty followed an intellectual attitude and gave its well-deserved importance to knowledge as they were quite aware of the power of it. They served to this purpose by building a Museum which could also be accepted as a library later. Robert Barnes explains why it was called as a Museum as follows: "We know little about the precise organisation of the Museum, but can assume that it was well funded at least in its early days, that it was so named because it included a shrine to the Muses who were supposed to inspire it, and that it was close to the royal palace in the Brucheion quarter of Alexandria" (Barnes, 2010: 62). The Museum had a complex structure but it contained some books from the beginning.

There have been some discussions about the number of books possessed by the Library. On this issue, we may come up with some ideas of the scholars of ancient world. One of the Byzantine scholars from the twelfth century A.D., John Tzetzes' words are documented by Robert Barnes as follows:

"The King Ptolemy [Philadelphus], of whom I have spoken, had a truly philosophical and divine soul, and was a lover of everything noble, in sight, deed and word. Through Demetrus of Phaleron [as with the *Letter of Aristeas* this must be a mistake] and other advisors he collected books from everywhere at royal expense and housed them in two libraries. Of these the

external library had 42,800 books; the internal library of the court and palace had 400,000 mixed books and 90,000 single, unmixed books, as Callimachus, who was a young man of the court, records; after the editing of the books he compiled his *Pinakes* of them” (Barnes, 2010: 64).

However, these figures can be approached with suspicion since the source of this information is not mentioned in his work. Yet there is only one confirmative source on this issue: the Library which was offered as a gift to Cleopatra, named as the Library of Pergaman, is said to contained 200,000 books and to this end it is possible for the Library to hold almost 700,000 books by the first century B.C. according to the twelfth century A.D. scholar Aulus Gellius who made a claim on the figures (Barnes, 2010: 65). Additionally, one another point which is also conspicuous is the duplicate copies of some of the books. We have mentioned about the passion for knowledge of the rulers of Alexandria. Each and every scripts, rolls or books that entered into the borders of Alexandria, by means of ships, caravans or so on; in one way or another; were seized for a while, copied; the copies were given back to the owners and the originals were kept (Barnes, 2010: 65).

It is widely said that a fire caused to destruction of this great culture and knowledge centre. However there are some conflicts relating to this disaster. As mentioned before, according to some sources it was destroyed because of the belief that the library contained the books keeping alive the old religion and as a result of a battle between followers of old and new beliefs, the library was burnt down in 391 AD. Another claim on the destruction is the conquest of the city by Julius Ceasar in 48 BC and the library was burnt down as a result of the fire which was started by setting fire to the fleet and it spread to docks and then to the library. Additionally one another claim is the conquest of the Muslim army of Amr ibn al-As under the rule of the Caliph Omar in 642 AD, even though there is not concrete evidence to this one as the library was already destroyed when the Arabs conquered Alexandria (Barnes, 2010: 74).

### 2.1.1.2. Translation in Ancient Rome

Translation of written texts makes controllable the quality of translations done in the historical process, in other words translators have become accountable to the translations that they have done. Especially when the translations that were done in Ancient Egypt and Mesopotamia are taken into consideration, it is seen that they followed a morphological translation understanding in which the words are translated by dividing them into the smallest parts instead of a word-for-word (*verbum de verbo*) translation approach (Yücel, 2007: 23). On this basis, it is obvious that translators' decision was staying loyal to the original by preserving even the smallest parts of the sentence and translating it as it is in the original. However it is quite difficult to create a comprehensible text in the target language for a translation that follows this approach. When the aspects related to those times are studied, it is seen that the translators' main aim was not to be understood due to the fact that the literacy level of the target culture peoples was not so developed at that time. The target group of translated works was so limited that only the ones who had a command of both of the languages could read and understand the translations. That situation led to a comparison of the translated text with the original. It can be said that the approach of translators, which was to transfer the smallest structural unit of the sentence by preserving it as in the original, caused them to stay in a passive position entirely. This kind of approach precluded translators from inserting their own remarks within an understanding in which even the number of the words are compared and it presumes that translators are the slave of the source text and have adhered to what is original.

Nevertheless, the morphological translation approach leaves its place to an understanding that highlights the importance of transferring meaning in the ancient Rome period. The Roman desire to improve their own culture and to transcend others was the main underlying reason. The translated texts on one hand served to this purpose, and on the other made it possible for translation to gain the meaning that it has today.

For the Romans who were building a great empire, being ahead of the civilizations which had lived before and was still alive formed a basis to their translation attitudes. It was an unacceptable situation to take a leaf out from other's

book and imitate it in another culture. However comparing to Greek, the less developed level of Roman language was a huge challenge for them. Since Latin was not so well-constructed back then, they preserved Greek as the language of science and philosophy. As a result of bilingualism in daily life, translation had an outstanding place in the Roman Empire.

It is a well-known fact that many of the documents and works have survived until today as a result of the translation conducted by the Roman translators and writers. As the outcomes of translation efforts came to light, the thinkers like Cicero, Horace, and others realised that translation made some positive contributions to their creativeness in many respects. They got a solid grasp of the importance of translation as they saw the reaction of people to language that they used and translation became a necessity day by day. As mentioned earlier, Romans were trying to build an emperorship that did not look like to the ones before them. Translation was the key to construct their own identity as it helped to develop new genres of literary and culture which could help them to unify people under the roof of nationalist feelings. Target language and culture oriented translations conducted in Ancient Rome resulted in translated texts to be accepted as originals and this is the reason why translators felt themselves justified to change the content of texts (Yücel, 2007: 26).

The desire of the Romans to overcome other civilizations and to override them was not only limited to the military subjects but also included more daily issues like culture. However the primitive structure of Latin at that time was not so powerful to serve this desire of the Romans. Their efforts to be superior in military and political aspects caused some developments in applied fields but on the other hand they could not reach to desired levels in cultural fields like literature. Consequently, the language of science and culture remained Greek for a long time and this situation resulted in multilingualism to reign over the society for a long time.

According to many of the translation theorists the first solid emphasis on translation as a study dates back to Roman times. Even sometimes, like Eric Jacobsen, they went a step further by claiming that translation is a Roman invention (Bassnett, 2005: 50). Even though it is a debatable issue, that saying lays out the role and status of translation for the Romans. For them, translation played a main role in creating a new literature and new words to explain more. The well-accepted truth is

that most of the prominent works belonging to the Greeks have reached to today as a result of the translation of them into Latin. The great Roman thinkers and philosophers realised that the reception of the Greek literature by Romans made a considerable amount of contributions to their creativeness, enrichment of Latin, development of the Latin literature; and also introduced different kinds of literature existing in the Greek literature to the Romans by means of translation (Stolze, 2013: 22).

Discovering that translation made some positive contributions to their own capacity of thinking and creativity of certain thinkers and scholars became one of the factors that unearthed the importance of translation. Yet, the idea of adoption of literature and thinking products that belong to others by some amendments of the Romans gave birth to free translation approach. In 240 B.C. Livius Andronicus' translation of *Odyssey* of Homer from Greek to Latin can be counted as a proof. Those kinds of translations resulted in the source texts be in the back burner and translated texts were accepted as the originals. The Roman scholars who made translations in Ancient times did not feel any responsibility to the original texts; on the contrary, they felt justified themselves in changing the original. In that situation it was almost impossible to distinguish between which one was from the original and which one was changed or added. Additionally, it is possible to talk about some special ideological changes. These changes coincide with Romans' policy to overcome the others. Also, the absence of any kind of supervision over the accuracy of translations gave freedom to translators. It was not expected to coincide with the original ones since the target texts gained the value of the original.

#### **2.1.1.2.1. Cicero and Horace**

Upper hand of the target text was only possible with the writing skills of the translators. This is why translators were also one of the best writers of that time. In Ancient Rome, the most important representative of understanding to create a new text with "free" style translation was Marcus Tullius Cicero. He felt himself responsible to the reader of the target culture and paid special attention to this understanding as a criterion in his translations. Therefore, this led to "sensum de

sensu” understanding that gave priority to transfer of meaning take floor instead of morphological translations.

Faruk Yücel explains Astrid Seele’s views which are related to translation activities in Ancient Rome and explained clearly in his work named as *Römische Übersetzer Nöte, Freiten, Absichten: Verfahren des Literarischen Übersetzens in der Griechisch Römischen Antike* ( *Roman Translatos, the Difficulties, the Freedoms, the Intents, the Functioning of Literary Translation in Ancient Greek and Rome*) as follows: “in Ancient Rome, translators tried to surpass the difference between the level of development of the two languages by changing content and structure, by removing some of the concepts or by creating some new words or imitations when needed” (Yücel, 2007: 28, translated by the author). The value of the texts chosen by translators was a criterion to them in order to surpass those texts and create a better one. In this context, we come across with Cicero who was the most outstanding translator of that time. The reason why is that: when compared to other translators, Cicero added a neat preface to his works and he explained the excuses of following different roads in his translations in those prefaces (McElduff, 2013: 2). Cicero expressed his opinion on free translation of meaning and established a ground to today’s translation discussions. In this respect, we may consider Cicero’s views as the first steps to explain translation performance in a theoretical way. Roman translators adopted domestication method in order to develop their language. For this purpose they followed different kinds of methods. Those can be explained shortly as; “borrowing” for transferring the word into target language as it is; “explication” for giving the meaning of the word more explicitly; “direct transfer” for preserving the meaning of a conceptualised word; “adding” to text for making the word that does not exist in the target language meaningful; and “omitting” for deleting the words which try to feature the source language by giving more details (Yücel, 2007: 29). The usage of these methods changed according to kinds of texts. For instance, on one hand, in order to be understood by the readers, “domestication” was used in literary and artistic texts of which purpose was fun; on the other hand the words in the source language were transferred as it was in order to give the meaning in scientific texts.

According to Hans J. Vermeer, Cicero applied three different kinds of translation strategies in parallel with kinds of texts:

- 1- In the philosophical texts which need translation of the words in accordance with the original: morphemic (word for word),
- 2- In literary texts: free which applies the context instead of style,
- 3- And finally, translations including elements of their own culture in translation of the texts devoted to rhetoric, in order to create the necessary effect in the target audience (Vermeer, 1992: pp.213-218).

Susan Bassnett explains Cicero's views about that imitation process from his sayings as following: Mind dominates the body as a king rules over his subjects or a father controls his children, but where Reason dominates as a master ruling his slaves, "it keeps them down and crushes them" (Bassnett, 2005: 51). Their valuable views had great influence for translators for centuries and raised the most outstanding question in the history of translation that will be mentioned in several parts of this thesis: How to translate: literally or figuratively? Cicero was one of the first translators who discuss the translator's dilemma: "If I render word for word, the result will sound uncouth, and if compelled by necessity I alter anything in the order or wording, I shall seem to have departed from the function of a translator" (Cicero, 1949). During the times when the translation studies were being made vehemently in Roman Empire, most of the target language readers were familiar with the Greek language. The aim was not to explain the original to reader line-by-line, but to enrich the Roman language and literature by borrowing, coining or inventing new words; as Horace gives some advice in his *Art of Poetry*:

"A theme that is familiar can be made your own property so long as you do not waste your time on a hackneyed treatment; nor should you try to render your original word for word like a slavish translator, or in imitating another writer plunge yourself into difficulties from which shame, or the rules you have laid down for yourself, prevent you from extricating yourself" (Horace, 1965: pp. 77–97).

As we may understand Cicero carried out translation activities and came up with some ideas relating to translation. Quintilian, Pilinius and especially Horace were the writers, poets, philosophers, thinkers and translators who made various translations and enlisted their views about what they came across during their studies. However, it is the fact that their words on translation bear some resemblance

to the ones which were pointed out by Cicero. They also defended an approach of which the basic idea was “free” translation considering in mind the socio-cultural structure of their period in parallel with their world perspective which was tiring to overcome every civilization had lived before and shared the same period with them.

### **2.1.2. Translation as a Means of Translating Religious Texts: Free or Loyal?**

After the Romans, the perception of translation changed as a result of some historical developments. It was a drastic change resulting mostly from religious factors. Unlike translations which were conducted in accordance with the needs like development of their own language, culture and literature in Ancient times, translations that were conducted in Middle Ages were mostly the ones of religious texts. The rules of that time regulating translation were quite strict as they were regarded as the words of God and it was forbidden to change or add any word into text. Even sometimes a small adding to text with the intention of clarifying the meaning caused some troubles for translators. On top of the worst penalties imposed to them was the death penalty. In the following paragraphs, we will try to explain the developments in translation during Middle Ages.

In ancient times when the religions first emerged, the main effort was to proselytise those religions to the people who lived in various regions. As languages of communities showed differences from region to region, translation activities were needed in order to introduce the ideas of any religion to different cultures in their own vernacular. In that situation facing the fact that translation possessing the key role was inevitable. Translation studies were conducted in order to disseminate a text based religion to the furthest parts of the world. However, translation of the words of God resulted in a huge responsibility and pressure on translator. This was such an attention needed task that its strict effects ruled over translation studies for centuries. At this point, it would be argued that translation of sacred texts both was a hindrance and also a stepping stone for the development of translation studies. The defence to this statement can be summarised as follows: translators’ responsibility to the source texts was so immense that they stayed loyal to the original as possible as they could; yet the gap between the languages of completed texts and people was huge and this

led to some ideas on how a comprehensible translation could be conducted. The reason behind this loyalty was that the original language of God's word was also accepted as sacred. Therefore order of words in a sentence should stay as it is in the source text because of this understanding (Yücel, 2007: 36).

The education and literacy level of people in Middle Ages was so inadequate that they needed help from the reverends and preachers. Latin was the prevailing language of the holy texts in most of the parts of the kingdoms and it was different from the daily language of ordinary people. Education was only possible in monasteries and scholars were educated in the light of the precepts of the people who were trained in monasteries. Consequently, their education reflected the religious understandings of church. Thus the translators who acquired education in an environment like this were the intellectuals from a group of people who had an access to the sources owned by monasteries. Considering these circumstances, the environment in which translators sustained translation activities was not a free one as they were under the watch of an authority and translation process was shaped in accordance with their views. Mistranslation of a word would have led to some severe conflicts, so translators worked as a group in order not to give a rise to any misunderstanding. In translation of sacred texts; translators followed the source text's word order strictly by ignoring the language rules of target text as it was essential to give the message completely and truly. Thus the result was an odd text which was impossible to be understood without a comparison with the original. However in the preaching, an interpretative approach was followed in order to be more comprehensible for the community. After giving the general features of translations sustained under the watch of an authority, we may come up with a conclusion: the word-for-word translation of sacred texts like Bible only served to research of reverends at the monasteries. Hence, a translation of sacred texts directly from the source was needed in order to be understood by the community. As the absolute aim of the texts was to be understood by the people directly, true and complete translations were the main mediators. Since the languages were the creation of God, the idea of holiness of the original language through which the message was conveyed changed in time. Every language was appropriate to convey the words of God. The formal differences between the languages were not a hindrance in

translation of sacred texts and any change of these words of God was not possible as a result of translation into daily languages of the people. The task of the translator was to produce translations of texts without any change. Otherwise the translator would have been accused of bending the truth and this pressure resulted in self-control for them (Yücel, 2007: 37).

#### **2.1.2.1. St. Jerome**

St. Jerome, who lived between the years of 348 and 420, was the most outstanding Biblical translator of late Antiquity. He was one of the most influential theorists in Biblical translation as the translators before and after him like Cicero and Martin Luther. In 375, he saw a dream that have an immense impact on him and gave an impetus to a fundamental change in Western translation theories. In his dream, he was summoned into the presence of the Lord and accused of being a follower of Cicero rather than a Christian and whipped horribly. Twenty years later of that dream, he formulated the first truly post-Ciceronian translation theory (Robinson, 2014: 23). After this dream he set upon a journey in the Desert of Chalcis and he learned Hebrew from a Jew who had converted into Christianity.

In his letter to his friend, Pammachius, he explains his own views on translation. The reason of this letter was to defend himself against the accusations relating to his free translation of a letter from Pope Epiphanius of Salamis to John, Bishop of Jerusalem, from Greek into Latin. He explains his excuse in this letter by claiming that he patterned himself after Cicero and Horace; and emphasises that he tried to convey the meaning instead of a word-for-word translation like them (Yücel, 2014: 38). However at this point it should be considered that text in question is only a letter; therefore he makes a distinction between kinds of the texts like Cicero. As mentioned before, Cicero defended a view on translation which warns the translator on the issue of acting according to kinds of texts. To him, the scientific texts should be translated as they are, without adding a comment, on the other hand a more free translation approach can be followed in other texts which intend to entertain the reader. Consequently we may say that St. Jerome also makes a difference between

texts according to whether they are general, daily issues or they are sacred texts like scriptures.

According to Jerome, there should be a difference between translation of the texts like profane and sacred (Yücel, 2007: 38). He claims that translation of sacred texts needs more care as they are the words of God and cannot be equal to human made texts. Even the word order of the sentences bears a sacred meaning, so it should be preserved and dark sides of the texts should be translated as it is. The ones who perform this task are chosen and they need help from God. As a result they cannot be accountable for mistakes they would do during the process of translation. In contrast to his sayings about translation of holy texts, he rendered a more understandable translation. At this point we need to say that he completed Vulgate translation of Bible from Hebrew and Greek after analysing hundreds of translations since he was well aware of the misunderstandings that might arise as a consequence of translations from a second language and their bizarre structures (Robinson, 2014: 23).

However, the questions of accuracy of translated versions of God's words arose in a short time since any treason to the sacred words of holy books was unacceptable and they resulted in *cause célèbre* as it was named by St Jerome (395 AD.): word-for-word or sense-for-sense. Here we come across with the fact that some methods in translation studies were formulated for the first time. He was one of the first Bible translators in history in order to make the Bible more understandable for the Latin speakers and in doing so he used Latin that was actually written and spoken by the people who lived in those times. He defends his translation saying that he had rendered a sense for sense translation rather than word for word in his letters. Curiously enough, contrary to common view on the idea of translating the scriptures word for word to avoid any misunderstanding of the meaning, St. Jerome's translation was accepted as a good translation and used for centuries (Robinson, 2014: 23).

Herewith we may come up with a conclusion in accordance with Jerome's own defence. He stands up for a discriminative approach to texts in line with their kinds. While strict rules should be followed in sacred texts, a translation aiming at conveying the meaning in an appropriate way can be done in profane texts.

However sometimes we witness that he was on the horns of a dilemma when he tried to stay loyal to the source, he contradicted himself; when he tried to follow a free translation understanding, he moved away from his duty as a translator.

### **2.1.2.2. John Wycliffe**

The problem with translation of the holy texts like Bible was to convey the message of God to people as accurately as possible. A complete translation of Bible from Latin to English was conducted by John Wycliffe between the years of 1380 and 1384. The completed work was named after its translator as Wycliffite Bible. According to Wycliffe, all human beings were directly responsible to God, the Bible was applicable to all human beings and they should be given the opportunity to access to the words of God in their own language so they could understand the message. However his views were attacked and he faced the punishment of death. Nonetheless his views survived after his death thanks to the efforts of John Purvey who was his disciple. He added a preface to the second version of Wycliffite Bible and listed four stages of translation as follows:

- 1- trying to find the old Bibles and glosses in Latin in order to build a solid source text;
- 2- comparing the versions
- 3- researching for the meaning of hard words and complex meanings;
- 4- translating the “meaning of the sentences” in a clear way and counselling the end result to a group of collaborators in order to avoid any mistranslation.

The importance of the Wycliffite Bible can be measured by the fact that it preserved its effect afterwards although it was prohibited.

With the progression of printing press, the sixteenth century gave birth to new approaches to translation. In 1525 William Tyndale’s English version of the New Testament was published and his aim was also to make it possible to access to the Bible even for the ordinary people. For this aim he translated the New Testament from Greek and parts of the Old Testament from Hebrew, yet he shared the same faith with John Wycliffe. The progress of the printing press led translation of

Bible into different languages all around the Europe resulting in the rise of a third church named Protestantism (Bassnett, 2005: 55).

### **2.1.2.3. Martin Luther**

The sixteenth century hosts another important translation theorist who was Martin Luther. He followed the same path like St. Jerome. Even though the century difference between them, their views on translation show some similarities. Luther also made translations with the aim of understandability of texts, but he took a step further by claiming that the sacred texts should be comprehensible to an ordinary person. Nonetheless his target language was German which was an alive language used by the community on the contrary of Latin which was only used as written language. From this point of view, Luther had the opportunity to explain the messages directly to people. The usage of German both as a spoken and written language was also a factor affecting the level of illiteracy of the community.

Martin Luther's attempt to translate the Bible from Latin and Greek to German in an understandable way by the common people resulted in another positive effect. As the book of a religion belonging to most of the community, Bible had an access to almost every house and the language rules of the text influenced Germans to develop a language of literature. In a short time this language started to be used for not only Biblical translations but also for all forms of writing. This development gave an impetus to the creation of valuable studies. Additionally this progress led to some visible awakenings like Renaissance, Reformation and Enlightenment. (Delisle and Woodsworth, 2012: 38). The most important one in these three was the Reformation as it demolished the pressure of the Church on community in almost every subject of their lives and paved the way to a free environment in which the Renaissance and the Enlightenment could come into blossom. Even though Luther's aim in his translation was not to cause those huge developments; he made the first move to activate the domino effect unintentionally. He studied Latin, Greek and Hebrew but furthermore he paid

special attention to the languages of the local people from different parts of Germany with different dialects.

In order to be able to perceive the situation at the time, it is better for us to take a look at the chain of events and underlying reasons. In the sixteenth century the repressive attitude of the Church was at its height, the rulers were in cooperation with the Church and together they were imposing upon people. The knowledge was treated as it was captured by them and education was treated as it was something unnecessary, most of the people were illiterate and after all the Church had the right to manipulate everything as they pleased. The common people were in desperation, they were poor and weak. At this point Luther thought that the only way to counteract the Church was bringing the source of information to ordinary people by translating Bible into their daily language. For this purpose he preferred translating from Greek and Hebrew since he realised that a translation from a second language could lead to some changes in meaning. As the meaning of each word possessed an important value and the lack of German at that time when he conducted his translation studies reveal how it was a difficult task that he undertook. Additionally he followed an understanding in which he tried to translate the Holy Scriptures in a way everybody could see the real meaning and message without the interpretation of someone else. From this point of view, we may come to a conclusion that the starting point of St. Jerome and Martin Luther share some similarities. Both of them agreed on the idea of translating the texts in a more comprehensible way; however there is only one but enormous difference: the texts about which St. Jerome talked were profane ones, on the other hand the texts on the basis of which Martin Luther built his views were sacred ones.

In his letter called *Sandbrief von Dolmetschen* (Circular Letter on Translation), Martin Luther defends himself against the accusation of critics on his free translation of Bible by giving an example as follows:

“So even if the Latin and the Greek might not use *sola* in these sentences, the German does. That’s the way German works. You’ve got to have an *allein* to bring the ‘not’ or ‘no’ out more fully and clearly. If you try to say ‘The peasant brings corn, no money’, the ‘no money’ lacks punch, sounds weak

and puny compared to ‘The peasant only brings corn, no money’ The *allein* (or ‘only’) helps the ‘no’ out, makes it clear, full-bodied German speech. Only an idiot would go ask the letters of the Latin alphabet how to speak German, the way these dumbasses do. You’ve got to go out and ask the mother in her house, the children in the street, and the ordinary man at the market. Watch their mouths move when talk, and translate that way. Then they’ll understand you and realise that you’re speaking *German* to them” (Luther 1530, cited in Robinson 2014: 87).

As can be seen evidently Luther tries to justify himself in doing a reader oriented translation with a good shaped text in the target language. Once again this kind of a defence letter was needed in order to clarify the translator’s intentions in translating the source text in a comprehensible way rendering a sense-for-sense translation pattern.

## **2.2. The First Steps on the way to Translation Theories: The 16<sup>th</sup>, 17<sup>th</sup> and 18<sup>th</sup> Centuries**

The Medieval Times, especially the sixteenth century, have a special place in the history of translation on the way of becoming a field of study with its positive and negative sides. These lean times contributed to the development of unique translation theories in following years. After the invention of printing press, the translation activities grew rapidly and had the opportunity to reach beyond borders in the blink of an eye. In a parallel way, the importance of education earned the respect it deserves thanks to these developments. The people of the Medieval Times forged ahead to the Age of Enlightenment and Renaissance and on this path, translation served as a light to scholars and people. But before that, we need to give their well-earned credits to these two translators who made valuable contributions to theorisation process of translation studies: Etienne Dolet and George Chapman.

Etienne Dolet was a French humanist who lived between the years of 1509 and 1546 and he can be counted as the first martyr of Renaissance (Robinson, 2014: 95). In his studies he could manage to cover himself such an extent that

even today it cannot be determined whether he was an atheist as he was accused of or a Protestant. He had an unsteady life as he was arrested at some time in his life. Nonetheless, the final accusation that led to his death by burning at a stake was the mistranslation of Plato's dialogue which was originally did not contain any meaning like the denial of the immortality of soul but according to the accusation he added three words that resulted in this meaning (Robinson, 2014: 95).

Before his death in 1540, he enlisted the steps that should be followed by a translator in his short outline named *La maniere de bien traduire d'une langue en aultre* (The Way to Translate Well From One Language into Another) in five principles that can be summarised as follows (Dolet 1540, cited in Robinson 2014: pp.95-97):

- 1- The translator must understand completely the sense and the matter of the author he is translating and it is his free will to clarify obscurities.
- 2- The translator must have a perfect command of the languages from which he translates and into which he makes translation.
- 3- The translator should avoid word-for-word renderings.
- 4- The translator should use forms of speech in common use.
- 5- The translator should choose and order words in accordance with the original to put forward a correct tone.

George Chapman, who lived between 1559 and 1634, recapitulates Dolet's views by enlisting his theory in his own *Preface to the Reader of Iliad* translation like this (Chapman 1611, cited in Robinson 2014: pp.135-138):

The translator must;

- 1- avoid word for word renderings,
- 2- attempt to reach the spirit of the original,
- 3- avoid over loose translations, by basing the translation on a sound scholarly investigation of other versions and glosses.

At this point we see that the first concrete efforts to set rules for translation activities date back to the sixteenth century. Therefore, once again the stress of translation that forms a meaningful text in the target culture became prominent. However this time, the supporters of sense-for-sense translation were

predominant. The circumstances in which the translator was severely punished as a result of some simple translation methods that they followed during the process gave rise to the awakening of translators in Europe. During the Renaissance period, translators following the footsteps of Dolet and Chapman were more determined to bring the source text to the reader. To this end their main effort was to keep up to date their translations by using common current forms of writing.

The poetic translations of the sixteenth century also show the popular attitude of the Renaissance period translators. Examples from the translator Wyatt help us to understand this kind of attitude. Even though some critics express an opinion against his translations by saying that the translations can be defined as “adaptations”, such a saying is inaccurate. An example given by Susan Bassnett from Wyatt’s translation of Petrarch lays out that the translator’s faithfulness was not to the words but to the meaning of the sentence (Bassnett, 2005: 63):

Rotta è l’alta Colonna e’l verde lauro  
Che facean ombra al mio stanco pensiero;

(CCLXIX)

The literal meaning of these lines is as follows:

Broken is the tall column (Colonna) and the green laurel tree (Laura) That used to shade my tired thought.

However Wyatt translated these lines in a more poetic way in order to create the same emotions in the target language as follows:

The pillar perished is whearto I lent;  
The strongest staye of myne unquiet mynde:

(CCXXXVI)

With a translation like this, Wyatt enabled the readers of his time to enjoy the soul of the poem as if it belonged to their own time.

When it comes to the seventeenth century, all the other political, religious and cultural developments paved the way to some developments in translation

activities. The French writers realised the positive contributions of the classics to their creativity and thus, translation process of the ancient classics from Roman and Greek languages started. Especially between the years of 1625 and 1660, the French authors were influenced from the ideas of the ancient philosophers and the effect of Aristotelian views showed themselves as the basis of French theatre (Bassnett, 2005: 65). At this point the translation efforts gained an impetus. John Denham, who lived between the years of 1615 and 1669, explained his views on translation in the poem he wrote: *To Sir Richard Fanshawe upon his Translation of Pastor Fido* (1648). The aim of this poem is to emphasise the problems faced by translators in translation of the literary works and he defends the view that there is no one true translation in the preface to his translation of *The Destruction of Troy*. He explains his worries on the translation of poetry as follows (Denham 1656, cited in Robison 2014: 156):

“...for it is not his business alone to translate language into language, but poesie into poesie; and poesie is of so subtle a spirit, that in pouring out of one language into another, it will all evaporate; and if a new spirit be not added in the transfusion, there will remain nothing but a *caput mortuum*...”

As it can be understood, Denham accepts the writer and translator in the same position; according to him the only difference is their social environments. To him, the translation of a poem must be done by a poet in order to be able to give the sense of the original while preserving the original author's poetical aspects.

In a parallel way, Abraham Cowley defends a free translation approach. In the preface of his *Pindarique Odes*, he explains frankly his attitude in translation by saying: “I have taken, left out, and added what I please; nor make it so much my aim to let the reader know precisely what he spoke, as what was his way and manner of speaking” (Cowley 1656, cited in Robinson 2014: 162). Therefore, it is clearly seen that both Denham and Cowley support translator's visibility in the text.

In 1680, John Dryden enlisted the ways to deal with the problems in translation practice by giving three suggestions in the preface to *Ovid's Epistles* (Dryden 1680, cited in Robison 2014: 172):

- 1- Metaphrase; to translate the writer word-for-word from one language into another;
- 2- Paraphrase; a Ciceronian sense-for-sense translation understanding;
- 3- Imitation; in which the translator can act as he wishes without adhering strictly to the original.

Dryden prefers the second one of these three suggestions since it is acceptable for the followers of both loyal and free translation. Consequently Dryden adopts a middle way in between two opposite views. Another important point is Dryden translated books by updating their languages. He explains this situation like this: “I have endeavoured to make Virgil speak such English as he would himself have spoken, if he had been born in England and in this present age” (Bassnett, 2002: 67). This approach of Dryden also was followed by Alexander Pope who lived between 1688 and 1744 and made valuable translations of Homer. However his translations were criticised that the translations of the works of Homer sound like an English from the eighteenth century than an Ancient Greek. Also he explained his views on translation in an essay named *The Chief Characteristic of Translation* that he added to the preface to his translation of *Iliad* in 1715 (Robinson, 2014: 193).

For Alexander Pope and John Dryden the main problem about which a translator should be concerned should be his duty to his reader in the target culture. This can be regarded as the starting point for the eighteenth century translators. To this end, the reader has the right to read the text in a way he can perceive the words in his period. In accordance with this purpose, a comparison of *Iliad* translations of Pope and Chapman reveals the difference arising from the approach of the translator. While in translation of Pope, Andromache is in suffering and desperation; in translation of Chapman, Andromache gives the impression of a warrior. The underlying reason behind that is Chapman’s use of direct verbs and Pope’s use of Latinate structures (Bassnett, 2005: 68). Susan Bassnett gives two examples from Pope’s and Chapman’s translations as follows (Bassnett, 2005: 68):

Pope:

“She spoke; and furious, with distracted Pace,

Fears in her Heart and Anguish in her Face,  
 Flies through the Dome, (the maids her steps pursue)  
 And mounts the walls, and sends around her view.  
 Too soon her Eyes the killing Object found,  
 The god-like Hector dragg'd along the ground.  
 A sudden Darkness shades her swimming Eyes:  
 She faints, she falls; her Breath, her colour flies.”

Chapman:

“Thus fury-like she went,  
 Two women, as she will'd, at hand; and made her quick ascent  
 Up to the tower and press of men, her spirit in uproar. Round  
 She cast her greedy eye, and saw her Hector slain, and bound  
 T' Achilles chariot, manlessly dragg'd to the Grecian fleet,  
 Black night strook through her, under her trance took away her feet.”

### **2.3. Various Approaches to Translation until the 20<sup>th</sup> Century**

#### **2.3.1 Discussions on the Visibility of the Translator**

According to Goethe who lived between 1749 and 1832, it is possible to translate the same text in different forms. He supported this saying by claiming that a translator can follow two different approaches in his 1813 speech for the memory of Wieland. Firstly, a translator can bring the writer from a different nation to us by using our own terms in translation. Secondly, a translator can take us to the writer by using the terms of the culture of the original writer (Robinson, 2014: 222). Therefore translation takes its final shape according to the decisions taken by the translator during translation process. Here Goethe, maybe for the first time, puts forward a new dilemma that does not look like the previous ones concerning translations pursuant to the kind of the original text. This dilemma raised by Goethe sees translator's decision as the basis of translation. However it can be said that even though he put forward this new dilemma, he did not make a

choice between them. We see that translators after him made a choice in their translations and also defended their choice

Towards the end of the eighteenth century, reactions against rationalism became prominent with the contributions of the French Revolution in 1789. Starting from the last decades of the eighteenth century we witness the effect of the Romantic Movement in cultural fields like art, music and literature. Mankind's break with nature as a consequence of the rationalist developments and moving away from feelings were the most outstanding features resulted from the Industrial Revolution. The great trial to explain the nature of humankind resulted in some counter-views. Therefore an orientation to the times when the feelings of people were more in the forefront like the Medieval Times was inevitable. Consequently the need for translation pursued its indispensability, but this time, it was more in sight than ever. The Romantic impulse was an uprising against the rationalistic effects of the Industrial Revolution and the Enlightenment. This rise against rationalism resulted in emphasise on the creative function of individual imagination. With the prominence of imagination, the importance of creativity came into light. The reflection of these ideas on translation can be summarised as acceptance of creativity of the original author who carries the main importance and translator is only a mediator. To be more precise; on one hand translation is admitted as the product of thought, in other words the translator is seen as a genius who knows the original entirely and makes contributions to the culture into which he translates; on the other hand translation possesses a mechanical function which makes known the original. Therefore, in face of an understanding that the author of the original is seen as the creator, the translator's role of imitation merges into background.

In 1771, another theory relating to translation suggested by Alexander Fraser Tytler in an essay named *The Principles of Translation*. In this essay Tytler lays out three principles as follows (Tytler 1791, cited in Robinson 2014: 209):

- 1- The translation should give a complete transcript of the ideas of the original work.
- 2- The style and manner of writing should be of the same character with the original work.

3- The translation should have all the ease of original composition.

From these principles raised by Tytler we understand that he objects to the eighteenth century theorists. He claims that recreation of the text by translator in the target language by using the terms belonging to target culture results in a loose translation. He also refers to the painter-translator metaphor that was brought up by Dryden. According to this metaphor, the translator is compared to a painter who tries to make his portrait resemble to the original. Nevertheless, Tytler argues that a painter cannot use the same colours, but he has to give the same effect of the original (Bassnett, 2005: 69).

The aim of the translators of the Romantic Period was not to imitate the original and this can be clearly seen in the function and importance of the foreignness and foreign factors. According to the Romantic translators the value of the source text can be evaluated with the values that were added to the target language by means of translation. On the issue of foreignness in translation activities, the great linguistic thinkers like Herder and Humboldt put forward important views. Firstly Herder (1744-1803) claims that the languages should be classified in accordance with their ages. Language develops in line with the historical and cultural processes it belongs to. Consequently Herder defends the untranslatability of the source text as a result of the formal originality arising from the age gap. He also adds that the minority of this gap between the cognate languages enables translations to be easier. Thus the problem of untranslatability is related to when and from which language a translator makes translation more than being related to an impassable problem (Herder 1766-1767, cited in Robinson 2014: pp.207-208).

### **2.3.1.1. Humboldt and the Problem of Untranslatability**

According to Alexander von Humboldt (1767-1835), who was a philologist, educator, social thinker and also a translator, language and idea are inseparable and language not only reflects the truth but also shapes it; therefore this view affects his opinion on translation. Hence, we may say that the difference of the languages means the difference of world views. In his introduction part to

the translation of Aeschylus' Agamemnon in 1816 he explained his views that influenced deeply the translation theorists after him, especially the ones of the twentieth century, and caused him to be regarded as the father of the modern translation theories. Even the title of the article taking place in the introduction part gives some clues about his translation approach: *The More Faithful, The More Divergent* (Humboldt 1816, cited in Robinson, 2014: 239). According to him the words of a language cannot be equivalent to the words of any other language as they are unique. A word bears more meaning than it seems since it has its own shape, own nature, own character and the equivalence of these concepts cannot be found in the form of any word of another language. Yet a distinction is possible for the words that represent things other than emotional, sensual ones like physical objects. While the word "pen" represents the same object in every language, the word "lover" cannot be equivalent to the Turkish word "yâr". Maybe at first they might seem alike and translatable, however when the cultural meaning of the word "yâr" is considered, especially for the feelings it represents in the Turkish folk poetry, we see that they make the readers of their own culture feel things from a different level, perhaps close but definitely different.

The word's meaning comes from nothingness, consequently the value that it represents only belongs to the original and it is not possible to carry the same meaning and sense in another language. A word does not only express the concept, it also enables the concept to come into existence. He gives an example to this by saying "The indeterminate activity of the power of thinking condenses into a word just as light clouds originate in a blue sky." (Humboldt 1816, cited in Lefevre 2003: 136). The journey of a concept to become a word starts in the writer's mind, it is created from nothingness and takes shape in accordance with the sense it gives. Therefore, considering that a complete meaning of a word cannot be given in a short time with the help of sense, then we may talk about impossibility for it to be identical with a word belonging to another language. The more a translator tries to stay loyal to the original, the more he moves away from the sense and spirit that were created by the words of the unique text.

“Yet this should not deter us from translating”, he says (Humboldt 1816, cited in Lefevere 2003: 136). For Humboldt, translation is a necessary activity because it makes it possible for the people who do not know the language to be familiar with the ideas, information and art written in that text. He gives a special importance to translation of poetics as translation makes positive contributions to “significance and expressiveness” of the translator’s own language. He also claims that “everything can be expressed in every language”, so every concept finds a body as a word or a phrase, yet it is quite impossible for a translator to find the exact equivalence of it. However, if a translator is determined to translate the text, then he must have a special virtue. Humboldt uses the German word *die Treue* for virtue and it means fidelity, faithfulness or loyalty to be more precise. On the contrary to the common belief, the loyalty must be to the mother tongue of the writer, not to the original text.

The translator should make an effort to improve his own language, not to make the meaning of a text understandable in another language. The focus of translator should be giving the foreign feeling of the text to the reader, as Humboldt names it as *das Fremde* (Robinson, 2014: 240). As a result, a translator should reflect the difference of the source language in the target text. To this end, the reader should be aware that the text is a translation and this situation would enrich the language of the translator by introducing new forms. Therefore the task of the translator must be developing his own language since language and understanding develop in a parallel way and affect each other’s volume. He says that fidelity is necessary to give the impression that it is a translated text. Translation finds its presence in the body of the original, they have an indispensable bound. Translation’s point of start and arrival should be the same, the original. For a translator, this can only be possible with the help of foreignization. However he also warns translators about finding a balance between absurd and foreign flavour by saying that “Translation has reached its highest goals as long as what is felt is not strangeness as such but merely a touch of the foreign” (Humboldt 1816, cited in Lefevere 2003: 138). Another point on which Humboldt gives suggestions to translators is whether the translator should be commentary or not in his translation. He strictly advises not to make any

comments in their translations. He says that the dark, unexplained sides of the original cannot and should not be interpreted by translator because he might be mistaken in so doing.

### 2.3.1.2. Friedrich Schleiermacher and Foreignization

The writers like Goethe, Humboldt and Schleiermacher focused on translation in their intellectual activities and they considered it as a means of cultural interaction and an effort aimed at understanding the source culture. In the light of these views, we come across with some important translators who defend different kinds of approaches. The first one of them is Schleiermacher (1768-1834). He puts forward the creation of a separate sub-language only should be applied in translation studies. As a result of the concerns, mainly related to the translatability of literature, Schleiermacher's proposal of creating a separate sub-language in between the source and target languages is approved by many of the thinkers of translation of the nineteenth century and highly influenced the twentieth century translation theories.

The 1813 speech of Schleiermacher titled *Über die Verschiedenen Methoden des Übersetzens* (On the Different Methods of Translating) is accepted as a milestone in the history of translation theories. In his essay, Schleiermacher expresses his views which are similar to Humboldt's ideas. He also says that a spoken word takes its exact meaning in relation with the culture it belongs to, which sounds like Humboldt's views. He gives an example to this by saying that:

“Only a Greek, to take one example, could think and speak that way, that only this particular language could operate in a human mind in this way and when we feel at the same time that only this man could think and speak in the Greek manner in this way, that only he could seize the language and shape it in this manner, that only his living possession of the riches of the language reveals itself in this way, as an alert sense of measure and euphony that belongs to him alone, a power of thinking and shaping that is specifically his own” (Schleiermacher 1813, cited in Lefevere 2003: pp.146-147).

For the first time, Schleiermacher makes two important detections concerning most of the theorists after him, especially the German ones. The first one of them is the classification of translators under two titles as “dolmetscher” (interpreter) and “übersetzer” (translator). The other one is the suggestion to study translation strategies in two ways as “foreignization” and “localisation” (Tahir Gürçağlar, 2011: 110).

However the translator form “dolmetscher” suggested by Schleiermacher does not look like the concept of conference interpreters of today. Dolmetscher term refers to the translator who deals with commercial translation and therefore it covers written translation, too. On the other hand “übersetzer” is a translator who makes academic and literature translations and according to Schleiermacher, these kinds of translators are the ones who make positive and creative contributions to the target language. He says that on the one hand a mistake in his interpretation of a dolmetscher, whether he does it deliberately or not, can be understood immediately by another person who is familiar with the language from which the dolmetscher translates, on the other übersetzer’s mistake in his translation cannot be realised easily. The same thing is also applied to the second differentiation as “alienating” and “naturalising”. Schleiermacher tries to find a common point between the source text and target text readers. As a result, he finds a solution which is quite similar to Goethe’s views which require a necessity to make a choice: either bringing the reader to the writer or bringing the writer to the reader. Contrary to Goethe, Schleiermacher prefers to bringing the reader to the writer. In this situation translator must preserve the features of the source text and its foreign elements. Therefore we see that his approach to translation goes beyond the long-lasting literal or free translation discussions and suggests that there are more important issues relating to the methods from which translators should benefit. On this issue we should appeal to Schleiermacher’s own sayings as cited by Jeremy Munday:

“Either the translator leaves the writer in peace as much as possible and moves the reader toward him, or he leaves the reader in peace as much as possible and moves the writer toward him” (Schleiermacher 1813, cited in Munday 2010: 29).

Nevertheless a translated text, in order to be understood by the target reader, the readers should have a specific intellectual level and a good command of the source language to perceive the true meaning that lies in the original text. This is the only possible way to see the inner meaning of translated text composed as a reflection of the original. In this regard Schleiermacher says that a translator is an invader of the original and false translations may cause some damages for the source text. The views of Schleiermacher were the voice forming a basis to the development of the twentieth century translation theories, especially for the functional ones. Schleiermacher's ideas on translation provide an inspiration for one of the twentieth century theorists, Lawrence Venuti. He points out Schleiermacher's sayings on foreignization by referring to his example. Schleiermacher claims that translation was a powerful factor in Prussian nationalist movement and it could also strengthen the German language and create an elite literature that would help Germans to be aware of their nationalistic feelings (Venuti, 2008: 83). Despite it would be perceived as translation serves to source text's culture at first glance, however in its root the aim is ethnocentric and it contributes to development of the target language and culture with the help of foreign elements. In a similar way Venuti says that the aim of translation should retain the distinctions of the source text "but only as it is perceived in the translation by a limited readership, an educated elite" (Venuti, 2008: 85).

### **2.3.1.3. Francis W. Newman, Matthew Arnold and Henry Longfellow**

As one of the followers of Schleiermacher's view which can be summarised as forming a sub-language that can be used only for translation, Francis W. Newman explains the path a translator should follow by saying that the translator should stay loyal to every peculiarity of the source text as possible as he can and adds that "the greater care he gives to translation, the more foreign it may be" (Newman, 1861/1914: 246). To be more precise about the reference of the meaning of "peculiarity", we may have a resort to William Morris' views as he expressed in his translation of *The Story of the Volsungs and Niblungs*.

According to G. A. Simcox's review of Morris' translation, he defends the use of archaic English in translation, especially the use of right outlandish terms served to cover the "inequalities and incompleteness of the original" (Bassnett, 2005: 73). In contrast to Schleiermacher's translations, the target reader of Newman was the ordinary people and this situation caused some obstacles since he was defending that a translation should reflect the peculiarities of both source and target culture. Therefore we may say that he was in favour of a style that reflects archaism and this was interfering with the concept of fluency of the translated text. Thus his translations were full of archaism giving an impression as if it is a result of external force, because he was forcing the target language to make the reader familiar with the language of source text, yet it gave an impression that the usage of archaic language looks like a makeshift.

Another representative of the nineteenth century critics, Matthew Arnold (1822-1868) also gives some advice to translators in his Oxford lectures *On Translating Homer*. In those lectures he mainly criticises Newman's translation of *Iliad* and on this basis, he stresses the points on which a translator should be more careful. He was not satisfied with Newman's translation because Newman's translation was bizarre as it was created with the aim of being acceptable by an ordinary man. In opposition to Newman, Arnold was in the opinion that a translation should coincide with the original and Homer's words should not be dishonoured with the current English methods. In fact, this is not surprising since Arnold is also one of the translators who follow the views of Schleiermacher. Within this regard Arnold defends that translation should create an elite culture for the sophisticated people whose population is limited. Venuti describes Arnold's views against Newman by saying that "Where Arnold's Homer was elitist, possessing 'nobility', 'a great master' of 'the grand style', Newman's was populist and, to Arnold, 'ignoble'" (Venuti, 2008: 110). To sum up; according to Arnold, the main target point of a translator must be on the source language, he must show his loyalty to the original to the fullest extent and the reader of the target culture should be brought to the source text with the help of translation.

Here we see that the approach to translation as a leading factor that makes contributions to the development of cultures changed in time. As the ideas that

put emphasis on the writer's own creativity and the view that translator should give the original exactly without considering what the writer might have thought in his creating process, the translator's own creativity became less important than ever. Henry Wadsworth Longfellow's (1807-1881) defence of his translation of *Divina Commedia* can be regarded as an example:

“The only merit my book has is that it is exactly what Dante says, and not what the translator imagines he might have said if he had been an Englishman. In other words, while making it rhythmic, I have endeavoured to make it also as literal as a prose translation.... In translating Dante, something must be relinquished. Shall it be the beautiful rhyme that blossoms all along the line like a honeysuckle on the hedge? It must be, in order to retain something more precious than rhyme, namely, fidelity, truth, —the life of the hedge itself.... The business of a translator is to report what the author says, not to explain what he means; that is the work of the commentator. What an author says and how he says it, that is the problem of the translator” (Longfellow 1867, cited Bassnett, 2005: 76).

He highlights that the main function of the translator is to report what the author says, not to explain the meaning of it which is the work of the commentator. On the other hand, the work of the translator is to transfer the author's sayings and the way how he says it.

### THIRD CHAPTER

#### 3. EARLY TWENTIETH CENTURY: PHILOSOPHICAL AND SCIENTIFIC APPROACHES

We have mentioned about adventures of translation from the perspectives of translators who shared their experience and thoughts which they had gathered from their translations since the times when the first written instance of translation was discovered. However these thoughts of Ancient and Medieval times and Renaissance, Reformation, Enlightenment and Romantic periods could not evolve into theories of translation studies as it is known today. They only helped to form a basis to the systematic theories of the twentieth century. The reason behind this fact is the acceptance of translation as a means of interaction between different cultures, religions and communities. As a result, the approaches to translation were only limited to the difficulties faced by the translators. The views on what to translate, how to translate, what the variations affecting the translation process are and so on were expressed mostly in the prefaces of the translated works by the translators. Additionally, sometimes the translators needed to defend themselves against the attacks of the critics and as a result they composed different forms of texts in order to explain their intentions in their translations. Therefore it would not be wrong to say that translation was in the back seat as it was seen only as a mediator. Until now we have seen that translation approaches were mostly limited to dichotomies as whether should it be word-for-word or sense-for-sense, should it be loyal or free, is it translatable or untranslatable, etc.

As indicated previously in the *General Overview of the Translation History* part of this thesis, translation is an activity which is as old as the history of humankind. It is the secret hero of almost everything that we possess today. We owe a lot to translation, as without it we probably could not have reached the level we stand today. However transformation of a field of application which had been used frequently that much to a field of study took a while, around six thousand years. As in the evolution of every human activity, translation is also a dynamic one that is influenced by different external effects. Even though the twentieth century has a

great importance in translation studies, the main efforts to transform it to a field of study gained an impetus in the second half of the century. From now on we will try to describe the developments that took place in this century, the important historical events that shaped millions of people all around the world and their effects on translation studies and finally the process of theorising translation studies.

During the process from the Ancient times until the beginning of the twentieth century, translation was accepted as a means of communication and transfer of cultural and religious texts. This supportive duty of translation caused it to be perceived as a tool more than a purpose and also this situation prevented its development to become a field of study. The most important factor affecting the process of translation activities to become a field of study was the fact that it had been neglected to form the basis of its own theoretic concept. Even though it is assumed that translation is an occupation which is as old as the history of humankind, it is an intriguing situation that a systematic rules and theories defining the framework of it had not been established until the second half of the twentieth century because it was approached only as a supportive factor for the other fields. Therefore we may claim that transforming into a field of study for translation was only possible by giving up serving to development of other studies and science fields and concentrating on building up a basis with the help of its historical accumulation. This kind of approach was only possible with the rapid progress in the other fields as they affected translation activities in the process of building up an independent field of science with its own methods and principals. To this end, it was a necessary step to define the borders and discriminate it from other fields of study while not overlooking its interdisciplinary nature. The translation problems faced by translators, thinkers and writers throughout history accumulated and it was the turn of translation studies to define the borders and systematic rules of translation. However, despite to emphasise on the importance of defining borders, even today it is not possible to talk about the strict margins of translation studies. The underlying reason of this situation is far-reaching and multidisciplinary structure of the study as a result of the interactions with different disciplines.

Faruk Yücel renders the differences that reveal the transition to translation studies, which is more multilateral than the linguistic approaches as follows:

translation studies is a stand-alone field of study, the studies in this field are not only limited to applied fields but also descriptive and theoretical ones are important, the descriptive studies are sustained by historical periods as well as synchrony, the translation is approached as a reality of the target system, the importance of norms determining the purpose of translation in its being an interlanguage, interfiled, intertextual and intercultural activity and finally translation studies contains translation facts entirely (Yücel, 2007: 81, translated by the author of the thesis).

In fact defining the twentieth century as if translation theories are formed for the first time in these years is a wrong information in a sense. As indicated previously as a result of their experiences, the translators like Dolet, Chapman, Dryden and Tytler tried to put forward some rules that should be followed step-by-step by a translator in the process of translation. Notably Dolet's article on *How to Translate Well From one Language into Another* suggests five important theoretical rules preserving its validity even today. These criteria on translation suggested by the translators of Medieval, Renaissance and Enlightenment can be counted as the first steps to establish some rules and also as a basis to form theories in the way we are familiar with today.

### **3.1. Philosophical Approaches to Translation**

#### **3.1.1. Walter Benjamin and Translation for Art's Sake**

Walter Benjamin (1892-1940), who was a German philosopher, cultural critic and essayist who made considerable contributions to literary criticism, explained his opinion about translation in the essay named *The Task of the Translator*, taking place in the introduction part to his translation of *Baudelaire's Tableaux Parisiens* dated 1923. According to Benjamin, translation revives in the afterlife, in the form of the foreign text, yet it is just an interpretation of the original and shaped by the information obtained from its time when it was composed. To him, this interpretation not only conveys the message but also transfers the values of the original language to the target language. Consequently the "mutually exclusive" specialties of different languages are obliged to coexist together resulting from the need for communication.

Unfortunately these good wills are derailed as a result of differences. Benjamin claims that translation is a utopic form of linguistic “harmony” (Benjamin, 1923/2004: 11).

Benjamin starts his essay by asking a question. According to him none of the works of art are created by considering the target receiver. Accordingly, should a translation’s aim to be understood by the target reader? The answer can only be given by a comparison of literature and translation. The answer given for literature can also be applicable to translation. The essence of literature is not to convey the information to reader. Therefore translation does not convey anything but the aim of transmitting information. Consequently translator’s ability of reflecting the source is related to his writing skills. The indicator of an inaccurate translation is the inadequate transmission of an unimportant content and this is what happens if a translator aims at serving to reader.

One another question asked by Benjamin is the contradiction related to translatability of the literary works. He tries to answer this question by asking two more questions: will there be a qualified translator among the readers of the work and is the work open to translation in terms of its self, which leads us to the question of does it need to be translated? At this point the issue of translatability of the languages needs special attention. Because, if translation is a form; therefore translatability should be counted as a feature of some specific works. No matter how good a translation is, in the presence of the original it is unimportant. Even though it means nothing to the original, translation owes its presence to the original, in a sense translation carries a torch for the original. Consequently, we may say that translation gives of its best to keep the original alive regardless of the time difference. Therefore the relation between the original and the translated version is constructed after the creation of the first one. The reason behind is that the valuable translations are formed years later of the emergence of the original and it not only carries the message; but additionally it gives the value of the original by enabling its importance to be understood by the readers who belong to a foreign culture and a different time. In this regard, Benjamin uses the term “afterlife” in order to emphasise this reality.

According to him, although languages show some differences in form, a kinship between them can be discussed if the things that they mean are considered. In

order to prove this kinship between the languages, it bears a special importance to be able to reflect the form and meaning of the original in the translated text as accurately as possible. Nonetheless an identical transmission of every speciality owned by the source text is not possible as each one of the languages is shaped through the different paths and the developments shaping them are in a direct relation with the cultures to which they belong. He thinks that transmitting the messages as a “mode” is not the main aim in translation. In his opinion there is something as “pure language” which is above all languages and through that pure language, every language can communicate with each other and the only means of achieving to reach this level is literalism, especially based on syntax. Consequently, we may understand from these sayings that translation aims at reaching a pure level in which the differences of languages disappear. It is something we can define as an effort to reverse the situation that happened as a result of the punishment given by God as we are familiar with the story from the Babel Tower myth. This can only be clarified with the help of something as mystical as this myth describing how the different languages first emerged in a spiritual way. In other words, this effort is to reach to a level in which all of the languages find a middle ground and communicate with each other directly. No matter how hard a translator tries, it is not possible for him to reach a totally pure level in his translation of the original. However every translation can be counted as a step on the way to reach pure level, even though the more translation tries to come closer to it, the more it steers away.

Benjamin claims that the best translations of a work are formed years later of creation of the original. He says that translatability of a work takes its credibility from the fame gained by its historical development. The value of a literary work might rise or fall in time. In a similar way the currency of the words used or information given in the original text might change depending on the time difference factor, despite the fact that they were current in the years when the work was created first. Therefore, time is needed in order for work to reach maturity. When this specific time is completed, the work gains its fame. Likewise, undoubtedly the translator’s own language might go through some differentiations thanks to contributions made by the source language. Under these circumstances an immense

task falls on the translator. He should be a mediator between the development period of the foreign language and development of his own.

The afterlife of literary works and never ending development of languages provide a source to translation. Within this context a temporary solution to the foreignization between the translation efforts and languages should be found. According to Benjamin an exact solution to this problem cannot be found within the abilities of mankind. Maybe Benjamin refers to the Tower of Babel myth by saying “far-reaching from the ability of mankind” since the source of differences between the languages are rooted in the divine power of God. A translator’s task is not to convey the meaning in what was given in the original. However his main aim should be to grasp the intended effect of the original and form a new text in which both the original and the translation can be perceived as minor parts on the way of a greater language which is what he calls “the pure language” in order to create the same effect of the times when there was one common language and people could understand each other without a mediator.

No matter how hard a translator tries, it is not possible for him to reach a totally pure level in his translation of the original. Even though the translator tries to understand the essential meaning and transmit this meaning to his translation, the main aim of these efforts will always stay untranslated. Benjamin explains this with an example: “The content and the language form a unity in the original, in a similar way like the skin of a fruit; on the other hand the language envelops the content of the translation like a royal robe with ample folds” (Benjamin, 1923/2004: 19). Despite the fact that the language used in translation is richer than daily use of the target language, to be more precise even though both of them are the same, translation language becomes a steamroller over daily language but at the same time it becomes foreign to daily one because of the same reason.

In other words, for Benjamin, translation can be conducted with an aim to give an intended effect in the target culture. He gives an example for this situation as follows: on the contrary to the literal work, translation places itself on the outside of the language forest and it calls the original work to the outside of the woods without entering into it and this spot is the only place where one can add the desired echo into it (Benjamin, 1923/2004: 20).

At the point when his views are considered overall, Benjamin says that we come across with two choices: fidelity and freedom. While we might be free in transmission of the meaning, in related to this transmission the fidelity to the words are the traditional concepts that have been used until now. However in an approach that aims at different things other than conveying the meaning in translation, these concepts do not work. Fidelity to words does not make any contribution to transmission of the meaning of word in the original. This can only be explained with the reality that the words have an emotional connotation. In this respect a translation that renders a word-for-word method would make the text incomprehensible. From this point of view the word-for-word manner that should be followed needs to be based on more realistic reasons. Here, Benjamin gives this example:

A real translation is transparent; it does not cover the original, does not black its light, but allows the pure language, as though reinforced by its own medium to shine upon the original all the more fully. This may be achieved, above all, by a literal rendering of the syntax which proves words rather than sentences to be a primary element of the translator (Benjamin, 1923/2004: 21).

Additionally to this, Benjamin defends that translations should touch to target language and make a lasting impact in it, and also should make contributions to it. He explains this view by quoting from Rudolf Pannwitz:

“Our translators, even the best ones, proceed from a wrong premise. They want to turn Hindu, Greek, English into German instead of turning German into Hindu, Greek, English... The basic error of the translator is that he preserves the state in which his own language happens to be instead of allowing his language to be powerfully affected by the foreign tongue” (Benjamin, 1923/2004: 22).

As we may understand from the questions and answers in the introduction part of Benjamin’s essay, he attributes the value of art to translation because if art is created for art’s sake, then translation also cannot be made with the aim of giving pleasure to the reader. The starting point of his ideas is that translation is not intended to transmit the meaning to be understood by the reader. It is something different from that concept. On the one hand it should be approached as if it is something solitary; on the other hand it is connected to the original and comes after

the source text. Benjamin approaches to the untranslatability issue in a different way. To him, the form of language and the meaning it represents are determinant factors in whether the text is translatable or not. He claims that a translator should not serve to the meaning of the original; rather he should try to maintain the life of the original in another language and another time. One of the most important points that need attention in translation is the currency of words in the original text and the time difference between the original and translation. Additionally the translator should stay loyal to words of the original and give a particular importance to syntax and in so doing he should not ignore the meaning. Finally the most important translator attitude in translations should be the desire to improve the mother tongue of the translator by being inspired from the source language.

### **3.1.2. Ezra Pound and the use of Archaic Language**

Ezra Pound, who lived between 1885 and 1972, was an American poet and critic. As a leading figure in the early modernist movement, he made valuable contributions to poetry. He was also a great translator and made translations not only from European languages but also from four different ones including Chinese. Being also a Victorian, he defends that a translator should clearly transmit the remoteness of the source text in his translation by adapting the method of archaizing.

His view on translation can be summarised best by his saying as “A great age of literature is perhaps always a great age of translations; or follows it” (Apter, 2006:274). With his unique poetic talents he became one of the most prominent translators who not only carried out translation and writing activities, but also wrote about translation trends in the twentieth century and provided an inspiration for the important translators of the second half of the century. He was another translator who thinks that the way to make contributions to the language is directly related to simplicity, rhythm, sound and form instead of sense. His particular interest in the literatures of ancient cultures, especially Greek, Latin, Italian and Anglo-Saxon enabled him to have a good command of the archaic languages. He was also a follower of foreignizing method like Schleiermacher, and the reason behind his this attitude was his desire to staying away from the Victorian English. In his 1929 essay

named *Guido's Relations*, he expressed the strategies that he used in his translation of a thirteenth century Italian poet, Guido Cavalcanti. He says that while translating Guido, he did not see Guido at all but a perfect translation of *Vita Nuova* made by Rosetti and he adds that Rosetti helped to enrichment of the original by his translation. At this point he says "he was undoubtedly the man 'sent', or 'chosen' for that particular job" (Pound, 1929/2004: 27). He preferred to use an archaic language both in his translations and his own works with the intent of giving the historical sense of the original and attracting attention of the reader. He also imitates the meter system and words of the source text and composes new words which are similar to the original. Venuti gives examples to Pound's resort to borrowing renderings in order to give the echo of the Anglo-Saxon phonology: bitre breostceare/bitter breast cares; merewerges/mere-weary; corna coldast/corn of the coldest; floodvegas/floodways (Venuti, 2008: 29).

One another example given also by Venuti shows Pound's archaic language use in his translation from Anglo-Saxon language (Venuti, 2008: 29):

ne ænig hleomæga  
 feasceaftig ferð frefran meahte.  
 Forþon him gelyfeð lyt, se þe ah lifes wyn  
 gebiden in burgum, bealosipa hwon,  
 wlonc ond wingal, hu ic werig oft  
 in brimlade bidan sceolde.

Not any protector  
 May make merry man faring needy.  
 This he little believes, who aye in winsome life  
 Abides 'mid burghers some heavy business,  
 Wealthy and wine-flushed, how I weary oft  
 Must bide above brine.

Venuti explains the archaic words used in the text as follows: "The word 'age' ('always') is a Middle English usage, 'burghers' first emerges in the

Elizabethan period. The words ‘mid’ (for ‘amid’) and ‘bide’ are poeticisms used by nineteenth century writers” (Venuti, 2008: 29). So here we understand that Pound uses translation as a means of finding what kind of treasures lie at the heart of the old, archaic English and through this way he makes contributions to enrichment of modern English by finding its source from the archaic language.

When we analyse his translations we see that he followed two kinds of translation methods in his translations. Michael Alexander names them as copies and remakes (Alexander, 1997). In copies he stays loyal to the original; in remakes he prefers to edit and reshape. However in copies his loyalty was not to sense, but his translations were mostly literal. He prefers to copy the language in an archaic style as mentioned before. Nevertheless, a reader needs to know the original in order to be able to understand it to the full extent. In his translations from Rosetti, Swinburne, Morris and so on, his preference of staying loyal to the literal form gives birth to quaint translations which are difficult to understand and disclose the immeasurable differences between the languages.

Until the twentieth century translation had always been at the central of the English literary history and preserved its importance for its development. It fed literature in every aspect and enabled it to flourish. Apart from that, it introduced English culture to different parts of the world. We have seen that translation had gone through some stages in its development and witnessed that translation had been discussed on the basis of whether it should be word-for-word or sense-for-sense for a long period of time, even for centuries. However with the beginning of the nineteenth century some different kinds of approaches started to find a voice in the middle of this old dichotomy. And now with Ezra Pound’s views and applications on poetic translation, we see a truly different perspective. In fact when it is considered that English is the most widely used language and people do not hesitate to read the English version of a poem written in a foreign language, we see that translations of the poems, especially into English, are understandable and preferable. So the idea that a poem translated into another language cannot be accepted as a poem written in the target language is false. At this point we should express our sincere thanks to poetic translators like Pound who showed that it is possible to translate poems. To give an example on this issue, we may take a look at Pound’s sayings defending

Alexander Pope's Homer translation. As a response to critics who harshly attacked Pope's translation claiming that it is unhomeric and sounds like an eighteenth century Englishman instead of an Ancient Greek, he says "out of fashion though he is, he has at least the merit of translating Homer into something" (Pound 1916, cited in Robinson 2014: 192).

In his essay Michael Alexander expresses that for Pound there is a small distinction between his mother tongue, English, and other languages that he has a command. He quotes the lines in source text and usually adds to each foreign phrase on its first appearance with an English translation (Alexander, 1997). According to Pound the most important ideas incorporated in a language have not been said in English or any other foreign language, and with his method he wants us to learn the language of the original. Therefore, we may say that he clearly makes an effort to bring us, the readers, to the author. He gave up copying in order to make it better by remaking. In other words, when he could not copy the original to English, he decided to bring it to the target text reader as much as possible. Hereby, he squeezed the cultural tradition of the foreign in a single word. Therefore it can be understood that he paid a special attention to language of the original.

### **3.1.3. José Ortega y Gasset and "Traduttore, Traditore" Principle**

José Ortega y Gasset was an influential Spanish philosopher and essayist. He passionately claimed the untranslatability of some texts, especially the ones related to and a product of personal intelligence of man. Ortega's views on translation demands a special attention as they can be clearly understood from his essay dated 1937 and in which he wrote the most debatable issues on translation as dialogues which were divided into five parts, each of them were published weekly in the Argentinian journal *La Nación*. He starts his dialogues in the first part, *The Misery*, by asking a question which is "Isn't the act of translating necessarily a utopian task?", and he replies this question by expanding the volume and saying that "every Man made thing is utopian" (Ortega y Gasset, 1937/2004: 49). He supports his claim by giving examples from the nature of human beings and other creatures and comes up with a conclusion by comparing them and finally he claims that while animals have a happy

nature; we, the human beings, are the opposite and cursed with the illnesses called by Hippocrates as “divine” (Ortega y Gasset, 1937/ 2004: 50).

Therefore, on the basis of the fact that the more he strives to success, the more he comes closer to failure; a translator tries to do his best but the final work that he composes is something that rebels against original. Ortega explains this as follows:

“To write well is to make continual incursions into grammar, into established usage, and into accepted linguistic norms. It is an act of permanent rebellion against the social environs, subversion. To write well is to employ a certain radical courage. Fine, but the translator is usually a shy character. Because of his humility, he has chosen such an insignificant occupation... What will he do with the rebellious text? Isn't it too much to ask that he also be rebellious, particularly since the text is someone else's? He will be ruled by cowardice, so instead of resisting grammatical restraints he will do just the opposite: he will place the translated author in the prison of normal expression; that is, he will betray him. *Traduttore, traditore*” (Ortega y Gasset, 1937/2004: 50).

Here we see that since he evaluates the act of writing as a betrayal to grammar or the other linguistic norms, he also sees the translator as “*traditore*”. Translation is nothing but a utopic activity because after all it is a human product.

However, at this point he digresses by saying that translation of the natural science texts is possible. Nonetheless, he adds one more exception and points out to some terms used in the branch of mathematics, as an example. Then he closes this issue on the basis of the exception proves the rule. According to him the explanation to this situation is that: Yes, there are translatable and untranslatable texts that exist in different languages. The scientific texts are more likely translatable because in fact they are composed of terminology which is almost the same in every language and Ortega calls them “*pseudolanguage*”. As an example; the technical term “*differential discriminator*” is translated into Turkish as “*diferansiyel diskriminatör*” and into German as “*Differentialdiskriminator*”. We can see how similar the translations of the same term into two different languages.

One another point he wants to draw attention is the style. He claims that the author of a book does two things at the same time; to be intelligible and to modify

the ordinary usage of language. This situation enables uniqueness to the author and forms his style. An author may attribute different meanings to ordinary words in the context of his work and this is what we call his style. J.K. Rowling, for example, gives different meanings to the most ordinary words in the context of her work like “the goblet of fire”, “deathly hallows”, “house elf”, etc.; because in the magical world that she created in the Harry Potter book series these words symbolise things that belong to her fictional world. Therefore, as it can be seen this is the personal style that is identified with Rowling. In a similar way “each language compared to any other, also has its own linguistic style”, says Ortega and here we see that he shares the same ideas with Humboldt (Ortega y Gasset, 1937/2004: 51). He gives an example to different associations of the two words belonging to different languages as follows:

“Since languages are formed in different landscapes, through different experiences, their incongruity is natural. It is false, for example, to suppose that the thing the Spaniard calls a *bosque* [forest] the German calls a *Wald*, yet the dictionary tells us that *Wald* means *bosque*...an enormous difference exists between the two realities” (Ortega y Gasset, 1937/2004: 51).

As the visual images of these words are not the same, it can be claimed that they are unequal to each other and the end result is, with Ortega’s own saying, *flou*.

In the second part of his dialogues, *The two utopianisms*, he continues his arguments on utopian concepts. He once again underlines his claim which is “every task conducted by Man is utopic” (Ortega y Gasset, 1937/2004: 52). However this time he divides utopia in translation into two. The first one is the bad utopian and its logic works this way: if it is desired, then it is possible to translate. He explains this by saying that as the translator thinks it is an easy task then he underestimates the difficulty of translating activity. He does not see it necessary to think for a while on the question of how one must translate and starts translating without getting prepared well. The second one is the good utopian which can be composed as it would be desirable to the man who is free from the divisions of the languages, and then the possibility of translation is lesser (Ortega y Gasset, 1937/2004: 53). Even though we cannot talk about an exact translation, proximity between the original and translation

is possible, yet the size of the gap between them matters and it depends on efforts of translator because of the possibility of getting better, in other words progress is possible. We can see how difficult the things that are handled by the people and this difficulty reveal the true splendour of the translator's task.

In the third part of his article named *About talking and keeping silent*, he explains his views on insufficiencies of languages while expressing thoughts. He says that we cannot verbalise our thoughts to the fullest since language does not have enough qualities to reflect them. Instead we can only explain them more or less. The insufficiency of a language is such a dangerous thing that one can be confused because he may misunderstand himself as a result of the limitations of the language and may shape his thoughts in accordance with the words available in that one. In relation with his this view Ortega mentions about a saying from Meillet, who is a linguist: "Every language expresses whatever is necessary for the society of which it is an organ...With any phonetics, any grammar, one can express anything" (Ortega y Gasset, 1937/ 2004: 56). Immediately Ortega objects this saying and claims that as a linguist he can only know the languages, not the things on people's mind, therefore it is impossible to make an assumption like this because the thing on a person's mind may not have a verbal equivalent in language. He gives a concrete example to this situation:

"The Basque language may be however perfect Meillet wishes, but the fact is that it forgot to include in its vocabulary a term to designate God and it was necessary to pick a phrase that meant 'lord over the heights'—*Jaungoikua*. Since centuries ago lordly authority disappeared, *Jaungoikua* today means God directly, but we must place ourselves in the time when one was obliged to think of God as a political, worldly authority, to think of God as a civil governor or the like. To be exact, this case reveals to us that lacking a name for God made it very difficult for the Basques to think about God. So language not only makes the expression of certain thoughts difficult, but it also impedes their reception by others; it paralyzes our intelligence in certain directions" (Ortega y Gasset, 1937/2004: 56).

In the fourth part of the article, *We don't speak seriously*, Ortega points out an important issue. According to him, the oldest source that supports and feeds every

development of today is language. Without it the progress in scientific works is not possible as one can imagine. In this part he also talks about the different features of the languages in accordance with the language families that they belong to and gives an example to this:

“The Indo-European believed that the most important difference between ‘things’ was sex, and he gave every object, a bit indecently, a sexual classification. The other great division...the supposition that everything that existed was either an action—therefore, the verb—or an agent— therefore, the noun... In Arabic there are 5,714 names for the camel. Evidently, it’s not easy for a nomad of the Arabian desert and a manufacturer from Glasgow to come to an agreement about the humpbacked animal” (Ortega y Gasset, 1937/2004: 59).

Therefore one can come up with the conclusion that language is not what we only speak; it is the primary element that shapes our intellectual level and way of thinking.

In his final part named *The splendor*, Ortega clearly explains his thoughts on what makes a good translation. He once again says that according to him translation is very difficult and unlikely and just because of this, it is also meaningful. He makes some attributions to Schleiermacher; as it might be understood from the previous parts of his article, he strictly follows and supports Schleiermacher’s ideas on translation. Ortega mentions about Schleiermacher’s well-known two options in translation which is either bringing the author to the reader or bringing the reader to the author. He defends the second choice and defines this version as a real translation. One cannot translate by duplicating the original text. He says that in fact translation is not the work itself; it is the path towards the final work.

Additionally he claims that the works from ancient Greek and Latin should be translated again with the aim of taking them not as models but as exemplary errors and he repeats this view again and again. Because according to him those translations teach us the mistakes that we did before the modern translation theories. Since the exact copy of a work in another language is not possible, translation is only a means that brings us closer to the author. He gives an advice to translators by saying that:

“The reader must know beforehand that when reading a translation he will not be reading a literarily beautiful book but will be using an annoying apparatus...it was understandable for translation to try to modernize the ancient text, to accommodate it to the present. But it is advisable for us to do otherwise. We need the ancients precisely to the degree they are dissimilar to us, and translation should emphasize their exotic, distant character, making it intelligible as such” (Ortega y Gasset, 1937/2004: 62).

Consequently we see that José Ortega y Gasset is one another twentieth century philosopher who made valuable contributions to translation studies. There is not the shadow of doubt that the first half of the twentieth century thinkers on translation were highly affected by the views of German theorists like Humboldt and Schleiermacher. We see the imprints of Humboldt’s culture and language relation and Schleiermacher’s dilemma which is whether bringing the author to the reader or bringing the reader to the author, on views of almost every theorist of this century and it is a crystal clear fact that they are the first theorists who formed a basis to the philosophical approaches to translation studies. The most important point that they draw attention is the idea of preserving the foreign elements of the text while translating. Therefore the reader would be aware of the fact that he is reading a translated text and be prepared to this situation. And also most of them frankly say that the relation between the language and culture do exist and the words possess some different meanings because of the different cultural environments of the languages. Ortega’s example to these kinds of differences shows it clearly.

#### **3.1.4. George Steiner and the Hermeneutic Approach**

The French rooted American scholar, critic, fiction writer and translator George Steiner (1929- ) explains his views on translation in his 1975 book *After Babel*. Even though the hermeneutic movement was handled by some scholars like Schleiermacher, Heidegger and Gadamer, it was Steiner who composed an extensive hermeneutic translation theory. In this book Steiner explains his views and theories with a great variety of analysis of language and hermeneutics. In addition to that, he tries to elucidate various aspects of languages on the basis of understanding,

interpretation and communication (Weissbort and Eysteinson, 2006:396). Steiner tries to understand the understanding and verbalising process that takes place in translator's mind. With this purpose, he analyses the effects of psychological and intellectual functions taking place in the background of the translation process.

For Steiner, hermeneutic in translation is "the act of elicitation and appropriative transfer of meaning" (Steiner, 1975/2004: 186). Therefore we can understand that Steiner approaches to translation as an art. According to him, language is innovative because of its untidiness and this understanding affects his views on translation. For him a translator should not interfere with the elements of the original even though they cause some ambiguity. Steiner claims that there are various ways and methods in translation and it is not possible to form a formula as it is in mathematics. The translator should create the same effect with the original by using one of the diverse methods. According to Steiner the hermeneutic motion is fourfold (Steiner, 1975/2004: 186).

The first one is initiative trust which is the initial stage of translation process. This is the unconditional belief in the beginning of translation regarding there is something in the source text to be understood. For him this is an exemplification of how human beings see the world in a nutshell. This never ending trust can be betrayed with the discovery of "there is nothing there" to understand and translate. Steiner gives example to untranslatability with the words like "poésie concrète" and 'glossolalia' because they are lexically non-communicative or deliberately insignificant" (Steiner, 1975/2004: 186). This situation contains two risks in itself. Firstly "something" may turn out to be "everything" (a loss of direction); secondly there is nothing there for the meaning and its form to be separated.

The second one is aggression which is an invasive move of the source text. The translator handles the original, tries to understand and grasp the meaning with the intention of transferring it to another language. In this regard Steiner gives an example from St. Jerome's image of capturing meaning as a slave of the target text and he creates his own metaphor of an open-cast mine, as translation invades the meaning and brings it home, nonetheless it leaves a scar in the landscape. He thinks that some translations wear down the original such that, after a while only the translated version is used widely. Even though it seems like Steiner is the first

theorist who came up with this concept, if we check out the history of translation studies, we see that Schleiermacher was the first one as he says that translation is an act of invasion of the original.

The third one is incorporation. In this movement the translator grasps the meaning from source text and transfers it to target text. The meaning is extracted from the original with the help of “aggression” and being brought into TL, which is already full of its words and meaning (Munday, 2010: 164). However, innumerable assimilations may happen during this process. Steiner suggests two opposite methods. The first one is domestication and the other one is complete strangeness. Here, we see that Steiner was influenced by Schleiermacher’s views on translation as he uses Schleiermacher’s “domestication” and “foreignization” concepts. He uses a strange metaphor by saying that “the target culture either accepts the words used in the foreignization method and becomes enriched or gets infected and rejects it” (Munday, 2010: 164).

The fourth one is compensation, or the enactment of reciprocity, is a movement which is used to be able to rebuild the balance between the essence of the matter and morals of translation (Steiner, 1975/2004: 189). According to him the application of the second and the third movements damages the original and disrupts the balance. To sum up, the translator should show his respect to the original by trying to fix its injuries. Therefore he can redeem himself and his guilt. According to Steiner, translation helps to enrichment of the original as it promotes the source text. The process of enhancement starts as soon as it is decided that the source text is worth to translate.

Steiner is one another valuable translator whose approach to translation mainly focuses on what is going on the translator’s mind during the process of translation. Likewise Benjamin, Steiner also considers translation as an art.

### **3.1.5. Eugene Nida and the Science of Translation**

In translation studies, when it comes to 60s and 70s we see that most of the prominent theorists’ focus is on equivalence problem in translation. In parallel with this approach Eugene Nida (1914-2011), an American linguist who made significant

contributions to translation theories and is called as the father of “dynamic equivalence” (also known as functional equivalence) published his own works which are the accumulation of knowledge resulted from his long term studies on Bible translation. In 1960s his theories came into existence in two books which are *Toward a Science of Translation* (Nida, 1964) and *The Theory and Practice of Translation* (Nida and Taber, 1969). As it can be seen from the name of the first book, Nida tries to take the first steps for the future of translation on the way of becoming a science.

According to him it is not possible to talk about uniformity of two languages neither on the basis of meanings attached to the symbols of a language, nor the ways of arrangement of those symbols according to the linguistic guidelines of different languages. In the natural course of functioning of these two concepts of languages the possibility of an exact translation is out of question.

A translator may be able to give the impact of the original in his translation by creating a close impression of the source language. However it should be emphasised once again that an identity of the original and translation is out of reach. The reasons behind Nida’s claims are various. First of all he says that in contrast to the previous ideas, the words do not have a fixed meaning and their meanings change in accordance with the context of different matters. According to Nida the meaning is separated into three ways: linguistic meaning, referential meaning and emotive/connotative meaning. For a translator, with a specific end goal to have the capacity to assess the linguistic meaning of a word, the techniques of linguistics can be followed. On the other hand for evaluation of referential and emotive meanings, a translator needs to analyse the structure of the words and be aware of the differentiation of the similar words according to their meanings in the context. Hierarchical structuring, which can be summarised as discriminating the series of words in relation to their level, is one of them. Hierarchy is an umbrella term and indicates the relationship between two words, one of them includes the other. In this respect, subordinate is a general term and it includes hyponym terms. For example “food” is a subordinate word and “pasta”, “pizza” and the rest of the foods are hyponyms of the subordinate word “food”. The other techniques are componential analysis and semantic structure analysis.

The first one of these techniques is about identifying and discriminating particular features of a range of linked words. Nida gives example to this technique and he plots the relationship between the terms like grandfather, father, son, grandson etc. according to their sex (male or female), generation (two generations above or below ego, ego's own generation, etc.) and finally lineality (direct ancestor or descendants of ego, etc.) (Nida, 1964: 84). This kind of problem solving steps would be beneficial for a translator who makes translation into a language and culture of which the status of kinship terms differ. The second technique is semantic structure analysis. In this technique Nida shows how to separate different meanings of the words with a schema (Nida, 1964: 107). As an example Nida says that the meanings of the word "spirit" ("demons", "angels", "gods", etc.) can be separated in accordance with their characteristics like human, non-human, good or bad, etc. In this respect with by analysing this, the translator acknowledges the meaning of a complex semantic word like spirit changes in a parallel way with the context. Therefore we see that Nida explains that the meanings of the words differ according to context in which they are used and aims at avoiding ambiguities, making clear the meaning of the complex passages and identifying cultural differences.

One another important contribution that Nida made to translation studies is the suggestion of two types of equivalence. We see that he leaves behind the 2000 years old arguments on translation and opens a new era with these two kinds of equivalence: formal and dynamic. (Nida, 1964: 159).

Nida explains formal equivalence by saying that it "focuses attention on the message itself, in both form and content" (Nida, 1964: 159). In this kind of equivalence, the message should be given as close as possible to the source language and to do so "gloss translation" is used. According to Nida, a gloss translation is a sort of translation in which the translator endeavours to create a text that is close to form and content of the original literally and meaningfully. This is a method to be used in academic texts since it allows the students to comprehend the language and the culture of the original text.

The other equivalence kind is dynamic or functional equivalence as suggested by Nida himself. In this kind of equivalence the main stress is on "the principles of equivalent effect". Nida explains dynamic equivalence as follows:

“In such a translation one is not so concerned with matching the receptor-language message with the source-language message, but with the dynamic relationship, that the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message” (Nida, 1964: 159).

Here we understand that the message given in the original ought to be organised in accordance with the linguistic needs and cultural expectations of the target language, leading to “naturalness of expression”. Therefore we see that for Nida, the most prominent point in translation is not the correspondence in style but in meaning. According to him there are “four basic requirements of translation” (Nida, 1964: 164):

- making sense,
- conveying the spirit and name of the original,
- having a natural and easy form of expression,
- producing a similar response.

In short, as we can see from the above mentioned principles; dynamic equivalence seeks to create a text more suitable to target language with less source language imprints. It endeavours to make implicitly mentioned things in the source text clear in the target text.

Nida’s works possess a significant role in translation studies as they gave an impulse in terms of discussions on equivalence. He introduced a receptor based point of view to word-for-word equivalence and made an explanation on the role of the translator. His views on equivalent effect and the concept on equivalence were criticised by translation theorists up until 1990s. Jeremy Munday lists the remarks of the critics in short as follows:

“Lefevre (1993: 7) felt that equivalence was still overly concerned with the word level, while van den Broeck (1978: 40) and Larose (1989: 78) considered equivalent effect or response to be impossible (How is the ‘effect’ to be measured and on whom? How can a text possibly have the same effect and elicit the same response in two different cultures and times?). Indeed, the

whole question of equivalence inevitably entails subjective judgement from the translator or analyst” (Munday, 2010: 43).

### **3.2. Scientific Approaches to Translation**

#### **3.2.1. Roman Jakobson and Equivalence in Terms of Linguistic Issues**

Russian born American linguist Roman Jakobson (1896-1982) explained his views on the bound between translation and linguistics in his 1959 essay named *On Linguistic Aspects of Translation*. In this essay Jakobson tried to make clear the relation between “the signifier” and “the signified” that was set out by Saussure first (Munday, 2010: 37). According to this rule, the existence of the signifier is not possible without the signified because the spoken or written signal cannot be formed if there is nothing to be signified. In this context, Jakobson gives an example from Bertrand Russel who claims that if there is no acquaintance with cheese in a nonlinguistic way, then it is impossible for someone to understand the word. Nonetheless Jakobson contradicts this claim of Russel by saying that it is possible to understand what the word means for someone from another culture even if he does not have a nonlinguistic acquaintance because the concept referred by the word does not exist in this one. Jakobson gives an example to this argument and says that even though we have not tasted the food “ambrosia” or the drink “nectar” which were consumed by Greek and Roman “gods”, we may understand these words and they might be used in this context (Jakobson, 1959/2004: 113). Therefore it is possible to make it clear for a person who belongs to another culture and cheese does not exist in this one by using a linguistic code which explains that cheese means “food made of pressed curds”. Jakobson states that “the meaning of any linguistic sign is its translation into some further, alternative sign in which it is more fully developed” (Jakobson, 1959/2004: 114). In relation to this information we see that Jakobson describes three kinds of translation in his essay:

The first one is translation of the verbal signs into other signs belonging to the same language, named by Jakobson as “Intralingual Translation” or “Rewording”. This kind of translation is made by using a synonymous of which meaning is similar

as much as possible or by beating around the bush. However he emphatically says that a complete equivalence of a synonym is impossible and explains his claim by giving the “bachelor-celibate” example. The word “bachelor” means unmarried man. On the other hand “celibate” means unmarried man too. However “celibate” also means “abstaining from marriage and sexual relations, typically for religious reasons”. Therefore it can be assumed that “every celibate is a bachelor, but not every bachelor is celibate” (Jakobson, 1959/2004: 114). Hence with a specific end goal to have the capacity to give the exact meaning of a word or an idiomatic phrase we can use equivalent combination of code units like “every bachelor is unmarried man and every unmarried man is bachelor” (Jakobson, 1959/2004: 114).

The second one is translation of verbal signs into another language which is named as “Interlingual Translation” or “Translation Proper” by Jakobson. This kind of translation is what the ordinary man can evaluate as a normal translation because it is made from one language into another. In a similar way to rewording, it is not possible to talk about an exact equivalence of a word in another language. For example translation of the Turkish word “varoş” into English as “suburb” is not the right equivalence of the word because while the meaning of the Turkish word is a place where one can see dirty, run down houses and poverty; suburb is a place where is at outlying part of a city and this place is generally full of detached, good looking houses. Therefore in order to be able to give the right meaning of this Turkish word in English we may use another word like “slum”, or better, we may use equivalent combination of code-units like “other side of the tracks”. As it can be understood we can give the message of the word entirely. Jakobson calls this kind of translation as “reported speech” (Jakobson, 1959/2004: 114).

The third way of translation is called “Intersemiotic Translation” or “Transmutation” according to Jakobson. In this kind of translation, the verbal signs are translated into non-verbal sign systems. To explain this transmutation in detail we can say it is the translation of a written text full of verbal art into signs of music, gesture etc.

As it is laid out above, we see that Jakobson emphasises that it is a slight chance to find an exact equivalence of a word for the first and second translation kinds. However he implies that in a situation where an equivalence of a word does

not exist then the alien word can be borrowed, a new word can be invented, semantic shifts can be applied and the meaning can be given by circumlocutions. In this respect Jakobson explains these methods with examples. He says that in language of a tribe living in North-eastern Siberia, the expression “rotating nail” is used for “screw”, “hard iron” for “steel”, “writing soap” for “chalk”. Also in Russian “electrical horse-car” (электрическая конка) term was used for “electric tramway” when it was translated for the first time; or “flying steamship” (jena paragot) term is used for airplane in Koryak language and these translations of English words explain them simply by referring to “electrical analogue of the horse-car” and “the flying analogue of the steamer” (Jakobson, 1959/2004: 115).

Furthermore, nonexistence of the original in the target language and grammatical gender differences between the languages also create problems in translation. Jakobson gives translation of the Russian word “Brata” (брат) into English as an example. “Brata” mean “two brothers” and can be translated with the help of a number even though it is not necessary in the Old Russian dual form. At this point Jakobson says that in order to be able to translate the English sentence “she has brothers” into a language like Russian in which the dual and plural forms of the words differ, the translator has to make a choice between translating the sentence as “she has two brothers” / “she has more than two” or leaving the decision to target audience and says “she has either two or more than two brothers” (Jakobson, 1959/2004: 116). The same thing is valid for grammatical gender discriminations and whether the action is completed or not. Translation of the English sentence “I hired a worker” into Russian needs more data about whether the action was completed or not and the worker was a man or a woman because of the different grammatical patterns of English and Russian (Jakobson, 1959/2004: 116). Jakobson says “the richer the context of a message, the smaller the loss of information” (Jakobson, 1959/2004: 116).

Moreover, Jakobson gives examples to grammatical gender differentiation like this: while “Friday” is a female word in Russian, it is masculine in some Slavic languages. In a similar way, on the one hand “sin” is feminine in German and depicted as a woman in the art works of German artists, on the other hand it is masculine in Russian and this situation is pretty confusing for a Russian (Jakobson,

1959/2004: 117). Therefore it is clearly seen that languages shape the meaning uttered to words in relation to the culture that they belong to. In this context languages differ from one another not for what they transmit but for what they have to transmit. As the grammar structures of each language are different from each other and this differences cause problem in translation, in poetry; as the pun, or to be more precise, “paronomasia” is more important in poetic art, and by definition it is untranslatable (Jakobson, 1959/2004: 118).

A transposition is the only possible way in this situation. Jakobson puts forward three ways of creative transposition for poetry as he suggests for translation of verbal signs (Jakobson, 1959/2004: 118):

- Intralingual transposition which can be explained as transposition from one poetic shape into another;
- Interlingual transposition which is from one language into another;
- Intersemiotic transposition which is from one system of signs into another like music, dance, cinema or so on.

### **3.2.2. Catford and Linguistic Effects on Translation: Translation Shifts**

J.C. Catford (1917-2009) who is a British linguist and translation theorist suggested a theory of translation substantially focusing on linguistics and language pairs. In his 1965 work named *A Linguistic Theory of Translation*, we see that Catford followed a comparative approach to languages and formed his translation theory on the basis of linguistic model that was first suggested by John R. Firth and then developed by M.A.K. Halliday (Stolze, 2013:65). On the first part of his work, Catford stresses the relation between translation and languages and he adds that translation is “a process of substituting a text in one language for a text in another” (Catford, 1978: 1). Therefore a theory relating to translation is simply based on linguistic theory.

In a similar way to Halliday’s suggestions, Catford also sees language as it functions in two ways: a series of different levels like phonology, graphology, grammar, lexis; and ranks like sentence, clause, group and morphemes. As it was mentioned above, Catford defines translation as replacing a text formed in a language

with another one in the form of a different language. Nonetheless, we see that for him translation does not function as transferring the meaning from one language into another. Instead of that, translation replaces the source language meaning with another one belonging to target language as Fawcett mentions in his work (Fawcett, 1997). Catford claims that the most substantial criterion is finding a right equivalent in the target language. He defines translation in three categories which are extent, levels and ranks.

On the basis of extent, Catford mentions about full and partial translation. In full translation, every part of the source text is replaced by target text. However in partial translation, some of the parts of the source text cannot be translated into target text, especially in literary translating since they are either accepted as untranslatable or left untranslated on purpose.

On the basis of level, there are total and restricted translations. In total translation, all of the levels of source language are replaced by equivalent target language grammar and lexis; on the other hand in restricted translation we replace source language materials with an equivalent target language material. However, translation can be made at only one level, which means only one of the phonological, graphological, grammar or lexis levels can be translated.

The rank of translation is a type of translation which is related to rank in grammatical or, in some cases, phonological hierarchy and on this basis we see that Catford suggests two ways of translation which are rank-bound translation and rank free/unbound translation. On the issue of equivalence in translation we see that Catford makes two distinctions. The first one is formal correspondence which is defined by Catford himself as "...any TL category (unit, class, element of structure, etc.) which can be said to occupy, as nearly as possible, the 'same' place in the 'economy' of the TL as the given SL category occupies in the SL" (Catford, 1978: 27). The second one is textual equivalent which is also defined by Catford as "any TL text or portion of text which is observed on a particular occasion . . . to be the equivalent of a given SL text or portion of text" (Catford, 1978: 27).

In this context we see that textual equivalence is a kind of equivalence between the source text and the target text; and formal equivalence is a more general concept containing equivalence between the language systems, not for a pair of source and

target language. If a formal equivalence cannot be formed, then Catford says that a translator should focus on textual equivalence and this is what he calls “translation shifts”. He suggests two kinds of translation shifts as follows:

1. Level shift is about finding equivalence for a source language text at one level in a target language at a different level. In order to do that a translator can use two ways. Munday explains them with examples (Munday, 2010: 60):

- Aspect in Russian can be translated into English by changing it into a lexical verb, for example “igrat” (to play) and “sigrat” (to finish playing);
- In situations in which a French conditional can be translated into a lexical item in English; for example “*trous touristes aurient ététués*” (literally translation into English: three tourists would have been killed) = three tourists have been reported to killed (Munday: 2010: 60).

2. Category shifts are divided into four:

- Structural shifts: One can come across with this kind of shift most frequently. Since the rules of grammatical structures show differences for each language, this kind of shift in translation is unavoidable. Munday gives an example to this with sentences from English, French, Spanish and Italian: “the subject pronoun + verb + direct object structures of *I like jazz and j’aime le jazz* in English and French are translated by an indirect object pronoun + verb + subject noun structure in Spanish (*me gusta el jazz* ) and in Italian (*mi piace il jazz*)” (Munday, 2010: 60).
- Class shifts: This kind of shift happens from one part of the text to another. Catford’s example to this kind of shift is the comparison of English and French phrases: “*a white house*” and “*une maison blanche*”. In English the word defining the house is a modifying

adjective, on the other hand in French it is translated with the help of an adverbial qualifying phrase “*une maison*” (Catford, 1978: 79).

- Unit shifts or Rank shifts: This kind of shift is similar to the rank of translation as mentioned above. In translation of a source language text into target language, the equivalent of the source language is translated at a different rank
- Intra-system shifts: In this kind of shift, the shift occurs internally which means within a system. Catford says that the most common situation in which this shift happens is “where SL and TL possess systems which approximately correspond formally as to their constitution, but when translation involves selection of a non-corresponding term in the TL system” (Catford, 1978: 80). In some cases the French equivalence of an English singular word is plural or vice-versa: “*news = des nouvelles*”, “*trousers = le pantalon*”. In addition to this, we see that Catford explains his views on the problem of English articles and their French equivalences. First he lists the articles in English and French and then classifies them (Catford, 1978: 81):

	French	English
Zero	–	–
Definite	le, la, l’, les	the
Indefinite	un, une	a, an
Partitive	du, de la, de l’, des	some, any

However then he says that in some situations “the equivalent of an article is not the formally corresponding term in the system” (Catford, 1978: 81):

Il est professeur.	He is a teacher.
L’amour	Love

As one can understand, in his study, Catford tries to explain approaches to translation on the basis of his linguistic knowledge and establish some theories in a

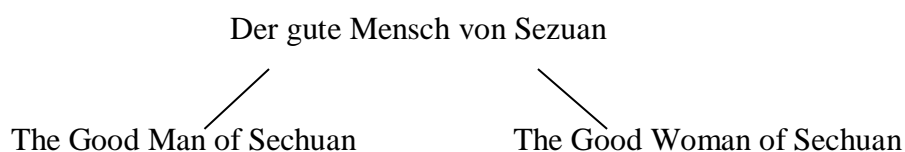
systematic way. Catford's main stress in translation is the role of the varieties of languages. For him a translator should make the right choice to be able to find an appropriate variety.

### 3.2.3. Jiří Levý

Jiří Levý (1926-1967) was a literary historian and theorist and he also made immense contribution to translation studies with his well-known book named *Umění překladau* (The Art of Translation) and 1967 article named *Translation as a Decision Making Process* that was published in *To Honour Roman Jakobson: Essays on the Occasion of His Seventieth Birthday* reader. In his article Levý exemplifies his views on translation in such a good way that an ordinary person who has some interest in this subject would be able to understand it.

According to Levý translation is a communication process, the translator's task is transferring the knowledge of the source text to target reader (Levý, 1967/2004: 148). In so doing, translator makes decisions from a variety of choices in his translation. In this process one decision follows another and the previous one affects the later. In this context Levý uses the game metaphor. We see that he was affected by various theories of his time. His book, *Art of Translation*, gave an impetus to the development of translation studies. In this book he approaches to works of literature as an organised component with the power of creating an artistic effect. Levý uses statistical methods in descriptive and objective examination of translations. In his works we can see the imprints of Roman Jakobson as he mentions about the different methods of translation.

In his article Levý explains the decision process by exemplifying them. First he gives an example of a German sentence and its possible translations (Levý, 1967/2004: 148):



Then he explains the situation; apparently an exact English equivalence of the German word “Mensch” does not exist. However in translation, the translator has to choose one of the words “Man” or “Woman”, which is a paradigm. Clearly there are two alternatives while translating them into English and the translator is the one who can make the choice. At this point, the context is an assistant to translator. In order to do that the translator needs to see the whole play as in a game. He cannot choose one of them randomly. His choice would be easier in a situation where the alternatives are limited. Once he makes the decision, then the rest of the game takes its shape in accordance with the choice. As mentioned before, in this game the previous decision is the determinant factor of the flow of translation process. In the end, these two different games result in two different translation variants. In this regard Levý’s own words are as follows:

“One of the possible approaches to translation theory is to take into account all the subsequent decisions contingent on the given choice, and hence to trace the order of precedence for the solving of the different problems and the resulting degree of importance of various elements in the literary work, when considered from this view-point” (Levý, 1967/2004: 149).

We see that according to Levý, at every stage of translation, the translator encounters with a problem and he has to solve them with the guidance of some clues and has to deal with them one by one. This is what Levý calls a “decision making process”. With this point of view he affected James Holmes’ theories on translation as we will see in the following chapters. Additionally in his book, *The Art of Translation*, we see that Levý categorises the process with three stages: “apprehension, interpretation, re-stylisation” (Levý, and Jettmarová, 2011: 31). Moreover in this book one can understand his approach to art works. According to him the most important issue in translation should be preserving the poetic or literary properties of an art work. For him, one can determine the aspects transforming a text into a poetic or literary work consequently. A work created by the writer is an inseparable part of a cultural system, and it is in relation with the receptors. Therefore we can understand that Levý deals with the surface structure of a text in translation.

### 3.2.4. Basil Hatim and Ian Mason

Basil Hatim and Ian Mason are the scholars of translation who worked together at Heriot-Watt University and they adopted a text based approach to language. In 1990s, they published co-authored two significant books expressing their views on translation: *Discourse and the Translator* (1990) and *The Translator as Communicator* (1997). According to them, translation is a means of communication within a socio-cultural context. Their main aim is to reveal the effects of state dependent factors faced by translators. To be more precise, their focus was on the various situations in which the words possess different meanings and the language used shows varieties according to user (dialects) and use (registers) (Translating texts and context/ Marina Menfredi: 79-80). When their 1990 work is analysed, we see that they dwell on the language varieties in relation to the user and different aspects like geographical differences, social, standard or dialectal factors. On the other hand, registers are the varieties that differ according to use of the language. In this regard their claim is that: language shows varieties according to context and the linguistic choices are preferred in relation to situation (Munday, 2010: 80). Therefore we see that they follow an understanding which is mainly based on register analysis and this is important to be able to study cultural, social and ideological aspects while translating a text.

In an example from their 1997 work, we can clearly see the triggering effect of transitivity structure which leading to a shift in the ideational function of the text. The example is from translation of the novel *L'étranger* by Albert Camus. The original passage consists of eight process verbs; four of them express intention actions:

“Tout mon être s’est tendu et **j’ai crispé ma main** sur le revolver. La gâchette a cédé, **j’ai touché le ventre poli de la crosse** et c’est là, dans le bruit à la fois sec et assourdissant, que tout a commencé. (...) Alors **j’ai tiré** encore quatre fois sur un corps inerte où les balles s’enfonçaient sans qu’il y parût. Et c’était comme quatre coups brefs que **je frappais sur la porte du malheur**.

[My whole being tensed and **I clenched my hand** on the revolver. The trigger yielded, **I touched the polished belly of the butt** and it is there, in the

noise both sharp and deafening, that everything began. (...) Then **I fired** four more times on an inert body into which the bullets sank without there being any trace. And it was like four brief knocks that **I was striking on the door of misfortune.**]

Every nerve in my body was a steel spring, and **my grip closed** on the revolver. The trigger gave, and **the smooth underbelly of the butt jogged my palm.** And so, with that crisp, whip-crack sound, it all began. (...) But **I fired** four shots more into the inert body, on which they left no visible trace. And each successive shot was **another loud, fateful rap on the door of my undoing**” (Hatim and Mason, 2005:8).

We can see the difference between the original and the translation meaning fully. Hatim and Mason’s remarks on this issue explain how the shifts in translation made the main character more passive than the source text. However, they also add the possibility of translator’s preference to translate the text in this way because he knows the overall profile of the same character through the whole novel (Hatim and Mason, 2005: pp.8-9). They also talk about the shifts in modality. This is what the effect of the interpersonal function in translation. For example, translation of a French sentence into English may result in some wrong messages. In a similar way, translation of a source text into another language may result in some different meanings with the aim of imposing an ideology through the discourse of the translator. In the end, we see that the views of Hatim and Mason on translation cannot be categorised as theories, yet their views can be regarded as criteria that would be used in analysis of translation.

## FOURTH CHAPTER

### 4. MID-TWENTIETH CENTURY: FUNCTIONAL APPROACHES TO TRANSLATION: DISCOURSE AND REGISTER ANALYSIS

#### 4.1. Translation Methods in Accordance with Text Types

##### 4.1.1. Skopos Theory

The origin of the word “Skopos” is Greek and it means “aim”. As we are familiar with Katharina Reiss’ views on the relation between the text types and translation, we can say that Reiss’ views made contributions to formation of this theory. Hans J. Vermeer (1930-2010) was a German linguist and translation theorist who introduced “Skopos” term into translation studies in 70s. However he explained this term and his views in relation to skopos in the book that he co-authored with Katherina Reiss in 1984 named *Grundlegung einer allgemeine Translationstheorie* which was translated into English as “Groundwork for a General Theory of Translation”.

According to Vermeer, translation is an action and as every action it ends up with a result and reveals something new, then translational action ends up with a target text. Vermeer uses “translatum” term for the target text (Vermeer 1989/2004: 221).

A translation is not made without a reason. In every translation activity there is an initial aim, a skopos. The translator should discuss with his client about the details of aim of translation. In translation, the translator is the expert who decides the importance level of the original in his work. As the source text is created with an aim functioning in that culture; also the translator serves to an aim in the culture he translates into, thus translation is determined by a skopos. A source text is in a direct relation with the source culture and the target text is also in a direct relation with the target culture. The differences between the source text and target text results from the goals which are set for each (Vermeer 1989/2004: 223). He also claims that the translator must be able to explain why he translates the way he does while he could

have translated in another way. The rules regulating the Skopos Theory can be listed as follows shortly:

- A translatum (or TT) is assigned in accordance to its skopos.
- A TT is a concrete body of information offered in a target culture and TL related to the body of information in a source culture and SL. As mentioned before, both the source texts and the target texts are inseparably bound to their own cultures.
- A TT does not initiate an offer of information in a clearly reversible way. There may be differences between the function of the source text in source language and culture; and the function of the target text in target language and culture.
- A TT should be coherent in itself.
- A TT should be coherent with the ST.

In an act of translation, those steps should be followed primarily. This is what Reiss and Vermeer suggest as a general pathway to translators. As it is emphasised in the 4<sup>th</sup> and 5<sup>th</sup> rules, coherence is an essential factor. If the receivers are able to interpret, it is assumed that it is coherent in itself. This is what Reiss and Vermeer calls “intratextual coherence”. On the other hand, Reiss and Vermeer points out another kind of coherence as they named it “intertextual coherence” or “fidelity”. Coherence between the source text and the target text is expected and this is in a direct relation with the translator’s level of understanding. They set out three rules concerning the intertextual coherence as follows (Reiss and Vermeer, 2014: 102):

- The encoded message in the source text is received by the translator.
- The message is interpreted by the translator in the way he understands it.
- The translator encodes the message in a target text.

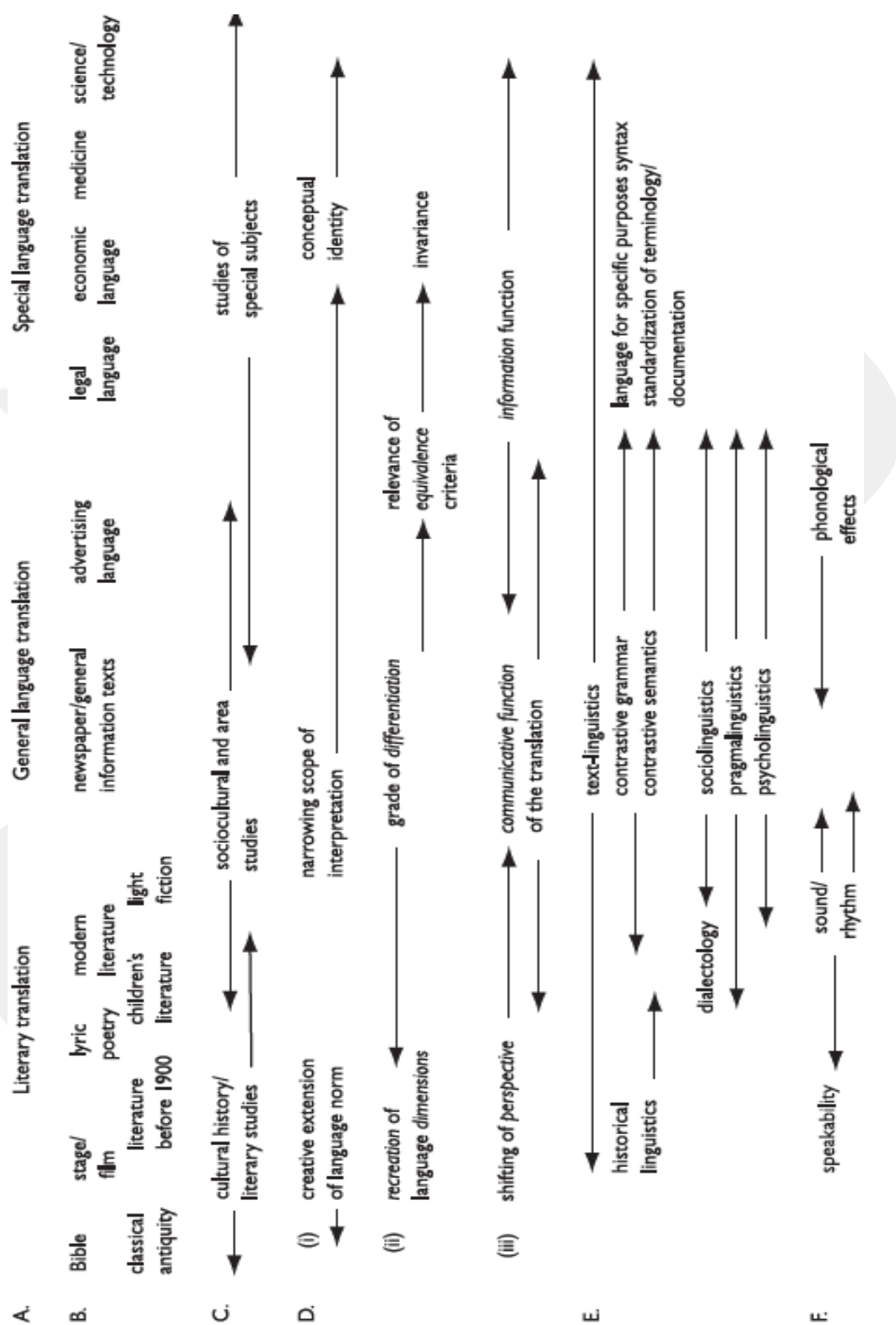
Therefore we understand that a text can be translated into target text in various ways within the concept of Skopos Theory. However Vermeer makes a distinction with an example. He says that while a will written in French should be translated literally for a lawyer even if it means leaving the parts which are originally ambiguous as they are; a will that is mentioned in a novel can be translated according to the aim at which the translation serves (Vermeer, 1989/2004: pp. 231-232).

#### 4.1.2. Mary Snell-Hornby

Mary Snell-Hornby (1940- ) is a translation theorist who approaches to translation studies as an interdisciplinary field. Her works *Translation as Intercultural Communication* (1997), co-authored with Franz Pöchhacker and Klaus Kaindl *Translation Studies: An Interdiscipline* (1994), *Translation Studies: An Integrated Approach* (1988) and *The Turns of Translation Studies: New Paradigms or Shifting Viewpoints?* (2006) focus on the relationship between translation studies and the relationship between literary translation and practical translation.

In her studies, Snell-Hornby frequently stresses that translation studies should be treated as an independent discipline without ignoring its interdisciplinary structure. She considers Holme's suggestion to give a proper name to the discipline as a founding statement for the field. Her integrated approach gathers various linguistic and literary concepts under a single roof. Her prototypes that she used for categorisation of text types have an indefinite structure. With her diagram, she tries to prevent translation studies to focus on only one of the categories which would lead to some mistakes in theorisation process. Therefore, she tries to bring a comprehensive approach to different fields of translation which was suggested by Schleiermacher first. The diagram of Snell-Hornby as follows and as one can see, there are no rigid boundaries between the types and it goes from left to right, from general to particular:

**Table 4.1.** Text type and relevant criteria for translation (Snell-Hornby, 1995: 32)



### 4.1.3. Katherina Reiss and the Relation between Translation and Text Types

In 1970s, the German linguist and translation scholar Katherina Reiss (1923-) explained the strong bond between the text types and the problem of equivalence in translation. In her 1971 article, *Type, Kind and Individuality of Text*, she approached to the problem of equivalence on the basis of texts, not sentences or words. We can see this approach from her definition of translation: "...a bilingual mediated process of communication, which ordinarily aims at the production of a TL [target language] text that is functionally equivalent to an SL text [source language]" (Reiss, 1971/2004: 160). Thus her functional approach tries to find the right target language text equivalent of a source language text. In this context one can see two medias, which are target and source texts, and one medium who is the translator.

While the situation in which the communication between the giver and the receiver cannot be accomplished fully because of the receiver's own knowledge and expectations is not so rare; some changes in transmission of the message during its journey from giver to medium and then finally to receiver are inevitable. Reiss distinguishes these changes in two categories which are intentional and unintentional changes (Reiss, 1971/2004: 160). According to her, unintentional changes result from some natural causes like different language structures, differences in translating competence and so on. However intentional changes happen in the situations where the aims of the original and the translation are different from each other. Additionally Reiss categorises the text types into four with the help of Karl Bühler's "three way" categorisation concerning the functions of language. Furthermore she adds one more category to Bühler's trilogy and she says that this one should be isolated as a super-structure (Munday, 2010: 72). Reiss explains text types as follows (Reiss, 1971/2004: pp. 163-164).

1. Informative Type: In this type the communication of content is at the forefront. The trial to give information, knowledge, opinion etc. is the most prominent feature of these texts. The language used in these texts is logical or referential. The news, course books, manuals, articles etc. can be gives as examples.
2. Expressive Type: In this type the main emphasis is on the communication of artistically organised content. The language used in these texts carries artistic

dimensions. The translator should be careful in order to be able to reflect the author's own originality as it transmits the author's feelings and world view with the help of form and the message. Poems, plays, novels, etc.

3. Operative Type: In this type the communication of content with a persuasive character is used. The main aim is to appeal or persuade the receiver. Particular words and certain rhetorical figures are frequently repeated in the text and therefore the language is dialogic. The texts of advertisements or the texts of political propaganda are the examples to this type.
4. Multi-medial Type: This type includes texts of visual and spoken advertisements, music opera etc. the components of this audio-medial means of communication support the other three text types with visual images, music etc. This type is what Reiss defines as super-structure.

In her works Reiss explains the methods that should be used in translation of texts from different types. According to her, the whole content of the source language should be translated, the form of the text should be prose and information should be given directly in informative texts. In expressive texts the translator should translate directly the aesthetic and artistic features of the source text. The translator deals with the text as if he is the author of the original. In operative texts the aim of the translator should be creating the same effect of the original for receiver. The target text should create an equivalent effect of the source text. Finally, audio-medial texts supplement the written texts with audio-visual aids and use supplementary method.

Additionally, Reiss suggest intralinguistic and extralinguistic criteria to be able to evaluate the translation of the source text. J. Munday lists these criteria as follows:

- “1. intralinguistic criteria: semantic, lexical, grammatical and stylistic features;
2. extralinguistic criteria: situation, subject field, time, place, receiver, sender and “affective implications” (humour, irony, emotion, etc.).

For a TT that is a news item, second place might probably be occupied by grammatical criteria, whereas a popular science book might pay more attention to the individual style of the ST” (Munday, 2010: 74).

One can see from these aspects, the views of Reiss show a proximity with the features of Skopos theory as it was discussed further above. The role of Reiss in formation of Skopos theory is undeniable because she and Hans J. Vermeer integrated her theory of translation according to texts types with Skopos.

#### **4.1.4. Vinay and Darbelnet and the Methods to be Followed in Translation**

In 1950s we come across with two French scholars whose names are Jean-Paul Vinay and Jean Darbelnet. They draw a road map for translators to follow in their translations in their 1958 dated book *Stylistique comparée du français et de l'anglais*. According to them a translator may choose one of the two methods that they suggest: direct or oblique (Vinay and Darbelnet 1958/ 2004: 84).

In direct translation method, the translator can find the right transposition of the elements of the source text in the target text because they might have parallel categories or parallel concepts. Additionally, the translator should be aware of the “lacunae” and try to find the same impression by using corresponding elements that belong to target language (Vinay and Darbelnet, 1958-95/2004: 84). On the other hand the oblique translation is another method that can be adopted by the translator in a situation he cannot transpose the stylistic effects of the original and have to find different solutions without harming his translation’s reliability. In order to be able to apply these methods, Vinay and Darbelnet suggests seven procedures: Borrowing, Calque and Literal Translation for direct translation methods and Transposition, Modulation, Equivalence and Adaptation for oblique translation methods. They explain these procedures with more details as follows:

##### **Borrowing**

As it can be understood from the name of the procedure, it means borrowing a word that symbolises a concept belonging to source language without any change or a trial to find an equivalent word. Vinay and Darbelnet explain borrowing with an example:

“For instance, in order to introduce the flavour of the source language (SL) culture into a translation, foreign terms may be used, e.g. such Russian words as ‘roubles’, ‘datchas’ and ‘aparatchik’, ‘dollars’ and ‘party’ from American

English, Mexican Spanish food names ‘tequila’ and ‘tortillas’, and so on” (Vinay and Darbelnet, 1958-95/2004: 85).

Borrowing is such a widely accepted translation procedure that even sometimes a borrowed word can be perceived as if it belongs to target language. There are so many examples to this kind of borrowings in almost every language. In Turkish, for example, the number of the borrowed words cannot be counted because most of the daily used words come from different languages; notably Persian, Arabic, French, and English and so on. The words like “ateş”, “arzu”, “dost” and many more are borrowed ones from Persian; “insan”, “ihtiyaç”, “mezar” and many more from Arabic; “tren”, “filter”, “plan” and many more from French and “blog”, “lens” and many more from English. As it can be seen clearly these foreign words are borrowed from different languages and are widely used by people in their daily lives without noticing the fact that they were introduced into Turkish by means of translation. The examples to this situation are countless not only for Turkish but also for every language.

### **Calque**

According to Vinay and Darbelnet this is a method which is quite similar to borrowing. However this time, the expression which is borrowed from another language is translated one by one literally. This kind of translation is resulted in either lexical calque or structural calque. In a lexical calque the structure of the translated phrases accords with the target language syntactic structure. On the other hand in a structural calque, the order of the words stays as it is in the source language. Vinay and Darbelnet give two examples to these types of calque as follows (Vinay and Darbelnet, 1958-95/2004: 85):

#### *English-French calque*

Compliments of the Season!

Compliments de la saison!

Science-fiction

Science-fiction

The first example is for lexical calque and it is seen that the order of the words respects the syntactic structure of the target language. However, as it can be clearly seen in the second example which is for structural calque, the order of the words stays loyal to source language and introduces a new construction to target language. In a similar way to borrowing, the calques can also be inseparable parts of

the target language and they might be accepted as an integral part of language. Yet, the calques may also go through meaning changes and become false friends (Vinay and Darbelnet, 1958-95/2004: 85).

### **Literal Translation**

A literal translation can be explained shortly by the famous “word-for-word” phrase. Vinay and Darbelnet suggest to translators to follow a translation method which should be as possible as loyal to the source text. For them a translator should obey the order of the words in a sentence without betraying the syntactic structure of the source language. They support their claim by saying that a loyalty to that extent is only possible in between the languages that belong to the same language family. Vinay and Darbelnet explain this type of translation method by giving an example of translation from English to French:

I left my spectacles on the table downstairs.

J'ai laissé mes lunettes sur la table en bas.

(Vinay and Darbelnet, 1958-95/2004: 86)

As it can be seen from these examples, each of the units of the English sentence has equivalence in a parallel position in the French sentence. Therefore in order to be able to adapt a literal translation, the source language and the target language should belong to the same language family, and in some cases even a cultural similarity is needed. Additionally Vinay and Darbelnet claim that even machine translation of the scientific texts is possible as a result of this kind of similarity of the source language and the target language texts.

They also say that if a translator cannot follow one of these first three methods, then he may adopt one of the four oblique translation methods and they explain the situations in which the direct translation methods cannot be applied since they result in unacceptable translations in five conditions (Vinay and Darbelnet, 1958-95/2004: 87):

If a literal translation;

- gives another meaning;
- has no meaning;
- is impossible because of the structure;

- does not have a corresponding expression within the metalinguistic experience of the target language;
- coincides with something which is not exact equivalence of the source language.

### **Transposition**

Transposition is a translation method that aims at transferring the meaning without following only one syntactic structure in language. A translator may use different ways to express the same meaning. Apart from other translation methods, transposition can be used within one language as it is a kind of paraphrasing. For Vinay and Darbelnet, transposition can be both obligatory and optional. Which one of these two choices to be applied depends on either a phrase can be translated literally or transposed. They give an example as follows (Vinay and Darbelnet, 1958-95/2004: 88):

Dès son lever...	As soon as he gets up...
As soon as he gets/got up...	Dès son lever...
	Dès qu'il se lève...

Therefore we see that in the first example, English does not let us to translate the phrase in another way, but in reverse situation while translating into French, we have two choice in translation: transposition or calque. According to them, it is not necessary for the original and translated expressions to have the same value. When the original is an adverb, its translation might be verb. For example:

I only yelled at him. - I did nothing but yell at him. (adverb - verb)

She went to dentist early this month. - She went to dentist at the beginning of the month. (adverb - noun)

### **Modulation**

Modulation is one another method that suggested by Vinay and Darbelnet to be used in translation. According to this method a translator can give the same message in the target language by changing the point of view. To be more explicit, this method can be used in the cases when a literal translation results in incorrect or absurd meaning in the target language, even if it is grammatically correct. In a similar way to transposition, modulation can be applied in either obligatory or optional situations. Vinay and Darbelnet give example to obligatory modulation like

this: “the time when” expression must be translated into French as “le moment où”, which can be translated into English literally as “the moment where” (Munday 2010: 57). As it can be seen from this example sometimes a literal translation of a phrase may cause an incorrect meaning because of the different grammatical rules, and in this situation obligatory translation should be preferred. However in optional modulation, a translator may use a different point of view that can enrich the meaning in accordance with the language features. For this kind of modulation Vinay and Darbelnet give another example: “it is not difficult to show” phrase can be translated into French as “il est facile de démontrer” which means “it is easy to show” literally in English (Munday 2010: 57). According to Vinay and Darbelnet in some cases an optional modulation may become obligatory modulation in the course of time if it is used often enough and then it is accepted as if the only solution for translation. Vinay and Darbelnet emphasise the importance of using the modulation method by saying that “The regular use of modulation can be seen as the touchstone of a good translator, whereas the use of transposition simply shows a very good command of the target language” (Vinay and Darbelnet, 1995: 246). Additionally they subdivide the level of message as follows (pp 249-263):

- Abstract for concrete (metonymy)  
Give a pint of your blood. : Donnez un peu de votre sang.
- Explicative modulation  
You’re quite a stranger. : On ne vous voit plus.
- The part for the whole (synecdoque)  
He shut the door in my face. : Il me claqua la porte au nez.
- One part for another (metonymy)  
He cleared his throat. : Il s’éclaircit la voix.
- Reversal of terms  
As if he owned the house... : Comme si la maison lui appartenait...
- Negation of the opposite (litotes)  
It does not seem unlikely. : Il est fort probable.
- Active to passive and vice versa  
You are wanted on the phone. : On vous demande au téléphone

- Space for time (metalepsis)

This in itself (space) presented a difficulty. : Cette opération présentait déjà (time) une difficulté.

- Exchange of intervals for limits (in space and time)

No parking between signs. : Limite de stationnement.

- Change of symbol

as like as two peas : comme deux gouttes d'eau

### **Equivalence**

Equivalence is a method by which a translator can create the same effect by using different stylistic and structural methods in the target text. Therefore the final result is called equivalent. The most prominent examples to this kind of translation method are translation of onomatopoeia of animal sounds, idioms, proverbs etc. Even the sounds uttered by people in reaction to pain are written in different forms. Vinay and Darbelnet give examples to these kinds of translations by saying that while the written form of a sound uttered in reaction to pain is "Aïe!" in French, its English form is "Ouch!". The cat sound is written as "Miaow" in English and as "Miaou" in French. Equivalence of an English idiom "like a bull in a china shop" is "comme un chien dans un jeu de quills" (like a dog in a game of skittles) in French (Vinay and Darbelnet, 1958-95/2004: 90). As we can see the images of English and French versions of this idiom are not the same, but the sense that they create is identical. This method can be adopted mostly for translation of idioms because a calque translation cannot create the same effect in target language.

### **Adaptation**

This translation method is used in a situation in which the source language concept to be translated into target language does not exist in the target language culture. In this case, the translator should find a concept which is equivalent to the original. Additionally this method is frequently used in translation of book and movie names. Vinay and Darbelnet give an example to this situation from an instant simultaneous translation decision which is adapting the name of "Cricket" game into

French as “Tour de France” (Vinay and Darbelnet, 1958-95/2004: 91). The reason behind of this interpreter decision is the fact that he believed that the audience would not understand the issue since in French the cricket game concept does not exist and he makes an adaptation and uses another sport activity name which is widely used in French in order to be understood. However in some cases, we come across with unwillingness of the translators to use the method because it completely changes the syntactic structure and the natural course of development of ideas within the text.

These seven translation methods explained above in detail function on three basic levels which are lexis, syntactic structure and message. Vinay and Darbelnet explain how these seven methods are applied on the basis of lexis, syntactic structure and message with a table as follows:

**Table 4.2.** Summary of the seven translation procedures (Methods in increasing order of difficulty). (Vinay and Darbelnet, 1958-95/2004: 92)

	<i>Lexis</i>	<i>Structures</i>	<i>Message</i>
1 Borrowing	F: <i>Bulldozer</i> E: Fuselage	<i>Science fiction</i> a la mode	<i>Five o'clock Tea</i> Bon voyage
2 Calque	F: <i>économiquement faible</i> E: Normal School (C.E.)	<i>Lutetia Palace</i> Governor General	<i>Compliments de la Saison</i> Take it or leave it
3 Literal	F: <i>encre</i> ↑ ↓ E ink	<i>Le livre est sur la table.</i> The book is on the table.	<i>Quelle heure est-il?</i> What time is it?
4 Transposition	F: <i>Expéditeur</i> ↑ ↓ E: From	<i>Depuis la revalorisation du bois</i> As timber becomes more valuable	<i>Défense de fumer</i> No smoking
5 Modulation	F: <i>Peu profond</i> ↑ ↓ E: Shallow	<i>Donnez un peu de votre sang</i> Give a pint of your Blood	<i>Complet</i> No vacancies
6 Equivalence	F: (Mil.) ↑ <i>la soupe</i> ↓ E, UK: (Mil.) Tea E, US: chow	<i>Comme un chien dans un jeu de quilles</i> Like a bull in a china Shop	<i>Château de cartes</i> Hollow triumph
7 Adaptation	F: <i>Cyclisme</i> ↑ E, UK: Cricket US: Baseball	<i>En un clin d'œil</i> Before you could say Jack Robinson.	<i>Bon appétit!</i> US. Hi!

As it can be clearly seen from detections and expectations of Vinay and Darbelnet, there are two options for translators to follow during their translations. The first one is obligatory situations in which there is no other option for a translator to translate the elements of the text by adopting only one of the methods. However, the second option for the translator is to choose the most suitable one according to translator's own preference. In so doing the translator's main aim should be giving the message of the source text while preserving the original features of the source as much as possible and suitable one among the options.

## FIFTH CHAPTER

### 5. LATE TWENTIETH CENTURY: CULTURAL, DESCRIPTIVE AND POLYSYSTEMIC APPROACHES TO TRANSLATION

#### 5.1. James S. Holmes and the Birth of Translation Studies

James S. Holmes (1924-1986) was an American poet, translator and theorist. In 1971, with his well-known essay *The Name and Nature of Translation Studies* he became the one who gave this name to discipline and therefore his contribution to translation studies is immense.

As mentioned in the earlier chapters of this thesis, translation is an activity that has been taking place since the beginning of history. However the name of the discipline is only 45 years old. Holmes explains the reasons behind of this impediment in his essay by saying that:

“After centuries of incidental and desultory attention from a scattering of authors, philologists, and literary scholars, plus here and there a theologian or an idiosyncratic linguist, the subject of translation has enjoyed a marked and constant increase in interest on the part of scholars in recent years, with the Second World War as a kind of turning point” (Holmes, 1972/ 2004: 173).

He stresses once again that the scholars of this field had not agreed on the name for the “new” field. According to him the lack of communication is one of the reasons. He complains about the habitual of scholars to work on the older disciplines and as a result their views on translation are “dispersed” over periodicals in a wide variety of scholarly fields and journals (Holmes, 1972/2004: 173). According to him, one another factor is nonexistence of a rightful name for the discipline. He lists the suggestions that had been made through years until 70s as follows (Holmes, 1972/2004: 174):

- The terms had been used to identify translation: “the art” or “the craft” of translation, “principles” of translation, “fundamentals”, “philosophy” and similar terms in German and French.
- The help of –ology suffix: “translatology” (English), “traductologie” (French). However rejected because of too much Greek-Latin influence.

- Less classical constructed terms: “the theory of translating” or “theory of translation” in English; “Theorie des Übersetzens” in German and “théorie de la traduction” in French. In German and English these terms are used as “translation theory” and “Übersetzungstheorie” now.

In German, this term was developed and given to discipline as a name as “Übersetzungswissenschaft”. In French, “science de la traduction” gained a ground. In English, Eugene Nida’s theoretical handbook’s name *Towards a Science of Translating* was accepted as a parallel term to French and German versions, even though Nida’s intent was not that. Thereafter Holmes put forward the term “studies” with an explanation:

“There is, however, another term that is active in English in the naming of new disciplines. This is the word ‘studies’... True, the word raises a few new complications, among them the fact that it is difficult to derive an adjectival form. Nevertheless, the designation ‘translation studies’ would seem to be the most appropriate of all those available in English, and its adoption as the standard term for the discipline as a whole would remove a fair amount of confusion and misunderstanding” (Holmes, 1972/2004: 175).

According to Holmes translation studies includes two main objectives. The first one is “to describe the phenomena of translating and translations as they manifest themselves in the world of our experience”; and the second one is “to establish general principles by means of which these phenomena can be explained and predicted” (Holmes, 1972/2004: 176). Holmes divides the first objective of translation into two as *descriptive translation studies* (DTS) and *translation theory* (TTH).

The term “descriptive translation studies” was proposed by Holmes for the first time. He subdivides it into three research categories. The first one is product-oriented DTS which is a kind of research category that has been used traditionally in academic researches. Product-Oriented DTS is used for describing text focused translation or individual translations. Another way is comparative translation description (Holmes, 1972/2004: 176). The second one is function-oriented DTS which is a kind of description of the function of translations in the target culture. Its main focus is the context. The third one is process-oriented DTS which deals with

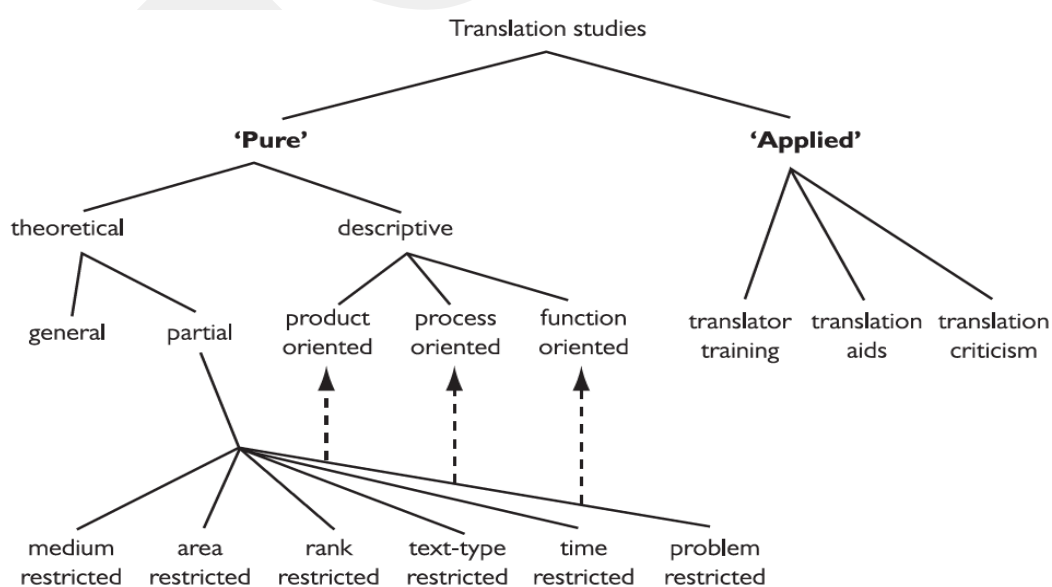
the translation process and the way translator's mind works during translation process.

On the other hand the second concept, "translation theory" deals with the end results obtained from the researchers of descriptive translation studies by associating them with the existing information obtained from the adjacent fields and disciplines. Holmes explains translation theory in two ways; general translation theory and partial translation theory. Partial translation theory is composed of six components: medium-restricted translation theory, area-restricted translation theory, rank-restricted translation theory, text-type restricted translation theory, time-restricted translation theory and problem-restricted translation theory.

On the issue of applied translation studies, Holmes explains them in four ways. The first one is to use of translation for foreign language teaching and translator training. The second one is to provide lexicographical, terminological and grammar aids for the requirements of translator training and practising translator. The third one is translation policy and finally the fourth one is translation criticism.

As it can be seen, Holmes is the first theorist who gave a name to 2000 years old field of application and he gave an impetus to theorisation process of this new discipline. Holme's views helped many translators and translation theorists in their studies. His explanations were put into schematisation by one another theorist, Gideon Toury, in 1995 as follows:

**Table 5.1.** Holme's map of translation studies (Toury, 1995: 10)



## 5.2. Cultural Turn in Translation Studies

In introduction part of André Lefevere's *Translation, History, Culture* Lefevere and Susan Bassnett brought the idea of cultural turn to translation studies in 1990s. According to them, "translation is related to authority, legitimacy and power" (Lefevere, 2003: 2). They claim that it is a channel rather than a window that opens to another world. By the means of that channel, some influences that originally belong to some other culture might affect the native culture. For this reason, the question "why do nations need translators whom they can count on?" does not seem as bizarre since the main texts, especially the sacred ones, by which the society order of the people living in it, are mostly written in another language which is not used daily today. Therefore, the texts translated by translators are the only ones that function as a bridge between God and people. Translators are free to translate the texts as they wish as long as its effect on the culture is minimal. In this context, we see that "different types of texts need to be translated in different ways" (Lefevere, 2003: 3).

One another point stressed by Lefevere and Bassnett is the fact that language is an ornament making the substance a text. The translator is assumed to be a traitor as in his translations he commits a crime by betraying his mother tongue. This can be seen as the starting point of the idea that translation should be made into translator's mother tongue. Schleiermacher is the first one who claimed this saying. Schleiermacher also put forward that the best way to translate is bringing the reader to the author. However Lefevere and Bassnett say that this kind of point of view appeals to bilingual readers who can compare both the original and the translated version of the text and understand the different features of languages. Therefore, translation is conducted in accordance with types of the reader.

Translation is an action aiming at making a contribution to language or culture into which it is made. The best way to do that is to prevent final text to smell like it is a translation. Only by this way translator can achieve his aim and make his translation acceptable for the reader of the target culture and for this cause translator might use his power to make some small changes when the cultural differences between the original text's culture and the receptor culture are matter of discussion.

Translators are the ones who decide the course of the translation process and undeniably, culture is the determinant factor for the translator's actions.

Cultural approach to translation reveals the effect of cultural factors on the language into which translation is made. For Lefevere and Bassnett, translated texts are part of literature all by itself. In this context, from a cultural point of view, translation is directly related to culture and history. For example, the polysystem theory can be counted as the pioneer of this concept because it is about the impact of culture in determination of how the text can be translated.

### **5.3. System Theories**

#### **5.3.1. Itamar Even-Zohar and Polysystem Theory**

Itamar Even-Zohar (1939- ) is an Israeli translation scholar and the father of Polysystem Theory. This theory was introduced in 1970s as a hypothesis about the function of literary systems and the relation between translated texts and national literatures. Clearly Even-Zohar was influenced by the views of Russian formalists who had studied on literary historiography in 1920s (Munday, 2010: 108). Literature is a concept that is bound to social, cultural, literary and historical systems and naturally it is a dynamic concept as those systems change as a result of interactions between them and this shows that these systems are alive.

Even-Zohar makes a point in the first lines of his essay and says that generally the role of translation in historical events is out of focus unless it is inevitable to mention about it, as in the case of Renaissance (Even-Zohar, 1978-90/2004: 192). Therefore, one can miss the important role of translation in the course of events during the process of development of a literature. According to him, translated works are mutually related in two ways (Even-Zohar, 1978-90/2004: 193):

1. In the way the target literature chooses the source text
2. In the way the influence of other home co-systems on norms, behaviour and policies.

Therefore translated literature may compose their own repertoire.

Even-Zohar claims that in some situations translated literature may find a position for itself in the centre of the polysystem and actively shapes the centre. This

is directly related to major events of literary history. Even sometimes it is possible to confuse what is original and what is translated. As mentioned in *Translation in Ancient Times* part of this thesis, during the ancient times this was a common situation. Making a difference between the translated and the original was quite difficult. Additionally Even-Zohar says that translation is a means of introduction of the new literary model to newly emerging states and cultures and by imitating translated text, those cultures can create their own literary systems. Once again, in ancient times, especially Roman philosophers, writers, thinkers and scholars took advantage of translated works in forming their own literatures. Another point Even-Zohar stresses is the works to be translated are chosen according to the needs and spheres of interest of the home polysystem. Again, we mentioned before that the Romans preferred to translate the works concerning technical, military etc. matters because of their desire to override the other cultures. Even-Zohar lists the conditions in which the translated literature possesses the central position as follows (Even-Zohar, 1978-90/2004: pp.193-194):

- When a literature is “young” and the polysystem has not been clearly formed.
- When a literature is “peripheral” or “weak” (domination of a larger culture over a smaller one)
- When there are critical turning points in a literary history and the literary models are not good enough to answer the needs or literary vacuums in a literature.

In other situations in which the translated literatures possess a secondary importance, it is assumed that they are in the peripheral position, according to Even-Zohar. Therefore we may say that they have “no influence on the central system and they may be perceived as conservative elements” (Even-Zohar, 1978-90/2004: 195). For Even-Zohar this peripheral position is the normal one for translated works. Even sometimes the languages from which translations will be made are determinant factor about whether they are central or peripheral. Even-Zohar gives an example to this claim from Hebrew literary polysystem. While translations from Russian are at the centre; the translations from English, German and Polish are peripheral (Even-Zohar, 1978-90/2004: 192). Thus the attitude of translators takes shape in accordance with

the translated literatures' position. While the central position translations do not have to follow target literature models, a close match is adequate; the peripheral position translations follow the target culture models closely and even sometimes the translated works are non-adequate.

### **5.3.2. Gideon Toury and Target Oriented Translation**

Gideon Toury (1942-2016) was also an Israeli translation theorist who worked together with Itamar Even-Zohar at Tel Aviv University. In his outstanding work *Descriptive Translation Studies-And Beyond*, Toury expresses his views on the importance of creating more systematic theories of translation studies and their functions in development of this field of study on its own right. He says that determining the proper methodology and research techniques are the key elements so that translation studies would be subjectively evaluated. In a similar way to Even-Zohar, Toury also stresses the role of cultural and literary systems of the target language and these are the basic factors determining translation strategies to be used in translation process. Therefore we see that he suggests three steps to be followed in translation focusing on the role of translation within the sociocultural systems.

Firstly, translator should consider text's role in the target culture on the basis of if it is acceptable within the system or not. Secondly, translator should compare the source text and the target text to be able to identify the shifts and the bound between coupled pairs. And finally, in order to sustain and make contribution to translation process between the source text and the target text pairs, he should make generalisations (Toury, 1995: 38).

As it can be seen, Toury dissents from traditional translation approaches and tries to establish a new theory which is more descriptive, systematic and focused on the target culture. He claims that the criteria to analyse the segments of source text and target text should be located in translation theories and the prescriptive theories that had been widely used before the second half of the twentieth century are not qualified to fulfil this kind of job. Therefore, he puts forward the descriptive theories. Nevertheless, we see that his claims conflict with each other on some points. On the one hand he claims that comparison of a common invariant with both source text and

the target text is enough, on the other hand he also claims that a full and adequate translation is not possible (Toury, 1978-95/2004: 201).

Toury sets a goal to himself to identify the decision making process of translator and the role of norms in translation. He tries to make a generalisation of norms in order to be used for assessment of these norms in a systematic way. Norms are the key elements in translation process and they are changeable on the basis of culture and time. For him, norms play a role in identification of equivalence (Toury, 1995: 61). Even though they appear in Toury's works as descriptive features; they also give the impression of prescriptive rules. According to him, first of all, a translator should start his work by examining the texts translated before on the same subject or clear statements of competent people relating the texts to be translated. However, he also warns about the statements as they can be descriptive. This kind of study is important in decision making process. This initial norm helps to translator in his general choice (Toury, 1995: 56). Therefore, translator chooses his way, following the norms of either source text of target text. We see that Toury makes a distinction at this point: if translator takes side with source text, then the text produced by him will be "adequate", or if he follows the target culture norms, then the final result will be "acceptable" (Toury, 1995: 57). Therefore, one can see Toury's concern by making this distinction. Since both acceptable and adequate translations cannot coexist in a translated text together, then there is no escape from shifts in translation depending on norms.

One another issue suggested by Toury is the description of preliminary norms and operational norms (Toury, 1995: 58). He claims that there are two matters concerning preliminary norms. Translation policy is about the factors affecting the assignation of texts to be translated in relation to language, culture and time. Directions of translation is about if there is a mediating language in translation or not. To be more explicit, Toury stresses the positive or negative effects of an intermediate language on assessment of the source text. When it comes to operational norms, we see that they are metrical norms which are used for measuring the target text whether it is composed of some omissions, changing the order of the passages, dividing different parts of the texts or using the method of footnotes, and textual-linguistic norms which are used for determination of the linguistic methods to be

used in target text. Additionally, Toury states that translator's actions cannot be fully systematic and therefore his adhesion to these norms shows varieties (Toury, 1995: 67).

### 5.3.3. André Lefevere and Translation as Rewriting

André Lefevere (1945-1996) was a translation theorist and historian who contributed to translation theories with his views which have strong bounds with descriptive and system theories and he explains them in his book *Translation, Rewriting and the Manipulation of Literary Fame* (Lefevere 1992a). In his studies, Lefevere follows a more systematic approach to role of cultures in translation and studies by using "rewriting" term.

According to him, there are various types of rewritings. Undoubtedly, the most prominent one is the act of translation. Lefevere claims that translation is the most influential one as it reflects the views of the author or helps their works go beyond borders (Lefevere, 1992a: 9). In this respect Lefevere explains in detail the three factors affecting the role of translation which are (Lefevere, 1992a):

- The professionals within the literary system, which can be listed as critics, reviewers, teachers and translators. Those are the factors playing role in determination of ideology or poetics.
- Patronage outside the literary system, are the "powers" controlling the literary systems. Those powers might be a person who holds a higher position within the culture in a significant time like Hitler's effect on 1930s-1940s Germany; or a group of people like a political party or media; or institutions like educational establishments. According to him, there are three components of patronage. The ideological component is about determination of the work to be translated and its form to be constructed in the end. For Lefevere ideology is not something only political, yet it is a concept which is shaped in accordance with form, convention and belief and in the end they altogether order our actions. The economic component is related to reimbursement of the writers and rewriters. The status component is about satisfying the employer's expectations in return of his payment to writer or rewriter; or as being a member of a particular group acting in accordance with the rules of

the group, then the patronage is undifferentiated. However, if they are independent from each other, then patronage is differentiated.

- The dominant poetics consists of two components. The first one is literary devices which are “genres, symbols, leitmotifs and prototypical situations and characters” (Munday: 2010: 127). The other one is the concept of role of literature which is the relationship between the literature and social system. This is the explanation why the old classics continue their influence on different societies today as they keep themselves up-to-date thanks to reinterpretations and rewritings.

#### **5.4. Translation and Interdisciplinarity**

##### **5.4.1. Postcolonial Studies in Translation**

Understanding of the role of culture in translation resulted in a cultural turn in translation theories. In parallel to cultural turn, postcolonial translation theory developed in 1990s, together with the studies on globalisation and cultural identity. Postcolonialism is a concept which is used to define the actions of the previous colonies, powerful empires who tried to colonise the weaker ones and the latter’s defiance against those powers. Therefore, it is obvious that in translation, postcolonial studies are related to ideological results of the translations from Third World countries’ literatures into English (Simon, 2005: pp.146-147).

According to Gayatri Chakravorty Spivak, who was a feminist critic and translator, the problems arise with translations from other languages, especially the ones of the underdeveloped counties, into English, the language of power; as they lose their identity against the power of colonizers. She claims that translation into politically more powerful languages leads to some fails as translator tries to make translation that assimilate the original; even though their intention is not to do that (Spivak, 1992/2004). They just want to make the texts more understandable and meaningful for the reader of powerful countries. In so doing, they do not even realise that they betray the original; however they do not reflect the point of view of the original and simply are eaten by the big fish. Thus, it is a fundamental for a translator to comprehend the language and background of the original. In this respect, we can

see that the relation between cultural studies and post colonial studies is strong. One another point that raises concern is the fact that translation not only shapes, but also takes shape within the imbalanced relations of power.

#### 5.4.2. Translation and Gender Studies

As we have seen until now, the culture is defined as if it is something plain and simple without any fact that could create problems. Sherry Simon in her 1996 book *Gender in Translation: Cultural Identity and Politics of Transmission* handle the general culture problem in translation with an approach of gender studies. She claims that the translation theorists have always used some sexist metaphors to explain their views. The examples like the well-known saying *les belles infidels* claiming that if a translation is artistically beautiful, then it is unfaithful; or George Steiner's definition of translation as penetration, which shows the male dominance, support Simon's this claim (Simon, 2005: pp.1-9). According to feminists, the approaches to translation and woman show similarity as both of them are pushed into the background.

One another point that Simon talks about is "writing project" (Simon, 2005: 2). On this issue she objects Schleiermacher's dichotomy about bringing the reader to the author or bringing the author to the reader and she sees translation as a joint project in which both the author and writer participate (Simon, 2005: 2).

From the perspective of gender issues, we see that feminist translators and theorists stand against the male-dominant approaches to translation. Especially since the 1990s, they have been trying to be more prominent and visible by using some strategies. An exact example of this situation is Lotbinière-Harwood's translations. In her translations, she especially makes the last letter "e" bold in the word "one" to make a stress on feminine opposition to use of the capital form of "M" in "HuMan Rights" which symbolises sexism (Simon, 2005: 20).

## SIXTH CHAPTER

### 6. CONCLUSION

Though translation practice has been going on for thousands of years, its development to a field study and its enrichment as well as its current multidisciplinary and multifunctional nature is an actual reflection of the richness of its practice. This, in turn, feeds translation studies as an ever emergent, ever evolving and influential area of study because of its connections with disciplines like language studies, cultural studies, linguistic studies, language teaching and so on.

This study has aimed to bring a comprehensive approach to theories of translation which have frequently been discussed in individual studies in a disordered fashion. Whether we are aware of it or not, the role of translation is indispensable to mankind and we owe so much to the practice as it assisted us to reach the present. Although the general public is not aware of its large influence, it plays a discreet leading role in ordinary daily lives. Even though the history of translation is as old as the history of human beings, well-deserved care was initially given to the field at the beginning of the 70s with James S. Holmes' great efforts to name the field of study. Until then, translation had been studied within a limited scope as a minor part of other fields of studies like linguistics, language teaching etc.

Until the nineteenth century, the main dilemma concerning translation was dichotomies such as whether it should be practiced word-for-word or sense-for-sense, whether it should be free or literal, whether form or content should be prioritised, whether it was a possible or impossible endeavour. The dichotomies can be extended as translation was seen as nothing but a mediator between languages for the thinkers of translation. In this context we see that before the nineteenth century, translation was approached as a tool that satisfied the need for communication. During the Greek and Roman Empires era, even though the general opinion was that translation should be undertaken word-for-word, leading translators like Cicero, Horace and St. Jerome frankly defended their translations based on transfer of the

sense. Unfortunately, this primitive approach to translation occupied the agenda for a long time.

During Medieval times, the most important factor that forced translators to put their translations in a specific order was translation of the sacred books. Maybe, the main reason behind the lapse of time in the theorisation process of translation theories was the strict rules set by thinkers, philosophers, ecclesiastics and translators for translation of sacred texts. However, the translators like Martin Luther objected to these strict rules and defended translating the sacred texts in a more understandable way for an ordinary man. His views and approach to translation created a domino effect and enabled people to reach the words of God without a mediator and additionally made contributions to formation process of a national language.

Although translation studies suffered from those kinds of restrictions for thousands of years, it obtained a platform in which the main steps were taken on the way of becoming a field of study with the help of translators like Schleiermacher and Humboldt in the nineteenth century. Their precious views relating to translation formed a basis for new approaches. Humboldt brought a breath of fresh air to translation by claiming that the meaning of the words is bound to the culture to which it belongs. As the first person who questions translatability of the texts, since they are bound to the languages and cultures in which the original one is brought into existence and there is the impossibility of finding an exact equivalence in another one, Schleiermacher can be considered as the pioneer of the modern translation theories. By taking into consideration his views as a starting point, translators and theorists of the twentieth century developed different and unique theories of translation that adopt philosophical, functionalistic, scientific, descriptive or systematic approaches.

The philosophical approaches that appeared for the first time in the 1920s with Benjamin gave a clue about the nature of upcoming theories of translation. From then on, translation has been perceived as not only as a mechanical dimension mediating between the languages; but also multidisciplinary approaches have been

developed. In this context we may say that the dichotomies that had established dominance over translation and had been maintaining its effect for centuries lost their power and became of secondary importance. Especially the cultural shift made it possible for translators to consider the importance of background information in translation. After 1990s, postcolonial and gender studies provided an environment for different points of view to the field of study. The social and political issues which mostly necessitated the mediation of translation gave impetus to the development of new and different perspectives relating to translation studies. With the help of these new approaches, it is seen that translation not only affects, but also is affected by other disciplines that it is interacting with. Translation also transmitted the ideas on matters like gender issues, post colonialism, socio-cultural issues etc. all around the world, and it was affected by their powerful ideological thoughts and gained new dimensions. Recently translators have been studying on new theories relating to translation studies and maybe in the following years we will be discussing the effects of new approaches on translation like complexity theory and sociological turn in translation studies. Therefore it is obvious that it is not possible to define only one approach to translation studies as it has a multidisciplinary, multidimensional and multifunctional structure as a result of philosophical, cultural and political interactions with other fields. Consequently, translation has a more complex structure than it looks and it widens new horizons for researchers in the future.

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