ARCHAEOLOGY AS A SPECIALIZED FIELD Of TRANSLATION: A PRELIMINARY LESSON PLAN IN TERMINOLOGY TRANSLATION PRACTICE
ÖZEL ALAN ÇEVİRİSİNDE ARKEOLOJİ: TERİM ÇEVİRİSİ UYGULAMASINA DAYALI BİR DERS PLANI TASARISI

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Abstract

This study focuses on relations between archaeology as a specialized field of translation and Translation Studies as an interdisciplinary area and draws a framework for a preliminary lesson plan in terminology translation practice through a text that will allow Translation Studies students to get acquainted with term translation strategies in a specialized translation course on archaeology. This study consists of three parts. In the first part, interdisciplinary aspects of translation studies are analyzed from the perspective of different turns in translation research. In the second part, approaches to archaeology texts in translation studies and thoughts on translation practice in this field are brought forward, while the potential uses of a text in archaeology for a specialized translation course are evaluated in the third part. In the study, it has been concluded that background knowledge and terminology translation practice in archaeology texts have the potential improve students' awareness regarding translation of other specialized texts and enhance their perspectives on other cultures in the world.

Key Words: Interdisciplinarity, translation studies, archaeology, specialized translation, terminology translation.

Öz

Bu çalışma, öteden beri disiplinlerarası bir alan olarak tanımlanan Çeviribilimin disiplinlinlerarası temellerinden hareketle Çeviribilim ile arkeoloji alanları arasındaki ilişkiye odaklanmakta ve bu alanda eğitim gören öğrencilerin terim çevirisi stratejileri ile tanışmasına aracılık edecek bir metnin ders içi çeviri uygulamasına ilişkin bir ön çerçeve çizmektedir. Çalışma üç bölümden oluşmaktadır. Birinci bölümde çeviribilimin disiplinlerarası yanları; ikinci bölümde, çeviribilim alanında arkeoloji metinlerine olan yaklaşım ve söz konusu özel alanda çeviri uygulamasına ilişkin düşünceler; üçüncü bölümde ise bir özel alan çevirisi dersinde çevrilmek üzere seçilen arkeoloji alanında bir metnin potansiyel kullanımları tartışılmaktadır. Çalışmada, çeviri eğitiminde arkeoloji metinleri yoluyla edinilen arkeoloji metinleri yoluyla edinilen arka plan bilgisinin ve terim çevirisi deneyiminin, öğrencilerin diğer özel alan metinlerinin çevirisine ilişkin farkındalığını geliştirme ve dünyadaki diğer kültürlere ilişkin bakış açısını genişletme potansiyeli taşıdığı sonucuna ulaşılmıştır.

Anahtar Kelimeler: Disiplinlerarasılık, çeviribilim, arkeoloji, özel alan çevirisi, terim çevirisi.

INTRODUCTION

Translation studies has been an interdisciplinary area since its foundations as a field of inquiry. Although the field seemed to be overshadowed by other disciplines until very recently, interdisciplinary perspectives have made it easier to employ an array of methodologies in translation research. By this way, translation scholars have developed hybridized approaches towards issues that do not seem to relate to translation in the first hand. As such, specialized translation courses can be cited as an example to the use of interdisciplinarity in translation studies.

Specialized translation is mainly at play in cases when readers can access specialized texts in a field of knowledge such as law, politics, economics, philosophy, psychology, etc. However, they generally forget the text was produced in a language that they do not have much knowledge about. Therefore, translation of specialized texts requires translators to gain a strong background in that field, with its own linguistic and contextual elements reflected into terminology use.

This study aims to showcase the interdisciplinary relations between translation studies and archaeology by drawing a framework on a preliminary lesson plan that will be used while teaching archaeology terms to students in a specialized translation course. The first part of this study focuses on turns in translation studies with an extensive perspective that holds translation approaches under an interdisciplinary lens. In this part, the development of translation research methodologies has been chronologically examined from the linguistic turn in the 1960s until the technological turn today. The second part discusses the answers to the questions of what makes archaeology a specialized field of translation and how texts in this field can be translated by reducing terminological problems to a minimum. The third part, however, sets the framework of a preliminary lesson plan based on terminology translation practice in archaeology texts. In this part, six exercises have been formed to teach specialized archaeology terms to translation students on a standard course day with the intent of contributing to their perception regarding term translation strategies for other specialized texts. As this study is drawn upon a preliminary lesson plan[1] and

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[1] There are two tendencies to teach archaeology-related texts in English Translation and Interpreting departments at Turkish universities. The first tendency is to teach translation of such texts under courses entitled Translation of Tourism Texts. This applies to Adana Alparslan Türkeş Science and Technology University (TAI326 Translation of Travel and Tourism Texts), Ankara Yıldırım Bayezid University (IMT311 Special Topics In Translation: Tourism), Bartın University (IMT319 Translation of Tourism Texts), Dokuz Eylül University (IMT2103 Translation of Tourism Texts), and Samsun University (IMT457 Tourism Translation). On the other hand, the second tendency is to teach texts from the field of archaeology under general courses entitled Translation of Social Sciences Texts. This is the case for Atılım University (ETI303 Translation of Social Sciences Texts), Başkent University (MTI242 Translation

has not been applied in actual settings, reliability analysis is not done. Therefore, future studies have the potential to fill this gap and extend the framework with fruitful results from alternative studies on specialized translation.

1. Translation Studies as an Interdisciplinary Field

Translations have been evaluated with approaches from different disciplines until translation studies emerged as an independent field of social sciences. Translation Studies, positioned as a branch of science with two main fields of study, theoretical and applied, by James Holmes in 1988/1972, has been shaped by studies in linguistic turn (Jakobson, 1959; Catford, 1965; Nida, 1969) in the 1960s, functionalist approach (Vermeer, 1978; Reiss & Vermeer, 1984) in the 1980s, cultural turn (Bassnett & Lefevere, 1990; Venuti, 1995) in the 1990s, power turn (Alvarez & Vidal, 1996; Tymoczko & Gentzler, 2002) at the beginning of the 2000s, technological turn (Pym, 2006; Cronin, 2010) and sociological turn (Woolf, 2007; Angelelli, 2014) today.

In the 1960s and 1970s, the institutionalization period of translation studies, a structuralist approach was developed to analyse formal elements (syntax, modalities, etc.) in translation. During these years, Roman Jakobson pointed to a source-oriented understanding of equivalence with borrowings and implied a target-oriented attitude by resorting to semantic shifts to create more comprehensive translations in the target system (1959). Additionally, John C. Ian Catford included the concepts of cultural difference and communicative function in the scope of translational equivalence (1965). In Catford's perspective, the use of equivalent linguistic elements and textual function is combined in the target text, which enables cultural interplay between source and target systems. Even though the equivalence is positioned as a concept corresponding to the formal aspects of the source text, Catford integrated extra-textual elements into it and paved the way for the emergence of functionalist approach in the 1980s.

Whereas the translation was mainly defined within the limits of textual elements in the late 1960s, different text types, extra-textual and discursive elements were added to its definition in the 1980s. In this period, Hans Vermeer's discussions around the concept of "Skopos" formed the basis of the functionalist approach and brought forward issues such as clients' needs, target readers' expectations, and business processes in translation market, etc. (1978). However, his emphasis on the communications context is deeply affected by the functionalist perspective of Katharina Reiss.

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of Social Sciences Texts), Haliç University (ETI303 Translation for Social Sciences), İzmir University of Economics (ETI222 Translation of Social Sciences Texts), Cappadocia University (IMT307 Translation of Social Sciences Texts). It has been detected that no courses have been specifically designed for teaching archaeology terminology to English Translation and Interpreting students yet. Thus, the term "preliminary" is used to refer to this case in the article.

In their research, Reiss and Vermeer define translation as a complex series of actions in which translators present information about the source language material in a new context, by which it gains a new function in the target culture (1984/2014). In this case, translators should consider both the source readers' characteristics and expectations and the target readers' expectations and needs, and act with a perspective in the focus of two cultures.

Although the cultural context and communicative function still lag one step behind formal elements in translation analysis in this period, the re-contextualization of linguistic elements in terms of function and extra-textual factors brought the concept of culture back to the centre. The socio-cultural framework on literary products in comparative literature, and the extensive observations of socio-cultural indicators in cultural studies led to the conceptualization of translation as a cultural asset that reflects traces of various social, cultural, and political realities. These tendencies laid the groundwork for the emergence of cultural turn in the late 1980s.

In cultural turn, translations are positioned as cultural products rewritten according to a cultural context. In principle, this approach asserts that translator is a target culture-based rewriter rather than an intercultural mediator with subjective reflections on the translated text. Seeing the translator as a kind of 'liberator', Susan Bassnett emphasizes the role of a translator as "[s]omeone who frees the text from the fixed signs of its original shape making it no longer subordinate to the source text but visibly endeavouring to bridge the space between source author and text and the eventual target language readership" (2002/1980, p. 6). In this respect, the target text is created with translators' interpretation and goes beyond the indicators in the source text, rather than being faithful to it. As André Lefevere underlines, translators prefer to either stay within limits set by the target system or rewrite the text by not conforming to the dominant literary norms or ideology (1992, p. 13). This brings with it the notion that translators become visible in the target literature system with the control that they establish over the source text, with the effort that they put into the creation of the target text, and most importantly, with reflections of their subjectivities in this process (Venuti, 1995). The critiques towards the dichotomy of source culture/language/text and target text/translation in cultural turn attempt to invalidate the secondary position attributed to the translator against the author. In this manner, the concept of rewriting opens the possibility of questioning inequalities (cultural, social, economic, political, sexual, etc.) with wider grounds of resistance against oppression (colonialism, cultural hegemony, slavery regime, class conflict, racism, etc.) in the target system. These ideas can be traced in the power turn that has been a topic of debate among translation studies researchers since the beginning of 2000s.

In power turn, translations, products of a translator from a specific culture, are evaluated as works in which hierarchical structures are either directly projected or transformed in the presence of opposition to power relations in a society. As Roman Alvarez and Maria Carmen Africa Vidal suggest, translation is "[a] complex process of rewriting that runs parallel both to the overall view of language and of the 'Other' people have throughout history; and to the influences and the balance of power that exist between one culture and another" (1996, p. 4). Thus, the act of translation bears reflections of resistance against the power cycle in one culture and is shaped with the answers to who the suggested 'other' is. Describing translation as a sum of strategies to reproduce knowledge to shape the counterculture in a society, Maria Tymoczko and Edwin Gentzler position translation "[a]s a deliberate and conscious act of selection, assemblage, structuration, and fabrication – and even, in some cases, of falsification, refusal of information, counterfeiting, and the creation of secret codes" (2002, p. xxi). The conceptualization of translation as a way of dissidence against given binaries creates fresh prospects of debate regarding what elements may be effective in the formation of translated texts. This acquires a technological dimension in technological turn since technological tools are also channels that carry presuppositions and prescriptive thoughts from one culture to another. Therefore, the technological turn adds a material dimension to the ideas on translation based on the discussions in the former turns.

In technological turn, the fact that translation is practiced via communication channels at ever-developing technological devices has laid the groundwork for translation analysis to expand. Social media, TV programs, newspapers and magazines broadcasting online paved the way for translations to be reached by diverse audiences, and therefore caused technological aspects to be included in translation research. As such, Anthony Pym highlights the changes in the concept of translation due to the rise of localization with growing effects of technology in the translation industry as follows (2006, p. 750): "[W]hereas translation is still thought of in terms of language-into-language situations, where is it meaningful to talk about "source" and "target", globalized distribution operates on the basis of a one-to-many geometry, which is a fundamentally different way of working. We find centralized production of the one "internationalized" text or product, which is basically a source text that has had as many as possible source-culture elements removed. The resulting internationalized version is then more efficiently "localized" (translated and adapted) to a wide range of consumer environments ("locales")."

In sociological turn, however, the overall aspects of translation constituted by various linguistic, functional, political, cultural, technological, and social relationalities at different levels are highlighted with reference to its uncanny positioning in a social sphere. As such, Michaela

Wolf frames her holistic theoretical views at the intersection of agents, translation process, cultural product in the field, and sociological contributions from outside the field. For Wolf, the bonds among these elements are controlled by power relations "[c]reated around agents who dispose of massive capitals. Not only do these centres have ideological and aesthetic interests, but they also engage in the struggle for acceptance of translation products, for example if translators attempt to anticipate the ideas of critics and the reading public, or if they change their publishing house for a new book in order to increase their economic and symbolic capital" (2007, p. 18). Having regard to the additional complexity of social phenomenon of translation, Claudia V. Angelelli relates the translational process of recreation with a social act as part of "[t]he notion that agency is exercised by constructing and re-constructing other's written and oral words, pauses, silences, and gazes." (2014, p. 4). In this way, Angelelli establishes connections with cultural turn and turns the translation process into a socio-cultural concept of rewriting in a sense.

As is seen, translation is turned from a unilateral linguistic action into a multidirectional and 'internationalized' text production practice in reply to changing customer needs arising from technological advancements. Hence, it has gone beyond the substantially approved notion of being a linguistic transfer and reached the condition of a linguistically, culturally, and technologically blended task-model that is adjusted to and enhanced with customer use and experience. Conceptual differentiations of such brings a well-rounded interdisciplinary outlook into translation studies and are reflected into the positioning of the field in the scientific community.

In the light of the interdisciplinary expansions in the field, Marie Snell-Hornby argues that "[I]t [translation studies] did not only "import" from outside but integrated and coordinated the various new strands of knowledge from within" (2006, p. 104). In this respect, the field of translation studies is deemed to bring different fields of knowledge together by creating integrated analysis grounds for the scientific research. This condition not only set ground for more critical research on the production and process of translation, but also prevented it from being handled with sharp distinctions thanks to an epistemological basis of interdisciplinarity in the field.

Focusing on the relations between autonomy and interdisciplinarity, Mine Yazıcı underlines that "[a] discipline gains its autonomy not by isolation, but by interdisciplinary relations" and states that "[a]s long as a field has the methods and means to discern, compare and discuss its position and function in relation to the other, it will survive as a fully-fledged discipline" (2009, p. 8). In this manner, the field has become a "fully-fledged discipline" in the consideration of an array of

interrelated elements in translation research. Whereas the inclusion of social, communicative, cultural, and technological factors contributed to its expansion, the field has become independent of linguistics and literary studies by creating a holistic perspective with its universals.

Interdisciplinarity is not limited to research methodology alone. International events such as workshops, symposiums, conferences, etc. also assist the establishment of interdisciplinary bonds among translation studies researchers. Because they form a basis to find common grounds among methodologies from different fields. With reference to the internationalization of the field, Edwin Gentzler emphasizes the role of interdisciplinarity as "[c]onferences, collections and monographs on topics such talking about crossing boundaries, integrated approaches, and interdisciplinary investigations" have gained prevalence in translation studies, as well (2014, p. 18). Indeed, when published works are considered, research methodologies in translation seem to be affected by a range of disciplines such as sociology, anthropology, political science, cultural studies, etc. with the "hybridization" of different approaches into translation research. As Rosario Martin Ruano emphasizes, "[t]he field of translation studies gained an interdisciplinary character with the application of models from other fields, which are considered rare and outdated" (2006, p. 43). For example, the research methodology that is limited to a linguistic framework in terminology studies can be enriched by adding a socio-communicative perspective that focuses on contextualization of different terms in communication.

In the case of sharing of expertise, tools, and data by various disciplines, Sharon O'Brien highlights that "[c]onsolidation can be achieved by building on the already interdisciplinary nature of the domain, by collaborating more with researchers within the domain, by sharing tools, expertise, data and by inviting researchers from other domains to collaborate" (2015, p. 13). In this context, methodological progress is deemed to have been realized with the contributions of different disciplines with the potentialities of interdisciplinary models in translation research. Therefore, specialized translation, in which interdisciplinarity of the field can be closely observed, has enabled translation researchers to establish appropriate connections between theory and practice.

In the second part, the question of why archaeology prevails as a specialized field of translation and what methods can be used in the translation of archaeology texts will be discussed in the light of the interdisciplinary perspective that is framed in the first part.

2. An Interdisciplinary Approach to Archaeology Texts from the Perspective of Translation Studies

Archaeology as a Specialized Field of Translation: A Preliminary Lesson Plan in Terminology Translation Practice

When archaeology is examined in the light of text traditions and options, it is noticed that it is a branch of social sciences where texts of different characteristics such as inventories of cultural heritage artifacts, excavation reports, tourist brochures, museum texts, etc. are commonly written. In this field, texts are written either to identify and scientifically describe the features of ancient finds and remains, or to introduce specific cultural heritage sites, finds and historical places to the public. In this respect, two types of texts predominate in the field. The first text type (inventories of cultural heritage artifacts, excavation reports, etc.) includes scientific and academic texts written by researchers working in the field. On the other hand, the second text type (tourist brochures, museum texts, etc.) actualizes the information purposes behind cultural heritage sites in a certain location and is mostly prepared by professionals working in tourism and marketing.

Texts on cultural heritage sites are laden with elements that directly reflect the textual traditions in the source culture. Therefore, translation of such texts requires translators to gain background knowledge and specialize in the textual codes in that very field. As such, Michael Richardson identifies the translation process with anthropological research as "[t]ranslation is equally concerned with cultural difference and the problems involved in maintaining a balance between meanings across different cultures involved in translation are analogous with anthropological enquiry" (2001, p. 268). By this way, differences in the meaning universe of words transform translation into a cultural action by raising it from the lexical level to a discursive zone. This can also be traced in tourist texts since they necessitate the recreation of culture-specific items and rewriting of the source text in the target language.

Addressing the functional use of terminology in tourist texts, Mateusz Szal underlines that "[t]erminology in the form of nouns and adjectives, combined with a few tenses, is a characteristic feature of the functional style of communication for specific purposes" (2014, p. 75). Since terminology use directly gives informative and introductory functions to texts, choosing accurate terms and forming relevant contexts play a vital role in projecting material properties of that specialized field into the target text. In this manner, tourist texts, a subfield of archaeology texts can be positioned as representative items of culture in the public sphere in terms of their visibility and accessibility to people. These are the texts that help tourists get knowledge about the cultural history of a country in the first hand.

With a focus on the culture-specific items in cultural heritage texts, Ali Alizadeh states that cultural differences between source and target languages require attention to "(1) the associative

vs. connotative meanings; (2) the influence of different understandings and thoughts, (3) the effect of metaphors and expressions; (4) religions and myths; (5) the values and lifestyle" (2011, p. 262). These elements have the possibility to determine the meaning universe of terms in cultural heritage texts. Thus, the understanding and approach of the people who compose the text, their political and religious views, value judgments, the connotative elements, and metaphors they appeal to are deemed to establish the level of meaning in those types of texts.

Referring to the use of nouns and phrases in cultural heritage texts, Ana Fernandez Guerra mentions that there are four basic expressions in the field as: "a. Geographic and ethnographic terms; b. Words or expressions referring to folklore, traditions and mythology; c. Names of everyday objects, actions and events (such as food and drinks, clothes, housing, tools, public transport, dances and games, units of measurement, money, etc.) d. Social and historical terms denoting territorial administrative units or divisions; departments, professions, titles, ranks, greetings and treatments; institutions, patriotic and religious organizations, etc." (2012, p. 4). The linguistic elements mentioned above vary from one culture to another and require specializing or having at least a limited range of background knowledge and translation experience in that field. When the terminology is added, it further complicates the act of deciphering the meaning and recreating the context in the target language.

Concerning the formal and informal aspects of tourist texts, He Sanning emphasizes that "[t]he translation of a tourist text should attach importance to the equivalence of the informative contents and stylistic functions between the original and the translated texts, rather than the equivalence in linguistic forms" (2010, p. 126). In this context, a text that appeals to the target readers' knowledge and background is generally easier to read, ensuring interaction in return. In this case, many duties fall on the translator. The translator's task is not only to go beyond the formal equivalence in the translation process, but also to preserve the informative function of the text by employing appropriate levels of style and content in the target text. As such, Seung-jae Lee underlines that translators can create equivalence when "[d]ecoding the target culture, and recoding by the communication mediator (translators, interpreters, or tourist guides), and eventually encoding the receptor's culture" take place (2010, p. 89). Throughout this process, translators reflect on, dip into and recontextualize the source text elements in view of target culture elements and domesticate the text for the benefit of the target reader. For Anne L. Graedler, this can be prevented by "[m]aking up a new word, explaining the meaning of the SL expression in lieu of translating it, preserving the SL term intact, replacing it using any term in the TL that has the same "relevance" as the SL term" during the process of term translation (cited by Guerra, 2012,

p. 6). As archaeology texts are laden with field-specific terms that are occasionally encountered due to their limited use in daily life, such methods can be helpful. For this reason, the early experience in the translation of archaeology terms in undergraduate education has the potential to guide students for other specialized texts in their prospective careers as translators.

In the next part, a practical framework is drawn on the questions of how students can be introduced to archaeology as a specialized field of translation and how archaeology texts can be used in a specialized translation course for terminology translation practice.

3. A Preliminary Lesson Plan For Teaching Field-Specific Terms in Archaeology

Teaching field-specific terminology to translation students at bachelor's level requires a carefully planned syllabus to be followed and applied each week during a semester. Because translation students generally stand a bare chance of specializing in an area due to the limited time spared for each specific field in bachelor's education. Therefore, it is a good idea to teach the basics of terminology in a range of specialized fields for students' prospective careers. Referring to the planning phase of courses on specific field translation, Galina Ketova underlines that these types of courses have the aims of "[d]eveloping lexical resources in a specific field by means of practical vocabulary exercises; developing information and terminology research skills; providing information on available terminological resources; showing students how to use these tools in practice" (2020, p. 66). In this manner, translation teachers may have to benefit from an array of exercises to cover the above-mentioned aspects of terminology teaching in a class. Since these courses constitute a simulated process of translation task from professional life, it is important to keep in mind what kind of issues translators may encounter while translating specific-field terminology in real life situations. For Silvia Montero Martinez and Pamela Faber, a specific-field of translation course may contain "[*a*]*d hoc* terminological exercises, which help students to deal with problems generated by terms in texts; exercises pertaining to terminological description because translators must deal with lexical units in discourse, which often do not correspond to standardized terminological forms; semasiological and onomasiological exercises in which students will organize specialized knowledge units either going from term to concept or from concept to term; exercises on conceptual structures that go beyond traditional hierarchical relations in the partial reconstruction of conceptual systems" (2009, p. 95-96). Before moving on to the exercises, choosing a relevant text and optimizing it to the level of students is the initial step for the class. Thus, deciding upon very specific subjects in encyclopedia type articles and pedagogical

texts will help students get to know the field in a better way because these texts are often rich in definitions and explanations (Maia, 2005).

When students acquire background in archaeology and its terminology, they stand a better chance of solving terminological problems in other fields, as well. This is because each specific field requires specialized knowledge in subject focus and field-specific terms in a broader cultural and linguistic framework. To that effect, an archaeology text on Ancient Greek column capitals has been selected for column capitals are architectural units that require use of distinctive terms to define their features and come to people's minds when they think about Ancient Greek architecture for the first time.

For this specialized translation class in archaeology terminology, the practice has been limited to two hours (each being 45 minutes) on the selected text (Appendix 1), and six exercises have been planned, including translation.

The first exercise is an example of an "*ad hoc* exercise" to introduce the text to students and give them awareness regarding the use of archaeology terms in a textual context. In this exercise, students quickly read the text and underline the archaeology terms. The duration of the exercise is 5 minutes. With this exercise, they are expected to be acquainted with both its lexical and syntactic dimensions. Because there are many terms related to classical archaeology in the text, this exercise is significant for realizing what kind of text is faced with, which contributes to students' reception of textual elements beforehand.

Exercise 1: Read the text quickly and underline the terms specific to architecture.

The second exercise has the feature of a "semasiological exercise" in which students will try to figure out the meanings of the terms by matching them with their definitions in the source language. The duration of the exercise is 10 minutes. The visuals that are put into the text not only make it easier for students to guess the meaning, but also make way for the terms to be internalized with the help of visual stimuli. Therefore, this exercise provides a basis for learners to reason about the contextual meaning in the source language before moving on to the translation stage.

Table 1. Exercise 2: Match the terms with their definitions.

Term	Definition
1) entablature	a) a strip of contoured wood or other material placed just below the juncture of a wall and a ceiling
2) architrave	
3) frieze	b) decorative elements added to something to enhance its appearance
4) cornice	c) a type of interior moulding that sits around the frame of a doorway or window

5) molding   d) a column, especially the main part between the base and capital

6) ornamentation   e) the wide central section part of an entablature

7) shaft   f) the support on which a statue, obelisk, or column is mounted

8) base   g) an ornamental moulding round the wall of a room just below the ceiling

9) pedistal   h) a vertically channeled tablet of the Doric frieze

10) triglyph   i) the lower part of a complete architectural design

         j) the upper part of a classical building supported by columns or a colonnade

The third and fourth exercises are onomasiological exercises that demonstrate how linguistic components may refer to different semantic units at various contexts in a language. In the third exercise, students match the terms with their synonyms in the source language. The duration of the exercise is 10 minutes. This exercise shows the differences between the field terminology and the everyday use by matching everyday words with archaeology terms in the source language. Finding synonyms in the same language will also improve students' ability to intralingually express the definitions of terms in a language.

Table 2. Exercise 3: Match the terms with their synonyms.

1) entablature   a) podium

2) architrave   b) body

3) frieze   c) strip

4) cornice   d) tablet

5) molding   e) beam

6) ornamentation   f) stringcourse

7) shaft   g) drip

8) base   h) bead

9) pedistal   i) decoration

10) triglyph   j) footplate

In the fourth exercise, students guess the Turkish equivalents of the terms based on their definitions and synonyms that they have learned in the previous exercises. The duration of the exercise is 10 minutes. Matching the dictionary definitions and synonyms allows students to get help from their background knowledge that is sequentially built in the previous activities. Thus, no matter how well they know the source language and culture before the class, they will understand that having background knowledge in the target language and culture is equally important. Questioning the ability of reasoning in the context of the target language also allows them to be more careful while making lexical and syntactic decisions and to consider more than

one issue (context of both cultures, everyday uses, and specialized terminology in both languages) during their translatorial processes.

Table 3. Exercise 4: Try to guess the Turkish equivalents of the terms.

1) entablature	1) ……………………………..
2) architrave	2) ……………………………..
3) frieze	3) ……………………………..
4) cornice	4) ……………………………..
5) molding	5) ……………………………..
6) ornamentation	6) ……………………………..
7) shaft	7) ……………………………..
8) base	8) ……………………………..
9) pedistal	9) ……………………………..
10) triglyph	10) ……………………………..

In the fifth exercise, students translate the text into Turkish. The duration of the exercise is 30 minutes. When this exercise has been finished, only twenty-five minutes is left for the class to be ended. Having background information regarding the source text from the previous exercises, students are asked to translate the text and underline the terms in their translations. Thus, they will have observed how the terms are differently used in the source language from the context of the target language.

Exercise 5: Translate the text into Turkish. Underline the terms in the translated text.

In the sixth exercise, students describe their translation process. The duration of the exercise is 10 minutes. This exercise aims to bring students self-reflexivity on their translation processes. By evaluating their own processes, students will have the opportunity to look back at the translated text and project into what terminological problems they may encounter in their future translations.

Exercise 6: Describe the translation process with a focus on the problems encountered while translating the text into Turkish.

The last 10 minutes of the class is devoted to the discussion of the translated text. Each student will read sentences in turn. After seeing the translatorial decisions of their peers, they will realize that there is no single translation of a text. At the end of the class, the instructor distributes his/her version of the translated text and asks students to write an evaluation (750 words at most) for the next week, identifying differences and similarities between their translations and the translated version that they have been given. By that, they can develop their self-reflexivity by reviewing the translatorial decisions that they have taken during the class.

CONCLUSION

Translation scholars have developed hybridized research models with the help of approaches from different disciplines, which gave an interdisciplinary characteristic to the field of translation studies. Carrying traces of interdisciplinarity, the specialized translation research provides grounds for translation studies and other specific fields to be melted in one pot. Thus, archaeology texts, a subtype of specialized texts, are of great importance in guiding students through lexical problems arising from the field terminology and lack of cultural background in other specialized texts they will encounter in their future careers.

Translation experience in such texts has the potential of improving their awareness, as well as widening their viewpoints in that very specific field. Therefore, a range of exercises devoted to various aspects of archaeology texts are formed to make it easier for translation students to develop translatorial strategies and get help from their cultural and technical background while dealing with terminological issues in other specialized texts. As this research is limited to a preliminary lesson plan on terminology translation practice in a specialized translation course on archaeology, the question of whether fruitful results can be achieved once it has been applied in a class has not been answered yet. In the future, this study can be improved with the contributions of practical applications that are performed with students in actual settings.

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Appendix 1

The Classical Order of Columns in Ancient Greek Art[2]

Greek architecture followed a highly structured system of proportions that relates individual architectural components to the whole building. This system was developed according to three styles, or orders. Each order consists of an upright support called a column that extends from a base at the bottom to a shaft in the middle and a capital at the top — much like the feet, body, and head of the human figure. The capital was often a stylized representation of natural forms, such as .animal horns or plant leaves. It, in turn, supports a horizontal element called the entablature, which is divided further into three different parts:

- The architrave (lowest part)

- The frieze (middle)

- The cornice (top)

These elements, in turn, were further elaborated with decorative moldings and ornamentation. Each component of a classical order was sized and arranged according to an overall proportioning system based on the height and diameter of the columns.
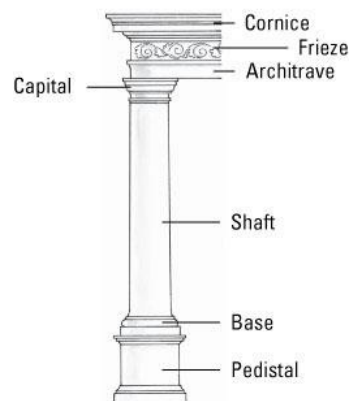
Figure 1: Parts of a column.

The Greeks first constructed their orders with wood, and then switched to stone using the same forms. The ends of the wooden beams holding up the roof, for example, were translated into

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[2] Dietsch, D. K. & Stern, R. A. M. (2020) *Greek Architecture: Doric, Ionic, or Corinthian?* https://www.dummies.com/article/academics-the-arts/art-architecture/architecture/greek-architecture-doric-ionic-or-corinthian-201218/. Access: 15 May 2022.

stone as a decorative element, called a *triglyph* ("three grooves"), in the entablature above the column capital.

The Greeks started out using only one order per building. But after a few hundred years, they got more creative and sometimes used one order for the exterior and another for the interior. The proportions of the orders were developed over a long period of time — they became lighter and more refined.

Answers:

Exercise 2 (from top to bottom): j c e g a b d i f h

Exercise 3 (from top to bottom): g e c f h i b j a d

Exercise 4 (from top to bottom): saçaklık, baştaban (arşitrav), friz, korniş, pervaz, süsleme, sütun gövdesi, ayaklık, sütun tabanı (altlık), triglif