

A Preliminary Study on 'History' and 'Historiography' in Translation Studies

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Abstract

The aim of this study is to analyze some works in *translation studies* on the subjects of 'history' and 'historiography' and find out if they have questioned history of translation or historiography of translation. We will try to see how and to what extent these works shed a light on the concepts of 'history of translation' and 'historiography of translation'; and based on the results of these comparisons we will try to determine which work or works have the leading characteristics on these subjects. Building on these findings, *methodology* in 'history of translation' and 'historiography of translation' will be analyzed in a pilot study.

Özet

Bu araştırmada amaç, *çeviribilimde* 'tarih' ve 'tarih yazımı'na yönelik olarak yapılan bazı çalışmalarda 'çeviri tarihi'nin mi yoksa 'çeviri tarihi yazımı'nın mı incelendiğini sorgulamaktır. Bu bağlamda ele alınacak çalışmaların 'çeviri tarihi' ve 'çeviri tarihi yazımı' konularına ne derece ışık tuttuğunu araştırarak, yapılan karşılaştırmalarda elde edilen sonuçlardan yola çıkarak 'çeviri tarihi' ve 'çeviri tarihi yazımı'nda hangi çalışmanın yol gösterici olduğunu tespit etmeye çalışacağız. Bu tespitten hareketle oluşturulacak pilot çalışmada, 'çeviri tarihi' ve 'çeviri tarihi yazımı'nda *yöntem kullanımı* irdelenecektir.

Keywords: *Translation, translation studies, translator, history, historiography, methodology, Gülistan*

1. Introduction

When we start thinking about 'history of translation' and 'historiography of translation' we encounter two concepts, which are 'history' and 'historiography'. It is significant that these terms still need an exact explanation despite the definitions given in various sources.

Researchers, who have been trying to develop a history of translation especially since 1980's, have expressed differing opinions on 'what' or 'how' history of translation and historiography of translation should be. It is a natural necessity in both practical and theoretical part of translation studies, as in any other scientific research, to be familiar with what has been previously done by whom, where, how and under which conditions.

As this study will first discuss the concepts of 'history' and 'historiography', the bibliographical data will also include information as to whether the work in question is about history or historiography. At the fourth section of this research, a pilot study will bibliographical data will also include information as to whether the work in question is about history or historiography. At the fourth section of this research, a pilot study will

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be done about the concepts of history and historiography in the translations of *Gülistan* into Turkish within a specific time limit, which was written in Persian in the 13th century Iran by Şeyh Sadi, who had the aim of giving advice. In this pilot study, we will try to make an evaluation on the data acquired in the second and the third sections, and state the concluding remarks in the last part.

2. About History and Historiography

Judith Woodsworth, emphasizing the distinction between history and historiography, states:

A further distinction can be made between history, understood as the events of the past recounted in narrative form, and historiography, which is the discourse upon historical data, organized and analysed along certain principles. The term historiology refers to the methodology of writing history; however, it is more frequently replaced by the term historiography, which can thus have a double meaning. [1]

According to Woodsworth, history includes both 'practice' and 'theory':

The history of translation can focus on practice or theory, or both. A history of the practice of translation deals with such questions as what has been translated, by whom, under what circumstances, and in what social or political context. History of theory, or discourse on translation, deals with the following kinds of questions: what translators have had to say about their art/craft/science; how translations have been evaluated at different periods; what kinds of recommendations translators have made, or how translation has been taught; and how this discourse is related to other discourses of the same period...(1998: 101)...It is also possible to reflect on both theory and practice at once. If so, what are the relations between the ideas and the practice of translation? Is a translator's theoretical stance necessarily reflected in his or her actual translations? How can the 'reliability' or 'relevance' of theoretical texts be determined? [2]

At this point comes the border between 'history of practice' and 'history of theory'. Do we write the history of practice or of theory? Does the question asked in an area whose borders are defined as Woodsworth has put above, not involve the initial point of the other questions in other areas? If this is the case, in the search for 'What is translated?', cannot we look for answers to theoretical questions of Woodsworth, which are 'What have the translators expressed about their art/craft/science?', 'How are translations evaluated in different periods?' Therefore, it is extremely important to define the goal of the present study and decide if it will cover history of practice or history of theory.

Antony Pym, another scholar who has worked on history and historiography in translation studies, states that "...translation history can be subdivided into at least three areas:

- **Translation archaeology** is a set of discourses concerned with answering all or part of the complex question 'Who translated what, how, where, when, for whom and with what effect?' It can include anything from the compiling of catalogues to the carrying out of biographical research on translators...
- **Historical criticism** would be the set of discourses that assess the way translations help or hinder progress...

• **Explanation** is the part of translation history that tries to say *why* archaeological artefacts occurred *when* and *where* they did, and *how* they were related to change. Archaeology and historical criticism are mostly concerned with individual facts and texts. Explanation must be concerned with the causation of such data, particularly the causation that passes through power relationships; this is the field where translators can be discovered as effective social actors..." [3]

According to Pym, who has analyzed the history of translation in three areas, the concepts of 'archaeology, criticism, explanation' are significant :

...This is important because archaeology, criticism and explanation tend to mix quite badly on the more practical levels of translation history. Each discourse has its optimal mode of presentation. Archaeology is suited to lists; criticism is suited to analysis and argument; explanation is often when close to good storytelling...[3]

Pym's questions within the context of archaeology are 'who, where, when, what, which text, for whom, how, under what effect'. Woodsworth, on the other hand, analyzes the question 'what, by whom, under what circumstances' within the history of the practice of translation. As a result, we see that both Pym and Woodsworth conceive of the answers to these questions within the term of history. However, again according to Pym, "*Criticism* explores intertextual relations in order to address the question *how* and to project the values needed for an ethical or aesthetic appreciation of historical hypotheses." [4]. At this point, we see that the question 'how', which Pym deals within 'criticism' in 1992b, is dealt again by him within 'archaeology' in his work *Method in Translation History* in 1998. Woodsworth, on the other hand, analyzes the question 'how' within the history of theory. As seen above, both scholars looked for the answer of the question 'how' under the term history. Moreover, Pym, who has put this question within 'criticism' in his work in 1998, in fact aims at focusing on 'theory' as also done by Woodsworth. Pym points out that "...criticism may provide further theoretical insights." [4]

If we have a look at how Woodsworth and Pym utilizes the terms discussed in the context of history of translation so far, we see the following picture:

Judith Woodsworth

History of Translation
-history of the practice of translation
-history of theory

Anthony Pym

Translation History
-archaeology
-criticism

In the above terminology, we see that 'explanation' which Pym takes into account as the third element under the subject translation history, does not take place in the comparison. It is at this point that we realize that Pym, going in a different direction than Woodsworth, places more importance on 'the human translator' since the translator himself has a significant place in 'explanation' and is in the center of the term 'causation' capturing 'power relations'. [3]

On the four principles that should be emphasized in translation history, Pym states:

Here again are my four general principles for a particular kind of translation history: attention to causation, a focus on the human translator, a hypothesis protecting

intercultural belonging, and the priority of the present. None of these ideas are radically new; they all float in the intellectual air of our age. What might be new: though, is that I have sought to make them talk, together, in terms of the actual practice of translation history... Translation studies could become intercultural studies; translation history could be an essential part of intercultural history. [3]

We have encountered only 'history' in the definitions and terminology used so far, but what then is 'historiography'?

According to José Lambert, "History is the object of study (research) and historiography is the argumentation on the historical object... Histories of literature that have taken the shape of books are generally more didactic than scholarly tools... Historiography as a book, or as a narrative, belongs to the traditions of positivism." [5]

What Woodsworth [1] has defined as 'discourse upon historical data' is defined as 'argumentation on the historical object' by Lambert.[5] Thus, both scholars have the same opinion in definition.

Pym, on the other hand, treats translation history and historiography as the same:

Translation history ('historiography' is a less pretty term for the same thing) is a set of discourses predicating the changes that have occurred or have actively been prevented in the field of translation. [3]

This means that the terms 'archaeology, criticism, explanation', which Pym analyzed under the title of translation history, in fact belong to historiography. Within Pym's terminology, translation history means historiography, and there is no difference between history and historiography since according to him, historiography should at the same time include both the history of practice and that of theory, which have been defined by Woodsworth:

...Awareness of the calculated or even misleading role of theory means that translation history cannot be based exclusively on what has been said about translation. Better historiography requires awareness of what translators have actually done. And the best historiography must surely come from relating the two, investigating the complex relationships between past theories and past practices. [3]

However, when we read the following lines we see that Woodsworth also seems to be contradictory about the context of history and historiography:

History no longer means starting at the beginning and moving chronologically down through the centuries to the present. In modern historiography, there has been a departure from straight encyclopedic narrative and an acceptance of multiple historical models. The vast field of translation is necessarily divided into segments which are as dissimilar in their size or configuration as they are in the perspective taken by the individual historian. [2]

As seen above, Woodsworth also starts her words with history and continues with historiography as if they are one and the same. Lambert, on this issue, points out:

There seems to be no way of organizing or supervising the kind of historiography promoted here. Unfortunately, scholars in the so-called human sciences are still convinced that research can be individual, as we have all been taught... [5]

We have observed that there is a difference in terminology on translation history and historiography of translation and that the distinction between history and historiography has not been made clear in the sources discussed so far. It is, however, obvious that the scholars are in search of a method in history and historiography. All of them argue that it is extremely important to use a specific method in translation history and historiography of translation. According to Pym, "Good answers depend on good questions, and neither archaeology nor criticism are adequately designed to formulate the basic historical question *why*." [4]

As pointed out by Pym, the answer to the question 'why' asked within the context of translation history and historiography of translation can only be obtained from the usage of 'method' in these studies. Pym again states:

...There must also be careful thought about what we are looking for, how we are likely to find it, and how the field itself is to be constituted. There must be some attention to method. More important, questions of method must necessarily be formulated on the basis of what has already been done in a given field... [3]

However, in the works discussed in this study, there hasn't been any implication as to what the method will be in translation history or historiography of translation except for Pym's work *Method in Translation History*. It is because of this reason that in the rest of the paper the discussions on translation history and historiography of translation will involve an evaluation based on the method Pym suggests in the aforementioned work. The outline of this method is drawn by Pym under the titles below. [3]

These titles in Pym's method are discussed briefly below. As history (archeology, criticism, explanation) has been discussed above, we will not go into the details of it.

2.1 Importance

"The more common mistake, though, is to have no regard for importance at all, answering numerous unimportant questions, producing miles of data and analyses, then watching one's work do no more than sit on selected shelves... Yet how can we be sure we are asking an important question? How can we define this importance? And how can we make sure the importance isn't just for us?" [3]

In this study, we will look for answers to questions that seem to be important according to Pym's criteria.

2.2. Lists

According to Pym, who puts emphasis on archaeology in the historiography of translation, it is important to gather a corpus depending on the bibliographical data and conduct researches on parts of it and then come up with an interpretation by bringing them all together. As a result, the research necessitates a deductive approach in gathering a corpus, but an inductive approach in working out micro areas to reach the data in the macro level.

According to Pym, besides this approach, the corpus or a catalogue formed may not be exact. However, this may be a guide to researchers working on the 'historiography of translation' if and only if one defines correctly what is missing. [3]

When discussing the distinction between 'catalogue' and 'corpus', Pym states

that "...you either produce a catalogue or a corpus. If you want a catalogue, you put things in. If you want a corpus, you throw things out. If only actual research were that simple." [3]

2.3. Working Definitions

Pym says that "By working definitions I mean the explicit criteria used to select items for a corpus. This often means deciding what is or is not to be regarded as translation or as a member of a specific genre. It means developing and applying some basic concepts concerning the object to be studied. By extension, the general problem of working definitions also touches on technical operations like fixing the chronological, geographical or cultural boundaries of a list." [3]

2.4. Frequencies

Pym argues that in the historiography of translation the frequency curves gathered from a corpus can refute a hypothesis, or do not say much to the researcher, but their role in building up new hypotheses cannot go unnoticed. [3]

2.5. Networks

According to Pym, researches that will be conducted from the macro level to micro level will not be unproblematic. That's why, trying to build a web while searching the micro level areas and moving towards macro areas by making use of the network in the database would be a more correct approach.[3] He also states that the network does not only include translators and translations, but also journals and institutions for training future translators. [3] The translator, in this picture, is in an intercultural position, that is, stands between the borders. [3]

2.6. Regimes, Norms and Systems

Pym, who has said that the concept regime was first used by John Ruggie in 1975, gives the definition of 'regime' by Ruggie as follows:

A set of mutual expectations, rules and regulations, plans, organizational and financial commitments, which have been accepted by a group of states. [3]

According to this definition, it is the regime shared between the states having a professional affair that shows 'how' this is to be done. Pym separates regime from norm and system in the following way:

1. Regimes are likely to represent and define professional identities rather than anything ensuing from cultural traditions or birthright.
2. They are likely to be more transitory and narrower in function than the norms and systems.
3. They are used to achieve specific aims, to find a king of gold. [3]

According to Pym, the distribution of the literary texts or all of the specific translation practices within the network can be defined either as the 'regime' or 'parts of the regime'. [3]

2.7. Causes

"...Rather than merely 'describe' or 'account for' the surface-level data, historical thought should seek out underlying causes, the motors that drive history along", says

Pym [3] and continues: "...the efficient cause of a translation is the individual or collective translator, if only because you need a translator in order to have a translation." [3] According to his approach, the most important thing to be learned from what he calls 'multiple causation', that is "certain technology, certain clientele class, the development of a particular regime and the role of a translator, is that "whenever we have just two facts and were tempted to see one as the cause of the other, we first have to look around to see what else was happening in history." [3]

2.8. Translators and Intercultures

Opposing Venuti, Lawrence and Toury's opinions, Pym argues that the translator is not in the 'target' culture, but in an 'intercultural position' which is between both the target and the source cultures. [3] This means that translation is made not to the target culture but to the interculture.

The translator, who stands in between the target and source cultures, may at the same time be a member of a different culture in the target culture. In this way, it is the translator who gives a shape to translation history by making use of the network. Consequently, Pym tries to shed some light on the 'historiography of translation' and formulate a method by an approach which places the translator in a central position rather than an approach dealing only with translations in establishing translation history.

2.9. Interdisciplinarity

Pym states that "Intercultural studies could encompass just about everything I want to do in translation history, and quite a bit more." and continues: "On the theoretical level, its development would require new attention to the meaning of cultural boundaries and the categories of belonging. On the practical level, a sense of interculturality could be developed from what should happen sooner or later in most translator training programmes, where translators themselves could provide the key to a relatively uninstitutionalized research area..." [3]

In the rest of the paper we will discuss the topics in the light of the discussion of 'method' Pym has proposed for the 'historiography of translation'.

3. Discussions on History and Historiography in Translation Studies

Below, we will look into various researches in a chronological order in the field of translation studies on history and historiography, and discuss, taking into account the outcome of the second section, whether which one among them can be evaluated under history and which one under historiography.

3.1. André LEFEVERE

Translation: Its Genealogy in the West, 1990

In his work where he deals with the 'genealogy' of the history of translation, Lefevere discusses 'how' translation is seen within a specific period starting from the translation process of the Hebrew Old Testament into Greek (the Septuagint) [6], to the entrance of the Western tradition of 'sonnet' to Chinese culture in the 20th century.

According to Lefevere, who bases his discussion on the element of 'culture', the four main elements of the history of translation are 'authority, expertise, image, trust'. Translation includes all four of these elements. Although Lefevere uses the word

'genealogy' in the title, he approaches the history of translation by focusing on the Europe of 1700's, 1800's and 1900's without mentioning the previous centuries. Moreover, he also doesn't mention which works were translated at which year(s), but analyzes how the European society in the 1800's and 1900's conceived the concept of 'translation', how the aforementioned four elements had an effect on the strategies of translation and how these strategies effected those elements. At this point, we see that Lefevere cannot find an answer to the question 'when', which Pym asks within 'archaeology'. Therefore, the usage of the word genealogy in the title of Lefevere's work contradicts the content since he does not present a detailed study of chronological data. However, he has answered the questions 'what, where, by whom, for whom, under what circumstances', which have been dealt both by Woodsworth within the 'history of the practice of translation', and by Pym within 'archaeology':

The Septuagint is the first translation of the Hebrew Old Testament into Greek. It was made by seventy (or seventy-two) translators, all working in separate cells. They all translated the whole text, and all translations turned out to be identical. The translators were sent to Alexandria by Eleazar, High Priest of Jerusalem, at the request of Ptolemy II; Philadelphus, ruler of Egypt. The translation was made for the benefit of those Jewish communities in Egypt who could no longer read the original... [7]

Lefevere gives an answer also to the question 'What have translators expressed about their art/ craft/ science?', which is dealt with by Pym within 'criticism' and by Woodsworth within 'history of theory': [7]

In Cicero's words: ...by giving a Latin form to the text I had read, I could not only make use of the best expressions in common usage with us, but I could also coin new expressions, analogous to those used in Greek, and they were no less well received by our people, as long as they seemed appropriate. [6]

Another question dealt within history of theory and answered in Lefevere's work is 'What translations have been evaluated at different periods?' [6]

Around 1700, with the increasing speed of literacy and the gradual spread of a more open type of society, the authorities are no longer just 'princes and great lords'; they are joined by publisher... [6]

Lefevere discusses the distinction between 'translatio' (faithful/accurate translation) and 'traductio' (acceptable translation) and argues that faithful translation is not possible. He also discusses the questions in the history of 'theoretical' and 'practical' translation:

But translatio is impossible. An exchange of signifieds in a kind of intellectual and emotional vacuum, ignoring the cultural, ideological and poetological overtones of the actual signifiers, is doomed to failure, except in texts in which the 'flavour' of the signifiers is not all that important: scholarly texts, or non-literary texts in general... [6]

Thus, Lefevere develops a discourse on translation as seen above and leads a discussion within a context of 'history of theory' in Woodsworth's terms and 'criticism' in Pym's words.

During his research, Lefevere, investigating the historical development of translation in the West, discusses not only translatio and traductio, but also

'untranslatability', through which he talks about the concepts of invisibility, acceptability, accuracy and faithfulness in translation studies. Thus, in the search for answers to these concepts, he develops a framework within history of theory, but within the history of the practice of translation at the same time, since he also proposes answers to 'when, where, for whom, by whom, under what circumstances'. However, as the question 'why' is left unanswered, Lefevere's work is considered to be related more to the 'history' of translation rather than the 'historiography' of translation.

3.2. José LAMBERT

History, Historiography and the Discipline: A Programme, 1992

In his work, Lambert discusses the previous works on "history" and "historiography" in translation studies and focuses on 'culture'.

According to Lambert, who says that "...quite different types of societies are developing, and there are strong indications that translation plays a basic role in such developments. Historians of translation are needed more than ever before..." [5], knowing the history of translation, which causes changes in the society, would widen the field.

Although Lambert aims to lead a discussion on history and historiography, he does not go into the details of that distinction at the beginning. According to him, there has to be a distinction between 'the object of study' and 'the discourse on the object of study'. [5] He touches upon this distinction in the following parts of his work and states:

...Both anthologies and histories have been produced to give an introduction to the development of translation in a given cultural situation. The problem with this kind of synthetic display of historical material is that so far it has generally been taken as HISTORY rather than as HISTORIOGRAPHY i.e. not as DISCOURSE upon historical data selected, analysed and organized by an observer along certain principles (models), but as HISTORY in itself... [5]

What is interesting in Lambert's distinction given above between history and historiography is that the part written in italic has been used by Judith Woodsworth without mentioning the source, in her article "History of Translation", written for *Routledge Encyclopedia of Translation*, in 1998. This, as a result, makes one inquire about the data obtained from studies in this field.

Stating that the works in the field of translation studies up to that date are more 'historical', Lambert argues that both micro and macro level research has to be done for a 'historiographical' work:

We have to take into consideration both macroscopic and microscopic aspects... Historiography cannot survive without a systematic interaction with small-scale research projects. This kind of micro strategy is very acceptable as long as it is linked to larger scope and planning [5]...What I want to assume here is that there can be a link between the treatment of microscopic text elements and the general treatment of imported elements on the textual level and on a larger macroscopic level. The idea that there may be a link between the microstructural treatment of imported linguistic items and the treatment of larger macroscopic patterns is not so unexpected... [5]

Lambert, pointing out that research in 'micro' and 'macro' levels is extremely important for historiography, expresses the importance of using a method:

The main difficulty is that until recently there has been hardly any attempt to formulate the task of the translation historian. In such new situations two extreme options are predictable: borrowing models from other disciplines or, on the contrary, stressing the specificity of translation. Whatever the relationships with neighbour disciplines will be, there is an urgent need for a more explicit and systematic program...What I want to stress is not that there is any ideal methodological model, but on the contrary that there are several and quite different approaches to the observation of translational phenomena; that neither the microscopic nor the macroscopic approach (starting point) is ideal or sufficient; that both an internal and an external approach are necessary since the question: 'How does translator X proceed?' must be linked with the question: 'In what circumstances does he work?'... [5]

As these two questions are defined as belonging to history of theory and history of the practice of translation in section 2, Lambert will be discussing these two areas while trying to build a connection between the two questions stated above. This means that, like Pym, Lambert's idea of 'historiography' is to interpret the data obtained from both 'history of theory' and 'history of the practice of translation' using a specific method. However, unlike Pym, Lambert does not discuss 'how' this method should be like.

Like Lefevere, Lambert also focuses on 'patronage' and discusses who or which institution holds the patronage in the decision of the norms of translations to the target culture:

...What kind of institutional norms (economic, religious, moral, political) are governing the community in/for which translation is used and produced? The first norms that have a chance to govern communication, whether imported or not, are the ones established by institutions. By definition, the institutional impact is different in private vs. public discourse... [5]

Lambert also touches on the concept of 'interdisciplinarity', like Pym, as he states, "...To the extent that translation is obviously and inevitably a matter of interdisciplinarity research on translation is well-placed to reveal the deeper roots of society and culture..."[5] He also points out the importance of 'corpus' in the historiography of translation again like Pym: "...A *reference frame* is needed in order to establish and to check and countercheck regularities..."[5] He focuses on the interdisciplinarity:

...where do translations occur and where do they not occur? Is there any relationship between the areas where they occur and their characteristics?... [5]

These give us the impression that Lambert has worked with Pym and defined the concepts that will be included in the method to be used in the 'historiography of translation'. It is also striking that this study has been done at the same period of Pym's study discussed below.

During his study, Lambert has pointed out how necessary 'method' is for the historiography of translation. He accepts defeat by saying "There seems to be no way organizing or supervising the kind of historiography promoted here..."[5] As a result, Lambert's work, in which he proposes a 'program' of a large scale for history and historiography in translation, could only put forth a criticizing approach to the views on the issue.

3.3. Anthony PYM

3.3.1. *Negotiation Theory as an Approach to Translation History: An Inductive Lesson from 15th Century Castile, 1992a*

Pym argues that in translation history, traditional approach is insufficient in building a theoretical frame and analyzes, in this study, how 'translation history' can be formed by making use of regime theory:

Traditional attention is directed towards the sending side, underlining fidelity to the author's intentions or the need to understand correctly the source text's type and function, thus declaring many otherwise quite intelligent translational passes to be off-side. Alternatively, through over-reaction, contemporary systemic and purpose-based approaches tend to focus on the target side, analyzing translations as new texts in their own right and thus potentially legitimizing contextual positions that more attentive referees would declare flagrantly illicit... [8]

He goes on and says that "Instead of preserving the distance between two opposed systems, this approach tries to bring them together in a common space for dialogue and exchange..." [8]

Pym, in this study, analyzes historically the translation dynamics between Castile and Italy in the 15th century and makes use of the concepts of 'intercultural network' and 'translator' in defining the regime of 'translation activity' in both cultures. He points out that the regime is an intercultural element rather than a culture-specific one:

Perhaps less obviously, it can also be argued that the regimes most pertinent to translation are based on wide intercultural precepts which may, in certain cases, manifest contradictions that lead to culturally specific solutions. That is translational regimes are first intercultural, than culture-specific. [8]

Stating, "Castile and Italy were different, but their different ways of translating ensued from a shared translational regime." [8], Pym goes on analyzing what this regime was:

- a. Translation should be word-for-word in the case of authoritative sacred texts and sense-for- sense in other cases.
- b. There is a natural hierarchy among languages.
- c. Each language has its inherent mode of expression.
- d. Vernaculars can be enriched.
- e. Vacillation is acceptable.

3.3.2. *Shortcomings in the Historiography of Translation, 1992b*

Pym has analyzed the previous studies on the historiography of translation in order to see what was missing in them. In his study, he points out how the notions of 'archaeology, criticism, question why, method, pre-selected texts, translators, intercultural relations' are important for the historiography of translation.

In this study, which can be considered as a preliminary work of his *Method in Translation History* published in 1998, Pym uses the word 'historiography' as opposed to 'translation history', which he uses in his work in 1998. He expresses the three elements of translation history in his *Method in Translation History*, which we refer to as historiography of translation in our study, as 'archaeology, criticism, explanation'. It is

seen that, in his work in 1992, he does not refer to 'explanation'. This concept, however, is explained by the other concepts he discusses; namely 'method, question why, pre-selected texts, translators, intercultural relations' [see 3]

In the conclusion of his study, Pym points out the shortcomings of translation history as follows:

I have suggested that this situation can be attributed to at least 7 shortcomings:

1. archaeological accumulation of data that respond to no explicitly formulated problematic
2. dependence on anecdotal evidence
3. indiscriminate periodisation
4. visions of translations as expressions rather than potential agents of historical change
5. axiomatic privileging of target cultures
6. the use of unfalsifiable methodological hypotheses; and
7. failure to appreciate the interculturality of the translator's position [4]

Basing our observation on Pym's *Method in Translation History* (1998), we can say that this study discussed above has led the way to define the dynamics of 'explanation' in 1998 in the search for a 'method' in historiography of translation.

It can be seen that Pym is in the search of a method in 'translation history' in both his work in 3.3.1. and 3.3.2. given above. He bases the method he discusses in 1998 in *Method in Translation History* on these preliminary studies he had done in 1992. We can, thus, consider these two works of Pym to be a partial study in search of an answer to the question 'why' in the 'historiography of translation'.

3.4. Judith WOODSWORTH

3.4.1. *Translators and the Emergence of National Literatures, 1994*

3.4.2. *Translators Through History, 1995*

Woodsworth, in her study in 1994, states, "Through this study of concrete examples across history, it will be possible to test some of the hypotheses related to the idea of emergence and to draw conclusions concerning the interaction between language, discourse and identity. Among the new questions to be explored in this comparative study is how the idea of nation or nationhood is constructed, in different ways and at different times, through translation..."[9] In this work, Woodsworth has pointed out the content and goal of her study in 1995, *Translators Through History*. However, when these two works are compared, the goal and the result achieved are observed to be different. We will, thus, treat Woodsworth's two works together in this study.

Woodsworth defines the parameters in her work *Translators Through History* as "a selective and thematic, rather than comprehensive or exhaustive, history of translation". When we look at the subjects in Woodsworth and Delisle 1995, especially the titles of the second section named *Translators and the Development of National Languages*, we see that they have discussed England, France, Sweden, Germany, Cameroon and Israel, but not Turkey or any other country. If the choice of these countries depends on the fact that their consciousness of 'being a nation' started by Renaissance before other countries, why was Italy left out which is the country where the consciousness of 'nationhood' has started before all the countries discussed? How

was this 'selective and thematic' approach in *Translators Through History* selected? Their selection seems to be 'deficient' rather than being 'selective and thematic'.

Woodsworth foresees that her work in 1995 would be focusing on the 'translator' by saying that "We have chosen to stress the role of the translator throughout history because it is the actor in the translating process who, as the intelligent link between two cultures, has contributed so greatly to the intellectual history of the world..." [9] Thus, she shares Pym's approach in which the translator is in the focus as given in *Method in Translation History* in 1998. However, when we have a look at the sections in Woodsworth and Delisle 1995, we see that the data on the translators and their works discussed in the study are not sufficient. The criteria for the choice in this respect have also not been defined. Except for a couple of important names, the questions stated below are left unanswered: "Who are these translators?", and "What are their works?" An example for this is given below:

The appropriation of Greek culture ... reached its peak in the ninth and tenth centuries thanks to the Baghdad translators ... also known by its Latin name, Johannitius. The Arabs were most interested in medicine and philosophy, but astronomy, too, was popular, reflecting contacts and trade with India. While the choice of texts was often dictated by the state ... the interests of individual caliphs and courtiers were an important factor. [10]

Is it then possible to claim that the 'translator' is in the focus of this study?

Woodsworth and Delisle 1995 offer sometimes partial sometimes overall answers to questions within the history of the practice of translation, which are 'what, by whom, for whom, where, under what circumstances'. However, they do not follow a chronology in answering the question 'when', and this leads to confusion with respect to interpreting the data given in a historical process, and difficulty in following the text. It must be stated that, as they have answered these questions, Woodsworth and Delisle 1995 should be considered in the context of 'history of translation'. However, this is not the case according to Woodsworth:

What is essential now,...., is to lay the foundations for a 'historiography of translation'. Thus, an important part of this research project will be the development of a relevant methodology and historical model...The question, then, is not whether or not translators have contributed to the emergence of national literature. What is important, now, is understanding the process through a historical descriptive method. [9]

Woodsworth and Delisle 1995 discuss the important role of translators in the creation of alphabets, the development of national languages and literatures, in spreading information, in power relations, in the expansion of religions, in the transfer of cultural values, in writing dictionaries, and finally in consolidating history. They have at the same time provided answers to the questions discussed with respect to the history of translation. Note that, in order for this work to be considered as 'historiography of translation', one must focus on the 'method', which is formed by answering the question 'why', and seek 'where' it has been used throughout the study. Woodsworth and Delisle 1995, however, cannot provide an answer to the question 'why'. The concept 'translator' used in the title of this work is one of the elements like 'interculturality, networks' which Pym treats within the method used in reaching 'translation history/historiography of translation'. Therefore, this work would be treated as 'historiography'

if it would be seen as a study on the difference of history and historiography preceding Pym's *Method in Translation Theory* in 1998. However, it is within the scope of history of translation today.

3.4.3. Teaching the History of Translation, 1995

This research of Woodsworth, which has laid the ground for her *History of Translation*, discusses 'history of translation' in terms of 'history of practice' and 'history of theory' by proposing a program that focuses on the concepts of history and historiography in teaching translation history. [see 2]

Even though Woodsworth mentions history of translation and historiography of translation, she points out that her real aim is to enquire 'how' history of translation can be taught: "Yet there has been little discussion of how to introduce the findings of historical research to students of translation who might find this immense body of knowledge complex, overwhelming, or even irrelevant..."[2]

What is striking is that there seems to be a contradiction between the title and the goal of the article with Woodsworth's words quoted here: "There is now a wealth of material on translation history, along with increasing efforts to build a historiography of translation..."[2]

The answer to the question "how to introduce the findings of historical research to students of translation" brings forth the need for a 'method'. One studies historiography in translation studies by making use of the method and the theories available building upon the historical data he has. Thus, how can one explain Woodsworth's usage of 'history of translation' in the title of her work in which she states that the aim is to answer the aforementioned question?

3.5. Hans J. VERMEER

Translation Today: Old and New Problems, 1994

Vermeer begins his study by pointing out that there have been quite a number of different approaches in the theory of translation, and this has led the way to various interpretations. He focuses on the word 'progress' in his approach to the history of translation. History, according to Vermeer, is a continuous repetition of words and situations. Thus, he states that there may have been cases of misinterpretation within the history of translation about the approaches 'verbum e verbo' and 'sensus de sensu', which date back to St. Jerome and have been treated under the concept of progress.

Like Lefevere's approach to translation focusing on 'patronage', Vermeer places 'culture' in the central position:

In my understanding, translating is a culture-sensitive process... Translation as a cultural product and translating as a culture-sensitive procedure widen the meaning of "translation" and "translating" beyond a mere linguistic rendering of a text into another language... For example, the way a translation is commissioned. Here the translator deals with culture-specific behaviour and arguments and purposes and so on when dealing with a commission. [11]

By making references to both Eugene Nida and Roman Jakobson, Vermeer expresses the importance of the 'translator' in conveying a 'message' into another language: "In recent years we have come a long way from the traditional approach to

translation as a mere linguistic transcoding of a text from one language to another".[11] The translator has a dual function in the translation activity according to him: "The task of the translator is not fulfilled with a mere linguistic transcoding of a message on what is generally called the object level... The second task of the translator is to transform the form and meaning of the message on its object level into a target text in such a way as to make this target text fit the intended *skopos*... Collaborating in the communicative act in such a way as to promote the achievement of the *skopos* is the main and foremost task of the translator." [11]

Vermeer, who needs history in order for a full understanding of translation today, does not focus on either history or historiography, but on the 'progress' in translation. Developing his research within the history of theory, Vermeer expresses his arguments in line with the ideas of Eugene Nida and Roman Jakobson. As he has not made use of a 'method' in order to provide an answer to 'why', his study is outside the scope of 'historiography'.

3.6. Mona BAKER

3.6.1. *The History of Translation: Recurring Patterns and Research Issues, 1997*

3.6.2. *Routledge Encyclopedia of Translation Studies, 1998*

We will try to analyze American Tradition, Arabic Tradition, British Tradition, Persian Tradition and Turkish Tradition, which are studies found in *Routledge Encyclopedia of Translation Studies* edited by Mona Baker in 1998, in the context of history of translation and historiography of translation by making reference to again Mona Baker's article named *The History of Translation: Recurring Patterns and Research Issues*.

In *Routledge Encyclopedia of Translation Studies*, Baker achieves what she has stated in her preceding work: "Emphasis is placed here on such issues as the social psychological profile of translators and interpreters in different communities and at different periods; the definition of their role in particular contexts; some of the unusual contexts in which translation and interpreting have thrived in particular epochs; and the types of incentives which have led to periods of intensive translation activity in different parts of the world." [12]

Consider the following quotation from this work:

...Nicholas Grimald, by translating Cicero's *Three Books of Duties* (1556), wanted to 'do likewise for my countrimen: as Italians, Spaniards, Dutchmen, and other foreins have liberally done for theirs' (Jones 1966:44). Not only Greek and Roman authors were translated. North translated the *Fables of Bidpai* (c. 1589) from an intermediate Italian version of the Arabic. Other translators turned to European languages: Alexander Barclay's *Ship of ... Follys* (1509) was translated, by way of Locher's Latin version, from Brandt's *Narrenschiff*; Thomas Hoby's *Book of the Courtier* (1561) came from Castiglione's Italian; a Spanish romance, by de Calahorra, was translated as *The Mirrour of Knighthood* (1580) by Margaret Tyler: Montaigne's *French Essays* were translated by John Florio (1603); Christine de Pisan's *Book of the City of Ladies*, in 1521, by Brian Anslay (the last English translation of any of her works until late this century)... [13]

As can be clearly seen in this quotation, the questions that belong to history of

the practice of translation, like 'Who were the translators?', 'What was translated?', 'When was it translated?' all receive an answer (see pp.311, 312, 335, 336, 341, 342, 515, 519).

Moreover, almost all of the articles in this volume follow a correct chronology, which shows that the contributors have placed great importance on the concept of 'time' treated under 'history' by Woodsworth in *Teaching the History of Translation*.

We also see that Baker is in search of the 'history of the practice of translation' as she states, "...I had stressed in the brief that I sent to contributors initially the human element in translation, asking them to address questions such as *who were the translators and interpreters of a given historical period?* and *what kind of role were translators expected to play?*..." [12]

Because of the cultural marginality of translation in the United States, professional organizations have been slow to emerge...[14]

...One of the most important consequences of this development was the shift of Arabic from a mainly oral language, spoken by an ethnically homogeneous community of native speakers, to a written and spoken lingua franca of a vast civilization comprising many ethnic and linguistic groups. [15]

...Thus throughout the eighth and ninth centuries, which was the period of Arab domination over cultural and political life on the Iranian plateau, translation activities were motivated by the desire to preserve an ancient civilization; these activities may be credited for what insights we have gained into pre-Islamic Iranian culture...[16]

As can be observed via the quotations above, all the researchers pointed out some specific phenomena, but didn't analyze if these answer the question 'why'. They, however, provide answers to questions like 'under what circumstances, by whom' which are treated as part of an archaeological research.

A closer analysis of the articles in the encyclopedia demonstrates the importance of using a method and terminology of certain approaches in translation studies:

...But as Venuti notes, it represents an important tendency in 19th century translation, one anticipated by medievalizing translations of Robert Southey, and echoed in Robert Browning's *Agamemnon* and the very different work of Morris and ROSETTI, to foreignize the original and make readers conscious of the gap between their own culture and the Other which the original embodies...[13]

...Their contemporary Ahmet Mithat Efendi, on the other hand, pursued not one but a variety of rewriting strategies in his numerous versions of classics and popular books rendered from French. In his prefaces, he frequently expressed his aversion for literal translation because the result did not read like an original; he contributed to the elaboration of a critical/ theoretical discourse which explored distinctions between concepts such as translation, interpretation, and appropriation. [17]

...At first, Chapman viewed translation as straight-forward linguistic mimesis (preface to the *Seaven Bookes of the Iliad*, 1958). He then moved to more sophisticated discussions of a poetic art of translation (preface to the complete *Iliad*)...[13]

As seen from the quotations above, the question 'What have the translators expressed about their art/craft/science?' has received an answer within an approach dealing with the 'history of theory'. They have also exemplified that the difference between two societies can be realized by the translation strategies used. Note the quote

from Venuti: "The more fluent the translation, the more invisible the translator, and, presumably, the more visible the writer or meaning of the foreign text." [18] —

Based on the discussion above, we can state that the studies in *Routledge Encyclopedia of Translation Studies* provide answers to the questions of both history of the practice of translation and history of theory, but do not provide a micro level analysis of the question 'why', and as they cannot carry this to macro level, they should be analyzed within 'history' rather than 'historiography'. The content of these articles is, thus, relevant to the title of the section they occur in, namely *History and Traditions*.

4. Historiography in Translation Studies: But How?

Turkish society, which passed to a multi-party period in 1946, experienced the last coup d'état in September 12, 1980. Have the changes undergone within the political arena in 1946 and in 1980's effected Persian translations into Turkish made in Turkey? If they have, what are the reasons underlying them?

The aim of this part is to see how the data obtained from the corpus of works translated from Persian into Turkish between 1946 and 1980 can be of use in the historiography of translation, and how the result can be presented to other researchers in the field. During the study, we will seek answers to important questions along with Pym's principles discussed in section[2].

In this section of the study, the 'corpus' of translated works from Persian into Turkish has been put in a chronological order. This will be helpful in seeing 'which work of whom has been translated in which year, by whom, published how many times and by which publishing house; and what series there are at the same publishing house'. As Woodsworth points out, these questions lead to the establishment of the 'practice of history of translation'. [1] Basing our discussion on the information gained from the corpus of this study, we will propose a certain interpretation on the issue by making use of various approaches in translation studies.

In gathering the corpus, we made use of only *Türkiye Bibliyografyası (Bibliography of Turkey)*[19] because of the intention to be able to master the data. The framework of the study follows Anthony Pym's *Method in Translation History*. However, an inquiring way of discussion is led in order to see how close 'theory' and 'archaeology' are in the 'historiography of translation'.

We hope to open a way to other researchers working in the field by this pilot study, which analyzes 'how' the information gathered from a corpus can be used in the 'historiography' of translation, and 'how' this will be presented to the others.

When we analyze what terminology is used about the 'subject, author, translator and translation activity' of the Persian works translated into Turkish between 1946-1980, we arrive at the following conclusion:

4.1. Subjects

The subject of the 17 translations out of the total 122 in the corpus cannot be determined. It has been observed that there hasn't been a technical and scientific translation activity in the translations from Persian to Turkish in this period. Among the 105 works whose subjects have been understood, there are 72 about ethics and philosophy, 9 religious works, 8 giving advice, 5 about love, 5 about history, 4 biographies, 1 in social sciences and 1 anthology.

"The regulations prepared in 1925 by the Copyright and Translation Committee

(Telif ve Tercüme Heyeti) chaired by Abdülfeyyaz Tevfik during the republican era, stated that the translations to be made from the West and the East should deal with the following eight subjects: sociology, economy, history and geography, fine arts, natural sciences, philosophy and ethics, philology, and *literature*. Among the total of 95 works translated, the ones about philosophy and ethics exceed the others in number. In these 38 works on philosophy and ethics, only 5 belong to Eastern languages, and all of these five have been translated into Turkish from Arabic." [20]

The question arises as to what can be the reason of not having technical and scientific works among the translations into Turkish from Persian between the years 1946-1980?

As is well known, the religious works have been written in Arabic in Ottoman society since the language of the Kuran was Arabic. Besides, Arabic was also the scientific language. Persian, however, was used as the literary and the official language. Therefore, the non-existence of any Persian works translated into Turkish among the corpus gathered in this study, in fact, verifies this fact. To put it in other words, Turkish society, which accepted the Latin alphabet in 1928, and which has experienced a continuous change in every field with a tendency to a Western point of view, has continued, in 1946-1980, the long lasting tradition which says "Literary works are selected from Persian.". For this reason, the regime in 1946-1980 about the works to be translated from Eastern languages has put forth that literary and social works are to be selected from Persian, whereas technical and scientific works from Arabic.

4.2. Writers

A look at the writers whose works were translated from Persian to Turkish among the corpus of this study gives us the following picture:

<u>Writers</u>	<u>Number of Translations</u>
(1) Ömer Hayyam	19
(2) Sadi-i Şirazi	16
(3) Beydeba	12
(4) Muhammed İkbâl	11
(5) Samed Behrengi	10
(6) Ferideddin Attar	9
(7) Firdevsî	7
(8) Nizâmî	7
(9) Camî	5
(10) Busiri	3
(11) Devletşah	3
(12) Hafız-ı Şirazi	2
(13) Keykavus	2
(14) Nasır-ı Hüsrev	2
(15) Sadık Çubek	2
(16) Hayim Nahman Bialik	1
(17) Kalvebî	1
(18) Muhammed Hüseyin Şehriyar	1
(19) Nedevî	1
(20) Sadık Hidayet	1

(21) Sadeddin	1
(22) Seyyid Ahmed Hatif-i İsfahani	1
(23) Sühreverdi	1
(24) Şebistari	1
(25) Yusuf Kardâvi	1

According to the information given above, among the 25 writers and poets in the corpus, Ömer Hayyam, Sadi-i Şirazi, Beydeba, Muhammed İkbâl, Samed Behrengi, Ferideddin Attar, Firdevsî, Nizamî, and Camî seem to be the ones whose works are translated the most. When we have a look at the subjects of the selected works of these writers and poets, we see that they are all about philosophy, ethics and giving advice. Among these, Samed Behrengi's works are selected for the first time among the ones translated from Persian, as 'tales' (masal) giving advice to children. Even though one encounters mystical (tasavvufî) works or works giving advice or the ones on ethics in the Ottoman society, we see a new literary genre 'tale' which is far easier to understand for children. The translations of these tales by Samed Behrengi are seen to be made between the years 1975-1979 according to our corpus.

When we analyze Turkish literary polysystem, we find translations of tales like *Anderson Tales* from West much before 1975. Therefore, Turkish society has already come into contact with tale till 1975 but the entrance of tale from Persian to Turkish literary polysystem occurred in the year 1975. This may be the very reason for us to be able to say that Samed Behrengi is the writer whose works have been translated from Persian the most, between the years 1975-1979.

What can be the reason for the translation of the genre 'tale', which is included in the Persian literary polysystem, to enter Turkish society between 1975-1979?

Kayaoğlu says that "In the 3 May 1939 report of the Translation Committee (Tercüme Encümeni) established by the Translation Bureau during the İsmet İnönü period, it is stated that children literature and publications for public are examined by committees in charge; however, works to be translated for children and public are requested to stay under the examination of the abovementioned committee." [20] As a result, it is clearly seen from this report that there has been negligence until that time with regard to translations for children.

4.3. Translators

According to Kayaoğlu [20], we can say that Sabahattin Eyüboğlu, who is a writer in the Turkish literary polysystem, is the only name in the corpus of this study who is among the members of the Translation Bureau and the Translation Committee established in the 1940's. Thus, we see that these 58 translators who are listed in alphabetical order below are not members of the Translation Committee.

Kayaoğlu [20] states that "Parts of the translation of classical works were made by the members of the Translation Bureau". According to this, it is possible to say that the members of the bureau, except for Sabahattin Eyüboğlu, have dealt with translations to be made from the West, whereas Eyüboğlu has translated works both from East and West, since it is also well known that he translated some of Montaigne's works.

Mercimek Ahmet (ed.Orhan Şaik Gökyay)	Basri Gocul	Abidin Paşa
Fevzi Aksoy	Abdülbaki Gölpınarlı	Ömer Polat
Kenan Akyüz	Ahsen Gürtin	Annemarie Schimmel
Şule Akyüz	İhsan Hamamioğlu	Sabri Severgil
Selahaddin Alpay	Hüseyin Perviz Hâtemî	Rüştü Şardağ
Ahmet Ateş	Hikmet İlaydın	Şefika Tan
Mehmet Akif Aydın	Metin İlkin	Meliha Ülker Tankahya
Mehmet Balcı	Sezai Karakoç	Ali Nihad Tarlan
Yahya Kemal Beyatlı	Hayreddin Karaman	Abdülvehhab Tarzi
Kilisi Rifat Bilge	Vasfi Mahir Kocatürk	Aydın Tatanoglu
Kâmil Candoğan	Hale Kuntay	A. Naci Tokmak
Settar Destmalcı	İldeniz Kurtulan	Bekir Topaloğlu
Güler Dikmen	Ali Ulvi Kurucu	İsmet Topaloğlu
Ömer Rıza Doğrul	Necati Lugal	Yalçın Tura
A. Dost	Said Maden	Samed Vurgun
Hüseyin Erdoğan	Sefer Malak	Tahsin Yazıcı
Sabahattin Eyüboğlu	Ali Milani	Adnan Semih Yazıcıoğlu
A. Fetih	Behçet Necatigil	Leyla Yazıcıoğlu
Ali Genceli	Yakup Kenan Necefzade	Saffet Yetkin
Mehmet Nuri Gençosman	Erdal Öz	

As seen from the corpus of this study, the translators who have made translations from Persian between 1946-1980 are not at all few. Therefore, this corpus can be seen as a proof of the fact that since 1940's there have been more translators than the number Kayaoğlu has put forth in his work which he prepared based on primary sources. This means that building a wider corpus than the one built here, which is limited only to *Türkiye Bibliyografyası (Bibliography of Turkey)*, will shed some light on issues that haven't been touched upon and will widen the field of research on the history of translation by focusing on both 'micro' and 'macro' levels and also translators themselves.

4.4. Terminology on Translation Activity

Below is given the alphabetical listing of the terminology about the 'translation activity' in the bibliographical data of works in our corpus translated from Persian into Turkish:

çeviren	: 39
dilimize çeviren	: 26
tercüme eden	: 14
Türkçesi	: 9
Türkçeleştiren	: 8
Türkçeye çeviren	: 4
mütercim	: 4
hazırlayan ve çeviren	: 2
çeviren ve şerh eden	: 2
dilimize döndüren	: 1
dördüncü çeviren	: 1
Farsça aslından çeviren	: 1
Farsça aslından Türkçeye çeviren	: 1

Farsçadan nazmen çeviren	: 1
Farsçadan tercüme eden	: 1
Farsçadan Türkçeye çeviren	: 1
Farsiden Türkçeye çeviren	: 1
İstanbul Türkçesine göre düzenleyen	: 1
manzum olarak tercüme eden	: 1
mütercim ve şarihi	: 1
tercüme ve tahşiye eden	: 1
yenileştiren	: 1

What is interesting here is that among the 22 different terms and expressions given above, words stemming from 'çevir-' are more in number than the word 'tercüme'. We can thus say, relying on these data, that the terminology used in the translation activity from Persian to Turkish between the years 1946-1980 tended towards the word 'çeviri'. This may be a valuable piece of information that shows how the powers holding the 'patronage' at their hands during the period of the republican governments gave importance to their 'mother tongue'.

So far we have analyzed subject, writer, translator and translation activity in the translations from Persian between 1946-1980 in Turkey. As this study has been restricted by the given sources, we can give only a rough description of the 'regime' followed in these translations:

- (1) The subject of the works translated from Persian to Turkish is selected outside the areas of science and technology. The majority of the subject of the works are philosophical and ethical.
- (2) In the choice of writers, in the target system, whose works are to be translated from Persian, there has been an inclination until 1975 to choose writers who have written philosophical and ethical works. After 1975, however, the inclination has moved towards writers who have worked on the genre tale.
- (3) The majority of the translators who have made translations from Persian are working autonomously without being a member of an official institution.
- (4) It is 'çeviri' not 'tercüme' which is the word preferred in the context of the translation activity in Turkish society, which has tended towards the 'mother tongue' in the consciousness of being a nation.

When 'frequency curves' of the translations from Persian into Turkish between 1946-1980 are created according to the year and number of translation per each year (see Chart 1), we reach the following conclusion:

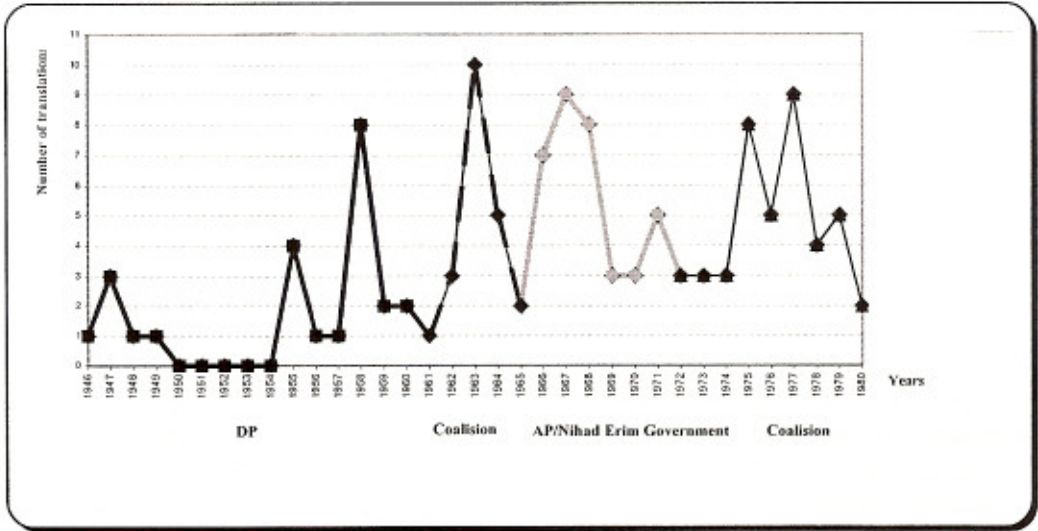


Chart 1 Data on the translations from Persian to Turkish between 1946-1980 in Turkey

- (1) The translation activity within the years 1946 and 1950 has ceased between 1950-1954. Thus, relying on our corpus, we can say that this is a period in which no translation is made from Persian into Turkish during the Republican era.
- (2) The year in which translations from Persian into Turkish reached the highest number is 1963. The years following it in a descending order are 1977, 1967, 1975, 1968, and 1958.

It is interesting that all the years in which there has been a great amount of translations made from Persian coincide with the periods of Adalet Partisi (AP) being either the only party in power or part of a coalition government. In the period between 1946-1960 Demokrat Parti (DP) formed a one party government. There have been coalition governments between the years 1961-1965 and 1973-1980. Between 1966-1972 both Adalet Partisi and Nihad Erim formed governments.

- (3) *Gülistan*, which is included in the corpus of this study, has been published every 10 years since its first publication in 1941 until 1980.

According to Kayaoğlu [20], the list of the Translation Committee, showing the works to be translated, in 1940, included 45 works from the West, but only one work from the East, which was *Gülistan*.

Therefore, using the frequency curves given in Chart 1, it can be stated that 'micro' level studies that will be done on works like *Gülistan* will give more detailed information about the regime of translation of the period making use of the theories and methods in translation studies.

Gülistan has been used as an example through which the following conclusions have been reached using the data in Table 1:

- (1) The first translation of *Gülistan* during the republican era was made by Kilisli Rıfat Bilge (1873-1953) in the year of 1941. The translation of *Gülistan* has been published with an increasing rate from 1958 to 1980 (54 times). The

reader who saw a translation of 176 pages in 1958, has not lost his interest upon seeing the translations of *Gülistan* and *Bostan* of 519 and 520 pages. The institutions that published Kılıslı Rifat Bilge's translation of *Gülistan* are all autonomous institutions: Ahmet Halit Yaşaroğlu Kitapçılık ve Kağıtçılık Türk Limited Şirketi, Can Kitabevi, Meral Yayınevi.

Title	Writer	Translator	Number of Edition	Pages	Publisher	Subject	Place of Publication	Year
<i>Gülistan</i>	Şeyh Sadi-i Şirazi	Hikmet İlaydın	—	68, 409	MEB Yayınları	Ethics	Ankara	1946
<i>Gülistan</i>	Şeyh Sadi-i Şirazi	Kılıslı Rifat Bilge	7	176	A. Halit Yaşaroğlu Kitapçılık ve Kağıtçılık Türk Limited Şirketi	Ethics	İstanbul	1958
<i>Gülistan</i>	Şeyh Sadi-i Şirazi	Hikmet İlaydın	2	400	MEB Yayınları	Ethics	İstanbul	1963
<i>Gülistan</i>	Şeyh Sadi-i Şirazi	Kılıslı Rifat Bilge	7	144	A. Halit Yaşaroğlu Kitapçılık ve Kağıtçılık Türk Limited Şirketi	Ethics	İstanbul	1963
<i>Gülistan</i>	Şeyh Sadi-i Şirazi	Yakup Kenan Necefzade	—	219	Ülkü Matbaası	Ethics	İstanbul	1965
<i>Gülistan</i>	Şeyh Sadi-i Şirazi	Hikmet İlaydın	3	400	MEB Yayınları	Ethics	İstanbul	1966
<i>Bostan ve Gülistan</i>	Şeyh Sadi-i Şirazi	Kılıslı Rifat Bilge	8	519	Can Kitabevi	Ethics	İstanbul	1968
<i>Bostan ve Gülistan</i>	Şeyh Sadi-i Şirazi	Kılıslı Rifat Bilge	9	519	Meral Yayınevi	Ethics	İstanbul	1971
<i>Gülistan</i>	Şeyh Sadi-i Şirazi	Hikmet İlaydın	—	319	Sıralar Matbaası	Ethics	İstanbul	1974
<i>Bostan ve Gülistan</i>	Şeyh Sadi-i Şirazi	Kılıslı Rifat Bilge	11	527	Meral Yayınevi	Ethics	İstanbul	1978
<i>Bostan ve Gülistan</i>	Şeyh Sadi-i Şirazi	Kılıslı Rifat Bilge	12	520	Meral Yayınevi	Ethics	İstanbul	1980

Table 1 Bibliographic data on the translations of *Gülistan* in Turkey from 1946 to 1980

(2) We see that *Gülistan*, which was first translated by Kılıslı Rifat Bilge, is again translated by Hikmet İlaydın in 1946. This version has been published five times from 1946 to 1974. This means that the ratio of this version to the translation of Kılıslı Rifat Bilge is 10 to 1. The Turkish reader, who has encountered a 400-page translation of *Gülistan* in 1946, 1963, and 1966, has seen a 319-page translation in 1974 while Hikmet İlaydın was still alive. The reason of this decrease in page numbers, that is 'manipulation' in Lefevere's terms [7], can be the fact that this translation by Hikmet İlaydın was unable to reach the expected publication rate, and an autonomous institution, Sıralar Matbaası, undertook the publication of this translation as opposed to the years 1946, 1963 and 1966. The translation of Hikmet İlaydın had been published by the official institution MEB Yayınları until 1974.

A detailed study on this topic, therefore, will be significant in understanding how the 'patronage' attitude of both the official and the autonomous institutions in translation activity effect the Turkish literary polysystem.

İbrahim Olgun [21] states that "After the publication of Kılıslı Rifat Bilge's translation of *Gülistan*, the Ministry of Education (MEB) has published Hikmet İlaydın's translation of *Gülistan*. This translation made by great care and meticulousness for each sentence and even for each word, conveys us the genius of Sadi, who is easy to understand but hard to translate into another language, in the best, the most correct and the most beautiful possible way". Note that these words of Olgun contradict the data given in Table 1. If Hikmet İlaydın's translation of *Gülistan* has been published less when compared to Kılıslı Rifat's translation, why did Olgun consider it to be 'adequate'?

using Toury's terminology in the target system?

The answer of this question depends on other 'micro' level analyses of *Gülistan*. For example, in one of these studies, one can analyze the concept of 'invisibility' pointed by Venuti, and try to find out which questions this approach would answer within the 'historiography of translation'. It should not be forgotten, however, that the method in this study on *Gülistan* within the historiography of translation is the 'frequency curves' which are based on a corpus, as proposed by Pym.

5. Conclusion

In this study, which has been built on a corpus gathered by the translation of works from Persian into Turkish during the years 1946-1980, we have seen how the data in a 'corpus' are extremely important in 'historiography of translation' and how collective the 'method' is that Pym has discussed in *Method in Translation History*, within the historiography of translation. We have also seen that even though the methods used by other researchers and scholars discussed in this study shed some light on certain issues in 'translation studies', they cannot give an appropriate answer to the question "How the historiography of translation should be?"

We can easily state that Pym's 'method' is the primary source on the 'historiography of translation', helping the researchers build a framework.

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