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87. Intralingual (re)translations of foreign words and phrases in the texts translated into Ottoman Turkish[1]

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Ayşe Banu KARADAĞ[3]

Abstract

The Alphabet Reform of 1928 necessitated transcription/intralingual translation of works written in Ottoman Turkish in order to pass them to posterity. Reprints made in the new alphabet were soon to replace old books as the law only allowed book printing in Latin alphabet as of 1 January 1929. This intralingual translation activity has continued in full throttle until our day. At first, authors of the Ottoman period did intralingual (self) translations to continue their fame and remain readable in the Republic period. Similarly, the ageing words were simplified in intralingual translation efforts in the new era. However, there are translated works besides authored books to be transferred to the new alphabet. During intralingual translations of Ottoman translated works, the source text may contain lots of foreign words and/or phrases that are written as they are or as pronounced by the authors of the source texts. This may result in different renderings of the same foreign words by the translators. We find it important to problematize this subject as there is increased interest in our day on translated works by the Ottoman authors. This study aims to describe the strategies adopted by the translators, by examining how foreign words and phrases were rendered in the two transcriptions and/or intralingual translations of Ahmed Midhat Efendi's *Niza-i İlm ü Din – İslam ve Ulûm*. The first intralingual translation of the Ottoman Turkish translated text was done by Mustafa Yıldırım in 2018. It was followed by Bünyamin Tan's intralingual translation in 2021.

Keywords: Transcription/transliteration, intralingual translation, foreign words, translation strategies

Osmanlı Türkçesine çevrilen metinlerdeki yabancı sözcük ve sözcük öbeklerinin dil içi (yeniden) çevirileri

Öz

1928 yılında yapılan Harf Devrimi, Osmanlıca yazılmış eserlerin sonraki kuşaklara aktarılması için çeviriyazı ve diliçi çeviriler yapmayı zorunlu kılmıştır. 1 Ocak 1929 tarihinden itibaren yeni harflerle basım şartı getirildiğinden eskilerinin yerini yeni harflerle basılmış kitaplar almaya başlamıştır. Bu dil içi çeviri etkinliği o tarihten günümüze dek hızını koruyarak sürmüştür. Öncelikle Osmanlı Dönemi yazarları Cumhuriyet dönemde de bilinirliklerini sürdürmek, okunur kalabilmek için dil içi

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(öz) çeviriler yapmıştır. Benzer şekilde yeni dönemde de eskiyen dilde sadeleştirme yaparak dil içi çeviriler yapıldığı söylenebilir. Ne var ki, Osmanlı Türkçesi eserlerin hemen hepsi telif eser olmayıp aralarında kendileri de çeviri olan eserler bulunduğundan, bunlardan yapılan diliçi çevirilerde kaynak metin yazarının okunuşlarına göre yazdığı veya aynen bıraktığı birçok yabancı sözcük/sözcük öbeği ile karşılaşılmaktadır. Bu durumda aynı yabancı sözcüğün farklı çevirileri ortaya çıkmaktadır. Günümüzde Osmanlı dönemi yazarlarının çeviri eserlerine olan ilgi arttığından bu konunun sorunsallaştırılması önemli görülmüştür. Bu çalışmanın amacı, Ahmed Midhat Efendi'nin Niza-ı İlm ü Dîn – İslâm ve Ulûm adlı çevirisinin iki farklı diliçi çevirisini bir vaka çalışması olarak ele alıp, yabancı sözcüklerin ve sözcük öbeklerinin çeviriyazı ve/veya diliçi çevirilerde nasıl yer aldığını inceleyerek, bunları çevirmenlerin izledikleri stratejiler bağlamında betimlemektir. Osmanlı Türkçesi çeviri metnin araştırmamızda inceleyeceğimiz ilk dil içi çevirisi 2018'de Mustafa Yıldırım tarafından yapılmıştır. Bunu Bünyamin Tan tarafından 2021'de yapılan dil içi çeviri izlemiştir.

Anahtar kelimeler: Çeviriyazı, diliçi çeviri, yabancı sözcükler, çeviri stratejileri

1. Introduction

Languages are subject to change as generations of speakers change. Therefore change in the language is considered quite a natural phenomenon. New generations add or invent new words while some words fall out of use. There could be shifts in the morphology of the language which could be caused by differing pronunciations. There are even critical moments in the history of a language when an alphabet reform occurs and the entire writing system changes.

Turkish literary and cultural system has underwent such changes, too. As noted by Saliha Paker (2009), Turkish was introduced into Anatolia by Seljuk Turks in the 11th century and the language later became the official language of the Ottoman Empire from mid-thirteenth to twentieth centuries and of the republic of Turkey. As literary works appeared in the 13th century, Islamic resources (generally, sacred texts and texts of instructive value) took the lead in translations into Anatolian Turkish, which played a vital role in the development of the language (pp. 550-552). Arabic and Persian lended grammar features and vocabulary to Ottoman Turkish. With the expansion of Ottoman lands into a large Empire and Istanbul being the seat of caliphate, Ottoman Turks used Arabic script to write their language for hundreds of years

After the collapse of the Empire, the emerging Turkish nation-state followed a purification policy in their language that started with the adoption of the Latin alphabet.The Alphabet Reform of 1928 helped the level of literacy in the young Turkish Republic increase after its introduction. The non-ambiguous manner in which the Latin letters come together to form words helped people learn to read and write with ease. It was a precursor of cultural reforms that would follow.

Also, in the historical context, the efforts to Latinise texts in Arabic script have proved invaluable because it is thanks to transcription/transliteration (intralingual translation) of the old texts that those who cannot read the old texts may have access to their content. Therefore, intralingual translation has started to attract particular interest of translation scholars doing qualitative and descriptive research specifically on historical and literary texts during the last ten years.

Özlem Berk Albachten (2012) underlines the ideological character of the Alphabet Reform and following cultural revolutions in the efforts for the simplification/purification of the language. The new alphabet

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required rewrites of books to serve that end. The author further underlines that intralingual translations in Turkey were made in order to modernize the texts. She points to the paucity of studies in Translation Studies on intralingual translation and emphasizes the fact that is not easy to detect intralingual translations as these claim to be original works although they are rewrites/intralingual translations of works originally written in late 19th and early 20th centuries. There are reports that it is not possible to find a translation in the Turkish context that label itself as intralingual translation (diliçi çeviri) except for one academic work, where the scholar termed her translation as one for the first time (cf. Berk Albachten, 2012).

What is more, intralingual translation is not limited to written texts alone. Berk Albachten (2014: 76) points to oral-to-oral intralingual translation as the case is with folktales, and a less-studied and challenging area of oral-to-written intralingual translation, where the source text may not always be readily available.

In the case of Turkey, translation of texts from/to different writing systems of the same language (transcription/transliteration) and from/to different historical periods of the same language, which entail a rewording (simplification) to overcome unintelligibility, may simply come to mean the same thing: intralingual translation.

In the context of Translation Studies, however, here arises the problem of naming these translations because the translators who transcribe or otherwise modify the source texts give different names to their rendering. Aytül Durmaz Hut (2019) draws attention to the complexity of a classification in a study where she gathered and inspected paratextual information from intralingual translations of 17 Ottoman source texts that belong to five different centuries. The translations were made between 1976 and 2018. Her study reveals that translators named their work in 13 different ways except as intralingual translation.

Similarly, Aslı Kalem Bakkal (2019) points to the invisibility of intralingual translation since translators do not prefer to name their activity as one. Drawing on Jakobson's triadic categorization, she underlines the superior status enjoyed by interlingual translation thanks to being called 'translation proper'. Although translators seem to continue in their hesitation to call their work intralingual translation, translation scholars still detect, name and study intralingual translations (Baydere & Karadağ, 2019), and intralingual re/translations (Konar, 2019; Gökduman & Karadağ, 2021).

The present study deals with two intralingual (re)translations of the same source text (ST). Our study will focus on the intralingual (re)translations of foreign words in these target texts (TTs) with the aim to describe translators' strategies.

2. On Ahmed Midhat Efendi's *Nizâ-ı İlm ü Din – İslâm ve Ulûm*

The material to be examined in our study is two intralingual re/translations (TTs) of Ahmed Midhat Efendi's *Nizâ-ı İlm ü Dîn – İslâm ve Ulûm* (ST) (1896-1900). The source text was written in four volumes between 1896 and 1900. It is the interlingual translation of John William Draper's *History of the Conflict between Religion and Science* (1874) from intermediary language French: *Les Conflits de la Science et de la Religion* (1893). As there is no mention of a translator on the cover of the French title, it is probable that Draper translated the book into French himself. The following sections describe the two interlingual re/translations (TTs)

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### 2.1. *Ahmed Midhat Efendi'nin Nizâ-ı İlm ü Din Adlı Eseri*[4]
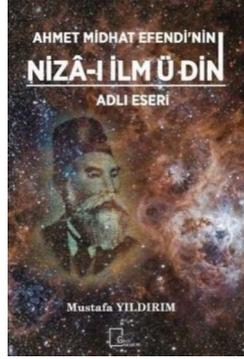
Figure 1. Cover page of TT1

The first TT to be examined was translated by Mustafa Yıldırım in 2018. The book consists of 552 pages including content and index pages. There is a preface that introduces the book to the readers. The preface contains some words about the author Ahmed Midhat Efendi as well as his manner of translating the book.

2.2. *Nizâ-ı İlm ü Din – İslâm ve Ulûm Bilim ve Din Çatışması ve İslâm ve Bilimler*[5]
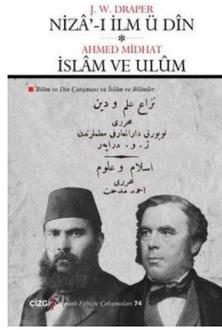
Figure 2. Cover page of TT2

The second TT to be examined was translated in 2021. The translator is Bünyamin Tan. The book consists of 1128 pages. There is a brief description about the book. There are three prefaces up to page 65. There is a brief description of the translation work.

In our study, to give a better description of the TTs, we will start with the paratextual analysis of TTs in terms of their cover and copyright pages, prefaces and back covers.

3. Examination of paratextual information

An examination of the paratextual elements makes it possible to follow traces in and around the texts that are useful in interpreting them. In his work, Gérard Genette (1997) outlined an anatomy of text in

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[4]   Hereinafter will be referred to as TT1.
[5]   Hereinafter will be referred to as TT2.

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which paratexts were shown to stand on the *threshold* of a text, helping to direct and control the reception of a text by its readers. Paratexts are the sum of peritext (inside elements of a text) which consists of all the features that frame a text including titles, chapter headings, prefaces, covers, notes and so on, and epitext (outside elements) such as letters, reviews by and addresses to critics, and interviews, etc. (cf. Allen 2000:103).

In his translation history method, Anthony Pym (1998) points to the importance of the use of paratextual information. In his work, he also warns about certain pitfalls about working definitions when studying translations with paratextual information. Using paratextual features as research corpora is common practice in descriptive translation studies. Şehnaz Tahir Gürçağlar (2002) points to an early use in a Finnish case (Kovala, 1996), where the researcher offered an analysis of the position and functions of paratextual mediation in translated texts. She goes on to explain the many uses of paratexts in determining cases including concealed translations and assumed translations. To her, historical research in the interculture owes a lot to paratextual analyses, too.

Catalogues of translated novels, of collections, of bibliographies also serve as paratextual information in translation history. Historical studies help understand different periods of translational activity. Prologues and epilogues as paratext prove invaluable in translation research. In her descriptive work on a partial translation history, Ayşe Banu Karadağ (2014) counts a dozen of recent studies that use the explanative power of paratexts[6].

A recent compilation of research on retranslation provides a showcase of recent research using paratexts in the last decade: on transmedial translation (Arzu Eker Roditakis, 2019), on readers' habituses and retranslation (Müge Işıklar Koçak and Ahu Selin Erkul Yağcı, 2019), etc.

3.1. Examination of the cover and copyright pages

As they are items of paratext, from the examination of cover and copyright pages of translated work, it is possible to obtain information about the agents behind the translation.

3.1.1. Examination of the cover and copyright pages of TT1

Cover page of TT1 gives the name of the author, Mustafa Yıldırım. Only after the examination of *Takdim* (Presentation) signed by the author that we understand that he is the translator/transcriber of the book. From the bilingual pages (Turkish/English) it is observed that the publisher is Gece Akademi, which is a subsidiary of Gece Kitaplığı (Gece Publishing) and it has one office in the New York and one in Ankara. The website provided on the copyright page gives the information that it is a publishing house that publishes books for scientific and/or academic studies.

3.1.2. Examination of the cover and copyright pages of TT2

Cover page of TT2 does not give the name of an author. The inside cover page bears the phrase "Simplified and Prepared for Publication by" before the name of the author, Bünyamin Tan. The

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[6]   For studies that focus on prologues and epilogues see Akbulut 2011, Bengi Öner 1990, Bozkurt (E) 2014, Bozkurt (E) and Karadağ 2013, Bozkurt (S) 2007, Karadağ 2014a, 2014b, 2014c, Koş 2007, Oktar and Kansu Yetkiner 2012, Öztürk Baydere, 2019, Tahir Gürçağlar 2002.

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publisher is Çizgi Kitabevi and it has two offices in Turkey: one in Konya and one in Istanbul. The book is from *Osmanlı Felsefe Çalışmaları* [Ottoman Philosophical Works] series.

3.2. Examination of the prefaces:

Translators sometimes give ample information about the manner in which they translated their work in their prefaces. Therefore, examining these paratexts will illuminate us about their deliberate translation strategies.

3.2.1. Examination of the preface of TT1

The following is the brief information about TT1 given by the translator in the preface:

> While transcribing the book we checked the health of the translation as proper names, names of books and some dates were mentioned in it. Ahmet Midhat states that he translated the book from French. We could not obtain its French version. We compared it with the original print in English. We tried to spell the names of famous people and places not according to Ahmet Midhat's spelling but in a manner that is commonly used today. We saw that certain dates were different in the English edition and we denoted these differences in the footnotes. In the transcription, we tried to show Arabic and Persian compounds, long vowels, letters ع and ء. We tried to give Turkish meanings of some unknown words in footnotes. We transcribed short Koranic verses, Hadiths, and some Arabic and Persian couplets and translated them as they would help the flow and understanding of the subject. In the translations of ayahs, we made use of Koran translations at Koran Portal of *Diyanet İşleri Başkanlığı* (Presidency of Religious Affairs). In the Seventh Chapter, we did not transcribe long quotations from the Koran as doing so would increase the volume. We thought Arabic texts of ayah could be available in the Koran. We transcribed Ahmet Midhat's translations of ayah in the text –as necessary. Rarely did we put a (?) after words whose transcriptions are uncertain.We replaced Ahmet Midhat's « » quotation marks with [ ] brackets. We retained his ( ) parantheses. Ahmet Midhat made two footnotes and we showed them in our footnotes. We showed page numbers before the transcription of the page and between two slashes as in this example: /33/. (p. 13, our translation)

From the examination of the paratextual information related to TT1, we observe that the translator decided to spell the foreign names of people and places not according to Ahmed Midhat's spelling but according to contemporary target readers.

3.2.2. Examination of the preface of TT2

TT2 has the following prefatory information:

> We first transferred the book into Latin letters. Then we transferred the book from Ottoman Turkish to modern Turkish. We paid attention to the original page numbers of the book and gave page numbers between brackets [ ] at the end of each page. We were loyal in our text to Ahmed Midhat Efendi's layout where he employed large fonts and smaller fonts to help readers discern his and Draper's parts, and we did the same, respectively... § The original book is in English. Ahmed Midhat Efendi translated it from its French translation. Therefore during our perusal we constantly referred to the mentioned French translation, that is, *Les Conflits de la Science et de la Religion* and we used French spelling of foreign names of works, authors, scientists, clergymen, and cities, etc. Further, we gave Turkish equivalents of Arabic terms in the work in footnotes. We did the same thing for hadith and ayahs. We followed the same route for Persian poetry. We also gave spelling mistakes and necessary explanations in footnotes. (p. 18, our translation)

From the inspection of the paratextual information related to TT2, we observe that the translators rendered the foreign words in the work into modern Turkish with French spelling. They also annotated the meaning of Arabic words as well as extracts from Persian poetry and Koranic verses.

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3.3. Examination of the back covers

Counted among the paratexts (the publisher's peritext) by Genette, the back cover may contain such information as reminders, biographical and/or bibliographical notices, mention of other works by the same author, press quotations or other laudatory comments, genre indications, date of printing, mention of the cover's printer, price, ISBN, barcode, paid advertisements, blurbs, literally, promotional statements, etc. (cf. Genette 1997: 23). These also give information about the book.

3.3.1. Examination of the back cover of TT1

The following text appears on the back cover of TT1:

> 19th century is marked by the most powerful assaults of materialistic ideologies on religions. Especially the second half witnessed the rise of vulgar materialism and victory of science, its collaborator, over religion.The work in your hands contains the discussion between John William Draper, who compares what science has given to Europeans with what Catholic church has and decides that humankind no longer needs religion and Ahmet Midhat Efendi, who thinks the opposite. § Ahmet Midhat translated Draper's History of the Conflict between Science and Religion into Ottoman Turkish and published it in the form of mutual conversation by adding what he has to say. This work is a defense of Islam, as characterized by the period. It is a reaction to assaults from the West aiming at both Catholic church and Islam and Its Prophet. § Has Religion-Science relationship passed the same stages in the West as in the East? Did Moslems and Europeans have similar historical adventure? Do Islam and Christianity have the same approach towards science? What were the effects of politics as an institution on the core of Christianity? In this work, you will go after lots of similar questions. § Unfortunately we own that Ahmet Midhat is only known for his novels among our youth and he is not even known to have written such work as this. We wish, published for the first time in Latin letters in Turkey, this work will be auspicious and beneficial to a much greater number of readers. (back cover, our translation)

From the examination of the back cover of TT1, alongside introductory phrases and commercial blurb, we observe that TT1 is the first intralingual translation of ST into Turkish. The translator/publisher seem to think that they have filled a void and wish to have a greater, perhaps professional, readership for this nonliterary work by Ahmed Midhat Efendi.

3.3.2. Examination of the back cover of TT2

The back cover of TT2 shows two photographic portraits of John William Draper and Ahmed Midhat as well as their titles in Ottoman Turkish and in modern Turkish. What follows next as introductory text are two paragraphs from Ahmed Midhat's prologue to his translation in its simplified form.

4. Textual analysis of foreign words

The foreign words/phrases used in the source text will be categorized in groups according to themes. Due to restrictions of space, we will limit each group with one or two examples in the following tables.Then the translations will be examined in comparison with ST. The resulting translations will be described in view of translators' strategies. Translators' strategies will be constructed upon inspection of paratexts referred to in the previous section.

Our research questions are as follows:

1) How were the foreign words in ST transcribed/translated into modern Turkish in TTs?

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2) What were translators' translation strategies in translating foreign words?

4.1. Translations of technical words

ST Page 55	
	"kadran soler" denilen güneş saatlerini "klepsider" denilen su saatlerini ve usturlabı...
	(FR. les cadrans solaires)
	(FR. clepsydra)
TT1 Page 44	[kadran sular] denilen Güneş saatlerini [klepsider] denilen su saatlerini ve usturlabı...
TT2 Page 81	"Kâdrân-ı solar" denilen güneş sâ'atlerini "clepsydra" denilen su sâ'atlerini ve usturlâbı...
Simplification Page 615	"Solar kadranı" denilen güneş saatlerini, "clepsydra" denilen su saatlerini ve usturlabı...

Table 1 Translations of technical words

As shown next to the image in the above table, the solution for the first foreign phrase "قادران صوله ر" reads "kadran soler", which is the exact phonetic equivalent of Ahmed Midhat's pronunciation of "cadrans solaires". However, we come up with different renderings of the same foreign word in TTs. TT1 renders the source phrase as [kadran sular], which might have resulted from the impossibility of the rendering of the letter "ه". TT2 seems to be affected by the French-Persian similarity of grammar in terms of (noun + adjective) structure, where TT2 took it for an Ottoman (noun + adjective) structure of "terkib-i mevsuf", borrowed from Persian, which requires an addition (an *izafe*) of the letter "ı" between the noun and the adjective, which they added. The order is reversed in simplified version of TT2 where the adjective precedes the noun to obtain "solar kadranı".

The solution for the second foreign word "قله پسیده ر" reads "klepsider". TT1 transcribed it. TT2 referred to the French original by translating it as "clepsydra" and decided on a different solution.

4.2. Translations of proper names

ST Page 90	
	<u>Zenon</u> bu şüpheyi beyan etmekte olduğu esnada <u>Öklid</u> kendi eser-i azimini tehyie eyliyor idi ki insanın tenakuzatına...
	(FR. Zénon – Euclide)
TT1 Page 54	<u>Zeno</u> bu şüpheyi beyan etmekte olduğu esnada <u>Öklid</u> kendi eser-i 'azimini tehyi'e eyliyor idi ki insanın tenakuzatına...

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TT2 Page 90	<u>Zenon</u> bu şüpheyi beyan etmekte olduğu esnada <u>Euclide</u> kendi eser-i 'azimini tehiyye eyliyor idi ki, insanın tenakuzatına…
Simplification Page 624	<u>Zenon</u> bu şüpheyi beyan etmekte olduğu esnada <u>Euclide</u> kendi büyük eserini hazırlıyordu ki, bu eser insanın çelişkilerine…

Table 2. Translations of proper names

TT1 transcribed "زه‌نون" and "اوقليد" as (Zeno) and (Öklid), retrieving *Zeno* from either the English original or from ST spelling and *Öklid* from ST spelling. TT2 retrieved *Zenon* and *Euclide* from the French original.

4.3. Translation of proverbs
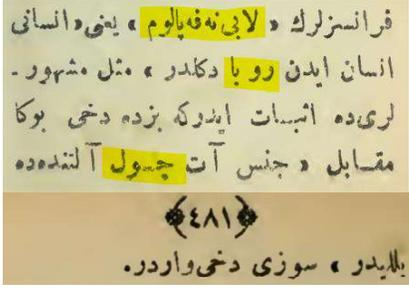
ST Page 480-481	
	…Fransızların "Labi ne fe pa lö m" yani "İnsanı insan eden roba değildir" mesel-i meşhurları da isbat eder ki bizde dahî buna mukâbil "cins at çul altında da bellidir" sözü dahî vardır.
TT1 Page 155	…Fransızların [Labi nefe palum] yani [insanı insan eden revbâ değildir] mesel-i meşhurları da isbat eder ki bizde dahî buna mukâbil [cins at çöl altında da bellidir] sözü dahî vardır.
TT2 Page 193	…Fransızların "L'habit ne fait pas le moine" yani "İnsanı insan eden rûba değildir" mesel-i meşhurları da isbat eder ki bizde dahî buna mukâbil "cins at çul altında da [480] bellidir" sözü dahî vardır.
Simplification Page 725 Editor's note:	Bunu Fransızların "L'habit ne fait pas le moine,"* yani "İnsanı insan eden elbise değildir," meşhur atasözü de ispat eder ki bizde de buna karşılık "Cins at çul altında da bellidir," sözü dahi vardır.
* Türkçeye "Kürk ile börk ile adam olunmaz" şeklinde de çevrilmektedir (h.n.).	

Table 3. Translation of proverbs

As seen above, TT1 rendered the phrase " لابى نه فه پالوم " as "Labi nefe palum", transcribing the French proverb with the phonetic spelling provided by Ahmed Midhat Efendi. TT2 referred back to the French original and wrote "L'habit ne fait pas le moine". Simplified version of TT2 wrote the French proverb

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and added a footnote to indicate there is another possible translation of the proverb into Turkish in an editor's note[7] (*hazırlayan notu*).

4.4. Translation of mythological words

ST Page 189-190	
	Ahâlinin bu hali tamamıyla mâ'bude <u>Dyan'a</u> bu mertebe-i refi'ayı vermiş olan âbâ ve ecdatlarının halidir. (FR. Diane)
TT1 Page 82	Ahâlinin bu hali tamamıyla mâ'bude <u>dayanan</u> bu mertebe-i refi'ayı vermiş olan âbâ ve ecdatlarının halidir.
TT2 Page 117	Ahâlinin bu hâli tamâmıyla ma'bûde <u>Diana'ya</u> bu mertebe-i refi'ayı vermiş olan âba ve ecdâdlarının hâlidir.
Simplification Page 650-651	Ahalinin bu hali tamamıyla Tanrıça <u>Diana'ya</u> bu yüce mertebeyi vermiş olan babalarının ve dedelerinin halidir.

Table 4. Translation of mythological words

Diana (Diane in the French original) is a mythological figure, a virgin deity, a Roman goddess associated with childbirth. She is generally depicted while hunting in a forest. In this section of the translation, what is in question is the transcription of the name, in Turkish dative case, of this mythological character from Arabic into Latin letters. TT1 rendered the ST word "ديانه" as "dayanan" (literally, based on) by establishing quasi-similarity of phonemes with "Dyan'a" [Diane'a, dative of Diane, written as pronounced by the author]. TT2 referred to English spelling of Diane, and rendered the text as "Diana'ya" [dative of Diana] thus differing from the ST.

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[7] We denoted *hazırlayan notu* as editor's note, notwithstanding the fact that we acknowledge that in these type of texts, *hazırlayan notu* could be used to mean the note added by the translator, the editor, the writer, the compiler, or someone else who otherwise modify such texts (cf. Durmaz Hut, 2019).

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4.5. Translation of names of landmarks

ST Page 101	
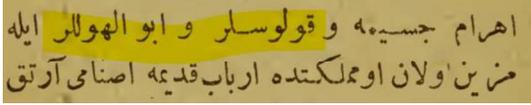
اهرام جسيمه و قولوسلر و ابو الهوللر ايله من ين اولان اومملكتده ارباب قديمه اصنامى آرتق	...ehram-ı cesîme ve <u>koloslar ve ebu'-l huller</u> ile müzeyyen olan o memlekette erbab-ı kadime esnamı artık...
TT1 Page 58	Ehrâm-ı cesime ve <u>Colossi ve Sphinx</u> ile müzeyyen olan o memlekette erbâb-ı kadime esnâmı artık...
TT2 Page 93-94	..ihrâm-ı cismiyye ve <u>colossiler ve Ebu el-Hôller</u> ile müzeyyen olan o memlekette erbâb-ı kadime esnâmı artık...
Simplification Page 627	Piramit yapıları ve <u>colossiler ve sfenksler</u> ile süslenmiş olan o memlekette eski büyük zatlara ait putlar...

Table 5. Translation of names of landmarks

In this example, what is in question is the translation of two historical landmarks. TT1 translates Arabo-Turkic foreign phrase, "قولوسلر و ابو الهوللر" [koloslar ve ebu'-l huller] as "Colossi ve Sphinx" by referring back to the English original, while TT2 renders the phrase as (colossiler ve Ebu el-Hôller), adding [–ler] plural suffix to already plural *colossi*, and simplified version of TT2 as (colossiler ve sfenksler), by utilizing loan translation from French *sfenks* to simplify *ebu'-l huller*.

4.6. Translation of religious words

ST page 530	

مخريب ايتـدبلر ۰ كليسـارده برطـاقم فاحشـهلر ايله بجـالس نوشـا نوش عقد ايليهرك نصر ايتجه اك مقدس عدّاولنـان كنونيا امجون محفوظ شرابلرابله اورياطلا۰ سون جال اويناسـون عالمرى يابدبلر ۰ و واز ساقره ۰ يعنى افداح مقدسه دنيان آلتون كموش كاسهلر آشفنه سـاقيلرالنده	...kilîsalarda birtakım fahişeler ile mecalis-i nüşanuş akd eyleyerek Nasraniyetçe en mukaddes addolunan Kinonya için mahfuz şarablar ile ur patlasın çal oynasın âlemleri yaptılar. "Vaz sakre" yani akdâh-ı mukaddese denilen altın gümüş kâseler aşüfte sakiler elinde... (GR. κοινωνία) = Communion vase sacré (FR) = Holy Grail
TT1 Page 168	Kiliselerde birtakım fahışeler ile mecâlis-i nûşa nûş eylerek Nasrâniyetce en mukaddes 'addolunan gününya (?) için mahfuz şaraplar ile vur patlasın çal oynasın 'âlemleri yaptılar. [Vaz-ı sâkıre] yani akdâh-ı mukaddese denilen altın gümüş kâseler aşüfte sâkiler elinde...
TT2 Page 206: Subtraction	Kilisâlarda birtakım fâhişeler ile mecâlis-i nûş-a-nûş 'akd eyleyerek Nasrâniyetçe (en) mukaddes 'add olunan Kinonya için mahfuz şarâblar ile ur patlasın çal oynasın 'âlemleri yaptılar.

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	"Vase sacré" ya'ni akdâh-ı mukaddese denilen altın gümüş kâseler aşüfte sâkiler elinde…
Simplification Page 737 Subtraction	Kiliselerde birtakım fahişelerle içki meclisleri düzenleyerek Hristiyanlıkça mukaddes sayılan "vase sacré" yani kutsal kadehler denilen altın, gümüş kâseler aşüfte sakilerin elinde…

Table 6. Translation of religious words

TT1 translates the Greek word pronounced in Ottoman, " كنونيا " as "gününya (?)" with the addition of a question mark to express indecision. TT2 transliterates it as "Kinonya" and in simplifying, subtracts "Kinonya" along with ten other words in their solution.

The second foreign religious term in the same example is " واز ساقره ", French phrase *vase sacré*, which is further explained in Ottoman ST as "akdâh-ı mukaddese" that is, sacred vessels. These sacred vessels could be in the form of chalice, a large cup which is used ceremonies in the Church to hold the wine that represent the blood of Christ. TT1 translates it as "vaz-ı sâkıre" taking it for a non-existent (noun + adjective) structure, and producing a nonword, *sâkıre*, as an adjective in Ottoman. TT2 refers back to the French original and spells it as it is in French.

5. Concluding Remarks

With a view to answer the research questions posed in section 4 above, our study focused on the translation of foreign words. We analyzed intralingual translations of foreign words encountered in TTs and classified them according to the domains they belonged. We observed that texts in Ottoman that use foreign words usually have the word spelled out as it is spoken/pronounced in Turkish and not as it is spelled in the foreign language. Therefore, discrepancies occurred between resulting translations.

And it was seen that all translators provided enough justification to explain their manner of translation. It is doubtless that transcription/translation work requires diligent work. Working with several hundreds of pages of a four-volume book is -no doubt- exhausting.

We also observed that translators sometimes, in line with their explanations, referred back to the original source texts and provided the original spelling of the foreign word as their solution. In TT1 words were mostly used from the English original version while in TT2 from the French one. Their decisions about translation seem to differ depending on the foreign word or phrase in question. As attested by prefatory notes of the translators, in their word choice they gave priority to target culture: as they spelled "in a manner that is commonly used today" and as they "transferred the book into Latin letters".

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