

How Retranslation Affects the Visibility of the Translator: Analysis of Turkish Translations of Jack London's *The Call of the Wild**

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Abstract

Retranslation Hypothesis, introduced by Berman (1990), emphasizes that the initial translation of a source text is closer to the target reader and culture and the retranslations of a text become closer to the source text in time. On the other hand, Venuti (1995) claims that domestication makes the translator invisible to the target-text readers, whereas foreignization moves the readers towards the source text and culture. The relation between retranslation and the visibility of the translator will be discussed identifying whether Retranslation Hypothesis is verified in the Turkish translations of Jack London's *The Call of the Wild* and whether the translator's visibility increases by retranslations. The study analyses the translators' visibility through foreignization and domestication strategy use within the scope of Venuti's Invisibility Theory. The culture-specific items were selected from the source text and separated into six categories in accordance with Newmark's (2010) and Espindola's (2006) CSI categories. The foreignization and domestication strategies used in the CSIs in the three translations were comparatively analyzed. The findings showed that the first translation's translator (1997) was the most visible translator, the most recent translation was the second most visible (2015), and the second translation (2009) was the least visible translator. The translator's visibility and use of foreignization strategy do not escalate and the target text does not get closer to the source text through retranslation.

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1. Introduction

Retranslation is one of the main ingredients of translation because many literary texts are retranslated by a large variety of publishers and agents. Therefore, retranslation should be considered as an important factor in highlighting the differences in the same text, and same language. Many scholars share their views on retranslation. Douglas Robinson (1999) assesses that retranslation takes place when a translation is considered obsolete by the majority in the target culture. According to Gürçağlar (2009), retranslation in the literature field is regarded as a useful work because it enables diversity and leads to an enormous range of possible interpretations of the source text.

The specific strategies and personal preferences of translators are visible merely on every text. When a text is translated for the first time, the translator leaves a unique mark since he or she is the first to make the text enable for the readers in the target language. Thus, the first translated text has an expected influence on the related period's readers regarding language, new foreign concepts, expressions and ideology. It is the first work to be acknowledged as the primary translation of a text. Not only the time changes things in a culture such as the daily use of language, new expressions, words, terms, and perspectives but also the primary translation's influence on the previous or new readers. Consequently, the retranslation of the text would employ different styles through the use of the target language and mirror the major circumstances of the period in which the retranslation took place.

This study aims to understand whether retranslation increases the use of foreignization and the translator's visibility. The research hypothesis of this study was that the foreignization strategy would be used more frequently in the second and third retranslations than in the first retranslation and that the visibility of the translator increases through retranslations.

The study proposes several research questions; whether the Retranslation Hypothesis is verified in the retranslations, whether the translator's visibility and the use of foreignization strategy increase through each translation and whether the most recent translation in this study has the most visible translator. The results of the study have assisted to conclude the questions. First of all, Berman's Retranslation Hypothesis suggests that the last retranslation

of the work is expected to be the closest to the source text and obtains the most visible translator.

1.1. Theoretical Background

1.1.1. Retranslation Hypothesis

Many reasons necessitate retranslation in the literature field. Initially, if a source text has more than one target regarding the target readers, a retranslation will be needed to produce a new target text. Vermeer (1984) emphasizes that authors or publishers and commissioners address a certain target. For instance, when their production (the text) is translated, they rather ensure that the target meaning, effect or intention is transferred to the target culture which leads to Skopos Theory (Vermeer, 1989, p. 128). Having been originally a Greek word, Skopos refers to 'purpose'. The text's purpose defines the target text as well. When there are several targets in one text, the text would be retranslated in the same period. For example, a popular literary work including complex issues and an advanced vocabulary range may be translated for adult readers at first, but later for children readers. Accordingly, the retranslation intended for children readers would require enjoyable, basic and easy target text eligible for children's literature. Retranslation emerges mostly in classic and world literature. The works from the world's classic literature in various languages are retranslated in many languages.

There are other motives for retranslation. Gürçağlar (2009) highlights Venuti's ideas on the motives for retranslation in her paper: Venuti suggests there would be retranslations due to a lack of information between the publishing houses. To illustrate; a book would already have a translation but the other publishers would not be aware of this situation, thus, they have the book translated. Various translations of the same original in a short period would occur accordingly. Moreover, there is competition between the publishers. Many want to have their own publish become forward and well-favoured by the readers. Therefore, they advertise that their retranslation is better and the pre-existing translations are no longer valid to sell their retranslations, and their versions. He says that the publishers "justify themselves by establishing their differences from one or more previous versions" (ibid., p. 25).

The competition between the publishers also leads to a race for increasing the quality of the previous translation. There are many famous authors and their works that are retranslated many times. Also, in the thesis (2020), there are examples of the well-known novels of Fyodor Dostoyevsky, Leo Tolstoy, Simone de Beauvoir, Victor Hugo, Franz Kafka, Umberto Eco whose works have been retranslated many times. In addition, philosophical texts such as *The Little Prince* written by Antoine de Saint-Exupéry in 1943 and Sophie's

World written by Jostein Gaarder in 1991 have been retranslated too many times in various languages (Duncan, 2018).

Although retranslation has been practised throughout translation history, it was not until the 1990s that it became an official term in translation studies. Retranslation Hypothesis has been introduced by French translators and philosophers Antoine Berman and Paul Bensimon (1990). According to Berman (1990), translation is an “incomplete” work and it can only achieve its ultimate through more translations, which are retranslations. He also suggests that the first translation of a text is more target reader-oriented and closer to the target readers' culture meanwhile retranslations of the text are closer to the source text's culture. Berman believes that the more a translation is closer to the source text, the more it is a successful translation since it keeps the authenticity of the original language and culture of the source text. He claims that translations are influenced by an inherent “failure” that is at its peak in its first translation (Berman, 1990, p. 5). In other words, the first translation of the text shadows the authenticity of the source culture which is defined as an unsuccessful work by Berman. Consequently, he thinks that later translations attribute more attention to the style of the ST and preserve the cultural distance between the translation and the source text, containing the otherness of the original text (Berman, 1990). As a result, Berman (ibid.) regards the translations of one original text as successful or failure within the scope of the Retranslation Hypothesis.

Another factor that affects the Retranslation Hypothesis is the age factor. Berman says that the originals stay young, nevertheless, their translations will age in time and the need for new translations will emerge (Berman, 1990, p. 1-2). Berman also emphasizes that there are exceptions over time and they would catch up with the youth of the original. These exceptions are defined as “great translators” by Berman (1990, p. 2). However, as Berman (1990) calls translations that could stand the passage of time “great translations”, Brisset (2000) claims that this factor is not sufficient to attribute the quality of the works.

In addition to Berman, other scholars also share their views on retranslation. Bensimon (1990) claims there are essential differences between the first translation and other translations. The primary difference is that the first translations are often the familiarized versions of the source text because they are expected to introduce a foreign work to a target culture for the first time. The first translations generally merge the two strangers, the source and target culture, with one another and ensure the foreign is accepted positively by the target culture. Unlikely, the other translations do not have the same obligation since there are already foundations for the text. Therefore, they are able to maintain a cultural distance and preserve the alienation.

Having similar ideas to Bensimon, Gambier (1994) suggests that the first translations are more target-oriented because it is the first-ever introduction of the source text, so it is expected to be fluent without any setbacks and motivate the readers. Moreover, he claims that when there are more translations of the text, it means there are more texts that encompass information, familiarity and new perspectives which form foundations for a more advanced and renewed translation of the source text with “immanent meaning”.

According to Robinson (1999), an original work is an artwork meanwhile its translation is acknowledged in a period easily, and the period comes to an end eventually. Supporting retranslation, he emphasizes that the original is also stuck with a period. He believes that the original text also should catch up with the period. If the retranslations are supposed to interfere with the literary course of the target culture, then the ST should be changed as well since it remains old and not timeless. Robinson introduces three types of retranslation: temporal supplementarity, quantitative supplementarity, and qualitative supplementarity. Temporal Supplementarity is the original work’s timelessness. Quantitative Supplementarity is the original work’s syntax and semantics, and Qualitative Supplementarity refers to the original work’s beauty and style.

Paloposki & Koskinen (2004) suggest that retranslation is an interesting research topic thanks to its comparative and contrastive features. Some of the studies on retranslation are explained in the paper. Retranslation Hypothesis is generally tested in studies through an assessment of the first and last translations. To illustrate; Lefevere (1992), Du-Nour (1995), Kujamäki (1998; 2001), Tymoczko (1999) and Oittinen (1997; 2000) have focused on retranslation. Paloposki & Koskinen (2004), also say that it is difficult to point out the domestication and closeness in the translated texts. The translator’s motives and limitations also should be taken into consideration. Likewise, source-text-oriented texts are also difficult to analyse under a sole translation strategy. Paloposki & Koskinen (*ibid.*, p. 32) suggest that although it is not easy to discover the motives behind the translations, analysing the early Finnish translations would lead us to clarify the acceleration process of Retranslation Hypothesis and show that there are both examples in which the first translations are domesticated or foreignized. So, they concluded that Retranslation Hypothesis’ schema is not verified in every retranslation because some of the examples fit the schema while others did not: “Consequently, we do not find sufficient support for the Retranslation Hypothesis: there are no inherent qualities in the process of retranslating that would dictate a move from domesticating strategies towards more foreignizing strategies”.

1.1.2. Invisibility Theory

According to Retranslation Hypothesis and as Berman suggests, the first translation is closer to the target culture while the last translation –or retranslations- is closer to the source culture. Many studies on this topic focus on the first translation and its retranslations in order to find out the domestication and foreignization use in the texts. Originally, these terms have been introduced by Lawrence Venuti. Domestication and foreignization are used by many translators. In the domestication strategy, the translator moves the author closer to the reader and makes the source culture more familiar and reachable for the readers. In the foreignization strategy, the opposite process occurs. Venuti (1995) also focused on the translator's visibility and introduced Invisibility Theory. When a translator uses the domestication strategy, he or she becomes invisible since the text becomes fluent and easy to read for the readers. However, the translator becomes visible when he or she leaves an open door for the readers to discover the foreign – the unknown- for themselves.

Venuti supports foreignization rather than the domestication strategy. He stresses that foreignization is beneficial to preserve the essence of the foreign. Having similar ideas to Lawrence Venuti, Antoine Berman (1990) supports the foreignization of the source text, and the Invisibility Theory puts an emphasis on the visibility of the translator through domestication and foreignization strategies. The fact that foreignization makes the text source-culture-oriented and domestication makes it target-culture-oriented forges a connection between the 'Invisibility Theory' and 'Retranslation Hypothesis', which can be merged within the scope of significant terms: foreignization and visibility. Berman claims that the first translations are closer to the readers. The readers become acquainted with the text and notice nothing unfamiliar in the text, feeling as if they read a text in their own language. Time changes the nature of the translation of a text. In other words, as time passes, the translations (retranslations) of the text may start to embrace and support the existence of the foreign culture.

1.2. Jack London

Jack London is known for his devotion and support for Naturalism in American Literature. In the thesis, it has been pointed out that naturalism in literature according to *Encyclopaedia Britannica* (2019), refers to the events in which nature possesses power over humans and survival has the utmost importance. In naturalism, the characters are saviours in the aggressive, violent and ruthless world and the setting is unspoiled and not fictional, thus the characters are heroes. The background of the stories is not optimistic since it depends on survival, a quarrel between living beings. London represents his stories with such characters that are generally from the lower or middle class, and the characters' lives end up in ironic situations.

Jack London's writings were generally based upon his own journeys on the high seas and Alaska, his neighbourhood, and California etc. His journeys were already popular and he decided to publish these stories. On the other hand, these works succeeded to catch the whole world's attention and influenced thousands of readers from various countries at the time (London, 2013). As an American author from the naturalist era, he was fond of descriptive writing style, which means he meticulously described the scenes in *The Call of the Wild*. Moreland (1980) points out that London merged romanticism with naturalism and realism. On the other hand, some critics claim that the book is a clear representation of his Naturalist style (ibid). The book includes many specific descriptions, items, features, and aspects belonging to its setting and background (Łaszkiewicz, 2014).

Having written many great novels, some of the renowned works of London are; *The Son of the Wolf* (1899), *The Faith of Men* (1902), *Before Adam* (1906), *Lost Face* (1908), *Theft* (1910), *The Cruise of the Snark* (1908), *The A Son of the Sun* (1911), *The Night-Born* (1910), *The Abysmal Brute* (1910), *The Valley of the Moon* (1911), *The Strength of the Strong* (1909), *The Mutiny of the Elsinore* (1913), *The Scarlet Plague* (1910), *The Little Lady of the Big House* (1914), *The Turtles of Tasman* (1911), *The Human Drift* (1910), *Hearts of Three* (1915), etc.

1.2.1. The Call of the Wild

The Call of the Wild is about a docile dog named Buck, who lived in a happy and big mansion with his beloved owner. The gardener of the house decided to sell him to pay for his debts. His new owners took him to work as a sled dog in Yukon, Canada. He was beaten and starved. In addition to this, the hard weather conditions, lack of a decent amount of food and overloaded sleds were unbearable. On his way, Buck has learned to fight other dogs, reach food and foster a shelter for himself in the wild. His feelings for survival and his true nature have been revealed due to these bitter experiences. After long trips, he was handed over to Hal, Mercedes and Charles and they sold him to John Thornton, Buck's last master. His last master was very kind and sincere and treated him as a friend. After Thornton lost his life while fighting with Yeehats (the Indian Americans), Buck took his revenge. A docile and friendly dog, in the beginning, completed his transformation into a wild animal, an individual with power and courage.

The study has highlighted that there were four themes in the book: competition for mastery and reputation, primitive instincts, men in nature and wilderness, and individualism and membership in a group. The first theme 'competition for mastery and reputation' has been identified through Buck's experience as a sled dog. He was the sole dog in his house and he never became a team member. As a team member, he had to prove his worth and protect

his life and dignity. Adapting to a new crowded life, he became aware that he should be a leader. To prove his worth, he had to fight other quarrelling dogs and learn strong skills.

The second theme ‘primitive instincts’ has been identified in Buck’s emotions and feelings. Primitive instincts actually came from the dark ages, the era in which humans had lived in caves and animals had not had a friendly connection with any other creature. They only hunted and fought to sustain their lives. There is also atavism in this theme. It is defined as a biological structure in which the ancestral traits have been inactivated for a long time and lost through generations in *Cambridge Dictionary*. Buck’s transformation was enhanced through the activation of these traits.

The third theme, ‘men in nature and wilderness’, has focused on the difference between civilization and wilderness. Buck learned the rules of wilderness and realized he could not pursue his living style in the same way. The last and fourth theme, ‘individualism and membership in a group’ has indicated that Buck’s spiritual development improved in the team. To be a member necessitates sharing food, shelter and living in harmony and coordination. He learned to adapt these skills to his life but also as an individual, he gained power and influence over others over time.

2. Methods

The researchers have verified the Retranslation Hypothesis of Antoine Berman (1990) within the framework of Lawrence Venuti’s Invisibility Theory (1995) to assess whether the translators of Turkish translations of *The Call of the Wild* have been more visible in time through retranslation and to what extent the visibility of the translators have resulted with translations closer to the source text. The translations with the title “Vahşetin Çağrısı” have been taken up in the study with the limitation of the last three decades. One translation with this title from each decade is collected: Gülen Aktaş (1997), Levent Cinemre (2009), Gökçe Köse (2015). The other limitation was that the translators who translated Jack London’s other works have been taken up in the study. The retranslations have been referred to as TT (target text) in the study, therefore the earliest retranslation, Gülen Aktaş’s translation, has been referred to as TT1, Cinemre’s as TT2 and Köse’s as TT3 .

Newmark claims that there are five cultural categories: 1) ecology, 2) material culture, 3) social culture, 4) organisations, customs, activities, procedures, concepts, and 5) gestures and habits in his book *A Textbook of Translation* (1988). The first category, ecology encompasses flora, fauna, winds, plains, and hills; namely geographical and environmental elements. The material culture category contains foods, clothes, houses and towns, as well as transport. The social culture category encompasses work and leisure. Organisations, customs, activities, procedures, and concepts category includes political, administrative, religious and

artistic names. The last category, gestures and habits, contains actions and non-verbal situations (ibid, p. 95).

Newmark renews his categories of CSI in 2010 and defines six categories; 1) ecology, 2) public life, 3) social life, 4) personal life, 5) customs and pursuits, and 6) private passions. The difference is that ecology is divided into subcategories; geological and geographical environment. Espindola's CSI classifications include toponyms, anthroponyms, forms of entertainment, means of transportation, fictional characters, local institutions, measuring systems, food and drinks, scholastic references, and religious celebrations.

Four categories have been adopted from Newmark's categorization; ecology, personal life, social life, customs and pursuits. Newmark's public life and private passions have not been employed in the study since the ST did not include examples from these categories (Newmark, 2010). In addition, Espindola's (2006) two categories have been adopted; toponyms and measuring units. 30 examples have been listed. The examples have been separated into six categories: ecology, personal life, social life, customs and pursuits, toponyms and measuring units.

In the study (2020), Jack London's *The Call of the Wild* has been regarded as the source text (ST) while Gülen Aktaş's as Target Text 1 (TT1), Levent Cinemre's as Target Text 2 (TT2) and Gökçe Köse's as Target Text 3 (TT3). TT1 has been regarded as the first translation because it was the earliest translated text employed in the study. Each category has included five examples. Not every culture-specific item within the same category has been listed in the study due to time limitation and longevity of the analysis of four texts. They have been analysed in terms of the Retranslation Hypothesis and the Visibility of the translator. Domestication or Foreignization strategy used in an example has been considered as an imminent factor affecting the visibility of the translator which is linked to the Retranslation Hypothesis' suggestion supporting that the latest retranslations are closer to the source text and their translators are more visible.

A comparative analysis has been made between the TTs in accordance with the foreignization and domestication strategy use in the examples. 36 cultural items have been analysed in 30 examples. Consequently, the visibility of the translators has been analysed as well. The use of domestication and foreignization strategy has been identified and assessed with regard to each cultural item in the examples. Hence, the calculation regarding the use of foreignization strategy by TTs includes 36 cultural items within 30 examples in total. One example from each category will be presented in this paper.

Table 1

Ecology

| | |
|-------------------------|--|
| ST: (London, 1903) | On the other hand, there were the <i>fox terriers</i> , a score of them at least, who yelped fearful promises at Toots and Ysabel looking out of the windows at them [...]. (p. 2) |
| TT1: (Aktaş, 1997) | Öte yandan, [...] Toots’la Ysabel’i ürkütücü havlayışlarla tehdit eden en azından yirmi kadar <i>tilki teriyeri</i> vardı. (p. 7) |
| TT2: (Cinemre, 2009) | Bir de [...] camdan kendilerine bakan Toots ve Ysabel’e kısa ve kesik havlamalarıyla korkunç tehditler savuran en azından yirmi <i>foks teriyer</i> vardı. (p. 2) |
| TT3: (Köse, 2015) | Diğer taraftan camlardan dışarı bakıp Toots ve Ysabel’e tehditkar bir şekilde havlayan, [...] en az yirmi tane <i>Foks Teriyer</i> vardı. (p. 8) |

In the ecology category, the main CSI were based on names of many kinds of plants and dog breeds used frequently in the novel, by the vivid and versatile pencil of Jack London. The novel’s setting covers such particular kinds and names that are peculiar to the source text’s culture and language are new to the target text’s culture and readers. If the target culture does not obtain the same features, the terms referred to as CSI would be either domesticated or foreignized in order to be presented to the readers. The term “fox terrier” is a breed of terrier dog type. According to the definition in *Britannica*, the breed was introduced in England. Since it is a selective breed, the term can be considered as a culture-specific item. It is translated as “*tilki teriyeri*” in Turkish. TT1 has used “*tilki teriyeri*”, a domestic term known in the target text’s culture. On the other hand, TT2 and TT3 have employed “*foks teriyeri*”, which is a foreign term for the reader as “fox” has been turned into “*foks*” by only turning the phonetics of the word into the Turkish language. The foreign term has been held as foreign by TT2 and TT3 without a translator’s note. The ecology category has included examples of “fox terrier”, “Irish setter”, “huskies”, “bloodhound”, “deerhound” which are the names of dog breeds and some of them are not familiar or common in Turkish culture due to geographic differences. Also, “aurora borealis”, a weather condition encountered at the North Pole, has been included in the examples due to the same reasons. It has been estimated that TT1 and TT3 use foreignization strategy by 20% and TT2 by 100% for the Ecology category which has five cultural items. Therefore, TT2 has the most visible translator in this category.

Table 2

Social Life

| | |
|----------------------|--|
| ST: (London, 1903) | He loved to play <i>Chinese lottery</i> . (p. 3) |
| TT1: (Aktaş, 1997) | <i>Çin lotaryası</i> oynamaya düşküdü. (p. 8) |
| TT2: (Cinemre, 2009) | <i>Loto</i> oynamaya bayılıyordu. (p. 3) |
| TT3: (Köse, 2015) | <i>Çin lotosu</i> oynamaya bayılırdı. (p. 9) |

Newmark's social life category (2010) includes economy, jobs, social welfare, health and education, or common CSIs that are related to social life and community. "Chinese lottery" is not a renowned word in Turkish culture. TT1 and TT3 have used a literal equivalence in Turkish language for Chinese lottery. Both "lotarya" and "loto" have been regarded as equivalent for "lottery". Nevertheless, TT2 has not included "Chinese" by ignoring the detail that represents the lottery type is foreign for the target readers. Therefore, the word "loto" (lottery) alone may remind the typical lottery played in Turkish culture. According to the definition of *TDK Dictionary*, lottery is known in Turkish as "lotarya" but there is not any definition for "loto". However, "loto" is an abbreviation for "lotarya" and commonly used in Turkish culture. The study has concluded that TT1 has preferred the complete form of the word meanwhile TT3 has used the abbreviated form. TT1 has employed foreignization strategy for keeping the term close to the ST. TT2 and TT3 have employed domestication strategy for generalizing and familiarizing the term. "Fifty" (money), "a thousand cold cash" (money), "the Raisin Growers Association" (community), "footsore" (health problem), and "government agent" (job) are also among the examples that have been analyzed in the study. In this category, foreignization strategy is used by 50% in TT1, by 33,3% in TT2 and by 16,6 % in TT3. This category's most visible translator is TT1's due to foreignization strategy use.

Table 3*Personal Life*

| | |
|--------------------|--|
| ST: (London, 1903) | As a rule, Perrault travelled ahead of the team, packing the snow with <i>webbed shoes</i> to make it easier for them. (p. 56) |
|--------------------|--|

| | |
|-------------------------|---|
| TT1: (Aktaş, 1997) | [...] <i>beze sarılı ayakkabılarıyla</i> yol açarak onların işini kolaylaştırıyordu. (p. 33) |
| TT2: (Cinemre, 2009) | <i>Perdeli ayakkabılarıyla</i> üzerinden geçecekleri karnı ezip sıkıştırarak takımın işini kolaylaştırıyordu. (p. 20) |
| TT3: (Köse, 2015) | <i>Perdeli ayakkabılarıyla</i> işlemleri kolaylaştırmak için karnları sıkıştırıyor [...] (p. 26) |

Newmark's personal life category encompasses CSIs regarding food, clothing, housing and transport subcategories (Newmark, 2010). The term "webbed shoes" has been considered as clothing subdivision of this category. It represents a certain type of shoes with a fashion style. TT1 has employed domestication strategy for indicating the term as "*beze sarılı ayakkabı*" (shoes wrapped with fabric). TT2 and TT3 have used the equivalence of the term, "*perdeli ayakkabı*", so they have employed foreignization strategy. "Bacon" (food), "grape arbors" (food), "berry patches" (food), "Pullman" (transportation), "express car" (transportation) are also among the examples that have been analyzed in the thesis. According to the results, foreignization strategy is used by 50% in TT1 and TT3, and by 16,6% in TT2. TT1 and TT3 are equally more visible than TT2.

Table 4

Customs and Pursuits

| | |
|-------------------------|--|
| ST: (London, 1903) | Be a good dog and all'll go well and the goose hangs high. (p. 9) |
| TT1: (Aktaş, 1997) | İyi bir köpek olursan, ben de iyi davranırım, geçinip gideriz. (p. 16) |
| TT2: (Cinemre, 2009) | Sen iyi bir köpek olursan ben de çok iyi olurum ve gayet güzel anlaşırız. (p. 9) |
| TT3: (Köse, 2015) | İyi köpek ol, ben de sana iyi davranayım ki aramız iyi olsun. (p. 15) |

Newmark's customs and pursuits category encompasses CSIs that are familiar expressions in certain fields of a language. Every language is unique in its own way and there are many idioms, proverbs, expressions and daily phrases in English. Therefore, some expressions cannot be exactly met by other languages. For example, Turkish language would have similar or different idioms, proverbs, expressions and daily phrases that would give the same message or meaning. There are also fixed expressions which have been taken up this category. Idioms and fixed expressions are different terms. Baker says that they are "frozen patterns of language which allow little or no variation in form, and in the case of idioms, often carry meanings which cannot be deduced from their individual components." (Baker, 1992, p. 3). "The goose hangs high" is an idiom in English language. According to the definition of *The Free Dictionary*, "The goose hangs high" means "Things will be well, pleasant, or charming and everything is in order" originating from the fact that geese fly higher in nice weather. TT1 has adopted a Turkish idiom "*geçinip gideriz*" which means "muddling through" as defined in *TDK Dictionary*. The TT1 has preferred a similar idiom in the target language and has held the original and aesthetic structure of the sentence. TT2 and TT3 have rather clarified the idiom in the target language. Therefore, the study has concluded that each TT has used domestication strategy. Also, "whaling the stuffing out of someone", "when something was made, the mould was broke", "feex someone", "Q.E.D" have been included in this category. Foreignization strategy is used by 60% in TT1, by %20 in TT2, and by 40 % in TT3 in this category. Therefore, the translator of TT1 is the most visible in this category.

Table 5

Measuring Units

| | |
|-------------------------|--|
| ST: (London, 1903) | At the end of half an hour one man stated that his dog could start a sled with <i>five hundred pounds</i> and walk off with it [...]. (p. 78) |
| TT1: (Aktaş, 1997) | Yarım saat kadar sonar bir adam, kendi köpeğinin, üstünde iki <i>yüz elli kiloluk</i> yük bulunan bir kızağı harekete geçirebileceğini ve yürütebileceğini söyledi [...]. (p. 116) |
| TT2: (Cinemre, 2009) | Yarım saatin sonunda adamın biri köpeğinin <i>250 kilo</i> yüklü bir kızağı hareket ettirip çekebileceğini söyleyince [...]. (p. 83) |

| | |
|----------------------|--|
| TT3: (Köse, 2015) | Yarım saatin sonunda adamlardan biri köpeğinin <i>iki yüz elli kiloluk</i> bir kızakla başlayıp daha da ileri gideceğini iddia etti [...]. (p. 84) |
|----------------------|--|

The fifth category, measuring units, includes names of weight, length and currency which are used differently in English and Turkish languages. “Pound” does not obtain an equivalence in Turkish language. So, the term is generally converted into kilograms. “Five hundred pounds” means 250 kilograms. The study has suggested that each target text has employed the term “*kilo*” for “pound” and converts the quantitative difference between the measurement terms. The examples have been listed under Espindola’s measuring units’ category. “Pound”, “mile”, “feet”, “fifty below zero” (temperature) and “inch” have been listed in examples in the study. Foreignization strategy is used by 20% in TT1 and TT2, and by 40 % in TT3 in this category. Therefore, the translator of TT3 is the most visible in this category.

Table 6*Toponyms*

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|-------------------------|--|
| ST: (London, 1903) | It was a hard day’s run, up the <i>Cañon</i> , through <i>Sheep Camp</i> , past the Scales and the timber line, across glaciers and snowdrifts hundreds of feet deep, and over the great <i>Chilcoot Divide</i> , which stands between the salt water and the fresh and guards forbiddingly the sad and lonely North. (p. 20) |
| TT1: (Aktaş, 1997) | Yorucu bir gün geçirmişlerdi. <i>Canon</i> ’a tırmanmış, <i>Koyunlar Kampı</i> ’nın içinden Scales’in ve ötesinde ağaç yetişmeyen yüksek tepelerin önünden, buzulların ve yüzlerce metre yüksekliğindeki kar birikintilerinin yanından geçmişler, tuzlu su ve tatlı suyun arasında durup, hüznü ve yalnız Kuzeyi koruyan büyük <i>Chilcoot Divide</i> ’ı aşmışlardı. (p. 32) |
| TT2: (Cinemre, 2009) | <i>Kanyon</i> ’dan yukarı çıktıktan sonra <i>Sheep Kampı</i> ’ndan geçip Scales’i, ağaçların artık yetişmediği yükseklikteki dağları, buzulları, yüzlerce metre derinliğindeki kar yığıntılarını ve tuzlu suyla tatlı su arasında durarak haşın görüntüsüyle daha ileri geçilmesini yasaklarcasına yalnız ve hüznü Kuzeyi bekleyen büyük <i>Chilkoot Geçidi</i> ’ni aştıkları zor bir gündü. (p. 19) |
| TT3: | <i>Canon</i> ’a giden yol çok zorluydu. <i>Koyun Kampı</i> ’na doğru gidiyordu |

| | |
|--------------|---|
| (Köse, 2015) | bu yol. Keresteleri ve Scales'ı geçip, üzgün ve yalnız kuzeyi koruyan, saf suyla tuzlu su arasında duran büyük <i>Chilkoot Geçidi</i> 'ni aştılar ve yüzlerce kilometre derinlikte olan buzulların ve kar yığınlarının üzerinden yol aldılar. (p. 25) |
|--------------|---|

Espindola's toponyms category (2006) encompasses the geographical places which are universal. Languages have their own terms for 'the same place'. Therefore, names of the places can be translated with the transcription of their pronunciation in the target language. According to the study, each TT has employed both domestication and foreignization strategy. Examples of this category has also included “Barracks, Yukon Trail”, “Salt Water”, “Santa Clara Valley”, “Frisco”, and “Skookum Benches” in the thesis. Foreignization strategy is used by 66% in TT1 and TT3, and by 28 % in TT2 in this category. Therefore, the translators of TT1 and TT3 are more visible than TT2's.

2.1. Discussion

When the results are analysed in general, it has been concluded that the lowest foreignization strategy use is in Measuring Units category which includes length and weight units. Therefore, the translators preferred to use domestication strategy for the measuring units category in general. The highest foreignization strategy use is in Toponyms category. In other words, the translators preferred keeping the original names of the special places.

In Aktaş's translation, foreignization strategy has been used by 47,2% while domestication strategy by 52,8%. The use of domestication strategy has been higher than the use of foreignization strategy in Aktaş's translation (1997) regarded as TT1 due to the numbers. Foreignization strategy has been used by 33,3% while domestication strategy by 67,7% in Cinemre's translation (2009) regarded as TT2. The numbers show that the use of domestication strategy has been higher than the use of foreignization strategy. In addition, TT1's rate of foreignization strategy has been estimated as higher than TT2's while TT2's rate of domestication strategy is higher than TT1's. Foreignization strategy has been employed by 41,6% while domestication strategy by 59,4 % in Köse's translation (2015) regarded as TT3. This shows that the use of domestication strategy is higher than the use of foreignization strategy. Moreover, TT3's rate of foreignization strategy is higher than TT2's while TT2's rate of domestication strategy is higher than TT3's. TT1 has had the highest rate of foreignization meanwhile TT3 has the second highest. TT2 has had the highest rate of domestication strategy while TT3 has had the second highest rate of domestication strategy. The use of domestication and foreignization strategy would be regarded as more balanced in TT1. In

contrast, there is a bigger gap in the use of domestication and foreignization strategy in TT2 and TT3.

The visibility of each TT's translator has been estimated regarding the use of foreignization strategy. It has been made according to foreignization use in the 30 examples. If there is one cultural item in an example including foreignization strategy, the translator has been considered as visible. Also, if there is more than one cultural item in an example and TT's translator employs both strategies, the translator has been considered as visible due to the use of foreignization strategy. If TT's translator employs only domestication strategy in both cases, the translator has been considered invisible in the study. According to the assessment, the visibility rate has been estimated; TT1's is 50%, TT2's is 40% and TT3's is %43,3. The results have shown that the most visible translator has been TT1's and the second most visible translator has been TT3's while TT2's has been the least visible translator. It has been concluded that visibility has not increased linearly based on time and through retranslation.

3. Conclusion

The results have indicated that the first retranslation's translator, Aktaş (TT1), is the most visible. The second most visible translator is Köse (TT3) and the last most visible translator is Cinemre (TT2) due to foreignization use. It can be inferred that the visibility does not increase through retranslation. Foreignization strategy decreases after TT1 and increases after TT2. In terms of foreignization use, TT1 ranks as 1st, TT3 as the 2nd and TT2 as the 3rd. It does not increase linearly and regularly in each retranslation.

The visibility increases through foreignization and decreases through domestication. If the use of foreignization strategy were the highest in TT3, Köse (2015) would be the most visible translator. However, Aktaş (1997) has been identified as the most visible translator in the study. Regarding the use of foreignization strategy, the second most visible translator is TT3's and the least visible is TT2's. The most recent retranslation's translator is not the most visible translator. Visibility of the translator does not increase in the last retranslation. Foreignization strategy is not used in TT3 the most and it is not the closest text to the ST. The study has concluded the fact that time is not an influential element for translator's visibility and use of foreignization strategy.

Lastly, it should be considered that the retranslations in the study have been collected from the last three decades. However, the results could have been otherwise if the first and the last Turkish translations of the novel were taken up in the study. The first Turkish translation of the book was not accessible to the researchers. The results of this study contradict Berman's Retranslation Hypothesis. Also, paratextual elements could have been

included in the study which would affect the results. To verify Retranslation Hypothesis, further and more detailed studies could be carried out and followed through.

Disclosures

No potential conflict of interest was reported by the authors.

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