

# Meaning in Translation



# Meaning in Translation:

## *Illusion of Precision*

Edited by

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Meaning in Translation: Illusion of Precision

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## PREFACE

The present book is a platform where scholars of various linguistic and cultural backgrounds, studying a variety of subjects, share their opinion on the matters of the utmost importance in the field of translation theory and practice. Can meaning be accurately represented in translation? Is loss of certain components of meaning inevitable? What compensation mechanisms can be used to ensure that the target text is not inferior in comparison with the source text? What are the implications of the failure to transfer both semantic and pragmatic aspects of meaning in the process of translation and cross-cultural communication? How can developments in the field of corpus linguistics and new methods of discourse analysis contribute to contrastive analysis and translation of texts?

The volume focuses on various aspects of translation theory and practice. The articles are grouped into three main parts.

Part I—"Translation 3Ps: Product, People, Practice"—unites seven papers considering the process of translation in both synchronic and diachronic perspectives with the focus on the key issues of translation theory and applied translation studies, such as translation universals, translation quality assessment, and translator's role. Part I opens with the article by José Lambert, "Translation Criticism, an Unproblematic Issue? From Concepts to Positions and Goals", which presents a review of the role, position and development of translation criticism within and beyond the field of translation studies. The second article by Andrejs Veisbergs, "Translationese, Translatorese, Interference", addresses the topical issue of interference as a consequence of the growing volume of translation activity. The paper by Jānis Sīlis, "Development of Translation Studies in Latvia: The Last Two Decades", provides an insight into the development of translation theory and practice in Latvia in a historical perspective, with the focus on the last two decades and with an aim to relate the research conducted locally and internationally. The article "Translator's Role in Advertisement Translation in Latvia of 1920s and 1930s", by Gunta Ločmele, analyzes translation strategies used in translation of advertisements in the medical field. The author also highlights the role of the translator in the development of the national language of Latvia. The impact of language contacts on the translation process is also studied in the paper "Translation between Typologically Different Languages or the

Utopia of Equivalence”, by Antonia Christinoi. The main aim of the author is to explore the limits and possibilities of the concept of translation equivalence from an anthropological/ethnographical perspective. Anna de Meo and Marilisa Vitale, in their article “Translating Examples in Linguistics Texts”, investigate the importance of identifying appropriate strategies for the rendering of examples in the texts on linguistics in order to ensure they perform the same metalinguistic function in the target language. The final paper of Part I, “Relativity of Poetic Translation”, by Natalia Shutemova, analyzes how poetic translation is characterized in relation to the target cultures and the ways the source texts’ poetic style is represented in the target texts.

Part II—“Translation and Lexical Precision”—comprises twelve articles covering a variety of topics connected with linguistic aspects of translation as well as various aspects of terminology coinage, alignment and standardization in the multilingual environment. The opening article, “Translation and the Dynamics of Understanding Words and Terms in Contexts”, by Rita Temmerman, provides a detailed overview of the challenges connected with the understanding and reproduction of European texts. Three fundamental competencies to be possessed by a translator, namely cognitive, reproductive and contextual, are discussed considering vast empirical data. Koen Kerremans, in his article “Illusion of Terminological Precision and Consistency: a Closer Look at EU Terminology and Translation Practices”, studies the causes and treatment of denominative variation in the terminology data base ‘IATE’ in relation to the EU’s terminology practice. The following paper, “Striving for Precision: Biblical Allusions in Terminology”, by Marina Platonova, investigates the mechanisms of the formation of terms based on allusion. The author discusses the functions of allusive terms and studies their application and alignment across the languages. The next paper in the section, “The Role of Metaphor in Comprehension of Railway Terminology”, by Jelena Tretjakova, aims to analyze metaphorical terms in railway terminology, advocating their acceptability in scientific language. The issue of legal text translation and the challenges associated with alignment of legal terms between English and Arabic languages are addressed in the article “Problems of Terminology in Translating Islamic Law into Legal English”, by Rafat Y. Alwazna. The topicality of legal text translation is also attested to in the next paper, “Interpreting Legal Terminology: From Informative to Normative Translation”, by Katja Dobrić, who analyzes the difficulties caused by the lack of correspondence in legal norms and concepts across the working languages and the strategies translators apply in establishing textual and legal equivalence.

Lack of conceptual correspondence is also discussed by Ewelina Kwiatek in her article, “When Terms do not Match: Translation Strategies for Dealing with Conceptual Mismatches in Surveying Terminology”. The author considers the strategies translators should apply in bridging lexical gaps. The next article, “Compound Verbs Formed by Means of Back-Formation: Seeking Lexical Enrichment in Bilingual Dictionaries”, by Enn Veldi, analyzes the lexicographic treatment of back-formations in bilingual dictionaries revealing important cross-linguistic differences. The author also demonstrates that back-formations are often neglected and undertreated in English-Estonian bilingual dictionaries. The issues of word-formation in the contrastive perspective are also considered by Maria Rosenberg in her article, “French Translations of Swedish NN Compounds”. The article “Translation of English and Arabic Binomials by Advance and Beginning Student Translators”, by Reima Al-Jarf analyzes the strategies applied by student translators in rendering binomials and the difficulties they face, particularly in translating idiomatic and culture-specific binomials. The last chapter, “Self-Reported Practices of Professional Curaçaoan Papiamentu Translators and Writers: A Window on their Influence on Papiamentu Standardization”, by Courtney Parkins Ferrón, presents a quantitative study of responses of practicing translators with regard to the issue of lexical transfer and its influence on standardisation of Curaçaoan Papiamentu. Part II provides a broad overview of contemporary research in translation theory and practice in both global and minor languages. The topics covered in the articles in Part II present a vast and potentially productive area for further research. Many papers offer practical solutions to numerous translation problems and thus will be of particular interest to student translators and interpreters.

Part III—“Text, Context, Meaning Representation”—includes eight papers covering issues that have relatively recently acquired prominence in the field of translation studies, which is characterized by a growing degree of interdisciplinarity. The issues addressed in Part III range from text theories, text genre and the concept of intertextuality to semantic and pragmatic aspects of meaning representation in context. The first paper, “The Murder and the Echo: How Meaning Reverberates in Translation”, by Rita Filanti, addresses the issue how the intentions, artistic expression, and the creative genius of the author of the original text can be reproduced in the translation of fiction. The author argues that any translation is only an approximation reflecting the aesthetic perception of the original by the translator. The paper by Bryan J. Robinson and Elisa Alonso, “Flying in the Face of Illusion. A Comparative Study of the Variables that Interact in the English Language Scientific Journals that Publish Translations”,

analyzes the Impact Factor (IF) of scientific publications translated into the English language in comparison to the IF of publications in other languages, attesting to the role of English as a scientific *lingua franca*. The next article, “Intertextuality in Technical Text: the Web of Facts and Allusions”, by Larisa Ilynska and Tatjana Smirnova, analyzes intertextuality as an instrument of linguistic economy that facilitates the encoding of a vast body of information in a compressed form. Intertextuality in technical texts is studied as a complex phenomenon that facilitates the creation of a certain information space. Such a manifestation of intertextuality as allusion is considered in the article “Preserving the Allusions in Translating the Bible”, by Adina Chirilă. The author argues that although Biblical allusions lie at the core of many successive texts, they are not always recognized and interpreted, decoding all the hidden meanings. The following paper, “Translation between Accuracy and the Claims of the Text Genre: Problems Posed by Patient Information Leaflets”, by Isabelle Lux, compares the prototypical Patient Information Leaflet (PIL) grids in Britain and Germany on the basis of a macro-structural analysis of the text type PIL in both countries to identify what implications the differences in the respective legislation may have in the process of interlingual transfer. The article “Picking up the Intentional Meaning of the Writer by the Translator is Often like the Blind Man’s Description of the Elephant”, by Behrooz Azabdaftari, covers the topical issue of meaning representation in translation. Having conducted extensive empirical research, the author concludes that apart from linguistic and communicative competence, a successful translator should be fully aware of the sociohistorical entailments surrounding the texts in both source and target languages. The paper “La sémantique et la pragmatique du proverbe et de l’expression figée portugais français dans l’œuvre de Saramago «Ensaio sobre a Ceigueira / l’Aveuglement/Blindness»”, by Mihn Ha Lo-Cicero, presents an analysis of semantic, pragmatic and cultural aspects of metaphoric meaning representation in proverbs and set expressions from Portuguese into French. The closing chapter of Part III features the article “Translating What is Blurred: Evidence from Swedish to Polish Translations”, by Ewa Data-Bukowska. The paper analyzes the role of the background knowledge of the translator in rendering culture- and language-specific units, the meaning of which may be vague to non-native speakers. The papers collected in Part III provide a wide variety of opinions on how meaning can and should be represented in context, taking into consideration the intentions of the authors of the original texts, the needs and expectations of the target audience, and the struggle for precision in translation.

The complicated issue of representation of meaning in translation has always been a focus of research in the field of translation studies. Can meaning be transferred across languages or is it simply an illusion that what has been said in one language can be accurately represented in another? Different scholars have taken different stances on this issue. Opinions vary; absolute denial of the existence of interlingual equivalence as such and beliefs that some day computers will be able to translate better than human translators can be mentioned among extreme points of view.

*Larisa Ilynska,  
Marina Platonova*



# **PART I:**

## **TRANSLATION 3Ps: PRODUCT, PEOPLE, PRACTICE**





## CHAPTER ONE

# TRANSLATION CRITICISM, AN UNPROBLEMATIC ISSUE? FROM CONCEPTS TO POSITIONS TO GOALS

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### **Abstract**

One of the illusions in the use of scholarly discourse related with translation phenomena may justify the discussion that follows about “(translation) criticism”, a concept which is largely used and which is generally received as unproblematic. “Criticism” appears to have an equivalent in many (European) languages; experienced scholars select it as an unproblematic (critical?) concept that suits academic discourse: “criticism” and its equivalents seem to belong to international scholarly traditions. While it can hardly be assumed that any word / concept simply excludes (any) translation problem and while the item “criticism” is not one of the nightmares of translators (such as “false friends”, etc.), it deserves to be considered as a trap at the highest level of scholarly discourse on translation, or as one of the illusionistic keywords in a new academic discipline.

**Keywords:** Academic discourse, criticism, interdisciplinarity, translation, translation theories.

## 1. Are “Translation” and “Translation Studies” Forever?

Even in matters of research, trivial questions deserve to be asked and reformulated from time to time. In case the answer is also trivial, we may learn from the intellectual exercise. In the case of Translation Studies (TS, from now on), such exercises make us wonder about the positions within a young/new discipline.

The progressive recognition of TS stimulates many new questions on translation, but mostly within TS itself (Gile 2012; Lambert 2012; Lambert 2013). Why only within the new discipline? Of course, there are no chances that new disciplines and competencies will immediately inspire the neighboring disciplines. Who are they exactly, these neighbors? So far, translation scholars have not yet reflected on translation issues in other disciplines, e.g. in medical or legal environments, or on translation phenomena at the websites of engineering or mathematics departments.

It is not astonishing at all that scholarly disciplines are submitted to changes. How could the World of Learning be static, since it aims at progress in research, and since it makes use of new techniques and tools, e.g. the new technologies that seem to redefine us as human beings as well as our planet. The object of study, as well as our tools, keeps changing; hence, research is a *perpetuum mobile*. There is no need to remind engineers, economists or medical researchers of such trivial insights. They may look less trivial from the perspective of “the Humanities”, the “Language Departments”, where Translation Studies (TS) tends to be located near Literary Studies as much as in the neighborhood of Linguistics. Forever? The awareness of Communication and Technology environments has certainly had a heavy impact on many particular subareas in many disciplines, the Humanities included, as it might be fundamentally illustrated by works such as Walter Ong’s *Orality and Literacy* (Ong 1982). If our universities want to survive as integrated structures, or as integrated Learning Societies (“societies of practice”: Wenger 1987), it will be urgent to revise our classification systems (see Lambert & Iliescu Gheorghiu 2014). Given the rhythm of changes on both our planet and in our UNIVERSE-Cities, scholars had better accept that they do not simply produce “universals”, from the morning to the evening.

The very fact that TS seems to play a role in such fundamental issues is supposed to illustrate that Academia is in trouble exactly at the moment when globalization has become a fashionable concept (internationalization rather than globalizations is centuries old, but has hardly been explored): TS, even Linguistics used to be located within “the Language Departments”; there is no way of putting Communication into the same

“shoebox”, i.e., the “Language Departments” (for shoeboxes, see Lambert & Iliescu Gheorghiu 2014, *passim*). Would it imply that translation—and language/languages—have nothing to do with communication?

The fact that Translation and TS are being accepted, in recent decades, within and among academic disciplines (up to the level of PhD’s, i.e., as a research discipline, and not any more as a service to societies/enterprises (Lambert 2012; Lambert 2013), can probably be accepted as one of the strong illustrations of the continuous redefinition of our cultural frameworks. Due to the development of technologies, due also to their impact on the organization of societies/communities, the interaction between individuals, between groups of people as well as the relationships between organizations and institutions, is getting more systematic and intense than ever—on the local scale, but also from international and institutional perspectives. Whether the translation phenomenon is one of the consequences or one of the causal factors of such intensification is a well-known chicken-and-egg question.

Why exactly translation—and TS—are booming nowadays, is not the topic of this discussion paper, but it is good to keep aware of it.

From our panoramic perspective, we might assume that the spread of translation within cultures and among communities worldwide—its so-called “Ubiquity”<sup>1</sup>—was more or less predictable from the moment internationalization became “globalization” in the fashionable terminology of our media. But let us avoid trusting our own individual “feelings” in such complex matters. It was also predictable that English was going to be the “lingua franca” of the new age. Intellectuals might believe that wherever any “lingua franca” plays a role, translation also fulfills a function; or does one work as an obstacle for the other? Do they support each other? The question has recently been reexamined (House 2003). Only a few experts in TS (or communication studies) seem to realize that such very new phenomena (the globalization of both “lingua franca” and translation) cannot be approached using the traditional nation-state terminology. New research and concepts are needed. Besides translation, would the languages of the Global Village be given and established forever, i.e. as static functions, unlike communication? How could academic disciplines resist fundamental changes, how could they stick to the nation-state models?

One of the basic symptoms of fundamental changes in the status of translation is the terminological issue: it may be true that the translation (and “interpreting”) phenomenon is centuries old, that it may have been created from the moment human beings left the “Garden of Eden” (or other mythical worlds), but “Translation Studies”—and several concepts

in competition with TS—has been used and disseminated for only a few decades. This explains why it has been written that the institutionalization of “translation” is centuries old, whereas the institutionalization of the discipline (TS) is extremely young (Gile 2012). Neither much imagination nor information is needed in order to illustrate this chronological paradox. Is it really a paradox?

Administrative and even statistical evidence might be a simple support of our impressions about the recognition of translation as an object of study in Higher Education. This recognition came in two waves: (1) the first wave, since World War II, almost exclusively in specific training institutes, in view of the training of translators/interpreters; and (2) in the second movement, at the end of the 20<sup>th</sup> century and beyond. The progressive institutional recognition of translation within Higher Education can also be observed within scholarly discourses on translation itself. And it could easily and systematically be registered—often by its absence, *ex negativo*—in scholarly discourse on language(s), religion(s), on historiography, legislation, say in the terminology area of any discipline. TS may be a success story of the contemporary university, but it is not very visible at the level of university, though translations are working everywhere under the waterline, at the websites, among other places.

The second wave in the institutionalization of translation and TS obviously completes the first one while opening academic structures, i.e. universities—still in a limited number of cases, but on 5 continents, to the scholarly study of translation phenomena, up to the highest level of PhD and Post-Doctoral research. No need to say that such recognition in the area of languages looks like an event, particularly in a period of undeniable restrictions and cuts in the academic landscape (for budget reasons). Whoever is familiar with the debates and the dynamics preparing such a reform will have an easy task indicating: (1) that Western-Europe has been first in working out the reform, while inspiring other continents and their institutes; (2) that the link with the acceleration of the internationalization processes is more than obvious, especially on the basis of the so-called Bologna Declarations (as well as in the Sorbonne and other Declarations since 1998) (Bologna Declaration n.d., Bologna Process n.d.). It is easy to understand that such a reshuffling of academic structures: (1) in two networks (Higher Education and Universities), and (2) in quite a few countries, even far beyond the territory of the Bologna-countries<sup>2</sup>—can hardly have been initiated on a local basis. Only large international and extra-academic networks can provide particular disciplines with the support necessary for any new international

institutionalization. In other words, the extra-academic pressure must have been particularly strong (or convincing). Insiders might tell us that the more or less analogous pressure in the 1940s and 1950s was sufficient for the realization of the first wave, i.e. the establishment of a network of translation training institutes, but not at all for the recognition of full-fledged academic curricula and concepts on translation issues. At that moment, immediately after World War II, there was not even any name, any concept available for such curricula. “Translation Studies” did not yet exist. May we assume that the Internationalization and Globalization waves, at least in the world of knowledge, reflect progress in the history of mankind? No one said that progress (in this case in TS or in Communication Studies) is unproblematic, anyway. But more communication, in view of knowledge, can hardly be rejected as one of the Human Rights. Translation and Translation Studies (TS)—it is not unimportant to distinguish well between them—serve Human Rights, maybe even more. Traditional Academia had different standards.

## **2. Before TS: Professional Translator Training, Translation Theories, etc.**

Between both historical waves—World War II and the end of the 20<sup>th</sup> century—during more or less half a century, various efforts, events and intellectual debates have, of course, taken shape within the world of translation(s). Actually, the first group of people who claimed worldwide (like the *Fédération Internationale des Traducteurs: F.I.T.* 1953—) to be competent in the matters of translation (and interpreting) were the professionals who produced translated communication for the impressive new communication networks, going from radio to cinema and television (for translators and translation scholars, the Internet was more or less predictable, but virtual communication and societies come into the picture at a later stage). Their associations (not only the *F.I.T.*) had a globalizing scope from the beginning, including as representatives of research activities. But they had no chance to convince the academic institutions; they were supposed to refer to institutes and institutions for vocational training. Under its successive labels, and until the 1980s, the European Union was eager to put some order and quality control into their professional structures, but treated them as professionals, not as scholars (or artists, as the representatives of dubbing wanted to be treated).<sup>3</sup>

In fact, the European Union hesitated for a few decades between Machine Translation and the professional translator. At that moment, ambitious companies like IBM and Siemens invested heavily in the

machine dream (which had started in the 1950s, even in East-European countries)—and so did the European Union. Their research-oriented efforts required a human resources input on behalf of universities, which did not imply at all that the academic structures were really creating new structures or departments for translation issues. The position of computer linguistics (as these groups tend to be called since quite some time ago) was often linked with Applied Linguistics, where translation training happened to be concentrating from the moment any department of Linguistics tolerated the translation issue.

Between 1960 and 1990, the academic landscape was indeed not really excluding translation, but it offered mainly no man's lands: the academic scholars dealing with translation issues were spread out between theology (Biblical Studies in particular), philosophy and various philologies (from Comparative Literature to various national literatures). Under the impact of General Linguistics, several individual efforts have produced several great "classics" in Translation Theory (Catford, Mounin, Wandruszka, the Leipzig group, Koller, etc.). And literary translation theories as well as literary translation itself, as an object of study, were treated like a peripheral world, like "Art", rather than "Science" (see Ljudskanow's books). The exceptions were Levý 1969, where a confrontation between most West and East European traditions were meeting, and then, more than anything else, Gideon Toury's *In Search of A Theory of Translation* (Toury 1980), whose title sounds like a manifesto: there is no general translation theory, and before we can work out any new interdisciplinary (descriptive) research is needed. But in different steps and in different countries and departments, since the end of the 1960s, the idea of an academic (inter-)discipline was taking shape. It was only around 1990 that, in several articles, books and meetings, Mary Snell-Hornby and other colleagues welcomed partners from several scholarly traditions while repeating: "There was a time when the translation issue only inspired colleagues from either Comparative Literature or Applied Linguistics."<sup>4</sup> The academic landscape was moving indeed.

### 3. Cooperation and New Institutional Maps

Heaven knows why exactly scholarly communication on translation circulated better within a few particular, privileged networks between 1970 and 1990, i.e. since James S. Holmes, an American translator-scholar-poet, started promoting his programmatic views on *The Name and Nature of Translation Studies* (Holmes 1972). Isolation was part of the game among the first promoters of TS, but this was probably why their

networking became the heart of the matter. Little by little, their ideas and initiatives were supported by (young) scholars from very different cultural (USA, Holland, Belgium, Israel, Czechoslovakia, Great Britain, etc.) and scholarly (Literary Studies, Comparative Literature, Semiotics, Linguistics, etc.) backgrounds. Even in terms of institutions, the advocates of TS did not represent any power positions, except in their continuity and their mobility, while taking part in many international congresses in various subareas of Linguistics and Literary Studies. Decisive components of the international movement were, anyway, the formulation of one single programmatic article linked with a diplomatic new name, in the “lingua franca” of the future—*Translation Studies*—and explored in several programmatic meetings and publications (Holmes 1972). Another decisive component was certainly the combination of competencies and, of course, a strong theoretical backbone around new concepts and questions. Strangely enough, the *Literature and Translation* symposium at Leuven in 1976, which was organized by the Department of Literary Studies and where only some fifty-five scholars from some twenty countries were meeting,<sup>5</sup> has functioned as a key moment of interaction between disciplines, countries, generations, groups of researchers and even scholarly societies. During some fifteen more years, their international image continued to be treated as “literary translation”, while they obviously wanted—Holmes, Toury, Even-Zohar in particular—to explore general translation issues. This situation changed around 1990, and it was a group of sociologists, the Bourdieu group, who concluded in 2002 that (a) the 1976 meeting had been the founding event in the establishment of the discipline, and who accepted that (b) *literary* translation had to be accepted as a key area for the study of social phenomena in general.<sup>6</sup>

#### 4. Beyond Languages—Really?

It seems that the small group around Holmes—hardly beyond 1976—then around Toury, later around an international group, focused on one fundamental and new concept, the idea of norms (Schäffner 1999). Toury did not create the concept, he borrowed it from sociology (e.g. Mukařovsky), and until this very day new translation scholars have hardly realized what implications concepts borrowed from outside of the language departments had. According to many publications from the 1990s or after 2000, the sociological turn is one of the striking trends in contemporary TS; the cultural turn was also stressed as a revolution somewhere in the 1980s and 1990s. But what else other than cultural and

social relations was hidden in the norms concept since the birth of the discipline?

The small group of scholars that created and established “Translation Studies” had no monopoly at all, quite the contrary. They were limited in number, in space, in time. They had partners in different space-and-time conditions, e.g. the (German) *Skopos Theory* movement, who shared the use of the “norms” idea. But as far as we know, there were no partners within the *Skopos* group who worked on the status of TS as a new academic discipline; this was the central focus of Toury’s entire work, not only in his two books but in his articles and in *Target* (1989, I, 1: Preface), after having first inherited the Newsletter TRANSST from Holmes, etc. (Pym 2014).

The recognition and the institutionalization of the discipline have often been described elsewhere (e.g., Gile 2012; Lambert 2013). They have been made visible in the dissemination of the new label, via new journals, symposia, scholarly societies and—in particular—via the establishment of new curricula and departments in many (but not all) universities on five continents. The Globalization of Knowledge has indeed also conquered the world of Translation—and Translation Studies. To what extent one goes without the other is another story.

The extension of the idea of TS has been and is a historical phenomenon, in terms of space and time, notwithstanding the speed of contemporary technological, intellectual and social revolutions. It can be watched, spotted and even plotted on our new world maps. But scholarly insights tend to be slower in their progress than cultural revolutions.

Anyway, the scholarly institutionalization gathered much more power between 1989 and 2000 (the foundation of *Target*, the European Society for Translation Studies (E.S.T.), research projects, several handbooks, encyclopedia and academic bestsellers; cf. Lambert 2013). From the perspective of international academia, the question was—and remains—whether TS in the year 2000 represented more than a series of historical and multicultural coincidences that were all labeled as *Translation Studies*, be it more and more under the umbrella of one language—mainly though not exclusively in the new *lingua franca*—and under the umbrella of a very open (perhaps vague) concept: *Translation Studies*. From the perspective of the pioneers of the “new discipline”, at the beginning of the 1970s, the consensus about the translation phenomenon—including “interpreting”, localization, the new social media, and “sign language”—was not illimited at all, but it was mainly rooted in a few new key concepts, maybe also in a few successful communication channels (Telenet, YouTube), books, etc.



There can be no doubt about the general mobility of people and communication on our contemporary planet, including in the academic world, and within TS. But one could wonder how central literary heritage has remained, in the use of concepts such as “criticism”, among other factors.

Within TS, political and economic developments had and have a heavy impact, in particular the internationalization and globalization trends (e.g. in the impact of the European Union, including on other continents), together with the institutionalization of English as the new *lingua franca* around the world. The new channels for international electronic communication as well as the new kinds of networking favored new pragmatic and theoretical (also research based) backgrounds. Within TS, it is only at a rather late stage, mainly after 2000, that globalization was accepted as a new translation world (there were a few very explicit symptoms from the end of the 1980s).

There can be no homogeneous academic disciplines anyway. One of the most remarkable results of the new global(izing) environment seems to be the simultaneous development of homogenizing and heterogenizing trends within TS. And this is what the question of “translation criticism” is supposed to illustrate.

## **5. Translation in the Contemporary World of Education: Interferences between Different Worlds**

Whether they like it or not, universities and higher education cannot escape language challenges in the age of globalization (Lambert & Iliescu 2014). In case we forget about the (impressive number of) institutions that do not (yet) devote any explicit attention to translation (either to multilingualism or *lingua franca* cultures), we might be able nevertheless to structure the basic trends in the approach to translation and TS along the following lines.

First of all, it would be nonsensical to reduce institutions and programs/curricula to “translation studies” only. Translation scholars have not stopped demonstrating how, through the ages and today in particular, languages and translations are manipulated in a policy/strategy of (in)visibility. The use of various labels, in every language, is very often quite misleading, in everyday life as well as in educational environments. Hence, it cannot be expected that the programs and curricula go (explicitly) back to the ideas and motivations that have been worked out between, say, 1970 and 1990 in a few (mainly Western European) countries. Even in the countries with a strong *lingua franca* impact,

“translation studies” has no monopoly; “traductology”, which has obvious francophone roots, or “Übertragungswissenschaft” are among the many competitors. And while our interrogation on concepts, so far, concentrates on a few Western European languages, the extension of the analysis within other (e.g., Asian) languages would make much sense.

Whatever the hesitations in terms of didactic and scholarly labels may be, there are good reasons for distinguishing between three dominant orientations (groups) in the planning and in the activities of the education approaches to translation.

- *Translation training* focused curricula:

The training of translators and interpreters (and other subgroups of professional “translators” of any kind, including subtitlers, dubbers, etc.)—whatever kind of books, concepts and theories are being explored by their teaching staff—their didactic (professional or academic) tradition deserves to be considered one of the subgroups of TS, in the broad meaning of the term. Several situations are known where the effort to link the activities with the established kind of TS is strongly developed; very often it is only a peripheral part of the institutional priorities.

- *Translation Studies* focused curricula:

TS, in its most explicit and conscious interpretation, refers to those curricula where the so-called grounding texts—first of all from the Holmes-Toury group, but hardly ever exclusive to it—occupy a substantial part of the research training, and where the key questions around translation and translation cultures are tackled in relation to issues such as “norms”, etc. (Would “norms” be the distinctive feature? It would not appear so.) Their number may appear to be limited, and even limited to particular centers or countries or networks. However, the book market and the bibliographical tools available at present, on the world level, confirm that they have an international and even intercontinental status. The same scholarly book market illustrates, however, that many environments and scholarly circles function largely, if not entirely, outside of this strict TS realm, while the key concepts from 1970–2000 (to start with TS, largely without the norms idea however) are being used without any scruples. One of the crucial distinctions is to what extent the cohabitation with normative approaches as well as with translation training is accepted. In fact, such distinctions are indicative of the degree of integration between the tradition of translation training and the world of academic research (be it empirical/descriptive or not). This (impossible?) integration seems to be

the leitmotiv of the last fifty years. It is not unknown that many philosophical and biblical traditions are active somewhere within this framework of TS: their bibliographical references make it simple to locate them in Group II or in Group III (hardly ever in Group I), which means that heterogeneity under the new institutional label is supposed to be almost illimited.

- *Research on translation* phenomena outside of any TS curriculum:

The third group is easier to define than to locate in space and time. Long before TS had been created (under a given label), many scholars from many different disciplines had more or less systematically/occasionally dealt with translation phenomena, e.g. in psychology (subtitling, multilingualism, etc.), in medicine, in foreign language learning, etc. We may envisage them as the pre-history of TS as a discipline. And in many cases, the academic recognition of TS has not really revised this situation. From the moment, such colleagues are embedded in a group of scholars including researchers from TS. Their status may slightly change, because the impact of theoretical or methodological considerations may include the use of hypotheses from the more canonized discipline. Such may be the position of researchers from the EGOS group, where some reading work has been imported from TS (European Group for Organizaional Studies, n.d.). In certain areas of sociology, TS is even explicitly identified as a new subarea in sociology. And psychologists or medical and technological researchers may also concentrate on translation issues. Anyway, the necessity to take this academic group into consideration is more than obvious: we have no reason for excluding that systematic research from these “neighbor disciplines” might sooner or later have an impact on fundamental findings in the so-called legitimated discipline.

It can be dismissed that only the new academic discipline specializing in translation matters may have an impact on translation research and on its public image. “Translation Studies?” What is that? Whatever our answer will be, and whoever our partners are in such interrogations, we are committed. And the use of any specific terminology or discourse commits us—translation scholars—to particular paradigms. From the moment we make use of items that have a specific terminological codification in “our” discipline. It will become visible what kind of particular options we are backing.<sup>7</sup> And from the moment we select our concepts outside of the TS

tradition, we opt for alternative priorities. *There cannot be any free lunch any more.*

And this is why translation criticism occupies a delicate position in our scholarly discussions.

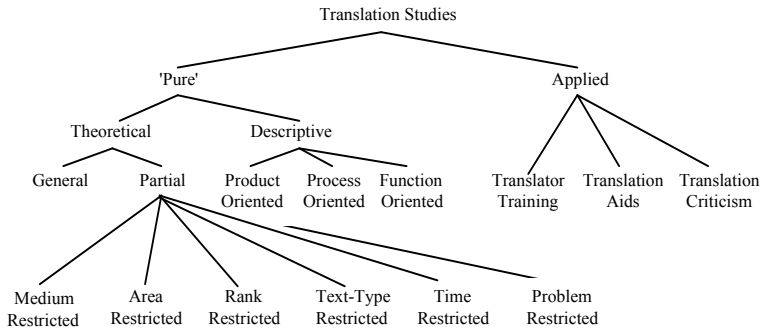
## 6. “Translation Criticism” in “Translation Studies”

In 1972, as well as a few years before and a few years later, Holmes’ map suggested a new framework for scholarly work on translation phenomena. Toury used it as his starting point from more or less 1976 on until *Descriptive Translation Studies and Beyond* (Toury 1995). There are no reasons for excluding that other translation scholars are able and allowed to make use of this map in its entirety or even partly; or even to avoid doing so. It is part of good scholarly discussions to indicate where the key concepts are being taken from—and where they are subject to modification. Even when referring to particular items from this map, translation scholars are entitled to combine them with items that have other origins. In that case, however, it will be clarifying to tell their readers and partners. When selecting particular items, especially the so-called key concepts (those that have been openly submitted to justification and explanation debates) from such maps, it may be complicated to borrow them in isolation, i.e. without contextualizing them in relation to the rest of the program. And it will be hard to make use of alternative concepts while claiming to adopt the basic rules of the overall map. Hence, it may be more enlightening, in the case of programmatic statements, to identify the origins and backgrounds of our models and methods.

This is even supposed to be a more than basic rule in theoretical and didactic discussions, though every individual scholar is aware of the limits of such justifications: not every concept can be contextualized from all possible perspectives. However, in the case of new disciplines and in the case of revision moments in a given discipline, it will be embarrassing not to justify the origin and the use of the key terminology.

As far as “criticism” goes, not many intellectuals will be surprised when it is used as an unavoidable term. This is why, at a given moment in the 1980s, our students did wonder whether Belgian cinema had any tradition of film criticism at all. This does not mean at all that there can be no research paradigms, even in the Arts faculties and in matters of texts, language, communication, without the idea of “criticism”. On the contrary: film criticism, like literary or art criticism reflects dilemmas and options from artistic life.

But let us examine how the authors of the first “map” of TS approached translation criticism, and why.



**Fig. 6-1:** Holmes' map of translation studies (in Toury 1995: 10)

In Holmes' map, criticism is not missing at all, but it is used in a particular context, on a particular level (one might say), i.e. as a subarea in the “applied branch” of TS. This position separates it clearly from the “pure” TS branch (“fundamental research” might sound better, as has often been told). This means that the scholar will not take himself as “a critic”, since the intellectuals in the critical position or function are probably going for particular priorities, according to space-and-time situations: this is one of the primary features of any applied research, yes? In Toury's (and Holmes') view, this implies that critics are part of the object of study (just like scholars, yes, but not in the same position).

What in fact is going on is the discrimination between many kinds of (specialized) discourse: there are not many reasons for not distinguishing between people who address academic audiences (on the one hand) and those who talk to the readers of magazines about a new (translated) book.

Quite a few discussions have taken place around this “map”, which of course aimed at defining scholarly discourse(s) on translation phenomena. One of its ambiguities is that it has been produced by one scholar (Holmes), then maintained and heavily re-explained by another one (Toury). By definition, the canonization of the Holmes document by Toury involved new explanations. The central innovation was the idea that, in Toury's mind, any research on translation(s), from any among the perspectives envisaged, had to focus on norms. And for Toury (as well as for Holmes, perhaps) there was no ideal norm, the goal of the confrontation was to establish what particular kind of norms had been

decisive, where, why, etc. (Schäffner 1999). This is exactly where the distance between critics and researchers became manifest: for critics, it could hardly be imagined that all those many questions and options had an almost equal status, and that the goal of the analysis was not to indicate any priorities. In the descriptive approach, a systematic survey was required, in which not the evaluation, but possible explanations were the final goal.

In Holmes' map, criticism has a specific—and limited—position. In Toury's work, the concept of criticism is hardly mentioned at all. And when it is, it refers to the specific activity of experts who try to establish how and why (new) translations introduce books in a foreign language to the reading audience in a given society; such critics often operate within newspapers, magazines, and literary magazines. And it is true that many societies have developed this critical function, which very often is part of literary criticism.

Hence, there is no way out: from the moment "criticism" was involved, compatibility with Toury's (and Holmes') "map" was almost excluded, except when assuming that criticism is one of the (many) approaches to translation, i.e. when criticism does not claim to have the status of "scholarship".

## 7. Translation Criticism: Old and New Worlds

Already in the 1970s and the 1980s, scholarly discourse in the Humanities was trapped by the new theoretical terminologies, which unavoidably also invaded TS. In very different circumstances, older colleagues from the 1970s warned us against jargon. But we did not really understand them. Whose jargon do you mean? The neighbor's terminology?

When myself offering a paper, in 1974, on "la critique de la traduction",<sup>8</sup> I hardly realized what kind of developments were going to come after 1976. One of the well-known colleagues attending the paper, Mario Wandruszka, told the audience that I had tackled a brand-new topic, that "there was nothing on such a very basic issue". Though feeling grateful and full of respect, I cannot deny that he was very wrong, and so was I: the first theory explicitly devoted to "Übersetzungskritik" was (very probably) the now classic book by Katharina Reiss (*Möglichkeiten und Grenzen der Übersetzungskritik*: Reiss 1971), which has recently been published in English (Reiss 2000). Within the German tradition, particularly among the strong profiles of the *Skopos Theory*, Reiss (1972) was a keystone. But Reiss's disciples were going to refine her still static