

ADVANCED TRANSLATION 2024-2025 Fall

NOTE 1

TRANSLATION STUDIES: BACKGROUND

Translation studies is the new academic discipline related to the study of the theory and phenomena of translation. Its nature is multilingual and also interdisciplinary, encompassing languages, linguistics, communication studies, philosophy and a range of types of cultural studies. Because of this diversity, one of the biggest problems in teaching and learning about translation studies is that much of it is dispersed across such a wide range of books and journals. The term translation itself *refers three basic meanings*: it can refer to the *general subject field*, the *product (the text that has been translated)* and the *process*

What is translation studies?

The process of translation between two different written languages involves the translator changing an original written text (the source text or ST) in the original verbal language (the source language or SL) into a written text (the target text or TT) in a different verbal language (the target language or TL). This type corresponds to 'interlingual translation' and is one of the three categories of translation. Translation studies are divided *into 3 principal categories in terms of interlingual translation*.

- 1 intralingual translation, or 'rewording': 'an interpretation of verbal signs by means of other signs of the same language';
- 2 interlingual translation, or 'translation proper': 'an interpretation of verbal signs by means of some other language';
- 3 intersemiotic translation, or 'transmutation': 'an interpretation of verbal signs by means of signs of non-verbal sign systems'.

Intralingual translation would occur, for example, when we rephrase an expression or text in the same language to explain or clarify something we might have said or written.

It is interlingual translation which is the traditional, although by no means exclusive, focus of translation studies. Interlanguage is the type of language or linguistic system used by second- and foreign-language learners who are in the process of learning a target language.

Intersemiotic translation would occur if a written text were translated, for example, into music, film or painting.

Throughout history, written and spoken translations have played a crucial role in interhuman communication, not least in providing access to important texts for scholarship and religious purposes. Yet the study of translation as an academic subject has only really begun in the past 70 years. In the English-speaking world, this discipline is now generally known as ‘translation studies’, thanks to the Dutch-based US scholar James S. Holmes. In his key defining paper delivered in 1972, but not widely available until 1988. Holmes describes it then as a discipline as being concerned with ‘the complex of problems clustered round the phenomenon of translating and translations’.

By 1990, Hornby, in the first edition of her *Translation Studies: An Integrated Approach*, was writing that ‘the demand that translation studies should be viewed as an independent discipline has come from several quarters in recent years. By 2020, the time of the second, revised, edition of her work, Hornby is able to talk in the preface of ‘the breathtaking development of translation studies as an independent discipline’ and the ‘prolific international discussion’ on the subject. Mona Baker, in her introduction to *The Routledge Encyclopedia of Translation*, talks effusively of the richness of the ‘exciting new discipline, perhaps the discipline of the 2000s’, bringing together scholars from a wide variety of often more traditional disciplines. Now, at the beginning of the twenty-first century, the discipline of translation studies continues to develop from strength to strength across the globe.

Translation Studies in the UK and some particular countries

There are two very visible ways in which translation studies in the UK now. They have become more prominent nowadays. There have been a proliferation of specialized translating and interpreting courses at both undergraduate and postgraduate level in UK.

In the UK, the first specialized university postgraduate courses in interpreting and translating were set up in the 1960s. In the recent academic years, there have been at least eighty postgraduate translation courses in the UK and several designated ‘Centres of Translation’. Caminade and Pym list at least 250 university-level bodies in over sixty countries offering four-year undergraduate degrees and or postgraduate courses in translation. These courses, which attract thousands of students, are mainly oriented towards training future professional commercial translators and interpreters and serve as highly valued entry-level qualifications for the translating and interpreting professions.

Other courses, in smaller numbers, focus on the practice of literary translation. In the UK, these include major courses at Middlesex University and the University of East Anglia (Norwich), the latter of which also houses the British Centre for Literary Translation. In Europe, there is now a network of centres where literary

translation is studied, practised and promoted. Apart from Norwich, these include Amsterdam (the Netherlands), Arles (France), Bratislava (Slovakia), Dublin (Ireland), Rhodes (Greece), Sineffe (Belgium), Stralen (Germany), Tarazona (Spain) and Visby (Sweden).

The 1990s also saw a proliferation of conferences, books and journals on translation in many languages. Long-standing international translation studies journals such as Babel (the Netherlands), Meta (Canada), ParallPles (Switzerland) and Traduire (France) have now been joined by, amongst others, Across Languages and The IT1 Bulletin of the Institute for Translating and Interpreting and in other words, the literary oriented publication of the Translators' Association. Other smaller periodicals such as TRANSST and BET (Spain), now disseminated through the internet, give details of forthcoming events, conferences and translation prizes. In the year 2000-2020, for instance, international translation conferences were held in a large number of countries and on a wide variety of key themes, including: approaches.

A Preliminary Outline of Translation studies

Writings on the subject of translating go far back in recorded history. The practice of translation was discussed by, for example, Cicero and Horace (first century BCE) and St Jerome (fourth century CE), their writings were to exert an important influence up until the twentieth century. In St Jerome's case, his approach to translating the Greek Septuagint Bible into Latin would affect later translations of the Scriptures.

Indeed, the translation of the Bible was to be - for well over a thousand years and especially during the Reformation in the sixteenth century - the battleground of conflicting ideologies in western Europe. However, although the practice of translating is long established, the study of the field developed into an academic discipline only in the second half of the twentieth century. Before that, translation had normally been merely an element of language learning in modern language courses. In fact, from the late eighteenth century to the 1960s, language learning in secondary schools in many countries had come to be dominated by what was known as the grammar-translation method. *In 1960s we can see first usage translation as an educational method.*

In addition, various translation events were held in India, and an on-line translation symposium was organized by Anthony Pym from Spain in January 2020. The fact that such events are now attempting to narrow their focus is indicative of the richness and abundance of the activity being undertaken in the field as a whole. From being a little-established field a relatively short time ago, translation studies has now become one of the most active and dynamic new areas of research encompassing an exciting mix of approaches

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This method, which was applied to classical Latin and Greek and then to modern foreign languages, centred on the rote study of the grammatical rules and structures of the foreign language. These rules were both practised and tested by the translation of a series of usually unconnected and artificially constructed sentences exemplifying the structure(s) being studied, an approach that persists even nowadays in certain countries and contexts. Typical of this is the following rather bizarre and decontextualized collection of sentences to translate into Spanish, for the practice of Spanish tense use. They appear in K. Mason's *Advanced Spanish Course*, still to be found on some secondary school courses in the UK:

- 1 The castle stood out against the cloudless sky.
- 2 The peasants enjoyed their weekly visits to the market.
- 3 She usually dusted the bedrooms after breakfast.
- 4 Mrs Evans taught French at the local grammar school.

The gearing of translation to language teaching and learning may partly explain why academia considered it to be of secondary status. Translation exercises were regarded as a means of learning a new language or of reading a foreign language text until one had the linguistic ability to read the original.

Study of a work in translation was generally frowned upon once the student had acquired the necessary skills to read the original. However, the grammar translation method fell into increasing disrepute, particularly in many English-language countries, with the rise of the direct method or communicative approach to English language teaching in the 1960s and 1970s. This approach places stress on students' natural capacity to learn language and attempts to replicate 'authentic' language learning conditions in the classroom. It often privileges spoken over written forms, at least initially, and tends to shun the use of the

students' mother tongue. This focus led to the abandoning of translation in language learning.

As far as teaching was concerned, translation then tended to become restricted to higher-level and university language courses and professional translator training, to the extent that present first-year undergraduates in the UK are unlikely to have had any real practice in the skill. In the USA, translation - specifically literary translation - was promoted in universities in the 1960s by the translation workshop concept.

Richards's reading workshops and practical criticism approach for translation began in the 1920s. Creative writing workshops, of these translation workshops were first established in the universities of Iowa and Princeton. They were intended as a platform for the introduction of new translations into the target culture and for the discussion of the finer principles of the translation process and of understanding a text. Running parallel to this approach was that of comparative literature, where literature is studied and compared transnationally and transculturally, necessitating the reading of some literature in translation. This would later link into the growth of this more systematic and 'scientific' approach in many ways began to mark out the territory of the academic investigation of translation. The word 'science' was used by Nida in the title of his 1964 book *The German equivalent* was taken up by Wolfram Wilss in his teaching and research at the Universität des Saarlandes at Saarbrücken, by Koller in Heidelberg and by the Leipzig courses of the cultural studies type (these are described below).

Another area in which translation became the main subject of research was Contrastive analysis. *The Contrastive analysis in translation studies was very famous in 1930s.* This is the study of two languages in contrast in an attempt to identify general and specific differences between them. It developed into a systematic area of research in the USA from the 1930s **and** onwards and came to the fore in the 1960s and 1970s. Translations and translated examples provided much of the data in these studies.

The consequent years contrastive approach heavily influenced other studies, such as Vinay and Darbelnet's (1958) and Catford's (1965), which overtly stated their aim of assisting translation research. Although useful, contrastive analysis does not, however, incorporate sociocultural and pragmatic factors, nor the role of translation as a communicative act. Nevertheless, the continued application of a linguistic approach in general, and specific linguistic models such as generative grammar or functional grammar, has demonstrated an inherent and gut link with translation.

While, in some universities, translation continues to be studied as a module on applied linguistics courses, the evolving field of translation studies can point to its own systematic models that have incorporated other linguistic models and developed them for its own purposes. At the same time, the construction of the new discipline has involved moving away from considering translation as primarily connected to language teaching and learning. Instead, the new focus is the specific study of what happens in and around translating and translation.

The more systematic, and *mostly linguistic-oriented, approach to the study of translation began to emerge in the 1950s and 1960s*. There are a number of now classic examples:

In France and England. Jean-Paul Vinay and Jean Darbelnet produced their *Stylistique comparée du français et de l'anglais* (1958), a contrastive approach that categorized what they saw happening in the practice of translation between French and English; Alfred Malblanc (1963) did the same for translation between French and German; Georges Mounin's *Les problèmes théoriques de la traduction* (1963) examined linguistic issues of translation; Eugene Nida (1964) incorporated elements of Chomsky's then fashionable generative grammar as a theoretical underpinning of his books, which were initially designed to be practical manuals for Bible translators.

INTERPRETING VS TRANSLATION

Interpreting and Translation is an indispensable part of human interaction since it enables people to communicate and speak in their own languages in every field of this rapidly globalizing and shrinking world.

Translation and interpretation are two ways to transfer speech from one language to another, and both of them are similar in activities, different as a process. Many people do not distinguish between translation and interpretation, use the word "translation" on both translation and interpretation and use it interchangeably.

To know both "translation" and "interpretation", the most important differences must be highlighted. First of all, the translator deal with documents and written materials in "source language" and then rewrites them "in the target language", while the interpreter listens to the "source language" and transmits them to the "target language" orally, either simultaneously or consecutively. This work requires deep knowledge in two different languages, many skills, talent, and training in each field (Nosratzadegan,2019). The translator should know what his / her job requires, from master the "Target language" and a perfect understanding of the "source language". Furthermore, the time factor represents a significant difference between two disciplines of the translation.

The translator takes sufficient time to coordinate the speech and select the appropriate expression, while the interpreter translates directly and requires a great speed in conveying ideas and choosing the appropriate expression. The interpretation is like a painting, to convey the ideas, messages, and meanings to the counterpart in a manner identical to that discourse in ideas and messages. The interpretation is transferred to the target language with the closest meaning to utterances the source language. In addition, requires transferred the information to the same way as the discourse .The content of the previous discourse is that there is no translation “ideal” because the difference in cultures and languages affects the way translation. The perfect translation is the process of conveying the idea of discourse to the listener “clearly meaning” and “fewer words”.

Interpreting is traditionally regarded as a form of translation, and, therefore considered as a sub-branch. There has always been a need for interpreters since the Ancient times for building communication between communities. In such a globalized world, the need for interpreters has increased with the parallel increase in the international interactions. Understanding and being understood, and consequently communicating with people around the world have gained much more importance.

What is Translation?

From the illustration of any dictionary, the phenomenon of translation is first of all a problem of everyday language. Without knowledge of the concepts, we may be trapped from the beginning if we simply assume that our own discourse can be viewed as neutral and scientific (Biel 2008). Until recently, in most translation theories and research, the concept of translation was defined as the transfer from one place to another, but transferring may be used as a metaphor that does not exclude the heterogeneity of space as well (Lambert, 2006). Actually, we are always translating and interpreting when we speak, and “our ability to read between the lines, as it were, depends upon a cultural continuity in which language is embedded, and which is not open to all” (Edward, 2019).

There are four periods in terms of interpretation research.

The fifties: The papers written on interpretation in fifties were mainly based on personal experience and did not yield much scientific study.

The experimental psychology period: During this period, the sixties and early seventies, a few experimental studies were carried out by psychologists and psycholinguistics;

The practitioner’s period: From the early seventies to the mid-eighties, more interpreters became interested in interpreting research.

The ‘Renaissance’ period: Most of the research is carried out by practising interpreters, but they utilize from cognitive sciences and other related fields. There are also cooperative projects with researchers from other disciplines

According to Edward (2019), words themselves are only indicators; the real meaning of a word is not only the linguistic adequacy, but also the conceptual advancement. Languages are considered to be systems reflecting different varieties of the human condition, although they may be unequal in complexity at given points. In this case, environments differ and the things detailed in the language differ, too.

Tanrikulu (2021) defines translation as an “irreplaceable activity which brings societies and individuals together and which helps them have dialogue and communicate with each other”. By the second half of the 20th century, the opinion of source text importance had prevailed. With this understanding, the translator should make a translation depending on the source text. *During translation, a translator should follow 5 items.* As in the following;

- 1) The relations between two sides in the past and present,
- 2) Similarities and differences between cultures,
- 3) The adaptation of the theme of the book to the cultural and social situation of the target country,
- 4) What are the beliefs of both sides about each other,
- 5) Political, cultural or social occurrences.

Armstrong (2019) believes that the translation difficulty seems to be due to the fact that language change tracks social change. To overcome difficulties and to produce a successful translation of cultural terms, the translator’s role is to rely on several devices to solve the problem of bridging the gap across cultures (Eris & Arifin, 2019). Translation is a kind of bidirectional cultural activity where “difficulty lies not only in conversion between two languages but also in how to keep the source cultural characteristics in the conversion” (Liu, 2017).

Despite the obligation to have a good command of the target language, the translator should be familiarized with the culture and social language of the target receivers for an appropriate translation. When the translator is not able to perceive the cultural elements, the target text will lose its meaning and function. Cultural elements are important constituents of translation, which is defined as an intercultural communication activity (Eryılmaz, 2020;). Since language is the element that makes cultural interaction and intercultural communication possible, and since intercultural interaction is formed when different cultures make contact with each other, it is inevitable that this contact happens through translation. Translation, in this case, is the bridge that connects foreign languages and cultures.

According to Sakai (2006), translation means transferring a text in a source language to another by relating the translation with culture when customs,

traditions, and lifestyles are taken into consideration. The problems when translating texts that include such cultural elements are therefore not only of a purely lexical character but also of an equally fundamental nature, which means the understanding of a social, economic, political, and cultural context as well as connotative aspects of a more semantic character

Translation Strategies

Different approaches and perspectives are given by translation scholars toward the strategies of foreign language translation. However, *there are eight main categories*, in translation strategies:

- 1) Word-for-word translation: in which the SL word order is preserved and the words translated are translated out of context,
- 2) Literal translation: in which the SL grammatical constructions are converted to TL equivalents, but the lexical words are again translated out of context.
- 3) Faithful translation: in which the precise contextual meaning remains original,
- 4) Semantic translation: which is similar to faithful translation but takes more account of the aesthetic value of the SL text.
- 5) Adaptation: which is commonly used for plays (comedies) and poetry, allows the rewriting of the whole text saving the meaning,
- 6) Free translation: which produces the TL text without the style, form, or content of the original.
- 7) Idiomatic translation: which reproduces the message of the original by preferring colloquialisms,
- 8) Communicative translation: which attempts to render the exact contextual meaning of the original in both, content and language.

A GENERAL OVERVIEW FOR TRANSLATION STUDIES FROM THE PAST

Prior to the second half of the 20th century, translation theorists in the West evaluated translated texts as either literal or free. *The distinction between word-for-word (literal) and sense-for-sense (free) translation can be traced back to the era of Cicero in the 1st century BC.*

Early transmission of important texts and ideas are mainly from *religious and cultural traditions*. They were heavily depended heavily on the process of translation . *Cicero who translated Greek texts into Latin summarized his approach to good translation as translating as an orator rather than an interpreter*. While the later remains utterly faithful to the source text, the former keeps the style and forms consistent with the target usage .

Cicero favoured the reader-oriented (sense-for-sense) method over the source text oriented (word-for-word) method, to put it another way.

Before the advent of the printing press in 15th century Europe, texts were painstakingly copied by hand. During the Reformation Period, the Bible was translated into other languages. However, any shift from the Catholic Church's interpretation of the sacred texts ended up in death William Tyndale (1490-1536) in England.

There are five principles to do a qualified translation

- 1.To preserve the beauty of the language, the translator must be an expert in both the target language (SL) and the target language (TL).
- 2.The translator should not opt for a word-for-word approach.
- 3.The translator should stay away from odd and Latinized forms.
- 4.To minimize awkwardness, the translator should eloquently combine and link words
- 5.The translator is allowed to clarify any potential ambiguities in the original text but must have a full understanding of the author's intend of meaning and content.

The ancient Greek word for translator-interpreter is Hermêneus, related to Hermes, the messenger of the Gods, the God that presided over travel, trade, and communications. The verb Hermêneuo means to interpret foreign tongues, translate, explain, expound, put into words, express, describe, write about. The many further meanings of the Greek word for translator-interpreter (mediator, go-between, deal-broker, marriage-broker) suggest that interpreters almost certainly had to exist during prehistory - the period before writing was even invented. In ancient times, ideas and insights used to be transferred from culture to culture primarily through travelers and tradesmen.

Gradually, translation began to play, and continues to play, a key role in the development of world culture. For example, translation has played a major part in the movement of knowledge from Ancient Greece to Persia, from India to Arab nations, from Islam into Christianity, and from Europe to China and Japan (Adams, 2020).

The invention of writing is considered as the dawn of science and information revolution and played a big role on development of science. Like all inventions, writing occurred because there was a need for it. Besides, it included picture writing by which humans conveyed thoughts, feelings and the other social facts. They developed systematized symbols from the drawings on the cave walls represented words and sentences that were universally recognized for meaning.

With the discovery of clay it became possible for the early merchants to use clay tokens with pictograms for trade or shipment. These tokens date back to 8,500 B.C. Gradually, the alphabet replaced pictographs and appeared to have derived from the Proto-Sinaitic alphabet. Proto-Sinaitic first appeared in Sinai and Egypt

during the Middle Bronze Age, and was adapted from Egyptian hieroglyphs and dated back 1500 B.C. in the Sinaitic world. Finally, cuneiform script was used to produce some of the greatest literary works in recorded history (Alphabet, 2022).

The first usage of Public Libraries on the other hand came into being during the era of the Roman Empire. It can be said that there were 26 libraries including the Roman Emperor's library where he established near the Apollon temple. People were entitled to make free use of the libraries around the country. These books in the libraries were classified into two as Greek and Latin to preserve the existence of the previous culture. At that time knowing Greek was regarded and accepted as a prior condition for achieving knowledge and for the better education that was to be attained.

But while it was supposed that the libraries were opened for the usage of people, it became difficult for the people to understand the knowledge as they were produced in Latin. Hence people became unaware of the knowledge that was produced in Latin and the libraries served for a specific group of educated people. Undoubtedly the scholars were brought up with the Ancient Greek original resources one of whom was Cicero, renowned as philosopher, linguist and translator who translated philosophical works. With his translations from Greek into Latin, he invented new Latin words which were not regarded as Greek concepts such as moral, property, individual, science, image and appetite. First Christian libraries came into being by the church in order to spread religion.

These libraries kept the tradition of keeping record of the civilization dated back to Aristotle in Ancient Greek. The translation of Bible began with the opening of the libraries. The first Bible translations were made from BC.200 to AC.700 during the dominant times of Greek-Roman culture. As a result, the translation of Bible in the libraries of Ancient Christianity had the opportunity to address a wider audience (Yazıcı, 2004).

Translation In The Middle Ages

In this context, the ancient time translation activities mainly focused on the religious text in accordance with the dissemination of religion among the people. This situation went on until middle age, however translation types began to change from religious text to the scientific text and this situation peaked up in 12th century. *The best example of translation activities can be seen in the school of Toledo in Middle ages.* These schools were founded in 12th and 13th century by taking example of its predecessor Bayt al-Hikma and became a center of translation which founded one of the sources of Renaissance to happen in the West.

These schools generated the sources of knowledge and activated the effectiveness of translation in the West. When Umayyads captured the Iberian Peninsula, they carried the civilization to the Andalusia which they founded. Granada became a very important science and culture center, Elhamra palace still stands as an epitome of culture and civilization in that region. During this period the translation facilities took place under the rule of Halid b.Yezid b. Muaviye generally as personal initiatives (Yazıcı 2004).

It was not until the twelfth century that the first college of translators from Arabic into Latin was set up in Spain, in the city of Toledo. It was founded by Don Raimundo, archbishop of Toledo from 1126 to 1151. A Benedictine monk who had been born at Agen in south-western France, Raimundo was convinced of the importance of the Arab philosophers for an understanding of Aristotle, and he decided to make their works available in Latin. Domingo Gundisalvo, archdeacon of Segovia, was one of the most eminent of the scholars recruited by Raimundo. He translated much of the encyclopedic *Kitab al Shifa* ("Book of Healing") by Ibn Sina (Avicenna) as well as al-Ghazali's *Maqasid al-falasifah* ("The Aims of the Philosophers") and al-Farabi's *Ihsa 'al-ulum* ("Catalogue of the Sciences"). But Gundisalvo knew no Arabic. He used a Jewish or Muslim intermediary to translate from Arabic into Castilian, and then put the Castilian into Latin.

The most important of the Toledan translators was undoubtedly Gerard of Cremona (1114-1187). Thanks to a brief notice left by his pupils on his life and work, we know that Gerard came to Toledo after finishing his studies in Italy, in order to learn more about the *Almagest*. This vast astronomical treatise by Claudius Ptolemaeus (Ptolemy), the celebrated second-century-AD Greek astronomer, mathematician and geographer, was then only available in Arabic. In fact Gerard discovered a multitude of scientific works in Arabic in Toledo, and immediately began to learn the language so as to read them and, later, to render them into Latin. He eventually translated more than seventy of them, including the *Almagest*, which he completed in 1175 (Ptolemy or Claudius Ptolemaeus).

Schools of Toledo had great contribution to the dissemination of scientific and philosophical knowledge in Central Europe. Especially the reference made to Aristotle by Ibn-i Rust and Ibn-i Sina on medicine, mathematics and astronomy contributed to the establishment of knowledge in the Scholastic thinking in newly founded universities. The effectiveness of these schools in 12th and 13th centuries can be divided into two linguistically. In the 12th century Arabic translations were made into Latin. The translators in this period were translating for the church in order to convey the cultural heritage of Greek and Arab world.

In the light of these studies, the Western world recognizes Hippocrates and Galen in the field of medicine and also reach to the Ptolemy's works on the order of

universe. They also had an access to the knowledge on medicine from the Arab world as well as on arithmetic and algebra. At the beginning, these translation activities were conducted only by religious men and scientists related to church, and from Arabic to Latin for the exchange of knowledge (Yazıcı 2004).

During the Middle Ages (5th century to 15th century) the dissemination of Christianity became a driving force on the development of translation. It was believed that the spread of Christianity would be possible by the intensive translation activity. According to this point, during the 8th century the Roman Catholic Church and during the 10th century the King Alfred and later on Aelfric encouraged translation activities. In Ireland translation activities carried out by the priests in the monasteries. During the 9th century, many translations were made in the field of literature from Latin into the Roman languages. In the year of 883, the first literary text ‘Eulalisequenz’ was adopted to the public language. Another literary text was ‘Alexius’ legend which was translated to the Roman languages from Latin (Aktaş, 1996).

The famous translation of Josephat’s “Liber gestorum Barlaam” which was published in Toledo was translated into many European languages and gained wide readership. Although it was a complete fabrication, Barlaam had major impact on Christianists and had to be recognized as a saint by the Roman Catholic Church. At these times, the Catholic Church opposed to the translation of the Bible however the first translation of Bible was made by John Wycliffle in 1330-1384. And this was followed by Tyndale and Coverdale’s translations. But their translations cannot be compared with the Bible that the Martin Luter translated into German. Because Luter translated the simplest way a person could understand so he caused to the birth of German literary language (Aktaş, 1996). Another person who engaged in translation was an Italian Poet Dante during this period. Dante did not adapt to word for word translation like most of the scholars did. In order to show how the meaning lost in word for word translation, he advised people to look at the translation of Homer’s word for word translation into Latin. Word for word translation continued after the death of Dante. An Italian priest Leonzio Pilato translated Nicolas Siaeras’ manuscript of Iliad from Greek into Latin with word for word translation method he could not give the original meaning. In Middle Ages, translation movement reached its peak in the twelve century with which many of the scientific works conveyed in this way and professor Haskin gave the century the name ‘Renaissance of the Middle Age’. James from Venice was the first person who translated Organon, the work of Aristo, from Greek into Latin (Aktaş,2006).

Raymond the Archbishop of Toledo School of Translators and he also mentored three important translators, also Archbishops, who were Johannes, Dominicus, and Ghenardus. Johannes Avendehut Hispanus was a Hispanic Jew, translator and

compiler/author (also called Johannes Hispalensis). It's not totally certain that Juan Hispano (Ibn Dawud) and Juan Hispalense are one and the same; several critics have insisted they are not. With Mose Sefardi (Petrus Alphonsus), and Rabi bar Hiyya of Barcelona, Juan Hispano is one of the three Hispanic Jews who salvage much of the Arabic scientific learning that was in danger of disappearing with the fall of the Taifa Kingdoms.

One of the most important translators, his fields include astrology, philosophy, mathematics and medicine. In astrology he translated Masallah, al-Fargani, Aby `Ali al Haiyal, Abu Mashar, al-Kindi, `Umar ibn al-Farruhan, Ahmad ibn Yusuf ibn al-Daya, al-Battani, Tabit ibn Qurra, al-Qabisi, etc. In philosophy he produced Latin translations of Pseudoaristotle, Ibn Sina (Avicena), Qusta ben Luqa, Al-Farabi, Ibn Gabirol (Avicebron), al-Gazali, etc.

As an author, his works have the virtue of being intelligent syntheses, combined with his own observations and interpretations (the latter, particularly in astrology). He collaborated closely in Toledo with Domingo Gundisalvo from 1130-1150, although he continued to translate up until his death in 1180 (The School of Translators of Toledo, n.d.).

Consequently, the translators listed above not only helped to dissemination and distribution of the texts, but they contributed to the spread of the Islamic experimental method consisting of experience, observation and analogy; which would prove to be crucial for the later development of modern science and European Renaissance. The translations, methods and in short the philosophy of The School of Translators of Toledo laid the foundations for the Renaissance, which, helped by the invention of the press, appeared two centuries later (The School of Translators of Toledo, n.d.).

Translation Activities in the Islam World

The first Arab-Islamic state was established by the Prophet Muhammed in 622. The Prophet started the message of Islam in Mecca and Medina and later on tried to spread the Qur'an message to the neighbor countries. The first phases of the conquest united the ancient civilizations in the area of the Nile, Tigris and Euphrates (Firat). In this area Islamic civilization arose in history, developed and reached its Golden Age during the 9th century. The Islamic Science mainly emerged in South-West Asia and Egypt where these areas were regarded as the scientific centers of the whole world. With the rise of Islam and under the Umayyad and the Abbasid caliphates, the area remained as the scientific center of the world (Yavuz, n.d.).

The dates from about the 9th and 14th centuries are considered as the Arab golden ages by many historians all over the world the Umayyads possessed during the

first century of Islam the lands which were the learning centers of ancient Greek. The Arabs established their culture and methods of ruling on these centers and these centers of learning had already moved from Athens to Alexandria later on to the Antioch.

The culture they established was constituted with the synthesis of ideas from diverse cultures such as the Greek, Persian, Egyptian, Indian, and Chinese while on the other hand the new Islamic state expanded geographically in the 7th and 8th centuries. They were interested in translating scientific books from other cultures into Arabic and utilized them in developing Muslim knowledge. Within this context in the medieval period of Islam, extensive libraries established in Cordoba and Bagdad which consisted over 400.000 books such as Hippocrates' medicine, Ptolemy's geography, Aristotle's philosophy, as well as Persian and Indian works on astronomy and mathematics and they contributed to new improvements in science and technology (Yazıcı, 2014).

During Umayyad and Abbasid times, Islamic civilization reached its peak and brought up many thinkers such as Farabi and Ibn-i Sina. Bagdad became one of the biggest scientific centers through 8th and 9th century where intensive translation facilities were carried out in the Bayt al-Hikma institutions. These constitutions also acted like a library which consisted works of mathematics, astronomy, medicine and philosophy.

After the conquest of Alexandria by the Arabs, the scientific activities shifted from Christian world to the Islam world. This conquest played a big role in transferring the studies especially moral sciences to the Islam world. At the beginning, the translation movement had taken place in the biggest libraries of Alexandria, the highest education center of Greece, such as the Musaion library (BC 304-300). In early times many scientific studies had been translated from Persian and Greek in Alexandria and in Bagdad libraries. Unfortunately, the majority of the resources in Alexandria were destroyed during the war and invasions. The people who studied medicine and philosophy fled from Alexandria and settled in Antioch, Harran and Syria to carry out the tradition of translation and research (Eruz 2010).

Translation Activities In The Later Years Until The 20th Century

Middle Ages, especially the 13rd, 14th centuries are known as the centuries which introduced East to the West. Translation activities increased gradually up to the period of Renaissance (16th century). 16th century was a century where ancient culture was revived and spreaded though out Europe from Italy. As compared with translation activities with the 12th century movements of Middle age, a considerable change occurred in terms of quality and quantity. It is known that the religious works consisted of almost all translated works ratio and always word for word translation method was used for the respect of Holly. There was always

restriction on the translation of Bible and the number of words were protected. Therefore a really meaningful translation of Bible could not be made because of such circumstances (Aktaş, 2016).

The translation movement during the time of Renaissance went on with the reformation movement in the Catholic Church by Luter, Zwingli and Calvin who managed to translate the Bible out of its word for word structure and by Martin Luter (1522) translated Bible into German and later other translators translated into other languages with the equivalent meaning . In his translation of Bible, Luter didn't translate the words, but he tried to give the meaning and used the vernacular language the people spoke and understood.

In England, the period of Queen Elizabeth I was regarded as the revolution in translation. The interpreters worked hard to obtain the cultural treasures remained in the past by the way of translation. They emphasized on the literary skills of the author rather than the meaning they wrote. Some famous translators were: Sir Thomas Nort, Laurentius Vallon, Thomas Nicholls, Phileman Holland, Kaenophon, Livius, Suetenus and Plinius.

There were also famous French Interpreters who also leded the Renaissance movement; one of whom was Calvin, translated the Bible into French from Hebrew and Greek in 1535 even though there was another translated version.

Both of them were on the point to serve for the people as their counterpart Luter did and put forward an understandable version of Bible. Another French interpreter was Etienne Dolet who was also known with his article about 5 pillars of translation theory which comes down to today and maintains its validity. Another prominent work which was translated by Pelletier du Mans was *Odyssee* by Homer in 16th century.

In the 17th century, dating back to Cicero, the perception of freedom became dominant. The supporter of this perception was carried out by Denham, Cowley, George, Chapman who also contributed to the development of theory of translation. They claimed that the translation should be made in a free style method especially for the literary texts but should be avoided from the excessive freedom as Chapman reminded during the translation of *Iliad*. In France, XIV Ludvig attached great importance to translation and established a translation school 'Enfants de Langue' in 1669 where also intensive translation activities were carried out.

There was also a previous example of this school established 1535 to carry out the diplomatic relations with the Turks. In England the most important person who engaged in translation was John Dreyden, translated Juvenalis (1693) and Vergilius (1697) and accepted the translation as an art and put forward the rules

and pillars of this art. In Germany Martin Opitz made intensive translations he translated Sophokles's *Antigone* and Seneca's *Truva* and Sidney's *Arcadia*. In the 18th century, a considerable study of translation was carried out on the method of translation and consequently the translators came to a consensus to end the discussions. Lord Woodhouselee wrote his book "trials on the principles of translation" and emphasized three main principles in translation. Like Woodhouselee, William Cowper was also engaged in translation (1732-1780) in England during these years.

Cowper translated Homer's *Odysseia* into English in 1791. Likewise the famous poet Alexander Pope (1688-1744) translated Homer's *Iliad* (1720) as well as *Odysseia* into English. In Germany on the other hand, Johann Heinrich Voss translated Homer's *Odysseia* into German in 1781 and *Iliad* in 1793 (Aktaş 1996: 28).

In the 19th century, studies on translation focused on the issue of how this art should be carried out. Among those who were interested in this topic, the prominent translator Mathew Arnold argued that the source text should be translated the way how it affects its own readers, while translating it should arise the same effect on the target readers. Hence he supported the free style translating instead of word for word translating. He had many supporters in all over Europe, Edward Fitzgerald from Spain (1809-1883) was one of them who translated Aiskhylos's and Sophokles's works into English and in 1859 translated Ömer Hayyam's *Rubaiyat* from Persian into English by following the new translation method.

Newmann on the other hand opposed to the Arnold's translation method and argued that the translated texts are not an original work and thus the impression of translation should be given to the readers. Within this context, these two contrasting views were discussed between the translators. Among these, one of them was Thomas Carlyle who translated Goethe's *Wilhelm Meister* in 1824.

It is seen that the translation activities in Europe accelerated and spreaded gradually throughout the centuries. On the other hand in a substantial and serious research on translation was not carried out in the Ottomans until the 19th century. After the Tanzimat Edict, turning to the West brought new understanding in culture and technology. Westernization efforts in the 19th century brought a necessity to accelerate translation in the fields of military, medicine, engineering and other technical fields.