

The Manipulation of Literature

Studies in Literary Translation

Edited by THEO HERMANS



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PREFACE

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INTRODUCTION

Translation Studies and a New Paradigm

Theo Hermans

It is nothing new to say that the position occupied by Translation Studies in the study of literature generally today is, at best, marginal. Handbooks on literary theory and works of literary criticism almost universally ignore the phenomenon of literary translation; literary histories, even those that cover more than one national literature, rarely make more than a passing reference to the existence of translated texts. Educational institutions, which tend to link the study of language and literature along monolingual lines - one language and one literature at a time - treat translations with barely veiled condescension.

There are, of course, many reasons for this neglect, some merely practical, others more deeply rooted. In the end, they can probably be traced back to certain influential views on the nature of literature and of the relation between language and literature. The ultimate provenance of these views, it seems, lies in a number of naively romantic concepts of 'artistic genius', 'originality', 'creativity', and a severely restricted notion of what constitutes a 'national literature'. If the literary artist is viewed as a uniquely gifted creative genius endowed with profound insight and a mastery of his native language, the work he produces will naturally come to be regarded as exalted, untouchable, inimitable, hallowed. If, in addition, language is conceived as closely correlated with nationhood and the national spirit, the canonized set of texts that together make up a given national literature will also assume an aura of sacred untouchability. In such circumstances, any attempt to tamper with a literary text by rendering it into another language must be condemned as a foolhardy and barely permissible undertaking, doomed from the start and to be judged, at

best, in terms of relative fidelity, and at worst as outright sacrilege.

The strongly evaluative orientation of literary criticism, moreover, has meant that the hierarchy of canonized texts in a given national literature may occasionally be reshuffled in accordance with changes in the dominant poetics, but this does not affect the basic parameters, for the ultimate criterion remains the question of quality, of creativity, originality and aesthetic excellence. As a result, translation has found itself consistently relegated to the periphery, together with, for example, parody, pastiche, stage and screen adaptations, children's literature, popular literature and other such products of 'minor significance'.

Of course, faced with the rather obvious presence of translated texts in the total literary production of most countries, and with the equally obvious historical importance of translations in the development of most national literatures, literary criticism has shown signs, periodically, of a bad conscience. The saving grace, however, always lay in the evaluative yardstick, i.e. in comparing the rich and subtle texture of the original with the translation, only to find the latter wanting, because its texture was never quite the same as that of the original. In those rare cases where translations seemed to be aesthetically on a par with their originals, a subterfuge could always be used by simply coopting the translator into the pantheon of creative artists and incorporating his work into the canon on that basis.

The conventional approach to literary translation, then, starts from the assumption that translations are not only second-hand, but also generally second-rate, and hence not worth too much serious attention. A translation may have its limited use as a stepping-stone to an original work, but it cannot presume to form part of the recognized corpus of literary texts. The fact, incidentally, that many of us have a vague notion of what we take to be world literature through reading, say, Euripides, Dante, Dostoyevsky, Ibsen, Li Po, the *Thousand and One Nights* and the *Tale of Genji* in translation, is not allowed to impinge on the oft-repeated exhortation that literature should be read in the original and not through some substitute. Taking the supremacy of the original for granted from the start, the study of translation then serves merely to demonstrate that original's outstanding qualities by highlighting the errors and inadequacies of any number of translations of it.

The outcome, needless to say, is an invariably source-oriented exercise, which, by constantly holding the original up as an absolute standard and touchstone, becomes repetitive, predictable and prescriptive - the implicit norm being a transcendental and utopian conception of translation as reproducing the original, the whole original and nothing but the original. A watered-down version of this procedure may consist in the application of an *ad hoc* norm devised for the critic's own convenience, but mostly the results are equally unproductive, even if they are accompanied by the umpteenth call for better translations.

In so far as translations have received sustained attention in modern literary studies, it has been, not surprisingly, in the area of comparative literature. But here, too, the study of translation has usually been carried out in the context of influence studies, i.e. of genetic relations between literatures and writers, whereby the emphasis remained firmly on the original works to follow. Even in the study of the migration of themes and motifs, translators are rarely regarded as more than industrious intermediaries, running messages between two national literatures. Although comparatists have undoubtedly kept the phenomenon of translation in their sights, they have still, on the whole, left the field fragmented and compartmentalized. They have rarely, if ever, come to terms with the totality of translated texts as a separate class of texts, or with the place and function of translated texts within the whole of a given literature and its development.

It must be admitted, on the other hand, that translation scholars have often been their own worst enemies, not just for failing to question the normative and source-oriented approaches typical of most traditional thinking about translation, but also for continuing to ask similarly unproductive essentialist questions (how is translation to be defined?, is translation actually possible?, what is a 'good' translation?) - with or without the dubious excuse that pedagogical considerations (we need to train translators, good translators) justified such questions.

True, some scholars have sought to make progress in other directions, most notably, in recent decades, via psychology and linguistics. The results have not been encouraging. The attempt via psychology, even if backed up by some impressive semiotic terminology, produced complex schemes and diagrams illustrating the mental processes of decoding messages in one

medium and encoding them again in another, but since the conversion inevitably took place within the human mind, that blackest of black boxes always turned out to be the centrepiece. For a time, the modern advances in linguistics, too, held a particular fascination for students of literature and of translation. Linguistics has undoubtedly benefited our understanding of translation as far as the treatment of unmarked, non-literary texts is concerned. But as it proved too restricted in scope to be of much use to literary studies generally - witness the frantic attempts in recent years to construct a text linguistics - and unable to deal with the manifold complexities of literary works, it became obvious that it could not serve as a proper basis for the study of literary translation either. Thus, whereas linguistics disqualified itself on account of its self-imposed limitations, the psychological study of the translation process condemned itself to speculating about essentially unobservable phenomena. Furthermore, with literary translation excluded as a suitable subject for serious study by a constricting view of literature and by institutionalized pedagogical concerns, it is hardly surprising that there grew a feeling that the discipline had reached an impasse.

*

Since about the mid-1970s, a loosely-knit international group of scholars has been attempting to break the deadlock in which the study of literary translation found itself. Their approach differs in some fundamental respects from most traditional work in the field. Their aim is, quite simply, to establish a new paradigm for the study of literary translation, on the basis of a comprehensive theory and ongoing practical research. It is their work which is represented in the present book.

The group is not a school, but a geographically scattered collection of individuals with widely varying interests, who are, however, broadly in agreement on some basic assumptions - even if that agreement, too, is no more than relative, a common ground for discussion rather than a matter of doctrine. What they have in common is, briefly, a view of literature as a complex and dynamic system; a conviction that there should be a continual interplay between theoretical models and practical case studies; an approach to literary translation which is descriptive, target-oriented, functional and systemic; and an interest in the norms and constraints that govern the produc-

tion and reception of translations, in the relation between translation and other types of text processing, and in the place and role of translations both within a given literature and in the interaction between literatures.

The conception of literature as a system, i.e. as a hierarchically structured set of elements, goes back to the Russian Formalists (Tynianov, Jakobson) and the Czech Structuralists (Mukařovský, Vodička). Today it is to be found in the writings of scholars like Yuri Lotman, Claudio Guillén, Siegfried Schmidt, Itamar Even-Zohar and others. The work of Itamar Even-Zohar (University of Tel Aviv) in particular is directly associated with the new approach to translation studies. In a series of essays (see General Bibliography, Even-Zohar 1978 and 1979) he reformulated some basic insights stemming from Tynianov especially, and developed the notion of literature as a 'polysystem', i.e. as a differentiated and dynamic 'conglomerate of systems' characterized by internal oppositions and continual shifts. Among the oppositions are those between 'primary' (or innovatory) and 'secondary' (or conservative) models and types, between the centre of the system and its periphery, between canonized and non-canonized strata, between more or less strongly codified forms, between the various genres, etc. The dynamic aspect results from the tensions and conflicts generated by these multiple oppositions, so that the polysystem as a whole, and its constituent systems and subsystems, are in a state of perpetual flux, forever unstable. Since the literary polysystem is correlated with other cultural systems and embedded in the ideological and socio-economic structures of society, its dynamism is far from mechanistic.

The theory of the polysystem sees literary translation as one element among many in the constant struggle for domination between the system's various layers and subdivisions. In a given literature, translations may at certain times constitute a separate subsystem, with its own characteristics and models, or be more or less fully integrated into the indigenous system; they may form part of the system's prestigious centre or remain a peripheral phenomenon; they may be used as 'primary' polemical weapons to challenge the dominant poetics, or they may shore up and reinforce the prevailing conventions. From the point of view of the target literature, all translation implies a degree of manipulation of the source text for a certain purpose. In addition, translation represents a crucial instance of what happens at the

interface between different linguistic, literary and cultural codes, and since notions of interference, functional transformation and code-switching are essential aspects of the polysystem theory, translation may provide clues for the study of other types of intra- and intersystemic transfer as well (as indeed Even-Zohar has suggested; see Even-Zohar 1981).

As a theoretical model the polysystem theory appears to provide an adequate framework for the systematic study of translated literature. It is simple and bold enough to be attractive as a cognitive tool, and yet flexible and inclusive enough to adapt itself to different cases and situations. But it is important to be clear about the notion of 'theory'. The term is here taken to mean a systematic framework for collecting, ordering and explaining data. Although a theory is first and foremost a conceptual pattern, it also functions as an instrument of exploration, and thus has both heuristic and cognitive value. Indeed, a theory increases its attractiveness as it generates new ways of looking and interpreting. While the testability of a theory of literature is naturally low, its acceptability "depends mainly on the fruitfulness of the application of the theory and on the degree of enlightenment derived from it" (Mooij 1979:133).

Practical fieldwork and case studies are therefore a necessity, since ultimately the theory remains a tentative construct which stands or falls with the success of its applications. Ideally, the process works both ways: case studies are guided by the theoretical framework, and the feedback from practical research then results in corroboration or modification of the theoretical apparatus. In practice, the relation between the two is less straightforward. Case studies vary greatly in scope and emphasis, and may develop their own momentum. On the other hand, the theory consists of an aggregate of hypotheses which tend to be used highly selectively by individual researchers, and even in its entirety it offers no more than a simplified and abstract model at one remove from the real world.

On the whole, however, the polysystem theory seems sufficiently inclusive and adaptable to stimulate research in a variety of fields, not least that of literary translation. In contrast with most conventional work on translation, the approach based on the systems concept of literature is not prescriptive. Instead of providing guidelines for the next translation to be made and passing judgement on any number of existing ones, the descriptive method takes the

translated text as it is and tries to determine the various factors that may account for its particular nature. This position implies that the researcher has to work without preconceived notions of what actually constitutes 'translation' or where exactly the dividing line between translation and non-translation is to be drawn, for such notions would inevitably reveal themselves to be normative and restrictive. As in the case of concepts like 'literature', 'poetry' or 'art', a tautological or - to put it more kindly - a sociological and pragmatic circumscription seems the best that can be hoped for: a (literary) translation is that which is regarded as a (literary) translation by a certain cultural community at a certain time. A working definition of this kind also points up the necessity of a target-oriented approach, as a corollary to the descriptive orientation. As Gideon Toury's essay in the present book argues, the investigation of translational phenomena should start from the empirical fact, i.e. from the translated text itself.

In consequence, much of the practical work done in this descriptive and target-oriented context is also of an historical nature, because it deals with existing texts which, to all intents and purposes, are (or were, at the time) regarded as translations by the cultural community concerned. That being the case, the old essentialist questions about the prototypical essence of translation are simply dissolved, and the way is open for a functional view. The new approach tries to account in functional terms for the textual strategies that determine the way a given translation looks, and, more broadly, for the way translations function in the receptor (or target) literature. In the first case the focus is primarily on translational norms and on the various constraints and assumptions, of whatever hue, that may have influenced the method of translating and the ensuing product. In the second case explanations are sought for the impact the translation has on its new environment, i.e. for the acceptance or rejection of a given translation (or, of course, a number of translations) by the target system.

The explanations are of the functional and pragmatic type, which means - given the theoretical context - that they are in most cases also systemic. They aim to go beyond isolated occurrences or texts and to take into consideration larger wholes (collective norms, audience expectations, period codes, synchronic and diachronic cross-sections of the literary system or parts of it, interrelations with surrounding literary or non-literary systems, etc.) in order to

provide a broad contextual framework for individual phenomena. At the same time they want to extend findings bearing on particular instances to more substantial corpora, so as to be able to discover large-scale and long-term patterns and trends.

The net result of the new approach to translation is, on the one hand, a considerable widening of the horizon, since any and all phenomena relating to translation, in the broadest sense, become objects of study; and, on the other hand, it provides a more coherent and goal-directed type of investigation, because it operates within a definite conception of literature and remains aware of the interplay between theory and practice. The diversity of personal styles and interests within the group, which is evident also in the present collection, does not detract from that fundamental coherence.

As the group has been meeting and publishing for close on a decade, a number of developments have taken place on the theoretical level as well. Although, generally speaking, the polysystem concept of literature appears to have successfully inspired a number of case studies on translation, some aspects of it have been elaborated further. Thus José Lambert and Hendrik van Gorp have stressed the importance of working with comprehensive communication schemes in the description of translations, whereby the various relations and parameters thrown up by the scheme present so many potential objects of study (see Lambert 1983 and Lambert & Van Gorp in the present book). Whereas in the 1970s André Lefevere's main contribution lay on the metatheoretical level (see, for example, Lefevere 1978), in recent years he has been strongly advocating the integration of translation studies into the study of the many types of 'rewriting' and 'refraction' that shape a given culture. At the same time he has argued in favour of a more determined effort to incorporate into the polysystem concept the notion of a 'control mechanism', which he proposes to call 'patronage' and which regulates - and often manipulates - the literary system from inside the socio-economic and ideological structures of society (for a full exposition, see Lefevere 1984 and his essay in the present volume).

The group of people who may be identified with the new approach as illustrated in the following pages, were brought together at a series of symposia on literary translation, the first at the University of Louvain in 1976 (the proceedings were published in 1978 as *Literature and Translation: New Perspectives in Literary Studies*, eds. J.S.Holmes, J.Lambert & R. van

den Broeck), the second at the University of Tel Aviv in 1978 (with the proceedings in a special issue of *Poetics Today*, Summer-Autumn 1981, eds. I.Even-Zohar and G.Toury), and the third at the University of Antwerp in 1980 (proceedings in the translation issue of *Dispositio*, 1982, eds. A.Lefevere and K.D.Jackson). Among the group's major theoretical texts are Even-Zohar's essay on 'Polysystem Theory' in *Poetics Today* (1979), Lefevere's *Literary Knowledge* (1977) and Toury's *In Search of a Theory of Translation* (1980). Many of the case studies carried out by members of the group have appeared in widely scattered journals or in preprints, or are available only in the form of unpublished doctoral dissertations. Much of this work appeared in Belgium, the Netherlands and Israel, and is written in Dutch, French or Hebrew.

The essays in the present book, then, amount to a collective profile of the group in a form accessible to a wide audience in the English-speaking world. Together they offer a representative sample of the new descriptive and systemic approach to the study of literary translation.

The General Bibliography at the end lists further names and titles. Although most of the essays in the present book were written on request, some are based on previous publications. Hendrik van Gorp's contribution is slightly amended from Van Gorp 1981. Ria Vanderauwera's piece builds on material discussed in her (unpublished) doctoral thesis (Vanderauwera 1982). Maria Tymoczko's essay is the expanded and amended text of a paper presented to the Tenth Congress of the International Comparative Literature Association (New York, August 1982), and Gideon Toury's article is a revised version of Toury 1982.

A RATIONALE FOR DESCRIPTIVE TRANSLATION

STUDIES

Gideon Toury

1. A Case for Descriptive Translation Studies

No empirical science can make a claim for completeness and (relative) autonomy unless it has developed a descriptive branch. The reason for this is that an empirical discipline, in contradistinction to non-empirical sciences, is initially devised to study, describe and explain (to which certain philosophers of science would add: predict), in a systematic and controlled way, that segment of 'the real world' which it takes as its object.*

An empirical science refers to its subject-matter on the basis of a theory, which is formulated for that very purpose; in addition to the description (etc.) of the object-level being the main goal of - and only justification for - the entire discipline, descriptive studies are actually the best means of testing, refuting, and especially modifying and amending the underlying theory, on the basis of which they are executed. This reciprocal relation between the theoretical and descriptive branches of the same discipline makes it possible to produce ever better, more refined and more significant descriptive studies and thus advances the understanding of that section of 'reality' to which the science in question refers.

Since the object-level of translation studies consists of actual facts of 'real life' - whether they be actual texts, intertextual relationships, or models and norms of behaviour - rather than the merely speculative outcome of preconceived theoretical hypotheses and models, it is undoubtedly, in essence, an empirical science. However, despite attempts in recent decades to raise translation studies to the status of a scientific discipline, it is still a discipline-in-the-making. This situation is reflected in that, among other things, it has not yet developed

a descriptive branch, and therefore is hardly in a position to test its own hypotheses, insofar as the hypotheses which serve it should indeed be formed within the discipline itself and in accordance with its own basic assumptions, and not simply imported wholesale from other theoretical frameworks which for one reason or another are regarded as the "Vor-aussetzungswissenschaften für die Übersetzungswissenschaft" (as the 'ideological' platform for a recent International Colloquium on Contrastive Linguistics and Translation Studies had it; Kühlwein *et al.* 1981: 15).

One of the main reasons for the prevailing lack of descriptive translation studies has no doubt been the overall orientation of the discipline towards its practical applications. Thus, whereas for a fully-fledged empirical science such applications - important as they may be - are only extensions of the discipline into 'the real world', the applications of translation studies in the form we usually know them (such as translation didactics, translation criticism, 'translation quality assessment' (House 1977), and even foreign language teaching) represent the main constraint on the very formulation of the theory which underlies them, if not the very reason why its formulation is imperative. Small wonder that a theoretical approach oriented towards practical applications should show preference for *prescriptive* pronouncements which, as a rule, derive either from sheer speculation or from theoretical and descriptive work done within the framework of *other*, more 'basic' disciplines such as contrastive linguistics, contrastive textology (Hartmann 1980), or *stylistique comparée*. What it does not wish to do is to rely on research carried out within its *own* framework - which is why the lack of descriptive translation studies has never really bothered translation scholars.

All this is not to say that no attempts have been made to study, describe and explain actual translations or translating practices and procedures. What we need, however, is not isolated attempts reflecting excellent intuitions and supplying fine insights (which many of the existing studies certainly provide) but a *systematic* scientific branch, seen as an inherent component of an overall discipline of *translation studies*, based on clear assumptions and armed with a methodology and research techniques made as explicit as possible. Only a branch of this sort can ensure that the findings of individual case studies carried out within its framework will be both relevant and intersubjectively testable, and the studies themselves

repeatable.

In what follows I intend to sketch a tentative rationale for such a branch of Descriptive Translation Studies (DTS),¹ by putting forward a set of ordered principles and guidelines for its gradual establishment, on the one hand, and for its operation, on the other. The step-by-step exposé of the principles themselves will be accompanied not only by small-scale illustrations for this or that point in the presentation, but also by a corresponding step-by-step unfolding (in small type) of an exemplary 'study in descriptive studies', focusing on one common type of textual-linguistic phenomenon (namely, the use of binomials of synonyms and near-synonyms) as it has presented itself in literary translation into Hebrew during the last hundred years or so.

2. The Kind of Facts Translations Are

Translated texts and their constitutive elements are *observational* facts, directly accessible to the eye. In contrast, translating processes, i.e. those series of operations whereby actual translations are derived from actual source texts, though no doubt also empirical facts and as such a legitimate part of the object-level of translation studies, are only *indirectly* available for study, as they are a kind of 'black box' whose internal structure can only be guessed, or tentatively reconstructed. To be sure, from time to time suggestions have been made for more direct approaches to the mental processes involved in translating (see, for example, Sandrock 1982 and the literature described and criticized there), but the main way to get to know those processes is still through a retrospective reconstruction on the basis of the (translational) relationships between the observable output and input of single processes, with the aid of further theoretical assumptions and hypotheses established in translation studies proper as well as in the framework of adjacent disciplines such as psychology and psycholinguistics. So far, only this type of reconstruction seems to ensure a degree of intersubjective testability.

It is only reasonable to assume that any research into translation should start with observational facts, i.e. the translated utterances themselves (and their constitutive elements, on various levels), proceeding from there towards the reconstruction of non-observational facts, and not the other way around. Nor is this order at odds with translation practice itself. Semiotically speaking, it will be clear that it is the *target* or *recipient culture*, or a certain section of

it, which serves as the *initiator* of the decision to translate and of the translating process (see Toury 1980:16;1984; Yahalom 1978:1). Translating as a teleological activity *par excellence* is to a large extent conditioned by the goals it is designed to serve, and these goals are set in, and by, the prospective receptor system(s). Consequently, translators operate first and foremost in the interest of the culture *into* which they are translating, and not in the interest of the source text, let alone the source culture.

The basic assumption of DTS is therefore diametrically opposed to that which is usually maintained by the practitioners of any process-based, application-oriented paradigm of translation theory. DTS starts from the notion that any research into translation, whether it is confined to the product itself or intends to proceed to the reconstruction of the process which yielded it (and on from there), should start from the hypothesis that *translations are facts of one system only: the target system*. It is clear that, from the standpoint of the source text and source system, translations have hardly any significance at all, even if everybody in the source culture 'knows' of their factual existence (which is rarely the case anyway). Not only have they left the source system behind, but they are in no position to affect its linguistic and textual rules and norms, its textual history, or the source text as such. On the other hand, they may well influence the recipient culture and language, if only because every translation is initially perceived as a target-language utterance. Of course, there is a real possibility that translated utterances in a certain language or culture will come to form a special system, or special systems, of their own (see, for example, Dressler 1972), if only because of the universality of interference occurring in translated texts (Toury 1980:71-78;1982). However, these systems will probably always turn out to be more of the nature of *sub* systems of the encompassing target system rather than autonomous systemic entities.

3. Establishment of the Corpus and Discovery Procedures

To say that translations are facts of the target system is by no means to claim that every fact of the target system is (a candidate for) a translation. How then are translations to be distinguished from non-translations within the target culture, if such a distinction is to serve as a basis for the establishment of corpora, appropriate for study within DTS?

The answer is that, if one does not wish to make too many assumptions which may prove difficult or im-

possible to maintain in the face of the empirical data, one really has no foolproof criterion for making such a distinction *a priori*. The only feasible path to take seems to be to proceed from the assumption that, for the purpose of a descriptive study, a 'translation' will be taken to be any target-language utterance which is presented or regarded as such within the target culture, on whatever grounds (see Toury 1980:37,43-45).

By definition, the presentation of a target-language utterance as a translation, or its being regarded as such, entails the assumption that there is another utterance, a textual-linguistic fact of another system, which has chronological as well as logical priority over the translation in question: the source text precedes the translation in time and serves as the basis for the latter's creation.

To be sure, the source utterance as such is *not* part of the basic conditions for a descriptive study within DTS. It is the *assumption* of its existence, based on the observation that a target-language utterance is being presented or regarded as a translation, and not its existence in fact, which serves as a defining factor for a translation from the point of view of the target system, which has been adopted as a starting-point for DTS. In the more advanced stages of the study, when the source utterance is finally brought into the picture, some of the phenomena which have been tentatively marked as translations may well turn out to be *pseudotranslations*. This prospect is of no consequence, however, for the initial phase. In other words, pseudotranslations are just as legitimate objects for study within DTS as genuine translations. They may even prove to be highly instructive for the establishment of the general notion of translation, as shared by the members of a certain target-language community (Toury 1983;1984, Section V). This fact may serve to reinforce the requirement that the *theoretical* branch of translation studies should be equipped to account for phenomena of this kind too; which so far it is not.

For the purposes of descriptive research, translations should therefore be regarded as functions which map target-language utterances, along with their position in the relevant target systems, on source-language utterances and their analogous position. The source utterances, at least up to a certain point in the study, may comprise not only actual linguistic utterances, but also hypothetical ones, reconstructed, as it were, on the basis of the target utterance (in the case of pseudotranslations the cor-

responding source utterances will remain hypothetical; see Toury 1980:45-46). Thus, the actual subject-matter for descriptive studies within DTS consists first and foremost of *functional-relational concepts* (rather than their surface textual-linguistic representations), such as textual elements or linguistic units in relation to their positions in the translated utterances as systemic wholes; the translated utterances in relation to the target system(s) in which they are situated; or, finally, the translated utterances in relation to the utterances established as their (actual or hypothetical) sources.

Of course, it is the very fact that these functional-relational concepts *have* linguistic representations which serves to distinguish them from their counterparts in the theory, and therefore the surface realizations should not be ignored during the research. However, they should be assigned their proper position, namely as 'functors' fulfilling certain functions which do not owe their own existence to them: one and the same function could have an indefinite number of (superficially different) realizations which are, for that very reason, functionally equivalent and hence equally significant from the point of view of the theory. Moreover, only with regard to the underlying, common function can the question be asked why the functor actually present in a translation has been selected from the range of equivalent 'functors'. Thus, even if surface representations take priority in terms of mere *description*, their *explanation* can be attempted only on the basis of their underlying functions, which have therefore to be extracted from the utterance.

It is advisable, then, first to take up target texts which are regarded as TRANSLATIONS from the intrinsic point of view of the target culture, without reference to their corresponding source texts, or rather, irrespective of the very question of the *existence* of those texts, and to study them from the viewpoint of their ACCEPTABILITY in their respective 'home' systems, as target-language texts and/or as translations into that language. The second step will be to map these texts, via their constitutive elements as TRANSLATIONAL PHENOMENA, on their counterparts in the appropriate source system and text, identified as such in the course of a comparative analysis, as SOLUTIONS to TRANSLATIONAL PROBLEMS; next, to identify and describe the (one-directional, irreversible) RELATIONSHIPS obtaining between the members of each pair; and finally to go on to refer these relationships - by means of the mediating functional-relational

notion of TRANSLATION EQUIVALENCE, established as pertinent to the corpus under study - to the overall CONCEPT OF TRANSLATION underlying the corpus. It is these last two concepts which form the ultimate goal of systematic studies within DTS which are after explanation too: nothing on the way to the establishment of the dominant norm of translation equivalence and of the underlying concept of translation can be fully accounted for without reference to these concepts, but they themselves cannot be established in any controlled way prior to the execution of the entire set of *discovery procedures*, and in the proposed order, even though good intuitions as to their nature may be present much earlier.

Only at this stage, when the nature of the prevailing concept of translation has been established, will it become possible to reconstruct the possible process of CONSIDERATION and DECISION-MAKING which was involved in the act of translating in question, as well as the set of CONSTRAINTS which were actually accepted by the translator. This reconstruction will be formulated in terms of the confrontation of the contending models and norms of the target and source texts and systems which were responsible for the establishment of the 'problems' and their 'solutions', including the relationships obtaining between them (that is, the above-mentioned 'translational relationships'), and, ultimately, for the surface realizations of these 'solutions' (standing in these relationships to their respective 'problems') in textual-linguistic substance - the very substance originally identified in the 'translations' as 'translational phenomena'. The order of the *justification procedure* in DTS is thus a complete mirror image of that of the discovery procedures.

Let us now examine a little more closely the main phases of the discovery procedure and the basic notions mentioned (in capital letters) in the course of their brief presentation.

4. Translational Phenomena and their Acceptability

When proceeding from the target system, what lends itself to observation first is, of course, the texts themselves, which are approached on the assumption that they are translations.

There may be various reasons for marking a target-language text as a possible translation, ranging from its explicit presentation as one, through the identification in it of textual-linguistic features which, in the culture in question, are habitu-

ally associated with translations, to the prior knowledge of the existence of a certain text in another language/culture, which is tentatively taken as a translational source for a certain target-language text. This last is valid especially in the study of cultures or historical periods where the presentation of a translated text as such is not obligatory, or cultures which do not at all distinguish - on the product level, that is (since the translation procedure should be regarded as universally acknowledged in situations where translating is indeed performed) - between original compositions in the target language and translations into it. On the face of it, this method seems to entail the reversal of the recommended order of the discovery procedures, but this is not so: only when a target-language text has been established as a possible translation does research work within DTS proper commence, and from that point on it proceeds in the recommended order, putting the source text aside during the initial stages.

Thus, whatever the reasons for the tentative marking of a text as a translation, at the first stage ASSUMED TRANSLATIONS are studied from the point of view of their (type and extent of) ACCEPTABILITY in the target system(s), i.e. in terms of their subscription to the norms which dominate these systems.

However, even under such a superficial observation, *translation description* may be said to take place, both in cases where, in terms of substance (that is, from the point of view of the textual-linguistic phenomena proper), texts regarded as translations appear as *identical* to texts regarded as original compositions in the target language, and in cases where the surface representations of these two types look *different*. This is true especially if, and when, the differences show regularities which may - tentatively, at least - be attributed to the texts as members of distinct subsystems, governed by different sets of norms. Some of these differences will no doubt find their explanation, at a later stage of the study, as realizations of *formal* relationships to the corresponding source texts (see Section 8 below). Relations of this type may also be found to obtain between pseudotranslations and the reconstructed pseudo-source texts.

This also means that the study of translation, and DTS as a branch of translation studies, is not to be reduced to comparative or contrastive analyses of target and source texts (or items). Moreover, it is clear that this type of comparative study is not really justifiable within DTS (in contradistinction

to disciplines such as contrastive linguistics), unless on the basis of the identification of the target text and its constitutive elements as TRANSLATIONAL PHENOMENA from the intrinsic point of view of the target system; for it is this identification which presupposes the existence of translational relationships and translation equivalence, and which necessitates their extraction by means of confrontation.

However, there is room for a kind of comparative study even at this initial stage, when source texts have not yet been brought into the picture. This may, moreover, add another dimension to the functional description of (the acceptability of) translational phenomena in the target system, namely, the comparison of different translations of one and the same text (see for example Reiss 1981). Thus, one may compare several translations into one language done by different translators, either in the same period or in different periods of time (in which case the notion of *one* 'target language' may well have to undergo some modification); or one may compare different phases in the establishment of one translation, in order to reconstruct the interplay of 'acceptability' and 'adequacy' during its genesis (e.g. Hartmann 1980: 69-71; 1981: 204-207); or, finally, several translations of what is assumed to be the same text into different languages, as an initial means of establishing the effects of different cultural, literary and linguistic factors on the modelling of a translation.

Any examination of literary translations into Hebrew during the last hundred years or so immediately reveals a host of *binomials of synonyms and near-synonyms*: combinations of two (or sometimes more than two) (near-)synonymous lexemes of the same part of speech (see especially Malkiel 1968).

Obviously, any language may have binomials of this type, and probably does have them to a certain extent, so that they may be taken as a *universal of language* inasmuch as (near-)synonymy and conjunction are semantic and grammatical universals, respectively. However, the extent to which this universal potential is actually realized in a language, and the exact ways of its realization, are norm-governed, and therefore vary considerably from language to language, and even - within one language - between different dialects, registers, stylistic variants, periods in the history of the language, etc. (For Modern English, see Gustafsson 1975; for Old and Early Middle English, Koskeniemi 1968.)

The Hebrew language as a whole abounds in binomials of (near-)synonyms, most of which appear as fixed collocations. However, in translation into Hebrew they occur: (a) in a *much greater frequency* than in texts originally written in Hebrew;

(b) very often as *free combinations*, that is, as a result of the productive use of the technique. They keep occurring when, in original literary writing in Hebrew, the device has already been pushed to the periphery (mainly children's literature).

These facts taken together account for a slightly reduced rate of acceptability of this phenomenon, and a feeling of unusualness is sometimes aroused in the reader, which tends to be interpreted as a sign of 'translationese'. In other words, every attentive reader of Hebrew literature is likely to mark certain texts as candidates for classification as translations on the mere evidence of a high frequency of the occurrence of this linguistic device, the more so since these binomials usually co-occur with other textual-linguistic features which lead to the same tentative hypothesis.

5. Translational Solutions and Translational Problems

The functional relationships which obtain between translated texts and other members of their 'home' systems, and these systems as wholes, are, by definition, supplemented by a second set of relationships, those between target and source. These relationships, which have traditionally been presented as 'translational' relationships proper, make target facts which have been regarded, at the first stage of the study, as *translational phenomena*, into TRANSLATIONAL SOLUTIONS by referring them to corresponding PROBLEMS in the source text(s) - existing ones, in the case of genuine translations, assumed (or reconstructed) ones, at least in part, in cases where the source text has not been or cannot be located, such as in cases of pseudo-translation. The TRANSLATIONAL RELATIONSHIPS themselves will then be established on the basis of the pairs of problem + solution (see Section 8 below).

Thus, within the descriptive framework, a target 'solution' does not merely *imply* a corresponding source 'problem'. Rather, the two are *mutually* established in the course of the comparative analysis; they inevitably present themselves as a *coupled pair*.

The last assertion rests on the assumption that, since the subject-matter of DTS consists, by definition, of actual instances of performance which belong in defined sets of socio-cultural circumstances, it is valid to examine only those facts of the source text which can be shown actually to have posed translational problems in those particular circumstances. This status can be established only through the identification of the respective solutions at the same time (including, of course, 'zero' solutions, i.e. omissions). It is often quite misleading to regard as translational problems all, and only those, phe-

nomena in the source text which may be established as *potential* difficulties from the contrastive angle of the *systems* underlying the two texts involved (see for example Wilss 1982, Chapter VIII). To be sure, even if all of them prove to be actual, realized problems for the case in question, additional facts which present no difficulties from the *a priori* standpoint of one of the 'base' disciplines may well turn out not merely to be problems, but even to be major ones, from the *a posteriori* point of view of DTS, as revealed by the solutions which have been given to these problems. Facts of this kind may go unnoticed unless *all* the translational problems are established from the direction of the target pole. For the purposes of a descriptive-explanatory study in translational terms, there is even less point in regarding as problems all those source phenomena which appear 'problematic' (however we understand that notion) from the intrinsic point of view of the *source text*. Such an approach - the protection of the 'legitimate rights' of the original, as it were (Toury 1984, Section III) - is likely to induce one to rest content with a simple enumeration of the 'sins' committed against the original text. Such a practice may be part of translation criticism as one of the applied extensions of translation studies, but it has no room in a scholarly branch such as DTS.

A striking example of the inadequacies of the more or less automatic transference of models and methods from the 'base' disciplines to the treatment of translational phenomena, and one which fails to realize and apply the differences between the *a priori* and the *a posteriori* points of view, is that of 'metaphor as a translation problem'. The nature of the linguistic-textual phenomenon of metaphor as a problem (or a set of related problems) has always been established in the *source* pole, on the basis of the source-language metaphor, according to linguistic (Dagut 1976; 1978: 91-120), or, better, according to textual and linguistic (Van den Broeck 1981) criteria. Each problem was then given tentative solutions, which were presented as the 'required', the 'best', or even the 'only possible' ones. On no occasion has the focus been on the solutions *as they really are*, and on the problems as they appear from the vantage point of these solutions.

Thus, it is symptomatic that the pairs of 'problem + solution' established by those scholars who worked on 'metaphor as a translation problem' usually fall into one of only three categories, namely:

- (1) metaphor *into* same metaphor
- (2) metaphor *into* different metaphor

(3) metaphor *into* non-metaphor²

Even among the alternatives which proceed from the source text metaphor, one rather common possibility is usually neglected:

(4) metaphor *into* \emptyset (i.e. complete omission) which is no doubt due to the *a priori*, prescriptive orientation of translation scholars, who are reluctant to accept omissions as 'legitimate' solutions. However, from the point of view of DTS, these four pairs of 'problem + solution' should be supplemented by the two following inverted alternatives, which are characterized by the appearance of the notion of 'metaphor' in the *target* rather than the source pole:

(5) non-metaphor *into* metaphor

(6) \emptyset *into* metaphor

This addition may facilitate, for instance, the description of a 'compensation mechanism', if such a mechanism is active in the corpus under study, a phenomenon which it is impossible to detect if only the source metaphors and their replacements in the target text are taken into account.

The addition of alternatives (5) and (6) may also lead to the formulation of other hypotheses of a descriptive and explanatory nature - for example the hypothesis that, on occasion, the use of metaphors in the target text is hindered by certain norms originating in the target system, and not by anything in the nature of the source metaphors themselves. Such a hypothesis would be reinforced by the absence of instances of alternatives (5) and (6), and weakened in direct proportion to their occurrence.

6. The Coupled Pair 'Problem + Solution' as the Unit of Comparative Analysis

A further question which deserves our attention in connection with the coupled pair 'problem + solution', the answer to which will ultimately make this pair a justifiable unit of comparative analysis, concerns its *boundaries*: how will one know that something has been established which deserves to be regarded as a coupled pair of this type?

The difficulty in giving a satisfactory answer to this question derives from two basic facts:

(a) any entity, at any textual-linguistic level and of any scope, may in principle turn out to represent a translational problem in relation to a certain target-text solution, or vice versa; and

(b) there is no need for the replaced entity in a translation (or that which is established, in the course of this initial phase of the comparative analysis, as the 'problem') to be identical, in rank or

in scope, to the replacing one (i.e., that which is simultaneously defined as the corresponding 'solution').

The solution to this question, which is methodological in nature but may also have important theoretical implications, seems likely to run along the following lines:

The analyst, proceeding from the target pole, will have to establish a certain segment in the target-language text, for which it will be possible to claim that - beyond its boundaries - there are no 'leftovers' of the solution to a certain translational problem which is posed by one of the source text's segments, whether similar or different in rank and scope. It is this procedure which I had in mind when I mentioned the *mutuality* of the determination of the two members of the coupled pair.

Within DTS, then, translational problems are always *reconstructed* rather than given. They are reconstructed through *target-source comparison* rather than on the basis of the source text alone, or even of the source text in its relation to the overall possibilities of the target language to recode its (relevant) features, (that is, on the basis of the initial 'translatability' of the source text into the target language). Consequently, it is clear that what is established as a 'problem' during one study, i.e. for one pair of translation and source text segments, will not necessarily prove to be a problem at all, let alone a problem of the same type, in the framework of another study, even if that second study only compares another translation (into another, or even into the same target language) with the same source text.

Let us consider a concrete example.

The German author Wilhelm Busch (1832-1908) writes in his famous 'Juvenile History in Seven Tricks', *Max und Moritz*, first published in 1865:

Durch den Schornstein mit Vergnügen
Sehen sie die Hühner liegen
Die schon ohne Kopf und Gurgeln
Lieblich in der Pfanne schmurgeln. (Busch 1949:7)

These verses are, in themselves, a mere textual fact of the original text, not even, one must admit, a very central one. Their status as a translational problem, and as *one* 'unit' of a problem which is not to be further broken down, is established in relation to the following lines from the first Hebrew translation (here in a literal English rendering):

Through the chimney they see
on the stove pots full
of cooking chicken
which are thoroughly roasting;
in fat soup the legs,
the wings, the upper legs
float tenderly, and from sheer delight
they almost melt there like wax. (Luboshitsky 1898:9)

These verses, in turn, are simultaneously established as the solution for that problem, and the coupled pair of these two textual segments can now be further analyzed and its members compared with each other.

As it turns out, it is the confrontation of two contending sets of norms which can be held responsible for the establishment of the coupled pair as one unit, namely two incompatible modes (or 'models') of cooking chicken. Of course, the mere existence of such an incompatibility, on the cultural or on any other level, does not necessarily lead to the triumph of the *target* model, as it did here. The norms expressed in and by the source text may well be preferred, at the expense of the acceptability of the target text, or a third model may be adopted, or, finally, some compromise between the two contending sets of norms may be accepted. The point, however, is that in each one of these cases the pair of 'problem + solution' established during the first phase of the comparative study (and not, of course, the solution alone!) will be different.

The fact that the 'problem', and the coupled pair, that we have established in our example is neither an inherent feature of the source text nor a contrastive property of the two languages or literatures underlying the two texts (even though the latter may be involved in its establishment), but an *ad hoc relational notion*, clearly manifests itself when we try to couple the original German verses with another Hebrew translation of *Max und Moritz* (again in literal English rendering):

They smell the meal,
they peep through the chimney,
without heads, without throats
the cock and each one of the hens
are already in the pan. (Busch 1939:12)

It is even doubtful whether these five lines should be regarded as *one* unit, and not further broken down, along with the corresponding German segment, until some smaller-scale coupled pairs of 'problem + solution' are established, in keeping with the condition

that no 'leftovers' be found outside the boundaries of their respective members.

Finally, the only thing found in a third Hebrew translation of the book (Amir 1939:14) is the Hebrew word for 'roast meat', *tsli*. This word, taken as a solution, obviously suggests an altogether different translational problem posed by the source text segment.

When single pairs of 'problem + solution' have been established, an attempt can be made to trace *regular patterns* which may govern them (or sub-groups of them). The following two parallel texts consist of an English poem by James Joyce (*Chamber Music* XXXV) and its transliterated Hebrew version:

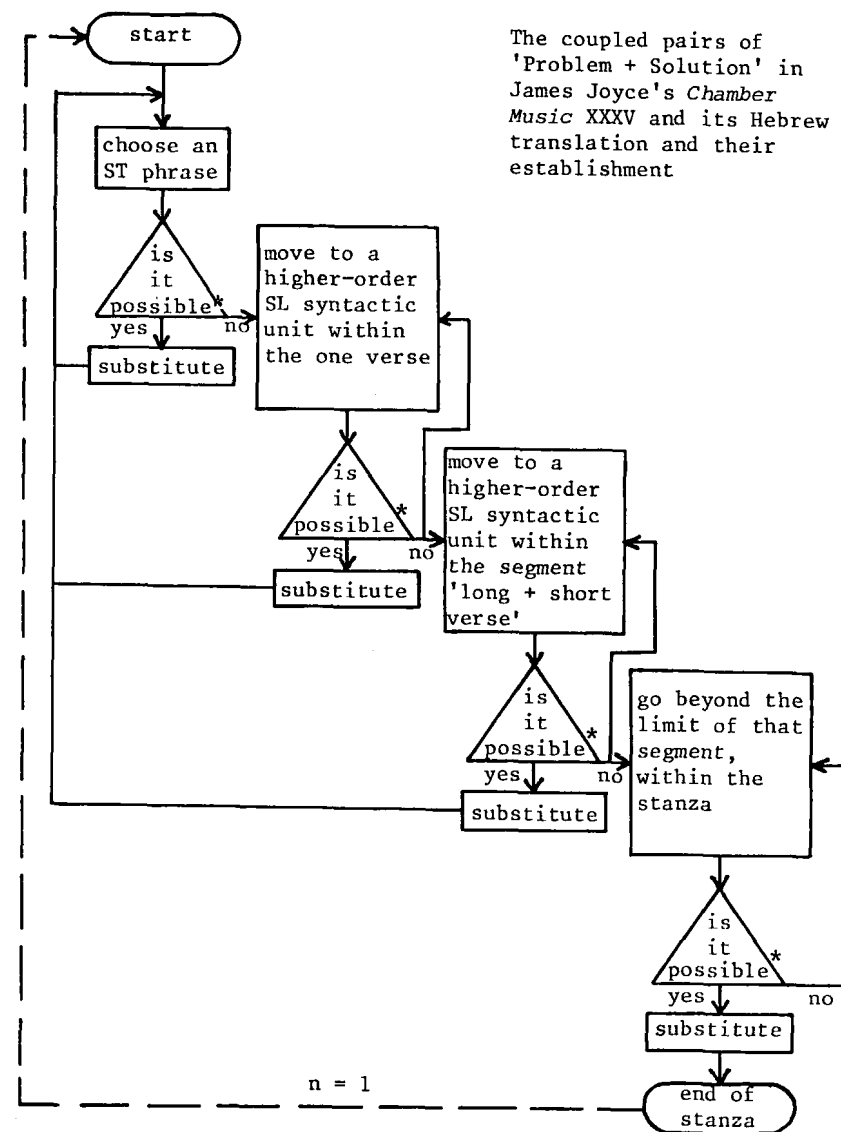
All day I hear the noise of waters	ani shome'a qol ha-mayim
Making moan,	ha-homim,
Sad as the sea-bird is, when going	ke-etsev of boded, shome'a
Forth alone,	al yamim
He hears the winds cry to the	tsivkhat rukhot, qolot
waters'	ha-mayim
Monotone.	amumim.

The grey winds, the cold winds	ru'akh afor, drakhay
are blowing	yishmor hu
Where I go.	ve-yehom,
I hear the noise of many waters	eshma et qol hamon ha-mayim
Far below.	ba-tehom.
All day, all night, I hear them	yomam va-leil, eshma
flowing	yakhzoru
To and fro.	ad halom.

(Joyce 1972:XXXV)

A simplified 'flow chart' of the kind reproduced below may be used to give an overview of the coupled pairs of 'problem + solution' pertinent to these two texts, under a semanto-syntactic observation. (The segments accounted for in the chart are also subject to initial constraints of metre and rhyme, which are only implicitly represented in it.)

Incidentally, since a flow chart is nothing but a graphic representation of an *algorithm*, what we may have here is not only a presentation of the pairs themselves, but also of the *regularities* which govern their establishment, expressed as a *set of ordered rules*. The chart can therefore also be read as an indication of the actual (reconstructed) process of consideration and decision-making on the semanto-syntactic level, that is, not only in the context of discovery, but in the context of justification and explanation as well. Indeed, when the coupled pairs are taken as



* to substitute a semanto-syntactic TL unit for it