

MARIA PIOTROWSKA



TRANSLATION

Inspirations
We Live by

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“Ideas don’t come out of thin air.”

(Lakoff and Johnson 1980: xi)

My ideas haven’t either.

*Many thanks to all those people who have inspired
my scholarly journey in translation over the years*

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List of Acronyms

AI	= Artificial Intelligence
ATA	= American Translators' Association
AVT	= Audiovisual Translation
CAT	= Computer Assisted Translation
CTER	= Consortium for Translation Education Research
CI	= Consecutive Interpreting
CSTS	= Contemporary Schools of Translation Studies
DGT	= Directorate General for Translation
EMT	= European Master's in Translation
EST	= European Society for Translation Studies
IATIS	= International Association for Translation and Intercultural Studies
IS	= Interpreting Studies
LLD	= Language of Low/Lesser/Limited Diffusion
LSP	= Language Service Provision
MT	= Machine Translation
PACTE	= <i>Procés d'Adquisició de la Competència Traductora i Avaluació</i> [Process in the Acquisition of Translation Competence and Evaluation]
SI	= Simultaneous Interpreting
SL	= Source Language
ST	= Source Text
TC	= Translator Competence
TEF	= Translating Europe Forum
TEPIS	= Polish Association of Sworn and Specialised Translators
TEW	= Translating Europe Workshop
TIS	= Translation and Interpreting Studies
TL	= Target Language
TPR	= Translation Process Research
TQA	= Translation Quality Assessment
TS	= Translation Studies
TSP	= Translation Service Provision
TT	= Target Text

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Introduction

When we undertake a research project, we develop a complicated relationship with our data. We collect it, check the ethics of using it, manipulate it, store it, share it with others, find new ways to squeeze more knowledge from it, and often worry about it because it is the wrong kind, or there isn't enough of it, or it isn't telling us what we thought it would. Sometimes people even make it up or quietly discard the bits that don't fit. Getting the relationship right can make a project or break it.

(Stuart Campbell from the University of Western Sydney at a lecture delivered at the University of Manchester on July 7th, 2005 and entitled “Data: Making the Right Choices.”)



Contents:

- 0.1. Translation in the Spotlight of Scholarly Interest – the Approach and Scope of Research
- 0.2. Terms
- 0.3. Playing with Data
- 0.4. Structure of the Book Based on Seven Reflections
- 0.5. Conclusion

0.1. Translation in the Spotlight of Scholarly Interest – the Approach and Scope of Research

The main purpose of this book is to put translation in the spotlight of scholarly interest and provide a state-of-the-art thematic overview of research in the chosen areas of reflection. The book offers a wide panorama of translation issues by synthesising views and ideas in those fields. The broad focus – a bird’s eye view on seven themes, with the occasional honing in on a detail or an interesting example, is a characteristic feature of qualitative, conceptual and descriptive translation research. Arguments for a situated approach to translation are given in the book: the translator is embedded in their environment and translation acts are embodied historically, socially and culturally. The research perspective adopted may be synthesised in the motto *cogito ergo translatio*; translation is perceived in many ways, but foremost, following Hervey and Higgins’s inspiration encoded in the title of their coursebook series *Thinking Translation* (1992)¹, as a cognitive filter and a manner of thinking.

Each of the themes researched is complex and cannot be dealt with exhaustively within the confines of a book chapter without inevitable shortcuts and omissions at times. A personal perspective somehow dictates the mode of presentation – the researcher-participant at play with her own data.

0.2. Terms

For brevity, “translation” is used as an umbrella term to denote both oral and written modalities. Similarly, a widespread acronym TS (Translation Studies) often covers them both, unless a clear distinction is needed and

1 Their first volume of *A Course in Translation Method*, as the subtitle announces, was written on the basis of practicals in the French-English pair, and the series started in 1992 (Hervey and Higgins). Subsequent volumes inspired *Thinking German Translation* (1995), *Thinking Spanish Translation* (1995), *Thinking Italian Translation* (2000), *Thinking Chinese Translation* (2010) and *Thinking Arabic Translation* (2016). Each part includes the core of general translation knowledge and practical material in the given linguistic contrast between English and another language announced in the volume title.

then IS (Interpreting Studies) is specified separately as a split branch. Another acronym TIS (Translation and Interpreting Studies) also appears to use inclusive language for translation and interpreting studies jointly. Such a duality within the discipline, however, is not accurate nowadays because of translation multimodality, as will be explained in the final chapter of the book. Intentional capitalization in the name of the field of Translation Studies is used to raise the status of the discipline. All acronyms occurring in the book are listed separately for easy reference.

0.3. Playing with Data

It is true that translation offers an abundance of different kinds of data: from eye-tracking scripts, to literary corpora and terminological bases. The data is versatile, there are various methods to compile and investigate it, and diverse analytical approaches to the studied phenomena. In all of this abundance, it is important to apply individual perspective to the topics investigated and find an approach that will be most fitting to what we want to investigate. An element of motivation is highly pertinent, too, as it is precisely affective factors that increase the level of our involvement, and help us build the self-assurance that sustains research. Nowadays, we are flooded by data but the point is, upon Stuart Campbell's suggestion in the motto, to make good use of it.

Differing from the three basic research models presented by Chesterman (2000) and Williams and Chesterman (2002/2007): comparative, process and causal; this book proposes a model of synergic and impressionistic presentation of data; a kind of a "practisearcher's palimpsest biography"², which will, subsequently, be clarified. Rather than statistically valid significant data sets, qualitative data is used with examples that demonstrate and illustrate.

The gathered data I play with in the book comes from my many years of practising translation, teaching the subject and making scholarly endeavours to study it and write about it. The research is based on the English-Polish and Polish-English language pair. Frequent references to Polish sources highlight Polish translation ideas, as there is relatively little

2 The term "practisearcher" was first used by Daniel Gile (1995) with reference to a reflective translator who is simultaneously a researcher.

about them in the international translation discourse and global scholarly communication, whereas in fact, Polish translation thought has a long and rich tradition, particularly in the literary domain. Thus, purposefully Polish bias in the choice of bibliographical references in some chapters serves the goal of promoting research from a Language of Limited Diffusion (LLD)³ background where TS has flourished for many years.

0.4. Structure of the Book Based on Seven Reflections

Pondering on the conceptual framework of this monograph led to the selection of a trajectory of seven strands of enquiry or reflections into the landscape of translation. The enquiries combine traditional views with explorations into less studied ground. First, is a study into metaphor and metaphoric discourse of translation. Second comes a chapter that observes translation from a historical perspective. Thirdly, a plethora of cultural issues are presented with a focus on cultural immersion and a situated enquiry into the ethnography of translation. Then disambiguation of the perception of the key concept of competence is provided. In the subsequent two reflective studies *ratio* and “feeling” play their parts, with the rational translator’s decision-making process in Chapter Five and a discussion on intuition in Chapter Six. The seventh reflection is a summary of what the discipline of TS is constituted of and an attempt at mapping its territory.

0.5. Conclusion

When the idea of putting together the contents of this monograph was considered, many different approaches to translation were pondered on, many different avenues that could have been taken to comment on things that matter for the translator and the translation scholar, that the author, or other researchers may enquire into; many serious scholarly topics we could engage in. The seven chapters that have ultimately emerged grew out of a concern for how we understand translation. The author’s holistic vision

³ Three terms are used in parallel for this concept: a language of low, limited or lesser diffusion.

of translation is that there is no one theory, no single truth about it. Instead, we both live translation and in translation. The world of translation is rich and abundant; translation presence – not peripheral but pervasive and strong.

With the following quotation, I invite the Reader to start reflecting on translation by looking at the presented landmarks in the translation landscape: metaphor, history, culture, competence, decision-making, intuition and TS map.

Translation. It's everywhere you look, but seldom seen. [...] Worth an estimated \$33 billion, translation is the biggest industry that you never knew existed. [...] Why should you care? Because translation affects every aspect of your life – and we are not just talking about obvious things like world politics and global business. Translation affects you personally, too. The books you read. The movies you watch. The food you eat. Your favourite sports team. The opinions you hold dear. The religion you practise. Even your looks and, yes, your love life. Right this very minute, translation is saving lives, perhaps even yours.

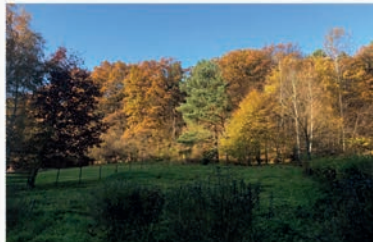
(Kelly, N. and Zetzsche, J. 2012. *Found in Translation. How Language Shapes Our Lives and Transforms the World.* New York: Penguin Books.)

Reflection One

Unlike a work of literature, translation does not find itself in the center of the language forest but on the outside facing the wooded ridge; it calls into it without entering, aiming at that single spot where the echo is able to give, in its own language, the reverberation of the work in the alien one.

(Walter Benjamin "The Task of the Translator" 1969: 77
in Schulte and Biguenet eds 1992¹)

Cognitive Influences: Translation as Metaphor



¹ Benjamin's forest metaphor was used on the back cover of *Thinking Through Translation with Metaphors*, a book edited by St. A. André in 2010.

Content:

- 1.1. Foreword
- 1.2. The Cognitive Concept of Metaphor – “an Inexhaustible Theme”
- 1.3. Etymology of Metaphor and Translation
- 1.4. Metaphorisation of Translation Discourse
- 1.5. Examples of Translation Metaphors
- 1.6. The Journey of Translation
- 1.7. Concluding Remarks

1.1. Foreword

Metaphor as a cognitive concept has been an object of enquiry in such disciplines as philosophy, rhetoric and literary studies for many centuries; however, predominantly it was perceived as a linguistic figure of speech whose territory was literature. Once science acknowledged the fact that metaphor is not only a stylistic device but a much more complex construct of the human mind, metaphors began to be seriously studied in cognitive sciences and other research fields. The realisation that they matter in cognition and that they reflect comprehension processes, came to the fore towards the end of the 20th century. Cognitive studies on metaphor gained the greatest prominence then, and metaphor became “an inexhaustible theme” not only in general linguistics but also in other sciences, and subsequently in research focused on translation (Breal 1990: 288 in Jäkel 2003: 11).

The inventory provided here enumerates those academic disciplines in which the notion of metaphor is particularly important and extensively studied: literature, stylistics, poetics and literary criticism, cognitive linguistics, cognition studies and neuroscience, functional linguistics, applied linguistics, (intercultural) pragmatics, cognitive semiotics, critical discourse studies, psycholinguistic research, philosophy, psychology, critical sociology, advertising, marketing and communications, and discourse and media studies. Linguistic theories of metaphor have been developed on generative, pragmatic and cognitive grounds (cf. Chrzanowska-Kluczevska 2013).

Metaphors may be created spontaneously or be a result of a conscious analytical process. They may be used to create theoretical models based on re-interpretation and argumentation evoked by them. “Metaphor is a peculiar use of language that opens new perspectives and creates new horizons of signification” (Roesler 2010: 211); metaphor can help in understanding phenomena, processes, notions and issues, especially complex ones, such as translation; it has “illuminating potential” (Blumczyński 2016: 125) and creative power.

Cognitive and linguistic considerations of metaphor constitute the core of George Lakoff and Mark Johnson’s canonical 1980 monograph *Metaphors We Live by*, to which this study alludes directly. The book was translated into Polish as *Metafora w naszym życiu* by Tomasz Krzeszowski and appeared on the Polish market in the same year. Thus, the title of the present monograph is no coincidence; frequent references to that classic of cognitive linguistics, and obvious inspirations from Lakoff and Johnson often transpire within the discourse.

1.2. The Cognitive Concept of Metaphor – “an Inexhaustible Theme”

Metaphor has been perceived as ubiquitous by many cognitivists (cf. Paprotté and Dirven, eds 1985, Tabakowska 2001, Pawelec 2006, Blumczyński 2016) and has been studied as a cognitive phenomenon with unparalleled frequency since the publication of Lakoff and Johnson’s classic. Every metaphor is an interpretation; just like translation. Conceptual thinking and pragmatic acts that result from such a hermeneutic approach, are structured metaphorically; understanding implies relying on another area of experience (see Jäkel 2003: 12). Hence, a metaphor may be treated as a cognitive structure that gives us basic orientation in the world, “a pervasive, indispensable structure of human understanding by means of which we figuratively comprehend the world,” as Mark Johnson (1990: xx) put it. We will refer to this idea in Chapter Seven, in the discussion on intuition.

Metaphorical projection occurs between two conceptual domains and emerges at the level of verbalisation in the form of various metaphorical expressions. The cognitive theory of metaphor thus relies on the reconstruction of conceptual metaphor and verbalising it in the context of a different linguistic and cultural experience. In this way, equivalence may be measured not in terms of formal adequacy and verbal or grammatical literalness but in terms of approximation of experiencing similar comprehension (cf. Lakoff and Johnson 1980: 29, Johnson 1990, Lakoff and Turner 1989, Tabakowska 1993).

Metaphor is based on a relationship between a source and a target domain (Lakoff and Johnson 1980, Kövesces 2002, 2005, 2006) and is used as a cognitive device whose main function is to facilitate understanding of the target domain in terms of the source one (Kövesces 1986: 6) by discovering new facets of meaning in the concepts involved² (Tyulenev 2010: 241).

To put the above remarks in context, we should clarify that as the present monograph is not a contribution to cognitive theories, it aims merely to

2 Tyulenev makes references to a few sources that are not included in the present monograph’s bibliography, namely: Kövesces, Z. 1986. *Metaphors of Anger, Pride and Love: A Lexical Approach to the Structure of Concepts*. Amsterdam and Philadelphia: John Benjamins; Kövesces, Z. 2002. *Metaphor. A Practical Introduction*. Oxford, UK: Oxford University Press; and Kövesces, Z. 2006. *Language, Mind and Culture. A Practical Introduction*. Oxford, UK: Oxford University Press.

provide as sufficient an overview of cognitive influences on translation as to justify the claim that they are strong within TS.

Apart from metaphor, among other key cognitive concepts that are relevant for TS, there are the notions of the continuum and point of view. The former represents a non-dichotomic approach to cognition and linguistic expression, according to which comprehending language through binary features is inadequate. The latter, essentially brings the idea of a translator’s perspective as a fundamental filter through which meaning is understood, transferred and deciphered.

Another relevant cognitive concept that has spread throughout the last two decades, particularly in Polish translation discourse and with great prominence in the Lublin school of TS represented by Jerzy Bartmiński (2009), is the concept of “the linguistic worldview”. Agnieszka Gicala (2021) explains that a linguistic worldview is “an image-based view of reality” (op cit: 28) and its interpretation, in which metaphor features prominently. She claims that it determines the translator’s holistic approach to a translation assignment and follows Bartmiński’s definition of a worldview as

the interpretation of reality encoded in a given language, which can be captured in the form of judgements about the world. The judgements can be either entrenched in the language, its grammatical forms, lexicon and “frozen” texts (e.g. proverbs) or implied by them. A worldview is an interpretation or projection, rather than a reflection of reality (Bartmiński 2009 [2012]: 76-77 in Gicala 2021: 23)

The linguistic worldview is an important consideration in the process of decision-making and cultural mediation, hence exploring it from the translation perspective brings forth illuminating observations about human perception and cognition.

To briefly sum up, cognitive ideas inspiring translation are as follows:

- Cognitive thought, in a way, underlies the translation philosophy of continuum.
- Translation thought is ubiquitous.
- In translation, which fundamentally depends on the understanding of another point of view, ways of conceptualizing are important.
- Metaphors are present in everyday language use and productive in building a worldview.
- Metaphors of translation are essential in conceptualising it.

The last of the enumerated cognitive arguments will be presented descriptively with examples in the sub-chapter 1.5.

1.3. Etymology of Metaphor and Translation

The major theme of the present chapter is to reflect on what the cognitive impact of metaphors on translation is, and how metaphors assist in building our image of translation. To begin with, let us briefly consider the etymological parallel between the two notions: metaphor and translation. As concerns the latter, the first use of the word in English, according to Hanne (2006: 214), appeared in the thirteenth century and it was not used in the linguistic sense but referred to “a carrying up to heaven of a saintly figure without dying”. The Latin prefix: *trans* in compounds means “through”, “across”, “beyond”, “on” or “to the other side of”. Therefore, in English the word *translation* in the sense of “carrying across” would mean “transfer”.

Thus:

Latin *trans* (“across”) + *ferre* (“to bear”) = *transferre* (verb = “to carry”, “to transfer”);

translation = “carrying across, over”; *translatus* (past participle) = “carried across”;

It is obvious to notice that the meaning of the term “translation” itself is metaphoric, and not only in English. German *übersetzen* for example, means “carry over”, “bring over” and the Old French *translacion* also corresponds to “translation” in its meaning of “transfer”.

The ancient Greek root of the verb “translate” *hermêneuo* means to interpret foreign tongues, translate, explain, expound, put into words, express, describe and write about. It encompasses the meaning of explanation or interpretation. Translator – interpreter, *Hermêneus* related to Hermes, the messenger of the gods, is a mediator and broker who enables understanding and makes communications possible.

As concerns the Polish tongue, owing to its status of a language of limited diffusion and due to a traditionally great interest in foreign literatures, translation in the Polish literary polysystem has enjoyed a significant role. In their seminal article, Skibińska and Blumczyński (2009) analyse the Polish concept of “translation”, whose meaning is verbalised in a double way, as *tłumaczenie* and *przekład*; the former being a polysemous term meanings “rendering a text” as well as “explanation”; the latter also connoting the sense of transfer. *Tłumaczenie* covers practical activities of rendering a text from one language to another, in other words doing translation, whereas *przekład* is used to refer to more elevated contexts for translation, such as

the translation of poetry (*przekład poezji*), literature (*przekład literacki*) or domains of the discipline, like audiovisual (AVT) translation (*przekład audiowizualny*).

As concerns *metaphor*, its Greek origin and form is *metaphora*, *meta-pherein* ("to transfer"), which in English means "transference".

Thus:

Greek *metá* = "among", "amidst", + *phora* ("quick move") "carrying", + *pherein* = "carry", -*phoros* = "bearing", "carrying".

The Greek origins of "metaphor" precede the concept of Latin "translation". This interesting conceptual link between the two notions as demonstrated in their etymology, makes metaphorisation of translation discourse somewhat explicable (cf. Steiner 1975 and *The Oxford Dictionary of English Etymology*).

1.4. Metaphorisation of Translation Discourse

Apart from infiltrating various scholarly fields, metaphor occurs in translation – both as a practical challenge, and as a TS concept. Its ubiquity in TS is an undeniable fact. Blumczyński calls dwelling on metaphor in TS "widespread indulgence" (2016: 124), which he himself is no exception to; likewise the present book's author. On the other hand, André (2010a: 4) critically observes that omnipresent metaphors in translation discourse "in all too many cases have been used sloppily to 'prove' various points in translation studies".

Translation may be understood in many ways, however, predominantly, it is a way of thinking, an observation which I have expressed many times before (cf. e.g. Piotrowska 2002, 2007b). The link between cognitive conceptualisation – cognition, and its metaphoric expression – verbalisation, is crucial, and it is evident that this way of thinking may be traced back to the publications by a seminal author of cognitive grammar and cognitive poetics of translation, Elżbieta Tabakowska, whose inspirational monograph *Cognitive Linguistics and Poetics of Translation* (1993) and other writings on metaphor, cognitive grammar and translation (Tabakowska i.a. 1995, 1996, 2000a, 2000b, 2002, 2004, 2010) have undoubtedly transformed the way we perceive communication across linguistic and cultural barriers, particularly in the English-to-Polish translation pair.

Because translation process is so multi-dimensional, multi-layered and complex, explaining its nature poses difficulties, which are partially addressed by creating metaphors that might explain some translation components, aspects or phenomena. Hence, metaphors frequently used to discuss translation are a well-established tradition. There have been many discussions on this theme and many researchers have analysed the concept on the one hand, or implemented translation metaphors on the other, in theoretical and practical discussions. Bibliographical sources on the subject are abundant (cf. Cronin 2000, Guldin 2010, 2016). André mentions several factors at play in the general neglect of metaphor studies before the second half of the twentieth century: “historic mistrust of metaphoric language in Western philosophy, the rise of logical positivism in the sciences, the linguistic basis of translation studies in the post-war period, and problems with the misuse of metaphors in translation studies” (2010a: 1).

The last two decades of the 20th century, a period characterised by a rapid growth of interdisciplinary studies on translation, and in particular, cognitive translation research, was also the time of the evolution of metaphoric discourse on translation. Generative grammar roots are visible in the transfer metaphor and its lexicalisations: source and target languages and texts, direction, and transfer of contents (cf. Martin de León 2010: 82-89). Our reasoning about the world and translation is also influenced by metaphors, which is reflected in the early container model or the conduit metaphor (*ibidem*). To sum up these introductory remarks on the metaphorisation of translation discourse, let us acknowledge Tymoczko’s perspective on metaphor to be “a fundamental feature of human thought and language” and “a key to many dimensions of translation studies” (Tymoczko 2010: 110).

Metaphorisation as a very characteristic feature of translation discourse is perhaps stronger in some languages than in others, e.g. a strongly metaphoric Polish discourse on translation stands out in this respect. We tend to structure translation discourse along the metaphorical lines of perception and figurative sense of it and often talk about translation using metaphors. Is not the title of the present book an illustration of that? We construct metaphorical images and verbalise them in order to discuss the abstract and rather complex nature of the phenomenon – metaphorisation helps us understand and find parallels in the known, more concrete and tangible reality. Strong metaphorisation is not only a characteristic trait of auto-translation commentaries and metatexts of all kinds, but also of scholarly translation discourse in general (cf. Hermans 1985), the Polish language being a good example of that phenomenon (Tabakowska 2008,

2014, Skibińska ed. 2011). Metaphorical representations of translation are numerous not only in TS subject literature but also in other domains, such as literature, music, technology, etc. Multidimensionality of translation and its various paradoxes contribute to that. An interesting parallel of such a paradox of translation is exemplified by the juxtaposition of two fundamental concepts that are involved in the process – translation loss vs. gain; the translator's failure vs. success, and two very different, yet both very influential books on translation: Eva Hoffman's novel entitled *Lost in Translation* (1989)³ and Stanisław Barańczak's essayistic monograph *Ocalone w tłumaczeniu* [*Saved in Translation*] (1994).

Another reason for the metaphoric contextualization of translation is the set of rather negative elements in the perception and comprehension of the phenomenon, the so called "tłumaczenie się z tłumaczenia" [making explanations for translation] in Barańczak's words (1990). In his "Mały lecz maksymalistyczny Manifest translatoryczny" [Short but Maximalist Translation Manifesto], the renowned Polish poet and translator discussed "making explanations for translating poems, also in order to explain to other translators that in the case of the majority of poem translations there is no explanation" (Barańczak 1990). Traditionally, translation is perceived as imperfect and slavish towards the original. Translators' errors and blunders are willingly noticed and indicated, whereas achievements are hardly commented on (cf. Tabakowska 1998, 2009). In a sense, uncertainty about the status of translation that has persisted for ages, as well as its frequently negative evaluation, also contributed to generating the need for metaphorisation. Translators have often demonstrated a peculiar frustration with not achieving the goal of producing a perfect rendition, and the business of translation is perceived as "tantalizing" according to Hanne (2006: 211), who in referring to translation makes an allusion to the mythological Tantalus's work approaching closer and closer but never reaching the goal.

The literary context is particularly prone to using all kinds of metaphoric devices, because the natural habitat of metaphors is poetry. In literature there exists a peculiar and unique relationship between the original author and their translator (cf. Szczerbowski 1998). That poetic relationship encourages the translator to travel into the mind of the poet; to hold the author-translator dialogue and follow the voice of the author, walking in the writer's footsteps. Volumes have been written on the subject, with some

3 The book was translated into Polish by Michał Ronikier and was published by Aneks Publishers as *Zagubione w przekładzie* in 1995.

more influential than others; perhaps one book needs a mention in the Polish context, namely Balcerzan's anthology of Polish translation thought (1977)⁴ which compiles poets', writers' and translators' commentaries from the 15th century up to modernity. An article that could also be recommended as a seminal text on metaphors is Skibińska and Blumczyński's (2009) comprehensive overview of the Polish metaphors of translation. The authors first draw a sketch of Polish linguistic image of translation and then survey the landscape of Polish metaphors, starting from the 18th century. Their focus is twofold: on metaphor as description of translators' work and its meaning, and on metaphor as a representation of translation discourse in the pre-scientific TS era of Enlightenment.

Definitely, a book from which inspirations for the present chapter have come, is a collective monograph edited by James St. André *Thinking Through Translation with Metaphors* (2010a). The particular chapters in the book address the issue of metaphors in various ways, as they have been used historically and as they conceptualise translation now. The authors also focus on key, foundational metaphors and their influence on the formation of Translation Studies as a discipline. Moreover, André compiled a selective list of publications on metaphor in "An Annotated Bibliography of Works Concerned with Metaphors of Translation" (André ed. 2010b: 295-302) up to the year 2010 when his book appeared in print.

Metaphor as a cognitive tool for grasping ideas also occurs in Andrew Chesterman's concept of translation "memes" (1997), ideas that spread. Zoltan Kövecses (2005) proposes a new theory of metaphor variation based on social and cultural boundaries that delineate human experience. He describes aspects of conceptual metaphor variation and explains the main causes for it. Lieven D'hulst (in Roesler 2010) introduces two categories of metaphors in TS:

- metaphors that focus on one problem / aspect of translation;
- metaphors that represent the process of translation or interpreting itself.

"But in both cases, the role of metaphors is heuristic, and their motivation intuitive" (Roesler 2010: 211).

References to various TS sources provide illustrations of particular metaphoric contextualizations but are, by no means, a comprehensive

4 The original anthology *Pisarze polscy o sztuce przekładu* [Polish Writers on the Art of Translation] (1977), which was prepared by Edward Balcerzan in cooperation with Anna Jelec-Legeżyńska and Bogumiła Kluth, compiled translation metatexts during the period 1440-1974. Subsequently, it was updated in cooperation with Ewa Rajewska (2007) to cover the period 1440-2005.

and full bibliographical survey. Such a survey would, undoubtedly, require a book with a different profile and a more systematic approach. Any bibliographical lists, like the one compiled by André (2010b), or surveys of metaphor, like the one given by Steiner (2007) or Skibińska and Blumczyński (2009) are inevitably incomplete and become outdated relatively quickly although they are valuable as points of reference for a given period of time.

Sets of metaphors are organised around various core ideas and only when taken together can they give us a sense of what translation is. Various dimensions of translation may categorise metaphors in the following ways:

- metaphors of translation vs. metaphors of the translator; in the present study the focus is on the former;
- the practice of translating metaphors (language pairs in metaphor translation) vs. theorising on translation and building theoretical models based on metaphors (e.g. cognitive linguistic view of metaphor; linguistic worldview approach).

Metaphors appear extensively in translation discourse in accounts or reflections on the translation and interpreting practice. The correspondence between translators' self-reflective reports and images of translation processes created metaphorically is very evident. Translation paratexts, such as, essays, prefaces, prologues, interviews with translators, various kinds of commentaries, essays, and even academic articles on the subject, abound in metaphoric language. "Theory-constitutive metaphors" (Tyulenev, 2010: 240-1), on the other hand, are defined as heuristic cognitive mechanisms that help us understand and explain the translation phenomena that they refer to (Monti 2010).

When discussing the phenomenon of metaphors in translation, we need to realise one truth, strongly emphasised by Tymoczko in her extensive discussion on "The Western Metaphorical Discourses Implicit in Translation Studies" published as a chapter of André's volume on translation and metaphors (Tymoczko 2010) – metaphors presented here all subscribe to Western thinking models. Christian and European morality, deep values and ethics are all embedded in the assumptions that have built the metaphors we know today.

In recent essays I have argued that most work in the emerging international discipline of translation studies implicitly and without self-consciousness presupposes Eurocentric ideas, assumptions, and experience about the nature of translation as both process and product [...] (Tymoczko 2010: 113).

Tymoczko claims that the dominance of Eurocentric theoretical models in TS skewed its development. Data for theorising are largely compiled from Western European contexts, which excludes other non-Western European perspectives. Hence, TS discourse, which is predominantly English now⁵, subscribes to the trend. It may have been formed differently, should the local epistemological stands and worldviews have been taken into consideration. Cultural dominance that is also realised through conceptualisations verbalised as given metaphors, such as *les belles infidels*, which presupposes the value of faithfulness; the cannibalism metaphor, which clearly denotes hegemony and violence; or biblical metaphors, which refer to the traditional Christian values and ideas of fidelity and spirituality; may also affect the way a language, in its metaphoric layer, structures perception and understanding of reality, and science.

One aspect of metaphor that has not been dealt with so far here is a practical dimension – the issue of rendering metaphors between languages. The linguistic approach to metaphor translation has been applied numerous times in various studies and academic publications since the publication of the classic book by Lakoff and Johnson. Metaphor in translation is also discussed pragmatically by Peter Newmark (1988/1995). Metaphors are presented on concrete translated material, which is the case of Dobrzyńska's study (1995) which deals with culturally embedded metaphors and lexical connotations of metaphors that pose problems for different code users, Korzeniowska's study on problems in metaphor translation in the English-Polish rendition (1998), or Altmann's study (2016) which contextualises the discussion of metaphor in Herta Müller's prose in its German to Polish translation.

The discourse continues and the lists of subject publications might be prolonged to any length. Obviously, for the present discussion, the objective of providing a comprehensive analysis of problems of metaphor translation in particular language pairs and procedures for rendering them, is simply unrealistic and beyond the conceptual framework of *Inspirations...*

5 Translation-oriented publishers, such as John Benjamins Publishing House <https://benjamins.com> (accessed on March 2nd, 2022), or major publishing houses that either specialise in translation or have large translation departments and series and that operate globally, such as Routledge Taylor and Francis Group <https://www.routledge.com> (accessed on March 2nd, 2022), publish predominantly in English, thus spreading and promoting translation discourse in this *lingua franca*.

1.5. Examples of Translation Metaphors

As previously established, metaphoric conceptualisations of translation are numerous and varied, hence it would not really be possible to give a complete and exhaustive account of all translation metaphors in use. What is merely attempted here is to demonstrate that the range and diversity of these conceptualisations is vast, which clearly endorses the fact that translation is a highly complex phenomenon, a statement corroborated by Skibińska and Blumczyński (2009: 59) in their seminal article on metaphors:

Since translation is recognised as one of the most complex mental operations, its metaphorical representations may be expected to be numerous and diversified reflecting various perceptual and conceptual perspectives.

Let us start the metaphoric journey locally, with a focus on the Polish literary context and the ideas of Edward Balcerzan, who in the lecture at the UNESCO Chair for Translation Studies and Intercultural Communication at the Jagiellonian University in Krakow on May 21st, 2005, enumerated translation metaphors, grouping them as follows: theatrical (stage), costume (dressing up), painting, clinical (transfusion), medical, catastrophic-saving, romance, hermeneutic, metaphysical, reincarnation and military metaphors. Each metaphor highlights a particular aspect of translation and creates a conceptual domain that may appeal to our imagination. Polish literary metaphors, Balcerzan's interpretation including, since the Polish translation discourse generally has a strong literary orientation, label translation in impressionistic terms as:

- a voice in cultural dialogue (Sławkowa and Warchoł 2000, who discuss contemporary renditions of Polish poems by Adam Mickiewicz);
- a form of dialogue (Chojnowski 2002, about Dedecius's output and the interpretation of the translation act as auto-creation and self-expression);
- creative inspiration (Jarosz 2002, who analyses intertextual factors in Jean Giono's translation of Melville);
- a matter of imagination (Legeżyńska 1998);
- a quotation (Balcerzan 1998).

This array of examples shows various possibilities to depict translation metaphorically. In order to expand the discussion into a territory of translation discourse wider than one LLD, let us refer to sources that demonstrate more metaphors in use.

Metaphoric language is used in the conference world, both in the translation industry and in academia. In the conference jargon, for example,

there appear expressions like: “Przestrzenie przekładu” [Spaces of Translation] (a conference series organised by the University of Silesia in Poland; “Translating the City” (a translation workshop organised by the UNESCO Network of Cities of Literature in Lviv in 2020); “(Un)Sichtbarkeit des Übersetzers – (Nie)Widzialność tłumacza” [(In)Visibility of the Translator] (a conference held at the Institute of German Philology at the Jagiellonian University in Kraków in 2019); “Translating Europe Workshop” (a brand name of a conference series organised by the DGT of the EC); “Hossa w świecie tłumaczy” [Hossa in the World of Translators] (a Polish professional translators’ event held in 2017).

TS book titles also use metaphors: the Polish publication series *Między Oryginałem a Przekładem* (MOaP)⁶ [Between the Original and Translation], originally a book series and now a translation on-line journal bearing the same name, is a good example of how consistently metaphoric language is used in academic article titles. Particular volumes in the series use metaphoric expressions, as, for example, volume 3 (1999) entitled *Czy zawód tłumacza jest w pogardzie?* [Is the Translator’s Profession Held in Contempt?], or volume 26, No 2 (48) (2020) entitled *Eufemizacje i retusze w przekładzie Biblii* [Euphemisms and Retouchings in Bible Translation]. Particular articles in MOaP volumes also have metaphoric titles, to give just two examples proving the point: “Tłumacz – kanibal” [The Translator – the Cannibal], an article by Urszula Dąmbaska-Prokop in volume 3 (1997); or “Secondary Characters Coloring the Complex Cultural Atmosphere in *Unorthodox*”, an article by Miguel Pujol-Tubau and Laura Santamaria Guinot in volume 1(55) (2022).

Other Polish translation series, such as *Studia o przekładzie*⁷ [Studies on Translation] edited by Piotr Fast, or *Imago Mundi*, University of Warsaw conference proceedings, include volumes which bear metaphoric titles. It is also the practice used in giving titles to translation monographs, and Elżbieta Skibińska’s book *Kuchnia tłumacza* [The Translator’s Kitchen] (2008) is just one example of that. In each of the titles translation metaphors occur extensively and their examples could be enumerated endlessly.

One of the strongest metaphors ever used in translation discourse is that of the Babel Tower (cf. Steiner 1975), a metaphor of ancient provenance, a classic among translation metaphors and a frequently exploited image. The myth of the Tower is often used as a motif in literature and it

6 The journal website accessed on May 7th 2021 <https://journals.akademicka.pl/moap/index>.

7 <http://www.slaskwn.com.pl/sklep/studia-o-przekladzie> (accessed on May 27th, 2021).

epitomises the condemnation of humans to speak different languages for their rebellion against the divinity. In Hanne's words (2006: 219) linguistic diversity may be understood as a form of punishment from God although the author himself would argue to the contrary, claiming that

we should regard ourselves as blessed with speaking different languages, that it should be a delight to us that we do, and the sign of human arrogance that we really need to fear is the drive we are currently witnessing towards the dominance of one or a very few languages, and the erasure of multiplicity and diversity (Hanne 2006: 219).

A whole group of spiritual metaphors evolve around "the spirit of the original" and "the spirit of the translation," whatever interpretation of the concept we wish to adopt. Recreation of the original spirit, however vague and obscure, used to be the image permeating translation discourse in the past centuries. Migration of the spirit from the source text to the target text is the essence of translation personified in such an interpretation.

Besides spiritual metaphors there are religious ones that rely on the idea of sin. A sinful translator, a translator who "sins" by making errors and mistakes is another pervasive image in translation literature. There are deadly sins against the source text, like miscomprehension (Balcerzan 2007), excess (Jarniewicz 2007) and literalness (Gutorow 2007); sins against context related to ethics (Bałuk-Ulewiczowa 2007) or political correctness (Tabakowska 2007) (in Kubiński eds 2007: 7). There are major and minor translation blunders that are committed due to incompetence, lack of awareness, negligence or various kinds of restrictions, such as lexical, grammatical and otherwise. Religious metaphorisation places the translator in the domain of fault and blame, which are inevitably caused by the very act of translation and its process.

Reincarnation metaphors that rely on "a new life" born in the translated text are rooted in the medieval usage of the term "translation" which denotes the carrying up to heaven of a figure of a saint (cf. Hanne 2006: 214) as defined previously. Theo Hermans reminds us that Renaissance translators from Latin and Greek often referred to their work as bringing great writers of the ancient world back from the dead (in Hermans and Stecconi 2002: 6).

There are numerous artistic metaphors that use various types of creation both in musical and painting oeuvre, as well as poetic ones that follow the assumption that the translator is a second author and that their creative, artistic skills are indispensable in their translation work. This work is depicted as playing another instrument, using another keyboard, other

keys, another brush, other paints, another canvas.... the utensils imagined are endless (cf. e.g. Engelking 2007: 94) and the parallels between playing an instrument and translating, or making a painting and translating, signify the artistic component in the act of translation. The translator is an artist, a creative being who copies another author's creations, but still needs artistic talent themselves to be able to perform the copies. Creativity and talent are the features a translator must be endowed with. Translators of literature, which is undeniably considered artistic work; and in particular poetry, are supposed to be artists and poets themselves; a *cliché* with truth behind it.

Another type of appealing metaphors are the ones related to (trans)planting, uprooting, blooming and growing, so called "garden metaphors". The image propagated in such metaphors is that of a new text flowering or growing in a new language. The text is a plant that is uprooted and transplanted and then it grows in the soil of another language. The soil is made of the cultural environment of the text. In Benjamin's words, a good translation involves "the flowering of a text in another language" (1969: 80-1).

It is like transplanting a tree that has sprung from one soil and flowered in one kind of climate into a soil that is not its own; its foliage and flowers will be lost in the new climate (quoted by Bassnett 2000: 9). Living, as I do, in the moist, mild climate of New Zealand, I am well aware, however, that oak trees transplanted from Europe grow twice as fast in the new environment as they did in the old, and it is sometimes the same with literary texts (Hanne 2006: 213).

Cultural rootedness of both translation and metaphor is a frequent motif in Polish translation discourse in the works of literature-oriented authors, such as Rajewska (in Fast and Żemła eds 2002).

There are also metaphors that are based on transporting, demolition and reconstruction and they use "translocation" and "reconstruction" as conceptual domains. Translation involves a demolition job followed by a reconstruction (Hanne 2006: 212). In order for a text to be reconstructed in a new language territory, another type of material will be used, a material that is indigenous in the target cultural environment and has a different shape, grain and colour.

Medical and organic metaphors also activate the notion of "transplantation". "Language is the heart within the body of culture, and it is the interaction between the two that results in the continuation of life-energy" (Bassnett 1980: 14). Transfusion and transplanting happen between human

bodies; translation brings “new life blood” for the target culture and thus brings its enrichment (Bassnett 1996: 12).

The enclosed list extends the already provided inventory of metaphors depicting the process of translation:

- metaphors of encounter (Roesler 2010) – depicting an intimate relationship between the author and translator in literature rendition;
- cultural distance and “the other” metaphors introduced into TS by Venuti’s classic image (1992);
- commercial metaphors that emphasize a transactional, profit-oriented character of translation – the translator functions as importer who brings home foreign products;
- taming metaphors that envisage it as a process of taming and domesticating a wild animal “so that it will move through the house to which it has been introduced without causing disruption, or, on the contrary, be valued precisely for its wildness, for the fact that it does knock over the household furniture, shake things up on the home front” (Hanne 2006: 219);
- slavery metaphors that portray translators performing “supportive and deferential roles as humble servants or handmaidens obeying their masters, as discreet, unobtrusive and self-denying facilitators, mediators, enablers, go-betweens, bridge-builders and the like” (Hermans and Steconci 2002 in Hanne 2006: 215);
- Benjamin’s (1969) afterlife metaphor that depicts a new life of a text beginning with the translation;
- military and incarceration metaphors that construct the world of translation around the idea of conflict and war;
- body and clothes metaphors that refer to “the undressing of the original” and “clothing the body anew” (Ben Van Wyke 2010: 21-31);
- Haroldo de Campos (in Bassnett and Trivedi, eds 1999) and the cannibalism metaphor.

Traditionally, translation has been viewed in dichotomic terms as enslavement and translators as slaves to the original, trapped in its nuances and limited by its content and form; or just the opposite, readers or works are incarcerated by monolingualism, the translator has the capacity to “liberate the language imprisoned in a work” (Benjamin 1969: 80). Translation is a window that lets the light in or a gate to the new world, the light that enlightens, on the one hand, or the barrier that needs to be overcome, on the other. Translation evokes positive and negative images at the same time; its intermediary role has two faces and there are various aspects of the power dynamic involved between the source and the target language, text and

culture. The commonplace Italian saying *traduttore – traditore* carries this duality because the duality is embedded in the very source versus target language and text opposition.

Among those metaphors that have gained some popularity in the 20th century are diplomatic and political metaphors which refer to translators as ambassadors characterised by a certain “delicacy [...] in interpreting one culture to another” (Hanne 2006: 215).

Some metaphors focus on the central role of translation in colonisation and post-colonial globalization (cf. Cheyfitz 1991: 104) and the perception of translation is one of “the central act of European colonization and imperialism in America”).

Translators into English served for centuries as agents of empire, ransacking colonized or dependent territories for their literary treasures, to be taken home for display like shrunken heads in a museum for the edification of their compatriots. The absence of respect for the source culture that they often demonstrated is epitomized in the words of Edward Fitzgerald, the nineteenth-century translator of *The Rubaiyat of Omar Khayam*: “It is an amusement for me to take what liberties I like with these Persians who (as I think) are not poets enough to frighten one from such excursions, and who really do want a little Art to shape them” (quoted in Lefevere ed. 1992: 119).

Tymoczko’s examples supporting her ideological and ethical stand on the dominance of Western European conceptualisations in the global TS discourse are taken from Arabic, the Nigerian language Igbo, Chinese and Austronesian. Her small but very illustrative sample proves that the overwhelming European concept of translation as carrying something over (presumably sense), transporting or transferring, is not the only possible conceptualisation of the process of translation. The Arabic language uses the word *tarjama* whose etymology reaches back to the meaning of “biography”. In Igbo the words for translation – *tapia* and *kowa* stand for “tell, narrate” and “destroy, break” respectively. Chinese *fanyi* means “turning over” and relates to the idea of embroidery. Two Austronesian languages mentioned by the author, namely Malay and Tagalog use the words *tersalin* and *pagsasalin* for translation, which denote birth and pouring liquids from one container to another (Tymoczko 2010: 116-119). All these examples demonstrate that the conceptualisation of the concept of translation may depart from any canonical ideas proposed in the Euro-centric discourse, in which the issue of fidelity, and not narration or transcreation, has been traditionally strong.

As cognitive or conceptual underpinnings, “metaphors we live by” condition the meanings of specific words and all the utterances those words figure in. Such conceptual metaphors set the parameters not just for individual and cultural dispositions, but also for practices integral to the field: dominant metaphors formative of modern Western European views of translation, for example, have shaped governing norms for the practice of translation since the end of the Middle Ages (Tymoczko 2010: 137).

The main aim of this enumerative section has been to grasp the essence of translation and approach it with fuller, more complete understanding. Let us turn once more to Hanne’s commentary for a pertinent concluding remark:

Making metaphors, like doing translations, involves crucial choices. In choosing any one metaphor rather than another from the extensive list available, we draw attention to just one thread of the translating process. Only with the assistance of the full range of metaphors available can we begin to describe the extraordinary complex and creative work of the translator as writer (Hanne 2006: 221).

1.6. The Journey of Translation

Many dimensions of translation are revealed in the rich world of metaphors. Because translation may be viewed from so many perspectives, it is hardly possible to choose the right one, even if it actually existed. The more you read about it, the stronger the impression you get that translation permeates reality in various forms, shapes, realisations and occurrences. In this study I have chosen to follow one particular metaphor that will be a signpost for the historical, psychological and sociological considerations in the next chapters – that of a journey. By implementing the metaphor of translation as a journey I subscribe to the general metaphoric discourse on translation (e.g. Dobrzyńska 2007).

First, I would like to refer to the famous Cartesian metaphor of learning as journey, in which a certain resemblance to translation is obvious. The metaphor allows for various interpretations in approaching the topic. Translatory activity of the mind is manipulation in learning, understanding and problem-solving, which is a motif present in the psycholinguistic analyses and Think Aloud Protocols (cf. Jäkel 2003: 165). René Descartes in the early 17th century, apart from creating rationalism as a philosophical

school of thought, was also interested in mathematics, physics and physiology. His LEARNING IS JOURNEY metaphor was presented in his major work on the theory of science *Discours de la Méthode* [Discourse on the Method] published in 1637 (ibidem). The language that he used to explain this metaphor is full of “road expressions” such as: “to conduct thoughts through various roads”, “to follow a straight road,” etc. The various roads are equivalent to various directions of thinking. A rationalist prefers to follow a straight road instead of going astray and changing direction. The concept of the road is basic to Descartes’s metaphor.

LIFE IS A JOURNEY is also used as a metaphor by Lakoff and Turner (1989: 61) who explain what it would mean:

... the understanding of life as a journey permits not just a single simple-minded conceptualization of life but rather a rich and varied one. Because our knowledge of journeys includes options for types of journeys, the metaphorical understanding of life in terms of a journey includes options for a corresponding variety of understandings of life.

The two abstract domains of LIFE and JOURNEY may be linked in many ways and their conceptualisations are not limited to a singular expression.

Another metaphor – UNDERSTANDING IS SEEING (cf. Jäkel 2003: 210-11) signals that translating means seeing cognitively; it is a journey inside the human mind. Thus the translator is a traveller on a mental journey who enquires into the mind of the author, investigating and comprehending another point of view. Comprehension is approximation as there cannot exist one universal way of reading and understanding the original, hence translation means a journey to other worldviews.

Thus the concept of “journey” has the following structure:

- road / but not linearity; also a path, a way to solve a problem;
- directionality / from one place to another in a given direction;
- transference, transfer (as in the etymology of “translation” and “metaphor”);
- movement / dynamics of language affecting translation;
- diversity, variety / an inherent feature of travelling;
- change / as a consequence of movement.

Having started with the cognitive underpinnings of translation, we move on to psychological and sociological aspects because the translation process is both inner, mental, cognitive, conceptual and introspective as well as external, pragmatic, cultural and social. It is an intellectual journey and a function of human intellect activated by the otherness of another

language and culture but also an interactive and socially conditioned phenomenon, an objective fact and an act of communication in a particular historical, social and cultural setting. There is a professional zone in translation. There is a horizon of mental overcoming the barrier of otherness. There is also meaning, culture, interpretation, subjectivism and materiality (cf. Duszak 2008).

Why do we travel? A journey is an encounter with the other, different and foreign. The other has an allure for us; translation journeys are primarily motivated by social and communicative needs and they also lead us through the meanders of understanding. We journey mentally into the other in order to understand another point of view and we go beyond known horizons to experience the other. In the literary context a reference to the understanding of the phenomenon is made as follows:

I do think the poet's growth comes through encounters with the alien, the foreign, the strange, and the unknown. And one of the simplest and most creative ways of considering the act of translation is to regard it as a minimal, perhaps vestigial, but still exemplary encounter with the other (Middleton in Hönig 1985: 192).

The translator is a traveller in time and space. Translation brings cultural understanding. The metaphorical journey embodied in actual translation acts inclines us to accept Steiner's interpretation of translation (2007) as *conditio humana*.

The analysis of translation is conducted two-dimensionally: a cognitive journey and an anthropological one. Two essential aspects of translation, beside the linguistic one, which is a *sine qua non* of translation, are:

- the translator with their cognitive baggage, mental experience, intellect and emotions (see Chapter Four, Five and Six);
- the anthropological, social, historical, cultural and political context in which the translator, acting as a social being, is immersed. (see Chapters Two and Three).

In cognitive and anthropological travelling we reach into the culture and depths of human understanding. The particular journey metaphor that I have chosen here – the idea of translation as social human activity and translation as demonstration of one of the most sophisticated activities of the human brain; is meant to profile translation subjectively although it is definitely one of the strongest and most popular metaphors that are used to describe translation. It is undoubtedly an inspiration I have lived by.

1.7. Concluding Remarks

Translation as... is one of the most frequent formulas used in the subject literature, which has been hopefully demonstrated in the examples of translation metaphors presented so far. Both the psychology and the sociology of translation are indispensable for the translation picture to be holistic and constitute important domains of TS. The metaphorical journey is associated with authentic translation scenarios in history. Exploration of the reality and external contexts of authentic translation acts and events, e.g. reaching back to the history of great geographical discoveries and translator participation in them, helps us to see the anthropological horizons of translation and opens up a perspective on the translator as a traveller guiding others into new cognitive territories via linguistic communication.

I am interested in the translator as a person, as well as in translation as a global phenomenon, because the two perspectives infiltrate one another and by combining them we may devise a holistic treatment of translation, both from the individual and global points of view. Since the present chapter, while acknowledging the wealth of subject literature on metaphor, does not deal with the concept of metaphor *per se* but uses this concept to discuss the metaphors of translation, I do not wish to go deeper into its analysis. I would like to evoke and use it as a cognitive structure of relevance in translation research... and journey. A journey that translation truly is, embodied historically and culturally, and rich in authentic translation activities, acts and events that are, at times recorded and documented, at times anonymous and forgotten. Embarking on a translation journey and trying to grasp its nature is tempting; I respond to the call and move towards the next reflection.

Reflection Two

And so we come back to the first question: why does translation matter, and to whom? I believe it matters for the same reasons and in the same way that literature matters – because it is crucial to our sense of ourselves as humans. The artistic impulse and the need for art in our species will not be denied. It has been with us almost from the beginning of our history, and despite profound changes in culture, customs, and expectations, it remains with us all over the world in a variety of guises.

(Edith Grossman, *Why Translation Matters*,
“Why X Matters” Series, 2010: 51)

Translation from a Historical Perspective



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2.1. Foreword

The validity of any enquiry into translation history is strongly emphasized in an important motto that headed the section on “Languages and Translation” at the Enlightenment Exhibition in the British Museum in May 2006: “The history of the different civilizations is the history of their translations. Each civilization, as each soul, is different, unique. Translation is our way to face this otherness of the universe and history” (Paz in Hönig 1985: 159). Octavio la Paz’s idea leads to an observation that translation is a building-block of human civilisation and there is a very strong culture-formative element in translatory mediation across linguistic and cultural barriers, hence research into the history of translation within the humanities is valuable and important. Reflecting on past translation events, on histories of intercultural mediations and conflicts, on origins, causes and consequences of processes and events that involved human interlinguistic dialogue has always been an area of scholarly and personal interest of mine. Hence, translation becomes an object of historical research and a focus on the historical dimension of translation constitutes the second reflection in this volume.

2.2. The Scope of the Subject Matter and Historical Controversy

While introducing the subject matter of historical studies on translation, which by default is diachronic, we need to explain what the sense and the scope of the title “historical perspective” is and delineate, at least generally, the area of historical research on translation. Purposefully vague contextualization of the notion “translation” opens up various possibilities of interpretation. This all-encompassing notion needs contextual clarification – “historical perspective” on the studies of translation, in fact, besides its literal meaning, may be extended beyond temporality to encompass also factors that have to do with space, because socio-geographical conditions matter just as much as temporal ones when one considers translation phenomena in their historical context.

Apart from the spatial and temporal dimension in historical analysis, there is a parameter of modality to take into account when viewing translation diachronically. With the proviso that translation activities

are conducted multimodally, and its two main modalities until the twentieth century were written and oral, we need two different temporal research avenues, as well; history of interpreting as treated separately from the history of written translation. The subject literature usually follows this division, however artificial it may appear in certain aspects, such as the role of the key agent – the translator functioning simultaneously as interpreter in many historical settings (cf. chapters 8 and 9 in Delisle, J. and Woodsworth, J. eds 1995). Such a division may not necessarily appear to be consistent with contemporary approaches to studies on translation in general, this monograph included; neither does it fully conform to the contemporary theoretical standpoint on translation as human communication combining not merely written and oral modalities but also other kinds of cross-genre multimodal communication forms, as will be commented on in Chapter Seven.

Still another angle to be considered in historical records and analyses is the factor of subjectivity versus objectivity. Generally, we may assume that major viewpoints adopted in the historical discourse on translation are either subjective or objective. We may look at translation history through individual lenses of personal experience, enquiry and study into it; or, on the contrary, the history of translation may be interpreted and researched as a series of objective facts, events and biographies. In fact, such a strictly dichotomic approach seems to be fundamentally flawed; and thus, assumedly a compromise between the two approaches is needed; the history of any topic, translation included is both:

- an enquiry conducted by individual historians (subjective);
- a series of actual events in the past which are the subject of analysis and exploration (objective).

In the latter case, objectivity may also be a debatable issue, and can never be absolute because, in fact, any records of historical events may be subject to non-objective selection and presentation as fundamentally, they are all the result of choice, chance and circumstances.

Finally, as concerns the scope of historical enquiry, the fundamental question that arises is: What do we really wish to investigate from a temporal perspective? What is the actual object of the historical enquiry?

- translation (an abstract conglomerate notion that is general and all-encompassing);
- translations (translated works; acts and activities of translating and interpreting; the practice of translating and interpreting);
- literature in translation (literary texts that have been translated over centuries);

- translation as profession (non-literary genres in translation; specific contexts in which translators have performed their job);
- the discourse on translation (translation thought and criticism; translation paratexts);
- theory(-ries) of translation; TS as a modern and autonomous discipline.

History of translation viewed in such a multifaceted network of perspectives seems to be a complex and multidimensional enquiry inevitably bordering on the unrealistic because the very notion is too abstract and too complex to address with any concreteness and precision (cf. Pym 1998). Analysing major perspectives in the historical research, we should perhaps consider particular types of objects as separate categories. And yet, at some level, those different perspectives seem to converge, whereas chronology and periodisation of translation do precisely that – combine those different perspectives.

It must also be strongly emphasized here that the discussed topics of periodisation of translation history or key landmarks, texts and prominent figures are presented from the European view on translation history, which is also the author's perspective resulting from individual study, reading of the literature and scholarly background. What would open still new chapters of translation landmarks, personages and contexts, would be enquiry into non-European civilisations; Indian or Chinese, for example, where the spread of ideas, birth of religions, branches of science and new inventions, have provided such fertile ground for many translation ideas and translation activities (Gambier and Stecconi eds 2019)¹. The same topic discussed from a different angle, for example, Australian or Peruvian points of view, would be written differently. Such a realisation helps us to understand cultural variety and deepens our understanding of the world.

¹ *A World Atlas of Translation*, which is a collected volume of articles by prominent translation scholars, gives an overview of various perspectives on translation from the Pacific region, Australia, Japan, China and Thailand, through India and the Arab world, the Middle East, Africa, and Europe to Americas. Due to its scope and challenge, the editors called this global overview “a mad and fearless project” (Preface 2019: i).

2.3. Periodisation of Translation History

Essential debates on translation from the temporal perspective inevitably centre around key names and canonical texts, which can be arranged chronologically or spatially (geographically):

- from the chronological perspective translation is viewed at a given point in time or in a given period, e.g. translation in the Middle Ages;
- from the spatial and geographical perspective translation builds nation-state traditional historiographies and regional or national histories of translation, such as that of the Polish history of translation, or the history of translation in the Middle East (cf. *Routledge Encyclopedia of Translation Studies* 2009, Part Two: History and Traditions).

Combining the practical translation element with those essential debates; analyses of literatures in contact, the cultural impact of seminal texts outside of their native environment and the prominence or anonymity of translators and interpreters; with analyses of theoretical discourse on translation from a historical perspective, may lead to periodisation of translation history, which is conducted in various ways and according to different criteria, depending on a given author's interpretation. The first courses on the history of translation were organised by P. Horguelin at the Université de Montreal in the early 1970s and J. Delisle and L. Kelly at the School of Translators and Interpreters of the University of Ottawa in the mid-1970s (cf. Delisle and Woodsworth, eds 1995). The subsequent spread of the historical approach to translation has visibly culminated in recent years with many individual and large-scale team projects, publications and conferences.

Some of the sources that refer widely to histories and traditions of particular countries are the *Routledge Encyclopedia of Translation Studies* (1998), the *International Encyclopedia of Translation Studies* (1999-2001, section on "Translation and Cultural History"). Anthologies of texts on translation written by authors in different periods of time, which are here-with presented below, are also an important contribution to knowledge about translation through history:

- Borowy, W. 1955. *Dawni teoretycy tłumaczenia: o sztuce tłumaczenia. [Historical Figures of Translation Theorists: On the Art of Translation.]* Wrocław: Zakład Narodowy im. Ossolińskich.
- Lefevere, A. (ed.) 1992. *Translation. History. Culture.* London and New York: Routledge.
- Schulte, R. and Biguenet, J. (eds) 1992. *Theories of Translation. An Anthology of Essays from Dryden to Derrida.* Chicago and London: University of Chicago Press.

- Robinson, D. 1997. *Western Translation Theory. From Herodotus to Nietzsche*. Manchester, UK: St. Jerome Publishing.
- Venuti, L. 2000. *The Translation Studies Reader*. London and New York: Routledge.
- Balcerzan, E. and Rajewska, E. 2007. *Pisarze polscy o sztuce przekładu. 1440-2005. Antologia. [Polish Writers on the Art of Translation. 1440-2005. Anthology.]* Poznań: Wydawnictwo Poznańskie.
- de Bończa Bukowski, P. and Heydel, M. (eds) 2009. *Współczesne teorie przekładu. Antologia. [Contemporary Theories of Translation. An Anthology.]* Kraków: Wydawnictwo Znak.

To demonstrate how differently the boundaries of history are drawn, let us present a brief overview of the most seminal periodisations conducted by 20th century translation scholars: George Steiner (1975), Susan Bassnett (1980) and Jean Delisle and Judith Woodsworth (1995).

Steiner, in his influential monograph *After Babel* (1975), studied periods in translation chronology to structure it in a framework of several periods:

- Period 1: from Cicero and Horace to Tytler's "Essay on the Principles of Translation" in 1791.
- Translation has "immediate empirical focus, i.e. the statements and theories about translation stem directly from the practical work."
- Period 2: from the end of the 18th century up to the publication of Larbaud's *Sous l'invocation de Saint Jerome* in 1946. Translation discourse is developing – ideas about translation from the prescriptive point of view are formed and expressed, theorising about translation, hermeneutic studies and translation methodologies are developing.
- Period 3: the 1940s. The first papers on machine translation appear and translation enquiries are enhanced with structural linguistics and communication theory.
- Period 4 coexisting with Period 3: from the 1960s onwards. "A reversion to hermeneutic, almost metaphysical enquiries into translation and interpretation" (cf. Bassnett 1980: 40).

Susan Bassnett, when writing *Translation Studies* (1980), located translation in a temporal context without clear-cut divisions, however, she labelled particular eras distinctly. Her chronology follows the development and periodisation of Western European culture in general:

- The Romans;
- Translation of the Bible;
- The Vernacular;
- The Renaissance and early theorists;

- The seventeenth and eighteenth centuries;
- Romanticism;
- Post-Romanticism;
- The Victorians;
- The twentieth century.

Jean Delisle and Judith Woodsworth, on the other hand, applied a thematic approach to the historical study of translation in their world-wide known classic *Translators Through History* (1995) by distinguishing major themes that constituted breakthroughs in human communication via translation over centuries:

- The invention of alphabets;
- The development of national languages cultures;
- The dissemination of knowledge;
- Power relationships;
- The spread of religions;
- The transmission of cultural values;
- Dictionaries.

Undoubtedly, historical investigations are enhanced by monumental publications, such as *The Oxford History of Literary Translation in English*² (2005, 2006, 2008, 2011³) whose five volumes cover the period from the Middle Ages to the year 2000. Peter France and Stuart Gillespie, the general editors of the volume, provide one cultural perspective, that of Britain and the culture of the English-speaking world, in a comprehensive study of literary translation throughout history that features widely known translators, publishers, events and phenomena, whose significance for translation has been considerable. The publication justifiably earned the label of a groundbreaking work owing to the range of themes it covers, the versatility of material and the enormous scope of the research conducted. Its aim is to give a good understanding of translation as being the most complex human activity in its culture-formative role and in the development of civilisation. Each volume includes biographical sketches of the translators of the period that it concerns. *The Oxford History* is a great resource for understanding the translators' role in shaping culture and literature demonstrated in one environment, whilst referring much more broadly to literatures in contact and sociologies of translation. Translations are perceived as

2 Henceforth, for brevity called *The Oxford History*. It includes five volumes: vol. 1. (2008) ed. Ellis, R., vol. 2. (2011) eds Braden, G., Cummings, R. and Gillespie, S., vol. 3. (2005) eds Hopkins, D. and Gillespie, S., and vol. 4 (2006) eds France, P. and Haynes, K.

3 The fifth volume has not been published yet, as of January 2022.

literary works in their own right, and translators' agency is revealed through numerous discussions on their output and presentations of their lives. The perspective the book offers challenges stereotypical views of literature in English and provides interesting critical reading of it. It offers extensive bibliographical and biographical reference material.

Let us now provide a general framework for translation history in parallel to the periodisation of cultural history as based on the material discussed so far. In a way, it is possible to put forward a periodisation that incorporates the discussed motives as separate categories, both those concerning the practice of translation and those of theoretical character. Reference to translation can yield an interesting perspective on the movement of nations, as major periods in the history of translation tend to coincide with major clashes between two cultures in contact or two peoples speaking different languages. The hegemony of one culture imposes its political, scientific or cultural weight on the other which is heavily influenced by the impact of such an encounter. The prolonged cultural impact may be sustained via translation activity which is usually unidirectional (e.g. contemporary English to Polish translation and the great influence that American culture and lifestyle have recently exerted on modern Poland).

Although the following list is not complete, and for that matter, any list of periods with strict delineations can easily be brought into question, the given synthesis demonstrates several directions in which major world cultures interacted with one another at crucial periods in history (cf. Ostler 2006, *Encyklopedia PWN* 2006, Weissbort and Eysteinsson eds 2006, Hunt et al. 2017):

- Prehistoric language brokering (interpreting) in trade, conflicts and marriage-making;
- Ancient between-culture mediation of Sumer, Acadia and Assyria: making laws and economic norms;
- Egypt: contact with the neighbouring peoples of the Hittites, Crete and Southern Egypt;
- Greek rendition of Egyptian texts;
- Translation in the Hellenic melting pot;
- Romans' follow-up on Greek civilization;
- Arab and Persian intercultural contacts through rendition of ancient Greek and Indian texts;
- Chinese links with Europe and India (seventh century A.D.);
- Spanish – Muslim contact on the Iberian Peninsula (eighth to fifteenth centuries A.D.);
- Irish translation presence (eighth century A.D.): mediation between late antiquity and the Western Middle Ages,

- Japanese – Chinese contact (ninth to tenth centuries A.D.);
- Western Middle Ages: the need to reabsorb and integrate Arabic, Hebrew, and Greek knowledge into medieval Europe;
- The European Renaissance: reintegration of Ancient Greek culture in the West;
- The conquest and colonisation of the Americas and Africa; mediation among American, African and Asian languages and dialects;
- The decline of Latin influence in Europe (until the seventeenth century);
- The Age of Enlightenment and the nineteenth century: emergence of modern national languages;
- The 20th century: world wars and complexity of intercultural links, many competing major and minor national languages;
- The 21st century: global translation in the digital era.

The culture-formative role of translation at important interstices of cultures in contact is easily traceable, and every time two or more cultures entered into peaceful or hostile interactions, translators and interpreters were needed and their services used.

There are certainly historical moments in which the importance of language in the exercise of power is even greater than usual. This is particularly true where some form of intercultural relations are involved, relations which can bring the features of the interacting cultures into sharper focus (Rundle and Rafael 2016: 37).

In Antiquity, at various stages of imperial growth or decline: Persian, Cretan, Egyptian, Greek, Roman, Hellenic, or any other, translation enabled commerce and diplomatic relations served the purpose of mediation in conflicts or assistance in reaching into cultural wealth across linguistic and civilisation boundaries. Some original works, such as Greek literary texts enjoyed high status and prestige, being revered amongst the Roman literate elite. The Greek source text was generally considered a canon of excellence and Latin authors reached for it in order to make stylistic comparisons. That was probably the period for the birth of the ancient debate between word-for-word and sense-for-sense translation which has been present in translation discourse ever since. Cicero's *Non verbum de verbo, sed sensum exprimere de sensu*, probably the most frequently quoted passage on translation, stresses the aesthetic criteria of the target text and the need to express sense rather than the exact words of the original.

The end of Antiquity in Europe was marked with great migrations of peoples across the continent, which must inevitably have led to numerous

encounters of people not able to communicate in the same language. Although records are rather scarce on the matter, the presence of translators, and even more so, interpreters, must have been huge. With the fall of the Roman Empire and the diminished role of Latin as the *lingua franca*, the need for language brokering rose as Europe was immersed in conflict, war and aggression between representatives of various non-Roman cultures, which generated translation demands; equally with all the migratory activities of peoples, various kinds of ethnic and cultural contact that produced many translation needs thrived.

The fifth century and the Fall of Rome in 476 marking the borderline between the ancient and modern times, opened up new translator avenues for different kinds of activity that was focused on Christian renditions of the Bible. In Europe, Ireland was among the countries that played a considerable role. Irish monks, meticulously copying ancient scripts and preserving the rich Ancient heritage, contributed to maintaining cultural continuity in Europe.

Latin as the European *lingua franca* constitutes a chapter on its own in the history of translation; a fascinating, rich and controversial chapter. Considering the abundance of material translated from Latin and into Latin over the centuries of European history, one might rightly acknowledge its linguistic magnitude, just as it is difficult not to acknowledge the efficacy, global appeal, communicative value and widespread occurrence of English as the global communication tool not only in science and technology but more and more so in popular everyday usage in the 20th and 21st centuries.

Later, the growth of vernaculars from the 10th century onwards, and subsequently, the needs for converting first predominantly Latin Christian texts into those local tongues, marked a transition into another epoch that was initiated by the fall of Constantinople in 1453, and then by Columbus's travels and encounters with new cultures of the Americas.

Translation and missionary activity were inextricably linked together as the Bible, the Holy scripture of Christianity, started to exert tremendous influence not merely on individual people's lives but the destinies of countries and nations in political and economic spheres as well as religious conversions. It would be presumptuous to discuss Biblical translation so marginally as it truly does constitute an *opus magnum* in European history and translation history at the same time, however, without mentioning its magnanimous role, translation discourse, the creation of translation theories and models, and the growth of TS as a discipline would not be complete. Thus, language and theology, Latin, translation and Christianity are interwoven.

At some point, Latin was so widespread that practically most, if not all texts written in vernaculars, were renditions from it and that will most definitely have been the case in 15th century Poland or England. The issue of copyright and intellectual property the way we understand it nowadays was, undoubtedly, a matter of quite different substance. Anonymity of translators who “converted” or “adapted” Latin originals at that time would be a case in point. Understanding that requires situating medieval translation in its various cultural contexts. Translation travelled winding roads from the original to the target text, with often unclear authorship, meandering directions and output that has not always survived historical turbulence. Medieval translation in Europe was rooted in the manuscript culture and relied on the transfer from or into the language of the dead empire. Beside religious texts and Biblical translation, first literary forms were being created in local languages and their first renditions were developing in the environment of patronage and sponsorship (cf. 3.1. vol. 1: “Patronage and Sponsorship of Translation” in *The Oxford History*).

The departure from Latin and the growing number of translations in the Renaissance period contributed to a different status and perception of translation. Printing techniques in the 15th century greatly enhanced the production of text, which caused the volume of translations to rise. World discoveries encouraged the spreading of the written word and the need to write it legibly, using the local idiom and with the purpose of being comprehended not just by small groups of the learned, privileged clergy but everyman, which is best epitomised by one of the most famous quotations on translation ideology formulated by Martin Luther in his famous saying, which is referred to later in sub-chapter 2.5.

Texts become updated in translation in order to be understood; translators modify them using the contemporary idiom and style, adding, omitting or introducing conscious alterations. There seems to be a widespread drive to publish texts in vernacular on a scale hitherto unknown, obviously enabled by the invention of the printing press. Humanist scholars’ reach for ancient expertise and translation is a great conduit. It has also become a vehicle for creating the identity of the native literatures influenced and shaped by it. Translation also contributed to the evolution of vernaculars and literary styles, as observed in the second volume of *The Oxford History* (2011):

Some translations of this period have themselves become landmarks in English literature and have exercised a profound and enduring influence on perceptions of their originals in the anglophone world (volume 2, Braden, Cummings and Gillespie eds).

Translators' participation in shaping vernaculars was engaged to propagate religious beliefs and create literary canons and innovations. Translated literature became important in forming literary traditions of the receiving culture and enriched it. Some translators became well known⁴. Important European languages from a translation perspective were Latin, Greek and French. Literary and biblical commentaries on translation became commonplace and served prescriptive goals. It is the formative period for literature and translation, as well.

The 17th and 18th centuries are characterised by numerous debates between over-faithfulness and looseness, which *The Oxford History* (2005) describes as "the prolific and diffuse nature of the translation phenomenon in the 1660-1790 period" (volume 3, Gillespie and Hopkins eds). The translator's moral duty becomes one of the key issues. Rewritings of earlier texts, particularly classics, are done on a large scale and translators are occupied with explanations on the true nature of translation and "the spirit" of the original. A standard metaphor of that period is the painting metaphor: the translator imitates the original painting with different brushes. Enlightenment scholars enquire into the origin of language and the general interest in languages helps to increase that.

Romanticism redefines the notion of creativity and translation as a creation. The emphasis is shifted away from the formal processes of translation. Schlegel's idea that all acts of speaking and writing are acts of translation (in Robinson 1997) opens up new perspectives on writing and understanding human communication. First, German language and culture start to inspire authors and become a new source of influence. Towards the end of the epoch, Russian becomes strong. There is also increasing interest in the cultures and languages of the Orient. Interest in the foreign, the other, the exotic and new enhances translation opportunities and inspires translation output. Translation becomes more of a focus of scholarly interest together with an increased interest in foreign languages and linguistics as a discipline. The nineteenth century is very prolific when it comes to literature but also the turn of the 20th century opens up linguistics for more extensive and extended explorations. The need to convey the remoteness of the ST in time and place is emphasized; translation is no longer a means of enriching the target culture, it is an instrument of carrying the ST into the target language. The focus on the ST is very strong – no target text precedes the

4 For instance, *The Oxford History* mentions several well-known English translators: George Chapman, Anthony Munday, Mary Sidney Pembroke and Thomas Stanley in the period between 1550-1660.

original. A reader is encouraged to reach for the original, hence philological translation is practised to enable this connection. Translation is a means to elevate the original and languages like Arabic, Chinese and Japanese are being compared with modern European languages to study the change, phonetics and comparisons between grammatical systems in order to understand the linguistic evolution. For example, officers from the English East India Company compared the ancient Indian Sanskrit with Greek, Latin and German. They found that they shared a common root with Persian, which, in turn, led to new translations of ancient Persian texts. “Through such discoveries the study of inscribed objects and manuscripts ceased to be a collector hobby and became the science known as philology – the analysis and comparison of written languages” (Adams and Thelen 1999).

Gradually, translation began to play a key role, which has continued ever since, in the development of world culture and has played a major part in the movement of knowledge from Ancient Greece to Persia, from India to Arab nations, from Islam into Christianity, and from Europe to China and Japan, as outlined earlier.

2.4. Perception of Translation and Translators Through History

Enquiry into various historical attitudes to translation and how those attitudes have been shaped and have changed is an interesting matter. The status of translators, as well, has oscillated from the extremes of slavery, heroism and martyrdom to celebrity, prestige and professional respect. In public opinion, translation work has been viewed with either admiration or disdain; has gone completely unrecognised or has been cherished – in alternating ways. The history of translating and interpreting as social deeds and communication acts has no comprehensive records to rely on although attempts at portraying individual translators and interpreters, as well as histories of translation traditions in particular countries (cf. a Polish translation Journal *Przekładaniec: Histories of Translations*), and cultural encounters via translation or particular literary systems in contact are being constantly made. The historical material which consists of records of translation facts, such as translated literary works, key texts and key figures in the given context definitely requires more investigation. Presenting the history of the profession would depend on a clear definition of how, when

and where translation acquired its professional status, so the whole issue continues to be under-researched and not fully documented. The increasing emphasis that has been placed on translation in recent decades gives translation scholars some hope that their efforts to bring the translator into social and professional focus are not in vain.

First of all, a discussion on translation landmarks, key texts and key translators must inevitably include an element of context: landmarks where? which culture? key texts in translation in which language pair? when? There is a different gravity of local phenomena in contrast to those that have a central and global meaning. Still another pervasive and complex motive in translation history that is crucial in understanding the key role of some canonical and culture-formative texts is the translation of religions. Investigating this motive here, however, would definitely extend any realistic boundaries of the monograph and therefore must be left for another research project.

Analysing the history of translation, we must inevitably consider the East – West divide, which has always inspired contact and cultural exchange but also instigated conflict and opposition. The movement of ideas and texts between the East and the West – and let us treat them symbolically without entering the debate on the definition of the two concepts; has definitely been a driving force for countless translating and interpreting acts. Cultural encounters that took place between the East and the West were embodied as translations of key texts; Buddhist scriptures from various Indian languages into Chinese, on the one hand, and the translations of philosophical and scientific works from Greek and Syriac into Arabic, on the other. Thus mutual influence, infiltration, and inspiration introduced the cultures of the West and the East to each other. Of course, one *clichéd* realisation is important: the cultures of the West and of the East are by no means homogeneous.

In providing any comprehensive overview of important events, people and texts that have most contributed to the development of translation, we encounter obvious obstacles for a project of this kind: its scope and the reliability of sources. Thus, in order to avoid the criticism of providing a less than complete historical record, let us shift the focus and function of the overview to a subjective landscape and personal enquiry into the historical niches of translation. Although this brief survey is based on scholarly sources, it is worth emphasizing that there are limitations generated by such a choice of data and that alternate landscapes are easily conceivable from other research perspectives.

2.4.1. Translation Landmarks

In the background of innumerable points and places of human contact that would require translation services, both individual, communal, local and cultural, and global; most of which have no record in the historical discourse; there are some that may be called “landmarks” – events, processes, situations or schools of thought that stand out in human history in a very conspicuous way. They help us to understand the relevance of translation in political, economic, business and cultural contacts, build awareness of human growth over the centuries, explain and clarify mechanisms of human communication across language and culture barriers; and, in brief, contribute to the understanding of human nature and civilisation.

Among the countless human encounters that generate the need for translation and the many events that have become landmarks in the history of translation, I would like to focus on a few phenomena: libraries, “schools of translation” and medieval scriptoria. Because translation is obviously linked with the transmission of knowledge, schools of thought and libraries, those exquisite repositories of human thought, should definitely be mentioned.

One such great philosophical school is, undoubtedly, Plato’s Academy, in continual activity for 900 years after Plato’s own 40-year-long leadership in the fourth century BC. The Academy played a huge role in the preservation of Greek knowledge, but also of Egyptian knowledge. The two cultures in contact produced a better understanding of systems of science, religion, art and philosophy, precisely thanks to translations of Egyptian scholarship into Greek. The wisdom of almost legendary Greek thinkers like Pythagoras, Socrates, Aristotle, Herodotus and Plato himself, relied on the scientific sources of Ancient Egypt translated for the purpose of further dissemination of knowledge and ideas.

The Bibliotheca Alexandrina was built in the vicinity of the famous Lighthouse of Alexandria around 300 BCE, when Alexander the Great’s conquests unifying the then “civilised world” came to their peak. Alexandria was at the crossroads of the three continents of Europe, Asia and Africa and functioned as the greatest centre of the Hellenic world. What was also relevant in the creation of the great library there was the fact that Alexandria as a huge port dealt in the trade of writing materials and papyrus production. The Library’s purpose was to collect the written heritage of many civilisations of the previous and contemporary era that were unified in the Hellenic Empire. The Library was connected to the *Mouseion*, *Temple of the Muses*, which was dedicated to the preservation,

copying, and cataloguing of knowledge. Just like present-day libraries⁵ the *Bibliotheca Alexandrina* was to acquire a copy of every book that was written upon the order of Ptolemy II Philadelphus, the successor of the Pharaoh Ptolemy I Soter. The library also acquired works written in languages other than Greek and Egyptian, like Buddhist writings and works from the Jewish, Babylonian or Roman traditions. Thus, thanks to its activity, exchange between various languages and cultures of the contemporary world was secured. Scripts and scrolls were copied and some efforts to translate them were undertaken. Such a rich collection of important classical texts in an Egyptian city contributed to their later transmission and translation into Arabic and Hebrew, thanks to which they were preserved long after the Great Library was destroyed by fire.

Trajectories of transmitting knowledge and wisdom via translation have been very diverse in human history, however, what is characteristic is that the strongest centres were usually created in zones of cultural contact. Examples of two other “schools of translators” as they are known demonstrate exactly that. One of them was the Baghdad School during the Abbasid period from 800 to around 1150 A.D. with the prominent presence of Hunayn Ibn Ishaq, known as Johannitius in Latin. The other one was the School of Toledo.

In 1085, Toledo became Spanish again after a centuries-long Muslim presence there. It became the capital of Castile and a centre of scholarship. Toledo replaced Baghdad in its role as the centre of learning as it started to attract translators who worked on ancient texts by Aristotle, Ptolemy, Euclid and Hippocrates, among others. Arabic, in which the texts had been preserved for centuries, was also a translated language, and hence Toledo with Arabic-to-Latin translation activity, became a great “school of translators.” The Muslim authors often added glosses and commentaries to the Greek originals that they translated, so it is a well-founded statement to say that the origins of contemporary translation discourse reach centuries back. Translation activity of the new centre contributed to disseminating ideas that subsequently enhanced the birth of the European Renaissance in the next centuries. The ancient science of Greek, Persian and Indian learning circulated in translated versions and also their originals enriching the minds of contemporaries and bringing scientific discoveries to modernity.

Among the great scholars of the Toledo School were Gherard of Cremona, John of Seville, Abelard of Bath, Robert of Chester, Rudolf of Bruges,

5 For example, The Jagiellonian Library in Kraków, the Polish national library, stores in its collection every book that is published in Poland.

Hermann of Carinthia, and Michael Scot. The School of Toledo represented intellectual power and an incredible storehouse of knowledge. During the twelfth century, under the leadership of the French Archbishop Raymond, who founded the school and who reigned from 1126 until his death in 1152, the Toledo School's *Bureau of Translation* attracted great scholars from all over Europe. Great scientific expertise which the Muslim world possessed, was being shared via translating activity and Christendom gained access to it⁶.

There was also another school for translation at that time, one in Palermo, Sicily. Both Toledo and Palermo had done outstanding work in bringing ancient scripts to modernity, particularly in mathematics, philosophy and the natural sciences, and they established mutual links to share books and knowledge in the thirteenth century. The two schools established close relations and exchanged books, translations and scientists. Two of the known translators from Palermo were Eugenius of Palermo and Leonardo Pisano. Thanks to Palermo's translation activity the Vatican Library in Rome holds many Arabic manuscripts.

The translation beacons of learning, such as Bagdad in the East and Toledo in the West, made scholarly output produced in Persian, Greek, Arabic or Latin accessible to learned men who did not know the languages of the originals.

Another outstanding landmark in the historical landscape of translation were the medieval scriptoria, so fascinatingly shown in the feature film based on Umberto Eco's famous book *The Name of the Rose*. Thorough study and laborious effort, those characteristics of diligent monks' work, contributed to building a workshop that may be perceived as a prototypical translator's workbench; the methods of research, study, and information storage and organisation that were developed in those medieval monasteries scattered across Europe helped preserve the heritage of past generations.

2.4.2. Key Texts

The outcome of hard linguistic work on ancient scripts were handwritten manuscripts that, not unfrequently, can be called "key texts". Understanding the notion of "key texts" depends on the circumstances in which such

6 <https://worldhistory.live/gerard-of-cremona-1114-1187-translator-from-arabic-to-latin/toldedo-school-of-translators/> (accessed on March 2nd, 2022). <https://www.science-direct.com/science/article/abs/pii/S0940960215000047> (accessed on March 2nd, 2022).

texts are considered. First of all, we may take into account canonical literary texts that are fundamental for a particular culture; we may also consider texts whose significance and role goes beyond one culture. Translation of both the culture-specific canonical texts and universally important ones is an interesting issue. Of the latter type, the Bible is definitely a case in point.

Representing a religious genre and being treated as a sacred text, the Bible has definitely attracted the largest amount of attention in the history of translation for obvious reasons. It is a culture-formative text, a text that reaches into the deepest of cultural values and basic assumptions, affecting people's beliefs and their understanding of morality and human life. It is a crucial text for the Christian religion and because of its great impact on European culture and also cultures beyond Europe, its translation has not been viewed merely in linguistic and textual, or even functional categories. It has been a matter of substance, doctrine and moral attitude.

2.4.3. Prominent Figures in Translation

Human agency in translation is a very complex and interesting TS motif. Exploring translator identity through a case study is a frequent methodological approach, however, there exist hardly any comprehensive studies on how to position the translator within a culture or in cultural contact zones. To understand the translating mission, one should realise that translator or interpreter identities are complex. The translator is an active participant in culture, a member of a society, and in their decision-making process a human being. There are a lot of factors that influence the translation process, and many active agents are involved in the whole language service commission business. What is of interest in the historical study of translation is a gradual shift of emphasis from texts as products of translation to translators as their creators.

The roles and social statuses of translators and interpreters in different historical periods were not identical. In antiquity, for instance, when interpreting activities flourished due to trade and wars, interpreters were often captives and slaves. In the rendition of great literary masterpieces, on the other hand, translators were sometimes celebrities.

Translators have invented alphabets, helped build languages and written dictionaries. They have contributed to the emergence of national literatures, the dissemination of knowledge and the spread of religions. Importers of foreign cultural values and key players at some of the great moments of history, translators and interpreters have played a determining role in

the development of their societies and have been fundamental to the unfolding of intellectual history itself (Delisle and Woodsworth 1995: 1).

Names of people that are notable in the history of translation (in any sense) can be categorised under two types: translators/interpreters who are marked in history, “celebrities” of a kind; people who did outstanding work with their translations, who were often translators of literary masterpieces, and whose quality and volume of output are greatly appreciated, and the “colourful personages”. This term was used by Delisle and Woodsworth (1995) to refer to people whose translation actions or the effects of their translating and interpreting activity were not necessarily noted in history for their outstanding translation performance. Contrary to the “celebrities”, who have been treated in historical discourse with appreciation and their work recorded and remembered, the translation work of the “colourful personages” may even be difficult or impossible to evaluate for its linguistic quality today. They are known because of circumstance or because their biographies tell interesting stories. One such personage is La Malinche, also known as Doña Marina; one of the most illustrious native speakers to have served conquerors, invaders or discoverers, one of the chief figures in the Spanish conquest and of controversial biography; Cortes’s slave and mistress, who spoke Mayan, Aztec and Spanish languages and interpreted among them (cf. Delisle and Woodsworth 1995: 260-261, Chrobak 2012). Another prominent character in the history of interpreting is also a woman, Sacajawea, who participated in Lewis and Clark’s expedition into North America’s western territories in the early 19th century.

In the modern internet era it is easy to click on the names of the translators to read more about their contributions to translation. There is, however, one major limitation to this check – the names present in the translation discourse, celebrity names of great translators, in overwhelming majority belong to the universe of literature. Hardly any visibility is given to innumerable mediators and translators who have worked with non-literary texts whenever their services have been needed, which put simply, means – always.

Paradoxically, the phenomenon of prominent figures in translation can be juxtaposed with the translators’ anonymity that has always been an issue in studies on translation⁷.

7 A didactic project was undertaken with students of the Chair for Translation Studies at the Jagiellonian University to prepare biographical case studies on several Polish translators and its outcome was a joint publication *Profiling Translation* (2018).

2.5. Strategic Translation Discourse from a Historical Perspective

Accompanying the rich and abundant history of translation activity throughout the ages of human communication, theoretical thought on its practice has developed in a parallel manner. Translation discourse emerging from such reflections has contributed to building strategies and methods designed to improve the translation product but also to create theoretical paradigms. That discourse encompassed various metalinguistic commentaries written, first of all, by translators, but also by philosophers and thinkers, writers and poets, linguists and other scholars. It is scattered in the course of its long history over numerous texts and it preceded the theoretical reflection that contributed to constituting an autonomous discipline of TS in the mid-20th century⁸. Not all opinions and views presented in paratexts are innovative, to quote Steiner in his 1995 publication: “List Saint Jerome, Luther, Dryden, Hölderlin, Novalis, Schleiermacher, Nietzsche, Ezra Pound, Valéry, MacKenna, Franz Rosenzweig, Walter Benjamin, Quine – and you have very nearly the sum total of those who have said anything fundamental or new about translation.” Undoubtedly, who those prominent opinion-formative authors are is a matter of dispute, however, it is certain that TS literature evokes comparable names to those on Steiner’s list, himself included, and those other important authors whose work was an inspiration: W. von Humboldt, J.W. Goethe, R. Jakobson, H. Belloc, J. Ortega y Gasset, V. Nabokov, E. Nida and Ch. Taber, A. Fedorov, M. Heidegger, J. Levý, K. Dedecius, J.C. Catford, J.S. Holmes, A. Lefevere, W. Wilss, K. Reiss and H. Vermeer, T. Hermans, V.N. Komissarov, and S. Bassnett-McGuire, to give just a few prominent examples, whose seminal thinking has inspired the drawing of the landscape of the field.

The discourse, built of various paratexts accompanying translated texts, such as translator’s prefaces, introductions, footnotes and manifestoes, or original texts written in order to express ideas about translation, reveals much valuable insight into the nature of the translation process. It also gives modern translation scholars precious feedback on how strategic thinking has been developing over the course of time. Paratexts of translators, editors, translation critics, writers and scholars from various branches of knowledge have often included very interesting and valuable comments on the art of translation, which are hardly ever to be found in literary

⁸ For a more elaborate discussion on the status of TS, see Chapter Seven.

criticism or the history of literature, in which the status of translation is frequently rather low, and the presence of translators hardly acknowledged.

Reflection on translation in the history of literary criticism is largely overlooked and neglected. A lot of the material has never been published and was distributed merely in handwriting until the age of computers, for example in personal letters circulated in the publishing world between authors and editors, critics, revisers and publishers. Social, political and economic barriers which, historically, used to block access to foreign literature, made it impossible to spread ideas on translation that were expressed in local languages. Because many historical handwritten texts have never been published, they are not widely known nowadays and the process of their digitalisation in virtual repositories is still in progress, at, for example, scholarly institutions such as Polish Academy of Sciences (PAN)⁹ or the Polish Academy of Skills (PAU)¹⁰ in Kraków.

Writer-translators often produced commentaries on their work on texts that they were rendering and conveyed thoughtful remarks on the process of translation and procedures applied during it. These appeared in press articles but were hardly analysed extensively or in-depth in scholarly discourse on translation. Original and innovative comments expressed in LLD, such as Polish, could not be popularised due to that restriction, and thus have never entered the universal and international discourse on translation. Views on translation expressed in local languages and not translated into the global *lingua franca* go largely unrecognised and remain unknown. Olgierd Wojtasiewicz's innovative book on translation (1957) is an example that proves this phenomenon. The author defined translation and analysed linguistic and cultural translation problems in an innovative way and ahead of the time of the cultural turn¹¹, before any awareness of the validity of cultural sensitivity and the translator's mediating role became widespread in TS. His definition and the dynamic approach to translation equivalence presented in the book, prior to Nida's famous formulation of the principle of the equivalent effect, were not disseminated outside of Poland for many decades.

Historically, the heterogeneity of the Polish population, its multiculturalism and multilingualism, has contributed to a strong trend towards translating from other languages. The linguistic landscape of the Polish *Res Publica* comprised Lithuanian, Ruthenian, Jewish and Russian mi-

9 <https://instytucja.pan.pl> accessed on March 12th, 2022.

10 <https://pau.krakow.pl/index.php/pl/> accessed on March 12th, 2022.

11 For translation turns, see Chapter Seven.

norities. In Polish Royal history, intermarriages with the royal houses of the Italian court (of Queen Bona Sforza 1494-1557), the German court (of King Sigismund the Third Vasa 1566-1632) and the French court (of King Jan the Third Sobieski 1629-1696) significantly influenced the Polish language in its historical development and created numerous opportunities and needs for translation and interpreting. Polish cultural openness and appreciation for the role of the translator, particularly of great foreign literatures was juxtaposed by the long period of oppression that it suffered throughout more than a century from the end of the 18th to the beginning of the 20th century rendering Polish as an oppressed language, hence translation traditions moved towards liberation, freedom and paraphrase. Vivid Polish Romantic and messianic traditions created a vent for individualism and a certain sense of nationalist martyrdom. Polish translation discourse, strongly influenced by the Western-European TS canons and ideological stands, used to be characterised by a prominent literary bias, which is still visible today.

A wider panorama of the Polish translation scene is being drawn with numerous publications that have been written especially in the area of Polish comparative studies. Unfortunately, many authors who wrote interesting, inspiring and innovative ideas about translation, formulated them in a language largely silent within international discourse. The historical and political situation of Poland until the 20th century; partitions, censorship and a ban on the growth of the native language did not allow for those voices to be heard outside of Poland.

The production and rewriting of literature in the Polish People's Republic from World War Two until 1989 was marked strongly by contemporary ideology. Poland has had great translating traditions and prominent literary translators however, Polish participation in the development of TS is not acknowledged adequately at the international level owing to the fact that although the discourse has been rich and abundant, it has been conducted predominantly in Polish. Relatively hermetic contexts of communicating translation ideas in the local language have prevented their spreading to a wider audience.

Generally, the West-European tradition of strategic commentaries on translation begins with the landmark statement by Cicero, subsequently maintained by St. Jerome, for a sense-for-sense rendition: *Nec converti ut interpretes, sed ut oratores...*

And I did not translate them as an interpreter, but as an orator, keeping the same ideas and forms, or as one might say, the 'figures' of thought, but

in language which conforms to our usage. And in so doing, I did not hold it necessary to render word for word, but I preserved the general style and force of the language (Cicero *De optimo genere oratorum*, 46 BC; translations of two speeches by Greek orators, in Schulte and Biguenet eds 1992).

Another important view that is frequently quoted in the subject literature was expressed by Martin Luther in 1530. *Weil ich ein Deutscher bin und die deutsche Sprache kenne*, gives an early rationale for the 20th century functionalist approaches to translation and the whole idea of domestication that has always permeated translation thinking:

You must ask the mother at home, the children in the street, the ordinary man in the market and look at their mouths, how they speak, and translate that way; then they'll understand and see that you're speaking to them in German source (in Schulte and Biguenet eds 1992).

Very early directives on the translation process were also given by Etienne Dolet in 1540, who was executed for mistranslating Plato's dialogue:

- 1) The translator must fully understand the sense and meaning of the original author.
- 2) The translator should have a perfect knowledge of both the SL and the TL.
- 3) The translator should avoid word-for-word translation.
- 4) The translator should use words in common use.
- 5) The translator should choose and order words appropriately to produce the correct tone (Bassnett 1991: 54-55).

George Chapman (1598), Homer's translator, in the *Epistle to the Reader* advised translators to:

- 1) avoid word for word renderings;
- 2) attempt to reach the "spirit" of the original;
- 3) avoid over loose translation, by basing the translation on a sound scholarly investigation of other versions and glosses.

John Dryden in his preface to the translation of Ovid's *Epistles* a century later (1680) enumerated three categories of translation (Bassnett 1991: 60):

- 1) Metaphrase – "word for word and line by line" translation; literal rendering;
- 2) Paraphrase – sense is followed rather than words; faithful translation, Ciceronian "sense-for-sense" view of translation;
- 3) Imitation – adaptation in verse and sense; free translation; of which the second constituted Dryden's "golden means":

I thought fit to steer betwixt the two extremes of imitation and literal translation; to keep as near my author as I could, without losing all his graces, the most eminent of which are in the beauty of his words (Dryden 1697/1992: 26).

Alexander Fraser Tytler in his reaction against Dryden whose paraphrase led to “excessive looseness” provided *The Principles of Translation*, an essay that was originally published in 1791 and may inspire modern TS scholars with ideas on many aspects of translation:

- 1) The translation should give a complete transcript of the idea of the original work.
- 2) The style and manner of writing should be of the same character as that of the original.
- 3) The translation should have all the ease of the original composition (Tytler 1791/1978).

Historical views on translation until the 20th century were regularly concerned with norms, principles and rules as demonstrated in the visibly prescriptive inventories here listed. Until the 20th century, essential debates on translation had been conducted mainly with a literary focus, hence the history of literary translations, their production and reception, great authors and central texts, constituted the core of historical research even before the 20th century discipline of TS was born. Literature in translation occupies the centre of comparative literary studies that traditionally belongs to the philological domain.

At the heart of traditional controversies in translation discourse until the 20th century were the issues of faithfulness, equivalence, translatability and free as opposed to literal rendering. Frequently, they were the outcome of the translator’s own reflections on the translation process that they themselves were engaged in, or were meant to be apologetic to the reader to serve as an excuse for the translator’s blunders and errors of rendition of the original. They were often long and prescriptive, giving advice to potential translators. Frequently those controversies were formulated as lists of contrastive rules. Such was the case of Theodore Savory’s translation dichotomies; probably the best known and most quintessential overview of the fundamental debates on translation that had been going on for centuries before translation discourse aspired to become the discourse of an independent field of study. Savory, an arachnologist, started a huge debate on translation in the mid-twentieth century with his seminal monograph *The Art of Translation* (1957). His list of translation controversies is composed of pairs of dilemmas that concern issues such as the rendition of words

vs. ideas, stylistic concerns of the original vs. the translator's, modernisation vs. archaisation, expansion vs. reduction of the original, and translating verse, in brief traditional debates that have infiltrated translation discourse for decades or even centuries. Obviously, in view of the tremendous recent growth of TS, the nature, scope and purpose of those debates have significantly changed. The matters of form, style and the manner of artistic handling of the original text have, perhaps, ceased to be of primary importance and consideration; Savory's list, however, continues to provide an insightful overview of key discussions that have continued throughout the history of translation discourse. Prior to Savory, discourse on translation was marked by normative views collated by numerous authors. According to more recent approaches, translation appears to be a balancing act between the given extremes; an idea which inspired the compensational model discussed in Reflection Five.

Strategic thought in diachronic perspective provides the framework for the contemporary strategic approach to translation and gives an insight into its origin. The presented views include some rules for translation that have survived the passage of time, and some that have become obsolete in view of more recent developments in translation theoretical paradigms. The modest selection of such views which gained prominence in international translation discourse provided here is by no means exhaustive or comprehensive; however, it gives an idea of how strategic thought was developing and how it has enriched the modern discipline. In such a brief historical sketch it is impossible to go beyond mainstream discourse and include many non-central contributions to it, however, the mention of Polish translation discourse and its history (cf. Tabakowska 2009) which serves as an example of the realisation that local voices could also be heard, should not be dismissed.

2.6. The Origins of Translation Studies

Most sources (cf. e.g. Bassnett 1980) agree on the division of the history of translation discourse into two major eras: a centuries' long pre-scholarly period until the mid-twentieth century, during which translation discourse was developing, and the period of modern TS. It is recognized that the boundary between the two eras is marked by a seminal text entitled "The Name and Nature of Translation Studies", that was first delivered by James

Holmes in 1972 at the Third International Congress of Applied Linguistics in Copenhagen and subsequently published in 1988.

The history of translation discourse has held records of great debates on fundamental issues in which translation scholars, writers, linguists and philosophers have tried to solve essential translation problems and difficulties. Those debates encapsulate the core controversies around such phenomena that are crucial for the understanding of translation process and translation quality, namely the dichotomy between form (style) vs. content (sense); literal vs. free translation, which is perceived as a cline nowadays from the highest to the lowest degree of literalness (e.g. from borrowing and calquing SL syntactic patterns to using free strategies of rendition); adequacy vs. acceptability (especially in discussion on norms) and foreignization vs. domestication (in discussion on cultural distancing and otherness).

2.6.1. The Notorious Concept of Equivalence

In the pre-TS period, the theoretical discourse on translation centred widely around debates about meaning, equivalence and (un)translatability. Disputes on untranslatability were the outcome of discussions over the essence of translation, its core value and nature. Equivalence, as a standard polysemous English word, has a scope of meaning that varies from author to author but generally concerns the relationships that hold between the source language and text and the target language and text. Classical definitions of equivalence come from seminal texts by translation scholars. According to John C. Catford maintaining equivalence in translation means “replacement of textual material in one language (SL) by equivalent textual material in another (TL)”; equivalence is quantifiable, reversible and symmetrical (Catford 1965: 20). Nida and Taber (1969: 13) explained that “translating consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style.” Koller (1979) linked equivalence to the following levels: denotative, connotative, text-normative, pragmatic, and formal-aesthetic.

The notion has been discussed in translation contexts in relative and hierarchical terms: at different language levels (phonological, syntactic, semantic and pragmatic levels of difficulty), with a widened focus on meaning onto broader contextual categories (e.g. audience, culture), with reference to the translation process and the creation of the equivalent effect, and with reference to comprehensibility. Equivalence is determined

contextually and affects the translation strategy. Among the major translation trends before the 20th century, the prominent position of the original, which has a priority over any TL version, was undoubtedly the most important. The ST on the throne ruled the philological translation and the TT was meant to encourage an intelligent reader to go back to the original. It was *logos* that constituted the basic unit of consideration in equivalence debates and the literary text at which all translation discourse was directed. Various labels and approaches to the concept have been used as equivalence led to discussions and dichotomies, also in the contemporary 20th century translation discourse in Nida's (1964) formal versus dynamic equivalence opposition, Koller's (1979) equivalence levels, Newmark's (1982) semantic versus communicative variants, House's (1981) overt and covert translation, and Nord's (1991) documentary and instrumental equivalence types, to name but a few scholars dealing with the concept. The notorious notion of equivalence has always been an elusive term in spite of many attempts at defining or structuring it.

2.6.2. The Literary and Linguistic Roots of Translation Studies

In the historical debate on translation, equivalence prevailed as the key notion. Centuries of enquiry into literary systems and interplays between them created one perspective on equivalence. Another perspective was built by linguistic studies, which were conducted in the area of generative grammar and structural linguistics. Semantic and pragmatic developments also had a huge impact on the way translation began to be understood and theorised. Thus, two major roots of TS are widely acknowledged, and the origins of the young, 20th-century discipline go back primarily to two branches of knowledge: literary studies and linguistics.

In the area of comparative literature and linguistics, one of the prominent comparative- literature-oriented series of seminars was the American Translation Workshops organized in American universities in the 1960s (cf. Gentzler 2001, chapter 2). In Europe, as well, there flourished studies on translation rooted in literature in some national scholarly traditions. The Polish scholarly focus, for example, was strongly put on the enquiry into comparisons between the original literary output and its Polish translations, especially as the Polish literary system has had a long-standing tradition of taking great interest in foreign literatures, whereas their accessibility in languages other than Polish was not widespread; not only due to the lack of linguistic competence of Polish readers in foreign languages but

also because of economic and political reasons. Polish literary studies and Polish school education in literature already at elementary and secondary levels allowed for translation to take its rightful place as communicator and comprehension conduit. Thus, foreign authors, and not only those of Dostoyevsky's grand format, were known and popularly read thanks to their Polish translations. To this day new translations of classics evoke readers' vivid interest; to consider Tabakowska's new rendition of *Alice in Wonderland* (2012).

Philological translation theories until the mid-20th century were rooted in the study of literature and comparisons between literary works in two languages. The comparisons relied on alignments between language units, and the notion of equivalence, although besides grammatical alignment, there was also a constant debate between form (style) and content (sense). The literary translator was expected to possess some artistic mastery as an in-born talent. From literary analyses of great works and comparisons between different language versions there have arisen many insightful publications, TS models and schools of thought, such as the Manipulation School or the Polysystem Theory (cf. Chapter Seven).

Linguistics of the period 1940-1960 created the other major root of the new discipline by providing contrastive linguistics assumptions and the structural comparisons between language systems. Thus, an artistic element inherent in literary translation was contrasted with an element of skill or scientific rigidity involved in non-literary translation. This major opposition between art and "something else" – science, craft, skill, profession or competence, still perseveres in some approaches which advocate against the integrated model introduced by Mary Snell-Hornby (1988).

In the decade of 1950-1960, important sources of influence on TS were formal linguistics, and subsequently, in the next one of 1970-1980 – Discourse Analysis and Text Linguistics. The potential of discourse analysis applied in TS by Hatim and Mason (1990) is Halliday's systemic grammar (1973). Already then, translation started to feature more prominently in academia although still not in its own right but within the confines of linguistics and literature. All the translation developments in the field of literature and linguistics together with influences from other areas like cultural studies, have led to what constituted a turning point in discussions about translation, namely Holmes's seminal text in which he asked fundamental questions about the scope and nature of a new field and called for its consolidation as will be commented on in Reflection Seven.

2.6.3. Translation in Foreign Language Teaching Methodology

Before the TS boom decade of nineteen eighties, a label given to the period by Susan Bassnett, translation featured not as an end in itself but as a means to acquire linguistic competence in foreign language teaching. Such an approach was reflected in academia where translation courses used to be a component of practical foreign language teaching and learning in philological departments. Although methodologically it was dismissed in reaction to the traditional grammar-translation method in which it constituted the basis of learning activities, it was still present didactically besides other language skills of listening, speaking, reading and writing. Because of a shift of emphasis from writing to speech and owing to the belief in natural second language acquisition and native teacher competence, on the grounds of a wrong assumption that translation promotes false equivalence and causes learners to organise reality according to their own first language, in direct and audio-lingual foreign language teaching methods translation was discredited as impeding the foreign language acquisition process. Such was the pervasive trend in that period. Only later, with the advent of cognitive methods of learning, did translation start to gain approval as a conscious and intellectually valid activity of the human brain; not detrimental but helpful in language learning. No longer treated as a language skill although still present as a partial component of practical foreign language teaching on first degree study programmes at many universities and colleges, towards the end of the previous century, translation was beginning to acquire a new status in academia and gain widespread popularity as a university specialisation. With the growth of TS and translation research, a new understanding of translation as a form of communication and a demanding and highly challenging profession started to emerge.

2.7. Concluding Remarks

Human history is made up of innumerable and fascinating stories of people, places and events. We might wonder how much of this history would come to our knowledge and understanding without translation. Knowledge about translation has been expanding, and awareness about its nature, the process, the translator's role and competence has been increasing in the last few decades. It is also becoming more socially visible and conspicuous. The

history of translation needs to be seen in a larger context; the growth and decline of empires and interplay of cultures, including the history of warfare, military conflicts and political games. Translation has unlocked unknown civilisations and brought new understanding of culture. An overview of history provides an invaluable resource for the understanding and interpretation of the culture-formative role of translation.

The history of the world could not be told without translation and the history of translation may boldly be called the history of humankind because if nothing had ever been translated, where would we humans be? Translation brings new historical outlooks and it constantly serves the purpose of communication across the globe and across time. Some of its history has detailed records, some of it is inconspicuous or obliterated. Only recently, the translators' anonymous presence in human history has begun to undergo a slow process of change. The role of individual translator figures is being noticed more outside of TS, and translators and interpreters are getting more recognition than previously although the appreciation and prominence that their work should receive are hardly satisfactory. The history of translation in its manifold manifestations continues to be written.

Reflection Three

Cultures may differ, people nonetheless share the same humanity.

(Maley in Tomalin and Stempleski 1993: 3)

Language is the heart within the body of culture, and it is the interaction between the two that results in the continuation of life-energy.

(Bassnett 1980: 14)

A Strategic Analysis of Culture: Pragmatic and Ethnographic Explorations



Content:

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3.1. Foreword

We may risk a statement that to most people translation means rendering the words of one language understandable in another, which makes it an almost automatic activity consisting of a direct language transfer, and a job done by a person who knows two languages. In the modern digital era, the presence of the human factor in the translation process is sometimes debatable, and with the implementation of artificial intelligence (AI) and machine translation systems (MT), translation may be conducted automatically. And yet, such a perspective may be easily challenged thanks to TS research, which has frequently pointed out and demonstrated empirically that translation, one of the most challenging activities of the human brain, is more than a linguistic task. In its many dimensions, it is considered in a narrow, as well as a very broad sense: on the one hand, as a mere linguistic endeavour encapsulated in the idea of a direct or literal rendition; but on the other, extensively, as an act of communication that incorporates non-linguistic and non-textual elements; an event that takes place in a specific historical and cultural context. The latter is exactly the filter we are going to use when presenting this strategic analysis of culture, and in particular, in the two case studies in sub-chapters 3.5.2.1. and 3.5.2.2.

Translation then, besides overcoming linguistic barriers in the transfer from one language to another, also means comprehending otherness and dealing with the strangeness of the target culture. In fact, a dichotomic distinction: “linguistic versus non-linguistic” in cross-cultural confrontation is invalid, as was metaphorically argued by Elżbieta Tabakowska in the title of her seminal article “Cultural Barriers Are Made of Grammar” (Tabakowska 2002). Language is not in opposition to “non-language”; on the contrary, linguistic expression, cognitive framework and cultural experience are all interwoven, and separation of one particular aspect, which may be justified for the purpose of scholarly analysis, is artificial in a valid representation of actual communication.

Translation means communicating and understanding another point of view and bridging comprehension gaps that arise between two different linguistic systems that are culturally embedded, as well as the different worldviews involved in the process of translation; that of the original sender of the message, that of the translator and that of the recipient of the target text. What is essential in translation is to render the elements of one culture meaningful in terms of the other. The translator’s role is to make every effort in that direction, and that is why placing cultural elements high on the translator’s priority list seems justified.

3.2. The Culture-Formative Role of Translation

Chapter Two, which viewed translation in the European scene from a historical perspective, demonstrated that it should not only be recognised as an important act of intellectual activity but also as a phenomenon embodied in a given cultural and social setting. This chapter attempts to raise awareness of culture in translation, and of the significance of cultural analysis in translator education in the 21st century. Historical perspectives on translation provide the necessary context, in which every act of translating is located in its wider socio-historical and cultural setting. It is assumed that the translator – a figure of the 21st century, as named by Ryszard Kapuściński, a well-known Polish journalist and writer, needs to be constantly aware of culture in its everyday manifestations and deeply embedded assumptions and values. The reporter referred to the prominent role of the translator in a speech delivered at the First World Congress of Translators of Literature on May 12th, 2005¹: “We are right here, right now, witnessing the birth of the translator in his/her new role and position in the world, in culture and in contemporary literature” (Kapuściński 2008: 7).

In order to translate properly, in order to function as a cultural bridge and communicator, the translator activates their background cultural knowledge in day-to-day translating practice, and particularly in high-culture acts of translation, such as rendering canonical literary works and masterpieces of literature. There are numerous instances of cultures in contact, and phenomena of cultural exchange in which translation has contributed to successful communication between cultures. Awareness of problems that are posed by cultural misunderstandings has become an educational target in translator training. Obviously, the level and extent of cultural embedding depends on the type of ST and translation activity, however, familiarity with general, and specifically, cultural knowledge is always relevant for the translator. Hence, raising the level of that awareness through culture-focused translation tasks appears to be one of legitimate objectives of TS and translation pedagogy.

1 The text entitled “Tłumacz – postać XXI wieku” [The Translator – a Figure of the 21st Century] was then published twice in Balcerzan’s anthology of Polish discourse on translation (*Polish Writers on the Art of Translation 1440-2005. Anthology*. Eds Balcerzan, E. and Rajewska E.) in 2007, and in an article in a volume dedicated to the memory of the Author *Travels with Ryszard Kapuściński. Stories of Thirteen Translators* (edited by Bożena Dudko) in 2008.

Translation is sometimes defined as a cultural encounter with the other because it opens up territories not easily accessible without it. Investigating translation as a culture-formative phenomenon has entered the scene of humanistic disciplines relatively recently although translating practice and unstructured discourse on translation are ancient. Modern, socio-constructivist approaches to translation promote both a new image of TS from the perspective of other disciplines and identify the translator as a cultural agent. The culture-formative role of translation is demonstrated in innumerable cultural encounters taking place in human history. Through-translation contacts between cultures have led historically to conflict, collision and hegemony, but also mediation and enrichment.

Translation has had a central role in colonization and post-colonial globalization, a statement which was corroborated by Cheyfitz (1991: 106) who put it as follows: "Translation is the central act of European colonization and imperialism in America" (op. cit.: 104). Because it served as a tool in subjugating peoples, it was connected with hierarchy and power. History demonstrates how cultural hegemony and powerful language dominance, such as Latin in Medieval Europe, led to the marginalization of literatures whose languages had limited diffusion. Maria Tymoczko, in her numerous and influential publications (1999, 2007 i.a.) commented on the phenomenon of translation in postcolonial contexts and observed that "translation has been a primary fact of literary life and literary development" (Tymoczko 1999: 16). Translation served as a tool to shape knowledge and manipulate understanding. Cases of "cultural appropriation" (Newmark 1988: 7) are scattered throughout the history of cultures in contact: the hegemonic culture, the dominant, the colonizing one, could impose its value system and worldview on the subjugated culture, which found itself under the pressure of colonization. Translating methods can have an impact on many cultural aspects, and even ideological stances, ethics and deep cultural values. The Christian, superior point of view, for example, would be adopted in the general strategy of domestication to make the source culture norms "familiar" to the target culture (Hui in Baker and Saldahna eds 2009: 201-202).

An interesting phenomenon that started spreading several decades ago as an outcome of globalization and the implementation of English as a global *lingua franca* is translating into a form of universal culture. Instead of very clear cultural boundaries that translation had dealt with before, "Euroculture" enabled the use of general, basic and universal English, devoid of national features, and in a way, isolated from its native cultural context. That phenomenon has been enhanced recently owing to the popularisation of English through the internet and the massive reach of communicative

platforms and tools globally. The horizontal spread of ideas, texts and images across continents, MT translation engines and pop culture have homogenised comprehension of the world and neutralised cultural contextualization. Obviously, in the contemporary digital environment, cultural identity is strongly disturbed.

Pondering on the cultural causes and effects of translation processes and translator deeds is a fascinating enquiry into the culture-formative role of translation in the psychological and sociological dimensions: both as individual enrichment, and the translation event in its context, the impact translation has had on whole societies is tremendous. An inspiring comment about forming a creative approach to rendering culture comes from *The Journal of American History* (1999):

At a time when people and ideas, and culture and business, seem to increasingly cross the barriers of language, translation from one language to another becomes a necessary part of the action, with that action being neither transparent nor automatic. Translators make choices about how to move the text across the barriers behind which cultures have evolved characteristic linguistic ways of seeing and thinking, of encoding and protecting their cultures. All throughout history, we can see the creativity of individual translators as they sought to push their texts through filters of culture and language (Adams and Thelen 1999).

3.3. The Disciplinary Synergy Between Cultural and Translation Studies

In 1990, André Lefevere and Susan Bassnett in the collection of essays *Translation, History and Culture*, which they jointly edited, pronounced a manifesto which heralded the arrival of a new approach shift in TS: a change of emphasis from formal and language-oriented to cultural, historical and sociological orientations. Their label for the shift, henceforth used in TS, bears the name of “the cultural turn”. The turn was the result of what Hanna Burkhardt calls “a reaction to the fatigue with structuralism, descriptivism or generativism, or a negation of scientism in the linguistic research” (Burkhardt 2008: 197) in the 1970s and 1980. Studies into semantics and intercultural pragmatics, cultural aspects of linguistic categories, the worldview, politeness, taboos, gender, language registers and varieties have had a great influence on translation theories.

In recent years, ideas arising from comprehending and interpreting cultures and cultural meanings have given birth to a certain synergy among disciplines that deal with culture. Disciplinary synergy in the humanities towards the end of the 20th century has also affected translation. Translation plays a huge role in cultural studies, in anthropology, sociology and ethnography, and although some areas rely heavily on it, such as history or anthropology, it is under-appreciated as a linguistic tool. Conversely, modern ways of thinking about culture can extend and deepen our conception of translation. There was a noticeable move away from the instrumental treatment of translation in the humanities in the second half of the 20th century, which has been slowly replaced by the view that translation is not a mere linguistic transfer of meaning from one language to another, which has already been pointed out in the previous sub-chapter; but should be perceived as a complex cognitive activity. As we will demonstrate in sub-chapter 3.5. anthropological thought, and particularly ethnographic thought, is potentially a study of translation and vice-versa; a study of translation needs to be linked to an anthropological insight and embedded ethnographically.

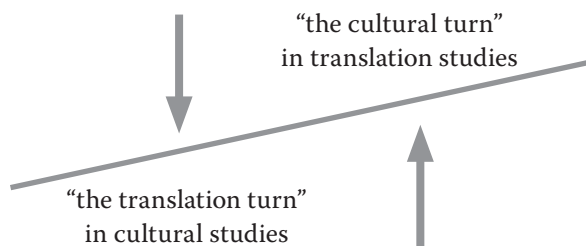
A proliferation of sciences and research domains that deal with culture from various perspectives may instigate a need for basic mapping which is so important in intellectual and cognitive endeavours. The mapping will first consist of the enumeration of cultural study disciplines whose relevance for TS is considerable:

- Anthropology / Anthropological Linguistics / Linguistic Anthropology / Cognitive Anthropology
- Ethnography / Ethnography of Speaking / Ethnography of Communication
- Ethnosemantics (Ethnographic Semantics) / Ethnolinguistics
- Sociolinguistics
- Sociology / Social Anthropology
- Pragmatics / Intercultural Pragmatics
- Critical Discourse Analysis

The list is, by no means exhaustive or complete, and in any case the interdisciplinary humanistic landscape is under a process of constant expansion and change.

Interconnections among disciplines dealing with culture have led to a synergy of turns: “the cultural turn” in TS, and “the translation turn” in cultural studies, as shown in the diagram 1.

Graph 1. Synergy of Turns



Current approaches in cultural studies have tried to go beyond dichotomic approaches and binary oppositions (e.g. the local / the foreign, the self / the other), focusing instead on multiculturalism, hybridity and polyphony (cf. Wolf and Fukari 2007). The concept of alterity (the Other) was first questioned in other disciplines, before it entered TS.

The inherent interdisciplinarity of TS and globalization of TS discourse has contributed to its extension beyond mono-cultural boundaries and ethnocentric paradigms. TS has moved from mainly Eurocentric attitudes in early research, to extensive territories and wider perspectives worldwide that include translation traditions and theories from outside the originally² dominant Eurocentric approaches and epistemologies.

To discuss particular domains of cultural knowledge in detail would be pointless here, and definitely unfeasible, considering this book's purpose, however, two cultural aspects have aroused my particular interest in studies on translation, namely intercultural pragmatics and ethnography. Both will constitute the essence of the next sub-chapters.

3.4. A Study into Intercultural Pragmatics

Pragmatics, as the study of language from the point of view of its users: the choices they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on other participants in an act of communication, was defined for translation purposes by Baker as:

the way utterances are used in communicative situations and the way we interpret them in context. (...) the study of meaning, not as generated by

² "Originally" is used here to refer to the beginnings of TS as a discipline in the second half of the 20th century.

the linguistic system but as conveyed and manipulated by participants in a communicative situation (Baker, 1992: 217).

The roots of intercultural pragmatics reach pragmatic linguistics and intercultural communication in business contacts (Hall 1976/1989, Hofstede et al. 2002, Trompenaars and Hampden-Turner 1997/2003). General pragmatics is concerned with the study of the principles governing the communicative use of language, whereas applied pragmatics deals with the study of verbal interaction in such domains as counselling, medical interviews, language teaching, judicial sessions, where problems of communication are of critical importance (cf. Nerlich and Clarke 1994). Both, general and applied pragmatic domains have a direct bearing on intercultural communication and the translator's cultural mediation (cf. Kecskes and Assimakopoulos eds 2017).

Malinowski's claim to examine pragmatic utterances, "since it is the function, the active and effective influence of a word within a given context which constitutes its meaning" (Malinowski 1938, II: 52), was an early call to incorporate pragmatics in linguistic enquiries.

Theoretical foundations of pragmatics: the Anglo-American Speech Act Theory by Austin and Searle, Benveniste's theory of *enunciation*, the American theory of pragmatics as part of semiotics by Peirce and Morris, and the German theory of universal pragmatics (Habermas's general theory of action) (in op. cit.), have all influenced pragmatic theories of translation represented by Ernst-August Gutt's Relevance theory (1991), Katharina Reiss and Hans Vermeer's Skopos theory (1984), Holz-Mänttari's translatorial action (1984) or Newmark's pragmatic applications (1982, 1995).

The terms that play a significant role in intercultural pragmatics are: action, context, conversation, dialogue, function, implicature, hearer, meaning, presupposition, reference, speaker, speech act, use and user. Introducing pragmatic aspects into translator education and standard approaches and methods for analysing culture developed by scholars of communication (e.g. Duszak 2001, Wierzbicka 2003) helps to meet the challenges of understanding culture for translation purposes in a globalised world and to interact successfully with people from other cultures. Translators as cultural intermediaries need to read various communication styles and ethical cultural practices, to be able to cross the cultural boundaries and understand other points of view. Intercultural pragmatics also equips the translator with awareness and procedures to solve problems related to cultural difficulty and move beyond superficial and stereotyped reading of culture. Acquisition of pragmatic knowledge by translators may help in proper

contextualization of translated messages. Explicitly taught or implicitly acquired instruction in pragmatics sensitizes students to contexts and social appropriateness of language use:

In spite of the usually explicit recognition that communicative competence is made up of both linguistic and pragmatic competences, many language learners often focus on developing the ability to learn language rules in order to form grammatically-correct sentences, while the importance of being able to use language appropriately in different contexts is ignored (Gauci, Ghia, and Caruana 2017: 325).

3.4.1. Facing “the Other” – Points of View on Culture, Language and Translation

Communication between members of cultures separated by language and cultural barriers may be possible if there is a will to understand another point of view by both communicating parties. Our cognitive schemes in conceptualising (segments of) reality may be culture-dependent as we rely on cultural presuppositions in everyday communication. The translator’s role as a cultural mediator (Katan 2018, Katan and Taibi 2021) is to facilitate the comprehension of one cultural perspective and to communicate it in such a way that target recipients are able to grasp the conveyed cultural meanings. Familiarity with a system of codes and conventions that are binding in a given culture is a prerequisite for reading that culture. Translators interpret cultural symbols, signs and codes because they also participate in that culture actively. Interpretation of a culture, translating it to another, explaining the cultural significance of events, phenomena and behaviour to be understood to target culture recipients is a creative process that leads to significant insight, both about the target, and the source culture. The translator’s presence in the process of reading the source culture, interpreting it and then rendering its meanings to the target recipient is constrained by various factors, one of them being their own worldview and insider’s cultural experience. Cultural implications resulting from the ST may be rendered from the individual translator’s perspective and according to their worldview. When we interpret a foreign culture, we rely on our own cultural patterns and assumptions.

When we translate, we open to Others a new world; by translating we domesticate it, make it closer to them and let them dwell in it, make it a part of personal experience (Kapuściński 2008:15).

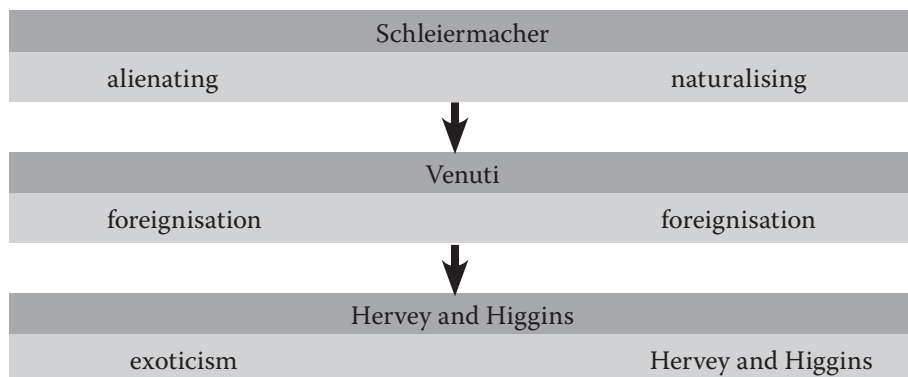
Cultural understanding may be carried at different levels: on a macro scale – power relations between cultures, cultural hegemony and marginalisation, ideology and ethics, and on a micro scale – individual “cultural units” (culturemes) in a translated text that render specific meanings, allusions and associations.

In considering the point of view as a cognitive category in the strategic analysis of culture, we need to mention the key notion of cultural distance (Gutt 2004) in this context. One of the seminal views on distance is undoubtedly, Schleiermacher’s dualistic argument (*Über die verschiedenen Methoden des Übersetzens* 1813) encapsulated in the two opposite approaches of alienating and naturalising, which is phrased in a most frequently quoted citation and reproduced here:

Either the translator leaves the writer alone as much as possible and moves the reader toward the writer, or he [...] leaves the reader alone as much as possible and moves the writer toward the reader (Schleiermacher 1813/1922: 41-2).

The philosopher’s preferred method was orientation by the language and content of the ST which triggered the transfer and valorisation of the foreign elements in the TL. Lawrence Venuti’s dichotomic treatment of the other in translation in his proposition of foreignization and domestication followed in the German philosopher’s footsteps, and in turn, a didactic proposal of the cultural transposition encapsulating the idea of exoticizing versus cultural transplantation (assimilating source culture elements in the target text) presented by Hervey and Higgins (1992) was a natural follow-up. The diagram below summarises the chronology of approaches to cultural distance.

Graph 2. Approaching “The Other” in Translation



As demonstrated over the course of almost two centuries, “changing the familiar into the strange and, vice versa, the strange into the familiar” (Spiro 1990 in Duranti 1997: 86) has occupied translators’ and translation scholars’ attention for a long time.

In a paradigmatic departure, the translation of a literary text became a transaction not between two languages, or a somewhat mechanical sounding act of linguistic “substitution” [...], but rather a more complex negotiation between two cultures (Trivedi 2007).

3.4.2. Cultural Elements in Translation

Besides outlining the pragmatic dimensions relevant in translating, there is a need to introduce the key notion in the context of strategic analysis of culture, mentioned marginally in the previous sub-chapter, namely the concept of a “cultureme”. It has become so significant and widespread in TS that presenting it succinctly here may verge on the impossible. The subject literature abounds in various language-pair case studies on cultureme translation, in which translation procedures are discussed and cultural causes for the problematic character of a given culture specific item are analysed in depth³.

The term “cultureme” in analogy to “lexeme” or “morpheme” was introduced by Els Oksaar (1988) to encapsulate the verbal, para-verbal, extra-verbal and non-verbal layers. The verbal layer concerns words, sentences and texts; para-verbal – gender and occupation; non-verbal – gestures and body language; and extra-verbal – proxemics, time and place (ibid. 26-49).

Culturemes, or culture-specific items (CSIs) can also be found in writings of Hans Vermeer and Mona Baker who describes them as follows: “The source-language word may express a concept which is totally unknown in the target culture. The concept in question may be abstract or concrete; it may relate to a religious belief, a social custom, or even a type of food” (Baker 1992: 21). Newmark suggests another term, which is: “cultural words”, and he distinguishes them as items that are impossible to directly translate because they are connected with feelings, fauna, flora objects and customs (Newmark 1988: 95). It can be agreed that despite these being different terms, they describe the same cultural dimension.

3 The following Polish publishing series that deal with cultural problems in translation may be recommended: *Tertium, Między Oryginałem a Przekładem* and *Studia o Przekładzie*.

Another classification of culturemes is provided by Alicja Nagórko, who includes the following items in the definition of culturemes: 1) culturemes in a narrower sense (cultural key words including, among others, exoticisms), 2) cultural scripts (e.g. wishes, toasts and linguistic models of uttering emotions), 3) stereotypes (especially ethnic), 4) xenisms (behaviour, including linguistic reactions that give away the cultural foreignness of a participant in a given situation) (translated from Burkhardt 2008: 197-198).

Many authors study cultural items (Vermeer and Witte 1990, Skibińska 1997), which also constitute the subject matter of corpus linguistics (cf. Lewandowska-Tomaszczyk 2005). They are explained as important and unique features and, besides “cultural items”, they are also being referred to as:

- culturemes (Burkhart 2008)
- culture specific items (CSIs) (Baker 1992)
- cultural elements (Skibińska 1997)
- cultural words (Newmark 1988)
- cultural key words
- xenisms, exotisms (Walczak 1993)
- realia (Lewicki 2000)
- *kapsułki tłumaczeniowe* (“cultural capsules”) (Tabakowska)
- *słowa skrzydlate* (“winged words”) (Chlebda 2002)

The given terms are not always used synonymously.

For the purpose of the present study, a working definition quoted after *Słownik polskiej terminologii przekładoznawczej [A Dictionary of Polish Terminology of Translation Studies]* (2019) is adopted: “a cultureme is a unit of language (for instance: a word or a phrase) having particular cultural content and embedded in a culture.” Such a narrowing down of the concept, assumedly, will make it clear and unequivocal in the present discussion. Culturemes are linguistic bearers of culturally valid meanings. Transferring them across language barriers may be perceived as a form of intercultural communication; hence the role of the translator in decoding pragmatic assumptions and cultural allusions that culture-specific items may carry for the recipients of the ST and then encoding them properly for the TT readership is vital. The attribute “properly” here appears vague; however, it needs to be understood in the functionalist perspective as efficient, contextually meaningful and appropriate for the purpose of the text and relevant rendition.

Literary texts are by no means the sole textual environment for culturemes although their frequency in such texts is greater than in technical

texts; culturemes occur in other types of texts, as well. A pertinent example here may be the name of a Polish regional administrative unit, i.e. voivodeship [PL: *województwo*] on birth certificates. Its rendition into English as “voivodeship” is a legitimate TT variant. Although the word is not understood in English unless the reader has prior knowledge concerning Polish regional administration, it carries the local cultural content and serves the purpose of identifying local specificity. By understanding the meaning and significance of cultural elements in the original, the translator may be informed about a potential strategy to implement.

Language is a reflection of the culture it is embedded in and rendering culturemes as verbal expressions of culture is of vital importance for the translator. Culturemes may be analysed from a lexicographic, ethnolinguistic or translation perspective (e.g. in Pamies, 2017). Cultural elements are particularly problematic in translation because the connotations they carry are culture-dependent, and as indigenous elements of the source culture they lack corresponding units in the TL.

3.4.3. Translation Procedures in Rendering Cultural Elements

(Un)Translatability of culture causes various distortions, modifications and transpositions of CSIs, hence the diversity of translation techniques in use. One of the relevant taxonomies proposed by TS researchers is the one presented by Molina and Hurtado Albir (2002), which lists 18 techniques: adaptation, amplification, borrowing, calque, compensation, description, discourse creation, established equivalent, generalisation, linguistic amplification, linguistic compression, literal translation, modulation, particularisation, reduction, substitution, transposition and variation. Molina and Hurtado Albir’s taxonomy is, by no means, the only efficient one, nevertheless it encompasses the widest range of problematic cases and is often referred to in the subject literature.

The cultural role of the translator in dealing with culturemes can be illustrated very clearly with one example abstracted from an M.A. thesis entitled “Translating the Gospel of Christ Cross-Culturally”, which was prepared at the Pedagogical University of Krakow in 2001, and whose author conducted several interviews with Biblical translators, contacting them in four indigenous cultures, two of which are considered here. The author analysed localization examples of Nida’s dynamic equivalence that demonstrated the use of translation techniques in dealing with culturemes. The renditions in the studied languages of the Siawi people of Papua New

Guinea and the Canela people of South America exemplified the principle of equivalent effect used in order to enhance the target recipient's comprehension of the biblical message. Two contexts were presented in the thesis:

Context 1:

- ST: "like the dust of the earth"
- TT [re-translation from Siawi]: "like the leaves of the trees"

Context 2:

- ST: "Jesus said, 'I am the bread of life.'"
- TT [re-translation from Canela]: "Jesus said, 'just as your bodies need manioc roots to stay alive, you need me to give life to your innermost way of thinking and living.'"

The original biblical environment of the Middle East deserts gives adequate contextualization for the dust simile in the first context, which would be completely inadequate for the jungle of the tropics, hence the functional replacement of 'the leaves of the trees' to indicate abundance. In the second context, the bread metaphor would not be helpful in comprehending Jesus's words because the Canela's nutrition is based on a different food ingredient, namely manioc.

Examples of translation procedures for dealing with culturemes may be multiplied endlessly. In the strategic analysis of culture it is important to predict the consequences of using a particular variant so that the TT skopos justifies the translator's choice.

The second consideration to be presented in delineating the scope of cultural analysis for translation purposes is ethnographic.

3.5. A Study into Ethnography

The meeting of cultural studies and TS has produced various new forms of research, such as ethnography (cf. Munday, ed. 2009). The etymological roots of the term stem from Greek, and "Ethnography" means literally "writing people":

ἔθνος = *ethnos* [folk/people] + *γράφειν* = *graphein* [writing]

Ethnography has many connotations and is a much disputed term. It has its origins in sociology, overlaps with linguistic and social anthropology

(Boas 1911, Malinowski 1938), and anthropological linguistics, is sometimes treated as a branch of anthropology that concerns the study of local cultural contexts and involves attempts at understanding cultures from the inside, and has links with sociolinguistics, pragmatics, Critical Discourse Analysis (Fairclough 1992, Duszak 1998) and ethnosemantics (also referred to as ethnographic semantics or ethnolinguistics) (Bartmiński 2009). Similar to linguistic and social anthropology, ethnography uses traditional methods – fieldwork primarily, also participant observation, and works with native speakers on glosses of verbal material.

In order to grasp the essence of ethnography as a field of study, let us quote its several definitions in various sources:

Definition of ethnography (i)

We see the term as referring primarily to a particular method or sets of methods. In its most characteristic form it involves the ethnographer participating, overtly or covertly, in people's lives for an extended period of time, watching what happens, listening to what is said, asking questions – in fact, collecting whatever data are available to throw light on the issues that are the focus of the research (Hammersley and Atkinson 1995: 1).

Definition of ethnography (ii)

Ethnography is the written description of the social organization, social activities, symbolic and material resources, and interpretive practices characteristic of a particular group of people. Such a description is typically produced by prolonged and direct participation in the social life of a community and implies two apparently contradictory qualities: (i) an ability to step back and distance oneself from one's own immediate, culturally biased reactions so to achieve an acceptable degree of 'objectivity' and (ii) the propensity to achieve sufficient identification with or empathy for the members of the group in order to provide an insider's perspective (Duranti 2008: 85).

Definition of ethnography (iii)

Ethnography is an interpretive and qualitative approach to research based on the study of behaviour in naturally occurring settings (Hyland 2006: 65).

From the four definitions quoted above, the following characteristics of ethnography emerge:

- it is a method(s) rather than ideology;
- it is descriptive rather than analytic;
- it uses naturally occurring data;
- it uses numerous resources;
- it investigates phenomena diachronically.

Ethnographically-oriented studies immerse the researcher in the culture (cf. Hyland's notion of "cultural immersion" 2002: 65) and the notion and focus on contextual factors of communication, localising speech acts geographically, historically and socially. Ethnography combines elements of sociology, cultural anthropology and intercultural pragmatics and helps us to understand the relationships between translations and their source contexts, as well as power relations between cultures.

Traditionally, native tribes as "endangered species" were the focus of ethnography. Modern ethnographic contexts include corporations and consumers as "tribes," and a new term "corporate ethnography"⁴ is used in business studies for e.g. customers' lifestyles, buying trends, contextual factors for the use of a new product, sociological factors affecting the functioning of businesses, technological impact on daily life, etc.

Ethnography is often associated with anthropology although the two have divergent objectives. The former is focused on the description of humans, mainly through observation, and analysis of particular cultures. The latter conducts general comparative enquiry into culture to study the human being in their natural environment and thus ethnographic research is defined by description through writing (Ingold 2007). Ethnographic research comes out of the pursuit of the nature and source of otherness and it allows diachronic investigations. It proves useful in business contexts and it shows potential in other areas, as well.

3.5.1. Ethnography and Translation

The angle we are taking in order to enquire into ethnography is, obviously, translation-oriented. Ethnography, insufficiently explored for translation purposes so far, may prove highly beneficial and valuable for both research

⁴ The reference to new "tribes" as global corporations comes from an article in *Harvard Business Review* (March 2009), in which Ken Anderson, Intel's manager, discusses the importance of ethnography as "translation between tribes," in that case the company and consumers: <https://hbr.org/2009/03/ethnographic-research-a-key-to-strategy> (accessed on February 2nd, 2022).

and translation purposes. The techniques of ethnography, the study of the way of life of an individual in a group, or a group itself from the perspective of that group are crucial in understanding translation as a process, and the translator as the key agent in this process. The ethnography of translation, which is based on the ethnography of speaking, and generally, of communication, offers a wider perspective on translating acts and has great relevance in TS. The term “ethnographic translation” was proposed in 1954 by Casagrande, who equated translation with “cultural translation” in which there must occur explanation of the ST cultural features in the TT. It usually appears in three forms: ethnography in translation – understood as a method of enquiry; ethnography of translation – in analogy to the ethnography of speaking, and ethnography as translation which can be equated to interpreting culture. The “writing culture” debate initiated by Clifford and Marcus (1986) inspired the idea that cultural representation is carried out through translation. It is evident that the overlaps between ethnographic writing on the one hand and translation on the other, are visible and numerous. These synergies contribute to enhanced translation awareness of ethnographic methods and concepts, as well as ethnographic awareness of the significance of translation in conceptualising culture.

What is crucial in ethnography is also substantial in TS: the concept of distance, the concept of cultural contact and change, the concept of alterity. Ethnographic research may be conducted as a study in ideology, discourse analysis or a study into postcolonialism.

Modern ethnographic research in translation finds its sources in:

- the globalization of TS discourse; extending TS beyond ethnocentric paradigms; from Eurocentric attitudes in research to wider perspectives (e.g. Chinese TS, Indian TS, or Turkish TS);
- the cultural turn and interdisciplinarity of TS;
- concepts of alterity (the Other) – as one of the central themes in post-modern discussion;
- postcolonial studies.

First of all, however, it is the allure of the foreign, the other, that is the magnet to the ethnographer.

In ethnographic studies, it is discourse that constitutes the subject matter for analysis. The studied ethnographic texts have been typically shaped by the agenda of the researcher (cf. Malinowski 1936); hence their point of view and research perspective might be factors that distort the objectivity of observation and analysis. Discourse understood as social interaction is often an element in political power play and a key factor in social interactions. It is investigated by using a methodology called CDA – Critical

Discourse Analysis (Fairclough 1992, Duszak 1998), in which social enquiry and linguistic analysis are combined. In addition, manipulative function of discourse is potentially prone to translation abuse, especially if the political or ideological agendas of the source and target cultures are in conflict. Because discourse is an element of power, the translator plays a culture-formative role. Power relations, in equal measure condition ethnographic and translation endeavours and both the ethnographer and the translator are subject to that interplay between particular cultures. The moral issues arising from the intervention that the mere presence of an ethnographer – translator causes are not easy to confront. ‘Does not this presence lead to a distortion of natural behaviour?’ is a question forever asked by anthropologists and ethnographers alike.

Translators become ethnographers and cross new frontiers of translation. They observe, understand and analyse cultures to produce texts and write cultural scripts facing cultural otherness. Ethnographic research in TS means probing into “the cultural immersion” of the translator, and the translator in the role of an ethnographic researcher, instead of relying on preconceived cultural theories, strives to build them on the basis of experiential learning and observation. Translation and ethnographic research share similar methods, which enhance understanding of the processes and phenomena involved. To gain a full understanding of their task the translator needs to choose an observation method and undertake ethnographic work that clarifies a given translation context and informs a translation strategy. The job of translator-ethnographers is to understand the perspective of the original and communicate it to the recipients of the target text. This comprehension which is enabled by the translator’s familiarity with both worlds is what makes translation possible at all.

An interesting cultural encounter is evoked in the *Routledge Encyclopedia of Translation Studies* by Elżbieta Tabakowska. In 1363, at the Polish Royal court in Kraków, a kings’ meeting took place at which the King of Cyprus, Pierre de Lusignan, “who was visiting the courts of Europe in the hope of finding support for a crusade,” (Tabakowska in Routledge 1998: 524) was present. A proper historical study would be welcome, here we merely recall the translation context of the meeting, with full awareness that history abounds in such events that necessitated translation and interpreting services. The cultural challenge posed by an encounter between a monarch leading a party into a crusade and a monarch from a remote northern country that was only just forging its nationhood must have been tremendous. The following two case studies illustrate that challenge in two different, remote settings.

3.5.2. Two Case Studies



Ethnographic research, which views translation as a cultural, social and physical act that is located spatially and temporally, is a recent response of translation scholars to the issue of otherness. Within the paradigm of such research, two case studies, which have been conducted in order to investigate translation embodiments within colonial discourse, are presented. They demonstrate the relevance and usefulness of ethnographically-oriented research. The ethnographic enquiry started with a Polish-Peruvian cultural contact through explorations into myth and identity issues. The ethno-linguistic analysis of the situations, in which translation discourse was maintained has been based on two historical figures and events connected with them, namely Atahualpa and Malinche. Both cases clearly demonstrate that cultural interaction has not necessarily brought understanding between people.

Because of the huge time delay – almost six centuries, as well as a number of distorting factors, the speech events have only been recreated retrospectively to retrieve a possible context and interpret cultural assumptions the interlocutors could have had. The process of transposing the meaning is complex, not least because of the indirect language filters: Castilian Spanish – Spanish – modern English. Two unrelated historical figures showcase the role and power of translation and its communicative potential that was not always fully attained in the speech acts reconstructed. An imaginative approach to what might have happened shows translation as rewriting; every story is integral to local experience and tells a new story in which translation features prominently. A short note from a historical folder “Battles and Commanders of All Time”, a supplement to the Polish daily *Rzeczpospolita* No 27/2008, provides a short statement that Pizarro sent messengers who “persuaded” the ruler to continue marching; this is precisely the way an interpreter is omitted in the historical records and that is precisely what makes their involvement crucial and interesting: such a moment of communication is exciting from a TS point of view. What kind of discourse was used on the occasion? What were the linguistic means

of persuasion? How could an interpreter have mediated between cultures? The questions remain open, however, studying the contexts may help us to understand more about translation.

3.5.2.1. A Case Study of Atahualpa – the Interpreter’s Absence

On November 16th, 1532, in Cajamarca, Peru, the first encounter of the Spaniards with the ruler of the Inca Empire, Atahualpa, took place. Historical sources are scarce about the event, and Spanish conquest propaganda dominates over any indigenous Inca reports, because the Incan written language is non-existent. The Incan narrative of the conquest of Peru *Verdadera Relación de la Conquista del Perú* by Francisco López de Xeres (1530-34) was written from the Spanish point of view.

The exotic and divine character of the incoming Spaniards, the perception of whom was shaped by local myth and legend, greatly affected the way a small group of invaders was treated by the ruling Inca. “To their Indian eyes,” in the words of Felipe Guamán Poma de Ayala, the author of *Nueva crónica y buen gobierno* [New Chronicle and Good Government], “the Spaniards looked as if they were shrouded like corpses. Their faces were covered with wool, leaving only the eyes visible, and the caps which they wore resembled little red pots on top of their heads” (Library of Congress Country Studies, The Spanish Conquest⁵).

Upon Atahualpa’s arrival at the great square with an army of thousands of natives⁶ to meet Francisco Pizarro accompanied by 167 fellow Spaniards, Vicente de Valverde, a Dominican friar sent by the Spanish king to join Pizarro’s expedition, read out the document known as the “Requirement” (in Spanish *requerimiento*). The friar’s reading was paused occasionally for his interpreter Felipe to translate the text into Quechua, the Inca language. The Requirement “boldly informed Atahualpa that he and his people were, by divine authority, subjects of the Spanish crown and were to be converted, by will or by force, to Christianity” (MacQuarrie 2007: 55-85).

Although there are different accounts of what de Valverde said and what Atahualpa’s exact reaction was, we may take into consideration here two interpreting contexts that are plausibly described in the historical sources:

5 <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+pe0015%29> (accessed on October 25th, 2017).

6 Some sources give the number of 40 000, others 60 000 or several thousand.

Context 1:

In the main square of Cajamarca, Governor Pizarro commanded Friar Vicente de Valverde to go and speak to Atahualpa, the ruling Inca, and to require him in the name of God and the King of Spain to subject himself to the laws of Christianity and to the service of His Majesty the King. The priest advanced to face Atahualpa, holding a cross and the Bible⁷. When Atahualpa asked Friar Vicente about the authority he acted upon, the Franciscan gave him the Book closed.

Context 2 version a):

It has been reported that Atahualpa wished for the book to “speak to him” but could not open it and of course, holding the book next to his ear could hear nothing from it. When the friar extended his arm to open the book, the Inca angrily hit him in the arm, opened the book, looked at the letters, and then disdainfully threw the Bible to the ground (cf. Rowiński 2002: 37).

Context 2 version b):

Atahualpa offered Valverde the Inca’s holy drink *chicha*, which Valverde refused to drink spilling it on the ground, offending Atahualpa. In turn, when Valverde passed on the Bible to Atahualpa, his reaction was reciprocal and Atahualpa threw the Holy book onto the ground in an insulting gesture.

In both versions, the insulting gesture of rejecting the Christian symbol was a sufficient trigger to encourage the Friar’s command “Come out! Come out, Christians! Come at these enemy dogs who reject the things of God Why remain polite and servile towards this over-proud dog when the plains are full of Indians? March out against him, for I absolve you!” The Spanish soldiers started firing into the crowds of unarmed warriors and citizens. A massacre ensued.

Neither the clumsiness of the translated version of de Valverde’s explanation, nor the Christian doctrine had anything in common with Incan ideology and perception of values and authority. The differing worldviews collided and a clash of the different religions, ideologies and value systems of the two cultures, led to a complete lack of understanding. How could Atahualpa have understood that upon the order of a distant pope, whose

⁷ According to some authors, such as Rowiński (2002), it was not the Bible itself but a book of prayer.

status and function were completely obscure, and the Christian judgement of heathenism, a concept of which was totally foreign and exotic, his country was to fall prey to the subjugation process that the foreign religion imposed on heathen lands? How could he have accepted the conditions and rule of the Spanish crown imposed by the *requerimiento*. The tenor of whatever actual discourse really took place then, must have remained obscure to the Inca ruler.

We may view the dramatic events from a variety of perspectives, as the report on the events remains ambiguous and one-sided. A strong ideological bias is quite transparent in the discourse. Omission of the interpreter's participation in the communicative events, an interesting discourse detail, is a typical feature in the long history of translation. Different interpreting versions and interpreter names appear. The interpreter is almost invisible, anonymous although his name is written. The character of his involvement and any particulars are hardly mentioned in the historical records.

The story of Atahualpa is based on:

- 1) Lupu, N. 2008. "How a Mighty Empire Died." www.sfgate.com/cgi-bin/article.cgi (accessed on September 10th, 2008).
- 2) MacQuarrie, K. 2007. *The Last Days of the Incas*. New York: Simon and Schuster.
- 3) Pałkiewicz, J. and Kapłanek, A. 2005. *El Dorado. Polowanie na legendę*. Warsaw. Zys i S-ka.
- 4) Rowiński, A. 2002. *Przeklęte łzy słońca*. Warsaw: Oficyna Literatów "Rój".
- 5) Zikos, T. 2009. "The Downfall of the Incas."
- 6) <http://www.personal.psu.edu/krk5046/finalproject.html> (accessed on March 2nd, 2009).
- 7) a historical folder "Battles and Commanders of All Time", a supplement to the Polish daily *Rzeczpospolita* No 27/2008.

3.5.2.2. A Case Study of La Malinche – a Mythologised Identity

The other studied interpreter figure is known under several names:

- Malintzin
- Malinalli
- Malinalli Tenepal
- La Malinche
- Marina
- Doña Marina

The historical context for the referenced events is the Yucatán Peninsula and Mexico (contemporary Tenochtitlán) in the years 1519-1521, during which this indigenous woman translated for Hernando Cortés in his dealings with the Aztec emperor Moctezuma. Accounts of those communications rely on the following historical sources:

- The *Florentine Codex* by a Franciscan friar Bernardino de Sahagún (written in Náhuatl, Latin and Castilian).
- *Historia Tlaxcala* – an illustrated manuscript (at present, at the University of Glasgow) written by and under the guidance of Diego Muñoz Camargo before 1585.
- Authentic reports by:
 - Francisco López de Gómara (1552 *Historia General de las Indias*)
 - Bernal Díaz del Castillo (ca. 1570 *La Historia verdadera de la conquista de la Nueva España*).

Two interpreting contexts have been taken into consideration:

Context 1:

Interpreting between Castilian Spanish and native Mayan dialects used in the Yucatán; cultural mediation and community interpreting.

E.g. negotiating a treaty with the Tlaxcalan tribe, thanks to which Cortez gained new allies against Moctezuma.

Context 2:

Mediation between Cortes and Moctezuma.

Consecutive interpreting: Moctezuma delivered a long speech, La Malinche rendered it to Cortes (based on the *Florentine Codex*).

“Cortes spoke first: ‘Are you Moctezuma? Are you the king? Is it true that you are the king, Moctezuma?’

The king replied: ‘Yes, I am Moctezuma.’ Standing up, he came forward, bowed his head low, and said, ‘Our lord, you are weary, the journey has tired you, but now you have arrived on the earth. You have come to your city, Mexico. You have come here to sit on your throne, to sit under its canopy.’ The speech by Moctezuma was a long one. He finished up by saying, ‘This was foretold by the kings who governed your city, and now it has taken place. You have come back to us; you have come down from the sky. Rest now, and take possession of your royal houses. Welcome to your land, my lord.’

It was only after the speech was finished that La Malinche translated it to Cortes.”

There are various controversial interpretations of La Malinche and because indirect language filters are used, her interpreting is often relayed from Náhuatl which adds to the complexity of the interpreting process; her interpreting methods are not transparent.

In Camilla Townsend's text Malinche appears as a historical symbol and a controversial, yet complex and rich persona in the drama of the American conquest. Her controversial identity is reflected in the different versions of her name: the Indian Malintzin is the Spanish doña Marina. She is regarded as a hero who saved lives thanks to her interpreting activity, and a traitor to her people, at the same time. Malinche's paradox is that being a Mexican hero and the main protagonist in the drama, her voice was silenced in the discourse. Her words are never heard in the historical records because they were disregarded as those of a female and slave. The life of the real woman is more complicated than it appears to be and her story has been de-mythologised since the myth of Malinche became popular. Sold into slavery as a child, and eventually given away to the Spanish as a concubine and cook, she had to face enormous life tribulations. Judging her deeds from the present day perspective may be harmful, and that is why Townsend's book, drawing on Spanish and Aztec language sources, tries to offer new insight into the Malinche figure, and by that present the dilemmas of conquest and colonization from a broader perspective. Understanding Malintzin's vital role as translator and cultural interpreter for Cortes (Chrobak 2012) illuminates the larger social and historical context and brings better awareness of the culture-formative role of translation.

The story of Malinche is based on:

- 1) Krauss, C. 2008. "A Historic Figure Is Still Hated by Many in Mexico." <http://www.emayzine.com/lectures/la.htm> (accessed on August 17th, 2008).
- 2) Lenchek, S. 2013. "La Malinche. Unrecognised Heroine." http://www.mexconnect.com/mex_/travel/slenchek/slmalinche.html (accessed on September 3rd, 2012).
- 3) de Sahagún, B. 2007. *Rzecz z dziejów Nowej Hiszpanii*. (transl.) Baraniecka, K. and Leszczyńska, M. Kęty: Wydawnictwo Marek Derewiecki.
- 4) Taylor, J. 2008. "Reinterpreting Malinche." <http://userwww.sfsu.edu/~epf/2000/jt.html> (accessed on September 3rd, 2008).
- 5) *History of Tlaxcala* http://en.wikipedia.org/wiki/History_of_Tlaxcala, <http://www.geocities.com/acoyauh/vv-chap05.html> (accessed on September 10th, 2012).
- 6) Townsend, C. 2006. *Malintzin's Choices. An Indian Woman in the Conquest of Mexico*.

3.5.2.3. *Observations from the Case Studies*

The cognitive journeying of the mind which underlies all translation activity is also the means of facing cultural otherness as a key concept in all major translator explorations of cultural dilemmas. The two selected translation embodiments appealed to my imagination and inspired reflection. Both support the claim of the multi-dimensional nature of translation, which is a journey of the mind and into the depths of cultural understanding. In case study one, the role of the translator is diminished by political and ideological factors. In case study two, we are dealing with a dominant interpreter personality; whose voice, however, was silenced in the translation discourse. The studied discourse demonstrates cultural hegemony and marginalisation of one culture and its ideological foundations. Participant observation is a key term in ethnography; in the presented Peruvian and Mexican case studies observation is not quite direct because temporality is disturbed; I – the researcher was there, but I was not actually there. The present 21st-century European worldview does not offer a historical perspective on the scene and act of translation; the actual event is blurred by the modern point of view.

3.6. The Translator's Cultural Competence

In applied mode cultural knowledge is found relevant in translator education. The translator's intercultural competence is built on (inter)cultural knowledge and the attitude towards otherness. Critical cultural awareness assists in enhancing skills of reading and interpreting culture and cross-cultural interaction. Modules on intercultural awareness, communication, pragmatics or ethnography, intercultural projects (cf. e.g. GPE⁸, an Intercultural Project at the University of Lancaster⁹) and Erasmus exchanges are introduced for language students and translation trainees. Intercultural awareness that is acquired thanks to an immersion in a cultural environment, as well as the cultural knowledge learned in a classroom set-

8 Global Partners in Education is a large project on raising cultural awareness in various study programmes around the globe. It is implemented as a teaching module, network of partner universities and research programme.

9 <https://www.lancaster.ac.uk/users/interculture/about.htm> (accessed on October 10th, 2021).

ting, bringing a better understanding of the culture of the target country, support the development of linguistic proficiency and increase competence in carrying out a successful language communication. Familiarity with cultural concepts, comprehension of the inextricable connection between language and culture, and the application of ethnographic methods in investigating translation, may assist in the process of preparing a translation student to become a professional cultural mediator. Heightened awareness of and sensitivity to cultural issues and phenomena are valuable in developing the better communication skills that translators need; thus raising the level of translator competence, a topic further discussed in Chapter Four.

3.7. Concluding Remarks

Human understanding seems to be an overall goal in any cultural encounter via translation. An important consideration is the question of how the source culture makes sense to a member of the target culture. When I go to a foreign place, I try to grasp the significance of notices, people's gestures, icons and messages. As a stranger there I try to bridge the gap between my native Polish experience and the foreign culture experience, retrieving some approximation of meaning and bridging the worldview gaps with my learned cultural knowledge and current cognitive perception. As a European, I rely on some common platform of the European cultural foundations when I am in Europe, and try to recognise some signs of strangeness. One culture makes sense through the filter of another. Such a cultural experience is accessible not only to professional translators but to anybody who is interested in studying behaviour, values, artefacts and other manifestations of the foreign. Anybody may become a translator of cultural experience.

Both past and contemporary discourse on translation are full of metaphors that represent it in various ways, as was demonstrated in Reflection One. Because cognitive processes and human pragmatic actions are structured metaphorically, understanding, in a way, refers to another experience (cf. Jäkel 2003: 12). The great realisation that cultural experience brings is that it is interwoven with linguistic experience and embedded in human experience. Translation itself is a metaphor of many contemporary cross-cultural processes. Broad scholarly conceptualisations of translation may be aligned with ethnographic research to demonstrate the culture-formative role of translation. Data drawn from ethnographic

studies of translators at work may be used to analyse patterns of human behaviour, cultural exchange, the significance of communication across cultural barriers and the meaning of translation. Ethnography gives a wider perspective on translation, and the strategic analysis of culture assists in pragmatic decision-making. Ethnography, and not merely linguistics, may be considered in the process of solving the puzzle of understanding in translation.

Cultural inspirations are very rich and abundant for the translator and it is difficult to narrow down the scope of reflection on culture. Thus, that is why we shall leave the cultural boundaries wide open for further research and move on to the next reflection, focusing in on translator competence.

Reflection Four

Stay intelligent when things get tricky and complicated.

(Guy Claxton at the plenary lecture of INTED Conference,
Valencia, 5th March 2020)

Translator Competence



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4.1. Foreword

Competence is a recurring theme in studies on translation and the majority of translation theoretical discussions touch upon it in some way; there hardly exists any other more explored translation topic in TS. Why bother then undertaking yet another attempt at its presentation? Firstly, because it is so important; important for the translator, the translation scholar, the researcher and the teacher. Secondly, the issue of competence simply re-surfaces whenever we explore translation, and basically, all major translation themes either circle and revolve around it, or are undertaken with a view to its understanding and improvement. Thirdly, it has been a frequent motif in my own research (Piotrowska 2007b, Piotrowska 2015), and deleting it from the scope of this book's key inspirations would, undoubtedly, be a major omission. Last but not least, it is hugely tempting to present one's own subjective view on competence. Let us then try to enquire into the concept of competence in TS, hoping that the effort will not be futile.

4.2. Modelling Translation

A highly pertinent factor in defining and explaining any terms in TS, translator competence (TC) included, is the evolutionary and transformational process which those terms have been undergoing during the development of TS as a discipline. This is one of the reasons why modelling translation seems like an interesting idea. The very concept of modelling in science is widespread as it helps to visualise and illustrate abstract phenomena and processes. It assists in depicting networks and relationships, hierarchies and links, and the causes and effects of those processes and phenomena that may not be easy to conceptualise and grasp cognitively on the basis of verbal descriptions alone. Modelling is helpful in explaining ideas, but also in remembering and memorising them. Models illustrate but may also inspire and enhance reflection as they appeal to the imagination. Considering the phenomenon of modelling in science, and particularly in social sciences, it appears that as an abstract construct and vision, as well as a physical graphic representation, it has several advantages. A model:

- demonstrates a given network of relationships and meanings, mutual links, connections and conditions;

- is productive as a concept because it allows the reconstruction of the structure and mechanisms at play in the phenomenon it represents;
- may inspire new ideas and models;
- acts in an iconic way because it shows an image, and thus appeals to the imagination;
- may simplify a given phenomenon to make it understandable and clearer.

Although simplification, in a way embedded in modelling, is an aspect that modelling is criticised for, as a disadvantage it seems to be outweighed by the assets that modelling brings forth in conceptual research.

Obviously, our initial remarks on modelling need to be funnelled down to the translation context as this is our target area. An overview of competence models and the models of translation processes will allow us to see their particular components in a network of relationships and in various contextual settings. Modelling TC has become very popular in translation research for the past two or three decades, and a certain progression from very simple early models of translation processes (e.g. Nida and Taber's 1969) to highly intricate modern representations (e.g. Göpferich's 2009) is clearly noticeable.

In the development of TC models various factors are at play. Their origin may be due to several reasons and they may have emerged:

- as an outcome of abstract thinking;
- as a consequence of practical translation activities and as results of experiences in the academic environment;
- as patterns worked out for designing translation courses;
- as empirical research results;
- as feedback from professional translation work.

In modelling TC, the problem lies in the fact that models, as such, are abstract constructs and, as already observed, they greatly simplify the reality that they are meant to represent. Hence, they may lead to stereotypical thinking about phenomena and, as a result, distort them to some extent. Thus, on the one hand, TC models are very helpful in understanding complex mental phenomena; on the other, they could contribute to certain misconceptions and rigidity in perceiving TC as a vital concept in TS; a concept that has a direct bearing on institutions and agencies employing translators, and the whole translation industry. Modelling and mapping, as will be demonstrated in Chapter Seven, are mutually interwoven and can be quite helpful in conceptualising a phenomenon and drawing the boundaries of a field, particularly a young and growing domain, such as TS.

To enquire into the issue of TC and TC models, the following questions are addressed:

- Why do we need to talk about competence models; how are they useful in theorising the notion of TC?
- What does professionalism mean in the context of translation and translator education?
- Is there a need for pedagogical innovation in this regard?
- Which competence models are most relevant in translator education?

To respond to these questions, definitions of the key concept will be provided, and then an overview of influential TC models with possible implications towards professionalism and the professional roles of translators and interpreters will be given.

4.3. Defining Translator Competence

Fundamentally, TC is a cornerstone of studies on translation, and it appears as both a theoretical and a practical construct used to enquire into translation processes and types, translator education, and translation applications. Initial attempts at defining TC in TS and proposing a theoretical background for it were linked to error analysis and translation quality improvement, whereas currently, the strongest connection seems to be held between TC and professionalism. It is hardly possible to posit a theory of translation without theorising on the roles of translators and their competences. Interest in competence has shifted from prescriptive and practice-oriented models to empirically-based and professionally-oriented ones; the latter being supported by data-based scholarly research rather than conceptualisations. Depending on the perspective that we adopt, interpretations of TC will vary, and in its conceptualisation it is important to understand that “in any professional environment, performance is judged according to certain clearly defined objectives and needs, which demand a specific type of competence [...]” (Schäffner and Adab eds 2000: xiv). Thus, TC is purpose- and need-dependent. Approaches and types of competence are numerous and relatively diverse, as the following discussion will demonstrate, however, to narrow it down, we will focus on the modelling aspect. This study does not attempt to redefine TC, it merely attempts to provide a synthetic overview of stances and approaches to it within the discipline. Clearly, multidimensional and cross-disciplinary analyses of larger theoretical frameworks would be required to understand how psychology, business and professional studies or sociology research (cf. Wolf 2011, Wolf and Fukari 2017) have affected TC as defined in TS.

Among certain basic assumptions that should be recalled in order to understand the rationale behind constructing TC as a theoretical concept, we will focus on several aspects: terminology and status, origin and character, reference to bilingualism, and the issue of modality. First of all, there is no unanimity as to the validity of competence as a general and universal concept, as an invariant in TS, at all; perhaps instead of conceptualising it in abstract theoretical terms, it should be attributed to an individual in context, as embodied, situated experience. Scholars' opinions vary, from the extreme doubt of competence being "an illusory goal in translation pedagogy" (Király 1995: 14) to clusters of skills and abilities enumerated at large, and context-dependent. The discussion about establishing any scholarly status of TC peaked in the early 2000s and it will no doubt continue. One angle at which we may look at TC is defining it as a concept, another – discussing its acquisition or learning, and its development (cf. Pietrzak 2011).

There are a few terminological distinctions to be made, as well: competence (or competency, the term designated by some authors) is distinguished from skill, predisposition, ability, knowledge, proficiency, capability, capacity, expertise (cf. Englund Dimitrova 2005, Whyatt 2012, Paradowska 2020), expert performance and expert behaviour (Albin 2011). Bogusława Whyatt (op cit. 29) presents the evolution of translation as a human skill from a natural predisposition, through untrained ability, trained skill and competence, to expertise in her seminal monograph *Translation as a Human Skill. From Predisposition to Expertise* where she clearly distinguishes between the two terms "competence" and "expertise", agreeing with Suzanne Göpferich (2009) who also considers expertise as the most advanced form of a translator's ability and proficiency. The modern notion of expertise originated in cognitive psychology and now, a whole new debate on it has started in TS with publications by Gary Massey and Maureen Ehrensberger-Dow (2014), Hanna Risku (2016). There are scholars, Gregory M. Shreve, Erik Angelone and Isabel Lacruz (2018) among them, who use the two terms interchangeably, and they "note that the term "competence" is preserved only for historical reasons and since the early 2000s, the competence framework could have been replaced with the conceptual framework of expertise studies" (Paradowska, 2020: 82). Others, like Göpferich or Whyatt do not consider them as synonyms. Following the developmental approach presented by Whyatt (2012), and without entering into a more in-depth terminological argumentation, for the purposes of this study we may safely adopt the definition of expertise given by Urszula Paradowska as "a superior form of competence, which may be developed through deliberate practice" (2020: 106) to distinguish it from competence. Expertise is

attributed to the translator and related to a particular field and specialisation (cf. Pietrzak 2011: 92-94). Notwithstanding, with regard to the relevance of TC in translation pedagogy, we will not enter the territory of expertise studies any further.

Another consideration in characterising TC is the fact that owing to the very dynamic character and flexibility of translating and interpreting as social activities; cognition, on the one hand and social and cultural conditions, on the other, are contingent variables for competence definition. In addition, controlled versus uncontrolled processes involved in translating, and its intuitive but also strategic nature contribute to the difficulty in comprehending what TC is constituted by, as well.

What also needs to be considered is a historical dilemma in defining TC, namely the issue of its “in-born” versus “acquired” nature. The assumption behind the in-born translation predisposition was associated with its “artistic” character, and it served as an argument against any reasonable translation pedagogy. Such a view was paradoxically juxtaposed with the anonymity of translators in the long history of their mediatory activity. Only in the second half of the 20th century, did such views start to change to make room for a modern epistemology of teaching translation and understanding the notion of TC. The opposition between an argument of “nature versus nurture” (the Toury 1974 and Harris and Sherwood 1978 versus Hönig and Kussmaul 1982 opposition; see Piotrowska 2007b: 116-119, Dybiec-Gajer 2013: 71-75) – “natural translation” ascribed to bilinguals, who never experienced any formal translation training, versus “acquired competence” that can be taught and learnt; persisted in translation discourse for decades.

One more pertinent issue in this context is bilingualism; it was widely believed that a bilingual person could be an apt translator rendering texts and mediating between languages in a natural way. Such a view co-existed parallel to the “natural talent” tendency in the treatment of TC in scholarly discourse. The dilemma between perceiving TC as innate ability or acquired skill inspired both theoretical and pedagogical debates for a few decades of the 20th century. Whyatt (2012) presents bilingual foundations of translation ability and analyses it with a view on bilingual predispositions. Contemporarily, to put complex discussions in a nutshell, bilingualism is not believed to be a prerequisite for TC (cf. Pokorn 2004).

To comprehend competence better, we should also explain the basic distinction that has evolved over its two designations in TS: translation¹ competence and translator² competence. Another terminological doubt related to the concept is its plural or singular form: competence or competences. As concerns the former, its grammatical singular case connotes an abstract, theoretical notion, whereas plurality, particularly in componential models, refers to sub-competencies activated for the given purposes and goals. Traditional linguistic competences; receptive and productive in the native tongue and the foreign language were typically listed in traditional competence models, such as the ones that are presented in sub-chapters 4.4.1 and 4.4.2.

The “translation” modifier preceding the term “competence” has long been in use to describe its native, natural and bilingual nature. An interesting perspective to competence was introduced by Don Kiraly who proposed a replacement of the term “translation” with “translator” in reference to competence, defining it as complex, professional, general and non-linguistic (Kiraly 1995: 16). In the subject literature, the two designations are sometimes used interchangeably, but often the choice of one of the two signals a change in meaning and approach to translation. Translation competence directs our attention to text quality and language properties, basically referring to linguistic skills and the production of a TT whose quality is acceptable; whereas translator competence focuses on the human-, work-related aspects of the translating processes and the flexible self-concept of the translator (cf. Pietrzak, and Deckert eds 2015).

A relatively new focus occurred recently with the designation “interpreting/interpreter competence” in Marcin Walczyński’s monograph (2019), who follows Sylvia Kalina (2002) and Franz Pöchhacker (2004), and straightforwardly separates the domain of interpreting from written translation, defining interpreter competence as “a set of skills, abilities, approaches and knowledge which are necessary for the interpreter to perform the tasks of interpreting well, professionally and ethically” (Walczyński 2019: 49). The author proposed his own componential model of the consecutive interpreter competence (op cit: 131) incorporating within it ten sub-competences (preparation, linguistic, interpreting, general knowledge, domain-related, cognitive, psycho-affective, social, intercultural and business). Thus, when the reference to TC is made in TS, when we wish to be

1 “translational” in some sources.

2 “translator’s” in Alves and Gonçalves’ 2007 version.

more precise, the designations “translator competence” and “interpreter competence” seem more relevant to distinguish between the two modalities, on the other hand, however, TC may be perceived as an umbrella term covering both and activating an inclusiveness mechanism to open competence avenues for other modality-crossings that are the consequence of the trans-disciplinarity of TS, as discussed in Chapter Seven.

Apart from the mode issue, while defining TC, we need to be aware of the perspective we view the concept from:

- as a purely theoretical and abstract TS notion;
- as an evaluative and applied concept, through the filter of TT quality evaluation and related to translation errors;
- in a psychological analysis of the translation process;
- as a pedagogical concept in translator training.

TC is relevant to both student competence and professional competence, and both agencies are a factor in translation empirical studies.

For a definitional survey of TC, the enclosed table lists some of its recent formulations.

Table 1. Definitions of Competence

Name and source of the competence model or dictionary definition	Year of publication	Definition (with the underlined designation: “translation” or “translator”)
PACTE. 2009. “results of the Validation of the PACTE Translation Competence Model: Acceptability and Decision-Making.” <i>Across Languages and Cultures</i> . 10, 2: 207-230.	2009	Translation competence is the underlying system of knowledge, abilities and attitudes required to be able to translate.
EMT expert group	2009	Translation competence The combination of aptitudes, knowledge, behaviour and know-how necessary to carry out a given task under given conditions
<i>EMT Competence Framework 2017</i>	2017	Translation competence The proven ability to use knowledge, skills, personal, social and/or methodological abilities, in work or study situations and in professional and personal development

Name and source of the competence model or dictionary definition	Year of publication	Definition (with the underlined designation: “translation” or “translator”)
A dictionary entry by Paulina Pietrzak in <i>Słownik polskiej terminologii przekładoznawczej</i> (Bogucki, Ł. et al. eds)	2019	Translator competence is a key term in translator education. It is broadly understood as domain knowledge and professional skills. It is built not only of translating skills, but also knowledge about languages and cultures, information search competence, ability to use CAT tools and service provision competence. [transl. MP] Translation competence refers to <i>stricte</i> translating skills, which means familiarity with interlinguistic and intercultural relationships that enables efficient transfer of the meaning and functions of the translation assignment conducted. The term is sometimes used interchangeably with “translator competence.” [transl. MP]

To sum up the definitional doubts and directions, the following presentation of TC models is based on the definition of TC as an essential theoretical TS term, which covers all translation modalities.

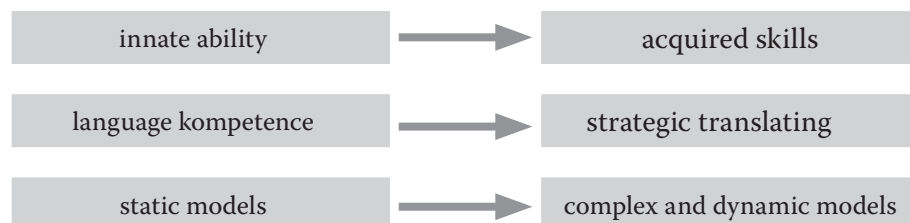
4.4. Models of Translator Competence

To explore the relevance of TC in TS, let us briefly overview the main approaches to it, as well as its main characteristics, and let us consider trends and traditions that affect competence models. In conceptualising TC it is important to understand various approaches to the notion that have occurred for the past decades of TS development, and, for that matter, for the past centuries of translation practice. Thus, to begin with, let us provide a short overview of the most essential argumentation behind that conceptualisation. Obviously, to go into an exhaustive diachronic presentation of TC definitions, models and approaches would greatly exceed the scope of this study, moreover numerous attempts at comprehensive research on TC have been carried out in recent years. Overviews and analyses of the exist-

ing competence models, as well as extended treatments of the topic have been presented in several PhD dissertations (Pietrzak 2011, Albin 2014, Paradowska 2020, Witczak 2021), collective volumes (Schäffner and Adab eds 2000, Piotrowska et al., eds. 2012), and translation scholars' individual publications (Pisarska and Tomaszewicz (1998), Hurtado Albir (2001), Orozco and Hurtado Albir (2002), Piotrowska (2007b, 2015), Whyatt (2012), Dybiec-Gajer (2013), Walczyński (2019). TC is theorised as a TS term, but it is also contextualised with reference to specific translation aspects or domains, such as translator training (Pietrzak 2011), developmental aspects and expertise (Whyatt 2012), information competence (Paradowska 2020), psycho-affective factors in consecutive interpreting (Walczyński 2019), and information searching and post-editing (Witczak 2021). A relevant comparison among three componential models of the PACTE group (2000-2009), Dorothy Kelly's (2005) and Suzanne Göpferich's (2009) models was compiled by Joanna Dybiec-Gajer (2013: 87-89).

The number and character of these studies attest to the fact that TC is a notion of high visibility and great relevance for translation scholars. Its evolution and transformations in response to professional dynamics and TS theoretical shifts are visible in TC models. The following transitions signal different conceptualisations and theoretical paradigm changes in the treatment of competence within TS.

Graph 3. Transitions in Approaching Competence



Initially created models in the first phase of early TS have a core similarity, which will give them the label of “early approaches to competence” and they are commented on in sub-chapter 4.4.1. The next stage in TS was characterized by componentiality, as explained in sub-chapter 4.4.2.; hence the name of the models is “componential”. Among these, several models have received more prominence in translation research, and that is why special attention is devoted to them here, as well. The last two models, presented in 4.4.3. and 4.4.5. form two distinctly unique and, in a way, isolated stances on competence, the one by Anthony Pym and the other by Don Ki-

rally. General definitions of TC have constituted the foundations for models from early, linguistically-based ones. The progression of those models moved in parallel with the turns in TS: from the initial focus on language at the linguistic turn, through the recognition of cultural competence (at the cultural turn), instrumental sub-competence at the technological turn, translation service provision competence at the professional turn, and so forth.

4.4.1. Early Approaches to Competence

Early models of TC relied heavily on the computer metaphor and this metaphor of “the black box” has persistently imposed a limited view on mental aspects of translation by considering the process of translation in mechanical categories. By using computer phraseology with the following items: “the source text”, “the target text”, “processing”, “input”, “output”; a certain linear and sequential logic and interpretation of the process, not true to the actual cognitive working of the mind, dominated for decades. The idea of “boxing” infiltrated the ground for defining competence parameters and early TC models. The most minimalist of those models, such as Eugene Nida’s (1964), boil down to decoding the source text (ST) and encoding/producing the target text (TT), or reduce the concept of TC to three-level skill – deverbalisation, transfer and reverbalisation, which simplifies and de-contextualises the actual process. Important contributions to this central TS notion were made by Wolfram Wilss (1976, 1982), Jean-René Ladmiral (1977 in Kiraly 2014a), Nida and Taber (1969), Koller (1979), Albert Neubert (1991), Roger Bell (1991), Gideon Toury (1995), Daniel Gile (1995) and Paul Kussmaul (1995), to mention only a few of the early TS authors who dealt with competence. In the Polish academic context, the writings of the authors from the Warsaw School of Translation centred around the Institute of Applied Sciences at the University of Warsaw (Grucza 1978, 1981 and Kielar 1986, 1988) were prominent in delivering contemporary interpretations of competence characteristics. Historically important first TC models were based on linguistic foundations and subsequently expanded with additional skills and competences. Basic components of TC in early models of Wilss (1982), Neubert (1991), Bell (1991) or Campbell (1998), are defined as general language competence in SL + TL, language service provision (LSP) competence in SL + TL, knowledge of the relevant domain, transfer competence and cultural competence in SL + TL.

TC was first understood as different from the four basic language skills of listening, speaking, reading and writing. Language expertise was fundamental and “the existence of a perfectly bilingual translator” was tacitly assumed (Campbell 1998: 1). However, those basic linguistic and communicative competencies of a perfect bilingual speaker were found to be insufficient and an additional competence was identified by Wilss (1976, 1982) as “supracompetence” or interlingual and intertextual “transfer competence”, the term proposed by Toury in 1984. For Wilss, it was “interlingual supracompetence” that was fundamental, and it was based on a comprehensive knowledge of the respective working languages. For Bell TC meant “the knowledge and skills the translator must possess in order to carry out a translation”. Toury’s transfer competence referred to the “bridging” ability of the translator to connect the two languages. Semantically-oriented models, such as Diller and Kornelius’s (1978) were replaced by functionally-oriented ones, e.g. Nida’s or Kussmaul’s. Bell (1991), and Wilss in his later publications (1988) started to turn to the idea that TC is a sum of components built of both a declarative knowledge base and procedural skills, which led to dynamically developing componential models. A systematic build-up of the ingredient parts has led to increasing complexity. Important aspects of TC have been changing due to time, technology and market demands.

TC was also noticed as prominent in intercultural communication, as commented on in Chapter Three. Translation, defined as an act of communication that takes place across both language and culture barriers, required a competence previously unidentified, i.e. (inter)cultural competence, to enhance general translation qualifications and help in intercultural mediation.

The sum of sub-competences has since grown and expanded to huge numbers of specific skills listed under each of those, and subsequent sub-competences in the more advanced contemporary models. The main problem of those traditional linguistic models is the linear and relatively static presentation of the process, which does not adequately reflect the reality of translating and interpreting where the sequential phases of the process that the models depict in a step-by-step manner do not actually happen during the act of translation and interpreting. What also needs to be addressed among some of the aspects and factors of TC in the early phase of its theoretical development is the prescriptive approach; competence was analysed with a view to improving the quality of translations, and competence models were meant to be guidelines for the professional development of the trainee-translator.

4.4.2. Componential Models

Translation scholars are long past understanding the act of translation as nothing more than just a text rendition from one language to another. The multitasking involved in translation is reflected in the TC models through multicomponentiality. Traditional additive approaches to competence began to be viewed as no longer valid (Lörscher 1991) and scholars engaged in competence research then formed models based on component “ingredients” that characterised skills and abilities that a professional translator should be equipped with (Wilss 1976, Bell 1991, Toury 1995, Schäffner and Adab (eds) 2000, Kelly 2005, PACTE authors³, Göpferich 2009, EMT expert group 2009, EMT Board 2017). Such models, widely known in TS today, bear the name of componential. They are usually complementary and were developed over time. A relevant comparison among three of the componential models of the PACTE group (2000-2008), Dorothy Kelly’s (2005) and Suzanne Göpferich’s (2009) models was carried out by Joanna Dybiec-Gajer (2013: 87-89). Generally, in componential models TC is presented as a composite of particular skills, abilities and sub-competences that are acquired linearly over time and Whyatt (2012: 154-157) calls such an approach “the additive perspective”. Initially, non-hierarchical, and subsequently constructed in a hierarchical way, they have greatly contributed to the scholarly interpretation of TC and normalisation of professional translator training. They have inspired TS research, and often, were themselves its outcome.

The overview of the most influential componential models of TC published by Urszula Paradowska (2020), who also depicted their actual graphic representations, is followed here chronologically with slight modifications⁴.

Instead of enumerating and adding new skills, componential models introduced a hierarchical dimension and mutual relationships between component sub-competences. The problem was a lack of consensus on what sub-competences each competence is built of and what is their importance. Another criticism may result from empirical gaps – many models,

3 PACTE group members: Amparo Hurtado Albir (principal researcher), Allison Beeby (honorary member), Luis Castillo, Olivia Fox (honorary member), Anabel Galán-Mañas, Amparo Hurtado Albir, Anna Kuźnik, Margherita Taffarel, Gisela Massana, Wilhelm Neunzig (honorary member), Christian Olalla, Patricia Rodríguez-Inés, Lupe Romero, Stefanie Wimmer.

4 Alves and Gonçalves 2007 model, which was included in Paradowska’s dissertation in comparison to other approaches, is not included here due to its lesser impact and innovativeness.

especially the early ones, were predominantly formulated on conceptual foundations and their experimental and empirical validation was missing; sometimes empirical research was done as a follow-up.

What we appreciate in the early approaches to both competence and componential models is that they helped in the realisation of what constitutes the translator's scope of knowledge, skills and abilities, that might otherwise have been disregarded, focusing on particular aspects and comprehending their relevance for performing translation tasks. Expansion of particular components in these models follows the demands of the market and transformations that the profession of the translator has been undergoing, and that is why it is hardly feasible to create one universal and permanent componential model whose validity will match the ever-changing reality of the field of translation. It is also difficult to predict which transdisciplinary venues will develop to delineate TC scope and translator profiles. In Paulina Pietrzak's words (2011: 74), "no lists and systems can therefore serve the needs of translators, but only the realisation of the complexity of the process of translation."

4.4.2.1. *The PACTE Model*

The last decade of the 20th, and the first of the 21st century brought about numerous intensive efforts at modelling TC. One of the relatively recent and most thorough conceptualisations was the outcome of a joint project of a research group from the Universidad Aut3noma of Barcelona that adopted the acronym PACTE (Process in the Acquisition of Translation Competence and Evaluation). The Barcelona-based research group started their outstanding longitudinal work, which spanned over a decade. The group was headed by translation scholars of great renown, such as Alison Beeby or Amparo Hurtado Albir. Empirical studies that were conducted by the PACTE Group during that period (PACTE 2000, 2003, 2005, 2009 and 2017) verified several hypotheses about TC and that led first to the creation of a model (PACTE 2000) that consisted of six interconnected components: language sub-competence, extra-linguistic sub-competence, psycho-physiological sub-competence, instrumental sub-competence, and transfer and strategic sub-competencies in a hierarchical system. The latter two were superordinate, and the strategic one, "the ability to solve the problems found during the translation process" (PACTE 2000: 102) is particularly interesting from the perspective of the translator's decision-making process. In the revised version of the model (PACTE 2005), transfer sub-competence was eliminated, whereas the psycho-physiological sub-competence was

replaced by knowledge about translation and those aspects that concern psychological and physiological factors were removed from the domain of sub-competences to be placed as if in the larger context of translation processes. The latest version of the model was conceived in 2009 and the Group's work was crowned with the 2017 publication edited by Amparo Hurtado Albir.

PACTE's model is holistic and composed of multiple and trainable components. The researchers pointed out that TC can be acquired in the process of learning, and there is evolution from the stage of novice to expert. This kind of thinking has preceded most recent stances on competence and the contemporary trend towards professionalisation.

Other componential models were subsequently proposed by Dorothy Kelly (2005) and later Alves and Gonçalves (2007), and Suzanne Göpferich (2009).

4.4.2.2. Kelly's Model

Dorothy Kelly's conceptual model of 2005, refined in 2007, was purposefully targeted at the educational setting. Its aim was to improve the quality of translation teaching and enhance professionalism in translator education. The model contained seven competences: communicative and textual, cultural and intercultural, subject area (thematic), professional and/or instrumental, organisational (or strategic), attitudinal (psycho-physiological) and interpersonal (social). Kelly emphasised the transferable aspect in the process of competence acquisition and she indicated the curricular potential of the model whose component parts could be used in building academic translation programmes and curricula. Kelly's proposal provided the foundations for the subsequently created EMT 2009 model.

4.4.2.3. Göpferich's TransComp Model

Suzanne Göpferich (2009) engaged in a three-year project on TC, bearing the name TransComp, which was based on enquiring into German-English translation at undergraduate level, and which led to creating a theoretical construct of TC. The six competences identified in the model are: "communicative competence in at least two languages, domain competence, psycho-motor competence, translation routine activation competence, tools and research competence" and, the central one – "strategic competence". All six competences are affected by three areas of influence: "the translation assignment and norms, the translator's self-concept (professional

ethos”), which is related to “the topics covered and methods employed in theoretical and practical translation training, and psycho-physical disposition.” The environment in which the model components are activated has the following specifications: “external sources of information and tools available,” and “working conditions (e.g. time pressure).” Göpferich’s model, similar to the two later models by the PACTE Group, was validated by empirical research as a comparative study between student and professional groups.

4.4.2.4. EMT Models

The first EMT competence model called “the wheel of competences” is an academic model proposed within the framework of the European Masters in Translation (EMT) network and supported by the Directorate General for Translation (DGT) at the European Commission. Its goal was to define competences and develop a European network of translation programmes at M.A. level. The combination of aptitudes, knowledge, behaviour and knowhow mentioned in the definition of TC is recognised and legitimised by a responsible authority (institution, expert) (EMT 2009). The model was a large-scale attempt at standardisation of TC prepared by translation experts engaged in research on EMT projects. The model is composed of elements taken from translation training and professional practice and follows the rationale behind theoretical models on competence.

According to the profile created for the European Commission translators at the time, the Commission was looking for “high-calibre graduates”, experts in multilingual and multimedia communication, who, in addition to the basic professional requirements, such as initiative, intellectual curiosity and motivation, were expected to have language, thematic and translation skills. Specifications of particular skills were clearly outlined and the professional translator was profiled as having all those skills at sufficient levels, as well as communication skills, as a communication specialist, and technical skills to manage translation workshops. The professional translator was also expected to possess profession-related knowledge and have proper understanding of ethics, principles, regulations and institutions.

The EMT expert group designed a basic framework with the minimum set of six competencies, which are:

- Translation service provision competencies (interpersonal and production);
- Language competence: how to produce texts;

- Intercultural competence (sociolinguistic and textual): how to understand cultural meanings in context;
- Information mining competence: how to search terminology databases and access information;
- Technological competence: how to use a particular translation tool;
- Thematic competence: knowledge about a specialist field (EMT 2009: 4-7).

All the competences, including the central one, that is translation service provision competence, that were listed in the model are interdependent, however, there is no hierarchy between the sub-competences, and combined, they form the TC that means mastery of those six areas of competence. The EMT project, which was a joint initiative of the Directorate-General for Translation (DGT) at the European Commission together with European universities, implemented the model for the curricula and widespread dissemination. The problem in establishing an effective componential TC model, in general, is that the more skills and sub-competences are listed, the more specificity and rigidity to the construct there is; the easier it gets to find new sub-segments that the model should encompass. Thus, its modernisation and updating is an embedded condition.

The first EMT model was published in 2009 and in 2017 it was replaced by a new one, known as The EMT Competence Framework 2017.

The 2017 EMT Model is the most recent stand on componential TC modelling. The framework covers five areas of competence: language and culture (transcultural and sociolinguistic awareness and communicative skills); translation (strategic, methodological and thematic competence), technology (tools and applications), personal and interpersonal (generic soft skills) and service provision (implementation of translation in a professional context). Each area, except the first one, which is recognised by default, specifies in detail its component parts. The fundamental terms used in the model description, that is “skill”, “competence”, “learning outcomes” and “knowledge” follow the standard usage as based on *The European Qualifications Framework*⁵. The main aims of the framework are to “consolidate and enhance the employability of graduates of Master’s degrees in translation throughout Europe”. It considers previous research on competence and professional factors, and serves as a practical checklist for EMT network members.

5 http://relaunch.ecompetences.eu/wp-content/uploads/2013/11/EQF_broch_2008_en.pdf (accessed on December 5th, 2021).

4.4.3. Pym's Minimalist Competence

An original proposal to TC was made by Anthony Pym. He presented his four different stances on TC in a seminal article entitled “Redefining Translation Competence in an Electronic Age. In Defence of a Minimalist Approach” published in 2003:

- “competence as a summation of linguistic competences”, competence relies on a natural, bilingual ability;
- “competence as no such thing”, the notion is dispersed and non-definable;
- “competence as multicomponential”; it comprises a number of skills and abilities;
- “competence as just one thing”; the minimalist approach to competence is proposed.

Whyatt's systematization of competential approaches called “additive” (Whyatt 2012: 154) or “summative” follows Pym's categorisation.

Pym's original and inspirational reconsideration of the four stances, led to the proposal of the “minimalist definition” that was situated in translator education and that was labelled as “two-fold functional competence”. He verbalized his idea of competence very succinctly and the minimalist approach to competence has become quite influential, considering the previous rather static componential models. According to the definition, two steps are necessary for achieving competence in translating:

1. The ability to generate a series of more than one viable target text (TT1, TT2, ... TTn) for a pertinent source text (ST);
2. The ability to select only one viable TT from this series, quickly and with justified confidence (Pym 2003: 489).

His proposal may be treated as parallel to Kiraly's emergentism.

4.4.4. ISO Standard 17100: 2015

A completely different approach to TC is offered by the translation industry. Various market stakeholders and translator organisations, such as *Fédération Internationale de Traducteurs* (FIT)⁶, The American Transla-

⁶ (accessed on January 7th, 2022).

tors' Association (ATA)⁷, and *Polskie Towarzystwo Tłumaczy Przysięgłych i Specjalistycznych* (the Polish Society of Sworn and Specialist Translators) TEPIS⁸, formulate their own stances on the professional competence of translators, writing rules, norms and codes of conduct. A relevant example of that practice is the Code of the Sworn Translator and Interpreter by TEPIS⁹, in which TC specifications are given.

Professional standards are defined in a regulated way, acknowledging academic, theoretical approaches, but predominantly relying on professional conduct and regulations imposed by the market (cf. Massey 2017). The most recent standard 17100 concerning translation was introduced by the International Standards Office in 2015. It replaced the previously binding European standard of 2006 that regulated the quality of translation service provision, and was translated into Polish in the PN-EN 15038 standard¹⁰.

4.4.5. Kiraly's Emergentist Perspective on Translator Competence

Competence definitions and comprehension of the concept resulted from a gradual build-up of the fundamental assumptions that language theory and competence are not enough. Contemporary pedagogical stances on translator training demonstrate the inadequacy of previous traditional 20th century approaches and propagate a move towards pedagogical innovation in this regard. This inadequacy of the existing models of TC for present-day professional translation has been voiced on numerous occasions in TS, and one of the strong voices to be heard, and an example of a competence model that is worth a commentary for its particular relevance in the present considerations of TC, and in particular, pedagogical purposes, is Don Kiraly's model.

Kiraly's views, published in the years 1995, 2000, 2013 and 2016, greatly contributed to bringing about a shift from disseminationist to emergentist approaches in translation pedagogy. Empirical and rationalist epistemology in the past restricted the views on TC to translator education largely, to what Kiraly calls "reductionist-transmissionist praxis". The conventional approach of the knowledgeable, domineering teacher in the centre of

7 <https://www.atanet.org> (accessed on January 7th, 2022).

8 <https://tepis.org.pl> (accessed on January 7th, 2022).

9 <https://tepis.org.pl/wp-content/uploads/Kodeks-zawodowy-tlumacza-przysieglego.pdf> (accessed on January 7th, 2022).

10 For the discussion on the PN-EN 15038 standard, see Dybiec-Gajer (2013 and 2017).

the didactic process and the passive learner subjugated to the process of knowledge acquisition, which was reflected in Ladmiral's colourful term of *performance magistrale* (Ladmiral 1977: 508 in Kiraly 2014a), was a traditional one and it was perpetuated by the tradition of teaching translation in the FLT context. Static models propagated by such a pedagogical tradition needed change and their criticism led to a shift from the linear "box view" on competence to a more dynamic approach in TC studies. A very critical observation on the state-of-the-art in translation pedagogy made by Kiraly addressed the issue of teachers' prior experience as the sole basis for translation pedagogy. An extended version of Kiraly's well known saying: "Those who can speak the language, translate" for a few decades of TS expansion in the 20th century was, and seems to be valid even today: "Those who can translate, teach translation."

In modelling TC Kiraly asked the following question about the competence invariant:

Is a specific, one-size-fits-all translation competence an illusory goal for translation pedagogy? Must translation teachers strive for a more generalized translation competence adaptable to many work situations? Are any (and what) skills and knowledge common to all translators, regardless of context? (Kiraly 1995: 14).

Domain-specificity and interdisciplinarity started to be a noticeable translation research trend in the 1990s, which had a direct bearing on competence in practice and theory. While objectivist epistemology assumed knowledge transfer, Kiraly's socio-constructivism of 1995 integrated sociological and psychological approaches and offered a holistic perspective on translation. "The social act of translation has a cognitive aspect," claimed the author (1995: 63). He proposed a transition to dynamic approaches in translator education and "student empowerment" formulating his claims on socio-constructivism and transferable skills in the following way:

In my view, it is the task of the institution and of every instructor to facilitate the transfer of responsibility for learning to the learners, individually and collectively. Instead of filling them with knowledge, teachers should serve as guides, consultants and assistants who can help set the stage for learning events in which students will evolve into professional translators by experiencing real or at least simulated translation activities in all their complexity. If they learn to walk, talk, act and think like translators – then they will be translators (Kiraly 2000: 18).

Socio-constructivism has its origins in John Dewey's social behaviourism (1938), elements of Jean Piaget's generative psychology (1970) and Lev Vygotsky's socio-historical theory of psychological development (1978). Kiraly did not view constructivism in a dogmatic way, which would make it rigid and inapplicable didactically. Focus on student empowerment within the institution, collaborative learning experience and transferable skills are the key to educational success. Learners need to interact socially in order to benefit educationally.

At this stage, TC is defined as "a creative, largely intuitive, socially-constructed and multi-faceted complex of skills and abilities (Kiraly 2000: 49).

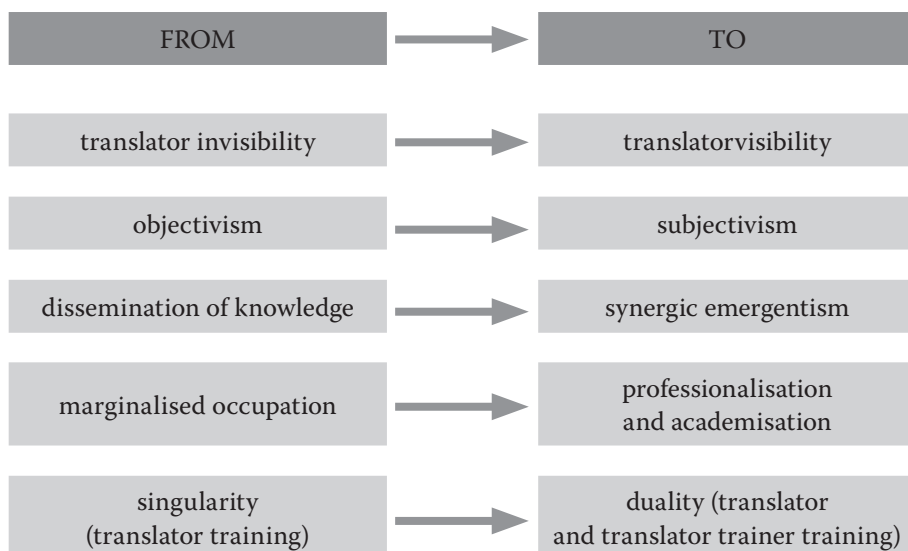
A new emergentist worldview on translator education has been postulated by Kiraly as a move towards pedagogical innovation in his recent publications of 2013, 2014 a and b, and 2016: "From Assumptions about Knowing and Learning to Praxis in Translator Education", "Towards an Emergent Curriculum Development Model for the European Graduate Placement Scheme" and *Towards Authentic Experiential Learning in Translator Education*. In his model (2013), dynamism and emergence of co-related sub-competences are highlighted. There are four dimensions to the model, called affordances (tasks and projects, material and human resources, personal and interpersonal dispositions and ideational, cultural and linguistic resources) and its vortex-like, dynamic image of competence emerging with translation experience, clearly differentiates it from componential models that enumerate competences in a two-dimensional way.

Dynamic transformations and conceptual transitions were announced from earlier stances on competence to more modern ones.

In his recent publication (2016) Kiraly and other authors in the volume¹¹ turn to authentic experiential learning in Translation Pedagogy as a viable method for competence acquisition. Kiraly continues to claim that the positivist paradigms rooted in the empirical and rationalist worldview are still widely present in the disseminationist and teacher-centred translator education. A new proposal of emergentist epistemology is viewed as "a plausible foundation for translator education for the 21st century that includes authentic project work" (Kiraly et al. 2016: 10). The authenticity component is a particularly valid one towards institutional translation.

11 Particular chapters of the book were written by Raquel Pachero Aguilar, Susanne Hagemann, Sascha Hofmann, Lisa R  th, Marcus Wiedmann, Maren Dingfelder Stone, Andrea Cmyrim, Catherine Way, Carmen Canfora, Gary Massey and Barbara Br  ndli.

Graph 4. Transformations in Competence Research



On the grounds of emergent epistemology Kiraly proposes a post-positivist curriculum development model, which was worked out as the outcome of the European Graduate Placement Scheme (EGPS¹²), an international project on student translation placement that incorporates work placements into the curriculum. Placements are not an extra-curricular activity but an inherent component in the curriculum and an interface between pre-professional and professional experience – incorporating them “directly into the curriculum in a sequenced and scaffolded manner” (Kiraly 2016: 10) contributes to the authenticity of translation tasks in the learning process and allows learners to gather feedback from professional experience. And that is exactly what matters in competence models towards institutional translation; authentic experience – progressing from less to more authentic learning activities and creating a suitable classroom environment for authentic translation experiences.

The emergence of professional competence can be promoted by “suitable theoretical focus on appropriate translation commissions [where] students can be encouraged to develop the kind of intercultural competence they will need upon graduation” (Kiraly et al. 2016: 11). A controversial issue in taking up authentic tasks by students is whether such professional

12 <http://www.e-gps.org/> (accessed on June 7th, 2017).

translation projects should be undertaken by non-professionals at all, and how the remuneration dilemma is solved there – a concern voiced by commissioners and professionals in the market. Intra-university projects may be a solution to the dilemma of encroaching upon the professionals' territory. Dynamism and inter-subjectivity are two important considerations in learning tackled in the proposed emergent approach.

In the graphic representation the fractal model of TC presented by Kiraly as an Italian cauliflower is composed dynamically of sub-competences. It is clearly built upon four foundations that grow and develop over time and are rooted in experience and learning:

- translation tasks and projects;
- material and human resources;
- affordances of the learning environment;
- personal and interpersonal dispositions.

The metaphor signals complex, fractal mechanisms employed in constructing TC. The period of transforming a novice into an expert during which translation sub-competences emerge is the period of gaining educational and learning experience. The twirl in the diagram of the model indicates a complex dynamic process that occurs then. Kiraly's model of emergent TC is inspired by complexity theory, which perceives learning as

a largely autopoietic (i.e. self-initiating, self-sustaining and perpetually dynamic) process of becoming – rather than a static set of learnable facts and piecemeal skills. The model depicts a set of sub-competences that gradually merge into a single super-competence over time and as the result of experience and learning (Kiraly et al. 2016).

The conventional notion of fragmenting the professional's super-competence into sub-competences is maintained although the process is depicted in evolutionary terms and it reflects

our understanding that learning is a holistic, emergent, self-perpetuating and embodied lifelong process that proceeds both within the individual and within communities of practice at different levels. Rather than cause-and-effect educational inputs and outputs, our model depicts the affordances that set the stage for emergent learning to take place organically (Ibidem).

In the evolutionary model of a translation studies curriculum based on such an understanding of TC, didactic progression is not portrayed conventionally as a set of building blocks whose configuration and labels may be adjusted to institutional demands and reality, but instead as movement:

- from more conscious to more intuitive;
- from less to more contextualised;
- from more instructive to more constructive;
- from more contrived to more authentic.

In other words, the progression occurs from less to more complex. In institutionalized teaching and learning the translator's super-competence in Kiraly's words is "a unified capacity or capability for professional, expert and flexible workplace performance" in the learner's progress from novice to expert. Teacher-centred instruction is employed most extensively at the beginner stages during the educational process and it is followed by scaffolded problem-solving activities. Thus, simple learning tasks precede more complicated ones and simple skills are learnt first. Facilitated project work is the next stage, and then learners are expected to do work placements, which are the closest to real work experience.

Workplace competence is acquired through authentic project work and collaboration because teamwork teaches ethics, responsibility, reliability, punctuality and empathy. Learning capability is enhanced with every project a learner engages in. The vortex idea by Kiraly is meant to visualise the TC acquisition process. In this process, student work placement plays a crucial role by providing adequate professional context and facilitates the transfer of academically learnt skills to an authentic professional working environment.

4.5. Professionalisation in TS

Just as TC, professionalism is not a term easily defined. Most succinctly, it means possession of required knowledge, skills and competences that enable a person to function in the professional area as an authorised performer of certain tasks and a worker earning their living. It also implies a transition from the novice to the expert stage, however, the issues of who gives authorisation, and how the expertise components are acquired, and under what circumstances and conditions, are not simple questions to answer. TS has tackled the problem both on the grounds of research on professionalisation in TS and translator training (cf. Massey et al. 2015, Klimkowski 2015). In that respect, the controversial status of a professional translator is subject to country regulations; for example, in Poland sworn translators are registered by the Ministry of Justice; but also to educational systems,

as well as the specific social and cultural contexts that must be considered. Professionalism of translators may be regulated by norms (cf. Dybiec-Gajer 2013) and governed by specific principles or prerequisites, such as accreditation with a translators' association or certification. A certain view on professionalism has been imposed in higher education in consequence of the Bologna process, particularly when considering professional standards and the European Qualifications Framework for Life Long Learning¹³.

For the majority of professional translation purposes, at least one of the following prerequisites needs to be fulfilled:

- a person has a recognized higher education degree in translation;
- a person possesses equivalent qualifications in another field and has a documented translation practice;
- a person has a longer period of documented professional experience in translating.

The actual competences of a professional are usually verified in translating practice and a person may act as a professional translator as long as they have fulfilled documented practical experience. The misconception that anyone who knows a foreign language may become a professional translator has been weakened by TS research findings but there still exists a certain employment openness for professional translation work to graduates of non-translatory academic specialisations. Full recognition of the professional identity of translators in social awareness and in the job market is still on its way.

4.5.1. Translation as Shaped by Modern Developments in Technology and Language Services

The progress of human civilisation, development of economic activities of various kinds and changing types and forms of human communication have always affected translation. Shifts and transitions in translating often take place because of the changing patterns of social, political and cultural relationships. Theoretical thought on translation has also been affected as a consequence of such changes. The discipline of TS, which is an applied field, needs constant updating and connection to the translation industry; thus it is sensitive to the Language Service Provision (LSP), and specific-

13 https://ec.europa.eu/ploteus/sites/eac-eqf/files/leaflet_en.pdf (accessed on February 20th, 2017).

ly the Translation Service Provision (TSP) market and its tendencies. The same pertains to the issue of competence, or competences of translators. The connection to “the real world” may actually be problematic in some aspects, such as institutionalisation or academisation of TS although it is clearly an asset in its professionalisation and employability. The markets of LSP and TSP services have been undergoing considerable changes over the past decades with the constant and radical increase of virtual contexts and digitalisation processes. In view of those changes translation has emerged as a strong and prominent domain, which does not only function as a translation market sector but is also recognised as a field of research in TS.

Diversity and expansion of translation accompanied by the growth of various translation settings and activities, diversified range of texts, new translation modalities and categories, such as fansubbing, surtitling or language brokering, place the issue of TC in a new perspective in the 21st century. New areas of knowledge create modern translation professions, and consequently, new domains of TS research and new sub-disciplines of TS.

The transdisciplinarity of TS together with its applied character, as will be discussed in Chapter Seven, contribute to the fact that professionalisation and employability are subject to academic consideration. In creating theoretical paradigms and models, TS researchers follow translation practice and put LSP and TSP in perspective in order to validate theories with empirical study. This fact makes practice and theory contingent and mutually relevant, hence theoretical considerations of TC are inevitably immersed in practical translation settings, whereas the practice of translating and interpreting brings new insight into theorising. Combining research on TC with translation professionalism contributes to a greater awareness of the phenomenon and better understanding of quality management mechanisms and optimisation of translation processes. Ages-long translation practice that, in consequence, provided the foundations for the 20th century analyses and reflection on professional needs and translator profiles, with the growth of TS, in turn, contributed to the expansion of translation as a service and modern industry, where the human factor and knowledge and information dissemination play such a huge role, notwithstanding the expansion of, or perhaps thanks to, the expansion of digital technologies.

Transformations of modern LSP and TSP markets involve changing degrees of specialisations (from the wider to the very narrow) with the translator previously serving as an “all-round expert” to today’s language specialist in a particular translation domain, such as post-editing of one text type. Professionalisation also concerns kinds of employment – from

in-house translators to outsourced translation services; from what used to be predominantly a free-lance market to contemporary institution-dominated and corporate global industries. Recruitment of translators tends to be global, as well. Translation services are de-personalised; the status of the source text – ambiguous, and communication – mainly virtual.

This study neither addresses technological problems in translation in a direct way, nor puts technology at the centre of conceptual enquiry, although it is, in fact, impossible to write about translation in any capacity nowadays, without mentioning the key function technology performs in the world of translation.

What Ellen Singer referred to in a chat during the Translating Europe Workshop (TEW) 2021, marked the first negative attitudes to Machine Translation and post-editing: the “MTPE training course was called ‘Know Thy Enemy’ in the past”. Technology is no longer the enemy of translators. Previous technology- and media-sceptical attitudes of the 1970s and 1980s have transformed in today’s overwhelming, widespread and disruptive technology-everywhere reality. Solutions, such as Machine Translation (MT), post-editing, Computer Assisted Human Translation or Human Assisted Computer Translation are translation standards now, and MT output is dealt with by translators daily. Technological reality is a fact and it should be embraced rather than feared; software needs to be put in its proper place; assisting the human and not replacing them. Because there is a constant fight for balance between speed, volume and quality, because big data volumes and limited resources for speedy translation invite implementation of new technological solutions, AI applications for multilingual audiences are constantly being created to meet growing needs for speedy language transfers.

Thus hybrid interactions between humans and machines have been enhanced by global tendencies to outsource and work remotely. Routine tasks are being taken over by machines, whereas humans are positioned as experts¹⁴

14 In an unpublished PhD dissertation written under the supervision of professor Leszek Berezowski at the University of Wrocław, which is entitled “Psycholinguistic Foundations of Educating Simultaneous Interpreters” [re-translated from Polish: “Psycholingwistyczne podstawy kształcenia tłumaczy symultanicznych”] its author, Anna Sankowska-Pinkosz contextualises expertise in psychological research referring to the early studies by Ericsson, K.A. and Simon, H.A. (1984, *Protocol Analysis: Verbal Reports as Data*. Cambridge, MA: Bradford Books/MIT Press), Setton, R. (1999, *Simultaneous Interpreting: A Cognitive – Pragmatic Analysis*. Amsterdam: John Benjamins) and Ericsson, K.A. (2000, “Expertise in Interpreting: An Expert – Performance Perspective.” *Interpreting*, 5 (2) 187-220). She comments on expert behavior and expertise development in simultaneous interpreting.

and consultancy professionals or “knowledge workers” and “essential knowledge professionals” in Faes’s words¹⁵.

New digital technologies intervene in the dynamics of conducting business and cooperation and affect the ways in which complex workflow processes happen. For global systems, which are an inevitable reality now, automation is vital. The question remains of what actually requires human input and intervention and how humans are to manage those systems and where the place for individual human creativity is in the automated global processing of data. There is also a question of how far should automated processes go and how automation affects data, quality and security.

The major re-take on education which had already started before the COVID-19 pandemic has embraced the benefits of technology. Because of the fact that virtual education was imposed by lockdowns and isolation during the global pandemic, various online learning and teaching methods, techniques, tools and software came into being, such as cloud-based learning, digital toolkits, telecollaborative platforms, and others. Technology penetrates education and creates both challenges and opportunities. TC should embrace it. Virtual literacy and technological literacy are a translator’s must. Social skills for virtual and multilingual communication are needed, too.

In such a transformed world, TC in its conceptual, professional and didactic dimensions has also emerged transformed. Defining parameters in theoretical TC models, as well as defining a modern translator profile for employment purposes does not seem to be an easy task.

4.5.2. Translator Profiles and Pedagogical Stances on Translator Competence

Translator profiles nowadays vary greatly: there are considerable differences among language pairs, specialisation areas and subjects, modalities of work and work modes. Translators are employed full-time or part-time, freelance or in-house, in huge multinational companies and small translation agencies, they multitask or specialise narrowly, do human translations or pre-, post-edit or proofread Machine Translation (MT), work with texts or images and audio scripts, and so forth. The scope of translator roles and functions is truly broad and translators may work in various capacities.

15 The reference is made to a speech delivered by Florian Faes at the Translating Europe Forum 2021, DGT, “Expert in the Loop: The Language Industry as a Pioneer.”

Translator behaviour and work are regulated by social norms and various codes of conduct, as previously mentioned in sub-chapter 4.4.4., however, it is far from being fully regulated in many countries throughout the globe. Work circumstances may sometimes be very challenging; to approach difficult, dramatic settings, such as aid in natural disasters or military crises and conflicts, and various professional goals, such as neutrality, may be difficult to achieve. The exact roles translators and interpreters play in communicative contexts is a matter of much debate, however, what is most noteworthy is the dynamic nature of any communication that demands a certain level of adjustment and adaptability in translator's work.

TC, according to Kelly is an “increasingly complex and disperse profession in recent years”¹⁶ (Kelly 2005: 24). This dispersion of the language industry consists in the split

into many different professional roles often taken up by graduates trained as translators: bilingual editors, multimedia designers, research and information specialists, cultural assessors, multicultural software designers, software localisers, terminologists, and project managers (Shreve in Kelly 2005: 7).

In response to the shifts and alterations of traditional translating and interpreting roles, there have occurred parallel transitions in the area of translation pedagogy. In reaction to contemporary market needs, new TC models have been created, as demonstrated in sub-chapter 4.4. Thanks to socio-constructivist approaches to education, an important notion of transferable competencies has surfaced in translator training and led to more-student-centred pedagogies. Views on embodying translation, from the end of the previous millennium, have become widespread and have entered the discourse on such topics as ergonomics, professionalism, and person-in-context instead of text realia (cf. Massey, Jud and Ehrensberger-Dow 2015). Translator embodiment is now recognised as an important consideration:

The Translator can no longer be thought of as a ghostly perfect bilingual, but as a living being with a role and abilities that can be described and discussed; when the translator emerges, then translation competence begins

¹⁶ For the debate on the problems of complexity and dispersion in translation pedagogy, see the Second CTER Congress in 2019, <https://cter.edu.pl/en/3579-2/> (accessed January 5th, 2022).

to emerge as an important issue. (...) One can only speculate about why it has taken the translator so long to emerge (Campbell 1998: 4).

Pedagogical models originated in response to training needs and educational problems in specific teaching contexts (cf. Schöffner and Adab, eds 2000). There occurred a problem of efficacy of translation education: competencies required by the industry are not necessarily covered by academic curricula. A discussion on what modules are relevant in the curriculum in relation to all the phenomena discussed in TS nowadays is concurrent.

Defining TC and the parameters by which it is acquired or taught are highly relevant for the translator's educational process because they help to determine a framework of teaching methods and establish learning objectives and outcomes. The prominent role TC plays in the conceptualisation and further development of theoretical and practical background for translator training has been emphasized by many researchers (e.g. cf. PACTE 2003: 43).

4.5.3. Competence Towards Professionalisation:

The Entrepreneurial University in Academia – to – Industry Interactions

Certain factors of the LSP and TSP market, such as time pressure and requirements for quality, competing expectations, demands and standards, interdependencies among various actors in authentic situations of interlingual and intercultural communication are conducive to task authenticity and professional realism in the translation classroom. Voices like Kiraly's that raised doubts or openly negated the efficiency of previous pedagogical and didactic stances on translator education, called for:

Much-needed innovation in translator education in the third millennium, [which] is built on an alternative non-reductionist view of translator competence. Rather than seeing competence as discernible products, that is fragmented skills and knowledge, the underlying conceptualisation is that both learning and competence are holistic and autopoietic (dynamic, unpredictable, self-generating and self-maintaining) processes (Kiraly 2014b).

Kiraly's fractal, emergentist perspective to curriculum development and instructional design, which draws significantly on complexity think-

ing, brings a new understanding to how the translator resolves authentic problems embedded in a complex and multi-dimensional context. The main assumption behind the conducted research is a claim that there is an interconnection between translation professional activity and theoretical paradigms, and the goal is to demonstrate that new competence models may actually be in service to translation pedagogy.

TC of prospective professionals may be assessed in various ways. Assessment poses many problems, even in the accreditation framework (e.g. ATA accreditation system). Translation Quality Assessment (TQA) systems are based on translation norms and they are contingent upon the reality of the professional market. That reality imposes a certain simplicity, rationality and functionality of assessment, in comparison to more rigorous and complex models of TQA in the academic environment.

Inherent conservatism in academia and a certain lagging behind the industry that is embedded in the formal, institutional functioning of universities is not friendly to the modernisation processes that translator education requires on a yearly basis. What is needed is a constant updating of methods, learning tools and teaching techniques, as well as curricula and didactic materials. The need for adopting new approaches in pedagogy, confirmed by the total change from on-site to on-line translator training, and generally, remote teaching at university level, has increased the awareness of the necessity to raise the level of the development of self-reflection and critical reflection. Human – computer interaction, such a vital link in translating, has become increasingly relevant in the continual development of professional skills and competences¹⁷. Because new translator roles combine language skills with technology, language specialists may function as technology consultants not only in traditional CAT environments but also in modern multimodal settings.

Individualistic, personalisable education that offers diverse and different learning trajectories for individual translation students, is already a reality at some universities, however, due to economic, as well as social and organisational reasons, tailoring education to individual learning needs, instead of massive and universal, large group teaching, globally, is not necessarily a norm. On the contrary, large-scale programmes are implemented at many universities worldwide. Validity of this kind of “average student norm” approach may easily be questioned in modern translation pedagogy.

At the INTED Conference on the prospects of education in Valencia in March 2020, Guy Claxton, a plenary speaker, highlighted the importance

¹⁷ The process is widely known as Continuous Professional Development (CPD).

of pedagogy, and evoked the notion of “the epistemic character” of a good learner with learning power, cognitive ability and motivation. He claimed that contemporary education shrinks curiosity that is vital in learning, and he also stated that following routine paths in disseminating knowledge is no longer valid, which is in line with the constructivist thinking of Kiraly. Taking a genuine interest in a subject and having high motivation, increases learning efficiency. For that purpose, teaching frameworks need to be adaptive, a need which the global pandemic enhanced, as well as necessitating collaborative virtual learning practices. New buzz words of creative thinking and creativity, problem-solving, and (tele-)collaboration have recently emerged in general pedagogy, as expressed during the INTED Conference, and they are especially pertinent in translator education.

Considering professionalisation as an important factor, academic engagement in public service initiatives, interaction with non-academic stakeholders and building bridges between academia and the market are prioritised in modern education. Engagement in project work and collaboration with industry are necessitated by formal requirements of academic career progression and titles. Various forms of cooperation are activated, such as debates, round tables¹⁸, career and placement days at universities¹⁹, student internships²⁰, graduates’ follow-up projects, and others.

Besides institutional and formal education the importance of lifelong learning and the holistic development of an individual are highlighted in translation pedagogy (Billett 2018). In fact, because it is difficult to predict which area of specialisation a graduate of a given translation specialisation will work in, holistic construction of knowledge, reading literacy and critical skills are relevant for students – future candidates in the job market, to be able to thrive in global societies. Academia should trigger such skills training and besides niche specialisations – strict language-pair specialised translator education, it should also offer training in analytical and

18 Round table debates with the representatives of academia (researchers, teachers and students), translation companies, translation organisations and TSPs were, for example, organised by the Consortium for Translation Education Research (CTER) in the years 2013, 2016 and 2019 <http://cter.edu.pl/en/our-mission/> (accessed February 20th, 2022).

19 Jagiellonian University and Pedagogical University of Cracow jointly organised several seminars: “Between Academia and the Language and Translation Services providers” called Career Days, within the European Graduate Placement Scheme project in the years 2013-2016.

20 Translation student internships in Poland are a formal curricular requirement at M.A. level.

problem-solving skills, decision-making and communication. Human skills are ever-important: (deep) specialisation, writing skills and collaboration, which will prosper, according to a panel experts' discussion "What's the buzz?" at the Translating Europe Forum (TEF 2021). Translators need to be "always surrounded by learning," said Anna Schlegel in a plenary of TEF 2021. In consideration of the effectiveness of teaching and learning methods in the competitive global market growing bigger and expanding, skills' upgrading, especially for freelancers, in the blended learning mode, various ways of team collaboration and multimodality functions are in educational demand. What appears to be a priority is keeping an open mind and didactic innovation.

4.5.4. A Progressive Translation Industry – Future Prospects for the Profession

The aftermath of the global pandemic in the translation world, like everywhere else, is evident. Its strength and consequences, however, do not have to be destructive. At the Translating Europe Forum (TEF), "Collaboration in Times of Automation", organised virtually by the Directorate General for Translation (DGT) from 3rd to 5th November 2021, the future prospects for the translating profession did not look bleak. On the contrary, many speakers expressed great hopes for the development and expansion of translation services. "The translation industry is a large and fragmented industry with a tendency to grow," to quote Florian Faes (DGT TEF 2021), and its expansion is predicted with confidence by many experts in the field, not only because of the industry's better resilience during the COVID crisis in comparison to other industries and economic sectors. The data compiled by Slator 2021 *Language Industry Market Report*²¹ that "provides a comprehensive view of the global language services and technology industry, which, according to Slator, was an addressable market of USD 23.8bn in 2020, remaining stable despite significant disruption in the first half of the year,"²² confirm that.

COVID-19 affecting industry in various ways has also influenced LSP and attacked certain established work routines. New flexible and often hy-

21 <https://slator.com/2021-language-industry-ma-and-funding-report/> (accessed on January 15th, 2021).

22 <https://slator.com/slator-2021-language-industry-market-report/> (accessed on January 15th, 2021).

brid working environments are the result of the world pandemic. New jobs of post-editors, language consultants, facilitators and others are on the rise, as mentioned before. Automation and tele-collaboration are widely implemented although the opinions that the role of the human in translation and interpreting is diminishing and humans will be totally replaced by machines, seems no longer so threatening. Transition, modification and change are obviously happening, but total “extinction” of human translators is not really the case. Technologies are here to assist rather than replace translators at work. “Translators are pioneers. They interact with technology to a scale that is not comparable with any other industry” (Faes 2021).

Future prospects for translation are definitely closer in a bridging of the gap between academia – technology – industry. A new perspective is brought by increasing awareness of the importance of language in industry: “language is at the core of everything,” as Britta Aagaard, the TEF 2021 moderator said. Because content creation happens in multiple languages simultaneously at fast speed and there are constantly new language applications introduced, language expertise is pivotal, hence translation in this context, as well as translators as linguists, in the modern sense of the word, do have a future.

4.6. Concluding Remarks

There has been a definite mindset change in 21st century translation. Hence the future of TS as related to TC is strongly connected to technological and business outlooks, rather than traditional text-oriented transfer. What determines this rather unstable notion of TC nowadays is psychology and market needs. There are many areas of TS open for exploration in that respect and new empirical research is needed. The same pertains to translator education: industry-, profession- and technology-focused. The progressive translation industry, according to experts, has good prospects for the future and the general feeling in the professional community is that translators are pioneering and they are adapting to the changing circumstances of technological reality.

The needs and demands of the professional market are instrumental in defining TC. The educational and professional environment stresses its different aspects. In the professional context, where time and cost are es-

sential, TC may be understood in terms of both quality and speed, whereas translation training puts more emphasis on quality.

In conclusion, TC undoubtedly plays an important role in TS and translation pedagogy. Evaluating, but also developing and improving TC serves educational, as well as professional purposes and is worth both conceptual and empirical research. In order to foster TC for the translation profession interaction between academia and the relevant industry is welcome where the university takes the initiative in engaging employers in translator training, and organises and receives feedback from the market on student performance on placement. In brief, contemporary education for translators needs to be entrepreneurial.

Initial comprehension of TC as a linguistic competence; active in language A and receptive in language B, gave birth to more and more dynamic interpretations of its complex nature and to situating it within a conglomerate of psychological, sociological and even technological factors. Innovations are introduced speedily with new solutions, such as automatic dubbing, AI voices, synthetic media, video avatars, and live captions for meetings being introduced on a daily basis. These solutions, which can be called innovative as of the year 2021, will soon enter everyday usage, just like MT, or even become obsolete.

Reflection Five

To arrive at actual strategies for the playing of game as complex as chess, the game must be considered in extensive form, and its characteristic function is of no interest. The task is not to characterise optimality or substantive rationality, but to define strategies for finding good moves – procedural rationality.

(Herbert A. Simon and Jonathan Schaeffer “The Game of Chess.”
1992: 16 in Robert J. Aumann and Sergiu Hart eds *Handbook of Game Theory with Economic Applications* vol. 1.)

Decision-Making: The Strategic Game of Translation



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- 5.2. Gaming by Jiří Levý
- 5.3. Introducing Strategic Translation – Translation as a Decision-Making Process
- 5.4. Translation Strategies and Techniques – Problematic Definitions and Taxonomies
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- 5.6. Concluding Remarks

5.1. Foreword

Approaching the topic of TC from various perspectives in the previous chapter has led us to consider the rational element in the translation process, namely its conscious phase, at which a problem occurs, and the translator deals with it by taking a decision. Since enquiring into the translator's "black box" has constituted the core of my studies on translation, and learning about the mechanisms that are activated when the ST is rendered into the TL has always attracted my interest, this chapter is largely a re-iteration of my research rationale presented in previous publications; research that spans over two decades. Propagating the view that one of the important dimensions of translation is its being a decision-making process has certainly opened up new avenues of TC research and has helped in constructing the profile of the translator as a critical thinker. For easy reference, the translator's decision-making process is understood broadly as strategic translation.

5.2. Gaming by Jiří Levý

Since the appeal of the strategic stance on translation seems to have been confirmed in translation practice and teaching over the years (Piotrowska 2002), let us take a closer look at the fascinating, multi-dimensional and challenging game that translation is. The origin of strategic translation goes back to historical views expressed by Dryden, Tytler and other authors who enabled the building of translation discourse with their commentaries (as discussed in the Second Reflection), however, the strongest 20th century influence comes from Jiří Levý's article entitled "Translation as a Decision-Process" published in 1967, which opened up a long debate on decision-making in translation, the choices translators make during the process, and other considerations concerning the deliberate use of translation strategies and techniques. Levý (1926 – 1967), a literary scholar associated with the Masaryk University in Brno (in Czechoslovakia at the time), was influenced by the Prague School of structural linguistics that had a great impact on early TS. His notable monograph *The Art of Translation* (1957), dealing broadly with *belles lettres* in translation, propagated the theoretical approach to artistic translation and contributed to its development.

Levy's interpretation of translation as a chess game was seminal in the context discussed above. "Every move is influenced by the knowledge of previous decisions and by the situation which resulted from them," he claimed in his 1967 article (page 1172). This statement, innovative at the time, needs instant updating nowadays, especially after several decades of the expansion of MT, in which sequentiality, so relevant in playing games such as chess, does not seem to be a factor. First of all, translators work in teams and the agent that "knows the whole game" is a project manager rather than an individual translator. Secondly, access to the ST may not be so obvious and predictions based on familiarity with the whole text, task, commission and context are limited by small unit-based (term, word, sentence or line) linguistic matches in CAT tools. What influences decision-making to a considerable degree is also the workflow operational with global LSPs and multinational translation companies. And yet, the validity of introducing the critical approach in translator education, the value of self-reflection and problem-solving ability that decision-making necessarily triggers, are important considerations in translation pedagogy. In addition, the appeal of the gaming component to the student generation of translators-to-be is obvious.

Translation is simultaneously an interpretation and a creation game in which the translator makes a series of choices, not only linguistic. Decision processes have their own structure of semiotic systems with the syntax of instructions, where translation norms, correspondence principles and constraints of various kinds instruct translators on the optimal solutions. Each decision determines the subsequent ones and according to Levy's "mini-max principle", the translator tries to choose such solutions that promise "maximum effects" with "minimal efforts". The components of the decision process are both a situation and a paradigm. There are many translation variants – by choosing one of them the translator decides to play one possible game. Because translation means choosing among alternatives and the decision process comprises a situation and a paradigm, subsequent choices are interdependent and context-related. An outcome of each set of choices (based on selective instruction) is called "a translation variant". All variants belong to the paradigm which is given its form by definitional instruction. Both selective and definitional instructions follow the syntax of instructions i.e. a number of instructions combined in a certain way in order to express the meaning most accurately. A translator usually has to make an interpretative decision (which can be necessary/unnecessary and motivated/unmotivated) due to the lack of an equivalent.

This generative process of decision-making consists of stages: paradigm drawing, context-bound exclusions of possible equivalents and choosing the final translation variant. Often, due to language specificity, a translator has to make additional choices, absent during the original composition. Levý classifies these surplus choices along two dimensions, as motivated or unmotivated, necessary or unnecessary. Their number (or even their presence) depends on the relative semantic segmentation of languages: a translation from a “simple” into a “sophisticated” language would be diverging in that it would entail many additional decisions if the opposite is the case, the translation would be converging, eliminating the need to make many choices. If both languages are equally rich, gradual semantic shifts occur, as the possible equivalents are ample, each with different consequences.

What matters in gaming is also interaction: translators often work in teams, and their individual decision-making processes are intertwined. Tele-collaboration in translation projects, where a project manager is one of the decision-makers, is of fundamental relevance in the profession. In translation workflows conducted in big companies and institutions decision-making becomes more dispersed, hence collaborative procedures to organise work systems and technologies are important.

5.3. Introducing Strategic Translation – Translation as a Decision-Making Process

My understanding of translation as an intellectual game the translator is engaged in every time they perform a translation task has already been presented in earlier publications on decision-making: a monograph entitled *Proces decyzyjny tłumacza* [*The Translator's Decision-Making Process*] (2007b/2016b), and prior to that in a 2002 monograph *A Compensational Model for Strategy and Techniques in Teaching Translation*, and several articles (i.a. 2007a) with “Towards a Compensational Model for Strategy and Techniques in Teaching Translation” (1998) being the earliest one, and a book chapter “Tłumaczenie strategiczne” [“Strategic Translation”] (2021a, 2021b) – the most recent. The research focus was on presenting the compensational parameters for the model, on defining the key terms of compromise, loss, compensation, strategy and technique, and developed implementation ideas for the model in the didactic environment. The rationale was to create a working translation model for didactic purposes that

would realistically depict the process of translation and be of use in the translator education process. The compensational model rests on the fundamental assumptions rooted in functionalism as a TS approach, and the hermeneutic game theory presented by Robert Aumann and Oliver Hart (1992) with reference to *The Theory of Games and Economic Behaviour* by John von Neumann and Oskar Morgenstern published in 1944. Aumann and Hart clarify game theory as an “umbrella” term, which is attractive in combining the rational aspects of social sciences and in devising methodologies which may be used universally in problem-solving situations (Aumann and Hart eds 1992: Preface i-xiv). This theory was also enhanced in Wittgenstein’s *Philosophical Investigations* (1965).

The idea of “strategic translation” as the translator’s rational behaviour seemed appealing when the model was created, and further studies on translation strategies and techniques, their volume and significance, appear to have corroborated the claim that possessing strategic knowledge and consciously choosing appropriate techniques by the translator actually improves the quality of the product. The fundamental idea behind strategic translation is that the translator, faced with a given translation assignment, first adopts an adequate overall approach to the task, prepares a strategy, and then, in the process of translating makes individual decisions with reference to particular problematic units of the ST. The decision-making process includes elements of cultural power-play, environmental factors and types of translation; it will be conducted differently in the context of interpreting for a given community, and differently in the case of the translation of children’s literature. The given type and context of translation determine strategies and techniques used (cf. Muñoz Martín 2000). They are contingent upon a methodology and a theoretical approach.

Focusing on the process and psycholinguistic aspects of translation leads to a consideration of what happens when the translator is rendering the ST into the TL. It was already in the 1980s that first studies into cognitive aspects of translation were published and voices, such as Krings’ emphasised the great potential and importance of process research for competence building.

Until we endeavour to penetrate what has so far been treated as a black box, namely the processes going on in the translator’s mind while translating, we shall not be able to discover the underlying principles guiding the gradual build-up of TC. Unfortunately, current translation studies provide only abstract linguistic models of translation as a type of interlingual communication and do not account for the psycholinguistic features of the translation process (Krings 1986: 264).

The path of strategic thinking in the process of ST rendition into the TL follows from the realisation that whenever a fluent rendition is disrupted, and a certain comprehension-related, verbalisation-related or culture-related gap or loss in a particular translation unit occurs, the loss may be compensated for by using an appropriate compensation technique. Such a simplified algorithm is, by no means, a comprehensive depiction of mental operations activated in the translation process but it may serve as a simplified clarification and approximation of what happens when the translator is engaged in problem-solving.

Strategic translation marks a transition phase in the process of shifting from the static ST – TT comparison, product-orientation and strictly linguistic focus (on the word, sentence and language structure), through textual and functional focus (on the target text, function and recipient) to cognitive processing, mental operations and strategic explorations of “the black box”. Process-orientation has become the key target of the psycholinguistic studies where is characterised as one of the most innovative fields of current translation research.

In the development of translation theories probing the mental processes of the translator has become an integral part of empirical research with James Holmes’s argument that:

The distinction [between the product and the process] cannot give the scholar leave to ignore the self-evident fact that the one is the result of the other, and that the nature of the product cannot be understood without a comprehension of the nature of the process (Holmes 1978/2000: 181).

Early studies on the process have, consequently, been developed into a sub-field of TS, Translation Process Research (TPR), which is commented on briefly and included in an overview in Chapter Seven.

5.4. Translation Strategies and Techniques – Problematic Definitions and Taxonomies

In discussing strategic translation its two aspects appear vividly problematic: definitions of terms and taxonomies of those terms. Terms, such as “method”, “strategy”, “procedure” and “technique” occur in many contexts and carry various denotations. They are frequently confused, used interchangeably with others, their definitions are fluid and boundaries between

them are often obscure. Secondly, the confusion related to the conceptual and terminological spheres is further deepened by classification problems, as strategies and techniques have been notoriously difficult to categorise.

Problems that arise are the result of applying different perspectives in viewing strategic translation. Three fundamental focus areas are:

- language and text;
- context and culture;
- the translation process.

The linguistic and textual category generates a comparative analysis of the two products, ST and TT in static equivalence. The vast area of linguistic issues in translation covers the spectrum of morphological, phonetic, syntactic, semantic and pragmatic problems that occur in the transfer from one linguistic system into another. Mechanisms of coherence and cohesion, information flow and theme-rheme sequence are related to text organisation. The contextual and cultural area induces interest in the ways in which extra-linguistic and extra-textual factors are taken into consideration, some of which have been covered in Chapter Three. The third category refers directly to the translator's problem-solving and decision-making process during translation; the phases of problem realization and identification, verbalization, finding a preliminary solution, checking it and coming up with the final variant (cf. Lörscher 1991).

5.4.1. Defining the Key Terms of “Strategy” and “Technique”

Owing to the fact that TS is a relatively young discipline, terminological confusion, disagreement, terminological overlap and lack of unanimity as to the names and meanings of particular terms are somewhat inevitable. Various contexts of origin and usage in which the terms occur, such as psychology, sociology, military science, business and economy, politics and sport, comparative stylistics and contrastive grammar, literary studies and others, contribute to a certain degree of eclecticism and imprecision.

Sometimes a term may have one meaning in a given taxonomy and another in a different one. The degree of overlap varies, as well. Chesterman (2005) identifies four areas of problems with strategies in translation: terminological, conceptual, classification and pedagogical. The following questions relate to those dilemmas:

- What is the usefulness of terms?
- Do we have different concepts or only different labels?
- Do terminological discrepancies matter?

- How best to analyse the differences between ST and TT and stages in strategic translating? How to access the translator's "black box"?

To avoid the misunderstanding resulting from mixing the approaches to process and product, the compensational model was proposed in translation pedagogy to simplify the theoretical stances on strategic translation and delineate conceptual boundaries for the key terms of "strategy", "technique" and "procedure". An underlying consideration for the model is the notion of compensation and the idea of "making up for the translation loss of important ST features by approximating their effects in the TT through means other than those used in the ST" (Hervey and Higgins 1992: 248) or "making up for the loss of a source text effect by recreating a similar effect in the target text through means that are specific to the target language and/or text" (*Routledge Encyclopedia of Translation Studies* 1998: 37). However, the main difference that distinguishes the concept of compensation in the proposed didactic model and the reference source definitions is that in this model it is not conceived as a technique but rather as an approach to dealing with the loss.

The notion of strategy originally linked with a given stage in the translation process and based on the three criteria of problem-orientedness, potential-consciousness and goal-orientedness (Lörscher 1991), is defined in the model in the following way:

Strategy is a global purpose- and context-oriented approach, or the policy which a translator uses in order to make the transfer of a message from the SL to the TL, and which is consistently followed by specific techniques. Strategy may be understood as being a comprehensive and adequate method developed in order to translate a given text (Piotrowska 2002: 64).

In making strategic decisions the translator approaches their assignment in a holistic way, takes into consideration the brief, contextual variables, ST priorities and skopos, and then, implements such techniques that are in some way consistent with the strategy (cf. *Słownik polskiej terminologii przekładoznawczej* [*The Dictionary of Polish Terminology of Translation Studies*] 2019).

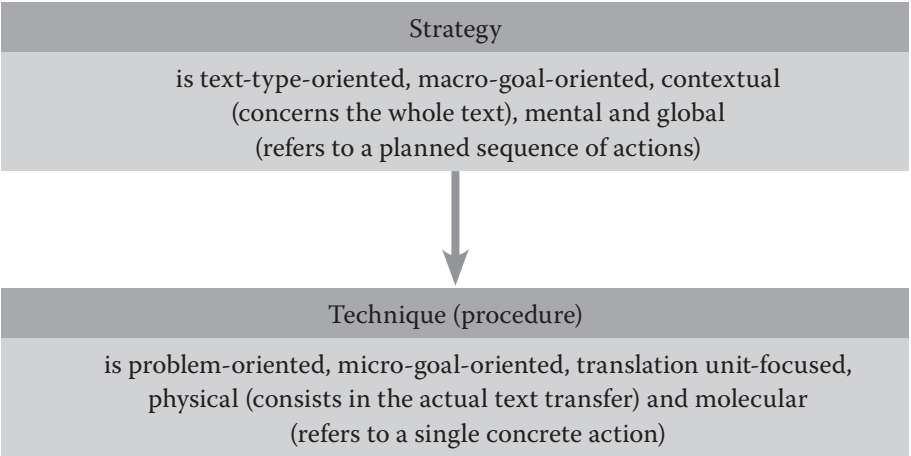
The translation technique, on the other hand, is usually understood as "an instrument of textual analysis" (Molina and Hurtado Albir 2002: 498). The notion of technique and the notion of procedure are used synonymously in this model. Procedural decisions are actual steps taken by a translator for solving particular problems related to particular translation

units to fill in the translation gaps. The functional definition of techniques is as follows:

Techniques, also labelled procedures, are concrete ways in which the translator proceeds when dealing with translation problems while they are engaged in the process of translating (cf. *Słownik polskiej terminologii przekładoznawczej*. 2019: 65).

Clearly, both definitions of the strategy and the technique (procedure) reflect the contemporary state-of-the-art approach to, and knowledge about translating, and it is not too difficult to find faults with certain formulations in both. This model specified their indicators in the following way (cf. Piotrowska 2002: 64):

Graph 5. Strategy and Procedure Indicators



As the model was rooted in the functional approach to translation, it an update is required to accommodate modern developments in translation theories and translation pedagogy. The problems arising from the ST status, the shift from text-based approaches to task-, assignment- and commission-based ones, the complexity of the professional market and the current understanding of translation services, place the text-type orientation in a wider spectrum of dimensions that affect translation. Thus, the strategy should rather be assignment- and not merely text-oriented, as it concerns the translator’s approach to the task at hand, which is obviously not limited to the textual dimension, even in spite of the very broad definition of text that needs to be applied. In that sense, strategy and method, which Molina and Hurtado Albir defined as “referring to the way a particu-

lar translation process is carried out in terms of the translator's objective, i.e. a global option that affects the whole text" (2002: 507), may be treated as synonyms. Also, the authors' claim that the method affects the use of translation techniques, confirms the synonymy of the terms (op. cit. 508). Because maintaining correspondence between particular ST and TT units serves as a basis for strategic analysis, textual micro-units, as well as global policy decisions are at stake. An updated version of the latter characterises strategic decisions as:

- Global (concerns a given translation assignment in a holistic way)
- Preceding and superordinate (translation techniques are used in line with the adopted strategy)
- Textual and macro-textual (is text-type- and function-oriented, refers to the whole text and assignment)
- Abstract (conceptual)
- General (not unit-based)
- Purposeful (skopos-oriented).

Undoubtedly, one of the areas to be affected by the strategy's impact is culture. In line with Levý's ideas, Hervey and Higgins proposed the concept of strategic translating as a game of choosing between "acceptable" and "unacceptable compromises" (Hervey and Higgins 1992). The translator, guided by the ST purpose, functions and priorities, but also restricted by TL norms, commission specifications (such as deadlines), and other constraints, chooses what is most relevant in efficient rendition of the ST with minimal losses of content and other ST features; thus selecting the option of "an acceptable compromise". The spectrum of cultural transposition proposed by Hervey and Higgins may be implemented as a strategic exercise to demonstrate translation variants in the cultural context and the use of compensation in rendering culturemes, as previously discussed in Chapter Three.

Another area is the translation of texts distant in time from their contemporary target recipients. Besides the cultural and spatial barrier, the translator faces the dilemma of modernising or updating such texts, or, on the other hand, of maintaining their "archaic" character. Venuti's seminal and most frequently discussed notions of foreignization versus domestication feed into the scope of strategic decision-making. In this way, the temporal aspect functions strategically and time becomes a strategic category in translation. In order to exemplify the two levels of decisions in the compensational model, a 19th century Polish novel may be considered. The level of strategy concerns outlining a global foreignization approach to translat-

ing such a text. In line with this strategy, a local decision is taken to transfer a given street name in its old form to give the aura of the historic setting.

In making the choice of a translation strategy and techniques the translator follows the ST but is obliged to take into consideration a number of limitations that may result from language system discrepancies, TL grammatical norms, cultural conditioning, reception and target culture acceptability, and many other phenomena of both linguistic and non-linguistic nature. To put it in Gideon Toury's words:

Translation is subject to various kinds of constraints. These constraints may be described along a continuum between two extremes: (1) objective, relatively absolute norms, and (2) fully subjective idiosyncrasies. In between the two extremes we find the intersubjective norms, neither completely codified nor completely arbitrary (Schjoldager 1995: 32-3), which represent the translation of general values or ideas, shared by a certain social group – as to what is right or wrong, appropriate and inappropriate in every behavioural dimension – into specific performance-instructions which are applicable to specific situations (Toury 1980: 181).

To summarise, the uses of translation techniques are dynamic and they serve functional purposes, according to Molina and Hurtado Albir (2002) with reference to:

- 1) the genre of the text (letter of complaint, contract, tourist brochure, etc.)
- 2) the type of translation (technical, literary, etc.)
- 3) the mode of translation (written translation, sight translation, consecutive interpreting, etc.)
- 4) the purpose of the translation and the characteristics of the translation audience
- 5) the method chosen¹.

1 The methods related to the aim of translation and enumerated by the authors are: "interpretative-communicative (translation of the sense), literal (linguistic transcodification), free (modification of semiotic and communicative categories) and philological (academic or critical translation)."

5.4.2. Attempts at Categorising Translation Procedures

What has been pointed out in a number of studies is the observation that no universal taxonomy of translation strategies and techniques is possible; on the contrary, there are numerous and complex typologies of translation strategies and procedures, which have been presented by many translation scholars (Gile 1992, 1995, Jääskeläinen 1993, Chesterman 1997, Alexieva 1998, Broeck Van den 1998, Newmark 1982, Kwieciński 2001, Molina and Hurtado Albir 2002, Piotrowska 2002, Hejwowski 2004, Bednarczyk 2005, Gambier 2010, among others), where reviews of the theoretical status and definitions were provided and various classifications presented, however, one universal taxonomy has not been conceived so far and research confirms the claim that such an attempt is actually void.

There have been various approaches to strategic taxonomies from the pioneering Jean-Paul Vinay and Jean Darbelnet's (1958/1995²) structural taxonomy to very recent, detailed and specialised taxonomies. Vinay and Darbelnet's proposal of seven methods at three levels of style (lexis, morphology and syntax, and message) was the first approach at systematising strategic translation. The methods were categorised into two groups: direct and oblique. According to their taxonomy, small linguistic changes occurring between the ST and the TT were classified structurally and their approach was founded on the idea of the "linguistic shift", a term introduced later by John C. Catford (1965).

From the structural perspective procedures have been classified according to the language level: syntax or semantics. The first group includes techniques that implement the manipulation of linguistic form, such as transposition, unit shift, sentence/clause/phrase structure change or literal rendering. The group of semantic procedures – mainly lexical, includes such shifts that consist of the manipulation of meaning and are predominantly derivatives of Vinay and Darbelnet's modulation. Semantic procedures are, for example: antonymy, synonymy, hyponymy, converses, abstraction change, expansion, compression and emphasis change.

Other influential representatives of such a structural approach based on contrastive alignment and comparison of ST and TT units and translation shift analysis, which fed into the conception of contemporary term

2 The original, written in French and entitled *Stylistique comparée du français et de l'anglais*, was published in 1958, but it was the English translation *Comparative Stylistics of French and English*, published by John Benjamins in 1995, that made it accessible to wider circles of translation scholars.

bases and CAT tools, were Nida (1964, 1969) and Baker (1992). A detailed presentation of Vinay and Darbelnet's taxonomy, the best known among procedural taxonomies, as well as Nida's, Newmark's and others related to Bible translations, is covered in the aforementioned article by Molina and Hurtado Albir (2002).

The structural approach was followed by the psycholinguistic approach initiated by a German scholar from the Leipzig school of translation, Wolfgang Lörscher (1991). Strategic translation viewed from the psycholinguistic perspective meant re-shifting attention from the product to the process of translation. Procedures were analysed as steps taken by the translator on the way to solving problems that occurred for various reasons during the process.

Reconciliation between the two approaches is difficult and certain terminological ambiguities persist. A functional distinction between the key terms is needed and consistency in their usage would eradicate conceptual misunderstandings amongst proponents of the strategic translation approach.

A technique is the result of a choice made by a translator, its validity will depend on various questions related to the context, the purpose of translation, audience expectations, etc. If a technique is evaluated out of context as justified, unjustified or erroneous, this denies the functional and dynamic nature of translation (Molina and Hurtado Albir 2002: 509).

Taxonomies may be functional if they address a particular phenomenon that is problematic or characteristic in translation, such as culturemes, proper names, idioms, wordplay, humour, etc., or are specific for a given type of translation, such as surtitling, AVT, the translation of poetry, legal translation, etc. Taxonomies can be used efficiently if they are language-specific and purpose-, translation-type or phenomenon-specific. The studies on strategic translation in the area of literature are typically author-related, problem-centred and specific text-related.

The methodology applied to categorising contextualised procedures usually follows the given scheme:

- Compiling data (identifying and selecting the key ST segments that include the studied phenomenon, e.g. wordplay, idiom, phraseologisms);
- Analysing the nature and characteristics of the studied phenomenon;
- Enquiring into the factors and phenomena that are likely to affect translation;
- Overviewing available translation techniques;

- Choosing an inventory of translation techniques that is most suitable for the analysis of the compiled corpus;
- Rendering the ST by applying relevant techniques;
- Categorising the compiled data by procedural indicators.

To define and classify the phenomenon under scrutiny has been a goal formulated by many researchers (e.g. Kwieciński 2001, Marco 2010). Their expected outcome is “determining why certain techniques are preferred under certain circumstances” (Marco 2010: 265). Obviously, not all factors that are relevant in such a strategic analysis are linguistic or textual. As indicated by Marco, the human factor – the translator’s personality and skills, and the conditions specified in the brief, are likely to affect the chosen strategy and implemented techniques.

Inventories of techniques may serve theoretical or analytical purposes and as instruments to analyse translation, which is characteristic particularly of the literary genres. In Polish translation discourse, several topic domains have been investigated strategically:

- dialect (Berezowski 1997);
- titles (Jarniewicz 2000);
- audiovisual translation (Bogucki 2004);
- culturemes (Hejwowski 2004);
- neologisms (Salich 2018).

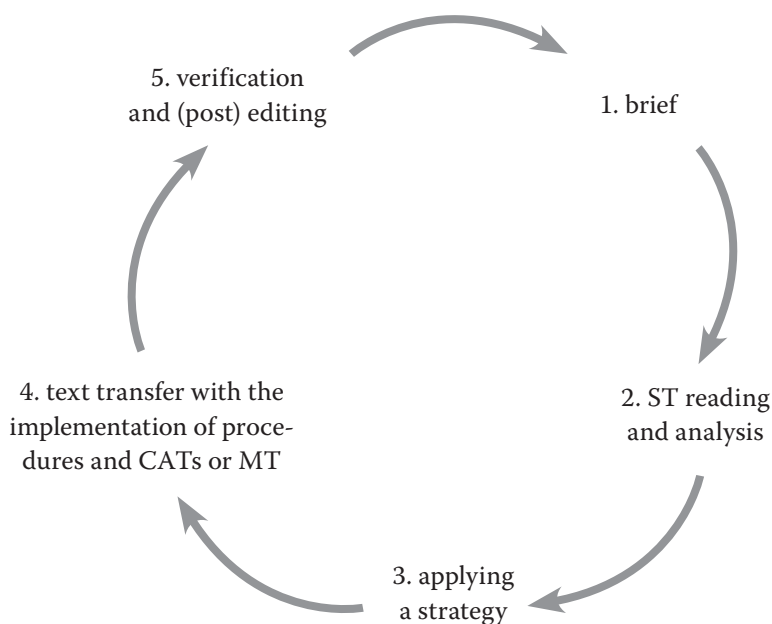
Such inventories are helpful for translation trainees as they systematize and characterise translation techniques used with reference to a specific context and type of problem.

5.5. Relevance of the Strategic Approach to Translation

The proposed compensational model was an attempt at disambiguating the concepts of translation strategy, technique and procedure, as well as providing a didactic tool to be implemented in the translation classroom. Twofold relevance of the strategic approach is pertinent to translating *per se*, and to translator training. Strategic translation introduces a rational element; translation trainees first acquainted with translation procedures, contextual factors and outcomes of their use, have a better chance to make more aware decisions during translating, and hence the educational process benefits from such an approach. It is more structured or “scaffolded” in Kiraly’s (2000) terms.

If we refrain from interpreting translation equivalence in a static way, a natural consequence of this assumption will be “a dynamic and functional approach to translation techniques” (Molina and Hurtado Albir 2002). The universality of the strategic approach has been demonstrated many times in the subject literature. A strategic analysis, which incorporates decision-making, may be conducted on many types of texts in multiple formats and ranging from the technical and pragmatic to the literary and audiovisual. The compensational model is an implementation of Action Research in Translation Studies (Hatim 2001: 189, Cravo and Nevces 2007), and is illustrated in the diagram that follows.

Graph 6. Action Research in Strategic Translation



1. *Brief* – translation specification;
2. ST reading and analysis – establishing semantic and translation priorities and functions of the ST;
3. Strategy – general decisions taken overall with reference to the assignment;
4. Text transfer with the implementation of procedures – specific solutions to particular translation problems;
5. Verification (post-)editing.

Strategic translation with its roots in functionalism and related to skopos is applicable to literature in translation as well as pragmatic and spe-

cialized texts, it makes sense hermeneutically and it appears to be quite useful in translator training. A worksheet Functional Task Analysis, which was based on the strategic model, is included for reference here as a didactic suggestion. It is assumed that learning about translation strategies and techniques helps to build problem-solving skills and strategic competence.

Table 2. Functional Task Analysis and Translation Brief

Translation assignment			
ST title and source			
Direction of translating			
Translation commissioner			
Contextual information (context clues)	ST audience (putative readership)	Type of text	ST skopos
ST analysis: features and functions			
TT title	TT audience (putative readership)	Type of text	TT skopos
TT			
Strategic decisions (global approach to the translation assignment)			
TT [the translated text]			
Procedural decisions (decisions of detail)			

The functional analysis is meant to be conducted individually by a student and the worksheet with a strategic exercise documents the trainee's decision-making process focusing on the aim, recipient, type of task at hand, main functions of the message to be communicated or text to be rendered, purpose, and finally, two levels of decisions: local and global.

The task analysis, used as a cognitive method, is conducted to study performance. Developing a descriptive account, such as the one presented, provides useful scaffolding for a novice trainee, who may thus practise the strategic approach.

5.6. Concluding Remarks

Research about the areas of problem-solving and decision-making constitutes two niches in psychology, inter-connected, and yet differentiated. They are two potentially productive research paths for further exploration in empirical studies, both from a psychological and TS perspective. Both are cognitive processes that presuppose alternatives and lead to a final solution. Various external conditions – norms, epistemological foundations, as well as physical and psychological circumstances, the environment and constraints, such as the finite time of the commission, for example; condition the decisions at the global and local level taken during those processes, which do not happen in a void. Awareness of what constitutes a problem in translation, its recognition and proper diagnosis is a necessary prerequisite to take appropriate translation steps. Comprehending the reasoning that underlies the translator's choices in a given situation may enhance the decision-process under other circumstances.

For professions based on expertise, logical decision-making means applying knowledge possessed and relying on prior experience. The translator's rational behaviour is to predict possible outcomes of a given action and procedure and consider the value of given translation variants in the given context. Thus, informed decisions in strategic translation will come from the translator's familiarity with available techniques and outcomes of their use, as well as brief and skopos specifications. Obviously, not all decisions are rational and logic-based. The translator's non-rational behaviour, outside of the structured approaches, that characterizes professionals, is also a possibility, one which will be commented on in the following Reflection Six on intuition.

To conclude these remarks on strategic decision-making, let us transpose a Wikipedia entry on chess playing and play a little translation game replacing "chess" with "translation" and introducing slight conceptual modifications to follow the definitional scheme. The description of chess-playing matches translation activity in its features and dynamics and justifies the parallel.

"Translation is a three-player (author – translator – recipient) strategy communication game³ played in a particular linguistic, situational, cultural

3 Actually, we may question the number of players and expand the list of game participants to various translation agents, such as commissioners, clients, editors or proofreaders.

and social context. It is one of the world's most popular games, and most challenging games, played by millions of people worldwide at work and in homes, offices, parks, clubs, by correspondence, and online.

Each player begins the game with a text in one language. Each language plays by its own rules and moves differently. Units of language are used to express meaning and communicate, with the objective to 'transfer' the message across to the interlocutor or reader. The game can be won by successful communication, which typically occurs when not too much material is lost, or if the loss appears unavoidable. The course of the game is divided into three phases: opening (preparatory stage), middlegame (translation), and endgame (revision).

Online translation has opened amateur (fansubbing) and professional competition to a wide and varied group of players. Translation is a recognised professional activity with many dynamic local and international bodies and organisations involved in it. There are also many translation variants with different rules, different pieces, and different modes.

Since the second half of the 20th century, computers have been programmed to play translation with increasing success, to the point where the strongest home computers play faster than the best human players. In the past two decades computer analysis has contributed significantly to translation theory, particularly in the endgame (postediting)."⁴

⁴ The original entry from Wikipedia, which the passage was transposed from, is to be found at <https://en.wikipedia.org/wiki/Chess> (accessed on March 10th, 2022).

Reflection Six

Albert Einstein once spoke of intuition as a sacred gift and likened rationality to a faithful servant. Our basic purpose was to shift the tendency to worship the servant and ignore the sacred.

(in an article by Bob Samples titled “Mind Cycles and Learning”
published in “The Phi Delta Kappa” magazine in 1977)

Intuition



Content:

- 6.1. Foreword
- 6.2. The Controversial Notion of Intuition
- 6.3. Intuition in Science – Is Intuition Worth Scholarly Attention?
 - 6.3.1. The Philosophy of Intuition
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 - 6.4.2. Intuition – Not a Translation Meme
 - 6.4.3. Intuition in TS Research
 - 6.4.4. The Dual-Process Model
- 6.5. Expert Intuition – Intuition and Translator Education
- 6.6. Concluding Remarks

6.1. Foreword

Human behaviour is not always systemic, predictable and rational. In light of the previous reflections on TC and rational decision-making, there emerges an element that goes beyond the translator's rational actions – intuition. It is an intangible phenomenon and a polymorphous term that eludes concretization. The paradox of describing such a non-rational phenomenon lies in the realization that, on the one hand, a scholarly enquiry needs rational foundations; and on the other hand, intuition is non-rational, and describing it in a rational way does not reveal its true nature.

Intuition may be discussed implicitly during debates on creativity in translation, and on translators' decision-making processes. It is used on a daily basis in various life contexts, and may be linked with artistic deeds or mental activity, intellectual style, creative thinking and psychological profile. Even preliminary research provides an observation that intuition is not a frequently discussed phenomenon in TS and investigating it is a relatively new scholarly endeavour. In spite of the fact that the body of studies on it is not large, there has been a tendency towards growth in recent years.

6.2. The Controversial Notion of Intuition

The notion of intuition originates from the ancient Latin term *intuēri*, which means “to look at, consider, contemplate”; and the Medieval Latin term *intuitio* – “an act of contemplating”. In Middle English its form was *intuycyon*, and Late Middle English *intuit* means “to contemplate”. The word is known to have first been used in English around 1600¹.

The concept of linguistic intuition is defined in the Polish *Encyclopedia of General Linguistics*² as “familiarity with a language that all its native speakers are equipped with and that allows them to judge such aspects of utterances as correctness (grammaticality) or incorrectness (ungrammaticality), sensibility and logic, synonymy and paraphrasability”³ (Polański,

1 <https://www.merriam-webster.com/dictionary/intuition> (accessed on July 15th, 2019).

2 The Polish original title is *Encyklopedia językoznawstwa ogólnego*. Its editor is Krzysztof Polański, a renowned Polish linguist and lexicographer, and it was published by Ossolineum, a prestigious Polish Publishing House, in 1999.

3 The original wording in the Polish source: “znajomość języka charakteryzująca każdego spośród jego użytkowników i pozwalająca mu wydawać opinię o takich

ed. 1999). Its sense is narrow here: intuition denotes evaluative aptitude of a language user to judge defined aspects of their language. This narrow definition has its applications in practical translation and translation quality assessment. Intuition also occurs in language dictionaries, such as *An Encyclopaedic Dictionary of Language and Languages* prepared by David Crystal in 1992.

The most common definition of intuition here quoted from the *Merriam-Webster Dictionary*⁴ is:

- [noncount] : a natural ability or power that makes it possible to know something without any proof or evidence : a feeling that guides a person to act a certain way without fully understanding why;
- [count] : something that is known or understood without proof or evidence.

The dictionary provides other definitions of the term, as well:

- “quick and ready insight”; “immediate apprehension or cognition”;
- “knowledge or conviction gained by intuition”;
- “the power or faculty of attaining to direct knowledge or cognition without evident rational thought and inference”.

Frequent verbalisations of intuition in everyday linguistic contexts convey the sense of it being a spontaneous and instantaneous reaction of the mind to various stimuli. The following co-texts exemplify its usage:

- *Intuition* is telling me it is him.
- What is your *intuition* about it?
- I always trust my *intuition*.

The Merriam-Webster Dictionary provides many examples from recent internet websites, such as:

- These symptoms and doctor *intuition* prompted a CT scan. (Susan Scutti, CNN, “Sen. John McCain had aggressive brain tumor surgically removed,” 10th July 2017)
- Different people may have different moral *intuitions* as to whether – taking into account all the relevant circumstances – the potential risk of pain here is acceptable. (Andrew Welsh-Huggins, *The Seattle Times*, “3 condemned Ohio inmates ask high court to delay executions,” 18 July 2017)

aspektach wypowiedzeń, jak ich poprawność (gramatyczność) czy niepoprawność (niegramatyczność), sensowność i nonsensowność, synonimiczność, parafrazowność” (Polański, ed. 1999).

4 <http://www.learnersdictionary.com/definition/intuition> (accessed on July 17th, 2019).

- To Alicia's surprise, her *intuition* was spot-on: Her clip has racked up more than 1,682,900 Imgur views in just three days. (Elizabeth Marins, *Cosmopolitan*, "1.6 Million People Have Watched This Tree-Flipper Upstage 2 Acroyogis," 30 June 2017).

In the semantic network intuition has a number of references both in English⁵, and Polish⁶. The term is synonymous with: incubation, (creative) insight, illumination, hunch, instinct, clairvoyance, discernment, divination, feeling, foreknowledge, inspiration, penetration, perception, premonition, presentiment, gut reaction, innate knowledge, creative thinking, second sight and sixth sense (*Roget's 21st Century Thesaurus* 2017, cf. Piotrowska 2016 b). Intuition is often contrasted with scientific judgement, which is based on verified hypotheses and quantitative or qualitative studies, as well as knowledge and reason. Intuitive judgement is viewed as subjective and not worthy of scholarly attention; prone to bias and views that are hardly grounded in scientific evidence.

To understand the notion better, let us have a closer look at its scholarly status in various branches of knowledge.

6.3. Intuition in Science – Is Intuition Worth Scholarly Attention?

It has already been established that research on intuition, although recently on the rise, is relatively new and in need of consolidation. The scientific scepticism directed towards any attempts at studying intuition in a scholarly manner has led to its negative presentations or bias, which is a direct result of a certain lack of understanding of the complex mental and emotional processes that it is linked to, and also a definite hegemony of rational epistemologies in Western thought that dominated scientific discourse in the 20th century and before. "Until recently, intuition has not been recognised as a valid construct outside of psychology [...], nor as a legitimate or reliable source of information for decision-making, particularly in organisational contexts [...]", claims Robson (2011: 14), supporting his claim with

5 <http://www.thesaurus.com/browse/intuition> (accessed on February 25th, 2020).

6 <http://synonym.net/synonym/intuicja> (accessed on February 25th, 2020).

relevant bibliographical references⁷. Due to various epistemological and methodological constraints in investigating intuition, there are few reliable studies, apart from a number of emotionally-marked and rather essayistic descriptions of intuition, which would provide a solid theoretical framework for TS (cf. Betsch 2008).

Intuition occurs in various contexts⁸, there are disparate views on it in many fields and research is fragmented across the disciplines. In spite of its frequent occurrence, it has been perceived rather negatively in science as a notion that is “irrational and unreliable” (Hübscher-Davidson 2013: 212). There is hardly any place for it in theoretically rigorous disciplines although it occurs in mathematics, logic, learning and education. Two fields are particularly interested in it, namely philosophy and psychology, and with the recent growth of complexity theories, interest in intuition is growing as well. “The pendulum seems to be swinging in the direction of qualitative and neurological studies” (Introduction to Sinclair (ed.) 2014: xvii).

The geographical range of intuition studies is wide, from Australia, to China, Europe and the USA. Fields in which intuition is studied cover cognitive and social psychology, cognitive neuroscience, management (managerial practice and skills), leadership and organisational behaviour, human resources management, business studies, information and knowledge management, management science, mental engineering, strategic management and professional development (cf. Sinclair ed. 2014). The role of intuition is studied in medical settings, in managerial decision-making and organizational learning (senior management, stress management and professional contexts), also in entrepreneurship, entrepreneurial cognition and entrepreneurial experience (Sinclair 2011). Research methods on intuition span Action Research, multidisciplinary complex systems, judgement and problem-solving analytical techniques, cognition-scan methods and experimental studies on learning and problem-solving.

The role of intuition in acquiring thinking skills and cognitive abilities, because of its connection with creativity and innovation, is understudied

7 Robson quotes three publications: (1) Cappon, D. (1994). “A New Approach to Intuition: IQ2.”, *Omni*: 16 (3), 34-42. (2) Hodgkinson, G. P., Langan-Fox, J. and Sadler-Smith, E. (2008), “Intuition: A Fundamental Bridging Construct in the Behavioural Sciences”, *British Journal of Psychology* 99, (1). 1-27. (3) Sadler-Smith, E. and P. Sparrow (2007), *Intuition in Organisational Decision-Making, The Oxford Handbook of Organizational Decision-Making*. Eds G. P. Hodgkinson and W. H. Starbuck. Oxford: Oxford University Press. 305-324.

8 It was one of the topics at INTED 2020, an international conference on education organised in Valencia.

and undervalued. One of the studies of intuition in managerial and organisational contexts that is worth quoting here is a PhD dissertation by Martin J. Robson. Robson acknowledged intuition in “accounting for and incorporating it in work discourse and practices”. He investigated social processes of intuition use by conducting interviews with 27 business leaders in Australia. He stated that “typically, in assertive cultures, feelings and intuitions are ‘othered’ and marginalized, as feminine, inferior, and therefore, illegitimate” (Robson’s thesis, page 4). In education and educational institutions that value rationality, according to the author, leaders in organisations are expected to think and behave rationally, whereas, in fact research shows that their decision-making processes are often intuitive.

In order to further explore the concept in other settings, let us review some theoretical considerations of intuition, first in philosophy and then psychology. Of course, the following remarks should be treated merely as background information that contextualise intuition in TS, and not analytical overviews on philosophical and psychological stances on intuition, so with this proviso the two introductions (6.3.1 and 6.3.2) follow.

6.3.1. The Philosophy of Intuition

In the study of the philosophy of the human mind and cognition the philosophical concept of intuition has various interpretations and is sometimes confused with other concepts like “truth” or “meaning”. Philosophical considerations of intuition reach back to antiquity and the writings of classical Greeks such as Socrates and Plato, who distinguished intuition (*noesis*) from discursive thinking (*dianoia*); and later to St. Augustine, and then Spinoza, who identified “knowledge of things” (intuition) and “knowledge about things” (discursive thought), and for whom intuition was the only way to learn the absolute truth. Two 19th century German philosophers of idealism, namely Immanuel Kant and Georg W.F. Hegel noticed that intuition may have some impact on our personal development, and following “correct” intuitive choices may lead to the successful solving of problems in daily life (in Westcott, 1968).

What characterizes a long tradition of philosophical intuitionism is the realisation that analytic or discursive thought is insufficient for holistic cognition, whereas intuition, which stands for the fundamental ability to grasp meaning and reality immediately, is superior (cf. Westcott 1968). Intuition, or inside knowledge, is attained holistically by unifying the object and the subject. One of the strong philosophical conceptualisations of

intuition is the notion of a transcendent domain of ultimate reality that cannot be grasped through the senses or the intellect.

Differences do exist in interpretations, and intuition may be perceived as a cover term that denotes a range of phenomena. Experimental philosophy tackles the issue of the epistemological status of intuition. Rationalism and pre-conscious cognition are general subjects of the philosophy of science. A detailed presentation of the philosophical interpretations of intuition would go largely beyond the conceptual limits of this book; however, some awareness of them is necessary; to evoke but one school of thought, Bergson's intuitionism.

Henri Bergson (1859-1941), a French philosopher and Nobel Prize for Literature winner, first presented his ideas about intuition in essay entitled *Introduction to Metaphysics* (*Introduction à la métaphysique*) that was published in 1903. Later he outlined the concept in *The Creative Mind* [*La Pensée et le mouvant*] (1934). Bergson introduced the very idea of a transcendent domain of ultimate reality, standing in opposition to Kant's idea of absolute knowledge. His claim was that philosophical intuition can be construed as direct mental access to *a priori* laws that condition knowledge and understanding. Analysis was considered inferior to intuition because "analysis operates on immobility, while intuition is located in mobility" (Bergson 1903/2007: 43). Bergson argued that it is intuition, not instinct or intellect, that can grasp reality holistically and that it lies between the two on a continuum of evolutionary development. Instinct and intellect are two fundamentally different forms of acquiring knowledge. He argued that instinct facilitates adaptive behaviour in animals, who act on impulse and with no awareness or premeditation. The intellect that humans are endowed with, on the other hand, is related to conscious, deliberate mental responses reactions, and that is why they are capable of controlling nature. Bergson's argument was that intellect has led to progress but "it has simultaneously disconnected us from a more evolved and aware appreciation of pure duration" and he claimed that "the only way for one to come to absolute truth was to free the mind from logic, reason and science and bypass the 'shield' of the intellect" (loc. cit).

Bergson's understanding of the meaning of life is clarified by his interpretations of intuition and human intelligence but also time, and consequently evolution. By addressing the key concepts and differences between intuition and intellect, by finding a complementary opposition between them, he came to understand the dynamic evolution that living is. Intuitionism was his method of grasping reality.

The discussion on the dichotomy between logic, intellect and intuition, that was initiated by Bergson, subscribes to a much larger and fundamental epistemological gap between approaches based on knowledge and those relying on wisdom (cf. Ping Li 2014). The philosophy of the rational mind seems to represent the Western way of thinking, whereas the philosophy of wisdom is characteristic of the Eastern paradigm. The two notions “Western” and “Eastern” are used according to Ping Li: “The ‘East’ refers here to geographical areas traditionally influenced by the ancient Chinese civilisation, while the ‘West’ refers to those geographical areas traditionally influenced by the ancient Greek civilisation, with India and the Middle East as the bridges” (op. cit.: 29).

The Western philosophy of knowledge in the form of logical positivism could not avoid playing the role of an epistemological policeman forbidding us to look precisely where we must look today, toward the uncertain, the ambiguous, and the contradictory (Morin 2008: 31 in Ping Li 2014: 30).

There is a difference between Eastern and Western perspectives on intuition, whereas in the West going beyond reason and rational thinking is largely discredited, in the East, on the contrary, “the higher-order insights into complex and dynamic (uncertain) issues in contrast to the lower-order knowledge about simple and static (certain and risky) issues,” having an ancient tradition, constitutes the essence of wisdom (Ping Li 2014: 32) as:

The East is synthetic in its method of reasoning; it does not care so much for the elaboration of particulars as for a comprehensive grasp of the whole, and this intuitively. So the Eastern mind is necessarily vague and indefinite (Ping Li 2014: 32).

Ping Li also claims an inherent connection of intuition to creativity and distinguishes “creative intuition” (sudden insight from incubation) from “routine intuition” (instant judgement without insight and/or incubation) (op. cit.: 31).

Doubtless, other, non-Western views may broaden our concept of intuition and with the expansion of globalization processes the very division between West and East ceases to be a fundamental divide. Contemporary philosophical stances indicate complexity and the dissolution of traditional axioms, such as the traditional reason – instinct dichotomy. The recent trend for research into the mind demonstrates that human reasoning has its limitations and new areas of cognitive resources of the human brain are activated by complex mechanisms.

Morin (2008: 5, 33-34) called for a new paradigm of complexity with the “disturbing traits of a mess, of the inextricable, of disorder, of ambiguity, of uncertainty” to address “the paradox of the one and the many,” which will go beyond the “either/or” logic toward the “dialogic” that appreciates paradoxes as well as “imagination, illumination, and creativity” (Ping Li 2014: 30).

6.3.2. The Psychology of Intuition

In parallel to philosophy, there is also a variety of approaches to intuition within psychology. Intuition largely occurs in the context of cognitive psychology and the psychology of consciousness, counselling psychology, decision-making and problem-solving. It is often understood in a pejorative manner when it is juxtaposed with folk psychology. It is perceived as one of four major psychological functions of the human mind, the other three being sensation, thinking, and feeling. Psychology approaches intuition often in retrospect and through indirect methods. Intuition may be understood as a cognitive capacity to solve problems beyond consciousness and rational thinking; as “spontaneous glimpse” or “illumination”. Brain synapses are activated then without human awareness. Another issue to tackle is whether such intuitive reactions can, or should be rationalised. Intuitive thinking is thought to translate into creativity in human intellectual behaviour, and experimental studies in psychology confirm that (cf. Balas 2001, Szreder 2013). In creative processes there are elements of non-conscious or pre-conscious mental operations, and, it seems, an intuitive research style is linked to the creative potential of an individual, which is of particular relevance to translation. For example, the so-called “brainstorming” technique used for problem identification and solving is intuitive. Adequate solutions to problems that are dictated by intuition produce a good psychological feeling; the feeling of satisfaction and contentment.

Neither psychological nor the previously discussed philosophical thoughts on intuition constitute the core of the present conceptual study; however, they are pertinent to it, as it is necessary to realise that TS reaches out into these areas to utilise psychological and philosophical insight in the analyses of the translator’s creative behaviour and intellectual style in work processes.

Among the various psychological approaches to intuition, of course Bergson’s interpretation has had the most lasting effect. What has been found in recent psychological research on intuition under the influence of complexity theories is that unstable, complex environments, such as

have become characteristic of modern civilization, seem to activate behaviour contingent on intuition. “Affectively charged judgements that arise through rapid, non-conscious and holistic associations”, that Dane and Pratt (2007: 40) call intuition, are necessary in situations that require fast reactions and quick decisions.

Any in-depth analysis of inferential and holistic types of intuition (cf. Sinclair, ed. 2011), or the analysis of activating mechanisms and intuitive thinking would go largely beyond the confines of the present study, suffice to say that psychological knowledge about intuition builds the foundations for TS research into it.

6.4. Intuition in TS

Even a preliminary overview of TS research and its key motifs provides an observation that intuition is not a frequently discussed phenomenon within it. The discussion on translator competence in Chapter Four points to the same observation. In fact, there are hardly any empirical studies on intuition to my knowledge as of today. In translation practice, on the other hand, intuition is verbalised freely by translators, and is often used to justify their decisions and choices. When we translate, we stumble over a word sometimes. What is the equivalent in the target language, we wonder... and suddenly, we have it. We put the word in the text and we have a feeling that it fits, it sounds good. We just have the right feeling. Urszula Dąmbaska-Prokop in her book about translation (2012: 21) clarifies that: “the translator undertakes their own experience in the native language relying on intuition, sensitivity to linguistic subtleties, and three factors that Oustinoff (2003: 64) reiterates after Berman. These are: the translator’s status, their translation project and their worldview⁹.”

How to reconcile such a discrepancy between the theory and practice of translation, and bridge the gap in knowledge about intuition is difficult to say. Understanding intuition may help in understanding thought patterns, which has a direct bearing on translation mechanisms that we use on the

9 Dąmbaska-Prokop’s original wording: “[...] tłumacz podejmuje zawsze doświadczenie z własnym językiem, w oparciu o intuicję, wrażliwość na subtelności językowe, i także w oparciu o trzy czynniki, które za A. Bermanem, przypomina Oustinoff (2003: 64). Są to pozycja tłumacza, jego projekt tłumaczenia i jego horyzont.” (Urszula Dąmbaska-Prokop 2012: 21, *O tłumaczeniu źle i dobrze*).

job as we are translating; however enquiring into translators' intuitive processes poses a variety of problems that are difficult to tackle.

6.4.1. Intuition as a TS Term – Intuition in TS Reference Books

Intuition seems to have a dubious scholarly status, and there is still doubt whether it should actually merit a terminological status in TS. An overview of TS dictionary entries confirms this doubt, as the term does not appear in any of the major reference books on translation.

The following list enumerates Polish and English sources in juxtaposition: early TS reference books and most recent ones, with no entry of "intuition":

- 1) 1993. *Tezaurus Terminologii Translatorycznej* [A Thesaurus of Translatory Terms]. Lukszyn, J. (ed.) Warsaw: PWN.
- 2) 1997. *Dictionary of Translation Studies*. Shuttleworth, M. and Cowie, M. (eds) Manchester, UK: St. Jerome Publishing.
- 3) 1999. *Translation Terminology*. Delisle, J., Lee-Jahnke, H. and Cormier, M.C. John Benjamins.
- 4) 2000. *Mała encyklopedia przekładoznawstwa* [A Small Encyclopedia of Translation Studies]. Dąmbaska-Prokop, U. (ed.) Częstochowa.
- 5) 2004. *Terminologia tłumaczenia* [Translation Terminology]. Tomaszewicz, T. (transl. and adapt.). Poznań: Wydawnictwo Naukowe UAM.
- 6) 2004. *A Dictionary of Translation Technology*. Sin-wai, C. Hong Kong: The Chinese University Press.
- 7) 2009. *Key Terms in Translation Studies*. Palumbo, G. (ed.) London, New York: Continuum.
- 8) 2010. *Nowa encyklopedia przekładoznawstwa* [A New Encyclopedia of Translation Studies]. Dąmbaska-Prokop, U. Częstochowa.
- 9) 2019. *The Routledge Handbook of Translation and Technology*. O'Hagan, M. (ed.) London and New York: Routledge, Francis and Taylor Group.
- 10) 2020. *The Routledge Encyclopedia of Translation Studies*. Baker, M. and Saldanha, G. (eds). London and New York: Routledge, Francis and Taylor Group.
- 11) 2021. *The Routledge Handbook of Translation and Cognition*. Alves, F. and Jakobsen, A.L. (eds). London and New York: Routledge, Francis and Taylor Group.

The scarce occurrence of intuition in TS research may not be surprising. It does not feature in major Polish and English contemporary TS coursebooks or self-study books, nor in classical introductions and out-

lines of translation practice and theories, such as Jerzy Pieńkos's *Przekład i tłumacz we współczesnym świecie. Aspekty lingwistyczne i pozalingwistyczne* [Translation and Translator in the Contemporary World. Linguistic and Extralinguistic Aspects] (1993) and *Podstawy przekładoznawstwa. Od teorii do praktyki* [Introduction to Translation Studies. From Theory to Practice] (1997/2003), or *Współczesne tendencje przekładoznawcze* [Contemporary Translation Theories] by Alicja Pisarska and Teresa Tomaszkie-wicz (1996), *Teaching and Researching Translation* by Basil Hatim (2001) or *Introducing Translation Studies. Theories and Applications* by Jeremy Munday (2001). Perhaps it should not be treated as a TS term but simply an intriguing phenomenon that escapes rigid classification and scientific description. Or perhaps it is a concept that has never attracted enough scholarly attention, however relevant it is. In order to investigate it further, there now follows an overview of intuition in the context of TS.

6.4.2. Intuition – Not a Translation Meme

A meme, a concept taken from socio-biology and originally used by Dawkins in 1976 in the sense of “an entity that is capable of being transmitted from one brain to another” (Dawkins in Chesterman 1997: 6), was used by Chesterman in his discussion of translation memes. He identifies five translation super-memes, and explains that they “encapsulate concepts and ideas of pervasive influence about translation itself, and about the theory of translation” (Chesterman 1997: 7). They are:

- source-target
- equivalence
- untranslatability
- free versus literal dichotomy
- “all-writing-is-translating”.

The directionality of translation, the very fact that without the source-target relation, there is no translation, no matter what the definition of the “source” and “target” is, is the first meme on Chesterman's list. A certain transference, a cognitive movement from point A to B, must inevitably occur for a translation act to take place. Equivalence, which has been referred to in Reflection Two, “a big bugbear of translation theory” (ibidem 9), has always occupied the centre of translation discussions; after all, translation is about a certain kind of “sameness”. As a translation notion it entered the TS lexicon with an aura of ambiguity, inefficiency, fuzziness and lack of precision, to be ultimately almost abandoned by theoreticians

who study translation processes and try to assess criteria and parameters by which the TT can be said to function as a legitimate “counterpart” of its original in the target environment.

Nowadays, with the growing postpositivist tendencies of the wearing out of objective truths, the concept of equivalence is losing its dominant status in TS. Another meme that is inextricably linked with equivalence is untranslatability. Disputes on untranslatability are the outcome of discussions over the essence of translation, its core value and nature. The issues of absolute and relative untranslatability and degrees of translatability have occupied a number of scholars, as well as practising translators.

Polarity, such a typical feature in translation discourse, is embodied in the concept of free versus literal. Literalness implies accuracy and closeness to the original form and focus on small units of translation.

“Translating is no more than a form of writing that happens to be re-writing” (Chesterman 1997: 13) – with these words the author encapsulates the meme that all-writing-is-translating; the hermeneutic idea, which was propagated by Steiner in his seminal 1975 book, of translation being close to comprehension, rephrasing somebody else’s words in our own mind to understand. Meaning is a value that is negotiated in communication, not an objectively existing entity that can be decoded and transferred, which used to promote previous models of the translation process, such as Nida’s.

Without going into more in-depth enquiry into the memes, it poses no difficulty to acknowledge the lack of any consideration for the idea of intuition among the most general and prioritised memes. It is a precious insight, then; intuition does not feature as a strategic TS notion. To further substantiate this observation, let us inquire into glimpses of intuition by various authors and in different translation contexts, other than Chesterman’s.

6.4.3. Intuition in TS research

Intuitive mechanisms are far from being fully investigated and in an analysis of decision-making intuition is outweighed by the importance of rational linguistic behaviour that can be properly researched. The assumption behind study into intuition is that by understanding it, we may understand the nature of translation and translator competence better. The goals of analysing intuition for translation purposes are manifold:

- to question the nature of competence;
- to enquire into human cognition and perception;
- to understand learning mechanisms and processes;

however, scholarly enquiries into intuition encounter many obstacles. First of all, it is challenging owing to the complexity of mental processes. Secondly, available methods of empirical research are difficult; hence their scarcity. There is no consistent and reliable methodology due to the difficulty of studying the human mind. What is problematic is the very access to non-conscious data. However, against all the disadvantages of researching intuition, its potential for TS, in general, and translation pedagogy in particular, is worth an enquiry.

The most comprehensive collection of insight on intuition is given by Marta Sinclair in the two collective volumes edited by her in the years 2011 and 2014, i.e. *Handbook of Intuition Research* and *Handbook of Research Methods on Intuition*. The first (2011) deals with several misconceptions about intuition and is a cutting-edge overview and comprehensive academic handbook. Her work is recommended as a resource for industry professionals who seek creativity and innovation and “for academics and research students of the social sciences, particularly management, psychology, sociology, entrepreneurship, leadership, team dynamics, HR and training” (2011, back cover). Such a recommendation gives a bird’s eye view of a wide territory of fields that utilise intuitive insight.

In the second volume, the author’s topics range from conceptual considerations of cognitive systems and capabilities, through analyses of stress and emotions, brain activity and reflection on it, to researching intuitive experience and theorising on it. The volumes are a valuable contribution to intuitive insight that is enlightening for the translator and which open new research horizons for them.

Another important publication in the studies on intuition is a seminal article by Severine Hübscher-Davidson. In her 2013 case study Hübscher-Davidson explores “the psychological construct of intuition” and its relevance for translation and translation research. The purpose of the study was to analyse how intuition affects the translator’s decision-making process and what the implications of this influence are. The author also ponders on which factors may enhance correct translation intuitions. She claims that intuition has a role in translating behaviour and is worth scholarly attention, a conclusion with which I quite agree.

Emotional intelligence in translation is a new psychological track, followed by scholars such as Hübscher-Davidson, whose approach is rooted in the psycholinguistic analyses of translation and translation pedagogy. Many psychological studies that Hübscher-Davidson quotes in her case study (Betsch and Glöckner 2010, Evans 2010, Hammond 2010 and Myers

2010)¹⁰, and the articles from the 2010 edition of *A Psychological Inquiry: An International Journal or the Advancement of Psychological Theory*; are of the opinion that both intuitive and analytical processes occur together in information processing. Their combined study may contribute to the psychological studies of learning, thinking, memory and decision-making. Recent research on the dual process framework in cognitive psychology clearly differentiates between intuitive and rational. “Our brains therefore are believed to process information using both conscious analysis and non-conscious intuition” (Hübscher-Davidson 2013).

Hübscher-Davidson sketches a brief chronological overview of TS research on intuition and she starts by recalling Straight’s 1981 study. In his view, “the translator’s decisions may be influenced by an essentially ‘intuitive’ right hemispheric mental apparatus” (Straight 1981: 49 in Hübscher-Davidson 2013: 213); and yet Straight’s findings do not support the idea that hemispheres and thinking styles are directly linked so they can hardly be deemed adequate or enlightening for translation research purposes.

Straight’s research was followed by a few translation studies in 1980-90s, by such scholars as Wilss (1988) who analysed subjective and objective translator’s behaviour, the former being triggered by a translation problem. Intuitive behaviour, in Wilss’s interpretation, is related to knowledge and experience. Translators often react in a non-rational way while performing their jobs. Intuition is cognitive to Wilss and it affects judgement and decision-making. For Robinson (1991) intuition is a “gut reaction”, a somatic signal in communication. Kussmaul (1995) thinks that creative thinking is associated with emotions. In Pym’s minimalist model (2003), there is an intuitive potential although the concept itself is not mentioned there either. Strategic competence, which appears in the aforementioned mentioned multi-componential models of TC, does not incorporate intuitive thinking.

10 Quoted from Hübscher-Davidson’s Bibliography (2013):

Betsch, T. and Glöckner, A. 2010. “Intuition in Judgment and Decision Making: Extensive Thinking Without Effort.” *Psychological Inquiry: An International Journal for the Advancement of Psychological Theory*. 21: 279–294.

Evans, J. St. B. T. 2010. “Intuition and Reasoning: A Dual-Process Perspective.” *Psychological Inquiry: An International Journal for the Advancement of Psychological Theory*. 21: 313–326.

Hammond, K. R. 2010. “Intuition, No!... Quasirationality, Yes!” *Psychological Inquiry: An International Journal for the Advancement of Psychological Theory*. 21: 327–337.

Briggs Myers, I. and Myers, P. B. 1995. *Gifts Differing: Understanding Personality Type*. Mountain View, CA: Davies-Black Publishing.

In a deliberate, non-automatic and conscious decision-process a range of techniques is used. One of them is Think Aloud Protocols. The purpose of TAPs is to see exactly which parts of the translation process are more verbalised than others and which techniques are implemented in problematic processing. TAPs can record the results of intuitive mental operations but cannot demonstrate them fully; they use a chronology of mental steps, which is in contrast to the actual reality of non-chronological thinking. Nonetheless, in spite of all deficiencies, TAPs are a useful methodological tool.

To sum up, intuitive mechanisms are far from being fully investigated and in analysis of decision-making intuition is outweighed by the importance of rational linguistic behaviour that can be investigated. The collective view on intuition is fragmentary and there remain many questions worth pondering on, such how to integrate analysis and intuition in TC models and TS theories, how to improve translation skills relying on intuitive decisions, are there any factors that might enhance positive intuitions in translation acts that can be taught in translation programmes, and many others.

Analysis of intuition provides feedback for translation process analyses and translator competence. Properties of intuition are productive towards enhancing the translator's decision-making process because of its cognitive value ("thinking" holistically), individualistic, fast, non-conscious and non-deliberate qualities. If followed up with strategic logical thinking, it may lead to more effective translating – an intuitive hypothesis on intuition that is worth corroborating.

On the grounds of psychological research Hübscher-Davidson understands translation processes as dual model processes where translators process information "that is neither purely analytical nor purely intuitive" (Hübscher-Davidson 2013) and is an advocate of a certain balance of the two modes of thinking in actual translating activities.

In her paper, she presents intuition in a diagram within a dual cognitive framework in which deliberate and self-aware decision-making is composed of both conscious and analytical operations of the mind and non-conscious and intuitive ones. The latter consist of "complex non-sequential judgements (holistic intuition)," according to the author, and "automatic judgements resulting from acquired expertise (inferential)" (op cit.).

6.4.4. The Dual-Process Model

Relying on dualistic models of thinking in psychology that give an indication that the human mind functions in the unconscious mode, as well as in the conscious one; which is implemented in cognitive psychology, the psychology of learning, studies on memory, and cognition and decision-making process, we may assume that such duality of cognitive operations is also present during translating. TS reaches into psychological research methodologies and uses the feedback. Thus, already in 1990, Hönig referred to this duality saying that there is “an interplay between cognition and intuition” (1990: 153).

In the description of creative problem-solving processes there are stages of:

- preparation (information gathering);
- incubation (non-conscious mental operations);
- illumination (problem solving);
- evaluation / verification (correction and checking solutions).

There seems to be a clear analogy to the process of translation where similar stages have been identified in psycholinguistic translation research.

Probing the mental processes of the translator, which are not accessible to direct observation, became the goal of translation empirical studies during the transition period from product-orientation to process-orientation. Due to the fact that product analyses and source-text to target-text comparisons turned out to be insufficient to give a holistic understanding of translation in the second half of the 20th century, a turn took place to explore the mental realm of translator’s cognitive operations. Since then process studies have become one of the most promising and productive fields of TS research. Investigations of “the black box”, the metaphor of the translator’s cognitive work, have been undertaken widely, and enquiries into what happens when a translator renders a ST into a TL, have proliferated in TS. Now, process studies and research on psycholinguistic aspects of translation (TPR) constitute one of the main branches of TS.

In psycholinguistic analyses it has been observed that there are two kinds of phases in the translation process, strategic versus non-strategic ones, which is an observation strictly related to the issue of the translator’s awareness of problem and problem-solving:

- a direct transfer from the SL into the TL which consists of the phases of smooth, fluent rendering;

vs.

- problem points, “interruptions,” at which the translator is deliberately engaged in the decision-making process and s/he focuses on solving problems and making non-automatic decisions.

Subject literature provides several juxtapositions on strategic translating, which are labelled differently:

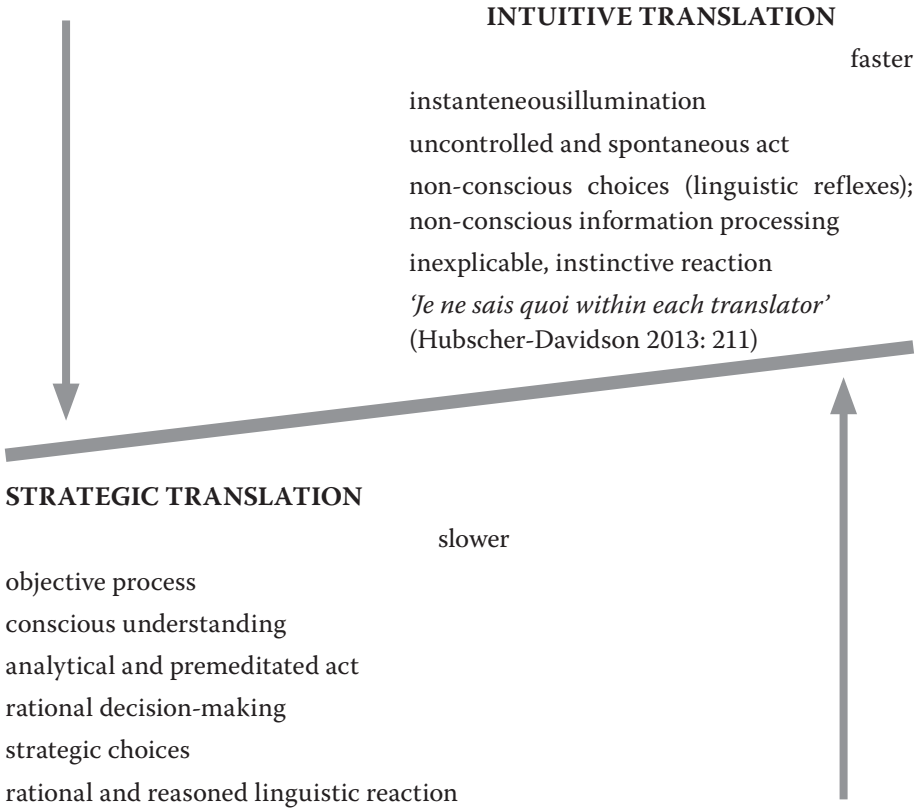
- automatic vs. non-automatic transfer (Krings 1986);
- non-strategic vs. strategic behaviour (Lörscher 1991);
- unmarked processing vs. attention units (Jääskeleinen 1993);
- unproblematic vs. problematic processing (Jääskeleinen 1993, Kussmaul 1995, Tirkkonen-Condit 1993);
- intuitive vs. controlled processing (Kiraly 1995);
- spontaneous sequence vs. problem sequence (Mondhal and Jensen 1996).

The notion of automaticity seems to be an important consideration in psycholinguistic studies and is characterised by efficiency and speed in undertaking the mental effort, which is typical of optimal translator's performance in routine tasks. Procedural knowledge is activated by automatic information processing. Automaticity is also characterized by a lack of flexibility because automatically utilised knowledge is applied in routine tasks, and those are difficult to change; learning new behaviour requires new training. The two types of behaviour: professional vs. non-professional have been studied in order to find how automatised skill-based knowledge is accumulated and whether it is reflected in think-aloud verbalisations. It was found that automaticity embedded in intuitive thinking enhances the translation process.

To comprehend the discussed dualism, the following diagram lists characteristics of both component aspects and presents the translation process as a binary complex of strategic translating and intuitive thinking.

The rationale behind the dual process model seems convincing as it follows epistemological duality that informed decisions which may complement intuitive judgement rather than stand in opposition. Such reasoning appears adequate for professional settings, as well.

Graph 7. Dualism of Strategic and Intuitive Translator Behaviour (Piotrowska 2016a: 66¹¹)



6.5. Expert Intuition – Intuition and Translator Education

Reference to the issue of translator competence in Chapter Four allows for acknowledging the role of intuition in the educational process. If we assume that expert competence is an achievable goal of didactic efforts in translator education process, the role of intuition in that process should be somehow addressed. Stepping outside of rational cognition, intuition may be empirically observable, and as such gives an opportunity to conduct

¹¹ The Polish version of the diagram was presented in the article on intuition in TS research that was published by the author in 2016 b.

analyses of interesting mechanisms that are activated during translation. In translator training the general assumption is that classwork should mimic the actual translator experience and the tasks done within the framework of institutional translator education should resemble the tasks that translators in the real market are faced with. Authentic professional practice is what classroom experience attempts to imitate. Because expertise relies on similarity of previous experience and expert intuition is based on “associative memory”, intuitive forms of expertise are supposedly built on what a trainee gathers during their process of learning the trade (cf. Dreyfus and Dreyfus 1988, Kahneman 2017).

Dreyfus defines expert intuition as “the coping skill that develops in a domain after an individual with innate talent has considerable learning experience accompanied by an awareness of the quantity of each performance” (Dreyfus 2014: 15). An individual trainee may quickly and with no premeditation act in translation situations in the right way, as if effortlessly and spontaneously; or, on the other hand, they may respond to translation problems in a trained way taking conscious decisions.

Another important issue in acquiring translation expertise is the dynamics of change. Because of the very fast progress in many areas of human life and economy, especially in technology, the translator should be equipped with the means to cope with those changes. The question of how intuition should be used for solving problems in a world that is constantly changing was actually put forward by Kiraly, in his 1995 monograph entitled *Pathways to Translation* on the topic of intuition and translation processes (1995: 48-51). Kiraly, a prominent contemporary translation pedagogue, claims that we should “maximise intuitive processing” (Kiraly 1995: 109), which leads to the rationalization of decisions and choices, and self-reflection upon them. Kiraly does not use the term “intuition” itself; however, it appears to be embedded in the very concept of “emergent” within the name of this model (Kiraly’s 2014 b).

Think-aloud protocols and talk-aloud practice are viewed by Hüb-scher-Davidson (2013) as two of very few available tools to get any training in such intuitive processing. Robinson, on the other hand, puts forward an argument for a conceptual shift in translation pedagogy to balance conscious rational analysis with illumination and discovery (1997: 2). To process a translation task, which involves information search, problem-solving and choice-making, the translator needs to act in a pre-meditated way, be analytical and rational on the one hand, but on the other, be involved in sub-conscious mental operations that may be intuitive, and that second component of what constitutes the translation process, should

not be ignored in translation research and teaching. “Reflexive, theory and experience-based intuition” according to Risku (2010: 103) is first built by learning translation theories, norms and rules, and also awareness of strategies and techniques that may be used to solve particular translation dilemmas. Support of this kind creates a framework, scaffolding, as it were for decision-making that becomes more intuitive with longer and richer translation practice, to follow Hönig and Kussmaul (quoted in Hönig 1998: 10). Within the functionalist framework, making rational choices in the decision-making translation processes, precedes and accompanies intuitive behaviour.

My proposal of incorporating intuition into translation research, and, in particular, translation pedagogy relies on the dual process model as presented by Hübscher-Davidson.

6.6. Concluding Remarks

A well-known debate about translation, that in various forms has been engaged in by translators themselves, as well as writers, poets and scholars for ages is the perpetual dispute between art and craft. Owing to the fact that TS has struggled with its scholarly identity and autonomy when it was forging its independent disciplinary status in the mid-20th century, the issue of whether the very translating activity bears craft-like properties or not, whether it is artistic in any way, or not; was quite an important consideration. Artistic literary creation was introduced as a teaching module in translation programmes in the second half of the 20th century; apparently promoting the idea that since it is teachable, it must have an element of craft or skill. Obviously, with TS taking several turns, since then, the core of debate has also been altered, the question of what translation is: a craft, a re-creation, a creative act, a communicative act, a scholarly endeavour, an automatic transfer; has not been answered quite satisfactorily when we are to tackle the intuitive element within it. Researchers generally agree on the creative nature of the process; however, what this creativity is built of remains a challenging question. The shift from thinking about translation as an artistic act that requires talent, to understanding it as a conscious process in which deliberate strategies are used, has definitely taken place in TS research, as Chapter Five attempted to demonstrate.

The increase of complexity and ambiguity in world affairs in the 21st century has affected business and management globally. The phenomenon has influenced the shaping of modern professionals with excellent competencies and a high level of flexible and transferable skills. Hence new theoretical approaches to translation are welcome that would incorporate new conceptualisations of problem-solving (cf. Robson 2011).

Complexity and expansion of knowledge, virtualization, growth of specialization in expert areas and the emerging needs for new skills – are all changes in recent decades which have questioned traditional rational Western approaches to rational epistemologies, leaving room for innovation. One of the views supporting this claim is Robson's voice that "reliance on analysis in organisations is problematic" (2011: 13). Owing to the fact that variables are changing dramatically nowadays, new research spaces have opened up and in this conglomerate of modern complex systems intuition may find its way.

In this context it is worth putting forward some questions that still require answers because TS has not responded to them adequately with empirical research:

- What are intuitive phenomena; what is their nature, characteristics and scope?
- Is intuition worth building? Is it possible to work on the intuitive mechanisms?
- Is intuition useful in translation pedagogy?
- How can it be incorporated into didactics?
- May intuitive behaviour be effective? May it lead to enhanced translation quality?
- How can translators improve translation skills by relying on intuitive decisions?
- Are there any factors that might enhance positive intuition in our translation acts?
- How does intuition affect the decision-making process? Positively? Negatively?
- How can analysis and intuition be integrated?
- What is the direction: do we react intuitively first and then rationalise on the intuitive decision, or vice versa?
- Do we learn to rationalise our translation decisions in the strategic process and then the whole process becomes automatic in the course of professional practice with less auto-reflection and quicker transfer?

Perhaps in translator education, students may be assisted in learning how to use intuition, and be aware of its role in the decision-making pro-

cess and problem-solving (cf. Mackenzie 1998) instead of denying its existence and rejecting it as a worthless, unproductive concept. Using translation theoretical knowledge and following rules and norms may be used as scaffolding for novices, which can later lead to flexible, less structured behaviour, and reliance on intuition. Obviously, there is a definite need to explore this area with empirical studies enquiring into process analyses and translator cognitive behaviour.

As concerns the pedagogical potential of intuition, I would say that the presence of intuition in translation is not peripheral and its potential has not yet been fully exploited. Is intuition an embarrassing topic in scholarly contexts, or is it a phenomenon worth scholarly attention? Assumedly, development of intuition, realization of how accurately we sense our introspective awareness, is valid in good decision-making and hence self-awareness is precious in translating. Early translation studies on intuition, such as Hübscher-Davidson's, may convince us that intuition can provide some answers to the dilemmas of complex modernity. One thing remains certain, it is quite a remarkable phenomenon, and potentially, a new dimension in translation pedagogy.

Reflection Seven

An essential project for any discipline is defining its own subject matter, because it is not possible to proceed with research either abstractly or concretely if scholars do not define or delimit the object of study. In translation studies such a definition is not an easy matter in part because the subject of the discipline is a transcultural social concept: translation across time and space generally.

(Maria Tymoczko “Western Metaphorical Discourses
Implicit in Translation Studies” 2010: 112)

Translation is a concept which in its very (complex) nature crosses borders.

(Helle V. Dam, Matilde Nisbeth Brøgger and Karen
Korning Zethsen *Moving Boundaries in Translation Studies*)

Mapping Translation Studies



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7.1. Foreword

Having provided synergic interpretations of translation through the metaphorical filter, from a historical perspective and in the ethnographic analysis, and having focused on translator competence in the rational and non-rational spheres, we have come to summarise the gathered knowledge about translation by mapping TS and touching upon a few essential ontological issues in its broad, complex and versatile area. From all the preceding considerations a summative concept of TS emerges; TS as a discipline placing the translator and translation processes and activities in the heart of its scholarly endeavours.

Historical records of translation discourse demonstrate that in the numerous debates that have been conducted about the fundamentals of translation, scholars, writers, linguists and philosophers have been trying to resolve its various dilemmas. Such discussions have continued with the expansion of TS and its explorations into new translation settings and research territories. Nowadays, traditional translation dichotomies are being replaced by fresh ones that are more responsive to modernity, such as professional vs. non-professional translation, innovation vs. tradition, academia vs. industry, and others.

The purpose of any outline or survey is to provide “a breadth of vision”, “a bird’s view” or “panorama” of phenomena, models, trends and theories that are presented, and not their in-depth analysis. The point is to have an idea about their wider spectrum, rather than to study only one fragment or aspect in more depth. Relying on such an assumption and given the scope and aim of the book, the research objectives of this Chapter are established as follows:

- to ponder on the disciplinary status of modern TS and outline its fuzzy boundaries;
- to characterise briefly unique properties of translation research;
- and to sketch a synthetic overview of translation theories.

7.2. Holmes and the Identity of Translation Studies

A flourishing field of TS is a relatively young discipline although the history of translating and the history of the discourse on translation are ancient, as pointed out in Reflection Two. Before Holmes (1978), the discourse on

translation used to bear more prescriptive tones. With the birth of the TS as a discipline, more empirical and descriptive research into translation started growing (cf. Tryuk 2011).

In the article that announced the birth of the new discipline, Holmes proposed its subdivision and inner classification of the sub-branches, which was later graphically presented in a diagram by Gideon Toury in his 1995 seminal publication with the title of *Descriptive Translation Studies and Beyond*. Subsequently, this early representation of the discipline with a newly coined name of “Translation Studies” (TS) has been popularised as “the TS map”, which Mary Snell-Hornby commented on in the following way:

The author designed this as the “map” of an empirical “disciplinary utopia” (or rather a description of the impediments in the way of its development), but from today’s viewpoint the paper is a visionary blueprint of the future discipline (Snell-Hornby 2006: 41).

Thus, Holmes’s landmark study figuratively drew a borderline between the history of translation in its non-scholarly manifestations against the birth of a fresh, autonomous field of knowledge that since then acquired its new name in English. Thus, in mid-20th century, prescriptive translation discourse was changing into description-oriented and empirically verified discipline that focused on diverse studies on translation.

The so called “Holmes’s map” constitutes a point of reference and documents a certain moment in the development of studies on translation at which they were mature enough to start delineating their scholarly territory. The map itself has evoked some criticism, as for obvious reasons, it may not be treated as a sound reflection of the modern TS that for the past five decades has been constantly evolving and transforming. Sonia Vandepitte (2008), for example, objects to the essential division represented on the map into two branches of translation theory and applied translation studies, explaining its ontological contradiction. She also claims that generally, “Holmes’s map is marred by conceptual and heuristic inconsistencies” (op. cit.: 572) and the categories are presented “according to a rigid set of criteria” (op. cit.: 573), which seems to be an adequate criticism. Notwithstanding, the unquestionable value of Holmes’s mapping model is that it constituted the first systematic attempt at identifying a new research area within humanities. As a very seminal paper, Holmes’s article inspired fruitful debates on the ontological status of TS and promoted its further progress and subsequent attempts at searching for its proper name, drawing its boundaries and depicting its research scope.

7.3. Defining Translation Studies

Nowadays, when using the term TS, we are referring to a discipline as defined in the fundamental reference book on translation, i.e. *Routledge Encyclopedia of Translation Studies* (1998: 277):

Translation studies [...] now understood to refer to the academic discipline concerned with the study of translation at large, including literary and non-literary translation, various forms of oral interpreting, as well as dubbing and subtitling. [...] Also understood to cover the whole spectrum of research and pedagogical activities, from developing theoretical frameworks to conducting individual case studies to engaging in practical matters such as training translators and developing criteria for translation assessment.

The year 1998, in which the Encyclopedia was first published, marks an early phase of the discipline's development, not really its consolidation stage yet.

In Polish subject literature, the area of studies on translation bears various names, most frequently *przekładoznawstwo* [TS], *studia nad przekładem* [studies on translation], *translatologia* [translatology], *traduktologia* [traductology] or *translatoryka* [translatorics]. It has a long tradition in Polish literary and linguistic studies (cf. Krysztofiak 1996, 1999, de Bończa Bukowski and Heydel, anthology eds 2013) and it is strongly philology-focused with leading languages in academia, namely English, German, French, Spanish, Italian, Portuguese and Russian, being prominently represented¹.

TS, or more precisely TIS, in an annotated bibliography at John Benjamins Publishing, is defined as:

a broad field of transfer and mediation, containing aspects of intra- and interlingual translation, adaptation, interpreting, reformulation, localization, multimedia translation, language mediation and terminology/documentation (TS Bibliography *Online*²).

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- 1 Several Polish authors: writers and translation scholars from different domains and philological backgrounds, whose contributions to TS have largely inspired this research, are noted in the Bibliography: Balcerzan, Bałuk-Ulewiczowa, Barańczak, Bartmiński, Bednarczyk, Berezowski, Biel, Bogucki, Brzozowski, Chmiel, Chrobak, Dąbmska-Prokop, Dybiec-Gajer, Fast, Grucza, Gumul, Hejwowski, Jarniewicz, Kielar, Klimkowski, Kubiński O. and W., Kuźnik, Lewicki, Miszalska, Rajewska, Skibińska, Szarkowska, Szczerbowski, Tabakowska, Tokarz, Tomaszewicz, Tryuk, Urbanek, Whyatt, Wojtasiewicz, Żmudzki.
 - 2 The category "Translation and Interpreting Studies" has 457 items in the catalogue; <https://benjamins.com/content/onlineresources> (accessed on January 27th, 2022).

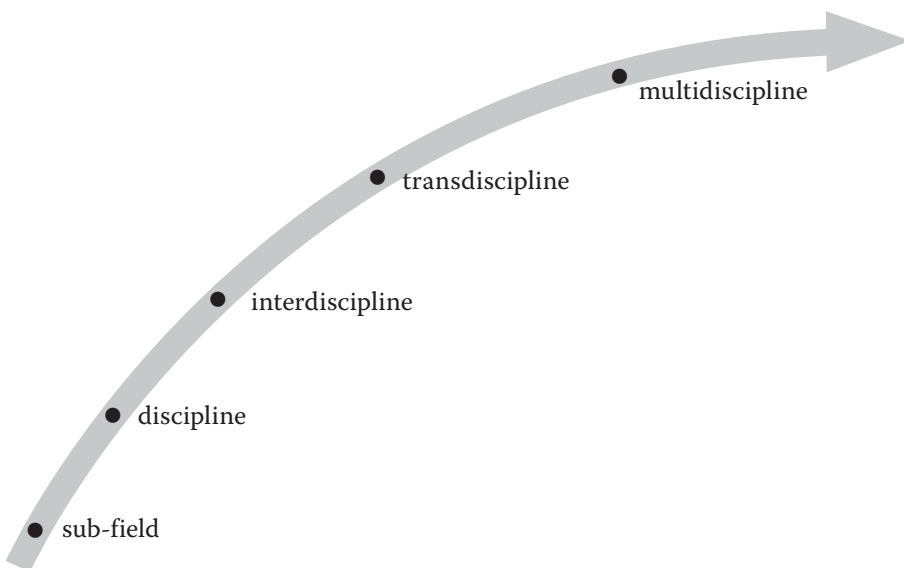
Paradoxically, in 2008 TS continued to be called an “emerging” discipline, as evidenced in the title and content of a collective volume edited by Alessandra Riccardi (2008) and published at Cambridge University Press: *Translation Studies. Perspectives on an Emerging Discipline*. Thus, whether previously dispersed and eclectic views are consolidated and form a more coherent and comprehensive approach to translation and whether TS is fully autonomous, remains a question to be tackled in the next sub-chapters.

7.4. Translation Research and the Disciplinary Status of Translation Studies

Diachronic perspectives on TS research are of complex and multidimensional nature. The fact that this research has been steadily growing for the past several decades is proven globally by the increasing numbers of publications (e.g. Olohan 2017), academic dissertations, conferences, research projects and academic courses and degrees, especially at advanced and postgraduate levels (Meister 2018).

Arguably, the phases that TS has been going through while building its disciplinary status form a transition process that may be sketched as follows:

Graph 8. Disciplinary Progress of TS



TS in its history as a discipline has transformed from a sub-field to an autonomous discipline in inter-, trans- and multidisciplinary modes. TS research reaches onto the ground of general theory of science with mutual infiltration from various branches of knowledge affecting its epistemology, methodology and theoretical paradigms.

7.4.1. Striving for Autonomy

As explained in the Second Reflection (sub-chapters 2.6.1. and 2.6.2.), until the 1970s, the area of translation research has occupied a dubious position among academic disciplines and its autonomy was not a matter of fact. It was perceived as a sub-branch or sub-discipline of other fields, and it was often included as a component in broadly defined literary studies (comparative literatures), as well as in linguistics (applied linguistics), philosophy of language, pragmatics, cultural studies, psychology and sociology. It was also implemented didactically in the area of foreign language teaching.

Gaining the status of an independent field of knowledge has been a long process, which in some academic environments has not reached a successful outcome yet. In Poland, for example, according to the new Law on Science and Higher Education implemented in 2019, TS is not listed separately among academic disciplines, and its scholarly output continues to be categorised either within (applied) linguistics or literary studies (cf. Żmudzki 2009, 2018).

As based on the Petition for recognizing the discipline of TS as an independent field within humanities that was submitted by the Jagiellonian University and signed by representatives of several other Polish universities, which was addressed to Professor Lena Kolarska-Bobińska, the then Minister of Science and Higher Education in Poland, in 2014, the formally non-existing discipline was represented by:

- 238 Polish PhDs, habilitated doctors and professors, who declared themselves translation researchers;
- 222 doctoral and post-doctoral (habilitation) dissertations in TS;
- over 100 monographs in the area of TS³.

Didactic programmes in translation in Poland are conducted at all academic levels: BA, MA, PhD and post-graduate studies.

Acknowledging the original contributions and looking back in time at people, factors and circumstances that started the process of creating TS is

3 <http://www.nauka-polska.pl> (accessed on March 10th, 2017).

helpful in characterizing the area. Hence, the activities of societies, such as EST or IATIS (International Association of Translation and Intercultural Studies)⁴, that spread translation ideas, organise international congresses, disseminate knowledge about and promote TS research, are noteworthy in the development of TS.

Mary Snell-Hornby recalls the birth of the European Society for Translation Studies (EST), a society dedicated to translation research, referring to the scholars who, at the time, contributed to building the foundations of the new discipline in a prominent way:

Many of the ideas presented here go back to long discussions made possible by inspiring and dedicated colleagues, mainly in institutions they themselves have created or events they organized: Susan Bassnett and colleagues at the Centre for Translation and Comparative Cultural Studies, University of Warwick (with many outstanding conferences and seminars); Justa Holz-Mänttari and colleagues from the Institute of Translation Studies, University of Tampere; Heidemarie Salevsky and her research seminars at the Humboldt University of Berlin; Christina Schäffner and her CILS seminars at Aston University Birmingham – to name but a few. My thanks go to them all, also to all those scholars who, before the days of sponsored and funded exchange, came to Vienna for our “Translation Summits” (notably Hans Vermeer, Paul Kussmaul and Hans Hönl) – leading to the foundation of the European Society for Translation Studies in 1992 (Snell-Hornby 2006: Preface xi).

TS, starting modestly as a sub-branch of larger and established disciplines, greatly expanded in 1980. and 1990. to build its foundations of a modern and autonomous discipline via international contact and academic exchange and in touch with the changing translation market.

7.4.2. Inter-, Trans- and Multidisciplinarity

Hardly any new theory is born without inspiration coming from those already in existence. TS is no exception in this respect, either. Several decades after its boom years of 1980s, TS is often labelled an interdisciplinary field of study with recent shifts into trans- and multidisciplinarity, as it operates across many different areas, constituting new branches of scholarly knowledge. Interactions with other branches, as evidenced in publications,

⁴ <https://www.iatis.org> (accessed on March 5th, 2019).

are a fact, whereas the nature and types of these interactions are constantly changing and evolving.

Already three decades ago, Ernst-August Gutt commented about non-homogeneous character of TS, and his comment is still pertinent today:

A truly adequate theory of translation can only emerge as the result of an integration of varying approaches: from multidisciplinary research. However, such multidisciplinary expansion threatens the very theory that it aims to build: the fact that translation may be legitimately related to various disciplines seems to preclude the possibility of creating a theory that would be comprehensive, but at the same time uniform and coherent (Gutt 1991: 4-5).

Interdisciplinarity, which means crossing traditional disciplinary boundaries, is an intrinsic feature of TS, which was aptly put forward in a pioneering approach by Mary Snell-Hornby (1988), who postulated a transition between various domains and genres rather than a long-standing opposition between literary and non-literary translation. Her approach heralded the end of the predominance of linguistic or literary perspectives on TS towards the end of the twentieth century, and during the subsequent decades translation research started to consolidate and create interdisciplinary linkages with other fields by borrowing and applying their approaches and methods but also affecting them with translation research.

Nowadays, TS, having been traditionally inspired “from outside” moves its boundaries by entering new and developing or contemporarily emerging domains, not necessarily even humanistic:

- Accessibility Studies (e.g. Audiodescription) / Adaptation Studies
- Business Studies
- Cognitive Neurosciences
- Communication Studies
- Computational Linguistics (Digital Humanities)
- Game Localization
- Gender Studies
- Information Processing and Cognitivism (e.g. Cognitive Neuroscience)
- Information Technology and Computer Science (e.g. CAT, MT, terminology, localization, adaptation, collaboration)
- International Business and Marketing
- Language Pedagogy
- Literary and Reception Studies
- Migration Studies
- Multilingualism Studies

- Professionalisation
- Terminology Studies

Translation research is inspired by those areas and disciplines, which creates interesting but also challenging niches for cross-fertilisation and enquiry. Hardly any TS research paper, even at the elementary level of an M.A. dissertation, can be structured and written without an external knowledge component. Transdisciplinarity signals creating new territories, new scholarly domains, at the interfaces between TS and other disciplines, and by annexing units from two or more areas. Synergic thinking and exploration of transdisciplinarity enhanced by collaborative efforts are employed to produce interesting results, e.g. publications written jointly by TS scholars and field specialists. International and transdisciplinary collaboration is essentially the core assumption behind the interdisciplinarity of TS in need of research cooperation above language, culture, but first of all, discipline barriers.

Still another disciplinary dimension was added by Gambier and van Doorslaer, who called TS a “polydiscipline – pollinated by different existing disciplines” (2016: 1). Inevitable outcome of multidisciplinary is the increasing fragmentation of TS that Chesterman (2017) comments on, and a certain level of methodological and conceptual eclecticism.

7.4.3. Characteristics and Methodological Diversity of Translation Research

In order to characterise translation research, let us briefly refer back to Holmes’s map, according to which TS aims are of dual nature: purely theoretical and applied. Achieving theoretical aims increases understanding of translation and expands the knowledge about it by building TS terminological inventories, defining key concepts, describing and defining translations, explaining the nature of the translators’ work and environment. Applied aims are generally targeted at improving translation quality with better, more effective translator training, using adequate and efficient technological tools, aids, software and programmes.

Theorising translation may go alongside various paths and follow diverse paradigms: text-focused, process-focused, participant-focused or context-focused (cf. Williams and Chesterman 2007). Apart from being characterised as pure and applied, translation research may also be empirical and conceptual, retrospective and forward-looking, abstract and descriptive, qualitative and quantitative (cf. Saldanha and O’Brien 2013, Piotrowska and Dybiec-Gajer 2012). Traditional philological approaches

affected text-based and static research models, whereas modern tendencies are directed towards dynamic analyses of processes, data and corpora. One of the burning research questions now is how to accommodate Natural Language Processing in the context of human translation and interpreting, which signals a major change towards technology. Practice-led translation research covers high-agenda topics, such as “Constructing Europe in Translation Politics”⁵ but also more practical and mundane ones, such as “Translation and Money”⁶. The prior division into TS and IS, has been transformed and expanded onto different modes, such as speech recognition, sign language translation, accessibility studies or melic translation.

Among multiple studies on translation, both traditional – routine, comparative and literature-focused, and innovative ones – cognitive, cross-cultural, and psycho-analytical, have had an impact on the present-day TS research. There has been a definite shift of focus towards communication, cooperation and social behaviour, with the research goals situated in the studies of translation and linguistics, cognition, culture, psychology, sociology and AI. There is a progression and depth of specialisation in particular translation domains, which are expanding at a rapid rate (e.g. humour studies – e.g. Brzozowska and Chłopicki (eds) 2022, translation pedagogy – e.g. Marczak 2018) with empirical studies following.

With reference to methodological design, owing to TS inter- and multidisciplinary, various research topics are explored with the implementation of conceptual, experimental, statistical, observational and other methods. Triangulation is often the case to enhance reliability. To demonstrate methodological diversity within TS, it is worth recalling one of the early methodological studies and Hatim’s outline of the TS area (2001). The processes of translation research development were encapsulated in six diagrams that he called “Concept Maps” that represented source-text orientation, TS, research models and focus on semiotics, and finally text coherence and cultural norms. The mapping process, as will be commented on in the sub-chapter 7.6. has become much more complex over the last two decades since Hatim’s representation.

TS combines data, approaches and methods to produce research that needs to be internally consistent and coherent, reliable and responsive to

5 The name of a Symposium and a volume CULTURE@KULTUR “Constructing Europe in Translation Politics and Practices of Translation Shaping Knowledge Circulation after 1945: Agents – Texts – Institutions”, edited by L. Schippel, J. Richter and R. Schögler.

6 Special issue of the journal *Translation Matters* (4:2).

research questions although it sometimes demonstrates its eclectic character. Mixed research methods are used and approaches are often flexibly implemented to adapt to the research objectives. Not all studies on translation are empirical although their number and value have been steadily growing. “As Pym (2014: 12-13) notes, translation studies encompasses researchers working within both the nomothetic / empiricist and the idiographic / hermeneutic traditions” (in Meister 2018: 77). Various kinds of qualitative and quantitative data are used; qualitative data may be quantified and vice versa. Because TS does not refrain from using a mixed methods approach, data-driven procedures do not necessarily eliminate illumination and hermeneutic discovery.

Particular translation domains use appropriate technologies and methods for their research purposes implementing a wide range of tools available in TS:

- linguistic text comparisons
- hermeneutic enquiry
- cognitive analyses
- corpus analyses
- terminological studies
- questionnaires
- interviews
- psychometric tests
- concurrent and retrospective think-aloud and talk-aloud protocols
- case studies
- key-logging
- eye-tracking
- and others.

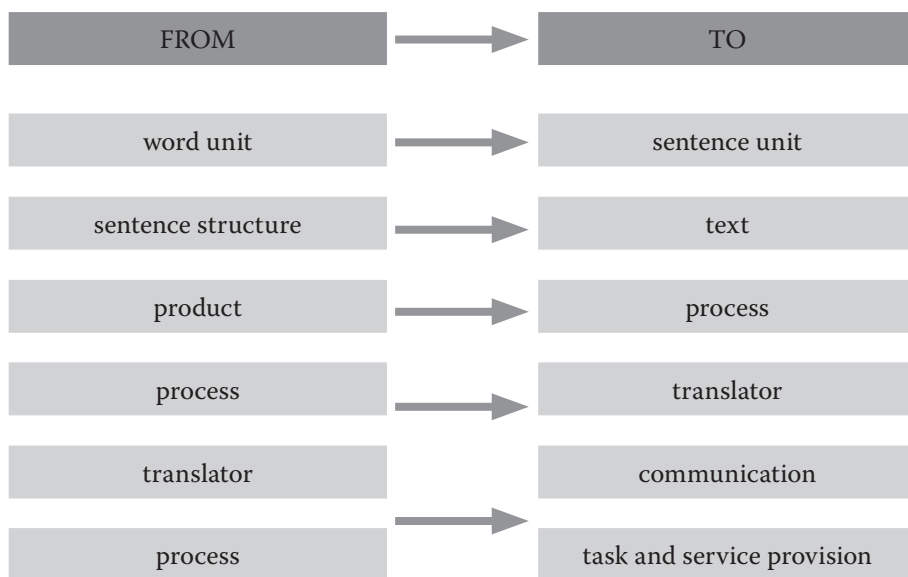
Some of the discipline’s branches have greatly expanded, with Translation Process Research (TPR) being the case in point; others, such as ST-TT contrastive analyses, have enjoyed lesser interest recently. The tools available in TPR allowed it to move from early TAP studies to other methods: corpus analysis, psychometric tests, questionnaires, concurrent and retrospective talk-aloud protocols and others. Particular domains use appropriate technologies for their research purposes, e.g. key-logging and eye-tracking (Whyatt 2012); exploration of the cognitive load of audiovisual translators (Szarkowska 2017); analysis of interpreter memory (Chmiel 2018), and others⁷.

⁷ Ricardo Muñoz Martín (2014: 52) enumerates 11 collected volumes that gathered over 100 chapters devoted to TPR in the years 2006-2013, which is indicative of a huge growth of process research.

7.5. Contextualising Translation Theories

In the second half of the 20th century, traditional linguistic approaches to translation have given way to new directions of its study. First of all, it was recognised that translation matters not merely as a linguistic endeavour and the scope of research into it is larger than linguistics. In the subject literature, TS is characterised as a field that has undergone several critical shifts in the major approach to the core research object and purpose, in thinking about the nature and fundamentals of translation (cf. Pym 2014). With the assumption that there is hardly any consensus possible on a single theory of translation that would cover all its aspects, it is only realistic to agree on several shifts in research focus, leading to changes of theoretical paradigms and methodologies.

Graph 9. Major Shifts in Translation Research Focus



7.5.1. Translation Turns

In order to overview translation theories a distinction between translation turns and translation schools of thought is introduced here, with the former designating major changes redirecting TS towards its research focus, and the latter research unit- or scholar-centred, referring to more individualistic views or having lesser impact.

The development of TS was considered as a set of “turns” [...] from the cultural, cognitive, technological and ideological turns (from the 1990s onwards). A turn is not a shift of the whole polydiscipline from one direction to another but a new perspective, a new angle within TS, attracting an increasing number of researchers for a certain time, as a fashion. [...] a new turn does not necessarily supersede the previous one as if TS was a linear set of obsolete turns. Different turns can coexist, in a kind of eclectic theoretical landscape (Gambier and van Doorslaer 2016: 2-3).

Turns indicate widespread epistemological directions and research trends in TS. Identifying and naming them is not universally unanimous although the early turns of the 20th century do not usually arouse controversies. They are not necessarily chronological, and there are overlaps between the successive ones. Theoretical turns of TS are a natural consequence of its interdisciplinary links and its applied character that allows it to react to the rapid changes in the translation industry outside of its academic domain.

Graph 10. Turns at Early TS

Linguistic	Functional	Cultural	Sociological
<ul style="list-style-type: none">• focus on the word/ sentence and language structure	<ul style="list-style-type: none">• reaction against too detailed linguistic analysis• focus on the target recipient	<ul style="list-style-type: none">• focus on culture• ideology and cultural values• literary polysystems	<ul style="list-style-type: none">• focus on the context• ethics and politics

Newmark (2009) gives his classification of four successive turns that he calls “stages of the translation theory” and that in his view are cumulative, they absorb without eliminating each other:

- the linguistic stage (up to 1950) – covers mainly literary texts and is concerned with word-for-word and sense-for-sense debate;
- the communicative stage (from around 1950) – covers both non-literary and literary texts, is concerned with the categorization of text registers, the participation of a range of readership groups and the identification of types of procedures for translating various segments of texts;
- the functionalist stage (from around 1970) – covers mainly non-literary texts, is focused on communication and is concerned with the intention of a text and its essential message;
- the ethical / aesthetic stage (from around 2000) – is concerned with authoritative and official or documentary texts with due respect to the ethics and moral truth.

Chesterman (2009), on the other hand, writes about four levels of translation theory:

- the textlinguistic level (source, target and other relevant text analysis);
- the cognitive level (the decision-making process in the translator's mind);
- the sociological level (the translation task, its purpose, deadline, the client and the contract; social conditioning and work environment);
- the cultural level (ideological factors, power relations, cultural power play).

7.5.2. Contemporary Schools of Translation Studies

By the acronym CSTS we refer to the Contemporary Schools of Translation Studies, defined as such by Jeremy Munday (2001), that managed to establish their status as recognised paradigms or trajectories of thinking. They are usually represented by one major scholar whose seminal publication started a given trend or who proposed a new paradigm, approach or model, or a group of researchers whose contribution to TS was viewed as particularly influential.

Contemporary publications in the area of TS demonstrate a certain canon of TS theories and schools of thought. In most translation textbooks and theoretical overviews there is a replication of ideas and theoretical stances based on a few authors that entered the canon of fundamental reading in TS. The sketch drawn here demonstrates such an approach. It is inevitably inscribed in the birth and development of any discipline and, in a way, it authorizes the TS's entry onto the scene of legitimate humanistic disciplines; the status it has struggled to achieve for decades. Thanks to many recent

studies and publications, the narrowly Eurocentric perspective is widened to open horizons of theoretical thinking about translation outside of and beyond the first, mainly European research patterns.

7.5.3. An Overview of Turns and Schools

A brief overview of translation turns and CSTS that have contributed to the constitution of the modern discipline of TS is provided below merely in order to give a general orientation in the theoretical territory, as their more detailed coverage was published, among others, by Jeremy Munday in his classical and extremely useful theoretical textbook *Introducing Translation Studies* (2001), as well as Mary Snell-Hornby in *The Turns of Translation Studies* (2006). The enclosed sketch is inevitably simplified and drawn with a certain level of approximation, particularly as concerns strict chronological categorisation and labelling. Undoubtedly, Snell-Hornby and Johnston's revealing statement about TS characterises its essential properties as a discipline:

It is surely a mistake to conceive of Translation Studies as somehow linear in its development, no matter how neat a trajectory some of its historiographers may have claimed to be able to trace. If anything, what marks TS as an increasingly open discipline is that it both offers and traffics in key concepts rooted in the discourse of difference, simultaneity, contingency, mobility and hospitality, concepts whose continuous interplay serves to deepen, no less than to extend, the scope of its enquiry and the value of its insights (Snell-Hornby and Johnston 2019: 181).

With this realisation, let us contextualise CSTS with reference to the major TS turns in the enclosed table.

Snell-Hornby and Johnston add “the outward turn” to the compilation (2019), explaining that it is not “yet another twist along the way” (op. cit.: 181) but “the reinforcement of TS both as a hub interdiscipline within the academy and as the conjoined theoretical wing of a practice that spans the key human processes of becoming and being, of change and cognition” (op. cit.: 186). The outward turn means opening to non-European research patterns and accepting plurality of TS voices from various backgrounds, traditions and perspectives.

Table 3. CSTS in the Context of Translation Turns

Turn	CSTS	Approximate timeline ⁸
linguistic	the Prague School Übersetzungswissenschaft (the German Linguistic School) and the Leipzig School	1950-
(con)textual	textual approaches Critical Discourse Analysis the Paris School (ESIT) functional and communicative approaches, Skopos Theory, Translational Action Relevance Theory	1970-
cultural	Polysystem Theory the Manipulation School postcolonial studies gender studies	1980-
cognitive	philosophical and hermeneutic approaches	1990-
technological	corpus analysis CAT, MT	1990-
anthropocentric / creative	translator/interpreter-focused approaches transcreative approaches	2000-
psycholinguistic	the psycholinguistic school, TPR	1990-
sociological and ethical	socio-constructive approaches, PSIT studies	2000-

The juxtaposition of translation turns and CSTS demonstrates approximate chronology of TS's growth stages to reach its present versatility and diversification. An argument may be put forward that sometimes disparate approaches and research methodologies do not contribute to the discipline's coherence, and yet refuting it, at least partially, is also possible, as will be attempted in the subsequent mapping of TS.

⁸ Based on the author's hematic publications overview at Benjamins Publishers and Routledge, Francis and Taylor Group.

7.6. Mapping Contemporary Translation Studies

In conceptualising a new TS map we need to incorporate various dimensions and parameters of translation: different theoretical paradigms in TS research and different epistemological approaches to its fundamental nature and character, different skopoi, different types of translation processes and communication channels. Translation landscape is diversified, in constant flux and dynamic change. Perhaps we are not even dealing with one landscape in one dimension, hence it is difficult to draw it, and that is why it has been so intriguing to map and re-map TS. Every TS map that we would like to create should have a territory labelled “impact zone”, which could demonstrate that “the real world” – in all of its aspects, has always had a huge influence on TS as a discipline, which, in turn, responded to that impact by, for example, building new competence models, coming up with new theories and approaches. It is only natural that in its applied mode translation practice has also always reacted to the social, political and cultural changes in the world, and TS responded to what we call “translation practice” in the general sense.

7.6.1. Cognitive Mind-Mapping

Implementing mind-mapping techniques enables us to learn the visual approach, as mind mappers are usually visual thinkers. Visualisation is helpful in knowledge integration and management, information transfer, and learning facilitation. Maps are found helpful in studying a subject, as they offer an overview and clarity in the thinking process (Tarvi 2006). They are versatile tools in innovative thinking, and they are useful in grasping ideas and subjects. Educational and inspirational functions of mind-maps are transparent in education. Mind-mapping styles are divergent, from early colour-image-shape handwritten setups to modern software solutions and web tools offering templates, and leaving room for own creativity. Mind-mapping activities also invite (tele)collaboration, and digital concept maps become more and more widely used for various educational purposes.

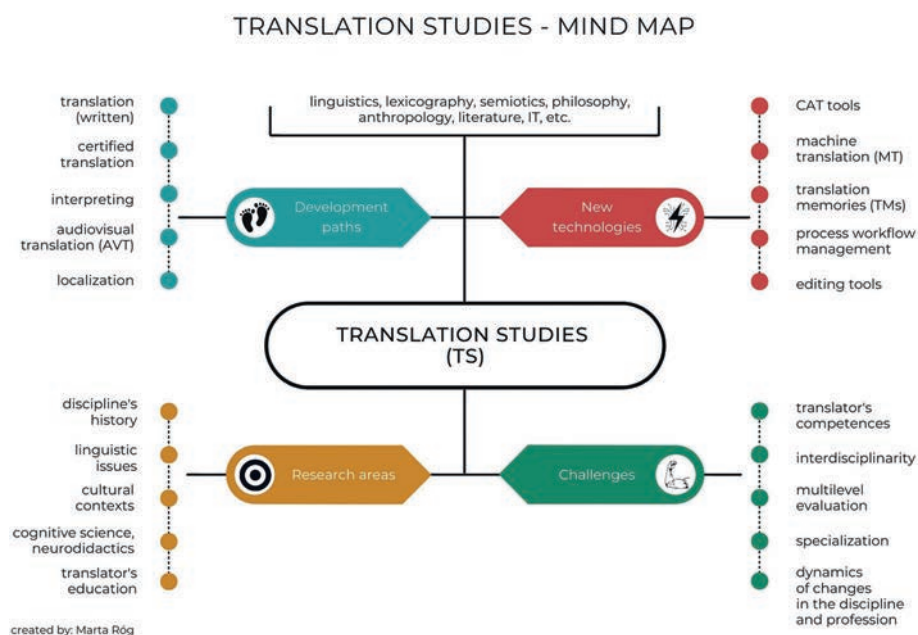
The main takeaway from mind-mapping exercises in the translation classroom is that the student engages his critical thinking, synthetic skills and broad overview of the topic. Simplicity may be a key to a map’s appeal, and on the contrary, if a map possesses too many features, it may appear too overwhelming. And yet, when it comes to mapping TS, a simple representation will be insufficient to depict the existing complexity.

As suggested by Frank Austerhöhl in the title of his article (2012), concept mapping may be implemented for developing terminological competence, which is merely one possible example of multiple contexts where mind-maps may be of practical use.

In the representations enclosed below, the second year translation specialisation students' creations are enclosed for illustration⁹. Mind-mapping was used as a revision task and a tool in a creative group discussion. Students were instructed to prepare individual maps of TS based on their knowledge and subject literature. The prepared maps were demonstrated in class, placed on the university e-learning platform, and then discussed with peers, whose comments inspired lively and inspiring discussions and exchange of ideas.

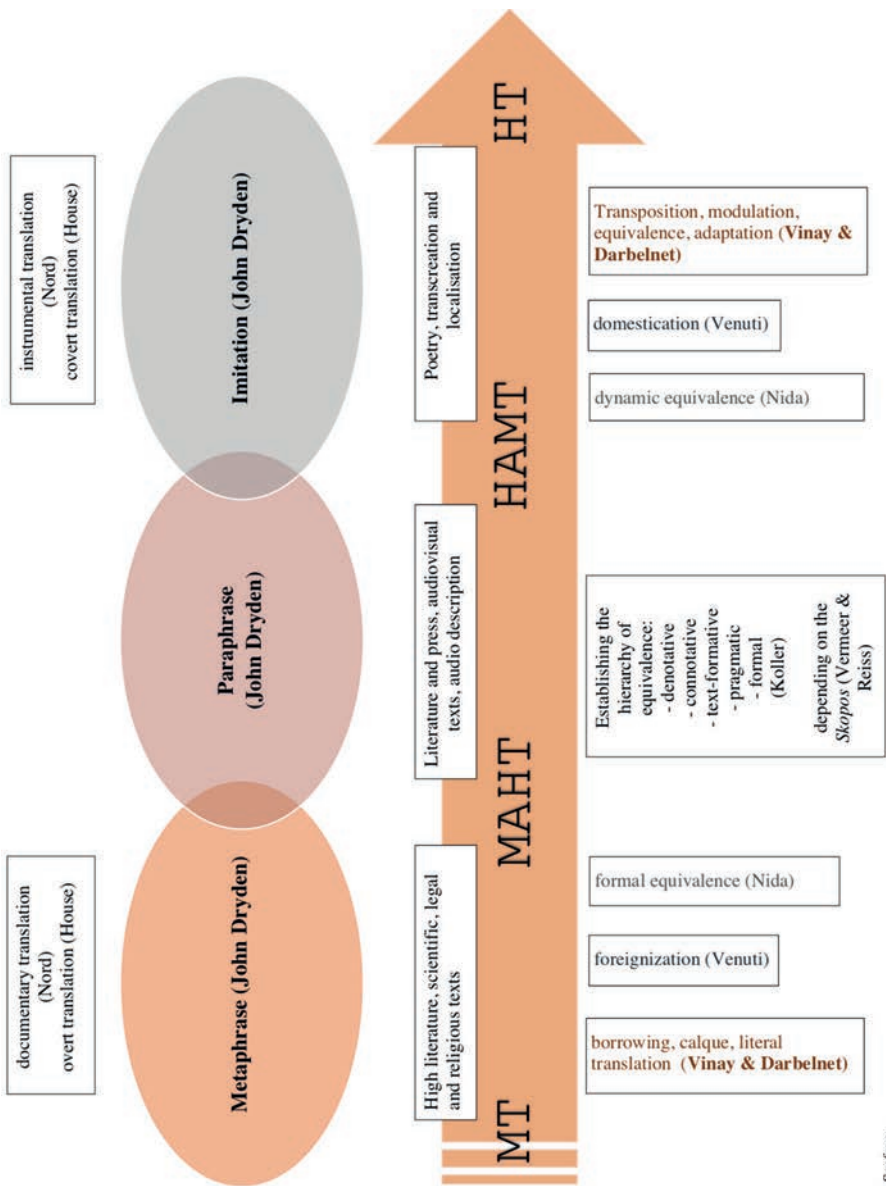
Graph 11. Translation MA Seminar Student Maps of TS

Map (1)

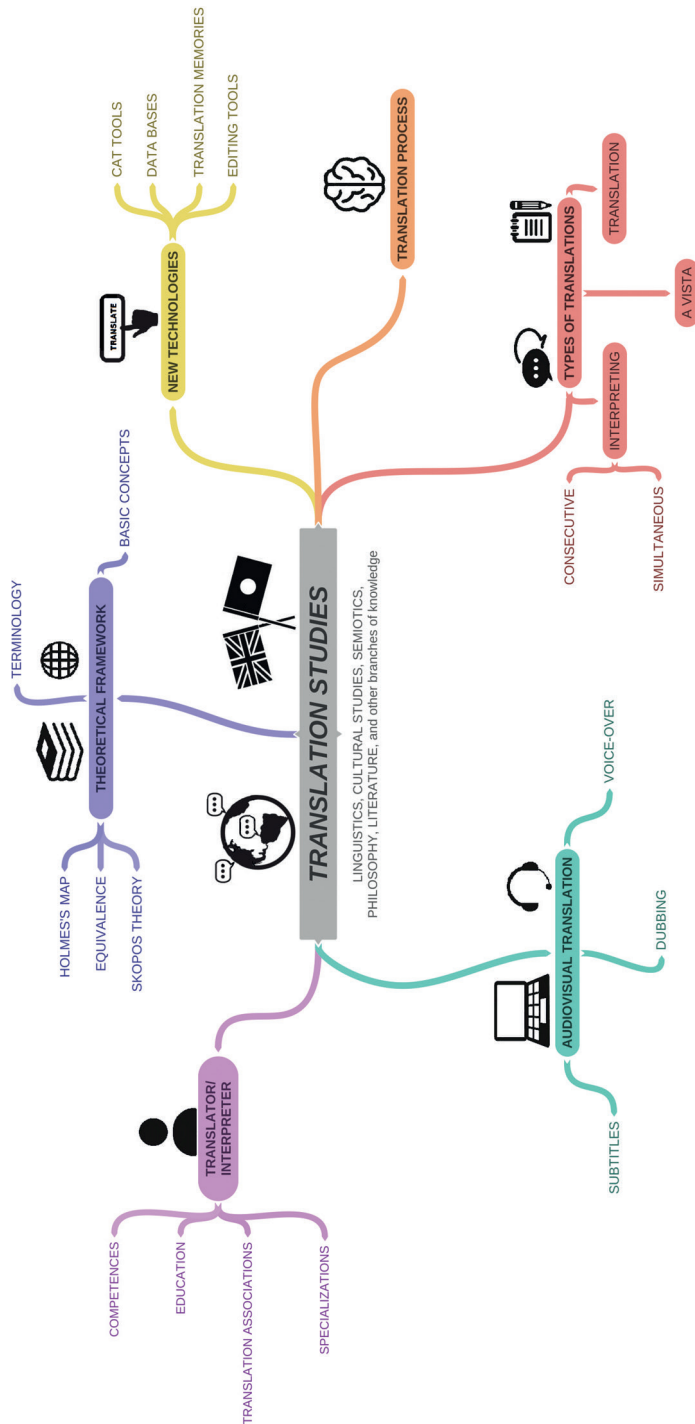


⁹ The seminar was conducted with a group of students at the Chair for Translation Studies at the Jagiellonian University in Kraków, in the academic year 2018/2019. All student maps included in the book are published with the consent of their Authors.

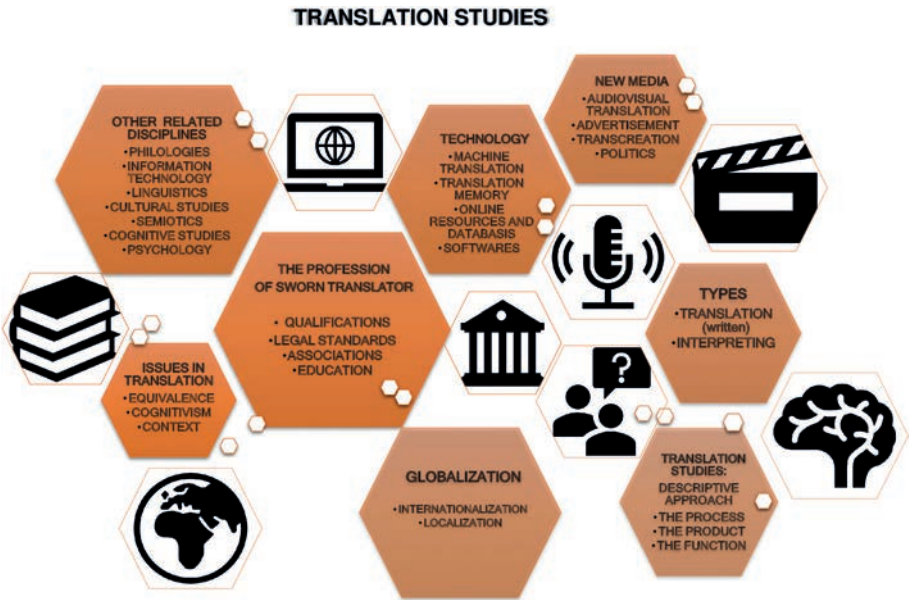
Map (2)



Map (3)

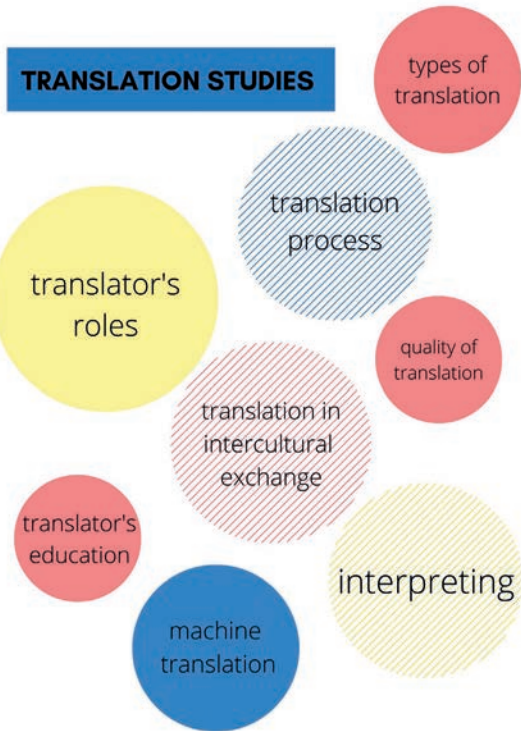


Map (4)



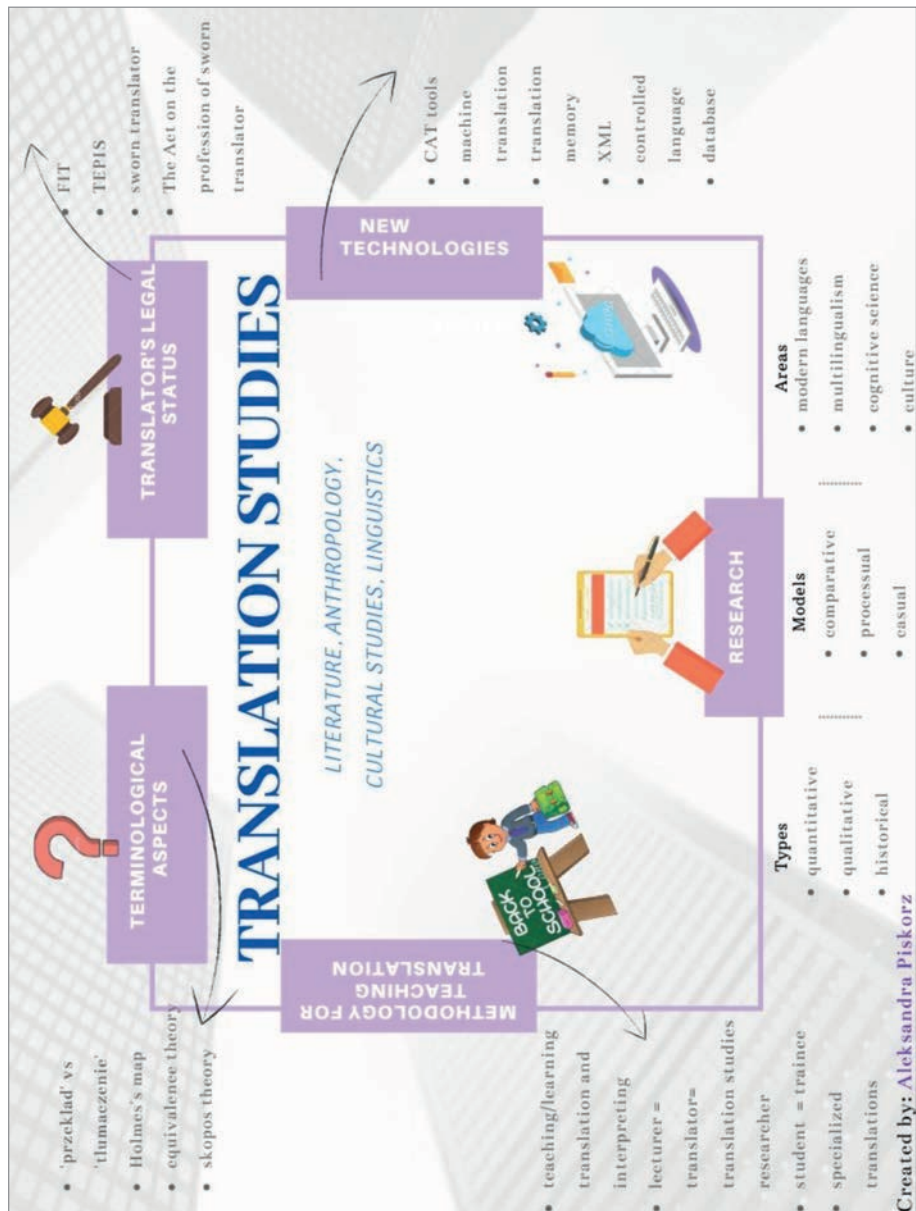
Created by Ewa Urban

Map (5)



created by: Patrycja Kęska

Map (6)



The models, representing MA seminar students' individual graphic preferences, encapsulate the ideas that they have about translation and serve the purpose of triggering reflection on the status, research aspects and divisions of the discipline.

7.6.2. Dimensions and Boundaries of Translation Studies

Having introduced the concept of mind-mapping, for a clearer understanding of the contemporary TS, we need to consider its various dimensions and boundaries.

7.6.2.1. Outlining Boundaries

Intriguing sense is conveyed in the titles of two collective volumes that were published after two recent EST Congresses: *Border Crossings. Translation Studies and Other Disciplines* (2016), edited by Yves Gambier and Luc van Doorslaer and *Moving Boundaries in Translation Studies* (2019) edited by Helle V. Dam, Matilde Nisbeth Brøgger and Karen Korning Zethsen. The former indicates that the discipline forms interdisciplinary linkages with other fields of knowledge outside of its scope, which is visible in the book chapters. Particular topics refer to (military) history, IT, communication studies, sociology, cognitive neurosciences, computational linguistics, localization and others. Interdisciplinary connections are transparent through the fact that each chapter is written jointly by a TS scholar and a researcher from a discipline that interacts with it: a historian, IT specialist, sociologist or game localizer, to indicate just a few examples from the book. The second mentioned volume signals a movement beyond the existing TS boundaries and challenges them from a transdisciplinary perspective.

The issue of boundaries, both as concerns the field of translation practice and the academic discipline, is acquiring a new meaning nowadays. Well-established concepts and theoretical paradigms are now being enhanced with new emerging ideas and fields. The practice and study of translation, while expanding their borders, include areas that have previously been considered peripheral, such as intralingual or intersemiotic translation, crowdsourcing, virtual translator networks, transediting or translanguaging. Conference thematic tracks indicate some traditional topics, such as multiculturalism, and new ones, such as digital transformation of education (e.g. 10th EST Congress “Advancing Translation Studies”, Oslo Metropolitan University and University of Oslo, 2022). The Congress announcement calls areas of TS “very diverse”, a fact clearly demonstrated by 49 thematic panels, around which the Congress is organised.

Translation is always involved in overcoming the challenges of global communication and defying isolation, and this is why we would like to

embrace advancement as a common and diverse space of collaboration among disciplines while crossing theoretical approaches and enhancing professional practices (EST Congress website¹⁰).

TS can adopt various epistemological, conceptual, (inter)disciplinary, historical or geographical, methodological and/or professional approaches relating to the translation concept and/or translation and interpreting experience. EST Congresses have delineated the boundaries of translation research and paved new paths for directing it towards areas that were focal in fields and disciplines affecting translation, like discourse studies, accessibility studies, media studies and others. At the last Congress an interesting new term in panel 14 was named: “Extending Translatoriality Beyond Professional Contexts”, which certainly deserves future explorations. The two key terms in TS: advancement and language industry have been consolidated in another EST Congress panel (11): “Advancing Translation Studies through Language Industry Studies.” New multilingual and multimodal settings and types, which were not always recognised at previous congresses, have been identified, such as: science news flows, sign language interpreting, crisis translation, Public Service Interpreting and Translation (PSIT) (replacing the term “community interpreting”), Video Remote Interpreting in Healthcare (panel 20) and song translation.

Andrew Chesterman, a well-known translation scholar, comments on the fragmentation of the discipline whose borders are unclear and asks interesting questions:

It’s the whole question of borders. How can we extend the borders of translation studies, conceptual borders and empirical borders? How big should our field be? How big should our concept be? How do translation studies grow together with the changing cultural situation in the world where we have borders being broken all over the place? What’s the value of a border? What happens when you try to cross a border? What happens when a border crossing is defended? These things are happening in the real world, and they are also happening within the discipline (“Borders and Boundaries: Q&A with Andrew Chesterman” 2017).

Diversity and expansion of translation with the growth of various translation settings and types of activities, diversified range of texts, new translation modalities and categories, such as *fansubbing*, *surtitling* or *language*

10 <https://www.hf.uio.no/english/research/news-and-events/events/conferences/est22/> (accessed on March 25, 2022).

brokering place the human resources issue in a new perspective in the 21st century. Modern translation professions create new areas of knowledge, and consequently, new domains of TS research and new sub-disciplines of TS. Transdisciplinarity of TS together with its applied character contributes to the fact that professionalisation and employability are subject to academic consideration. Translation industry: the market of LSP and TSP, needs to be put into focus when studying translator competence (TC). TS, which has apparently reached its maturity in its autonomous status, research methods and paradigms, discourse and scope; follows translation practice. That fact makes practice and theory mutually relevant, hence theoretical considerations of TC are inevitably immersed in practical translation settings. Combining research on TC with translation professionalism contributes to a greater awareness of the phenomenon and better understanding of quality management mechanisms and optimisation of translation processes. Translation services had long existed on the market before any theoretical stances were formed in a systematic manner. Now, in turn, professional needs and translator profile analyses lead to the expansion of translation as service and modern industry. Thus, outlining the boundaries of TS and characterising the field is a true epistemological and conceptual challenge. Expanding the scope of the TS research onto other fields is an ongoing phenomenon.

7.6.2.2. Mapping Challenges

Mapping translation is difficult as it is a ground open for many kinds of interpretations. An outcome of such an understanding of open translation boundaries are changing views on the translator profile, their skills and competences. Dynamic adjustments of practical translation to the market demands pose challenges in translator education directed to build TC; however this constant update and connection to “the real world” may also create opportunities for individual development and professional learning. Interconnectedness between translation industry and translation in academia is a characteristic trait of TS *per se* and its huge advantage in modernity.

“Translation Studies (TS) have always scrutinized and questioned the link between professional translation and translation theories” (Calvo 2018). Transformations of modern LSP and TSP markets involve changing degrees of specialisations (from wider to very narrow) with the translator previously serving as an “all-round expert” to today’s linguist, or language specialist in a particular translation domain, such as post-editing of one text type. Professionalisation concerns also kinds of employment – from

in-house translators to outsourcing translation services; from what used to be predominantly free-lance market to contemporary institution-dominated and corporate global industries. Recruitment of translators tends to be global, as well. Translation services are de-personalised; the status of the source text – different, and communication – mainly virtual. In such a transformed world, TC in its conceptual, professional and didactic dimensions emerges transformed, too.

Already in its practical dimension translation has many embodiments: it is actually performed in multimodal settings which are undergoing transformations. Starting ages ago as a speech rendition act, then text-to-text writing practice, now it is conducted via different channels and in hybrid settings, in which text, image, sound and technology are combined. The applied character of the scholarly discipline that centres on translation presupposes a linkage with the practice of translating and interpreting, which contributes to the discipline's complexity.

Theoretical boundaries of TS are also far from being static in the ever-dynamic reaction of the discipline to the developments in other disciplines and the connection to the translation industry. Its scope is expanding with the expansion of branches related to it and it transforms within itself, as well, modifying its theoretical paradigms and basic assumptions. A whole new dimension was created by introducing technologies into translation processes (O'Brien 2012, Moorkens and Rocchi 2020, Marczak 2021).

7.6.3. Conceptualising a Current Map of Translation Studies

In order to establish any lists of branches, domains, theoretical themes and types of translation, four kinds of sources in the first two decades of the 21st century have been analysed:

- publications in major translation-focused publishing houses (predominantly Benjamins Publishing and Routledge);
- international conferences (predominantly EST, IATIS and CTER Congresses);
- bibliometric studies and published overviews (cited throughout the text);

The Slator Map¹¹, a language industry investor map was used as additional reference on market segmentation.

11 <https://slator.com> (accessed on October 30th, 2021).

Many mapping attempts have been made so far in several areas of TS, among which the following ones may serve as a few recent examples:

- Sonia Vandepitte (2008: 580): Translation Studies survey;
- Gambier and van Doorslaer (2016: 4): Key elements of the discipline of TS;
- Marcin Walczyński (2019: 74): A map of Interpreting Studies;
- *The Routledge Encyclopedia of Translation Studies* (2020: 301): Figure 3. Different Areas of Research in Localization Studies.

In mapping TS territory it is important to realise that new perspectives in the practice-led translation research are opened when studies are conducted in a specific language pair, which has its own characteristic features, as demonstrated, for example with the *Thinking Translation* series mentioned in the Introduction, of which every edition is focused on one particular language pair.

Comprehensive publications and collected volumes and series, such as *Routledge Handbook* and *Routledge Encyclopedia* series, Routledge Translation Portal¹², or Benjamins Translation Library¹³, open big panoramas of current TS themes. Branches and areas within TS, but also those beyond its borders, evolve and transform. The goal of the mapping of TS, rather than placing particular themes in strictly defined, static categories and sub-branches is to identify and locate them within the scope of TS in order to grasp the vast developmental potential of the field and realise its growth in a relatively short span of time. By surfing translation waters, we may get a basic orientation and a sense of direction.

Translation is operational on several planes and four major areas can be distinguished in TS:

- Translator: cognition, process, “the black box”, personal and emotional aspects;
- Profession and technologies;
- Context and culture: discourses, norms, socio-cultural constraints, ideologies, power, intercultural communication;
- Language and text: linguistic aspects, textuality, intertextuality.

In conceptualising a modern TS map, the following dimensions are taken into consideration in those four areas:

- Epistemological perspectives and theoretical paradigms (CSTS, e.g. cognitive poetics of translation);

¹² <http://routledgetranslationstudiesportal.com> (accessed on April 5th, 2022).

¹³ <https://www.jbe-platform.com/content/series/09297316> (accessed on April 5th, 2022).

- Sub-branches related to main translation topics or themes (e.g. ethics, professionalisation, transcreation);
- Sub-branches related to main types of translation (e.g. children literature translation, legal translation);
- Interdisciplinary and transdisciplinary influences and research frameworks (e.g. ethnography, sociology, psychology, post-colonial theory, social anthropology);
- Methodological approaches (e.g. empirical studies, ethnographic case studies, cognitive analysis);
- Translation practices – settings and contexts for translating and interpreting (e.g. Public Service Interpreting and Translation, court interpreting, AVT);
- Impact and the dynamics of translation industry and technologies (CATs, MT, professionalisation, TQA).

Settings for translation processes may be further categorised along the following parameters:

- Modality (translating, interpreting, AVT, hybrid forms, etc.);
- Genres (e.g. video games, comics, etc.);
- Fields and markets (e.g. the museum, religious settings, etc.);
- Specialisation and subject domains (law, medicine, environment, etc.);
- Interpreting settings (e.g. educational, mental healthcare, refugee hearings, and asylum interviews).

Two-dimensional graphic representation of all these agents and factors is inadequate, as it is hardly feasible to draw on paper or screen what is happening in many dimensions of complex translation reality. Kiraly's vortex model referring to translation pedagogy domain (2016b) gives an approximate representation of this complexity of the phenomena involved. And yet, considering the given parameters, and relying on the sources of information indicated at the beginning of this sub-chapter, it is possible to outline, at least a few major contemporary branches or sub-disciplines of TS:

- AVT
- Accessibility Studies and Audiodescription
- CATs, Postediting and Translation Technologies
- Corpora in Translation
- Children's Literature in Translation
- Cultural Translation
- Ethics
- History of Translation

- Legal Translation
- Literary Translation
- Localization (software, web, videogame, small device and web localization)
- Media Translation
- Multimodality
- Translation Healthcare
- Poetry Translation
- Postcolonial Translation
- PSIT
- Specialised Translation
- Stage Translation
- Technical and Scientific Translation
- Terminology
- TQA
- Translation Pedagogy
- Sociology of Translation
- TPR and Psychology

The listed branches have gained considerable prominence in TS with conducted research, numerous publications and academic events; however, the given inventory, by no means authoritative or exhaustive, is hopefully, just an opening for a discussion to be continued on the nature and scope of TS and its current transformations.

7.7. Concluding Remarks

The Seventh Reflection has been devoted to discussing modern TS, as it has changed since James S. Holmes's claim to its autonomy, and to sketching the boundaries, or lack thereof, of its contemporary territory. From the gathered data it appears that no single translation theory is holistically available to a variety of theoretical paradigms and approaches, and the question of whether studies on translation have started to consolidate and build one and consistent discipline, cannot be answered equivocally and unanimously; and yet the methodologically diverse, all-encompassing, inter- and multidisciplinary field of TS does exist. Mapping it poses numerous challenges, as the area is relatively new and open for many kinds of interpretations. Delineating its boundaries is by no means easy and straightforward,

owing to the fact that translation dimensions and domains are so varied. Dynamic adjustments are necessary on almost daily basis, as the map of TS today will not preserve its exact shape tomorrow. A constant update and connection of the discipline to “the real world” create opportunities for innovative research, development and professional growth of individuals and teams of researchers, on the one hand, but, on the other, are demanding in academisation of TS and translator training. Nevertheless, interconnections between translation industry and academia are a characteristic trait of TS *per se* and its huge advantage in modernity.

The topic of boundaries, so relevant for TS, has become vital globally, also because of the COVID-19 pandemic that has continued to affect the world in various ways for the past three years, since its breakout in 2019. Different translation landscapes are painted with international aid in the Russian war against Ukraine, at Turkish earthquakes or tsunami in Thailand; in Google Translate; at the European Council general meetings and Ryanair flight bookings; an individual reading of a translated book and Paypal purchases... processes of translating have no boundaries; the discipline of TS must follow.

Conclusions

It is a truism or perhaps an old chestnut to argue that there would be no Translation Studies without translations. An obvious corollary to this truism is that there would be no translations and hence no Translation Studies without translators.

(Peter Flynn “How Eurocentric is Europe? Examining Scholars’ and Translators’ Contributions to Translation Studies – an Ethnographic Perspective” in *Eurocentrism in Translation Studies* L. van Doorslaer and P. Flynn (eds). 2013: 44).



Palimpsest Translation

Reflections on the exponential growth of TS, combined with longitudinal translation research spanning over many years, have led to one observation that appears pervasive, that of the multidimensional nature of translation, which has been corroborated by many translation researchers and confirmed in numerous sources throughout the text of this monograph. Historical, social, cultural, institutional and business factors significantly affect translation, both as a practice and a discipline. The holistic view taken of these factors has allowed for synergy between a personal academic interest in the subject matter and the more objectively collected expertise in the particular reflection areas covered in *Inspirations*.

What is of interest for us here, is both the translator as a human being and an individual decision-maker, and translation as a global phenomenon and industry. The duality embedded in the perception of translation over the centuries that characterises it as both external and internal, sociological and psychological, anthropological and cognitive phenomenon, seems to be replaced now by a complex network of dimensions that infiltrate one another and are inextricably connected in translation processes. Nevertheless, the translator's experience is always at the heart of all translation endeavours and agencies: the processes, technologies, profession and the discipline of TS.

This book began with a cognitive interpretation of metaphor. In Reflection Two, a critical overview of historical approaches to translation was presented. Subsequently, sociological and psychological motives were clarified, assuming that translation is both an interactional human activity and a sociological phenomenon, an objective act taking place in a given spatial and temporal setting, as well as an intellectual process, mental journey and cognitive function of the human brain activated by an encounter with "the other"; other language(s), other text(s) and other culture(s). There is a subjective sphere of translation, where an individual translator is rendering a text from one language to another and there is the objective reality of the translation profession – the market and the industry of TSP. As Anna Duszak remarked in her introduction to *Critical Discourse Analysis* (Duszak 2008) there is meaning in the sense of constructing culture, interpretation and subjective judgement.

Reflection Three focused on a strategic analysis of culture, providing two ethnographic case studies in order to illustrate the questions of cultural mediation under discussion. In the subsequent Reflection Four TC

was presented, both in modern terms and relying on diachronically juxtaposed models. It was then contextualised in the conscious sphere of decision-making in Reflection Five, and discussed with reference to intuition, which was the key topic of Reflection Six. The pivotal Reflection Seven focused on a contemporary map of TS as a discipline with great potential, challenging and complex but also promising and expansive.

The author's journey into translation that has been recorded in this volume ends within the confines of the book's cover; the reader's journey, however, may continue with the inspirations that will hopefully follow from the reading. Translation always gives us an opportunity to reflect and engage in a life-long learning process¹. It could be argued that the concepts and models encompassed in this book are realisations of certain insights gained by the author in her years of translation research. It is an intellectual adventure and not only a scholarly contribution to TS. *Inspirations...* has been written to capture the present moment of TS with retrospective reflection on translation trends and publications and appeal to cognition but also to the translator's creative thinking, imagination and intuitive experience that some of you may have had yourselves. We all embark on voyages of discovery and take a trip down memory lane, and this is exactly where the palimpsest story enters the scene of translation, and at this point I need to explain where the palimpsest inspiration came from and why it has infiltrated translation thinking here.

To begin with, let me quote from the Introduction to an exhibition catalogue written by Paweł Lewandowski-Palle and translated by Jerzy Juruś. The exhibition was held at Miasto Sztuki (www.miastosztuki.com.pl) in Kraków in March 2015, and the catalogue title was "Palimpsests of Freedom." Palimpsest was both the title of the exhibition and a particular piece of art, a painting by Grzegorz Bienias, a contemporary Cracovian artist, that was created using a specific acrylic, oil, pencil and collage technique.

A palimpsest is an ancient or medieval parchment manuscript (or book) from which the original text has been scraped (rubbed) off. It is a record deprived of the visual recognisability of the basic version, a record made on the removed original record. The term palimpsest also means an ambiguous statement of multi-layered semantics (Jerzy Bienias – exhibition catalogue 2015, Introduction "Palimpsests of Freedom").

1 To read about emotional intelligence and translation, refer to Hübscher-Davidson (2017).

In art, the palimpsest technique is very much present, consisting of the re-painting of an older painting. Under the visible layer, there is another one, or more than one. Palimpsest, an artist's individual projection, could be one way in which translation may be viewed and comprehended; how a translator lives through creative endeavours, adding layers of experience. We do not erase memories and experiences; we collect and build on them. We often "re-read", "re-interpret" our texts like we "repaint" paintings to create palimpsests. In palimpsests, just as in translations – there is a revealed and a concealed element. Having a palimpsest experience means a constant flux of experiences; it is dynamic and emergent, ever-evolving, self-constructed and embodied. For a translation researcher, additionally, there is also some kind of a story with translation; a pictorial composition, a synergy between collected images and scholarly insight, inspiration and the actual translation work. The landscape of translation is composed of a convincing collection of experiential case studies, as if mental images that we gather "along the way."

Inspiration may come with words, images, places and emotions, and may find sources elsewhere. The symbolic landscape of translation that has been depicted in the book is designed to arouse imagination, which is so important in accessing knowledge and learning. To practise imagination for a moment, let us imagine that:

- what is, or has ever been formulated in one language, cannot be expressed in another;
- people have never had the cognitive capacity to render thoughts in a language other than the one they have spoken since birth;
- there are no translators;
- ... and there have never been.

This is how imagination works: it makes us notice things and see more clearly; and perhaps it enables the inspiration of others when you inspire them by making things more visible for them. As has already been mentioned, translation in its multiple embodiments reaches into many spheres of human cognition and human physical experience. Thus, the simple question: *Can you imagine the world without translation?* would be difficult to answer in the positive because the role of translation is not peripheral, on the contrary, its presence in the world globally, and our lives individually, is pervasive.

The path that I have followed through the depicted translation landscape has been created by inspiration from various sources. They show how my views on translation were shaped by seminal authors, teachers and other figures, as well as texts – inspirational reading of books that have stayed

with me throughout my life, or texts that I have but glimpsed briefly. Certain things only become visible from a distance... but then again fresh impressions are also valuable. Each individual's attempt at sketching a translation landscape will be unique.

In this reflective journey, that ends here, I could not refrain from using metaphors when discussing translation. The essence of translation: reason and illuminative insight, method, intuition, conscious decision-making, MT and service provision; all those dimensions that I have attempted to present and analyse, do not constitute dichotomic points of opposition but rather a continuum of complex phenomena, a palimpsest journey. Translation is not only a growing industry; in its ontological sense, it is a response to the fundamental dilemma of how to cope with the ancient post-Babel Tower dispersion of languages and address the need to bridge communication barriers and understand other points of view.

In wondering what matters most in translation research, and its teaching: prescriptive methods, providing rules and giving good advice, giving opportunities to practise translation, evaluate and indicate errors, disseminate knowledge about the subject, or perhaps enhance the learning with motivated inspiration, we gather insights coming from translation explorations that inspire us, and it may be those inspirations that remain the longest in our imagination, thought and memory. Because this book is about reflection, you may have already drawn some personal conclusions. I wish to share three ideas here that have emerged for me:

- The nature of translation and research experience is palimpsest.
- Mind-mapping provides an outline of our knowledge and sketches its boundaries.
- Decision-making and critical thinking are indispensable in the translating professions.

Translation is captivating in many ways. Permitting it to have a role in understanding reality helps us to create coherence in life. There have been many attempts at travelling through translation in world literature, and also in the TS research. Travelling through seven reflections is a metaphor we have been immersed in. Now, it is time to end the cognitive and anthropological journey we have embarked on with this book and thank you, the Reader for travelling alongside.

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Abstract

The main aim of the book is not only a historical and contemporary overview of translation research models and methods but also the author's critical analysis of the state of the art in Translation Studies and a commentary of the progress of the discipline; as indicated in the chapter titles, which are called "Reflections." The monograph is structured around seven major areas of reflection upon translation and the field of multi-dimensional translation research, and its particular chapters concern chronologically: translation metaphors, historical perspectives on translation, translation – culture interrelations, with particular focus on ethnography of translation; translator competence, translator's decision-making and intuition. The last chapter offers "a map of Translation Studies", which demonstrates its dynamism, diversity, complexity, inter- and multidisciplinary. The palimpsest metaphor that concludes translation reflections and refers back to the first chapter, defines translation as a complex sequence of experiential layers and inspirations "we live by", as indicated in the title of the classic of cognitive linguistics by Lakoff and Johnson (1980), which the monograph title alludes to.

Key words: ethnography of translation, history of translation, intuition, metaphor, palimpsest, translator competence, translator's decision-making, translation research, Translation Studies

Streszczenie

Celem książki jest nie tylko przegląd historycznych i aktualnych badań przekładoznawczych, lecz także autorska krytyczna analiza ich stanu i rozwoju, co sugeruje określenie rozdziałów „refleksjami”. Struktura treściowa książki opiera się na siedmiu głównych obszarach rozważań nad przekładem i dziedziną wielowymiarowych studiów przekładoznawczych, a jej poszczególne rozdziały dotyczą kolejno: metafor przekładu, historycznych kontekstów przekładowych, relacji między tłumaczeniem a kulturą, ze szczególnym uwzględnieniem badań etnograficznych; kompetencji tłumacza, procesu decyzyjnego oraz intuicji. Siódma refleksja jest „mapą przekładoznawstwa”, która pokazuje, jak dynamicznym, zróżnicowanym, kompleksowym, inter-, trans- i multidyscyplinarnym obszarem wiedzy jest ta stosunkowo młoda dziedzina. Metafora palimpsestu wieńcząca rozważania przekładoznawcze w książce i kłamrowo nawiązująca do rozdziału pierwszego definiuje przekład w kategoriach warstwowego nakładania się doświadczeń i konstruuje jego rozumienie jako sekwencję kolejnych inspiracji, „którymi żyjemy” – *inspirations we live by*, jak podaje tytuł książki w odniesieniu do kanonicznej publikacji językoznawstwa kognitywnego autorstwa Lakoffa i Johnsona z 1980 roku.

Słowa klucze: badania przekładoznawcze, etnografia przekładu, historia przekładu, intuicja, kompetencja tłumacza, metafora, palimpsest, proces decyzyjny tłumacza, przekładoznawstwo

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Translation: Inspirations We Live by outlines the scope of Translation Studies as a discipline and presents a synthetic approach to the conceptual research in seven areas of inspiration, called “reflections.” It demonstrates a self-reflective and contemporary approach to mapping translation, with an innovative coverage of the topic of intuition, among others. The monograph is not a textbook although certain passages may be used for broadening translation students’ knowledge and horizons. It is addressed to translation scholars and teachers, translators and advanced students of translation. The book’s rationale is a metaphor for palimpsest translation experience and a journey of the mind.



Maria Piotrowska is a translation researcher and teacher; sworn translator of English/Polish; author and editor of translation articles and books; Head of the Chair for Translation Studies and Postgraduate Studies for Translators and Interpreters at the Jagiellonian University in Krakow; member of the European Society for Translation Studies EST, member and co-founder of Cracow Society for the Promotion of Language Studies TERTIUM, President of the Consortium for Translation Education Research CTER.



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